

CHAPTER I

INTRODUCTION

1.1 Background of Research

The development of communication and information technology such as the internet, computers and smartphones has changed people's behavior patterns. The presence of communication and information technology, people can now easily access information in a relatively short time, and communicate more efficiently through various media platforms¹.

Media is a medium of communication from the source of information to the receiver of information, which means that everyone contributes to society². Social media is internet-based media that allows users the opportunity to interact and present themselves both immediately and delayed with a wide audience³. Social media is a medium on the internet that allows users to represent themselves as well as interact, cooperate, share information, communicate with other users, and form virtual social bonds. Virtual social ties are a combination of cognition, communication, and co-operation⁴. One of the innovations of social media is that it makes it easy to connect with each other through virtual space.

The interconnected nature provided by social media is a form of two-way communication and breaks down communication barriers in the previous media⁵. Each individual can connect with each other directly

¹ Batinuha Musyahadah Mashis et al., "Komunikasi Digital Dan Perubahan Sosial Masyarakat Pedesaan," *Mu'ashir: Jurnal Dakwah Dan Komunikasi Islam* 1, no. 2 (November 29, 2023): 357–86, <https://doi.org/10.35878/muashir.v1i2.916>.

² Fabian Chandra, *Social Media Marketing, Strategi Memaksimalkan Media Sosial*, Pertama (Yogyakarta: Diva Press, 2021).

³ Doli Witro, Luqyana Azmiya Putri, and Vegia Oviensy, "KONTRIBUSI MEDIA SOSIAL TERHADAP PRODUKTIVITAS KARYAWAN GENERASI MILENIAL PT PERKEBUNAN NUSANTARA VI KAYU ARO," *Ekonomi & Bisnis* 18, no. 2 (January 19, 2020): 119–25, <https://doi.org/10.32722/eb.v18i2.2492>.

⁴ Cahyana Kumbul Widada, "MENGAMBIL MANFAAT MEDIA SOSIAL DALAM PENGEMBANGAN LAYANAN," *Journal of Documentation and Information Science* 2, no. 1 (February 10, 2018): 23–30, <https://doi.org/10.33505/jodis.v2i1.130>.

⁵ Arina Himatul Husna, "Komunikasi Dialogis Pada Media Sosial Rumah Sakit," *MUKASI: Jurnal*

anytime and anywhere without restrictions on online and offline life. On social media, interconnected communication between one another is very important, this closely intertwined interaction is a means of maintaining brotherly relations among others, in accordance with the principles taught in the Qur'an in surah Al-Hujurat verse 10, which states that believers are brothers, as Allah SWT says:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾

“Indeed, the believers are brothers, so reconcile your two brothers and fear Allah that you may be blessed”.

According to Sheikh al-Imam al-Hafid Abu al-Fida' Imanuddin Isma'il Bin Umar Katsir Dhau' bin Katsir al-Quraissy al-Dimasqy in his book Tafsir Ibn Kathir, the above verse (إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ) means that all Muslims are one brother because of one religion. Which is where the analogy of a believer to other believers is like a building whose parts strengthen each other⁶. Therefore, social media users connect with each other in order to establish effective communication.

Communication relationships that are connected between social media users with one another have increased. The data on internet and social

Ilmu Komunikasi 2, no. 3 (August 28, 2023): 196–202, <https://doi.org/10.54259/mukasi.v2i3.1904>.

⁶ Syekh al-Imam al-Hafid Abu al-Fida' Imanuddin Isma'il Bin Umar Katsir Dhau' bin Katsir al-Quraissy al-Dimasqy, *Tafsir Ibnu Katsir*, 7th ed. (Mesir: Al-kitab Al-Ilmi, 2007).

media users in Indonesia based on the Hootsuite & We Are Social survey in 2024 is described in the figure below :

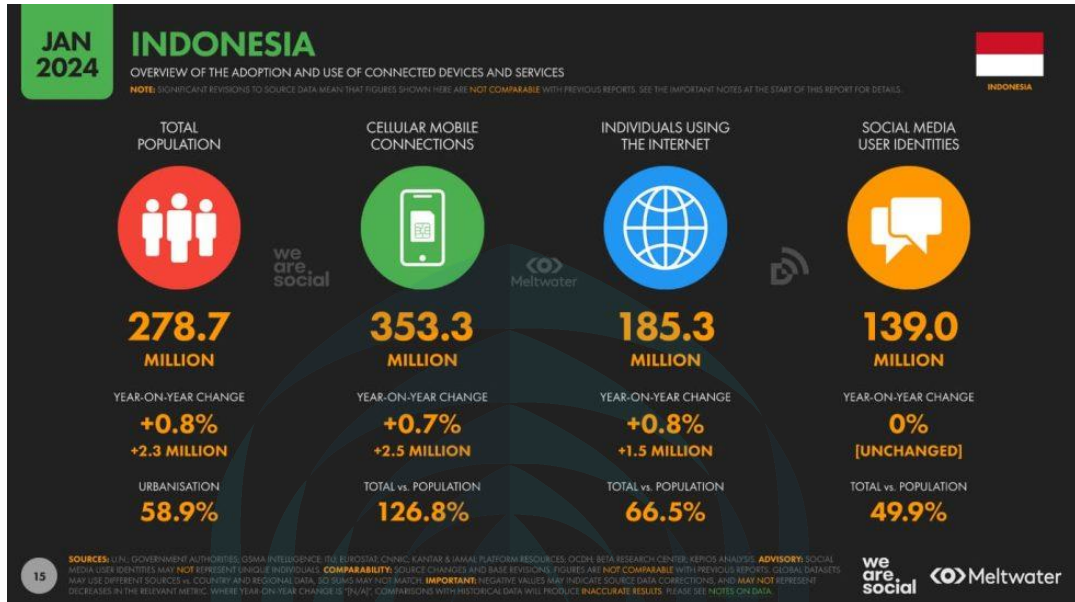


Image 1. 1 Social Media User Data

(Source: Hootsuite & We Are Social)

Based on this data, it is known that the total population in Indonesia reaches around 276.4 million people. However, there are about 353.8 million social media accounts, or about 128% of the total population, indicating the multiple use of social media by most of the population. Currently, around 212.9 million people or about 77% of the Indonesian population have access to the internet. On the other hand, the number of active social media users reaches around 167 million people, which is equivalent to 60.4% of the total population⁷. This shows that the penetration of social media usage in Indonesia is quite high, with most users having more than one account.

The presence of social media for its users provides many changes to their social relationships as an effective communication tool. Many social

⁷ Hootsite (We are Social), "Data Digital Indonesia 2024," 2024.

media platforms provide a place to interact and search for information. The most accessed platforms in Indonesia according to Hootsuite & We Are Social data in 2024, as shown in the figure below:

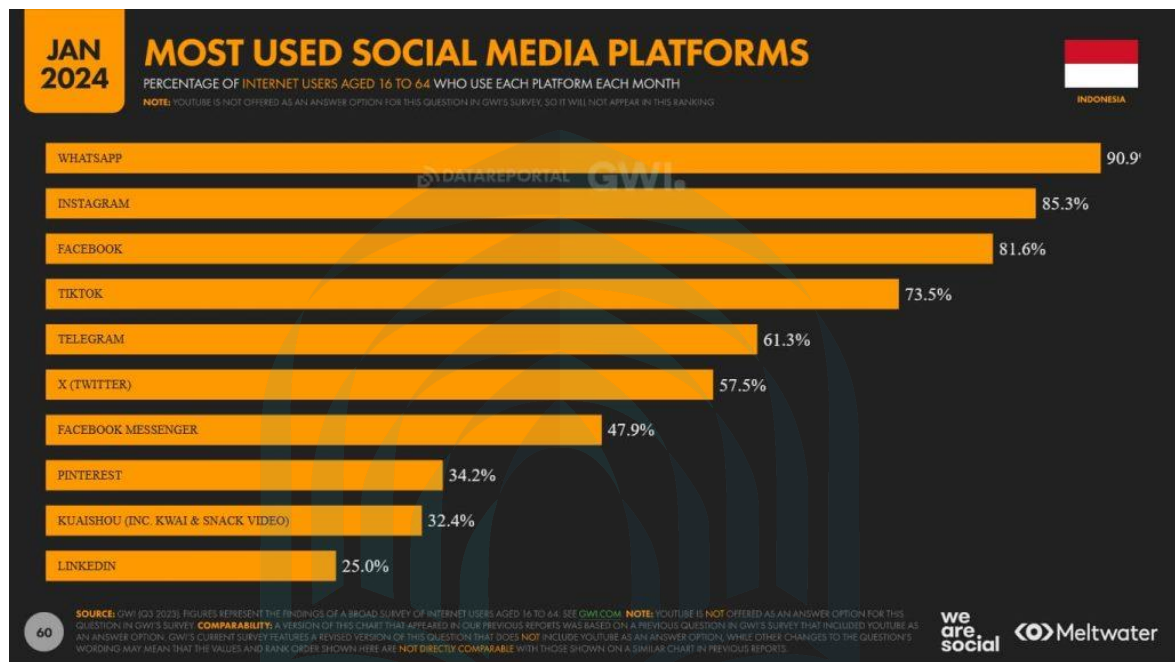


Image 1. 2 Data On The Most Accessed Social Media Platforms

(Source: Hootsuite & We Are Social)

Based on data from Hootsuite and We Are Social, WhatsApp takes the top spot as the most used social media platform by Indonesians, with a usage rate of 90.9%. In second place, Instagram is another favorite platform with a user percentage of 85.3%⁸.

The use of Instagram social media is not only widespread among individuals but also by several institution, one of which is a pesantren institution. Based on data from the Ministry of Religious Affairs of the Republic of Indonesia, the current number of pesantren in Indonesia is 41.220 ⁹. Some pesantren have used Instagram as a medium for pesantren

⁸ Hootsite (We are Social).

⁹ Tri Meilani Ameliya and Nurul Hayat, "Kemenag Sebut Pesantren Bertambah 11 Ribu Sejak UU

information¹⁰, as a means of digital branding of pesantren¹¹, as a medium for promoting pesantren¹², as well as a medium for proselytizing pesantren¹³. Instagram social media is considered and assessed as the most effective social media in disseminating pesantren information to the public¹⁴.

Based on research conducted by Luthfi et al, it shows that the use of Instagram social media by pesantren is mostly used as a means of disseminating information related to pesantren, but its utilization as a dialogical communication medium is still relatively low¹⁵. In fact, Instagram has provided various features to support two-way interactions, such as homepage, comments, explore, profile, news feed, mention, and direct message¹⁶, which can be optimized to improve two-way communication between pesantren and their audiences. In addition, the research conducted by Luthfi et.al also has a weakness, namely not distinguishing between

Pesantren Disahkan,” *Antaranews.com*, *Jumlah Pesantren Indonesia 2024* (blog), Agustus 2024, <https://www.antaranews.com/berita/4294515/kemenag-sebut-pesantren-bertambah-11-ribu-sejak-uu-pesantren-disahkan>.

¹⁰ Mohammad Luthfi and Muhammad Taufiq Mubarak, “Efektivitas Instagram Sebagai Media Informasi Pondok Modern Darul Hijrah Putra Martapura,” *Komuniti : Jurnal Komunikasi dan Teknologi Informasi* 15, no. 2 (October 2, 2023): 161–79, <https://doi.org/10.23917/komuniti.v15i2.22765>.

¹¹ Nur Shabrina Meutia et al., “Pendampingan Pemanfaatan Media Sosial Sebagai Sarana Digital Branding pada Pondok Pesantren Al-Muin Syarif Hidayatullah,” *Journal of Dedicators Community* 7, no. 1 (April 5, 2023), <https://doi.org/10.34001/jdc.v7i1.3847>.

¹² Putriana Nur Faizah Putriana, Sahrul Ibra Ramadhani, and Harry Purwanto, “Penggunaan Media Sosial Instagram sebagai Media Promosi di Yayasan Pondok Pesantren Asy-Syarifiy Lumajang,” *Indonesian Social Science Review* 2, no. 2 (September 1, 2024): 60–67, <https://doi.org/10.61105/issr.v2i2.105>.

¹³ Adi Wibowo, “PENGUNAAN MEDIA SOSIAL SEBAGAI TREND MEDIA DAKWAH PENDIDIKAN ISLAM DI ERA DIGITAL” 03, no. 02 (2019).

¹⁴ Alfiananadra Wafiq Pradana and Mohammad Luthfi, “The Effectiveness of Using Instagram as Information Media at Modern Islamic Boarding School Darussalam Gontor,” *Sahafa Journal of Islamic Communication* 7, no. 01 (July 31, 2024): 49–70, <https://doi.org/10.21111/sjic.v7i01.12471>.

¹⁵ Mohammad Luthfi, Tengku Siti Aisha Tengku Mohd Azzman Shariffadeen., et al., “Evaluating Dialogic Communication of Pesantren in East Java, Indonesia: Building Public Relationships via Instagram,” *Journal of Social Science and Humanities* 21, no. 4 (2024): 1–11.

¹⁶ Lien Faelens et al., “The Relationship between Instagram Use and Indicators of Mental Health: A Systematic Review,” *Computers in Human Behavior Reports* 4 (August 2021): 100121,

modern pesantren and salafiah pesantren in the analysis of 40 pesantren Instagram accounts in East Java.

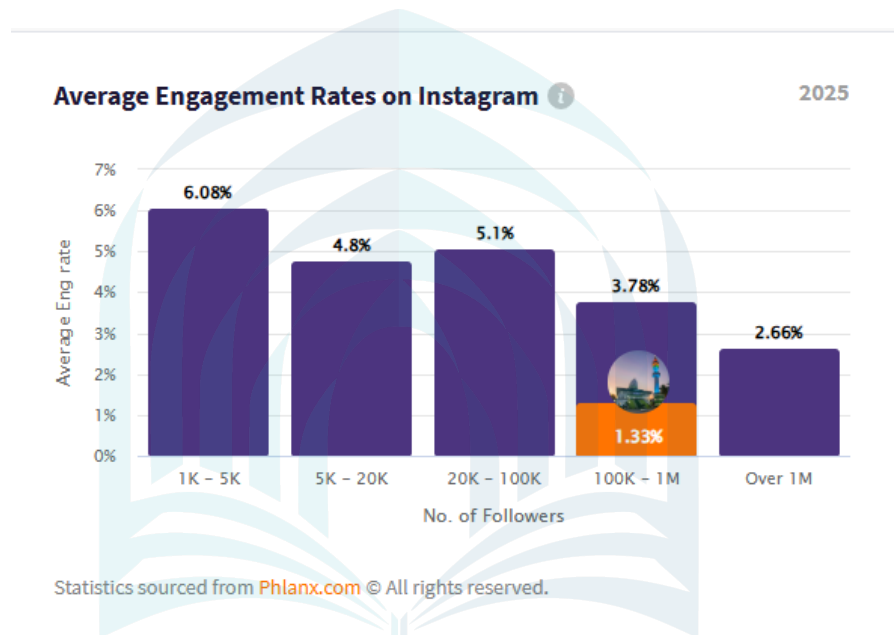
This research focuses on evaluating the dialogic communication of Darussalam Gontor Islamic Boarding School through the Instagram account @pondok.modern.gontor in building two-way communication with the public. This is based on the results of researchers' observations of the five largest modern pesantren Instagram accounts in Indonesia with the highest followers where Darussalam Gontor Islamic Boarding School as the largest modern pesantren in Indonesia has the highest followers of Instagram pesantren as shown in the table below, as follows:

Table 1. 1 Instagram Account data of the largest modern Cottages in Indonesia

N0	Name Pesantren	Address Pesantren	Email Pesantren	Website Pesantren	Instagram Name Pesantren	Number of Followers	Number of Posts
1	Pondok Modern Darussalam Gontor	Ds. Gontor, Kec. Mlarak, Kab. Ponorogo, Prov. Jawa Timur, 63472	sekpim@gontor.ac.id	https://gontor.ac.id/	pondok.modern.gontor	261 K	1290
2	Pondok Pesantren Darunnajah	Jl. Ulujami Raya No. 86 Pesanggarahan Jakarta Selatan 12250, Indonesia	sekretaris.darunnajah@gmail.com	https://darunnajah.com/	darunnajah_jakarta	38,3 K	5475
3	Pondok Pesantren Ummul Quro	Jl. Moh Noh Nur Kp. Banyusuci Ds. Leuwimekar Kec. Leuwiliang Kab. Bogor Prov. Jawa Barat	pmuqi.soci.alnetwork@gmail.com	https://pp-ummulquro.com/	pmuqi	30,2 K	1505
4	Pondok Modern Al Irsyad Tengaran	Jalan Raya Solo - Semarang Km. 45, Ds. Butuh Kec. Tengaran, Kab. Semarang, 50775	info@pesantrenalirsyad.org	https://pesantrenalirsyad.org/	pia.tengaran	30 K	404
5	Pondok Pesantren Darul Muttaqien	desa Jabon Mekar Kecamatan Parung Kabupaten Bogor Jawa Barat	ppsbdm@gmail.com	https://darulmuttaqien.com/	darulmuttaqien	19,6 K	2241

(Source: Researcher Observation on January 28, 2025)

However, based on the Engagement Rate (ER) analysis conducted by researchers on the Darussalam Gontor Islamic Boarding School Instagram account, it was found that the level of public involvement or interactive was still low at 1.33% below the ideal Engagement Rate (ER) value or what should be in the range of followers ranging from 100 K to 1M is 3.78%¹⁷. As shown in the picture below, as follows:



*Image 1. 3 Engagement Rate Data
(Source: Phlanx.com on January 28, 2025)*

The engagement rate value on the Instagram account @pondok.modern.gontor is still relatively low. This is an indicator of public participation, which shows that the communication that occurs is not yet interactive or two-way. This contradicts the assumption of dialogic communication theory, which says that if the application of dialogic communication principles is carried out optimally, the value of public

¹⁷ Phlanx.com, "Instagram Engagement Calculator," 2024.

participation will be high. Thus, this can increase the trust and credibility of an organization, especially pesantren, with the public¹⁸.

The application of the principles of dialogic communication aims to have two-way communication and increase public participation can be seen through five main indicators¹⁹: The first indicator is The Usefulness of Information, which emphasizes the importance of providing information that is useful and can be trusted by the public. The second indicator, The Generation of Return Visit, relates to the ability to attract visitors to return to visit the organization's social media. The third indicator, The Intuitiveness/Ease of Interface, focuses on retaining users and encouraging people to more actively access social media. The fourth indicator, The Rule of Conservation of Visitors, aims to attract users' attention and ensure they stay on the page. Finally, The Dialogic Loop, serves to facilitate feedback from the community while providing an opportunity for the organization to respond to that feedback.

Some research supports the assumptions of dialogic communication theory put forward by Kent & Taylor, one of which is a study conducted by Mohammad Luthfi et al. in his study entitled "Evaluating Dialogic Communication of Pesantren in East Java, Indonesia: Building Public Relationships via Instagram". The results of this study show that most pesantren have implemented dialogic communication in building public relationships on Instagram optimally. The principle of providing information that is interesting to the public and the principle of making return visits are the most frequently applied principles with a very high category. Meanwhile, the principle of visitor conservation falls into the low

¹⁸ Dennis L Wilcox, "Dialogic Communication Theory in the Age of Corporate Activism: A Postmodern Perspective," 2019.

¹⁹ Reza Safitri, Rachmat Kriyantono, and Lisda Veronika, "Dialogic Communication Model Application To Measure Dialogic Level on Website," *Proceedings Of International Conference On Communication Science* 2, no. 1 (2022): 153–60, <https://doi.org/10.29303/iccsproceeding.v2i1.93>.

category, while the principle of dialogic circles has a very low level of application²⁰. Another study that strengthens the assumptions of the theory is a study conducted by Lisda Veronika et al. in their research entitled “Measuring the Dialogic Quality of 13 PTN-BH Websites Through the Application of Dialogic Communication”. The results of this study show that the application of the five principles of Dialogic Communication on the websites of 13 PTN-BH has different values for each principle. Some principles are implemented very well, while others are still less than optimal²¹. In another research by Reza Safitri, Ph.D., entitled “Dialogic Communication Model Application to Measure Dialogic Level on Website”, also supports the assumptions of dialogic communication theory. Through the analysis of eight main features and their contents as well as 88 news articles in 2021, this research shows that the principles of dialogic communication are applied on the website. PT Freeport Indonesia applies all the principles of dialogic communication, so it can be categorized as a platform that is open and communicative to the public and its visitors. The five principles have varying levels of application, ranging from very good to less than optimal²².

This research focuses on evaluating the application of dialogic communication of Darussalam Gontor Islamic Boarding School through the official Instagram account @pondok.modern.gontor by adopting four of the five indicators of dialogic communication proposed by Kent & Taylor, namely The Generation of Return Visit, The Rule of Conservation of

²⁰ Luthfi, Tengku Mohd Azzman Shariffadeen., et al., “Evaluating Dialogic Communication of Pesantren in East Java, Indonesia: Building Public Relationships via Instagram.”

²¹ Lisda Veronika, Reza Safitri, and Rachmat Kriyantono, “Mengukur Kualitas Dialogis 13 Website PTN-BH Melalui Penerapan Dialogic Communication,” *Jurnal Ilmiah Universitas Batanghari Jambi* 23, no. 3 (October 29, 2023): 2913, <https://doi.org/10.33087/jiubj.v23i3.3965>.

²² Reza Safitri, Rachmat Kriyantono, and Lisda Veronika, “Dialogic Communication Model Application To Measure Dialogic Level on Website,” *Proceedings Of International Conference On Communication Science* 2, no. 1 (November 10, 2022): 153–60, <https://doi.org/10.29303/iccsproceeding.v2i1.93>.

Visitors, The Dialogic Loop, and The Usefulness of Information adopted in previous studies by eliminating the principle of “The Intuitiveness/Ease of Interface”, because all Instagram social media pages are easily accessible²³. In contrast to previous studies that examined 40 Islamic boarding schools in East Java, this study focuses on Darussalam Gontor Islamic Boarding School as the largest modern boarding school in Indonesia, so this provides novelty in research on the principles of dialogic communication²⁴. This is what attracts researchers to conduct research with the title: “ **Evaluating the Implementation of Dialogic Communication of Darussalam Gontor Islamic Boarding School Through the Official Instagram Account @pondok.modern.gontor** ”

1.2 Problem Formulation

From the background above, the research problem formulation is as follows:

1. Is the implementation of dialogic communication of Darussalam Gontor Islamic Boarding through the official Instagram account @pondok.modern.gontor runs optimal ?
2. How optimal is the implementation of dialogic communication at Darussalam Gontor Islamic Boarding School through the official Instagram account @pondok.modern.gontor ?

1.3 Research Objectives

Based on the formulation of the problem above, the objectives of this study are as follows:

²³ Linjuan Rita Men et al., “Social Presence and Digital Dialogic Communication: Engagement Lessons from Top Social CEOs,” *Journal of Public Relations Research* 30, no. 3 (May 4, 2018): 83–99, <https://doi.org/10.1080/1062726X.2018.1498341>.

²⁴ Luthfi, Tengku Mohd Azzman Shariffadeen., et al., “Evaluating Dialogic Communication of Pesantren in East Java, Indonesia: Building Public Relationships via Instagram.”

1. To evaluate the implementation of dialogic communication of Darussalam Gontor Islamic Boarding through the official Instagram account @pondok.modern.gontor runs optimal.
2. To evaluate how optimal the implementation of dialogic communication of Darussalam Gontor Islamic Boarding School through the official Instagram account @pondok.modern.gontor.

1.4 Research Benefits

a) Theoretical Benefits

Theoretically, this research is expected to be able to add scientific insights in the development of communication science studies, especially studies on dialogic communication theory.

b) Practical Benefits

Practically, the results of this study are expected to be able to make a positive contribution to the application of dialogic communication through Instagram pesantren, especially Instagram Darussalam Gontor Islamic Boarding School.

