

Transformation of GP Ansor's Cadre Education Management Strategy and Digital Preaching in the Era of Information Disruption

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Abstract

The rapid expansion of digital technology has reshaped the communication landscape of religious organizations, requiring adaptive strategies in both da'wah practices and cadre education management. This study examines how *GP Ansor*, an Islamic youth organization in Indonesia, integrates digital media into its organizational practices in response to the dynamics of the information disruption era. Using a qualitative case study approach, data were collected through in-depth interviews, documentation analysis, and digital observation of social media platforms, including Instagram, YouTube, and Twitter/X. The findings reveal that *GP Ansor* has developed a multifaceted digital da'wah strategy by optimizing social media, establishing counter-narratives against radicalism through structured cyber initiatives, and implementing digital literacy programs as part of its cadre development process. Furthermore, digital learning practices have expanded beyond formal training into interactive and participatory online spaces, allowing cadres to actively engage in content production and public discourse. However, the study also identifies several challenges, including disparities in digital competencies among cadres, limitations in technological infrastructure, and the lack of systematic evaluation mechanisms. These findings highlight that digital transformation within religious organizations is not merely a technological shift but involves a reconfiguration of learning processes, organizational structures, and human resource development. The study contributes to the field of Islamic education management by offering insights into how digital-based cadre education can be designed to remain adaptive, sustainable, and aligned with the promotion of religious moderation in contemporary digital environments.

Article History

Received : 14 August 2025

Revised : 12 November 2025

Accepted : 23 December 2025

Keywords: *Digital Da'wah, Cadre Education Management, Digital Literacy, Religious Moderation, Social Media Strategy*

DOI: <https://doi.org/10.33650/jumpa.v6i2.14866>

How to Cite:

Asyfahaani, K., Fauzi, F., Hardoyono, F., & Pamuji, S. (2025). Transformation of GP Ansor's cadre education management strategy and digital preaching in the era of information disruption. *JUMPA: Jurnal Manajemen Pendidikan*, 6(2), 203-217.

INTRODUCTION

The rapid expansion of digital technology has fundamentally transformed the landscape of religious communication, particularly in countries with high levels of internet penetration such as Indonesia. Recent reports indicate that more than 77% of Indonesia's population are active internet users, with social media serving as a primary source of information exchange, including religious content (Ahmad & Bali, 2024; Juhri,

2024; Ma'ruf et al., 2024). This shift has repositioned digital platforms as influential arenas for shaping religious understanding, public opinion, and ideological discourse. Within this environment, religious organizations are increasingly required to adapt their communication strategies and educational practices to remain relevant. At the same time, the digital sphere has also become a contested space where moderate and extreme narratives coexist, often leading to polarization and the spread of misinformation. These conditions highlight the urgency for religious organizations to not only utilize digital media effectively but also to manage the dissemination of religious values in a way that is adaptive, responsible, and aligned with broader social cohesion.

Recent scholarship has explored the intersection between digital media and religious practices, particularly in relation to the transformation of da'wah and religious education. Studies have shown that digital platforms enable broader audience reach and facilitate participatory engagement, allowing users to actively contribute to religious discourse rather than passively consuming information (Cossin et al., 2025; Martin et al., 2024; Wu & Pan, 2022). More recent research highlights that digital da'wah has evolved into a form of networked communication, where authority is increasingly decentralized and shaped by online interactions (Amelia et al., 2024; Mudhofi & Karim, 2024; Ulyan, 2023). In the Indonesian context, several studies have examined how Islamic organizations utilize social media to promote religious moderation and counter radical narratives, emphasizing the role of digital literacy and strategic communication (Nafia & Hastuti, 2023; Parninsih et al., 2025; Wahyuni, 2024). However, much of this literature tends to focus on communication strategies and audience reception, with limited attention to how these digital practices are embedded within internal organizational processes, particularly in relation to cadre education and management.

This gap becomes increasingly relevant when considering that digital transformation within religious organizations is not merely a matter of adopting new media, but involves a deeper reconfiguration of learning systems, organizational structures, and human resource development. Existing studies rarely examine how digital da'wah practices intersect with cadre education management as a continuous and structured process. Furthermore, there is limited empirical exploration of how organizations operationalize digital literacy, content production, and counter-narrative efforts as part of an integrated cadre development strategy. This study addresses this gap by focusing on the experience of *GP Ansor*, an Islamic youth organization with a strong grassroots network and a demonstrated commitment to promoting religious moderation. The novelty of this research lies in its effort to connect digital communication practices with the internal management of cadre education, thereby offering a more comprehensive understanding of how digital transformation is negotiated within organizational settings.

This study aims to examine how *GP Ansor* integrates digital media into its da'wah strategies while simultaneously managing cadre education in the context of an increasingly digitalized communication environment. Specifically, it seeks to explore the forms of digital da'wah strategies implemented, the development of counter-narratives against radicalism, the planning of digital literacy programs, and the implementation as well as evaluation of digital-based learning practices. By addressing these aspects, the study contributes to the broader discourse on Islamic education management, particularly in understanding how non-formal religious organizations adapt their educational practices to contemporary technological challenges. In practical terms, the findings are expected to provide insights for similar organizations in designing adaptive and sustainable digital-based cadre development models.

The central focus of this study lies in understanding digital da'wah not merely as a communication activity, but as an integral part of organizational learning and cadre development. It argues that the effectiveness of digital transformation depends on the organization's ability to align technological adoption with structured educational practices and human resource development. Through a qualitative case study approach, this research seeks to capture the lived experiences of organizational actors, their strategies in navigating digital spaces, and the challenges they encounter in maintaining consistency and effectiveness. This focus allows for a deeper exploration of how digital practices are embedded within everyday organizational routines, ultimately providing a nuanced understanding of the relationship between digital media and cadre education management.

Given the increasing complexity of digital communication and its impact on religious discourse, this study underscores the importance of developing more integrated and context-sensitive approaches to managing digital da'wah and cadre education. The findings are expected to not only enrich academic discussions but also inform future research and policy development in the field of Islamic education management, particularly in responding to the evolving dynamics of the digital public sphere.

RESEARCHS METHOD

This study adopts a qualitative approach with a case study orientation to explore how *GP Ansor* adapts its cadre education management within the context of digital transformation (Catur & Zahid, 2024). The choice of this approach is grounded in the need to capture organizational practices as they unfold in real settings, particularly in relation to the integration of digital media into da'wah activities and cadre development processes. Rather than treating digitalization as a purely technical shift, this study positions it as part of a broader organizational adjustment that involves changes in communication patterns, learning practices, and internal coordination. The empirical focus is directed toward the digital activities managed at the central level of *GP Ansor*, complemented by selected regional branches that demonstrate active engagement in social media utilization. Informants were determined purposively, based on their direct involvement in digital communication and cadre development activities (Lokot, 2021; Megheirkouni & Moir, 2023). They include media administrators responsible for managing official accounts, members of the cyber team engaged in counter-narrative initiatives, and cadres participating in digital literacy programs. This selection allows the study to capture perspectives from both managerial and operational levels within the organization.

Data were collected through three interconnected techniques. First, in-depth interviews were conducted to understand how actors interpret and implement digital da'wah strategies in their daily activities. These interviews were carried out in a semi-structured manner, allowing informants to elaborate on their experiences while maintaining alignment with the research focus (Easter et al., 2022; Radford et al., 2022; Scheibelhofer, 2023). Second, documentation analysis was undertaken by examining internal materials such as digital training modules, organizational guidelines, and published content across official platforms. Third, digital observation was conducted by systematically reviewing social media activities on platforms such as Instagram, YouTube, and Twitter/X over a certain period, with attention to content patterns, audience interaction, and narrative construction (Bublitzky, 2022; De Ridder, 2021; Woods, 2023).

The analytical process follows a thematic orientation, where data are organized through iterative reading, coding, and categorization to identify recurring patterns related to digital strategy, cadre learning practices, and the articulation of religious moderation (Braun & Clarke, 2021; Lochmiller, 2021; Udayanga, 2025). Rather than relying on rigid coding schemes, the analysis was conducted in a flexible manner, allowing themes to emerge from the interaction between empirical data and the research focus (Coulston et al., 2025; Elliott-Mainwaring, 2021; McGarry, 2026). This approach enables a more grounded interpretation of how digital practices are embedded within organizational routines. To maintain the credibility of the findings, triangulation was applied by comparing information obtained from interviews, documentation, and digital observations (Bellido-García et al., 2022; Morgan, 2024; Shea, 2022). Consistency across these sources was used as a basis to strengthen the interpretation of the data. In addition, ethical considerations were carefully observed by ensuring informed consent from all informants and maintaining the confidentiality of their identities throughout the research process (Akhurst & Leach, 2023; Caeymaex et al., 2023; Subedi & Khanal, 2025). This methodological approach is expected to provide a comprehensive and context-sensitive understanding of how digital transformation is negotiated within the organizational setting of *GP Ansor*.

RESULT AND DISCUSSION

Result

Digital Da'wah Strategy through Social Media Optimization

The digital da'wah strategy through social media optimization refers to the organization's systematic efforts to utilize digital platforms as the main medium for delivering religious messages, forming public opinion, and strengthening cadre capacity. In this context, social media not only serves as a tool for information distribution, but also as an interactive space that allows dialogue, content production, and internalization of value to occur simultaneously. Social media optimization includes selecting platforms that suit the characteristics of the audience, creatively packaging da'wah messages, and sustainable digital communication management. The relevance of this theme lies in the change in people's information consumption patterns, especially the younger generation who are increasingly dependent on digital media in acquiring knowledge and building religious perspectives. Therefore, this strategy is an important instrument in ensuring that moderate Islamic values can be conveyed effectively, contextually, and able to reach a wider audience in a dynamic digital communication ecosystem.

The results of the interviews show that the use of social media is the main strategy in conveying the message of da'wah to the younger generation. The informant emphasized that the digital approach allows organizations to reach a wider audience in a more relevant way. In addition, the use of various platforms also provides flexibility in delivering religious messages. As expressed by the organization's media manager: "Social media is now the main space for our da'wah, because young people have more access to Instagram and YouTube than conventional forums." This is in line with what was expressed by active cadres: "With digital training, we can create our own content and convey Islamic messages بطريقة more creative and easy to understand."

Through the results of the interviews conducted with the informants above, it can be seen that the optimization of social media has changed the pattern of da'wah to be more participatory and based on the active involvement of cadres. Cadres no longer only receive material in one direction, but are directly involved in the process of content

production and the dissemination of religious messages. This shows that there is an increase in the capacity of cadres in the aspect of digital communication and creativity in message delivery. In addition, the use of various social media platforms allows organizations to tailor the form of messages to the characteristics of diverse audiences, thereby increasing the effectiveness of delivering the value of religious moderation. This transformation also shows that digital strategies not only have an impact on expanding the reach of da'wah, but also on strengthening the competence of cadres as public communication actors. Thus, social media functions as a strategic space that integrates the functions of da'wah, learning, and cadre capacity development simultaneously.

Table 1. Forms of Digital Da'wah Strategy and Their Implications for Cadre Development

No	Form of Digital Strategy	Mode of Implementation	Targeted Audience Orientation	Implications for Cadre Development
1	Utilization of Instagram-based visual da'wah	Dissemination of short visual content such as posters, reels, and campaign narratives on religious moderation through official organizational accounts	Urban youth and millennial users with high visual media consumption patterns	Enhances cadres' ability to simplify complex religious messages into concise and visually engaging formats
2	YouTube-based educational video content	Production of thematic videos discussing nationalism, tolerance, and Islamic moderation, delivered in narrative and dialogical formats	Broader public audience, including youth communities and inter-organizational viewers	Strengthens cadres' public communication skills and narrative framing in delivering structured religious messages
3	Twitter/X for real-time discourse engagement	Posting short opinions, responding to trending issues, and participating in digital conversations related to religious and national topics	Digitally active users engaged in public discourse and opinion exchange	Develops cadres' responsiveness to contemporary issues and critical engagement in digital public spaces
4	Digital marketing communication training	Organized workshops focusing on content creation, platform management, and digital communication ethics within the organization	Internal cadres across different regional levels	Improves technical competencies and strategic awareness in utilizing social media as a da'wah instrument
5	Integration of entertainment-based da'wah content	Packaging religious messages into light, relatable, and entertaining formats such as short videos and storytelling content	Younger audiences with preference for informal and engaging content styles	Encourages creativity and contextual adaptation in conveying religious values without losing substantive meaning

In addition, it is also known that *GP Ansor* actively utilizes various social media platforms such as Instagram, YouTube, and Twitter/X as the main means of digital da'wah activities. The content produced includes educational videos, infographics, and campaign narratives that raise the theme of religious moderation and nationalism. In addition, the organization also routinely organizes digital marketing communication training which aims to improve the ability of cadres to manage social media and produce content that is relevant to the needs of the audience. This practice shows the integration

between da'wah strategies and technology-based cadre capacity development. On the other hand, the variety of content formats used reflects the organization's efforts to tailor the message to the preferences of younger generations who tend to favor visual and interactive content. This strengthens the role of social media as a strategic space in the process of regeneration and the spread of religious values more widely. Departing from this, the form of the digital da'wah strategy and its implications for cadre development are presented in **Table 1**.

Table 1. It shows that the digital da'wah strategy implemented is not single, but diversified based on the characteristics of the platform, audience consumption patterns, and the goal of strengthening cadre capacity. Each platform is leveraged with a different approach, ranging from brief visualizations on Instagram, in-depth narration through YouTube, to quick responses to actual issues on Twitter/X, which simultaneously shape cadres' adaptive public communication skills. In addition, the existence of digital training and the integration of entertainment-based content confirms that this strategy is not only oriented to the dissemination of messages, but also to the development of technical skills, creativity, and contextual sensitivity of cadres in conveying religious values. Thus, the overall strategy reflects the organization's systematic efforts in connecting digital technology with the regeneration process, resulting in cadres who are not only ideologically competent, but also able to play an active role in a dynamic digital communication ecosystem.

Counter-Narrative against Radicalism in Digital Space

Efforts to build a counter-narrative against radicalism in the digital space are a form of communication intervention directed at maintaining the balance of religious discourse in the midst of the uncontrolled flow of information. In practice, the digital space is no longer just a medium for spreading messages, but also an arena for contesting ideas that brings together various religious views with high intensity. This condition requires the presence of a narrative that is able to explain religious teachings in a proportionate, non-provocative, and still relevant to the social life of the community. Counter-narratives are important not only to respond to extreme content, but also to build a more complete understanding of the values of tolerance, nationality, and diversity. Thus, the presence of moderate narratives in the digital space serves as a counterbalance as well as an effort to keep public spaces conducive and not dominated by potentially divisive discourse.

The statements of the informants show that the digital space is understood as an area that requires an active presence, not just as a means of conveying one-way messages. Quick responses to evolving issues reflect the awareness that information circulating can easily shape public perception, especially when it is not balanced with adequate explanations. Cadres in this case not only function as messengers, but also as parties who clarify and balance information. This involvement indirectly shapes the ability of cadres to read the situation, understand the context, and determine the right way of delivery so as not to cause new polemics. In addition, this activity also shows that the dissemination of moderation values is not carried out passively, but through direct interaction with various narratives that develop. Thus, the presence of cadres in the digital space is an important part of maintaining the quality of religious discourse circulating in society.

In addition, this study also shows that there is quite intense activity in responding to information circulating on social media. Some of the organization's accounts actively produce content that clarifies emerging issues, especially those related to religious understanding that have the potential to cause misunderstandings. In addition, there are also systematic efforts through the formation of a team that specifically monitors the dynamics of digital information and conducts a coordinated response. This activity is not only carried out in the form of conveying messages, but also through direct interaction with other users, both in the form of comments and open discussions. On the other hand, digital literacy activities are also an important part of supporting these activities, especially in equipping cadres with the ability to sort information. This condition shows that efforts to maintain information balance are not carried out sporadically, but become part of a practice that takes place on a sustainable basis.

Digital Literacy Program Planning as Cadre Education Strategy

The planning of digital literacy programs in cadre development refers to the systematic efforts of organizations in adapting learning needs to the development of information technology that is increasingly dominant in daily life. In this context, digital literacy is not only understood as the technical ability to use devices, but also includes the ability to understand, sort, and produce information responsibly. Program planning is important because changes in community communication patterns demand a more relevant and contextual approach to learning. Organizations no longer rely enough on conventional methods, but need to provide learning spaces that are able to answer the challenges of digitalization. Thus, the digital literacy program is designed as part of the process of strengthening the capacity of cadres to be able to adapt to information dynamics, as well as play an active role in conveying religious messages in accordance with the times.

Departing from the statements submitted by several research informants, the preparation of the digital literacy program departs from the awareness of the changing pattern of cadre needs which are now increasingly attached to technology. The program developed is not only directed at mastering technical skills, but also at building sensitivity in understanding information more deeply. This is reflected in the emphasis on the ability to read context, sort out relevant information, and convey messages with careful consideration. The involvement of cadres in various training activities also shows that the learning process takes place continuously, not stopping at one formal activity. In addition, the material prepared seems to be adjusted to the conditions that cadres really face in the field, so that it is easier to apply in daily practice. Thus, digital literacy planning is not just part of the training agenda, but also forms the way cadres communicate that is more in tune with the ever-evolving dynamics of information.

In addition, it is also known that the digital literacy program is designed in a structured manner by involving various levels of organizations, ranging from the central to the regions. The activities carried out include training on content creation, social media management, and understanding of digital communication ethics. In addition, the material provided is also adjusted to the needs of cadres in each region, so that the implementation of the program becomes more contextual. In some activities, there are efforts to integrate hands-on practices, such as content creation simulations and the management of organizational social media accounts. This shows that learning is not only theoretical, but also emphasizes hands-on experience. On the other hand, the sustainability of the program is also a concern, as can be seen from the existence of

advanced training and mentoring for cadres who are actively involved in digital media management. This condition shows that program planning is not temporary, but is designed to support the capacity development of cadres in a sustainable manner.

Departing from this, the form of digital literacy strategy planning and the resulting results are presented in Table 2.

Tabel 2. Digital Literacy Program Planning and Its Outcomes for Cadre Development

No	Planning Component	Form of Implementation	Expected Outcome
1	Identification of digital competency needs	Mapping cadres' abilities in using social media and digital tools across organizational levels	More targeted and relevant training programs aligned with actual cadre needs
2	Structured digital training programs	Workshops on content creation, social media management, and digital communication ethics	Improvement in cadres' technical and ethical competencies in digital engagement
3	Integration of practical learning approaches	Hands-on activities such as content production simulations and direct management of organizational accounts	Strengthening experiential learning and practical skills in digital da'wah
4	Decentralized program implementation	Involvement of regional branches in adapting training materials based on local contexts	More contextualized learning processes and equitable distribution of digital competencies
5	Continuous mentoring and follow-up programs	Ongoing assistance for cadres involved in digital media management and content production	Sustainability of skill development and consistency in digital da'wah practices

The table shows that the planning of digital literacy programs is arranged in stages and is interconnected, starting from mapping the needs of cadres to continuous mentoring. Each component of planning does not stand alone, but forms a flow that leads to an overall increase in cadre capacity, both in terms of technical and understanding in the use of digital media. The emphasis on structured training activities and hands-on practice shows that the learning process is geared towards being easily applied in real activities, rather than just conceptual. In addition, the involvement of the regional level in the implementation of the program indicates efforts to adjust to local conditions, so that the results obtained become more relevant. Overall, this planning illustrates that the development of cadres' digital capabilities is carried out in a directed, sustainable manner, and adjusted to the evolving needs in the field.

Implementation, Evaluation, and Challenges of Digital Learning

The implementation of digital-based learning in the context of cadre development reflects changes in the way organizations convey values, build understanding, and expand the range of interactions. Social media and digital platforms are no longer just used as a means of disseminating information, but have become a learning space that allows for the exchange of ideas openly. In practice, this process is inseparable from the need to conduct continuous evaluations, considering that the dynamics of information in the digital space are very fast and often unpredictable. In addition, various obstacles also arise along with efforts to implement digital learning, both related to the readiness of human resources and infrastructure conditions. Therefore, the implementation and evaluation of digital learning cannot be separated from efforts to understand the challenges faced, so that the ongoing process can

continue to be adjusted to the development of the existing situation.

This study found that the implementation of digital learning is carried out through various activities that involve the production and distribution of content on social media, as well as direct interaction with the audience. Cadres not only play the role of conveying messages, but are also involved in responding to comments, questions, and criticisms that arise in the digital space. In addition, there are efforts to conduct internal evaluation through discussion and reflection on the content that has been published. However, this evaluation process is not fully structured, so the results obtained are still situational. On the other hand, the difference in ability between cadres in managing digital media is also one of the obstacles that can be seen, especially in areas with limited access to technology. This condition shows that even though digital learning has been running, there is still a need to strengthen support systems so that its implementation can take place more optimally and equivocally.

In addition, this is also strengthened by the statements of the informants showing that the implementation of digital learning presents a more open space for interaction, but it cannot be completely controlled. The response that emerges from the public often develops beyond expectations, thus requiring the ability of cadres to adjust the way of delivering messages more carefully. This condition shows that the learning process does not only take place in the form of delivering material, but also through direct experience in interacting with various responses that arise. In addition, this situation also shapes the ability of cadres to understand more complex communication dynamics, especially when dealing with differences of views. On the other hand, limitations in controlling the flow of information are also a challenge that requires further attention. Thus, the implementation of digital learning not only opens up opportunities, but also requires readiness to face various possibilities that arise in the digital space. The flow of digital learning implementation along with the evaluation process and the challenges faced are presented in **Figure 1**.

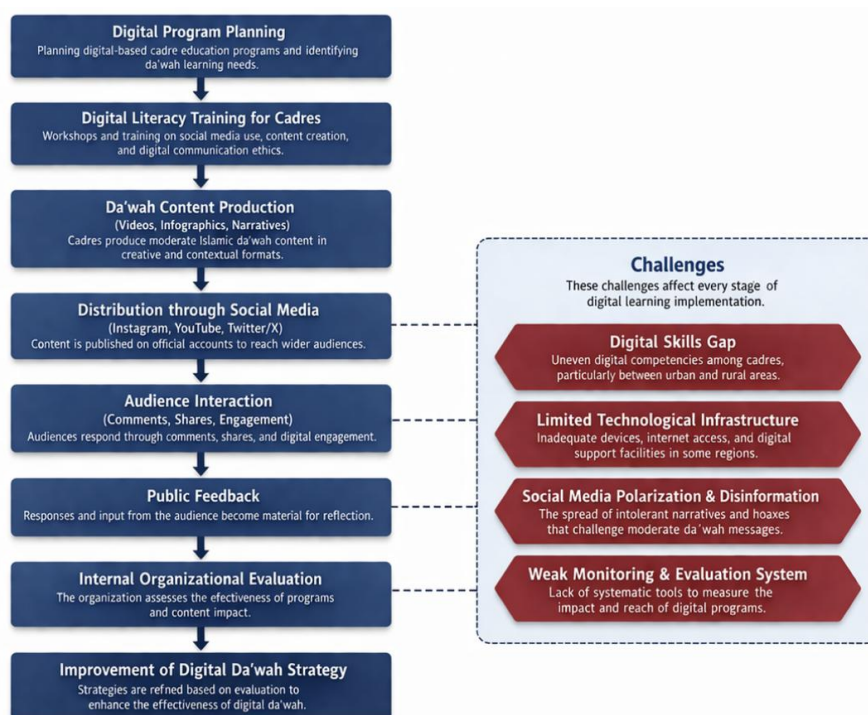


Figure 1. The Flow of Digital Learning Implementation and Evaluation in *GP Ansor*

Figure 1 shows that the implementation of digital learning takes place as an interconnected flow, starting from the program planning stage to efforts to improve sustainable strategies. Each stage shows that the learning process does not stop at the production and distribution of content, but also involves interaction with the audience and the use of feedback as the basis for evaluation. The presence of an element of challenges that accompany the entire process confirms that the dynamics of the digital space cannot be completely controlled, so it requires readiness to face various conditions that arise, such as differences in cadre capabilities, limited infrastructure, and complexity of information flows. Overall, the flow illustrates that digital learning does not run linearly but as a process that continues to rotate and develop, where each stage influences each other in shaping the quality of implementation and sustainability of the strategy implemented.

Discussion

The findings indicate that the transformation of digital da'wah within *GP Ansor* is not limited to the adoption of new communication tools, but reflects a broader reconfiguration of cadre education practices. The integration of social media platforms such as Instagram, YouTube, and Twitter/X has reshaped how religious messages are produced, distributed, and internalized among cadres and the wider public (Kuswana & Pauzian, 2023; Naamy, 2023; Subchi et al., 2022). Digital literacy programs, content production training, and the involvement of cadres in managing online narratives demonstrate that learning processes are no longer confined to formal training settings, but extend into everyday digital interactions (Choudhary, 2024; Korpela et al., 2023; Papadopoulou et al., 2025). In addition, the emergence of structured efforts such as the formation of cyber teams and counter-narrative initiatives suggests that digital engagement is treated as an integral component of organizational strategy rather than an auxiliary activity (Balkhi, 2022). At the same time, disparities in digital competencies and the uneven distribution of technological resources reveal that this transformation is still in progress and marked by varying levels of readiness across different organizational contexts (Hidayati et al., 2023; Navarro et al., 2023).

These findings contribute to existing discussions on digital religion and non-formal Islamic education by highlighting how organizational learning adapts within a rapidly changing communication environment. Previous studies have emphasized the role of digital media in expanding the reach of religious messages and fostering participatory engagement (Al-Zaman, 2024; Campbell, 2025). The present study supports this perspective by showing that digital platforms enable cadres to act not only as recipients but also as producers of religious narratives. However, it also extends earlier work by illustrating how digital engagement is institutionalized through structured training programs and organizational mechanisms, such as digital literacy initiatives and cyber units. In contrast to studies that portray digital da'wah primarily as a communicative shift, the findings here suggest that it also involves changes in internal management practices and learning processes (Akhurst & Leach, 2023; Subedi & Khanal, 2025). This perspective aligns with the notion that organizational adaptation in the digital era requires both technological integration and the reconfiguration of human resource development strategies.

From the perspective of Islamic education management, this study offers a contribution by demonstrating how cadre development can be reoriented through the integration of digital competencies without detaching from core religious values. The incorporation of digital literacy into cadre education reflects an effort to balance ideological formation with practical skills required in contemporary communication environments (Huang, 2024; Karasová et al., 2025; Weninger, 2023). Moreover, the decentralized implementation of training programs, involving both central and regional levels, indicates a flexible approach that accommodates diverse local conditions while maintaining organizational coherence. This approach provides an alternative model for non-formal Islamic education, where learning is not only structured through formal curricula but also embedded in ongoing digital practices. At the same time, the challenges identified—such as gaps in digital skills, limitations in infrastructure, and the absence of systematic evaluation mechanisms—underscore the need for more sustainable strategies in managing digital-based education programs. Addressing these issues is essential to ensure that digital transformation contributes to long-term organizational development rather than remaining a fragmented initiative.

Overall, the findings underscore the importance of viewing digital transformation as a continuous and negotiated process within religious organizations. More specifically, this study contributes to the field of educational management by demonstrating how digital-based cadre education can be systematically integrated into organizational learning frameworks, including planning, implementation, and evaluation processes. The ability of *GP Ansor* to integrate digital media into its cadre education practices reflects an adaptive management model that aligns human resource development with technological change. This research highlights the need for strengthening managerial capacities in designing digital curricula, enhancing digital literacy among educators and cadres, and developing structured evaluation mechanisms to assess learning outcomes. Furthermore, it offers practical insights for educational managers in religious organizations to build sustainable digital learning ecosystems that support both ideological formation and participatory engagement. In a broader sense, this study emphasizes that the sustainability of digital transformation in Islamic education management depends not only on technological adoption, but also on the capacity of educational management systems to continuously innovate, coordinate, and respond to the evolving dynamics of the digital public sphere.

CONCLUSION

The rapid expansion of digital communication has placed religious organizations in a position where conventional approaches to cadre education are no longer sufficient to respond to the dynamics of contemporary information exchange. This study has shown that *GP Ansor* addresses this challenge by integrating digital media into its da'wah practices and cadre development processes, not merely as a tool for dissemination but as a space for learning, interaction, and narrative construction. The findings highlight that the use of social media, the establishment of counter-narrative initiatives, and the implementation of digital literacy programs collectively reshape the role of cadres from passive recipients into active contributors within the digital sphere. At the same time, the presence of disparities in digital competencies and limitations in evaluation mechanisms indicates that this transformation remains uneven and requires further consolidation. These insights underline the importance of developing more

structured and sustainable strategies in managing digital-based cadre education, particularly in strengthening human resource capacity and ensuring consistency in program implementation. In a broader sense, the study suggests that the future of Islamic education management in non-formal organizational settings will increasingly depend on the ability to align technological adaptation with value-based learning, while maintaining responsiveness to the evolving nature of digital public discourse.

ACKNOWLEDGMENT

The authors would like to express their sincere gratitude to all informants from *GP Ansor* who generously shared their time and insights throughout this study. Appreciation is also extended to colleagues and reviewers whose valuable feedback has contributed to the improvement of this article.

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