Enhancing Digital Literacy for *Ustadz/Ustadzah* 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 ustaz/ustazah 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, ustaz/ustazah, 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.

**Keywords:** Digital Literacy, Modern Islamic Boarding School, Community Based Participatory Research, Ustadz/Ustadzah, Santri

**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.⁰ However, over time, according to Bruinnessen “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.”¹

However, in the reformation era, the pesantren’s transformation occurred massively. As described by Dhofer in Mukhlisin et al. that “many pesantren salaf

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(traditional Islamic boarding schools) have begun to infuse pesantren knowledge based on the salaf books with a modern knowledge based on the national curriculum.” 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; (2) they need to improve the competence of human resources, especially in the field of literacy; (3) they have not implemented the School Literacy Movement Program as mandated in Permendikbud No. 23/2015 on the Development of Character.

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.” 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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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
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.” Meanwhile, two similar studies which conducted by Ja’far (2019); Zabidi and Tamami (2021) 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) 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 ustaz/ustazah 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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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/ustadzah, 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

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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/ustadzah* 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/ustadzah* 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/ustadzah* 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.
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.

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 an 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 ustdz/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.”\textsuperscript{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.”\textsuperscript{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.

\textbf{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.


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/ustadzah* 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/ustadzah* 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/ustadzah* 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 and communicate results.

Secondly, for board of *ustadz/ustadzah* 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* literacy 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/ustadzah* 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 poll 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), ustaz/ustazah 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. Follow-Up Plan

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<th>No</th>
<th>Literacy Activity</th>
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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. 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.”

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. 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. 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/ustadzah 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.

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 ustaz/ustadzah 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.

![Figure 7: Prize Presentation to Winners of Language Week Competitions](https://www.facebook.com/PondokPesantrenModernnurelqolam/)

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.
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 to understand information, evaluate and integrate information in various format presented on a computer.”

**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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