Implementation of Islamic Da'wah Ethics by Islamic Boarding School Management at Darul Hikmah Narathiwat, Thailand

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Abstract:
Darul Hikmah Boarding School Narathiwat, Thailand, is an Islamic educational institution that upholds da'wah ethics as an integral part of its educational system. This research is motivated by the importance of understanding how the da'wah ethics of the management of the pesantren manifest in daily interactions with students and the surrounding community, as well as their impact on shaping the character of students who are moderate and full of compassion. This study aims to analyze the implementation of da'wah ethics by the management of Darulhikmah Boarding School in everyday interactions and to explore how these da'wah ethics influence the formation of moderate students' character, making them ready to become agents of peace in the Muslim minority community in Narathiwat. This research uses a qualitative approach (a case study design) with data collection techniques such as interviews, participatory observation, and document analysis. The research subjects include the management and students of Darulhikmah Boarding School, as well as the surrounding community. The collected data were analyzed using thematic analysis techniques to identify the patterns of da'wah ethics applied and their impact on students' character.

The results of the study show that the da'wah ethics of the management of Darulhikmah Boarding School manifest in moral exemplification, gentle communication, and the enforcement of rules based on dialogue. These da'wah ethics successfully shape students who are moderate, full of compassion, and highly aware of the local socio-political sensitivity. Additionally, these da'wah ethics are implemented through a systematic institutional mechanism, with deliberation as the basis for decision-making. This research also identifies challenges related to the transition of da'wah into the digital realm, which requires strengthening media literacy and formulating clear digital da'wah ethics codes to maintain the continuity of responsible da'wah.

INTRODUCTION

The global phenomenon of moral crisis, radicalism, and rapid social change has placed the ethics of da'wah in Islamic boarding schools as a strategic issue that urgently needs to be studied scientifically. Pesantren has proven to be an important locus for shaping morals, religious character, and deradicalization, because within them, the educational process not only transfers knowledge but also habituates Islamic moral values and ethics in daily life (Nurjaman et al., 2024; Alfarisi et al., 2022; Solihin et al., 2020; Wardah, 2023). In Indonesia, various studies have shown that educational management and character development in pesantren are capable of producing students with good morals, tolerance, and readiness to be role models in the community through activities such as congregational prayers, religious studies, exemplary leadership by kiai, and humanistic social habituation (Nurjaman et al., 2024; Alfarisi et al., 2022; Badarussyamsi et al., 2021; Wardah, 2023). In the context of Southern Thailand, especially Narathiwat, which is a Muslim minority area vulnerable to conflict and religious stereotypes, the da'wah ethics of the pesantren management not only determines the quality of student development but also has the potential to become a basis for moderate, dialogical, and peaceful da'wah in the multicultural community, thus making this research highly urgent.

The literature indicates that ethics in Islamic institutions includes personal morals, professionalism, and institutional governance based on the values of monotheism, justice, responsibility, trustworthiness, and honesty (Yaqien et al., 2022; Aprida et al., 2024; Firmansyah & Hidayat, 2017; Zahirah & Suhaedi, 2025). In pesantren environments, character education and ethics are based on the four pillars of Islamic knowledge fiqh, tauhid, tasawuf, and akhlak which manifest in values such as cleanliness, simplicity, contentment, sincerity, humility, and religious culture (Solihin et al., 2020). At the practical level of da'wah, pesantren implements strategies such as bil hikmah, mau'izhah hasanah, and mujadalah billati hiya ahsan, whether through religious study, community mentoring, or da'wah through action that prioritizes friendliness, tolerance, and social service (Said et al., 2024; Firmansyah & Hidayat, 2017; Huda & Obianto, 2025). On the other hand, contemporary da'wah literature emphasizes that the transformation of da'wah into the digital realm presents new ethical challenges such as hoaxes, hate speech, and media framing biases against pesantren thus requiring a da'wah ethics code that upholds human rights, pluralism, gender equality, and media literacy in pesantren (Hasanah et al., 2025; Huda & Obianto, 2025). However, these studies generally focus on the Indonesian context; specific studies on the da'wah ethics of pesantren management in the context of Muslim minorities, such as in Narathiwat, Thailand, are still very limited, thus opening new research opportunities for this study (Alfarisi et al., 2022; Ibrahim et al., 2024; Arif, 2023).

Based on the urgency and research gaps, the main objective of this study is to formulate a contextual, moderate da'wah ethics model for the management of Darulhikmah Boarding School Narathiwat, Thailand, oriented towards strengthening the character of students and social harmony. Conceptually, this study seeks to integrate Islamic ethics theory (al-akhlaq, maqāṣid al-syarī'ah, and professional ethics) with the theory of da'wah bil hikmah and pesantren character education, thus producing a normative framework of da'wah ethics that can be tested in the context of Muslim minorities (Solihin et al., 2020; Said et al., 2024; Hanifah et al., 2023; Arif, 2023). Empirically, previous studies have shown that Islamic work ethics, professional ethics, and institutional ethical culture positively influence satisfaction, performance, and trust among educational stakeholders, including students and the surrounding community (Aprida et al., 2024; Supriyansyah et al., 2025; Hanifah et al., 2023; Nugraha et al., 2023). Therefore, this study specifically aims to: (1) describe the forms of da'wah ethics practiced by the management of the pesantren in Narathiwat in the development of students and

the community; (2) analyze the supporting and inhibiting factors in the implementation of these da'wah ethics in the socio-political context of Southern Thailand; and (3) formulate recommendations for the development of da'wah ethics guidelines that are relevant to contemporary da'wah challenges, both offline and digital. Through these objectives, this research is expected to make a theoretical contribution to the development of cross-national pesantren da'wah studies and a practical contribution in the form of applicable ethical guidelines for pesantren management in Muslim minority regions.

Argumentatively, the findings of this research are expected to show that pesantren management that integrates maqāṣid al-syarī'ah values such as safeguarding human nature, ensuring security, compassion, equality, and freedom into their da'wah ethics will be able to develop a pesantren environment that is child-friendly, humane, and free of violence, while also effectively instilling religious values (Solihin et al., 2020; Wardah, 2023; Arif, 2023). Research on child-friendly pesantren shows that protection from violence, non-discrimination, and respect for students' participation align with child rights principles and strengthen the positive image of pesantren in the eyes of the public (Arif, 2023). On the other hand, studies on the integration of Islamic ethics in management and da'wah whether in education, finance, or digital da'wah prove that the application of trustworthiness, truthfulness, transparency, and responsibility enhances institutional accountability, public trust, and the effectiveness of da'wah messages (Aprida et al., 2024; Firmansyah & Hidayat, 2017; Zahirah & Suhaedi, 2025; Prayogo et al., 2023; Huda & Obianto, 2025). Therefore, it can be anticipated that the findings of this research on the da'wah ethics of the management of Pesantren Narathiwat will demonstrate that ethical, dialogical, and transparent da'wah management will strengthen the trust of both the local Muslim and non-Muslim communities, reduce the potential for religious misunderstandings, and become a reference model for the development of moderate pesantren in Southeast Asia.

RESEARCH METHODS

The research approach used is descriptive qualitative with a case study design, as the focus of the study is on the da'wah ethics of the management in a specific institution, namely Darulhikmah Boarding School in Narathiwat. This approach is necessary to obtain a deep understanding of the phenomenon in the real-life context (Fahrurrosi & Husni, 2025; Izzah et al., 2025; Fatahillah et al., 2023; Zubaidi & Ridlo, 2023; Supriyanto et al., 2022). Descriptive qualitative research is commonly used to describe and analyze the practices of education and pesantren management through the process of meaning exploration, subject interpretation, and detailed descriptions of the social situations being studied (Shiddiq et al., 2024; Fahrurrosi & Husni, 2025; Wardana et al., 2023; Zubaidi & Ridlo, 2023). A case study was chosen because it allows for intensive and holistic exploration of the complexities of pesantren da'wah culture, the relationship between management and students, and the socio-political context of the Muslim minority area through repeated and in-depth observation, interviews, and documentation (Izzah et al., 2025; Fatahillah et al., 2023; Wardana et al., 2023). The research process is carried out in stages: (1) preliminary study and context mapping; (2) design and development of qualitative instruments; (3) repeated field data collection; and (4) thematic analysis and verification of findings, while maintaining qualitative research ethics such as informed consent and confidentiality of informants (Febriantie & Amelasasih, 2025; Rahman et al., 2024; Moser & Korstjens, 2017; Sargeant, 2012). Therefore, the descriptive qualitative case study approach is considered the most appropriate for uncovering the construction, practices, and dynamics of the da'wah ethics of the management of Darulhikmah Boarding School Narathiwat in a holistic and contextual manner.

The object of this research is the practice of da'wah ethics by the management of Darulhikmah Boarding School in Narathiwat, Southern Thailand, which is geographically located in a border area with a Muslim-majority population and has a socio-political character sensitive to religious issues. The selection of a single pesantren as the research object in a qualitative case study aligns with several studies on pesantren management and culture, which choose a specific institution with unique characteristics as a locus to deeply uncover the phenomenon (Fahrurrosi & Husni, 2025; Izzah et al., 2025; Arif et al., 2024; Wardana et al., 2023). Darulhikmah Boarding School in Narathiwat was chosen based on the following criteria: (1) it has a pesantren-style education tradition (boarding, religious studies, character development, and da'wah); (2) it is located in a Muslim minority context and conflict-prone area; and (3) there is access and readiness from the institution to be a research partner, as is the case in other pesantren studies that consider uniqueness, accessibility, and relevance to the research objectives (Shiddiq et al., 2024; Izzah et al., 2025; Arif et al., 2024; Bahri & Wasiman, 2025). The determination of the research object was carried out in stages through initial documentation studies on pesantren in Southern Thailand, consultations with local academics, communication with pesantren managers, and preliminary visits before the final site selection, as is commonly done in qualitative research on Islamic educational institutions (Shiddiq et al., 2024; Izzah et al., 2025; Fatahillah et al., 2023; Zubaidi & Ridlo, 2023). Thus, Darulhikmah Boarding School Narathiwat is considered an "informative" and representative case to study the da'wah ethics of pesantren in the context of Southeast Asian Muslim minority communities.

The research subjects are selected purposively, which means choosing informants who are most knowledgeable and directly involved in the practice of da'wah ethics by the pesantren management, in accordance with the principles of participant selection in qualitative research (Shiddiq et al., 2024; Febriantie & Amelasasih, 2025; Cleary et al., 2014; Moser & Korstjens, 2017). Key informants include: the head of the pesantren, daily management (especially those handling da'wah activities and student development), ustaz/ustazah, and several students who interact intensively with da'wah activities, as seen in other pesantren studies that selectively involve leaders, teachers, and students (Shiddiq et al., 2024; Fahrurrosi & Husni, 2025; Izzah et al., 2025; Salim et al., 2025; Wardana et al., 2023). The purposive selection is based on considerations of the informants' experience, structural position, and reflective capacity to ensure the data collected is rich and in-depth, in line with participant selection guidelines that emphasize alignment with research objectives and the potential to produce "rich information" (Cleary et al., 2014; Moser & Korstjens, 2017; Dahal et al., 2024; Sargeant, 2012). The subject selection process is carried out in stages: (1) identifying key positions within the pesantren structure; (2) initial discussions with the leadership to obtain consent and informant recommendations; (3) initial selection of key informants; and (4) snowball sampling development if necessary until data reaches saturation (Febriantie & Amelasasih, 2025; Cleary et al., 2014; Moser & Korstjens, 2017; Dahal et al., 2024). Through this process, the composition of the research subjects is expected to provide a comprehensive picture of the da'wah ethics from both structural and cultural perspectives within the pesantren community.

Data collection techniques use a combination of participant-nonparticipant observation, semi-structured in-depth interviews, and document studies, following common practices in qualitative research at pesantren that require contextual and multi-perspective understanding (Shiddiq et al., 2024; Fahrurrosi & Husni, 2025; Febriantie & Amelasasih, 2025; Izzah et al., 2025; Rahman et al., 2024). Observation is used to directly record the da'wah behavior of the management, daily interactions with students, ways of delivering advice, enforcement of discipline, and ethical practices in both formal and informal spaces, as seen in previous pesantren management and culture studies (Fahrurrosi & Husni, 2025; Izzah et al., 2025; Arif

et al., 2024; Wardana et al., 2023). Semi-structured in-depth interviews are used to explore the meanings, values, and ethical considerations of the management and the experiences of students related to da'wah practices, in line with the recommendation for qualitative research in educational institutions to use in-depth interviews to reach participants' life experiences and subjective viewpoints (Shiddiq et al., 2024; Febriantie & Amelasasih, 2025; Humaeni, 2025; Rahman et al., 2024; Moser & Korstjens, 2017). Documentation (rules, guidelines, activity schedules, lecture archives, pesantren social media) is used to track normative traces and formal representations of da'wah ethics and as triangulation material for observation and interview data, as commonly done in pesantren case studies and Islamic education management research (Fahrurrosi & Husni, 2025; Izzah et al., 2025; Arif et al., 2024; Wardana et al., 2023). With this combination of three techniques and source-method triangulation, it is hoped that the data collected will be comprehensive, credible, and provide a factual and reflective depiction of the da'wah ethics of the pesantren management.

Data analysis is performed using thematic analysis with the interactive model of Miles-Huberman-Saldaña—consisting of data condensation, data display, and drawing and verifying conclusions—which is widely used in qualitative research at pesantren (Shiddiq et al., 2024; Febriantie & Amelasasih, 2025; Fathurrohman et al., 2025; Izzah et al., 2025; Salim et al., 2025; Zubaidi & Ridlo, 2023). In the condensation stage, the data from observation, interviews, and documentation are repeatedly read, coded, and grouped into initial categories such as da'wah ethics values, communication patterns, forms of exemplification, conflict management, and the management student relationship (Shiddiq et al., 2024; Fathurrohman et al., 2025; Izzah et al., 2025; Salim et al., 2025). The data display stage is done through matrices, thematic narratives, and charts of relationships between categories to help the researcher observe patterns, relationships, and differences in perspectives among informants, as recommended in qualitative analysis for presenting systematically organized and easily interpretable data (Febriantie & Amelasasih, 2025; Fathurrohman et al., 2025; Izzah et al., 2025; Moser & Korstjens, 2017). The conclusion drawing and verification stage is achieved by formulating key themes regarding the da'wah ethics of the pesantren management, rechecking the raw data, conducting member checks with several informants, and comparing the results with theory and previous studies related to ethics, da'wah, and pesantren to enhance the credibility and transferability of the findings (Shiddiq et al., 2024; Febriantie & Amelasasih, 2025; Izzah et al., 2025; Salim et al., 2025; Moser & Korstjens, 2017). With this analysis procedure, the research is expected to produce sharp thematic descriptions as well as interpretations that can be responsibly accounted for regarding the practices and constructions of da'wah ethics by the management of Darulhikmah Boarding School Narathiwat, Thailand.

RESULTS AND DISCUSSION
Results
The data presented in this study show that the da'wah ethics of the management of Darulhikmah Boarding School Narathiwat, Thailand, are manifested in the consistent daily interactions between the management, students, and the surrounding community. Two main reasons observed from the data are, first, the management demonstrates moral exemplification through humility, gentle communication, and consistency in carrying out religious duties and pesantren rules, making them ethical role models for the students. Second, in every da'wah activity such as religious study sessions, advice after congregational prayers, and individual counseling the management always emphasizes values of compassion, respect for differences, and a firm prohibition against both verbal and physical violence, indicating the internalization of the maqāṣid al-syarī'ah values in their da'wah practices. This is clearly seen, for example,

when the management reprimands students who break the rules with a persuasive and dialogical approach, giving space for the students to explain their reasons and directing them toward educational solutions, rather than humiliating punishments. Likewise, in general religious study forums, the language used by the management is always carefully maintained to avoid inciting hatred towards other groups, even when discussing sensitive issues of creed and religious law. Based on these findings, it can be concluded that the structure of da'wah ethics among the management is not only written in rules but lives in communication patterns, ways of reprimanding, and developmental models that highlight gentleness, respect for human dignity, and an orientation toward improvement, making the atmosphere of the pesantren both serene and firm in values.

Figure 1

Implementation of the Equality Principle in Da'wah Ethics Applied by the Management of Darulhikmah Boarding School

As shown in Figure 1, the management of Darul hikmah Boarding School practices da'wah ethics using principles of equality and anti-discrimination. The figure illustrates that the positions of the students, management, and even the kiai are equal. The research also reveals that the primary goal of the da'wah ethics of the management is to shape students' character to be ethical, moderate, and ready to become agents of peace within the Muslim minority community in Narathiwat. First, from interviews with the management and students, it is identified that all internal da'wah activities from Qur'an halaqah, book studies, speech training, to social service activities are explicitly directed at instilling qualities such as honesty, trustworthiness, humility, social responsibility, and the ability to engage in dialogue with the non-Muslim environment. Second, the students stated that the management often links da'wah material to the context of Southern Thailand: the position of Muslims as a minority, the importance of maintaining good relations with non Muslim neighbors and authorities, and the obligation to avoid narratives of violence or radicalism that could harm their community. Thus, the da'wah ethics here have a strong national and citizenship nuance. For example, in speech training programs, students are asked to compose da'wah texts that not only quote religious texts but also contain messages of tolerance, respect for the law of the state, and calls for social cooperation across religions. Meanwhile, in service activities such as visits to the sick or environmental cleanliness programs, the management assigns students to serve without distinguishing the religious background of the recipients. From this pattern, it can be concluded that the goal of the da'wah ethics of the management is not just ritual piety, but the formation of "small da'i" who understand local socio-political sensitivities, are able to present Islam in a friendly manner, and make the pesantren a center of da'wah that brings serenity, not tension.

Further analysis of the data reveals that the implementation of da'wah ethics by the pesantren management is carried out through a number of institutional mechanisms that are both systematic and flexible, following the dynamics of the field. First, the organizational structure of the pesantren shows a clear division of tasks: the care division, the teaching division, and the public relations division, each having its own ethical guidelines in interacting with students and the public. Thus, da'wah ethics is not only an individual responsibility but is embedded in the institutional work system. Second, in regular management meetings, the data recorded that many decisions related to handling student violations, preparing da'wah programs, and responding to external issues (such as negative news about Islam or local conflicts) always begin with deliberations that prioritize considerations of maslahat (public benefit), justice, and avoiding negative impacts on the reputation of Islam and the pesantren. This was evident, for example, when a case of serious discipline violations by several students arose: instead of immediately expelling them, the management agreed on a phased development mechanism involving counseling, mandatory attendance in additional ethics classes, and parental involvement. Meanwhile, for external issues, such as media reports that vilify the Muslim community in the surrounding area, the management opted to hold a limited dialogue forum with local figures rather than respond with confrontational rhetoric in the public space. As a result, the model of implementing da'wah ethics in this pesantren appears to be not reactive and emotional, but rational and consultative, rooted in the values of syura (consultation), 'adl (justice), and rahmah (compassion), ensuring that da'wah decisions are always directed toward achieving greater public good.

On the other hand, the data also reveals challenges as well as opportunities for developing the da'wah ethics of the management of Pesantren Narathiwat in the context of changing times and the expansion of da'wah into the digital realm. First, some senior managers acknowledge their limited technological literacy and concern that social media may become a gateway for negative content, leading them to be cautious and somewhat resistant to the use of digital platforms as official da'wah media for the pesantren. Second, some students and younger managers believe that without the presence of pesantren da'wah in the digital space, the narrative about Islam in Southern Thailand would be more influenced by outside parties whose views may not align with moderate da'wah principles. As a result, they encourage the adaptation of da'wah ethics to social media, while maintaining control over content substance and manners. This is exemplified when a group of students proposed the creation of an official pesantren account to share clips of religious study, ethical education content, and social activities; initially, the management responded with caution, but after lengthy discussions, they finally permitted it under the condition that there would be content ethics guidelines, a small management team supervised by one of the ustaz, and a strict prohibition against provocative comments or claims of truth that demean other groups. From this dynamic, it can be concluded that the da'wah ethics of the management is in a transitional phase: striving to preserve the purity of traditional pesantren values while learning to organize new ethics in the digital space. Therefore, there is a need for strengthening media literacy capacity and formulating a more explicit digital da'wah ethics code so that pesantren can wisely participate in the expanding public space.

Discussion
Da'wah Ethics of the Management: Exemplification and Maqāṣid al-Syarī'ah in Daily Interactions

The data presented in this study shows that the da'wah ethics of the management of Darulhikmah Boarding School Narathiwat are manifested in moral exemplification, gentle

communication, and the enforcement of rules based on dialogue, making the management an ethical role model for the students. This pattern is in line with Mujahid's findings that moderate character in modern pesantren is built through the exemplary leadership of kiai and ustadz, who bring traditional knowledge to life in the daily routines of students, not just in texts (Mujahid, 2021). Riswadi et al. emphasize that the internalization of moderation in Salafiyah pesantren takes place through four steps: teaching, habituation, experience, and exemplification, with kiai positioned as the center of moral guidance and a role model for student behavior (Riswadi et al., 2024). Sulthoniyah et al. (2024) also add that pesantren education directly provides character education that is tolerant. A study by Said et al. in Pesantren Wali Songo also shows that discipline and character formation occur through direct examples from ustadz, non-humiliating educational punishment, and supervision that is constructive, not repressive (Said et al., 2025). Compared to these guidelines, the pattern of the management in Narathiwat, which reprimands students with dialogue, gives them room to explain, and directs them toward educational solutions, aligns with this approach: da'wah ethics is manifested as gentle interpersonal conduct that upholds dignity while also being firm on violations. This is also consistent with the Qur'anic values-based pesantren management model, which emphasizes consultation (syura), trustworthiness (amanah), and justice ('adl) as the foundation for institutional social relationships (Rahman et al., 2025). Therefore, it can be concluded that the da'wah ethics in Narathiwat do not stop at written rules but live as an interactional culture that aligns with the framework of exemplary leadership, moderation, and maqāṣid al-syarī'ah emphasized in contemporary pesantren research (Mujahid, 2021; Riswadi et al., 2024; Said et al., 2025; Rahman et al., 2025).

The Goal of Da'wah Ethics: Moderation, Morality, and Agents of Peace for Minorities

The data highlights that the primary goal of the da'wah ethics of the management is to produce students with good morals, moderation, and readiness to become agents of peace in the context of the Muslim minority in Southern Thailand. This direction aligns with the character education framework in modern pesantren formulated by Mujahid: the slogan al-muḥāfaẓah 'ala al-qadīm al-ṣāliḥ wa al-akhdzu bi al-jadīd al-aṣlaḥ is used to produce young moderate Muslims who can respond to globalization and the potential for radicalism (Mujahid, 2021). Dumiyati et al. show that the curriculum at Manbaul Ulum Pesantren is explicitly built on maqāṣid al-syarī'ah and oriented towards developing the character of tawassuṭ, tawāzun, and i'tidāl, so that students can later engage in moderate da'wah in society (Dumiyati et al., 2023). Burga & Damopolii found that local culture-based pesantren in Soppeng integrate the values of sipakatau, sipammase-mase, and wasatiyyah to strengthen moderation, tolerance, and national commitment in a multicultural space (Burga & Damopolii, 2022). In Narathiwat, the management explicitly links da'wah material with the position of Muslims as a minority, the importance of maintaining good relations with non Muslim neighbors and authorities, and the obligation to avoid violence narratives, which is consistent with the idea that pesantren functions as a center for forming "moderate citizens" who balance ritual piety and civic sensitivity (Mujahid, 2021; Dumiyati et al., 2023; Burga & Damopolii, 2022). Furthermore, Barhia et al. show that tafaqquh fī al-dīn in pesantren Tasikmalaya is used to internalize moderation and prepare students as just and wise leaders in a plural society (Barhia et al., 2025). Therefore, the goal of the da'wah ethics of the management in Narathiwat to form "small da'i" who are friendly, socially and politically aware, and anti-radicalism strongly parallels international findings on the role of pesantren as a bastion of moderation and agents of peace in multicultural societies (Mujahid, 2021; Dumiyati et al., 2023; Burga & Damopolii, 2022; Barhia et al., 2025).

Table 1.
The Alignment of the Da'wah Ethics Goals of Darulhikmah School Narathiwat with the Moderation Theory of Pesantren

Focus Data of Narathiwat	Moderate Pesantren Theory Equivalent	Citations
Moderate, tolerant, anti-violence students	Moderate character education based on turats & ushul fiqh	(Mujahid, 2021)
Sensitivity of minorities, interfaith relations	Maqāṣid curriculum, tawazun, i'tidāl, tawassuṭ	(Dumiyati et al., 2023; Burga & Damopolii, 2022)
Students as agents of peace in a plural society	Tafaqquh fī al-dīn for moderation & leadership	(Barhia et al., 2025)

Institutional Mechanisms: Syura, Maqāṣid, and Values-Based Management

The implementation of da'wah ethics in Narathiwat is not only personal but institutionalized through the organizational structure (care, teaching, public relations) and the consultation mechanisms in handling violations and external issues. This pattern aligns with Rahman et al.'s findings that the ideal management of modern pesantren should be based on consultation (syura), trustworthiness (amanah), and justice ('adl), with clear institutional task divisions and a vision-mission rooted in Qur'anic values (Rahman et al., 2025). Rahmatullah's study on the strategic management model of pesantren also emphasizes the importance of an adaptive organizational structure based on syura, human resource development, and the integration of values such as ihsan, tawazun, and hikmah in decision making, ensuring that every policy has an ethical and maqāṣid foundation (Rahmatullah & Maisyarah, 2025). Narathiwat's practice of opting for gradual counseling, additional ethics classes, and parental involvement instead of harsh sanctions aligns with the internalization model at Pesantren Wali Songo: discipline is instilled through routines, exemplary behavior, and educational non-humiliating sanctions that are oriented toward improvement, not retribution (Said et al., 2025). Meanwhile, the way the management in Narathiwat responds to external issues opting for limited dialogue with local figures instead of confrontational rhetoric aligns with the pesantren conflict management approach that emphasizes tabayyun (verification), consultation, and constructive amr ma'ruf nahi munkar (enjoining good and forbidding evil) to maintain harmony and protect the institution's reputation (Rakhman & Fauzan, 2025). Thus, the institutional mechanisms of da'wah ethics in Narathiwat routine meetings, considerations of maslahah (public benefit), 'adl (justice), and rahmah (compassion), and collective decisions that avoid violence show strong consistency with the values-based pesantren management model developed in contemporary literature (Rahman et al., 2025; Rahmatullah & Maisyarah, 2025; Said et al., 2025; Rakhman & Fauzan, 2025).

Challenges and the Transition to Digital Da'wah: New Ethics in the Virtual Space

The final section of the data presentation uncovers the transitional phase of the da'wah ethics of the management in Narathiwat into the digital realm: there is caution from senior management regarding social media, alongside strong encouragement from students and younger managers for the pesantren to be present in the digital space with clear ethical boundaries. This tension and opportunity pattern is very similar to Al Ihsan & Obianto's

findings on the transformation of pesantren da'wah through YouTube, Instagram, and TikTok: on the one hand, digital da'wah expands reach and motivates students; on the other hand, challenges such as hoaxes, communication ethics, and technological skill gaps emerge (Huda & Obianto, 2025). 'Ulyan, through his narrative review, demonstrates that social media democratizes da'wah authority but also brings about polarization, misinformation, and the loss of clerical oversight. He recommends integrating digital literacy and explicit ethical frameworks in Islamic education ('Ulyan, 2023). Narathiwat's practice, which requires content ethics guidelines, a management team supervised by ustadz, and a strict ban on provocative comments, clearly aligns with Maulidna and Raihana's recommendations (cited in Al Ihsan & Obianto's study) on the urgency of digital da'wah ethics codes and technology training for da'i to ensure that da'wah remains gentle and responsible in the virtual space (Huda & Obianto, 2025). More broadly, Ali's study in Nigeria shows that online da'wah can enhance religious knowledge and social cohesion but is only effective if ethical standards and technological capacity are prioritized (Ali, 2025). Therefore, the dynamics in Narathiwat balancing the preservation of traditional da'wah ethics while learning to organize new ethics in the digital space can be viewed as an ethical ijtihad (independent legal reasoning) process, predicted and recommended by contemporary digital da'wah literature: pesantren need to formulate digital da'wah ethics codes, strengthen media literacy for both management and students, and ensure that the principle of bil ḥikmah wal mau'iẓah al-ḥasanah (with wisdom and good advice) remains the compass, both in the physical and virtual spaces (Huda & Obianto, 2025; 'Ulyan, 2023; Ali, 2025).

Compared to international standards and theories from the last five years on pesantren, moderation, values management, and digital da'wah, the da'wah ethics of the management at Pesantren Narathiwat shows a high level of alignment: moral exemplification and gentle dialogue in development, orientation toward moderation and minority peace, institutionalization of ethics within structure and consultation, and initial steps toward formulating digital da'wah ethics. The remaining challenges particularly technological literacy and the explicit formulation of digital ethics codes actually open up development opportunities that align with global research agendas and recommendations regarding the transformation of pesantren da'wah in the new media era.

CONCLUSIONS

The conclusion of this study reveals startling findings about the implementation of da'wah ethics at Darulhikmah Boarding School Narathiwat, Thailand. The da'wah ethics applied by the management are not limited to written rules but are also reflected in everyday communication patterns characterized by exemplary conduct, gentleness, and consistency in carrying out religious duties. The management of the pesantren emphasizes values of compassion, respect for differences, and avoidance of violence in da'wah, which is a tangible application of maqāṣid al-syarī'ah. This indicates that the da'wah ethics at this pesantren not only shape the students' character in religious terms but also educate them to become agents of peace within the Muslim minority community in Southern Thailand.

This study offers significant theoretical and practical contributions. Theoretically, it enriches the scholarly discourse on Islamic da'wah ethics by conceptualizing the integration of maqāṣid al-sharī'ah into the management practices of Islamic boarding schools, particularly within Muslim minority contexts. It provides an empirical framework for understanding da'wah ethics as lived values manifested in daily communication and leadership conduct. Practically, the findings serve as a reference for pesantren administrators and Islamic educational institutions in developing ethical, compassionate, and non-violent da'wah strategies. Moreover,

this study provides a foundational basis for formulating responsible da'wah ethics, including future adaptations to digital and social media platforms.

This study has limitations in terms of the scope of da'wah, which focuses only on interactions within the pesantren and does not sufficiently explore the influence of da'wah in the digital realm, which is increasingly evolving. Future research is expected to expand on this study by exploring in-depth the transition of da'wah from the pesantren management to the digital domain, as well as providing an analysis of the challenges and opportunities of da'wah through social media. Furthermore, the formulation of a more explicit digital da'wah ethics code should become a primary focus to ensure that pesantren can spread da'wah responsibly, maintain ethics, and avoid potential negative impacts in the virtual world.

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