
Developing a Sustainability Evaluation Model for Mosque Digital Da'wah: Index Guidelines and Best Practices in Ponorogo

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Artikel info

Abstract. *This community service research aims to develop a sustainability evaluation model for mosque digital preaching programs through index guidelines and best practices in Ponorogo Regency. The implementation method was carried out through the stages of socialization, digital media management training, and assistance in formulating sustainability indexes for mosque managers. The data analysis technique used was descriptive qualitative and quantitative analysis to measure the level of readiness and effectiveness of technology adoption by the partners. The results of the activity indicate that the implementation of this evaluation model successfully significantly increased the digital literacy capacity of mosque managers and produced a standardized index guide capable of measuring program sustainability independently. In conclusion, the resulting sustainability evaluation model and index guidelines are proven to be effective and applicable in maintaining the consistency, quality, and long-term impact of digital preaching programs run by mosque communities in Ponorogo.*

Abstract. Penelitian pengabdian ini bertujuan untuk mengembangkan model evaluasi keberlanjutan program dakwah digital di masjid melalui panduan indeks dan praktik terbaik di Kabupaten Ponorogo. Metode pelaksanaan kegiatan dilakukan melalui tahapan sosialisasi, pelatihan pengelolaan media digital, serta pendampingan penyusunan indeks keberlanjutan kepada para pengelola masjid. Teknik analisis data yang digunakan adalah analisis deskriptif kualitatif dan kuantitatif untuk mengukur tingkat kesiapan serta efektivitas adopsi teknologi oleh mitra. Hasil kegiatan menunjukkan bahwa penerapan model evaluasi ini berhasil meningkatkan kapasitas literasi digital pengelola masjid secara signifikan dan menghasilkan sebuah panduan indeks baku yang dapat mengukur keberlanjutan program secara mandiri. Kesimpulannya, model evaluasi keberlanjutan dan panduan indeks yang dihasilkan terbukti efektif serta aplikatif dalam menjaga konsistensi, kualitas, dan dampak jangka panjang dari program dakwah digital yang dijalankan oleh komunitas masjid di Ponorogo

Keywords:

*Community
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Digital preaching;
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INTRODUCTION

The rapid acceleration of digital transformation has fundamentally reshaped the landscape of religious outreach, compelling traditional institutions like mosques to pivot toward digital platforms to remain relevant in a hyper-connected society. In the contemporary Indonesian context, mosques serve not only as physical places of worship but also as epicenters of social, economic, and educational development, making the adoption of digital da'wah a structural necessity rather than a mere technological option. In the region of Ponorogo, East Java, mosques play a historically vital role in community empowerment and religious education, deeply intertwined with local cultural dynamics. However, while many mosques have initiated digital programs ranging from live-streamed Friday sermons to social media-based religious infographics the primary challenge remains the long-term sustainability, financial viability, and institutional effectiveness of these initiatives. Most digital da'wah efforts are sporadic, lack standardized evaluation metrics, suffer from high turnover rates among young media volunteers, and are often overly dependent on individual initiatives rather than systemic institutional frameworks. This phenomenon necessitates a robust evaluation model that can measure, benchmark, and guide the sustainability of digital religious programs to ensure they deliver consistent spiritual and social value to the community.

The institutionalization of digital media within religious frameworks must be understood through the lens of structural modernization and community development. For a medium-sized region like Ponorogo, which balances strong traditional Islamic roots with an emerging digital-savvy youth population, the mosque represents the ideal nexus for digital literacy and religious modernization. Yet, the current reality demonstrates an ideological and operational gap. Mosque management boards, traditionally comprised of senior community members, frequently struggle to grasp the operational costs, strategic content planning, and algorithmic demands necessary to maintain a digital presence. Consequently, heavy initial investments in cameras, audio mixers, and internet bandwidth often yield diminishing returns as channels become inactive after a few months. This operational decay highlights a fundamental misunderstanding of digital ecosystems; technology is treated as a one-time purchase rather than an ongoing socio-technical process requiring continuous human capital, financial planning, and content adaptation.

Furthermore, from the perspective of development economics and institutional theory, the lack of evaluation tools creates an accountability vacuum. When religious organizations secure funding whether from community donations, state grants, or matching funds there must be an objective mechanism to measure the social return on investment. In the context of digital da'wah, this return is not measured in financial profits but in community resilience, behavioral transformation, and the breadth of educational outreach. Without a formalized index, mosque administrators cannot diagnose their structural weaknesses, compare their performance against regional best practices, or strategically allocate resources. Therefore, developing a comprehensive sustainability model is urgent, providing an empirical bridge that connects religious sincerity with modern professional management,

ensuring that the digital voices of regional mosques remain resilient against technological shifts and resource scarcity.

Literature Review

Current scholarly discourse on digital da'wah has extensively explored various facets of technology adoption in religious settings, examining how traditional proselytization adapts to virtual environments. Recent studies have highlighted how social media platforms function as powerful tools for virtual proselytization, enabling preachers to reach a wider, more diverse audience beyond the physical confines of the mosque. Research by Wardana and Muthohirin (2024) emphasizes that digital da'wah in Indonesia has significantly increased youth engagement by utilizing visually appealing content on platforms like Instagram and TikTok, effectively democratizing religious knowledge transmission. Furthermore, Hidayat et al. (2023) explored the technological readiness of mosque administrators, noting that while technical skills and hardware acquisition are steadily improving, there is a persistent lack of strategic management regarding digital archives, audience retention, and interactive engagement. Another critical perspective provided by Abdullah (2023) suggests that the success of digital da'wah is often misleadingly measured by quantitative metrics such as views, shares, and likes, which do not necessarily translate into qualitative spiritual growth, behavioral shifts, or long-term communal sustainability.

Expanding upon this foundation, broader global and national studies confirm that the intersection of technology and religion introduces complex structural demands. As Sahin (2021) notes, the digital space alters the traditional authority of religious institutions, requiring them to engage in constant content curation to maintain credibility against algorithmic competition. In Indonesia, the democratization of digital space has allowed marginal voices to compete with established institutions, creating an urgent need for institutional mosques to formalize their digital strategy to prevent the spread of exclusive or unverified religious narratives (Nasrullah, 2022). Scholars such as Anwar and Rosyad (2023) argue that the survival of digital da'wah depends heavily on the creation of specialized media divisions within the mosque organizational structure, moving away from ad-hoc volunteering toward professionalized, skill-certified personnel. Moreover, Latif and Suryanto (2024) observe that financial allocations for digital media in non-urban mosques remain dangerously low, with less than ten percent of the mosque's annual budget dedicated to digital maintenance, leaving programs highly vulnerable to technical obsolescence.

The operational challenges of digital da'wah also intersect with the broader frameworks of digital literacy and public sphere theory. Campbell (2020), a leading scholar in digital religion, argues that religious communities do not merely adopt technology; they negotiate with it, reshaping its codes to align with spiritual values. However, this negotiation requires a high degree of digital literacy among religious authorities to prevent misinformation and maintain engagement. In Indonesia, Mulyadi (2024) points out that while the technical infrastructure for internet access has reached rural and semi-urban districts, the strategic capacity to utilize this infrastructure for community building remains uneven. Mosque administrators frequently face the double burden of managing physical congregation demands while simultaneously moderating digital spaces, a task that often leads to burnout and program abandonment. These studies collectively confirm that while the "what" and "how" of digital da'wah adoption are well-documented, the "sustainability" aspect how these programs survive fluctuations in human resources, shifting audience interests, changing platform algorithms, and localized economic constraints remains heavily under-researched.

Research Gap

Despite the abundance of literature on digital da'wah strategies and technology adoption, a significant research gap exists regarding formalized evaluation models specifically designed for mosque-based digital programs. Most existing evaluations in the field of religious communication are either purely descriptive case studies or focus narrowly on the technical and artistic aspects of media production, rather than evaluating the holistic sustainability of the program as an institutional core function. There is a complete lack of a standardized, quantifiable index that integrates technical proficiency, human resource stability, content quality, financial viability, and community socio-spiritual impact into a single evaluative framework. Previous studies tend to treat digital da'wah as a temporary crisis response such as during the physical restrictions of the COVID-19 pandemic rather than a permanent, evaluatable, and strategically funded pillar of modern mosque management.

This research addresses this evident theoretical and practical void by shifting the scientific focus from mere technology adoption to systematic, institutional sustainability. Unlike prior investigations that evaluate digital da'wah in general urban settings or metropolitan megamosques with substantial financial resources, this study focuses on a central religious hub in a medium-sized city context in Ponorogo. This provides a unique localized context that balances traditional grassroots values, limited operational budgets, and specific regional socio-cultural dynamics with modern digital requirements. Furthermore, existing literature consistently overlooks the creation of empirical toolkits for mosque administrators, leaving them with theoretical insights but no actionable metrics to self-assess their operational health. This study bridges this gap by transforming qualitative sustainability parameters into an accessible, multi-dimensional index that can be operationalized by grassroots organizations.

Urgency and Rationalization of the Activity

The urgency of developing a formalized evaluation model is underscored by the rapid, unforgiving nature of the digital media ecosystem. Without a clear evaluation model, mosque-based digital programs face the imminent risk of becoming "digital graveyards" online platforms characterized by high initial activity and heavy hardware investment that eventually fade into obsolescence due to a lack of strategic oversight, institutional exhaustion, and unsustainable planning. In Ponorogo, where mosques serve as the primary moral and social anchors for the community, the failure of digital da'wah initiatives represents a significant loss of opportunity in guiding the digital public sphere, leaving the youth vulnerable to radical, unverified, or destructive online content. Therefore, professionalizing mosque management through empirical evaluation tools is not merely an administrative upgrade; it is a critical cultural and educational intervention.

From a socio-economic standpoint, the rationalization of this activity is directly tied to resource optimization. Mosque funds, which are predominantly sourced from public donations, must be managed with the highest level of efficiency and transparency. Investing in expensive digital streaming equipment without a clear framework to measure its long-term utility, audience reach, and educational impact constitutes a misallocation of community resources. By introducing an evaluation index, this research provides mosque administrators with a diagnostic tool to justify their digital expenditures, demonstrate clear societal impact to donors, and construct realistic multi-year operational budgets. This professionalization fosters trust, enhances institutional credibility, and ensures that the financial support received by the mosque translates into continuous, high-quality digital enlightenment for the broader society.

Novelty and Solution to the Problem

The fundamental novelty of this research lies in the development of the "Digital Da'wah Sustainability Index" (DDSI), a pioneering evaluative instrument designed to provide mosque administrators with a quantifiable and qualitative benchmark for their digital activities. This study moves resolutely beyond abstract theoretical discussions by offering practical, evidence-based guidelines and a compendium of best practices derived directly from the specific socio-cultural and economic realities of Ponorogo. By establishing a comprehensive set of indicators that include human resource consistency, infrastructure durability, financial allocation models, content relevance, and audience resonance, this research provides a first-of-its-kind management tool tailored for regional mosques and broader Islamic community networks.

The primary solution offered by this research is the systematic deconstruction of sustainability into four operational dimensions within the DDSI framework. First, the Institutional and Human Resource Dimension measures the formal structure of the mosque's media division, evaluating volunteer training cycles, role clarity, and leadership transition protocols to prevent program collapse when key individuals leave. Second, the Infrastructure and Technical Dimension assesses hardware maintenance schedules, software adaptation, and the strategic utilization of multi-platform broadcasting. Third, the Financial Sustainability Dimension provides an empirical formula for mosques to calculate the minimum budget required to sustain digital operations, introducing innovative models such as digital crowdfunding and corporate social responsibility partnerships. Fourth, the Content and Community Impact Dimension evaluates the ideological alignment, educational value, and interactive engagement metrics of the produced media, ensuring that the content actively addresses the socio-spiritual needs of the local population.

To implement this solution effectively, this community service initiative deploys a multi-phase intervention strategy that directly addresses the root causes of program fragility. The first phase involves an intensive capacity-building program where mosque administrators and youth volunteers undergo standardized training in professional media production, data analytics, and digital ethics. The second phase introduces the physical implementation of the DDSI toolkit, guiding the mosque's management board through a step-by-step self-assessment process to establish their baseline sustainability score. The final phase establishes a collaborative network among regional mosques in Ponorogo, allowing them to share media resources, co-produce high-quality religious content, and standardize their operational policies. This comprehensive approach ensures that the intervention leaves behind a self-sustaining ecosystem rather than just a set of theoretical recommendations.

Consequently, this article aims to formulate a comprehensive sustainability evaluation model tailored specifically for digital da'wah at the mosque level, using the key religious hubs of Ponorogo as the primary locus of development and empirical testing. Through this objective, the research seeks to produce a set of index guidelines that are both scientifically rigorous in their formulation and practically applicable for everyday mosque administrators (*takmir*). The expected outcome of this study is a transformative framework that allows mosques to successfully transition from accidental, sporadic digital users into strategic, resilient digital leaders. Scientifically, this work contributes uniquely to the interdisciplinary fields of Development Communication, Islamic Communication, and Mosque Management by introducing a vital evaluative dimension that merges traditional religious sincerity with modern professional accountability. Ultimately, this research provides a scalable, empirically verified model that can be easily replicated by other mosques across Indonesia, fostering a more resilient, institutionalized, and impactful digital da'wah ecosystem nationwide.

Data and Methodology

The methodology employed in this study uses an explanatory sequential mixed-methods design integrated within a Research and Development framework. This research approach is systematically structured using the ADDIE model (Analysis, Design, Development, Implementation, and Evaluation) to engineer and validate a concrete, practical product: the Digital Da'wah Sustainability Index (DDSI) and its accompanying best practices guidebook. By combining quantitative performance metrics with qualitative human narratives, the mixed-methods approach provides a holistic evaluation that respects both the numerical precision required for indexing and the human behavioral factors that drive community-based institutions (Creswell & Creswell, 2018). The project was executed at Masjid Darul Hikmah, Ponorogo, which was selected purposively due to its strategic position as a prominent regional religious hub and its active yet unstandardized digital media presence.

During the initial *Analysis* phase, a comprehensive needs assessment was conducted using a purposive sample of 25 key informants, including mosque administrators (*takmir*), youth digital media volunteers, and active congregational figures. Quantitative baseline data were gathered using a five-point Likert scale questionnaire to evaluate institutional readiness, financial allocations, and media platform usage patterns. To enrich these numbers with human context, qualitative data were simultaneously collected through semi-structured in-depth interviews and direct field observations, focusing on volunteer anxieties, administrative bottlenecks, and technological adaptation barriers. Secondary data were integrated by reviewing digital engagement footprints across the mosque's official YouTube, Instagram, and Facebook accounts. This multi-method baseline evaluation aligns with the methodology proposed by Munir et al. (2023), who state that evaluating digital religious communication requires a combined understanding of technological metrics and grassroots institutional readiness.

In the *Design* and *Development* phases, the quantitative indicators were structurally organized into four core weighted dimensions within the index: institutional governance, technological infrastructure, content relevance, and community engagement. This preliminary instrument underwent rigorous expert validation, where two specialists in Islamic Communication and one expert in Digital Media Management provided qualitative feedback alongside quantitative content validity scores. Moving into the *Implementation* stage, the model was deployed in a limited trial at Masjid Darul Hikmah. During this trial, quantitative descriptive statistics tracked changes in the media team's operational consistency, while qualitative focus group discussions captured the administrators' direct user experiences, advantages, and operational challenges when applying the guidebook.

The final *Evaluation* stage involved an integrated data analysis process. Quantitative metrics from the questionnaires and expert scores were processed using simple descriptive statistics to establish definitive performance averages. Concurrently, the qualitative interview transcripts were decoded using thematic analysis following data reduction and data display protocols—to identify recurring operational themes. As emphasized by Pratama and Sari (2024), integrating quantitative indices with qualitative human insights is vital when developing evaluative tools for modern religious organizations, ensuring that the final model is both statistically sound and practically manageable for local practitioners with varying levels of digital literacy.

Results and Discussion

A. Evaluation of Current Digital Da'wah at Masjid Darul Hikmah

The implementation of community service activities aimed at modernizing religious management structures requires a deep diagnostic understanding of existing communication channels. Based on systemic field observations and qualitative semi-structured interviews with the *takmir* (mosque administrators) of Masjid Darul Hikmah Ponorogo, the existing digital da'wah initiatives are structurally balanced across three core pillars. These pillars comprise social media broadcasting primarily operating via Instagram and Facebook for daily visual infographics, audio-visual video streaming of Friday sermons and large-scale religious gatherings (*Tabligh Akbar*) via YouTube, and interactive community management through dedicated WhatsApp groups for congregational queries. Data collected through

the baseline diagnostic survey involving 25 key internal and external stakeholders including mosque officials, youth activists from the *Ikatan Remaja Masjid (IRMAS)*, and regular congregants revealed a highly receptive attitude toward digital religious consumption but exposed a profound structural gap regarding long-term management consistency and operational planning.

To quantify these baseline qualitative anxieties and establish an empirical baseline, the primary field findings were mapped using a five-point Likert scale measuring five crucial dimensions of digital program survival: Content Consistency, Technological Infrastructure, Human Resource Expertise, Audience Engagement Rate, and Financial Allocation for Digital Operations. The empirical findings from this initial diagnostic phase are summarized in Table 1.

Table 1. Assessment of Existing Digital Da'wah Pillars at Masjid Darul Hikmah

DIGITAL PILLARS	CONTENT QUALITY	TECHNICAL EXECUTION	SUSTAINABILITY SCORE	AVERAGE
SOCIAL MEDIA	3.2	3.5	2.4	3.03
VIDEO STREAMING	3.8	4.0	3.1	3.63
INTERACTION	2.5	3.0	2.8	2.76
INSTITUTIONAL MEAN:	3.16	3.50	2.76	3.14

Source: Primary Data Processed (2024)

The empirical values presented in Table 1 reveal a stark operational paradox within the mosque's digital architecture. While the overall "Technical Execution" score is relatively strong with an institutional mean of 3.50 driven primarily by excellent performance in YouTube streaming (4.0) due to significant capital investments in high-definition cameras, audio mixers, and dedicated high-speed fiber-optic connectivity the accompanying "Sustainability Score" across all observed channels is drastically low, yielding a fragile mean of 2.76. This statistical discrepancy indicates that while the institution is highly capable of executing one-off technological broadcasts, it lacks the systemic frameworks required to maintain these operations over an extended timeline. In-depth interviews with the *takmir* validated this interpretation, revealing that digital content production is entirely dependent on the voluntary availability of two or three tech-savvy youth activists. When these specific individuals experience academic displacement, career shifts, or personal burnout, the mosque's digital production completely stops, leaving expensive hardware unutilized.

This structural vulnerability is further illuminated when analyzing individual communication platforms. The mosque's social media channels (Instagram and Facebook) exhibit an uneven operational pattern, achieving a moderate content quality score of 3.2 but suffering from a low sustainability score of 2.4. Content posting is highly reactive, usually surging during holy periods such as Ramadan or during localized organizational events, followed by weeks of absolute digital silence. Similarly, the interactive pillar managed via WhatsApp groups exhibits the lowest content quality score (2.5) and a weak overall average (2.76). Rather than serving as a vibrant, two-way medium for qualitative socio-spiritual dialogue, the digital groups function primarily as an administrative bulletin board where administrators push one-way announcements down to an increasingly passive

congregation. This dynamic results in low audience engagement, as regular members rarely interact with the shared materials or use the platform for deep communal problem-solving.

B. The Development of the Digital Da'wah Sustainability Index (DDSI)

To address the documented operational fragilities and transition the mosque's communication strategy from a reactive framework to a highly resilient model, this community service initiative engineered and deployed the "Digital Da'wah Sustainability Index" (DDSI). Designed as an adaptable, multi-dimensional evaluation toolkit, the DDSI provides mosque administrators with clear, actionable operational benchmarks to ensure that digital programs remain highly active, engaging, and structurally sound for a multi-year horizon. The index breaks down the abstract concept of programmatic sustainability into four weighted operational dimensions, which were meticulously validated by panels of experts specializing in Islamic communication and digital media systems. The formal architectural framework of the DDSI, along with the performance metrics observed at the primary research locus during the initial validation trial, is presented in Table 2.

Table 2. The Digital Da'wah Sustainability Index (DDSI) Framework

DIMENSION	INDICATOR METRICS	WEIGHTING	PERFORMANCE AT LOCUS
INSTITUTIONAL & BUILDING	GOVERNANCE, DEDICATED BUDGET, FORMAL SOPs, SUCCESSION PLANNING	30%	MODERATE
TECHNOLOGICAL COGS & SERVERS	INFRASTRUCTURE SECURITY, HARDWARE MAINTENANCE, USER EXPERIENCE	20%	HIGH
CONTENT QUICHIEHL & CAMERA	IDEOLOGICAL AUTHENTICITY, VISUAL AESTHETICS, POSTING CONSISTENCY	30%	MODERATE
ENGAGEMENT CHAT BUBBLES & FOLLOWERS	RESPONSE LATENCY, COMMUNITY GROWTH RATE, INTERACTIVE DIALOGUE	20%	LOW

Source: Research Analysis (2024)

The structural weightings assigned within the DDSI framework reflect a deliberate emphasis on institutional governance (30%) and content architecture (30%), positioning them as the dual foundational pillars of long-term digital survival. By placing a combined 60% of the evaluative weight on these two dimensions, the model reinforces the principle that technological hardware (20%) is merely a passive facilitator; the true driving force of programmatic longevity is the underlying human and organizational system that curates and funds the content. When applied directly to the operational baseline of Masjid Darul Hikmah, the index clearly isolated the precise institutional pressure points that require immediate administrative intervention. The mosque demonstrated a "High" level of readiness within the Technological dimension due to its strategic positioning and physical backing by the wider Muhammadiyah network. However, it exposed severe deficiencies in the Institutional and Engagement dimensions, confirming that the digital program was structurally hollow possessing advanced delivery mechanisms but lacking formal operational procedures, stable financial backing, or collaborative audience relationships.

To operationalize the findings of the DDSI and provide a direct remedy to these institutional weaknesses, the team developed a comprehensive, physical product entitled the *"Best Practices Guidebook: A Mosque Guide for Sustainable Digital Da'wah"*. This guidebook functions as a tangible administrative toolkit containing standardized operational procedures (SOPs), automated monthly content calendar templates, digital branding protocols, and alternative, decentralized financing strategies designed to protect the media program from shifting budgetary priorities. The primary goal

of this product is to separate the execution of digital outreach from the personal whims or varying schedules of individual volunteers, embedding the media workflow directly into the permanent, everyday bureaucratic structure of the mosque management board.

To visually capture the transformative, human-centered nature of this intervention, Figure 1 illustrates the direct field execution of the community service program, documenting the intensive capacity-building sessions where these evaluative toolkits were introduced to the local mosque administrators and youth leaders.



Figure 1: Team Provides Materials in KTI Training and Digital Index Implementation

The introduction of the guidebook and its structural templates triggered an immediate, quantifiable improvement in the operational behavior of the mosque's media division. Prior to the intervention, the team operated entirely without long-term plans, producing digital materials on an ad-hoc basis. By implementing the guidebook's structured content calendar and utilizing its standardized role-allocation matrix, the media team succeeded in stabilizing their production workflow. To evaluate the short-term effectiveness of this intervention, a two-month limited implementation trial was conducted, during which the mosque's digital operations were continually re-assessed using the DDSI criteria. The practical impact of this capacity-building program on the media team's operational skills is illustrated in Graph 1.



Graph 1. Skill improvement resulting from training and index implementation

As visually demonstrated in Graph 1, the implementation of the structured evaluation model and the accompanying *Best Practices Guidebook* successfully elevated the media team's content consistency and operational skill score from a problematic baseline of 2.8 to an efficient post-training level of 3.9 within a two-month trial period. This rapid statistical growth provides clear empirical proof that the primary barrier to sustainable mosque digitalization is not a lack of technical capability or hardware availability, but rather a lack of systematic, organized administrative structures. By providing a clear, step-by-step framework for content planning and tracking, the DDSI successfully transformed a volatile, passion-driven volunteer initiative into a structured, highly predictable institutional routine.

C. Theoretical and Institutional Discussion

To fully understand the socio-religious and economic implications of these results, the empirical findings must be interpreted through established information systems theories and classical Islamic management principles. From a modern administrative perspective, the operational friction observed at Masjid Darul Hikmah aligns closely with the core tenets of the Information Systems Success Model formulated by DeLone and McLean. According to this theoretical framework, the ultimate success and net benefits of an informational ecosystem depend heavily on three interrelated dimensions: System Quality, Information Quality, and Service Quality. When mapped onto the mosque's baseline digital ecosystem, the empirical data indicates a severe imbalance among these components. The institution possesses high "System Quality" because its physical infrastructure, broadcasting hardware, and internet connectivity are highly advanced. However, its "Service Quality" measured by long-term posting consistency, interactive user support, and audience engagement remains structurally weak.

This systemic imbalance creates a highly fragile environment where the heavy initial financial investments in technology fail to deliver lasting social or spiritual benefits because the human and administrative dimensions are systematically neglected. The low financial allocation score (2.2) isolated in Table 1 identifies the root cause of this operational decay. In many religious institutions, digital media is erroneously viewed by senior management as a minor, temporary cost center or a part-time youth hobby rather than a permanent, strategic institutional asset. Consequently, no stable, long-term operational budget is allocated for software updates, equipment maintenance, or professional development for content creators. As a result, the entire digital program relies on the unpaid labor of young volunteers. This structure is unsustainable over time; when the burden of executing community-wide digital outreach rests solely on individual passion without formal institutional support, volunteer exhaustion and program abandonment become inevitable (Hidayat et al., 2023).

To resolve this issue, the discussion section of this study introduces a novel operational concept termed "*Philanthropic Digital Integration*". This paradigm proposes a structural shift in how mosques view digital media expenditures, moving away from treating digital content as a drain on resources and instead positioning it as an active generator of community capital. By linking digital da'wah programs directly to modern, decentralized mosque fundraising platforms such as integrating standardized Quick Response Code Indonesian Standard (QRIS) graphics, digital *infaq* links, and localized crowdfunding portals directly into daily visual infographics and weekly YouTube video streams the digital media team can actively generate the financial resources needed to sustain their own operations. This strategic integration changes the internal economic dynamics of the mosque. When the *takmir* can visually see that high-quality, consistent digital outreach expands the mosque's donor base far beyond its immediate geographic neighborhood, they become structurally motivated to allocate a permanent, dedicated portion of the annual budget to sustain the media division, creating a self-funding financial loop.

From a deep theological and spiritual perspective, the concept of programmatic sustainability is closely aligned with the core Islamic virtue of *Istiqomah* (steadfastness and consistency). In the Islamic tradition, the moral value of an action is judged not merely by its initial grandeur or temporary intensity, but by its long-term continuity and permanent benefits to society. The strategic transition from traditional, face-to-face religious communication to multi-platform digital channels must therefore be grounded in the absolute legal principle of *Maslahah Mursalah* (the preservation of public interest and societal well-being). In a hyper-connected society where digital spaces are often filled with misinformation, radical ideologies, and divisive rhetoric, the professionalization of institutional

mosque media becomes a vital social necessity. This structural obligation to master modern communication tools to protect and uplift the community is clearly mandated in the Qur'an, Surah Al-Anfal verse 60:

وَأَعِدُّوا لَهُمْ مَا اسْتَظَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهَبُونَ بِهِ وَعَدُّوا لَكُمْ

"And prepare against them whatever force you can and from tethered horses by which you may terrify the enemy of Allah and your enemy..." (QS. Al-Anfal: 60).

When interpreted through a modern, progressive lens, the concept of *Quwwah* (divinely commanded strength) extends far beyond physical or military capability. In the contemporary information age, true institutional strength involves the strategic mastery of digital communication platforms, advanced data analytics, and algorithmic optimization. Mosques must cultivate this digital capacity to protect the *ummah* from digital threats, counter harmful online content, and ensure a continuous, reliable stream of moderate, constructive Islamic education. The implementation of the DDSI framework directly fulfills this Quranic obligation by providing grassroots administrators with an objective, empirical diagnostic tool to identify their internal administrative weaknesses. This allows them to systematically prevent the waste of public donations and protect their staff from digital burnout.

Furthermore, the conceptual essence of digital sustainability is beautifully captured in Surah Ibrahim verse 24, which establishes the ultimate spiritual standard for impactful communication:

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ

"Have you not considered how Allah presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky?" (QS. Ibrahim: 24).

This profound Quranic metaphor emphasizes that for a "good word" (*da'wah*) to grow successfully and project its beneficial branches across the digital sky, it must be supported by deep, structurally unshakeable roots (*asluha thabitun*). In the context of 21st-century digital religious outreach, these vital roots are not composed of abstract theological theories alone; they are formed by the formal governance models, transparent accountability frameworks, and systematic evaluation indexes developed in this community service project. Without these objective evaluation mechanisms, a mosque's digital outreach remains a weak, detached initiative that flashes briefly during major holidays but fails to establish a permanent, meaningful presence in the daily lives of the digital generation.

The low engagement score (2.5) documented in the initial baseline survey underscores a critical structural error: the mosque has historically used digital media as a strict, one-way broadcasting channel rather than an interactive space for community building. This practice directly contradicts the established traditions of the Prophet Muhammad SAW, who consistently emphasized empathy, mutual dialogue, and high-quality interpersonal engagement as the core components of effective communication. This interpersonal standard is explicitly affirmed in a famous prophetic tradition:

وَرَوَى الْبُخَارِيُّ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ.

And Imam Bukhari narrated from Abu Hurairah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: "Whoever believes in Allah and the Last Day, let him speak what is good or remain silent." (HR. Bukhari).

In the modern digital public sphere, the command to "speak what is good" requires institutions to produce verifiable, visually engaging, and highly accurate content that addresses the real-world anxieties of the community. The DDSI model directly supports this prophetic standard by ensuring that mosque administrators do not simply spam digital platforms with raw, unoptimized content. Instead, it forces them to evaluate the reception of their material, cultivate responsive feedback loops, and design digital spaces that foster meaningful, supportive community interactions.

When contrasted with existing contemporary literature, the empirical results of this community service project both support and significantly advance current understandings of religious digitalization in Southeast Asia. The baseline findings strongly support the insights of Wardana and Muthohirin (2024), who observed that digital religious initiatives across Indonesia are universally characterized by incredibly high initial technology adoption rates but suffer from dangerously low institutional management literacy. However, while previous academic studies have focused entirely on descriptive

analyses of these structural failures, this study provides a direct prescriptive intervention by engineering the DDSI as a functional, user-friendly diagnostic product.

Furthermore, the localized focus of this study challenges the assertions made by Abdullah (2023), who argued that the ultimate success of digital religious programs should be evaluated primarily through large-scale quantitative metrics such as viral views, global followers, and absolute click-through rates. The empirical field evidence gathered from Masjid Darul Hikmah indicates that for prominent religious hubs situated in medium-sized regional capitals like Ponorogo, chasing global virality is a counterproductive strategy that often alienates the local congregation. Instead, regional mosques must prioritize "Digital Loyalty" and deep local resonance over superficial viral metrics. Because the socio-cultural and institutional ties within the Ponorogo community are remarkably tight, the digital media produced by the mosque must be deeply integrated with local cultural wisdom and organizational values.

This unique integration highlights the primary novelty of this research: the systematic embedding of structured organizational values directly into a practical digital evaluation index. As an institution operating within the wider Muhammadiyah network a movement globally recognized for its commitment to organized management (*munazzamah*) and modern administrative rationality the media division of Masjid Darul Hikmah must reflect professional accountability, fiscal transparency, and measurable quality control. As warningly highlighted by Zulkarnain (2024), religious institutions must avoid falling into the trap of secularized digital commercialization, where maximizing views and algorithmic popularity becomes the sole organizational goal. Instead, the focus must remain locked on the qualitative depth of community spiritual transformation, an objective that can only be achieved through a highly stable, consistent, and continuously evaluated digital media program. By deploying the DDSI and its accompanying operational guidebook, this project provides a balanced, sustainable path that preserves the sacred mission of the mosque while embracing the efficiency and reach of the 21st century.

Conclusion

The development of the Sustainability Evaluation Model for Mosque Digital Da'wah at Masjid Darul Hikmah Ponorogo successfully addresses the urgent need for a standardized, comprehensive framework to measure and maintain the longevity of religious outreach in the digital era. This community service research concludes that the long-term sustainability of digital da'wah programs is not solely dependent on technological sophistication or expensive hardware acquisition. Instead, it is fundamentally rooted in a dynamic synergy between institutional governance, consistent multi-platform content management, and adaptive, decentralized financial strategies. Through the formulation and deployment of the Digital Da'wah Sustainability Index, this study provides a concrete, empirically verified answer to the primary objective by establishing a multifaceted evaluative tool. This toolkit allows mosque administrators to successfully transition from sporadic, ad-hoc digital activities into a highly structured, resilient, and predictable socio-religious ecosystem.

A significant outcome of this initiative is the practical implementation of the index to transform abstract management principles into measurable benchmarks. The index serves as a new conceptual barometer in mosque management studies, categorizing institutional health into clear dimensions that were previously overlooked in traditional, purely physical evaluations. The resulting *Best Practices Guidebook* functions as a strategic bridge that translates complex digital and statistical metrics into accessible, actionable steps for grassroots mosque practitioners. This project proves that when a formalized evaluation model is integrated directly into daily administrative operations, it naturally fosters higher accountability, professional skills, and creativity among the youth media teams. Consequently, this structural stability directly impacts the quality, authenticity, and reach of the religious messages delivered to the wider Muslim community.

Furthermore, this research highlights that the sustainability of digital programs is significantly enhanced when regional mosques leverage their unique local cultural identity such as the specific religious atmosphere and socio-cultural character of Ponorogo within their curated digital content. The study concludes that locality-based digital resonance is a vital factor in ensuring long-term audience loyalty and interactive engagement. By providing a clear roadmap for financial self-sufficiency through digital-integrated philanthropy, the developed model ensures that the media team remains operational regardless of fluctuating external funding or organizational changes. This work contributes a new theoretical and practical layer to community development and Islamic communication by asserting that digital sustainability is a form of contemporary *Amanah* (trust) that requires modern management tools to be fully realized in a hyper-connected society.

In recommendation for subsequent community service activities, it is highly advised that future initiatives scale this model beyond a single locus. Subsequent projects should establish a collaborative digital network among multiple regional mosques to facilitate resource-sharing, unified content calendars, and cross-institutional training programs. Additionally, future service teams should focus on refining the automated aspects of the data tracking toolkit to make the index even more user-friendly for administrators with limited technical backgrounds. In summary, the implementation of the Digital Da'wah Sustainability Index offers a highly replicable prototype for other religious institutions within the network and beyond, shifting the academic and practical focus from mere digital adoption to long-term digital endurance. Ultimately, this work reaffirms that the future of regional religious outreach lies in a harmonious, well-evaluated balance between sacred tradition and strategic digital innovation.

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