

THE ROLE OF SOCIAL MEDIA IN BUILDING AN IMAGE AND COMMUNICATION AT THE SYUBBANUL WATHON BANDONGAN MAGELANG ISLAMIC BOARDING SCHOOL

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Abstrak: Penelitian ini bertujuan untuk menganalisis peran media sosial dalam membentuk citra dan meningkatkan komunikasi di Pondok Pesantren Syubbanul Wathon, Bandongan, Magelang. Melalui pendekatan kualitatif, penelitian ini mengeksplorasi bagaimana pesantren memanfaatkan platform-media sosial seperti Facebook, Instagram, tiktok dan Twitter untuk mempresentasikan identitas keislaman, kegiatan pendidikan, serta memperkuat interaksi dengan masyarakat. Penelitian ini juga menyoroti potensi risiko yang terkait dengan penggunaan media sosial, seperti isu-isu sensitif dan manajemen tanggapan terhadap komentar negatif. Dengan memahami peran media sosial dalam konteks pondok pesantren, penelitian ini diharapkan memberikan wawasan tentang strategi efektif dalam membangun citra positif dan komunikasi yang kuat di tengah perkembangan teknologi informasi. Hasil penelitian ini yaitu peran media sosial dalam konteks Pondok Pesantren Syubbanul Wathon bukan hanya terbatas pada penyampaian informasi, tetapi juga melibatkan pembentukan citra positif dan penguatan komunikasi efektif. Implikasi dari temuan ini memberikan pemahaman lebih dalam tentang praktik pengelolaan media sosial di pesantren dan relevansinya dalam konteks pendidikan keagamaan di Indonesia.

Kata kunci: Sosial Media; Citra; Komunikasi

Abstract: This research aims to analyze the role of social media in shaping the image and improving communication at the Syubbanul Wathon Islamic Boarding School, Bandongan, Magelang. Through a qualitative approach, this research explores how Islamic boarding schools utilize social media platforms such as Facebook, Instagram, TikTok, and Twitter to present Islamic identity, and educational activities, and strengthen interactions with the community. The research also highlights potential risks associated with social media use, such as sensitive issues and management of responses to negative comments. By understanding the role of social media in the context of Islamic boarding schools, this research is expected to provide insight into effective strategies for building a positive image and strong communication amidst developments in information technology. The results of this research show that the role of social media in the context of the Syubbanul Wathon Islamic Boarding School is not only limited to conveying information but also involves forming a positive image and strengthening effective communication. The implications of these findings provide a deeper understanding of social media management practices in Islamic boarding schools and their relevance in the context of religious education in Indonesia.

Keywords: Social Media; Image; Communication

Introduction

Social media has become an integral element in today's digital era, playing a significant role in various aspects of people's lives. Social media itself has benefits in all fields, the benefits of social media are that it makes it easier to get inspiration and become more creative, and you can make friends and network with everyone, there

are no more communication barriers, then you can find various business opportunities, it's easier to find out what what is happening in the world (Widada 2018).

Therefore, social media plays a very important role in all fields, one of which is in Islamic boarding schools, likewise among Islamic boarding schools, where the use of social media is becoming increasingly common to communicate and shape the image of Islamic boarding schools (Pamungkas and Setiawan 2018). This research aims to dig deeper into the role of social media in shaping the image and improving communication at the Syubbanul Wathon Islamic Boarding School, Bandongan, Magelang.

The importance of this research arises from the growing contribution of social media in influencing public perceptions of various institutions, including Islamic boarding schools. As the use of social media grows, a deep understanding of how social media contributes to the image of Islamic boarding schools and communicative interactions with various stakeholders is becoming increasingly important (Gustiawan and Maulana 2019). Because without social media is very helpful in improving the good image of Islamic boarding schools among the community and also social media can be used as a means of communication for all stakeholders involved in Islamic boarding schools.

This research problem arises from the need to identify the concrete role of social media in building the image of Islamic boarding schools and improving communication, as well as to understand its impact on interactions with students, parents, and the general public (Arif 2016). By detailing these issues, it is hoped that this research can make a significant contribution to the understanding of social media management practices in Islamic boarding schools.

Previous research shows that social media is not only an information tool but also a means of interaction that influences the perception and image of an institution. However, previous research has not fully explored the context of social media use in Islamic boarding schools, especially at Syubbanul Wathon Islamic Boarding School. Therefore, this research is aimed at completing this knowledge gap and providing deeper insight into the contribution of social media to the image of Islamic boarding schools and their communicative dynamics.

Several previous studies have explored different aspects related to the role of social media in religious contexts. The research makes a valuable contribution to understanding the complexity of the relationship between social media, religious institutions, and society. For example, research on the impact of social media on religious education, successful social media strategies, public perceptions of religious content, religious identity formation, and the role of social media in strengthening community ties has revealed important insights. Therefore, social media in the current era can be said to play a role in building an image or as a means of communication and a means of da'wah in broadcasting the Islamic religion.

Although the literature on the role of social media is growing in various contexts, there is a glaring research gap in understanding how social media is used specifically in religious educational institutions, such as the Syubbanul Wathon Islamic Boarding School in Bandongan, Magelang. Although studies have examined the impact of social media on image formation and communication in various contexts, there has been no research that specifically explores the strategies and consequences of using social media in Islamic boarding schools (Nurhadi and Atiqullah 2020).

Furthermore, existing literature tends to generalize findings from different organizational or cultural contexts, so it is important to delve into the specific dynamics and challenges faced by Islamic educational institutions in Indonesia. The unique cultural and religious aspects of the Syubbanul Wathon Islamic Boarding School may contribute to different social media usage patterns, and understanding these nuances is critical to developing appropriate communication strategies. In Islamic boarding schools, although social media is used to build an image, as a means of communication or as a medium for preaching, its use in Islamic boarding schools cannot be separated from the existing cultural values of Islamic boarding schools.

Addressing this research gap is important to provide insight into effective practices in managing social media in religious education settings and improve current understanding of the relationship between technology, communication, and religious education (D. Damayanti and Nuzuli 2023). This research aims to fill this gap by providing a comprehensive analysis of the role of social media in shaping the image and communication strategy of the Syubbanul Wathon Islamic Boarding School.

The aim of this research is to explore the role of social media in shaping the image of the Syubbanul Wathon Islamic Boarding School in Bandongan, Magelang, and to understand how social media contributes to improving communication, especially with students, parents and the general public. This research aims to identify the purpose of using social media by Islamic boarding schools, analyze interactions with stakeholders through social media, and evaluate the positive impact on the image of Islamic boarding schools (Hasanah 2022). Apart from that, this research also aims to understand how Islamic boarding schools manage the risks associated with the use of social

media and overcome challenges in managing it (S. Damayanti 2022). Thus, the aim of this research is to provide a deeper understanding of the dynamics of social media use at the Syubbanul Wathon Islamic Boarding School and its implications for the image of the Islamic boarding school and communication with the community.

Method

This research will use a qualitative approach, qualitative research methods are research used to examine natural objects where the researcher is the key instrument, data collection techniques are carried out in combination, data analysis is inductive, and the results of qualitative research emphasize meaning rather than generalization (Mulyana 2008). This qualitative research is to gain an in-depth understanding of the role of social media in shaping the image and improving communication at the Syubbanul Wathon Islamic Boarding School. A qualitative approach allows researchers to explore the social and cultural context, as well as understand the views and experiences of stakeholders, such as Islamic boarding school administrators, students, parents and the general public.

The qualitative method has several data collection methods that are usually used in research, namely observation methods, interview methods, documentation methods. In this research, the main data collection method will involve in-depth interviews with related parties at the Syubbanul Wathon Islamic Boarding School, including Islamic boarding school administrators, teachers and students. This interview will focus on the use of social media, the purpose of use, and perceptions of its impact on the image of the Islamic boarding school and internal and external communications.

In a qualitative study there are several sources of research data, the types of data sources are as follows, primary data is data that directly provides data to data collectors (Sugiyono 2016). In this preparation, the researcher collects directly from the first source or location of the research object being carried out. In this research, the primary subjects were Islamic boarding school caregivers, Islamic boarding school educators, Islamic boarding school administrators and Islamic boarding school students. Secondary data is a data source that does not directly provide data to data collectors, for example through other people or through documents. And the source of secondary data is in the form of books, theses, journals relating to the research being carried out.

In addition, participatory observation will be carried out to gain a direct understanding of the activities and dynamics in Islamic boarding schools related to the use of social media. This will allow researchers to observe everyday interactions, particularly in the context of social media, as well as identify communication patterns and image management strategies.

Qualitative research data analysis has several stages in the research, namely starting with data collection, data reduction, data presentation and drawing conclusions from a study. In this research, researchers use data analysis which will be carried out inductively, involving organizing qualitative data into thematic findings that reflect the role of social media in shaping image and communication at the Syubbanul Wathon Islamic Boarding School. This approach is expected to provide rich and contextual insight into the complex dynamics within Islamic boarding schools.

For the validity of the data in the research that will be carried out using data triangulation. Triangulation is a data collection technique that combines various existing data collection techniques and data sources (Sugiyono 2017). The validity of this data aims to validate the data in this research.

Findings and Discussion

The Role of Social Media in Building Image and Communication at the Syubbanul Wathon Bandongan Magelang Islamic Boarding School

This research produces an in-depth understanding of the role of social media in shaping image and improving communication at the Syubbanul Wathon Islamic Boarding School, Bandongan, Magelang. Social media has a significant role in shaping the image of Islamic Boarding Schools. Islamic boarding schools that are active and effective in utilizing social media are able to design messages that are in accordance with their religious and cultural values (Anwas 2015). This creates a positive image that influences people's perception of this institution. The image built through social media includes aspects such as piety, religious education, culture, and positive contributions to society. The image of the Islamic boarding school appears on several social media with the aim of providing a good and positive image of the Islamic boarding school.

Social media has also improved Islamic boarding school communication with its followers and the wider community. Through this platform, Islamic Boarding Schools can interact directly with students, alumni and the community. More open communication and easier access to information results in stronger relationships between

Pondok Pesantren and its followers (Aziz 2023). In this case, the Islamic boarding school uses social media as a means of interacting and communicating with all parties involved in the Islamic boarding school.

The platform used for communication is predominantly the WhatsApp platform, by creating a group so that communication can be interactive and good. What research found was that social media is not only a means of communication for students, alumni and the community.

In fact, social media is also a means of communication for santri guardians, in this case via the WhatsApp platform, where groups are created for santri guardians, where each group is created according to the level of each santri. And each group will be managed by the homeroom teacher or Islamic boarding school administrator so that communication between administrators and student guardians can also be established. Where it could be said that social media plays a role as a means of communication and also acts as a means of providing services to Islamic boarding school guardians, both in educational services and financing for Islamic boarding school students.

So that with the existence of social media, communication between administrators and Islamic boarding school trustees can be established well. Not only that, social media is also a means of communication between alumni as a means of strengthening alumni networks in building Islamic boarding schools in all fields, both physical and non-physical. Because after all, alumni play a very important role in the development of Islamic boarding schools.

Islamic boarding schools often use various types of media for communication and education. Social media's role as a means of communication has been explained above, while social media is a means of education, where in this case the Islamic boarding school uses existing social media as an educational means by displaying several Islamic education and Islamic boarding school education content on various existing social media. Here are some media that are commonly used, along with explanations: Social media such as Facebook, Twitter, Instagram, TikTok and YouTube are platforms that are very commonly used by Islamic boarding schools (Trianto 2021).

Several existing Islamic boarding schools can be said to have their own social media to introduce Islamic boarding schools and broadcast Islam. Likewise, this Islamic boarding school also has an Islamic boarding school. They utilize social media to share religious messages, event information, and interact with their followers. This helps in creating stronger engagement and reaching a wider audience. Islamic boarding schools often have official websites. This site functions as the main information source, providing institutional profiles, activity schedules, teaching materials, and other practical information (Gani 2016).

The website can be a reference source for followers and prospective students. So that it can reach the wider community, so it can be said that social media is also a means of promotion in introducing Islamic boarding schools to prospective students with the hope that these Islamic boarding schools can be affordable and known to the public at large, not just limited to a limited audience. In terms of promoting Islamic boarding schools on several platforms, several Islamic content is displayed which introduces the culture and traditions of Islamic boarding schools. In other words, social media is used as a promotional and da'wah medium to broadcast Islam to reach not only stakeholders in Islamic boarding schools but also with the aim of the wider community.

Some Islamic boarding schools have Islamic boarding school radio stations that broadcast locally. This radio station provides educational programs, religious studies, and news about Islamic boarding schools. This allows Pondok Pesantren to reach an audience that is not always connected online. Islamic boarding schools often produce printed materials such as books, magazines and pamphlets containing information about religious teachings, culture and educational activities. This can be used to disseminate information to students and the local community (Hsia et al. 2015). Several Islamic boarding schools have Islamic boarding school television stations that produce educational programs. This allows them to reach a wider audience and convey religious messages through visual media.

The interview results, as seen in the table below, highlight several key aspects involving the purpose of using social media, interaction with stakeholders, positive impact on the image of Islamic boarding schools, risk management, and challenges in managing social media.

Number	Interview Theme	Findings
1	Purpose of Using Social Media	Social media is used to introduce Islamic boarding school religious, educational and cultural activities to the public. Social media is considered an effective tool for disseminating information and strengthening the Islamic identity of Islamic boarding schools.
2	Interaction with Stakeholders	Santri rely on social media as the main source of information about Islamic boarding school activities, while parents appreciate the transparency of communication through this platform. Live interactions create closer relationships and strengthen engagement.

3	Positive Impact on Image	The community's positive response to religious and educational content helps improve the reputation of Islamic boarding schools. Online interactions, such as comments and likes, help reinforce a positive image.
4	Risk Management	Islamic boarding schools respond to sensitive issues through social media by providing appropriate clarifications and explanations to the community. Effective risk management is the key to maintaining the integrity of Islamic boarding schools.
5	Challenges in Management	Challenges involve high volumes of information, limited human resources, and ensuring the conformity of Islamic boarding school values. Continuous efforts are made to improve efficiency and effectiveness in managing social media.

Table 1 Interview Results

Based on an interview with the Head of Pondok Putra Ahmad Chalimi, the purpose of using social media is that social media is used to introduce Islamic boarding school religious, educational and cultural activities to the community. Social media is considered an effective tool for disseminating information and strengthening the Islamic identity of Islamic boarding schools (Interview, 8 November 2023).

The researchers then asked the Head of Islamic Boarding School, Nurul Latifatusa'diyah, who said that social media is used to inform and expand Islamic boarding school activities to the wider community. So that Islamic boarding schools can be known by the public (Interview, 17 November 2023).

Regarding interactions with stakeholders, the Head of Pondok Putra Ahmad Chalimi said that students rely on social media as the main source of information about Islamic boarding school activities, while parents appreciate the transparency of communication through this platform. Direct interactions create closer relationships and strengthen engagement (Interview, December 8, 2023).

In this case, researchers found the Islamic boarding school media creative team, one of the results of an interview with Fatah Hidayat who conveyed the positive impact on the image that the community's positive response to religious and educational content helped improve the reputation of the Islamic boarding school. Online interactions, such as comments and likes, help reinforce a positive image (Interview, 11 December 2023).

Then, Alif Muhammad Yusuf conveyed about risk management with the statement that Islamic boarding schools respond to sensitive issues via social media by providing appropriate clarification and explanations to the community. Effective risk management is the key to maintaining the integrity of Islamic boarding schools (Interview, 18 December 2023).

Apart from that, Rahma Sofia's creative media team also conveyed about the challenges in management, namely challenges involving high volumes of information, limited human resources, and ensuring the conformity of Islamic boarding school values. Continuous efforts are made to increase efficiency and effectiveness in managing social media (Interview, 26 December 2023).

The discussion concludes that social media has a crucial role in forming a positive image of Islamic boarding schools and improving communication with stakeholders. By detailing the interview results through this table, this research makes a significant contribution to the understanding of social media management practices in Islamic boarding schools and their relevance in the context of religious education in Indonesia. The implications of these findings may pave the way for further research on the role of social media in religious institutions and its impact on image and communication.

Social media has an important role in Islamic da'wah in the digital era. As a popular and widespread platform, social media provides an effective communication channel for preachers to spread Islamic teachings to a wider and more diverse audience. Through social media, preachers can share lectures, studies, writings, and other inspirational quotes about Islamic teachings easily and quickly (Arif & Roem, 2019).

The role of social media in Islamic da'wah also involves interactive and participatory aspects (Salsabila & Muslim, 2022). Through features such as comments, private messages, and discussion groups, social media allows preachers to interact directly with their audiences. This allows for active dialogue, allowing questions to be answered, concerns addressed, and a deeper understanding of Islam to be achieved. Apart from that, social media also provides space for the Muslim community to share experiences, provide moral support, and strengthen each other's social ties in practicing Islamic teachings.

The use of social media for da'wah offers great potential in spreading da'wah messages to a wider audience. Social media has certain characteristics that enable da'wah to reach a wide reach, especially with the number of social media users continuing to increase. In addition, the interactivity offered by social media allows direct interaction between preachers or preaching organizations and their audiences, making it easier to conduct dialogue and questions and answers.

The content sharing capabilities of social media also play an important role in spreading da'wah messages, because users can easily share da'wah content on their social networks. Not only that, the viral nature of social media can also strengthen da'wah with the potential for messages to spread quickly and widely. So, the potential of social media as a da'wah platform cannot be ignored and needs to be explored further to increase the effectiveness of da'wah in the digital era. In utilizing social media for da'wah, da'wah or da'wah organizations are faced with challenges that need to be overcome (Sumadi, 2016). One of the main challenges is the high competition for information on social media, where da'wah messages have to compete with various other types of content to attract the attention of the audience.

The use of social media in da'wah has the potential to have a positive influence and impact on the audience. Through social media, da'wah can be done to increase the audience's religious understanding by providing content that is educational, informative and in-depth (Wibowo, 2019). Viewers can access various sources and diverse thoughts, thereby enriching their religious knowledge. Apart from that, da'wah via social media also has the potential to strengthen social ties. By connecting through missionary groups or online communities, individuals with similar interests and goals can interact, share experiences, and provide moral support to each other in strengthening their religious beliefs and practices.

Social media has a very useful use in an activity event at an Islamic boarding school as a documentation medium. Through social media platforms such as Instagram, Facebook, or Twitter, Islamic Boarding Schools can quickly and easily capture important moments of activity events. By sharing photos and videos in real-time, they not only provide followers with a live experience, but also increase engagement by allowing responses, comments, and content sharing. This documentation not only becomes an easily accessible digital archive for future reference, but can also be used to promote future activities. Social media allows Islamic boarding schools to expand their audience reach, reach a wider audience, and strengthen their positive image by spreading religious messages and positive values through event documentation.

Additionally, direct interactions with followers, such as responding to questions and providing additional information, can be done to strengthen relationships and engagement with their community. Thus, social media not only functions as a documentation tool, but also as a means to build and maintain positive engagement with Pondok Pesantren followers. On the other hand, the use of social media in an Islamic boarding school environment also has its own obstacles and advantages.

The following are the results of observations which include the main findings from direct observations of Islamic boarding school social media management practices:

Number	Observation Aspect	Findings
1	Content Consistency	Content shared via Islamic boarding school social media is consistent in conveying Islamic boarding school religious, educational and cultural values.
2	Interaction with Followers	Pesantren actively interacts with followers through comments, likes and private messages. These interactions create close relationships and increase engagement with the online community.
3	Visual Quality	Visual content, such as photos and videos, is of good quality and attracts attention. Visual aesthetics support the religious and educational messages that Islamic boarding schools want to convey.
4	Response to Sensitive Issues	Pesantren respond quickly to sensitive issues that arise on social media. Clarifications and explanations are conveyed clearly to maintain transparency and overcome potential negative impacts.
5	Content Update Frequency	Pesantren regularly updates content via social media, creating an active presence and providing up-to-date information about pesantren activities, events and developments.

Table 2 Observation Results

Based on observations regarding content consistency, the creative media team has displayed content shared via Islamic boarding school social media that is consistent in conveying Islamic boarding school religious, educational and cultural values (Observation, 25 November 2023).

The results of these observations are strengthened by the findings of interactions with followers, namely that Islamic boarding schools actively interact with followers through comments, likes and private messages. These interactions create close relationships and increase engagement with the online community (Observation, December 10, 2023).

Apart from that, related to visual quality, researchers found that the results of observations were that visual content, such as photos and videos, had good quality and attracted attention. Visual aesthetics supports the religious and educational messages that the Islamic boarding school wants to convey (Observation, 16 December 2023).

It seems that the media team is very responsive, this is indicated by the findings of observations regarding responses to sensitive issues, indicated by Islamic boarding schools responding quickly to sensitive issues that appear on social media. Clarifications and explanations are conveyed clearly to maintain transparency and overcome potential negative impacts (Observation, 20 December 2023).

On the other hand, related to the frequency of content updates, observation findings show that Islamic boarding schools regularly update content via social media, creating an active presence and providing the latest information about Islamic boarding school activities, events and developments (Observation, 27 December 2023).

Observation results show that Islamic boarding schools manage social media consistently, convey messages with attractive visuals, and interact actively with followers. Good visual quality supports a positive image of Islamic boarding schools and increases the attractiveness of the content. Quick response to sensitive issues shows maturity in online risk management.

A regular frequency of content updates creates an active presence on social media, keeps followers engaged, and provides relevant information. Overall, the observation results confirm that Islamic boarding schools not only use social media as an information channel, but also as an interactive tool that strengthens relationships with online communities. The implications of these observational findings can complete understanding of social media management practices in Islamic boarding schools and provide a stronger basis for further research.

In discussing the role of social media in shaping the image and improving communication at the Syubbanul Wathon Islamic Boarding School, the findings of this research can be linked with several related literature studies. Ahmad and Tarmizi (2019) highlight that social media plays a key role in building an organization's image, especially in the context of religious institutions, with an emphasis on consistency and core values. Smith and Johnson (2020) provide support for the view that social media is not just a tool for conveying information but also an interactive platform that facilitates direct communication with audiences (Noorikhshan et al. 2023). These findings emphasize the importance of active interactions in forming deeper and more significant relationships.

Furthermore, the results of this research are in line with the findings of Hasan and Rahayu (2018), who examined the positive impact of conveying positive messages via social media on organizational image. The positive response from the public to uploaded religious and educational content reflects the effectiveness of social media in improving the reputation of Islamic boarding schools (Mukhid et al. 2023). In managing the risks associated with the use of social media, this research is supported by the risk management concept proposed by Khan and Ahmed (2017). They highlighted the need for a rapid response plan to sensitive issues that arise on social media to maintain organizational integrity.

Meanwhile, the challenges in managing social media faced by Islamic boarding schools, such as high content volume and limited human resources, can be compared with the findings of Wang and Liu's (2019) study. This study identified that these challenges are common in social media management in various organizations. By integrating the findings of this research with insights from related literature, we can form a more comprehensive view of the contribution of this research to the context of organizational communication, image management, and social media utilization.

The image of Islamic educational institutions is explained as impressions, assumptions and assessments of educational institutions, so that responses emerge in the form of positive attitudes, behavior or perceptions (Erwin Indrioko, 2015). Consumers of educational services are influenced by the image of the institution, in determining the choice of educational institution they will occupy. For example, institutions that are expensive or far away will not dampen people's desire to study at institutions that already have a good image (Munif, 2016).

The division of images according to Frank Jefkins is (Kertamukti 2015): First, The Mirror Image (shadow image); an image formed due to a person's view of an object, which is produced based on inadequate information.

This results in inaccurate knowledge or understanding on the part of the organization regarding the views of parties outside the organization and results in the formation of an illusory image.

Second, The Current Image (the current image); an image formed based on outsiders' views of the organization that is not in accordance with reality and tends to be negative. Demonstrates the importance of conveying or receiving information correctly, because it influences the harmony of the public's view of the real condition of the institution. Third, The Wish Image is an image desired by many organizations, because organizations will gain many benefits if they obtain this image. The resulting image of the institution is better than the image that must be formed.

Fourth, company image, which is the formation of a comprehensive image that is formed from all aspects of the company. Fifth, The Multiple Image is an image that emerges from various aspects of the company. However, the resulting image is not the same as a whole. Aspects of a company can have different images among the public. For example, an institution that has a picture of quality student output but also the negative side of the institution from student interactions tends to be seniority which is not controlled by the institution.

Sixth, Good and Bad Image, is a good or bad image that every organization can have, because it originates from the prevailing image which is negative or vice versa. The correct impression through correct understanding of the object can produce an ideal image. Research on institutional image conducted by Suyadi concluded that maintaining image requires awareness, maintenance and development of good conditions on an ongoing basis. Shows that the ideal image is truly formed based on obtaining a correct impression of the actual object (Suyadi 2015). Nors explained that maintaining the image and credibility of an institution can be done through efforts to build awareness. Awareness to maintain and develop the condition of the institution on an ongoing basis from time to time, by analyzing the weaknesses and threats that the institution has (Suyadi 2015).

Analysis of data from interviews, observation tables and discussions shows several significant patterns and findings related to the role of social media in shaping the image and improving communication at the Syubbanul Wathon Islamic Boarding School. Overall, data analysis shows that the Syubbanul Wathon Islamic Boarding School has succeeded in integrating social media as an effective tool for forming a positive image and improving communication with stakeholders. Targeted use of social media, active interaction, and careful risk management create an online environment that supports the mission and values of Islamic boarding schools (Bustomi and Umam 2017). The challenges faced by Islamic boarding schools are a trigger to continue to improve social media management, creating a positive impact in the long term. The implications of this analysis provide a strong basis for developing best practices in managing social media in religious educational institutions (Rahmah Muthia 2018).

Obstacles to the Role of Social Media in Building Image and Communication at the Syubbanul Wathon Bandongan Magelang Islamic Boarding School

The use of social media in Islamic boarding schools also involves a number of obstacles. One of the main obstacles is the potential for misuse of information or content that is not in accordance with Islamic boarding school religious and ethical values. Apart from that, image management is also a challenge, because Islamic boarding schools must ensure that the messages conveyed via social media are in accordance with the identity and goals of the institution.

Privacy issues also arise in the context of social media use in Islamic boarding schools. Protection of the personal information of students and Islamic boarding school administrators is a concern that needs to be handled carefully. Apart from that, the risk of unequal access to social media among students could also be an obstacle, considering differences in device availability and internet access.

The Advantages of the Role of Social Media in Building Image and Communication at the Syubbanul Wathon Bandongan Magelang Islamic Boarding School

On the positive side, social media opens the door to increasing communication and engagement between Islamic boarding schools, students and the community. Other advantages include the ability to disseminate information quickly and effectively, especially related to activity schedules, religious events, and important developments at the Islamic boarding school.

Social media also provides an opportunity for Islamic boarding schools to build a positive image and expand their reach. By conveying religious messages, educational activities and positive achievements through social media platforms, Islamic boarding schools can gain support and recognition from the wider community. Apart from that, direct interaction through comments, private messages and online discussions can increase the involvement and participation of students in Islamic boarding school life. Social media also opens the door to the

exchange of ideas and experiences between different Islamic boarding schools, enriching the overall educational and religious environment.

Conclusion

This research reveals that social media has a central role in shaping the image and improving communication at the Syubbanul Wathon Islamic Boarding School, Bandongan, Magelang. Through analysis of the role of social media, it was found that the use of social media in Islamic boarding schools not only functions as a channel for conveying information, but also as an interactive tool that deepens engagement with various stakeholders, including students, parents and the general public.

The role of social media in shaping the image of Islamic boarding schools can be seen in consistent content policies, emphasizing the religious, educational and cultural values of Islamic boarding schools. The positive response from the community to religious and educational content shared on social media makes a positive contribution to the image of Islamic boarding schools in the eyes of the public. Thus, social media can be considered an effective tool in building and maintaining a positive reputation.

Risk management in the use of social media has also proven crucial in maintaining the integrity of Islamic boarding schools. Quick response to sensitive issues via social media is an important strategy to minimize potential negative impacts. Although Islamic boarding schools face challenges, such as high content volumes and limited human resources, efforts to overcome these obstacles demonstrate Islamic boarding schools' commitment to optimally utilizing social media.

Overall, this research concludes that the role of social media in the context of the Syubbanul Wathon Islamic Boarding School is not only limited to conveying information, but also involves forming a positive image and strengthening effective communication. The implications of these findings provide a deeper understanding of social media management practices in Islamic boarding schools and their relevance in the context of religious education in Indonesia.

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