Management of Islamic Boarding Schools in the Implementation of Digital Da'wah Literacy Based on Religious Moderation and Gender Relations in West Java

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Keywords	Abstract
islamic boarding school management; digital da'wah literacy; religious moderation; gender relations	*This study aims to analyze the management of Islamic boarding schools in implementing digital da'wah literacy based on religious moderation and gender relations. The research was conducted in several West Java Islamic boarding schools with modern characteristics and digital da'wah activities. The research was conducted with a qualitative approach through observation, interviews, and documentation techniques. The study indicates that the process of developing digital competence in Islamic boarding schools based on moderation and gender relations is carried out through habituation, improvisation, and innovation of the fundamental values of justice, equality, connectedness, relation, tolerance, moderation, wisdom, harmony, and inclusiveness as the foundation for strengthening digital competence. This is done through three stages. First, cultivating the students' values, knowledge, and skills is carried out through strengthening digital competence. Second, are the stages of fostering and assisting students in digital technology (digital usage). Third, the steps of controlling and supervising students in transforming digital technology (digital transformation) in a positive, innovative, emancipatory, and participatory manner.*
Kata kunci	**Abstrak**
manajemen pesantren; literasi dakwah digital; moderasi beragama; Hubungan gender	*Penelitian ini bertujuan untuk menganalisis manajemen pondok pesantren dalam menerapkan literasi dakwah digital berbasis moderasi beragama dan relasi gender. Penelitian dilakukan di beberapa pondok pesantren Jawa Barat dengan karakteristik modern dan kegiatan dakwah digital. Penelitian dilakukan dengan pendekatan kualitatif. Data penelitian dikumpulkan melalui teknik observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa proses pengembangan kompetensi digital di pesantren berbasis moderasi dan relasi gender dilakukan melalui pembiasaan, improvisasi, dan inovasi nilai-nilai fundamental keadilan, kesetaraan, keterhubungan, relasi, toleransi, moderasi, kebijaksanaan, harmoni, dan inklusivitas sebagai landasan penguatan kompetensi digital. Ini dilakukan melalui tiga tahap. Pertama, penanaman nilai, pengetahuan, dan keterampilan siswa dilakukan melalui penguatan kompetensi digital. Kedua, adalah tahapan pembinaan dan pendampingan mahasiswa dalam teknologi digital (digital use). Ketiga, langkah-langkah pengendalian dan pengawasan mahasiswa dalam transformasi teknologi digital (digital transformation) secara positif, inovatif, emansipatoris, dan partisipatif.*

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Introduction

Implementing da'wah through the internet is seen as significantly influencing human life. Arifuddin (2016, in Rustandi, 2019) considers that there are at least three important reasons why digital da'wah via the Internet is so essential: First, the Internet is a repository of information that collects various content and can be accessed easily by anyone. In this case, the Internet provides convenience in information services, including information related to religious content.

Second, digital da'wah activities can be regarded as models of future da'wah. This is based on the fact that internet users are increasing in the world and Indonesia. Therefore, internet technology is increasingly being developed through various applications, features, and programs that offer various potentials for the development of Islamic da'wah. Third, da'wah via the internet can be regarded as a modern da'wah method that utilizes new media in modernity, plurality, multiculturalism and heterogeneity of society as objects of da'wah.

Islamic boarding schools as educational and da'wah institutions have a strategic role in implementing digital da'wah. This can be seen in Islamic boarding school da'wah activities initially carried out conventionally, starting to utilize digital technology as a medium of da'wah. Utilization of digital technology is carried out either in the form of lectures or religious sermons conducted by *kiai* or Ustaz in Islamic boarding schools and then formatted live streaming via social media, production of creative content in the form of videos or animations that narrate da'wah content from a *kiai* or Ustaz, or in the form of the *sorogan kitab kuning* tradition packaged in a digital format (Sarbini et al., 2021).

Various typologies of digital da'wah activities are carried out in Islamic boarding schools. This shows that the rapid development of cultural digitalization significantly affects the patterns and models of teaching in Islamic boarding schools. However, Islamic boarding schools still maintain traditional models and do not utilize digital technology as a channel or media for their da'wah (Dhofier, 2009).

The implementation of digital da'wah in Islamic Boarding Schools is carried out in stages. This relates to the construction of understanding and representation of da'wah activities which show the peculiarities of an Islamic Boarding School as a da'wah institution. Understanding and knowledge of digital da'wah for the Islamic Boarding School environment is an important aspect that can change the mindset regarding its da'wah activities—of course, starting from strengthening digital literacy as the primary capital to understand the reality of digital da'wah.

This implementation is carried out by providing a comprehensive picture of digital technology in terms of skills, culture, ethics, and safety conceptually and operationally regarding digital devices. Furthermore, efforts at the individual level are carried out by building positive, critical, and wise habituation or habituation in utilizing digital technology. This habituation will strengthen the mindset, mentality, and social skills in a positive and responsible Islamic Boarding School environment. In the end, implementing

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this digital da'wah literacy will build a digital da'wah ecosystem that can broadcast Islam in a virtual space as a display of the face of Islam, that is, *rahmatan lil alamin*.

The universality of Islamic values displayed in virtual space through the implementation of digital da'wah activities in various formats will lead to efforts of Islamic da'wah in building counter narratives against discourses that discredit Islam. The discourse on Islamophobia and terrorism in the name of Islam and Muslims demonstrates the challenges of digital da'wah that Muslims must answer. Therefore, Islamic boarding schools, as centers of excellence that provide enlightenment and understanding of religion to the public, must participate in implementing digital da'wah so that the Islamic da'wah teleconference, which is *rahmatan lil alamin* can be effectively carried out quickly, relatively inexpensively, and has a broad reach.

Based on the search, several Islamic boarding schools in West Java have found practical digital da'wah activities. For example, the Ciganitri Islamic Association Islamic Boarding School, Bandung Regency, routinely holds a live-streaming study of the Yellow Book and broadcasts via the Persis TV YouTube channel. The Islamic Association of Pameungpeuk Islamic Boarding School in Bandung Regency has a particular unit that is part of the extracurricular students who provide journalistic education and digital da'wah. So, routinely produce da'wah creative content through graphics, videos, animations, etc. In Garut Regency, several traditional *salafiyah* Islamic boarding schools, such as the Al-Jauhari Islamic Boarding School, routinely bring in Ustaz or guest ustazs who provide soft skills training to students in producing creative digital content. This activity is packaged through the Rhetoric Academy, a unit that provides soft skills training in public speaking, writing, video editing, graphic design, etc.

At the Sukaresik Tasikmalaya Islamic Boarding School, digital literacy training is routinely held through seminars or public discussions by inviting experts in their fields. For example, they understand the dangers of cyberbullying, sexual harassment, cyber terrorism, hoaxes, hate speech, cyber-based gender violence, etc. At the Manbaul Huda Islamic Boarding School in Bandung City, students are routinely directed to produce creative content as part of the students' creative stimulus. This Islamic Boarding School routinely holds a *Santri* Creativity Week, which is held by presenting students' creative exhibitions. Even in this Islamic boarding school, issues such as religious moderation and gender relations become discourses that are disseminated to *Santri*. In addition, the leadership of the Manbaul Huda Islamic boarding school has a YouTube channel which is an integral part of his da'wah activities, namely the Mahaproduction YouTube channel.

The same thing was found in the Ibn Hajar Islamic Boarding School in Bandung City, the Kujang Ciamis Islamic Boarding School, the Cianjur Islamic Association Islamic Boarding School, and several Islamic boarding schools in Bogor Regency. The author finds that practically digital da'wah activities are integral to educational and da'wah institutions such as Islamic boarding schools. This strengthens several studies showing the trend of digitization of da'wah, which is spreading massively in the lives of Muslims, both at the individual level (clerics, *kiai*, preachers) and at the institutional level (dakwah

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institutions, mosques, Islamic boarding schools, campuses, and others). Thus, digital technology is a means and space for the dissemination of important Islamic messages in displaying the face of Islam in cyberspace (Fakhruroji, 2015; Nasrullah & Rustandi, 2016; Fakhruroji, 2017; Mazaya, 2019; Rustandi, 2019; Fakhruroji, Rustandi, & Busro, 2020; Rustandi, 2022).

Da'wah activities in virtual space are faced with various realities and problems. This can be seen from potential digital threats both from a technological, sociological, and psychological perspective and the commodification of da'wah messages that intersect with using the internet as a new medium of communication and interaction in human life. Da'wah in virtual space goes hand in hand with the rapid development of digital technology devices that affect various spheres of human activity.

Virtual social relations in a religious context are built at several levels, namely at the individual level, which gives rise to the phenomenon of online religion and online religion (Dawson & Cowan, 2004). At the inter-individual level, that allows virtual religious transmission through cybermosque, tabligh on demand, digital Islamic teleconference, and so on. As well as at the community level, which has the potential to create religious relations and religious institutions in virtual space (Piliang, 2012).

One of the fundamental challenges in digital da'wah activities in Islamic boarding schools is digital threats that can potentially divide society. Therefore, it is essential to disseminate Islamic messages that lead to inclusivity and moderation in religion to strengthen social tolerance and harmonization. The existence of educational and da'wah institutions as centers of religious moderation must be optimized to realize a moderate, tolerant, and harmonious social order. The issue of religious moderation in Islamic boarding schools, including messages disseminated in digital da'wah activities, is an alternative to creating religious inclusiveness (Sutrisno, 2019; Fahri & Zainuri, 2020; Kusnawan & Rustandi, 2021; Sarbini et al., 2021).

Another threat that needs attention in the virtual space is related to Cyber Gender Based Violence (KBGS), based on the Komnas Perempuan and Children's Report (2020) stated that Cyber Gender-Based Violence (KBGS) has experienced a spike from 129 cases in 2019 to 510 cases in 2020. The forms of violence reported are pretty diverse, and most are still perpetrated by people close to the victims, such as boyfriends, ex-boyfriends, and husbands of victims themselves. The breadth of access in cyberspace also allows other parties to become perpetrators of violence, such as friends and social media friends of people who have not been known before (anonymous). In contrast to the previous year, although not significantly different, the forms of violence that dominated KBGS were psychological violence at 49% (491 cases), followed by sexual violence at 48% (479 cases), and economic violence at 2% (22 cases).

Cyber violence data shows the importance of strengthening digital literacy based on gender in Indonesia. Women are still the dominant victims of cyber gender violence compared to men. Therefore, strengthening the concept of gender as an understanding of

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internet users in virtual space must continue to be carried out to build a positive culture and ecosystem in virtual space.

Cyber gender violence can be seen as one of the behaviors that place women as subordinate within a particular social class. Women are still placed as objects of male desire, including in virtual space. Therefore, strengthening the understanding of gender in virtual space is a shared responsibility in responding to the trend of digitizing Indonesian culture. Thus, the creation of habituation and a digital ecosystem that is oriented towards gender equality and justice.

The research aims to analyze the management of Islamic boarding schools in implementing digital da'wah literacy. Specifically, the research was directed at exploring the digital competence of students in several Islamic boarding schools in West Java, including in Bandung City, Bandung Regency, Garut Regency, Tasikmalaya Regency, Ciamis Regency, Cianjur Regency and Bogor Regency. Furthermore, the research seeks to formulate digital da'wah literacy formulations based on religious moderation and gender relations in educational institutions and Islamic boarding school da'wah. It is expected to provide an overview that can be used as a reference or role model in managing Islamic boarding schools in digital da'wah activities.

Method

The research was conducted at several Islamic boarding schools in West Java Province with the category of modern Islamic boarding schools located in Bandung City, Bandung Regency, Cianjur Regency, Bogor Regency, Tasikmalaya Regency, Ciamis Regency and Garut Regency. Islamic boarding schools were randomly selected by taking into account the representation of the scope of national strategic implementation, especially in the issues of gender and religious moderation. This is based on an affiliation of Islamic boarding schools with the leading Islamic community organizations in Indonesia, namely Nahdhatul Ulama, Muhammadiyah, and Islamic Unity. This study uses an interpretive paradigm. This paradigm views social reality as holistic, inseparable, dynamic, reciprocal, complex, and meaningful (Creswell, 2008). This study uses an interpretive paradigm because researchers want to know and understand the social reality regarding gender-based digital da'wah literacy and religious moderation implemented in Islamic boarding schools. This is done by exploring the process of communication, interaction, and shared understanding of the concept of da'wah literacy, digital da'wah literacy, and the concept of gender and religious moderation among members who are in the Islamic boarding school environment. The researcher made observations on the unit of analysis to explore and map out strategies for implementing digital da'wah literacy through interaction and communication between research objects. Thus, it is possible to formulate a role model in instilling, coaching, mentoring, and developing digital da'wah literacy as a strategy for implementing digital da'wah at Islamic boarding schools.

Data collection was carried out through observation techniques, which were carried out through seven main stages in exploring research data, including selection,

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provocation, recording and encoding, tests of behavior setting, in situ, and for empirical research purposes in the context of instilling, coaching, mentoring, and developing the implementation of digital da'wah literacy in Islamic boarding schools. The interview technique was in-depth and semi-structured to gather information regarding the conceptual understanding of digital da'wah literacy related to gender and religious moderation. Moreover, documentation techniques are carried out on various events, objects, and research object activities that connect with the phenomenon being studied. The researchers documented data related to the strategy for implementing digital da'wah literacy in Islamic boarding schools in instilling, fostering, mentoring, and developing values and attitudes of religious moderation.

Results and Discussion

Digital Competence in Building Awareness of Religious Moderation and Gender Relations

Hobbs (2010) mapped out four elements of digital literacy, namely (1) analysis and evaluation, the ability to understand digital content; (2) creation and collaboration, the ability to create and produce content; (3) use and sharing of information, ability to use tools and skills; (4) application of digital ethics, socially responsible and digital citizenship. Meanwhile, the competency areas of digital literacy in Indonesia can be divided into several competencies. The following shows a table of digital literacy competency areas according to the Digital Literacy Activists Network (2018), Tular Nalar (2020), National Cyber and Crypto Agency (2020), and the Ministry of Communication and Informatics, Creative Creation and Deloitte (2020) as follows:
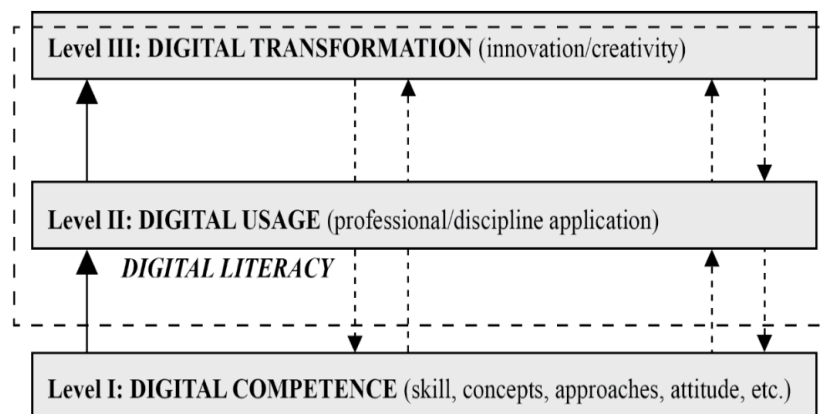
Table 1. Digital Literacy Competency Area

Network of Digital Literacy Activists (Japelidi)	Tular Reason	Badan Siber dan Sandi Nasional (BSSN)	Kemenkominfo, SiBerkreasi & Deloitte
10 Competency	8 Competency	5 Competency	Competency
Access	Access	Manage Information	Digital Skill
Understand	Managing Information	Data	Digital Culture
Selection	Designing Messages	Communication and Collaboration	Digital Ethic
Distribution	Processing Information	Content Creation	Digital Safety
Production	Message Sharing	Digital Security	
Analysis	Build Self Resilience	Participation and Action	
Verification	Data Protection		
Evaluation	Collaboration		
Participation			
Collaboration			

Source: Digital Literacy Module, Ministry of Communication, and Information, 2021

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Table 1 above shows the areas for developing digital literacy competencies in Indonesia carried out by Japelidi, Tular Nalar, BSSN, Kemenkominfo, SiCreate, and Deloitte. This competency area indicates areas of digital literacy assistance and development that must be improved to build a productive, positive, collaborative, and transformative digital ecosystem. In principle, this digital competence is related to conceptual and operational aspects of knowledge, attitudes, skills, and actions carried out in interactional processes in digital spaces. This competency area is related to the connect, content, context, and contact stages.

Strengthening digital literacy is an essential stage in digital transformation. This is related to the skills of Human Resources (HR), who have a conceptual and operational critical awareness of digital technology. Therefore, competency improvement aims to create intelligent, critical, wise, and responsible human resources for ICT devices. The development of digital literacy is carried out starting at the individual, family, small group, and community environment up to the national level. Strengthening competent digital human resources is capital in realizing positive and productive digital habituation. Habituation that is directed and aims to be a force in creating an excellent digital ecosystem. Figure 1 below shows the level of development of digital literacy in realizing quality digital transformation.

Source: Ministry of Education and Culture, 2017

Figure 1. Digital Literacy Development Level according to Mayes and Fowler 2006

Indicators of achieving digital literacy are based on the digital competencies possessed by each user. Figure 1 shows the level of digital literacy development according to Mayes and Fowler (2006). In this case, digital competence includes skills, habituation/culture, ethics, and safety in accessing, selecting, sorting, selecting, analyzing, designing, and disseminating media content that leads to goodness. Digital competence as a prerequisite in creating digital literacy quality is related to conceptual skills, mentality, and operational skills. Thus, competence and digital literacy are capital in achieving digital transformation, displayed by creative and innovative productivity. In this case, digital transformation in stages begins with changes in digital human resources,

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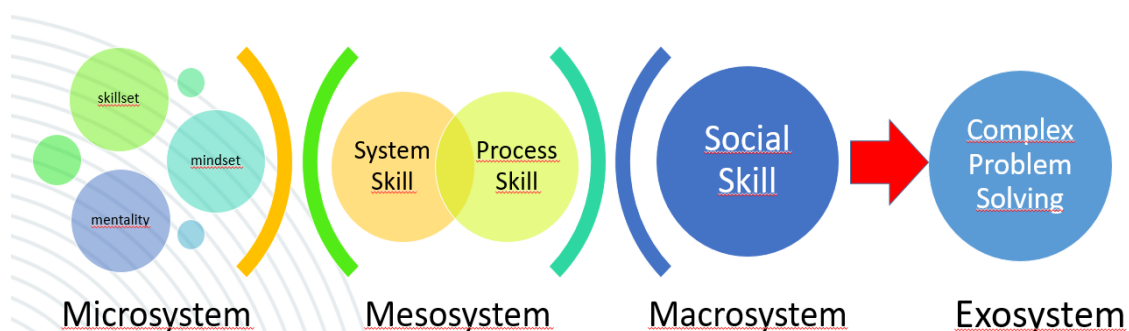Vol. 34 No. 1. June 2023: pp 72-91

digital society, and digital government. This transformation includes transformations in the social, economic, and governmental fields.

The process of mapping the digital competence of students in Islamic boarding schools can be started from the stages of strengthening the knowledge and understanding of students in operating digital devices, experience in accessing information, skills in designing information in virtual spaces, and awareness in sharing and communicating information based on digital cultural values and ethics. In this case, digital competence is obtained by students through personal and institutional development in the Islamic Boarding School environment, which is oriented towards strengthening mindset, mentality, skillset, and social skills in creating a transformative digital ecosystem. Therefore, ethical values based on Islamic principles are the strength of Islamic Boarding Schools in transmitting and transforming digital technology in a positive, critical and wise manner.

Realizing a favorable digital ecosystem in the Islamic boarding school environment is essential to strengthening students' awareness of their activities and interactions in virtual space. This is based on the high digital threats in students' daily activities. For example, the threat of harmful pornographic content targets the younger generation and can cause moral degradation. Access to harmful content is mainly spread through social media platforms. This digital platform is the most popular media used by active internet users in Indonesia, especially the younger generation. In addition, harmful content in the form of hoaxes, hate speech, cyber harassment, cyberstalking, illegal content, online defamation, online grooming, and so on is massively spread in daily human activities. Therefore, strengthening digital competence at the personal (*santri*) level will determine efforts to create a digital ecosystem at the institutional (Islamic boarding school) and environmental (cultural) levels.

Based on observations, the stages of strengthening digital competence in Islamic boarding schools can be described in Figure 2 below. Figure 2 shows the development carried out by several Islamic boarding schools in providing knowledge, experience, and awareness to their students regarding interactions in virtual spaces. This includes efforts to apply the values and attitudes of religious moderation in building inclusive and humanist awareness among Islamic Boarding School residents (leaders, *kiai*, *ustazs*, male students, and female students).

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Source: Author's Observations, 2022

Figure 2. Stages of Digital Competence Development in Islamic Boarding Schools

This digital competency area refers to four components based on mapping by the Ministry of Communication and Informatics, SiCreate, & Deloitte (2020). Figure 2 shows the stages of developing students' digital competence in an Islamic Boarding School environment. These core competencies include digital skills, digital culture, digital ethics, and digital safety. These four competencies are developed at the microsystem (conceptual-operational), mesosystem (personal-operational), macrosystem (social-conceptual), and exosystem (environmental) stages.

In the aspect of digital skills, most Islamic boarding schools carry out media and digital learning through a media education curriculum format that is based on Islamic values. Digital skill development is carried out through efforts to increase students' knowledge, skills, and access using digital platforms, such as computer laboratory facilities, Islamic boarding school internet access, and other technical-operational training to provide an understanding of positive internet use. In the digital culture aspect, is carried out by providing training and instilling positive values based on Islamic teachings and regulations/Islamic boarding school culture that must be implemented by every *santri* in interacting, including when interacting in virtual spaces, for example, with the supervision and control of internet access and digital content.

The digital ethics aspect is carried out by cultivating and assisting each student in virtual interactions. Islamic boarding schools organize special activities or programs related to increasing students' understanding of ethics or manners in interacting in virtual space. Of course, strengthening digital ethics involves various parties in Islamic boarding schools; even Islamic boarding schools bring in resource persons/facilitators to understand students about digital ethics. This activity is done through digital counseling, workshops/training, and digital seminars with relevant topics around the ethics of dealing in virtual spaces.

Regarding digital safety, Islamic boarding schools provide understanding through personal, group, and institutional approaches regarding digital threats that can potentially target the younger generation, including *Santri*. This aspect relates to the process of device connection (connect), access to content (content), awareness of context (context),

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and digital interactional contact (contact) made through internet technology. For example, operational skills regarding device security, the dangers of pornographic content, filtering hoax and hate speech content, to threats of gender-based cyber violence (cyberbullying, cyber harassment, online grooming, sexting, online defamation, and so on).

The stages of developing digital competence are carried out through four processes. First, the microsystem stage is related to conceptual and personal aspects of developing students' digital skills and digital literacy. In this stage, Islamic boarding schools facilitate digital competence development by applying various regulations and cultural and ethical habituation to operational activities to increase students' conceptual and technical understanding of digital platforms. The orientation of the microsystem stage is an increase from each student regarding basic knowledge about the internet with its various potentials and threats. Therefore, at this stage, it relates to understanding each student's mindset, mentality, and skill set in the operationalization of digital technology. So it is expected that every *Santri* has personal awareness when connected and accessing the internet.

Second, the mesosystem stage is related to personal and operational aspects that must be owned by every *Santri* when connected to the internet. This stage includes skills in accessing, processing, selecting, designing, and sharing information in the digital space. When connected and interacting virtually, this stage aims to increase students' understanding of system skills (accessing, selecting, and designing information) and process skills (processing, processing, and sharing information). This capability is carried out to map digital potentials and threats, which mainly target the younger generation. This includes efforts to map in response to digital threats.

Third, the macro system stage is related to social and conceptual aspects. As a continuation of the microsystem and mesosystem stages, this stage is carried out to ensure every student's awareness and social responsibility in using the internet. This stage is related to students' understanding of ethics and digital security. This includes cultural, constructive, communicative, critical, and social responsibility elements. Also, at this stage, the awareness of every *santri* in virtual space is related to applying ethics and *muamalah* regulations based on Islamic values and boarding school culture. The process of virtual interactivity carried out by each student must be based on an understanding of ethical concepts (digital ethics), cultural context (digital culture), and cyber law (cyber law), which limit attitudes and behavior in virtual space.

Fourth, the exosystem stage is related to realizing the Islamic Boarding School environment and interactional and relational spaces based on personal skills in a positive, participatory, collaborative, and transformative manner from all parties. Not only *Santri* but also involving leaders, ustazs, and others. This stage is a form of positive habituation in virtual interactivity passed in the previous stage. Therefore, digital ecosystems related to environmental understanding are no longer related to developing personal, social, conceptual, and operational skills but are already oriented towards efforts to anticipate and build counter-narratives and actions against digital threats. This stage

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intersects with the ability to map threats and respond positively to these digital threats (complex problem-solving).

Digital competence is not only related to the operational abilities possessed by each student personally. However, strengthening one personality of *Santri* becomes a force to create a positive and critical digital environment. Therefore, the format for increasing digital competence in the Islamic Boarding School environment pays attention to the personality side and strengthens the institutional side of the Islamic Boarding School as an interactional and relational space among Islamic Boarding School residents. In this case, the injection of ideas of values and attitudes of religious moderation and gender-based harmonious relations is an important aspect that can strengthen the understanding and awareness of every Islamic Boarding School member in forming an inclusive and harmonious environment.

Figure 3 below shows the stages of developing digital competence in Islamic boarding schools regarding digital skills, culture, ethics, and safety. These four components are developed in the stages of digital competence, digital usage, and digital transformation. This transformation is not only personal but also institutional.
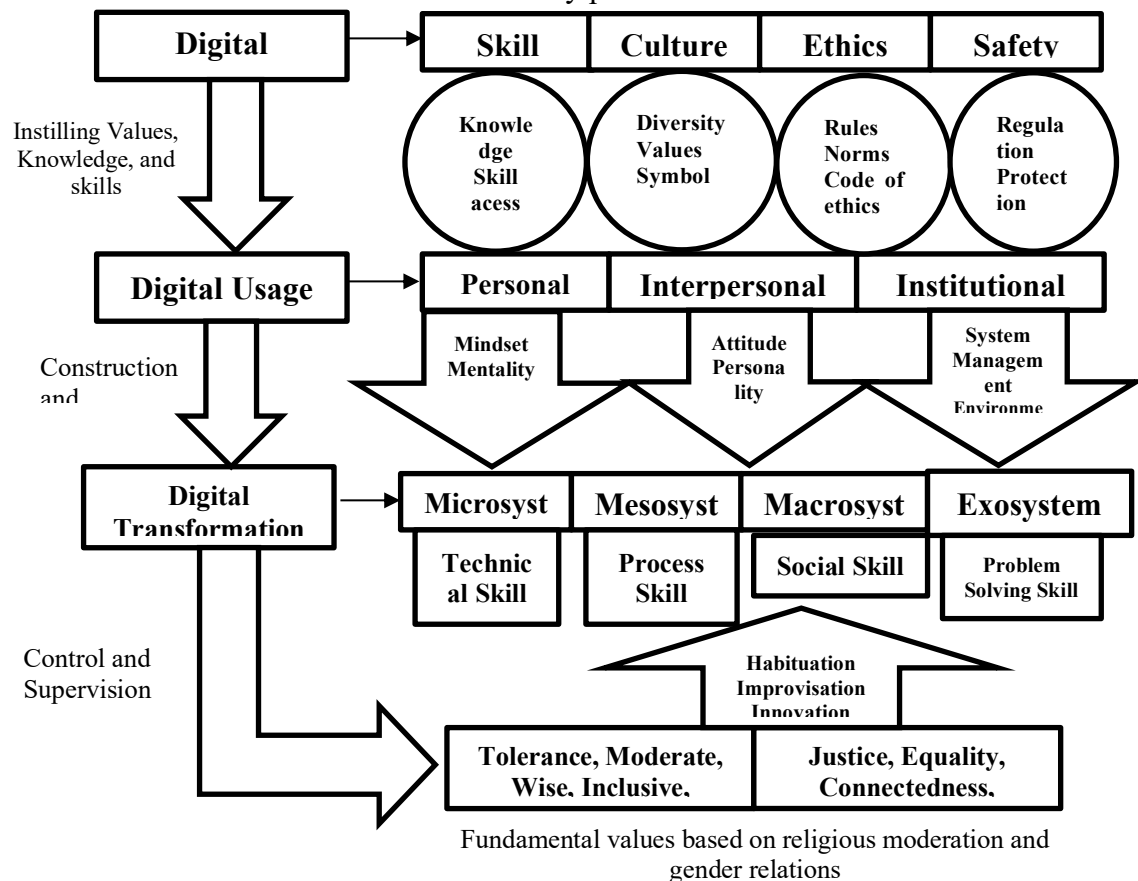
Source: Author's Observations, 2022

Figure 3. *Digital Competence Based on Religion and Gender Moderation in Islamic Boarding Schools*

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Figure 3 illustrates digital competence development in Islamic boarding schools based on moderation and gender relations. As previously stated, values and attitudes related to religious moderation and gender relations, such as justice, equality, connectedness, relation, tolerance, moderation, wisdom, harmony, and inclusiveness, are fundamental values as a foundation for strengthening digital competence. Habituation or habituation of the values of moderation in religion and relational awareness on a gender basis is seen as a strength in creating a digital ecosystem in a positive, wise, and critical Islamic boarding school environment.

This fundamental value of habituation, improvisation, and innovation is carried out through three stages. First, the stage of cultivating the students' values, knowledge, and skills, which is carried out through strengthening digital competence, includes digital skills, culture, ethics, and safety. This inculcation stage is related to efforts to improve skills in connection, regulation, protection, and digital interaction. This stage is also related to strengthening students' operational and conceptual aspects when connected to digital technology.

Second, the stages of fostering and assisting students in using digital technology (digital usage). In this case, guidance and assistance are based on fundamental values in religious moderation and gender relations. This stage is oriented towards strengthening students' role perception and abilities as wise and critical users of digital technology. This coaching and mentoring is carried out at the personal level to strengthen understanding and mentality, at the interpersonal level relating to attitudes and personality, and at the institutional level relating to system implementation, management, and culture or environmental carrying capacity.

Third, the stages of controlling and supervising students in transforming digital technology (digital transformation) in a positive, innovative, emancipatory, and participatory manner. This control and supervision is carried out from the micro context relating to technical skills when digitally connected, the meso context relating to skills in processing digital systems, the macro context relating to skills aimed at building awareness and social responsibility, to the ecosystem context relating to skills and capabilities. Identify, respond, and solve problems due to the use of digital technology.

These three stages are developing and increasing user (*santri*) awareness in building interaction and interactivity in virtual space. This process presupposes realizing an Islamic Boarding School environment with both technological and sociological awareness. These two awareness are based on theological values that have been taught and applied in the educational environment of Islamic boarding schools so that they can be used as an alternative strategy in anticipating digital threats that target many young people, including students.

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Formulation of Digital Da'wah Literacy in Strengthening Religious Moderation and Gender Relations

The strategy for strengthening religious moderation, according to the Indonesian Ministry of Religion, is through 3 (three), namely: a) socialization and dissemination of the idea of religious moderation, b) institutionalization of religious moderation into binding programs and policies, and c) integrating the perspective of religious moderation into the 2020-2024 National Medium Term Development Plan (RPJMN).

Strengthening the value of religious moderation is carried out by taking into account four leading indicators, namely 1) national commitment; 2) tolerance; 3) non-violence; and 4) accommodating to local culture (Ministry of Religion, 2019: 42-45). Islamic boarding schools as da'wah institutions have a da'wah function that is universal and comprehensive. In this case, Islamic boarding schools' function, apart from being educational institutions, as social institutions that carry out various activities in community empowerment.

This empowerment process is carried out through various stages of development, which begins with building individual or community awareness of religious activities. Furthermore, it strengthens public awareness of their social roles, both in the context of the community environment within the scope of their residence and in the national context. Social empowerment activities are also carried out in various spheres of life, both in economic, cultural, and even political or national aspects.

Strengthening the value of religious moderation in Islamic boarding schools can be implemented through various patterns, both with individual and institutional approaches. Religious moderation is strengthened with an individual approach through outreach and character development based on religious moderation among *ustazs* or Islamic boarding school ustazs and caretakers. This approach is essential because the *kyai* or ustazs in Islamic boarding schools are important figures who can transmit the values and attitudes of religious moderation to the students or the community. The institutional approach is carried out through efforts to maintain, streamline, and knowledge about religious moderation to Islamic Boarding School residents—Islamic boarding schools as organizers and maintainers of religious moderation values. Practically, the management of strengthening religious moderation in Islamic boarding schools is carried out through several stages (Anshari et al., 2021), including the role of a conservator. This role is carried out through motivators, facilitators, and counselors and even becomes an example or figure, creating a process of imitation from the Ustaz to the students. This role is also carried out by providing an original and fundamental understanding of religious moderation so that people understand it.

Second, the role of an innovator. Able to provide innovation in building religious moderation. The innovation of a Ustaz in Islamic boarding schools cannot be separated from his role as central in developing personality, especially character, in building religious moderation. The values of religious moderation in character building can be carried out in integrated spiritual strengthening and nationalism. Third, the role of a

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transmitter. Continuing the notion of religious moderation is carried out by Ustaz in one way: motivating or becoming a motivator for students at Islamic boarding schools.

Fourth, the role of a transformer. The transformation that was carried out by the Ustaz in building religious moderation, that is, the Ustaz became a figure (role model). Motivating and guiding an effort to continue the value system and give responsibility to Ustaz so that he can behave appropriately so that students are not wrong in accepting his attitude. Fifth is the role of an organizer. Carry out the implementation in strengthening the characteristics of students through the values of religious moderation. This role is carried out by planning the process of strengthening religious moderation through a series of planned, directed, and measurable activities. Meanwhile, gender relates to culturally formed attributes in both men and women. Gender differentiates structurally between men and women. Gender refers to traits, roles, responsibilities, functions, rights, and behaviors attached to men and women as cultural formations (Anderson, 1988). The concept of gender creates the power of individuals, groups, and society to interpret gender differences. In this case, gender as a consequence of social and cultural structures becomes a reference in distinguishing between men and women. In practice, the differences in the positions of men and women in the analysis of gender discourse are due to the structural attributes inherent in specific social settings. This includes the differences in determining men's and women's positions (Fakih, 2008).

Generally, gender discourse analysis views that these differences occur at the individual level, family environment, society, economic institutions, educational institutions, and religion. One religious institution seen as having a connection with this gender issue is the Islamic Boarding School environment. Where Islamic Boarding School is a religious institution that men and women inhabit, and every relationship shows that there is a good power relationship between *kiyai* and *santri*, *kyai* and *nyai*, and between the male *santri* and the female *santri* (Hasanah, 2018).

Critically, gender issues in the Islamic Boarding School environment show considerable sensitivity in presenting the relationship between religion and gender. In education and religion, gender issues can be seen from the imbalance in Islamic boarding school discourse. Kyai and ustaz figures have a dominant role in the management of Islamic Boarding Schools. Meanwhile, the role of women is in a subordinate position. This condition presupposes at least three views. First, Islamic Boarding Schools are social institutions created, run, and developed by men, with *kiai* and *ustaz* as the main contributors. Therefore, secondly, the position and role of women in the Islamic Boarding School world are considered unimportant, subordinate, or irrelevant. Third, Islamic Boarding schools are seen as not producing specific socio-political implications for women's lives and harming women (Marhumah & Khuluq, 2001).

Therefore, in instilling the concept of gender in the Islamic Boarding School environment, there are at least several stages or approaches that can be taken, first, the *kiai* and *nyai* are two central figures in the inculcation of the concept of gender in Islamic Boarding School. The role of the two is not limited to conveying material content

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that can change the perspective of men and women, but also being an exemplary role model that can influence the perspective of all Islamic Boarding School members regarding gender relations.

Second, the role of the *kiai* is more dominant than that of the *nyai*. In this case, the *kiai* becomes an agent of gender socialization who has a more significant influence in conveying gender relations. One is wider opportunities for the *kiai* to mingle or meet with the *santri*. This role must be carried out to strengthen understanding in building relationships between men and women. Third, the agents of gender socialization, apart from the *kiai* and nyai figures, are also carried out through the significance of the role of Ustazs and peers. This is a follow-up step in understanding gender relations in Islamic boarding schools. Thus, instilling the concept of gender is carried out by providing comprehensive knowledge about the relationship between men and women from an Islamic perspective. Fourth, the inculcation of gender is carried out through efforts to develop a friendly Islamic Boarding School environment that shows harmonious relations between men and women. Of course, this is done through limiting gender relations in an Islamic perspective which is practically carried out in the daily activities of all *Islamic Boarding School* residents. Figure 4 below illustrates the formulation of digital da'wah literacy, which can be used as an implementation strategy in carrying out da'wah institutionally, including in Islamic boarding schools.
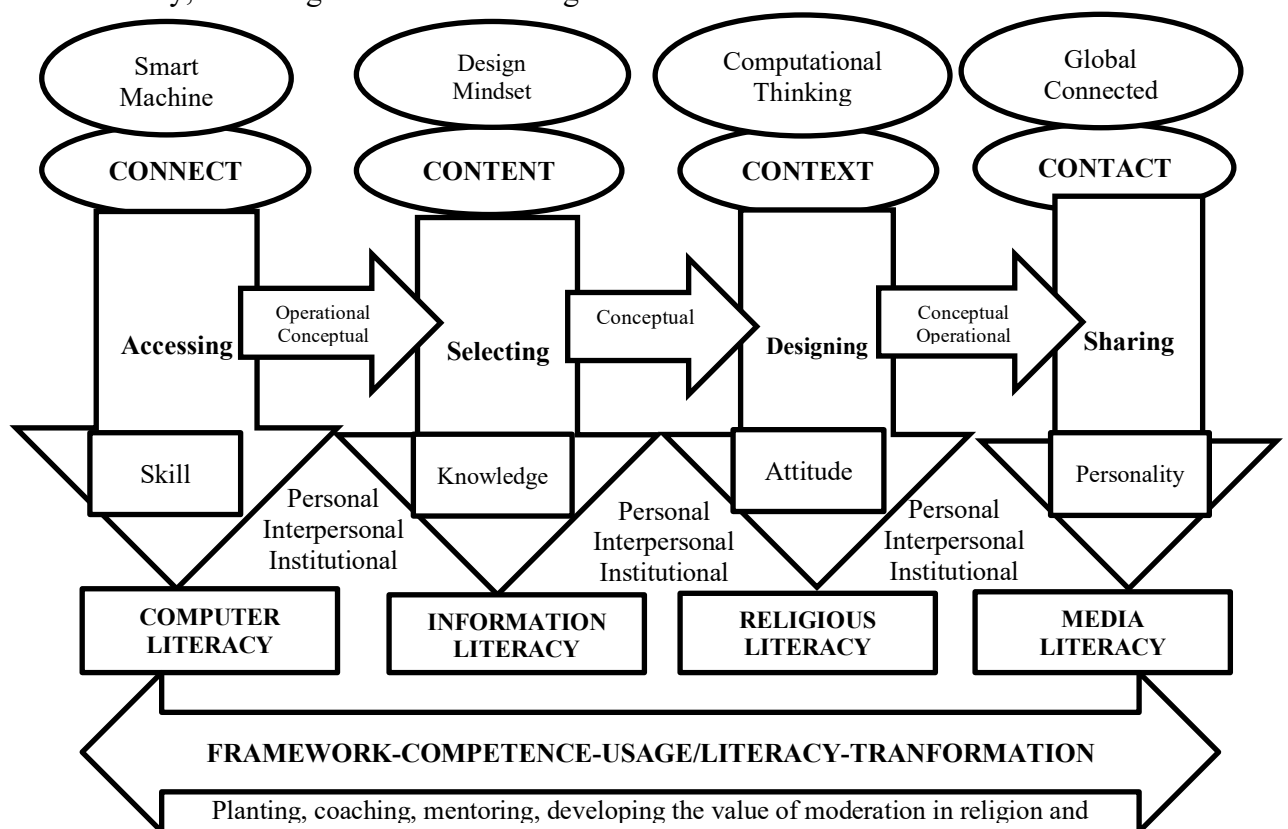
Source: Author's Observations, 2022

Figure 4. Formulation of Digital Da'wah Literacy

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Chart 2 displays the Digital Da'wah Literacy Conceptual Framework that can be developed to convey Islamic messages in virtual space. Digital da'wah literacy can be used as a strategy to implement institutional da'wah. One of them is in Islamic boarding schools. This is an alternative to strengthening the internalization of values and attitudes of moderation in religion and gender relations, which are oriented towards realizing an Islamic educational environment that is moderate, wise, tolerant, and inclusive. This implementation process is carried out through efforts to habituate planting, coaching, mentoring, and developing the values of moderation in religion and gender relations. This will lead to the realization of a positive, wise, moderate, harmonious, and responsible digital da'wah ecosystem.

The implementation of digital da'wah literacy in Islamic boarding schools is carried out through the stages of instilling, fostering, mentoring, and developing digital competence, digital literacy, to digital transformation. This implementation is done at the personal, interpersonal, and institutional levels. This implementation process or stage is carried out from the process of accessing the internet (connect), selecting information (content), designing messages (context), and sharing or communicating (contact). Institutional da'wah management is implemented to ensure the implementation of systems, processes, and applicable rules so that it becomes a habitual value and attitude and becomes a force in realizing an educational, environmental ecosystem that is by the values of religious moderation and gender relations.

The strategy for implementing digital da'wah literacy is related to the digital da'wah framework understood by all parties in Islamic boarding schools. This also includes the notion of religious moderation and gender relations, which lead to abilities, attitudes, personality, and social responsibility with dimensions of justice, balance, equity, equality, and tolerance. Implementing da'wah through the internet is seen as significantly influencing human life. Arifuddin (2016, in Rustandi, 2019) considers that there are at least three important reasons why digital da'wah via the Internet is so vital: First, the Internet is a repository of information that collects various content and can be accessed easily by anyone. In this case, the Internet provides convenience in information services, including information related to religious content.

Second, digital da'wah activities can be regarded as models of future da'wah. This is based on the fact that internet users are increasing in the world and in Indonesia. Therefore, internet technology is increasingly being developed through various applications, features, and programs that offer various potentials for the development of Islamic da'wah. Third, da'wah via the internet can be regarded as a modern da'wah method that utilizes new media in modernity, plurality, multiculturalism and heterogeneity of society as objects of da'wah.

Islamic boarding schools as educational and da'wah institutions have a strategic role in implementing digital da'wah. This can be seen in Islamic boarding school da'wah activities, initially carried out conventionally, starting to utilize digital technology as a medium of da'wah. Utilization of digital technology is carried out either in the form of

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lectures or religious sermons conducted by *kiai* or Ustaz in Islamic boarding schools and then formatted live streaming via social media, production of creative content in the form of videos or animations that narrate da'wah content from a *kiai* or Ustaz, or in the form of the *sorogan* tradition of the yellow book packaged in digital format.

Various typologies of digital da'wah activities are carried out in Islamic boarding schools. This shows that the rapid development of cultural digitalization significantly affects the patterns and models of teaching in Islamic boarding schools. However, there are still Islamic boarding schools that still maintain traditional models and do not utilize digital technology as a channel or media for their da'wah.

The implementation of digital da'wah in Islamic boarding schools is carried out in stages. This relates to the construction of understanding and representation of da'wah activities which show the peculiarities of an Islamic Boarding School as a da'wah institution. Understanding and knowledge of digital da'wah for the Islamic Boarding School environment is an important aspect that can change the mindset regarding its da'wah activities—of course, starting from strengthening digital literacy as the primary capital to understand the reality of digital da'wah.

This implementation is carried out by providing a comprehensive picture of digital technology in terms of skills, culture, ethics, and safety conceptually and operationally regarding digital devices. Furthermore, efforts at the individual level are carried out by building positive, critical, and wise habituation or habituation in utilizing digital technology. This habituation will strengthen the mindset, mentality, and social skills in a positive and responsible Islamic Boarding School environment. In the end, implementing this digital da'wah literacy will build a digital da'wah ecosystem that can broadcast Islam in a virtual space as a display of the face of Islam, that is, *rahmatan lil alamin.*

The universality of Islamic values displayed in virtual space through the implementation of digital da'wah activities in various formats will lead to efforts of Islamic da'wah in building counter narratives against discourses that discredit Islam. The discourse on Islamophobia and terrorism in the name of Islam and Muslims demonstrates the challenges of digital da'wah that Muslims must answer. Therefore, Islamic boarding schools, as centers of excellence that provide enlightenment and understanding of religion to the public, must participate in implementing digital da'wah. So the Islamic da'wah teleconference, which is rahmatan lil alamin, can be effectively carried out quickly, relatively inexpensively, and has a broad reach.

Conclusion

Realizing a favorable digital ecosystem in the Islamic boarding school environment is vital to strengthening students' awareness of their activities and interactions in virtual space. This is based on the high digital threats in students' daily activities. For example, the threat of harmful pornographic content targets the younger generation and can cause moral degradation. Access to harmful content is mainly spread through social media platforms. This digital platform is the most popular media used by active internet users

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in Indonesia, especially the younger generation. In addition, harmful content in the form of hoaxes, hate speech, cyber harassment, cyberstalking, illegal content, online defamation, online grooming, and so on is massively spread in daily human activities. Therefore, strengthening digital competence at the personal (*santri*) level will determine efforts to create a digital ecosystem at the institutional (Islamic boarding school) and environmental (cultural) levels.

The strategy for implementing digital da'wah literacy is related to the digital da'wah framework understood by all parties in Islamic boarding schools. This also includes the notion of religious moderation and gender relations, which lead to abilities, attitudes, personality, and social responsibility with dimensions of justice, balance, equity, equality, and tolerance.

The implementation of digital da'wah literacy in Islamic boarding schools is carried out through the stages of instilling, fostering, mentoring, and developing digital competence, digital literacy, to digital transformation. This implementation is done at the personal, interpersonal, and institutional levels. This implementation process or stage is carried out from the process of accessing the internet (connect), selecting information (content), designing messages (context), and sharing or communicating (contact).

Institutional da'wah management is implemented to ensure the implementation of systems, processes, and applicable rules. So, it becomes a habitual value and attitude and becomes a force in realizing an educational, environmental ecosystem that is by the values of religious moderation and gender relations. The strategy for implementing digital da'wah literacy is related to the digital da'wah framework understood by all parties in Islamic boarding schools. This also includes the notion of religious moderation and gender relations, which lead to abilities, attitudes, personality, and social responsibility with dimensions of justice, balance, equity, equality, and tolerance.

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