



A REVIEW OF THE OPPORTUNITIES AND CHALLENGES IN DIGITAL-BASED MOSQUE MANAGEMENT

Sri Wahyuningsih

Universitas Islam Negeri Sunan Kudus, Indonesia
wahyuningsih@iainkudus.ac.id

Novita Dwi Silvia Anggraini

Universitas Islam Negeri Sunan Kudus, Indonesia
novitasilvia379@gmail.com

Reni Reviyanti

Universitas Islam Negeri Sunan Kudus, Indonesia
renireviyanti828@gmail.com

Mowafg Abraham Masuwd

University of Zawia, Libya
masuwd@zu.edu.ly

ABSTRACT

The advancement of technology through digital media has influenced mosques in Indonesia, including the Great Mosque of Kudus located in Kudus, Central Java Province, Indonesia, in conducting digital-based da'wah. E-da'wah has become an effective method of disseminating Islamic teachings in today's era, particularly among the millennial generation. This study aims to examine the implementation of digital-based management (e-da'wah) at the Great Mosque of Kudus. The research employed a qualitative approach, with data collected through interviews, observations, documentation, and relevant literature. The findings reveal that the Great Mosque of Kudus conducts digital da'wah through live streaming on social media platforms such as YouTube and Facebook to make religious content more accessible to the public. The opportunities include attracting greater public participation in mosque development, enhancing the mosque's visibility, and enabling the permanent dissemination of Islamic knowledge. However, the challenges involve the risk of content misuse by irresponsible individuals and the need for continuous innovation by utilizing the full features of digital platforms. These findings imply that mosque administrators should optimize digital-based management such as through websites and Instagram by actively involving Muslim youth in Kudus.

Keyword: Digital-Based Mosque, Management, Great Mosque of Kudus



A. Introduction

Da'wah refers to the act of conveying Islamic teachings to the Muslim community, encouraging adherence to divine commandments and abstention from prohibitions. The primary aim of da'wah is to bring about a positive influence that strengthens one's faith and Islamic identity. In general, da'wah is defined as the delivery of religious messages conducted by Islamic scholars (*da'i*) to their audience (*mad'u*). However, the effectiveness of da'wah depends on several essential elements, including the preacher (*da'i*), audience (*mad'u*), content, media, method, and feedback (Zahroh, 2022). Among the most effective platforms for da'wah and religious empowerment is the mosque, which plays a crucial role in fostering Islamic brotherhood (*ukhuwah islamiyah*) (Zakiyyah & Haqq, 2018).

The mosque serves not only as a place of worship for Muslims and a site for spiritual communication with Allah but also as a center for strengthening Islamic unity. It plays a vital role in community religious life by enhancing spiritual values, offering moral guidance, and uniting the Muslim ummah (Masduki, 2023). One of the key spiritual activities conducted in mosques is da'wah, which functions as a call and invitation toward righteousness and away from immoral behavior. Da'wah acts as a moral compass for the Muslim community, helping individuals remain aligned with Islamic principles.

With the progression of time, da'wah delivery methods have expanded beyond traditional platforms and now include modern technological tools such as videos, YouTube, podcasts, and others. This digital shift has significantly influenced the landscape of contemporary da'wah. Digitalization itself refers to the transformation of printed or written information into digital formats for more effective use (Amarulloh et al., 2019). In the context of da'wah, this means that religious messages are no longer confined to mosque pulpits but can now be disseminated through digital da'wah (*e-da'wah*).

As digital technology continues to evolve, a growing number of da'wah strategies are being implemented through digital media. Creative youth, in particular, can seize this opportunity to engage their peers in following digital da'wah activities at the Great Mosque of Kudus. Digital platforms provide easier access to information and serve as practical tools for disseminating religious messages. The presence of e-da'wah has positively contributed to the advancement of digital media in the field of Islamic propagation (Pamungkas et al., 2022). Therefore, this article aims to examine more deeply the implementation of digital-based mosque management (*e-da'wah*), its opportunities, and challenges at the Great Mosque of Kudus. Specifically, this study addresses the following research questions. How is digital-based mosque management implemented at the Great Mosque of Kudus?. What are the opportunities of digital-based mosque

management at the Great Mosque of Kudus?. What are the challenges of digital-based mosque management at the Great Mosque of Kudus?

This study employed a qualitative case study. Essentially, qualitative research is conducted to gather data or information through interviews and observations. The collected data were then processed and analyzed to draw conclusions. This qualitative research was carried out by directly going into the field to gain a more in-depth understanding of the digital-based mosque, focusing on its da'wah activities at the Great Mosque of Kudus. Data were collected on May 19, 2023, and May 26, 2023. The data were gathered using semi-structured interviews, observation, and documentation. The instruments used in this research were interview guidelines and observation sheets. The interview guidelines consisted of a set of questions related to the implementation process of a digital-based mosque, the opportunities it presents, and the challenges it faces. The research subjects included a digital-based mosque expert, identified as Participant 1, and the media team of the Great Mosque of Kudus, categorized as Participant 2, in order to protect and uphold the ethical confidentiality of the informants. The interview results were analyzed using several procedures suggested by Widodo, (2014), which include listening to the interview recordings, transcribing the interviews by reading the transcripts to gain an understanding of the data related to the digital-based mosque, interpreting the data based on the informants' statements, and verifying the accuracy of the data provided by the informants. To ensure the validity of the data, source triangulation was used by comparing the data from both informants.

Several previous studies have examined the relationship between mosques and digital da'wah. For instance, Hikmah and Nurcholis (2021) asserted that the Great Mosque of Baitul Mukminin in Jombang, which has implemented digital-based da'wah management through a multimedia-cultural approach. Religious activities are recorded and uploaded to social media, enabling public access without physical attendance. Similarly, Hariyati and Wahdiyati (2019) found that mosque youth utilize social media to disseminate religious activities, creating innovative da'wah strategies through creative content. Another study by Kamarullah and Putra (2020) Kamarullah and Putra (2020) highlighted how Al-Lathiif Mosque leverages digital media specifically Instagram for da'wah promotion, creating posts that attract younger audiences.

Furthermore, Hutagalung and Maya (2022) explored how Al-Muslimin Mosque facilitates digital almsgiving through QRIS technology embedded in its website. This allows users to make donations via smartphones, simplifying the process of *infaq* and charity in the digital era. Aji and Rochimah (2019) documented the case of Jogokariyan Mosque, which uses various digital media

platforms such as YouTube, Instagram, Facebook, Twitter, and its official website to broadcast live-streamed da'wah content, including religious lectures, documentation of events, and da'wah posters.

The discussion above highlights that while studies on digital-based da'wah have been relatively extensive, there remains a lack of in-depth research on the comprehensive implementation of mosque management, particularly regarding the processes and challenges of adopting digital-based systems. Yet, effective da'wah management is crucial to ensuring that mosque digitalization goes beyond technology and strategically strengthens the core mission of da'wah in a structured and sustainable manner.

B. Digital-Based Mosque Management

Da'wah is the process of conveying Islamic teachings. As Muslims, it is obligatory to carry out da'wah, even since the time of the Prophet Muhammad (Masduki, 2023). In fact, da'wah is not only conducted by religious scholars or clerics—it can also be carried out by all Muslims, as da'wah is not limited to religious sermons alone. Muslims are expected to embody their faith and Islam spiritually while undertaking Islamic transformation that brings benefit to the entire universe. Da'wah is delivered by a *da'i* (preacher) through da'wah media based on the Qur'an and Hadith.

Universities also have da'wah organizations that serve as a platform for students to express their ideas. The reasons for the emergence of da'wah organizations in higher education institutions include their advantages in organizing da'wah activities on campus, their high level of awareness regarding Islam and politics, and the availability of open spaces to express various ideas (Arifianto, 2019).

The current societal habits related to digital technology present an advantage in enhancing the efficiency and effectiveness of da'wah. Therefore, the media used by a *da'i* must be in accordance with today's societal conditions, which is through the digitalization of social media (Supratman & Suhendi, 2022). One of the most influential information technologies today is the internet, which affects all aspects of human life—including da'wah activities conducted via social media.

The mosque is a place that Muslims frequently visit for worship. Its presence holds a special position within the Muslim community, as the mosque is generally regarded as a sacred place to draw closer to Allah SWT. In addition to being a place of worship, the mosque also serves as a space for expressing the aspirations of the Muslim community (Susantok et al., 2019). The use of Information and Communication Technology in this digital era has penetrated all aspects of society. Therefore, mosques also need to pay attention to technological developments as a medium for disseminating information. A website is a tool for sharing internet-based information with the public; in this context, mosques can

use the internet to spread religious information. Besides websites, other social media platforms such as YouTube, Instagram, TikTok, and others can also be utilized to access and share religious activities (Amali et al., 2022).

The development of information technology over the past few decades has had a significant impact on the evolution of mass media as a channel of communication through new media, such as digital media. This new media is commonly referred to as the internet, which is closely connected to various aspects of life including social, cultural, economic, political, and even religious fields. All forms of digital media make it easier to disseminate information, including in the religious sphere. Digital media has become a public space where religious topics can be freely discussed (Putra, 2020).

A digital-based mosque refers to the use of social media as a medium for virtual da'wah. The da'wah strategies employed through digital media must be appropriate so that the audience (*mad'u*) can access the da'wah content effectively and comprehensively. The content should also be presented in a unique yet easily understandable manner so that it becomes appealing to the *mad'u*, encouraging them to engage in positive activities, such as participating in da'wah studies through social media (Nugraha et al., 2020).

The elements of a digital-based mosque include the use of internet networks through social media platforms such as websites, Instagram, TikTok, Facebook, YouTube, and others. Through these platforms, da'wah can be accessed effectively by the *mad'u*, in line with the current advancements in technology (Rubawati, 2018).

According to Lisnyansky (2017) and Wahyuningsih (2019), one of the most relevant developments in recent decades is the significant increase in the variety of platforms that can be used for da'wah activities, due to the advantages offered by internet technology and social media. In the past, the dissemination of da'wah was limited to physical formats such as video and audio cassettes. However, with the advancement of technology, da'wah can now be spread through Islamic content shared across various new media channels such as Instagram, Facebook, YouTube, TikTok, and even through music, graffiti art, and others (Ayu Aqillah et al., 2024; Wahyuningsih & Dewi Malaiha, 2019; Wahyuningsih & Wijayanti, 2021).

Today, the internet is viewed as a digital communication medium that integrates features of other communication media, such as print and broadcast media, thereby offering great advantages for da'wah. Digitalization has become a powerful tool for calling people to God, as the internet introduces a new environment for communication. This undoubtedly influences how Islamic da'wah is disseminated, enabling Muslim activists to deliver their messages through the internet without needing face-to-face interaction (Ashaari, 2017). One of the advantages of a digital-based mosque is its ability to engage and influence

especially the younger generation, to participate in da'wah activities, thus promoting technological advancement in a positive direction (Saleh et al., 2020).

Mosque management has evolved into a strategic instrument for community empowerment and operational efficiency. Sutono et al. (2023), in their study, emphasize that applying the classical management functions—Planning, Organizing, Actuating, and Controlling—can optimize the mosque as a social institution that empowers the community. The study highlights the importance of professional and comprehensive management in transforming mosques into not only places of worship but also centers for social, economic, and educational development.

As a follow-up, Zamroni and Fahana (2021) assert that structured management—which includes long-term program planning, clear organizational structures, systematic implementation, and rigorous supervision—significantly contributes to improving the quality of congregants and mosque services. With the rapid pace of digitalization, several studies have explored the implementation of web-based information systems in mosque management. Hutagalung et al. (2022) describe that modern mosque management information systems enhance financial transparency, administrative efficiency, and congregational participation. Furthermore, Sutono et al. (2023) report on the development of web-based information systems in mosques, which significantly facilitate financial record-keeping and the publication of activities using the waterfall approach and thorough testing techniques. In the context of sustainable da'wah, Putri et al. (2022) propose a holistic mosque management implementation framework, including facility management, congregational empowerment, and the integration of technology as key pillars in strengthening the sustainable function of da'wah.

C. Implementation of the Digital-Based Mosque at Great Mosque of Kudus

Mosque digitalization aims to restore the mosque's role as an economic center, in addition to being a center for da'wah and worship. One of the key functions of mosque digitalization is to make it easier for congregants to access information related to the mosque. Utilizing digital media to access mosque information is a form of adaptation to current technological developments (Zamroni & Fahana, 2021). The goal of mosque digitalization is also to generate income to support the mosque's welfare. This is what distinguishes digital media-based mosques from those that use conventional media in their da'wah activities (Aji & Rochimah, 2019). The digital media used includes YouTube, Instagram, websites, Facebook, mosque-related apps, and others.

With mosque digitalization, a da'i (preacher) no longer needs to preach from the mosque pulpit but can do so virtually using digital media, enhanced by new technologies with clear audio and visuals. Digital da'wah encourages new media users—especially smartphone users—to make use of their devices for

positive purposes, such as accessing online da'wah, as stated by (Elias, 2019). Examples of digital-based mosque applications include Hijrah Masjid and Hijrah Jama'ah. Hijrah Masjid is not only used to share mosque programs but also to manage financial reports, bookkeeping, and Sharia-based banking. Hijrah Jama'ah, on the other hand, benefits congregants by enabling donations to the mosque, building a mosque ecosystem, and conducting financial transactions.

At the Great Mosque of Kudus, digital media is used to increase religious knowledge for the Muslim community through live streaming, short videos, and WhatsApp broadcasts. The mosque also uses social media platforms like Instagram, YouTube, Facebook, and WhatsApp to share and access religious activities. Although Masjid Agung Kudus already has a website to share mosque-related information, it has not been fully utilized. The mosque plans to enhance its website services in the future, particularly during the month of Ramadan.

Since Masjid Agung Kudus has already implemented a system for ZIS (Zakat, Infaq, and Shodaqah) donations using QR codes via mobile phones, during Ramadan, the public will be directed to the website, where mosque officials can efficiently calculate zakat payments made by the public. Additional planned website features include public consultations on topics such as household matters and religious counseling. Questions submitted via the website will be answered by expert ustadz (Islamic scholars), and responses will be delivered through the same platform. However, all of these ideas remain in the planning stage and have not yet been implemented.

Live streaming activities at Masjid Agung Kudus are conducted through YouTube and Facebook during regular sermons held on Sundays and Thursday nights. The benefit of using social media is to make it easier for the public to access mosque content and stay informed about its activities. Through digitalization, people can access uploaded videos anytime and anywhere, as digital media is timeless. One of the challenges of being a digital-based mosque is the limited human resources available at Masjid Agung Kudus. As stated by participant 1 in the interview: "So far, the implementation of digital-based mosque management in Kudus is still minimal. This is because mosques lack staff and need students or young people to intern at the mosque to help manage finances and other tasks." (Interview with Participant1, May 19, 2023)

This aligns with a theory proposed by Fazil and Fahmi (2022), who found that some mosques in Lhokseumawe city still rely on direct loudspeakers. Smartphones are used to record videos, but the quality is still poor. This is often due to mosque administrators being older and struggling to learn how to operate digital media. Thus, mosques in Lhokseumawe need younger generations to help manage digital media so that mosques can evolve with the times.

According to Participant 2, the digitalization process at Masjid Agung Kudus also involves the use of digital tools like integrated Microsoft Excel. This is evident

from the following excerpt: “One of the uses of digital media technology at Masjid Agung Kudus by staff members is the use of integrated Microsoft Excel to help staff handle large workloads more effectively and efficiently. This is especially helpful for the mosque treasurer in preparing financial reports and ensuring data validity.” (Interview with Participant2, May 26, 2023)

The importance of such technology is supported by research from Triartanto and Suriyanto (2019), who argue that understanding digital media is essential for everyone in carrying out their work. As technology evolves, mosques must also adopt digital media, which should be operated by mosque administrators to improve digital literacy. Digital media has indeed had a profound impact on the technological development of Masjid Agung Kudus. Based on analysis from both informants, it is evident that digital mosque management in Kudus is still generally limited. However, the great mosque of Kudus has already implemented digital-based management in line with technological developments, such as using integrated Microsoft Excel systems that allow staff to work more effectively and efficiently.

D. Opportunities for a Digital-Based Mosque at Great Mosque of Kudus

In Islam, the mosque functions not only as a place of worship but also as an institution for religious education and a centre for the economic activities of the Muslim community. In today’s modern era, digitalization has extended into many areas, including the religious sphere. Most people now seek answers to everyday religious questions through the internet. Therefore, many mosques today have adopted digitalization to make it easier for the community to access information about the mosque.

Traditionally, Islamic knowledge was generally taught through direct interaction in places like mosques, madrasahs, or other designated religious spaces. However, with the rise of digitalization, conventional methods are now seen as less effective. Digitalization provides opportunities to deliver religious knowledge more easily and quickly without the need for face-to-face meetings (Ishak et al., 2022).

In the modern era, mosques must adapt to digital technology. The primary function of mosque digitalization is to help congregants access all information about the mosque. Beyond that, digitalization also assists da’i (preachers) in spreading Islamic teachings. The increasing need for congregants to understand Islamic teachings creates an opportunity for mosques to use social media as a platform that allows easy and fast access. Apart from social media, another form of mosque digitalization is the creation of mosque websites (Hariyati & Wahdiyati, 2019).

Digital-based mosques leverage social media as a tool for da’wah, as da’wah content—comprising beneficial religious information—can be more effectively

disseminated through these platforms. The younger generation can play a vital role by recording da'wah activities, creating engaging content, uploading it to social media, or even conducting live streams, allowing people who cannot attend in person to still access the content remotely (Irfan et al., 2021).

With today's technological developments, mosques should utilize the opportunities presented by social media to carry out da'wah, applying new methods to advance their mission (Hikmah & Nurcholis, 2021).

One such method is by creating well-packaged and engaging religious content. Developing high-quality da'wah content requires human resources, and this presents an opportunity for mosques to involve the younger generation in enhancing the mosque's welfare. Young people, who are already adept at using social media, represent a key opportunity in mosque digitalization, as they can become young mosque activists with creative and innovative spirits to produce compelling content and foster a new atmosphere within the mosque.

Da'wah activities conducted via social media should present fresh ideas and new findings to benefit the Muslim community (Asmar, 2020). As stated by Participant1 in the following interview: "Digitalizing the mosque's da'wah activities through social media—such as creating a YouTube channel filled with religious content—can positively influence the community. YouTube, having a wide reach, allows content to be viewed by many people. This can generate income for the mosque, which can then be used to pay religious school teachers (madrasah diniyah, TPQ teachers, etc.), with the financial benefit ultimately supporting religious education. So, when mosque digitalization begins with digital da'wah, and its economy grows through YouTube subscribers and viewer participation, the profits go back to the mosque and can also be distributed to those in need." (Interview with Participant1, May 19, 2023)

This is supported by Hamdan and Mahmuddin (2021), reporting that using platforms like YouTube to share da'wah sermons is highly effective. YouTube has expanded rapidly across many fields due to its vast reach—especially in the field of da'wah—ensuring that the messages of da'i reach their intended audience (mad'u) broadly and effectively.

In today's modern era, many mosques still function solely as places of worship. This may be due to mosque management being dominated by older individuals, who are often considered to have limited capacity in terms of innovation and creativity (Dianah & Sholeh, 2022). One way to revitalize mosques is by encouraging youth activism, as millennials are full of ideas and innovations that can be implemented in the mosque. Young mosque activists skilled in social media can use this opportunity to spread religious teachings. One popular platform today is TikTok (Pamungkas et al., 2022). Although many people initially viewed TikTok as merely an entertainment app, over time, young da'i and mosque committees have begun using it to spread their da'wah messages.

The interview results from Participant 2 regarding the opportunities for digital-based mosques at Masjid Agung Kudus reveal that digital media is also used to generate income, which in turn supports the mosque's welfare. The specific opportunities identified in the interview with Participant 2 are as follows.

First, attracting the public to support the mosque's welfare Masjid Agung Kudus utilizes digital media opportunities by offering online sadaqah options, such as barcode scanning via smartphones for online donations and digital infaq. This approach encourages broader public participation and collaboration to contribute to the prosperity of the mosque. Figure 1 and Figure 2 illustrate the use of digitilization in supporting the mosque's welfare.



Figure 1. Online Donations at the Great Moosque of Kudus



Figure 2. Digital Charity (Infaq) at the Great Mosque of Kudus

Second, disseminating information. The use of digital media at Masjid Agung Kudus involves utilizing social media platforms such as YouTube, Instagram, Facebook, and WhatsApp. These platforms are used for live streaming, sharing pamphlets to disseminate information, and uploading videos of religious lectures. By leveraging social media, Masjid Agung Kudus can gradually become more widely recognized by the public.

Third, spreading religious knowledge. By using social media through live streaming and then uploading the videos to social platforms, the public can access religious lecture videos from Masjid Agung Kudus anytime and anywhere, repeatedly. This ensures that the knowledge remains permanently stored on the internet. This is strengthened by Hutagalung and Maya (2022), asserting that one strategy for managing mosques today involves implementing a barcode scanning system, commonly known as QRIS (Quick Response Code Indonesian Standard). This approach aligns with technological developments and makes it easier for people to give infaq or sadaqah, especially since most people today use digital wallets.

In addition, the participants reported that the opportunity for digital-based mosques lies in the use of social media—such as YouTube—which can generate income to meet the mosque's needs and also be distributed to those in need. This is consistent with the use of digital media at the Great Mosque of Kudus, where digital technology, such as smartphones, is used for online sadaqah via QR code scanning and social media is utilized to spread information about the mosque. Thus, the opportunities of the digital-based mosque include generating income and becoming widely recognized by the public.

E. Challenges of the Digital-Based Mosque

Technology plays a crucial role today, as it can save time, simplify tasks, and widely disseminate information. Rosidi (2021) states that social media impacts Muslim identity in two ways: first, non-Islamic elements that do not contradict Islamic values are often accepted and practiced by Muslims in daily life; second, preachers can use social media to deepen or study Islamic teachings. Thus, digitalization enables easier access to religious information from other countries, which can inspire similar implementations in Indonesia.

The rise of online media in today's modern era has facilitated da'wah activists in delivering their messages with broad reach. Islam encourages its followers to spread da'wah. Current technological advancements affect many aspects of life, including religion. The rapid development of technology brings positive impacts by allowing people to search for information efficiently via the internet and providing opportunities for da'wah activists to share Islamic teachings through digital media (Saleh et al., 2020). However, in some mosques, the elderly mosque administrators do not understand digitalization, which

presents a challenge for digital-based mosques. This is reflected in the following interview statement from Participant 1: "The current challenge for digital-based mosques is the limited human resources that can be engaged. By engaged, I mean young millennials who are reluctant to join mosque management, even though they are the ones who understand digitalization better. Furthermore, many mosques have yet to implement digital systems because they are still comfortable with conventional models and are not ready to manage digital tools properly. Even in this modern era, many mosques do not have a dedicated bank account. This means all donations and infaq are still handled manually by mosque staff. This raises concerns among the public regarding the lack of transparency and accountability in financial management. Therefore, digitalization could help mosque administrators better and more securely serve the congregation." (Interview with Participant 1, May 19, 2023).

This finding is echoed by Asmar (2020) who argues that renewing da'wah activities through digital media can bring positive change for the community and nation—particularly by promoting good and preventing wrongdoing. For example, spreading goodness through digital media allows broader and more inclusive outreach. With the fast-paced technological development, da'wah in various mosques can now be delivered more effectively and efficiently by the public.

A common challenge in mosque-based da'wah is determining how to convey da'wah messages broadly and rapidly. Therefore, mosque administrators—especially the younger generation—should utilize digital tools to spread Islamic teachings through social media platforms by creating engaging and trendy da'wah content that is easily accepted by the public. Through such content, people can identify and follow the preachers or types of da'wah messages they prefer. As a result, the message will be more effectively received and emotionally resonate with the intended audience. With mosque digitalization, young mosque administrators can intensify religious outreach. Although digitalization offers opportunities for youth involvement at Masjid Agung Kudus, it also presents certain challenges.

According to Participant 2, there are several key challenges faced by the mosque's media team in implementing digitalization. First, the challenge of the misuse of da'wah content. The main challenge of a digital-based mosque lies in the misuse of da'wah content created by the media team. There have been individuals attempting to exploit the mosque's social media platforms for inappropriate purposes or offer questionable collaborations. Therefore, one challenge is ensuring that the mosque consistently upholds the authenticity and integrity of Islamic teachings. Second, the need for supporting digital media equipment. To utilize digital media effectively, equipment is essential. For instance, during large-scale sermons or events, Masjid Agung Kudus needs a large screen, which it currently does not own. Community members are encouraged to support such

events by lending or donating the necessary equipment. Third, limited human resources to manage digital media.

A significant challenge at Masjid Agung Kudus is the lack of skilled personnel to manage digital-based mosque operations. Efforts are being made to engage the youth by providing facilities and creating a comfortable environment, with the hope that they will feel motivated to contribute to the mosque's digital initiatives.

Additionally, Dianah and Sholeh (2022) noted that one of the challenges in effective modern-day da'wah is the handling of da'wah content on social media, especially in digital-based mosques. Since social media is widely accessible, digital mosques must be cautious in delivering Islamic teachings and guard against irresponsible individuals who misuse the mosque's name. Based on insights from both informants, it can be concluded that digital-based mosques face significant challenges, especially the shortage of skilled human resources to manage digital platforms. This aligns with the situation at the Great Mosque of Kudus, which lacks a dedicated media team and supporting equipment. Another pressing challenge is safeguarding da'wah content from misuse that could compromise the authenticity of Islamic teachings.

F. Conclusion

The Great Mosque of Kudus represents one of the pioneering digital-based mosques in the city of Kudus. The mosque has integrated digital technologies, particularly in the domain of da'wah, by utilizing various social media platforms such as Instagram, Facebook, YouTube, WhatsApp, and a website. However, the website, intended as an official source of information about the mosque, remains in the developmental phase and has not yet been fully implemented by the mosque's management. Currently, live streaming of religious activities is conducted via YouTube and Facebook, while Instagram is primarily used to disseminate visual announcements and pamphlets related to da'wah programs. The digital implementation at Mosque Agung Kudus also includes the use of integrated Microsoft Excel systems to enhance administrative efficiency. This application is particularly useful for the mosque's treasurer in preparing detailed and accurate financial reports. Transparent financial management is essential to ensure that all income and expenditure are properly recorded and made accessible to relevant stakeholders.

As a digital-based mosque, the great mosque of Kudus presents both opportunities and challenges. The key opportunities include fostering greater public involvement in the prosperity and sustainability of the mosque, increasing its visibility within the broader community, and enabling the permanent dissemination of Islamic knowledge through archived digital content. Conversely,

challenges involve the need to safeguard the integrity of da'wah content against potential misuse by irresponsible parties, which may distort Islamic teachings. Additionally, the mosque administration must continue to innovate by leveraging a more comprehensive range of digital features. The implications of these findings suggest that mosque administrators should further optimize the management of digital-based platforms such as the official website, Instagram, and other social media channels by actively engaging young Muslims in Kudus. Their digital literacy and creative potential can significantly contribute to sustaining and enhancing the mosque's role in contemporary Islamic outreach.

References

- Aji, M. A. B., & Rochimah, T. H. N. (2019). Pemanfaatan Media Online Oleh Masjid Jogokariyan Yogyakarta Dalam Membangun Komunikasi Dengan Aktivis Dakwah Tahun 2017. *Jurnal Interaksi: Jurnal Ilmu Komunikasi*, 3(2), 91–105. <https://doi.org/10.30596/interaksi.v3i2.3348>
- Amali, Nugroho, A., Wiyanto, Susilo, A., Widodo, E., & Fauziah, S. (2022). Pembuatan Website Masjid Daarul Fikri Sebagai Media Informasi pada Era Digital. *Jurnal Pengabdian Mandiri*, 1(8), 1551–1555.
- Amarulloh, A., Surahman, E., & Meylani, V. (2019). Refleksi Peserta Didik Terhadap Pembelajaran Berbasis Digital. *Metaedukasi*, 1(1), 13–23.
- Arifianto, A. R. (2019). Islamic Campus Preaching Organizations in Indonesia: Promoters of Moderation or Radicalism? *Asian Security*, 15(3), 323–342. <https://doi.org/10.1080/14799855.2018.1461086>
- Ashaari, M. F. (2017). The Adoption and Adaptation of Online Learning Models in the Framework of Online Da'wah. *International Journal of Humanities, Arts and Social Sciences*, 3(1), 1–8. <https://doi.org/10.20469/ijhss.3.20001-1>
- Asmar, A. (2020). Ekspresi Keberagaman Online: Media Baru dan Dakwah. *Jurnal Ilmu Dakwah*, 40(1), 54–64. <https://doi.org/10.21580/jid.v40.1.5298>
- Ayu Aqillah, M., Wahyuningsih, S., & Aninnas, A. (2024). Da'wah Ecology In Digital Space: A Study Of Tiktok Content Pandawara Group Account Afina Aninnas. *International Journal of Islamic Thought and Sciences*, 1(1), 27–38.
- Dianah, S., & Sholeh, S. M. (2022). Analisis Strategi Dakwah Pengurus Masjid Al-Firdaus dalam Menghadapi Era Society 5.0. *Jurnal Riset Komunikasi Penyiaran Islam*, 2, 71–78. <https://doi.org/10.29313/jrkpi.vi.1215>
- Elias, C. (2019). Whose Digital Heritage?: Contemporary Art, 3D Printing and the Limits of Cultural Property. *Third Text*, 33(6), 687–707. <https://doi.org/10.1080/09528822.2019.1667629>
- Fazil, M., & Fahmi, A. (2022). Pemanfaatan Media Sosial dalam Penyiaran Keagamaan dan Informasi Masjid di Kota Lhokseumawe. *Jurnal Malikussaleh Mengabdi*, 1(2), 32–42. <https://doi.org/10.29103/jmm.v1i2.8077>
- Hamdan, & Mahmuddin. (2021). Youtube Sebagai Media Dakwah. *Journal of Social*

- Religion Research*, 6(1), 64–80.
- Hariyati, F., & Wahdiyati, D. (2019). Penguatan Dakwah Virtual Sebagai Upaya Memakmurkan Masjid Berbasis Kegiatan Remaja Masjid. *Jurnal SOLMA*, 8(2), 239. <https://doi.org/10.29405/solma.v8i2.3392>
- Hikmah, L., & Nurcholis, A. (2021). Manajemen Dakwah Berbasis Multimediakultural (Studi Kasus Masjid Agung Baitul Mukminin Jombang). *Journal UIN Mataram*, 19(1), 1–20.
- Hutagalung, J., Amrullah, A., Saniman, S., Maya, W. R., & Elfitriani, E. (2022). Digitalisasi Masjid Era Society 5.0 Menggunakan Teknologi Qris Pada Kas Masjid Al-Muslimin. *JCES (Journal of Character Education Society)*, 5(1), 151–160.
- Hutagalung, J., & Maya, W. R. (2022). Digitalisasi Masjid Era Society 5.0 Menggunakan Teknologi QRIS pada Kas Masjid Al-Muslimin. *Journal of Character Education Society*, 5(1), 151–160.
- Irfan, M., Muin, A., Afif, M., Pratama, M. F., & Gumilar, S. (2021). Implementation of Red5 Library for Preaching (Da'wah) live streaming application based on Android. *IOP Conference Series: Materials Science and Engineering*, 1098(5), 052086. <https://doi.org/10.1088/1757-899X/1098/5/052086>
- Ishak, M. S., Sarkowi, A., Mustafa, M. F., & Mustapha, R. (2022). Acceptance of YouTube for Islamic Information Acquisition: A Multi-group Analysis of Students'Academic Discipline. *International Journal of Advanced Computer Science and Applications*, 13(7), 927–937. <https://doi.org/10.14569/IJACSA.2022.01307108>
- Kamarullah, A. R., & Putra, A. (2020). Pemanfaatan Media Instagram Sebagai Media Promosi Dakwah Masjid Al Lathiif dalam Akun @masjidallathiif. *e-Proceeding of Management*, 7(2), 7227–7235.
- Lisnyansky, D. (2017). From Da'wa in Europe to European Da'wa: The Muslim Brotherhood and the Salafiyya in France and Britain. *The Journal for Interdisciplinary Middle Eastern Studies*, 1(4), 79–103.
- Masduki. (2023). Kesuksesan Kegiatan Dakwah di Masjid Al-Muhajirin Pulo Gebang Cakung Jakarta Timur: Strategi Dewan Kemakmuran Masjid. *Azzahra: Scientific Journal of Social Humanities*, 1(1), 11–27.
- Nugraha, R. H., Parhan, M., & Aghnia, A. (2020). Motivasi Hijrah Milenial Muslim Perkotaan Melalui Dakwah Digital. *MUHARRIK: Jurnal Dakwah dan Sosial*, 3(02), 175–194. <https://doi.org/10.37680/muharrik.v3i02.398>
- Pamungkas, E. R., Ichsan, Y., Yuliana, V., Indriarti, T., & Dahlan, U. A. (2022). Optimasi Tik Tok Sebagai Media Dakwah Bagi Generasi Milenial. *Jurnal Pendidikan dan Studi Keislaman*, 2(1), 97–108.
- Putra, D. . A. (2020). 'Fitna' in Everyday Life: Phenomena of the Digital Behavior of Indonesian Muslim Society on Dajjal Hadith. *Ulul Albab Jurnal Studi Islam*, 21(1), 1–23. <https://doi.org/10.18860/ua.v21i1.7750>

- Putri, Y. N., Martin, T. D., Khoirunnisa, & Mustafa, F. (2022). Pemberdayaan umkm melalui digitalisasi masjid dalam perspektif generasi z 1. *SENANTIAS: Seminar Nasional Hasil Penelitian Dan PkM*, 3(1), 26–31.
- Rosidi, I. (2021). Da'wah and Politics Among Muslim Preachers in Contemporary Indonesia. *Intellectual Discourse*, 29(1), 35–52.
- Rubawati, E. (2018). Media Baru: Tantangan dan Peluang Dakwah. *Jurnal Studi Komunikasi (Indonesian Journal of Communications Studies)*, 2(1), 126–142. <https://doi.org/10.25139/jsk.v2i1.586>
- Saleh, I., Al'amudy, A. D., & Hakim, A. K. (2020). Penggunaan Fitur Vidgram Oleh Masjid Al Irsyad Surabaya Sebagai Media Dakwah. *Jurnal Masjiduna : Jurnal Ilmiah Stidki Ar-Rahmah*, 3(2).
- Supratman, S. H., & Suhendi, H. (2022). Efektivitas Dakwah Melalui Media Sosial Tiktok dalam Meningkatkan Nilai-Nilai Keberagamaan. *Jurnal Riset Komunikasi Penyiaran Islam*, 2, 10–14. <https://doi.org/10.29313/jrkpi.v2i1.748>
- Susantok, M., Darwis, R. S., & Akbar, M. (2019). Implementasi Teknologi Papan Informasi Digital pada Masjid Al Bayan Kelurahan Limbungan Baru Kecamatan Rumbai Pesisir Kota Pekanbaru. *Unri Conference Series: Community Engagement*, 1, 511–517. <https://doi.org/10.31258/unricsce.1.511-517>
- Sutono, Musrifah, A., & Risyan, R. M. (2023). Digitalisasi Sistem Informasi Manajemen Masjid Modern. *INFOTECH Journal*, 9(1), 1–10. <https://doi.org/10.31949/infotech.v9i1.4222>
- Triartanto, A. Y., & Suriyanto, A. D. (2019). Literasi Digital Melalui Aplikasi Microsoft Access Sebagai Komunikasi Bisnis Terhadap Perubahan Perilaku Konsumen (Studi Pada Warga Jatikramat, Bekasi, Jawa Barat). *Jurnal Pengabdian Kepada Masyarakat*, 2(1), 166–173.
- Wahyuningsih, S. (2019). THE HADITH DIGITIZATION IN MILLENNIAL ERA: A Study At Center For Hadith Studies. *QIJIS: Qudus International Journal of Islamic Studies*, 7.
- Wahyuningsih, S., & Dewi Malaiha, S. (2019). Promoting Speaking Proficiency in Broadcasting Through YouTube Project: Perceptions of Undergraduate Students. *Proceedings of Third English Language and Literature International Conference*, 1–7. <https://doi.org/10.4108/eai.27-4-2019.2285332>
- Wahyuningsih, S., & Wijayanti, D. N. (2021). The Role of Youtube in Promoting Indonesian Local Wisdom in Industrial Revolution 4 . 0 Era. *At Tabsyir Jurnal Komunikasi Penyiaran Islam*, 8(1), 1–15.
- Widodo, H. P. (2014). Methodological considerations in interview data transcription. *Journal of Innovation in English Language Teaching and Research*, 3(1), 101–109. <https://bit.ly/40XYdil>
- Zahroh, W. (2022). Pentingnya Media Dakwah Terhadap Kelancaran Dakwah di

Masjid Sumber Laga, Waru, Pamekasan. *Journal of Islamic Communication and Broadcasting Science*, 1(1), 1–12.

Zakiyyah, Z., & Haqq, A. A. (2018). Strategi Dakwah Bil Hal dalam Program Posdaya Berbasis Masjid. *ORASI: Jurnal Dakwah dan Komunikasi*, 9(1), 127. <https://doi.org/10.24235/orasi.v9i1.2969>

Zamroni, G. M., & Fahana, J. (2021). Implementasi Framework MVC Pada Pemodelan dan Pengembangan Sistem Informasi Masjid Berbasis Web. *Jurnal Informatika*, 5(2), 184–194.