

INNOVATION AND SUSTAINABILITY IN DA'WAH: INTEGRATING CONVENTIONAL AND DIGITAL PRACTICES IN PURWOKERTO

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Abstract

This study explores the transformation of da'wah at Al-Ishlah Mosque in Purwokerto, starting from the crucial issue of the potential discontinuity of traditional da'wah due to digital disruption and generational preference gaps. The objective is to examine how the mosque maintains the continuity of offline da'wah while innovating digitally. Using a qualitative case study with analysis of the Theory of Innovation Diffusion and Media Ecology, the adoption of an adaptive hybrid da'wah model was found. Offline da'wah is maintained as the foundation for conventional congregations, while YouTube embraces the younger generation through visual content. This integration creates hybrid energy that expands reach without eroding tradition. Theoretically, this study offers a framework for cross-generational collaboration and responsive religious institutional innovation.

Keywords: Islamic Da'wah, Mosques, Social Media, Digital Da'wah.

Abstrak

Penelitian ini mengeksplorasi transformasi dakwah di Masjid Al-Ishlah Purwokerto, berangkat dari masalah krusial mengenai potensi diskontinuitas dakwah tradisional akibat disrupti digital dan kesenjangan preferensi antar-generasi. Tujuannya adalah mengkaji bagaimana masjid menjaga keberlanjutan dakwah luring sambil berinovasi digital. Menggunakan studi kasus kualitatif dengan analisis Teori Difusi Inovasi dan Ekologi Media, ditemukan adopsi model dakwah hibrid adaptif. Dakwah luring dipertahankan sebagai fondasi bagi jamaah konvensional, sementara YouTube merangkul generasi muda melalui konten visual. Integrasi ini menciptakan energi hibrida yang memperluas jangkauan tanpa menggerus tradisi. Secara teoritis, studi ini menawarkan kerangka kolaborasi lintas generasi dan inovasi institusi keagamaan yang responsif.

Kata Kunci: Dakwah Islam, Masjid, Media Sosial, Dakwah Digital.



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A. INTRODUCTION

The development of digital communication technology has changed the way humans interact, build knowledge, and convey religious values and teachings. In the midst of an era of information disruption, Islamic preaching is no longer exclusive to the mosque pulpit, but has also expanded into digital spaces that are more open, interactive, and dynamic. Social media platforms such as YouTube, Instagram, and TikTok are now part of the contemporary landscape of da'wah, reaching audiences across different ages and locations. This transformation shows that da'wah is not a static practice, but rather one that is adaptive to social and technological changes.

In recent years, mosques as religious institutions have not only served a ritual function, but have also played an important role in community development, including in the aspect of da'wah. Da'wah conducted through offline (face-to-face) and digital (online) approaches shows that mosques can utilize technology to expand the reach and effectiveness of conveying Islamic messages to congregations and communities.

The rapid development of digital technology has implications for more innovative forms of da'wah practices. Mosques in Indonesia have begun to adopt social media to disseminate da'wah content and interact with a wider congregation. In addition, the application of technology-based information systems in mosque and da'wah management is also important to improve accountability and transparency.¹ The use of digital platforms in da'wah not only enables the rapid delivery of information but also helps in building online communities that can support the spiritual and social growth of congregations.²

Although digital preaching is becoming increasingly popular, conventional preaching through live lectures in mosques continues to thrive and remains an authoritative source in the religious life of the community. This is where an interesting phenomenon emerges in the form of the coexistence of offline and online preaching running simultaneously. This practice demonstrates the continuity in maintaining the tradition of classical preaching as well as innovation in the form and strategy of delivering Islamic messages.

Al-Ishlah Mosque in Purwokerto, as the object of this study, must be able to adapt to the changing times and the needs of the community. In this context, innovation in the design and use of mosque facilities is important to support

¹ Makmuri Ahdi, Mohammad Iqbal, and Novita Berliani, 'Transparansi, Sistem Informasi Akuntansi, Dan Akuntabilitas Pada Laporan Keuangan Masjid Al-Istiqomah Sesuai Isak 35', *J-Aksi : Jurnal Akuntansi Dan Sistem Informasi*, 5.3 (2024), pp. 340–50, doi:10.31949/jaksi.v5i3.10463.

² Iin Nur Zulaili, Hayu Ana Sholihah, and Akhmad Najibul Khairi Syaie, 'Gerakan Keagamaan Berbasis Masjid: Eksistensi Dakwah Di Masjid Namira Lamongan', *Harmoni*, 22.1 (2023), pp. 1–21, doi:10.32488/harmoni.v1i22.586.

more effective and relevant da'wah activities.³ This study draws inspiration from other successful mosques in managing outreach programs both offline and digitally, as described by Ginanjar et al., which shows how the presence of mosques can improve community welfare through various mosque-based empowerment programs.⁴

Research on "Innovation and Sustainability in Da'wah: Integrating Conventional and Digital Practices at Al-Ishlah Mosque in Purwokerto" has a number of compelling reasons for being conducted. First, mosques are one of the epicenters of Islamic culture and practice, serving as places of worship and dissemination of Islamic teachings. In the context of modern society and technological developments, mosques not only function traditionally but are also expected to adapt with these changes through innovative and effective da'wah practices.⁵ Second, it is a challenge for preachers to attract the younger generation, especially Generation Z and millennials, who tend to be more connected to the digital world. Research by Royani et al. highlights the importance of appropriate da'wah rhetoric strategies to attract the interest of Generation Z in the context of digital da'wah. In addition, Islamic da'wah needs to innovate in order to be well accepted by society in the face of globalization and the Industrial Revolution 4.0.⁶

From a research perspective, there is a significant gap that needs to be filled regarding da'wah practices that connect offline and online aspects. Most existing studies tend to focus on the use of only one method, either offline or online, but do not comprehensively discuss both approaches simultaneously. For example, Lestari emphasizes digital da'wah methods, but does not sufficiently relate them to lessons learned from existing offline da'wah practices.⁷ This study provides an opportunity to explore in greater depth how these two methods can

³ Heri Hermanto, 'Konsep Islam Yang Mendasari Bentuk Menara Kudus Dan Ornamen Masjid Al Aqsha', *Jurnal Penelitian Dan Pengabdian Kepada Masyarakat UNSIQ*, 10.1 (2023), pp. 1-7, doi:10.32699/ppkm.v10i1.4088.

⁴ M Hidayat Ginanjar and others, 'Pemberdayaan Masyarakat Dalam Meningkatkan Kesejahteraan Dan Kesehatan Melalui Program Pendidikan Berbasis Masjid Di Kelurahan Loji Kecamatan Bogor Barat Kota Bogor', *Khidmatul Ummah: Jurnal Pengabdian Kepada Masyarakat*, 1.01 (2020), p. 84, doi:10.30868/khidmatul.v1i01.986.

⁵ Moch Imam Royani, Moh. Ahsan Shohifur Rizal, and Kholik, 'Strategi Retorika Dakwah Gus Iqdam Untuk Menarik Minat Generasi Z', *Al-Ittishol: Jurnal Komunikasi Dan Penyiaran Islam*, 5.2 (2024), pp. 211-25, doi:10.51339/ittishol.v5i2.2369.

⁶ Arif Rahman and Zalik Nuryana, 'Pendidikan Islam Di Era Revolusi Industri 4.0', preprint, Open Science Framework, 25 August 2019, doi:10.31219/osf.io/8xwp6.

⁷ Puput Puji Lestari, 'Dakwah Digital Untuk Generasi Milenial', *Jurnal Dakwah*, 21.1 (2020), pp. 41-58, doi:10.14421/JD.2112020.1.

complement and reinforce each other in the context of Indonesian society, particularly at the Al-Ishlah Mosque in Purwokerto.⁸

In terms of relevance, the improvement of da'wah practices at Al-Ishlah Mosque does not only focus on worship activities, but also on broader social and educational roles. This is in line with the view that emphasizes that mosques must play an active role in the process of community education.⁹ As public awareness of the importance of ongoing da'wah efforts increases, this study aims to identify best practices in da'wah that can be adopted by the Al-Ishlah Mosque in Purwokerto, both in offline and online contexts.

The transformation of Islamic preaching in response to developments in communication technology has become a major focus in various contemporary Islamic studies. The shift in the medium of preaching from physical to digital spaces not only reflects technical adaptation, but also marks a change in the form, strategy, and meaning of preaching itself. In this context, mosques as religious institutions no longer function solely as centers for ritual activities, but have also expanded their role as producers and disseminators of Islamic values in the digital public sphere.¹⁰

The literature review in this study will systematically explore relevant literature related to three main topics: (1) the concept of da'wah in classical and contemporary perspectives, (2) the transformation of religious communication in the digital context, and (3) the role of religious institutions in maintaining social functions amid social change. These three areas form an important foundation for understanding how offline and online dakwah are not always mutually exclusive, but can coexist within a framework of continuity and innovation.

First, Rahim et al. explain the importance of managing da'wah infrastructure from the perspective of the Qur'an, which is adequate for understanding the existence and utilization of mosques as centers of da'wah.¹¹ This study opens a discussion on how mosques function not only as places of worship but also as means of social development through organized programs.

⁸ Ari Nurhidayat, Reza Avrizal, and Siti Marti'ah, 'Perancangan Sistem Informasi Zakat Fitrah Pada Masjid Jami Al Ahzab Berbasis Desktop', *Semnas Ristek (Seminar Nasional Riset Dan Inovasi Teknologi)*, 7.1 (2023), doi:10.30998/semnasristek.v7i1.6390.

⁹ Nurhidayat, Avrizal, and Marti'ah, 'Perancangan Sistem Informasi Zakat Fitrah Pada Masjid Jami Al Ahzab Berbasis Desktop'.

¹⁰ Adeni Adeni, Lukmanul Hakim, and Silviatul Hasanah, 'Rethinking Islamic Da'wah Model in the Context of Digital Space', *Proceeding of Saizu International Conference on Transdisciplinary Religious Studies*, 1 September 2023, pp. 285–94, doi:10.24090/icontrees.2023.348.

¹¹ Mohd. Hisyam Abdul Rahim, Azizul Azra Abdul Razak, and Hafizah Abdul Jalil, 'Analisis Pengurusan Infrastruktur Dakwah Dari Perspektif Al-Quran', *Malaysian Journal of Social Sciences and Humanities (MJSSH)*, 9.5 (2024), p. e002838, doi:10.47405/mjssh.v9i5.2838.

Furthermore, Istkomah et al. explain the da'wah strategy implemented by Muhammadiyah through the Muhammadiyah Mosque Communication Forum in Sidoarjo. The study shows that the success of da'wah greatly depends on the community's activeness in utilizing the mosque as a center of activity.¹² This is important to apply in the context of the Al-Ishlah Mosque in Purwokerto, where innovative da'wah strategies must be able to attract the participation of the congregation. In addition, Syarif et al. discuss the da'wah of the Prophet Muhammad in Medina and how the Medina Charter played a role in strengthening the social structure and existence of the community.¹³ The success of da'wah at that time can be taken as a lesson that collaboration and cooperation among community members are very important in advancing effective da'wah today.

Jibril and Shibab argue that the implementation of public relations strategies in mosques can increase public engagement and congregational interest.¹⁴ They emphasize the role of effective communication in building a positive image of mosques in the community, which also needs to be applied at Al-Ishlah Mosque to strengthen its da'wah program. Then, Rosyidah and Zainuddin researched the role of Islamic Education (PAI) teachers in making mosques centers for Islamic da'wah and education. Their research results show the importance of continuing education in supporting sustainable da'wah in the contemporary era.¹⁵ Integrative learning in mosques can encourage the development of knowledge and spirituality for congregations.

On the other hand, Alhasbi et al. found that the optimization of mosque administrators in prospering mosques plays an important role in activating various da'wah programs and activities.¹⁶ This research is relevant for mapping the extent of the contribution of mosque administrators in creating an

¹² Istkomah Istkomah, Dzulfikar Akbar Romadlon, and Budi Hariyanto, 'Strategi Dakwah Muhammadiyah Melalui FKMMS (Forum Komunikasi Masjid Muhammadiyah Sidoarjo)', *KOMUNIKA: Jurnal Dakwah Dan Komunikasi*, 14.1 (2020), pp. 111-24, doi:10.24090/komunika.v14i1.3341.

¹³ Muhammad Syarif and others, 'Dakwah Rasulullah Di Madinah : Piagam Madinah Dan Perubahan Sosial', *Al-Jamahiria: Jurnal Komunikasi Dan Dakwah Islam*, 1.2 (2023), p. 156, doi:10.30983/al-jamahiria.v1i2.7585.

¹⁴ Muhamad Jibril and Mohammad Shibab, 'Penerapan Strategi Public Relations Di Lingkungan Masjid Darussalam Kota Wisata Cibubur', *Sintesa*, 2.01 (2023), pp. 139-48, doi:10.30996/sintesa.v2i01.8469.

¹⁵ Hulwana Rosyidah and Mohammad Riza Zainuddin, 'Peran Guru PAI Menjadikan Masjid Sebagai Pusat Dakwah Dan Edukasi Islam Di Era Kotemporer (Studi Kasus Di Pondok Pesantren Ar-Rosyid Tulungagung)', *AL-MUADDIB: Jurnal Kajian Ilmu Kependidikan*, 6.1 (2024), pp. 142-53, doi:10.46773/muaddib.v6i1.1074.

¹⁶ Faruq Alhasbi and others, 'Optimalisasi Pengurus Masjid Dalam Upaya Memakmurkan Masjid Di Kelurahan Jumapolo Karanganyar', *Altifani: Jurnal Pengabdian Masyarakat Ushuluddin, Adab, Dan Dakwah*, 3.1 (2024), pp. 1-19, doi:10.32939/altifani.v3i1.2514.

atmosphere that supports da'wah activities. In the context of modernization, Mashud examined the characteristics of da'wah at the Old Mosque of Surabaya and emphasized how history and local context impact current da'wah practices.¹⁷ These findings highlight that each mosque must adapt its approach based on the existing social and historical context.

Overall, this literature review highlights the importance of integrating offline and digital approaches in da'wah, as well as utilizing mosques as centers for social and spiritual development of the community. This study also shows that there needs to be a clear strategy to increase community participation through relevant and innovative programs. This will serve as the basis for further research on da'wah practices at the Al-Ishlah Mosque in Purwokerto.

Therefore, this research is expected to not only contribute to the development of more inclusive da'wah strategies in the digital age, but also bridge the current research gap, where there are no studies that focus on the holistic integration of offline and digital da'wah practices in a mosque.

Using a qualitative approach and case study at Al-Ishlah Mosque, this study aims to describe and analyze offline and digital da'wah practices simultaneously, as well as examine the role of religious institutions in responding to social change adaptively. To achieve these objectives, this study uses a social evolution theory framework to examine the transformation of da'wah forms, and structural functionalism theory to understand how mosques maintain their social functions through digital innovation.

B. RESEARCH METHOD

This study uses a descriptive qualitative approach with a case study method to understand the phenomenon of da'wah in depth.¹⁸ This approach was chosen because the focus is on exploring the meaning, strategies, and social dynamics behind the simultaneous transformation of offline (outside the network) and digital (inside the network) da'wah. This research was conducted at Al-Ishlah Mosque, Purwokerto, from June 15 to 17, 2025. Informants were selected using Purposive Sampling, whereby subjects were deliberately chosen because they were considered to have rich and specific information. The informants included two administrators of the Al- Ishlah Mosque, consisting of the head of the worship division (Ustad Kholid) and Ustad Widi Prayogo (Media

¹⁷ Mashud, 'DAKWAH MASJID TUA ; Eksplorasi Karakteristik Dakwah Masjid Kembang Kuning Surabaya', *An-Nida': Jurnal Komunikasi Dan Penyiaran Islam*, 11.1 (2022), pp. 124–45, doi:10.61088/annida.v11i1.468.

¹⁸ Hafiz Muhammad Farooq Abdullah, Lukmanul Hakim, and M. Syahidan, 'Traditionalist Salafi's Involvement in the Religious Moderation Da'wah', *Islamic Communication Journal*, 7.2 (2022), pp. 243–56, doi:10.21580/icj.2022.7.2.12664.

Team) as key informants in planning and implementation, as well as one congregation member (Mr. Lutfi) to provide views on the effectiveness of da'wah and the role of technology.

Data was collected through semi-structured interviews, field observations, and documentation studies.¹⁹ Observations were conducted concurrently with the research to directly observe offline and online da'wah activities. Furthermore, the data was analyzed using thematic analysis techniques to identify patterns,²⁰ which were then interpreted with reference to the theoretical framework (diffusion of innovation and media ecology). The results of this analysis are expected to provide a comprehensive overview and recommendations for the future development of da'wah.

This study aims to describe and analyze offline and online da'wah practices simultaneously, as well as examine the role of religious institutions in responding to social change adaptively. To answer these objectives, this study uses the Diffusion of Innovations (Rogers) and Media Ecology (McLuhan) theoretical frameworks. While Rogers helps explain why and how Al-Ishlah Mosque decided to adopt technology (based on relative advantage and compatibility), McLuhan helps explain the impact of this technology on the existence of da'wah (creating hybrid forms and expanding human reach). The integration of these two theories confirms that da'wah innovation is a dual process: social adaptation to new tools (Diffusion) and environmental transformation due to these tools (Media Ecology).

The shift in the landscape of religious communication in the contemporary era has not only changed the way messages are conveyed, but also influenced the structure of interaction between religious institutions and their congregations. This phenomenon can be understood through the lens of Media Ecology Theory, in which Marshall McLuhan.²¹ Asserts that "*the medium is the message.*" From this perspective, the presence of digital technology in the mosque environment is not merely an additional tool, but a new environment that expands the physical and psychological reach of humans, which McLuhan refers to as "extensions of man." Therefore, when a mosque adopts digital media, it is not only transferring sermons to a screen, but also restructuring the form of its preaching to respond

¹⁹ Nur Yasin Yasin and Siti Aminah, 'Dakwah Multikultural Islami Menuju Masyarakat Qur'aniala Islam Nusantara', *Dakwatuna: Jurnal Dakwah Dan Komunikasi Islam*, 9.2 (2023), pp. 169-80, doi:10.54471/dakwatuna.v9i2.2545.

²⁰ Acep Aripudin, Jujun Junaedi, and Universitas Islam Negeri Sunan Gunung Djati, 'Actualization of Islam: Conceptual Analysis and Operationalization of Intellectual Substantive Da'wah by Nurcholish Madjid In Indonesia', *International Journal Of Multidisciplinary Research And Analysis*, 07.05 (2024), doi:10.47191/ijmra/v7-i05-08.

²¹ Marshall McLuhan, *Understanding Media: The Extensions of Man* (Gingko Press, 2013).

to the challenges of the times, considering that new media always forces old forms to change their position and function in order to remain relevant.²²

The response of mosque institutions to these changes in the media ecology can be further analyzed through the Theory of Innovation Diffusion. Everett M. Rogers.²³ defines innovation as an idea, practice, or object that is considered new by individuals or adoption units. The decision of mosque administrators to integrate information technology is a strategic innovation adoption process, which is highly dependent on perceptions of the characteristics of the innovation. Rogers²⁴ emphasizes the importance of "*compatibility*," which is the extent to which an innovation is considered consistent with existing values, and "*relative advantage*," which is the degree to which an innovation is considered better than the idea it replaces. In the context of da'wah, the success of the digital transformation of mosques is determined by how well the technology is aligned with established Islamic traditions without undermining its core values.

The synergy between changes in the media environment and adoption strategies has given rise to a phenomenon of hybridity in da'wah practices. The convergence of offline da'wah methods based on the pulpit and digital da'wah based on the internet has created what McLuhan²⁵ termed "*hybrid energy*," a moment in which the convergence of two media gives birth to a new form. This study uses this theoretical framework to examine how the Al-Ishlah Mosque in Purwokerto has not only survived as a disseminator of innovation,²⁶ but has also evolved into an institution capable of managing the coexistence of oral tradition and digital culture digital culture, thereby ensuring the sustainability of its social and religious functions in the midst of a constantly changing society.

C. RESULTS AND DISCUSSION

Results

This study found that Al-Ishlah Mosque in Purwokerto implements two approaches to da'wah that run simultaneously, namely offline da'wah (face-to-face) and digital da'wah (through social media). Both are carried out simultaneously and integrated into a single mosque da'wah activity system, thus forming a hybrid da'wah model that allows Islamic messages to reach a wider segment of society.²⁷ The offline form of da'wah is maintained in the form of

²² McLuhan, *Understanding Media*.

²³ Everett M. Rogers, *Diffusion of Innovations*, 3rd ed (Free press, 1983).

²⁴ Rogers, *Diffusion of Innovations*.

²⁵ McLuhan, *Understanding Media*.

²⁶ Rogers, *Diffusion of Innovations*.

²⁷ Yogi Fery Hidayat and Nurkholis Nuri, 'Transformation of Da'wah Methods in the Social Media Era: A Literature Review on the Digital Da'wah Approach', *Ijols: Indonesian Journal of Islamic Studies*, 4.2 (2024), pp. 67–76, doi:10.59525/ijois.v4i2.493.

Friday sermons, regular recitations, and thematic studies held periodically in the main hall of the mosque. These activities have been the main foundation of Al-Ishlah Mosque's da'wah since its establishment and continue to run consistently to this day.

The Continuity of Offline Da'wah: Traditional Da'wah that Remains

Direct (offline) da'wah remains the core of religious activities at the Al-Ishlah Mosque in Purwokerto. Activities such as Friday sermons, Muslim women's recitations (Thursdays, Saturdays), Islamic scientific studies after maghrib, and tafsir studies after subuh, are the main forums for Islamic guidance for the congregation. These activities are typically led by internal mosque preachers or guest speakers from outside, each bringing their own unique approach and style in delivering religious content. Here is the complete schedule of Islamic lecture at the Al-Ishlah Mosque in Purwokerto:

Study Time	Study Topic	Resource Person
Islamic Lecture	Tafsir Ibnu Katsir	Ust. Abdul Mannan, Lc.
After Dawn Prayer	Tafsir Ayat Ahkam	Prof. Dr. K.H. Ridwan, M.Ag
	Fiqih	Ust. Agus Sunaryo, S.H., M.S.I.
Islamic Lecture	Hadits Riyadusholihin	Ust. Iptu Agus Subroto, S.H.
After Magrib	Tazkiyatun Nafs	Ust. Isfa Indarto, M.H.
Prayer	Tafsir Al-Qur'an Tematik	Ust. M. Sugeng, M.Pd.
	Sirah Nabawiyah	Ust. Nasr Balfas, Lc., M.H.I.
	Tarbiyatul Abna	Ust. Agus Tardian, M.Pd.I.

Table 1. Islamic lecture schedule

Based on interviews with the da'wah committee, it is known that offline da'wah activities remain the mainstay because they are able to reach a more conventional congregation, especially those who are elderly. Congregants in this category generally feel more comfortable with the face-to-face model of preaching that they have been following for years. As one congregant said:

"I'm used to coming in person. It feels different. Hearing the lecture directly is more effective in touching the heart," said Lutfi, a congregation member during an interview.²⁸

²⁸ Lutif, 'Interview', 15 June 2025, Masjid Al-Ishlah Purwokerto.

This statement confirms that the aspects of affection and emotional closeness in direct interaction are the main strengths of offline preaching that cannot be fully replaced by digital media.

Moreover, offline da'wah also serves as a means of building social solidarity among congregants. Face-to-face meetings allow for non-verbal interaction, informal discussions before or after the gathering, and strengthen social networks between individuals. In this case, the mosque is not only a spiritual center, but also a community space that strengthens ukhuwah Islamiyah.²⁹

However, the characteristics of offline preaching at Al-Ishlah Mosque still maintain the classic format: one-way delivery, fixed schedules, and normative themes that tend to be repetitive, such as fiqh worship, ethics, and morals. This reflects a kind of institutional conservatism in da'wah practices that are deeply rooted in local Islamic traditions. Nevertheless, the continuity of this model is actually a strength in maintaining the continuity of the traditional Islamic da'wah heritage amid rapid changes.³⁰

Thus, the continuation of offline preaching at Al-Ishlah Mosque not only shows resistance to the trend of modernization in preaching, but also reveals cultural segmentation among the congregation. On the one hand, this can be understood as a form of loyalty to the established model of da'wah; however, on the other hand, this can also be a challenge for da'wah innovation if it is not balanced with strategies that can bridge the gap between different generations of congregants.

Digital Da'wah Innovation: Responding to Social and Technological Changes

As the needs of the congregation grew, especially among the younger generation and workers who were not always able to attend the mosque, the administrators of Al-Ishlah Mosque began to transform their da'wah through digital media. Since March 11, 2023, a Da'wah Media Team has been formed, led by young people from the mosque to manage and disseminate da'wah content online. This team utilizes platforms such as YouTube to document Friday sermons and recitation activities to present visual da'wah content that is easily accessible.

The content produced is not only in the form of sermon excerpts, but also includes Islamic motivational reels and tafsir studies designed to attract the attention of the digital generation.

²⁹ 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*, 4.2 (2024), pp. 73-84, doi:10.54150/syiar.v4i2.496.

³⁰ Kholifah and Hikmah, 'The Use of Digital Media as a Da'wah Tool in Sejuta Pemuda Mosque'.

"We realize that young people rarely attend lectures in person. But if you give them a one-minute video that relates to their lives, they will share it, repost it, and even join the discussion," explained Widhi, Media Team at Al- Ishlah Mosque.³¹

This shows that digital da'wah is not only a form of documentation, but also a strategy to actively engage the audience. This innovation in digital da'wah marks a significant change in the approach to mosque da'wah, in terms of form, language, and media. The language used tends to be informal and friendly, while the topics raised are more contextual, such as mental health, community economics, and social relations.³² The content delivery is also concise, visual, and easy to share, in line with the characteristics of current social media users. This strategy allows da'wah messages to reach digital spaces that were previously untouched by conventional mosque activities.³³

Integration of Two Da'wah Models: An Adaptive hybrid Approach

Al-Ishlah Mosque does not view traditional and digital da'wah as two conflicting approaches, but rather as two complementary forms. Through a hybrid da'wah strategy, this mosque synergistically integrates offline and online activities. For example, Friday sermons that take place live are recorded and uploaded to YouTube.

This approach allows mosques to maintain the physical space's function as a spiritual and social interaction center, while utilizing digital space as a more widespread and flexible medium for spreading Islam. Thus, Islamic values are not only present on the pulpit, but also fill the social media timelines of the congregation. This strategy also facilitates access for congregations who are outside the city, have limited time, or feel more comfortable receiving religious teachings through digital media.³⁴

For the administrators of Al-Ishlah Mosque, digital da'wah is not merely a matter of keeping up with the times, but part of a commitment to expanding their religious and social role. The content disseminated is designed not only for the Muslim community, but also open to non-Muslims who are interested in the peaceful, moderate, and contextual values of Islam.³⁵ This approach shows that

³¹ Widhi, 'Interview', 17 June 2025, Masjid Al-Ishlah Purwokerto.

³² Adeni, Hakim, and Hasanah, 'Rethinking Islamic Da'wah Model in the Context of Digital Space'.

³³ Kholifah and Hikmah, 'The Use of Digital Media as a Da'wah Tool in Sejuta Pemuda Mosque'.

³⁴ Akmal Rizki Gunawan Hsb and others, 'Analysis Of Digital Technology On Da'wah Communication Strategies In The Modern Era', *Al-Balagh : Jurnal Dakwah Dan Komunikasi*, 10.1 (2025), doi:10.22515/albalagh.v10i1.9963.

³⁵ Hsb and others, 'Analysis Of Digital Technology On Da'wah Communication Strategies In The Modern Era'.

da'wah can be inclusive, adaptive, and responsive to the needs of a multicultural society in the digital age.

Congregation Response: Audience Segmentation and Generational Collaboration

The congregation's response to the preaching model at Al-Ishlah Mosque shows a clear segmentation based on age and media preferences. Elderly congregants tend to remain active in offline preaching activities such as recitations and sermons in person, as they feel more comfortable with the traditional patterns they have known for a long time. In contrast, younger congregants are more involved in digital preaching activities, both as consumers of content on social media and as part of the production team.

Interestingly, however, this segmentation does not create a sharp divide or polarization between age groups. Instead, the mosque has succeeded in creating productive intergenerational collaboration. Young people play a role in documenting, editing videos, and distributing da'wah content online, while senior ustaz remain the main source of values, narratives, and scholarly authority in all da'wah materials.

This collaboration shows that preaching is not only a process of delivering messages, but also a space for learning and synergy between generations. Young people learn from the experience and depth of knowledge of the ustaz, while the older generation is becoming more open to the use of technology as part of the dissemination of dakwah.³⁶ This has become a distinctive strength of the Al-Ishlah Mosque in maintaining the sustainability of adaptive dakwah without losing its traditional roots.

Discussion

The results of the study at the Al-Ishlah Mosque in Purwokerto show a unique institutional dynamic, namely the successful integration of conventional (offline) da'wah practices with new media (digital) innovations in a hybrid da'wah model. This model not only survives but also adapts by diversifying channels, message forms, and audience segmentation. This discussion will analyze these key findings through the lens of Everett M. Rogers' Theory of Innovation Diffusion and Marshall McLuhan's Media Ecology Theory to uncover the social mechanisms and media implications behind this transformation.

³⁶ Moh. Toriqul Chaer, Asnan Purba, and Misno, 'Da'wah Modalities In The Millennial Era; Measuring Competence And Militancy', *IJGIE (International Journal of Graduate of Islamic Education)*, 3.1 (2022), pp. 20–30, doi:10.37567/ijgie.v3i1.976.

The Transformation of Mosques as Social Innovation: Analysis of Innovation Diffusion

The formation of the Media Dakwah Team and the adoption of digital platforms since March 2023 can be seen as a critical moment in the innovation diffusion process (DOI). Digital dakwah at Al-Ishlah Mosque is an innovation, a practice that is perceived as new in the mosque's social system, which aims to overcome the challenges of limited offline dakwah reach. Rogers (Rogers, 1995) defines innovation as "*an idea, practice, or object that is perceived as new by an individual or other unit of adoption*". Al-Ishlah Mosque, which is the social system in which this diffusion occurs, adopted this innovation as a joint problem-solving effort to achieve broader dakwah goals.

The success of this adoption was driven by the administrators' strong perception of the relative advantage offered by digital da'wah. This advantage was explicitly recognized by the Mosque Media Team, who realized that young people rarely attend live lectures, but are interested in content that is short, visual, and contextual. Digital innovation is considered superior because it is able to actively engage the audience, as evidenced by the willingness of young audiences to "*share, repost, and even join the discussion.*" This advantage provides functional and strategic benefits that transcend the physical limitations of offline preaching, in line with Rogers' premise³⁷ that "*relative advantage is the degree to which an innovation is perceived as being better than the idea it supersedes.*"

In addition to relative advantage, the Compatibility factor also plays a crucial role. Al-Ishlah Mosque ensures that digital da'wah innovations remain relevant to Islamic values. The content uploaded includes Islamic motivational themes, tafsir studies, and contextual issues such as mental health and the economy of the ummah. This strategy demonstrates an effort to make these innovations "*consistent with the existing values, past experiences, and needs of potential adopters*",³⁸ especially the digital generation's need for informal, friendly, and contextual religious messages. By managing this compatibility, the mosque has successfully avoided the cultural dissonance that often accompanies the adoption of new technology in religious institutions.

Contrasting Mediums: Media Ecology Analysis and the Expansion of Da'wah Functions

Although digital innovation is accepted, the sustainability of offline preaching shows strong resistance from traditional media itself. This requires analysis using Media Ecology Theory. McLuhan³⁹ argued that "*the medium is the*

³⁷ Rogers, *Diffusion of Innovations*.

³⁸ Rogers, *Diffusion of Innovations*.

³⁹ McLuhan, *Understanding Media*.

message," meaning that it is not just the content that has the greatest impact on human experience.

In the case of Al-Ishlah Mosque, there is a clear contrast between offline and digital media. Offline media, which is maintained as the core of activities, excels in terms of affection and emotional closeness. A quote from a congregant, Lutfi, "*Listening to lectures in person is more effective in touching the heart,*" underlines the unique power of verbal and face-to-face media. The offline medium creates a community space, strengthens Islamic brotherhood, and serves as a means of building social solidarity. This is proof that traditional verbal media extend the human senses holistically, enabling non-verbal interaction and intense emotional connection.

Conversely, digital media (YouTube, Instagram) are "*extensions of some human faculty psychic or physical*"⁴⁰ that expand audience reach and message efficiency. This medium demands messages that are short, visual, and easy to share, so that the topics of preaching become more fragmented and contextual. Thus, digital media transforms preaching from a process of conveying narratives into the production of visual content; it transforms the Al-Ishlah Mosque from a ritual space into a producer of value in the digital space.

The phenomenon of hybridity found in this study, where Friday sermons are recorded and uploaded, creates what McLuhan calls Hybrid Energy: "*The hybrid or the meeting of two media is a moment of truth and revelation from which new form is born.*" This hybrid model is a new form of synergistic preaching, utilizing the depth of offline affection as well as the expansive reach of digital media. This also proves McLuhan's argument that new media "*forces the old forms to change their positions and functions.*" Offline preaching has not disappeared, but its function has shifted to supporting the foundation and preserving the continuity of tradition, while digital preaching has taken on the function of expansion and fulfilling the needs of a segmented audience.⁴¹

Audience Segmentation and Social System Adaptation

The response of congregations, which can be divided into cultural segments of elderly people who are comfortable with offline activities and young people who are involved in digital activities, can be analyzed using the Adopter Category framework in DOI (Diffusion Of Innovation). Elderly congregations, who show loyalty to traditional patterns, behave as Laggards or Late Majority who feel more secure with offline da'wah models. Conversely, the mosque youth, who form the Media Da'wah Team and encourage content innovation, are Innovators or Early Adopters.

⁴⁰ McLuhan, *Understanding Media*.

⁴¹ McLuhan, *Understanding Media*.

These differences in media preferences and adoption behaviors have the potential to cause polarization, but Al-Ishlah Mosque has successfully managed this within a productive social system. Generational collaboration, in which senior ustadz are the main source of scientific authority and youth manage technology, demonstrates joint problem-solving efforts within the social system.⁴² This collaboration not only bridges the digital gap but also serves as a mechanism for intelligent institutional adaptation.

Collectively, the hybrid da'wah model of Al-Ishlah Mosque is clear evidence that continuity and innovation can be achieved through effective theoretical synthesis. The continuity of offline da'wah maintains compatibility and loyalty among late adopters, while digital innovation leverages relative advantage to reach innovators. Thus, this mosque not only adopts technology (diffusion) but also successfully manages the resulting media ecology changes, affirming the adaptive and responsive role of da'wah without losing its traditional roots.

D. CONCLUSION

This study addresses the challenges of digital disruption and generational gaps through the concept of an Adaptive Hybrid Da'wah Ecosystem. This concept offers a solution whereby modern da'wah is no longer viewed as a conflict between oral tradition and digital technology, but rather as a synergistic integration in which the physical pulpit functions as a center of "Spiritual Authority" and the digital platform acts as an "Ecological Extension." The answer to this research question lies in the Authority-Technology Synergy model: a cross-generational collaboration in which senior groups provide depth of content (roots), while younger generations manage digital distribution channels (tops). Through this model, mosques have successfully resolved the tension between the demands of innovation and the need for continuity of values.

These findings have sparked a new theoretical proposition that can be called the "Theory of Post-Digital Da'wah Syncretism." This theory views that in religious institutions, the successful diffusion of innovation does not occur through replacement, but rather through amplified continuity, where physical and virtual spaces reinforce each other's authority. This concept positions contemporary dakwah as a Liquid Institution Practice, in which the role of the mosque shifts from being merely a static place of worship to a center of dynamic and multidimensional value production. This is a starting point for researchers to reinterpret dakwah not as a one-way transmission of messages, but as a

⁴² Rogers, *Diffusion of Innovations*.

responsive network ecosystem that adapts to changing times without losing its traditional identity.

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