Enhancing Digital Literacy for *Ustadz/Ustadz*ah in Modern Islamic Boarding Schools at Banten Province through Sustainable Media Integration

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Abstract: *Mastery of digital literacy is one of skills that must be possessed by modern humans in order to compete in the 21st century. However, the use of digital literacy as learning media and information acquisition has not been utilized optimally, included in the three fostered modern Islamic boarding schools (hereinafter pesantren). Therefore, this community service activity has main objective, namely to provide training for ustadz/ustadzah council in designing digital literacy programs that can be integrated in the learning process sustainably. To achieve the objective, this program used Community Based Participatory Research method by involving various parties such as residents of pesantren (kiai, ustadz/ustadzah, librarian and santri), community representatives (literacy activists), and lecturers (universities). Finally, this program has positive implications. This is reflected in: (1) the integration of digital literacy media into the learning process sustainably; (2) the development of a literacy culture; (3) the realization of a literate pesantren environment.*

Introduction

Initially, several Islamic boarding schools or *pesantren* were established as the basis for the resistance of the religionists (*kiai* and *santri*) against the violence carried out by the Dutch colonialists.[1] However, over time, according to Bruinessen "the *pesantren* also functions as a center of Islamic religious education which is specifically aimed at transmitting Islamic religious knowledge as recorded in classical Islamic works known as the yellow book."[2]

However, in the reformation era, the pesantren's transformation occurred massively. As described by Dhofier in Mukhlisin et al. that "many *pesantren salaf*

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[1] Azyumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII & XVIII: Akar Pembaruan Islam Indonesia. 3th ed.* (Depok: Prenadamedia Group, 2018), 296
[2] Martin Van Bruinessen, *Kitab Kuning, Pesantren dan Tarekat: Tradisi-Tradisi Islam di Indonesia* (Bandung: Mizan, 1999). 121

(traditional Islamic boarding schools) have begun to infuse *pesantren* knowledge based on the salaf books with a modern knowledge based on the national curriculum."[3] As a result, there is a change where *pesantren* are not only focused on studying the yellow book (*al-kutub as-sofro*) as the main books of *pesantren* (*turast*), but also white books (*al-kutub al-baidho*) such as general sciences, magazines, and newspapers. This indicates the openness of the *pesantren* to accept contemporary knowledge and modern learning devices which are needed by its *santri*.

The rapid flow of information and technological development has significant implications for the penetration of digital literacy in all educational institutions, including in the three fostered modern *pesantren* at Banten Province. As a consequence, *pesantren* must have an inclusive nature to be able to utilize digital literacy media that can be integrated into the learning process sustainably. There are three main reasons for choosing the locus of community service activity, namely: (1) they are typologically categorized as moderate *pesantren* with 1.000 to 3.000 *santri*;[4] (2) they need to improve the competence of human resources, especially in the field of literacy;[5] (3) they have not implemented the School Literacy Movement Program as mandated in Permendikbud No. 23/2015 on the Development of Character.[6]

Based on the similarity of characteristics and problems, the service team provides training on digital literacy program preparation for two months or eight online meetings. This training is expected to have positive implications for the three fostered modern *pesantren*, especially in terms of: (1) integration of digital literacy into the learning process sustainability: (2) development of literacy culture among *santri*; and (3) the realization of a literate *pesantren* environment.

In fact, a number of studies on the relationship between digital literacy and the world of *pesantren* have been carried out by several contemporary Islamic scholars. Zulhimma in his study reveals that "digital literacy media is an academic encounter portal between *santri* and the outside world that allow them to access Islamic literatures and general knowledge that suit their needs."[7] However, this needs to be anticipated properly, because digital technology can affect the interaction and learning patterns of *santri* where long-established traditions such as *muwajjah* (face to face) tradition can be replaced with online meetings (e.g., Zoom Meeting or Google Meet) or the *istimbat tradition* (looking for references) through *turast* books (the main book of the *pesantren*) can be replaced with Googling.

In addition, a study on the use of digital literacy as a *da'wah* medium of *pesantren*,

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[3] Mukhlisin et al., "Urgensi Literasi Digital bagi Santri Milenial di Pondok *Pesantren* Rahmatutthoyibah Al Iflahah Gunung Kaler Tangerang," *Jurnal Pengabdian Kepada Masyarakat: Aphelion,* Vol. 1 No.2 (February 2021): 209, https://doi.org/10.32493/jpka.v1i2.9672

[4] Depag RI, *Pola Pembelajaran di Pesantren* (Jakarta: Direktorat Jenderal Kelembagaan Agama Islam, 2003) 18.

[5] Ibnu Ahmad, Irham Bayquni Ansori, and Siti Maryati, interview by author, June 24 2021.

[6] See Permedikbud Nomor 23 Tahun 2015 tentang Penumbuhan Budi Pekerti

[7] Zulhimma, "Dinamika Pondok Pesantren di Indonesia," *Jurnal Darul Ilmi,* Vol. 01 No. 02 (2013): 173, https://doi.org/10.24952/di.v1i02.242

was carried out by Hasyim Iskandar. This study focusses on "*santri* who are members of *Arus Informasi Santri* (the *Santri* Information Flow) in Banyuwangi District and spread *da'wah* through the internet."[8] Meanwhile, two similar studies which conducted by Ja'far (2019) [9]; Zabidi and Tamami (2021)[10] expose the penetration of digital literacy in the *pesantren* tradition which is influenced by *Kiai* as a central figure who plays an important role in determining policies and controlling the flow of digital literacy information by providing free wifi for *santri* and the surrounding community. Besides, modernization and digital literacy have an impact on knowledge diversification where *santri* are more flexible to access online information during the learning process. This opportunity is greatly utilized by millennial *santri* who are very familiar with the features which available on smart phones.

Another study was carried out by Anwar, Kafid, and Ubaidillah (2021)[11] who conducted assistance activities entitled "Polite and Tolerant Islamic Literacy" (Literasi Islam Santun dan Toleran) to prevent extreme-radicalism in Soloraya. This program was held in collaboration with IAIN Surakarta, Pusat Kajian dan Pengembangan *Pesantren* Nusantara (PKKPN), Wahid Foundation, and Ministry of Religious Affairs of the Republic of Indonesia which aimed to campaign for polite and tolerant Islamic values to millennial Muslim groups through several literacy activities such as (1) Student Camp activities that discuss strengthening Islamic values from authoritative sources (the classic yellow books), (2) the preparation of the pocket book "99 Mutiara *Pesantren*" which contains ethics behavior, ethics of *da'wah*, and love the homeland, as well as (3) campaign for politeness values and religious tolerance through social media. The important contribution of this activity was the establishment of cooperation from various parties to encourage the transformation of religious moderation and the internalization of polite and tolerant Islamic values to the millennial Muslim groups in Soloraya to prevent extreme-radicalism.

Unlike previous studies, this study is more practical but it also has academic values, because this study focuses on providing training on digital literacy program preparation for *ustadz/ustadz*ah council in the three fostered modern *pesantren* at Banten Province which can be integrated in the learning process sustainably. Besides, this study also encourages *pesantren* to be more open and willing to utilize digital literacy media in the learning process that enable *santri* to access the latest information

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[8] Hasyim Iskandar, "Dakwah Komunitas Arus Informasi *Santri* (AIS) Banyuwangi melalui Literasi Digital" (Theses. UIN Sunan Ampel, Surabaya, 2018), vi.

[9] Ali Jafar, "Literasi Digital Pesantre*n*: Perubahan dan Kontestasi," *Islamic Review: Jurnal Riset dan Kajian Keislaman,* Vol. VII No.1 (2019): 17-35, https://doi.org/10.35878/islamicreview.v8i1.156

[10] Mohammad Naufal Zabidi and Abd Bassith Tamami, "Keefektifan Upaya Meningkatkan Literasi Digital pada Pesantren Rakyat di Al-Amin Sumber Pucung Malang," *Jurnal Pendidikan Indonesia,* Vol. 2 No.1 (2021): 48-58, https://doi.org/10.36418/japendi.v2i1.44

[11] M. Zainal Anwar, Nur Kafid, and Khasan Ubaidillah, "Literasi Islam Santun dan Toleran: Pendampingan terhadap Kelompok Muslim Milenial untuk Mencegah Arus Radikalisme-Ekstrim di Soloraya," *Engagement: Jurnal Pengabdian kepada Masyarakat,* Vol. 05 No. 01 (2021): 233-249, https://doi.org/10.29062/engagement.v5i1.319

and knowledge that they do not obtain from textbooks, encourage them to think critically and act selectively in receiving, selecting, and consuming information to avoid misinformation (hoax).

Method

This community service activity used the Community Based Participatory Research (CBPR) method. This method utilizes a partnership approach that involves residents of *pesantren* (*kiai*, *ustadz/ustadz*ah, librarian, and *santri*), community representatives (literacy activists), and lecturers (university) who carry out training activities. "All partners are asked to contribute ideas according to their expertise and share knowledge in the preparation of activities."[12] Not really different from previous statement, Leavy also states that "the CBPR method asks each partner to identify, find alternative solutions, and take action to overcome the problems simultaneously."[13]

Dialogue

Hold a FGD with the leaders of pesantren, literacy community, *ustadz/ustadzah* council and librarian to form a collective vision to build literacy culture in pesantren environment and utilize digital literacy media in learning process

Knowledge

Invite *ustadz/ustadzah* council and librarian to join webinars and design literacy digital programs in pesantren simultaneously

Action

Integrate digital literacy media into learning process sustainably, build literacy culture, create a literate pesantren environment
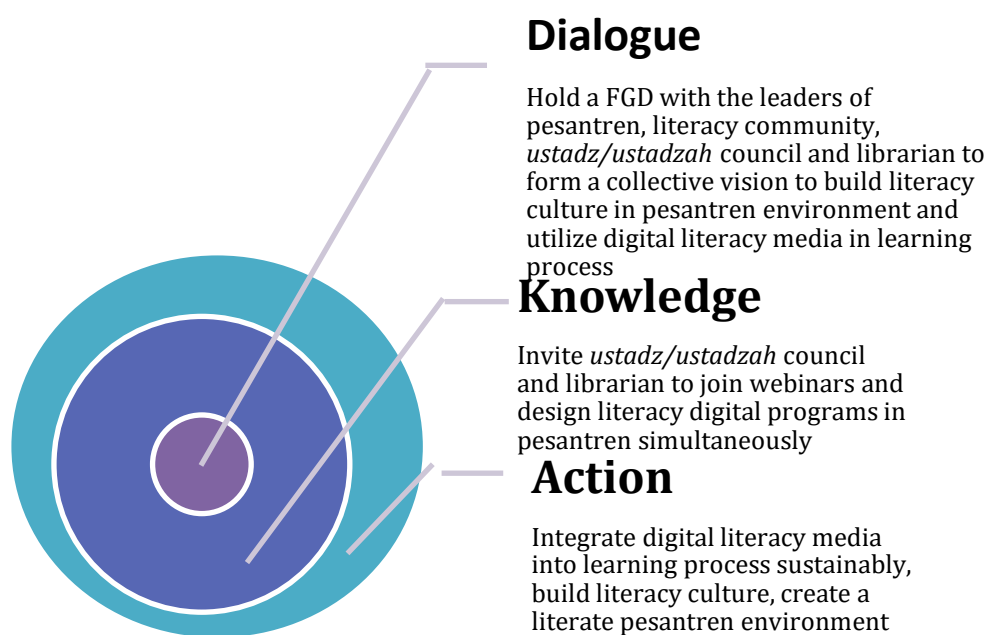
Figure 1: Partnership Process in CBPR

In practice, this community service activity begins with field observations at three modern Islamic boarding schools fostered, namely, Kulni Modern Islamic Boarding School, Serang District, Nur El-Qolam Modern Islamic Boarding School, Serang City, Fathi Qalbi Modern Islamic Boarding School, Lebak Regency. Thus, to find out the actual situation and condition of *pesantren* especially regarding the utilization of digital literacy media in learning process, the service team traced by interviewing alumni who

[12] Smith Coughlin and Fernandez, *Handbook of Community-Based Participatory Research* (Oxford: Oxford University Press, 2017), 1.
[13] Patricia Leavy, *Research Design: Quantitative, Qualitative, Mixed Methods, Arts-Based, and Community-Based Participatory Research Approach* (New York: The Guilford Press, 2017), 224.

taught at the *pesantren* by phone.[14] Having gathered the information about the *pesantren*, afterward the service team held a Forum Group Discussion (FGD) via Zoom Meeting by inviting the leaders of the *pesantren*, the literacy community, *ustadz/ustadz*ah council and librarian to design the format, materials, and timing of the training activities.

Result

Practically, the service team which consists of lecturers and literacy activists act as facilitators who accompany the trainees, namely *ustadz/ustadz*ah council and librarian in the preparation of digital literacy programs that can be integrated into the learning process sustainably.

Digital Literacy Orientation

The first theme of this training activity was "Digital Literacy Orientation". This theme was chosen because there were still many *ustadz/ustadz*ah and librarians who did not understand the basic concept of digital literacy that can be integrated into learning process. At the beginning of this session, the facilitators explained the general concepts of digital literacy, its benefits for the learning process in *pesantren*, and types of digital literacy media.

Afterwards, the webinar was continued by discussing the Regulation of the Minister of Education and Culture No. 23/2015 on the Character Development, where one of the policies is the School Literacy Movement which requires every student to read non-lesson books for 15 minutes before the leaning times begins. This reading activity aims to foster *santri*'s reading interest and improve reading skills so that the knowledge which gained in the learning process can be well absorbed by them. The theme of the non-lesson books that are read must contain moral values and local wisdom that have been adapted to the development of *santri*.

Finally, having accomplished this meeting, all trainees became more aware of the development of digital literacy and its utilization in learning process.

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[14] Ibnu Ahmad, Irham Bayquni Ansori, and Siti Maryati, interview by author, June 24 2021.

Practice of Reading Strategies and Utilization of Digital Literacy Media in the Learning Process

This meeting was held in the second week of August 2021. The theme of this session was "Reading Workshop: Practice of Reading Strategies and Utilization of Digital Literacy Media in the Learning Process". The main objective of this session was to equip trainees with various reading strategies and encourage them to utilize digital literacy media in a learning process in order to build *santri*'s reading interest.

At the beginning of this session, the facilitators explained the general concept of reading comprehension and the principles of teaching reading strategies. Thereafter, this session was continued by discussing various reading activities and its simulations. The various reading activities included reading aloud, sustained silent reading, guided reading, shared reading, and independent reading.

After mastering the principles of teaching reading strategies, the training was continued by discussing practical ways to utilize digital literacy media in reading activities. Several digital literacy media such as e-book, e-newspaper, e-magazine, Wattpad, talking book and other online reading sources were discussed at a glance to be used by *santri* when reading textbooks or non-lesson books.
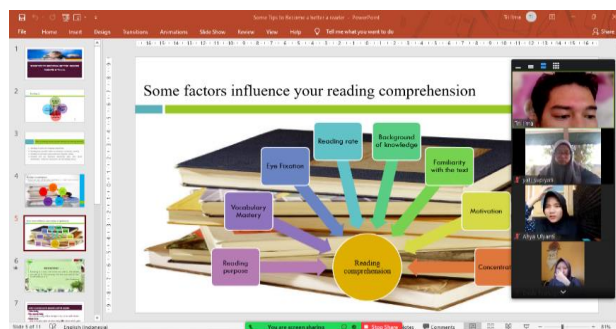

Figure 2: Reading Workshop

At the end of the meeting, the facilitators also shared several website links that can be used by trainees to download electronic books/magazines/newspapers and recommended several applications or software that can build *santri*'s reading interest and enhance reading comprehension.

Writing Process and The Use of Graphic Organizer in Writing Daily Activity

The third meeting discussed about "Writing Workshop: Writing Process and The Use of Graphic Organizer in Writing Daily Activity". Actually, this session was a extension of the previous meeting with a focus on writing skills. The main purpose of this session was to increase the trainees' understanding regarding the process of writing and the use of graphic organizer in writing process for *santri*.

At the beginning of this session, the trainees were invited to discuss the urgency of writing skills for *santri* and the obstacles which faced by ustdaz/ustdzah when teaching writing. From the discussion, it can be concluded that most of *santri* from the three fostered *pesantren* were not yet proficient in writing English. This is caused by several factors such as most of the *santri* (1) have not mastered English vocabulary well; (2) having difficulty in arranging main idea and supporting sentences in a paragraph; and (3) not yet accustomed to write in English.

Furthermore, the facilitators explained the writing process according to Williams' model. According to Williams cited in Abas and Aziz "the writing process consists of pre-writing, planning, drafting, pausing, reading, revising, editing and publishing."[15] Every process of writing consists of a variety of activities that are related to effective writing and the recursive nature of the writing process.

Furthermore, the webinar was continued by discussing the use of graphic organizer in a writing activity. Graphic organizer is a writing learning media that uses visual symbols to express thoughts, ideas, concepts, or relationship among them. Ciullo & Reutebuch as cited in Evmenova et al., describes that "graphic organizer is useful devices for assisting students to systematically outline and organize their writing."[16]

On this occasion, the facilitators introduced time organizer to the trainees as one of graphic organizers which was very useful for *santri* to describe their daily activities in the form of paragraph. Practically, time organizer can help *santri* to explore how they chart their time throughout the day in various activities. In short, from this session, the trainees learnt the writing process and the utilization of graphic organizer (time organizer) in teaching writing. In addition, the use of time organizer in writing practice can also train *santri* to become better decision makers about using time wisely.

Optimizing Social Media Content

At the fourth meeting, the main objective of the training activity was to encourage trainees to utilize social media content on the internet such as Podcasts to drill *santri*'s speaking skills in oral response text.   Basically, the ability to master the response text was needed to (1) prepare the intellectual abilities of *santri* to respond various social issues that have recently gone viral on social media; (2) train *santri* to think critically in order to be able to sort between valid and fake news (hoax); and (3) train *santri* to be able to express their opinions about various social issues that are happening lately.

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[15] Imelda Hermilinda Abas and Noor Hashima Abd Aziz, "Model of the Writing Process and Strategies of EFL Proficient Student Writers: A Case Study of Indonesia Learners", *Pertanika Journal of Social Science and Humanities,* 26 (3) (September 2018): 4-5.

[16] Anya S Evemenova, Kelley Regan, Amy Hutchinson, "AT for Writing: Technology-Based Graphic Organizers with Embedded Support" *Sage Journal,* Vol. 52 Issue 4, (February 2020): 268. https://doi.org/10.1177/0040059920907571

Currently, there are many prominent *ustadz*/preachers have used podcasts to deliver their *da'wah*. Many viewers are interested in the content because discussion process is more attractive and relaxed. In practice, the training of this session was focused on discussing the response text which stressed on the general concept, social function, generic structure, language features and its example. Then it was continued by discussing best practice of teaching speaking by utilizing podcasts for *santri*.

Finally, from this meeting, it can be concluded that the use of podcast in training *santri*'s speaking skills in oral response text is expected to improve *santri*'s critical thinking skills, stimulate them to express their opinion, and improve the quality of the learning process to make it more meaningful for every *santri*.

Cross-Subject Digital Literacy Practice

At the fifth meeting, the focus of training activity was emphasized on "Cross-Subject Digital Literacy Practice". In this session, the board of *ustadz*/*ustadz*ah was divided into 4 groups based on the subjects they teach. Group 1 was language teachers (Indonesia, English, and Arabic), group 2 was mathematics teachers, group 3 was science teachers, and group 4 was social studies teachers.

Firstly, for board of *ustadz*/*ustadz*ah who taught language course, the main objective of this session was to train them to master information skills which later be applied to *santri* when learning language course. In practice, the board of *ustadz*/ustdzah were invited to discuss how *santri* acquire information skills. These skills included: (1) skills to seek or gather information as reflected in reading skills, learning skills, skills to access information, and skills to utilize digital technology media or the internet; (2) skills to process or assemble information from one or multiple sources; (3) skills to organize information; and (4) skills to use information andm communicate results.

Secondly, for board of *ustadz*/ustdzah who taught mathematics, the main objective of this session was to train them to identify various activities in mathematics that required *santri*'s literacy skills. Inevitably, literacy skills were very helpful for *santri* in learning mathematics. Especially in understanding and solving discourse questions. Therefore, in this session, the trainees were invited to stimulate the steps to develop *santri*'s litrecy by doing discourse questions. The steps consist of (1) asking *santri* to do discourse questions; (2) asking *santri* to write reports on how to do discourse questions; (3) asking *santri* to read reports on how to solve their respective discourse questions; (4) asking representative of *santri* to present the ways to solve questions in front of the classroom; and (5) showing other ways of solving discourse questions to *santri*.

Thirdly, the theme of training for the board of *ustadz*/ustdzah who taught science was "The Application of Scientific Literacy in Science Learning". In this case, the

scientific literacy was defined as the ability of *santri* to have process skills and scientific thinking in order to find the basic concept of science, present findings, solve problems, and apply science in daily activities, as well as connect science with technology which was reflected in the scientific attitudes of *santri*.

As for the objectives of this session was to ask the trainees to be able to (1) identify activities in science learning that develop scientific literacy skills; (2) practice scientific literacy in the learning process at *pesantren*. In practice, the trainees were invited to stimulate teaching strategies that integrate process skills and scientific literacy such as discovery-inquiry methods, cooperative learning, and integrative leaning (science, environment, technology, and society).

Lastly, the theme of training for the fourth group was "Development of Social Skills through Mastery of Information Literacy". Based on the Regulation of the Minister of Education and Culture No. 68/2013 on the Basic Framework and Curriculum Structure, it implies that high school students must have social skills in order to keep with global development. These social skills included: (1) skills in obtaining information (e.g., skills in observing, formulating problems, gathering and sorting information, as well as utilizing technology devices; (2) skills to organize and utilize information; (3) skills which related to social relationship and participation in society (e.g., skills to work in groups).

Meanwhile, the objective of this session was to (1) identify the learning process of social studies which develops information literacy skills; and (2) practice information literacy skills in the learning process of social studies. In practice, the trainees were asked to demonstrate the teaching process of social studies which was integrated into the stages of information literacy skills (e.g., observing, formulating and selecting questions, as well as determining, selecting, processing, presenting, and communicating information.

Maximizing iOS and Android Based Application in Online Learning

At the sixth meeting, the trainees were invited to practice how to use Android or iOS-based online learning application, namely Google Classroom and Edmodo. These two applications have become a trend in online learning during the Covid-19 pandemic. In addition, both applications have almost the same features.
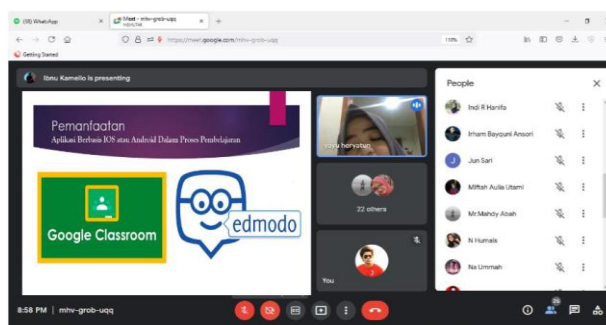
Figure 3: Maximizing iOS and Android based Application in online learning

On this occasion, the training was emphasized on how trainees can maximize the various features that have been provided by Google Classroom and Edmodo such as creating new classes (grouping), sharing materials and posting learning hyperlinks, giving quizzes and assignments, as well as making a polling by providing questions which accompanied by several alternative options. However, the distinctive feature of Google Classroom is it provide Google Drive facilities that can store and share large amounts of data.

Creating a Literate Pesantren Environment

Having discussed the intricacies of digital literacy, at the seventh meeting the training focused on creating a literate *pesantren* environment. In this case, a literate environment was defined as an environment that was rich in text from the works of *pesantren* residents. This meeting did not only involve *Ustadz*/Ustadazah concil but also librarian and leaders of *pesantren* who were policy makers.

As for the main purpose of this meeting was to provide insight and share experiences to *pesantren* residents about technical guideline for creating a literate *pesantren* environment and to arrange displays of the *santri*'s works in every corner of *pesantren*'s rooms (e.g., classrooms, bedrooms, dormitory corridors, canteens, meeting hall, parks, and other rooms).

In the webinar, the facilitators mostly invited all trainees to discuss and exchange views on what is meant by a literate *pesantren* environemnt? what are the benefits of a literate environment for *santri*? How to create a literate environment in *pesantren*? And how to arrange the display of the *santri*'s work? To sum up, from this meeting each fostered *pesantren* is expected to be able to create a literate *pesantren* environment that can generate *santri*'s learning motivation and build literacy culture.

Follow-Up Plan

At the last meeting, the facilitators asked the trainees to make a follow-up plan to be implemented in their respective *pesantren*. Inevitably, the follow-up plan is an

inseparable part of a process of training activities and the beginning of the trainees' commitment to implement what they have learned from the training program that have been carried out for two months.

In principle, a follow-up plan should be made by considering the ability of *pesantren* and the availability human resources so that each program that has been prepared can run optimally, on target, and have a positive impact on the development of literacy culture in *pesantren*. In addition, the follow-up plan must be prepared, written, well documented so that its achievement can be monitored and evaluated by the literacy driving team.

The follow-up plan can be prepared simultaneously by involving the leader of *pesantren* (*mudir*), *ustadz/ustadz*ah council, librarian, staff, parents, and literacy activists. In table 2, an example of a follow-up plan worksheet will be presented as follows:

Table 2. Folow-Up Plan

Name of *Pesantren*: …………………………………..
Drafting Team: ………………………………………

No	Literacy Activity	Implementation
1		
2		
3		
…		

In conclusion, after completing this meeting, all trainees are expected to be able to (1) jointly develop a literacy program that will be implemented in their respective *pesantren*; (2) socialize the literacy program to all *pesantren* residents; and (3) carry out all the literacy programs that have been prepared with full awareness and responsibility.

Discussion

Pesantren as one of the oldest educational institutions in Indonesia has a long history of developing of literacy culture in the archipelago. From this Islamic institution, thousands of phenomenal works have been born from the hands of several prolific authors which are still used to this day as references for Islamic studies or other life issues. These works (commonly called yellow books) are taught in *pesantren* by using traditional methods such as the *sorogan* method (two or three *santri* hand over the yellow book to be read and translated under the supervision of the *kiai*). The *bandongan or wetonan* method (*santri* sit around the *kiai* to listen and make notes from the yellow book which being studied), and the *pasaran* method (open recitation that can be followed by outsider in Ramadhan month).

However, the recent massive transformation of education requires *pesantren* to be able to deal with the changes that occur, especially those related to the development of digital technology. The rapid development of digital technology provides significant changes in many aspects of life such as politics, education and socio-religion in Indonesia.[17] Consequently, *pesantren* must be willing to open themselves to utilize internet-based digital technology as a source of learning and information for *santri*. This is in line with the statement from the Prague Declaration which proclaimed "the importance of information literacy, namely the ability to seek, understand, critically evaluate and manage information into useful knowledge for the development of personal and social life."[18]

Inevitably, the integration of digital literacy in the learning process in *pesantren* is a must. This is due to the low ability to comprehend and use reading materials especially text documents, for secondary level students who are in the bottom ten ranks.[19] In addition, based on the results of Programme for International Student Assessment (PISA) during the period 2012 – 2015, where the PISA score for reading only increased by 1 point from to 396-397 (below the mean score of other countries with a score of 487) and placed Indonesia at number 64 out of 72 countries.[20] Besides, the three fostered *pesantren* also have not implemented the School Literacy Movement.

The prior problems underlie the service team to provide training on digital literacy program preparation for *ustadz/ustadz*ah council. In general, the training program that has been implemented for 2 months contains (1) the orientation of digital literacy and the School Literacy Movement; (2) the implementation of non-lesson reading activities for 15 minutes before the learning times begins; (3) the utilization of digital literacy media in the learning process; (4) cross-subject digital literacy practice; (5) creating a literate *pesantren* environment; and (6) preparation of follow-up plans.

(Source: https://pondokmodernnurelqolam.sch.id/)

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[17] Edwin Jurrïëns and Ross Tapsell, ed., *Digital Indonesia: Connectivity and Divergence* (Singapore: ISEAS Publishing, 2017), 10.

[18] UNESCO, *The Prague Declaration: Toward an Information Literate Society,* 2003.

[19] OECD, *PISA 2012 Results in Focus. Programme for International Student Assessment,* (2014): 1-44. https://doi.org/10.1787/9789264208070-en

[20] Tim Penyusun, *Panduan Gerakan Literasi Nasional* (Jakarta: Kementerian Pendidikan dan Kebudayaan, 2017), 4.

Figure 4: Meeting for the Establishment of the Literacy Drive Team

When developing a follow-up plan, the service team suggested to the trainees to form the Literacy Drive Team first. This team is a leading sector that carries out and supervise literacy activities in *pesantren* from the literacy programs that have been arranged together. This team consists of the leader of *pesantren* (*mudir*) as an advisor, the deputy head of curriculum section as the leader of literacy drive team, the *ustadz/ustadz*ah council, librarians, staff, and literacy volunteers.

The literacy program that must be prioritized is reading non-lesson books for 15 minutes before learning time begins. This activity has significant benefits because it can foster interest in reading and improve the reading skills of *santri* so that they can acquire knowledge properly. In addition, this activity is very flexible because it can be done in various places such as in the classroom, library, school corridor, and other open spaces.

(Source: Private Document of *Ustadz* Ibnu Ahmad)

Figure 5: Non-Lesson Reading Activity for 15 Minutes at *Pesantren* Modern Kulni

After reading activity was carried out, the Literacy Drive Team at Pesantren Modern Kulni held public speaking training via radio broadcast 107.7 kulni fm, practice writing narrative stories at WordPress.com and graphic design training with Adobe Photoshop software.

(Source: Private Document of *Ustadz* Ibnu Ahmad)

Figure 6: Radio Broadcasting 107.7 Kulni fm and Narrative Story Writing Activity on WordPress.com

Furthermore, at Pondok Pesantren Moden Nur El-Qolam, one of the leading literacy programs which organized by the Literacy Drive Team was a language week activity. This activity contained literacy competitions such as poetry reading competition. short story writing competition, storytelling competition, calligraphy competition, and selection of *pesantren* literacy ambassadors. In addition, this language week activity was closed with a motivation seminar and public speaking practice.

(Source: https://www.facebook.com/Pondok*Pesantren*Modernnurelqolam/)

Figure 7: Prize Presentation to Winners of Language Week Competitions

(Source: Private Document of Ustad Ilham Baiquini Ansori)

Figure 8: Motivaton Seminar and Puiblic Speaking Practice

This activity was divided into two terms, namely motivation seminar and public speaking practice. On one hand, the motivation seminar was intended to enhance *santri*'s learning motivation and self-confidence. On the other hand, in the public speaking practice, *santri* were taught how to write trilingual speech texts (Indonesia, English and Arabic), as well as practice intonation, facial expressions, and gestures.

The last, literacy activities which held at Pondok Pesantren Modern Fathi Qalbi were (1) visiting the regional library of Banten Province; (2) inviting mobile library; and (3) create wall magazine and reading corner. These activities were a tangible manifestation of the Literacy Drive Team's efforts to build a more enjoyable literacy culture for *santri*.

Figure 9: A Visit to the Regional Library of Banten Province, and Mobile Library Visit to Pondok Pesantren Modern Fathi Qalbi

Referring to the aforementioned explanation, it can be concluded that in general all the fostered *pesantren* have succeeded in building a literacy culture in their respective *pesantren* environment. However, of the three fostered *pesantren*, only *Pesantren* Modern Kulni has succeeded in integrating digital literacy in the learning process sustainably. This is possible because this *pesantren* has already good facilities and infrastructure to support learning process.

Finally, this training activity has positive implications for various parties. On one hand, this training has succeeded in improving the professional competence of *ustadz*/ustdzah in integrating digital literacy into learning process sustainably and creating a literate *pesantren* environment. On other hand, the utilization of digital literacy in learning process helps *santri* to find references quickly, encourages them to be more critical and selective in receiving information, as well as provide an ample space for *santri* to express their ideas and thoughts. This positive implication is in accordance with the concept of digital literacy which was proposed firstly by Glister (1997) which states that digital literacy is "the ability tom understand information, evaluate and integrate information in various format presented on a computer."[21]

Conclusion

This community service activity is a manifestation of the service team in implementing the Tri Dharma of Higher Education. Essentially, *pesantren* have already a strong literacy culture through the studies of the classical yellow books (*al-kutub as-sofro*) and the *istimbat* tradition (looking for references) through the *turast* books (the main book of *pesantren*). However, in the 21st century, *pesantren* must also be willing to open themselves to utilize digital technology as a source of learning. Therefore, *pesantren* must be able to equip their *santri* with digital literacy skills which they can use to access information rapidly. Because digital literacy is essentially an academic portal which enables *santri* to connect with the outside world.

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[21] Paul Glister, *Digital Literacy* (New York: Wiley, 1997), 6.

Acknowledgements

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