

Digital Da'wah: Content Analysis on the Instagram Platform @pesantrenal_junaidiyah

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Abstract

This study aims to analyze the da'wah message on the Instagram account @pesantren_aljunaidiyah, the official media of Pondok Pesantren Modern Al-Junaidiyah Biru, Bone Regency. The research uses a qualitative method with a content analysis approach to understand the themes and forms of da'wah messages uploaded in the form of photos, videos, and narratives of religious activities and pesantren education. Data was collected through literature study from various relevant secondary sources. The results showed that this account consistently presents educational, inspirational, and interactive da'wah content, with a focus on strengthening faith and building the character of students through the values of honesty, noble character, and trustworthiness. The visual approach and light narrative make the da'wah message easily accepted by the younger generation and the wider community. Thus, digital da'wah through this account is effective in expanding the reach of Islamic messages and increasing religious awareness in the era of social media.

Keywords: Digital Da'wah; Content Anlysis; Instagram Application.

INTRODUCTION

The acceleration of information and communication technology in the 4.0 era has led to major changes in all aspects of human life, these changes are very visible, especially in the landscape of communication interactions, production models and message distribution processes that are dominantly mediated by information and communication technology (Qadaruddin, M. & Bakri, W., 2023). Social media, which was originally only used as a means of entertainment and personal communication, has now developed into a strategic platform for various social, economic, political, and religious activities. Instagram, as one of the rising photo and short video-based social media platforms, has managed to attract the attention of millions of users from various ages, especially the younger generation.

The reality in the field also shows that not all da'wah content spread on social media has good message quality. Some have the potential to cause misunderstanding of Islamic teachings. The journal Digital Da'wah and the Challenge of Islamic Law: A Study of Islamic Narratives in Social Media. asserts that one of the main challenges of digital da'wah is the dissemination of

information that is not always based on credible or authoritative sources. The article Da'wah in the Digital Age: Challenges and Opportunities in Cyberspace highlights the importance of ensuring that the da'wah material disseminated does not contradict Islamic rules and principles (Nasoha et al., 2025). Research on students of the Al-Furqon community also found negative impacts of da'wah on social media, such as errors in worship procedures due to the many writings on social media with unclear sources (Safitri & Ahmad, 2021). The journal *The Role of Social Media as a Da'wah Platform in the Digital Age* also emphasises that the effectiveness of da'wah on social media is highly dependent on the quality of content. Incorrect or biased information can lead to misunderstandings about Islamic teachings. Therefore, it is important for preachers and social media users to verify the veracity of content before disseminating it (Chanra, M & Tasruddin, R, 2025).

Based on data from various journals and scientific articles, there is strong evidence that not all da'wah content on social media has good message quality. Many contents are not sourced from credible references, thus potentially leading to misunderstandings, deviations, and even the spread of hoaxes related to Islamic teachings. This creates concerns about the distortion of Islamic teachings and the spread of inaccurate or even misleading religious understanding.

In the digital age, new media has become an integral part of the daily lives of many people. Therefore, utilising new media as a tool for da'wah is not just an option, but an urgent need (Latif, D. 2024). Thus, ideally social media should not only be a place to disseminate religious information, but also an educative, dialogical and transformational space in shaping the character of a smart, tolerant and noble people in the digital era.

The importance of digital literacy for millennial students and preachers in facing the digital era that demands creativity and understanding of critical and visual audience characters (Hamid, 2021). Herein lies the importance of efforts to bridge the gap between the reality and ideality of Islamic preaching on social media. An in-depth study of da'wah actors who are considered successful in presenting quality, contextual, and educative da'wah content, such as that carried out by the @pesantrenaljunaidiyahbiru Instagram account, is needed. The findings of this research are expected to be a reference for da'i, pesantren institutions, and other religious institutions in developing da'wah approaches that are relevant to the context of the times, while strengthening the function of social media as a means of meaningful religious education.

RESEARCH METHODS

Research methods are used as suggestions for collecting and analyzing data that can determine the success of a study (Asyarah et al., 2024). This research uses a qualitative method with a content analysis approach. The author uses qualitative research, qualitative research aims to find a deep understanding of a fact or reality symptom. Facts, realities, problems, symptoms and events can only be understood if researchers trace them deeply and not just on the surface. The theoretical basis is used as a guide so that the focus of research is on the facts in the field. As well as using methods from previous journal references (Nasution, 2023). Some research in the field of communication also uses a content analysis approach in its analysis method. Content analysis is used to examine messages in the media that will produce a conclusion about the tendency of content, themes, and so on on the @pesantrenaljunaidiyahbiru Instagram account. This method is used to answer questions from the problem formulation in this study. In addition, this study also uses data collection techniques in the form of library studies (library reserch), namely searching and collecting data related to da'wah messages in related Instagram accounts @pesantrenaljunaidiyahbiru then for secondary data obtained from books, news websites, journals, articles, research reports in the form of theses and dissertations, e-books, and data from the internet that are relevant to this research.

RESULTS AND DISCUSSION

Profile of Al-Junaidiyah Blue Modern Islamic Boarding School

Pesantren Modern Al-Junaidiyah Biru Bone Regency was formerly known as Pesantren Ma'had hadits Biru Bone Regency. This boarding school was the first to be established in Bone Regency. The boarding school founded by Anre Gurutta KH Junaid Sulaiman was pioneered in 1969, which at that time was specialised in fostering Qismul Huffadz or memorisation of the Qur'an and recitation of the yellow book. Until its development in 1973 it was inaugurated into a Modern Islamic Boarding School, until then it continued with the establishment of formal schools at the tsanawiyah and Aliyah levels. The location of the pesantren is on the protocol route Jl. Jenderal Sudirman located in Biru Village, Tanete Riattang District, Bone Regency, the complex is less than 2 km from Watampone city centre to the south and approximately 180 km from the city of Makassar, the capital of South Sulawesi Province.

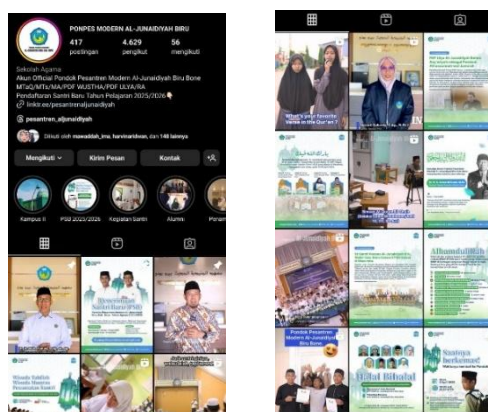
Al-Junaidiyah Pesantren Biru Kab. Bone is better known as Ma'had Hadits Biru. This name was coined by Sheikh Abdul Azis Albah, an Egyptian scholar who was assigned to teach in Bone Regency. Ma'had Hadits is Arabic which means (Modern Pesantren). This pesantren is located in Biru Village, hence the name Ma'had Hadits Biru or Modern Pesantren Biru. The development of the pesantren accelerated rapidly after that, In its development, in 1982 it also

opened Raudhatul Athfal (Kindergarten), in 1986 it also opened Madrasah Tsanawiyah (MTs.) and in 1987 it also opened Madrasah Aliyah (MA). Both MTs. Both MTs. and MA use an integrated curriculum, namely the curriculum of the Ministry of Religion and the Pesantren curriculum so that students who graduate and pass the exam are entitled to receive two certificates, namely a State certificate and a Pesantren certificate.

Instagram id @pesantren_aljunaidiyah is the official account of Al-Junaidiyah Biru Modern Islamic Boarding School located in Bone Regency. This account is used as a medium to share various activities, da'wah content and pesantren activities, such as tarawih imam training, Ramadan tarhib festival, 5 things that need to be considered before entering Ramadan, the most powerful miracle among prophets, santri ta'aruf period (MATSAMA), halal bihalal documentation, as well as teaching and learning activities and santri work projects.

The uploaded content is usually in the form of photos and short videos that show the daily life of the students, religious activities, da'wah content, and educational programmes run in pesantren. This account also serves as a means of up-to-date information for the 9 community and prospective students who want to get to know more about Pondok Modern Pesantren Al-Junaidiyah Biru. In addition to Instagram, the pesantren is also active on other social media platforms such as Tiktok, Facebook, and YouTube with the same name, to expand the reach of da'wah and information about the pesantren.

Overall, the Instagram account @pesantren_aljunaidiyah acts as a da'wah and educational media that utilises digital platforms to introduce and disseminate Islamic values and pesantren activities to the wider community, especially the younger generation.



(Source: Instagram @pesantren_aljunaidiyah 2025)

Digital Da'wah

Dakwah comes from the word da'a which means to call, invite, invitation, appeal, and dish. In the Qur'an, there are other words similar to da'wah, such as tabligh, tarbiyyah, and tanzdir. However, these words have different meanings and uses according to the context (Umro'atin,

2020). Da'wah is an attempt to invite people to obey and follow the teachings of Islam in order to get happiness in this world and the hereafter (Hawassy, 2023). In general, da'wah messages or da'wah materials are all Islamic teachings sourced from the Qur'an and hadith (Fahrurrozi et al., 2019) faith-based proselytizing can support sustainability practices (Alam et al., 2024).

According to Nuryanto, Digital is a change related to digital technology in all aspects of human life (Cahyadi et al., 2022). According to Veneranda, digital refers to the use of information and communication technology (ICT), including the internet, mobile devices, artificial intelligence, and other current technologies. Digital is a process or way to describe or explain an object, concept, or idea using digital media such as text, images, video, or sound (Hapsari et al., 2024). By utilising digital, it certainly makes a major contribution to the development of the modern era.

Thus, digital has not only changed the way we communicate and work, but also affects many things such as learning, business, and social life. In the context of digital da'wah, this technology enables the dissemination of religious messages to be faster, easier and accessible anytime and anywhere. By utilising digital media, da'wah can reach more people, encourage wider understanding, and help new ideas emerge in conveying religious values effectively and relevantly in the modern era.

Nur Detiawati and her two colleagues provide practical steps and clear guidelines for da'i, especially in the Majelis Taklim environment, in using technology for preaching (Setiawati et al., 2024). As follows:

1. Providing a New Platform for Preaching

Technology such as the internet and social media help da'is spread the teachings of Islam in an easy and interesting way. Platforms such as YouTube, Instagram, and Instagram make da'wah reach many people in a fun and interactive way.

2. Technical Guidance on Content Creation

Creating da'wah content that is interesting, easy to understand, and suits the needs of the audience is critical to the success of digital da'wah. The guidebook will provide (Setiawati et al., 2024) consistent and quality content in various forms such as writings, images, videos, and podcasts, and the selection of topics that are relevant to the times and still respect local religious and cultural values, will make da'wah messages more effective and easily accepted by the community.

3. Strategies for Interacting with Digital Audiences

In digital da'wah, active interaction with the audience is essential to build engagement and maintain congregational loyalty. Da'i can use various social media features, such as comment sections and live streaming, to communicate directly with the congregation so that da'wah feels closer and more relevant. In addition, maintaining ethics and adab in interacting online-including

using polite language, responding well to criticism, and creating a harmonious discussion atmosphere-is essential so that da'wah not only spreads Islamic teachings, but also shapes good social behaviour.

4. Using Technology to Monitor and Evaluate the Effectiveness of Da'wah

In digital da'wah, technology allows da'i to monitor and evaluate the effectiveness of da'wah content through data analytics on various social media platforms such as YouTube, Instagram and Facebook. With this tool, da'i can see audience interactions such as the number of impressions, likes, and comments to find out which content is most interested and useful. This data-based evaluation is important so that the da'wah strategy can be adjusted and continuously improved according to the needs of the congregation, so that digital da'wah becomes more effective and targeted.

5. Fusing Technology with Local Wisdom Values

The importance of integrating digital technology with local wisdom values in da'wah, especially in Bugis-Makassar society. Technology is not only considered as part of globalisation that threatens local identity, but also as a tool to strengthen local culture and values such as *siri' na pacce* that are aligned with Islamic teachings. With the practical guidance provided, da'i can effectively utilise technology to deliver relevant Islamic messages and respect local traditions, so that da'wah remains meaningful and acceptable to modern society without losing their cultural identity. This approach helps expand the reach of da'wah while maintaining the sustainability of cultural and religious values in a digital context.

Instagram Social Media

New media is a communication channel that has the distinctive characteristics of being able to channel messages in various forms, involving communication actors both individuals and institutions as sources and recipients of messages, providing space for interaction between the two, and combining the benefits, missions, ideologies, and even the impact of traditional media (Halim, 2020). New media is the development of communication technology that plays a role in expanding the reach of human communication (Syarbaini et al., 2023).

According to Yusrin Ahmad Tosepu, Social media is an online interaction media such as blogs, forums, chat applications to social networks (Tosepu, 2018). Meanwhile, according to Rudianto & Fadhil Pahlevi Hidayat, social media is a medium that allows users to socialise and interact, share information and establish cooperation (Rudianto & Hidayat, 2024). According to Muhammad Anshar Akil, social media is used to establish contact, interact, and exchange messages between one person and another to build bonds, trust, offer products, sales, marketing, education, preaching, entertainment, organisational services, or institutional relationships. Some types of social media applications that need to be optimised by public organisations (government),

private parties (companies), and the public (netizens) in communicating and exchanging digital messages are Facebook, YouTube, Twitter, Instagram, Telegram, and WhatsApp. For example, government agencies that have used (Akil, 2020). Platforms such as YouTube, Facebook, Instagram, TikTok and Google are widely used by students to access various learning resources, video tutorials and online discussions that support their learning process (Afriandi et al., 2024).

Social media is an internet-based platform or application that allows people to interact, share information, and build relationships online without the limits of time and place. Users can create and share content such as text, photos, and videos, as well as communicate and collaborate easily and quickly. This creates a more interactive and inclusive communication dynamic, strengthens the bond between preacher and audience, and expands the reach of Islamic da'wah (Rifat et al., 2023).

The name Instagram comes from a combination of two words: "insta" which means instant, inspired by Polaroid cameras that can produce photos quickly, and "gram" which comes from the word "telegram," a communication tool that sends messages quickly. Thus, Instagram means a platform that allows users to upload and share photos instantly and quickly through the internet network (Gunawan, 2025).

Digital Da'wah of Instagram Account @pesantren_aljunaidiyah

The @pesantren_aljunaidiyah Instagram account delivers da'wah messages with an approach that combines religious educational content and pesantren activities in a visually appealing manner. The da'wah messages delivered usually focus on strengthening faith, practising Islamic teachings, and moral values in accordance with the teachings of the pesantren. Through photos and short videos, the account features religious activities, teachings, and spiritual motivation designed to inspire and guide its audience, especially the younger generation, to get closer to Islamic values.

The method of delivering da'wah messages on this account utilises typical Instagram features such as photos and short videos that are easily accessible and interesting, so that the messages conveyed can be well received by a wide audience. This approach also combines visual elements and light but meaningful narratives, making it effective in spreading da'wah in the digital era.

Overall, the @pesantren_aljunaidiyah account uses the Instagram platform as a creative and interactive dakwah medium, utilising the power of short videos to spread 10 relevant Islamic messages and build religious awareness among its followers.

Inspirational Content

The da'wah content of the Instagram account @pesantren_aljunaidiyah features a unique approach in delivering Islamic messages. Different from da'wah content that is usually in the form of lectures or direct motivational quotes, this account also invites students to share their favourite

verses from the Qur'an along with their translations. Then the verse message becomes an inspiration in everyday life.

This approach feels more personalised and interactive because the da'wah message is delivered through the santri's personal experiences and reflections. For example, when a santri chooses QS. Al-Imran (3):200, he not only recites the verse, but also brings up a translation that has a message of patience, firmness, and faith in facing life's trials as a touching form of da'wah. Similarly, with other verses such as QS. Al-Baqarah (2):152 about the importance of gratitude, QS. Al-Isra (17):37 about being humble, or QS. Al-A'raf (7):199 about forgiving and doing good, are all translated into moral messages that are relevant to the lives of santri and the wider community.



(Source: Instagram @pesantren_aljunaidiyah 2025)

This method provides space for santri to be actively involved in the da'wah process, as well as showing the diversity of understanding and spiritual experiences within the pesantren. In addition, by displaying favourite verses and their translations, this content also invites the audience to get closer to the Qur'an and find inspirational messages that suit their respective needs and life challenges.

Thus, the da'wah content of @pesantren_aljunaidiyah not only conveys Islamic values, but also builds emotional closeness between santri, pesantren, and audiences through true stories and personal reflections sourced from the Qur'an.

Content in the Form of Practices

The da'wah content of the Instagram account @pesantren_aljunaidiyah in the theme "Don't Leave These 6 Practices During Ramadan" is packaged visually and inspiringly through the activities of the students in the pesantren environment. This content features the six main

practices of Ramadan demonstrated directly by the students, so that the da'wah message feels more real and easy to accept.

The first is to hasten the breaking of the fast. The content shows the moment the students prepare a meal, pray together, and then break the fast together. This visual emphasises the importance of breaking the fast as a sunnah of the Prophet and a form of gratitude for Allah's blessings. Second, conducting sahur. The students are seen waking up in the early hours of the morning, waking each other up, and enjoying sahur together. This warm atmosphere reminds the importance of sahur as a differentiator of Muslim fasting and as a source of strength to undergo a day of worship.

Third, performing tarawih prayers. The video shows santri rushing to the mosque, showing their enthusiasm in performing tarawih prayers in congregation. This is a reminder that tarawih is one of the privileges of Ramadan that is full of rewards. Fourth, increase almsgiving. The content presents students sharing food and sustenance with each other, instilling the value of care and empathy for others, in accordance with the spirit of sharing that is highly recommended in the holy month.

Fifth, guarding the tongue. The scene of the santris covering their mouths when they are about to say bad words is a strong visual message to always guard their speech and avoid bad words during Ramadan. Sixth, reading the Qur'an more. Students are seen solemnly reading the Qur'an in various corners of the pesantren, emphasising that Ramadan is the month of the Qur'an and the best momentum to increase recitation.

With a simple yet meaningful visual approach, this content invites audiences to live the six main practices of Ramadan consistently. The da'wah messages conveyed are not only in the form of advice, but also real examples from the daily lives of santri, making it easy to follow and inspire anyone who watches it.



(Source: Instagram @pesantren_aljunaidiyah 2025)

Islamic Remembrance Day Content

With the theme "Reviving the Night of Nisfu Sha'ban", this account invites Muslims, especially the younger generation, to understand and practice the virtues of the night. The uploaded content emphasises the importance of increasing worship on the night of Nisfu Sha'ban, such as prayer, dhikr, reading the Qur'an, and praying. This is in line with the tradition of Muslims who interpret the night of Nisfu Sha'ban as a time full of blessings and forgiveness, where human deeds are raised to Allah SWT. This message is delivered with easy-to-understand narratives and attractive visuals, so as to be able to embrace young audiences.

The content features the speciality of the night of Nisfu Sha'ban as one of the mustajab times to ask Allah for forgiveness, sustenance and health. The hadiths used as references, although some are dha'if, are still used in the context of fadha'ilul a'mal (the virtue of charity) as a motivation to increase worship. This provides an understanding that the night of Nisfu Sha'ban is an important moment to improve oneself and increase good deeds.

The @pesantren_aljunaidiyah account not only provides information, but also invites audiences to participate in religious activities, both directly in the pesantren environment and virtually. This invitation strengthens the value of togetherness and ukhuwah Islamiyah in the digital era.

Following the trend of digital da'wah, the content on Instagram adopts a model of hadith narration that is adapted to the popular culture of young people. This makes it easier for the younger generation to understand and practice Islamic teachings in their daily lives. Digital da'wah also opens up space for discussion through the comments section, so that da'wah messages are more interactive and responsive to audience needs.

The da'wah message in @pesantren_aljunaidiyah Instagram content about the night of Nisfu Sha'ban is an invitation to multiply worship, take advantage of the momentum of the virtues of the night, and strengthen togetherness in religion. Through a visual approach, simple narrative, and active participation, this digital da'wah is able to reach and educate the public, especially the younger generation, to love and revive Islamic traditions in the modern era. Interactive delivery strategies, attractive visuals, and strong narratives make this digital da'wah relevant and easily accepted by the wider community, especially the younger generation who are active on social media.

trustworthiness. This digital da'wah succeeds in packaging the noble messages of scholars in a format that is easy to access and understand, so as to motivate the younger generation to continue learning, have good morals, and be responsible in their daily lives.



(Source: Instagram @pesantren_aljunaidiyah 2025)

CONCLUSIONS AND RECOMMENDATIONS

Conclusion

Research on digital da'wah through the Instagram account @pesantren_aljunaidiyah shows that Pondok Pesantren Modern Al-Junaidiyah Biru, Bone Regency, has succeeded in utilising social media as an effective means to spread Islamic values, education, and character building of the younger generation. This account is not only a medium for documenting pesantren activities, but also acts as a creative da'wah channel that combines educational, inspirational, and interactive content.

Through interesting visual approaches and simple yet meaningful narratives, Islamic messages such as strengthening faith, daily practices, commemoration of Islamic holidays, and the advice of scholars are packaged in a way that is relevant to the needs of today's young generation. The active involvement of santri in conveying reflections on Qur'anic verses, Ramadan practices, and quotations from Islamic scholars, shows a participatory da'wah model that builds emotional closeness between the pesantren and the audience.

The digital da'wah strategies applied, such as the use of short videos, photos, and light narratives, proved to be able to reach a wider audience and build two-way interactions through the comments column. This strengthens the role of pesantren as centres of religious education that are adaptive to technological developments and the needs of the times.

Overall, the Instagram account @pesantren_aljunaidiyah is a clear example of the transformation of da'wah in the digital era, where Islamic messages can be delivered effectively, inspiringly, and easily accepted by the community, especially the younger generation. This digital da'wah not only introduces pesantren activities, but also instils Islamic, moral, and social values that are relevant to the challenges of modern life.

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