



INTEGRATING DIGITAL MEDIA INTO ISLAMIC EDUCATION: EXPLORING YOUTUBE AS A DA'WAH PLATFORM FOR SANTRI

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ABSTRACT

This study aims to analyze the utilization of YouTube as a medium for digital da'wah and learning from the perspective of Islamic education at Pondok Pesantren Ayo Ngaji, Pekalongan Regency. This research employs a qualitative approach with an ethnographic design, involving students (santri) who are actively engaged in managing the YouTube channel @KedaiBincang as the research subjects. Data were collected through participatory observation, in-depth interviews, and documentation. The data analysis followed the stages of data condensation, data display, and conclusion drawing. The findings reveal that YouTube is utilized as a digital da'wah medium that aligns with the concept of *wasā'il al-da'wah* and is capable of transforming traditional da'wah methods into digital formats. The santri act as content creators who produce and disseminate Islamic values through various forms of content, such as da'wah videos, podcasts, and live streaming. Furthermore, YouTube also functions as a learning medium that promotes a student-centered approach and enhances the santri's digital literacy, including skills in video editing, communication, and content management. Therefore, the use of YouTube not only expands the reach of da'wah but also strengthens the quality of Islamic education that is adaptive to technological developments in the digital era.

Keywords: Islamic Education, Digital Da'wah, YouTube.

ABSTRAK

Penelitian ini bertujuan untuk menganalisis pemanfaatan YouTube sebagai media dakwah digital dan pembelajaran dalam perspektif pendidikan Islam di Pondok Pesantren Ayo Ngaji, Kabupaten Pekalongan. Penelitian ini menggunakan pendekatan kualitatif dengan jenis etnografi, dengan subjek penelitian santri yang terlibat dalam pengelolaan channel YouTube @KedaiBincang. Teknik pengumpulan data dilakukan melalui observasi partisipatif, wawancara mendalam, dan dokumentasi. Analisis data menggunakan model kondensasi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa YouTube dimanfaatkan sebagai media dakwah digital yang relevan dengan konsep wasā'il al-da'wah, serta mampu mentransformasikan metode dakwah dari konvensional ke digital. Santri berperan sebagai content creator yang memproduksi dan mendistribusikan nilai-nilai Islam melalui berbagai konten seperti video dakwah, podcast, dan live streaming. Selain itu, YouTube juga berfungsi sebagai media pembelajaran yang mendorong pendekatan student-centered serta meningkatkan literasi digital santri, meliputi keterampilan editing, komunikasi, dan manajemen konten. Dengan demikian, pemanfaatan YouTube tidak hanya memperluas jangkauan dakwah, tetapi juga memperkuat kualitas pendidikan Islam yang adaptif terhadap perkembangan teknologi di era digital.

Kata Kunci: Pendidikan Islam, Dakwah Digital, YouTube.

INTRODUCTION

The development of digital technology has driven the emergence of various innovations in information dissemination, including in the field of Islamic da'wah. One notable social phenomenon is the utilization of social media platforms, particularly YouTube, as a medium for spreading religious values. In 2020, a YouTube channel named @KedaiBincang was established



and managed by a group of santri from Pondok Pesantren Ayo Ngaji, located in Kedungkebo Village, Karangdadap District, Pekalongan Regency. This channel has gained approximately 5.64 thousand subscribers and represents a concrete example of how pesantren communities are adapting to digital technological developments in delivering da'wah messages, especially to younger generations. This phenomenon indicates that da'wah is no longer confined to physical spaces such as mosques and religious gatherings, but has expanded into digital spaces capable of reaching a broader audience.

Theoretically, the use of digital media in da'wah aligns with the concept of *mediatization of religion*, which explains that religious practices and communication are increasingly influenced by digital media developments. Social media enables the dissemination of religious messages to occur more rapidly, interactively, and without geographical limitations (Al-Zaman, 2022). Furthermore, new media possess participatory characteristics that allow users not only to consume information but also to produce and distribute religious content to others. Thus, the existence of the @KedaiBincang channel can be understood as a form of adaptation of Islamic da'wah to the evolution of modern communication technology that is increasingly integrated into digital society.

The phenomenon of @KedaiBincang is also influenced by larger da'wah channels, such as @nu.online, which has millions of followers. This social fact indicates that the success of a digital da'wah platform can inspire other communities to develop similar models. From the perspective of participatory culture, digital society no longer acts merely as information consumers but also as content producers who actively create and distribute information to the public. This condition is evident in the involvement of santri in managing, producing, and disseminating da'wah content through YouTube. In other words, santri are not only objects of da'wah but also subjects who contribute to religious communication in the digital sphere.

The content presented on the @KedaiBincang channel is diverse, ranging from da'wah videos, vlogs, and podcasts to live streaming sessions that incorporate Islamic values. The use of various YouTube features such as YouTube Shorts, YouTube Studio, and live streaming demonstrates efforts to optimize technology in delivering da'wah messages in a creative and engaging manner. Theoretically, this diversity of content formats aligns with multimedia communication theory, which suggests that the combination of visual, audio, and interactive elements can enhance audience attention and engagement. In the context of digital da'wah, multimedia content has proven to be more effective in reaching younger audiences who have a strong preference for video-based and interactive media.

On the other hand, the existence of the @KedaiBincang channel functions not only as a medium of da'wah but also as a platform for developing the santri's digital skills, such as videography, editing, content production, and social media management. This social reality indicates that digital da'wah provides opportunities for santri to develop 21st-century competencies, including creativity, digital literacy, communication, and collaboration. From the perspective of social learning theory, individuals acquire knowledge and skills through observation, practice, and direct experience within their social environment. Therefore, the involvement of santri in managing the YouTube channel contributes not only to the dissemination of Islamic values but also to the enhancement of human resource capacity within the pesantren in facing the challenges of the digital era. However, studies that specifically



examine the use of YouTube as a medium for disseminating Islamic values while simultaneously developing the digital competencies of santri remain limited. This gap underlines the importance of conducting research on the utilization of the @KedaiBincang channel as a pesantren-based digital da'wah medium.

Moreover, from the perspective of uses and gratifications theory, the use of social media such as YouTube is driven by users' needs for information, entertainment, and spiritual fulfillment. Young people, as active users of digital media, tend to prefer content that is not only visually appealing but also provides educational and religious value. In this context, da'wah content delivered through YouTube holds significant potential to fulfill these needs, as it presents religious messages in a simple, communicative, and accessible manner. Research by Al-Zaman (2022) shows that religious content on YouTube can enhance audience engagement and strengthen religious understanding through approaches that are more contextual and aligned with the characteristics of digital media.

On the other hand, the utilization of YouTube as a medium for da'wah can also be analyzed through the theories of digital literacy and media affordance, which emphasize that individuals' ability to utilize digital technology significantly determines the effectiveness of message delivery. Saidah (2024) explains that features available in digital media, such as interactivity, ease of distribution, and flexibility in content production, provide substantial opportunities for users to develop creativity in conveying messages, including da'wah messages. In the context of pesantren, the involvement of santri in producing YouTube content not only reflects their digital literacy skills but also indicates a transformation in their role as da'wah agents who are adaptive to technological developments. Thus, YouTube serves not only as a medium for disseminating Islamic values but also as a means of empowering santri to face the challenges of the digital era.

Based on a review of previous studies, it is found that research on digital da'wah through YouTube has been widely conducted; however, it still differs in focus from this study. The study by Novriyanto, Utari, and Satyawati (2024) emphasizes the transformation of the role of ulama as da'wah communicators in utilizing YouTube as a medium of religious communication. While the study examines the shift from conventional to digital da'wah communication patterns, it does not specifically address how Islamic values are disseminated through channels managed by santri or pesantren communities.

Meanwhile, the study by Ridho et al. (2025) focuses on multimodal digital da'wah strategies in constructing representations of moderate Islam through the Rukun Indonesia YouTube channel. This study emphasizes the analysis of visual, verbal, and auditory narratives in shaping public perceptions of inclusive and tolerant Islam. Its focus is more directed toward message construction and representation of moderate Islam rather than the use of YouTube as a medium for disseminating Islamic values by local pesantren communities.

Furthermore, Bari et al. (2025) the distinction of the present research lies in its more specific focus of analysis and contextual setting. Previous studies emphasize YouTube as a general Islamic da'wah platform, focusing on the effectiveness of message dissemination, content diversity, global audiences, as well as both positive and negative impacts, including the potential for misinformation. In contrast, this study specifically examines the utilization of YouTube within the context of pesantren-based Islamic education through the @KedaiBincang



channel managed by santri of Pondok Pesantren Ayo Ngaji. Rather than solely addressing da'wah dissemination at a macro level, this research emphasizes the internal processes of the pesantren, namely how santri act as content creators, how content production is conducted collaboratively, and how YouTube functions as a learning medium and a tool for strengthening santri's digital literacy. Thus, this study contributes a new perspective at the micro-sociological level of Islamic education, particularly in understanding the integration of digital da'wah, the transformation of santri roles, and the development of 21st-century competencies within the pesantren environment..

In contrast to these studies, the present research focuses on the utilization of YouTube as a social media platform for disseminating Islamic values through the @KedaiBincang channel managed by santri of Pondok Pesantren Ayo Ngaji in Pekalongan Regency. The distinction of this study lies in its object of analysis, namely a da'wah channel based on a local pesantren community, as well as its focus on the process of disseminating Islamic values through various digital content formats such as podcasts, vlogs, live streaming, and YouTube Shorts. In addition, this study not only examines the communication aspects of da'wah but also explores how YouTube functions as a medium for developing santri's digital competencies while simultaneously serving as a platform for religious education for the wider community. Therefore, this research is expected to contribute new insights into the development of pesantren-based digital da'wah in the era of digital transformation.

Moreover, this article also aims to analyze the various impacts that arise, including the enhancement of religious understanding, digital skills, and character formation of santri in facing the digital era. Through direct involvement in content production such as da'wah videos, podcasts, and live streaming, santri not only gain theoretical Islamic knowledge but also practical experience in delivering da'wah messages in a creative and communicative manner. Thus, this study is expected to contribute to the development of digital media-based Islamic education models in pesantren environments, as well as to serve as a reference for other Islamic educational institutions in utilizing technology as a medium for learning and da'wah.

METHOD

This study employs a qualitative research design with an ethnographic approach aimed at gaining an in-depth understanding of the phenomenon of digital media utilization in the lives of santri within the pesantren environment. The ethnographic approach was chosen because it is capable of comprehensively describing social practices, cultural patterns, and the daily activities of research subjects within their natural context (Creswell & Poth, 2018; Hammersley & Atkinson, 2019). Ethnography emphasizes understanding the meanings constructed by participants regarding their social experiences, making it highly relevant for examining the dynamics of santri in managing YouTube-based da'wah media. Through this approach, the researcher seeks to explore the values, norms, and cultural practices that develop within the pesantren environment related to the use of digital technology in Islamic education (Spradley, 2016).

The subjects or informants of this study are santri from Pondok Pesantren Ayo Ngaji, located in Kedungkebo Village, Karangdadap District, Pekalongan Regency, particularly those directly involved in managing the YouTube channel @KedaiBincang. Data collection



techniques include participatory observation, in-depth interviews, and documentation of santri activities in the process of digital content production. These methods align with the characteristics of qualitative research, which emphasize naturalistic and in-depth data collection (Moleong, 2017; Sugiyono, 2019). The collected data were then analyzed descriptively through the stages of data condensation, data display, and conclusion drawing/verification, as proposed by Miles, Huberman, and Saldaña (2014), resulting in systematic and scientifically accountable findings.

RESULTS AND DISCUSSION

Overview of the @KedaiBincang YouTube Channel

Based on the results of interviews and observations conducted at Pondok Pesantren Ayu Ngaji in Kedungkebo Village, Karangdadap District, it was found that the YouTube channel @KedaiBincang was established in 2020 by a group of santri who have an interest in digital media. The background of its establishment stemmed from the santri's desire to keep up with technological developments and to utilize social media as a broader medium for da'wah. One santri stated, "Initially, we wanted to try delivering da'wah in a more contemporary way, because nowadays many young people prefer watching YouTube rather than attending religious gatherings in person." In addition, the santri were inspired by larger da'wah channels such as @nu.online, which have successfully reached a wide audience through digital platforms.

From interviews with the channel managers, it was revealed that the main purpose of creating @KedaiBincang is to serve as a digital da'wah medium capable of delivering Islamic values in a more engaging and easily understandable way for younger audiences. Furthermore, the channel is intended as a platform for religious education for the wider community. One informant stated, "We want this channel to become a place for learning religion in a light and accessible way, so people can watch anytime without feeling lectured." The channel also serves as a space for santri to develop creativity and technological skills, such as videography, editing, and public speaking.

Observational findings indicate that the content presented on the @KedaiBincang channel is diverse and attractively packaged. Da'wah content, including short sermons and Islamic studies, is delivered in simple language to ensure accessibility for the audience. In addition, there are Islamic podcasts that discuss religious and everyday life issues using a more relaxed and communicative approach. One santri explained, "Long sermons are sometimes less appealing, so we create shorter versions or podcasts to make them more engaging while still meaningful." This variation of content reflects the santri's effort to adapt their da'wah style to the characteristics of social media users, particularly younger audiences.

In addition to da'wah content and podcasts, the @KedaiBincang channel also features vlogs of santri activities, portraying daily life in the pesantren. This content provides a real depiction of santri activities, such as studying, worship, and social interaction within the pesantren environment. Moreover, the santri utilize the live streaming feature to broadcast certain activities in real time, such as religious studies or discussions. One informant stated, "Through live streaming, friends outside the pesantren can also participate in religious learning even if they cannot attend in person." This allows audiences to interact directly through the comment section.



In managing the channel, @KedaiBincang has utilized various features provided by YouTube, such as YouTube Shorts for short-form content, YouTube Studio for channel management and performance analysis, and live streaming for real-time broadcasts. The use of these features demonstrates that the santri not only focus on content creation but also understand the technical aspects of digital media management. One santri stated, “We learned editing, uploading, and even analyzing viewer statistics on YouTube Studio, so we know which content is most popular.” Based on interview findings, the use of these features has been considered highly effective in increasing audience reach and enhancing the effectiveness of da'wah message delivery to the public.

The Channel Management Process by Santri of Pondok Pesantren Ayo Ngaji

Based on the results of interviews and observations at Pondok Pesantren Ayo Ngaji, the management process of the @KedaiBincang YouTube channel is carried out systematically through several stages of content production. The initial stage begins with planning, which involves discussions among santri to determine the ideas and da'wah themes to be presented. The selected themes are usually adjusted to issues that are relevant among youth, such as morality, social relationships, and Islamic motivation. One santri stated, “We usually hold discussions first to decide on the theme, for example about manners or issues commonly faced by young people today.” This indicates that the planning process is conducted in a participatory and contextual manner.

Following the planning stage, the process continues with the production stage or video shooting. Based on observations, shooting activities are carried out in various locations within the pesantren environment using simple equipment such as smartphone cameras and basic microphones. Nevertheless, the santri strive to produce high-quality visual content. One informant explained, “We use simple equipment, but we still try our best to make the videos look good and enjoyable to watch.” This production stage also involves several santri who take on roles such as cameramen, on-screen talent, and content directors.

The next stage is the editing process, which plays a crucial role in content management. Based on interview findings, the santri carry out editing using applications that they learn independently as well as through hands-on practice. The editing process includes video trimming, adding text, background music, and visual design to make the content more engaging. One santri stated, “We learn editing from YouTube as well, so we learn while doing to make our videos more appealing.” This reflects a process of self-directed learning in developing the santri's digital skills.

After the editing process is completed, the content proceeds to the publication stage, namely uploading videos to the YouTube channel. At this stage, the santri not only upload videos but also perform basic optimization such as writing titles, descriptions, and selecting thumbnails to attract audience attention. Based on observations, the santri have also begun to understand the importance of upload timing and consistency in content publication. One informant stated, “We usually upload at certain times to get more viewers, and we also try to upload regularly.” This indicates an emerging understanding of digital content distribution strategies.



In the channel management process, the division of roles among santri is carried out collaboratively according to their respective abilities. Some santri act as editors, cameramen, scriptwriters, and content presenters. The team's working pattern is flexible yet organized through effective collaboration. One santri explained, "We divide tasks based on our abilities; some handle editing, others become the talent, so everyone helps each other." This collaborative working pattern not only facilitates the content production process but also fosters a sense of responsibility, togetherness, and solidarity among the santri in managing digital da'wah media.

The Impact on Santri Education

Based on the results of interviews and observations at Pondok Pesantren Ayo Ngaji, the existence of the @KedaiBincang YouTube channel has had a positive impact on improving the santri's religious understanding. Direct involvement in producing da'wah content encourages santri to deepen their knowledge of Islamic teachings before delivering it to the audience. One santri stated, "When we want to create da'wah content, we must first study the material so that we do not convey it incorrectly." This indicates that the content production process indirectly serves as a form of active learning that strengthens the santri's religious comprehension.

In addition to religious aspects, a prominent impact is the improvement of the santri's digital skills, particularly in video editing. Based on observations, the santri have become capable of operating various editing applications to produce more engaging and high-quality content. These skills are acquired through self-directed learning and hands-on practice during the management of the channel. One informant revealed, "Previously, we couldn't do editing, but now we can cut videos, add music, and make the visuals better." This demonstrates that YouTube serves as an effective medium for enhancing the santri's digital literacy.

Public speaking skills have also improved as the santri become involved as presenters or on-screen talent in da'wah videos. Initially, some santri admitted feeling less confident when speaking in front of the camera. However, through repeated practice, they gradually became more accustomed and able to deliver messages more effectively. One santri stated, "At first, I was nervous speaking in front of the camera, but over time I became used to it and more fluent." This shows that involvement in digital media can practically enhance the santri's communication skills.

Furthermore, the santri have begun to understand the basics of content management in running a YouTube channel. Based on interviews, they learn how to schedule uploads, determine content preferred by audiences, and evaluate video performance through analytics features. One informant explained, "We learn to see which videos get more views, so we know what content people like." This indicates that the santri are not only involved in content production but also understand broader aspects of media management.

YouTube as a Digital Da'wah Medium in the Perspective of Islamic Education

The research findings indicate that the utilization of YouTube through the @KedaiBincang channel by santri of Pondok Pesantren Ayo Ngaji represents an innovative form of da'wah that aligns with the development of digital technology. From the perspective of Islamic education, the use of YouTube as a medium for da'wah can be understood as part of



the concept of *wasā'il al-da'wah*, which refers to all means used to convey Islamic messages to society. Scholars have explained that da'wah media can evolve in accordance with the changing times as long as they do not contradict the principles of Islamic law (Aziz, 2017). Therefore, the use of digital media such as YouTube can be seen as an actualization of da'wah methods that are relevant to the needs of modern society.

Based on the research findings, santri not only deliver religious teachings through face-to-face learning sessions but also package them into da'wah videos, podcasts, and live streaming formats. This finding demonstrates a transformation of da'wah from conventional patterns to digital da'wah. According to Nisa (2018), the development of information technology has transformed religious communication patterns from being local and limited to becoming more open, expansive, and transnational. Thus, social media and video-sharing platforms have become new spaces for contemporary Islamic da'wah activities.

The findings also show that santri act as active creators of da'wah content who produce and distribute Islamic messages. This condition is in line with the concept of participatory culture proposed by Henry Jenkins (2006), which refers to a participatory culture that allows individuals not only to consume information but also to produce it. In the context of digital da'wah, santri are no longer merely recipients of religious knowledge but also contributors to the dissemination of Islamic values through digital media.

The phenomenon of YouTube utilization by santri of Pondok Pesantren Ayo Ngaji is also relevant to the theory of mediatization of religion. According to Stig Hjarvard (2008), mediatization of religion refers to the process by which media become an integral part of religious practices and communication, thereby influencing how religion is understood and disseminated. In this study, YouTube not only functions as a tool for delivering da'wah messages but also shapes the format, communication style, and interaction patterns between santri as preachers and the public as audiences.

Furthermore, Al-Zaman (2022) explains that social media and YouTube have become new arenas for the dissemination of religious values, as they enable communication that is more interactive, flexible, and easily accessible. The findings of this study show that the use of features such as YouTube Shorts, podcasts, and live streaming makes da'wah messages more accessible and appealing to younger audiences. This indicates that digital media are capable of expanding the reach of da'wah while also increasing audience engagement in the process of religious learning.

Thus, the utilization of the @KedaiBincang channel as a digital da'wah medium reflects the integration of Islamic educational values with the development of communication technology. These findings reinforce the view that digital media can serve as an effective medium for da'wah as long as they are used to convey Islamic messages accurately and responsibly. Moreover, this phenomenon demonstrates that pesantren are capable of adapting to technological advancements without abandoning their primary role as institutions for education and the development of Islamic values.

The Role of Santri as Content Creators (Participatory Culture)

Based on the research findings, santri of Pondok Pesantren Ayo Ngaji do not merely act as recipients of religious knowledge but also as producers of da'wah content through the



@KedaiBincang YouTube channel. The active involvement of santri in the content production process, from planning to publication, indicates a significant transformation in their roles in the digital era. From the perspective of Islamic education, this reflects a shift from a passive learning model to an active one, where santri not only understand Islamic teachings but also internalize and disseminate them through digital media.

The role of santri as producers of digital da'wah content can be analyzed through the concept of the prosumer proposed by Alvin Toffler (1980), which explains that individuals in the digital era are not only consumers but also producers of information. In the context of this study, santri no longer merely receive da'wah materials from religious teachers but actively produce and distribute religious content to the public through YouTube. This indicates that da'wah has undergone a process of democratization, where the production of religious messages is no longer limited to formal authorities.

Furthermore, the findings are also relevant to the concept of user-generated content (UGC), which emphasizes that digital content is created independently and participatively by users. According to Kaplan and Haenlein (2010), UGC is one of the key characteristics of social media that enables individuals to share information, experiences, and knowledge with a wider audience. In this study, the content produced by santri, such as da'wah videos, podcasts, and vlogs, represents a concrete form of UGC that functions as a medium for disseminating Islamic values in the digital space.

Moreover, this phenomenon can also be explained through the concept of digital religion proposed by Heidi Campbell (2013), which suggests that religious practices are transformed through interaction with digital technology. In this context, santri not only use technology as a supporting tool but also integrate da'wah activities into the digital space as part of their religious practices. This indicates that digital media have become a new arena for religious expression and the dissemination of Islamic teachings.

The transformation of the santri's role in the digital era is also evident in their increasing ability to manage content and interact with audiences. Santri are not only message conveyors but also digital communication managers who understand audience characteristics, content trends, and message delivery strategies. This indicates that digital da'wah requires new competencies that are not only based on religious knowledge but also on communication and technological skills.

Thus, it can be concluded that the role of santri as content creators in the @KedaiBincang channel reflects a transformation of roles in Islamic education in the digital era. Through the perspectives of prosumer, user-generated content, and digital religion, santri can be understood as active agents who not only consume but also produce and distribute Islamic values. This transformation demonstrates that pesantren have great potential to become centers for the development of digital da'wah that are adaptive, creative, and relevant to technological advancements and the needs of modern society.

YouTube as a Learning Media for Islamic Education in Pesantren

The research findings indicate that the utilization of YouTube through the @KedaiBincang channel at Pondok Pesantren Ayo Ngaji functions not only as a medium for da'wah but also as a learning medium that supports the process of Islamic education. In this



context, YouTube serves as a platform that enables santri to access, produce, and distribute religious knowledge more widely. This demonstrates that digital media have become an integral part of the learning process in pesantren, thereby expanding the learning space that was previously limited to classrooms or religious study circles.

From the perspective of the transformation of Islamic learning methods, the use of YouTube reflects a shift from traditional teacher-centered approaches toward more student-centered learning. Santri are not only recipients of knowledge from religious teachers but also actively construct knowledge through the process of producing da'wah content. This is in line with the view of Lev Vygotsky, who emphasizes that learning is a social process that occurs through interaction and experience. In this context, the involvement of santri in creating YouTube content represents a form of active learning that fosters deeper understanding.

Furthermore, the integration of technology in pesantren education through YouTube demonstrates the adaptability of Islamic educational institutions to the digital era. According to Sonia Livingstone (2014), digital literacy is an essential competency that individuals must possess in responding to technological advancements. In this study, santri not only learn religious knowledge but also develop digital skills such as video editing, content management, and digital communication. This indicates that pesantren function not only as centers of religious education but also as spaces for developing 21st-century competencies.

In addition, the use of YouTube as a learning medium is closely related to the concept of santri digital literacy. Digital literacy encompasses not only the ability to use technology but also the ability to understand, evaluate, and produce information critically. In this study, santri learn how to construct appropriate da'wah messages, select valid information, and present it in an engaging and accessible manner. This process demonstrates that santri's digital literacy develops through direct practice in managing digital media.

Thus, the use of YouTube as a learning medium at Pondok Pesantren Ayo Ngaji reflects a transformation of Islamic education that is more adaptive to technological developments. The integration of religious learning and digital skills not only enhances the quality of santri understanding but also prepares them to face the challenges of the digital era. Therefore, the utilization of media such as YouTube needs to be continuously developed as part of innovation in Islamic education that integrates Islamic values with technological advancement in a balanced manner.

CONCLUSION

Based on the research findings and discussion, it can be concluded that the utilization of YouTube through the @KedaiBincang channel at Pondok Pesantren Ayo Ngaji represents an innovation in digital da'wah that aligns with technological developments within the perspective of Islamic education. YouTube as a digital da'wah medium is proven to be relevant to the concept of *wasā'il al-da'wah*, in which da'wah tools may evolve in accordance with the demands of the times. The transformation from conventional da'wah to digital da'wah demonstrates that pesantren are capable of adapting to changes in religious communication patterns that are now more expansive, interactive, and transnational. In addition, this phenomenon also strengthens the theory of mediatization of religion, where digital media not



only serve as a means of message delivery but also shape how religious messages are communicated, interacted with, and understood by society.

Furthermore, the role of santri has undergone a significant transformation in the digital era, from being knowledge recipients to becoming content producers (content creators) of da'wah. Through the perspectives of prosumer, user-generated content, and digital religion, santri emerge as active agents who not only consume but also produce and distribute Islamic values through digital media. This indicates that da'wah has experienced a process of democratization, where the dissemination of religious messages is no longer limited to formal authorities but involves the active participation of santri. This change also confirms that pesantren have great potential to serve as centers for developing digital da'wah that is creative, adaptive, and relevant to the needs of modern society.

In addition to serving as a da'wah medium, YouTube also functions as a learning medium within pesantren that encourages the transformation of Islamic learning methods. Learning is no longer teacher-centered but has shifted toward a student-centered approach, where santri actively construct knowledge through the practice of content production. The integration of technology in pesantren education also reinforces the importance of digital literacy, enabling santri not only to possess religious competencies but also 21st-century skills such as communication, creativity, and media management. Thus, the use of YouTube at Pondok Pesantren Ayo Ngaji not only enhances the effectiveness of da'wah but also contributes to strengthening the quality of Islamic education that is adaptive to technological developments in the digital era.

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