

# Improving the literacy quality of public communication Covid-19 pandemic madrasah-based educational institutions through digital skills

Tantan Hermansah<sup>1\*</sup>, Deden Mauli Darajat<sup>2</sup>,  
Muhammad Fanshoby<sup>3</sup>, Nofia Natasari<sup>4</sup>, Kiky Rizky<sup>5</sup>

<sup>1,2,3,4,5</sup>Universitas Islam Negeri Syarif Hidayatullah, Jakarta, Indonesia  
email: [tantan.hermansah@uinjkt.ac.id](mailto:tantan.hermansah@uinjkt.ac.id)

## Article

### Information:

Received:

16 April 2022

Revised:

6 June 2022

Accepted:

29 June 2022

### Keywords:

Public

communication,

madrasah literacy,

Covid-19 Task Force.

## Abstract

**Purpose** – This article aims to describe the quality of communication literacy of the Covid-19 pandemic in madrasah-based educational institutions in the City and Regency of Bogor.

**Method** - This study uses qualitative research with a descriptive analysis approach through direct field observations and Focus Group Discussions (FGD). The subjects in the study were six (6) Covid 19 Madrasah Task Forces in the City and District of Bogor.

**Result** - The results of this service activity show that it is necessary to increase the capacity of each Madrasa Covid-19 Task Force through training and assistance and increasing understanding and communication skills so that the public gets a clear, firm, and definite understanding.

**Implication** – the Task Force was then assisted because it was in the context of community development, so the desired process was by the planning. Lastly is monitoring and evaluation so community empowerment activities can be improved if there are still deficiencies.

**Originality** - This research is based on improving the communication literacy quality of the Covid-19 pandemic 19 madrasa-based educational institutions through visual products to be strategic and important.



**For citation:** Hermansah, T., Darajat, D. M., Fanshoby, M., Natasari, N., & Rizky, K. (2022). Improving the literacy quality of public communication Covid-19 pandemic madrasah-based educational institutions through digital skills. *Jurnal Ilmu Dakwah*. 42(1). 111-130. <https://doi.org/10.2158/jid.42.1.11342>

**\*Corresponding author:** Tantan Hermansah, [tantan.hermansah@uinjkt.ac.id](mailto:tantan.hermansah@uinjkt.ac.id), Ir H. Juanda Street 95, Cempaka Putih, Ciputat Tim., Tangerang Selatan, Banten 15412.

**Kata kunci:**

Komunikasi publik,  
literasi madrasah,  
satuan tugas Covid-19.

**Abstrak**

**Tujuan** – Tujuan dari pemberdayaan masyarakat ini adalah untuk menjelaskan gambaran kualitas literasi komunikasi pandemi Covid-19 di lembaga pendidikan berbasis madrasah di Kota dan Kabupaten Bogor.

**Metode** – Metode dalam penelitian ini menggunakan jenis penelitian kualitatif dengan pendekatan analisis deskriptif melalui observasi lapangan secara langsung dan Focus Group Discussion (FGD). Subyek dalam penelitian ini adalah enam (6) Satgas Covid 19 Madrasah di Kota dan Kabupaten Bogor.

**Hasil** - Hasil kegiatan pengabdian ini menunjukkan perlunya peningkatan kapasitas masing-masing Satgas Covid-19 Madrasah melalui pelatihan dan pendampingan serta peningkatan pemahaman dan keterampilan komunikasi agar masyarakat mendapatkan pemahaman yang jelas, tegas dan pasti.

**Implikasi** – Satgas kemudian diberikan pendampingan, karena dalam rangka pengembangan masyarakat sehingga proses yang diinginkan sesuai dengan perencanaan. Terakhir adalah monitoring dan evaluasi agar kegiatan pemberdayaan masyarakat dapat ditingkatkan jika masih terdapat kekurangan.

**Orisinalitas** - Penelitian ini dilatarbelakangi oleh peningkatan kualitas literasi komunikasi lembaga pendidikan berbasis madrasah 19 pandemi Covid-19 melalui produk visual menjadi strategis dan penting.

## **Introduction**

The Covid-19 pandemic, which has disrupted various aspects of people's lives, requires fast handling on every front. One thing that is quite important at this time is improving the quality of communication in various circles to create a solid and solid togetherness in dealing with this situation. On the other hand, information is abundant in the digital space related to the issue of the Covid-19 pandemic. Some of the information contained hoaxes that were packaged professionally and systematically so that it had a significant impact on public opinion.

One of the qualities of communication that must be possessed during a pandemic is digital skills. The reason is that the pandemic situation experienced by society today does not only create vulnerabilities from a health perspective but also from a social and psychological. The pandemic that has shaken various sectors of life, from the fields of health, economy, and education as well as others, has forced us to change all bad habits into habits or a cleaner lifestyle by frequently washing our hands, using masks, keeping our distance, until we are forced to *stay. At home*. All activities we usually do outside the home must be done from home. Matters related to education, work, shopping, and *meeting activities are* now turning to the digital space. This situation makes all parties stutter to anticipate it—for example, in the world of education. Previously, learning activities were carried out face-to-face; now, they are conducted *online*. This is a problem for lecturers and students alike. Lecturers and students who were previously unfamiliar with the *online learning system are* now required to be able to adapt to the *online* learning system. Likewise, education at the level of kindergarten (TK) to Madrasah Aliyah (MA) or equivalent to high school (SMA).

During a pandemic, every individual needs to master that digital literacy is an important skill needed to adapt to an era filled with a sea of information, so everyone should be responsible for using technology to interact with the surrounding environment. Digital literacy is simply defined as the ability to understand and use information from various formats from a wider range of information sources and can be displayed through computer devices. Digital literacy skills make a person able to transform activities through the use of digital technology devices. Digital literacy is as important as reading, writing, arithmetic, and other disciplines (Yasin, 2021). With literacy skills, people can process information, understand messages, and communicate effectively with others in various forms. In this case, the form in question is creating, communicating, collaborating, and how technology must be used to achieve goals effectively. This includes awareness and critical thinking when using technology in everyday life (Hafizh, 2021).

On the other hand, the mass media should be at the forefront of spreading the truth. One of the differences between mass media and social media is the information selection process. During the pandemic, the media must be *all out*, selecting various information that goes to the editor—sorting and choosing not only about the accuracy of the information but also paying attention to the socio-psychological context of the citizens. The media can play themselves as a catalyst for togetherness, a motivator to build optimism, and a controller of various potential deviations.

One of the social entities that require communication skills is the madrasa. Madrasah is an Islamic-based educational institution with a considerable influence because the educational process involves religion as part of the learning process and character building. In addition, religious teachings delivered in madrasas are considered a reference for the community's social life. The current number of madrasas in Bogor Regency is 1,516 madrasas, and the City of Bogor is 256

madrasas. This makes Bogor Regency and City the area with the highest number of madrasas in West Java. With such a large number of madrasas, research on improving the quality of communication is important. Moreover, the City and Regency of Bogor, part of West Java, took the first position in positive cases of Covid-19 in early 2021.

Apart from being based on several previous studies, these studies are also based on the many *hoaxes* about the pandemic wrapped in religious issues, making the process of providing an increase in the quality of madrasa communication very important. Because by improving the quality of communication during this pandemic, what madrasas do will more or less impact the surrounding community. On the other hand, the quality of communication is sometimes influenced by the figure who conveys it so that the presence of the subject who becomes a role model influences many parties.

The most basic communication theory explains that the communication process is intended so that a message is conveyed to the recipient of the message. However, it is not uncommon that the intention then does not occur as a result of the message maker and the recipient of the message not understanding the characteristics of the message content *to be conveyed* or not understanding the character of the message recipient (*receiver*) of the message. Therefore, efforts to understand the message's creator, the message's character, and the message's recipient are very important so that the communication process occurs properly and smoothly.

In addition, involving public figures of artists to improve the quality of communication literacy of the Covid-19 pandemic 19 madrasa-based educational institutions through visual products is strategic and important because madrasa entities will get fresh and communicative new ideas, especially to make the program a success. government in dealing with this pandemic.

## Research Methods

In Community Empowerment activities, the method will help service actors carry out each stage of the service in a coherent, systematic, measurable, and effective manner. In the context of PM activities based on this Study Program, there is a social and cultural context and the actual situation behind it.

This research is based on *research questions* as follows: (1) What is the description of the communication literacy quality of the Covid-19 pandemic 19 madrasa-based educational institutions in the City and Regency of Bogor; and (2) How is the process of empowering communication through digital skills by involving public figures (artists) in managing pandemic information in Bogor City and Bogor Regency.

PM activities are carried out in the following stages; *First*, the preparation stage, which includes: (a) Maturation of the proposal; (b) Mapping of working areas; (c) initial field identification. *Second*, the implementation phase includes: (a) Compiling a syllabus of activities; (b) carrying out Webinars and Workshops. *The third* is the Monitoring and Evaluation stage, which includes assistance during and after webinars, training, and making improvements if deficiencies are found. *Fourth* is the termination stage which is the termination of activities because the entire series of Community Service has been completed.

The subjects in this study were Madrasas in the City and District of Bogor which consisted of:

1. Madrasah Ibtidaiyah (MI) Nurul Huda Salting Bogor Regency
2. Tahfidz Ar Rahman Islamic Boarding School Bogor Regency
3. Madrasah Tsanawiyah (MTs) Bina Madani Bogor City
4. Madrasah Tsanawiyah Negeri (MTsN) Bogor City
5. Darrunnajah 8 Islamic Boarding School, Cidokom, Bogor Regency
6. Al-Inayah Rawa Kalong Islamic Boarding School, Bogor Regency .

## **Results**

The results here are in the form of a narrative based on interviews and observations of the research subject, namely Madrasas in Bogor Regency and City. The description is as follows.

### *MI Nurul Huda Salting Bogor Regency*

Based on the results of interviews with the principal of MI Nurul Huda Pengasinan, Mrs. Sumarni. During the last period, MI Nurul Huda Pengasinan has experienced a decline in terms of quantity. MI Nurul Huda Pengasinan is far behind private schools which are far superior in terms of infrastructure. This is what makes the number of students decrease every time. In addition to facilities and infrastructure, the current number of teachers at MI Nurul Huda Pengasinan is 7 (seven), including the principal and 1 (one) operator doubles as a teacher.

When the Covid-19 pandemic arrived in Indonesia, the government gave directions to all levels of society, including the education sector, to reduce mobility for the safety and health of each individual. In relation to this directive, Sumarni, as the MI Nurul Huda Pengasinan school, said that the policy was carried out by prioritizing the health of its students by the directions given by the government. Teaching and learning activities (KBM), usually carried out face-to-face, are now switching online. When entering PTS (Middle Semester Assessment), the school applies rules to make it easier for students to take questions at school, and when they are finished, they can be sent back to school.

At the beginning of the online learning process application, the students' guardians or parents responded fairly well; over time, the principle of MI Nurul Huda Pengasinan received complaints from the guardians or parents of students because parents found it difficult when children asked questions related to learning materials. In this regard, the principal tries to accommodate complaints from guardians or parents by implementing face-to-face meetings starting in January 2021.

In July 2021, MI Nurul Huda Pengasinan has run the learning process normally because there were less than 100 students from grades one – six. Students participate in the learning process from Monday to Friday, while female students get assignments at home on Saturday. In contrast, male students are given the opportunity to participate in sports activities such as futsal at school.

The face-to-face implementation was hampered by the absence of supporting facilities to support the learning process related to the implementation of 5M. The principal tried to raise funds personally to buy a water barrel used as a water reservoir to wash students' hands before entering

class. According to the principal, he did not receive assistance from the department or task force regarding the provision of 5M support at his school. The role of the Covid-19 task force from the provincial level is only to provide direction. Still, it has not come down at all or visited schools and provides supporting facilities for handling the Covid-19 pandemic in the school environment. The school principal said he had difficulty allocating funds to fulfill the directions given by the Covid-19 task force from the provincial level because schools had very limited funds. In addition to buying a barrel with personal funds, the school also got a barrel of water from the village, but at this time, all the barrels were in bad condition because they had leaked on some sides.

Regarding the Covid-19 prevention props (banners), the school received directions from the provincial task force to make teaching aids in schools as a literacy effort to prevent the Covid-19 pandemic. Still, due to limited funds, the school did not make them in large sizes and printed them in several prints. However, the school only printed the implementation of 5M combined with a welcome banner near the school gate.

In the prevention effort, apart from providing supporting facilities for the socialization of the 5M school, MI Nurul Huda Pengasinan formed a school task force team. In forming the task force team, the school did not form a decree; according to the principal, the formation of the task force in schools was only based on togetherness because the school's budget hindered it. The directive from the KKM related to the completeness of supporting facilities in the learning process during the Covid-19 pandemic; the principal only agreed without realizing it entirely because costs hindered it.

Suggestions from the school related to the handling of Covid-19 in schools. The principal said that if the task force gave directions, it had to be supported in terms of funds. Because if you only give directions, the school will not be able to fulfill these directions because of limited operational costs.

#### *Tahfidz Ar Rahman Islamic Boarding School , Bogor Regency*

Tahfidz Ar Rahman Islamic Boarding School was given leniency in stages. First, the school makes a statement to parents regarding whether or not they are ready for face-to-face meetings. After that, the school gave time, unlike usual, for the learning process where only one hour was given for each session and two weekly meetings. Meanwhile, regarding the implementation of 5M, such as washing hands, using masks, and maintaining a distance from one seat to two students, now one seat is only filled by one student, and one class is rolled into two meetings. Currently, the Covid-19 case has decreased, and we are doing a gradual way back related to the learning system. Initially, there were face-to-face meetings twice a week; now, it's become three times a week for face-to-face meetings at schools.

In addition to regular schools, there are Islamic boarding schools from grade 3 MTS to MA. At the same time, MI is from PAUD to grade 6. Learning between Pondok and MI is back and forth, or regular is different. The difference between regular schools using the Ministry of Religion curriculum is that the Ministry of Religion regulations has 13 subjects. While the boarding school system is more dominant in tahfidz, there are still other subjects. The cottage is still under the Ministry of Religion. The level under the Ministry of Religion is from the MI-MA level, while early childhood education is under the auspices of the Ministry of Education and Culture.

Tahfidz Ar Rahman Islamic Boarding School coordinates with KKM, and KKM always monitors through the WA group. Suppose the service is not allowed, while the Ministry of Religion has a little leeway. But the implementation of 5M must be strict, and there must be permission from parents. If some guardians or parents do not allow it, the school is okay with the online learning process because many parents want to meet face to face, even if only for an hour.

At the beginning of the pandemic, it didn't feel like the KMB system was online, but over time, parents began to feel it and submitted a complaint to the school. Because in reality, cell phones are not only communication tools, but some parents use cell phones for business and other purposes; because KBM is online, parents must also use cell phones for school purposes. So with online classes, parents feel many obstacles, and many complaints are submitted to the boarding school.

They are related to the handling of Covid-19 and the implementation of 5M. Especially for cottages, during times of high Covid-19 cases, there were no visits from parents or family for several months. The cottage party sterilizes the conditions inside. The boarding school children and regular students are separated in the learning process. For now, as a boarding school, we have given leeway for parents to visit, but in reality, the usual visiting time is once a month; now, it is once in two months. If conditions are stable, the Tahfidz Ar Rahman Islamic Boarding School will apply the same rules.

Policies from the government related to handling Covid-19, in addition to implementing health protocols, schools were asked to form a task force team. In realizing this directive, the Tahfidz Ar Rahman Islamic Boarding School immediately formed a task force for the smooth learning process. Formation of a task force from each homeroom teacher. The rules stated are like 5M, and if there are sick students, they are welcome to go home or not take *offline KBM* for regular students. The formation of the task force was not written in a decree because the rules in the village and the city were different. This is based on a comparison between the regulations here and the regulations in the city. It so happens that my sister has an MI in the city and so far has not been able to hold limited face-to-face meetings. Because the average activity of parents of Tahfidz Ar Rahman Islamic Boarding School students is limited to homemakers or workers in the fields or the pond. So rarely have activities outside the village.

The *campaign products owned by the* Tahfidz Ar Rahman Islamic Boarding School are related to literacy in dealing with the Covid-19 pandemic, including banners. The banner was installed from the beginning of the pandemic, but we took it off because it was quite old and finally broke. The school has banners in front of the fence with the words "no entry without a mask" and "recommendation for washing hands." Because the banner for implementing the health protocol is a directive from the department, we also have several places to wash hands with improvised media.

Tahfidz Ar Rahman Islamic Boarding School is related to the prevention of Covid-19: the realization of vaccines for the teacher and student councils and the application to maintain cleanliness. In addition, we need to take care with a routine for breakfast, maintain health and think positively. That way, we will be healthy. "In a healthy soul, there is a strong body," so we must always think positively. So far, there has been no visit from the provincial task force, but the school has been visited by the head of the KKM to see the preparations made by the school. During the visit, the KKM provided a banner or banner related to 5M. At the same time, the facilities for washing hands the school itself provides.

### *MTs Bina Madani Bogor City*

The policy of the Head of Madrasah Tsanawiyah Bina Madani in handling Covid-19 is to prioritize health and safety and implement *prokes* 5 M (wearing a mask, washing hands, keeping a distance, avoiding crowds, and reducing mobility). Since the beginning of the pandemic, this policy has been started without waiting for a circular from the Ministry of Religion of the City of Bogor. We took the initiative from the start to handle Covid-19 in madrasahs because we saw in various media the impact of Covid-19 on public health.

In practice, MTs Bina Madani Bogor City provides understanding to all students and teachers to apply health protocols. Through circular messages that are forwarded via *Whatsapp Group* homeroom teachers to students. The handling of Covid-19 itself is still following the policies of the Ministry of Religion of the City of Bogor.

Meanwhile, the Head of the Covid-19 Handling Task Force has always reminded all students to keep up the process. Schedule a limited distribution of *offline* and online learning activities ( only 10-15 students per class) by obtaining permission from the parents of students, the Ministry of Religion, and other parties, as well as collaborating with the Mekarwangi Health Center in matters; Covid-19 prevention handling training, teacher health checks, and others.

While the *campaign products*, pamphlets, *banners*, banners, videos, and others were made independently, some were received from the Puskesmas and the Ministry of Religion of Bogor City. While the Covid-19 handling policy from the beginning of the March 2020 pandemic, namely for the learning process to be carried out online as well as online counseling and guidance activities, even class IX practice exam activities were carried out online by instructions from the center, in this case, the Bogor City Bappeda.

MTs Bina Madani also sprayed disinfectants throughout MTs buildings and places of worship at the beginning of the pandemic in March 2020. We sprayed a complete disinfectant with the appropriate PPE equipment every two months. Then socialize with students and parents online about the dangers of Covid-19 and how to overcome them. In accepting new students, we also do it online. Likewise, meetings with parents are held online.

In addition, we are also working with the Mekarwangi Health Center in handling Covid-19 through PKPR and Germas. During the permitting process for limited face-to-face learning, we also carried out by the instructions of the Ministry of Religion of the City of Bogor and the Health Center, in this case including students who had been vaccinated and the school had completed its *prokes tools and equipment*.

### *MTsN Bogor City*

The policy of the Head of the Bogor City State Madrasah Tsanawiyah in handling Covid-19, namely starting from July 13, 2020, with online learning or what is now known as BDR (Learning From Home) by the SKB (Joint Decree) of 4 Ministers concerning Guidelines for Implementation of Learning in the Academic Year 2020-2021 and the 2020-2021 Academic Year in the Corona Virus Disease Pandemic Period 2019 (COVID-19). The decree, dated June 15, 2020, was signed by the Minister of Education and Culture, the Minister of Religion, the Minister of Health, and the Minister of Home Affairs.



This decree, among other things, stipulates that the government, through the task force for the acceleration of handling Covid-19, has established Green, Yellow, Orange, and Red Zones in all districts/cities in Indonesia. Face-to-face learning in educational units in the 2020-2021 school year is not carried out simultaneously in all regions of Indonesia. The stipulation is that education units located in the Green Zone area can conduct face-to-face learning in education units after obtaining permission from the regional government through the provincial or district/city education office, the provincial office of the Ministry of Religion, and the district/city Ministry of Religion offices by their authority based on approval. The local COVID-19 handling acceleration task force.

As for the Directives in the Covid-19 Handling Campaign, his party only forwards any information submitted by the Ministry of Religion of the City of Bogor. The information we get is immediately forwarded to various homeroom *Whatsapp groups so that it is forwarded back to the homeroom group*. It is hoped that the parents of students can find out the information submitted by the Ministry of Religion of the City of Bogor regarding the handling of Covid-19. The Head of the Covid-19 Handling Task Force has taken firm action to carry out preventive *treatment* and prevent the spread of Covid-19 19 in schools. As for the *treatment and handling of COVID -19* that we carry out in schools, namely by strengthening understanding related to promotive-preventive efforts *and* increasing health literacy for students.

These promotive and preventive efforts are actively carried out by educators, education staff, and all staff in the school environment. In addition, we are also actively undertaking health literacy efforts to ensure every student can understand the basics regarding the handling and prevention of Covid-19 19. We also put up banners and *campaigns* in schools related to Covid-19 19, such as how to wash hands. which is good with a cartoon display to make it easier for children to understand, setting boundaries/distances between students, and *campaign* on the importance of maintaining health and hygiene.

Starting from mid-March 2020, learning activities have been forced to be carried out from the home to prevent the risk of COVID-19 transmission in the school environment. In practice, many challenges make the learning process from home ineffective. Some of them, such as teachers are unable to deliver the subject matter optimally, students are also unable to understand the material being taught, and parents are overwhelmed in assisting the child's learning process at home.

The Joint Decree of 4 Ministers has stated that parents' willingness is a prerequisite for implementing face-to-face learning. This survey shows that the main thing parents consider to allow their children to learn face-to-face is preventing and handling Covid-19 in schools. Some of the prevention and treatment efforts that we have carried out are the availability of cleaning facilities, the application of health protocols, the existence of school collaboration with the nearest health facilities, and the formation of the Covid-19 19 Task Force in collaboration with the school committee.

After running for one year and six months of online learning, in September, the Bogor City MTsN officially decided to have limited face-to-face learning (PTMT) after a review from the Ministry of Religion, the center for the health department, and the implementation of a test. PCR swabs by *random sampling* to 30 students and three educators were carried out by the Health Service in collaboration with the North Bogor Health Center. The implementation of PTMT is also tightened; Disdikpora limits the time for face-to-face learning in schools from 08.00-12.00.

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*Darunnajah 8 Islamic Boarding School, Cidokom, Bogor Regency*

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According to the Director of *Tarbiyatul Muallimin Al-Isamiyah* (TMI) Pondok Pesantren Annur Darunnajah 8 Cidokom, M Towil Akhuriddin, in January 2020, the leadership of the pesantren will consolidate to the internal and external parties of the pesantren. This consolidation of external parties is part of seeking and understanding the Covid-19 pandemic. Relevant data about Covid-19 was collected, understood, and analyzed by the management of the Darunnajah 8 Cidokom Islamic Boarding School. Meanwhile, internal consolidation is part of the pesantren leadership's communication strategy towards teachers, homeroom teachers, and student care staff related to the coronavirus outbreak that began to enter Indonesia. The Annur Darunnajah 8 Cidokom Islamic Boarding School discusses the dissemination of information and discussions on health issues currently being discussed worldwide.

The consolidation was carried out, according to Ustadz Towil, as part of the response from the leadership of the Darunnajah Islamic Boarding School regarding current issues in Indonesia. Moreover, the Covid-19 issue is a health issue that will affect all residents in Indonesia, and the students who live in Islamic boarding schools are no exception. The reason is that if the government of the Republic of Indonesia issued a policy related to Covid-19, it would also impact teaching and learning activities in Islamic boarding schools.

After the policy of the Government of the Republic of Indonesia, which stated that activities in schools and offices were temporarily suspended and moved from home, this policy was also responded to by the school, which has a dormitory characteristic, namely Pondok Pesantren Annur Darunnajah 8 Cidokom. Pondok Pesantren Annur Darunnajah 8 Cidokom has a system *Mulah* is under the auspices of the Ministry of Religion of the Republic of Indonesia. This means that all the policies of the Government of the Republic of Indonesia and also the Ministry of Religion of the Republic of Indonesia, pesantren also follow these policies.

On that basis, the Annur Darunnajah 8 Islamic Boarding School leader in Cidokom Gunung Sindur issued a policy that all Darunnajah 8 students must return to their respective homes. All teaching and learning activities are carried out from home. And the students of Darunnajah 8 in March 2020 returned to their respective homes. However, not all students were sent home; some were asked to stay at Pesantren Darunnajah 8, namely final or sixth-grade students. They were not sent home because they were facing the final exam of the pesantren. In addition, they have to look after the Darunnajah 8 Islamic Boarding School during the Covid-19 outbreak in Indonesia.

The final grade students must complete their teaching and learning activities at the pesantren, and not from home because there is something different when teaching and learning activities online and offline. Furthermore, the final or sixth grade is prepared to do service after they graduate from the pesantren. It is important to instill Islamic boarding school values into the final grades so that their foundation is strong when serving their community.

Meanwhile, students from grades five to grade one (equivalent to grade 2 SMA to grade 1 SMP) were sent home and carried out their duties and teaching and learning activities. The students also took *online* exams for the first time.

After the sixth graders graduate from the Darunnajah 8 Cidokom Islamic Boarding School and continue their duties and then serve at the pesantren, the task of maintaining the next boarding

school is the fifth-grade students who will advance to sixth grade or final grade. After finishing their final semester exam assignments, the fifth-grade students were asked to return to the pesantren with the results of the *Antigen Swab test*.

Darunnajah 8 Cidokom Islamic Boarding School, at the beginning of the Covid-19 pandemic, was the first to fence or fence around the Darunnajah 8 Islamic *Boarding School*. in the pesantren environment so that the general public could not enter the pesantren environment. Second, the Annur Darunnajah 8 Cidokom Islamic Boarding School leader also implements strict zoning. The zoning in question is the zone between male and female students. Zoning is also useful so that the students do not mix men and women. The student care staff closely monitors them. The third is to build an underground tunnel or bridge to connect the two areas of the Darunnajah 8 campus, which are separated by a public road. Initially, the students had to cross the road before the connecting tunnel was built. This tunnel is also useful so that meetings between the community and Cidokom students can be suppressed to the maximum. There is no longer any communication students can do with the general public.

Amid the Covid-19 outbreak, the Leader of the Annur Darunnajah 8 Cidokom Islamic Boarding School often held internal and offline internal meetings related to the Covid-19 Pandemic. "*Annasu 'a'da'u ma ignorant* . Humans are enemies of what they don't know," said Ustadz Towil. The community, including the asatidz at Darunnajah 8 Cidokom, also often receives hoaxes about Covid-19. News about hoaxes in the mass media and social media related to the Covid-19 issue at that time was crowded. This makes the general public not understand Covid-19.

#### *Santri Return to Islamic Boarding School during the Covid-19 Pandemic*

It only took the leaders and caregivers of the Annur Darunnajah 8 Cidokom Islamic Boarding School to prepare for the return of the less than two thousand students. In July 2020, the Leader of the Annur Darunnajah 8 Cidokom Islamic Boarding School issued a policy that santri must return to the pesantren. The policy regarding the return of students to the pesantren is, of course, with the applicable health protocol rules. Everything requested by the Government of the Republic of Indonesia was complied with.

The students who will come to Pondok Pesantren Annur Darunnajah 8 Cidokom must carry out health protocols, such as wearing masks, diligently washing hands, and avoiding crowds. The students and ustadz in the Annur Darunnajah 8 Cidokom Islamic Boarding School area must wear masks. In addition, the students are also required to have a rapid antigen test. This is not only for the students but also for the teachers/ ustadz and employees of the Annur Darunnajah 8 Cidokom Islamic Boarding School.

The arrival of the students was not done at one time but in a gradual manner. The leader of the Annur Darunnajah 8 Cidokom Islamic Boarding School made a schedule for students' arrival. Even though they have been asked to come to the pesantren, some of the guardians of the santri and santri are still studying from home, although the numbers are small. The students who have returned to the pesantren are no longer allowed to be visited by their parents or siblings. Pondok Pesantren Annur Darunnajah 8 Cidokom does not accept guests during the Covid-19 Pandemic. After they arrived, the leadership of the Annur Darunnajah 8 Cidokom Islamic Boarding School strengthened discipline for the students. According to Ustadz Towil, his party, Pondok Pesantren

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Annur Darunnajah 8, Cidokom, received vaccines for Darunnajah 8 students. Vaccination was carried out in collaboration with the Gunung Sindur Health Center.

According to Ustadz Towil, there are three types of understanding and responding to the Covid-19 pandemic. The first type is the type of people who are excessive in responding to the issue of this corona outbreak. They are, of course, very afraid to go out of the house, meet people, and of course, also fear contracting the Corona outbreak. The second type is the type who does not care about the issue of the corona outbreak. In addition to ignoring, they are also negligent of health protocols. They assume that Covid-19 does not exist. At the same time, the third or last type is the moderate type. They are not too afraid on the one hand; on the other hand, they are also not ignorant and care about health protocols. According to Ustadz Towil, the Annur Darunnajah 8 Islamic Boarding School in Cidokom is in the third type: being aware and understanding that Covid-19 is real. But they still maintain the health protocol.

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### *Communication strategy during the Covid-19 Pandemic*

Darunnajah 8 Cidokom Islamic Boarding School, his party made a breakthrough by focusing on disseminating information on Islamic boarding schools through social media and *YouTube*. *YouTube* official account Annur Darunnajah 8 Islamic Boarding School, Cidokom, made a video related to the atmosphere of the Covid-19 Pandemic at Darunnajah 8. In addition, Darunnajah 8's official *YouTube* account also broadcasts Islamic messages and *tausiah* and *taujihat* online.

Kyai Fajar said that for this communication to be effective and efficient, they used WAG, *Google Meet*, and *Zoom*. The leader of the Annur Darunnajah 8 Cidokom Islamic Boarding School ordered homeroom teachers to make WAGs for students who are still learning from home and make it easier to communicate. In addition to the homeroom teachers, a student care staff recorded what a student had done. According to Kyai Fajar, the Annur Darunnajah 8 Cidokom Islamic Boarding School has a special task force related to the Covid-19 pandemic. This task force enforces health protocols in the Darunnajah 8 Islamic boarding school.

To see Darunnajah 's atmosphere during this pandemic, they were invited to do a virtual tour of the Annur Darunnajah 8 Cidokom Islamic Boarding School through the *pesantren*'s official account on *YouTube* social media. *Furthermore, Fajar revealed that the Head of the Annur Darunnajah 8 Cidokom Islamic Boarding School had finished responding to current issues concerning pesantren.*

### *Al-Inayah Rawa Kalong Islamic Boarding School, Bogor Regency*

According to Farhansyah, Head of the Al-Inayah Islamic Boarding School's Santri Care Bureau, when the Covid-19 pandemic hit Indonesia, educational institutions followed directions from the government. Mid-March 2020, with heavy days, according to Farhansyah, his party sent all his students home. From here, learning and teaching activities start.

The students who were sent home started studying from home. The student care division created a WhatsApp *Group* (WAG) for students and guardians of the Al-Inayah Islamic Boarding School. WAG is used to facilitate the organization of students per class. Homeroom teachers provide the latest information regarding learning and teaching activities during the Covid-19 pandemic. Online teaching and learning activities are carried out for more than one year. They were precisely starting from March 2020 to April 2021.

The homeroom teacher was given the task by the leadership of the Al-Inayah Islamic boarding school to change the pattern of learning activities that were originally held in-class face-to-face and with learning media in the classroom. Then the homeroom teacher and every teacher must adapt to the media netted by the internet. Likewise, with the caregiving activities of santri, according to the caregivers at Al-Inayah, although the students study from home, parenting activities starting from waking up to bedtime at night are monitored through WAG.

In activities of memorizing verses of the Koran, teachers who are usually called ustadz see and hear the memorization of the Koran of students with *murojaah* online. "Everything is done online," said the son of the founder of the Al-Inayah Islamic Boarding School. During the pandemic, the ustadz or asatidz teaching can be done from home or in Islamic boarding schools. Indeed, at the Al-Inayah Islamic Boarding School, there are still people who stay to look after the pesantren, one of which is the teacher or ustadz on duty.

This online learning is an innovation carried out by the Al-Inayah Islamic Boarding School so that students continue to study as an obligation for every Muslim. The approach taken by teachers and guardians of students is to learn self-taught using online learning media. "There are even those who have never used the *Zoom application*; they are forced to adapt to these new things," said the alumnus of Pondok Modern Darussalam Gontor.

### *Communication Strategy*

The communication strategy carried out by the Al-Inayah Islamic Boarding School Leader consists of three things. The first is online learning or *online*. To facilitate communication and coordination, the leadership makes a tiered communication structure. Leaders and caregivers of students create a *WhatsApp Group* or WAG. WAG for santri, WAG for guardians of santri, WAG for ustadz, WAG for student care staff, WAG for *halaqah* recitation, WAG for *muhadatsah* or conversation in Arabic and English, and WAG related to teaching. WAG, which is used as a medium, is useful in disseminating information from pesantren to its students. In addition, the benefit of this WAG is that it is used in the guidance of the students carried out by the teachers for their students. Furthermore, this WAG is also used for exams in lessons and for memorizing the Koran students. Besides using WAG *video calls* for *murajaah* memorizing the Koran, teaching and learning activities during the Covid-19 pandemic also using the *Zoom application*.

The second communication strategy is visitation. The visitation is when the teachers visit their students around Jabodetabek. To establish friendship, this visitation is important so that there is a relationship of love not only online but also offline. The visits carried out by teachers and homeroom teachers are also intended to see directly related to the monitoring and evaluation of learning during the Covid-19 pandemic. Furthermore, this visitation is also part of the attention of the pesantren to its students who study from home.

The third communication strategy carried out by the Al-Inayah Islamic Boarding School Leader during the Covid-19 Pandemic is to monitor what has been done by the students, the guardians of the students, the homeroom teachers, and the student care staff. The leadership of the pesantren asked the parties to report their activities whether they were carried out daily, weekly, or monthly. Homeroom teachers have to do a *screen shoot* teaching and learning activities and student care activities and report to the leadership of the pesantren.

In fact, according to Farhansyah, the activities of the pesantren in Al-Inayah usually follow what is done by the Darunnajah Islamic Boarding School, both at the center in Jakarta and those in branches in various regions. Especially during this Covid-19 pandemic, Farhansyah admitted that he always consulted the caregivers at the Darunnajah Islamic Boarding School. Of course, the policy at Al-Inayah adapts to local needs; Darunnajah became a reference for Al-Inayah, according to Farhansyah, because from the very beginning, Al-Inayah asked and asked for Darunnajah Islamic Boarding School to be a guide for Al-Inayah Islamic Boarding School. Until now, Al-Inayah has always asked for consultation and guidance from Darunnajah Jakarta.

When the Al-Inayah Islamic Boarding School opened, the students returned to their boarding schools; what was done for the care of the students was to divide the schedule for their arrival. The most senior students, the sixth-grade students, were asked to come early. Because these sixth-grade students are the administrators of student organizations such as student councils in high school. The sixth-grade students who come to the Al-Inayah Islamic Boarding School are, of course, on the condition that they must bring the results of the Antigen Swab. If the result is negative, the student is allowed to enter the pesantren and participate in all the activities that have not been maximized. However, if the Antigen Swab results are positive, then the student must self-isolate in a place provided by the Al-Inayah Islamic Boarding School.

After the sixth-grade students had returned to the pesantren, a week later, it was time for the fifth-grade students to return to the Al-Inayah Islamic Boarding School. The return procession for the fifth-grade students is not much different from the sixth grade, which is that they must bring the results of the Antigen Swab test. A week after fifth grade, then fourth grade sequentially. Then a moment later, the third-grade students, followed by the second-grade students, and finally the first-grade students. The amount of time required for re-admission students to the Al-Inayah Islamic Boarding School after more than a year of online learning is about two months.

When all the students returned to the Islamic boarding school, several things had changed from their habits before the Covid-19 Pandemic. For example, during the Covid-19 pandemic, students were not allowed to leave the Islamic boarding school. The other is that the guardians of the students are not allowed to visit their children studying at the Al-Inayah Islamic Boarding School.

#### *Post-Learning Online from Home*

There are several different things, according to Farhansyah, after the students return to the Al-Inayah Islamic Boarding School. Mental psychic symptoms change morals that are different from before and habits that must be started again from zero. Habituation in pesantren, which used to be well established, now has to adjust to a new approach. That is the approach to providing an understanding of Islamic boarding schools. All santri must start activities at the pesantren per the sunnah of the Islamic boarding school.

According to the Head of the Al-Inayah Islamic Boarding School Santri Parenting Bureau, discipline often must be relaxed. Some entertainment was not happening in previous years and is now being done. For example, the caretaker provides television shows at certain times. Various kinds of entertainment for students are encouraged. All this is done, so the students feel at home at Al-Inayah Islamic Boarding School.

After running for about a semester, the students have started to get up with new habits. The new students, for example, according to Farhansyah, are mentally stronger and more motivated to learn. This is because the guardians of Santi are not allowed to visit their children. Without this visit, the goodness and feeling of being at the Al-Inayah Islamic Boarding School are more felt by the new students. They have accepted new challenges as students during the Covid-19 pandemic.

The Covid-19 Unit or Task Force at the Al-Inayah Islamic Boarding School are the caregivers in the Al-Inayah Islamic Boarding School's Santri Care Bureau. Although there is no Covid-19 Task Force officially, all matters relating to health protocols are provided by the Al-Inayah Islamic Boarding School. For example, in a pesantren mosque, there is a *row limiter*. For prayer, hand washing facilities are also provided at several points.

Meanwhile, for the provision of vaccines for the students, according to the Head of the Al-Inayah Islamic Boarding School's Santri Parenting Bureau, his party is collaborating with the Gunung Sindur Health Center in the context of vaccination. The students were transported to the vaccination site at the Gunung Sindur Health Center. According to the pesantren caregiver, the vaccine is part of an effort to prevent the spread of the coronavirus in the Al-Inayah Islamic Boarding School environment.

While the discussion in this study is based on interactions with madrasa institutions in the two districts, what is called an indicator of empowerment emerges. Empowerment indicators are several field facts related to how the capacity of the Institution that is used as a service partner gives rise to power over its capacity as an asset which then encourages it to continue to exist in social reality in general.

Here are the indicators that appear in the field:

No	Indicators of Communication Literacy Empowerment	MI Nurul Huda Salting	MI, MTs, MA Arrahman	MTs Bina Madani	MTsN Bogor City	Annur Darun Najah Islamic Boarding School	Al-Inayah Islamic Boarding School
1	Campaign Props in the form of a banner Explanation about Covid-19	There isn't any	There isn't any	There is	There is	There is	There isn't any
2	Campaign Props in the form of a Covid-19 Prevention banner	There isn't any	There isn't any	There is	There is	There is	There is
3	Campaign Props in the form of a 5M implementation banner on Covid-19	There is	There is	There is	There is	There is	There is
4	Campaign Props in the form of a Covid-19 Explanation pamphlet	There isn't any	There isn't any	There is	There is	There is	There isn't any
5	Campaign Props in the form of Covid-19 Prevention pamphlets	There isn't any	There isn't any	There is	There is	There is	There isn't any
6	Campaign Props in the form of pamphlets on the	There isn't any	There isn't any	There is	There is	There is	There isn't any

No	Indicators of Communication Literacy Empowerment	MI Nurul Huda Salting	MI, MTs, MA Arrahman	MTs Bina Madani	MTsN Bogor City	Annur Darun Najah Islamic Boarding School	Al-Inayah Islamic Boarding School
	Implementation of 5 M Covid-19						
7	Campaign Props in the form of a Covid-19 Explanation Video	There isn't any	There isn't any	There isn't any	Not	There is	There isn't any
8	Campaign Props in the form of Covid-19 Prevention Videos	There isn't any	There isn't any	There is	There is	There isn't any	There isn't any
9	Campaign Props in the form of Video Implementation of 5M Covid-19	There isn't any	There isn't any	There is	There is	There is	There is
10	Instructions for implementing 5 M . facilities	There is	There isn't any	There is	There is	There is	There is
11	School Covid-19 Task Force Decree	There isn't any	There isn't any	There is	There is	There is	There isn't any
12	Campaign Products about Covid-19 created by the Covid-19 Task Force	There isn't any	There isn't any	There isn't any	There isn't any	There is	There isn't any
13	The Task Force officially attends training on handling Covid-19	There is	There is	There is	There is	There isn't any	There isn't any
14	Programmed socialization regarding the handling of Covid-19	There isn't any	There is	There isn't any	There isn't any	There is	There is
15	WAG-based Digital Information Center about Covid-19	There is	There is	There is	There is	There is	There is
16	Involvement in Procurement of Vaccinations for the General Public	There isn't any	There isn't any	There isn't any	There isn't any	There isn't any	There isn't any
17	Involvement in Procurement of Vaccinations for Students	There isn't any	There isn't any	There is	There is	There is	There is

Primary Data: Processed (2021)

The 17 indicators related to the ability of institutions to respond to the Covid-19 issue and how they take communicative steps to prevent or manage this pandemic issue. However, as we can see, of the 17 communication components, it turns out that there are only two components, namely: campaign props in the form of a 5 m application banner about Covid-19 and the Digital Information Center about Covid-19 based on *WhatsApp Group* which is found in all institutions used as This Study Program -based service partner. At the same time, the other components are relatively dynamic. Some components are almost non-existent, such as the indicators of



involvement in procuring vaccination activities for the general public. In the madrasa institutions that were used as observations, it turned out that no one had done or held it. However, on the other hand, the involvement of vaccination procurement for madrasah students or students who attend school in their institutions turns out to be mostly done by most institutions.

This is evident from the six institutions that become service partners; four institutions show that they are involved, while the other two institutions are not involved in procuring for students other things of a standard nature, such as the presence of campaign props in the form of an explanation. Some of the observed institutions did so, and some did not. However, the campaign props in the form of the Covid-19 prevention banner are more institutions that hold it than those that don't. Then other things such as campaign props in the form of a pamphlet on prevention of campaign props in the form of a 5M implementation pamphlet, and campaign props in the form of an explanation of Covid-19. Half of the institutions are partners in holding these props, While the other half of the institutions do not hold them. Then the instructions for implementing 5M facilities where the madrasahs are used as partners for service activities are mostly only one madrasa institution that does not make it.

While the Covid-19 Task Force made the campaign product on Covid-19, only one institution made it, namely the State Madrasah Tsanawiyah educational institution in Bogor; At the same time, the rest do not produce campaigns in the form of videos. However, in general, it can be seen that the awareness of communication or communication literacy of madrasah-based institutions in the city of Bogor and Bogor Regency in general is quite good, as evidenced by the empowerment indicators that appear, the majority of which carry out massive campaigns in the field of literacy communication. Although the number has not reached a significant majority of this pandemic literacy, it shows that these institutions are quite interested in responding positively to this pandemic issue.

## **Discussions**

Departing from the problems described previously, it is seen that it is important to increase the capacity to improve Madrasah's public communication literacy, especially on the Covid-19 issue. With these findings, we can advance several scenarios for community empowerment using this public communication approach.

The scenario is as follows:

First, increasing the capacity of each Covid-19 Task Force in Madrasahs through training. This is done by introducing communication problems and the importance of each Covid-19 Task Force knowing and understanding the communication process so that the public gets a clear, firm, and definite understanding. This activity can be held through a webinar series. The participants are the Covid-19 Task Force at each madrasa, and the speakers are communication academics and artists involved in this activity to improve the quality of public communication. *The output* of this activity can at least answer why all madrasa stakeholders must pay attention to the various products related to the Covid-19 campaign in Madrasahs.

Second, the benefits of the good communication process were explained after providing sufficient knowledge about the importance of communication during the Pandemic. Among the benefits of a good communication process is seriously enlightening the public and Madrasah

managers about this pandemic so that the level of spread of Covid-19 in Madrasahs can be minimized and even managed properly and intelligently because it involves various parties aware of the various dangers of Covid-19 to society in general and institutions.

Third, and the most important, is to assist in carrying out the capacity building. There are various reasons why this assistance is very important in improving the literacy quality of Madrasah public communications during the Pandemic. One of the reasons for the need for assistance in the context of community development is the lack of quality knowledge on improved issues in the community itself. Meanwhile, on the other hand, increasing knowledge, whether it is practical or theoretical *skills*, cannot be done immediately or instantaneously because the skills provided during the training can be considered insufficient to improve the quality of public communication with Madrasah *stakeholders* during this pandemic. With assistance, they can make campaign products and increase awareness of the pandemic in their stakeholders effectively because everything is well controlled.

Fourth, although not very important, in an academic context, it is still important, namely monitoring and evaluation. Monitoring and evaluation is a form of activity in which it is an academic process in activities that have been carried out so far. So from the data generated, community empowerment can find out the advantages, disadvantages, or weaknesses of the strategies that have been carried out and applied in the field. With this evaluative data, it is easier to make corrections to various deficiencies when implementing the program; On the other hand, improving the quality of action in the field can also be suggested so that the community empowerment process can continue to be sustainable and benefit the wider community.

Thus, the direction of empowering public communication for madrasahs during the pandemic is to improve the communication skills of the Covid-19 task force so that they can produce materials that can be conveyed to the public properly and completely. Good communication products, complete and fast, will be an effective means to enlighten the public at large. However, when sharing enlightening information, the actual product must have received input from the *public art-based* picture culture, in this case, the artist. As an entity, an artist is a creative group that can present information proficiently and in line with the public's need for that information.

## Conclusions

The pandemic has caused many things to change in life, including managing various issues in an institution. To respond to an issue quickly and correctly, the quality of communication interaction in an institution is quite decisive. However, many institutions still ignore the importance of communication literacy.

Study Program - Based on Community Empowerment conducted by the Master's Program in Islamic Communication and Broadcasting at UIN Jakarta, it is clear that the Ministry of Religion institutions is not responding aggressively to this pandemic issue. That they do whatever is instructed by the local government and the ministry is quite clear. But it can be said that there is no additional creativity in these various directions. These institutions may consider enough what has been prepared by the government. Some of them responded just as long as they were there.

The community empowerment activities we carry out confirm various findings, including the passive attitude of many madrasa institutions towards this pandemic issue. This means that

government agencies experience communication barriers in providing enlightenment to community institutions. Meanwhile, institutions that also manage issues of public messages, in this case, education, experience a very minimal quality of communication literacy. Later today, when viewed in a more macro context, it is quite worrying because this is related to increasing public awareness to respond to the pandemic.

The idea of involving artists in the production process of various products related to raising awareness during the outbreak is arguably less effective in the field due to the following reasons:

First, there is not enough time to increase or build awareness among the perpetrators of the Covid-19 19 Task Force to carry out various activities creatively, including visual products. Activities like this must be carried out intensively and closely, so it takes much longer for their creative process to really emerge and then be enjoyed by the public.

Second, the way the artist works is different from how the Task Force works. Moreover, there are many Task Forces formed by madrasas. So they cannot be invited to focus on building awareness in the public sphere through visual communication products. So by itself, it can be said that the process of empowering communication that was carried out experienced several cultural obstacles in the field. So that this activity should still be given room to continue, and the targets that have been set and planned can be implemented according to the community development *design* from the beginning.

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