



Santri Anti Baper: The Development of Narratives of Religious Moderation Through Digital Workshop in the Margoyoso Pati Pesantren Community

A Dimiyati, Kamilia Hamidah, Siti Asiyah, Sri Naharin

Institut Pesantren Mathali'ul Falah Pati

dimiyati@ipmafa.ac.id, kamiliahamidah@ipmafa.ac.id, sitiasiyah@ipmafa.ac.id,
naharin@ipmafa.ac.id

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Abstract: *The initiative is a community-based service with the goal of empowering and improving "santri's" ability to create alternative narratives of religious moderation in opposition to the spread of hate narratives on social media. Kajen Margoyoso Pati Town is a community that has a significant population of 'santri' who have the capacity to exert a dominant influence on the digital public sphere through the dissemination of narratives promoting religious moderation. The team used the Asset Based Community Development (ABCD) technique to empower participants in this session; for example, Pesantren own human resource assets, social assets, and infrastructure assets. The 'Santri' were still passive consumers of digital content and lacked the knowledge to create digital content. The anticipated outcome of this training is that participants will acquire the ability to produce alternative narratives by converting negative narratives into positive narratives, with the aim of combating the prevailing narrative of intolerance on social media. Students who attended this session will integrate what they learned on their Pesantren web pages and social media.*

Keywords: santri, pesantren, religious moderation, alternative narrative, online dialogue

Introduction

Pesantren, being the oldest form of education in its historical context, has been deeply ingrained for millennia and constitutes an integral component of traditional educational practices that have made significant contributions to the educational landscape in Indonesia. As a pedagogical establishment, Pesantren, in its entirety, consistently endeavors to fulfill its purpose of enhancing religious knowledge (*tafaqquh fiddin*) and inspiring religious people in their role and responsibility as descendants of

the prophets (*warastatul anbiya*).

Pesantren play a crucial role in providing education to students, encompassing both religious and secular aspects. This enables Pesantren to contribute to the ongoing process of re-Islamization among Indonesian Muslims with a consistent approach.¹ The rapid growth of Pesantren institutions can be seen across diverse typologies, highlighting their evolving nature. According to data from the Ministry of Religious Affairs' database of Islamic Pesantren boarding schools, there are at least 25,938 Pesantren with 3,962,700 Pesantren's students scattered throughout 34 provinces in Indonesia, with roughly 79.93% living in Pesantren dormitories.² Pesantren have made significant contributions as a representation of Indonesia's tolerant face, because many Pesantren have succeeded in dialogue with the culture of the local community, indirectly becoming gatekeepers of social integration.

Several studies have examined the significance of Pesantren in fostering religious tolerance. Notable examples include the case study conducted by Anas Aijuddin and Ida Hamidah³ on the role of Pesantren in mediating religious conflicts, specifically focusing on the case of Pesantren Al Muayyad Windan Surakarta. Additionally, Kamilia Hamidah and Arief Chasanuddin⁴ have explored the mechanization of Islamic moderation within Pesantren settings. The topic of discussion pertains to the practice of Da'wah within the context of Nahdhatul Ulama Pesantren, with a specific focus on case studies conducted at Nahdhatul Ulama Pesantren located in the regions of Central and East Java. Mustofa Aji Paryitno, Rima Nur Ekawati, and Sugiyar⁵ have conducted research on the harmonization of Islam, Indonesia, science, and technology. They have proposed strategies for mainstreaming religious moderation in Pesantren. Additionally, Ali Nurdin and

¹ M Wildan and Ahmad Muttaqin, "Mainstreaming Moderation in Preventing/Countering Violent Extremism (P/CVE) in Pesantrens in Central Java," *Qudus International Journal of Islamic Studies* (2022), <https://doi.org/10.21043/qijis.v10i1.8102>. Husaini Husaini and Athoillah Islamy, "Harmonization of Religion and State : Mainstreaming the Values of Religious Moderation in Indonesian Da'wah Orientation," *Al-Adalah: Jurnal Hukum dan Politik Islam* (2022), <https://doi.org/10.35673/ajhpi.v7i1.2128>; Zulfan Taufik, Zulfan Taufik, and Muhammad Taufik, "Mainstreaming Religious Moderation Through Islamic Literature," *KnE Social Sciences* (2022), <https://doi.org/10.18502/kss.v7i8.10783>; Wildan and Muttaqin, "Mainstreaming Moderation in Preventing/Countering Violent Extremism (P/CVE) in Pesantrens in Central Java"; Bahrul Ulum and Mufdil Tuhri, "The Government and Mainstreaming Religious Education: Religious Moderation in the Reconfiguration of The Ministry of Religious Affairs and the Religious Organization in Jambi Province, Indonesia," *Proceedings of the 4th International Colloquium on Interdisciplinary Islamic Studies in conjunction with the 1st International Conference on Education, Science, Technology, Indonesian and Islamic Studies, ICIIS and ICESIIS 2021, 20-21 October 2021, Jambi* (2022), <https://doi.org/10.4108/eai.20-10-2021.2316373>.

² Ministry of Religious Affairs, "Pesantren Data Centre."

³ Ida Hamidah and Anas Aijuddin, "PESANTREN DAN MEDIASI KONFLIK KEAGAMAAN (STUDI KASUS PONDOK PESANTREN AL MUAYYAD WINDAN SURAKARTA)," *JURNAL PENELITIAN* 11, no. 1 (February 2017): 91.

⁴ Kamilia. Hamidah and Arif Chasannudin, "Mechanization of Islamic Moderation Da'wah in the Nahdlatul Ulama Pesantren Tradition," *Jurnal Ilmu Dakwah* 41, no. 1 (June 2021): 15-29.

⁵ Mustofa Aji Prayitno, Rima Nur Ekawati, and Sugiyar, "Harmonisasi Keislaman, Keindonesiaan, Sains Dan Teknologi: Strategi Pengarusutamaan Moderasi Beragama Di Lingkungan Pesantren," in *Konferensi Nasional Tarbiyah UNIDA Gontor*, 2023.

Maulidatus Syahrotin Naqiyah⁶ have developed a model for religious moderation based on Pesantren tradition. This finding provides additional evidence supporting the notion that Pesantren play a significant role as social agents in upholding social stability and fostering harmony within society.

Kajen Village serves as the birthplace of *almaghfur lah* Kyai Sahal Mahfudz, a prominent figure in Pesantren education.⁷ This village is home to a significant number of Pesantren students, with numerous Islamic boarding schools seamlessly integrated into the local community. These educational institutions play a crucial role in fostering social integration among students, who subsequently become potential contributors to maintaining societal cohesion. This integration is not limited to their time as students but extends to their post-graduation phase as well. Within this village, there exists approximately 40 Pesantrens dedicated to the educational demands of students. Notably, there are four influential Pesantren-based educational institution, including Mathali'ul Falah, Salafiyah, Pesantren PRIMA, alongside many supporting facilities for the local community, such as mosques, TPQ (Alqur'an Education School), PAUD (Nursery School), kindergarten, elementary school, and vocational school. The village is also home to the grave of Waliyullah Sheikh Ahmad Mutamakkin, a prominent figure who introduced Islam to the Pati region in the 17th century. Among the notable scholars of his era were several students descended from Mbah Mutamakkin, including Sheikh Ronggo Kusumo, Sheikh Badr, and Sheikh Mizan, among others.

Our society is currently seeing an increase in religiosity that, to some extent, exceeds limits of tolerance, both inter- and intra-religious, and has the potential to cause societal strife. According to the SETARA Institute's press release on the State of Religious Freedom Report,⁸ the pandemic has created a fertile environment for discrimination and intolerance. This finding was also supported by the Wahid Institute's report on the rise in religious hate broadcasts, which are becoming more severe⁹. Pesantren, in their capacity as *tafaqquh fiddin* educational institutions, were highly suitable as a prospective community of peacebuilders that actively engage in the

⁶ Ali Nurdin and Maulidatus Syahrotin Naqqiyah, "Model Moderasi Beragama Berbasis Pesantren Salaf," *Islamica: Jurnal Studi Keislaman* 14, no. 1 (2019): 82–102.

⁷ Ahmad Faiz Muhammad Noer, "PEMIKIRAN FIQH SOSIAL KH MA SAHAL MAHFUDZ TERHADAP FORMALISASI HUKUM ISLAM" (2018), <https://www.semanticscholar.org/paper/de1696f588f8d646da9d04e55e8f2f1591c198a4>; Taufiqur Rohman, "ECONOMIC EMPOWERMENT OF SOCIAL FIQH PRESPECTIVE FAMILIES KH. MA. SAHAL MAHFUDZ," *BUDAI MULTIDISCIPLINARY JOURNAL OF ISLAMIC STUDIES* (2022), <https://doi.org/10.30659/budai.1.2.88-97>; Subaidi Subaidi Subaidi et al., "The Concept of Islamic Education Kyai Sahal Mahfudh" (2018), <https://www.semanticscholar.org/paper/2f1e82ca80a5a5a0f76c4d3f1b5e602fa28a4873>; Zumrotul Mukaffa, "Peranan Ulama' Pesantren Dalam Pendidikan Masyarakat: Potret Keulama'an KH.M.A. Sahal Mahfudz," *Muróbbi: Jurnal Ilmu Pendidikan* (2017), <https://doi.org/10.52431/murobbi.v1i2.100>.

⁸ SETARA Institute, "Pandemic Fertile Land of Discrimination and Intolerance," 2021, <https://setara-institute.org/pandemi-lahan-subur-diskriminasi-dan-intoleransi/>.

⁹ SETARA Institute, "Pandemic Fertile Land of Discrimination and Intolerance," 2021, <https://setara-institute.org/pandemi-lahan-subur-diskriminasi-dan-intoleransi/>.

development of religious moderation generation.

Several intriguing conclusions were gathered from data on the distribution of questionnaires on 100 randomly selected respondents from 16 Pesantren in the Kajen area and nearby areas from March 4 to 15, 2022. First, when it comes to obtaining information sources, most respondents favor digital technology, such as smartphones (smartphones) (36%), personal computers (26%), and laptops (12%). Conversely, just 12% and 8% of respondents selected literature, books, and periodicals as their knowledge sources, respectively. This is based on two considerations: ease of use (practicality) and the speed with which responders get information. A mere 6% of individuals actively seek out sources of knowledge through television broadcasts.

The limited availability of social media platforms can be attributed to the prevalent practice of imposing strict rules on social media usage within Pesantren institution. Hence, regardless of the permissibility of using digital technology, its application focuses mainly towards facilitating student learning. This is obvious from the responses of respondents who are looking for sources of knowledge on Islam from the classical resource application as much as 35% and libraries as much as 0.22%. Because of the ease of access to information through digital media, students become passive consumers of digital media content, which has the potential to lead them to extreme Islamic resource if not accompanied with knowledge to become active participants in propagating moderate Islamic content.

The objective of this initiative is served as community service by enhancing the resources of Pesantren institutions in their understanding of digital transformation. The aim is to empower Pesantren students to become active participants in the digital media landscape. This will be achieved through the provision of digital skills training, enabling participating among Pesantren students to apply these skills on their Pesantren websites and Pesantren official social media platforms.

This activity was a collaboration between the Madrasah Damai Pesantren Community, Kajen Pesantren Communication Forum (FKPP), Kajen Islamic Centre (ICK), Pesantren Mansajul Ulum, Pesantren Al Hikmah, and several influential Pesantren in Kajen, Margoyoso Pati, Central Java.

Method

The implementation of Community Service (PKM) Initiative in Pesantren was conducted through the utilization of capacity development approaches, aiming to enhance and fortify the existing assets possessed by Pesantren. Starting with identifying Pesantren assets, possibilities, and strengths, then mobilizing assets into a Pesantren unit as a potential peacebuilding institution and producing religious moderation community. This initiative employs an Asset-Based Community Development (ABCD) strategy. A strategy to community development that is centered on utilizing the assets that existing

institutions currently possess to galvanize them into a strength that can bring about change.¹⁰

Pesantren's assets include human resource assets, social assets, and infrastructure assets. One of the human resources' assets is the presence of Pesantren students (santri), or senior and young students, who can be chosen as potential candidates for religious moderation digital cadre based on their expertise, understanding, and abilities. Social assets encompass various elements that contribute to the promotion of religious moderation. These elements include the presence of collectivist personalities, effective leadership, well-established networks and linkages, collective knowledge systems, and protective mechanisms for local religious social communities. These social influences play a significant role in fostering religious moderation. Infrastructure assets encompass the presence of Pesantren, accompanied by additional infrastructure such as internet access, web pages, and other resources. These assets contribute to the strength of Pesantren as institutions devoted to cultivating harmony.¹¹

The implementation of the Asset Based Community Development (ABCD) strategy within the framework of this Community Service Initiative entail carrying out of the following sequential steps:¹²

First, Discovery. Is the process of examining the many assets possessed by Pesantren, including human resources, social assets, infrastructure assets, and other assets, is sometimes referred to as discovery. In this procedure, the community service team assesses the readiness of the present resources, particularly students, social assets such as the Kajen Pesantren network affiliated with the Kajen Pesantren Communication Forum (FKPP), the Pesantren Madrasah Damai Community, and the Kajen Islamic Centre. These social assets serve as partners in carrying out activities, offering social and infrastructure support, including the provision of implementation places and representation of students from each community as trainees. Produce an asset map from

¹⁰ McKnight, J., Block, P., and Brueggeman, W. (2016). Asset based neighborhood organizing: the method of the abundant community initiative in Edmonton, Canada, Evanston, Illinois : Asset Based Community development Institute.

¹¹ Susilawaty, Andi, Andi Ariyadin Putra, and Nurdiyanah. 2017. "Asset Identification of Basic Sanitation Facilities with an Asset-Based Community Development (ABCD) Approach in Baruga Village, Bontomanai District, Selayar Islands District." *Public Health Science Journal* 10(1):96–107.

¹² Mirza Maulana Al-Kautsari, "Asset-Based Community Development: Community Development Strategies," *Empower: Journal of Islamic Community Development* 4, no. 2 (2019): 259, <https://doi.org/10.24235/empower.v4i2.4572>. Ainna Amalia FN and Lilis Rahmawati, "Pendampingan Manajemen Keuangan Melalui Program Literasi Keuangan Kepada Komunitas Usaha Mikro Kecil Dan Menengah (UMKM) Yang Terjerat Rentenir Di Kabupaten Nganjuk," *Engagement: Jurnal Pengabdian Kepada Masyarakat* 3, no. 1 SE-Articles (May 30, 2019), <http://engagement.fkdp.or.id/index.php/engagement/article/view/55>; I Wayan Parwata, Lilik Antarini, and Wesna Astara, "Re-Desain Edu-Tourism "Kampung Petualang" Di Desa Singapadu Tengah, Kabupaten Gianyar, Bali," *Engagement: Jurnal Pengabdian Kepada Masyarakat* 5, no. 1 (2021): 161–181.

this stage of activity so that it can serve as the foundation for further actions at the next stage.

Second, Dream. Followed by mapping challenges, hopes, and comments on Pesantren figures' efforts and commitments, particularly young Pesantren cadres, to their role and participation in realizing religious moderation. During this phase, the research team conducted issue mapping by distributing questionnaires to certain target groups, mainly students and caretakers of Pesantrens in the Kajen area and surrounding areas. The process of mapping is conducted by Focus Group Discussions (FGDs), the distribution of questionnaires, and interviews. These methods were employed with the objective of identifying the characteristics of the participants, including their patterns of interaction when using digital media, the Islamic or religious learning resources they refer to, and the religious figures they rely upon as sources of religious learning. The outcomes of the Focus Group Discussion (FGD) and questionnaire data processing then serve as the foundation for the design stage of the change action plan.

Third, Design. Refers to the phase in which a change action plan was developed. Create a structured plan that includes multiple initiatives to improve Pesantren capacity (assets) and organize them as one team to fulfil expectations. At this point, the research team began to design change actions based on the results of the questionnaire data distributed to 100 Pesantren student respondents and the representation of Pesantren leaders. This data became the basis for the preparation of materials, design of training sessions and training activities for students, so that they will be able to build alternative narratives with a dialogue approach to build a digital world with moderate Islamic content.

Fourth, Define. Refers to the affirmation of the aims to be reached collectively, including the emergence of a young generation of Pesantren that are active as peaceful digital influencers, in addition to the establishment a collaboration that connects Pesantren institutions in their attempts to achieve harmony. All training materials emphasize the significance of students establishing dominance in the online environment, with the intention of fostering Pesantren student consciousness regarding their role as content creators rather than merely passive consumers of digital media.

Fifth, Destiny (self-determination); the continued the implementation of religious moderation da'wah efforts by young Islamic Pesantren leaders through the adoption of peace narratives, both traditional da'wah in the community and da'wah through digital media. During this phase, the Community Service Initiative team adopted many kinds of mentoring and training methods to promote alternative narratives.

Community Service Initiative was carried out through two participatory methods: Focus Group Discussion (FGD) and Capacity Development (CB / training). The Focus Group Discussion (FGD) entails engaging in a dialogue with leaders of Pesantren institutions to identify and analyses relevant concerns, generate ideas and aspirations,

and assess the role and contributions of Pesantren in da'wah, religious moderation, and asset mapping. Moreover, the FGD aims to establish connections and apply the resources of Pesantren to effectively cultivate individuals who represent religious moderation.

In this process, the researchers used a door-to-door approach to engage with Islamic boarding school leaders, community leaders of the Kajen Pesantren Communication Forum, and various element of Pesantren. The purpose of this engagement was to present the findings of data analysis and discuss the challenges encountered by Pesantren students when dealing with the world of digital media. Additionally, the researchers looked for valuable insights from these stakeholders to effectively incorporate them into the training process for the intended target group of this research. Furthermore, the training methodology aims to enhance the capabilities of Pesantren assets to efficiently accomplish the desired results. Training is typically categorized into two distinct forms: knowledge-based training, which aims to enhance an individual's capacity for learning knowledge, and skill-based training, which focuses on improving an individual's practical abilities. The trainees were invited to understand the digital transformation landscape and its influence on the way of religion in Indonesian society, the potential for intolerance on social media and forms of intolerance narratives, digital activism and how to build alternative narratives followed by practices to transform negative narratives into alternative narratives. The training covered the fundamentals of Islam as a friendly religion and the need to contextualize it in the digital world.

Result

The Community Service (PKM) Initiative began in February 2022 and concluded in December 2022. The PKM team comprises four lecturers, namely Dr. A. Dimiyati, M.Ag, Kamilia Hamidah, MA., Siti Asiyah, M.Sos, and Sri Naharin, MSI. The facilitator's team was supported by five field teams affiliated with the Madrasah Damai Community and students from the Islamic Centre Kajen (ICK), Pesantren Permata, and Pesantren Pesantren Mansajul Ulum.

This Community Service (PKM) activity aims to address the problems faced by the Pesantren community, including: First, there is no accommodating material for moderate regeneration within Pesantren students who have digital skills, and students have minimum awareness of the concept of da'wah in the context of digital cultural transformation in Indonesian society. Furthermore, the restricted availability of digital resources within the Pesantren setting prevents students' comprehension of the complexity related to digital cultural transformation in Indonesia. Additionally, it limits their ability to fully utilize the valuable resources within the Pesantren community to disseminate religious content effectively in digital public domains, regardless of terms of presentation and substance. Furthermore, it should be noted that there is currently a

lack of a digital da'wah community in Kajen, Pati, Central Java that serves as a reliable resource for Pesantren institutions in the area to engage in digital da'wah activities.

Starting from the issues, the objective of this initiative is to establish Pesantren resources that possess a comprehensive comprehension of digital cultural transformation. Consequently, through this training, the Pesantren community will no longer have challenges in adopting the role of active digital participants who contribute to the dynamic digital landscape. Furthermore, the objective aims to enhance the digital competencies of the Pesantren community and establish a digital community within the surrounding areas of Pesantren Kajen.

Table 1. Distribution by Respondent's Based on Pesantren

No	Pesantren	Number
1	PP Mathaliul Anwar	6
2	PP Mathaliul Huda Pusat	3
3	Mabda'ul Huda Buludana	13
4	Pp Roudho At-Thohiroh	16
5	PP AL-Mardiyah	1
6	PP PP Permata AL-Hikmah	11
7	PMH AL-Kautsar	15
8	PP Maslakul Huda	1
9	Ma'had Jamiyah Mathali'ul Falah	5
10	Maslakul Huda LI AL-Mubtadiat	5
11	PP.Mata Air	5
12	PP Ukhuwah Salafiyah	6
13	PPTA	1
14	PPRU	2
15	Rima AL-Amin	5
16	Mansajul Ulum	5
TOTAL		100

Table 2. Categorization of Participants by Gender

No	Sex	Number
1	Male	37
2	Female	63
TOTAL		100

Upon processing the data obtained from the responses of the participants, several remarkable insights were identified. First, when it comes to obtaining information sources, most respondents favor digital technology, such as smartphones (smartphones)

(36%), personal computers (26%), and laptops (12%). Information sources in the form of literature, books, and magazines were only chosen by 12% and 8%, respectively. This depends upon two factors: the practicality of the design and the speed at which respondents can acquire information. A mere 6% of individuals actively seek out sources of knowledge from television broadcasts.

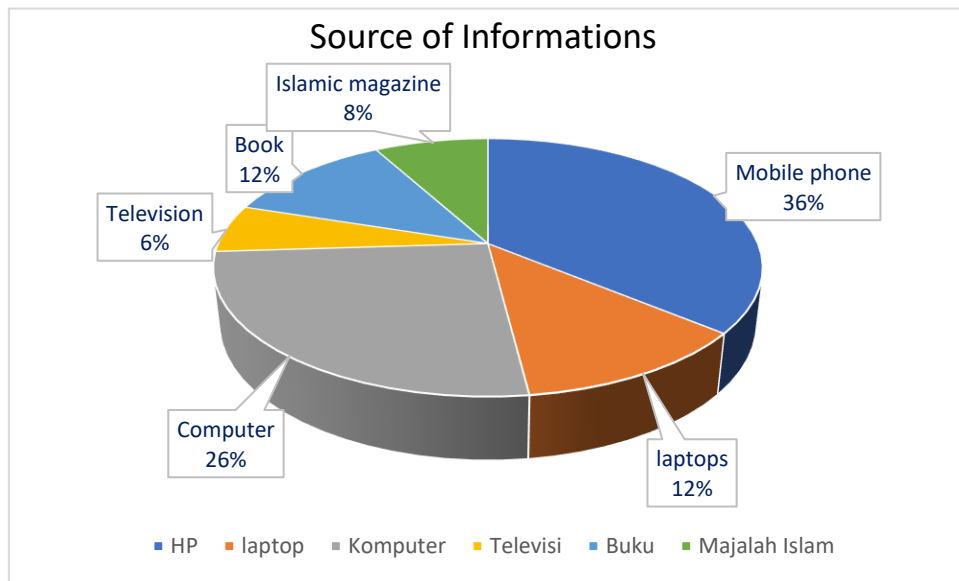


Figure 1. Source of Information

These results align with the responses provided by the participants regarding the sources from which to acquire Islamic information. The proportion of respondents who indicated that they sought Islamic sources via official websites and search engines was 28.8% for each category. In contrast, the percentage of those who acquire Islamic material via social media platforms is at a mere 4%. The limited availability of social media can be attributed to the prevalent practice of imposing strict restrictions on its usage within Pesantren schools. Therefore, despite the permissibility of digital technology usage, it is exclusively utilized in instructional activities that promote student learning. This is apparent based on the responses provided by participants seeking information sources on Islam, with 35% utilizing the *Kitab Kuning Application* (classical Islamic Resources) and 0.22% relying on electronic libraries.

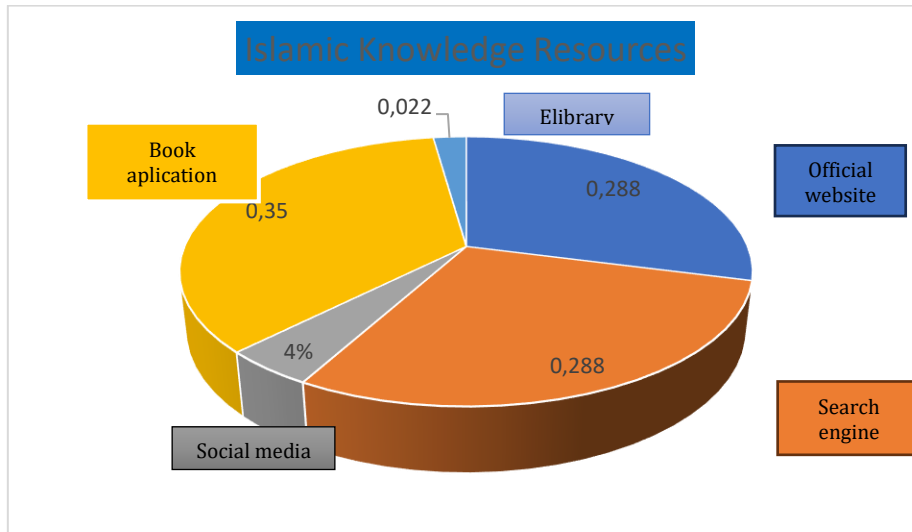
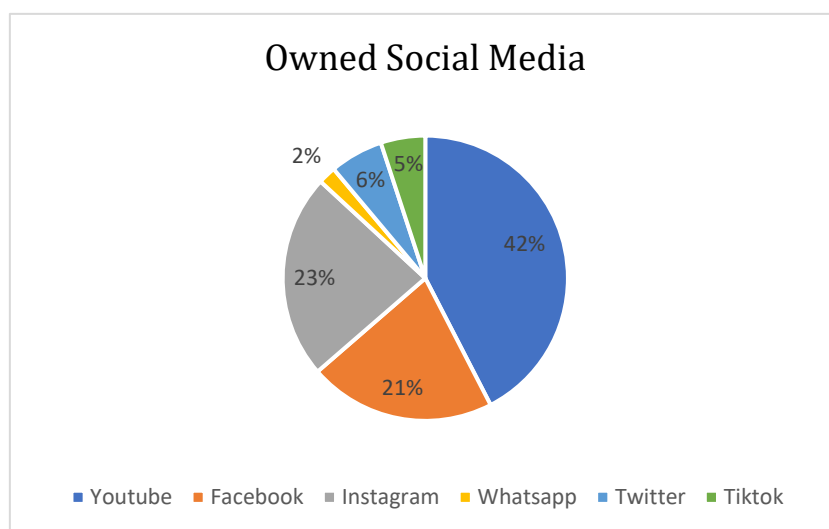


Figure 2. Islamic Knowledge Resources

Nonetheless, this is not an indication that students do not use or possess social media accounts. Based on the responses provided, it can be inferred that most respondents engage with social media platforms, with a significant proportion use of multiple social media platforms simultaneously. When examining the data, it becomes evident that the social media platform with the highest usage rate among individuals is You Tube, accounting for 42% of the total. Subsequently, Instagram holds the second position with a usage rate of 23%, while Facebook follows closely behind with a usage rate of 21%. The utilization of alternative social media platforms, specifically Twitter (6%), TikTok (5%), and WhatsApp (2%), represents an insignificant percentage.



Figur .3. Owned Social Media

Based on the data exposure, it can be inferred that students cannot be completely isolated from the utilization of digital media, particularly social media, for their diverse endeavors, including socializing and seeking Islamic information sources. According to the accounts provided by multiple interviewees, it has been observed that the process of locating Islamic sources through digital media is perceived as being more convenient and adaptable. Digital media provides various benefits, particularly in terms of language options. In the context of accessing Islamic literature from the Islamic Classical Resources, it is important to note how a language barrier, particularly in Arabic, poses a significant challenge. The findings of this data analysis demonstrate the prevailing trend of Pesantren's students as passive roles as consumers of digital media and social media, thereby indicating a lack of awareness and engagement in actively creating digital content that promotes the message of Islam as *rahmatan lil alamin*. Given the nature of this issue, it is conceivable that the narrative of intolerance may proliferate because of students' hesitancy to actively promote moderate Islamic values on social media platforms.

In addition, the following stages constitute a plan of action intended to address the issues through a sequence of activities:

1. Preparation

- a. **Team Building:** The Facilitator Team comprises both a technical team and a facilitator team, which will be responsible for facilitating Social Community Service (PKM) initiative.
- b. **Participant's Identification:** Focus Group Discussion (FGD) participants and training participants comprising of students and assistants of Pesantren's school caregivers in Kajen, Pati, Central Java, and its surrounds.
- c. **Training Venue and Supporting Technical Facilities:** The training venue is situated in the training hall that is shared with the Pesantren and the Islamic Centre Kajen (ICK). Provisions for training consist of consumables, stationery, and instructional materials.

2. Implementation

a. First Phase Field Assessment

Field assessment was conducted by sending questionnaires to students and caregivers of Pesantren Kajen school and its surroundings, followed by a friendship visits with representatives of young Kyai (leader) of Pesantren to map material needs that will be addressed in the training.

b. Second Phase Field Assessment

This section presents the findings derived from the analysis of questionnaire data and input obtained from caregivers at Islamic Pesantren boarding schools. Additionally, it discusses the role of the facilitator team in the context of material

design and outlines the training theme through the provision of training terms of reference (ToR), training materials, and guidelines.

- c. Implementation of Offline Training: Training was conducting separate training for male and female students while accommodating the input of Islamic Pesantren boarding school caregivers. Sessions were conducted separately for male and female Pesantren students. The training took place on separate days and included four subject themes, including the following:
 - d. Social Media as Space for Dialogue (Digital Culture Transformation, Old Media Versus New Media)
 - e. Digital Dawah Transformation: Information technology as means for Moderation Islamic Mindset Dawah
 - f. The Media and the Potential for Radicalism
 - g. Religious Social Ethic to Prevent Hate speech.
 - h. Digital Activism,
 - i. Online Gender-Based Violence,
 - j. Building alternative narratives from hate speech narratives to peaceful narratives.
3. *Monitoring and Evaluation*
- a. *Brainstorming*

The process of monitoring and evaluation involves gathering information through brainstorming sessions and testimonials from participants to assess the implementation of training initiative, materials, methodologies, and technical facilitation guides.
 - b. *Questionnaire*

The purpose questionnaire was to assess the effectiveness of two evaluation tools: the material assessment questionnaire and the guide evaluation questionnaire. These tools are commonly used in workshop/training settings to evaluate the quality and suitability of instructional materials and guides.
 - c. *Internal Team Coordination*

The process of monitoring and evaluation involves teamwork following each training session, serving as an assessment of the implementation and a means to improve the next training session.
4. Reporting: Activity Report, Financial Statements, and Publication of Results

Discussion

The Community Service Initiative was implemented in December 2022, with separate sessions for male and female Pesantren's participants. The sessions took place from 8:00 to 16:20. The male participants venue located at the Kajen Islamic Centre (ICK) hall, while the female participants venue at the Pesantren Mansajul Ulum hall.



Figure 4. Training for Male Pesantren Students Participants



Figure 5. Implementation of Female Pesantren Participants Training

The implementation of this Community Service Initiative takes the form of training initiative focused on knowledge digital capacity development and digital skill improvement. The materials provided for developing knowledge capacity include a variety of topics. Firstly, "Digital Media as a Space for Dialogue"¹³ focuses on enabling Pesantren students to comprehend the process of digital transformation and identify the distinctions between traditional and contemporary media. Secondly, the material on "Da'wah Transformation" aims to equip participants with knowledge regarding the potential of information technology in promoting religious moderation. Additionally, it provides an overview of the risks associated with intolerance and radicalism in digital media. Consequently, participants gain awareness and are encouraged to actively engage as digital producers. In this content, participants were provided with knowledge on social religious ethics to counteract expressions of hatred, specifically focusing on the identification of hate speech. To enhance the skills of students, the training participants were provided with educational resources related to Digital Activism, including fundamental principles and insights into Online Gender-Based Violence. In the section related to (6) Constructing an alternative narrative from hate speech to peaceful

¹³ Stephanie Madden and Rebecca A Alt, "Know Her Name: Open Dialogue on Social Media as a Form of Innovative Justice," *Social Media + Society* (2021); Harald Hornmoen et al., "Media Narratives, Agonistic Deliberation, and *Skam*: An Analysis of How Young People Communicate in Digital Spaces," *Nordicom Review* (2022); Dillon T Browne, Darcy A Thompson, and Sheri Madigan, "Digital Media Use in Children," *Jama Pediatrics* (2020).

discourse, the participants in this study were provided with guidance on effectively transforming negative narratives into positive ones. They were equipped with strategies for generating visual content and crafting stories in the context of positive narratives.

Additionally, post-training activities encompassed the implementation of monitoring and evaluation processes, which involved feedback collection from participants, the PKM team, and the facilitator team. Based on the evaluation feedback received from the participants and all teams involved in the training implementation process, it can be concluded that the training was successful. The material was effectively delivered, resulting in active and participatory engagement from the participants. Furthermore, the time allocation was well-managed, allowing for the completion of assigned tasks within the designated timeframe.

Upon assessing the training content, as shown by the participant evaluation form, the participants expressed the subsequent impressions: (1) The delivery of the material commenced with a brainstorming session to foster an engaging atmosphere and encourage active participation from the participants. (2) The materials presented were predominantly unfamiliar to the participants and provided practical insights into the creation of digital media-based moderation for da'wah works. (3) The material presented not only enhanced knowledge but also instilled an increased awareness regarding the challenges of utilizing social media, given its highly dynamic nature. (4) The materials also broadened the participants' perspectives on various topics, including Da'wah Transformation, Media and the Potential of Radicalism, Social Religious Ethics for Countering Hate Speech, Digital Activism, Online Gender-Based Violence¹⁴, and the construction of alternative narratives to counter hate speech and promote peace. The preparedness of student resources is essential to confront the digital da'wah era and its associated issues.

Following the completion of the training, the participants reached an agreement to establish a digital da'wah community with a specific emphasis on spreading narratives advocating Islamic religious moderation. This community aims to establish a platform for promoting a digital da'wah movement and serving as an educational and professional hub for Pesantren students interested in digital-based religious moderation da'wah. Furthermore, the participants demonstrate their dedication to persistently engaging in the production and implementation of digital-based religious moderation da'wah materials, such as flyers and other mediums. This commitment from students and young Islamic boarding school preachers plays a crucial role in gradually achieving tangible outcomes in the effort of religious moderation da'wah.

¹⁴ Emma Kavanagh and Lorraine Brown, "Towards a Research Agenda for Examining Online Gender-Based Violence against Women Academics," *Journal of Further and Higher Education* 44, no. 10 (2020); Muhammad Iqbal and Genie Cyprien, "The Urgency of Regulation in the Case of Online Gender-Based Violence in Indonesia," *Sawwa: Jurnal Studi Gender* 16, no. 2 (2021); Eny Ratnasari, Suwandi Sumartias, and Rosnandar Romli, "Social Media, Digital Activism, and Online Gender-Based Violence in Indonesia," *Nyimak: Journal of Communication* 5, no. 1 (2021); Núria Vergés Bosch and Adriana Gil-Juarez, "A Situated Approach to Online Gender-Based Violence and Ways to Counter Them," *Revista Estudos Feministas* 29, no. 3 (2021).

In addition to the positive impressions mentioned earlier, this activity also entails certain evaluation remarks, which the study team has summarized as follows: (1) There is a very short time frame for implementing Community Service Initiative, which means that the discussion process was not as in-depth; (2) Due to the extremely short time frame, the practice of creating da'wah flyers was still minimal, demanding further support; The production of content and digital da'wah narrative works requires a focused, innovative, and consistent approach, regardless of the demanding schedules of Pesantren students. (4) Understanding digital da'wah spaces requires not only the willingness to explore into new areas but also the will to engage in extensive and comprehensive examination. Due to this rationale, additional training and support is needed.

The findings of this initiative generated several significant outcomes. Firstly, it was observed that the Kajen Islamic Pesantren Community and its surrounding area possess a considerable capacity for generating a substantial number of digital da'wah cadres. These cadres encompass individuals such as Pesantren students (*santri*), teachers, and caretakers associated with Pesantren schools. Second, despite the new regulations that are applicable to every student, the reality is that students were heavy users of social media; in fact, most of them utilize multiple social media platforms for different purposes. Furthermore, it is evident that students, who are frequent users of social media platforms, lack the necessary proficiency in digital skills to effectively combat instances of intolerance within the realm of digital media. Furthermore, this initiative aims to provide participants with the necessary skills to effectively engage in da'wah activities and effectively oppose the rise of intolerant movements on various social media platforms. The training material encompasses both academic knowledge and practical application, facilitating a comprehensive understanding and further exploration. Subsequently, as an extension of this training, participants actively engage in the *Santri Anti Baper Digital Community*, thereby enabling them to implement the knowledge acquired from this training to their individual social media or Pesantren platforms, covering a wide range of themes.



Figure 7. Examples of visual product assistance results

Conclusion

The primary goals of this Community Service (PKM) initiative were to enhance the digital literacy of Pesantren resources, thereby empowering Pesantren students to become active participants in the digital media landscape. This will be achieved through the provision of digital skills training, aimed at strengthening Pesantren students' capacities. Consequently, students who participate in this training will be equipped to utilize what they have learned to enhance their Pesantren website and engage with social media platforms effectively. The implementation of this activity has had a notable impact on various aspects. Firstly, it has contributed to enhancing the participants' capacity, enabling them to develop digital resilience. This resilience helps them resist being easily influenced or provoked by narratives of intolerance that circulate on social media platforms. Secondly, the training participants have gained a greater awareness, leading them to actively engage in digital media. They have taken the initiative to disseminate moderate Islamic content, thereby promoting a balanced and informed online discourse. Thirdly, the establishment of a digital-oriented da'wah community. However, it is worth noting that the conversation process in the execution of training may be inefficient due to constraints such as limited time, resources, and budget allocation. Additionally, there is a need to maximize the allocation for content production assistance practices. This record can serve as a foundation for expanding the next community service initiative, thereby enhancing the reach and influence of this initiative. The research team working on the Community Service (PKM) Initiative project has high hopes that similar initiatives will have the opportunity to allowed to continue.

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