The Representation of Local Wisdom Values from Maduran Islamic Boarding Schools in Digital Media Content as the Foundation for Sustainable Communities

Hesti Firdausi Mahdaf [1]*, Safinatul Lailiyah [2]

[1]Pendidikan Bahasa Arab, Fakultas Tarbiyah, Universitas Islam Negeri Madura, Indonesia
[2]Magister Pendidikan Bahasa Indonesia, Pascasarjana, Universitas Muhammadiyah Malang, Indonesia

hestimahdaf@gmail.com

Abstract. This study aims to describe and analyze the representation of local wisdom values in Madurese Islamic boarding schools (*Pesantren* Madura) on digital media, as a foundation for Sustainable Communities. The study employed a qualitative approach using qualitative content analysis of TikTok content published by Islamic boarding schools in Madura. Data were collected through digital observation and documentation and analyzed through coding, categorization, and interpretation. The findings reveal five main groups of local wisdom values: respect for religious scholars and predecessors, transmission of religious and scholarly traditions, togetherness and community solidarity, character and moral development, and mutual cooperation and social-environmental concern. These values reflect five dimensions of sustainability: identity, knowledge, social relations, values and character, and social-environmental sustainability. TikTok serves as a space to document and represent these local wisdom values in the digital environment. The findings indicate that the local wisdom of Madurese Islamic boarding schools can serve as social and cultural capital in supporting community sustainability.

Keywords: local wisdom, Madurese Islamic boarding schools, media digital, Sustainable Communities, TikTok.

1 Introduction

Advances in information and communication technology have transformed digital media into a strategic space for communities to produce, access, and disseminate information [1]. Digital media, particularly social media, no longer serve merely as a means of communication but have also become a space for representing culture and identity and for transmitting knowledge [2]. Various digital platforms, such as TikTok, Instagram, YouTube, and Facebook, are no longer merely communication media but have also become spaces for representing a community's cultural identity, traditions, and local knowledge. The participatory use of digital media can accelerate the process of

© The Author(s) 2026
U. Faruq et al. (eds.), *Proceedings of the 10th International Conference of Islamic Studies (ICONIS 2026) & 400th Anniversary of Shekh Yusuf Al-Makassari*, Advances in Social Science, Education and Humanities Research 1043,
https://doi.org/10.2991/978-94-6239-845-0_14

preserving local wisdom while also disseminating values that have long been passed down from generation to generation within the community [3].

In Indonesia, *pesantren* are among the oldest Islamic educational institutions, playing a strategic role in shaping character, transmitting Islamic knowledge, and preserving local wisdom amid the rapid pace of digitalization [4]. *Pesantren* function not only as institutions of religious education but also as spaces for the production and reproduction of the sociocultural values of the surrounding community. *Pesantren* in Indonesia also play a role in instilling religious and social values rooted in local culture, so that students are not only equipped with religious knowledge but also with social values appropriate to their community's environment [5]. In Madura, *pesantren* hold a very strong position in social and religious life. Various values that have developed through the relationships among the kyai, students, and the community, and have been passed down from generation to generation, include religiosity, respect for teachers, *khidmah* (service), *ukhuwah* (brotherhood), gotong royong (mutual cooperation), simplicity, and social concern. These values form the identity of Madura Islamic boarding schools and help shape the character of the surrounding communities.

The transformation of social interaction spaces in the digital realm has prompted Islamic boarding schools to represent the values of local wisdom. Whereas previously the transmission of values occurred primarily through direct interaction within the boarding school environment, today various religious activities and boarding school traditions are documented and disseminated via digital media [4]. Content in the form of videos, photos, and captions uploaded to social media not only serves as documentation of activities but also acts as a medium for representing local wisdom values to a broader audience. Thus, digital media serves as a new space for strengthening the sustainability of *pesantren* traditions and identity amid social change. Several previous studies indicate that the local wisdom of Islamic boarding schools has been examined through various forms of education and media. Mursyid et al., for example, in their study on the representation of local wisdom educational values in the film Cahaya Cinta *Pesantren*, demonstrated that values such as independence, togetherness, creativity, sincerity, solidarity, and responsibility can be represented through the film's visual elements [6].

Meanwhile, research on the synergy between local wisdom and *pesantren* education in Madura shows that values such as justice, balance, patience, and tolerance, embedded in *pesantren* traditions, help shape moderate religious attitudes. In addition, a study by M. Muizzuddin et al. on the internalization of moderate Islamic educational values based on local wisdom at the Al-Ikhlas Panceng Gresik Islamic boarding school, also shows that the values of tolerance, public welfare, balance, justice, nationalism, and qudwah can be internalized through the boarding school's educational process and have an impact on the formation of students' social attitudes and sense of responsibility [7]. On the other hand, a study by Nirwan Wahyudi Ar et al. on the digitization of da'wah based on local wisdom indicates that digital media, including social media, can be utilized to disseminate religious messages that continue to integrate local values, while simultaneously supporting cultural preservation and the strengthening of religious and national identities [8]. Furthermore, the use of Instagram as a communication medium

for Islamic boarding schools has been the focus of several studies, particularly regarding efforts to build institutional image. Hani et al., in their study on the use of Instagram to build the image of Islamic boarding schools, demonstrated that social media can serve as a digital branding tool to introduce the boarding schools' identities, activities, and image to the public [9]. These findings indicate that digital media has become a space for Islamic boarding schools to communicate and represent themselves in the public sphere. However, the study focuses more on branding and institutional image and has not specifically examined the representation of local wisdom values as portrayed through the *pesantren*'s digital content.

The representation of local wisdom values through digital media is relevant to the concept of Sustainable Communities. This concept emphasizes that a community's sustainability is measured not only by economic and environmental aspects but also by its ability to maintain social and cultural sustainability, including the transmission of values, the strengthening of identity, and character education across generations [10]. In the context of *pesantren*, the dissemination of local wisdom values such as religiosity, respect for teachers, a spirit of mutual cooperation, and social concern through digital media can play a strategic role in supporting community sustainability. This applies to both the *pesantren* community and the Madurese society, which remain strong in their cultural identity even amid massive digital transformation, as these values can serve as a foundation for preserving identity, social relationships, and the intergenerational transmission of knowledge and traditions [5].

Nevertheless, these previous studies remain fragmented across several trends. Research on representation through digital media has largely focused on film and visual elements, while the local wisdom of Maduran *pesantren* is more frequently examined in the contexts of education, socio-religious life, and religious moderation [6], [12]. Meanwhile, research on the digitization of local wisdom places greater emphasis on the role of digital media in disseminating and preserving cultural values [8]. There have not been many studies that specifically explore the values of Madurese *pesantren*'s local wisdom in digital media content while linking them to the concept of Sustainable Communities. Therefore, this study aims to describe and analyze the representation of the values of Madurese *pesantren*'s local wisdom in digital media as a foundation for the formation of Sustainable Communities.

2 Method

This study employs a qualitative approach using qualitative content analysis. This approach was chosen to describe and analyze the representations of local wisdom values from Maduran Islamic boarding schools that are constructed, presented, and negotiated within TikTok content. The research data sources consist of TikTok videos representing Islamic boarding schools in Madura, namely Miftahul Ulum Bettet Islamic Boarding School, Miftahul Qulub Islamic Boarding School, Darul Ulum Banyuanyar Islamic Boarding School, Mambaul Ulum Bata-Bata Islamic Boarding School, and Syaichona Moh. Cholil Islamic Boarding School and Annuqayah Latee Islamic Boarding School. The content was obtained from the respective TikTok accounts associated with these

pesantren. The data sources were selected through purposive sampling, taking into account the availability and relevance of content depicting religious activities, education, traditions, and social life within the Islamic boarding schools in Madura. The content analyzed included community service and mutual aid activities, pilgrimages, studies of religious texts, congregational prayers, religious schools, visits to religious leaders, commemorations of religious leaders' passing, and sermons by religious leaders.

Data was collected through digital observation and documentation by reviewing TikTok content from pre-selected Islamic boarding school accounts. Relevant content was documented via screenshots and by recording information such as the source account, publication date, content description, and video link. The data was then analyzed through the stages of selection, coding, categorization, and interpretation. Each piece of content was categorized by the local wisdom values it represented, then analyzed for the visual, verbal, and audiovisual elements it displayed. The results of the analysis were subsequently interpreted by linking these values to the concept of Sustainable Communities, explaining how the local wisdom of Islamic boarding schools can serve as the foundation for the social and cultural sustainability of communities.

3 Result and Discussion

3.1 Representation of Local Wisdom Values in Madurese Islamic Boarding Schools in TikTok Content

Analysis of TikTok content related to Islamic boarding schools reveals that the values of local wisdom at Maduran Islamic boarding schools are represented through various religious activities, educational practices, boarding school traditions, and social interactions. Research data was collected through digital observation and documentation of TikTok content relevant to the study's focus. In the next stage, the data was selected and coded based on the account source, the lexicon or cultural elements displayed, the context of the activities, local wisdom values, and the meanings represented in the content

Based on the coding results, the *pesantren*'s TikTok content features various cultural practices related to religious life, education, social relationships, and *pesantren* traditions. Some of the lexical terms or cultural elements that appear include: haul, ngaji, istiqamah, congregational prayer, khotmil kitab, Isra' Mi'raj, sholawat, ziarah, maqbaroh, *sowan*, madrasah diniyah, takzim, and gotong royong. These elements not only reflect the types of activities carried out by the *pesantren* community but also embody specific values and meanings related to the community's continued existence. This aligns with the perspective of Syarif & Hannan, who view the *pesantren* in Madura as a social system that embodies local wisdom and shapes Islamic traditions among the Madurese people [13].

3.2 Honoring Religious Scholars and Ancestors as a Way of Preserving Collective Memory

One of the strongest values represented in the data is respect for ulama, kiai, and the founders of Islamic boarding schools. This value is evident in the content covering the annual commemoration at the Darul Ulum Banyuanyar Islamic Boarding School and on the Media Bata-Bata Official channel, as well as the grand commemoration at Syaichona Moh. Cholil Islamic Boarding School, and pilgrimage activities to the graves of the founders at the Miftahul Ulum Bettet Islamic Boarding School.

The content from Darul Ulum Banyuanyar features the annual commemorations for RKH. Muhammad Syamsul Arifin and Mrs. Hj. Halimah Baqoir. This content is interpreted as both a form of respect for religious scholars and a means of preserving collective memory. Such representations serve a sustaining function by maintaining intergenerational bonds and the tradition of honoring *pesantren* figures. A similar pattern is evident in the commemoration content on Media Bata-Bata Official, which expresses respect for deceased religious scholars and helps preserve collective memory and strengthen the bonds of the *pesantren* community. This interpretation aligns with Samiaji et al., who demonstrate that khaul and ziarah rituals not only function as spiritual practices but also serve as spaces for the formation of collective memory, the strengthening of social cohesion, and the maintenance of the continuity of collective identity [14].

This expression of respect is also evident in pilgrimage activities. Bettet Multimedia's content features a pilgrimage to the graves of the founders of PP Miftahul Ulum Bettet. These activities represent respect for predecessors, spiritual reflection, and appreciation for the founders and the *pesantren*'s history. From the perspective of community sustainability, these activities help preserve the *pesantren*'s historical memory and identity and pass on traditions to the next generation. This finding aligns with the research by Cahyadi & Saefullah, which indicates that the tradition of visiting the graves of religious leaders has both ritual and social dimensions, one of which is driven by respect for religious scholars [16]. Research on the tradition of visiting the grave at the Tomb of Habib Abdullah bin Ali Al-Haddad Sangeng in Bangil also indicates that such visits serve as a means of honoring the founder and religious scholars, fostering spiritual reflection, strengthening social solidarity and religious identity, and paying respect to the *pesantren*'s historical legacy [17].

What is interesting is that when these haul and ziarah practices are showcased on TikTok, memories that were previously confined to the *pesantren* community can be represented in the digital space. Digital media has the potential to expand the scope of collective memory transmission. The value of honoring religious scholars extends beyond ritual practices and is also constructed as part of a community's identity, which can be recognized and studied by a digital audience. In the context of this research, this function can be understood as part of preserving the *pesantren*'s historical memory and identity, as well as transmitting values to the next generation. When the practices of haul and ziarah are represented through TikTok, these practices—which previously took place within the socio-religious space of the *pesantren* community—take on a new form of representation in the digital space. The use of digital media to engage with

traditions and cultural heritage has the potential to broaden access to cultural knowledge while helping to preserve cultural values and identity for younger generations [18].

In the context of Sustainable Communities, collective memory plays a vital role because community sustainability is not only about the continuity of social activities but also about a community's ability to preserve its identity, history, and intergenerational relationships. Therefore, the depiction of haul and ziarah in digital media can be understood as both a means of reproducing the cultural identity of *pesantren* and a mechanism for passing on values to younger generations.

3.3 Religious and Scholarly Traditions as the Foundation of Cultural Sustainability

Another aspect of local wisdom is evident in the continuity of the *pesantren*'s religious and scholarly traditions. The data reveals content related to Quranic study (ngaji), the completion of a Quranic text (khotmil kitab), the commemoration of Isra' Mi'raj, recitation of the Quran (tartilul Qur'an), congregational prayer (salat berjamaah), and religious schools (madrasah diniyah). These various activities demonstrate that *pesantren* serve not only as spaces for religious education but also as venues for the intergenerational transmission of religious knowledge and practices. This finding aligns with research on the presence of *pesantren* traditions on social media, which indicates that the traditions represented on Instagram and TikTok encompass scholarly, devotional, and social practices. In this context, social media serves as a space for *pesantren* to preserve their traditions while adapting to the evolution of digital culture [19].

The content from Bata-Bata Official Media on the motivational Quran recitation session with KH. Ahmad Ghazali Salim embodies the scholarly tradition and character development of *pesantren* students. These values serve a sustainable purpose by passing on knowledge and values to future generations. Similarly, the content on the completion of the Dardir text at Darul Ulum Banyuanyar represents the preservation of the scholarly tradition of studying religious texts. It maintains the continuity of the culture of studying religious texts in Islamic boarding schools.

Religious traditions are also represented through activities such as the Isra' Mi'raj commemoration, steadfastness in worship, and congregational prayer. Content on steadfastness in worship reflects consistency in practicing religious values, while congregational prayer embodies religiosity and obedience, which help maintain the community's spiritual foundation. Research on optimizing the study of classical Islamic texts through digital media indicates that Islamic boarding schools face the need to both preserve the tradition of teaching these texts and adapt to advancements in communication technology [20].

Similar findings are evident in MQ Multimedia's content, which features the female students of Miftahul Qulub reciting the Qur'an. This activity represents the passing down of religious traditions, Qur'anic education, and discipline. Meanwhile, congregational prayer represents togetherness, solidarity, social bonding, and religiosity, as it is carried out collectively and strengthens social bonds among students. This data indicates that the continuity of *pesantren* culture is built through practices carried out repeatedly and collectively. Religious and scholarly traditions are not merely preserved

as a legacy of the past but are actively reenacted in students' lives. When these practices are showcased on TikTok, the process of transmitting values gains a new platform. Digital content can serve as a medium that demonstrates to the public how *pesantren* traditions continue to be practiced in contemporary life.

Community continuity in this context is closely linked to the continuity of knowledge, religious practices, and value systems. *Pesantren* can maintain their identity because they possess mechanisms for the continuous transmission of knowledge and traditions. Digital media then expands the representation of this process to audiences outside the *pesantren* environment.

3.4 Togetherness, Solidarity, and the Identity of the *Pesantren* Community

The local wisdom of Maduran *pesantren* is also represented through practices of togetherness and solidarity. These values are evident in congregational prayers, collective recitation of sholawat, student activities, and various other collective endeavors. Content from PP Syaichona Moh. Cholil, for example, features students reciting sholawat together on Friday nights, which represents the identity and togetherness of the *pesantren* community. This practice is understood as part of an effort to preserve the community's identity while also ensuring its regeneration. Other content from PP Syaichona Moh. Cholil depicts students' activities during prayer and in their daily lives at the *pesantren*, including congregational activities, scripture study, and madrasah diniyah. These representations demonstrate that the *pesantren* builds identity through shared experiences. Life at the *pesantren* is not merely portrayed as the individual lives of students, but as a collective experience that fosters emotional bonds and a sense of belonging to the community. This finding aligns with Laili et al., who show that togetherness in boarding school life and daily social practices can shape collective life experiences, foster emotional solidarity, and strengthen social cohesion among students [21].

The value of togetherness is also evident in Annuqayah Latee's content, which features Eid prayers with thousands of students. This activity represents brotherhood, togetherness, solidarity, and community identity. In the context of community sustainability, collective activities like this strengthen the sense of belonging to the *pesantren*. These findings show that the *pesantren*'s community identity is built through repeated social interactions. Collective worship practices, sholawat, religious study sessions, and boarding school life create shared experiences that strengthen bonds among students. When these experiences are shared on TikTok, the boarding school's community identity is also constructed within the digital space. These findings are also consistent with research on students' daily rituals, which shows that religious activities performed collectively, including congregational prayer and Quran recitation, can foster social solidarity within the *pesantren* environment [22].

From the perspective of Sustainable Communities, social cohesion is a key element in ensuring a community's sustainability. Communities that possess a sense of togetherness, solidarity, and belonging will have stronger social capital to sustain their existence. Thus, the practice of communal living in Islamic boarding schools (*pesantren*) not only serves a religious function but also acts as a mechanism for fostering and maintaining social cohesion.

3.5 Character and Moral Development as the Continuation of Values

In addition to collective practices, the values of local wisdom are also represented through the cultivation of morality, ethics, and respect for teachers and religious leaders. Content from the Bata-Bata Official media channel, with the theme "Cool Santri: Good Morals," demonstrates that morals are considered a vital part of a santri's identity. These values of moral and ethical development serve a sustaining function by shaping a generation that carries forward community norms. These values of moral and ethical development indicate efforts at character building that enable community norms and values to be passed on to the next generation. Findings on adab education in the *pesantren* environment indicate that moral values are shaped through role modeling, words, attitudes, and habitual practices, thereby becoming ingrained in the santri's personality [23].

A similar value is evident in Annuqayah Latee's content on madrasah diniyah, which conveys respect for teachers. This content embodies respect, student ethics, and the transmission of values. In the context of the Annuqayah Islamic boarding school, Arina Mufrihah et al. demonstrate that the value of takzim serves as a benchmark or standard for the ideal personality and behavior of students [1]. Thus, takzim is not merely a personal attitude but also a value that is learned and internalized within the boarding school community. Takzim is not merely a personal attitude but a social norm that is learned and passed down within the *pesantren* community.

Meanwhile, the content regarding *sowan* at Annuqayah Latee reflects a culture of respect for kiai, or mentors, as well as the maintenance of social relationships among *pesantren*s. The practice of *sowan* demonstrates social relationships built through respect for religious authority. Meanwhile, the content regarding *sowan* at Annuqayah Latee reflects a culture of respect for kiai, or mentors, as well as the maintenance of social relationships. The practice of *sowan* illustrates the kiai-santri relationship, built on respect and direct communication. Research conducted by Nurislamiah et al. shows that the *sowan* tradition serves as a means of interpersonal communication between kiai and santri, fostering religious attitudes through advice, guidance, and the transmission of religious values. *Sowan* demonstrates respect for religious authority and provides a space for interaction that facilitates the process of nurturing values and character [24].

In the context of community sustainability, the values of morality, reverence, and respect serve as mechanisms for the internalization and transmission of social norms. These values enable a community to maintain patterns of behavior that are considered virtuous and consistent with its identity. This process occurs through learning, habit formation, modeling, and social interactions that recur throughout the life of the *pesantren*. Thus, the sustainability of the *pesantren* is determined not only by the institution's existence and traditions but also by the community's ability to pass these values on to the next generation. Findings regarding the internalization of adab and takzim indicate that this process occurs through the teaching of values, habituation within the *pesantren*'s daily routines, and the exemplary behavior of kiai, ustaz, and senior students [25].

In this context, digital media serves as an additional space for the representation of value. The moral messages, religious activities, and acts of reverence depicted in TikTok content can serve as both documentation and a representation of *pesantren* identity for generations living in a digital environment [26]. However, based on the data from this study, TikTok is better understood as a space for representing values already alive within the *pesantren* community, rather than as the sole means of transmitting them. The process of transmission remains rooted in educational practices, habit formation, exemplary behavior, and social interaction within the *pesantren* environment. At the same time, digital media provides a new form of representation for these values.

3.6 Mutual Assistance and Social Solidarity as Dimensions of Community Sustainability

The values of local wisdom that directly demonstrate the relationship between Islamic boarding schools and social and environmental sustainability are mutual cooperation and community service. Data from Annuqayah Latee show two examples of community service activities: collaborative work and environmental cleanup. These examples represent cooperation, collective work, environmental awareness, and social responsibility. These activities demonstrate that the local wisdom of Islamic boarding schools is not only oriented toward internal community relations but also encompasses the school's relationship with the surrounding community and environment. The involvement of students in collective activities shows that Islamic boarding school education can be realized through social actions that benefit the local community. This context aligns with research by Sitohang at the At-Tahririyah Islamic Boarding School in Bangkalan, which shows that community service in the boarding school environment can be realized through projects in community service, hygiene education, and environmental management [27].

Gotong royong also reflects a division of roles, collective work, and concern for the common good. In *pesantren* life, gotong royong can be part of the social capital built through solidarity, trust, and community involvement. Wahono & Alami demonstrate that solidarity, gotong royong, and trust are forms of social capital that play a role in maintaining the identity and sustainability of the *pesantren* community. In the *pesantren* environment, community service and student involvement can also enhance awareness and participation in maintaining environmental cleanliness [28].

These values are relevant to the concept of Sustainable Communities because the sustainability of community life requires members' participation in preserving their social environment. Thus, the practice of mutual cooperation can be understood as a form of local wisdom that connects educational, social, and environmental dimensions. Unlike practices such as commemorative ceremonies, pilgrimages, or studies of religious texts, which place greater emphasis on the transmission of identity and culture, gotong royong demonstrates a more practical dimension of sustainability. The values of local wisdom are translated into concrete actions in communal life. This demonstrates that the local wisdom of Islamic boarding schools can serve as social capital for building communities that not only preserve traditions but also demonstrate concern for their social environment.

3.7 Digital Media as a Space for Negotiation and the Sustainability of Local Wisdom in Islamic Boarding Schools

The research findings show that TikTok serves as a space for representing various values of local wisdom from Maduran Islamic boarding schools. These values are manifested through ritual, educational, social, and cultural practices. Haul ceremonies and pilgrimages represent respect for religious scholars and predecessors; scriptural study, recitation of the Qur'an, and madrasah diniyah represent the transmission of knowledge and scholarly traditions; congregational prayer and sholawat represent togetherness and solidarity; takzim, akhlak, istiqamah, and *sowan* represent ethical values and respect; while mutual aid and community service represent social and environmental concern.

These findings indicate that the local wisdom of Islamic boarding schools in digital media is not an abstract concept but is expressed through observable activities in community life. TikTok allows these activities to be packaged in audiovisual form, thereby bringing *pesantren*'s local practices into the digital communication space [29]. Digital media serves as a space for documentation and representation, enabling *pesantren* values to be presented in a form that is recognizable to digital audiences.

Based on the overall results of the analysis, there are five dimensions of sustainability related to the representation of local wisdom in Madurese *pesantren*. First, the sustainability of identity, as reflected in respect for religious scholars, predecessors, and the *pesantren*'s history. Second, the sustainability of knowledge and scholarly traditions, manifested through ngaji, the study of religious texts, khotmil kitab, tartilul Qur'an, and madrasah diniyah. Third, social sustainability, fostered through togetherness, solidarity, brotherhood, and interactions among students as well as between communities. Fourth, the continuity of values and character, reflected through good moral conduct, steadfastness, reverence, and respect for teachers and religious leaders. Fifth, socio-environmental continuity, realized through mutual cooperation, community service, and environmental stewardship.

These five dimensions demonstrate that the local wisdom of Maduran *pesantren* not only serves as a cultural heritage but also fulfills a social function in sustaining the community. Respect for religious scholars and predecessors preserves the *pesantren*'s memory and identity; scholarly traditions ensure the continuity of knowledge; practices of togetherness strengthen social bonds; moral conduct and reverence support the transmission of values; and mutual cooperation strengthens community engagement in social and environmental life.

From the perspective of Sustainable Communities, these findings indicate that community sustainability is not only related to the continuity of institutional activities but also to the community's ability to preserve its identity, knowledge, values, social relationships, and concern for the environment [30]. In this context, the local wisdom of Madurese Islamic boarding schools can be viewed as social and cultural capital that forms the foundation for community sustainability. The presence of TikTok provides an additional space for the representation of these values in the digital environment. Digital media does not replace the processes of transmission that occur through education, socialization, role modeling, and social interaction in the *pesantren*, but it does present a new form of representation of the practices and values that have long been

part of the community. Thus, TikTok can be understood as a space for documentation and representation that allows the local wisdom of the *pesantren* to remain present within the communication environment of the digital generation.

3.8 The Local Wisdom of Madurese Islamic Boarding Schools as the Foundation for Sustainable Communities

The results of the analysis show that the values of local wisdom represented in TikTok content are linked to the sustainability of *pesantren* communities. This connection is evident in various practices that not only preserve *pesantren* traditions and identity but also strengthen knowledge transmission, social cohesion, character building, and environmental stewardship. The relationship between local wisdom values, forms of representation, functions for the community, and their contributions to Sustainable Communities can be seen in Table 1 below:

Table 1. Local Wisdom of Madurese Islamic Boarding Schools as the Foundation for Sustainable Communities

The Value of Local Wisdom	Forms of Representation in Content	Functions for the Community	The Foundation of Sustainable Communities
Honoring religious scholars and forebears	Haul, pilgrimage, maqbarah, founders	Preserving collective memory and history	Sustaining identity
Religiousness And Scholarly Traditions	Quran recitation, scripture study, scripture completion, religious school, Prayer in congregation, recitation of the Qur'an, Isra' and Mi'raj, prayers of blessing	Passing on religious knowledge, values, and practices	Sustainability of knowledge and religious traditions
Togetherness and Solidarity	Prayer in a group, student activities, and recitation of prayers	Strengthening a sense of belonging and social bonds	Social cohesion
Morality and respect	Spiritual guidance, moral education, and paying a courtesy visit	Passing on community norms and ethics	Sustainability of value
Community cooperation and social responsibility	Working Together, Environmental Cleanup, Community Service	Strengthening social participation and responsibility	Social and Environmental Sustainability

Table 1 shows that the local wisdom of Madurese Islamic boarding schools encompasses dimensions of sustainability, including identity, knowledge, religiosity, social aspects, character, and the environment. These findings demonstrate that the sustainability of boarding school communities is built through the continuous transmission of values and practices, both in real life and through their representation in digital spaces.

4 Conclusion

The results of this study show that TikTok content from Islamic boarding schools reflects the local wisdom of Maduran Islamic boarding schools through various religious practices, education, traditions, and community social life. Based on the results of data coding and categorization, five main forms of local wisdom were identified: respect for religious scholars and predecessors; the transmission of religious and scholarly traditions; community togetherness and solidarity; the development of students' moral character; and mutual aid and social-environmental concern.

These five values demonstrate that the local wisdom of Islamic boarding schools not only functions as a cultural heritage but also serves as a mechanism for preserving identity, transmitting knowledge and values, strengthening social cohesion, shaping the character of the younger generation, and fostering concern for social and environmental well-being. Practices such as the haul ceremony, pilgrimages, scripture study, madrasah diniyah, congregational prayer, sholawat, *sowan*, moral guidance, and mutual cooperation demonstrate how these values are embodied in the life of the *pesantren* community.

In the context of Sustainable Communities, the research findings show that the sustainability of *pesantren* communities is built through the interconnectedness of identity, knowledge, values, social cohesion, and social-environmental awareness. Thus, the local wisdom of Maduran *pesantren* can be viewed as social and cultural capital that supports the formation of communities capable of preserving their identity and values while adapting to social change.

In the context of this study, TikTok serves not only as a medium for documenting *pesantren* activities but also as a space for representing, transmitting, and negotiating local wisdom values in the digital environment. This representation allows *pesantren* practices and values to remain present in the digital generation's communication space. Therefore, the use of digital media can be a strategy to strengthen the sustainability of the local wisdom of Madura *pesantren* while supporting the formation of Sustainable Communities rooted in cultural identity, religious values, social solidarity, and environmental responsibility.

References

[1] Arina Mufrihah, Imaniyatul Fithriyah, Anna Aisa, and Iswatun Hasanah, "Reverence Morals Profile of Ūlã, Wusthã, And Ulyã Santri at Pondok *Pesantren* Annuqayah, Madura Island," *JOMSIGN*, vol. 7, no. 1, pp. 15–30, 2023, doi: https://doi.org/10.17509/jomsign.v7i1.46668.

[2] R. Fitria, A. Amalia, S. Zahra, and M. N. A. Abdullah, "Media Sosial sebagai Ruang Representasi Kehidupan dan Identitas Budaya Pekerja Migran Indonesia," *RESIPROKAL: Jurnal Riset Sosiologi Progresif Aktual*, vol. 8, no. 1, pp. 22–38, Jun. 2026.

[3] K. S. P. K. S. Putra, "Pendidikan Berbasis Kearifan Lokal: Menjaga Tradisi di Era Digital," *Hijri*, vol. 12, no. 2, pp. 287–299, Dec. 2023, doi: 10.30821/hijri.v12i2.25448.

[4] A. A. Basith, D. Hambaliana, and A. M. Zain, "Peran *Pesantren* dalam Pelestarian Budaya Lokal di Tengah Transformasi Digital," *Hadharatuna: Journal of History and Islamic Civilization*, vol. 1, no. 1, pp. 63–71, 2026.

[5] R. Rusmiaty, M. Aras, A. Nurfadhil, A. Arnadi, and H. Hadade, "Kontribusi Pondok Pesantren dalam Pembentukan Masyarakat dan Penguatan Budaya Lokal," *AIJES*, vol. 4, no. 2, pp. 214–225, Jun. 2025, doi: 10.58917/aijes.v4i2.232.

[6] M. A. M. Alfathoni, T. Sya'dian, S. Suryanto, D. Manesah, and G. Giovani, "Representasi Nilai Pendidikan Kearifan Lokal Pondok *Pesantren* dalam Film Cahaya Cinta *Pesantren*: Analisis Visual Sinematik," *anthor*, vol. 5, no. 3, pp. 235–245, May 2026, doi: 10.31004/anthor.v5i3.402.

[7] M. Muizzuddin, Nazilatul Fatikhah, and A. Zainuddin, "INternalisasi Nilai-Nilai Pendidikan Islam Moderat Berbasis Kearifan Lokal di Pondok Pesantren al Ikhlas Panceng Gresik," *Jurnal Studi Islam*, vol. 19, no. 02, pp. 321–348, Nov. 2023, doi: 10.33754/miyah.v19i02.794.

[8] Nirwan Wahyudi Ar, N. M. Said, and H. Fitra Siagian, "Digitalisasi Dakwah Berbasis Kearifan Lokal," *jstain*, vol. 5, no. 2, pp. 322–344, Dec. 2023, doi: 10.46870/jstain.v5i2.637.

[9] U. Hani', U. Khoiroh, and F. Husna, "Pemanfaatan Instagram dalam Mendongkrak Citra Pondok Pesantren," *JIM : Jurnal Ilmu Multidisiplin*, vol. 1, no. 1, pp. 150–160, 2025.

[10] L. Sedyowati, S. Yuniarti, and S. Sufiyanto, "Is local wisdom able to build sustainable communities in informal flood-prone settlements? Evidence from Glintung Kampong, Malang City, Indonesia," *Local Wisdom J. Ilm. Kaji. Kearifan Lokal*, vol. 15, no. 1, pp. 41–52, Jan. 2023, doi: 10.26905/lw.v15i1.9008.

[11] A. Hannan, "Sinergi Kearifan Lokal dan Pendidikan Pondok *Pesantren*: Strategi Meredam Isu Ekstremisme di Madura," *Asketik*, vol. 6, no. 2, pp. 311–321, Dec. 2022, doi: 10.30762/asketik.v6i2.922.

[12] M. A. Mursid, T. Sya'dian, and D. Manesah, "Representasi Nilai Pendidikan Kearifan Lokal Pondok *Pesantren* dalam Film Cahaya Cinta *Pesantren*: Analisis Visual Sinematik," *ANTHOR: Education and Learning Journal*, vol. 5, no. 3, pp. 235–245, 2026, doi: https://doi.org/10.31004/anthor.v5i3.402.

[13] Z. Syarif and A. Hannan, "Kearifan Lokal *Pesantren* sebagai Bangunan Ideal Moderasi Islam Masyarakat Madura," *ISLAMICA*, vol. 14, no. 2, pp. 220–240, Mar. 2020, doi: 10.15642/islamica.2020.14.2.220-240.

[14] M. H. Samiaji, N. Hafidz, and U. Khomsiyatun, "Ritus Khaul Kyai Banyumas: Seni, Ziarah, dan Konfigurasi Identitas Keagamaan," *PUSAKA*, vol. 13, no. 2, pp. 206–224, Jan. 2026, doi: 10.31969/pusaka.v13i2.1622.

[15] I. Cahyadi and A. Saefullah, "Pilgrimage Tradition at the Tomb of Kyai Ageng Muhammad Besari Tegalsari, Ponorogo: Religious Tourism and Strengthening National Identity," *Jurnal Lektur Keagamaan*, vol. 21, no. 1, pp. 215–258, 2023, doi: https://doi.org/10.31291/jlk.v21i1.1078.

[16] A. Saefullah and I. Cahyadi, "Tradisi Ziarah di Makam Kiai Ageng Muhammad Besari Tegalsari, Ponorogo, Jawa Timur," *Jurnal Lektur Keagamaan*, vol. 21, no. 1, pp. 215–258, Jun. 2023, doi: 10.31291/jlka.v21i1.1078.

[17] N. A. Rahmadi, K. Hasib, and A. Rahman, "Tradisi Ziarah Makam Keramat Habib Abdullah bin Ali Al-Haddad Sangeng Bangil: Tinjauan Sejarah Kebudayaan," *pelita*, vol. 1, no. 2, pp. 226–237, May 2024, doi: 10.38073/pelita.v1i2.2380.

[18] M. M. Ibrahim, D. M. Rifad, E. Purwanto, C. Purnama, and R. A. Maulidan, "Budaya dalam Era Media Sosial: Studi pada Komunitas Tradisional di Indonesia," *diksima*, vol. 2, no. 3, p. 13, Jun. 2025, doi: 10.47134/diksima.v2i3.213.

[19] A. F. Rahmawati, "The Existence of *Pesantren* Traditions on Social Media: Content Strategy and Public Engagement on Instagram and TikTok An-Nur II Malang," *Lentera: Jurnal Ilmu Dakwah dan Komunikasi*, vol. 10, no. 01, pp. 119–139, 2026, doi: https://doi.org/10.21093/vbgwcw04.

[20] Nasrudin and Durotun Nafisah, "Optimalisasi Ngaji Kitab Kuning Melalui Media Digital Di *Pesantren* Mitra UIN Prof. KH. Saifudin Zuhri Purwokerto," *Jurnal Pengabdian Mandiri*, vol. 2, no. 1, pp. 205–216, 2023, doi: https://doi.org/10.53625/jpm.v2i1.4683.

[21] Q. Laili, S. Aimah, R. Mahmudi, and A. K. Azhari, "Integrasi dan Solidaritas Santri Multietnis: Studi Kasus di Pesantren Darussalam Blokagung Banyuwangi," *Jurnal Media Akademik (JMA)*, vol. 4, no. 1, pp. 1–17, 2026, doi: 10.62281/2vcag705.

[22] Z. Aprilita and M. Hanif, "Budaya Ritual Santri dalam Pembentukan Resiliensi Akademik di Pondok Pesantren Nurul Islam Karangjati Sampang," *Jurnal Ilmiah Penelitian Mahasiswa*, vol. 4, no. 3, pp. 487–501, 2026, doi: https://doi.org/10.61722/jipm.v4i3.2419.

[23] F. Ferihana and A. S. Rahmatullah, "Pembentukan Adab Santri Berbasis Keteladanan Guru di Pondok *Pesantren* Hamalatul Qur'an Yogyakarta," *AQ*, vol. 17, no. 5, p. 3627, Sep. 2023, doi: 10.35931/aq.v17i5.2689.

[24] M. Nurislamiah, R. Fauzi, and H. F. Muzayyanah, "Komunikasi Interpersonal Kiayi dalam Meningkatkan Sikap Religiusitas Santri Melalui Tradisi Sowan di Pondok Pesantren Khas Kempek Putri Asrama Al-Nashir Al-Manshur," *Communicative : Jurnal Ilmu Komunikasi dan Dakwah*, vol. 3, no. 1, pp. 1–8, 2022, doi: https://doi.org/10.47453/communicative.v3i2.1061.

[25] R. Permata, A. S. Harahap, and M. H. Rahman, "Internalization of Adab and Ta'zim in the Daily Life of Santri at Pondok *Pesantren* Bahrul Ulum Kisaran," in *Proceedings International Conference on Islamic Community Studies (ICICS)*, 2026, pp. 7598–7605.

[26] A. Bukhari and N. F. Kamaruddin, "Representasi Nilai Islam dalam Video DakwahInfluencer Muslim di Media Sosial," *Journal of Religion and Film*, vol. 5, no. 1, pp. 67–79, 2026, doi: https://doi.org/10.30631/jrf.v5i1.6248.

[27] A. C. Sitohang, "Pengabdian Masyarakat dalam Mengatasi Permasalahan Lingkungan Pondok Pesantren at- Tahririyah Desa Pangpajung, Kecamatan Modung, Kabupaten Bangkalan," *ABDI MASSA: Jurnal Pengabdian Nasional*, vol. 05, no. 06, pp. 92–107, 2025, doi: https://doi.org/10.69957/abdimass.v5i06.2530.

[28] M. Wahono and F. W. Alami, "*Pesantren* di Era Globalisasi: Transformasi Modal Sosial dan Kewarganegaraan Komunitarian di Pondok Buntet *Pesantren*, Cirebon," *integralistik*, vol. 37, no. 1, pp. 12–26, 2026, doi: 10.15294/integralistik.v37i1.27691.

[29] A. Nasution and S. S. Hasibuan, "Integrasi Media Sosial dalam Pembelajaran Pendidikan Agama Islam: Studi Kasus Pemanfaatan TikTok sebagai Media Dakwah di Kalangan Santri," *Journal islamic social sciences and humanities*, vol. 3, no. 3, pp. 249–266, 2025, doi: https://doi.org/10.66867/as.v3i3.137.

[30] A. Ruqayyah, R. F. Siregar, W. P. Sari, J. R. P. Sidharto, and A. Ghaida, "Pemberdayaan Komunitas Peduli Lingkungan melalui Strategi Komunikasi Digital untuk Pelestarian Sungai Perkotaan," *SAMAMAS: Jurnal Bersama Pengabdian Kepada Masyarakat*, vol. 2, no. 2, pp. 51–59, 2026, doi: https://doi.org/10.55123%2Fsamamas.v2i2.646.

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (http://creativecommons.org/licenses/by-nc/4.0/), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

