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ONLINE DERADICALIZATION THROUGH STRENGTHENING DIGITAL LITERACY FOR SANTRI

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Abstract

This article described the urgency of strengthening digital literacy for *santris* as an exertion for doing online de-radicalization. As a *santri* should be core actors in a lot of idea competitions on social media, they should be provided both soft and hard skills in digitizing technology, especially dealing with information media. A *Santri* should be resourceful in presenting contents carrying the theme of the mercy of Islam and taking a strategic role in online de-radicalization. This research was a qualitative study using a literature method that analyzed the literature and sources related to the research theme. This article explains how to strengthen the digital literacy for *santri* in Pesantren through these steps. *Santris* were taught how to package a religious message or da'wah with attractive packaging and understandable language so that it was increasingly read.

Keywords: Online Deradicalization, Digital Literacy, Santri.

INTRODUCTION

In Indonesia, many significant influences in numerous fields were brought by the hasty progress of digital technology, ranging from education, politics and social unity (Jurriens, E. and Tapsell R, 2017). Even the phrase "Who controls the media will rule the world" emerged (Arifin, 2012). That statement was reinforced by Hosen (2008) by mentioning that the development of digital technology offered a variety of religious information that can be easily retrieved by the general public. Hosen further detailed that in the modern era, people were more likely to look for legal opinion (fatwa) on the problems they confronted virtually where this would lead to a reduction in inter-personal religious relations.

The rapid flow of information in the digital era required readers to be more intelligent in capturing content that was scattered in cyberspace, both through portals and social

media (Zein, 2019). It was caused by many fake news and false information (hoax) spread and affected people so that the social order was disrupted, causing unrest, and clash among elements of the nation. Seeing this reality, mastering digital literacy and information in this era were very important.

The technological revolution and easy access to social media also had other impacts in the form of hatred and negative issues exhaled by radical groups. At the same time, the massive swift flow of digital media posed a serious threat and challenge to the diversity that was the identity of Indonesia. The threat was in the form of increased escalation of hatred and provocation spread massively through social media (Chabibie, 2017).

Now, radical groups had more space in the era of digital development by spreading propaganda on social media (Rohimah, 2019) to influence society at large with radical thoughts and conservative religious arguments. The great challenge for the millennial generation was to be more intelligent in sorting and choosing information that the truth should be followed or confirmed (*tabayyun*).

Based on a study presented by Yenny Wahid referring on the results of a survey conducted by The Wahid Institute about radicalism in Indonesia, around 0.4 percent of Indonesia's population or around 600 thousand people had committed radical actions. Furthermore, around 7.7% of the total population of Indonesia or 11 million people had the potential to take radical action (www.wahidinstitute.org).

That should be a serious concern as the target of online radicalism was young people as they were digital natives who were daily making a friend in cyberspace. Digital literacy was the attitude and ability to use digital technology and communication tools to access, manage, integrate, analyze and evaluate information, build new knowledge, create and communicate effectively with others (Kurniawati and Baroroh, 2016). Digital literacy aimed to provide insight in accessing, managing, evaluating information, and communicating well in the digital world.

Through adequate literacy education, it was expected that *santris* who had qualified religious insight were able to preach and promote religion through online media by giving positive content. This was aimed to avoid negative content in the form of hoaxes spreading hatred and threaten the unity and online radicalism that could damage the worldview and destroy the nation. This article explained the urgency of strengthening digital literacy in preventing the development of radicalism through online media.

METHODOLOGY

This paper is a qualitative research using library research (Hadi, 1982) as the source of the data was entirely from the library or documentation. The sources of data consisting of literatures relating to the themes (Sugiyono, 2012) of radicalism, digital literacy and *santri* were examined. The data collection method used was literature study which was focused on finding data and information through related documents and literature that supported the research process and results (Lexy J. Moeloeng, 2017). By using this research approach, it was hoped that the research provided a comprehensive explanation on how to strengthen digital literacy for *santris* and the urgency and the role of *santris* in counteracting online radicalism.

Literature study is an activity to gather information relevant to the topic or problem being the object of research. This information can be obtained from books, scientific papers, theses, dissertations, encyclopedias, the internet, and other sources (Boy S. Sabarguna, 2008). By conducting a literature study, researchers can utilize all the information and thoughts relevant to their research. Literature study is carried out continuously during the research process (Sharan B. Merriam, 2009).

The researcher will conduct a literature study, both before and during his research (Nurul Ulfatin, 2015). The literature study contains a systematic description of the literature review and the results of previous research that are related to the research that will be carried out and endeavored to show the current state of the field of science (Sugiyono, 2012).

DISCUSSION

Santri and Digital Literacy

Santri was a student educated in Islamic boarding schools (Jailani, 1994). According to Robson in Zarkasyi (2005), *santris* came from the Tamil Satiri language which means someone living in a poor house or general building. In KBBI, *santri* was defined as a person who was pious, studied Islam, and worshipped seriously (kbbi.web.id).

Furthermore, talking about the definition of *santri*, there are at least 2 opinions that can be used as a reference. First, *santri* comes from the Sanskrit word 'Santri' which means having ability to read and write (literacy). Second, which comes from the Javanese language 'Cantrik' which means someone who follows a teacher wherever he goes to stay with the aim of being able to learn a science from him (Rizki, 2010). In rural communities in Java, there is a Muslim community group called *santri*. *Santri* are those who obey carry out his religious orders, namely Islam (Iva, 2012).

This understanding is in line with the definition of santri in general, namely people who study Islam at the pesantren. If traced to the peantren tradition, the santri consists of two types, namely: santri mukim and santri kalong. Mukim santri are students who come from remote areas and live in the pesantren. Santri who have lived in the pesantren for a long time usually become a separate group and already have the responsibility to take care of the daily interests of the pesantren, such as teaching young students about books of low and middle level. As for the santri kalong are students who come from the area around the pesantren, they usually do not live in the pesantren except only during study times (school and the Koran), the rest they go home (Hidayat, 2017).

Specifically, according to Geertz, santri was manifested in the careful and regular implementation namely the main rituals of the Islamic religion, such as the obligation to pray five times a day, Friday prayers, (staying) at the mosque, fasting during the month of Ramadan, and performing the pilgrimage to Makka. In practicing Islamic religion, a *santri* did not mix up other elements besides Islamic teaching like what *abangan* group did. The characteristics of santri were better known as Islamic traditions to facilitate our view toward santri (Geertz, 2008). Greetz’s definition provided a point of differentiation between santri, abangan and priyayi in accordance with the title of the book he wrote.

When talking about santri, we also need to talk about pesantren. Pesantren comes from the word pe-santrian which means the residence of the santri or what is known as a student. Pondok comes from the Arabic word ‘funduuq’ which means lodging or hostel. In the pesantren, most of them are led by a kyai and assisted by students who have been appointed to manage the pesantren and manage organizations or institutions within the pesantren.

Pesantren is the oldest educational institution in Indonesia which has become a product Indonesian culture and adopting a religious education system that developed since the early arrival of Islam in the archipelago. Pesantren grows and develops to serve various needs of society, as a cultural heritage of Indonesian Muslims. Pesantren is a link between rural communities who have never been touched by modern education when people need education (Alim, 2010).

Before digital literacy was explained, literacy in general would be discussed. In general, literacy was individual’s ability to process and understand information when reading or writing. Literacy was more than the ability to read and write, therefore literacy was inseparable from language and oral skills that required a range of cognitive abilities and knowledge of genre and culture (www.literasipublik.com).

An Indonesian scholar, Gus Mus, on the anniversary of santri day 22 October 2015, explained the meaning of santri in a more comprehensive way. A *santri* was a *Kiai*'s student educated with big compassion to become a strong believer (in which his faith would not be weak because of any association, interests, and differences). *Santri* was also a group that loved their country, while at the same time respecting their teachers and parents even though they had died. *Santri* was a group of people who had affection for humans and easily thanks to God (www.nu.or.id).

UNESCO provided a more comprehensive definition of literacy, namely the ability to identify, understand, interpret, create, communicate and count using printed and written material related to various fields. That involved a series of learning that allowed individuals to achieve goals in developing their knowledge and potential and fully participate in society (www.en.unesco.id).

Studies on digital literacy had been carried out by several experts in the international sphere such as America, Europe, Australia, Asia and Africa like David Bawden, Gloria E. Jacobs, Sonia Livingstone, Guy Merchant, and Ezter Hargittai did (Mathar, 2014). The development of studies on this issue had also been quite rapid from year to year. Based on Mathar's research, 843 articles on digital literacy had been published and around 661 articles of which were already in English. Those were not only done by a single writer, but also by the collaboration of several authors (A'yuni, 2015). This showed that the topic of digital literacy was interesting enough to encourage experts to cooperate with each other in developing digital literacy studies.

In the context of ideas, Indonesian society did not yet have a strong literacy foundation. The Program for International Student Assessment (PISA) research report revealed how the literary tradition of the Indonesian people in 2012 was ranked 64 out of 65 countries studied. Meanwhile, dealing with the reading index of students in various countries studied, Indonesia's position ranked 57th out of 65 countries (pustekkom.kemdikbud.go.id).

The literacy movement at educational institutions was initiated by the Ministry of Education and Culture in 2015. The program was proposed to increase the quality of human resources using a culture of understanding information reflectively, analytically and critically (www.kemdikbud.go.id). To increase students' reading passion, this movement needed to be applied. An ability to understand, access and use something intelligently using various activities, such as speaking, writing, listening and reading was the meaning of literacy itself.

Digital literacy should be intended for students not only in schools but also in Islamic boarding schools. It was time for *santri* to learn technology and master the digital

world with sufficient digital literacy knowledge. At this time, Islam in general and Indonesia in particular were facing a major problem that threatens diversity, namely radical teachings that attack the community, especially the younger generation. Besides, in an era like today, where all information could be accessed through gadgets, this convenience was balanced with the vulnerability of online radicalization if the younger generation was not literate, especially dealing with digital literacy.

In the interests of legal opinion, modern society tended to access and search virtually on the internet rather than having to read books or major reference books as it was considered faster and more efficient. To balance the development of the Muslims' interest to study Islamic teachings more deeply, many Islamic portals emerged on the internet. At present, a lot of millennials were also interested in learning Islam through these Islamic portals.

Some trusted Islamic portals to be learning resources were Nu.or.id, This site is the oldest one. This site is initiated by scholars and a number of journalists from the Nahdlatul Ulama (NU) young generation. Among other Islamic organizations, NU is the only organization who is active in writing news, answering people's problems and responding to other Islamic and Indonesian problems. The advantages of this site in answering Islamic issues are always referring to the ulama's opinion first, then referring to the Prophet's friends. Although obeying the Qur'an and Hadith was an obligation, but we also need an intermediary to understand them. NU Online site has been listed in the national top ranking list. According to the rating website, Alexa, NU Online is currently ranked 451th. This is a sign that the NU Online portal is one of the most visited Islamic portals (www.bincangsyariah.com and www.islami.co).

Islami.co, This portal presents basic to intermediate Islamic studies. However, this portal has identical characteristics, which always respond to political issues and their relationship with Islam. If you are a Millennial generation who likes to discuss political issues and Islamic history, this portal is worthy of you to make a reading reference in the midst of your busy schedule. The ranking of this portal is also quite prestigious at the national level. Even though this portal was made after NU Online (www.bincangsyariah.com and www.islami.co).

BincangSyariah.com, This portal is suitable for those who prefer listening to lectures rather than reading, BincangSyariah.com can be a solution for those of you who don't have much time to read, because they might be exhausted after a full day's work. Sharia Talk also presents short videos on contemporary Islamic issues. In addition, for those of you who like to read articles, this portal also presents guidelines and procedures for daily worship practices that can be said to be quite complete (www.bincangsyariah.com and www.islami.co).

Harakahislamiyah.com, This site has special characteristics that did not exist in previous sites. This site presents Islamic content so that it can be understood easily and quickly. Rumafiqih.com, This portal is focused on the study of Jurisprudence which discusses Islamic law. Ulama's understanding of the Qur'an and Hadith will later become fiqh law. In fiqh, there is such a thing as a school or school. So, there are four schools of fiqh that currently exist, Hanafi, Maliki, Syafii, and Hanbali. But for the Indonesian context, in general, Muslims adhere to the Shafi'i school (www.bincangsyariah.com and www.islami.co).

However, many other portals presented Islamic content that was sometimes not appropriate with the nature of Islam that was *rahmatan lil alamin*. If *santri* was unable to share their religious insights with online media through Islamic portals, it was feared that the portals would be exploited by radical groups who wanted to erode the unity of the Indonesian nation and state.

Formally, digital literacy emerged at the National Working Meeting (Rakernas) of the Ministry of Research, Technology and Higher Education (Kemenristek Dikti) on January 17, 2018. This idea emerged as a form of preparation for related institutions in facing the era of disruption. The literacy items discussed in that meeting were data, technology and human resources. Humans should utilize and process data, apply it to technology and must understand the use of technology. Human literacy was important in this era with the aim that humans could interact both with the environment and society (Dirjen Belmawa Ristek Dikti, 2018). Ibda (2008) also added that if old forms of literacy like reading, writing and arithmetic were done at past, new forms of literacy in the form of data, technology and humanism were important to be implemented at present.

Furthermore, the literacy discussed in this study was digital literacy. As first stated in 1997 by Paul Gilster, digital literacy was the ability to use technology and information from digital devices effectively and efficiently in various contexts, such as academic, career and daily life (Riel, Christian and Hinson, 2012). This understanding was later refined by Eshet who emphasized that digital literacy should be more than the ability to use various digital sources effectively but also a certain way of thinking.

Bawden (2008) developed a more comprehensive concept of digital literacy based on computer and information literacy compared to Glitser. He stated that digital literacy included several aspects, namely:

- a. Building knowledge that was the ability to build information from a variety of trusted sources

- b. The ability to present information included critical thinking in understanding information with full awareness of the validity and completeness of sources from the internet
- c. The ability to read and understand information that is not sequential and dynamic
- d. Awareness of the importance of conventional media and linking it with networked media (internet)
- e. Awareness of people's network access that could be used as a source of referrals and help
- f. The use of filters for incoming information, and
- g. Feeling comfortable and having access to communicate and publish information.

Based on Bawden's opinion, digital literacy was more associated with technical skills of accessing, compiling, understanding and disseminating information (Dyna Herlina S, 2019.. A person with digital literacy needed to develop the ability to search for and develop a strategy for using search engines to find available information and suited it with their needs. Gilster classified four core competencies that a person needed to have so that he could be said to be digitally literate, including internet searching, hyper-textual navigation, content evaluation, and knowledge evaluation (Riel, Christian, and Hinson, 2012).

The Definition of Radicalism

Radicalism comes the Latin 'radix' which mean 'root'. It represents the understanding that requires change and major reforms to achieve progress. In the social science perspective, radicalism determines it closely with attitudes or positions that demand change in the status quo using a total struggle, and replace it with something new that completely different. (Susanto, 2007). On The Cambridge Advanced Learners Dictionary, radical is believing or expressi of the belief that should be great or extreme social or political change (2008).

Radicalism is a response to an ongoing condition. The response appears in the form of evaluation, rejection, or even resistance. In simple word, radicalism is a thought or attitude that is characterized by 4 characteristics, namely:

- a. Intolerant attitude and do not want to respect the opinions or beliefs of others,
- b. Fanaticism, which is always feeling self-righteous and assume others are wrong,
- c. Exclusive attitude, which distinguishes oneself from the habits of most people, and
- d. Revolutionary attitude, which tends to use violence to achieve goals (Laisa, 2014).

Radicalism is an understanding that requires the total change of system in society to its roots. They think the method and plan that use is the most ideal (Qodir, 2014). Radicalism is an extreme form of revivalism. Revivalism is an intensification of Islam that is more inward-oriented, with the meaning of the application of a belief that is only applied to itself. Whereas radicalism tends to be outward-oriented, or sometimes in its application tends to use violence (Azra, 1999).

Radicalism in Indonesia

According to Hefner in Jamhari and Jahroni (2004), Indonesia was a few among Muslim countries that could accept the issues of democracy and globalization. This was based on the fact that Islam in Indonesia was more moderate and inclusive compared to Islam in the Middle East. In this context, Islamic religion which has a moderation character naturally gives birth to a community life that upholds hospitality in the life of the nation and state. So, our challenge today is that Islam needs to be present to prevent the potential for violence or extremism by the name of religion.

This opinion was supported by survey data conducted by PPIM on Islam and the Consolidation of Democracy in Indonesia which showed that, although in recent years Indonesia had been attacked by the phenomenon of radical Salafi movements, the survey proved that the majority of Muslims were still loyal to moderate and tolerant Islamic ideologies.

Azyumardi Azra supported that idea by stating that radicalism ideology was very difficult to develop in Indonesia because the harmonization of religious life was still monitored by several moderate Islamic organizations such as Nahdlatul Ulama, Muhammadiyah, Al-Irsyad and others (Fadlan & Saputra, 2017). This opinion was strengthened by Saiful Mujani in his book "Muslim Democrats" as quoted by Din Wahid who stated that the involvement of someone in Islamic organizations such as NU and Muhammadiyah could prevent someone from radicalism (Wahid, 2017).

However, a national survey conducted by Convey in collaboration with the same institution namely PPIM on the radical Islamic movement issue involving 1859 high school and university students and 322 teachers and lecturers from 34 provinces in Indonesia showed different results. Students in Indonesia had become increasingly radical and had intolerant opinions toward different interpretations of beliefs. Students with intolerant and radical care were influenced by several social factors including the source of religious knowledge and the learning strategy model used by the teacher (Kirana, 2014)

A survey on radicalism in Indonesia was conducted by The Wahid Institute with the results as in the picture below:

Image 1: Social-Religious Radicalism in Indonesia



source: www.wahidinstitute.org

Based on the survey, 0.4 percent of Indonesia's population has acted radically, while 7.7 percent wanted to act radically if they had the opportunity to do that. "Seeing from the total population, it means that 600,000 people have acted radically and 11 million people wanted to act radically. If that number is calculated, it is the same as the population of Jakarta and Bali," (www.wahidfoundation.org).

This survey was designed using multi-stage random sampling, with an estimated margin of error of 2.6% and a confidence level of 95%. The sample consisted of 1520 respondents from 34 provinces in Indonesia, who were at least 17 years old or were married and did not lose their right to vote in general elections or regional head elections (The Report of National Survey Wahid Foundation : 2016).

Zada (2006) in one of his writings said that someone's understanding of religion, attitudes and social behavior were strongly influenced by environmental, educational, economic and political factors, including factors that can influence radicalism. The Setara Institute stated that radicalism did not only endanger the future of pluralism and religious tolerance but also had the potential to threaten the stability of the security and integrity of a nation (Tim Setara Institute, 2012).

It was further explained that letting intolerance and radicalism mean develop a place thoughts and actions that had the potential to lead to terrorism. This book focused on how the relationship between radical organizations and terrorist actors and how the transformation from radicalism to terrorism could occur and how de-radicalization should be carried out to suppress the pace of radicalism and eliminate terrorism in Indonesia. This research was conducted in Central Java and Yogyakarta, one of which was pesantren Ngruki. What distinguished this study from the research that the author did was the wider scope of the research and the focus on transformation and de-radicalization in Indonesia.

The development of radicalism in Indonesia was caused by several factors, among them was the assumption that Islamic teaching was impure and full of the dust of the times that should be cleaned and purified again based on the view of the Islamic salaf. Therefore, some agendas namely the search for authenticity, which was then translated into several concepts, such as Islamic morals, Islamic law, Islamic society, Islamic way of life and Islamic caliphate were done.

This movement emerged as a response to the poor state services to the community. However, it was clearly seen that this movement could not have emerged in the Suharto era, where the state's control over the people was strong. But it should be remembered that the seeds of this movement had been sown since the 1980s when the world witnessed the power of global Islam (Jamhari & Jahroni, 2004).

Da'wah and Deradicalization Online

The Ministry of Youth and Sport during his visit to Jombang accompanied by Deputy Regent of Jombang Mundjidah Wahab and a caregiver of pesantren KH. Abdus Salam Shahih in the inauguration of the Pondok Pemuda in pesantren Mamba'ul Ma'arif Denanyar, Jombang stressed that *pesantren* was expected to become a center for the study of *santris* who were excellent in understanding the yellow book (*kitab kuning*) and education, as well as in sports. He also stressed that *santris* should stand up firmly, must not be inferior and must be able to respond to the rules. On the other hand, they could actively participate in society. Millennial *santris* should understand social media literacy that developed and understood de-radicalization. They should counteract the notions that wanted to divide national unity and accept differences with love so that the atmosphere of peace was maintained (www.kemempora.go.id).

Hasan Chabibie, who has been concerned with the literacy issue, also added that currently in digital media, *santris* should become actors and not objects. Social media was a space for idea competition. *Santris* should be ready with the development of digital media. *Santri* was actually very creative. They must be able to take a strategic role in the current era. Adung Abdurrahman, secretary-general of PP GP Ansor, also

stressed that in this millennial era, the role of *santris* in the field of literacy and de-radicalization in social media became important. Using digital media creativity, *santris* were expected to be able to campaign for friendly Islam and counteract the teachings of radicalism and hate speech that was widely spread on social media (www.republika.co.id).

In the digital and information sphere, the Muslims' problem was their role only as users of information media. However, they lacked an active role in presenting information so that the information obtained was sometimes from the results of political propaganda or the interests of a group that wanted to bring down Islam by using poor framing of Islam. Therefore, Muslims in this era must master soft and hard skills of digitizing technology, especially in the scope of information media. They should not only underestimate the anti-Islamic media, but also play an active role in creating large media that were clearly pro-Islamic teaching, and also brought information honestly and openly. Muslims must also think more openly in the era of the growth of technology. They should also change their old mindset that Muslims were anti-civilization with technology and progress. In addition, Muslims as recipients of information must also be familiar with media, because it was an important strategy for creating innovation in media, producing Islamic content that was liked by readers and anticipating and filtering false news that could carry the bad name of Islam.

Islamic Education Observer from the State Islamic University (UIN) Syarif Hidayatullah, Jejen Musfah believed that digital literacy in *pesantren* still needed to be greatly improved. Many *pesantrens* still did not have any computer laboratory facilities and adequate internet access. He regretted that many *pesantrens* closed themselves off the internet; even their *santris* might not access the internet. Some *pesantrens* also prohibited their *santris* from watching television. In fact, according to him, people could not reject the progress of the age and technology. The next issue was how to manage systems, attitudes and human resources (HR) in order to benefit from technological advancements such as the internet. Jejen emphasized that if HR were smart and ready, the use of the internet would make *santris* more enjoyable while studying (www.republika.co.id).

The world of santri was not only dealing with a yellow and brass book (*kitab kuning and gundul*). *Santris* could look at other sources of knowledge that were very broad. According to him, the principle of 21st-century learning for millennial generation did not reject the progress of science such as the internet with any proposition. Then *pesantren* was considered unable to avoid the internet, instead, it must utilize the internet with good systems and rules.

There are several steps that must be taken by pesantren in strengthening literacy for students, namely:

- a. Providing infrastructures such as computer laboratories and adequate internet access.
An observer of Islamic Education from the State Islamic University (UIN) Syarif Hidayatullah, Jejen Musfah said that digital literacy in Islamic boarding schools still needs to be improved. This is because there are still many Islamic boarding schools that do not have adequate computer laboratory facilities and internet access.
- b. Giving regulations for how the internet and social media only be used for positive things, for example, there must be a system of blocking access to prohibited content.
- c. The existence of clerics and mentors who taught and oversaw the effective use of the internet.
- d. A series of workshops and training for students should be held by experts such as workshops for making and writing blogs, positive content, making posters and memes, smartphone cinematography and online public workshops.
- e. The fundamental thing that needed to be mastered by *santris* was the substantial aspect in the form of an understanding of Islamic literature (the books of *turas*).

If the five steps above were implemented, it was very likely that *santris* in the future were equipped with sufficient digital literacy to synthesize content disseminators that contained propaganda of hate and radicalism that could damage national unity. The fifth step became very important and fundamental because when likened to a flow of water, understanding the Islamic literature from the books of *turas* is the beginning. It was impossible for a *santri* to create a portal consisting of positive content that counteracted online radicalism if they did not have a qualified understanding of Islam.

CONCLUSION

The advance of a very swift current of information led to the birth of several new media which then emerged in social media. The use of social media had a positive impact. On the other hand, it brought some negative impacts as well. One of them was the easy spread of information containing lies, hate speech, and even radicalism. In an effort to ward off online radicalism, *santri* as part of the next generation should have digital literacy skills. Digital literacy for *santri* could be a solution in suppressing the flow of information containing lies as well as expressions of hatred and radicalism which were major problems being faced by the nation as they were considered to threaten the diversity of Indonesia.

There are five steps for strengthening the digital literacy for *santri*, providing supporting infrastructure like computer laboratories and internet networks, regulating restrictions on the use of the internet only for positive things, giving mentors and supervisors, holding blogging and positive content workshops, and supporting *santris* in the process of understanding Islamic literature (books of turas). Through these steps, *santri* were taught how to package a religious message or da'wah with attractive packaging and understandable language so that it was increasingly read, especially by the younger generation, as the packaging was everything.

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