

DA'WAH TRANSFORMATION IN THE DIGITAL AGE (STUDY ON HUBBUL WATHAN GRAND MOSQUE, NTB)

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Abstract

This research was initiated due to the rapid development of information technology that has influenced religious activities, including mosque-based da'wah. The Hubbul Wathan Grand Mosque in West Nusa Tenggara is an example of a religious institution that has been able to adapt to digitalization. Using a qualitative approach, this study analyzes the transformation of traditional da'wah into digital da'wah using Everett M. Rogers' Innovation Diffusion theory. The results of the study show that the process of da'wah transformation takes place gradually, starting from collective consciousness to the publication of digital-based da'wah. Digital da'wah has been proven to expand the reach of the congregation, increase religious interaction, and strengthen the image of the mosque as a center for modern Islamic da'wah. This study recommends increasing the digital capacity of mosque administrators and policy support that encourages the digitization of da'wah.

Keywords: Da'wah Transformation, Digitalization, Hubbul Wathan Mosque.

Abstrak

Penelitian ini berangkat karena pesatnya perkembangan teknologi informasi yang telah memengaruhi aktivitas keagamaan, termasuk dakwah berbasis masjid. Masjid Raya Hubbul Wathan NTB menjadi contoh lembaga keagamaan yang mampu beradaptasi dengan digitalisasi. Melalui pendekatan kualitatif, penelitian ini menganalisis transformasi dakwah tradisional menjadi dakwah digital menggunakan teori Difusi Inovasi Everett M. Rogers. Hasil penelitian bahwa proses transformasi dakwah berlangsung secara bertahap, dari kesadaran kolektif hingga publikasi dakwah berbasis digital. Dakwah digital terbukti memperluas jangkauan jamaah, meningkatkan interaksi keagamaan, serta memperkuat citra masjid sebagai pusat dakwah Islam yang modern. Penelitian ini merekomendasikan peningkatan kapasitas digital pengelola masjid serta dukungan kebijakan yang mendorong digitalisasi dakwah.

Kata Kunci: Transformasi Dakwah, Digitalisasi, Masjid Hubbul Wathan.



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A. INTRODUCTION

Social media has become an integral part of everyday life in modern society. The use of the internet and digital platforms has transformed the way people communicate, share information, and acquire knowledge. Da'wah, previously synonymous with sermons in mosques or in-person meetings, can now be delivered through various digital media such as social media, blogs, podcasts, and video streaming services.¹

However, this transformation also raises important issues. The openness and speed of digital media allow religious messages to spread rapidly, but they also create challenges related to the credibility, effectiveness, and interpretation of da'wah content. Not all Islamic messages conveyed through social media are based on authoritative sources, and differences in presentation styles may influence how audiences understand and practice Islamic teachings. Therefore, there is a need to examine how Islamic Da'wah is presented in digital media and to identify the challenges and implications of using social media as a platform for da'wah. This research seeks to address these issues by analyzing the role of social media in contemporary Islamic Da'wah and the problems that arise from its digitalization.²

Modern da'wah provides an opportunity for the millennial generation to utilize a digital da'wah approach. Digital da'wah is a method of conveying Islamic teachings through media that can be accessed anytime and anywhere. This approach aligns with the characteristics of the millennial generation, who are familiar with the use of technological devices. One frequently used medium is the internet, particularly social media. Social media, as internet-based applications, allows users to connect with each other, share information, and communicate in a practical and easy way.³

These changes require da'i to adapt to technological developments and utilize digital media as a tool for Da'wah. Through the use of technology and social media platforms, Muslim scholars and influencers can reach a wider and more diverse audience without being hindered by geographical boundaries. Furthermore, digital Da'wah makes it easier for Muslims to access information and deepen their religious understanding anytime and anywhere.⁴

¹ Daniel O Orogun and Jerry Pillay, "A Historical Survey of the African Neo-Pentecostals' Response to Digital Transformation," *HTS Teologiese Studies/Theological Studies* 79, no. 1 (2023).

² Ibnu Kasir and Syahrol Awali, "Peran Dakwah Digital Dalam Menyebarluaskan Pesan Islam Di Era Modern," *Jurnal An-Nasyr: Jurnal Dakwah Dalam Mata Tinta* 11, no. 1 (2024): 59–68.

³ Urung Hasiholan, "Media Sosial Sebagai Daya Tarik Media Dakwah Bagi Generasi Melenial," *Qawwam: The Leader's Writing* 5, no. 1 (2024): 46–50, <https://doi.org/10.32939/qawwam.v5i1.336>.

⁴ Casey T Sigmon, "The Courage to Preach in the Digital Age," *Religions* 14, no. 4 (2023): 551.

While this shift brings opportunities, it also presents challenges, such as the need for digital literacy among da'i and audiences, and the risk of spreading inaccurate information.⁵ Therefore, da'i need to improve their digital skills and ensure that the content delivered through digital media is valid and in accordance with Islamic teachings. Social media plays a significant role in the spread of Islamic Da'wah in the digital age, enabling da'i to create video content that can be shared on platforms like YouTube, Instagram, Facebook, WhatsApp, and Telegram. This allows Islamic messages to reach a wider and more diverse audience without being hindered by geographical boundaries.⁶

Furthermore, digital media allows for more personal interaction between da'i and their audiences. Through comments, direct messaging, and online discussions, audiences can ask questions and receive clarification in real time. This increases audience engagement and understanding of the Da'wah material being delivered.⁷

Digital media also offers audiences easier access to Islamic propagation materials. With digital platforms, Muslims can access a variety of Islamic propagation content anytime and anywhere, tailored to their needs and preferences.⁸ This significantly contributes to increasing religious understanding and knowledge among the public.

The Hubbul Wathan Islamic Center Mosque has various functions and benefits, including serving as a place for worship, education, social activities, commemoration of Islamic and national holidays, and as a means of communication through meetings. The mosque also plays a role in youth and community development, as well as supporting economic activities. Facilities include a multi-purpose hall for meetings and special events, as well as a Tabligh Akbar program for the congregation. Furthermore, the mosque offers formal and non-formal educational facilities, such as a Kindergarten (TPA) and Madrasah (Islamic boarding school). During Ramadan, the Hubbul Wathan Islamic Center Mosque holds a joint iftar (breaking of the fast) and a program for distributing zakat, infaq, sadaqah, and waqf (endowments). This demonstrates the mosque's

⁵ Dedy Setiawan et al., "Integrating Religiosity with Technology Acceptance Model (TAM) and Technology Organization Environment (TOE) Frameworks: A Study on ICT Adoption in Micro and Small Enterprises," *Pakistan Journal of Commerce and Social Sciences* 18, no. 3 (2024): 651–75, <https://doi.org/https://www.econstor.eu/handle/10419/305449>.

⁶ Erwan Efendi, Muhammad Raefaldhi, and M. Salman Al Farisi, "Penggunaan Media Sosial Sebagai Sarana Berdakwah," *Da'watuna: Journal of Communication and Islamic Broadcasting* 4, no. 1 (2023): 12–20, <https://doi.org/10.47467/dawatuna.v4i1.3218>.

⁷ Frida Mannerfelt, "Co-Preaching: The Effects of Religious Digital Creatives' Engagement in the Preaching Event," *Religions* 13, no. 12 (2022): 1135.

⁸ Hamzah Hamzah et al., "Islamic Animation: Netnographic Analysis on Digital Processing Transformation in Social Media," *Nazhruna: Jurnal Pendidikan Islam* 6, no. 3 (2023): 372–85.

role as a center for education, information, and da'wah (Islamic outreach) that is adaptive to changing times.⁹ With these various functions, the mosque has great potential to become a digital da'wah center. By utilizing technology and digital media, mosques can disseminate Islamic messages to a wider audience, not only to the congregation who are physically present, but also to the general public through digital platforms.

The Hubbul Wathan Grand Mosque in West Nusa Tenggara (NTB) is one of the largest and most influential mosques in the province, serving not only as a place of worship but also as a center for Islamic outreach and community activities such as religious studies, training, and seminars. Its large capacity and strong social role make the mosque an ideal case for examining the transformation of traditional da'wah into digital forms to reach wider audiences.¹⁰

In response to the rapid development of digital technology and increased internet use among the NTB community, the mosque has adopted social media platforms such as Instagram, YouTube, and Facebook to disseminate religious messages and information about mosque activities. This digital transformation allows da'wah to extend beyond the physical mosque, making it more accessible and engaging (especially for younger generations) while continuing to strengthen religious and social values in the local community.

This research provides insight into how digital technology can be used to strengthen the relationship between the community and da'wah without diminishing core religious values, by examining the adaptation of the Hubbul Wathan Grand Mosque in NTB to the digital transformation of Islamic outreach. The study highlights digital da'wah as a strategic extension of traditional practices into broader and more dynamic spaces, offering practical models that can be applied by other mosques in Indonesia. It also contributes to scholarly and practical understanding by showing that digital da'wah is not merely technological adoption, but a means of enhancing religious understanding, social cohesion, and digital literacy in line with contemporary societal and governmental initiatives.

⁹ Hatfan Basyiruddin, Nurhikmah Budi Hartanti, and Nuzuliar Rahmah, "Islamic Center Di Indonesia Difference in Function and Use of Mosque in Indonesia 'S Islamic Centers," *Prosiding Seminar Intelektual Muda #2, Peningkatan Kualitas Hidup Dan Peradaban Dalam Konteks IPTEKSEN*, no. September (2019): 34–35.

¹⁰ Shamshadin Kerim et al., "Digital Transformation of Islamic Preaching in Kazakhstan: Identifying Famous Online Preachers and Their Influence," *Millah: Journal of Religious Studies*, 2025.

B. RESEARCH METHOD

This study uses a descriptive qualitative research design to gain an in-depth understanding of the transformation of da'wah practices from traditional, mosque-centered activities to digital-based da'wah at the Hubbul Wathan Grand Mosque in West Nusa Tenggara (NTB), including the challenges encountered in the process. The analysis is guided by Everett M. Rogers' Diffusion of Innovations Theory, which provides a conceptual framework for examining how digital da'wah as an innovation is introduced, adopted, communicated, and gradually institutionalized within the mosque's social system.

Data were obtained from primary and secondary sources. Primary data were collected through in-depth interviews with individuals directly involved in managing and implementing digital da'wah at the mosque, while secondary data were gathered from books, academic journals, official documents, and previous studies related to da'wah and digital religious communication to support and contextualize the field findings.

In-depth interviews were conducted with three key informants selected through purposive sampling, based on their direct involvement in digital da'wah management at the NTB Islamic Center. The informants consist of: Informant 1, serving as the technical manager of digital media; Informant 2, serving as the technical manager of digital media; and Informant 3, representing mosque management and the NTB Tourism Office.

C. RESULTS AND DISCUSSION

Results

Based on the research findings, the process of transformation from traditional da'wah to digital da'wah carried out by the Hubbul Wathan Grand Mosque of West Nusa Tenggara (NTB) can be summarized as follows:

The Beginning of Change (2017): The Foundation of Digital Da'wah Transformation. The digital da'wah transformation at the Hubbul Wathan Grand Mosque (NTB Islamic Center) began in 2017, prior to the COVID-19 pandemic, when mosque administrators recognized the potential of social media as a tool for disseminating da'wah, documenting activities, and engaging a wider community. Since that time, platforms such as Facebook, YouTube, and Instagram have been used to record and share religious activities that were previously limited to on-site participation. This early initiative marked the foundation of a digital da'wah system that integrates religious outreach with technological adaptation and broader social engagement.

According to Rizal, a social media technician, routine da'wah activities began to be consistently recorded and uploaded from 2017 onward, enabling

wider public access.¹¹ A technical administrator, added that despite limited resources, the media team's strong commitment and consistency were key to sustaining technology-based da'wah in its early stages.¹² Meanwhile, Suherman, representing the NTB Tourism Office, emphasized that digital da'wah was also intended to introduce an image of moderate, open, and friendly Islam while supporting cultural and tourism promotion.¹³ These perspectives highlight that the early digitalization of da'wah at the Hubbul Wathan Grand Mosque was driven by institutional vision, technical dedication, and a commitment to expanding Islamic outreach beyond physical boundaries.

Full Digitalization: Multiplatform Da'wah and Online Media Integration. After the pioneering phase in 2017, the digital da'wah at the Hubbul Wathan Grand Mosque (NTB Islamic Center) continued to develop into a stage of full digitalization, in which da'wah, information dissemination, and social activities were fully integrated across multiple digital platforms. The mosque now conducts simultaneous live broadcasts on YouTube, Facebook, and Instagram, enabling real-time access to religious activities for congregants regardless of time and place. The digital media technician and administrator, this multiplatform live-streaming system represents a shift from a single communication model to an integrated digital da'wah strategy, positioning the NTB Islamic Center as a pioneer of professional and consistent digital da'wah in West Nusa Tenggara, despite being managed by a relatively small team.¹⁴

In addition to live streaming, all religious and social activities are regularly documented and uploaded, allowing the community to stay connected to the mosque at any time. A technical administrator, explained that the media team works flexibly and responsively, often without a fixed schedule, to ensure that every religious activity (ranging from daily prayers to major Islamic events) is properly broadcast and archived.¹⁵ This transformation has been further supported by institutional backing from mosque management and the NTB Tourism Office, as noted by Suherman,¹⁶ who emphasized that digital da'wah also serves as an effective tool for public communication and religious tourism promotion. Although limited by equipment and human resources, this full digitalization has successfully created a modern da'wah ecosystem that connects congregants spiritually across regions and generations through the use of contemporary communication technology.

¹¹ Muhammad Rizal, *interview*, (September 06, 2025).

¹² Rahmat Nur Utomo, *interview*, (September 08, 2025).

¹³ Suherman, *interview*, (September 09, 2025).

¹⁴ Muhammad Rizal, *interview*, (September 06, 2025).

¹⁵ Rahmat Nur Utomo, *interview*, (September 08, 2025).

¹⁶ Suherman, *interview*, (September 09, 2025).

Content Management: Independence, Consistency, and Professionalism of Digital Da'wah. A key aspect of the digital da'wah transformation at the Hubbul Wathan Grand Mosque (NTB Islamic Center) is the administrators' ability to manage da'wah content independently and sustainably across platforms such as Instagram, Facebook, YouTube, and TikTok. Content management includes planning, documentation, editing, and publication of religious and social activities. Rizal (as social media administrator) explained that routine activities (ranging from religious studies and Friday prayers to Islamic holiday events) are consistently documented and shared to maintain engagement with congregants, reflecting a shift toward systematic and visually oriented digital communication.¹⁷ Utomo added that despite limited resources, the media team works flexibly using simple tools and mobile applications like CapCut, yet remains able to produce relevant and engaging content for digital audiences.¹⁸

Content management at the NTB Islamic Center also emphasizes responsibility, neutrality, and ethical awareness. Informant 1 noted that although many activities are broadcast live, content is carefully curated to avoid sensitive or political issues in order to maintain inclusive and calming da'wah messages. From an institutional perspective, Suherman (NTB Tourism Office) stated that the mosque's active social media presence demonstrates transparency, professionalism, and effective promotion of religious and social activities, attracting wider audiences.¹⁹ Despite challenges such as account security and copyright issues, the media team continues to adapt through self-learning, showing that digital da'wah management at the Hubbul Wathan Grand Mosque combines creativity, ethical consideration, and technological resilience.

Independent and Self-Taught: Technological Independence in the Transformation of Digital Da'wah. One of the defining characteristics of the digital da'wah transformation at the Hubbul Wathan Grand Mosque (NTB Islamic Center) is its independent and self-taught nature, carried out entirely by an internal team of three young technicians. The digitalization process was not initiated through government programs or professional training but emerged from personal initiative, experimentation, and sustained learning. A key technician and administrator, all digital skills used in managing social media and da'wah content were acquired independently through field experience and online resources, without formal training or external assistance. This self-driven

¹⁷Muhammad Rizal, *interview*, (September 06, 2025).

¹⁸Rahmat Nur Utomo, *interview*, (September 08, 2025).

¹⁹Suherman, *interview*, (September 09, 2025).

approach enabled the team to adapt technical knowledge to support Islamic outreach and digital communication in a practical and sustainable way.²⁰

Utomo further explained that this self-taught system requires flexibility, discipline, and high responsiveness, as the team must constantly adapt to varying field conditions and technological challenges.²¹ From an institutional perspective, representing the NTB Tourism Office, confirmed that while policy and promotional support are provided, all technical and creative aspects of digital da'wah are fully managed by the mosque's internal team.²² This independence has become a strategic foundation for sustaining digital da'wah, fostering innovation and strong teamwork despite limited resources, and positioning the Hubbul Wathan Grand Mosque as a model of how religious institutions can creatively and effectively adapt to the digital era without losing their da'wah spirit.

Integration with tourism and social functions. The digital da'wah transformation at the Hubbul Wathan Grand Mosque (NTB Islamic Center) integrates religious outreach with religious tourism and social activities, positioning the mosque as both a center of Islamic da'wah and a cultural-religious tourist attraction. Digitalization has strengthened the mosque's image as an inclusive public space, allowing wider audiences to access religious activities and appreciate its architectural beauty through social media. The mosque's active digital presence has encouraged many visitors (both local and international) to come after viewing online content, demonstrating that social media functions not only as a medium for da'wah but also as an effective tool for promoting religious tourism and introducing the peaceful religious atmosphere of Lombok.²³

In addition, digital da'wah supports the mosque's social function by fostering community participation and accessibility. Live streaming and documentation of religious and social activities, especially during Ramadan and Islamic holidays, enable broader community engagement beyond physical attendance.²⁴ NTB Tourism Office emphasized that the mosque's prominence as a religious tourism destination is closely linked to its consistent social media activity, which highlights moderate Islamic values and cultural openness.²⁵ Through the integration of da'wah, social service, and tourism promotion, the Hubbul Wathan Grand Mosque represents a model of modern digital da'wah

²⁰ Muhammad Rizal, *interview*, (September 06, 2025).

²¹ Rahmat Nur Utomo, *interview*, (September 08, 2025).

²² Suherman, *interview*, (September 09, 2025).

²³ Muhammad Rizal, *interview*, (September 06, 2025).

²⁴ Rahmat Nur Utomo, *interview*, (September 08, 2025).

²⁵ Suherman, *interview*, (September 09, 2025).

that is contextual, participatory, and reflective of a tolerant and inclusive image of Islam.

This transformation shows a change from the conventional mosque-centered da'wah pattern to multi-platform and interactive da'wah, where the congregation can participate online and gain access to Islamic information without the limitations of space and time.

Discussion

Analysis of the *Transformation of Traditional Da'wah to Digital Da'wah at the Hubbul Wathan Grand Mosque, NTB*, using Everett M. Rogers' Diffusion of Innovation Theory, which includes five stages: *Knowledge, Persuasion, Decision, Implementation, and Confirmation*, as follows:

Diffusion of Innovation Stage	Description of the Process at the Hubbul Wathan Grand Mosque, NTB	Analysis and Interpretation
1. <i>Knowledge</i>	Mosque administrators began to recognize the potential of digital media around 2017 by utilizing platforms such as YouTube, Facebook, and Instagram to broadcast da'wah activities.	This stage demonstrates the emergence of awareness of the benefits of information technology in Da'wah. Initial knowledge emerged from observing digitalization trends and the need to reach a wider congregation.
2. <i>Persuasion</i>	After learning about its benefits, the administrators convinced themselves and the congregation that using digital media could expand the reach of their da'wah. A positive attitude toward digital media emerged from the initial success of uploading content that appealed to the congregation.	There has been a shift in perception from conventional Da'wah to technology-based Da'wah. Empirically proven: increased online congregational interaction and public attention to mosque activities.
3. <i>Decision</i>	The mosque management collectively decided to implement a sustainable digital da'wah system by	This decision demonstrates the <i>adoption stage</i> in Rogers' theory, where innovation (digital media) is accepted

	managing their own social media without external assistance.	and implemented through shared commitment. The decision is participatory and based on institutional independence.
4. <i>Implementation</i>	The management actively carries out digital da'wah: live broadcasts on three platforms simultaneously, documentation of activities, and routine content management by a small team of three people.	The implementation phase reflects the actual application of innovation. Adaptation is carried out flexibly, with division of tasks and technical improvisation. Despite limitations in equipment and human resources, digital da'wah continues to operate consistently and professionally.
5. <i>Confirmation</i>	After several years, the management and congregation saw positive results in the form of increased outreach of da'wah, a positive image of the mosque, and public recognition of the role of the NTB Islamic Center as a pioneer of digital da'wah in its region.	The confirmation stage demonstrates the strengthening of the decision to adopt the innovation. The success of digital da'wah strengthens the administrators' belief in the effectiveness of digital media and expands the mosque's function as a center for da'wah, social activities, and religious tourism.

Table 1: Diffusion of Innovation Stage

The explanation of the stages of innovation diffusion in the table above is as follows:

Knowledge. The awareness phase at the Hubbul Wathan Grand Mosque began in 2017, when the management recognized that digital platforms such as YouTube, Facebook, and Instagram could reach wider audiences than traditional

da'wah channels.²⁶ This led to the initial recording and uploading of religious activities, with knowledge acquired through informal communication, imitation, and trial-and-error learning rather than formal training, reflecting a gradual shift from awareness to operational skills in line with the Diffusion of Innovation model.²⁷

This knowledge development was driven by functional needs and strategic goals to position the mosque as a center of moderate da'wah and religious tourism, although it was constrained by limited resources, technical capacity, and infrastructure.²⁸ Supported by interactions with external stakeholders, digital da'wah knowledge evolved into both technical and strategic understanding; however, moving from basic knowledge to full mastery requires systematic capacity building, improved infrastructure, and stronger collaborative networks.²⁹

Persuasion. In the persuasion stage, the management of the Hubbul Wathan Grand Mosque (NTB Islamic Center) began to evaluate the benefits and acceptance of digital da'wah innovations such as social media and live streaming. Positive audience responses to early uploads (seen through views, comments, and interactions) strengthened the belief that digital media offered clear relative advantages by expanding da'wah reach to distant congregants, the diaspora, and religious tourists. Digital da'wah was also perceived as compatible with the mosque's vision of integrating religion, education, and tourism.³⁰ However, internal dynamics emerged, as some administrators and senior congregants remained attached to traditional, face-to-face da'wah formats. To address this, the management implemented small-scale trials, allowing them to observe tangible results (trialability and observability), which gradually reduced skepticism and fostered more positive attitudes toward digital innovation.³¹

²⁶ Ahmad Faiz Khudlari Thoha and Muh Syahril Sidik Ibrahim, "Digital Transformation of Mosque Da'Wah: Organizational Learning and Innovation in the Digital Age," *Al-Balagh : Jurnal Dakwah Dan Komunikasi* 8, no. 2 (2023): 307–42, <https://doi.org/10.22515/albalagh.v8i2.7634>.

²⁷ Khadiq, "Transformation of Islamic Religious Practices in the Digital Era," *Jurnal Dakwah* 24, no. 2 (2023): 175–92, <https://doi.org/10.14421/jd.2023.24205>.

²⁸ Nur Kholifah and Alfiah Nur Hikmah, "The Use of Digital Media as a Da'wah Tool in Sejuta Pemuda Mosque," *SYIAR: Jurnal Komunikasi Dan Penyiaran Islam* 4, no. 2 (2024): 73–84, <https://doi.org/10.54150/siyar.v4i2.496>.

²⁹ Suleman Bawa and Abdulaziz Saleh Almudaihesh, "Innovation Networks and Knowledge Diffusion Across Industries : An Empirical Study from an Emerging Economy," *Sustainability* 16 (2024): 1–24, <https://doi.org/10.3390/su162411308>.

³⁰ Musfiah Saidah and Ade Irmayanti, "Difusi Inovasi Dakwah Digital Pada Komunitas@Remisyaoofficial Di Instagram Dalam Mempersuasi Program Dakwah Di Kalangan Remaja," *Medium* 12, no. 2 (2024): 192–212.

³¹ Rafinita Aditia and Evi Hafizah, "Spreading Islamic Messages : Transition from Traditional to Digital Media in Contemporary Da'wah," *Al-Nahyan : Jurnal Komunikasi Dan Penyiaran Islam / Arti* 1, no. 1 (2024): 14–23, <https://doi.org/10.58326/jan.v1i1.209>.

Communication and social influence played a crucial role in reinforcing persuasion. Internal discussions, evaluations of digital content, and input from external actors (such as mosque networks, students, and volunteers) helped refine formats and platforms. Aesthetic presentation, storytelling, and interactive features further enhanced audience engagement, while positive feedback and content sharing by congregants provided social proof that the innovation was being accepted. Together, these factors positioned the persuasion phase as a critical bridge between knowledge and decision, preparing the mosque management to move toward systematic adoption of digital da'wah, in line with findings in the literature on innovation diffusion in religious institutions.³²

Decision. In the Decision phase, the administrators of the Hubbul Wathan Grand Mosque moved from evaluation to a conscious and collective decision to sustainably adopt digital da'wah. This decision was shaped through internal meetings, assessment of audience responses, alignment with the mosque's dual vision as a da'wah and religious tourism center, and pragmatic adaptation to local capacity.³³ The mosque chose to manage digital media independently through a small internal team using simple devices and procedures, reflecting adoption by reinvention rather than direct imitation of larger models. Strategic considerations such as relative advantage, compatibility, trialability, and observability of results outweighed resource limitations, while regulatory structures under the Tourism Office influenced the pace and form of technical investments.³⁴

The decision-making process was also iterative and risk-aware, informed by empirical experiences such as account security incidents, which led to basic governance measures and backup policies.³⁵ Human resource constraints prompted a flexible, volunteer-based collaboration model, ensuring continuity without waiting for ideal conditions.³⁶ By framing digital da'wah as serving both spiritual and socio-cultural-economic objectives, the mosque strengthened institutional legitimacy and stakeholder support.³⁷ Overall, the Decision stage

³² Abdul Syukur and Devid Saputra, "DIGITAL DA'WAH INNOVATION FOR RELIGIOUS MODERATION PROGRAMS AT UIN RADEN INTAN LAMPUNG," *Komunika* 7, no. 10 (2024): 45–60, <https://doi.org/https://doi.org/10.24042/komunika.v7i1.24947>.

³³ Thoha and Ibrahim, "Digital Transformation of Mosque Da'Wah: Organizational Learning and Innovation in the Digital Age."

³⁴ Setiawan et al., "Integrating Religiosity with Technology Acceptance Model (TAM) and Technology Organization Environment (TOE) Frameworks: A Study on ICT Adoption in Micro and Small Enterprises."

³⁵ Faruq Alhasbi et al., "Dakwah Digital : Publikasi Kegiatan Masjid Memanfaatkan Jejaring Sosial," *Ngarsa: Journal of Dedication Based on Local Wisdom* 4, no. 2 (2024): 99–114, <https://doi.org/https://doi.org/10.35719/ngarsa.v4i2.517>.

³⁶ Fazil Dzulqarnain Syakir, "Digital Da'wah Management Strategy through Artificial Intelligence on Social Media Platforms," *Journal on Islamic Studies* 2, no. 1 (2025): 43–55.

³⁷ Aditia and Hafizah, "Spreading Islamic Messages : Transition from Traditional to Digital Media in Contemporary Da' Wah."

illustrates a realistic, incremental, and locally adapted adoption process, consistent with recent literature showing that religious institutions adopt digital innovation when benefits are evident, risks are manageable, and learning can occur progressively.

Implementation. After the decision phase, the Hubbul Wathan Grand Mosque actively implemented digital da'wah through concrete and systematic steps, including scheduling live broadcasts, documenting activities, and forming a small digital media team of three people.³⁸ Using platforms such as YouTube, Facebook, and Instagram, the mosque shifted from planning to functional application of innovation, in line with Rogers' concept of implementation. Despite technical constraints (such as limited equipment, unstable internet, and the absence of formal rules) the management adopted an adaptive, grassroots approach by utilizing personal devices and simple tools, showing that innovation emerged from local creativity rather than ideal infrastructure.

Implementation was also characterized by experimentation with diverse content formats, ranging from sermons to educational videos, social activities, and major religious events.³⁹ This content diversification reflects a communicative and contextual da'wah strategy that appeals to broader and younger audiences, while supporting two-way interaction. Institutionally, the mosque strengthened its digital governance by clarifying roles, setting management schedules, and applying basic security protocols after experiencing a hacking incident. These steps indicate organizational learning during implementation, where experience is used to refine systems and workflows.⁴⁰

Furthermore, the implementation phase integrated da'wah with tourism and social functions, positioning the mosque as both a religious and cultural icon of West Nusa Tenggara. Community engagement (through sharing content, viewing live streams, and providing feedback) created a reinforcing network effect that sustained the initiative. Although challenges remain in terms of formal training and advanced digital competencies, the consistent use of digital platforms over several years demonstrates that digital da'wah has become embedded in the mosque's routine activities.⁴¹ Overall, this phase illustrates that sustainable digital transformation in religious institutions depends more on

³⁸ Moch. Khafidz Fuad Raya, "DIGITALRELIGION:THE PACKAGING AND PERSUASION OF CELEBRITY PREACHERS IN CONTEMPORARY INDONESIA," *Journal for the Study of Religions and Ideologies* 23, no. 67 (2024): 80-94, <https://doi.org/https://thenewjsri.ro/index.php/njsri/article/view/512/112>.

³⁹ Thoha and Ibrahim, "Digital Transformation of Mosque Da'Wah: Organizational Learning and Innovation in the Digital Age."

⁴⁰ Silvia Siti Rachmawaty, Agus Fakhruddin, and Rizal Permana, "Transformasi Digital Dalam Dakwah: Inovasi Masjid PUSDAI Jawa Barat Dalam Mengintegrasikan Teknologi Informasi: Digital Transformation in Da'wah: Innovation of the West Java PUSDAI Mosque in Integrating Information Technology," *QULUBANA: Jurnal Manajemen Dakwah* 5, no. 2 (2024): 506-24.

⁴¹ Saidah and Irmayanti, "Difusi Inovasi Dakwah Digital Pada Komunitas@ Remisyaoofficial Di Instagram Dalam Mempersuasi Program Dakwah Di Kalangan Remaja."

adaptive management, collaboration, and continuity than on technological sophistication alone.

Confirmation. The confirmation phase at the Hubbul Wathan Grand Mosque demonstrates that the adoption of digital da'wah has been strongly validated through concrete outcomes.⁴² Management and congregants no longer question its effectiveness, as they have observed wider outreach, increased interaction, and an improved public image of the mosque, making digital da'wah an integral part of its communication system in line with Rogers' (2003) concept of confirmation. This reinforcement is evident through quantitative and qualitative indicators such as growing social media followers, higher livestream viewership, positive feedback, and regular evaluations that encourage continuous content improvement and institutional pride, supported by external recognition from media and other institutions.

At the social level, confirmation is reflected in the active involvement of younger congregants who engage with, share, and volunteer for digital da'wah activities.⁴³ Despite ongoing challenges in sustaining human resources, the mosque's adaptive responses (such as recruiting volunteers, developing SOPs, and documenting workflows) indicate that the innovation has been institutionalized. Moreover, confirmation has stimulated further innovation, including thematic da'wah channels and inter-mosque collaborations, showing that successful confirmation not only stabilizes adoption but also lays the groundwork for future developments.

D. CONCLUSION

The transformation of da'wah at the Hubbul Wathan Grand Mosque in West Nusa Tenggara reflects a clear shift from traditional face-to-face sermons to social media-based digital da'wah. Initiated in 2017 and managed independently by an internal team, this innovation was gradually accepted by administrators and congregants as a more effective, efficient, and interactive approach. The collective decision to adopt digital da'wah has been consistently implemented through live broadcasts of routine and major religious events.

The implementation of digital da'wah has significantly expanded the mosque's outreach across regions and countries while strengthening its image as a modern center of Islamic civilization in NTB. Strong community support, growing online engagement, and public recognition have reinforced the sustainability of this system despite technical and human resource limitations.

⁴² Rachmawaty, Fakhruddin, and Permana, "Transformasi Digital Dalam Dakwah: Inovasi Masjid PUSDAI Jawa Barat Dalam Mengintegrasikan Teknologi Informasi: Digital Transformation in Da'wah: Innovation of the West Java PUSDAI Mosque in Integrating Information Technology."

⁴³ Aditia and Hafizah, "Spreading Islamic Messages : Transition from Traditional to Digital Media in Contemporary Da' Wah."

This experience shows that digital innovation in religious institutions can succeed when supported by a clear vision, adaptive leadership, and collaborative commitment, offering a model for other mosques.

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