

Islamic Boarding School Media as a Bridge of Communication for Multicultural Communities

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Abstract

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This research aims to identify and analyze the strategies of Pesantren Ngalah in responding to the dynamics of the digital era through the use of Ngalah Media as a means of communication and building trust in a multicultural society. A qualitative research approach was employed using a phenomenological method, with data collected through documentation and in-depth interviews. Data analysis was conducted using Stephen Covey's *The Speed of Trust* framework, which evaluates five dimensions of trust: self-trust, relationship trust, organizational trust, market trust, and societal trust. The findings reveal that Pesantren Ngalah has implemented strategic initiatives that integrate traditional pesantren values with digital advancements responsively and adaptively. Ngalah Media is vital in fostering public trust by demonstrating institutional integrity, credibility, and capability in managing digital communication. Despite these strengths, certain areas still require improvement to ensure continued relevance and positive contribution within the rapidly evolving digital communication landscape.

Kata kunci:

Media Digital,
Pesantren, Kepercayaan
Masyarakat

Abstrak

Penelitian ini bertujuan untuk mengidentifikasi serta menganalisis strategi Pesantren Ngalah dalam merespons dinamika era digital melalui pemanfaatan Ngalah Media sebagai sarana komunikasi dan pembangunan kepercayaan masyarakat multikultural. Pendekatan yang digunakan adalah kualitatif dengan metode fenomenologi, melalui teknik pengumpulan data berupa dokumentasi dan wawancara mendalam. Analisis data mengacu pada teori *The Speed of Trust* oleh Stephen Covey, yang mengevaluasi lima dimensi kepercayaan: kepercayaan diri (*self-trust*), kepercayaan relasional (*relationship trust*), kepercayaan organisasi (*organizational trust*), kepercayaan pasar (*market trust*), dan kepercayaan sosial (*societal trust*). Temuan penelitian menunjukkan bahwa Pesantren Ngalah secara strategis mengintegrasikan nilai-nilai pesantren tradisional dengan transformasi digital melalui berbagai inisiatif yang adaptif dan progresif. Ngalah Media

menjadi instrumen utama dalam membangun kepercayaan masyarakat, dengan menonjolkan integritas, kredibilitas, dan kapabilitas institusional dalam pengelolaan media digital. Meskipun telah menunjukkan efektivitasnya, beberapa aspek masih memerlukan penguatan agar tetap relevan dan berdaya saing dalam lanskap komunikasi digital yang terus berkembang.

INTRODUCTION

Islamic boarding schools, as traditional Islamic educational institutions in Indonesia, have undergone significant transformations in recent decades, not only in the pedagogical aspect of religious education, but also in responding to the rapid development of information and communication technology. (Ja'far 2019). Historically, pesantren have played a central role in maintaining the continuity of Islamic intellectual traditions and becoming a center for transmitting Islamic sciences across generations (Masruroh & Muhid, 2022). However, the ever-growing digital era requires pesantren to adopt innovative and adaptive strategies to avoid risks *and cultural lag*, and maintain its institutional relevance amid changing times (Ansori et al., 2022). The use of digital media in the pesantren environment began to be seen since the early 2000s and continues to grow along with technological advancements. In this context, Islamic boarding schools are challenged to combine fundamental Islamic values with various digital innovations, in order to remain able to make a positive contribution to the broader community (Ibda et al., 2023). Therefore, maintaining the essence of Islamic educational values while proactively answering the challenges of the digital revolution is a necessity for the sustainability of the role of Islamic boarding schools in the ever-changing social and cultural landscape (Mabrur & Hairul, 2022)

One form of digital technology that has experienced rapid development in the last decade is social media. Platforms such as YouTube, Instagram, and TikTok have become digital spaces that are widely utilized by the public, both for individual and collective purposes (Nihayaty & Rohmy, 2020; Supratman, 2018) The use of social media has intensified during the Covid-19 pandemic, when large-scale social restrictions caused a significant shift in the pattern of social interaction of the community, including in the pesantren education sector. During this period, several Islamic boarding schools held online yellow book recitation activities through platforms such as YouTube, following the policy of repatriating students to their

respective areas of origin (Aziz, Supiana, and Zakiah 2021; Hasyim, 2023). Interestingly, even though the pandemic has subsided, the practice of online recitation is not necessarily abandoned. Instead, this model has developed into a new trend that has received a positive response from the public because it is considered more flexible and inclusive. This phenomenon reflects a paradigm shift in pesantren education, where integrating social media is part of a broader and contextual communication and da'wah strategy (Adisaputro & Sutamaji, 2021).

Various studies related to the response of pesantren to the development of digital technology have been conducted, focusing on various aspects of the transformation that occurs. One of the studies that uses a literature study approach reveals that pesantren da'wah communication in the digital era has the potential to develop practical fiqh content and cultural da'wah as the main contribution (Mabrur & Hairul, 2022; Masruroh & Muhid, 2022). For example, through social media, the Santri Nusantara Information Flow movement seeks to spread moderate da'wah, reliable information, and counter the spread of radical ideas that develop in cyberspace (Syahputra, 2020). Other research focuses on using technology to learn and strengthen digital literacy in the pesantren environment (Badi'ah, Salim, and Syahputra 2021; Ja'far, 2019). In addition, several studies that adopt Pierre Bourdieu's structural construction approach attempt to photograph the change in the habitus of pesantren in dealing with their existence and da'wah in the digital realm. This transformation reflects the importance of a deeper social understanding related to the integration of pesantren in an increasingly complex digital ecosystem (Fatikh, 2024).

One of the Islamic boarding schools that has succeeded in developing its existence in the digital world is the Ngalah Islamic Boarding School in Pasuruan, which has been operating for more than four decades. This pesantren has maintained its existence amid modernization and globalization challenges while maintaining its characteristics through active adaptation, including providing technology-based learning facilities (Landert & Jucker, 2011). Since establishing "Ngalah Media" in 2015, this pesantren has seriously committed to responding to social media and digital technology development. Ngalah TV, which the Ngalah Islamic Boarding School Foundation manages, has a strategic role in managing Islamic boarding school

websites and social media, utilizing digital potential to develop Islamic boarding schools. Ngalah TV is key in managing pesantren information, primarily through websites, YouTube, and Instagram. The presence of Ngalah TV was greeted with enthusiasm by students, alumni, and the surrounding community, reflected in the thousands of viewers who participated in live broadcasts of pesantren activities and the active participation of the community through the Official Ngalah TV service (Best, Manktelow, and Taylor 2014).

Although many studies have been conducted on the response of pesantren to digital developments, no study has examined explicitly pesantren media strategies in building public trust. Trust is a fundamental element that allows pesantren to operate effectively in society (Covey & Merrill, 2006). Therefore, this article aims to: 1) identify the strategic steps taken by the Ngalah Islamic Boarding School in responding to digital flows through Ngalah Media, and 2) analyze the media strategies of the Islamic boarding school in building trust in the digital era. This research is expected to significantly contribute to understanding the role of digital media in the context of Islamic boarding schools and how the media strategy can be an effective tool in building public trust. In addition, the results of this study are expected to provide valuable insights for developing more effective digital media strategies for Ngalah Media and other Islamic boarding schools. Thus, this research is expected to guide Islamic boarding schools in Indonesia in making the most of digital technology, so it remains relevant. It contributes positively to society in the digital era (Santoso, 2018).

RESEARCH METHODS

This study uses a qualitative approach as the primary method. The selection of this method is considered the most appropriate because this research aims to gain a deep understanding of the object of research, namely Ngalah Media (Sweeney, 2012). Within the framework of a qualitative approach, data is collected through two main techniques, namely documentation and interviews. The documentation technique is applied by collecting and analyzing data on Ngalah Media activities that are available from various official sources. These sources include the official website of the Ngalah Islamic Boarding School Foundation in Ngalah.Net, the @NgalahTV Instagram

account, and the NgalahTV Official YouTube channel. This documentation provides insight into how Ngalah Media leverages digital platforms to disseminate information and build trust in the community. In addition, interview techniques are used to get more in-depth information. Interviews were conducted with various parties directly involved with Ngalah Media, including policy makers at the Darut Taqwa Foundation, the Ngalah Media management team, and active users of the Ngalah Media platform. This interview aims to gain insight into the strategies implemented, the challenges faced, and the impact of media activities on forming public trust.

The collected data will be analyzed using the theory of "The Speed of Trust" or "Five Waves of Trust" developed by Stephen Covey (Morrow, 2018). This approach was chosen to provide a strong theoretical framework for analyzing the strategies applied by Ngalah Media in building trust. This theory identifies five main aspects of trust: self-trust, relationship trust, organizational trust, market trust, and societal trust. *Self-confidence* refers to an individual's belief in himself, which concerns personal credibility. *Relationship trust* focuses on the trust built between individuals based on consistency and integrity. *Organizational trust* involves trust in an institution or organization, which is formed through a culture and system that supports transparency and accountability. *Market trust* is the trust placed by the market or customer in an organization based on the reputation and quality of the product or service offered. Societal trust reflects the wider community's trust in the organization, which is influenced by the organization's positive contribution to the community and the surrounding environment (Covey & Merrill, 2006; Morrow, 2018). To analyze the data, this study will use descriptive qualitative analysis techniques to understand the context and implementation of media strategies and thematic analysis to identify data-related patterns related to the five aspects of belief. This research will provide a deeper understanding of Ngalah Media's contribution to building trust through digital media by analyzing these five aspects. The results of this analysis will provide valuable insights for developing a more effective digital media strategy for Ngalah Media and other Islamic boarding schools.

RESULTS AND DISCUSSION

Result

The Ngalah Islamic Boarding School is in Sengonagung Hamlet, Purwosari, Pasuruan, East Java. Founded by Kyai Ngalah in 1985, this Islamic boarding school is led by KH. M. Sholeh Bahrudin, Ngalah Islamic Boarding School, continues to develop and adapt to remain relevant amid modernization and globalization by carrying a cultured vision and mission. Since 1985, this pesantren began establishing non-formal educational institutions (Madrasah Diniyah) and Thariqat as the initial way of establishing pesantren. In 1985, the Ngalah Islamic Boarding School established the Darut Taqwa Foundation as a strategic step in education development. Currently, the Darut Taqwa Foundation has established various formal educational institutions, ranging from Kindergarten, Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), First Secondary School (SMP) Bhinneka Tunggal Ika, Madrasah Aliyah (MA), Senior High School (SMA), Vocational High School (SMK). It plans to establish Yudharta Pasuruan University with the motto The Multicultural University.

The education system at the Ngalah Islamic Boarding School accommodates the traditional education system (salaf) and formal education. The traditional education system has been implemented since the first time the pesantren was established, which was carried out in the form of learning the Qur'an and the yellow books using *the bandongan* and *sorogan methods*. Currently, learning the yellow book has been carried out in the form of class groupings (Ula Wustho and Ulya). However, *bandongan* and *sorogan* are still maintained as teaching methods inherited from the predecessors of Islamic boarding schools in the archipelago. Meanwhile, the formal education system is implemented in the units of formal educational institutions by following the applicable National Curriculum. In addition to its central role in education, the Ngalah Islamic Boarding School also shows its existence as one of the centers of Islamic social and cultural civilization in the Pantura area. Until now, the Ngalah Islamic Boarding School continues to perpetuate the socio-cultural traditions that have been pioneered by the kyai, including Haul Meeting with interfaith figures, puppet performances, *Dhikr Ghofilin Readings*, and Cultural Music Concerts. These cultural elements have also spread to various regions through scientific networks

between Kyai and students and kinship relationships. Now, amid modernization and technological developments, the transmission of science and socio-cultural traditions of the Ngalah Islamic Boarding School also shows its existence in virtual space, with a broader reach as a da'wah path that always teaches Pancasila religiously and culturally.

In the face of the ever-growing digital current, pesantren as a traditional Islamic educational institution (Mastuhu, 1994), it is necessary to take several strategic steps to maintain its relevance in the modern context, as a pesantren that continually strives to maintain its existence in passing through various trajectories of the times. The Ngalah Islamic Boarding School has responded positively to the rapid development of digital flows. This response was actualized through the policy of establishing Ngalah Media, the website and social media management team of the Darut Taqwa Foundation. Starting from enthusiasm, Dzurriyah's young and some alumni, concerned about developing digital information flows, in 2016, a team managed the website and periodically prepared the Official Social Media Channel of Ngalah TV as the main door for information dissemination. Previously, website managers were less successful in content management for several years.

"I was given the mandate to manage the website in 2017. At that time, the previous website manager was unsuccessful in managing content, and suddenly. From 2017 to 2019, I tried to invite friends who have skills in the field of design and writing to manage websites and social media jointly."(Anam, personal communication, October 2023)

Furthermore, in 2017, when the number of social media users increased, the flow of information circulated very quickly in the digital space (websindo, 2019), and the management team formed "Ngalah TV". The formation of social media contributors is intended so that information and news of activities from units throughout the Darut Taqwa Foundation can be published through the Islamic boarding school's social media. At that time, the Website Management Team and Social Media Contributors of the Darut Taqwa Foundation were run voluntarily, as part of a form of service. However, the efforts made by alumni, representatives of educators, and staff from each unit in introducing the Ngalah Islamic Boarding School

in the digital space are pretty attractive to policymakers. Until the subsequent development, the website and social media management team got a position. They could show their important role in developing Islamic boarding schools on social media.

The COVID-19 pandemic that hit in early 2020 forced all educational institutions, including Islamic boarding schools, to immediately adapt to the online learning system to ensure the continuity of the educational process (Aziz, Supiana, and Zakiah 2021). Responding to this condition, the Ngalah Islamic Boarding School initiated a virtual learning policy that covers all educational units, such as pesantren, madrasas, and formal schools. The Darut Taqwa Foundation, as the parent institution, provides various online learning platforms to support the process. In this period, one of the significant steps taken is to strengthen the YouTube channel as the primary medium for broadcasting recitations, so that students at home can still participate in online studies (Alfin, personal communication, October 2023). In 2022, the Darut Taqwa Foundation issued a Decree on the Appointment of the Website and Social Media Management Team, along with increased digital activities, especially managing YouTube channels and other digital platforms. This step is also the initial milestone in using an official digital identity named "Ngalah TV Official" (Fauzi, personal communication, October 2023). According to the Chairman of Media Ngalah TV, the formation of this unit is expected to enable the Foundation to manage its digital media more professionally. He emphasized that the use of websites and social media is now a vital instrument to support information disclosure to the public and strengthen the digital transformation of institutions in the context of institutional development in the modern era (Anam, personal communication, October 2023).

The strategic steps of the Darut Taqwa Foundation in forming and legalizing Ngalah Media as the official unit of digital media management received a positive response from the managers of the pesantren website and social media. The Head of the Ngalah Media Team, Anam, said that the existence of Ngalah Media allows all information related to the Ngalah Islamic Boarding School and all its institutional units to be centralized and conveyed through one official digital platform (Anam, personal communication, October 2023). The issuance of a Decree (SK) by the

foundation is an important point that gives legitimacy to the role of the media team, which was previously an independent initiative of para-alumni. With this legality, the team gained structural and institutional support, facilitating resource mobilization and strategic decision-making in media management. In addition to formal recognition, the foundation's support includes providing digital technology development facilities, such as improving website infrastructure, social media management, and budget allocation for operational activities. However, this legitimacy also carries greater liability consequences. Ngalah Media is now the official representation of the Ngalah Islamic Boarding School in the digital realm, so that every information published must go through a strict verification process to maintain the credibility and integrity of the institution in the eyes of the public (Anam, personal communication, October 2023).

As part of strategic efforts to strengthen digital existence, the management team of Ngalah Media consistently seeks to improve the quality and quantity of social media content to expand the reach of spreading the values and traditions of the Ngalah Islamic Boarding School. Various initiatives have been implemented to achieve these goals, including: (1) managing the flow of information through the creation and distribution of relevant and engaging content on various digital platforms such as Ngalah.net official website, Instagram @Ngalah.tv, Facebook, and Twitter accounts; (2) mediatization of pesantren activities, primarily scientific and religious traditions, through the Ngalah TV Official YouTube channel; (3) the development of pesantren business lines through the production and digital marketing of official merchandise and local products of the pesantren ; (4) the process of digitizing the Foundation's institutional archives as an effort to preserve and facilitate access to information; and (5) digital regeneration by involving students, alums, and dzurriyah who have digital literacy to contribute actively. In supporting the sustainability of the program, training and mentoring are also provided to institutional units under the auspices of the Foundation, in order to foster a participatory and sustainable digital culture (anam, personal communication, October 2023)

The official website of Ngalah.net, which the Ngalah Media Team professionally manages, serves as the main channel for information and promotion of the Ngalah Islamic Boarding School Foundation in the digital realm. This site contains a variety of features and content, ranging from the institutional profile of the pesantren and the educational units under its auspices, to the publication of articles that discuss the study of the yellow book, Islamic boarding school figures, Islamic boarding school scientific traditions, and moderate Islamic thought. The content contributors are alumni of Islamic boarding schools who are members of the Ngalah Media Team, which is not only domiciled in the pesantren environment but also spread across various regions, even abroad. The main content on this page is dominated by reports on the latest activities of the Islamic boarding school, including news about the awards received by the Ngalah Islamic Boarding School as a *Child-Friendly Islamic Boarding School*, coverage of work and art degree events in commemoration of Islamic holidays and Foundation activities, reports on routine activities of the Lailatul Qadar (Maleman) night prayer, to coverage of the khataman of the book during the month of Ramadan (Ngalah Media, 2023a). In addition to the website, the Instagram account @Ngalah.tv is also one of the important mediums in the digital communication strategy of Islamic boarding schools. Through this platform, Ngalah Media conveys information about the agenda of upcoming activities, provides a preview of events, and delivers updates related to the dynamics of pesantren life. With a communicative and aesthetic visual presentation, Instagram effectively reaches a broader audience, including alumni and the general public who want to stay connected to the development of the Ngalah Islamic Boarding School.

On the Instagram platform, Ngalah Media is a channel for delivering institutional information. It presents educational and inspirational content related to Islamic studies, Islamic boarding school traditions, and other Ngalah Islamic Boarding School activities. Through a visual approach that is communicative and easily accessible, followers of the @Ngalah.tv Instagram account can get the latest information in the form of news of activities, event coverage, and articles published on the official website of the Islamic boarding school, *Ngalah.net*. One of the alums,

Muhammad, revealed that this Instagram account is the primary medium to stay connected with the development of the Ngalah Islamic Boarding School. He stated:

"With the existence of Ngalah.TV Instagram account, I have to be grateful because it is easier to know the latest activities or conditions within the scope of the Darut Taqwa Foundation. The content presented is also interesting and can be enough to be a medicine for longing for the alma mater. If I want information about Ngalah, I usually check Instagram before going to others." (Muhammad, personal communication, December 2023Düssel

In addition to presenting information quickly and concisely, Instagram is also used as a strategic means to expand the digital reach of the Ngalah Islamic Boarding School. Interactive features such as *Instagram Stories* and *Reels* optimally increase user interaction and engagement. Thus, Instagram accounts are not only a vehicle for sharing information, but also form a digital community that upholds Islamic values, Islamic boarding school traditions, and the spirit of togetherness. Through an integrated strategy between the website and Instagram, Ngalah Media has built an effective communication system to disseminate information, promote institutional activities, and strengthen connections between Islamic boarding schools and the wider community, including alums and sympathizers.

One of the traditional methods in the study, the Yellow Book, applied at the Ngalah Islamic Boarding School is the bandongan method. In this method, a *squirrel* reads, translates, and explains the book's contents. At the same time, the students listen by paying attention to the text in their respective books, recording explanations or giving meaning (gandul meaning) to the readings delivered by the kiai (Nafi, 2011). Along with the outbreak of the COVID-19 pandemic, the Ngalah Islamic Boarding School innovated by launching the Bandongan Online program through the YouTube channel *The Official TV Show*. This initiative was initially designed to facilitate the continuity of learning activities, the Yellow Book, for students who have a learning period from home. This program was then developed into a routine show that included Daily Ngaji with Islamic boarding school caregivers, Ramadan Flash Ngaji, and Flash Ngaji at certain moments, such as the Isra' Mi'raj Prophet Muhammad SAW commemoration. Therefore, even though the pandemic has subsided, the Ngalah Islamic Boarding School decided to continue this program to expand da'wah (Nawir,

personal communication, October 2023). This transformation allows for the recitation of *São Paulo*, which was previously limited to the physical space of the Islamic boarding school, to reach a wider audience through the digital space (Landert & Jucker, 2011).

In addition to playing a central role in religious education, the Ngalah Islamic Boarding School has a strategic function as a center for Islamic social and cultural civilization in the northern coast of Java (Pantura). Social and cultural traditions inherited by the *squirrel* predecessors are not only preserved in the traditional spaces of Islamic boarding schools, but also successfully contextualized and raised into the digital realm as part of the typical cultural identity of the Ngalah Islamic Boarding School (Muhammad, 2022). This transformation is realized through the YouTube channel *The Official TV Show*, which allows alums, students, and the general public to access various Islamic boarding school traditions more widely and flexibly. Thus, Islamic boarding schools maintain cultural heritage values and strategically adapt to disseminating them through digital media, thereby strengthening their existence as a center for da'wah and Islamic culture in the modern era.

DISCUSSION

As previously explained, the Ngalah Islamic Boarding School has taken strategic steps to respond to the rapid development of digital technology by establishing *The Media's Response*. The presence of this media is not only a means of internal and external communication for Islamic boarding schools, but also receives a positive response from the wider community (Anzani, Sabrina, and Harahap 2024). To understand more deeply the strategies applied by Ngalah TV, this study uses a theoretical framework, *The Speed of Trust* or the "Five Waves of Belief" developed by Stephen M. R. Covey. This theory offers the perspective that trust is a fundamental element that affects an organization's performance, efficiency, and effectiveness (Covey & Merrill, 2006). In Covey's view, trust is not just an abstract value, but a strategic asset that has a real influence on accelerating the process of communication, collaboration, decision-making, and program implementation. When trust levels are high, transaction costs will decrease, organizational processes run faster, and

innovation is easier to emerge (Morrow, 2018). Covey proposed the concept of the Five Waves of Trust as an analytical framework for understanding and building trust systematically. The five waves include: Self-Trust – Self-confidence, which relates to personal credibility, integrity, goodwill, and individual capabilities. Relationship Trust – Trust is formed in interpersonal relationships and is characterized by consistent, open, and respectful behavior. Organizational Trust – Trust in institutions, built through organizational systems, structures, and cultures that support transparency and accountability (Faizal & Laksono, 2021). Market Trust – The trust that the market gives to an organization is influenced by the public's perceived reputation, performance, and added value. Societal Trust – Societal trust is related to an organization's social contribution to the community, the environment, and public values. Each wave interacts with and reinforces the others, creating a solid and thorough trust structure. Using this framework, the analysis of Ngalah TV's strategy will focus on how digital communication practices build and represent each wave of trust. This approach allows for a comprehensive understanding of the role of pesantren digital media in building image, credibility, and social connectedness in the information age (Covey & Merrill, 2006).

Ngalah TV's strategy in building trust strongly aligns with the basic principles in theory, *The Speed of Trust*, especially in the first aspect, namely Self-Trust or *Self-confidence*. According to Covey & Merrill (2006), *Self-Confidence* is the primary foundation that enables individuals and organizations to act with confidence, credibility, and high efficiency. This trust reflects four key cores: integrity, intention, capability, and results. In the context of Ngalah TV, *Self-Confidence* is reflected in the initial journey of Ngalah Media, which was formed based on the initiative and dedication of the alumni of the Ngalah Islamic Boarding School. These alumni show high concern for technological developments and social media, and firmly intend to introduce the values of the Ngalah Islamic Boarding School to a broader audience. This courage and sincerity resulted in trust from the Foundation, which then affirmed the existence of Ngalah Media legally-formally as part of the structure of the pesantren through the issuance of an official Decree. A strong commitment to the vision and mission of the pesantren is proof of the integrity of the Ngalah Media team.

Meanwhile, their sincere intention to contribute to the community through education and information affirms this media movement's moral and social orientation. Their confidence is strengthened by the technical and creative capabilities the contributors bring, most of whom are experienced alums in journalism, visual design, and digital content production. The production quality, from YouTube video content and website articles to campaign design on social media, reflects real results that can be measured regarding the effectiveness and affordability of information. This success is not only an indicator of functionality and *Self-Confidence*, but it is also the basis for building trust in the next wave, both in the internal relations of the organization and in the interaction with the broader community. Thus, *Self-Confidence*, which Ngalah Media instills through integrity, goodwill, professional ability, and concrete achievements, is a solid foundation for building a sustainable Islamic boarding school digital trust system(Sofyan, Laksono, and Chabibi 2020).

In the context of trust in others or *Relationship Trust*, as explained by (Covey & Merrill, 2006), Ngalah Media demonstrates a deep understanding of the importance of building and maintaining positive relationships with users and loyal readers. *Relationship trust is formed through consistency, transparency, integrity, and the ability to meet public expectations, and it is an essential foundation in creating an efficient and reliable organization.* Ngalah Media applies these principles in real life to manage its digital interactions. One of them is shown through their responsiveness to the feedback and aspirations of followers on social media. Each input received is considered part of the collective learning process and improvement of information services, thus strengthening the mutual relationship between media managers and their audiences. Trust also grows along with the capabilities and competencies of the content produced(Morrow, 2018). This is reflected in producing informative articles and news, as well as visual content such as Instagram Reels and video highlights of creatively and communicatively arranged activities. To strengthen its appeal and credibility, Ngalah Media also continues to improve the quality of display design to create a positive visual experience for the audience, by Covey's view that aesthetics and presentation play an important role in shaping perceptions and levels of trust (Covey & Merrill, 2006).

Commitment to transparency and consistency of information is another important element. The information conveyed by Ngalah Media is accurate and verifiable based on the values of the pesantren. By presenting an honest and reliable narrative, Ngalah Media consistently fosters trust from its digital community. Furthermore, Morrow (2018) states that inter-relationship trust is strengthened when an entity demonstrates continuous innovation and adaptability to changing audience needs. This is reflected in Ngalah Media's strategy, which maintains the quality of content and actively transforms following the latest digital trends to maintain relevance and connectivity with the broader community. Thus, *the Relationship Trust* built by Ngalah Media is not only based on the quality of content but on a long-term commitment to harmonious relationships, open communication, and information services oriented to public needs.

As an extension of the Ngalah Islamic Boarding School Foundation, the Ngalah Media team also strengthens the organization's trust (*Organizational Trust*) by consistently delivering the pesantren's values and vision through the various media content they manage. Within the framework of the theory, The Speed of Trust (Covey & Merrill, 2006), it is emphasized that one of the indicators of an organization with a high level of trust is the creation of a culture where mistakes are seen as learning opportunities, not as failures that must be sanctioned or punished. This principle is applied in real life in Ngalah Media's teamwork dynamics, where every team member's mistake is seen as part of the collective learning process. This approach gives momentum to make improvements and find solutions quickly and responsively, as expressed by Fadllallah. This open and collaborative attitude improves the quality of work and builds mutual trust between team members. The success in building trust in the organization is also supported by providing adequate facilities from the Foundation, including production tools and a more representative workspace. This material support is an important factor that strengthens productivity, ensures the continuity of Ngalah Media's operations, and demonstrates the Foundation's commitment to supporting media management as an integral part of the organization's vision. Thus, *organizational trust in the Ngalah Media team is based on*

internalized values and realized through sound work practices and tangible support from the organizational structure, strengthening the foundation of trust and team performance.

Ngalah Media builds and maintains market trust (*Market Trust*) through various positive actions that reflect a commitment to continuous improvement and professionalism. Based on the principles, Ngalah Media consistently corrects errors, improves service quality, proactively faces challenges, and maintains an exemplary commitment and track record. The success of building a reliable reputation has made Ngalah Media trusted as a streaming and publication service provider by the wider community and various institutions around it. To maintain and improve its capabilities, Ngalah Media routinely conducts performance evaluations with professionals and develops the skills of team members. Despite facing limited work equipment facilities, Ngalah Media still strives to use existing resources optimally to continue improving the team's technical capabilities. This market confidence is also strengthened through the external support received, for example, the provision of streaming equipment grants from the Surabaya Institute of Technology. The grant expands Ngalah Media's technical capabilities while improving the quality of services provided to users. Thus, Ngalah Media can maintain and develop *Market Trust* through professionalism, innovation, and collaborative support, all contributing to the sustainability and expansion of Islamic boarding school digital media services.

Public trust (*Societal Trust*) is reflected in the active participation of Ngalah Media in various social activities in the surrounding environment. In addition to acting as the official media of the Ngalah Islamic Boarding School, the Ngalah Media team is trusted to provide live streaming and documentation services for various community events, including individuals, institutions, and government agencies. Examples of activities that have gained this trust include Kaliwot Bershalawat, Gebyar Shalawat RMI MWCNU Bungah, Haul Masjid Jami' Kyai Gede Bungah, and various streaming needs at surrounding Islamic boarding schools. This trust is earned thanks to the integrity and capabilities of the Ngalah Media team, as explained in the theory *The Speed of Trust* (Covey & Merrill, 2006). Thus, Ngalah Media has built trust on a broader level, becoming a reliable partner in disseminating information and community activities. Overall, Ngalah Media's strategy in building trust can be

analyzed through five waves of trust in theory, *The Speed of Trust*. Starting from self-belief (*Self-Confidence*) as the primary foundation, which then extends into trust in others (*Relationship Trust*), organizational trust (*Organizational Trust*), market confidence (*Market Trust*), to public trust (*Societal Trust*). The dedication and determination of the Ngalah Islamic Boarding School alums as the driving force behind Ngalah Media have succeeded in realizing a media entity that is credible, responsive to user needs, and adaptive to existing challenges. The ability to learn from mistakes and continually evolve forms a healthy and trustworthy organizational culture. Active participation in the community's social life and managing positive relationships with various parties have created an ecosystem of mutual strengthening trust. As a strategic partner in disseminating information and community activities, Ngalah Media proves that trust is not just the end goal, but the primary foundation for sustainable growth and significant social contribution.

Although Ngalah Media has shown extraordinary dedication and capabilities, several aspects need to be considered and improved to maintain and strengthen the trust that has been built. Based on the theory of *The Speed of Trust* by Stephen Covey, the limitations of work tools and the need to improve the team's technical skills are significant challenges that have the potential to hinder the consistency and quality of production results. Therefore, increasing the quantity and quality of work infrastructure and continuous team training is needed to maintain capabilities and competitiveness. Additionally, Ngalah Media must instill a culture where every mistake is consistently seen as a learning opportunity at the organizational level. This also includes maintaining and continuing the consistency of the values and vision of the pesantren in every content produced so that it remains in harmony with the main goals of the institution. In terms of *market trust*, although Ngalah Media has managed to build a good reputation as a digital media service provider, the risk of declining service quality remains a challenge that must be anticipated. Therefore, continuous innovation and developing effective competition strategies are key for Ngalah Media to maintain its excellence and relevance in a dynamic market. Meanwhile, at the *societal trust* level, the sustainability of participation in community activities and the positive impact felt by various audience segments need to be maintained and

improved. Regular evaluation of the impact and quality of contributions is an important step so that Ngalah Media can provide significant added value for the wider community. By improving these aspects, Ngalah Media is expected to strengthen its foundation of trust, maintain relevance, and make a sustainable, positive contribution in the ever-evolving digital era.

CONCLUSION

This research reveals that the strategy applied by Ngalah Media in building trust is in line with the concept of *The Speed of Trust* developed by Stephen Covey. The main findings show that Ngalah Media has succeeded in gradually developing trust through five waves of trust: self-trust, relationship trust, organizational trust, market trust, and societal trust. The dedication of alums who manage the media, the ability to adapt to digital technology, and active involvement in the Islamic boarding school community and the surrounding community are key factors in the success of building and strengthening this trust. Scientifically, this research contributes by expanding the understanding of applying *The Speed of Trust* theory in the context of pesantren media organizations, especially in the digital realm. The study also highlights the importance of integrating traditional values of pesantren with modern technology as an effective strategy in strengthening a sustainable trust ecosystem. Thus, this research can be a reference for religious institutions and other communities that want to optimize digital media to strengthen trust relationships with audiences and the wider community. However, this study has some limitations. First, the focus of the study is limited to one pesantren media, which limits the generalization of findings to similar contexts. Second, research data sourced from personal communication and internal documentation has the potential to affect the objectivity of the analysis. Therefore, advanced research should use a broader data triangulation method and directly engage the audience's perspective to obtain a more comprehensive picture.

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