Journal of Social Studies (JSS), ISSN: 1858-2656 (p); 2721-4036 (e)
Vol. 22. No. 1 (2026), pp. 1-14 doi: 10.21831/jss.v20i1.70279

A study of digital da'wah management: the digital transformation of masjid darussalam in Potorono, Banguntapan, Bantul, Yogyakarta, Indonesia

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ABSTRACT

This study investigates how Masjid Darussalam Potorono (MasDar) in Banguntapan, Bantul, Yogyakarta, has navigated this transformation through a structured digital da'wah management framework. Using a qualitative field research design with in-depth interviews, participant observation, and document analysis, the study examines four management stages: planning (*takhthith*), organizing (*thanzhim*), actuating (*tawjih*), and evaluation (*riqabah*). The analysis draws on Paul Gilster's digital literacy framework and the da'wah management model of Munir and Wahyu Ilahi. Findings show that MasDar uses YouTube, Instagram, WhatsApp broadcast networks, and a mosque website to deliver da'wah content to audiences well beyond its immediate congregation. Structured and evaluative management of digital da'wah fosters broader community religiosity, strengthens institutional credibility, and promotes digital literacy among mosque administrators and congregants. The study offers implications for mosque governance, digital Islamic communication, and community development in the Indonesian context.

Keywords: digital literacy; da'wah management**;** digital da'wah; mosque digitalization; Indonesia

INTRODUCTION

The global digital revolution has fundamentally reconfigured the landscape of religious communication, rendering traditional modes of Islamic outreach increasingly insufficient for reaching contemporary Muslim audiences. In the Indonesian context; home to the world's largest Muslim population; mosques have historically served as the primary loci of religious education, social cohesion, and spiritual life Azra (2004) . However, the exponential growth of social media platforms, mobile internet penetration, and algorithmic content distribution has begun to challenge the mosque's centrality as the exclusive site of religious instruction and da'wah (Islamic propagation). Where once the pulpit, the majelis taklim (informal study circle), and the physical sermon defined the boundaries of religious communication, the digital era demands a more expansive, technologically mediated, and strategically managed approach.

The emergence of Artificial Intelligence (AI), immersive communication applications such as WhatsApp and Telegram, and content-sharing platforms including YouTube and Instagram has produced what scholars describe as a convergence of the virtual and the real; a condition in which digitally mediated religious experience increasingly blurs the boundary between mediated and face-to-face religiosity Adakawa & Balachandran (2024) . This convergence presents both opportunities and challenges for mosque institutions. On the one hand, digital platforms offer unprecedented reach, enabling a single piece of da'wah content to circulate across geographic, generational, and social boundaries Bunt (2018) . On the other hand, the same platforms are saturated with unverified, ideologically heterogeneous, and sometimes theologically problematic content, creating what this paper terms a 'communicative vacuum' that poorly managed mosque institutions are ill-equipped to address.

It is within this contested communicative landscape that Masjid Darussalam Potorono (hereafter MasDar) has emerged as a noteworthy case study. Located in the village of Potorono, Banguntapan, Bantul, Daerah Istimewa Yogyakarta, MasDar has systematically developed a digital da'wah management infrastructure over approximately five years, integrating YouTube streaming, Instagram content management, WhatsApp broadcast networks, and a dedicated mosque website into a coherent, evaluative communication strategy Dermawan & Fitria (2025) . This is significant not merely as a technological adaptation, but as a managerial and theological statement: that the mosque's responsibility to its congregation and the broader Muslim community extends beyond the physical walls of the prayer hall and into the digital public sphere.

The present study is motivated by a critical gap in the existing literature. While considerable scholarly attention has been devoted to the use of social media by Islamic organizations and individual da'i (preachers) Nisrina (2024) , empirical research on how mosque institutions; as formal, community-embedded religious organizations; plan, organize, implement, and evaluate sustained digital da'wah programs remains comparatively scarce (Agung & others, 2025; Al Kahfi et al., 2024) . This study seeks to address that gap by providing a granular, theoretically grounded account of MasDar's digital da'wah management practices. The central research question guiding this inquiry is: How is da'wah management in the digital era implemented by Masjid Darussalam (MasDar) Potorono?

The significance of this question extends beyond the case of MasDar itself. At a time when mosque institutions across Indonesia and the Muslim world are grappling with how to remain relevant and responsive in the digital age, the experience of MasDar offers a replicable, community-grounded model of managed digital transformation. Moreover, by integrating digital literacy theory with the established framework of da'wah management, this study contributes to an emerging interdisciplinary conversation about the intersection of Islamic communication studies, organizational management, and digital sociology.

LITERATURE REVIEW

Relevant Prior Studies

The scholarly literature on digital da'wah has expanded considerably over the past decade, reflecting the growing recognition that digital media have become indispensable arenas of Islamic religious practice and propagation. A review of relevant prior studies reveals several important lines of inquiry, each of which intersects with and contextualizes the present research.

Alfiani & Qudratullah (2025) examined da'wah management innovation within the Hijrah Boosters community, a digital-native Islamic movement that employs Instagram, Facebook, live streaming, polling features, and algorithmic reels to engage a predominantly youth audience. Their study highlights the

organizational challenges of managing content pipelines in competitive algorithm-driven environments, demonstrating that even communities with high digital fluency must contend with the structural logics of platform capitalism. While their focus on a non-institutional, community-based movement differs from the mosque-centric case examined here, their findings on the importance of structured content management and multi-platform diversification resonate strongly with MasDar's approach.

Agung & others (2025) investigated the digital da'wah transformation of Muhammadiyah, one of Indonesia's two largest Islamic mass organizations, under the framework of a 'Progressive Digital Da'wah Model.' Their analysis foregrounds the use of podcasts, Learning Management Systems (LMS), and collaborative, contextually sensitive content as markers of institutional digital maturity. This organizational-level analysis underscores the scalability of digital da'wah management beyond individual actors, a dimension that is equally central to understanding MasDar's institutional approach.

Al Kahfi et al. (2024) adopted a more critically analytical stance, examining the structural challenges facing technology-based da'wah management, including the digital divide, the proliferation of religious disinformation, and the difficulties of audience preference segmentation in an era of media fragmentation. Their contribution is particularly valuable in contextualizing the structural obstacles that organizations like MasDar must navigate, and in calling for adaptive, technology-grounded strategies that go beyond mere platform adoption to encompass genuine communicative competence.

The strategic dimensions of da'wah management in the digital era, arguing that effective digital da'wah requires not only technological access but also the cultivation of institutional capacities for efficient and targeted message delivery. Their work underscores the managerial dimension of digital da'wah, positioning it as a field requiring professional governance rather than informal, ad hoc engagement.

Nisrina (2024) conducted a narrative review of the transformation of Islamic da'wah in the algorithmic age, synthesizing contemporary literature on how digital platforms have reshaped religious communication toward greater dialogism, inclusivity, and interactivity. Their finding that effective digital da'wah involves a transition from monological to dialogical communication; achieved through video content, podcasts, and participatory social media engagement; provides an important theoretical benchmark against which MasDar's practices can be assessed.

Beyond the Indonesian literature, international scholarship has also grappled with the relationship between digital media and religious practice. Bunt (2018) documented the emergence of what he terms 'iMuslims'; digitally connected Muslims who engage with Islamic knowledge, community, and authority through networked devices; arguing that online Islamic spaces have become sites of significant religious authority negotiation. Theorized the concept of 'networked religion,' suggesting that digital media reconfigure religious communities around networked rather than hierarchical or geographically bounded structures. Anderson (2003) analyzed how the internet has enabled new forms of Islamic public sphere formation, democratizing access to religious knowledge while simultaneously complicating traditional frameworks of scholarly authority. These international perspectives enrich the analysis of MasDar by situating it within a broader global transformation of Islamic religious communication.

Taken together, the extant literature establishes that: (1) digital da'wah is now a well-recognized field of practice and scholarly inquiry; (2) institutional actors; organizations and mosques as distinct from individual preachers; are increasingly important subjects of analysis; and (3) the managerial dimension of digital da'wah, encompassing planning, organizing, actuating, and evaluating, remains comparatively under-theorized. The present study addresses this third gap through an empirical examination of MasDar Potorono's sustained, five-year digital da'wah management program.

Theoretical Framework

a. Digital Literacy Theory

This study draws principally on two theoretical frameworks. The first is Paul Gilster's theory of digital literacy, introduced in his seminal 1997 work and subsequently developed by numerous scholars in the fields of education, communication, and information science. Gilster defined digital literacy as the capacity to understand and deploy information derived from multiple digital sources competently and critically across a range of formats and contexts (Gilster, 1997; Husna & others, 2017) . Crucially, Gilster's conception of digital literacy extends beyond mere technical proficiency; the ability to operate devices and navigate interfaces; to encompass critical evaluation skills, information synthesis across heterogeneous sources, and the purposeful construction of digital knowledge.

In the context of Islamic da'wah, digital literacy assumes particular significance as a precondition for effective, responsible, and theologically sound religious communication. The da'i (preacher) or mosque administrator who is digitally literate is not merely able to upload content to YouTube or compose posts for Instagram; they are able to evaluate the informational quality of digital religious content, adapt their communicative register to different platform affordances, and strategically deploy digital tools in service of broader da'wah objectives. As Hobbs (2010) argued in her framework of digital and media literacy, the competencies of access, analysis, evaluation, creation, and reflection constitute an integrated set of capabilities essential for meaningful participation in contemporary information environments; a framework directly applicable to mosque institutions seeking to engage their congregations through digital channels.

The application of digital literacy theory to the institutional context of mosque management also invites attention to the concept of 'organizational digital literacy'; the extent to which an organization, rather than an individual, has developed the collective capacities, workflows, and cultural orientations necessary to function effectively in digital environments Ilomäki et al. (2016) . This organizational dimension is particularly salient for mosque institutions like MasDar, where digital da'wah management requires not only the skills of individual administrators but also coordinated team practices, structured content pipelines, and systematic evaluation mechanisms.

b. Da'wah Management Theory

The second theoretical pillar of this study is the da'wah management framework developed by Munir & Ilahi (2006) , which systematizes Islamic propagation within a four-stage managerial cycle adapted from classical management theory. This framework identifies four sequential and interrelated stages of da'wah management: (1) Da'wah Planning (Takhthith), (2) Da'wah Organizing (Thanzhim), (3) Da'wah Actuating (Tawjih), and (4) Da'wah Control and Evaluation (Riqabah).

Da'wah Planning (Takhthith) refers to the deliberate, anticipatory process of defining da'wah goals, identifying target audiences, selecting appropriate communicative channels, allocating resources, and establishing measurable performance benchmarks. Planning in this sense is not merely administrative but is grounded in Islamic principles of purposeful action (niyyah) and careful deliberation (shura). In the digital context, effective da'wah planning must additionally account for platform selection, content calendaring, audience analytics, and algorithmic optimization.

Da'wah Organizing (Thanzhim) involves the structuring of human, material, and informational resources to execute the planned da'wah program. This includes the designation of responsibilities, the formation of working teams, the coordination of content production workflows, and the establishment of communication channels within the da'wah organization. Organizational theory suggests that role clarity, resource adequacy, and interteam coordination are critical determinants of organizational effectiveness Robbins & Coulter (2018), and these principles apply with equal force to mosque-based da'wah organizations.

Da'wah Actuating (Tawjih) encompasses the mobilization and motivation of organizational members to carry out their designated roles in the da'wah program. Drawing on leadership theory, tawjih involves not only directive coordination but also inspirational motivation, the cultivation of shared commitment to da'wah objectives, and the creation of an organizational culture that values continuous improvement and community service. In the digital context, actuating additionally involves the real-time management of content publication schedules, live streaming operations, and audience engagement across multiple platforms.

Da'wah Evaluation (Riqabah) constitutes the final and, in many respects, most strategically consequential stage of the management cycle, involving the systematic monitoring, assessment, and learning-driven revision of da'wah programs in light of their actual outcomes. Evaluation serves not only a corrective function; identifying and rectifying deficiencies in program implementation; but also a generative one, producing the organizational knowledge necessary to improve future da'wah planning and innovation. In the digital context, riqabah is facilitated and enriched by the data analytics tools provided by social media platforms, which offer granular insights into audience reach, engagement rates, content performance, and demographic characteristics.

The integration of digital literacy theory with the Munir-Ilahi da'wah management framework provides this study with a robust analytical lens that captures both the technicalcommunicative competencies required for effective digital da'wah and the organizationalmanagerial processes through which those competencies are deployed in a structured, evaluative, and community-responsive manner. This theoretical synthesis reflects a broader shift in Islamic communication studies toward interdisciplinary frameworks that bridge religious studies, organizational theory, and digital media scholarship.

METHODOLOGY

This study employed a qualitative field research design, selected on the basis of its suitability for generating rich, contextually grounded understandings of complex social and organizational phenomena Creswell & Poth (2018) . The qualitative approach is appropriate given that the central research question concerns the experiential, processual, and interpretive dimensions of da'wah management practices; phenomena that cannot be adequately captured through quantitative measurement alone Denzin & Lincoln (2008) .

The research was conducted at Masjid Darussalam Potorono (MasDar), situated in the village of Potorono, Banguntapan, Bantul, Daerah Istimewa Yogyakarta. The selection of MasDar as the research site was purposive Patton (2015), reflecting its distinctive status as a mosque institution with a demonstrably sustained, systematically managed digital da'wah program spanning approximately five years. This combination of institutional longevity, digital infrastructure development, and community embeddedness makes MasDar a theoretically significant and practically instructive case.

Research Subjects and Objects

The research subjects; understood as the primary sources of data and informational authority within the study; comprised four categories of informants: (1) the Chairperson of the MasDar Takmir (mosque management committee); (2) the Secretary of the MasDar Takmir; (3) the Head of the MasDar Information and Technology Division; and (4) selected members of the MasDar congregation (jamaah). These informants were selected on the basis of their direct involvement in, or sustained engagement with, MasDar's digital da'wah management activities. The research object; understood as the substantive focus of inquiry; is da'wah management in the digital era as practiced by MasDar Potorono.

Data Collection

Data were collected through three complementary methods. First, systematic observation was conducted over multiple visits to MasDar, during which the researcher documented the mosque's physical infrastructure, digital equipment, content production workflows, congregation activities, and the social dynamics of da'wah program implementation. Observation notes were recorded contemporaneously and subsequently transcribed and organized thematically.

Second, semi-structured in-depth interviews were conducted with each category of informant identified above. Interview guides were developed in advance, addressing topics including da'wah program planning processes, organizational role allocation, digital platform selection and management, audience engagement strategies, and evaluation mechanisms. Interviews were audio-recorded with participants' informed consent and subsequently transcribed verbatim. The semi-structured format allowed for the systematic collection of comparable data across informants while also permitting the exploration of emergent themes and unanticipated insights.

Third, documentary analysis was conducted on a range of organizational and digital artifacts produced by MasDar, including annual work plans, meeting minutes, program activity records, YouTube channel analytics, Instagram engagement data, WhatsApp group communication logs, and photographic and video documentation of da'wah activities. Documentary analysis provided corroborating evidence for interview and observation data and illuminated the organizational and communicative practices of MasDar in granular detail.

Data Analysis

Data were analyzed using the Miles, Huberman, and Saldaña framework of qualitative data analysis, which comprises three interrelated processes: data condensation, data display, and conclusion drawing/verification Miles et al. (2014). Data condensation involved the systematic selection, focusing, and transformation of raw data through processes of coding, memoing, and thematic categorization. Data display involved the organization of condensed data into structured matrices, thematic narratives, and relational diagrams that facilitated pattern recognition and analytical interpretation. Conclusion drawing involved the iterative derivation of analytical findings from the displayed data, verified through member checking with key informants and peer debriefing with academic colleagues.

The credibility of the findings was established through methodological triangulation, encompassing both data source triangulation (cross-referencing findings from interviews, observation, and documents) and method triangulation (cross-referencing findings derived from different data collection procedures). Additionally, extended engagement with the research site, the maintenance of a detailed reflexivity journal, and the systematic pursuit of disconfirming evidence contributed to the rigor and trustworthiness of the study Lincoln & Guba (1985).

RESULT AND DISCUSSION

Profile of Masjid Darussalam (MasDar) Potorono

The name Darussalam (Arabic: دار السلام, Dār as-Salām) translates literally as 'Abode of Peace' or 'House of Peace,' a designation that carries profound theological and aspirational weight in the Islamic tradition. The choice of this name for the mosque reflects the community's intention to establish a place of worship characterized by tranquility, inclusivity, and spiritual flourishing; an aspiration that, as this study demonstrates, has been institutionally operationalized through a commitment to community service and digital engagement.

MasDar is located in the village of Potorono, within the administrative jurisdiction of Kapanewon Banguntapan, Kabupaten Bantul, Provinsi Daerah Istimewa Yogyakarta, specifically in the RT. 01 sub-neighborhood of Potorono. The village of Potorono covers an area of 390.055 hectares and is bounded to the north by Sendangtirto Village, Berbah, Sleman; to the east by Sitimulyo Village, Piyungan; to the south by Jambidan Village; and to the west by Baturetno and Wirokerten Villages. The Potorono village administrative office is located 3 kilometers from the Banguntapan sub-district office, 15 kilometers from the Bantul district office, and 9 kilometers from the Yogyakarta provincial government office. Administratively, Potorono is divided into nine hamlets (dusun) with a combined population of approximately 12,013 residents, as detailed in Table 1.

Table 1: Population of Potorono Village by Hamlet

No.	Hamlet (Dusun)	Population
1	Potorono	1,518
2	Salakan	1,563
3	Prangwedanan	1,024
4	Condrowangsan	1,512
5	Mertosanan Wetan	1,083
6	Nglaren	1,238
7	Mertosanan Kulon	2,020
8	Balong Lor	993
9	Banjardadap	1,062
	Total	**12,013**

Source: Potorono Village Administrative Data, 2019

The demographic and geographic profile of Potorono is significant for understanding the context of MasDar's digital da'wah strategy. With a population of over 12,000 residents distributed across nine hamlets covering a substantial geographic area, effective da'wah outreach through exclusively physical means would be inherently limited. The adoption of digital communication channels therefore addresses a genuine logistical challenge: how to reach a geographically dispersed congregation and broader community with consistent, high-quality Islamic content. This strategic rationale for digital da'wah is well established in the broader literature on mosque digitalization Akib & Yusuf (2023) . The mosque has been active in digital da'wah activities for approximately five years, operating YouTube, Instagram, and WhatsApp broadcast channels as core components of its communicative infrastructure, distinguishing it as an institutionally mature digital da'wah practitioner worthy of systematic scholarly attention.

Da'wah Management at MasDar: The Four-Stage Framework

The organizational advancement or stagnation of any institution is fundamentally determined by the quality of its managerial processes Robbins & Coulter (2018) . The following sections analyze MasDar's digital da'wah management practices through the fourstage framework of Munir and Wahyu Ilahi, enriched by empirical data derived from field observation, interviews with key informants, and documentary analysis. As articulated by the Second Chairperson of MasDar, the mosque's management philosophy is explicitly oriented toward the maximization of multimedia potential in the service of Islamic propagation:

> 'MasDar is not merely a mosque for worship; we also maximize our multimedia potential in presenting Islamic teachings in a well-planned manner so that the entire community; not only those who enjoy the worship space but also those who access our da'wah activities; can benefit. For example, our Sunday Morning programme (Kajian Ahad Pagi) is

> also broadcast through YouTube and distributed through chain messages via WhatsApp and other media that make it easier for the congregation to access MasDar Digital's da'wah activities.' (Interview with the Second Chairperson of MasDar Potorono)

This statement encapsulates MasDar's institutional orientation toward digital da'wah: a deliberate, planned, multi-channel approach that extends the mosque's communicative reach far beyond its physical boundaries. Each of the four stages of da'wah management is examined in turn.

a. Da'wah Planning (Takhthith)

Da'wah planning at MasDar is institutionalized through the Annual Work Meeting (Rapat Kerja, or Raker), a structured organizational event in which the full Takmir (mosque management committee) convenes to develop, deliberate, and ratify the mosque's programmatic agenda for the coming year. This planning mechanism reflects the broader principle; well established in the organizational management literature; that deliberate, participatory planning is a critical antecedent of organizational effectiveness (Mintzberg, 1994; Robbins & Coulter, 2018) . In the context of digital da'wah, planning additionally requires the specification of content themes, production schedules, platform distribution strategies, and performance indicators, functions that demand both theological knowledge and digital competence.

The First Secretary of MasDar articulated the logic and significance of this planning structure as follows:

> 'By holding annual meetings attended by all Takmir members, each division is expected to express its ideas through activities that are beneficial to the congregation and the surrounding community. Planning is intended to ensure that the da'wah process runs well and that its success or failure; for whatever reason; can be measured. Planning is therefore the entry point for all programs and activities conducted by MasDar. Especially since MasDar's proclamation is also digitally based, it certainly requires considerable concentration and expertise. This expertise may come from formal educational qualifications, or from practical mastery of programming and digitalization without formal credentials.' (Interview with the First Secretary of MasDar Potorono)

Several dimensions of this account merit analytical attention. First, the emphasis on measurability reflects an evidence-based orientation to da'wah management that distinguishes MasDar from institutions that rely on informal, intuition-driven programming.

The articulation of evaluable success criteria is a precondition for the kind of systematic riqabah (evaluation) that characterizes effective organizational learning Argyris & Schön (1996). Second, the recognition that digital da'wah expertise may be acquired through nonformal pathways reflects a pragmatic and inclusive approach to human resource development that is particularly appropriate for community-based religious organizations with limited access to formally credentialed digital professionals.

The content of MasDar's annual planning covers the full spectrum of the mosque's programmatic activities, including the Kajian Ahad Pagi (Sunday Morning Study Circle), thematic lecture series, community health initiatives, and recreational activities such as communal walks and nature excursions. Critically, the planning process explicitly addresses the digital distribution dimensions of each activity: the allocation of YouTube recording responsibilities, the preparation of WhatsApp broadcast content, and the scheduling of Instagram posts are all incorporated into the annual work plan, ensuring that digital communication is not an afterthought but an integral component of program design from the outset.

b. Da'wah Organizing (Thanzhim)

The organizing stage of MasDar's da'wah management involves the structural allocation of human and material resources to execute the annual work plan. MasDar's organizational structure encompasses a

range of functional divisions, including a dedicated Information and Technology (IT) division responsible for digital content production, platform management, and technical support for live streaming activities. The existence of this dedicated division is a significant institutional indicator of MasDar's commitment to digital da'wah, reflecting the recognition that effective digital communication requires specialized skills and sustained organizational attention rather than ad hoc volunteerism.

Beyond the formal organizational structure, MasDar has also developed an inclusive model of community participation that extends organizing responsibilities to members of the broader congregation and surrounding community. This participatory approach is reflected in the account of the Women's Coordinator of MasDar:

> '…The importance of organizing a program is that activities involving the congregation and even the general public can be planned and managed well, so that they can be executed smoothly. Additionally, organizing activities also trains part of the congregation so that when the mosque needs a team for an activity in the future, they will have sufficient experience from having observed and participated in activities at MasDar. The spirit of organizing and executing an activity feels attractive to the community because when they are involved, they feel trusted. It is from this that the view arises that organizing at MasDar is enjoyable and vitalizing…'
> (Interview with the Women's Coordinator, MasDar Potorono)

This account highlights a dimension of da'wah organizing that extends beyond the purely instrumental; the cultivation of organizational belonging and communal identity through participatory involvement. When community members are entrusted with organizational roles, they become invested stakeholders in the mosque's institutional mission rather than passive beneficiaries of its services. This dynamic resonates with the broader sociological literature on organizational participation and community development Putnam (2000), suggesting that effective da'wah organizing serves simultaneously as a community-building mechanism.

MasDar's activity portfolio reflects a deliberate strategy of community outreach that combines spiritual and social programming, including free health check services, communal exercise events, and tadabbur alam (nature contemplation) excursions. The inclusion of these non-devotional activities within the mosque's programmatic scope reflects an understanding of the mosque's role as a community center (markaz islami) that addresses the holistic needs of its congregation and surrounding community; an orientation consistent with the classical Islamic conception of the mosque as a hub of civic as well as spiritual life. *c. Da'wah Actuating (Tawjih)*

The actuating stage of da'wah management at MasDar involves the practical mobilization of organizational resources, human capacities, and motivational energies to bring the planned and organized da'wah program to realization. In the institutional context of MasDar, actuating encompasses both the regular execution of programmatic activities; such as the weekly Kajian Ahad Pagi and thematic lecture series; and the parallel digital operations through which these activities are recorded, edited, and distributed across YouTube, Instagram, and WhatsApp broadcast networks.

The Coordinator of the Da'wah and Intellectual Division articulated the philosophy underpinning MasDar's actuating approach:

> '…A da'wah good deed must be moved earnestly and sustainably. Why? Because when a program or activity is driven continuously by a working team, it tends to strengthen the togetherness of the congregation and community. Of course, the beneficiary is the place

> of worship itself, which becomes lively and productive. Thus, the actuating of da'wah in this context becomes dynamic.' (Interview with the Da'wah and Intellectual Division Coordinator, MasDar Potorono)

The emphasis on earnestness (sungguh-sungguh) and sustainability (berkesinambungan) in this account reflects an understanding of actuating as a process requiring not merely mechanical execution but sustained motivational commitment. This aligns with the transformational leadership literature, which suggests that effective organizational mobilization requires leaders who inspire followers through the articulation of compelling shared visions and the modeling of committed, values-driven behavior Bass & Riggio (2006). In the da'wah context, this motivational dimension is additionally grounded in the Islamic concept of amanah (trustworthiness and responsibility in fulfilling entrusted duties), which frames organizational commitment as both a managerial virtue and a religious obligation.

The digital dimension of MasDar's actuating activities deserves particular attention. The real-time broadcasting of the Kajian Ahad Pagi through YouTube live streaming, the compilation and distribution of highlight content through WhatsApp broadcast messages, and the regular production of Instagram content collectively constitute a sustained digital communication operation that requires coordinated team effort, technical competence, and disciplined adherence to content schedules. This operational complexity is characteristic of what Bruns (2008) terms 'produsage'; the collaborative production and ongoing refinement of digital content by communities of engaged participants; and reflects a level of digital organizational maturity that goes significantly beyond casual or occasional social media use. *d. Da'wah Evaluation (Riqabah)*

The evaluative dimension of MasDar's da'wah management constitutes, perhaps, its most organizationally distinctive feature. Systematic evaluation; the periodic, criteria-based assessment of program performance against planned objectives; is frequently neglected by community-based religious organizations, which often lack the organizational culture, technical capacity, or dedicated resources necessary to conduct rigorous programmatic review. MasDar's sustained commitment to evaluative practice distinguishes it as an organizationally mature da'wah institution.

MasDar's evaluation practices operate at multiple levels. At the program level, each major activity is subject to post-event review by the relevant Takmir division, assessing implementation fidelity, participant engagement, logistical effectiveness, and alignment with planned objectives. At the digital communication level, platform analytics; including YouTube view counts, subscriber growth trajectories, Instagram engagement rates, and WhatsApp message reach; provide quantitative data that inform assessments of content performance and audience resonance. At the organizational level, the Annual Work Meeting includes a retrospective evaluation component in which the achievements and shortcomings of the preceding year's program are systematically reviewed as the basis for the formulation of the following year's plan.

A congregation member offered a lay perspective on the evaluative culture of MasDar that illuminates its practical dimensions:

> '…What is interesting about being active at Masjid Darussalam (MasDar) Potorono is that almost all of its programs and activities are beneficial to the congregation and the surrounding community. Furthermore, the distribution of the Sunday Morning study via YouTube makes it easy for people to access the activity. This ease and use of digital media shows the seriousness of the MasDar management in managing a place of worship well. Not only is the mosque clean, but it is also not left behind in terms of information and technology. Continuous evaluation is actually a form of monitoring in itself for the

> sustainability of Masjid Darussalam as a place of worship for the community.' (Interview with a congregation member, MasDar Potorono)

This testimony reflects the congregation's perception of evaluation not merely as an internal organizational process but as an outward indicator of institutional seriousness and commitment. This perception-based dimension resonates with institutional theory's emphasis on the legitimating function of organizational practices DiMaggio & Powell (1983) by demonstrating systematic evaluative practice, MasDar enhances its institutional credibility in the eyes of its congregation and community.

The integration of digital analytics into MasDar's evaluative practice represents a significant organizational innovation in the mosque context. Unlike traditional performance review mechanisms, which rely on qualitative impressions and self-reported data, platform analytics provide objective, granular, and temporally precise data on audience behavior and content performance. This data-driven dimension of evaluation enables MasDar to make evidence-informed decisions about content themes, distribution timing, platform prioritization, and communicative format; capacities that align with the emerging field of data-driven da'wah management.

CONCLUSION

This study has examined the digital da'wah management practices of Masjid Darussalam Potorono through the integrated theoretical lens of Paul Gilster's digital literacy framework and the four-stage da'wah management model of Munir and Wahyu Ilahi. The empirical findings reveal that MasDar has developed a coherent, systematically managed, and evaluatively grounded digital da'wah program that extends the mosque's communicative reach well beyond its physical congregation and contributes meaningfully to the construction of a digitally literate and religiously engaged community.

The findings demonstrate that effective digital da'wah management is neither technologically determined; reducible to the adoption of particular platforms or tools; nor organizationally incidental; dependent on the individual initiative of digitally skilled administrators. Rather, it is the product of institutionalized managerial practices that systematically address planning, organizing, actuating, and evaluation, embedded within an organizational culture that values purposeful communication, community participation, and continuous improvement. MasDar's annual work meeting structure, dedicated IT division, inclusive community participation model, and multi-level evaluative practices together constitute a replicable institutional model for mosque-based digital da'wah management.

The study also illuminates the integral role of digital literacy in enabling and sustaining effective digital da'wah. The digital literacy of MasDar's administrators and content producers; encompassing technical platform competence, critical information evaluation, strategic content design, and audience-responsive communication; is not a peripheral capability but a core organizational resource that determines the quality and reach of the mosque's da'wah program. This finding underscores the importance of investing in digital literacy development among mosque management personnel, not as a luxury supplement to traditional religious education, but as a foundational competency for mosque leadership in the digital age.

The implications of this study extend across several domains. For mosque governance practitioners, MasDar's experience offers a concrete and contextually grounded model of digital da'wah management that is adaptable to mosques of varying sizes, resources, and community contexts across Indonesia and the broader Muslim world. For da'wah management scholars, the study contributes an empirical case study that enriches the theoretical understanding of how the classical managerial functions

of planning, organizing, actuating, and evaluation operate within digital religious communication environments. For digital communication researchers, the study demonstrates the value of examining mosque institutions as significant, community-embedded actors in the digital public sphere, capable of producing sustained, high-quality religious content that shapes audience religiosity and digital literacy simultaneously.

Future research should examine the comparative digital da'wah management practices of mosque institutions across different regional, demographic, and organizational contexts, with a view to developing more generalizable theoretical models of mosque digital transformation. Longitudinal research tracking the developmental trajectory of MasDar's digital da'wah program would also contribute valuable insights into the organizational learning dynamics of mosque-based digital communication over time. Additionally, audience reception studies examining how MasDar's digital da'wah content is interpreted, appropriated, and acted upon by its online audience would provide an important complement to the organizational focus of the present study.

ACKNOWLEDGEMENT

The authors thank the Takmir (mosque management committee) and congregation of Masjid Darussalam Potorono for their time, openness, and participation in this study.

FUNDING STATEMENT

This work does not receive funding.

ETHICAL APPROVAL

There is no ethics approval needed because the study involved non-sensitive interviews with adult informants, conducted with their informed consent, and did not collect sensitive personal data.

DISCLOSURE STATEMENT

The author(s) do(es) not have any potential conflict of interest to disclose.

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