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Leveraging Social Media for Da'wah and Waqf: Al-Bahjah's MIZKA Program in Enhancing Community Engagement and Pesantren Development

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ABSTRACT

Al-Bahjah Islamic Boarding School in Cirebon has intensified promotional efforts to boost community participation in charitable giving, including donations and almsgiving, to support its land endowment (waqf) program and pesantren development through the MIZKA initiative, increasingly utilizing social media as a primary medium. This shift reflects a transition from conventional to digital da'wah models. This study examines the mechanisms of this transition, employing a qualitative approach informed by Anthony Giddens' structuration theory to analyze interactions between social media and da'wah activities. Findings reveal that pesantren administrators, recognizing technological advancements, leverage social media to sustain da'wah's core identity. They disseminate Qur'anic verses, hadith, and scholarly opinions to foster followers' awareness and encourage contributions. The effectiveness of this approach is maintained through transparent social media posts showcasing construction progress and funds raised, establishing a new model of accountability. This indicates that tech-savvy preachers reconstruct social media not only as a tool for outreach but also as a platform for managerial transparency and responsibility.

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Introduction

In the era of rapid digital transformation and social change, education and community development are critical for fostering societal prosperity and progress. Religion plays a pivotal role in shaping values and social practices, particularly within Muslim communities (Burhanudin et al., 2019). Islamic boarding schools (*pesantren*) have long served as key institutions for providing education and advancing community development (Mujahidin, 2021). Among these, Al-Bahjah Islamic Boarding School, located in the Ciayumajakuning region (Cirebon, Indramayu, Majalengka, and Kuningan) of West Java, has emerged as a leading and rapidly growing center for Islamic education and da'wah (Islamic preaching).

Al-Bahjah leverages social media platforms, including Instagram, YouTube, Facebook, and its official website, to promote its religious programs and engage a global audience. With approximately 5 million followers, the institution has significantly enhanced its visibility and influence (Prasetia, 2018). Social media enables Al-Bahjah to disseminate Islamic teachings widely, fulfilling the traditional *pesantren* functions of *tafaqquh fi al-din* (deepening Islamic knowledge) and *indzar* (spreading Islamic teachings to the community) in a digital context (Setyawan et al., 2018). This digital da'wah approach facilitates interactive and accessible communication, aligning with modern audience expectations (Primasari & Aksa, 2017; Yanti, 2021). Al-Bahjah's social media content includes sermons, study schedules, and updates on programs such as the MIZKA initiative, which encourages community participation in land endowment (*waqf*) and infrastructure development.

Waqf, defined as a legal act of dedicating assets for worship or public welfare in perpetuity (Ibrahim, 2015), is a cornerstone of Islamic philanthropy. It fosters social brotherhood and supports community development, functioning as both a religious and social institution (Pratama, 2019). In Indonesia, waqf has historically underpinned the establishment of mosques, schools, and pesantren, with 360,062 waqf lands covering 48,529.22 hectares, including 44.88% mosques, 26.11% prayer rooms, 10.52% schools, 3.32% *pesantren*, 4.55% cemeteries, and 8.51% other social facilities (Komarudin et al., 2020). At Al-Bahjah, waqf serves as a sustainable model for institutional growth, funding land purchases and construction projects like the MIZKA program. Effective waqf management, tailored to the *pesantren's* needs, enhances self-sufficiency by allocating proceeds to internal development or

community welfare, reinforcing independence amidst modern challenges (Birahmat & Farlina, 2020; Maliha, 2021). Waqf is promoted as *sadaqah jariyah* (continuous charity), benefiting students and scholars engaged in religious studies.

Previous research highlights social media's effectiveness in expanding da'wah's reach, enabling faster and more interactive communication compared to traditional methods (Burhanudin et al., 2019; Mutrofin, 2018; Prasetia, 2018). Yanti (2021) notes that Indonesian *pesantren* use social media to build digital communities and spread Islamic teachings. Unlike prior studies focusing solely on da'wah dissemination (Primasari & Aksa, 2017), this study uniquely explores Al-Bahjah's systematic and interactive communication strategy, emphasizing community involvement in waqf and *pesantren* development. By analyzing how social media fosters active participation, this research contributes to a deeper understanding of digital da'wah's role in contemporary Islamic philanthropy and institutional growth.

This study investigates how Al-Bahjah Islamic Boarding School organizes social da'wah through social media to support its land waqf program and institutional development. The central research question is: How does Al-Bahjah structure social da'wah via social media to advance its land endowment and construction programs? This research question is divided into three sub-questions: (1) Which social media platforms are utilized to enhance community participation in Al-Bahjah's MIZKA program?; (2)To what extent does social media messaging increase community engagement in the development of Al-Bahjah's MIZKA program?; (3) How does the structural framework of Al-Bahjah contribute to the success of the MIZKA program through social media? The study aims to provide a comprehensive analysis of Al-Bahjah's social media-driven da'wah and its impact on community participation in waqf programs.

Research Methods and Theory Approach

This study examines the use of social media as a tool for religious outreach by the Pengurus Pondok Pesantren al-Bahjah to enhance community participation in the MIZKA program, employing a descriptive-analytical qualitative method. This approach was selected for its ability to provide an in-depth understanding of the phenomenon (Creswell, 2007). Al-Bahjah Islamic Boarding School was chosen due to its large-scale management of waqf, sadaqah, and infaq funds,

utilizing social media for donor recruitment. Data were collected from primary and secondary sources. Primary data were derived from interviews with MIZKA al-Bahjah administrators, selected through purposive sampling based on two criteria: their role as al-Bahjah administrators and involvement in MIZKA management. Secondary data were obtained from MIZKA al-Bahjah's social media activities.

This study employs data collection techniques including observation, in-depth interviews, and documentation. Interviews were conducted with informants, including social media managers, MIZKA managers, and MIZKA coordinators, to gather primary data. Observation and documentation techniques were used to examine MIZKA's management and distribution activities, both in practice and on social media. These methods were chosen to explore data from the specified sources (Raco, 2010). Data analysis followed three steps: data reduction, data presentation, and conclusion drawing (Miles & Huberman, 1984). During data reduction, the researcher filtered information by aligning it with narratives posted by pesantren influencers on social media. Data were then presented descriptively, supported by visual evidence such as images. These data informed the study's main findings and conclusions.

This study's data analysis is grounded in Anthony Giddens' structuration theory. Giddens (1984) argues that social structures do not exist independently of individuals but are shaped and sustained through their actions. Individuals possess a conscious capacity to act, enabling them to modify structures through reflexive adaptation to evolving social conditions, guided by a practical understanding of social rules. For Giddens, actions produce rules and resources that form the core elements of structure. This framework is applied to analyze the relationship between MIZKA al-Bahjah administrators and social media users as an emerging social structure.

Discussion and Results

The Concept of Da'wah in Islam: A Systematic Exploration of Interpretation, Morality, and Responsibility

Da'wah, the act of inviting others to understand and embrace Islamic teachings, is a fundamental responsibility for Muslims aimed at disseminating religious guidance to humanity (Aziz, 2019). This study explores the multifaceted concept of da'wah, focusing on three integral components—interpretation, morality, and a sense of

responsibility in action—derived from the Qur'an and hadith. These elements collectively ensure that da'wah is conducted with accuracy, ethical integrity, and a sense of leadership, fostering effective communication of Islamic principles in social contexts. Accurate interpretation of the Qur'an is a cornerstone of effective da'wah, enabling preachers to convey religious messages with clarity and authenticity. Islamic scholars employ various exegetical methods, including *tafsir bi al-ma'thur* (interpretation based on narrations), *tafsir bi al-ra'yi* (interpretation based on reasoning), *tafsir bi al-riwayah* (narrated interpretation), and *tafsir bi al-dirayah* (comprehensive understanding), to uncover the Qur'an's meanings. This rigorous interpretive process ensures that the conveyed teachings align with divine intent.

A key Quranic verse underscoring the importance of accurate interpretation is QS. Al-Maidah [5]: 48, which states:

> And We have sent down to you the Book in truth, confirming the Scripture that came before it and as a criterion over it. So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation, but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return all together, and He will [then] inform you concerning that over which you used to differ (Shihab, 2020).

This verse emphasizes the Qur'an's role as a criterion for truth, guiding Muslims to interpret and apply its teachings accurately in da'wah. Proper interpretation prevents misrepresentation and ensures that the message resonates with diverse audiences, fostering a correct understanding of Islamic principles.

High morality is essential in da'wah, as it reflects the ethical conduct and dignified behavior expected of Muslims. Noble character enhances the credibility of the preacher and strengthens the impact of the religious message. The Qur'an highlights the significance of morality in QS. Al-Hujurat [49]: 13:

> O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted (Shihab, 2020).

The *asbabun nuzul* (context of revelation) for this verse, as narrated by Ibn Abi Malaikah, recounts an incident during the conquest of Mecca when Bilal, a former slave, was questioned for calling the adhan atop the Kaaba. The verse was revealed to affirm that nobility in Islam is determined by piety, not race or status, rejecting discrimination and promoting equality (HR. Ibn Abi Hatim). Additionally, a hadith narrated by Imam Tirmidhi reinforces this, stating, "The most perfect in faith among believers is the one with the best morals, and the best of you are those who are best to their wives" (Al-Wahidi, 1992). This underscores the importance of moral conduct in personal and communal interactions, particularly in da'wah, where exemplary behavior enhances the message's authenticity and appeal.

Da'wah also encompasses a sense of responsibility, often described as a "sense of power in action," which refers not to worldly authority but to the awareness of one's role as a leader in spreading Islamic teachings. This concept is rooted in the understanding that every Muslim is accountable for promoting and practicing Islam. QS. Al-Baqarah [2]: 284 illustrates this responsibility:

To Allah belongs whatever is in the heavens and whatever is on the earth. Whether you show what is within yourselves or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills, and Allah is over all things competent (Shihab, 2020).

The *asbabun nuzul* for this verse, narrated by Abu Hurairah, describes the companions' initial apprehension about being accountable for their thoughts. The Prophet Muhammad (peace be upon him) instructed them to respond with obedience and submission, emphasizing the importance of aligning actions with divine guidance (Al-Wahidi, 1992). Furthermore, a hadith narrated by Abu Bakrah states that every Muslim is a leader responsible for their sphere of influence, highlighting that da'wah is a collective duty, not limited to religious scholars or preachers (Al-Wahidi, 1992). This sense of responsibility empowers Muslims to act with purpose and accountability in their da'wah efforts.

The integration of accurate interpretation, high morality, and a sense of responsibility forms the foundation of effective social da'wah. Correct interpretation ensures that the Qur'anic message is conveyed accurately, preventing misguidance. High morality enhances the preacher's credibility, making the message more relatable

and impactful. A sense of responsibility underscores that da'wah is a universal obligation, encouraging Muslims to lead by example in their communities (Bakti, 2013). Together, these elements enable Muslims to disseminate Islamic teachings with wisdom, integrity, and positive influence, fostering a deeper understanding and practice of Islam in society.

From Traditional to Social Media: Enhancing Islamic Fundraising Efforts in MIZKA al-Bahjah

Social media fundraising highlights individuals' active role in shaping digital platforms through conscious, reflective, and informed actions. These actions show how managers of Islamic philanthropic institutions use platforms like Instagram and Facebook as both communication tools and strategic spaces to encourage donations (Giddens, 1984). Recognizing new platforms for sharing information, managers leverage widely used social media to increase donor numbers. Using Instagram and Facebook as platforms reflects their understanding of user demographics and their ability to adapt to these platforms' technical features. This aligns with Giddens' (1984) concept of "knowledgeability," which involves understanding and applying platform-specific rules and norms. By maximizing social media for da'wah, managers at Pondok Pesantren al-Bahjah in Cirebon demonstrate their ability to boost congregational donations.

The use of social media for da'wah at Al-Bahjah Islamic boarding school reflects a shift to digital outreach. This shift aims to expand outreach beyond Buya Yahya's in-person religious gatherings. Hilman Nafian, the coordinator of MIZKA, a fundraising program, stated:

> We typically raise funds at religious gatherings, but we're adapting to digital trends as more congregants use social media, especially Facebook and Instagram. We've started promoting our waqf program through Instagram, as it's likely more effective than in-person fundraising at gatherings. Through social media, we can reach people across Indonesia" (Nafian, 2023)

This social media approach effectively engages congregants across Indonesia through targeted outreach.

The effectiveness of social media fundraising is reflected by the follower counts on MIZKA's Instagram and Facebook accounts. The MIZKA al-Bahjah Instagram account [@albahjamizka] has 4,529 followers and 663 posts as of 2023. These posts highlight achievements, fund disbursements, and motivational content to encourage congregants to engage in zakat and other charitable giving. Posts regularly cover new programs like WQpay al-Bahjah, a digital payment platform, online donation options, and waqf fund allocation to keep congregants informed about fundraising and allocation activities (MIZKA al-Bahjah Pusat [@albahjamizka], 2023a).

Figure 1. (a) MIZKA al-Bahjah account; (b) fund distribution information; (c) WQpay al-Bahjah information

Content posted on MIZKA al-Bahjah's Instagram account [@albahjamizka] encourages congregants to participate in zakat and waqf donations by facilitating easier contributions.

MIZKA al-Bahjah's Facebook account, like its Instagram, promotes fundraising and da'wah through video clips of Buya Yahya's sermons and motivational messages encouraging zakat and waqf donations. Content on the MIZKA al-Bahjah Cianjur Facebook account includes a sidebar note, "*mohon maaf kami dari headoffice WhatsApp resmi al-Bahjah Cianjur* [We are the official Facebook account of al-Bahjah Cianjur]" to confirm its authenticity. The account, with 1,400 followers as of 2023, provides a description:

> MIZKA (Zakat, *Infaq*, and *Sadaqah*), a division of Al-Bahjah Islamic boarding school, manages donation programs for its Da'wah Development Institute. MIZKA's donation programs include infaq (voluntary charity), zakat (obligatory almsgiving), student sponsorship, and waqf (Islamic endowment) (MIZKA al-Bahjah Cianjur, 2021a).

The MIZKA al-Bahjah Cianjur Facebook account, marked as 'always open,' enables congregants to donate zakat and waqf anytime and is categorized as a non-profit service.

The shift to social media for da'wah by Al-Bahjah Islamic boarding school's administrators demonstrates their ability to act consciously and adapt within social structures. Administrators recognize social media's potential and adapt it for da'wah and fundraising. By aligning da'wah values and experiences with social media, they shape its use as a medium for outreach, demonstrating agency within structural constraints (Giddens, 1984; Stones, 2005). The strategic use of social media shows that da'wah practitioners engage in reflective practices to adapt to changing conditions (Thompson, 1990). This shift, driven by an understanding of traditional da'wah's limitations, supports a new fundraising model for MIZKA's programs.

The shift to social media for da'wah, moving from in-person sermons to digital platforms, addresses the spatial and temporal constraints of traditional methods. Recognizing widely accessible social media, administrators leverage professionally managed Instagram and Facebook accounts, acting as content creators. Social media's low-cost, far-reaching capabilities drive this shift to digital da'wah, according to Bakti and Meidasari (2014). Its widespread use for interaction has further driven the shift to expand da'wah's reach (Anshar, 2019; Nasrullah, 2017). This shift has enabled Al-Bahjah Islamic boarding school and its administrators to reach a broader audience.

The shift to social media for da'wah has transformed interactions, facilitating dialogue through features like comment sections, likes, and shares on Instagram and Facebook. These features have expanded the reach of da'wah messages, especially those promoting zakat and waqf donations, making them more interactive and overcoming barriers of traditional da'wah (Bakti & Lecomte, 2015; Hidayatullah & Darmaningrum, 2019; Karim, 2016). The shift to digital da'wah requires redefined approaches to its core elements. Adeni and Bakti (2020) propose redefining elements like *mad'u* (the audience), feedback, and messaging in response to digital media. This digital da'wah approach, adopted by Al-Bahjah Islamic Boarding School, expands its donor base through Instagram and Facebook, supporting MIZKA's fundraising programs.

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The Transition of Donation Promotion Models: From Oral Preaching to Concise Social Media Posts

The transition of media in the da'wah activities conducted by Pesantren al-Bahjah, aimed at enhancing the dissemination of donation-related information, involves conventional da'wah patterns that incorporate various arguments to strengthen the invitation. These arguments serve as symbolic guidelines for account holders to forge new connections between da'wah activities and social media. These guidelines align with the rules described by Giddens (1984) as a set of norms and values that give meaning to social actions and interactions. Applying these rules in da'wah activities requires access, interpretive models, and delivery mechanisms packaged into posts to achieve persuasion and awareness-building goals. The administrators' ability to articulate religious principles demonstrates authority, skillfully embedded within the message distribution network (allocative resources). These two aspects are interconnected, redefining the role of social media as a tool for da'wah (Giddens, 1984). The capacity to narrate religious messages supports the transition from conventional to social media-based da'wah while maintaining the objective of raising audience awareness on social media platforms.

The congregation's awareness of the importance of giving *infaq* and *sadaqah*, initially shaped by Buya Yahya's preaching, has been transformed by MIZKA's management through creative efforts, such as uploading symbolic content. Abdul Aziz, MIZKA's content creator, stated,

> The content is supported by an engaging tagline and employs polite, inviting language. It includes arguments from the Qur'an and authentic hadiths, as well as citations from scholarly opinions (Aziz, 2023).

The use of taglines is a key attraction in various posts, employing light, polite, and relatable language with clear articulation to engage social media followers. Taglines like "*sudah tau, kenapa harus bersyukur* [Why be grateful when you already know?]", "*raih pahala sedekah di hari Jum'at penuh berkah* [Earn rewards through charity on the blessed day of Friday]", "*buru-buru banget mau kemana sih?* [Where are you rushing off to?]", and "*mau tau cara mudah istiqomah beribadah* [Want to know an easy way to stay consistent in worship?]" demonstrate how content creators use an accessible social media style to capture attention.

The transition to a development model rooted in Islamic teachings is reinforced through arguments drawn from the Qur'an, hadith, and scholars' views. Examples include quoting QS. Al-Baqarah [2]:254 with the tagline "*harta itu titipan pasti akan kembali* [Wealth is a trust that will return]" (MIZKA al-Bahjah Pusat [@albahjamizka], 2023b), QS. Al-Inshirah [94]:5-6 with the tagline "*jangan menyerah* [Don't Give Up]" (MIZKA al-Bahjah Pusat [@albahjamizka], 2023d), QS. Al-Baqarah [2]:245 with the tagline "*raih pahala sedekah* [Earn the reward of charity]" (MIZKA al-Bahjah Pusat [@albahjamizka], 2023c), and QS. Saba' [34]:39 with the tagline "*sudah gajian, saatnya sedekah ditunaikan* [Payday has come; it's time to give charity]" (MIZKA al-Bahjah Cianjur, 2021b). These reflect content creators' creativity in incorporating Quranic verses to encourage charity.

Figure 2. The Use of the Qur'an in Increasing Donors through Instagram and Facebook

The use of Quranic verses in arguments to raise followers' awareness of the importance of charity has become a key mechanism for content creators to maximize the impact of da'wah.

Maximizing the impact of preaching through arguments from the Qur'an is strengthened by emphasizing the importance of charity, supported by hadiths and scholars' views. Citing hadiths from al-Bukhari, Muslim, Ibn Majah, or Ahmad bin Hanbal is a key preaching strategy, applied and contextualized to inspire motivation for charitable giving.

Figure 3. Hadith Narratives as a Reinforcement of the Da'wah Function on Instagram and Facebook

The narrative of this hadith is supported by various scholars' views that emphasize the importance of the obligation to give alms. Al-Shafi'i's perspective, which highlights helping others attain paradise, serves as an ideal example of reinforcing the encouragement to practice charitable giving.

Jika temanmu tidak bisa membawamu ke jalan yang benar menuju Syurga-Nya Allah SWT, maka setidaknya kamulah yang harus membawa mereka menuju syurga-Nya Allah SWT [If your friends cannot guide you to the right path toward Allah SWT's Paradise, then you must be the one to guide them toward Allah SWT's Paradise] (MIZKA al-Bahjah Pusat [@albahjamizka], 2023e).

The increased use of authoritative quotations in MIZKA al-Bahjah's social media content creator posts shows that changes in media do not diminish the goal of da'wah, which is to build awareness of giving alms to support fellow Muslims.

The development of congregational awareness through visual media, emphasizing narratives drawn from Qur'anic verses, hadith, and scholarly opinions, reflects a dominant structure in Buya Yahya's da'wah activities. This structure emerges from a legitimation model, illustrated by the use of Qur'anic verses and hadith as motivational narratives. According to Giddens (1984), rules of legitimation are structures tied to binding legal and value systems, which in Islam derive from these two sources. Meanwhile, Buya Yahya's prominence as a key figure in social media, with intensive platform use, underscores allocative and authoritative resources. The interplay of legitimation rules and allocative-authoritative resources forms a dominant legitimation pattern that encourages action (Giddens, 1984). This mechanism effectively enhances followers' trust and engagement, fostering awareness that drives donation-related actions.

The use of social media for da'wah to promote donations reflects the development of collective awareness through moral norms that shape the consciousness of social media users. These norms, constructed through Qur'anic verses and hadith, foster solidarity, morality, and spiritual charity. Abokhodair et al. (2020) describe this as a shift in social media's role in da'wah, reconstructing dominant stereotypes in online activities. This model relies on preachers with sufficient knowledge of Qur'anic and hadith arguments, leveraging authoritative resources to ensure the validity of selected texts. This structure provides a new perspective on Sahid and Ayaz's (2023) findings, which highlight risks in disseminating religious texts via social media da'wah. Digital preaching thus transcends mere transmission of teachings, serving as an ideological tool: sacred texts act as narrative labels that establish moral norms and shape audience ideologies through interactions on social media platforms.

Al-Bahjah's Mechanism for Sustaining Trust in Online Donations: Fostering Structural Duality through Social Media

The interplay between preaching practices and social media activities, often intertwined with entertainment, demands efforts to forge new connections to sustain followers' trust in the conveyed information. Trust-building is crucial in this long-distance relationship, where direct interaction between preacher and audience is absent, and social media serves as a mediating structure (Giddens, 1984). Through this structure, preachers influence their audience, producing structural duality where followers' trust emerges as the outcome of these actions. Structure and action are inseparable, mutually shaping each other (Giddens, 1984). Thus, repeated actions reinforce and sustain the structure, yet their reflective nature allows the structure to evolve over time.

Repeated actions to sustain donor-manager relationships are facilitated through a trust-building mechanism that showcases fund utilization outcomes on social media. This mechanism forms part of a campaign highlighting achievements in fund management to enhance trust and foster greater awareness among donors. Kistiani, the manager of the MIZKA program, stated,

> Progress at Al-Bahjah has been remarkable. Several buildings, including the LPD Al-Bahjah building, partially funded by waqf, have been constructed, expanding beyond the original auditorium and mosque. The building near Umbaran Restaurant and the maulid building are fully waqf-funded. Recently, the land to the right of LPD Al-Bahjah was fully paid off and is now under construction. Additionally, a generous donor contributed approximately 1 billion rupiah and 1.5 kilograms of gold, enabling the land purchase (Kristiani, 2023).

These claims are substantiated by numerous social media posts, including images and videos, showcasing construction progress and fund distribution.

MIZKA's social media accounts showcase various photos and videos to report on the use of donated funds, promoting transparency in fund management to build and strengthen donor trust. This openness is evident on Instagram and Facebook through both photo and video content.
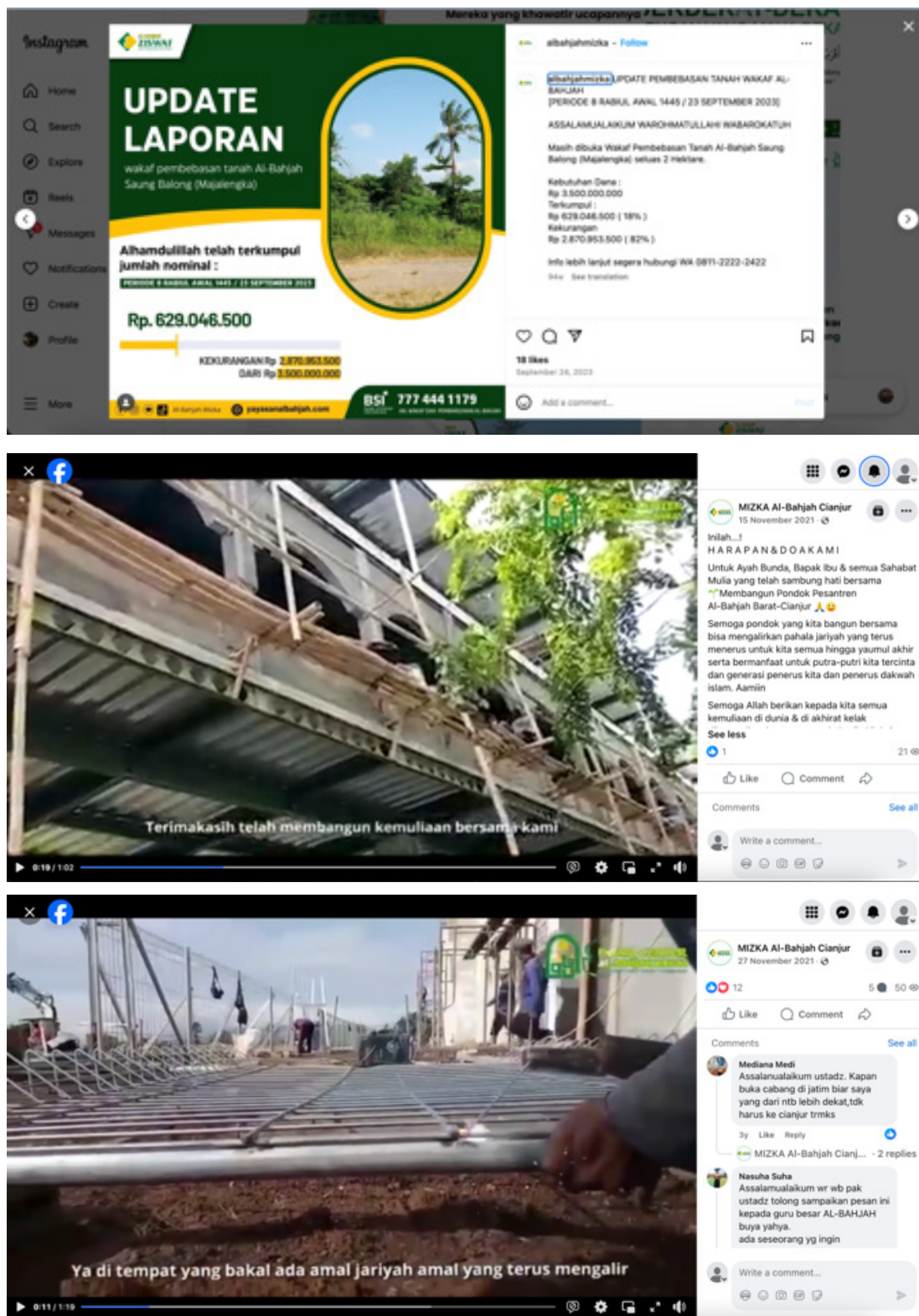
Figure 4. Transparency in Donation Fund Management on Facebook
and Instagram

Transparent fund management processes implemented by MIZKA's fund managers enhance donor confidence.

Donors' trust in digital da'wah is cultivated and sustained through a reciprocal interplay between social structures and preachers' actions. Giddens (1984) argues that social structures not only constrain agents' actions but are also enabled and reshaped through them. In this context, preachers are not merely bound by religious and social norms but actively reproduce and adapt them to foster and maintain donor trust. This trust is manifested through transparent communication of fund utilization and development progress shared with the public. By leveraging social media for da'wah, preachers reflectively reshape communication practices to align with the moral and social expectations of modern audiences. Thus, digital da'wah not only conveys religious messages but also establishes new norms of accountability and trust in the online space. As Orlikowski (1992) notes, structure and technology function dualistically—as both the outcome of action and a prerequisite for further action—evident here in responsive and ethical da'wah practices.

Closing

The use of social media, which has been identified as a means of spreading religious teachings, has been found to have other uses in this study. At al-Bahjah Islamic boarding school, platforms like Instagram and Facebook boost participation in zakat, *infaq*, and *sadaqah* donations, creating a mutually reinforcing structural duality. Administrators of da'wah accounts leverage their religious knowledge to develop innovative outreach patterns, encouraging followers to donate. By incorporating Qur'anic verses, hadith, and scholars' perspectives, they exert a compelling influence over shared information, raising awareness of the importance of donating. Transparent displays of the fund management process further enhance donors' trust in administrators' accountability. Thus, digital media not only transmits messages but also shapes new norms in da'wah activities related to donations.

This study confirms the critical role of social media in supporting waqf programs and advancing Islamic boarding school development. Al-Bahjah Islamic Boarding School has effectively leveraged digital platforms to raise funds and expand its da'wah outreach. However, this study has limitations. First, its focus

on a single Islamic boarding school limits generalizability to others. Second, it does not examine the long-term impact of social media on the sustainability of waqf programs. Future research should include comparative studies of Islamic boarding schools using social media for da'wah and waqf fundraising. Additionally, further analysis of the effectiveness of various social media platforms in enhancing donations and congregational participation is recommended.

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