Santri and Jihad Algorithm: The Production of Da'wah Content On Instagram Stories

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ABSTRACT

Jihad Algoritma defined as a movement that push the academician, moslem micro-influencer, local Da'I, Santri, and moslem community in common to create more da'wah content in social. This movement aimed to compete the algorithm of social media that also promote 'negative content' based on Islamic value standart, to create creative, viral, and engaged content. This research aimed to explore the production of dakwah content on Santri's Instagram Story. Using the perspective of phenomenological research, it portrays santri experience on using Instagram Story as a medium of communication and da'wah in conveying information and religious messages to the public. Results showed three indicators on Da'wah Content production in Instagram Story. The concern of the creators are: 1) the content development, 2) the form of remediation, and also 3) to adjusted the content algorithm and jihad spirit on the da'wah activity. Santri planned the development of content on every account. The plan are organized based on the characteristic of Instagram Story as the main media. The da'wah message adjusted on Instagram Story characteristics. Then, algorithm consideration and jihad spirits on every santri's community evaluates how the content production and content development, based on the development of account and the content plan implementation.

Keyword: Santri; Da'wah; Jihad Algorithm; Social Media

ABSTRAK

Jihad algoritma merupakan gerakan yang mendorong akademisi, influencer muslim, Da'I lokal, Santri, dan masyarakat musim secara umum untuk membuat konten dakwah di media sosial. Gerakan ini berusaha mengalahkan algoritma media sosial yang turut mempromosikan konten

negatif, sekaligus membuat konten kreatif, viral, dan dengan engagement yang tinggi. Penelitian ini bertujuan untuk mengekplorasi produksi konten dakwah oleh santri di Instagram Story. Menggunakan perspektif fenomenologi, penelitian ini menggambarkan pengalaman santri menggunakan Instagram story sebagai media komunikasi dan dakwah, untuk menyampaikan pesan dakwah dan informasi. Hasil penelitian menunjukkan tiga indikator produksi Konten Dakwah di Instagram Story. Kepedulian pencipta adalah: 1) pengembangan konten, 2) remediasi, serta 3) penyesuaian algoritma konten dan semangat jihad pada kegiatan dakwah. Santri merencanakan pengembangan konten di setiap akun. Rencana disusun berdasarkan karakteristik Instagram Story sebagai media utama. Pesan dakwah disesuaikan dengan karakteristik Instagram Story. Kemudian, pertimbangan algoritma dan semangat jihad pada setiap komunitas santri mengevaluasi bagaimana produksi konten dan pengembangan konten, berdasarkan pengembangan akun dan implementasi rencana konten

Kata Kunci; Santri; Dakwah; Jihad Algoritma; Media Sosial

INTRODUCTION

The development of information technology has a significant effect on the da'wah movement, especially in Indonesia. Internet, social media, and online platform bring a broader access that could be managed on Da'wah spread, to persuade and invites moslem communnity and people in general to believe and obey Allah within the lines of *aqeedah* (Musyarif, 2017) and *shari'ah* (Muhammad Saufi, 2018). But, the easier access of internet and other online platform also become the challenge for every da'wah movement.

Moslem mubaligh also push the online da'wah movement, share the message that Social media can provide great benefits and support the moslem movement (Anderson & Jiang, 2018). Some research also represent that social media become a supportive ecology to communicate da'wah (Fakhruroji, 2017). Research also shows that mubaligh appears from various community, one of it is Santri users. Santri tried to understand the

characteristics of media users and their interests, developed their *own-style* da'wah and combine it with the social media features (Thaib, 2019).

The appearance of Santri as mubaligh on social media triggered by the characteristic of social media. This online space could turn every of their user into a mass communicator. It guide the Santri to use it properly, bring more islamic value message, develop an interaction, in order to preach specific material. Related to online da'wah activity, Omar et al (2015) explain the 5 criterias for da'wah content rules on social media: *call to faith, give the warning, changing the negative thing into positive, achieve the ridha of Allah, improve the quality of life*. Also, the production ad distribution of da'wah cotent that could be "measureable" with the support of social media algorithm.

One of the social media that commonly used in in Indonesia, related to da'wah movement, is Instagram. Through Instagram, Moslem creator could disseminate information, develop existence, and spread the da'wah in attractive ways to attract public attention (Munawara et al., 2020). On the other hand, this phenomena captured by Habib Husain Ja'far Al Hadar (on Wiryawan, 2021) with a term of "*Jihad Algoritma*." *Jihad Algoritma* defined as a movement that push the academician, moslem micro-influencer, local Da'I, Santri, and moslem community in common to create more da'wah content in social. This movement aimed to compete the algorithm of social media that also promote 'negative content' based on Islamic value standart, to create creative, viral, and engaged content. Habib Husain try to critics the post-truth algorithm in social media that shape the community to consume the negative or no-islamic value content.

The term of 'Jihad on Social Media' also used by Santri Community in Indonesia. Arus Informasi Santri used the spirit of 'Jihad Media Sosial' to

counter the radicalism value on social media (Syahputra, 2020). Some santris also developed the 'jihad algorithm' on da'wah islamiyah' using *Garis Lucu* account in Instagram and Twitter, using meme of da'wah. The production of da'wah content on social media included on content planning, adjusting the characteristic of media, and how to evaluate the content (Lister et al., 2008). The aimed of the da'wah content also to makes a creative content, viral content, and engagement content.

Instagram also accommodate the raising of da'wah accounts on their ecosystem. This is a challenge as well as an opportunity for the da'wah movement. The access of Instagram gradually begin to replace the position of mainstream media in Indonesia, including the mainstream da'wah space (Nisa, 2018). Youth Instagram users are more familiar with the content of da'wah creators. Instagram also become a platform that simultaneously push the digitalization of mainstream da'wah message on social media (Rahman et al., 2021). Instagram offers unlimited access and personalized content for their users. This condition is also a space for Mubaligh to start using social media and spread the da'wah related to contemporary issues, discuss counter-narratives on various sensitive issues, and create popular content related to religious values (Murtadlo, 2019).

Instagram have its additional feature named the Instagram Story. The Story allows users to post short slides, contains multiple photos and videos, that vanishes after 24 hours. On 2018, Instagram Stories now counts 500 million daily users (Instagram, 2019) and it increases every year. Instagram Story also developed. It play in chronological order, then users can like and comment the content like the regular posts. Some researches (Retno Nurul Aisyah, Efi Fadilah, 2020) showed that story bring broader opportunity for follower and more users to engage. Interactive feature also

make the story could accessed by larger user via Story Music, Reels Remix, and Add Yours (Nugraheni, 2021).

The high use of social media among the public, especially Instagram, is not only used for entertainment and socialization platform, but can be used as a medium to spread Islamic da'wah (Pramesthi & Triyono, 2022). This paper will focus to explore the production of dakwah content on Santri's Instagram Story. The criteria for informants in this study are Santri that active on Instagram and whose posts contain da'wah content. This journal is expected to add insight and input for all related parties, especially Instagram application users in using it better and wisely, as well as for Santri to be able to use Instagram as a medium of communication and preach appropriately in conveying information and religious messages to the public.

This paper used qualitative methods. Moleong (2007:49) defines qualitative methodology to explain phenomena, conditions, social reality situations of research objects that exist in society and provide an overview of the phenomena. This research analyzed the social reality, the phenomenon of the production of da'wah content on instastory which shows the remediation of da'wah on social media. This qualitative research will produce an explanatory narrative of the phenomenon.

This study also used phenomenological approach, concerned to da'wah activity development through short content in Instagram Stories. Phenomenological approach focuses on intentionality (Smith, 2009), the exploration of individual conciusness related to the social reality. The intentionality picturized the relation between the process on indiviudal conciusness and the object that become an attention. In this research, individual experience and conciusness on the object gathered as the data,

about how to see the reality, to remember, and to value it. This reality has been stimulated by individual perception by these seeing, remembering, and valuing process.

This study used primary and secondary data. Primary data was gathered through interviews with account owner and online observation. The secondary data was obtained by literature review related to several previous research. It has the aim to strengthen the research result. The research data reflecting some criteria from the sample Instagramers da'wah account to be the observation object; First, Instagram account had a da'wah instastory from the creativity users itself. Second, accounts that had more that 1.000 followers and more that 20% engagement related on number of likes and views. Third, an active Instagramers have been uploaded their da'wah video at least once a week.

To get the fit samples based on criteria above, this research applied filtering which was carried out in two stages: filtering the content of interest based on instagram explore, and the second is choosing the content with da'wah matters based on algorithm reccomendation.

RESULT AND DISCUSSION

Da'wah were developed time by time, pushed by creativity and innovation that related with technology and information development. Instagram become one of the platform that used to deliver da'wah massage to society nowadays. Instagram offer a packaged that easy understand and attractive on its content type, include Instagram Story. Instagram still stands as one of the 10 most visited websites and mobile apps, with 2.9 billion total visit per month (We Are Social. Hootsuite, 2020). The apps development was graded by growing user year by year.

This data also followed by da'wah trend on Instagram, which was very widespread and offered various content. Then, we found that Santri also bring their creativity in developing the delivering method of da'wah via Instagram. Nowadays, Instagram's content is more varied, starting from singing content, dancing, storytelling, make-up tutorial, tips, challenges, and those trend also influence the da'wah content's production.

Specific on Instagram Story, Santri adapt the trend to produce the da'wah content. It portrayed on how Santri combine the message of da'wah with popular types of content in Story. With the maximum 15 seconds long, Instagram Story bring some trend to the users: question and answer (Khoiriyah, 2020), instagram filter, music story (Ying et al., 2022), polls (Azzman & Rasyida, 2021), and sharing content "add yours" (Kushardiyanti et al., 2022). All of the sample account in this research also adapt these trends for the da'wah content, and bring more Instagram Story "genre" to attract more audience and bring more engagement.

The research conducted in-depth interview with four Santri as Instagram users, namely Dea Putri from *@deeputry*, Pipi Zakaria with @pipi_zak account, Kamaludin Ikhsan @m_kamaludin, and Elfani @itslfaniiii.

Developing the Content

Instagram users tend to build personalization on their account (Martsinkovskaya et al., 2018). It also shows on da'wah account on developing the content. Nurrahmi & Farabuana (2020) shows that one of the most followed da'wah account, *Pemuda Hijrah,* build the differentiation with "Hijrah" specialized content and it also shapes a specific followers or audience for the account. Santri with personal content on their da'wah also emphasize the perspective of *da'wah bil hikmah,* a da'wah method that is

suitable for all groups. This content can bring more attention because some message of *hikmah* are close with a universal good value. Santri must be smart in choosing the wisdom (message) that will be conveyed so that the message can reach a more universal audience.

From answer of each respondent, it can be reflected on how the creator develop the content. This how the santri planned the da'wah activity on Instagram Story, related on choosing the motive of production content, planned the da'wah method, and how Santri planned the personal branding.

Based on the experience, Dea Putri explain that she produced the da'wah content on Instagram Story differently than what she posted on another type of platform, such as instagram post or other social media. For Instagram story, she brought more interaction to her follower using the interactive feature. She brings *da'wah mujadalah* (discussion) with opened the question and answer session, photo and music sharing with her follower, and reels for some latest content on Instagram.

> *"During my study abroad, I got a lot of engagement for my Instastory that my follower wants to know my activity here. Also, I opened some QnA session related to my activiity, my study, and some islamic question. I shared my perspective there, related to relationship things, quarter life crisis, etc."* (Putry, 2022)

The similiar ways on content production also portrayed on Kamaludin Ikhsan's account. As a Chinese University student and active on Santri International Community, Kamal bring her figure as a student to deliver his da'wah message on Instastory. He combine his message with medical knowledge, as he is a medical (MBBS) student, or with chinese culture such as a chinese proverb, also brings *da'wah mujadalah* or discussion session with his follower.

"I share my perspective related on healthy lifestyle or spirit on study through my Instagram Story. As a alumni of Pesantren Darul Hijrah, I also share islamic perspective, at least that's what my Kyai tells me before I graduated: to spread islamic message on social media." (Ikhsan, 2022)

Research also shows the different way on how users develop the content on da'wah spread on Instagram Story. Elfani and Pipi Zakaria used specific topic to explore the content, related on hijrah. Hijrah movement was rising on 2014 from Pemuda Hijrah/Shift, this type of content attract more audience in social media, especially Instagram (Akmailah, 2020).

This type of content is close with the perspective of *mauidhoh hasanah* da'wah. It is oriented to the main message that lead to giving advice, motivation for kindness and giving warnings related on Islamic law. *Mauidhoh hasanah* can be interpreted as an expression that contains elements of guidance, education, warnings, positive messages, good news, and stories that can be used as guidelines in life in order to get the safety of the world and the *akhirah*.

Elfani concern on self-talk quotes for her content, using one-liner reminder quotes. She also share some tafsir related on self-improvement as a moslem. Elfani take some notes from some *kajian* (islamic community forum) and her study on pesantren.

"I learned a lot of islamic way of life during my pesantren and on my kajian forum. From those place, I have a lot of notes that I took. For the last two years, I thought that I can manage Instagram to be an archive for all my notes." (Elfani, 2022)

Comparing on what Elfani (@itslfniiii) represented on her content production, Pipi Zakaria account has different perspective on content production to package hijrah relaed da'wah message. Pipi develop her content on loose humor and cartoon's way of storytelling, that portrayed on @pipi_zak account.

"I need to make some post that attarctive for my follower." (Elfani, 2022)

Remediation: Understanding Instagram Story Characteristic

The shifting of da'wah method has influenced by the communication and information technology. The form of discussion or open a particular forum on traditional da'wah goes to more modern way, in terms of not only through conversations in discussion forums but also using social networking media. Social media convenience brings characteristic as a da'wah media: a social networks (Khoiriyah, 2020). Santri's user reach out to various circles on social media. Their sites offer various content and it free to choose, so that computation of the will can be avoided, and the varied mode of delivery has made the Islamic da'wah via the internet especially social networks to reach a wide segment. It also opens the space for users to make a community, with a same topic of interest and build more intensive interaction.

Instagram, as social media, have a characteristic that differ it with another platform. With the power of graphic that they offer to the users, Instagram also bring a two-way interaction by their feature. Instagram users did not stand with just creator-audience relation, but a communicator that could interact more with repost feature, collaboration, or another feature that have developed (Dewi, 2018). The interaction are having no bounds, it could comes on commentary colomn, direct message, screenshot, repost, sharing, and etc (Ying et al., 2022). Every uploaded post has their own meaning configuration: Instagram Posts will be different with Instagram Story or Reels. This non-physical interaction brings more impact for the da'wah and islamic syi'ar on social media.

Dea Putri and Kamaludin Ihsan organized this characterictic and focused on more interaction to their follower. Using the interactive feature of Story, they bring the question and answer session, photo and music

sharing with her follower, and reels for some latest content on Instagram. Kamal also gain some inspiration on mahfudzot that he learned during his study on pesantren and implementing *da'wah bil-hal*, giving example with his lifestyle that he uploaded or his movement with his community on Santri Mengglobal.

> *"I opened some QnA session related to my activity, my study, and some islamic question. I shared my perspective there, related to relationship things, quarter life crisis, etc. We have a lot of story from Rasulullah and dalil on qur'an that could motivate me and my follower related on those things. I also have a weekly post, "share your favorite qur'an verse", that also bring more engagement. With Instagram music featured, we can share the audio also."* (Putry, 2022)
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> *"Healthy lifestyle and how to study well become two topic that I combine with this islamic message. I chose some mahfudzot, edit it on Canva, and share it. I hope, some story that I shared could be a way for me to promote healthy lifestyle or inspire my follower to reach their dream, as what I did until today. That's why I try hard to become a doctor, soon to be, with islamic perspective."* (Ikhsan, 2022)

The other things that also appeared is the specific message that shape the account's persona. Two of account sample, Elfani (@itslfniiii) and Pipi Zakaria (@pipi_zak), organized their account with the hijrah da'wah content. Some researches capture that hijrah become the popular content on Instagram. Musahadah and Triyono (2019) captured that hijrah persuasive content has various message related on the "follower market." Some of account focus on hijrah and muslimah message, like what @itslfniiii and @pipi_zak built.

This differentiation of content production affected the engagement on social media. Wandi (2019) portrayed that da'wah trend on social media also combined with some types of content: beauty and fashion, loose humor, also tutorial. It shows the remediation of da'wah content, from one-way communication pattern to offer more entertainment/informational content.

Elfani organized her account with a concern on hijrah message, reflected the research by Rahman et.al (2021) on how hijrah content produced by some islamic accout. We found that Hijrah topic in social media seen as the modern topic on islamic da'wah. The Hijrah contents also accepted among youth Indonesian users on Instagram, especially youth moslem who try to build their personal on social media. These content become a viral, not only by huge follower users but also from some micro influencer (Nisa, 2018). She observe that some of her friend likes to share quotes or short video about da'wah. Reflects on her ability to design, she want to archive her notes from kajian and pesantren, using her ability for design, to spread the da'wah message.

> *"I saw my friends share a lot of quotes and short video on their Instagram and (Instagram Story). So, I think it become something that inspire me, to share some good things on my instagram."*(Elfani, 2022)

Pipi organized this content strategy that not based on instagram statistic, but her follower's behaviour. She observed that some instagram users ask to "screenshot" an interesting graphic to repost it on their personal account, it could be on the same platform or cross-platform. Pramesthi and Triyono (2022) captured this behaviour on their research, related on how Indonesian social media users tend to capture some part or fully content of da'wah for their personal account. It also help users to shape their profile on social media, on what people will see on them by reflecting their reshare content.

> *"I see some Instagram users are easy to screenshot and reproduce content, not only on da'wah but in general. I am okay with that because what I shared was my personal thought on islamic value, not my commercial project. It also brings me on conclusion that if I want larger people see on what I think on islamic way, I should let people spread it for me."*(Zakaria, 2022)

The Jihad perspective on Social Media Da'wah

In Islam, the perspective of jihad has a broad meaning as a "channel" (*wasilah*) to spread Islam that is *rahmatan lil 'alamin* with several interpretations that are also spread by the scholars (Muttaqin, 2012). In several studies, jihad in the modern era is known to be close to the meaning of "war" (Mostfa, 2021), moral defense from the temptations of *syaitan* and lust (Saritoprak & Exline, 2021), and also related to da'wah activities (Mukhlis, 2021).

Da'wah with a jihad perspective has certain dimensions that could be understood by Muslims. Muttaqin's research (2012) describes four layers of da'wah with the spirit of jihad, referring to the Book of Zad Al-Madad written by Ibn Qayyim Al-Jauziyyah: the first is jihad al-nafs (jihad in self-improvement). Second, jihad al-syaithan (jihad against shaitan). Third, jihad al-kuffar wa al-munaffiqin (jihad against infidels and hypocrites). And the Fourth, jihad al-babi al-zulmi wa al-bida' wa al-munkarât (jihad against wrongdoers, heretics, and perpetrators of evil).

This perspective is also introduced to the Santri, through instilling values in pesantren and also in other islamic communities. The era of multisource information is a challenge for da'i and pesantre to prepare their Santri, as a of da'i, along with the emergence of Islamic movements on the internet through social media and other platforms (Murtadlo, 2019).

Pipi Zakaria is one of the students who joined the Arus Informasi Santri (AIS) community, which was developed by one of the alternative platforms on islamic thought, NUOnline. Pipi is part of the da'wah movement through cyberspace initiated by AIS Nusantara, developing positive content with the aim of countering negative issues that are considered more accessible by internet users today, such as the massive spread of radicalism on social media.

> *"Flooding the internet with positive da'wah content can not works with individual movement, we should bring more people with the same vision to do it. That is the reason why AIS established."* (Zakaria, 2022)

Pipi develop short sketch content on her pipio_ instastory to deliver the hijrah message. She also combined the graphic with Instagram Story feature, especially 'question and answer' (QnA) and 'votes' feature. She sometime makes a series story, a set of graphic content that uploaded on 3-4 story continuously, to make some content variation.

> *We do not discuss on instagram statistic anymore, but the impact. It just like a snowball impact, people will see my graphic, read the message there, so I hope I can make a jariyah with these type of content."* (Zakaria, 2022)

The other respondent, Elfani, has a similar perspective to Pipi and AIS Nusantara. As an alumni of Muslimah for Change islamic movenber, she believes that her efforts to produce content are part of the *wasilah* of Jihad to fight messages of radicalism that associated with Islam. Elfani also emphasized that the jihad perspective that he holds is different from the narrow meaning associated with war, but is a serious effort as a student who is a member of Muslimah for Change by providing religious information through social media to the public at large through various social media platforms. such as Instagram, Facebook, Twitter, and also YouTube (Wibowo, 2019).

Kamaludin brought a more traditional approach to da'wah jihad. Together with his community at Santri Mengglobal, Kamal tries to become a figure who represents himself as a Muslim through his thoughts and behavior. He focuses on himself as a person who tries to share Islamic values and the values of "universal kindness" in every communication. He also got this concept from imitating several da'wah movements on social media that combine da'wah and entertainment messages, and invites someone to continue to strengthen their faith.

"Social media brings space for us to do jihad creatively, together to strengthen faith, remind us of goodness, and together build an Islamic message."(Ikhsan, 2022)

The production process of the message was systematically arranged. In da'wah, the students both hold the basic knowledge of the message of da'wah introduced by Yusuf Al-Qardawi. Al-Qardawi thought on da'wah is well-known among the youth moslem scholar and Santri. Fajar (2021) also found that the idea of Yusuf Al-Qardawi was indeed held by youth people in his da'wah movement on social media. At least, the themes of discussion by these students are not far from those introduced by Yusuf Al-Qardawi, around the concept of wasathiyyah da'wah which was built through the ideas of at-tawāsut (not middle), at-tawāzun (balanced), I'tidāl (straight), tasāmuh (tolerance), musāwah (egalitarian), syūra (deliberation), islāh (revolution), awlawiyyah (priority), tathāwwur (dynamic) (Fajar, 2021).

From the experience of the Santri, online da'wah activities have received a positive response from the public, especially the Muslim youth generation. This algorithm consideration and jihad spirits evaluates how the content production and content development. The presence of social media technology provides a new dynamic nuance for how online da'wah activities can be displayed in attractive portraits in the form of text, video, or audio that can be packaged according to the segmentation of the audience.

Moreover, Santri experience on the content development in da'wah related on the community networking. This social network appears as a part of internet of things (IoT). The dependency of algorithm and the openness of argument space on internet also build the connection on da'wah society. This networking bring some mechanism to boost the collective message and bring more presence to be seen. Research by Rietveld et.al (2020) also shows

that Instagram, proofed empirically, encourage the user engagement through the algorithm of their feature.

Jihad Algorithm also picturized from the creative content that already posted and developed by the santri. The spirit of Jihad in Social Media appeared on the viral content and most shared content. Also, the evaluation of the content considered on every sharing on Santri's community, at least on by followers, likes, and comments.

CONCLUSION

The production of da'wah content in Instagram Story showed three indicator that become the concern of the creators: 1) the content development, 2) the form of remediation, and also 3) to adjusted the content algorithm and jihad spirit on the da'wah activity. The development of content on every account became the planning stage of every santri. Then, santri organized their account and their plans based on the principles of remediation, to adjust da'wah message on Instagram Story characteristics. The algorithm consideration and jihad spirits evaluates how the content production and content development.

Santri as a mubaligh or creator in Instagram Story develop the content. Santri planned the da'wah activity on Instagram Story, chose the motive of production content, planned the da'wah method, and how Santri planned the personal branding. Research found that Santri represent two images: content that personalized on them and themed content of da'wah. The personal content represents the user activity, packaged with the da'wah message on Instagram story. It combined with the trend to engage audiences.

Santri also adjusted the da'wah method on their plannings. The personal content manages some question and answer session, photo and music sharing with the follower, and reels for some latest content on Instagram. The personal content also open the space of discussion between santri and follower, adapting *da'wah mujadalah* perspective on their content development. Also, Santri with personal content sharing on their da'wah emphasize the perspective of *da'wah bil hikmah,* developing the message of *hikmah* that are close with a universal good value. It pushed Santri to choose the wisdom message that will be conveyed so that the message can reach a more universal audience.

Another Santri used specific topic to explore the content related on *hijrah da'wah*. The type of thematic content is close with the perspective of *mauidhoh hasanah da'wah*, aimed to giving advice, motivation for kindness and giving warnings related on Islamic law. *Mauidhoh hasanah* can be interpreted as an expression that contains elements of guidance, education, warnings, positive messages, good news, and stories that can be used as guidelines in life in order to get the safety of the world and the akhirah.

The remediation of da'wah also appeared on this da'wah content production and development. On the *da'wah bil hal* concept, Santri organized the discussion to the interaction by question and answer box on Instagram story, sharing with add posts feature, and share the verse of Al Qur'an with Instagram music. It also comes on commentary colomn, direct message, screenshot, repost, sharing, and etc.

The remediation also appears on how da'wah message combined with the trends on social media. The da'wah organized with some types of content: beauty and fashion, loose humor, also tutorial. It shows the

remediation of da'wah content, from one-way communication pattern to offer more entertainment/informational content.

Based on respondent experience, it also known that Islamic community have a significant contribution on the da'wah movement in social media. The community bring the ideology of jihad collectivism in the Santri's da'wah. The presence of social media technology provides a new dynamic nuance for how online da'wah activities can be displayed in attractive portraits in the form of text, video, or audio that can be packaged according to the segmentation of the audience. Jihad Algorithm appeared on the viral content and most shared content. Also, the evaluation of the content considered on every sharing on Santri's community, at least on by the development of followers, likes, and comments.

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