

Digital Da'wah Strategy of Nahdlatul Ulama Central Java Through the Website Jateng.nu.or.id

Alfin Sirajul Abidin^{1*}

¹Universitas Islam Negeri Walisongo Semarang

*2201026142 student.Walisongo.ac.id

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ABSTRACT

The rapid development of digital technology has transformed the practice of Islamic communication, encouraging religious organizations to adopt digital platforms as strategic channels for da'wah activities. While previous studies have predominantly examined digital da'wah through social media platforms and individual religious influencers, limited attention has been given to institutional website-based da'wah strategies implemented by traditional Islamic organizations. This empirical gap is particularly evident in studies of Nahdlatul Ulama (NU) at the regional level. Moreover, existing research often employs a single theoretical perspective, leaving a theoretical gap regarding the integration of multiple communication and media theories in understanding digital religious communication. This study aims to analyze the digital da'wah strategy implemented by Jateng.nu.or.id, the official digital platform of Nahdlatul Ulama Central Java. Employing a qualitative case study approach with thematic analysis, the research draws upon website observations, document analysis, and interviews with key informants involved in digital media management and religious communication. The analysis is informed by Digital Da'wah Theory, Uses and Gratifications Theory, Media Ecology Theory, Diffusion of Innovation Theory, and Social Media Engagement Theory. The findings reveal five strategic dimensions of digital da'wah: institutionalization of digital religious communication, strategic content diversification, multi-platform dissemination, audience engagement and participation, and sustainability through organizational credibility and technological adaptation. The study demonstrates that Jateng.nu.or.id functions not only as a medium for disseminating Islamic teachings but also as a digital ecosystem that strengthens religious authority, community interaction, and public access to credible religious information. Theoretically, this study proposes the Digital Da'wah Ecosystem Strategy Model, offering an integrated framework for understanding institutional digital da'wah in contemporary Muslim societies. Practically, the findings provide insights for Islamic organizations seeking to optimize digital media for sustainable religious communication.

1. INTRODUCTION

The rapid advancement of digital technology has significantly transformed patterns of communication, information dissemination, and religious engagement across the globe. The expansion of internet access and digital media platforms has enabled religious organizations to extend their outreach beyond conventional face-to-face interactions, creating new opportunities for disseminating religious teachings and fostering virtual communities (Aunul & Handoko, 2022). In contemporary Muslim societies, digital media has become an essential instrument for delivering

Islamic messages, facilitating religious learning, and strengthening connections between religious institutions and their audiences. This phenomenon has encouraged Islamic organizations to adapt their communication strategies in response to changing media consumption behaviors and the growing demand for accessible religious information in digital environments (Ratcliff, McCarty, & Ritter, 2017). The emergence of digital da'wah represents a significant shift in the practice of Islamic communication. Traditionally, da'wah activities relied heavily on direct interaction through sermons, religious gatherings, and educational institutions. However, the digital era has expanded the scope of da'wah by integrating websites, social media platforms, video-sharing applications, and other online communication channels into religious outreach activities (Nursyifa & Najihah, 2023). Digital da'wah not only increases the reach of Islamic messages but also enables religious organizations to engage with diverse audiences regardless of geographical boundaries. Consequently, the effectiveness of contemporary da'wah increasingly depends on the ability of religious institutions to utilize digital technologies strategically and sustainably (Aunul & Handoko, 2022). As one of the largest Islamic organizations in Indonesia, Nahdlatul Ulama has actively embraced digital transformation to strengthen its religious communication and public engagement. Through various digital platforms, Nahdlatul Ulama seeks to disseminate moderate Islamic teachings, counter misinformation, and provide authoritative religious guidance for Muslim communities. Among its regional digital initiatives, Jateng.nu.or.id serves as the official online platform of the Central Java branch of Nahdlatul Ulama, functioning as a medium for religious education, organizational communication, and public information dissemination. The platform reflects the organization's efforts to adapt its traditional da'wah practices to the demands of an increasingly digitalized communication environment while maintaining its religious authority and institutional identity.

From a theoretical perspective, Digital Da'wah Theory provides an important framework for understanding how Islamic teachings are communicated through digital technologies. The theory emphasizes the transformation of religious communication from physical spaces to digital environments, where information can be distributed rapidly and interactively. Simultaneously, Media Ecology Theory argues that communication technologies shape human perceptions, interactions, and social structures, suggesting that digital platforms influence not only the delivery of religious messages but also the ways audiences interpret and engage with religious content. Therefore, examining digital da'wah through the lens of media ecology offers valuable insights into how technological environments influence contemporary religious communication practices (Aunul & Handoko, 2022). The audience dimension of digital religious communication can be further explained through Uses and Gratifications Theory. This theory assumes that media users actively select communication channels that satisfy specific informational, educational, social, and spiritual needs (Brubaker & Haigh, 2017). In the context of religious communication, audiences access digital religious content not merely to obtain information but also to fulfill needs related to spiritual development, religious learning, social interaction, and personal guidance. Previous studies indicate that digital religious media serve various gratifications, including spiritual enlightenment, religious information seeking, and community engagement, highlighting the active role of audiences in shaping digital religious experiences (Ratcliff et al., 2017). In addition, Diffusion of Innovation Theory offers a useful perspective for understanding how religious organizations adopt and integrate technological innovations into their communication practices. The theory suggests that the successful implementation of new technologies depends on perceived benefits, organizational readiness, and social acceptance. For traditional Islamic organizations such as Nahdlatul Ulama, the adoption of digital communication technologies reflects a strategic effort to remain relevant in contemporary society while preserving organizational values and religious legitimacy. The integration of websites, social media platforms, and digital communication tools demonstrates how religious institutions

adapt innovations to support the continuity and effectiveness of their da'wah missions in the digital age. Despite the growing body of literature on digital religion and online Islamic communication, several important research gaps remain. Empirically, previous studies have primarily focused on social media-based da'wah, digital religious influencers, and individual preachers, while institutional website-based da'wah strategies implemented by regional Islamic organizations have received limited scholarly attention. Theoretically, existing studies tend to employ a single analytical perspective and rarely integrate Digital Da'wah Theory, Media Ecology Theory, Uses and Gratifications Theory, Diffusion of Innovation Theory, and Social Media Engagement Theory within a comprehensive framework (Aunul & Handoko, 2022). This theoretical limitation restricts a holistic understanding of how digital religious communication operates across organizational, technological, and audience dimensions. Furthermore, there is limited knowledge regarding how traditional Islamic organizations develop sustainable digital communication ecosystems capable of maintaining religious authority while encouraging audience participation in digital spaces (Ratcliff et al., 2017). Based on these empirical and theoretical gaps, this study aims to analyze the digital da'wah strategy implemented through Jateng.nu.or.id as the official digital platform of Nahdlatul Ulama Central Java. The novelty of this study lies in the development of the Digital Da'wah Ecosystem Strategy Model, which integrates organizational authority, content management, digital dissemination, audience engagement, and communication sustainability into a unified analytical framework. Unlike previous studies that focus primarily on social media or individual religious actors, this research examines an institutional digital platform as a comprehensive ecosystem of religious communication. By employing a qualitative case study approach with thematic analysis, this study contributes both theoretically and practically to the growing scholarship on digital religion, Islamic communication, and organizational adaptation to digital transformation in contemporary Muslim societies.

2. METHODS

This study employed a qualitative research design using a case study approach to examine the digital da'wah strategy implemented by Jateng.nu.or.id, the official digital platform of Nahdlatul Ulama Central Java. A qualitative approach was selected because it enables an in-depth understanding of social phenomena, organizational communication practices, and the meanings attached to digital religious communication within a specific institutional context. The case study approach was considered appropriate because the research focused on a single case, namely Jateng.nu.or.id, as a representative example of institutional digital da'wah conducted by a traditional Islamic organization in Indonesia (Yin, 2018). The research was conducted at Jateng.nu.or.id, which serves as the official online media platform of Nahdlatul Ulama Central Java. The platform was selected purposively due to its active role in disseminating Islamic teachings, organizational information, religious news, and public education through digital media. As one of the regional digital communication channels of Nahdlatul Ulama, Jateng.nu.or.id provides a relevant setting for investigating how Islamic organizations adapt their da'wah activities to the digital environment. The study involved three key informants selected through purposive sampling. This sampling technique was employed to identify individuals possessing substantial knowledge and direct involvement in the management and implementation of digital communication activities. The informants consisted of a representative of the editorial team, a digital media administrator, and a religious communication practitioner affiliated with Nahdlatul Ulama Central Java. These informants were chosen because of their expertise and responsibilities related to content production, website management, and audience engagement.

Table 1. Research Informants

Code	Informant Category	Main Responsibility
INF-01	Editorial Team Representative	Content planning and editorial policy
INF-02	Digital Media Administrator	Website management and digital dissemination
INF-03	Religious Communication Practitioner	Audience engagement and religious communication

Table 2. Data Collection Techniques

Technique	Purpose	Data Obtained
Semi-Structured Interview	Explore digital da'wah strategies	Informants' perspectives and experiences
Observation	Examine website activities and features	Content categories, interaction patterns, and platform characteristics
Document Analysis	Review organizational and digital documents	Editorial policies, archives, and institutional information

Data were collected through three techniques: semi-structured interviews, non-participant observation, and document analysis. Semi-structured interviews were conducted to obtain detailed information regarding digital da'wah strategies, content management processes, audience engagement practices, and organizational communication objectives. Non-participant observation focused on examining website features, content categories, publication patterns, and digital interaction mechanisms available on Jateng.nu.or.id. Document analysis was undertaken by reviewing organizational publications, website archives, editorial guidelines, and other relevant digital documents to support and validate the findings. The collected data were analyzed using thematic analysis following the framework proposed by Braun and Clarke (2006). The analysis process consisted of six stages: familiarization with the data, generation of initial codes, identification of themes, review of themes, definition and naming of themes, and production of the final report. This analytical procedure enabled the researcher to identify recurring patterns and develop comprehensive themes regarding the implementation of digital da'wah strategies on the platform. To ensure the trustworthiness of the findings, the study employed several data validation techniques. Source triangulation was conducted by comparing information obtained from different informants and documentary sources. Method triangulation was applied by integrating findings from interviews, observations, and document analysis. In addition, member checking was used to confirm the accuracy of interpretations and reduce potential researcher bias. These procedures enhanced the credibility, dependability, and confirmability of the research findings.

Table 3. Data Analysis Procedures

Stage	Description
Familiarization	Reading and reviewing collected data
Coding	Identifying meaningful data segments
Theme Development	Grouping codes into broader themes
Theme Review	Evaluating consistency and relevance
Theme Definition	Refining thematic categories
Reporting	Presenting and interpreting findings

3. RESULTS AND DISCUSSION

3.1 Overview of Findings

The thematic analysis identified five major themes that explain the implementation of digital da'wah strategies through *Jateng.nu.or.id*. These themes include: (1) Institutionalization of Digital Da'wah, (2) Strategic Content Diversification, (3) Multi-Platform Dissemination, (4) Audience Engagement and Participation, and (5) Sustainability of Digital Religious Communication. Together, these themes demonstrate how *Jateng.nu.or.id* operates not merely as an information portal but as an integrated digital ecosystem for religious communication and community engagement.

Table 4. Major Themes of Digital Da'wah Strategy

Theme	Key Findings	Supporting Theory
Institutionalization of Digital Da'wah	Organizational commitment to digital communication	Digital Da'wah Theory
Strategic Content Diversification	Various content formats and categories	Uses and Gratifications Theory
Multi-Platform Dissemination	Integration of website and social media	Diffusion of Innovation Theory
Audience Engagement and Participation	Interactive communication and user involvement	Social Media Engagement Theory
Sustainability of Digital Religious Communication	Credibility, authority, and technological adaptation	Media Ecology Theory

3.2 Institutionalization of Digital Da'wah

The findings indicate that *Jateng.nu.or.id* has become an integral component of Nahdlatul Ulama Central Java's communication strategy. The platform functions as an official channel for disseminating religious teachings, organizational activities, Islamic news, and social issues relevant to Muslim communities. Unlike personal preaching accounts that rely heavily on individual popularity, the platform operates under institutional supervision, ensuring consistency, accountability, and alignment with organizational values. The institutionalization of digital da'wah is reflected in the structured editorial process governing content production and publication. Content is selected and reviewed based on organizational priorities and religious considerations, enabling the platform to maintain credibility while responding to contemporary social issues. This finding supports the argument of Digital Da'wah Theory that digital technologies have transformed religious communication from individual-centered preaching into organized and systematic forms of institutional communication. From a theoretical perspective, Digital Da'wah Theory emphasizes that digital media are not merely technological tools but strategic instruments through which religious organizations construct authority and disseminate religious knowledge. In the case of *Jateng.nu.or.id*, digital communication is embedded within the broader organizational mission of Nahdlatul Ulama, allowing the institution to extend its influence into digital spaces while preserving its traditional religious identity.

3.3 Strategic Content Diversification

Another significant finding concerns the diversification of content published on *Jateng.nu.or.id*. The platform does not focus exclusively on religious sermons or theological discussions. Instead, it offers a broad range of content categories, including Islamic education, religious guidance, organizational news, social commentary, community activities, and contemporary public issues. Such diversification enables the platform to address the varying informational and spiritual needs of different audience segments. Thematic analysis revealed that content diversification serves as a strategic mechanism for increasing audience reach and maintaining user interest. Educational articles provide religious knowledge, while news reports and community

updates strengthen the connection between the organization and its members. This approach demonstrates an understanding that contemporary audiences seek not only religious instruction but also relevant information that connects religion with everyday life. These findings align with Uses and Gratifications Theory, which argues that audiences actively choose media that satisfy specific needs. Visitors access Jateng.nu.or.id for multiple purposes, including information acquisition, religious learning, personal guidance, and social connection. By offering diverse content, the platform increases its capacity to fulfill these needs and sustain audience engagement over time.

Table 5. Categories of Content Published on Jateng.nu.or.id

Content Category	Main Function
Religious Education	Dissemination of Islamic teachings
Fatwa and Religious Guidance	Providing practical religious solutions
Organizational News	Informing audiences about NU activities
Community Activities	Strengthening organizational identity
Social and Contemporary Issues	Relating Islamic values to current challenges

3.4 Multi-Platform Dissemination

The findings further reveal that Jateng.nu.or.id employs a multi-platform dissemination strategy. Although the website serves as the primary repository of information, content is simultaneously distributed through social media platforms such as Facebook, Instagram, YouTube, and other digital channels. This integrated communication strategy enhances visibility and expands audience reach beyond regular website visitors. The website functions as the central information hub where comprehensive content is stored, while social media platforms act as gateways that attract users and direct them to the official website. This approach reflects a strategic understanding of contemporary media consumption patterns, where audiences frequently encounter information through social media before accessing more detailed content sources. The findings support Diffusion of Innovation Theory, which explains how organizations adopt technological innovations to improve communication effectiveness. The integration of websites and social media demonstrates the organization's willingness to embrace digital innovations while adapting them to its religious communication objectives. Through this process, Jateng.nu.or.id enhances the accessibility and dissemination of Islamic knowledge in the digital era.

3.5 Audience Engagement and Participation

Audience engagement emerged as a central component of the digital da'wah strategy. The platform encourages interaction through comment sections, social media sharing, audience feedback, and community participation in organizational activities. Rather than positioning audiences as passive recipients of information, Jateng.nu.or.id facilitates opportunities for dialogue and participation. The analysis indicates that audience engagement contributes significantly to the effectiveness of digital religious communication. Interactive features enable users to discuss religious issues, seek clarification, and share content within their personal networks. Such interactions increase the visibility of Islamic messages and foster a sense of belonging among audience members. These findings are consistent with Social Media Engagement Theory, which highlights the importance of participation, interaction, and relationship-building in digital communication. Engagement strengthens not only communication effectiveness but also audience trust and loyalty. Through continuous interaction, the platform develops a dynamic relationship with its audiences, transforming digital da'wah into a collaborative communication process.

Table 6. Forms of Audience Engagement

Engagement Activity	Communication Function
Commenting	Feedback and discussion
Sharing Content	Expanding message dissemination
Social Media Interaction	Building relationships
Participation in Events	Strengthening community involvement

3.6 Sustainability of Digital Religious Communication

The final theme concerns the sustainability of digital religious communication. The findings demonstrate that the long-term success of *Jateng.nu.or.id* depends on maintaining organizational credibility, religious authority, and technological adaptability. In an environment characterized by information overload and misinformation, audiences increasingly seek trusted sources of religious knowledge. The credibility of Nahdlatul Ulama as a respected Islamic organization strengthens audience confidence in the platform's content. At the same time, continuous adaptation to technological developments enables the platform to remain relevant within changing digital environments. This includes updating website features, improving content presentation, and integrating emerging communication technologies. From the perspective of Media Ecology Theory, communication technologies shape social interactions and information environments. *Jateng.nu.or.id* operates within a dynamic digital ecosystem where technological changes continuously influence communication practices. The platform's sustainability therefore depends not only on content quality but also on its ability to adapt to evolving media environments while preserving institutional legitimacy.

The findings collectively suggest that *Jateng.nu.or.id* functions as a comprehensive digital da'wah ecosystem rather than merely a website for publishing religious content. The integration of institutional authority, diversified content, technological innovation, audience engagement, and communication sustainability forms a mutually reinforcing system that supports effective digital religious communication.

4. CONCLUSION

This study examined the digital da'wah strategy implemented by *Jateng.nu.or.id*, the official digital platform of Nahdlatul Ulama Central Java, through a qualitative case study approach with thematic analysis. The findings demonstrate that digital da'wah has evolved beyond the simple dissemination of religious messages and has become a comprehensive organizational communication strategy that integrates religious authority, technological innovation, and audience engagement. *Jateng.nu.or.id* serves not only as a source of Islamic information but also as a digital ecosystem that facilitates religious education, organizational communication, and community participation in the digital sphere. The thematic analysis identified five key dimensions of the platform's digital da'wah strategy: institutionalization of digital da'wah, strategic content diversification, multi-platform dissemination, audience engagement and participation, and sustainability of digital religious communication. These dimensions collectively contribute to the effectiveness of the platform in delivering Islamic teachings while maintaining organizational credibility and adapting to the changing dynamics of digital media. The integration of websites and social media platforms enables broader dissemination of religious content, whereas audience engagement mechanisms strengthen interaction, trust, and community involvement. From a theoretical perspective, this study contributes to the literature on digital religion and Islamic communication by integrating Digital Da'wah Theory, Uses and Gratifications Theory, Media Ecology Theory, Diffusion of Innovation Theory, and Social

Media Engagement Theory into a unified analytical framework. The study proposes the Digital Da'wah Ecosystem Strategy Model, which explains how religious authority, content management, digital dissemination, audience engagement, community participation, and communication sustainability interact to support institutional digital da'wah. This model extends existing discussions of digital religious communication by emphasizing the role of organizational platforms rather than individual religious actors. Practically, the findings provide valuable insights for Islamic organizations seeking to optimize digital media for religious communication. Strengthening content quality, enhancing audience interaction, and continuously adapting to technological developments are essential strategies for sustaining the effectiveness of digital da'wah in contemporary society. Future studies are encouraged to examine other regional Islamic organizations and employ comparative approaches to enrich understanding of institutional digital da'wah practices across different social and cultural contexts.

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