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# Digital Da'wah in the Social Media Era: Content Management Strategy of the Ministry of Religion of Pati Regency

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**Abstract.** This study aims to analyze the management and implementation of the use of social media as a digital da'wah instrument at the Office of the Ministry of Religion of Pati Regency. The development of digital communication technology encourages religious institutions to use social media not only as a means of conveying public information, but also as a medium for spreading religious messages that are wider, faster, and easily accessible to people from various walks of life. This study uses a qualitative approach with data collection techniques through observation of social media activities, in-depth interviews, and documentation. Data analysis was carried out descriptively using a da'wah management perspective which includes the functions of planning, organizing, actuating, and controlling to understand the process of institutional social media management. The results of the study show that social media management has been actively running as a medium for publication of activities, dissemination of information, and delivery of religious messages to the public. However, the management still tends to be administrative and situational so that it is not fully supported by strategic planning, structured division of tasks, and systematic evaluation. The use of social media has a positive impact in the form of increasing access to religious information, expanding the reach of da'wah, facilitating information services, increasing connectivity between institutions and society in the digital era, and helping to create a more effective, efficient, and responsive dissemination of religious information to the needs of modern society. In addition, social media also plays a role in increasing information disclosure and strengthening institutional communication with the community in a sustainable manner.
**Keywords:** Digital Da'wah; Social Media Management; Content Strategy; Religious Communication

***Abstrak.*** *Penelitian ini bertujuan untuk menganalisis manajemen dan implementasi pemanfaatan media sosial sebagai instrumen dakwah digital di Kantor Kementerian Agama Kabupaten Pati. Perkembangan teknologi komunikasi digital mendorong lembaga keagamaan memanfaatkan media sosial tidak hanya sebagai sarana penyampaian informasi publik, tetapi juga sebagai media penyebaran pesan keagamaan yang lebih luas, cepat, dan mudah diakses oleh masyarakat dari berbagai kalangan. Penelitian ini menggunakan pendekatan kualitatif dengan teknik pengumpulan data melalui observasi terhadap aktivitas media sosial, wawancara mendalam, dan dokumentasi. Analisis data dilakukan secara deskriptif menggunakan perspektif manajemen dakwah yang meliputi fungsi perencanaan (planning), pengorganisasian (organizing), pelaksanaan (actuating), dan evaluasi (controlling) untuk memahami proses pengelolaan media sosial kelembagaan. Hasil penelitian menunjukkan bahwa pengelolaan media sosial telah berjalan aktif sebagai media publikasi kegiatan, penyebaran informasi, serta penyampaian pesan keagamaan kepada masyarakat. Namun, pengelolaan tersebut masih cenderung bersifat administratif dan situasional sehingga belum sepenuhnya didukung perencanaan strategis, pembagian tugas yang terstruktur, serta evaluasi yang sistematis. Pemanfaatan media sosial memberikan dampak positif berupa meningkatnya akses informasi keagamaan, perluasan jangkauan dakwah, kemudahan layanan informasi, meningkatnya keterhubungan antara lembaga dengan masyarakat di era digital, serta membantu menciptakan penyebaran informasi keagamaan yang lebih efektif, efisien, dan responsif terhadap kebutuhan masyarakat modern. Selain itu, media sosial juga berperan dalam meningkatkan keterbukaan informasi dan memperkuat komunikasi kelembagaan dengan masyarakat secara berkelanjutan.*
***Kata kunci:*** *Dakwah Digital; Manajemen Media Sosial; Strategi Konten; Komunikasi Keagamaan*

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## INTRODUCTION

The development of information and communication technology has reconfigured the patterns of social interaction, knowledge distribution, and religious practices of the community. In this context, social media serves not only as a means of communication, but also as a virtual public space that shapes contemporary religious discourse and authority. This transformation encourages the emergence of digital da'wah as a form of religious message delivery through a fast, open, and interactive platform, allowing for a wider and more diverse audience (Hariyati, 2025).

In practice, digital da'wah presents opportunities as well as complex challenges. On the one hand, social media expands public access to religious information and increases public participation, especially the younger generation, in Islamic discourse (S. Sari, 2023). However, on the other hand, the digital space is also vulnerable to message distortion, polarization of opinions, and the dissemination of unverified religious information. This condition confirms that digital da'wah cannot be understood solely as a communication activity, but as a practice that requires strategic management and based on institutional policies (Abdillah, 2022).

In this context, the role of state institutions is crucial, especially in ensuring that digital da'wah practices run in a directed, moderate, and in accordance with national policies. The Office of the Ministry of Religion of Pati Regency as a state representative at the regional level has a strategic responsibility in managing digital da'wah as part of the function of public service and community development. The use of social media by this institution is not only oriented to the dissemination of information, but also as an instrument for the formation of constructive religious discourse in the community (Ummah Hidayatul Nurul, 2022).

Therefore, the management of digital da'wah within the Office of the Ministry of Religion of Pati Regency requires integration between management functions and systematic institutional policies. This integration is needed so that social media is not just a communication channel, but is able to function as a medium of da'wah that presents accurate, moderate, and sustainable religious messages in responding to the dynamics of public communication in the digital era.

Research on the use of social media in digital da'wah has been conducted by several researchers before. Snoop Dogg (2019) shows that social media is an effective da'wah medium in spreading Islamic educational values because it is able to reach a wide audience and facilitate public access to religious content. Furthermore, the research of Urokhim and Rosyida (2025) explained that the characteristics of open, fast, and interactive social media make it a strategic instrument in expanding the spread of Islamic da'wah messages. In addition, Sofiananda et al. (2025) emphasizing that the management of da'wah content on social media requires an adaptive strategy to the dynamics of digital communication and the preferences of the younger generation.

However, most of the research still focuses on aspects of content strategy, message effectiveness, and audience response, so there has not been much study of the institutional management dimensions that systematically govern digital da'wah practices. Until now, studies that integrate managerial functions with digital da'wah policies in state institutions at the regional level are still relatively limited. This condition shows that there is a research gap that places digital da'wah not only as a communication practice, but also as a structured and policy-based institutional process.

In this context, this study examines the management of digital da'wah through the perspective of da'wah management which includes *planning, organizing, actuating, dan controlling*. This framework is used to examine how social media management is carried out, how content production and distribution patterns are carried out, and how institutional policies affect digital da'wah practices at the Office of the Ministry of Religion of Pati Regency. In state institutions, da'wah is not only interpreted as a religious activity, but also as part of public services, the development of the people, and the implementation of national policies, including religious moderation (Sofiananda et al., 2025).

Pati Regency has strong socio-religious characteristics with a majority of the population being Muslim as well as Islamic traditions that develop through Islamic boarding schools and religious organizations (Andriyati & Ahmad, 2020). This condition makes da'wah have a strategic position in the social life of the community. In this case, the Office of the Ministry of Religion of Pati Regency plays a role as a state representative in managing religious life as well as conveying the message of da'wah to the community (Wahyuni, 2023).

As a form of adaptation to the development of digital communication, the Office of the Ministry of Religion of Pati Regency uses social media as a means of institutional communication as well as a digital da'wah media. Leveraging platforms such as Instagram (@kemenagkabpati) and Facebook (https://www.facebook.com/kemenagkabpati) used to convey religious information, public services, and moral messages in an ongoing manner (Salam, 2021). This shows the transformation of the da'wah approach from conventional to digital that is more adaptive to technological developments.

However, the existence of social media as a communication channel does not automatically guarantee the effectiveness of digital da'wah. The main problem lies in the extent to which social media is managed within the framework of systematic and strategy-based da'wah management (Fitriani, 2023). Without careful planning, clear division of roles, and measurable evaluation, social media has the potential to be reduced to just an administrative tool, not an instrument for fostering an impactful community (Khasanah, 2023).

This research offers novelty by placing digital da'wah in an integrative framework between institutional management functions and institutional policies. Different from existing or previous research that tends to be partial, this study constructs an analytical approach that sees digital da'wah as a practice that is influenced by organizational structures, policies, and managerial processes. Thus, this research is expected to make a scientific contribution to the development of institutional-based da'wah management studies, as well as produce a relevant conceptual model in explaining the practice of digital da'wah in state institutions at the regional level in a systematic and sustainable manner.

From the perspective of da'wah management, da'wah activities ideally include the *planning, organizing, actuating,* and *controlling* as an integrated managerial process unit. In the digital context, this function needs to be strengthened with a digital communication management approach that emphasizes the management of messages, audiences, and interaction dynamics in virtual public spaces (Victoria & Kemal, 2021). Without this integration, social media management is prone to losing its strategic direction, narrative consistency, and transformative power.

Furthermore, within the framework of public organizations, the effectiveness of digital da'wah is also determined by the alignment between institutional policies, organizational

structures, and managerial practices (Maulvi et al., 2023). Therefore, a conceptual model is needed that explains the relationship between institutional policies, social media management, and the effectiveness of digital da'wah as an integrated system.

Institutional Policy
↓
Da'wah Management (POAC)
↓
Social Media Management
↓
The Effectiveness of Digital Da'wah

Based on the analysis of previous research, there is a research gap in the integration aspect between da'wah management and institutional policies in the practice of digital da'wah in state religious institutions at the regional level. Studies on the Ministry of Religion at the district level as an institutional digital da'wah actor are still very limited. This research is here to fill this gap by analyzing how social media management and management policies are applied in the implementation of digital da'wah at the Office of the Ministry of Religion of Pati Regency.

In particular, this study aims to analyze the process of *planning, organizing, actuating,* and *controlling* in the management of social media as a digital da'wah instrument and its implications for the effectiveness of community development. With a qualitative approach through observation, in-depth interviews, and document analysis, this study provides a comprehensive overview of digital da'wah management practices at the regional level. Theoretically, this study strengthens the study of da'wah management by placing social media as an integral part of the institutional system, while practically providing strategic recommendations for the Ministry of Religion in the professional and sustainable management of social media.

This research uses a qualitative approach with a type of *field research*. Data was obtained through observation of the official social media accounts of the Ministry of Religion of Pati Regency, in-depth interviews with social media managers, and analysis of related policy documents. Data analysis was carried out thematically. Interview data is transcribed, then *open coding* is carried out to find important meanings, which are then grouped into main categories and themes based on the da'wah management framework (*planning, organizing, actuating, controlling*). Observational data is used to look at content patterns, narrative consistency, and audience interaction, while institutional documents are analyzed to understand policy direction.

Then, all the data is compared (*cross-check*) to see the fit between policies and practices on the ground. Furthermore, data is integrated to produce a comprehensive understanding of digital da'wah management. This analysis process also refers to the Miles and Huberman model which includes data reduction, data presentation, and conclusion drawing (Thalib, 2022). Data validity is maintained through triangulation of sources (interviews, observations, documents), *member checking* to ensure the accuracy of the information, and *audit trail* to ensure transparency and credibility of the research process.

## RESULTS AND DISCUSSION

### Analysis of the Management and Implementation of Digital Da'wah Through Social Media of the Ministry of Religion of Pati Regency

Digital transformation in institutional communication has encouraged state religious institutions to integrate social media into the information delivery system and community development. However, in the context of digital da'wah, the existence of social media is not enough to be understood as a technological adaptation alone. Social media demands clear managerial configuration, targeted management policies, and data-driven evaluations in order to function as an effective da'wah instrument. Moreover, this transformation also requires public institutions, including the Ministry of Religious Affairs, to move from bureaucratic communication patterns to responsive, participatory, and audience-based communication (Yanti & Riofita, 2025).

Picture 1. Instagram account of the Ministry of Religion of Pati Regency

The Ministry of Religion of Pati Regency has used social media as part of public communication as well as the dissemination of religious messages. The official Instagram account @kemenagkabpati recorded 1,738 uploads with 4,765 followers. Operationally, this data shows consistent digital activity. However, from the perspective of da'wah management, activities are not necessarily synonymous with effectiveness. The intensity of content production needs to be read in the framework of systematic planning, organizing, implementing, and evaluation. In fact, in the study of institutional digital communication, the high frequency of uploads without a strategy often shows the dominance of administrative logic over strategic logic.

Therefore, the analysis of digital da'wah practices within the Ministry of Religion of Pati Regency needs to be directed to the fundamental question: to what extent is social media managed as a strategic digital da'wah program, and to what extent does it still function as an administrative extension of institutional communication? Using the da'wah management framework *, planning, organizing, actuating, and controlling* , the following discussion will examine the

configuration of social media management, content implementation patterns, and the accompanying policy implications.

**Configuration of Social Media Management as the Foundation of Digital Da'wah**

Analysis of digital da'wah practices at the Office of the Ministry of Religion of Pati Regency needs to begin with a reading of the configuration of social media management which is the foundation of its operations. Observation of @kemenagkabpati's official Instagram account shows that the account has published 1,738 uploads with a total of 4,765 followers. Quantitatively, the figure reflects the consistency of digital activity. However, from the perspective of da'wah management, operational consistency is not necessarily synonymous with structured strategic planning (Bakhri et al., 2025).

From the planning aspect, the research findings show that social media management is not yet based on long-term digital da'wah planning. Content planning still follows the agenda of routine activities and situational religious momentum. This was emphasized in an interview with A.H. as the Head of the TU/PPID Subdivision who stated that "*Social media content is adjusted to ongoing activities and has not been designed in the framework of systematic digital da'wah planning for the long term*" (Interview, January 13, 2026)

These findings show that planning is more reactive to institutional agendas than proactive in building a sustainable digital da'wah narrative. Critically, this condition cannot be separated from structural factors, such as the absence of a digital da'wah roadmap at the regional level, dependence on general central policies, and limited human resource capacity in strategic communication planning. In the context of public organizations, this phenomenon reflects the dominance of administrative work patterns that are oriented towards reporting activities, rather than on achieving impact (*impact-oriented communication*) (Bilondatu et al., 2025).

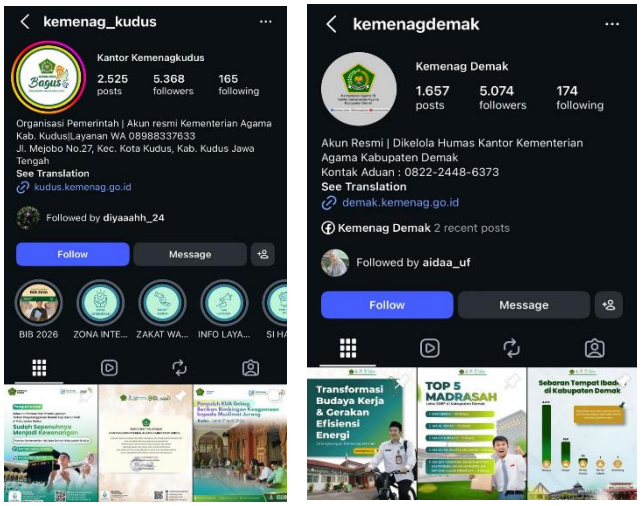
In da'wah management theory, planning ideally includes setting clear da'wah goals, identifying target audiences, formulating key messages, and measurable success indicators (Urokhim & Rosyida, 2025). The absence of strategic planning indicates that digital da'wah has not been positioned as an institutional program that has an explicit transformation direction (Wahyuningsih et al., 2025). As a result, digital activities have the potential to run routinely without a long-term orientation to changes in people's religious understanding or behavior.

From the organizing aspect, the social media management structure is under the coordination of the public relations department with the appointment of the admin as the technical implementer. Interviews with S.G. and M.M. as Information Management revealed that,

"*There is no special digital da'wah team, and social media management runs according to daily tasks without the division of specific functions for planning, content production, or evaluation* (Interview, January 13, 2026). This condition shows that social media is still positioned as part of the general institutional communication function, not as a strategic unit of digital da'wah.

More critically, this reflects institutional limitations in differentiating digital communication functions. In contrast to several other regions, for example, the Ministry of Religion of Kudus Regency (@kemenag_kudus) which has 5,366 followers and 2,524 and the Ministry of Religion of Demak Regency (@kemenagdemak) with 5,074 followers and 1,657 uploads on Instagram, which in terms of data is higher than the Instagram account of the Ministry of Religion of Pati Regency.

Picture 2. Instagram accounts of the Ministry of Religion of Kudus and Demak Regency



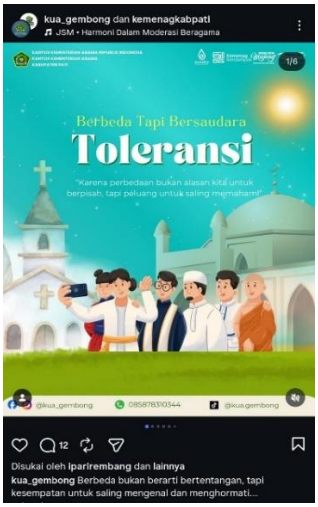

However, the indication of success lies not only in quantity, but also in branding consistency, audience segmentation, and engagement strengthening (Ravel, 2026). This suggests that the existence of a more adaptive team structure and strategic orientation can significantly impact digital outcomes.

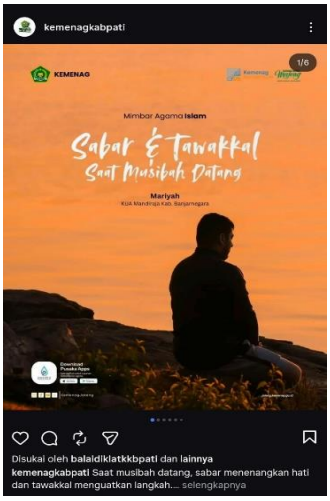
Within the framework of da'wah management, the organization (*Organizing*) functions to divide roles, responsibilities, and authorities so that the da'wah process runs effectively and sustainably (Hasibuan & Jaya, 2025). The absence of a special structure for digital da'wah has the potential to lead to dependence on certain individuals and weaken the consistency of messages and the development of managerial capacity. In addition, undifferentiated structures make it difficult to integrate between content planning, interaction management, and digital performance evaluation (Sadly et al., 2018).

This configuration shows that the social media of the Ministry of Religion of Pati Regency has been active operationally, but managerial it is still in an administrative paradigm. High upload activity indicates that the implementation (*actuating*) is running, but it has not been supported by a strategically oriented planning and organizing system. Thus, the management configuration at the Ministry of Religious Affairs of Pati Regency shows that there is a gap between operational activities and managerial capacity. This is an important finding that digitalization without management transformation only generates activities, not effectiveness.

**Implementation Orientation and Substance of Digital Da'wah**

Picture 3. Instagram da'wah content @kemenagkabpati.




Empirical evidence from @kemenagkabpati account uploads shows that the theme of da'wah produced does not only revolve around the ritual worship of Ramadan, but also includes moral and social messages. One of the uploads entitled "Patience & Tawakkal When Disaster Comes" emphasizes the spiritual dimension in facing life's trials. This theme shows a da'wah orientation that emphasizes the mental-spiritual strengthening of individuals through the value of patience and tawakkal. In the contemporary social context, the message is relevant to the reality of people who often face economic pressures, natural disasters, and increasingly complex social uncertainties (Hariyati, 2025). In a digital space that is full of negative information and disinformation, strengthening psychological resilience based on religious values is a substantive need.

However, from the perspective of digital da'wah management, this substantial relevance has not been fully accompanied by a communication strategy that is adaptive to the character of social media (Kasir & Awali, 2024). Messages are presented in a one-way informative poster format with no interactive elements, such as reflective questions, experiential calls, or structured response mechanisms. This linear communication pattern shows that content implementation policies are still oriented towards the broadcasting of values (*value broadcasting*), not on the formation of interactions that allow for internalization and dialogue. As a result, the potential of social media as a participatory space to strengthen the reach and emotional engagement of audiences has not been optimally utilized.

The second upload with the theme "Tolerance Is Different But Brotherly" shows that the Ministry of Religion of Pati Regency also raises the issue of religious moderation and social harmony. This theme has high relevance in the context of a digital society that is vulnerable to polarization, religion-based hate speech, and social fragmentation due to uncontrolled information flows. The visualization of interfaith symbols and brotherhood narratives reflects an inclusive da'wah orientation and is in line with the agenda of strengthening religious moderation at the national level (Rochanah Rochanah, 2023).

However, as in the previous content, the presentation of the theme of tolerance remains declarative without advanced discursive strategies. There is no sustainable campaign design, online dialogue sessions, or integration with more systematic coaching programs. In this

context, da'wah is still at the level of the transmission model, not yet reaching the *interactional* or *transactional model* (Riska Amelia Putri et al., 2025). From the perspective of da'wah management, this condition shows that the implementation function (*actuating*) has been running, but has not been fully supported by strategies for developing interaction and strengthening engagement as indicators of effectiveness (Firdaus et al., 2025).

Thus, the two examples of uploads show that the theme of da'wah raised is substantially relevant to the spiritual and social needs of the community, both in terms of individual resilience and harmony between religious communities. However, managerially, the relevance of the theme has not been converted into a participatory and measurable communication strategy. While content management policies are still dominant in the one-way broadcasting model, the effectiveness of digital da'wah has the potential to be limited to the delivery of symbolic messages, rather than on the formation of relationships and the internalization of sustainable values in the digital space.

**Evaluation and Managerial Implications of Digital Da'wah**

After examining the configuration of social media planning and organization, the next stage in digital da'wah management is the evaluation (*controlling*). Evaluation is an important indicator to assess the extent to which the implementation of digital da'wah is effective and in accordance with the expected goals of community development (Ulfa et al., 2025). In the context of the Ministry of Religion of Pati Regency, the findings of the study show that the evaluation aspect is still a weak point in the management of social media as an instrument of digital da'wah.

As a result of the interview with S.H. and F.Z. as Information Services, he said: "*Until now, there has been no special evaluation mechanism designed to systematically assess the effectiveness of digital da'wah. Evaluations are more informal and situational, usually based only on general community responses or leadership directions* (Interview, January 13, 2026). This statement indicates that the *control* has not been formulated in the form of measurable performance indicators, such as engagement rate analysis (*engagement*), audience growth, and the effectiveness of da'wah messages (Fasha et al., 2026).

Through statements from previous interviews, analytically the weak management and management of digital da'wah through the Ministry of Religious Affairs of Pati Regency is caused by:

1. Lack of digital data literacy in organizations
2. Absence of digital da'wah performance indicator standards
3. Dominance of administrative bureaucratic culture

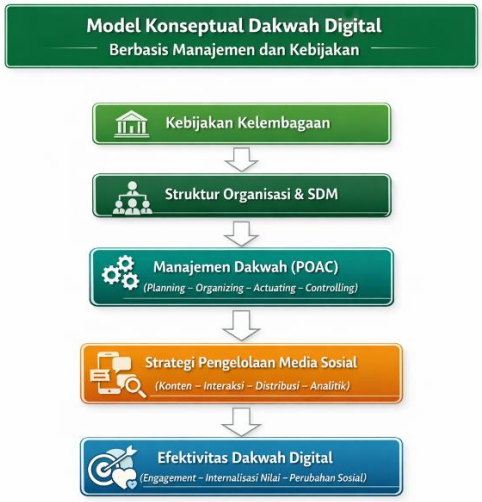
As a result, social media management is not evidence-based, but habit-based. This causes organizations to be unable to read audience behavior, measure the effectiveness of messages, or make strategic adaptations.

When compared to other regions with higher data, it is possible that there are several institutions that have begun to use social media analytics. It can be seen that organizations that integrate data in evaluations tend to have more significant increases in engagement and reach. Thus, the difference between regions is not only in resources, but in managerial capacity in managing digital data. These findings are an important contribution because they show that the

main problem of digital da'wah at the regional level lies not in technology, but in Management and policy gaps (Ismail et al., 2023).

**Conceptual Model of Digital Da'wah Based on Management and Policy**

Picture 4. Conceptual Model of Digital Da'wah Based on Management and Policy




The conceptual model of this analysis shows that the effectiveness of digital da'wah does not stand in a linear manner, but is the result of the interaction between institutional policies, organizational capacity, and da'wah management practices. Policy is the normative foundation that determines the direction of communication, while organizational structure and human resources are operational prerequisites. The da'wah management function (POAC) acts as a management mechanism, which is then translated into social media strategies. The effectiveness of digital da'wah appears as an output as well as an outcome of the entire system.

Although da'wah content such as strengthening patience and tolerance has high social relevance, without audience feedback management and interaction analysis, its effectiveness is difficult to verify empirically. The community's response that appears in the form of comments, questions, and appreciation has not been fully utilized as strategic evaluation material for the next content development.

In addition, the absence of digital data-based evaluations also has an impact on the absence of adjustments to communication strategies. In a dynamic social media environment, algorithm changes, audience preferences, and actual issues demand adaptive responses from managers. Without systematic evaluation, management policies tend to be static and reactive to the activity agenda, rather than proactive in building a sustainable digital da'wah narrative (Lbs et al., 2025).

Managerially, these findings show that the actuating function has run through the consistency of uploading and conveying religious messages. However, without strengthening the *controlling aspect*, the digital da'wah management cycle becomes incomplete. The gap between management and institutional policies causes digital da'wah to potentially stop at the level of normative information broadcasting, without ensuring the internalization of values and changes in religious understanding in a sustainable manner.

Thus, strengthening evaluations based on digital performance indicators, institutional policies, audience interaction management, and the formulation of standards for the success of digital da'wah are strategic needs for the Ministry of Religion of Pati Regency. The integration between digital communication practices and comprehensive da'wah management principles will determine the extent to which social media can function as an effective, adaptive, and sustainable instrument for the development of the ummah in the digital era.

## CONCLUSION

This study concludes that the use of social media in the Office of the Ministry of Religion of Pati Regency has transformed from just a means of public communication to an institutional digital da'wah instrument, but its implementation has not been fully supported by an integrated da'wah management system. The results of the study show that the functions of planning, organizing, implementing, and evaluating are still partially running so that the management of digital da'wah tends to be administrative, situational, and has not produced optimal communication effectiveness. These findings confirm that the success of digital da'wah in religious institutions is not only determined by the existence of social media as a technological medium, but is greatly influenced by institutional capacity in integrating managerial functions, communication strategies, human resources, and audience engagement orientation. This study also shows that the dominant one-way communication pattern limits the potential of social media as a participatory, dialogical, and oriented da'wah space for the development of sustainable socio-religious relations. Theoretically, this research strengthens the perspective that digital da'wah is a managerial practice as well as strategic communication that requires an adaptive institutional approach to digital transformation. In addition, this study shows that digital transformation in religious institutions cannot be understood only as a change in communication media, but also as a paradigm change in da'wah management that requires organizational innovation, institutional capacity strengthening, and the ability to respond to audience dynamics in a more adaptive manner. Thus, strengthening digital da'wah governance is an important prerequisite for the creation of an institutional da'wah model that is professional, measurable, adaptive, collaborative, and relevant to the dynamics of contemporary digital society.

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