Pesantren and madrasa-based digital literacy practices: The case of the Darunnajah Islamic Boarding School, Jakarta

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Abstract

Islamic boarding schools (pesantren) and madrasas have their own tradition of implementing digital literacy. This article aims to answer how digital literacy is practiced in Darunajah Islamic boarding schools? The method used in this study is a participatory method that involves research subjects in the research process. There are three digital literacy treatments given to subjects, namely content creator training, video making training, and Islamic journalism training. The results show that the students who are the subject of the research have the ability to become content creators, can produce videos, and understand journalistic work. The students carry out these three aspects based on the moral values of the pesantren. In addition, the students have the ability to read and understand digital media. One of the emphasis in digital literacy is on hoax news. As many as 75% of digital literacy participants stated that if they get news, they will check the truth. Uniquely, the santri emphasize the values and traditions of the pesantren in showing literate behavior. Thus, this study can contribute to the development of digital literacy based on Islamic boarding schools' values.

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Abstrak

Pesantren dan madrasah memiliki tradisi sendiri dalam menerapkan literasi digital. Artikel ini bertujuan untuk menjawab bagaimana praktik literasi digital di pesantren Darunajah? Metode yang digunakan dalam kajian ini adalah metode partisipatif dengan melibatkan subjek penelitian dalam proses penelitian. Terdapat tiga treatment literasi digital yang diberikan kepada subjek yaitu pelatihan content creator, pelatihan pembuatan video, dan pelatihan jurnalistik Islam. Hasilnya menunjukkan bahwa santri yang menjadi subjek penelitian memiliki kemampuan untuk menjadi konten creator, dapat memproduksi video, dan memahami kerja jurnalistik. Para santri melakukan ketiga aspek tersebut berbasis pada nilai moral pesantren. Selain itu, para santri memiliki kemampuan membaca dan memahami media digital. Salah satu penekanan dalam literasi digital adalah tentang berita hoaks. Sebanyak 75% peserta literasi digital menyatakan bahwa jika mereka mendapatkan berita maka mereka akan mengecek kebenarannya. Uniknya para santri menekankan nilai-nilai dan tradisi pesantren dalam menunjukkan perilaku literate. Dengan demikian, studi ini dapat berkontribusi bagi pengembangan literasi digital yang berbasis pada nilai-nilai pesantren.

INTRODUCTION

Digital technology brings new changes in various ways that change a person's lifestyle from the micro to the social system. Now almost everything is completely digital, as in the field of government it is known as e-*gov,* in the business sector there is e-commerce, and in the field of e-learning education. Ideally, the progress of this communication technology can also penetrate Islamic boarding schools and madrasas as one of the spearheads of the development of Indonesian society.

The role of educational institutions as a place that creates educated personnel is very vital, including educational institutions such as Islamic boarding schools and madrasas, which in this modern era need to get a touch of technology. Islamic boarding schools have existed long before the emergence of modern schools like now. Zarkasy (2005) views *pesantren* as a combination of the word *"santri"* (good human) with the syllable *"tra"* (helpful) so that the word pesantren can be interpreted as a place for good human education. Meanwhile, Abdullah & Darajat (2016) say that the word *santri* comes from the Javanese language *"cantrik"* which means a person who always follows the teacher where the teacher goes to live (the term *wayang)* of course with the aim of being able to learn from him about certain skills. There are also those who argue that *pesantren* is known by the additional term *pondok* which in the Indonesian sense means

room, hut, small house by emphasizing the simplicity of the building or cottage. implies a place to live made of bamboo (Zarkasy, 2005). *Pesantren* or better known as Islamic boarding schools can be interpreted as a place or complex for students to study or recite religious knowledge to a *kiai* or teacher of the Quran, usually the complex is in the form of a dormitory or small rooms with an as-is building that shows its simplicity.

However, nowadays Islamic boarding schools *(pesantren)* faces the challenges amid the technological development. *Pesantren* must receive a touch of technology in order to produce cadres who are not inferior to public schools. One of them is by increasing digital literacy skills in Islamic boarding schools.

Literacy essentially means reading and writing (Ni'mah. 2022). But literacy has a broader meaning, so it can be used in various scientific studies, such as media literacy, political literacy, social literacy, and so on. In general, according to Stanley J Baran, literacy is an effective and efficient ability that is easily understood by using written symbols. Meanwhile media literacy is the ability to access, analyze, and evaluate and communicate messages. There are five basic elements of media literacy 1) awareness of media impact; 2) know the process of mass media production. 3) strategies for analyzing and discussing media messages; 4) understand that media content influences our culture and life; and 5) the ability to enjoy, understand and appreciate media content (Baran, 2004).

The presence of media in a society that is so massive with a variety of content and packaging is not necessarily in accordance with the culture and characteristics of society. Therefore, media literacy is needed so that people can choose and use media for the wider benefit. Media literacy is important as a filter so that people as media audiences have the authority to actively sort and select the media content that hits them. In fact, audiences can reject media content that is not appropriate, thus media literate people can also provide punishment, namely not consuming the media or replacing it with other media that are of higher quality and useful.

In media literacy, audiences need to be directed to be able to distinguish what they want and what they need from a media. Is the desire of the audience only to fulfill their desires or is it a real need to improve the quality of their life? There needs to be a clear dividing line between apparent wants and needs that are more essential. Often audiences cannot distinguish whether they need one media or they want it even though it doesn't suit their needs (Hidayat, 2011, p. 18). Digital literacy is also said to be the ability of a person or community regarding how information is created, disseminated, and utilized by the community through digital media.

In the context of the Islamic boarding school world, the practice of digital literacy relates to the ability of religious teachers and students to understand and apply the

taste of technology in various Islamic boarding school-based religious activities (Ni'mah, 2022). Digital media literacy for students is urgently needed, given the importance of increasing community capacity from various aspects, both religious education and knowledge and technology. Digital literacy based on Islamic boarding schools is increasingly important with the consideration that Islamic boarding schools have their own curriculum that focuses on Islamic religious education, morals, sharia and *muamalah,* as well as a general curriculum that is in accordance with the government's education system. Islamic boarding schools are institutions that are concerned with preaching Islamic values. The use of digital media for Islamic boarding schools will be a means of preaching (Darajat, 2021).

The scope of the existing studies has not yet touched on the issue of *pesantren*-based digital literacy. Studies related to media literacy in Islamic boarding schools have been carried out by Ni'mah (2022) which highlights the literacy level of students, Abyan (2020) regarding the survey of students' literacy skills, Aeni (2020) which examines the management of student literacy, and Fadli (2021) which encourages Islamic boarding schools to progress with digital literacy, and Yanti (2021) on Islamic boarding schools' preaching and literacy. The study that the author conducted is different from previous studies because it focuses on the cultural framework of Islamic boarding schools which is full of moral values that can become the basis of Islamic communication. Researchers assume that Islamic boarding schools have their own way of taking on roles in the digital realm. One of the important modern Islamic boarding schools in Indonesia is the Darunnajah Jakarta Islamic Boarding School. This study seeks to see how Islamic-based digital literacy can be accepted and practiced in their daily lives?

METHODS

This study is a study with an action research approach with the concept of empowerment. The empowerment approach that will be used is action research. Among its names, action research is often known as Participatory Action Research (PAR). PAR will provide an understanding of research for change. Basically, according to Agus Afandi (2012), PAR is research that actively involves all relevant parties (stakeholders) in studying ongoing actions (where their own practice is a problem) in order to make changes and improvements to a better direction. For this reason, they must reflect critically on the historical, political, cultural, economic, geographical and other related contexts. What underlies doing PAR is our need to get the desired change (Faisol, 2005).

The initial stage is to collect data from the field and analyze the needs in the field. Then these needs are translated into practice in the field such as digital media training and online media writing training. The strategy used is a participatory strategy in the

corridor and with the spirit of building together (togetherness in collective action), strengthening social capital in efforts to provide digital-based education. These efforts are summarized in one formulation, namely community participation, in which community participation will be able to grow when people feel they need it and perceive that self-development activities are their needs.

The object of the research is the Islamic boarding school and madrasa of Darunnajah Islamic Boarding School, Jakarta. In research process, there are three materials examined, namely: first, content creator training, second, creative video production in the digital age, and third, Islamic Journalism training. The digital literacy participants are Darunnajah Islamic Boarding School students as many as 100 boys starting in grades 2, 1 Intensive, 3, 4, up to grade 5 at the Islamic boarding school level or at grade 8 to grade 11 at junior high school (SMP) and senior high school (SMA) levels. The digital literacy participants are children selected by the caretaker staff of the Darunnajah Islamic boarding school in Jakarta.

RESULTS AND DISCUSSION
Darunnajah *pesantren* (Islamic boarding school)

Darunnajah Islamic Boarding School is located in the city of Jakarta, located on Jl. Ulujami Raya No. 86 Pesanggarah South Jakarta 12250. Currently Darunnajah Islamic Boarding School has 17 branches and 57 educational units spread across Sumatra, Tangerang, Bogor, Jakarta and Serang, Banten. Darunnajah Islamic Boarding School has thousands of students who live in the Islamic boarding school. Media literacy with a basic introduction to computers and the internet and their use for education, the target is the students. The UIN Jakarta 2022 community service program with the theme of Islamic-based digital media literacy was carried out at the Darunnajah Islamic Boarding School.

Darunnajah Islamic Boarding School is located 20 km south of the city of Jakarta, precisely on Jalan Ulujami Raya number 86, Ulujami Village, Pesanggarah Kec. Old Bay. According to the provisions of the PU-DKI Jakarta site plan on the 10th edition of the Jakarta map for 1993-1994, the Darunnajah Islamic Boarding School is located on the side of the West Jakarta Outer Ring Road and 100 m from the triangular point that connects the Jagorawi (Jakarta-Bogor) Toll Road, the Jakarta-Bogor Toll Road Merak and the Jakarta Serpong Toll Road (Bumi Serpong Damai).

At first the Darunnajah Islamic Boarding School was a madrasa called Madrasah Al-Islamiyah at the Palmerah Guide, South Jakarta, owned by K.H. Abdul Manaf Mukhayyar which was built in 1942, in 1959 the madrasa was evicted for the expansion

of the Senayan sports complex in the framework of the Sea Games. Instead, the madrasa bought 5 hectares of land in Ulujami.

In 1960, the Islamic Community Welfare Foundation (YKMI) was established with the aim that a boarding school could be built on this land. This period is referred to as the forerunner period, as the first capital for the establishment of the Darunnajah Islamic boarding school. In 1961 K.H. Abdul Manaf built six madrasah buildings on the waqf land. The idea of establishing a pesantren was supported by Kamaruzzaman, who at that time was completing his studies in Yogyakarta.

For the management of education handed over to K.H. Mahrus Amin, an alumnus of KMI Pondok Pesantren Darussalam Gontor who later completed his studies at IAIN Jakarta, he began to settle in Jakarta on February 2, 1961. K.H. Mahrus Amin started fostering Darunnajah Elementary School with a total of 75 students. Then in 1964 Tsnawiyah Madrasah and Darunnajah Kindergarten were opened and in 1970 an orphanage was established. On April 1, 1974, the Darunnajah Islamic Boarding School was founded in Ulujami.

Initially the pesantren only cared for three students then in the following year the number of students continued to increase. The building that was first erected was a mosque with a size of 11 x 11 m2 and several local dormitories. The design of the building was carried out by Ir. Ery Cahyadipura, at the beginning of its construction all students were always involved to help. It was during this period that the life of the Darunnajah Islamic Boarding School was organized with its traditions.

Islamic boarding school activities and activities are adjusted to the prayer time schedule. Furthermore, to improve the quality of education and teaching, the Institute for the Study of the Qur'an (LIQ), the Institute for Arabic and English and the Institute for Da'wah and Community Development (LDPM) were formed (Siddiq, 2017).

The relatively long history of Darunnajah Islamic boarding school has required Darunnajah to become a good educational institution. Learning from the journey of Islamic boarding schools in Indonesia and seeing the success of Al-Azhar University in Cairo which is more than 1000 years old, the Darunnajah foundation is trying to improve and rejuvenate the foundation's management. With sincere and sincere intentions, the land endowment in Ulujami Jakarta, namely K.H. Abdul Manaf Mukhayyar, Drs. K.H. Mahrus Amin and Drs. Kamaruzzaman Muslim pledged waqf again in front of the ulama and umara in a national event in Darunnajah on 7 October 1994.

In the event the waqf outlined its intentions and aspirations to establish this institution on the waqf charter signed by the trustees, the nazir board and the Darunnajah foundation's daily management witnessed by community leaders and community organizations in Indonesia. Darunnajah Islamic Boarding School then

further expands its mission and aspirations, namely spreading Islamic teachings, educating fuqara and cooking children and producing students who are noble, skilled, creative, broad-minded and tenacious accompanied by the ability to speak Arabic and English, Arabic and English. Arabic as the language of Islam and English as an international language so that students are expected to be able to play a role in the global world, at least by having Arabic and English skills.

In the notes of Zarkasyi's article (2020) in order to modernize the pesantren is to integrate the madrasah system. In modernizing the curriculum, Imam Zarkasyi integrated formal, non-formal and informal education utilizing *the pesantren* environment. Students are taught not only religious and general sciences in the classroom, but also receive moral education, mental and work skills and other values in *the pesantren* tradition in *the pesantren* environment. Based on the values of open Islamic boarding schools, digital literacy is one of the important aspects practiced in Islamic boarding schools. Darunnajah has all the potential to become a *pesantren* with students who have digital literacy skills. Darunajah is a modern Islamic boarding school that has an orientation towards religious empowerment on the one hand but is also serious about adapting to technological advances including media advancements.

Santri digital literacy practice
Content creator training

According to *We Are Social Hootsuite* records, the Indonesian people in 2021 use media and digital generation as follows, namely around 9 hours per day using the internet, around 3 hours watching television, around 3 hours surfing social media, about 1 hour listening to music, about half an hour listen to the radio, about half an hour more listen to podcasts, about 1 hour and a half to read, and about 1 hour and a quarter to play games. From this it can be seen that digital media is widely used by net citizens in Indonesia. For this reason, it is important to know how to become a content creator.

The practice of content creator training in *pesantren* is carried out in several stages. The researcher first provided material related to how to become a creative content creator in the digital era by referring to the characteristics of content creators are as follows. First, use multiple platforms: Facebook, Instagram, or YouTube, as well as blogs, infographics, e-books, and others. Second, it doesn't have to be famous people like celebrities. Third, anyone can succeed. Meanwhile, the tips for becoming a creative content creator are first, getting to know the audience. Second, choose the right platform. Third, adjust to your style and passion. Fourth, try to be consistent and active. Fifth, diligently looking for issues or actual things that are up to date. Apart from that, the provision for content creators and social media players is first, be aware of the

consequences of what will be uploaded and published on digital media. Second, sorting and selecting what content will be uploaded and published on digital media. Third, focus on benefits. Content creators must also have several skills, namely first, having creative ideas. Second, be able to do good research. Third, master the supporting tools (video editor). Fourth, the ability to communicate. Fifth, understand SEO (Search Engine Optimization).

Darunnajah students are trained to be able to understand the elements mentioned above. The training is carried out by exploring the abilities possessed by the students. Content creator training is conducted by displaying various knowledge about content creators. Furthermore, the participants discussed about content creators. One of the students also asked how to be creative in the *pesantren?* Iding said that the *pesantren* climate is very open to creativity, one of which is creating content that is used as material to be disseminated to a large audience, of course with the media owned by the *pesantren.*

This content creator training is intended for students to increase positive creative content for netizens both in Indonesia and in the world. If our digital media is more positive and kinder, it becomes a hope that our digital world is healthy and useful.

Creative video production

Digital literacy is the ability to use technology and information from digital devices effectively and efficiently in various contexts, such as academics, careers and everyday life (Darwanto, 1992). The digital skills that digital literacy activists must have been, *first,* basic knowledge about the digital landscape – the internet and cyberspace. *Second,* basic knowledge of information search engines, how to use and sort data*. Third*, basic knowledge of conversation and social media applications*. The four* basic knowledge regarding digital transactions (Deden, 2021).

If we look at the digital space today, we only have two choices, namely choosing positive information and comments or negative information and comments. the choice is ours as internet users. Because, it is recorded that things that damage our digital space are fake news or hoaxes, pornography, hate speech, insults, and fraud.

In the context of Darunnajah *pesantren,* in order for us to be able to produce video content for digital media, several standard operating procedures (SOPs) are listed. *First,* pre-production. *Second,* rehearsal. *Third,* production, and the *fourth* post production. In pre-production what is needed is an idea, program format, performers, and script. Rehearsal requires read through, walkthrough, blocking, dry rehearsal, camera rehearsal, and general rehearsal. Meanwhile, the production process requires

production materials, infrastructure, and implementing organizations. Post-production requires editing, quality control, and mastering.

Whereas in the production work mechanism, ideas/ideas, outline, format/treatment, scripts/scripts containing details, storyboards (pictures of script details), program meetings (meetings to discuss material/programs), hunting (viewing shooting locations/coverage), production meetings, technical meeting, rehearsal/rehearsal, shooting/taping/coverage, checking shooting/coverage results, editing/manipulating, broadcast preview. While the character of production work as follows. *First,* studio production and outside the studio. *Second,* live broadcast production. *Third,* record production.

Creative video training is carried out with the aim that students can make videos easily and creatively. Thus, viewing in the digital world is filled with interesting content while at the same time providing 'nutritious intake' for the audience. In this context, the students were asked to make videos related to Islamic boarding school traditions. The students are encouraged to make *pesantren* media a creative space that creates *pesantren* values according to the needs of today's society. The videos made by the students are oriented towards countering Islamic content circulating on social media. The students make videos related to

1. The traditions and culture of the pesantren are to strengthen the existence of the pesantren in society.
2. Islamic studies in Islamic boarding schools to fill the public space with authoritative content.

Islamic journalism training

Bakti and Lecomte (2015) discuss the integration of Islam, especially da'wah, with peace journalism. This article argues that Islamic Communication is essentially peace journalism. Islamic communication consists of *tabligh* (information), *taghyir* (social change), *khairu ummah* (exemplary community), and *akhlaq al-karimah* (noble behavior, civil society), the purpose of which aims to perpetuate conflict sensitivity, constructive conflict, and conflict resolution. Muslim journalists can produce articles on Islam to promote Islamic teachings that are relevant to universal values, including inclusiveness for inclusive human values.

Islamic journalism prioritizes Islamic da'wah. Who carries out the mission of *amar ma'ruf nahi munkar.* The Word of God in QS. Ali Imran verse 104:

"And let there be a group of people among you who call for good, instruct what is good and prevent what is evil. They are the lucky ones." QS Ali Imran (3) verse 104.

From this verse we can take a lesson that the task of a journalist with a background in Islamic da'wah is *first*, to call for goodness. *Second,* instructing those who are ma'ruf. And *third,* prevent the evil. Other verses related to journalism are:

"Call (people) to the way of your Lord with wisdom and good advice, and argue with them in the best way. Verily, your Lord is He who knows best who has strayed from His path and He who knows better those who are guided." QS. An-Nahl (16) verse 125.

This verse contains Islamic values in journalistic activities that are based on Islamic da'wah, namely that it must be carried out, *first,* writing and inviting with wisdom or wisdom. *Second,* convey good advice through writing and orally. And *third,* if there is a debate, then refute them in the best way.

In the context of hoaxes and fake news, Allah reminds us in the Quran, namely:

"O you who believe, if the wicked person comes to you with news, then examine it carefully, so that you do not inflict a calamity on a people without knowledge, then you regret for what you did." QS Al-Hujurat (49) verse 6.

This verse explains that, if there are wicked people bringing hoaxes and news with unclear sources and credibility, then we must examine carefully or verify the truth. Because if we don't do it, what will happen is *first,* disaster caused by his stupidity, *second,* there will be regret in the end.

Allah also commands us to speak the truth, which is recorded in the Al-Quran, namely:

"O you who believe, fear Allah and speak the truth, Allah will correct your deeds for you and forgive you your sins. And whoever obeys Allah and His Messenger, then indeed he has won a great victory." QS. Al-Ahzah (33) verses 70 and 71.

This verse explains the words or news made by Islamic journalists and the Islamic public that, firstly, he must have faith, secondly fear Allah, thirdly, say the right words. With this deed, you will be rewarded, *firstly,* Allah will correct your deeds for you, *secondly,* forgive you for your sins, and *thirdly*, because of this obedience, then he will have won a great victory.

In principle, Islamic journalism has the characteristics as exemplified by the Prophet Muhammad, namely, *first, shiddiq*. *Al-shiddiq* refers to the notion of being honest in communicating, both orally and in writing. *Second*, *amanah* means trustworthiness, trustworthiness, therefore, you cannot lie, manipulate, manipulate or distort facts. Tabligh means conveying, namely informing the truth, not distorting the truth. Fathonah means smart and broad-minded.

Then, a Muslim journalist must *first* become an educator *(muaddib),* namely carrying out an Islamic educational function. *Second*, as an information straightener *(musaddid). Third,* as a reformer *(mujaddid). Fourth*, as a unifier *(muwahid).* Fifth, as fighters (mujahid), namely fighters who defend Islam.
Rasulullah emphatically said,

> *"It is enough for someone to be said to be a liar if he says everything that is heard." (HR. Muslim no. 7).*

Being a student who is a journalist is a necessity. By becoming a journalist, a *santri* can explore and convey the truth more broadly to the public. Based on the values of *the santri,* of course journalistic activities will be guided into da'wah-oriented activities that are oriented towards the struggle to uphold the truth, not based solely on material desires.

In this context, the students are equipped with journalism skills. They are nurtured to become journalists based on *pesantren* values. Journalism in Islamic boarding schools for students is important because Islamic boarding schools as a moral basis can create Muslim journalists who are in favor of the struggle for truth. In the context of the Darunnajah *pesantren* students are fostered to have the ability to gather information, select it, write news, and share it with the public.

Digital literacy ability of Darunajah santri

The students were given questions related to digital media literacy. Of the 100 participants who took part in the digital literacy training, 96 filled out the survey that the researchers conducted.

The first question is related to the most frequently accessed mass media? The most answers were online media with 84 students, secondly television media with 10 people or 88% or 11%, and newspapers or magazines 1 person 1%, and no one accessed the radio.

If seen from these results, online media is indeed a lot of media and easily accessible. Meanwhile radio, for the students, is not a medium that is never accessed.

The second question is what content is frequently accessed in mass media? The most answers were entertainment content chosen by as many as 73 students or around 77%. Sports content ranks second with the number of students accessing as many as 15 people or 16%. Educational content is chosen by as many as 6 people or around 6%. While legal content is accessed by only 1 person or around 1%.

The results of this survey show that entertainment content is the most widely accessed by students. While legal content is at least 1% content.

The third question is do you believe in the news in the mass media? The most answers were doubtful as many as 67 people or about 71%. The second answer is to believe as many as 26 people or about 27%. And those who don't believe are as many as 2 people or about 2%.

From these results it can be seen that only two people or about 2% do not believe in news from the mass media and as many as 26 people or about 27% believe in news. While those who doubt their trust in the news are at most 67 people or around 71%.

The fourth question is if you get news, what will you do? Most of the answers to this question were to check the truth as many as 71 people or around 75%. The second answer is that only 23 people or about 24% keep it as knowledge. While direct answers spread it by 1 person or about 1%.

The results of the survey above show that the students already understand that if they receive news, they must check the truth. Or at least they don't share it directly without checking the truth. While 1 person answered immediately spread it.

The fifth question is if you come to hoax news or fake news, what do you do? Most of the answers are telling people that the news is a hoax, as many as 65 people or around 68%. Meanwhile, those who answered told the sender of the news that the news he was spreading was a hoax, as many as 19 people or around 20%. Those who answered were left alone, as many as 10 people or about 11%. And those who answered that the news was spread by 1 person or about 1%.

The results of the most answers are the majority picture that if the news comes and it turns out that the news is a hoax, then the students will tell people that the news is a hoax or fake. This result is very positive because 20% of them told the news sender

that the news sent was a hoax, and 11% stated that the news was left alone without being spread again.

Bahri (2021) suggests the need for the role of digital literacy to ward off and anticipate irresponsible hoax practices on social media and what hoax practices look like on social media. Explained by Douglas A.J. there are two of the eight important elements of understanding digital literacy, namely; cognitive (expanding the mind) and critical (critically responding to content) is the basis for the views in this paper. Furthermore, the need to foster awareness of selecting sources, increasing understanding, trying to check information from one media to another and the importance of developing a tradition of correcting news among the community.

In the view of Hamzah and Putri (2020) that false or fake news (hoax) is the focus of attention of many circles. The flood of information makes it difficult for audiences to determine true information from false information. Media literacy methods can certainly be done in various ways. To deal with the digital native generation that wakes up with digital technology in their hands, new strategies are certainly needed. However, it is equally important to exchange information related to hoaxes, so that a hoax-resilient community can be built.

The literacy skills of *the santri* strengthen Islamic communication discourse. Islamic communication which is oriented towards efforts to build a communication space based on morality is in line with the mission of *the pesantren.* Mowlana (2007) says that in general information often becomes the object of commodification which makes the spirit of information disappear. Through digital literacy, students can restore the position of information as a moral imperative which is a source of knowledge and the foundation of civilization. This of course contributes to the development of the concept of digital literacy in the midst of a general understanding of literacy that is not based on religious morals.

CONCLUSION

This study confirms that *santri*-based digital literacy has a distinction compared to digital literacy in general. The life of students who are familiar with the practice of Islamic morals is an important capital that colors their literacy in the digital field. The moral values of the students underlie the ways and attitudes they display in digital media.

In this study, hundreds of students were given an introduction to digital literacy in the form of content creator training, video making training, and were given training in Islamic journalism. In addition to being given training in digital skills, this service

program also emphasizes the importance of understanding news that is spreading in our digital world, including hoax news. The students were equipped with the importance of understanding hoax news and how to handle it, such as at least letting it go or ignoring it, or telling those who spread it that the news was hoax. As a result, what students think about morality (morals) is relevant to the principles of media literacy.

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