

Digital technology utilization and library's role in religious literacy

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Abstract

Pesantren is an Islamic education institution widely available in Indonesia. Various issues, such as intolerance to radicalism related to Pesantren, have emerged. Pesantren has made multiple efforts to stem this issue, one of which is through religious literacy activities. The image of Santri, who has low information literacy skills, is also allegedly one of the factors that prompted the emergence of these issues. This research aimed to explore the use of digital technology in religious literacy activities in Pesantren Thawalib Parabek in West Sumatra. This study also examined libraries' role in religious literacy activities in Pesantren. This study used qualitative research with a field study approach and used primary data from interviews, observation, and documentation. The secondary data was collected from Pesantren documents. This study conducted credibility, transferability, dependability, and confirmability tests using triangulation and audit techniques to ensure the validation of research data. Pesantren utilized digital technology products in religious literacy activities. These products included web-based applications, social media, and live-streaming media. This media aimed to promote, document, and disseminate activity information. The library has a vital role in literacy activities in Pesantren, namely as a place, mediator, facilitator, and contributor who provides the information sources needed for these activities. Pesantren faces internal obstacles in using digital technology due to limitation policies on the use of technology in the Pesantren environment. To overcome these obstacles, the government can collaborate with libraries to carry out religious literacy activities in Pesantren.

Keywords: Digital technology; Religious literacy; Islamic boarding school; Library role

Pemanfaatan teknologi digital dan peran perpustakaan dalam literasi keagamaan

Abstrak

Pesantren merupakan lembaga pendidikan Islam yang banyak terdapat di Indonesia. Berbagai isu seperti isu intoleransi hingga radikalisme terkait Pesantren bermunculan. Berbagai upaya telah dilakukan pesantren untuk membendung permasalahan ini, salah satunya melalui kegiatan literasi agama. Citra Santri yang rendah kemampuan literasi informasinya juga disinyalir menjadi salah satu faktor munculnya isu tersebut. Penelitian ini bertujuan untuk mengeksplorasi pemanfaatan teknologi digital dalam kegiatan literasi agama di Pesantren Thawalib Parabek di Sumatera Barat. Penelitian ini juga bertujuan untuk mengkaji peran perpustakaan dalam kegiatan literasi agama di Pesantren. Penelitian ini menggunakan penelitian kualitatif dengan pendekatan studi lapangan. Penelitian ini menggunakan data primer yang diperoleh dari wawancara, observasi, dan dokumentasi. Data sekunder berasal dari dokumen Pesantren. Penelitian ini melakukan uji kredibilitas, transferabilitas, ketergantungan, dan konfirmabilitas dengan menggunakan teknik triangulasi dan audit untuk menjamin keabsahan data penelitian. Berdasarkan data, Pesantren telah memanfaatkan produk teknologi digital dalam kegiatan literasi agama. Produk-produk tersebut meliputi aplikasi berbasis web, media sosial, dan media live-streaming. Media ini bertujuan untuk mempromosikan, mendokumentasikan, dan menyebarkan informasi kegiatan. Perpustakaan mempunyai peranan yang vital dalam kegiatan literasi di pesantren, yaitu sebagai tempat, mediator, fasilitator, dan kontributor yang menyediakan sumber informasi yang diperlukan untuk kegiatan tersebut. Pondok pesantren menghadapi kendala internal dalam pemanfaatan teknologi digital, yaitu kebijakan pemanfaatan teknologi di lingkungan pondok pesantren. Untuk mengatasi kendala tersebut, pemerintah dapat bekerjasama dengan perpustakaan untuk melaksanakan kegiatan literasi agama di Pesantren.

Kata Kunci: Teknologi digital; Literasi keagamaan; Sekolah berbasis keislaman; Peran perpustakaan

INTRODUCTION

Libraries have a broader meaning, as stated in Law Number 43 of 2007. Article 2 states that libraries provide service activities as a vehicle for lifelong learning guided by democracy, justice, professionalism, openness, measurability, and partnership. Article 3 also explains that libraries function as a vehicle for education, research, preservation, information, and recreation to increase intelligence and empower the nation. For this reason, the library continues to strive to develop itself as an institution that provides services and access to information by improving library facilities and infrastructure. One is developing digital-based services and utilizing various social media platforms to get closer to the community.

Digital services in libraries enable people to obtain information more easily and quickly. Through this service, libraries manage and provide information sources the public needs in various digital or electronic formats with technology-based media without the time and place limitations (Ladipo, 2023; Uygurer & Uzunboylu, 2017). Libraries have an essential role in fostering information literacy for the community, namely as providers of information, medium of knowledge transformation, building awareness of interest in reading, and places to share knowledge (Demasson et al., 2019). The convenience offered by digital libraries can improve the information literacy skills of society (Falloon, 2020; Fraillon et al., 2020; Hatlevik et al., 2018; Jones-Jang et al., 2021).

Information literacy means the ability to read information and synthesize information. In Merriam-Webster's online dictionary, literacy means the ability to read,

understand, and convey ideas contained in information (Buckingham, 2015).

One of the typical Indonesian community groups is Santri. According to Nurcholish Madjid, Santri are people who study religion through books written in Arabic (Anwar, 2023). Meanwhile, according to Zamakhsyari Dhofier Santri, people study holy books, religious books, or books about science (Ismah, 2022). The place where Santri carry out their education is called the Pesantren.

Pesantren is Indonesia's oldest Islamic educational institution, significantly influencing Indonesia's social life. Literacy problems are still an interesting issue among Pesantren. This problem arises because of the decline in the culture of reading and writing in Pesantren, even though the learning model still uses the Semaan tradition (Maskur, 2019). Semaan is a tradition of reading and listening to the holy Qur'an among the Santri at pesantren. In this tradition, Santri writes down the knowledge they gain from reading and listening to the books they review as notes according to their understanding (Maskur, 2021). The low literacy skills of the Santri with the Semaan-based learning model are two things that should support each other, but the facts about the pesantren are contradictory.

Besides the low Santri competencies in literacy, radicalism and terrorism are also national issues involving Pesantren (Indianto et al., 2021). Pesantren's curriculum teaches conservative, dogmatic, and moderate religious understanding and attitudes. Fiqh, Tafsir, and Aqidah are examples of learning curricula in Pesantren that can potentially teach students a conservative-dogmatic perspective regarding worship and politics.

Meanwhile, regarding social issues, the curriculum teaches moderate attitudes and knowledge. Conservative and dogmatic attitudes in Pesantren that apply the indoctrination learning model can influence students' understanding of religion to become radical (Malik et al., 2017). The heterogeneous characteristics of Indonesian society have a substantial impact on strengthening the intolerance issue in Pesantren. Certain parties raise the issue of religious radicalism to benefit certain parties by discrediting other parties (Putra & Sardini, 2019). Pesantren is affected by religious intolerance issues (Effendi, 2020; Jamaluddin et al., 2015).

The issue of intolerance and radicalism, which is often associated with Pesantren, encourages Pesantren to make preventive efforts to ward off the spread of religious radicalism and extremism by holding literacy activities using various digital media platforms (Botma & Abdullah, 2022; Wulandari et al., 2022). Unfortunately, literacy culture is also a strategic issue in Pesantren. This problem arises because there is an increasing lack of religious figures in the country who document the contents of their preaching and thoughts through writing. Therefore, Pesantren must always strive to instill a literacy culture in their Santri to continue and preserve the traditions of the ulama (Syahlan et al., 2019). Suppose all Pesantren in Indonesia develop this literacy culture. In that case, Pesantren can socialize the learning carried out there to break the assumption that Pesantren is the basis for the emergence of terrorism and radicalism.

For this reason, Pesantren has tried to implement multicultural education that teaches the reality of religious diversity in society (Noorhayati, 2017; Zulkarnain,

2023). Nevertheless, literacy is still a critical element of concern in Pesantren. In general, Santri's literacy abilities show low abilities according to the American Association of School Librarians (AASL) standards. Santri still needs to have standards of independent learning and social responsibility (Muchibin & Lathifah, 2016). 80% of Santri have information retrieval limitations based on information technology (Nuhrodin & Dhina, 2021). According to recommendations from the International Federation of Library Associations and Institutions (IFLA), Pesantren can implement an education model based on information and media literacy (Lahmi et al., 2020; Seifi et al., 2020).

In Indonesia, libraries hold literacy development activities for the community (Johan et al., 2020)- the role of libraries in fostering literacy in Pesantren is a vital effort to minimize associated issues. Pesantren can equip their Santris to manage and access religious information through literacy activities. This ability is called Santri Religious Literacy. Preachers in Pesantren can use digital media as an alternative source of religious information. This media is also a benchmark for the development of religious preaching. A study found that digital-based religious preaching is an alternative for understanding, exploring, and resolving spiritual problems. Preachers can use this media to disseminate religious content dominated by practical and contemporary Islamic jurisprudence issues (Cholil & Zanuuddin, 2018). Digital media is also an alternative source of information for spreading spiritual understanding because it can adapt to instant (experimental) culture in society (Marzuki & Maburur, 2020; Rijalullah et al., 2022).

Based on the explanation above, this research aims to determine religious literacy activities in Pesantren that utilize digital technology. This research also explores the role of libraries in Pesantren in religious literacy activities that use digital technology. Researchers hope that by knowing the use of digital technology in religious literacy activities in Pesantren, more Pesantren will utilize this technology to expand religious da'wah activities. The use of this technology can also improve the image of Pesantren with the various stigmas attached to Pesantren.

RESEARCH METHODS

This research used field research with a qualitative approach; and collected field data to obtain primary data through interviews, observation, and documentation techniques. This study also used secondary data such as organizational reports, documentation of pesantren

activities, and related research reports.

This study collected primary data through a formal interview mechanism using the theory of planned behavior, as described in Table 1. The theory of Planned Behavior was relevant for exploring digital technology in Santri's religious literacy because this theory would explore the use of technology related to behavior development. This study obtained comprehensive data from Pesantren Sumatera Thawalib Parabek in Bukittinggi, West Sumatra. Table 2 describes the informant of this study.

Research instrument calibration is an activity to check the validation and reliability of the interview guide as a tool to collect field data. Instrument calibration in this study was by adapting the question items in the interview guide to empirical experience from reputable journals and adjusting them based on concrete theoretical concepts (Hamid, 2017).

Table 1
Research Indicators

Research Variables	Indicators
The use of technology related to literacy behavior	1. Behavioral Beliefs and Evaluations. 2. Normative Beliefs and Motivation in Compliance. 3. Control Beliefs and Perceived Facilitation.
Religious literacy	1. Understands and has an awareness of religious diversity in society 2. Respect and appreciate differences in the variety of beliefs in society 3. Santri can constructively apply and actualize the values of their religious teachings in social life

Source: (Samekto, 2021; von Brömssen et al., 2020)

Table 2
Research Informant

No.	Informants
1	Head of the Pesantren Thawalib Parabek
2	Deputy Head of Curriculum Pesantren Thawalib Parabek
3	Librarian of Pesantren Thawalib Parabek
4	Santri in Pesantren Thawalib Parabek

Source: Data of research, 2023

This study employed the Miles and Huberman approach analysis model with 4 data analysis sub-activities (Miles et al., 2018). The first stage was data condensation. Data condensation is the data synchronization stage. Data synchronization is the activity of removing data that is not relevant to the research objectives. Synchronization of research data is carried out by checking the member list, which contains theoretical indicators as the basis for analysis. After the condensation process, the next step is presenting field data. This research used a narrative approach to present data to explain field findings according to the problem formulation. The narrative in this report used language that was easy for readers to understand. Apart from descriptions, this study also presented data in pictures to strengthen research findings. This study grouped data based on the research problem formulation to make the reporting structure more systematic.

The stage after the data presentation stage is research data verification. At the data verification stage, this study used three types of tests to validate the data. The first test is to validate the data internally by testing its credibility using triangulation techniques to ensure the validity of internal data from various points of view using a multimethod.

This study used the extended observation method to check the validity of the data in this research. This method involved checking other sources. If the data showed conformity, then the data was correct. While conducting the study, researchers recorded the history of the study in a logbook. This study also documented data through voice recordings and photos of activities. These

forms of documentation served as supporting evidence for the implementation of research activities. It carried out a Dependability Test and a Confirmability Test through an audit process involving reviewers to ensure that all research steps followed the rules and that all data were consistent. The confirmation audit also stated that the analysis of all data had used the correct techniques to answer the research objectives. This study concluded the verification stage through 3 data validation testing techniques that were answers to the problem formulation, which is the aim of the study.

RESULTS AND DISCUSSION

The study of digital technology utilization in religious literacy activities for Santri took place at one of the pesantren in the Minangkabau region, West Sumatra, namely at Pesantren Thawalib Parabek. The West Sumatra region was selected as the research location because West Sumatra is one of the regions in Indonesia that is strong in implementing Islamic teachings in social life, which has a strong Islamic nuance. Moreover, the West Sumatra region is the birthplace of national heroes who made a major contribution to the Indonesian independence struggle movement with their Islamic-based thinking. Several national heroes from West Sumatra include Mohammad Hatta, Rasuna Said, Abdul Muis, Mohammad Yamin, Tuanku Imam Bonjol, Buya Hamka, Agus Salim, Mohammad Natsir, Rohana Kudus, and Sutan Sjahrir. These national heroes are Islamic figures who contributed to the struggle for independence and the development of the Unitary State of the Republic of Indonesia.

Minangkabau is also a region in the Republic of Indonesia that applies the philosophy of "Adat Basandi Syarak, Syarak Basandi Kitabullah, Syarak Mangato, Adat Mamakai" in its society. This philosophy shows that Islamic teachings are a guide to life for the Minangkabau people, both in managing individual behavior and community life. This philosophy offers the basic framework of Minangkabau society, which displays life in vertical and horizontal concepts. The vertical concept shows the relationship between the Minangkabau people and their God (Habluminnallah), while the horizontal concept shows the relationship between individuals in society (Hablumminanaas). The horizontal concept also shows the relationship of the Minangkabau people with the universe, both as microcosmic and macrocosmic creatures.

Pesantren Thawalib Parabek carries out various religious literacy activities for their teachers and santri (students). Based on interviews with the Head of Madrasah Aliyah and the Deputy for Curriculum at the Islamic Boarding School, Thawalib Parabek, they explained that religious literacy activities that utilize digital technology at the Pesantren that has a goal to provide understanding and awareness to the Santri regarding the diversity of society. These literacy activities include the following activities.

The first activity is writing articles about religious figures with the theme 'Inyik'. Inyik, or Inyiak, is a respectful term for an older man. One of the figures who was the topic of an article written at the Pesantren Thawalib was a religious figure named Inyik H. Muchtar Said. Muchtar Said is one of the Pesantren Thawalib leaders who initiated restrictions

on interactions between men and women by implementing a program to separate rooms between men and women. This program is an implementation of Islamic doctrine. Apart from Muchtar Said, writing articles on religious figures in religious literacy activities at the Pesantren Thawalib raised the theme of a spiritual figure named H. Imam Suar. He is one of the senior teachers at Pesantren Thawalib, known as Inyik Imam. Inyik Imam was assigned to Imam Suar because he was the prayer leader in Parabek village. Inyik Imam taught his Santri to be careful when explaining religious knowledge. The Pesantren Thawalib also held an article writing competition about the founding figure of Pesantren Thawalib, namely Sheikh Ibrahim Musa. The competitions held were in the form of an article writing competition on the profile of Sheikh Ibrahim Musa and a drawing competition. The Pesantren Thawalib displays the competition-winning works in an exhibition room called Pojok Parabek. Writing articles on religious figures aims to equip Santri to practice Islamic doctrine.

The second religious activity at Pesantren Thawalib is Khidmatul Ummah. Khidmatul Ummah itself means the service of Santri within the country. In Khidmatul Ummah activities, Santri must adhere to religious values and Minang cultural principles, namely "Sumbang nan duo Baleh." This principle means that Santri must maintain 12 ethics in carrying out Khidmatul Ummah activities.

The third activity is the Rihlah Congregation Assembly Program. Rihlah means journey. The religious literacy activity that is routinely carried out every year by the pesantren Thawalib Parabek is the Rihlah Jama'ah Council. In this Rihlah activity, the pesantren provides

participants with an understanding and strengthening of religion. One of Rihlah's activities at this Pesantren was visiting the Tresna Werdha Social Home, Sicincin Bukittinggi. As stated in the Hadith of the Prophet Muhammad, rihlah activities in social institutions provide a moral message to Rihlah participants to respect their parents.

The diversity of beliefs in society is a consideration for the Pesantren Thawalib Parabek in preparing its literacy activities. The first activity at this Pesantren that enables students to understand the diversity of beliefs in society is the Rihlah 1000 preachers. This activity is an activity that aims to introduce an Islamic figure from Minangkabau, namely Haji Abdul Karim Malik Amrullah, who is often known as Buya Hamka or often known as Haji Rasul. Through this activity, the Pesantren Thawalib Parabek hopes that participants can emulate the figure of Buya Hamka in his convictions and be vital in upholding principles while still having tolerance and respect for differences that occur. This activity also aims to foster a sense of love for the country because, according to Buya Hamka, it is a priority for someone who adheres to Islam.

The Pesantren Thawalib Parabek also organized various activities aimed at developing its Santris and actualizing the values of their religious teachings in social life. The first activity was traing in the Al Miftah lil Ulum method. The Al Miftah lil Ulum method is a method of skimming the Kitab Kuning (Yellow Book). Kitab Kuning is a popular term among Pesantrens which refers to traditional books or classic books, usually called Kitab, regarding various Islamic subjects studied in Pesantren. Training to

read Kitab using this method is one of the religious literacy activities at the Pesantren Thawalib Parabek. This training aims to improve the quality of Kitab learning in pesantren. This method uses a fun learning approach, making it easier for Santris to study the Kitab. This training activity invited presenters who were experts in the Al Miftah lil Ulum method and was attended by 71 teachers.

As the second activity, on October 4, 2022, pesantren leaders throughout Agam Regency held Halaqoh activities. This activity examines the Kitab Kulasahatul Ushul. Khulashatul Ushul is a kitab (book) written by one of the teachers at the pesantren Thawalib Parabek. This Kitab is an Arabic language book that contains the Ushul Fiqh. Ushul Fiqh is a science that studies various rules and discussions of Islamic postulates in the Qur'an and Al Hadith, which relate to human actions regarding matters of worship and social life in society. Khulashatul Ushul contains basic guidelines for Santri to study Ushul fiqh. Khulashatul Ushul is extracted from ancient kitab written by previous scholars who provide case examples relevant to society's current conditions.

The third religious activity at the Pesantren Thawalib is the 1000 Preachers program to educate teaching staff who will participate in their respective Pesantren. This program is a training and learning program that equips prospective pesantren teachers so that learning at a pesantren can have a positive impact on society. The Pesantren Thawalib hopes that the 1000 preachers program will not become important in producing preachers who can provide the best service in spreading Islamic values to the broader community.

The fourth activity is a traditional deliberation program to practice the

teachings in the Book of Ta'lim al Muta'alim written by Sheikh Al-Zarnuji. The Pesantren Thawalib applies the tradition of deliberation to develop the intellectual potential of its Santri as the fifth religious activity. The al-Mudzakarah tradition, a discussion tradition in this pesantren, is inspired by Hayatulilmi bi Al-Mudzakarah. Sheikh Ibrahim Musa has implemented the al-Mudzakarah tradition for generations. This tradition has become a weekly activity for middle-class students at this pesantren.

The fifth activity is the Khidmatul Mujtama program, which is an effort of the Pesantren Thawalib to produce a cadre of ulama from among the Santri so they can become the successor ulama at this Pesantren. In this program, this pesantren emphasizes the *Isyhaduu Bi Anna Muslimun* (see that we are Muslims) principle. This pesantren implements the Tridharma Pesantren, which consists of three teachings of truth. It aims to organize educational activities to shape the character of Santri based on principles, research, and development. This educational activity ensures that students have a creative and critical attitude.

The sixth is the Tabligh Akbar program, namely the delivery of Islamic doctrine by one or two preachers, gathering large crowds in mosques and open fields. Tabligh Akbar at the Pesantren Thawalib is a series of activities culminating in Khidmatul Mujtama's activities. In this activity, Santri, who had participated in the Khidmatul Mujtama activity, took part in the peak activity in Tabligh Akbar. This activity has become a routine for these pesantren to bring out the Tabligh characteristics so that they can follow the teachings of the Prophet.

The seventh activity is Musabaqah Tilawatil Qur'an (MTQ). MTQ is a competition in the arts of reading, memorizing, *tafsir*, *sharah*, calligraphy, writing scientific works on the Koran, and memorizing Al-Hadith. This Pesantren carries out activities for the residents and congregation of the Parabek Jami Mosque. Apart from that, the Pesantren holds the MTQ activity regularly every year during the month of Ramadan.

The eighth religious literacy activity in this Pesantren is the al-Bayan Koran recitation. Al Bayan is a Science Council that brings together residents of Banuhampu sub-district, Bukittinggi City, West Sumatra, especially elderly residents. This Pesantren holds Al Bayan Recitations 4 times a month on Mondays with the topics of *Tafsir*, *Tashawuf*, *Ushul Fiqh*, and other free issues.

The ninth activity is the Pesantren Thawalib, which teaches the Kitab of Fathul Muin as one of the Fiqh Kitab taught to its Santri. Sheikh Zainuddin bin Abdul Aziz al-Malibari has written this Kitab to become a mandatory Kitab for Santris at this Pesantren who want to study the classic Kitab of the Syafi'i Madzhab. This Kitab is also a *sharah* from the Kitab Qurrotul 'Ain. As a mandatory Kitab for Santri, it is one phase of Santri's journey in understanding Fiqh. Through reciting the Koran, the Kitab of Fathul Mu'in, this Pesantren hopes that it's Santri can understand the Fiqh. This Pesantren carries out book study activities three times a week and targets its Santri to be able to recite the Koran by the end of the school year.

The tenth or final religious activity at this Pesantren is the Hadrah. Etymologically, Hadrah means presence. The presence referred to is the presence of

the Prophet Muhammad SAW. In Sufism, the Hadrah refers to a congregation performing dhikr collectively. Hadrah in Sufism consists of reading the Hizib Tarekat and prayers interspersed with music and Nasyid. Hadrah is also a dhikr accompanied by music and singing, which begins with the Fatihah az-dhikr's prayer. In general, Hadrah is Islamic art as a medium for broadcasting Islamic religious teachings containing prayers to the Prophet Muhammad SAW. The musical instrument used in the Hadrah is the tambourine. The Pesantren Thawalib has a Hadrah group called Arsyiqal Musthafa to instill a sense of love for the Prophet Muhammad SAW. This Hadrah team actively participates in religious broadcasting activities in Bukittinggi, one of which is the Bukittinggi Bershalawat activity. The Bukittinggi Bershalawat event is a momentum that unites Muslims through activities that provide joy so that love of religion emerges.

In carrying out religious literacy activities, the Pesantren Thawalib utilizes various digital technology applications. Librarians of Pesantren Thawalib Parabek explain that Pesantren utilizes various digital technology applications in literacy activities, including religious literacy. The following field findings show that Pesantren uses a Web-based Information System to control religious behavior and as a medium for evaluation. This medium is a web-based information system.

The pesantren Thawalib utilizes digital technology in religious literacy by developing a web-based information system. The public can access the pesantren Thawalib web-based

information system via the page: <https://www.thawalib-parabek.sch.id/>.

Through this website, the public can access documentation of religious literacy activities organized by the Pesantren of Thawalib Parabek. This Pesantren also organizes learning activities by developing an E-learning application at <https://appmadrasah.kemenag.go.id/elearning/masparabek> and has been integrated with

<https://elearning.kemenag.go.id/>.

Through online-based learning activities, pesantrens aim to strengthen Santri's religious knowledge through direct supervision from the Ministry of Religion. This Pesantren uses various types of media based on normative beliefs as a medium to motivate its Santris to obey the Pesantren's teachings and rules.

Figure 1 shows the official YouTube of Pesantren Thawalib. Pesantren Thawalib uses this media to broadcast religious activities at <https://www.youtube.com/@ThawalibParabek>. Various religious activities organized by this Pesantren are posted through this channel to promote and communicate between the pesantren and the wider community. The Pesantren Thawalib uses this media to spread religious literacy activities via live streaming so that the public can access and participate widely. The Pesantren Thawalib also uses this media to build personal branding and public awareness of the existence of Pesantren. Besides branding, the use of media by the Pesantren Thawalib can also engage the Pesantren and the community.



Figure 1. Parabek Live Streaming TV
Source: Parabek TV - YouTube, 2024

The second, Pesantren Thawalib Parabek, uses social media for religious broadcasts. One of these social media is Facebook. Through these accounts, the pesantren informs the public about its activities in strengthening their Santri's spiritual knowledge and comprehension through religious literacy activities. The public can access this account via <https://www.facebook.com/sumaterathawalib.parabek/>.

Pesantren Thawalib Parabek also distributes and socializes its religious broadcast activities to create religiously literate students and communities via its Instagram account. Users can access the activities via the official Pesantren Thawalib account on @thawalibparabek. This account has 6346 followers. The large number of followers makes this Instagram account an effective medium for broadcasting Islamic da'wah by the Pesantren Thawalib Parabek.

This account has 630 followers. Apart from Instagram, the Pesantren

Thawalib also broadcasts religious content via a TikTok account at <https://www.tiktok.com/@thawalibparabek>. The use of contemporary social media accounts by the Pesantren Thawalib Parabek shows that Pesantren is open to accepting advances in information technology as a medium for broadcasting its preaching. These social media accounts will reach the young millennial generation, not only Santri at the Pesantren Thawalib Parabek but also young Indonesians. Even though there are few followers on the Instagram account, this account is also quite practical for the Pesantren Thawalib to use as a medium for broadcasting pesantren preaching. Figures 2, 3, and 4 are the official Facebook, Instagram, and TikTok accounts of Pesantren Thawalib Parabek. Pesantren Thawalib uses these accounts for religious literacy activities that they carry out to reach the wider community.



Figure 2. Facebook Account of the Pesantren Thawalib Parabek
Source: Sumatera Thawalib Parabek, 2024

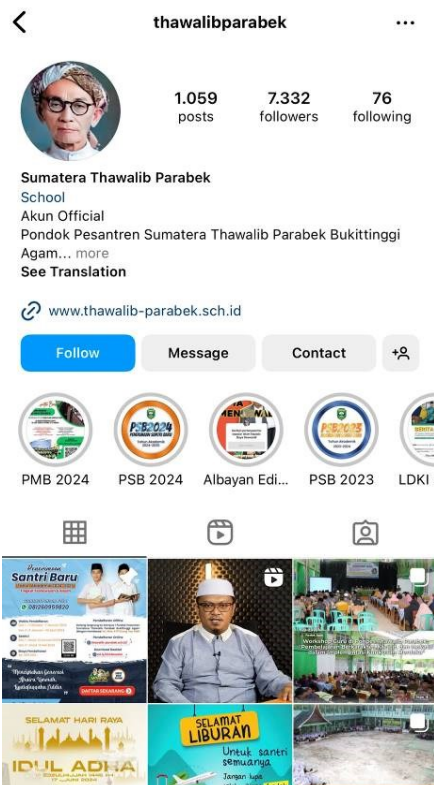


Figure 3. Official Account Instagram of Pesantren Thawalib
Source: Sumatera Thawalib Parabek (@thawalibparabek), 2024

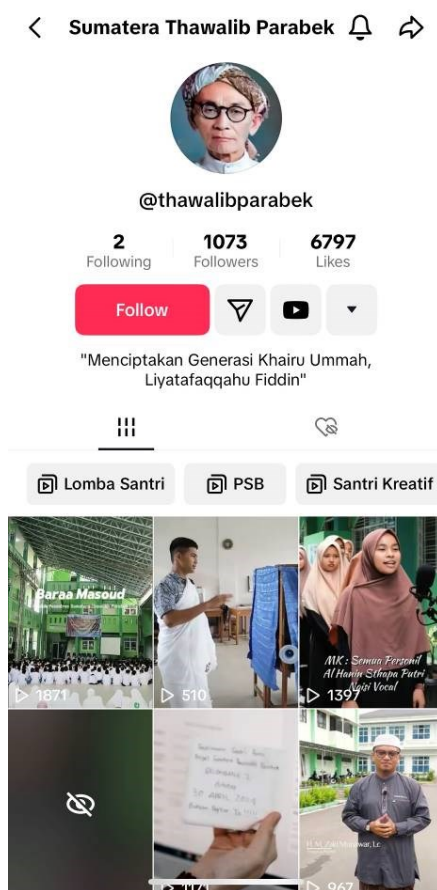


Figure 4. Tiktok Official Account of Pesantren Thawalib @thawalibparabek

Source: Sumatera Thawalib Parabek (@thawalibparabek), 2024

The library is vital in religious literacy activities at the Pesantren Thawalib Parabek. Based on the results of interviews with several Santri, the role of libraries in implementing religious literacy activities is as follows. The first role is as an information center—this information is from interviews with Santris, who is carrying out learning activities in the library. The Pesantren Thawalib Parabek directs its Santri to carry out learning in the library so its Santri can access various sources of information they need in the learning process at the Pesantren. The library of Pesantren Thawalib provides various collections as reference sources for its Santri to have multiple reading and knowledge sources. This Pesantren also provides computer devices connected to the internet to access reading and knowledge sources from external sources.

In accessing information via the Internet, Pesantren implements a policy by assisting Santris, who will access information via the Internet through accompanying teachers. This assistance aims to ensure that Santris remains under the supervision of their companions during the information access process. In mentoring, teachers also teach Santri how to access information quickly, precisely, effectively, and efficiently.

Second, the role of the library in religious literacy activities at the Pesantren Thawalib Parabek is as a source of information and knowledge for Santris, where the library invites Santris to study spiritual wisdom from a broader perspective. This role shows the library's role as an agent of change that can foster excellent tolerant attitudes among Santris.

Third, the Pesantren Thawalib Parabek Library also transforms knowledge into religious literacy activities. Documentation of religious literacy activities carried out by Pesantren in digital format is one of the sources of digital information in library collections. This documentation is an effort to preserve knowledge so that the process of transferring information and knowledge can continue between generations. This transformation process can maintain the basic sciences taught by Pesantren, which is the basis for the birth of new sciences so that the fundamental scientific roots are not lost.

Fourth, the role of the library in literacy activities, including religious literacy activities at Pesantren Thawalib Parabek, is to increase reading awareness. As a developing country, Indonesia is one of the countries that still has low reading awareness, including reading awareness among Santri. Procurement of library collections in multiple formats from various sources aims to ensure the library can meet the information needs of its users. Fulfilling the need for information sources can increase Santri's reading awareness. Santri utilizes the knowledge gained from reading to stimulate skills and improve their competence.

Fifth, the Pesantren Thawalib Parabek uses the library to share knowledge. This Pesantren uses the library as a gathering place for activities or events. This Pesantren collaborates with UIN Imam Bonjol Padang in this sharing activity. This collaboration facilitates literacy activities by involving Pesantren graduates who have worked in the community. This activity is an effort by the Pesantren to improve the knowledge of Santri and teachers through dialogue and

activities to build scientific and verbal communication. This method is also effective for building relationships and building insight or perspective. These insights and perspectives become the cognitive basis for collaboration.

Sixth, the role of the library in religious literacy activities at the Pesantren Thawalib is as a mediator and facilitator of Santri's activity in Religious Literacy. For example, when Santri is looking for sources of religious information, the library can provide alternative sources on the same theme.

Pesantren are Islamic-based institutions that implement local education policies. This regional policy is because there are no regulations governing the standardization of pesantren. One of the policies implemented by Pesantren is the use of digital devices, such as smartphones, in the Pesantren environment. This policy becomes an obstacle and barrier for Santri in utilizing this technology as a literacy medium, especially religious literacy. This policy aims to ensure that its Santri can focus more on learning activities in the Pesantren and not be distracted by information access activities through technology.

Hence, to equip its Santri with good literacy skills, including information, digital, and religious literacy, the Pesantren Thawalib Parabek has established a technology-based learning policy implemented at the Pesantren with supervision from its teachers. This supervision aims to ensure that Santri can utilize this technology appropriately, according to its function and purpose.

Based on interviews with several Santri, they stated that in accessing information, teachers would provide tutorials on searching for information

through digital media. While searching for information, the teacher would assist the Santri. To equip its Santri with other digital skills, Pesantren Thawalib also organizes student activity units with various activities to equip them with digital skills. In this activity unit, Santri at the higher education level will train their juniors under the supervision of teachers collaborating with Pesantren administrators. This mentoring activity effectively equipped Santri with digital skills while prioritizing Pesantren's policies regarding the use of digital devices. This assistance is also effective in helping Santri develop skills in ICT while adhering to the founding principles of Pesantren.

CONCLUSION

The use of digital technology in religious literacy activities at Pesantren aims to explore how digital technology can help in religious literacy activities. This study also analyzes the library's role in literacy activity in Pesantren. Based on field data, Pesantren carries out various activities to increase knowledge and understanding of Islam by utilizing technology and media. Activities usually carried out in Pesantren, such as the recitation of the *Koran*, *Hadroh*, *Rihlah*, *Musabaqoh*, and others, utilize digital technology to promote, document, and socialize their activities. Pesantren also carries out literacy activities, such as writing articles about Islam or Islamic figures to foster its Santri, who love Islam and teachers who teach about Islam. In these activities, Pesantren utilizes various products from digital media technology. Pesantren Thawalib Parabek uses digital media, including social media such as Facebook, Instagram, and TikTok. The aim

of using social media is to ensure that religious broadcasts carried out in this Pesantren through various religious literacy activities can reach the wider community from all levels of society, especially the younger generation. Besides social media, Pesantren utilizes online and real-time channels such as YouTube to stream information. Various religious literacy activities are broadcast live through this channel with the aim that the public can also take part in these literacy activities. Pesantren Thawalib Parabek also utilizes websites as broadcast media by developing web-based information systems to document and disseminate various religious literacy activities. They also provide these applications as promotional media to attract public interest in participating in religious literacy activities carried out by the pesantren. In utilizing digital technology for various Pesantren activities, Pesantren faces obstacles related to internal policies that limit the use of digital media in the Pesantren environment. The pesantren implement ICT-based learning policies to overcome these obstacles. This learning uses devices provided by the pesantren, and their use is in supervising and assisting accompanying teachers appointed by them. Pesantren Thawalib places these devices in the library to make accessing information sources easier for its Santri. This strategy effectively overcame obstacles caused by internal policies limiting the use of digital technology in the pesantren environment. Based on field findings, using digital technology in religious literacy activities can expand the reach of religious broadcasting activities. The Pesantren should open up to utilizing digital technology in its activities. Field findings also show that Pesantren and

society are two components that are closely related to each other. Pesantren are places of religious learning for the community. The government can collaborate with libraries through various activities to increase literacy, especially religious literacy, among the Santri at Pesantren. One of them is that the government supports libraries with various religious literature for Santri. This study requires further research that examines the government's role in fostering literacy in Pesantren. Furthermore, researchers hope that there will be additional research regarding the influence of digital technology on literacy skills, especially Santri's religious literacy. Researchers also hope there will be research that examines the use of digital literacy in rebranding Pesantren to eliminate the stigma attached to it.

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