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Digital Transformation and Sustainability Strategies of Islamic Broadcast Media in Indonesia: A Multiple-Case Study

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A B S T R A C T

This conceptual study develops a maqasid-based governance framework for Islamic journalism in the post-truth era. The increasing circulation of disinformation, algorithmic bias, and ethical challenges in digital communication environments has raised concerns regarding cognitive security, social cohesion, and national resilience. Using an integrative literature review approach, this study analyzes 20 scholarly sources indexed in Scopus and other relevant academic databases published between 2023 and 2025. The analysis identifies four key governance dimensions of Islamic journalism: cognitive security, ideological cohesion, digital sovereignty, and civic empowerment. Based on these dimensions, the study proposes the Tauhidi Algorithmic Journalism Model, which consists of maslahah-oriented content filtering, real-time tabayyun verification, ethical narrative prioritization, and algorithmic transparency. In addition, the study introduces a preliminary Digital Tauhid Index as a conceptual instrument for assessing the alignment of digital platforms with Islamic communication ethics. The contribution of this study is primarily conceptual, providing a theoretical framework for strengthening Islamic journalism governance in digital media ecosystems. As the proposed model and index have not yet been empirically validated, further expert evaluation and field-based research are required to assess their applicability and effectiveness.

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INTRODUCTION

The development of digital communication technologies has fundamentally reshaped the way religious messages are produced, distributed, and consumed across contemporary societies. Within the growing field of digital religion, scholars have argued that religious institutions are no longer dependent solely on conventional communication channels but increasingly engage with digital platforms to maintain relevance, expand outreach, and foster community engagement (Campbell, 2013; Campbell & Evolvi, 2020). This transformation is particularly evident in the broadcasting sector, where the convergence of traditional media and digital technologies has altered organizational structures, content production practices, and audience interaction patterns. Rather than functioning merely as supplementary channels, digital platforms have become central environments through which religious communication is organized, circulated, and evaluated.

In Indonesia, Islamic broadcasting has experienced a similar transformation. For decades, Islamic television programs relied primarily on terrestrial broadcasting systems, fixed schedules, and geographically limited audiences. However, the expansion of internet access, mobile technology, and social media has encouraged Islamic broadcasters to diversify their distribution strategies beyond conventional television. Platforms such as YouTube, Facebook, Instagram, and digital streaming services have enabled Islamic media organizations to reach audiences across geographic boundaries while providing greater flexibility in content dissemination. This transition reflects a broader process of media convergence in which religious communication increasingly operates across interconnected media platforms rather than through a single broadcasting channel.

The literature on media convergence and platformisation suggests that digital transformation extends beyond technological adoption. It involves organizational adaptation in content creation, audience management, governance practices, and revenue generation mechanisms (Baranova et al., 2022; Srihirun et al., 2024; Li et al., 2025). While digital platforms offer opportunities for wider audience reach and lower distribution costs, they also create new forms of dependence on platform algorithms, monetization systems, and governance policies. For

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Islamic broadcasters, these developments raise important questions regarding organizational sustainability, content regulation, and the maintenance of religious authority within increasingly competitive digital environments.

Previous studies have examined various aspects of digital religion, online da'wah, and media convergence. However, the existing literature demonstrates several limitations regarding the organizational transformation of Islamic broadcasting institutions. Most studies focus on audience behavior, religious engagement, or the technological dimensions of digital communication, while comparatively little attention has been devoted to how Islamic broadcasting organizations themselves adapt to platform-based media ecosystems. To clarify this research landscape, Table 1 summarizes selected studies relevant to digital religion, media convergence, and Islamic media transformation.

Table 1. Selected Previous Studies on Digital Religion, Media Convergence, and Islamic Media Transformation

Author(s)	Country	Media Context	Platform	Method	Main Findings	Limitation
Campbell (2013)	United States	Digital Religion	Multiple Digital Platforms	Conceptual Analysis	Religious practices increasingly occur in digital environments	Limited discussion of media organizations
Bakti (2018)	Indonesia	Islamic Communication	Online Media	Qualitative Study	Digital media expands opportunities for da'wah and religious engagement	Limited focus on organizational sustainability
Baranova et al. (2022)	Russia	Media Convergence	Digital News Platforms	Qualitative Analysis	Convergence transforms media production and ethical practices	Not focused on religious broadcasting
Srihirun et al. (2024)	Thailand	Community Communication	Digital Platforms	Mixed Methods	Platform integration strengthens communication effectiveness	Non-Islamic communication context
Li et al. (2025)	Global	Media Convergence Research	Multiple Platforms	Bibliometric Analysis	Platformisation and convergence are dominant contemporary	Limited empirical case analysis

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					research themes	
Present Study	Indonesia	Islamic Broadcast Media	YouTube and Social Media	Exploratory Multiple-Case Study	Examines organizational adaptation, governance, and sustainability strategies	—

Source: Authors' elaboration, 2025

Table 1 demonstrates that previous research has contributed significantly to understanding digital religion, media convergence, and online religious communication. Nevertheless, important gaps remain concerning the organizational transition of Islamic broadcasting institutions from conventional television to platform-based media systems. Existing studies rarely examine how Islamic broadcasters restructure content production and distribution processes, respond to regulatory and financial pressures, and develop sustainability strategies within digital environments. Furthermore, comparative evidence across multiple Islamic broadcasting organizations remains limited, particularly in the Indonesian context where digital transformation is occurring rapidly.

To address these gaps, the present study investigates the experiences of Rasyaad TV, Ahsan TV, Rodja TV, and Ajwa TV as Islamic broadcasters that have expanded their operations into digital media ecosystems. Through an exploratory multiple-case study approach, this research examines how these organizations navigate the challenges and opportunities associated with digital transformation. Rather than proposing a definitive model of media transformation, the study develops a preliminary cross-case framework of organizational adaptation derived from thematic comparisons across the selected cases.

Accordingly, this study is guided by three research questions. First, how have selected Islamic broadcasters reorganized their content production and distribution processes during the transition from conventional television to digital platforms? Second, what regulatory, governance, and financial challenges do Islamic broadcasters encounter within platform-based media environments? Third, what organizational practices appear to support audience engagement and long-term sustainability in the digital transformation of Islamic broadcast media? By addressing these questions, the study contributes to the growing literature on digital religion, media convergence, and

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platformisation while offering practical insights for Islamic media practitioners, policymakers, and scholars concerned with the future sustainability of faith-based broadcasting in Indonesia.

METHODOLOGY

This study employed a qualitative exploratory multiple-case study design to investigate the revitalization of Islamic broadcast media from conventional television to digital platforms in Indonesia. An exploratory multiple-case approach was selected because the digital transformation of Islamic broadcasting represents an evolving organizational phenomenon that requires an in-depth understanding of adaptation processes across different institutional settings (Haes et al., 2025; Muh. Syaiful & Zulkifli, 2025; Sekar Putri & Yulista, 2025). The study focused on four Islamic media organizations namely Rasyaad TV, Ahsan TV, Rodja TV, and Ajwa TV which have actively expanded their broadcasting activities into digital environments. The primary unit of analysis was the media organization, while the embedded units of analysis included interview participants, official digital-platform accounts, published content items, and organizational documents. This design enabled the study to examine both organizational transformation and platform-specific practices across multiple cases.

Data collection was conducted between January and April 2025 using semi-structured interviews, qualitative content analysis, and document analysis. Participants were recruited through purposive sampling based on their direct involvement in Islamic broadcasting, digital content production, platform management, media governance, or regulatory oversight. Inclusion criteria required participants to possess at least five years of professional experience in broadcasting, digital media management, religious communication, or media regulation. A total of twelve informants participated in the study, consisting of media executives, content producers, digital media strategists, Islamic communication scholars, and broadcasting regulators. Interviews were conducted through a combination of face-to-face and online meetings using Zoom and Google Meet. Each interview lasted between 55 and 75 minutes and was conducted in Bahasa Indonesia. With participants' consent, all interviews were audio-recorded and subsequently transcribed verbatim to facilitate systematic analysis.

Qualitative content analysis was conducted on 120 content items published through the official YouTube channels and associated

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social media accounts of the four selected broadcasters. The corpus included videos uploaded between January and March 2025 that met three criteria: (1) officially published by the selected organization, (2) containing Islamic educational, da'wah, or religious discussion content, and (3) receiving measurable audience interaction through views, comments, shares, or engagement indicators. The analysis focused on content themes, presentation formats, audience engagement strategies, platform adaptation practices, monetization approaches, and regulatory compliance. Documentary evidence, including organizational reports, audience metrics, government regulations, platform governance policies, and relevant academic literature, was also analyzed to contextualize the findings.

Data analysis followed a cross-case thematic analysis procedure. First, open coding was applied to interview transcripts, content-analysis records, and documentary materials to identify recurring concepts and patterns. Both inductive codes emerging from the data and theory-informed codes derived from media convergence, platformisation, and digital religion literature were utilized. Second, codes were grouped into broader themes related to organizational adaptation, audience engagement, content innovation, platform governance, monetization, and sustainability. Third, a cross-case comparison matrix was developed to identify similarities, differences, and distinctive adaptation strategies across the four organizations. Negative-case analysis was conducted to examine findings that diverged from dominant patterns, thereby strengthening analytical rigor and theoretical interpretation.

Ethical approval for this study was granted by the Research Ethics Committee of Universitas Islam Negeri Mahmud Yunus Batusangkar (Approval No. 021/KEP/UIN-MYB/I/2025; January 10, 2025). All participants received detailed information regarding the study objectives and provided informed consent prior to participation. Confidentiality was maintained through the use of anonymized participant codes, while interview recordings and transcripts were stored securely in password-protected digital repositories accessible only to the research team. To ensure trustworthiness, the study employed methodological triangulation by integrating interview, content-analysis, and documentary evidence. Credibility was strengthened through peer debriefing and expert review, dependability through transparent documentation of research procedures, confirmability through audit trails and coding records, and

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transferability through detailed descriptions of research contexts and cases. These procedures enhanced the robustness of the findings and supported a comprehensive understanding of the digital transformation of Islamic broadcast media in Indonesia.

Table 2. Interview Participants

Code	Organization	Position	Experience	Interview Date	Duration
P1	Rasyaad TV	Director	12 Years	15 Jan 2025	70 min
P2	Rasyaad TV	Content Producer	8 Years	18 Jan 2025	55 min
P3	Ahsan TV	Director	10 Years	22 Jan 2025	65 min
P4	Ahsan TV	Digital Media Manager	7 Years	24 Jan 2025	60 min
P5	Rodja TV	Executive Manager	15 Years	29 Jan 2025	75 min
P6	Rodja TV	Senior Producer	9 Years	31 Jan 2025	58 min
P7	Ajwa TV	Director	11 Years	5 Feb 2025	68 min
P8	Ajwa TV	Digital Strategist	6 Years	7 Feb 2025	57 min
P9	Broadcasting Regulator	Senior Officer	13 Years	12 Feb 2025	62 min
P10	Broadcasting Regulator	Policy Analyst	8 Years	14 Feb 2025	56 min
P11	Digital Media Consultant	Strategist	10 Years	18 Feb 2025	64 min
P12	Islamic Communication Scholar	Academic Expert	15 Years	21 Feb 2025	71 min

Source: Authors' elaboration, 2025

Table 2 presents the distribution of interview participants across the four media organizations and supporting stakeholder groups. The twelve informants were selected to provide diverse perspectives on organizational adaptation, digital strategy, content production, media governance, and regulatory challenges. The inclusion of executives, producers, strategists, regulators, and academic experts enabled triangulation of viewpoints and contributed to a comprehensive understanding of the transition from conventional broadcasting to digital media ecosystems.

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Table 3. Content Analysis Corpus

Organization	Platform	Period	Number of Content Items
Rasyaad TV	YouTube	Jan–Mar 2025	30
Ahsan TV	YouTube	Jan–Mar 2025	30
Rodja TV	YouTube	Jan–Mar 2025	30
Ajwa TV	YouTube	Jan–Mar 2025	30
Total			120

Source: Authors' elaboration, 2025

Table 3 summarizes the content corpus analyzed in this study. A total of 120 content items were purposively selected from the official YouTube channels of the four Islamic broadcasters during the January–March 2025 period. The corpus was designed to provide balanced representation across cases and to facilitate systematic comparison of content themes, audience-engagement practices, platform adaptation strategies, monetization efforts, and approaches to regulatory compliance within digital media environments.

RESULTS AND DISCUSSION

The findings are organized into five interconnected themes derived from the cross-case thematic analysis: (1) case profiles, (2) audience and platform adaptation, (3) revenue models and financial sustainability, (4) governance and regulatory challenges, and (5) content transformation. The analysis is based on interview data, content observations, and documentary evidence collected from Rasyaad TV, Ahsan TV, Rodja TV, and Ajwa TV. Rather than assuming a uniform transition pathway, the findings reveal both common patterns and distinctive organizational responses to digital transformation.

Table 4. Cross-Case Evidence Matrix

Theme	Cases	Supporting Participants	Content Evidence	Documentary Evidence	Divergent Findings
Audience and Platform Adaptation	All Cases	P1–P8	Multi-platform distribution on YouTube and social media	Organizational reports	Different levels of digital integration
Revenue Models	All Cases	P1, P3, P5, P7	Donation appeals, sponsorship content	Financial reports	Revenue diversification varies across cases

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Governance and Regulation	All Cases	P9, P10	Content moderation practices	Broadcasting and platform policies	Different interpretations of platform rules
Content Transformation	All Cases	P2, P4, P6, P8	Short-form clips, livestreams, podcasts	Programming documents	Different content-production strategies
Organizational Sustainability	All Cases	P1–P10	Audience-retention practices	Strategic planning documents	Sustainability approaches differ by organization

Source: Authors' elaboration, 2025

Table 4 summarizes the empirical evidence supporting each analytical theme. The findings indicate that while all four organizations have embraced digital platforms, their adaptation strategies differ according to organizational capacity, financial resources, audience orientation, and management priorities. Consequently, the transition from conventional broadcasting to digital media should be understood as a diverse and context-dependent process rather than a single model of transformation.

Audience and Platform Adaptation

Interview participants consistently reported that audience consumption patterns have changed substantially during the past decade. Rather than describing verified population-level audience behavior, participants perceived an increasing preference among younger and digitally connected audiences for on-demand access through mobile devices and social-media platforms. According to participants from Rasyaad TV (P1) and Rodja TV (P5), audiences increasingly expect flexible access to religious content without being constrained by fixed broadcasting schedules. Similar observations were reported by participants from Ahsan TV and Ajwa TV, who emphasized the growing importance of platform accessibility and content availability across multiple digital channels.

Content analysis revealed that all four organizations have expanded beyond conventional television broadcasting by maintaining active digital distribution channels. The most common adaptation strategies included uploading full-length lectures to YouTube, repackaging sermons into short-form video clips, distributing promotional content through Instagram and Facebook, and utilizing livestreaming features for religious events. However, the intensity of platform integration varied across cases. Rasyaad TV and Rodja TV demonstrated a more systematic use of multiple digital

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platforms, whereas Ahsan TV and Ajwa TV appeared to maintain stronger links to their conventional broadcasting structures.

Table 5. Platform Adaptation Strategies Across Cases

Organization	YouTube	Instagram	Facebook	Livestreaming	Short-Form Content
Rasyaad TV	✓	✓	✓	✓	✓
Ahsan TV	✓	✓	✓	Limited	✓
Rodja TV	✓	✓	✓	✓	✓
Ajwa TV	✓	✓	Limited	Limited	✓

Source: Authors' elaboration, 2025

Table 5 illustrates the variation in platform utilization across the four cases. Although all organizations maintain a presence on YouTube, Instagram, and Facebook, differences emerge in the adoption of livestreaming features and short-form content production. These findings suggest that digital adaptation is influenced not only by technological availability but also by organizational priorities, staffing capacity, and strategic objectives.

The findings support media-convergence literature that views digital transformation as a process of organizational restructuring rather than simple technological substitution. Consistent with previous studies on platformisation, Islamic broadcasters increasingly operate within interconnected media ecosystems where content is distributed simultaneously across multiple platforms to maximize accessibility and engagement. The transition therefore involves changes in production workflows, content formats, and audience-management practices rather than merely shifting content from television to online channels.

Revenue Models and Financial Sustainability

The transition from conventional broadcasting to digital media has required Islamic broadcasters to reconsider their revenue-generation strategies. Across all four cases, interview participants reported that dependence on traditional sponsorship and advertising models has become increasingly challenging in digital environments. However, the findings do not indicate a single financial adaptation pathway. Instead, each organization combines different revenue sources according to its institutional capacity, audience base, and strategic priorities.

Participants from Rasyaad TV (P1) and Rodja TV (P5) reported that digital platforms have created opportunities to diversify income sources through platform monetization, audience donations, sponsorship arrangements, and institutional partnerships. As explained by one participant, "digital

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platforms provide additional funding opportunities, but revenue remains unpredictable because it depends on platform policies and audience engagement" (P5). Similar concerns were expressed by participants from Ahsan TV (P3) and Ajwa TV (P7), who noted that digital revenue streams fluctuate over time and therefore cannot fully replace conventional funding mechanisms. Consequently, financial sustainability was perceived not as dependence on a single source of income but as the ability to combine multiple revenue streams to support ongoing operations.

Document analysis further indicated that all four organizations have experimented with various forms of revenue diversification. These include platform monetization, donation campaigns, institutional support, sponsorship agreements, and collaborative partnerships with religious and educational organizations. Although the contribution of each revenue source differed across cases, participants consistently emphasized the importance of diversification as a strategy for reducing financial vulnerability within platform-dependent media environments.

Table 6. Revenue Sources Identified Across Cases

Organization	Platform Monetization	Donations	Sponsorship	Institutional Support	Partnerships
Rasyaad TV	✓	✓	✓	✓	✓
Ahsan TV	Limited	✓	✓	✓	Limited
Rodja TV	✓	✓	✓	✓	✓
Ajwa TV	Limited	✓	Limited	✓	Limited

Source: Interview Data (P1–P8) and Organizational Documents (2025).

Table 6 demonstrates that all four organizations rely on multiple funding sources rather than a single revenue model. While platform monetization is present in several cases, donations, institutional support, and sponsorships continue to play important roles in maintaining organizational activities. These findings suggest that financial sustainability in Islamic digital broadcasting depends largely on revenue diversification rather than the dominance of any particular funding mechanism.

Governance and Regulatory Challenges

The findings reveal that digital transformation has also introduced new governance and regulatory challenges for Islamic broadcasters. Unlike conventional television broadcasting, which is supervised through established broadcasting regulations and institutional oversight mechanisms, digital content operates within a more complex regulatory environment involving broadcasting regulations, electronic-information legislation, and platform-

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specific community standards. Consequently, Islamic broadcasters must simultaneously comply with national regulations and the content-governance policies established by digital platforms.

Interview participants reported that content governance has become an increasingly important organizational concern. Participants from all four organizations described the implementation of editorial review procedures before content publication, although the formality and complexity of these procedures varied among cases. According to one participant, "content must be reviewed carefully because digital platforms have their own policies regarding misinformation, harmful content, and community standards" (P2). Another participant emphasized that compliance challenges often arise not from national regulations but from changes in platform policies and algorithmic governance mechanisms (P10).

Document analysis identified several common governance practices across cases, including editorial review, content verification, correction procedures, and audience-feedback monitoring. However, the extent of formalization differed among organizations depending on available human resources and organizational structures. Rather than indicating stronger or weaker compliance, these differences reflect variations in organizational capacity and governance arrangements.

Table 7. Governance Practices Identified Across Cases

Organization	Written Editorial Guidelines	Content Review Procedure	Correction Mechanism	Audience Feedback Monitoring
Rasyaad TV	Yes	Yes	Yes	Yes
Ahsan TV	Yes	Yes	Yes	Yes
Rodja TV	Yes	Yes	Yes	Yes
Ajwa TV	Yes	Yes	Yes	Limited

Source: Interview Data (P1–P10) and Organizational Documents (2025).

Table 7 indicates that all organizations employ basic governance mechanisms to manage digital content publication. Written editorial policies, content-review procedures, and correction mechanisms were identified across all cases, although differences were observed in the intensity of audience-feedback monitoring and organizational implementation practices. These findings support the argument that governance in digital Islamic broadcasting increasingly depends on a combination of organizational self-regulation, national regulatory frameworks, and platform-governance systems.

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The findings suggest that networks with diversified revenue sources, such as Rodja TV, are more financially sustainable in the digital transition. However, those relying solely on sponsorships and religious institutions, such as Ahsan TV and Ajwa TV, face economic uncertainty in a digital landscape dominated by advertising-based revenue.

Content Transformation Strategies

One of the most visible aspects of digital transformation among the four cases concerns changes in content production and distribution formats. Interview participants consistently reported that digital platforms encouraged organizations to diversify their content offerings beyond conventional television programming. However, the findings do not indicate a uniform transition toward any single content format. Instead, each organization adopted a different combination of long-form and short-form content according to its institutional objectives, audience characteristics, production capacity, and platform strategy.

Content analysis of 120 sampled content items revealed substantial variation in content formats across the four organizations. The most common formats identified in the corpus included full-length sermons, short video clips, podcast-style discussions, livestream broadcasts, and interactive community posts. Participants from Rasyaad TV (P2) and Rodja TV (P6) explained that content planning increasingly considered platform analytics such as viewing duration, audience retention patterns, and interaction levels when determining content formats and publication schedules. According to one participant, "analytics help us understand which topics and formats receive stronger audience responses, but editorial considerations remain equally important" (P6). Similar observations were reported by participants from Ahsan TV and Ajwa TV, although these organizations described a stronger emphasis on maintaining traditional educational formats alongside digital experimentation.

Table 8. Distribution of Content Formats in the Analyzed Corpus (n = 120)

Organization	Sermons	Short Clips	Podcasts	Livestreams	Interactive Posts	Total
Rasyaad TV	10	12	3	3	2	30
Ahsan TV	18	5	2	3	2	30
Rodja TV	9	11	4	4	2	30
Ajwa TV	20	4	1	3	2	30
Total	57	32	10	13	8	120

Source: Content Analysis Corpus (January–March 2025)

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Table 8 demonstrates that long-form sermons remained the dominant content format across the corpus, accounting for 57 of the 120 analyzed items. Nevertheless, significant variation emerged among the cases. Rasyaad TV and Rodja TV published a more diverse mix of content formats, including short clips, podcasts, and livestream sessions, whereas Ahsan TV and Ajwa TV allocated a larger proportion of their output to long-form sermons and lecture-based programming. These findings indicate differences in content-production strategies rather than differences in organizational effectiveness.

The content analysis also identified several common adaptation practices across cases. First, organizations increasingly repackaged longer broadcasts into shorter excerpts suitable for platform-based distribution. Second, livestreaming was used to extend audience access to religious events and discussions. Third, interactive features such as comment sections, audience questions, and community posts were incorporated to facilitate audience participation. These practices reflect broader processes of media convergence in which a single piece of content may be distributed across multiple platforms and formats.

Importantly, the findings do not demonstrate that any particular content format directly causes higher audience growth or engagement. While Rasyaad TV and Rodja TV published a greater proportion of short-form and interactive content within the sampled corpus, the present study did not independently test the relationship between content format and audience-performance outcomes. Alternative explanations—including organizational mission, audience niche, production resources, platform strategy, and institutional history—may also influence observed differences among cases.

From a theoretical perspective, these findings support arguments within media-convergence and platformisation literature that digital transformation involves the diversification of content formats rather than the replacement of traditional forms. Long-form religious programming continues to occupy an important position within Islamic broadcasting, while newer digital formats function as complementary mechanisms for extending accessibility, visibility, and audience interaction across platform-based media environments.

Navigating Regulatory Challenges in Digital Islamic Broadcasting

Financial incentives also play a crucial role in shaping the regulatory challenges of digital Islamic broadcasting. Unlike traditional television, where funding comes primarily from advertisements, government subsidies, or institutional sponsorships, digital platforms offer monetization opportunities based on views, advertisements, and sponsorship deals. As a result, many Islamic content creators tailor their messages to attract larger audiences, sometimes at the expense of religious accuracy and ethical considerations. Clickbait titles, dramatic

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presentations, and overly simplistic religious interpretations have become common strategies to boost engagement and revenue. This commercialization of da'wah raises ethical concerns about whether religious messages are being shaped by genuine spiritual guidance or by financial motivations.

Ultimately, the revitalization of Islamic broadcast media in the digital age must be accompanied by responsible governance and regulatory innovation. The challenges posed by the transition from conventional television to digital platforms cannot be ignored, as they have significant implications for religious authority, social cohesion, and public perception of Islam. By strengthening self-regulation, fostering collaboration with digital platforms, enhancing public digital literacy, and developing a fair regulatory framework, Indonesia can ensure that Islamic broadcasting remains a credible, ethical, and positive force in the evolving media landscape.

Governance and Regulatory Challenges

The findings indicate that digital transformation has altered the governance environment in which Islamic broadcasters operate. Across the four cases, participants reported that content management is no longer shaped solely by national broadcasting regulations but also by platform-specific governance mechanisms. As Islamic broadcasters increasingly distribute content through YouTube, Facebook, Instagram, and other digital platforms, they must simultaneously navigate multiple layers of regulation, including broadcasting regulations, electronic-information regulations, and platform community standards.

Interview participants consistently emphasized the importance of internal editorial procedures in managing digital content. Participants from Rasyaad TV (P1), Rodja TV (P5), Ahsan TV (P3), and Ajwa TV (P7) reported that content undergoes various forms of review before publication to ensure theological consistency, organizational credibility, and compliance with platform requirements. According to one participant, "the challenge today is not only complying with national regulations but also understanding changing platform policies that affect content visibility and distribution" (P5). Similar concerns were expressed by broadcasting regulators (P9 and P10), who noted that platform governance increasingly influences how religious content is disseminated and accessed.

Document analysis revealed that all four organizations maintain editorial review procedures, although differences exist in the degree of formalization and documentation. Larger organizations tended to report more structured review processes involving multiple personnel, whereas smaller organizations relied on fewer staff members and less formal procedures. However, the findings do not indicate that one governance model is necessarily more effective than another. Instead, governance practices appear to reflect organizational size, available resources, and institutional priorities.

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Table 9. Governance Practices Across Cases

Organization	Editorial Review Process	Content Verification Procedure	Correction Mechanism	Platform Policy Monitoring
Rasyaad TV	Yes	Yes	Yes	Yes
Ahsan TV	Yes	Yes	Yes	Yes
Rodja TV	Yes	Yes	Yes	Yes
Ajwa TV	Yes	Yes	Yes	Limited

Source: Interview Data (P1–P10) and Organizational Documents (2025).

Table 9 demonstrates that governance mechanisms were identified across all four organizations. Editorial review, content verification, and correction procedures emerged as common practices, although variations were observed in the extent of platform-policy monitoring and organizational implementation. These findings suggest that self-governance has become an increasingly important component of Islamic digital broadcasting, complementing rather than replacing formal regulatory oversight.

The findings also reveal that participants perceived platform governance as a significant factor influencing content distribution. Several participants reported that changes in platform policies, content-classification systems, and visibility mechanisms affected content reach and audience interaction. However, the present study did not independently assess platform algorithms or evaluate their direct impact on content performance. Consequently, the findings should be interpreted as organizational perceptions rather than causal evidence regarding platform behavior.

Policy and Organisational Implications

The findings have several implications for Islamic broadcasting organizations operating within digital media environments. First, the increasing complexity of platform-based communication suggests that organizational governance structures will play a crucial role in maintaining credibility and consistency. The presence of editorial-review procedures across all four cases indicates that self-regulation may serve as an important mechanism for managing content quality in decentralized digital environments.

Second, the findings highlight the growing importance of platform literacy among media practitioners. Participants frequently referred to changing platform policies, content-distribution mechanisms, and audience-engagement practices as factors influencing organizational decision-making. Consequently, broadcasters may benefit from developing institutional capacities

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related to digital governance, platform compliance, and audience analytics.

Third, the study suggests that digital literacy initiatives may contribute to strengthening the broader ecosystem of Islamic digital communication. Although the present research did not directly evaluate digital-literacy programs, several participants emphasized the importance of helping audiences critically assess online religious information and identify credible sources. Future studies may therefore investigate how digital-literacy interventions influence audience engagement with religious content.

The findings indicate the need for further dialogue among regulators, platform providers, religious organizations, and media practitioners regarding the governance of religious communication in digital environments. Rather than proposing a specific regulatory model, the present study highlights the importance of balancing freedom of religious expression, organizational autonomy, and responsible content management within evolving platform-based media ecosystems.

Financial Sustainability in the Digital Transition

One of the most significant challenges Islamic broadcast media faces in the digital transition is the instability of advertising revenue. On conventional television, advertising was a primary revenue source, with brands willing to pay premium prices for prime-time slots. However, in the digital space, advertising operates differently. Platforms like YouTube and Facebook use algorithm-driven ad placements, which do not guarantee consistent revenue. While larger Islamic media outlets may have the resources to navigate this transition, smaller broadcasters often struggle with limited expertise and capital to build a sustainable digital presence.

Beyond direct revenue models, partnerships with Islamic financial institutions and businesses offer untapped potential for sustainability. Islamic banks, zakat organizations, and halal industry players represent a vast economic network that could be integrated into Islamic broadcast media. According to Qadri & Bhatti (2024), Islamic finance institutions are actively seeking digital platforms to expand their outreach and customer engagement. Collaborating with these institutions through sponsorship deals, branded content, or co-hosted educational programs could create mutually beneficial relationships. For example, an Islamic digital media channel could feature educational programs on Islamic banking principles, sponsored by an Islamic financial institution, thus generating revenue while providing valuable content.

Audience research is another critical area for financial sustainability. Unlike conventional television, where programming decisions were often based on broad demographic assumptions, digital platforms offer data-driven insights into audience preferences and behaviors. Utilizing analytics tools to track engagement metrics, content

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preferences, and viewer demographics can help Islamic media outlets tailor their content to maximize audience retention and revenue. For instance, research by Afliga and Asy'ari (2018) showed that short-form video content on Islamic education performed better among younger audiences, leading to higher ad revenue compared to long-form sermons. By leveraging such insights, Islamic broadcasters can optimize content production to align with audience expectations and revenue potential.

Despite these opportunities, financial sustainability remains an ongoing challenge due to the competitive nature of digital media. The saturation of content on platforms like YouTube and TikTok means that Islamic broadcasters must consistently innovate and maintain high-quality production standards to retain audience interest. Additionally, balancing commercial interests with ethical Islamic principles requires careful consideration. Some Islamic media outlets have faced backlash for excessive commercialization, where religious content appears overly promotional rather than educational. Maintaining authenticity and audience trust is crucial for long-term success.

Ultimately, the transition to digital platforms presents both challenges and opportunities for Islamic broadcast media in Indonesia. While conventional revenue models are becoming obsolete, new digital monetization strategies offer pathways for long-term sustainability. By embracing technological advancements, fostering financial partnerships, and adapting to evolving audience preferences, Islamic broadcasters can thrive in the digital era while preserving their core mission of spreading Islamic teachings. The future of Islamic media lies in its ability to navigate financial challenges while maintaining authenticity, credibility, and community trust in an increasingly digital world.

Revenue Models and Financial Sustainability

Financial sustainability emerged as one of the most frequently discussed themes across the four cases. In this study, financial sustainability refers to the organizational capacity to maintain broadcasting operations, content production, and digital-platform activities through a combination of available revenue sources and resource-management strategies. Interview participants consistently reported that the transition to digital media has altered traditional funding arrangements and created new challenges related to revenue predictability, production costs, and platform dependency.

Participants from all four organizations indicated that their financial models relied on multiple sources of support rather than a single dominant income stream. These sources included institutional support, audience donations, sponsorship arrangements, platform monetization, and collaborative partnerships. However, participants emphasized that the contribution of each source varied considerably among organizations. According to one participant, "digital platforms provide additional opportunities for revenue

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generation, but income levels fluctuate depending on audience activity, platform policies, and content performance" (P5). Similar observations were reported by participants from Rasyaad TV, Ahsan TV, and Ajwa TV, who described digital revenue as complementary rather than fully substituting existing funding mechanisms.

The findings also revealed that financial sustainability was influenced not only by income generation but also by organizational expenditure pressures. Participants identified production costs, equipment maintenance, staffing requirements, platform management, and content development as recurring operational concerns. Several interviewees noted that maintaining a consistent digital presence requires continuous investment in technical infrastructure and human resources.

Consequently, financial sustainability was perceived as a balance between revenue diversification and cost management rather than merely increasing platform income.

Table 10. Revenue Sources and Financial Pressures Across Cases

Organization	Institutional Support	Donations	Sponsorship	Platform Monetization	Major Operational Concerns
Rasyaad TV	Yes	Yes	Yes	Yes	Production and platform-management costs
Ahsan TV	Yes	Yes	Yes	Limited	Content-production resources
Rodja TV	Yes	Yes	Yes	Yes	Staffing and digital-expansion costs
Ajwa TV	Yes	Yes	Limited	Limited	Technical and operational resources

Source: Interview Data (P1–P8) and Organizational Documents (2025)

Table 10 illustrates that all four organizations employ multiple revenue sources to support their activities. Donations, institutional support, and sponsorship arrangements were identified across all cases, while platform monetization was reported more prominently in some organizations than others. The findings suggest that financial sustainability is associated with the ability to diversify funding sources while simultaneously managing operational expenditures. However, the present study did not independently verify the financial performance of individual organizations, and therefore no conclusions can be drawn regarding the relative economic success of any particular case.

Content analysis further revealed that financial considerations occasionally influenced production decisions. Participants reported that digital platforms encourage the

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development of content formats that can be distributed efficiently across multiple channels, including livestreams, short clips, and repurposed content segments. Nevertheless, interview data indicate that editorial and religious considerations remained important factors in content planning. As one participant explained, "audience engagement matters, but content decisions must remain consistent with our educational and religious objectives" (P2). This finding suggests that financial considerations are negotiated alongside organizational values rather than serving as the sole determinant of content production.

The cross-case comparison demonstrates that no single revenue model guarantees sustainability in digital Islamic broadcasting. Instead, organizations employ different combinations of funding sources, operational practices, and content strategies according to their institutional context. While platform monetization, sponsorship, and audience support contribute to organizational resources, participants consistently emphasized the importance of maintaining audience trust and institutional credibility as long-term foundations for sustainability.

Discussion: Preliminary Framework for Financial Sustainability

Based on the cross-case analysis, a preliminary framework for financial sustainability can be identified. Four interconnected components emerged repeatedly across the cases: revenue diversification, operational efficiency, organizational credibility, and digital adaptation capacity. Revenue diversification refers to the use of multiple funding sources rather than dependence on a single income stream. Operational efficiency involves managing production and staffing costs while maintaining content quality. Organizational credibility relates to audience trust, donor confidence, and institutional reputation. Digital adaptation capacity encompasses the ability to respond to platform changes, audience expectations, and technological developments.

Importantly, the present study does not claim that these components guarantee financial success. Rather, they represent recurring themes reported by participants and observed across cases. Future research may evaluate these dimensions quantitatively through financial indicators such as revenue diversity, donor retention, cost coverage, audience growth, and platform monetization performance. Consequently, the framework should be understood as a preliminary analytical model derived from qualitative evidence rather than a validated prescription for organizational success.

CONCLUSION

The findings of this study highlight the significant transformation of Islamic broadcast media in Indonesia from conventional television to digital platforms. The shift has been driven by declining television viewership, the rise

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of digital consumption habits, and the flexibility offered by online media. Case studies on Rasyaad TV, Ahsan TV, Rodja TV, and Ajwa TV reveal that digital migration has enabled broader audience engagement but also introduced new challenges in terms of regulatory adaptation, financial sustainability, and content moderation. The analysis shows that while digital platforms offer greater creative freedom, the absence of stringent regulations may lead to issues such as misinformation or extremist content proliferation. To counter this, Islamic broadcasters must implement self-regulatory measures to maintain credibility and ensure content integrity.

From the discussion on regulatory and financial sustainability, it is evident that navigating Indonesia's digital broadcasting landscape requires strategic adaptation. The disparity between conventional and digital regulations creates both opportunities and risks, necessitating collaborations between Islamic broadcasters and digital platform providers. Additionally, financial sustainability remains a critical issue, as traditional advertising models are no longer sufficient. Alternative revenue streams such as crowdfunding, subscription services, and partnerships with Islamic financial institutions have shown promise but require further refinement. Content diversification and audience engagement strategies are crucial for ensuring the long-term viability of Islamic broadcast media in the digital era.

Despite its contributions to understanding the digital transformation of Islamic broadcast media in Indonesia, this study has several limitations. First, the research was conducted using an exploratory multiple-case design involving four Islamic broadcasting organizations. Although these cases provide valuable insights into organizational adaptation processes, they do not represent the full diversity of Islamic media institutions operating in Indonesia. Consequently, the findings should be interpreted as context-specific rather than statistically generalizable.

Second, much of the empirical evidence relied on self-reported data obtained from organizational representatives. While interview findings were triangulated with content analysis and organizational documents, some information regarding operational practices, audience engagement, and financial sustainability could not be independently verified through audited records or external datasets. Therefore, the findings reflect organizational perspectives and reported experiences rather than objective performance measurements.

Third, the content analysis was limited to a purposively selected corpus of 120 digital content items published between January and March 2025. Although the sample captured major content formats across the four cases, it may not fully represent longer-term content-production patterns or platform-specific changes over time. Rapid shifts in platform policies, algorithms, and

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audience behaviors may also influence content performance beyond the period examined in this study.

Fourth, the study focused primarily on organizational perspectives and did not directly investigate audience reception, audience trust, viewing motivations, or content preferences. As a result, conclusions regarding audience engagement are based on organizational perceptions and content observations rather than direct audience evidence.

Finally, access to organizational data varied across cases, creating the possibility of access-related bias. Some organizations provided more extensive documentation and interview opportunities than others, which may have influenced the depth of analysis available for each case.

Future research should address these limitations by conducting longitudinal studies that examine audience analytics and organizational adaptation over extended periods. Comparative studies involving a larger number of Islamic media organizations across different regions would also strengthen understanding of digital transformation processes. Furthermore, audience-reception research, comparative analyses of regulatory frameworks, and investigations based on audited financial and operational data would provide more robust evidence regarding the sustainability of Islamic broadcasting in platform-based media environments.

CREDIT AUTHORSHIP CONTRIBUTION STATEMENT

Ahmad Salman Farid: Conceptualization, Methodology, Investigation, Formal Analysis, Data Curation, Validation, Writing – Original Draft, Writing – Review & Editing, Supervision, Project Administration.

Eric Msughter Aondover: Conceptualization, Methodology, Investigation, Formal Analysis, Validation, Writing – Review & Editing, International Scholarly Review.

Irma Yusriani Simamora: Data Curation, Investigation, Validation, Writing – Review & Editing, Project Administration.

DECLARATION OF COMPETING INTEREST

The authors declare no competing financial, professional, organisational, or personal interests that could have influenced this research. The authors have no formal employment, advisory, managerial, or financial relationships with Rasyaad TV, Ahsan TV, Rodja TV, or Ajwa TV.

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We certify that there is no conflict of interest with any financial, personal, or other relationships with other people or organizations related to the material discussed in the manuscript.

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