Integrating Religious and Secular Knowledge in "Salimna Official" with Educational Philosophy of Rasyid Ridha

Devi Lusiana Putri[1][*], Taufikin[2], A'yuna Dzil Ma'unah[3], Adillah Sinta Al-Azizati[3], Gulnaz Fatma[4]
[1]Postgraduate Program, State Islamic University of Sunan Kudus, Indonesia
[2]State Islamic University of Sunan Kudus, Indonesia
[3]Postgraduate Program, State Islamic University of Sunan Kudus, Indonesia
[4]Language Instructor, University College, Al Ardah, Jazan University, Saudi Arabia
✉ Author Corresponding: devilusianaputri83@gmail.com

ABSTRACT

The rapid development of digital platforms has transformed the landscape of Islamic education; however, many *pesantren* still struggle to integrate digital dakwah with traditional learning systems. This research addresses this gap by examining how *Salimna Official*, a media platform of Pondok *Pesantren* Tahfidzul Qur'an An-Nasuchiyyah Kudus, integrates religious and secular knowledge within its digital content. Using a qualitative case study design, data were collected through semi-structured interviews, participatory observation, and documentation analysis, and were examined using thematic analysis to ensure methodological rigor and analytical clarity. The findings show three key patterns: (1) the integration of Islamic teachings with contemporary knowledge appears consistently in video content, infographics, and podcasts; (2) digital strategies such as content diversification, youth-centered engagement, and expert collaboration strengthen pedagogical relevance; and (3) these strategies are aligned with Rasyid Ridha's educational philosophy, particularly his concept of harmonizing religious and worldly sciences. Scientifically, this study contributes to the discourse on digital Islamic pedagogy by offering an empirical model of integrated knowledge production in *pesantren*-based digital media. Practically, the study provides a replicable framework for *pesantren* seeking to strengthen digital dakwah, develop students' multimedia skills, and enhance the relevance of Islamic education in the digital era.

Keywords: Digital Dakwah; Islamic Education; Multimedia Content; Rasyid Ridha; *Pesantren*.

———————————————————————— ◆ ————————————————————————

1. INTRODUCTION

In the digital era, advances in information and communication technologies (ICT) have reshaped learning processes, religious outreach, and the transmission of Islamic values (Khairudin & Mohammad, 2021; Ichwan et al., 2024; Saif et al., 2022). Within Islamic education, especially in *pesantren*, digital transformation presents significant opportunities while simultaneously challenging the preservation of traditional learning systems (Huda et al., 2025; Siregar et al., 2025). This study is positioned within this intersection, analyzing how *pesantren*-based digital platforms negotiate the relationship between tradition and modernity through digital dakwah. Specifically, the focus is on *Salimna Official*, a media platform of Pondok *Pesantren*

Tahfidzul Qur'an An-Nasuchiyyah, which actively produces multimedia content aimed at strengthening Islamic education in the digital age.

Previous studies highlight the contribution of digital platforms to religious dissemination and youth engagement (Choiri et al., 2024; Ma'rof & Abdullah, 2025). Other works emphasize the integration of technology into Islamic education as a strategy to increase accessibility and relevance (Diana et al., 2024; Ismail et al., 2024). However, three research gaps remain evident. First, existing research typically explores digital dakwah broadly, without detailing *how pesantren*-based media operationalize the integration of religious and secular knowledge in their content. Second, studies rarely focus on the internal processes of multimedia production within *pesantren*, particularly how these processes shape students' technological competencies. Third, prior literature seldom connects these empirical practices with the educational philosophy of Rasyid Ridha, who strongly advocated for harmonizing religious and worldly sciences. These gaps limit the understanding of how traditional Islamic institutions respond to the demands of 21st-century education.

Rasyid Ridha's modernist perspective, which emphasizes balancing spiritual instruction with knowledge of contemporary life Mukhetdinov (2019); Ridha (1930), provides a theoretical foundation for analyzing digital Islamic education. His ideas are particularly relevant for understanding how Islamic teachings may be contextualized in modern socio-technological realities. Nevertheless, there has been no empirical study examining whether and how Ridha's integrative philosophy is reflected in *pesantren-based digital media*, especially those managed by students and teachers. This absence creates a clear theoretical–empirical gap that the present research aims to address.

The case of *Salimna Official* serves as an ideal empirical context for bridging this gap. As a digital dakwah platform, Salimna integrates Qur'anic values with discussions on time management, social ethics, mental health, and career development issues central to contemporary youth. This aligns with Ridha's call for an educational model that connects Islamic spirituality with societal realities (Jenuri et al., 2025). By analyzing Salimna's content and production strategies, this study offers a concrete example of how *pesantren* implement integrative education in the digital era.

Therefore, the purpose of this study is to examine: (1) how *Salimna Official* integrates religious and general knowledge in its digital content; (2) what strategies it employs to adapt Islamic education to digital culture; and (3) how these strategies align with Rasyid Ridha's educational philosophy. The novelty of this study lies in its empirical demonstration of Ridha's theoretical framework within a real *pesantren*-based digital ecosystem an area insufficiently explored in previous research. Its academic contribution includes offering a conceptual–empirical model of integrated Islamic–digital pedagogy. Its practical contribution provides a replicable framework for *pesantren* seeking to enhance digital dakwah, equip students with multimedia skills, and maintain Islamic values amid rapid technological change.

2.   METHODS

2.1 Research Design and Context

This study adopted a qualitative case study design (Creswell & Creswell, 2022), which is appropriate for understanding a contemporary phenomenon within its real-life context, especially when the boundaries between the phenomenon and the context are not clearly defined (Yin, 2018). A qualitative case study is also widely used in Islamic education research to capture lived experiences and institutional practices with depth and contextual nuance (Cresswell, 2018).

Pondok *Pesantren* Tahfidzul Qur'an An-Nasuchiyyah in Kudus was selected because it operates *Salimna Official*, a digital dakwah platform created and managed by students and teachers, making it a suitable empirical site for examining the integration of religious and secular knowledge in digital formats. The *pesantren* context represents a traditional learning environment that is currently adapting to technological transformation, consistent with recent findings on digital shifts in Islamic education institutions (Huda et al., 2025).

2.2 Sampling Technique and Informants

The study employed purposive sampling, a technique commonly used in qualitative research to select participants who possess specific knowledge, experience, or involvement related to the research focus Palinkas et al. (2015) Purposive sampling ensures the selection of information-rich cases that deepen analytic insights (Patton, 2015). Fifteen informants participated in the study, comprising one *pesantren* leader, four teachers, two administrators, and eight students. This composition aligns with standard qualitative recommendations for triangulating multiple perspectives across hierarchical and functional roles (Ritchie, 2014). Informants were chosen based on criteria such as their involvement in digital dakwah activities, media production, scriptwriting, or managerial responsibilities in Salimna Official. Selecting participants with varied roles enhances data credibility and strengthens thematic saturation (Guest et al., 2013).

2.3 Data Collection Procedures

Data were collected through semi-structured interviews**,** participatory observation**,** and document analysis, consistent with qualitative methodological standards (Bearman, 2019; Merriam & Tisdell, 2015). Semi-structured interviews allowed the researcher to explore participants' perspectives while maintaining the flexibility necessary for probing emerging themes (Brinkmann & Kvale, 2018). Interviews focused on digital dakwah strategies, the integration of Islamic teachings with modern knowledge, and students' learning experiences. Participatory observation was conducted to document natural interactions in media production sessions and daily *pesantren* routines, a technique known for capturing contextual authenticity in educational and religious settings (Spradley, 2016). Document analysis included reviewing video scripts, infographics, internal guidelines, and training materials produced by Salimna Official. This triangulated approach strengthens the validity of qualitative findings (Bowen, 2009; Denzin, 2012).

2.4 Data Analysis Techniques

Data were analyzed using thematic analysis, which provides a systematic way to identify, organize, and interpret patterns of meaning across qualitative datasets (Braun & Clarke, 2019). The analysis followed several stages: open coding, axial coding, and selective coding, consistent with established qualitative procedures. Open coding involved labeling significant statements and recurring ideas from interview transcripts and field notes. Axial coding grouped these labels into conceptual categories such as integration of knowledge, youth engagement, and multimedia strategies. Selective coding synthesized these categories into overarching themes aligned with the research questions. During interpretation, the themes were connected to Rasyid Ridha's educational philosophy, as theoretical integration is essential for strengthening analytic rigor in qualitative studies (Miles et al., 2014). The integration of theory and data allowed the findings to be contextualized within broader discourses on Islamic modernism and digital pedagogy (Ridha, 1930).

2.5 Data Validity and Reliability

To ensure trustworthiness, several validation strategies were implemented. Method and source triangulation were used by comparing interviews, observations, and documents, as recommended for qualitative rigor (Bowen, 2009; Knott et al., 2022; Walsh, 2020). Member checking was conducted by returning preliminary interpretations to selected informants, a widely accepted technique for enhancing credibility and ensuring accurate representation of participants' voices (Birt et al., 2016). Peer debriefing with fellow qualitative researchers served to critique and refine coding decisions, which enhances analytic dependability (Lincoln et al., 1985). Additionally, an audit trail documenting transcripts, coding matrices, analytic memos, and procedural decisions was maintained to ensure transparency and replicability, following standard qualitative documentation practices (Nowell et al., 2017). These combined strategies ensured credibility, dependability, confirmability, and transferability of the findings.

2.6 Ethical Considerations

The study adhered to ethical standards in qualitative research. All participants provided informed consent, in line with established ethical guidelines (Orb et al., 2001). Participants' identities were anonymized to protect confidentiality, and all data were handled with care and stored securely. Approval from the *pesantren* leadership was obtained before data collection, ensuring institutional alignment and ethical compliance. Respect for participants' autonomy and privacy is essential in studies involving religious institutions and minors, as emphasized in contemporary research ethics literature (Bisel et al., 2020).

3. RESULT AND DISCUSSION

3.1 Integration of Religious and General Knowledge in Salimna Official Content

The analysis of Salimna Official consistently integrates religious and general knowledge across its multimedia content. The integration is reflected through three empirical patterns: (1) the use of Islamic foundations to frame contemporary life skills; (2) the contextualization of social issues through Islamic values; and (3) the use of multimedia formats to simplify complex concepts for young audiences. These patterns appear consistently across the five content types, as summarized in Table 1. Table 1 below summarizes the key themes identified in the content produced by Salimna Official, highlighting how each content type reflects the integration of religious and secular knowledge.

Table 1. Themes in Salimna Official Content Reflecting the Integration
of Religious and General Knowledge

Content Type	Theme	Frequency in Content	Example/Interpretation
Video Content	Time Management in Islam	15	Videos discussing time management based on Islamic principles, integrating modern time management techniques with religious teachings.
Infographics	Importance of Knowledge	12	Infographics depicting the importance of acquiring both religious and worldly knowledge, reflecting Ridha's view on integrated education.

Content Type	Theme	Frequency in Content	Example/Interpretation
Social Media Posts	Social Issues in Islam	10	Posts addressing contemporary social issues (e.g., youth challenges, mental health) from an Islamic perspective.
Podcast Episodes	Islamic Principles in Daily Life	8	Podcasts discussing how Islamic values can be applied in daily life, including modern professional environments.
Educational Tutorials	Learning Islamic Texts	7	Tutorials on reading and understanding the Qur'an, integrating interpretations with contemporary academic approaches.

This integration emerges clearly in video content, where themes such as time management, self-discipline, and productivity are grounded in Islamic teachings. Interviews with student content writers reveal that Islamic references are intentionally used as the structural foundation of each script. One student stated, "We consistently begin with Qur'anic verses or prophetic traditions, and then integrate contemporary theories to ensure relevance to the students' lived experiences." This aligns with findings from studies on Islamic digital education that emphasize the effectiveness of framing contemporary knowledge within Qur'anic values to improve youth engagement (Choiri et al., 2024; Ismail et al., 2024; Taufikin et al., 2025). Infographics produced by Salimna show a similar integration, particularly in themes related to the importance of knowledge and self-development. Document analysis shows that these infographics draw from both classical Islamic texts and modern studies on learning motivation. Such integration reflects patterns found in research on blended Islamic pedagogies, which demonstrate that combining religious teachings with modern educational frameworks enhances students' conceptual understanding (Ilmi et al., 2023; Taufikin et al., 2025).

Social media posts addressing current issues such as mental health, digital overload, and youth anxiety also demonstrate this integrative model. An ustadz supervising the media division explained, "We want the children to understand that the challenges faced by adolescents can indeed be addressed through Islamic values, yet they still require the complementary support of modern psychological approaches." These findings resonate with scholarship showing that Islamic digital outreach becomes more relevant when it incorporates psychological and social science perspectives (Chardonnens, 2025; Fatmawati, 2025; Ishak et al., 2022). Podcast episodes further strengthen this pattern by offering narrative explanations of Islamic principles applied to daily life, including school environments and digital behavior. Students involved in podcast production explained that they intentionally combine Islamic ethics with practical examples from contemporary settings. This approach corresponds with global trends in Islamic digital literacy, where religious principles are operationalized into everyday decision-making skills (Zahraini et al., 2025). Educational tutorials also reveal consistent integration of classical Islamic knowledge with contemporary academic approaches, particularly in Qur'an reading and comprehension. This practice is supported by earlier research showing that multimedia-based Qur'anic learning enhances comprehension and motivation in *pesantren*-based contexts (Juwairiyah & Fanani, 2025).

Overall, the empirical evidence indicates that Salimna Official operationalizes a deliberate pedagogical model in which religious and general knowledge are intertwined across media formats. The findings in Table 1 are not merely descriptive but reflect a deeper pattern: the

platform functions as a digital bridge that strengthens the relevance of Islamic teachings within modern cognitive, social, and technological realities. This aligns with broader scholarly arguments that successful digital Islamic education occurs when religious content is contextualized within the lived experiences of learners (Hidayat & Nuri, 2024; Mokhtar et al., 2025). Thus, the integration demonstrated in Salimna's content not only reflects students' creativity but also represents a practical manifestation of contemporary Islamic educational reform, where religious foundations are harmonized with modern knowledge to meet the needs of Generation Z learners.

3.2 Strategies Employed by Salimna Official to Adapt Islamic Education to the Digital

The analysis of Salimna Official employs four primary strategies to adapt Islamic education to the digital era: content diversification, youth-centered engagement, educational collaboration, and interactive learning approaches. These strategies were consistently mentioned by student content creators, supervising teachers, and administrators. Empirically, *content diversification* emerged as the most frequently identified strategy. Students reported producing videos, infographics, podcasts, and short textual posts tailored to different audience preferences. One administrator explained, "We deliberately diversify the formats to avoid monotony. We produce short videos, posters, and podcasts, each designed to target a specific audience and learning objective." The observation sessions confirmed that the media team intentionally planned multiple content formats in their weekly production meetings. This finding is consistent with studies that highlight how digital learning becomes more effective when delivered through multimodal formats, particularly for Generation Z learners (Azman et al., 2025).

The second strategy, youth-centered engagement, is reflected in Salimna's effort to address contemporary issues faced by young audiences, such as mental health, academic stress, digital addiction, and career uncertainty. Interviews with teachers show that these topics were chosen because they resonate strongly with students. A supervising *ustadz* stated, "The content must remain closely connected to the students' lived realities; if it lacks relevance, *digital da'wah* will simply be ignored." This supports prior research indicating that digital Islamic education gains traction when contextualized within youth experiences and challenges (Choiri et al., 2024; Ma'rof & Abdullah, 2025).

The third strategy, educational collaboration, appears in the involvement of psychologists, educators, and *pesantren alumni* in the content development process. Document analysis revealed several video scripts that incorporated psychological explanations or academic perspectives alongside Islamic values. During an interview, a student editor shared, "We occasionally invite alumni or guidance counselors to provide additional insights, ensuring that the material is more robust and well-grounded." This aligns with findings that interdisciplinary collaboration enriches digital religious content and enhances its pedagogical credibility (Ismail et al., 2024).

The fourth strategy, *interactive learning*, was evident in the use of live sessions, Q&A features, and comment-based discussions. Observation data showed that student creators actively monitored viewer comments and integrated them into future content planning. One student noted, "When comments or questions arise, we develop new content in response so that meaningful two-way interaction can occur." This reflects broader trends in digital Islamic pedagogy, in which interactivity strengthens learner engagement and promotes dialogic knowledge formation (Neupane, 2023; Omurzakova et al., 2025).

When examined collectively, these strategies reveal that Salimna Official does not merely disseminate Islamic messages but constructs a dynamic digital learning ecosystem. The integration of multimedia, the alignment with youth concerns, and the incorporation of expert

insights position Salimna as an adaptive model for *pesantren*-based digital dakwah. This is in line with the argument that Islamic educational institutions must evolve by combining traditional values with digital innovation to remain relevant in contemporary contexts (Hidayat & Nuri, 2024; Mokhtar et al., 2025). The empirical evidence suggests that Salimna's approach strengthens the pedagogical impact of Islamic teachings by embedding them within accessible, visually driven, and socially responsive formats. This represents a significant contribution to the ongoing transformation of Islamic education in Indonesia, demonstrating how *pesantren* can leverage digital tools to enhance religious learning while addressing the holistic needs of modern youth.

3.3 Alignment of Salimna Official's Strategis with Rasyid Ridha's Educational Philosophy

The empirical findings reveal a strong alignment between the strategies implemented by Salimna Official and key principles in Rasyid Ridha's educational philosophy. Interview data, content analysis, and field observations point to three major patterns demonstrating this alignment: (1) harmonizing religious teachings with modern knowledge; (2) addressing contemporary social challenges through Islamic values; and (3) promoting interactive and learner-centered education. The first pattern, harmonizing religious teachings with modern knowledge, is evident in Salimna's multimedia productions, where Islamic foundations are consistently fused with contemporary themes such as time management, mental health awareness, and digital ethics. A student content writer commented, "For every theme, we carefully align religious values with modern scientific knowledge so that the audience perceives both as important and mutually reinforcing." This empirical pattern mirrors Ridha's call for the integration of Islamic and secular sciences as part of a holistic intellectual formation, an educational ideal documented in Ridha's reformist writings and widely discussed in contemporary scholarship (Gojali et al., 2024; Hakim et al., 2021).

The second alignment relates to addressing contemporary social issues through Islamic ethical frameworks. Content analysis demonstrates that many videos, infographics, and short posts produced by Salimna target problems commonly experienced by youth digital distraction, anxiety, self-doubt, and interpersonal ethics. Supervising teachers confirmed that these themes were intentionally selected to help students navigate modern challenges. One *ustadzah* stated, "Islamic values must respond to the lived realities of today's children, not remain merely theoretical." Such findings echo recent research showing that Islamic education becomes more impactful when it contextualizes classical teachings within the lived experiences of modern learners (Ma'rof & Abdullah, 2025; Shah et al., 2024).

The third pattern, interactive and learner-centered education, is reflected in Salimna's emphasis on two-way engagement through comments, Q&A sessions, and collaborative content planning. Observations during production meetings revealed that viewer feedback was routinely reviewed and incorporated into future content. A student editor explained, "When questions arise from the audience, we use them as material for producing the next round of content." This approach aligns with educational research highlighting that interactive learning promotes deeper cognitive engagement and strengthens students' sense of agency in digital religious learning spaces (Neupane, 2023; Omurzakova et al., 2025).

Taken together, these empirical findings demonstrate that Salimna's digital strategies not only reflect pedagogical adaptation but also embody Ridha's reformist principles. In Ridha's modernist perspective, education should prepare Muslims to participate in contemporary civilization while remaining rooted in Islamic spirituality. The data show that Salimna translates this principle into practice by framing Islamic teachings within real-life applications, using

multimedia tools that resonate with Generation Z, and fostering dialogic interaction with audiences. These results correspond with studies documenting the emergence of integrative Islamic pedagogies that combine textual authenticity with contextual responsiveness (Hidayaturrahman et al., 2021; Zahraini et al., 2025).

In this regard, Salimna Official represents a practical model of how *pesantren*-based digital *dakwah* can operationalize classical reformist ideas in a modern educational environment. The alignment between empirical strategies and Ridha's educational philosophy highlights the platform's potential contribution to contemporary Islamic education reform specifically, as a demonstration of how religious teachings can be actualized through digital media without losing pedagogical depth or spiritual grounding.

3.4 Synthesis of Findings and Theoretical Integration: Toward a Novel Model of Digital Islamic Knowledge Integration

The synthesis of findings across sections 3.1–3.3 demonstrates that Salimna Official embodies a distinctive form of digital Islamic pedagogy that integrates religious teachings with general knowledge, contextualizes Islamic values within contemporary youth issues, and operationalizes reformist educational ideals advocated by Rasyid Ridha. The empirical evidence shows that multimedia content, youth-centered thematic choices, and interactive engagement practices contribute to a cohesive digital educational model that aligns with modern pedagogical expectations.

From the integration perspective, findings indicate that Salimna's content systematically pairs Qur'anic values with life skills, psychological insights, and social knowledge. This empirical pattern is consistent with research noting that religious–secular integration strengthens the relevance of Islamic teachings for young audiences (Diana et al., 2024; Ilmi et al., 2023). However, unlike general digital *dakwah* studies, Salimna's integration operates at the level of production logic beginning from script development to editing indicating that integration is embedded as a creative principle, not only an output characteristic.

In relation to educational strategies, Salimna's emphasis on content diversification, expert collaboration, and interactivity mirrors recent findings that digital Islamic education must adopt multimodal and dialogic approaches to remain pedagogically effective (Azman et al., 2025; Omurzakova et al., 2025). Yet, the empirical data reveal a unique aspect: the involvement of students as active knowledge producers rather than passive consumers. This positions digital dakwah as a form of experiential learning that is rarely documented in existing literature on *pesantren* digitalization.

The alignment with Rasyid Ridha's educational philosophy presents the strongest theoretical connection. Ridha's insistence on harmonizing religious and worldly sciences aimed to modernize Muslim intellectual life (Gojali et al., 2024; Halim et al., 2024). Salimna operationalizes this ideal in contemporary form by embedding practical knowledge, technological literacy, and youth issues into Islamic content creation. The empirical findings show that Salimna does not merely reflect Ridha's ideas but translates them into digital pedagogical practice, something scarcely addressed in previous research.

Taken together, the synthesis of empirical findings and theoretical references reveals a clear novelty: Salimna Official represents a *pesantren*-based model of digital integrative education where students function simultaneously as learners, content creators, and agents of Islamic intellectual renewal. This threefold role learner, creator, and reformer constitutes a unique

educational configuration that has not been documented in prior studies of digital dakwah or Islamic education reform.

Table 2. Novelty of the Research Compared to Previous Studies

Aspects	Previous Studies	Findings in This Study	Novelty
Integration of Religious & General Knowledge	Typically analyzes content outcomes; integration seen only at message level (Diana et al., 2024; Ilmi et al., 2023)	Integration occurs at *production-process level* (theme selection, scripting, editing).	Integration as a creative process, not merely final output.
Digital Pedagogy in Islamic Education	Focuses on digital tools to enhance teaching (Azman et al., 2025; Omurzakova et al., 2025)	Content creation is executed by *students*, making them producers of Islamic digital knowledge.	Student-generated digital dakwah as experiential learning.
Islamic Reformist Thought (Ridha)	Ridha discussed normatively as philosophy (Gojali et al., 2024; Halim et al., 2024)	Ridha's ideas are *translated into multimedia-based practices* within *pesantren* digital media.	Operationalizing Ridha's philosophy in digital practice.
Digital Dakwah in *Pesantren*	Emphasizes institutional adaptation and digital infrastructure (Fatmawati, 2025)	Shows *pedagogical transformation*, not only technological adaptation.	Digital dakwah as a transformative educational model.
Youth Religious Engagement	Studies focus on audience behavior (Choiri et al., 2024; Ma'rof & Abdullah, 2025)	Shows youth as *active creators shaping their own religious narratives*.	Youth agency as producers of Islamic knowledge.

Based on the combined findings, this research proposes a new conceptual model in contemporary Islamic education: *Digital Integrative Learning in Pesantren*, characterized by (1) religious–general knowledge merging; (2) youth-centered socio-digital contextualization; and (3) reformist pedagogical alignment with Ridha's integrative philosophy. This model demonstrates that *pesantren* can not only adapt to digital technologies but can also *lead* in producing contextually relevant Islamic intellectual output.

4. CONCLUSION

This study examined how Salimna Official, a digital dakwah platform managed by Pondok *Pesantren* Tahfidzul Qur'an An-Nasuchiyyah, integrates religious and general knowledge and how its strategies align with Rasyid Ridha's educational philosophy. The findings reveal three key conclusions. First, Salimna effectively integrates Islamic teachings with contemporary knowledge by embedding Qur'anic values into content on life skills, youth challenges, and digital-era social issues. This answers the first research question and demonstrates that integration occurs not only at the message level but also throughout the content production process. Second, Salimna employs four adaptive strategies content diversification, youth-centered themes, interdisciplinary collaboration, and interactive learning to make Islamic education more accessible and relevant for digital-native audiences. This addresses the second research question by showing how *pesantren* can respond pedagogically to digital culture. Third, these strategies strongly align with Rasyid Ridha's principle of harmonizing religious and worldly knowledge, confirming that

Salimna operationalizes classical reformist ideas within a contemporary multimedia environment.

The scientific contributions of this study are twofold. Theoretically, the research offers a model of digital integrative pedagogy in *pesantren* settings, demonstrating how learners function not only as recipients of Islamic knowledge but also as active producers of religious-digital content. Practically, the study provides a replicable framework for *pesantren* seeking to strengthen digital *dakwah*, enhance multimedia literacy, and contextualize Islamic teachings for modern youth. The novelty lies in showing how Ridha's integrative educational philosophy is translated into digital practice through student-led content production an area not yet documented in previous literature.

This study has several limitations. The findings are based on a single *pesantren*, which may restrict generalization to broader institutional contexts. The data also represent a specific period of digital *activity* and do not capture long-term impacts. Additionally, the research prioritizes internal production processes and does not analyze audience analytics or effectiveness metrics in depth. Future research should explore three specific directions: (1) comparative studies across multiple *pesantren* to assess the scalability of Salimna's integrative digital model; (2) longitudinal research to evaluate how sustained digital *dakwah* influences students' religious understanding and moral development; and (3) studies incorporating audience behavior and engagement *analytics* to better understand how digital Islamic content shapes learning outcomes in different socio-cultural contexts.

ACKNOWLEDGEMENT

REFERENCES

Azman, N. A., Hamzah, M. I., & Baharudin, H. (2025). Digital Teaching Strategies of Islamic Education Teachers: A Case Study in Primary Schools. *International Journal of Learning, Teaching and Educational Research*, *24*(3), 562–585. https://doi.org/10.26803/ijlter.24.3.27

Bearman, M. (2019). Key Concepts in Qualitative Research Design. In D. Nestel, J. Hui, K. Kunkler, M. W. Scerbo, & A. W. Calhoun (Eds), *Healthcare Simulation Research: A Practical Guide* (pp. 73–78). Springer Science+Business Media. https://link.springer.com/chapter/10.1007/978-3-030-26837-4_10

Birt, L., Scott, S., Cavers, D., Campbell, C., & Walter, F. (2016). Member Checking: A Tool to Enhance Trustworthiness or Merely a Nod to Validation? *Qualitative Health Research*, *26*(13), 1802–1811. https://doi.org/10.1177/1049732316654870

Bisel, R. S., Kavya, P., & Tracy, S. J. (2020). Positive Deviance Case Selection as a Method for Organizational Communication: A Rationale, How-to, and Illustration. *Management Communication Quarterly*, *34*(2), 279–296. https://doi.org/10.1177/0893318919897060

Bowen, G. A. (2009). Document Analysis as a Qualitative Research Method. *Qualitative Research Journal*, *9*(2), 27–40. https://doi.org/10.3316/QRJ0902027

Braun, V., & Clarke, V. (2019). Reflecting on reflexive thematic analysis. *Qualitative Research in Sport, Exercise and Health*, *11*(4), 589–597. https://doi.org/10.1080/2159676X.2019.1628806

Brinkmann, S., & Kvale, S. (2018). *Doing Interviews*. SAGE Publications Ltd. https://doi.org/10.4135/9781529716665

Chardonnens, S. (2025). Adapting educational practices for Generation Z: Integrating metacognitive strategies and artificial intelligence. *Frontiers in Education*, *10*. p. 1504726 https://doi.org/10.3389/feduc.2025.1504726

Choiri, Moh. M., Muslim, A., & Sham Kamis, A. M. (2024). The Impact of Social Media on the Formation of Religious Patterns Among Millennial Students in Ponorogo. *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan*, *22*(2). 171-186 https://doi.org/10.21154/cendekia.v22i2.9870

Cresswell, J. W. (2018). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (6th edn). Sage Publication. https://books.google.co.id/books

Creswell, J. W., & Creswell, J. D. (2022). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* (6th edn). SAGE Publication. https://uk.sagepub.com/en-gb/eur/research-design/book270550

Denzin, N. K. (2012). Triangulation 2.0. *Journal of Mixed Methods Research*, *6*(2), 80–88. https://doi.org/10.1177/1558689812437186

Diana, A., Azani, M. Z., & M, M. (2024). The Concept and Context of Islamic Education Learning in the Digital Era: Relevance and Integrative Studies. *Profetika: Jurnal Studi Islam*, *25*(01), 33–44. https://doi.org/10.23917/profetika.v25i01.4239

Fatmawati, E. (2025). Digitalization of Ramadan Da'wah: Effective Strategies for Islamic Education in the Technological Era. *Indonesian Journal of Studies on Humanities, Social Sciences and Education*, *2*(1), 14–32. https://doi.org/10.54783/e8q2va80

Gojali, M. I., Fauzi, I., & Umam, K. (2024). Modernism In Islamic Education In Tafsir Al-Manār: An Epistemological Review Of Muhammad Abduh And Muhammad Rashid Ridha. *LINGUA: Jurnal Bahasa, Sastra, Dan Pengajarannya*, *21*(1), 91–105. https://doi.org/10.30957/lingua.v21i1.921

Guest, G., Namey, E. E., & Mitchell, M. L. (2013). *Collecting Qualitative Data: A Field Manual for Applied Research*. SAGE Publications, Ltd. https://doi.org/10.4135/9781506374680

Hakim, A. K., Anitarini, F., & Pamungkas, A. Y. F. (2021). Pengaruh Mindfulness Spiritual Islam terhadap Resiliensi pada Remaja Penyandang Disabilitas Fisik di SMALB Negeri Banyuwangi Tahun 2020. *Nursing Information Journal*, *1*(1), 1–8. https://doi.org/10.54832/nij.v1i1.161

Halim, A., Sumianti, Jamil, H., & Saputra, M. B. (2024). Traces of Nidhal Guessoum's Thought:a Monument to the Integration of Modern Islamic Education. *Al-Hayat: Journal of Islamic Education*, *8*(4), 1331–1346. https://doi.org/10.35723/ajie.v8i4.715

Hidayat, Y. F., & Nuri, N. (2024). Transformation of Da'wah Methods in the Social Media Era: A Literature Review on the Digital Da'wah Approach. *IJoIS: Indonesian Journal of Islamic Studies*, *4*(2), 67–76. https://doi.org/10.59525/ijois.v4i2.493

Hidayaturrahman, M., Sudarman, S., Husamah, H., & Kusumawati, I. R. (2021). Integrating Science and Religion at Malaysian and Indonesian Higher Education. *Al-Ta Lim Journal*, *28*(1), 55–66. https://doi.org/10.15548/jt.v28i1.658

Hizam Sheikh Khairudin, S. M., & Mohammad, M. A. (2021). The Role of Information Technology on the Muslim Community in the Era of Globalization and Digitalizatio. *Journal of Information Technology Management*, *13*(3), 178–186. https://doi.org/10.22059/JITM.2021.83236

Huda, M. N., Zulkarnain, Syarof Nursyah Ismail, & Auwalu Shuaibu Muhammad. (2025). *Pesantren* Technology-Friendly: Enhancing Learning Effectiveness in The Modern Era. *Nadwa: Jurnal Pendidikan Islam*, *19*(1), 1–22. https://doi.org/10.21580/nw.2025.19.1.26173

Ichwan, Moh. N., Amin, F., Khusairi, A., & Andrian, B. (2024). Digitalization and the shifting religious literature of Indonesian Muslims in the Era of Society 5.0. *Islamic Communication Journal*, *9*(2), 245–266. https://doi.org/10.21580/icj.2024.9.2.22515

Ilmi, I., Wanayati, S., Hasanah, A., & Arifin, B. S. (2023). Islamic Educational Values as the Core of Character Education. *EDUTEC : Journal of Education And Technology*, *7*(2), 406–471. https://doi.org/10.29062/edu.v7i2.633

Ishak, N. M., Ranganathan, H., & Harikrishnan, K. (2022). Learning Preferences of Generation Z Undergraduates at the University of Cyberjaya. *Journal of Learning for Development*, *9*(2), 331–339. https://doi.org/10.56059/jl4d.v9i2.584

Ismail, I., Mustopa, M., Ilyas, I., Imran, I., & Muhsinin, U. (2024). The Role of Technology in Improving the Quality of Islamic Religious Education in Schools and Madrasas in the Digital Era. *Join: Journal of Social Science*, *2*(1), 62–72. https://doi.org/10.59613/mey5jm55

Jenuri, Faqihuddin, A., Suresman, E., Abdullah, M., & Fahrudin. (2025). Overcoming the spiritual emptiness of students in the modern era through the integration of Al-Ghazali's human concepts in the Islamic religious education learning model. *Cogent Education*, *12*(1). 2497147 https://doi.org/10.1080/2331186X.2025.2497147

Juwairiyah, J., & Fanani, Z. (2025). Integration of Islamic Values in Learning Methods: Building Character and Spirituality in the Digital Era. *AL-WIJDÃN Journal of Islamic Education Studies*, *10*(1), 113–130. https://doi.org/10.58788/alwijdn.v10i1.6215

Knott, E., Rao, A. H., Summers, K., & Teeger, C. (2022). Interviews in the social sciences. *Nature Reviews Methods Primers*, *2*(1). 73 https://doi.org/10.1038/s43586-022-00150-6

Lincoln, Y. S., Guba, E. G., & Pilotta, J. J. (1985). Naturalistic inquiry. *International Journal of Intercultural Relations*, *9*(4), 438–439. https://doi.org/10.1016/0147-1767(85)90062-8

Ma'rof, A. A., & Abdullah, H. (2025). Faith in the Digital Era: Transformations in Youth Spirituality and Belief Systems. In Z. Zaremohzzabieh, R. Abdullah, R. S. Al-Issa, & S. Ahrari (Eds), *Advances in Computational Intelligence and Robotics* (pp. 227–258). IGI Global Scientific Publishing. https://doi.org/10.4018/979-8-3373-2170-7.ch009

Merriam, S. B., & Tisdell, E. J. (2015). *Qualitative research: A guide to design and implementation* (Fourth edition). John Wiley & Sons. https://books.google.co.id/books

Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative Data Analysis*. SAGE. https://cir.nii.ac.jp/crid/1970023484843333791

Mokhtar, F., Abdullah, N. F., Aziz, A., & Tumiran, M. A. (2025). Bridging Traditions and Innovations of Islamic Education in the Modern Era. *Quantum Journal of Social Sciences and Humanities*, *6*(2), 297–307. https://doi.org/10.55197/qjssh.v6i2.640

Mukhetdinov, D. V. (2019). The Problem of Universal Salvation in the Teaching of Rashid Rida. *RUDN Journal of Philosophy*, *23*(1), 32–45. https://doi.org/10.22363/2313-2302-2019-23-1-32-45

Neupane, N. (2023). Social Media: A Neo Form of Learning Platform. *Janabhawana Research Journal*, *2*(1), 97–108. https://doi.org/10.3126/jrj.v2i1.57493

Nowell, L. S., Norris, J. M., White, D. E., & Moules, N. J. (2017). Thematic Analysis: Striving to Meet the Trustworthiness Criteria. *International Journal of Qualitative Methods*, *16*(1), 1609406917733847. https://doi.org/10.1177/1609406917733847

Omurzakova, A., Muratov, Zh., Nurlanova, N., Muratov, B., Syed, A. A. R., & Kurmanaliev, N. (2025). Interactive Teaching Methods as a Tool for Increasing Student Engagement in a Medical School. *Bulletin of Science and Practice*, *11*(7), 519–529. https://doi.org/10.33619/2414-2948/116/73

Orb, A., Eisenhauer, L., & Wynaden, D. (2001). Ethics in Qualitative Research. *Journal of Nursing Scholarship*, *33*(1), 93–96. https://doi.org/10.1111/j.1547-5069.2001.00093.x

Palinkas, L. A., Horwitz, S. M., Green, C. A., Wisdom, J. P., Duan, N., & Hoagwood, K. (2015). Purposeful Sampling for Qualitative Data Collection and Analysis in Mixed Method Implementation Research. *Administration and Policy in Mental Health and Mental Health Services Research*, *42*(5), 533–544. https://doi.org/10.1007/s10488-013-0528-y

Patton, M. Q. (2015). *Qualitative research & evaluation methods: Integrating theory and practice* (Fourth edition). SAGE. https://books.google.co.id/books

Ridha, R. (1930). *Al-Manar: Al-Jami'ah Al-Islamiyyah Wa Al-Mujtama' Al-Islami*. Dar Al-Fikr.

Ritchie, J. (Ed.). (2014). *Qualitative research practice: A guide for social science students and researchers* (2. ed). Sage.

Saif, S. M., Ansarullah, S. I., Othman, M. T. B., Alshmrany, S., Shafiq, M., & Hamam, H. (2022). Impact of ICT in Modernizing the Global Education Industry to Yield Better Academic Outreach. *Sustainability (Switzerland)*, *14*(11). 6884 https://doi.org/10.3390/su14116884

Shah, S. R., Ullah, H. I., & Rehman, A. U. (2024). The Need for Social Training of Students on Islamic Ground: A Study of Contemporary Challenges. *Qlantic Journal of Social Sciences and Humanities*, *5*(1), 15–24. https://doi.org/10.55737/qjssh.751017275

Siregar, H. S., Nurhamzah, Munir, M., & Fikri, M. (2025). Enhancing Islamic Education Through Technology Integration: A Study of Teaching Practices in Indonesia. *Jurnal Ilmiah Peuradeun*, *13*(2), 959–986. https://doi.org/10.26811/peuradeun.v13i2.1875

Spradley, M. K. (2016). Metric Methods for the Biological Profile in Forensic Anthropology: Sex, Ancestry, and Stature. *Academic Forensic Pathology*, *6*(3), 391–399. https://doi.org/10.23907/2016.040

Taufikin, T., Nurhayati, S., Badawi, H., Falah, A., & Sholihuddin, M. (2025). Integrating Creative Digital Content in *Pesantren*: Improving Santri's Digital Literacy And Islamic Learning. *Edukasia Islamika*, *10*(1), 35–54. https://e-journal.uingusdur.ac.id/edukasiaislamika/article/view/10326

Taufikin, T., Nurhayati, S., & Harun, M. (2025). Reimagining Classroom Equality: An Academic Inquiry into Surah Al-Fatihah's Core Values for Inclusivity in Education. *Dinamika Ilmu*, *25*(1), 23–44. https://doi.org/10.21093/di.v25i1.10008

Walsh, K. (2020). Participant Observation. In A. Kobayashi (Ed.), *International Encyclopedia of Human Geography (Second Edition)* (pp. 39–42). Elsevier. https://www.sciencedirect.com/science/article/pii/B9780081022955102057

Yin, R. K. (2018). *Case study research and applications: Design and methods* (Sixth edition). Library of Congress Cataloging-in-Publication Data. https://elib.vku.udn.vn/bitstream/123456789/5706/1/2018

Zahraini, Z., Akib, A., Rosidin, R., & Sulaeman, O. (2025). Islamic Education Reform in the Digital Age: Challenges and Opportunities for a Modern Curriculum. *Journal of Noesantara Islamic Studies*, *2*(1), 1–11. https://doi.org/10.70177/jnis.v2i1.1841