

## Media Literacy Among Santri Efforts to Build Originality and Credibility of Citizen Journalism

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### Abstract

This research aims to determine the role of students in Islamic boarding schools in coloring information in the digital world so that the information produced is truly validated and to build the credibility of citizen journalism. The methodology used by the author is library research with a descriptive approach from a postpositivist perspective, namely observing all Islamic boarding school activities naturally and then explaining them in the form of descriptions, while for analysis, the author uses Miles Huberman data reduction, data presentation, and drawing conclusions. The author's research shows that the educational activities developed by this Islamic boarding school are ideal for meeting the requirements of citizen journalists. Because being a journalist not only requires knowledge of the tools but also the building of the information that will be conveyed. In Islamic boarding schools a person is taught science (Nahwu), Tool Science (Sharf), Arabic, Fiqh, Hadith, Akhlaq, Tarikh, Tajwid, Ulumul Qur'an, Ulumul Hadith, Ushul Fiqh, and Sufism. These sciences are able to support a person's knowledge in processing and producing information. Tool science can help someone skillfully write information to the public, by collaborating with religious sciences as a basis for considering morality, appropriateness, and even the effectiveness of messages.

Keywords: media literacy, student education, originality and credibility of citizen *journalists*

### INTRODUCTION

The development of communication and information technology increases individual knowledge in producing information. The speed of access to information via the internet can make it easier for every human being to carry out activities. As is easy to get service facilities, health facilities and other facilities. This development is supported by survey data from APJII for 2022-2023 showing that the number of internet users in Indonesia increased by 2.67% from the previous year, the number in 2023 will be 215.63 million people. (Kartasura et al., 2015).

The ease and availability of information is currently in the flood phase, meaning that information spreads quickly and unstoppably, and cannot be isolated based on age and ability. So that all levels of society can easily receive and enjoy the available information. This unstoppability can pose a threat to a generation.

The ease and comfort of this technology must be balanced by one's ability to use it. Able to know what is beneficial and what can have a negative impact on their life. Media literacy is needed as an effort to filter one's reception of information. Previously, media literacy was still understood as the ability to read and write. Nowadays, developments in technology and information encourage media literacy which must be interpreted broadly. Not just reading and writing, but also conveying it back.

In the history of media development, it has been recorded that since the electronic era in the 1990s, media literacy has been promoted. As an effort to balance the entry of electronic media in human life. Especially in the field of education, the Ministry of Education and Culture initiated the National Literacy Movement (GLB) program by referring to Minister of Education and Culture Regulation Number 23 of 2015 (Kemendikbud, 2016)). The government is concerned not only to increase the progress and absorption of electronic technology but also to provide foundations for society to be ready to face developments over time. This is also based on findings from The World's Most Literate Nations that Indonesia is ranked 60th out of 61 countries with low reading literacy (Rahmawati & Luwu, n.d.)

Education in Indonesia is based on two types of activities, namely formal and non-formal. The government is trying to include these two forms of education in promoting media literacy. Formal education is generally carried out in educational institutions managed by the government. On the other hand, non-formal education is managed by individuals. Ki Hajar Dewantara stated that formal education is part of formal education, non-formal education is community education or the Three Centers of Education, namely family, school and community (Suastika et al., 2016)

One example of non-formal education is a boarding school or Islamic boarding school. Islamic boarding schools are known as places of traditional education that specialize in the religious field. With modern developments, Islamic boarding schools have also included general education as an addition. However, many Islamic boarding schools still adhere to the old ways of carrying out learning activities

In the midst of the development of technology, Islamic boarding schools still use old ways of carrying out teaching. However, consciously, Islamic boarding schools do not reject renewable media, both communication and information technology. This is demonstrated by the entry of computers, LCDs, sound systems, internet media from social media to YouTube into Islamic boarding schools.

### **RESEARCH METHODOLOGY**

The author's research includes library research activities which will look at an issue, in this case media literacy in Islamic boarding schools (Sugiyono, 2013). The

approach that will be used by the author is descriptive, from a postpositivist perspective that all Islamic boarding school activities are natural object conditions that will be paid attention to by the author. Then, with this descriptive approach, an explanation of the activities of the students which are part of citizen journalism in Islamic boarding schools will be produced (Ismail Nurdin dan Sri Hartati, 2019). The primary source for this research is literacy descriptions of santri activities in general at Islamic boarding schools. Meanwhile, secondary sources are observations or observation of the boarding school and other documentation related to media literacy, citizen journalism, and building public credibility in both internet media and books. In order to be structured, this research uses three stages of data collection, namely observing literature on the activities of Islamic boarding school students based on the theory that has been presented first, documenting or presenting data, namely the activities of Islamic boarding school students, then drawing conclusions on the documentation obtained. Lastly is data analysis, so that the author's research is more comprehensive, this research uses the Miler and Huberman model of data analysis, namely data reduction, data presentation, and drawing conclusions (Miles and Huberman, 1999)

## **RESULTS AND DISCUSSION**

### **1. Citizen Journalism Meaning and Reality**

Citizen journalism emerged and developed due to several things, including the response to the use of mainstream media which is relatively time-consuming in producing news, media capitalization encourages the influence of market and capital interests, technological developments which result in citizens becoming increasingly literate in the use of media so that citizen participation in conveying information is increasingly lacking. unstoppable. However, this convenience raises pros and cons for some scientists. From Das Sein's point of view, the unstoppable of information due to developments in technology and media users has resulted in the information conveyed being full of hoax value.

Technological developments encourage the speed of information reception and communication access. Easy access and the increasing need for information encourage information senders to be careless and therefore may neglect elements of factuality. This is indeed a dilemma, because on the other hand, people are very easy to receive information. On the other hand, there are also many people who convey information not based on factuality and actuality but rather on media reviewers.

Among journalists, citizen journalism is an interesting topic of study. The impact of technological developments and society's increasingly diverse information needs has made journalists increasingly open to not denying society's activities. This citizen journalism can be seen on Weblog or blog pages, websites and renewable media, namely social media such as YouTube, Facebook, Instagram, Twitter, etc.

This activity later became the beginning of the development of citizen journalism. Citizen journalism emphasizes aspects of participation, proximity and humanity (Darmanto, 2007) Namely the extent and role of the community in participating in providing information to the community by looking at proximity, both psychological and geographical, and prioritizing the human side. Ideally, citizen journalism adheres to these three aspects, but background is no longer the main factor in activities to produce and convey information to the public (Setiawan, 2019) Anyone can be a presenter, housewives, entrepreneurs, students, and even the unemployed. Nurudin stated that citizen journalism activities must include distributing or sending news to the mass media.

Based on the views of Nurudin, a mass communication expert, distribution activities do not necessarily involve filtering information, in fact in another book, Nurudin stated firmly that citizen journalism is only limited to citizens' participation in conveying information in credible media. Several conventional media such as radio, print media and television open up opportunities for the public to participate in conveying information contributions obtained by citizens. However, we still carry out production activities by looking at the factuality and topicality as well as other news values. This is still done to look at the use value/benefit side and is based on facts. However, there are quite a few citizen journalism activities using private media (Uchjana Effendy, 2019)

According to the Poynter Institute for Media Studies, Steve Outing in his article 11 Layers of Citizen Journalism, there are 11 layers of citizen journalism. Opening Up to Public Comment, namely citizens reporting by starting to provide comments and then moving on to producing information with an issue or point of view and even complementing the information they view. not yet completed by readers (Online & Journalism, 2005) The Citizen Add-On Reporter, namely involving citizens through recruitment usually to cover remote areas, they are generally called stringers. However, what differentiates stringers from citizen journalists is that stringers do not appear in the news and only provide information to professional journalists and their writing is claimed by professional journalists.

Next, Open Source Reporting is a collaboration between ordinary citizens and professional journalists, playing a role and providing assistance in directing or checking the accuracy of information. The Citizen Bloghouse is a blog media managed by citizens as journalists. Through the citizen transparency blog newsroom, interaction between citizens and professional journalists is established. The Stand Alone Citizen Journalism Site: Edited Versions, namely sending citizen reports through editing before being displayed on online media pages based on citizen journalism, this aims to maintain the credibility of the media site. Stand Alone Zitizen Journalism Site: United Version, which involves checking directly to maintain the accuracy or factuality of information, namely through editing and moderation before the manuscript is distributed. Add Aprint Edition, which is a combination of the stand alone citizen journalism edited version and the united version with a print edition but must go through strict editing by a media editor. The

Hybrid: ProCitizen Journalism is the work of a media organization where professional journalists and journalists work together to produce information. Professional journalists and reporters are under one media roof. Wiki Journalism: Where The Readers Are Editor, namely a journalist acting as both reader and editor.

Citizen journalism is also bound by law, apart from that, professionalism is a threat to citizen journalism. From the 11 layers of citizen journalism above, if we actually observe it, the challenges of citizen journalism as in the previous sentence can be accounted for, both in terms of ethics, law and professionalism. However, in reality, not much of the information conveyed by citizens through the media actually creates a chaotic situation, even the Ministry of Communication and Information states that there are around 800,000 sites in Indonesia that are indexed as spreading false information. From ordinary news to heavy news, for example the Babi Ngepet news at the beginning of 2021 which earned Rp. 1,000,000,000 –Rp. 2,000,000,000, to the news of politician Rtna Sarumpaet which was uploaded for the first time on October 2 2018 on the Facebook page (Arwendria & Oktavia, 2019)

Still remember very well the conditions after the hoax information above spread in the media, not only was there an uproar in society, even the political elites were also involved. It is this reality that we really need to pay attention to, namely that the spread of news that is not based on facts will have a negative impact on all levels of society. Hoax news can be produced by anyone, including professional journalists. Both citizen journalists and professional journalists are legally bound by law. However, it also needs to be understood that both of them are human beings who can make mistakes. In a qoul it is stated that *الْإِنْسَانُ مَحَلُّ الْخَطَا وَالنِّسْيَانِ* "humans are the place to make mistakes and forget". It is made clear in the hadith narrated by Tirmidhi that *كُلُّ ابْنِ آدَمَ خَطَاءٌ وَخَيْرُ الْخَطَائِينَ*

"Every child of Adam has made a mistake and the best of those who make mistakes are those who repent of their mistakes." (Tirmidzi, n.d.) explained in the qoul and hadith that humans You must have made mistakes whether verbally, in deeds or in your heart. So it is necessary to make yourself aware and remind yourself to always be careful in your words, actions and judgments. If this is ignored it will have an impact on conveying wrong information (hoax).

Hoax is information that is deliberately produced without being based on facts so that the aim is to divert, create noise and manipulate. Looking at the Qoul above about human nature which cannot be avoided by forgetting and making mistakes, hoaxes are not included in the category of mistakes and forgetting in question. Therefore, the dissemination of information must really be carried out by someone based on knowledge (clear sources) and facts.

Knowledge (a clear source) cannot be measured just by looking at the level of education. A person's knowledge can be obtained in education or outside education. Everyone is given the convenience of finding trusted and primary sources. Aristotle said, knowledge is the result or fruit of human thought (Am, 2018). Through rationality,

humans want an explanation of things around them. There are four reasons why someone wants knowledge/knowing, namely because of material (origin of events), because of formality (identification of patterns, structures and forms of material received), because of efficiency (identifying the agent or entity responsible for the problem), and because of goals. or function of the thing described. In simple terms, Aristotle explains that knowledge must be clear as a form of identifying the function, purpose, and for what actually (in this case information) is produced and conveyed to the public (LIVINGSTON, 2022)

Correct knowledge will encourage the message conveyed to be correct, not containing fake news/hoaxes. The ultimate goal of information in the Qur'an is stated as amar ma'ruf nahi munkar, hikmah, tabayyun, mauizhah hasanah, and layyin. Meanwhile, what is not permitted in the Qur'an are messages that are *sharkiyyah* or *talmizah* (contain elements of degrading the dignity and status of other people), *Su'u al zhan* (contain suspicion and prejudice), *tajaasas* (contain elements of finding fault and evil people), *ghibah* (contains elements of gossiping about other people), *buhtan* (information must not be supplemented with subjective interpretations with the aim of making the news or information interesting and shocking), and *ifkun* (reversing news facts or distorting actual facts).

## **2. Media Literacy among Santri Students**

Media literacy is an educational and introspective movement when using the media. Baran & Denis explain media literacy as a series of media literacy movements to increase individual control over the media both when receiving and sending messages (Baran Stanley J. & Davis Dennis K., 2013). This means that the user has a control point in the media, so that the presence of the media is not a trigger for negligence due to gaway euphoria but is really only a tool for humans.

If we look at the Individual Competence Framework from the Final Report Study on Assessment Criteria for Media Literacy Level, literacy is a personal ability or certain skills in accessing, analyzing and conveying information through the media. This ability is found in a broader part of the capacity to increase awareness, criticality and creativity in problem solving. So competency in literacy becomes an important benchmark, because media literacy is not just about using media but also how a user is able to play an active role in media activities, one of which is criticizing.

Potter said almost the same thing “*a perspective form in which we expose ourselves to the media and interpret the meaning of the messages we encounter. We build our perspective form knowledge structures, which are constructed from information using skills*” (Potter, 2004)”

So the perspective presented by the media is to show the aspect or ability to interpret the meaning of the message. Newsmakers or media owners build knowledge structures through the perspectives they have, of course with the skills and abilities they have.

The ability and skills to use media are the fulcrum of a strong literacy culture. Nowadays, the ability to wisely use this media is something that neither the users nor those who use it fully possess. Because literacy is lacking and tends to be used unwisely by media users. Literacy is an important culture in society, especially in the current era, the media has entered and controlled all areas of life, from simple ways of solving daily problems to vital and principled matters, people use the media as their main source of information.

It is this reality that needs to be understood, that the media has now become the main stream of a person's life. So there is a need for information that is educational in nature, persuades for the better, educates and is able to act as a social reliever/control in society. Of course, the ability to master media with knowledge cannot be obtained instantly.

Society in general assumes that knowledge will be obtained if you receive education. Education does not make people knowledgeable, if you can seek knowledge by going to school, that is true. However, not all knowledge exists in public schools. Therefore, any place can actually be used by someone to gain knowledge, one of which is Islamic boarding school.

Islamic boarding schools are an informal place to seek knowledge. In Islamic boarding schools, someone is taught special sciences, from understanding monotheism, morals, fiqh, law, to mathematical sciences (Syafe'i, 2017). The basic actualization of the knowledge that has been studied is taught at the boarding school, such as the knowledge of Nafwu Sharf tools, Arabic, etc. In fact, students must be able to debate laws and conduct scientific discussions, this aims to ensure students' ability to verify information. The main basis for a person before using media is actually being trained at an Islamic boarding school.

The science of Tauhid discusses the Oneness of God, not just knowing that Allah is One, but also knowing other elements that can strengthen a person's faith in the world. Because quite a few phenomena of people claiming to be God have also emerged and spread through the media. Therefore, a strong foundation of faith is needed so that both producing information in the media and using this media will be wiser. The main books for students in studying Tawheed in Islamic boarding schools are Aqidatul Lay, Kifayatul Lay, Dasuki, etc. Tool Science (Nahwu) namely Asy-Syarifiy Fi Taysirinnahwi, Tafrihatul Wildan, and Alfiyah Ibnu Malik. The science of tools (Sharf) is Asy-Syarifiy Fi Taysirisshorfi, Amsilatut Tashrifiyah, and Maqshud. Arabic is Almufordat wa Qowaidullughoh, Al'arabiyah lil muftadiin, Al 'Arabiyah linnasyiin, and Al Muhadatsah alyaumiyah. Fiqh are Mabadiul Fiqhiyah, Safinatunnajah, Riyadlul Badiyah, Kasyifatussaja, Taqrib, Fathul Qorib, Bajuri, and Fathul Mu'in. The hadiths are Akhlaq Hadith, Lubabul Hadith, Arba'in Hadith, Durratunnashihin, Riyadlus Sholihin, Bulughul Maram, and Shohih Bukhari. The morals are Alala, Tanbihul Muta'alim, Taysirul Kholaq, Wasiyatul Mushtofa, 'Uqudullujain, and Ta'limul Muta'alim. The date is Khulashoh Nurul

Yaqin (Juz 1,2 &3). Tafsir namely Tafsir Al-Ibriz, Tafsir Jalalain, Tafsir Munir, Al-mar'ah Filqur'an, Tafsir Ahkam (Rawai'ul Bayan), and Tafsir Ibn Katsir. Tajwid is Syifaul Jinan, Yanbu'a, and Ghorib Qur'an. Ulumul Qur'an is Al-Itqon fi 'Ulumul Qur'an and Mabahits fi 'Ulumul Qur'an. Ulumul Hadith is Minhatul Mughits. Ushul Fiqh namely Syarah al-Waraqat and Al-Burhan fi Ushul Fiqh. Sufism, namely Minhajul Abidin, Bidayatul Hidayah, Risalatul Muawanah, Al-Ushfuriyah, Nashoihul Ibad, 'Iddzotunnasyi'in, Syarh Al-Hikam, and Ihya 'Ulumuddin (Fahham, 2020)

The sciences above are able to support a person's knowledge in processing and producing information. Tool science can help someone skillfully write information to the public, by collaborating with religious sciences as a basis for considering the morality, feasibility and even effectiveness of the message.

In the current era, Islamic boarding schools have also adapted to gadget culture, in this case what is meant is that acceptance of media and the use of electronic devices has been well received by Islamic boarding schools. So there are many activities that involve the world of IT in Islamic boarding schools. Even some Islamic boarding schools allow cellphones to be used by students on certain days. This aims to ensure that students are not left behind by information and media. It is hoped that when students graduate from Islamic boarding school, they will not experience shock from the contents and exposure to gadgets.

Islamic boarding schools in some areas are even used as a medium for spreading da'wah and advertising. For example, Gus Baha's al-Hikam recitation at al-Anwar Islamic Boarding School Sarang-Rembang. Gus Baha's Hikam Koran can now be enjoyed anywhere and at any time, so that those who cannot be present in person at Gus Baha's ta'alim assembly can still take part in the study. This effectiveness and flexibility has finally become something new in society.

One of the Islamic boarding schools in Cianjur, West Java, namely Al-Bahjah Islamic Boarding School under the leadership of Buya Yahya, is one of the Islamic boarding schools that uses new media and electronic devices as a medium for student learning and also as a medium for Islamic da'wah. Al-Bahjah Islamic Boarding School has several social media accounts which actively convey information about Islamic boarding schools and also has a private television channel, namely Al Bahjah TV which is also the official YouTube account for Al-Bahjah Islamic boarding school, book studies by Buya Yahya and Islamic preaching content. The preaching content produced by the Al-Bahjah Islamic boarding school production team is in the form of short videos, advice or quotes from Buya Yahya which are uploaded on social media Facebook, Instagram and Tik Tok.

Apart from the two Islamic boarding schools, the Lirboyo Islamic boarding school in East Java is also one of the Islamic boarding schools that utilizes technology and mass media in several Islamic boarding school activities and activities. The Lirboyo Islamic Boarding School even has an active website page which not only provides information

on the Islamic Boarding School's profile but also provides various information about the Islamic religion and also as a medium for students to express their ideas through written work in the form of articles or opinions. Apart from being active in the field of online journalism, the Lirboyo Islamic Boarding School social media account is also active in sharing yellow book study activities, Islamic studies, preaching videos and Islamic short films produced by Lirboyo students. Lirboyo Islamic Boarding School itself is active on various online social media including Facebook, Instagram, YouTube and also X (formerly known as Twitter).

### **3. Santri literacy and efforts to build information**

#### **a. Forms of Santri Literacy in Digital Media and Technology**

The literacy skills of students towards media, as explained in the phenomenon above, students are able to use technology and media as new tools in learning activities at Islamic boarding schools. The use of gadget technology for students provides opportunities and freedom for students to access social media freely. Students can freely search for information or provide information via social media and the internet. The information presented is in the form of articles by students which are usually uploaded on the official website of each Islamic boarding school. Writing articles uploaded to the website trains students to think critically. Articles written by students are uploaded via the official Islamic boarding school website, such as the official Lirboyo Islamic boarding school website which provides space for students to send written work. The themes of the written works presented are also varied, articles about the world of Islamic education and also discourses or testaments or stories of religious figures. With this, students have carried out media literacy by providing information through the articles they have written (Fahham, 2020)

Apart from that, the use of media as a means of carrying out online studies through live YouTube broadcasts and other social media applications provides space for students who cannot attend recitations directly to be able to take part in online studies. Not only for students, book studies via live social media broadcasts also provide the general public with the opportunity to take part in the studies being carried out. This means that students can use social media wisely and get benefits from social media. For example, live broadcast activities using social media include recitations conducted by Buya Yahya via the official Al-Bahjah TV YouTube channel and also al-Hikam recitations by Gus Baha at the al-Anwar Islamic Boarding School, Sarang-Rembang.

Any information regarding boarding school activities is uploaded and disseminated via social media. This aims to create a digital footprint to make it easier for people to find information about Islamic boarding schools. The information presented by students is packaged with various concepts. If on the website students upload articles and other written works, on social media applications such as Instagram and X, the information is presented with an attractive design concept, the information conveyed via

Instagram or This phenomenon can be seen on the Instagram accounts of the Al-Bahjah Islamic boarding school and also the Lirboyo Islamic boarding school. Apart from that, several quotes from famous figures are also presented as motivation for the students. Apart from that, by utilizing current technology and media, students also present information in the form of short video content and also interesting posters/Instagram feeds, which are then uploaded to online social media applications such as Instagram and Tik Tok. This content presents various information about Islam and about Islamic boarding schools. Apart from Islamic content, students also make an Islamic short film which is uploaded to their YouTube account. The creation of this varied content and short films certainly cannot be separated from the students' desire to follow technological developments in the digital era. The short film entitled "Nyambang" is one of the works of the Lirboyo santri who won first place at the National level of the 2020 Santritizer Short Movie Competition.

b. Students' efforts to convey credible and quality information on social media

In the previous point, the form of media literacy of students who are proficient in using media was presented. Various types of media are used by students to provide and convey information. Starting from online social media applications, streaming applications to the use of technology to support the dissemination of information globally. To convey credible and quality information, several efforts are made by students, namely:

1. Students present information by quoting from the books they study and also from the qoul (sayings) of trusted scholars or religious figures. To expand students' knowledge, both in religious knowledge and general knowledge, students regularly hold Focus Group Discissions or commonly called Mudzakaroh. Mudzakaroh activities are a form of discussion between students to find a solution to a problem. During mudzakaroh, the students convey their arguments by including sources or references or quotations used. The references used by the students are from the Koran, Hadith, the yellow book which they studied while they were in boarding school, ijma' and also qiyas. Mudzakaroh activities are an effort to expand their knowledge and get them used to analyzing before conveying information. In this way, the credibility of the information presented by students in the media can be proven. This effort applies to all forms of information conveyed by students through the media, whether in the form of articles, video content, posters or Instagram feeds and also other preaching content.
2. To provide quality information to the public, students take part in training to improve students' soft skills and hard skills. This training is a routine activity that students must participate in. Some da'wah content that presents information about Islam is presented in the form of videos that require talent. Talent must have good public speaking skills so that information can be received well. At Islamic boarding school, Khitobah activities are a place for students to practice their public speaking skills. Khitobah

activities are usually carried out routinely once a week. Students are trained to speak in public and in front of other students.

3. Another effort made by students to produce credible and quality information is by learning a foreign language. Language is a means of communication, therefore foreign language skills are very necessary. Students must master at least 2 languages used in daily communication, namely Indonesian and Arabic. Apart from that, students also learn English to expand the students' social network in socializing.
4. The increasingly rapid development of technology encourages students to follow the flow of technological developments so as not to be left behind. Therefore, many students take part in multimedia training organized by agencies within and outside the Islamic boarding school. This multimedia training includes computer training, graphic design training, video and photo editing, photography and videography training and an introduction to the technology used and needed to create a video for preaching content or even a film. By participating in training, students are able to make good use of existing technology. If they don't have a camera to create content, they can still use their cellphone camera, if they don't have a computer they can use a laptop. This is how students utilize technology in this digital era so that they produce a lot of useful and quality content on social media.

## **CONCLUSION**

Students cannot avoid rapid technological developments. Islamic boarding schools have now used technology and social media to convey information about Islamic boarding schools and the Islamic religion to the public. Therefore, students must have media literacy skills. Media literacy among students in utilizing technology and social media to convey information to the public has gone hand in hand with the acceptance of technology in the world of Islamic boarding schools. Some forms of media literacy carried out by students include creating articles which are then uploaded on the official Islamic boarding school website, creating da'wah content and Islamic content in the form of short videos and posters which are uploaded on social media, live broadcasting of book recitations via the YouTube application and making a short film. Islamic boarding school uploaded on the Islamic boarding school's YouTube channel. Information conveyed via social media is credible and quality information. To produce quality and credible information, several efforts have been made, including: Mudzakaroh or Focus Group Discussion activities, Khitobah activities, foreign language mastery and also multimedia training.

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