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Strategy of Fadhlul Fadhlan *Pesantren* in Developing Media Literacy

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Abstract
The use of internet media in the era of technological and communication advancement is a concern not only in the campus academic community, but in Pesantren, religious-based institutions are also significant. Fadhul Fadhlan is a life skill boarding school (pesantren) that has santri with various levels of education, especially santri as media users who are independently allowed to access online media for educational activities and means of communication. The pandemic demands that the life patterns of santri change, social interaction is limited and cannot be separated from the use of media. Increasingly sophisticated technology supports change and should make it easier for santri to access information, especially in the field of education. Media literacy at Fadhul Fadhlan Pesantren is an interesting study, considering the increasing condition of internet consumption among santri needs to be balanced with smart media skills, so that santri can think more critically in dealing with the flood of information in the media, especially online media.This study focuses on Fadhlul Fadhlan Pesantren strategies to develop media literacy for santri. The results of this study also found that strategies to develop media literacy in Pesantren include optimizing social media, forming media center and training programs to improve literacy skills.
Keywords: Media Literacy Strategies, Social Media, Pesantren

Introduction

The development of communication and information technology is growing rapidly, making individuals surrounded by various kinds of media, both print media, electronic media or online media. The sophistication of information media makes it easier for humans to access information anytime and anywhere. This is also supported by information technology that is increasingly affordable and easily accessible to the wider community (Krismanto et al., 2017).

Pesantren not only serves as an educational institution and religious social institution but also has a central role in the development of society, especially da'wah. The law about Pesantren also formulates the same functions, where the scope of the functions of pesantren includes the fields of education, da'wah, and the implementation of community empowerment. Pesantren must be able to respond to the development of communication and information so that it can perform the

function of da'wah through these media (Hakim & Aksa, 2021).

The ease of accessing and disseminating information quickly makes the available information unstoppable. Therefore, the public has the potential to be trapped in an increasing and increasingly complex amount of information. This results in individuals experiencing confusion in using the information they need. In addition, the development of information technology indirectly requires someone to understand how to use information sources and operate the devices they use. This is in accordance with what was expressed by Purwono (Santoso, 2015), that advances in information technology can have a fundamental influence on individuals in meeting their information needs. One of the advances in information technology that can affect users is the internet (Hidayatullah & Prasetyawan, 2019).

Internet as access to find more and more information. As data obtained from the Association of Indonesian Internet Service Providers (APJII) which revealed that the penetration of internet usage in Indonesia in 2018 increased to 64.8% with users reaching 171.17 million people. This data is increasing after Indonesia was hit by the Covid-19 pandemic in 2020-2021. Based on a report released by a British media company, We Are Social, in collaboration with Hootsuite, revealed in "Digital 2021: The Latest Insights Inti The State of Digital" published on February 11, 2021, as many as 168.5 million Indonesians use mobile devices. , such as smartphones or tablets to access social media, with 99 percent penetration. Meanwhile, the number of internet users in Indonesia in January 2021 was recorded at 202.6 million with a penetration of 73.7 percent. Of the total 202.6 million internet users in Indonesia, 96.4 percent of them use smartphones to access the internet. The average time spent by Indonesians to access the internet per day is 8 hours 52 minutes. Internet users aged 15-19 years are the most users with a percentage of 91% in the sense that almost all teenagers at this age use the internet. Advances in communication technology must also be accompanied by media literacy skills, otherwise it will lead to hoaxes and hate speech (APJII, 2020).

The enthusiasm of teenagers in accessing the internet not only has a positive impact in meeting the information needs of its users. The fact that occurs shows that internet users in accessing information are increasingly high in Indonesia, not necessarily being able to guarantee the "maturity" of users in using the internet

(Astuti & Akhmad, 2017). Government mentions that currently Indonesia in a state of concern because the amount of negative content such as hoaxes the circulating (Limilia and Aristi, 2019). This can be seen from the various cases that occur in internet abuse, such as internet fraud, addiction or addiction, copyright or privacy violations, to the rise of hoaxes that are currently happening (Kurnia et al., 2019).

The ability of media literacy is needed by the community, the goal is that the community is able to filter any information received that is valid and can be accounted for, especially the ability for santri. The rise of various negative content requires media users to be smarter in consuming various information in the mass media and online. Media intelligence is a form of media literacy, media users must be able to choose and sort media. The audience must be active in using the media to meet their various personal and social needs. The audience not only uses the media but is also selective in using various reliable sources of information and does not experience misinformation (Litlejohn, 2012).

Teenagers as one of the audiences who are often exposed to online media information, become a demand to be able to have media literacy skills in order to avoid the negative effects of online media. Likewise, teenagers who study in Pesantrens. Pesantrens are a place to deepen one's religious knowledge. Meanwhile, information or content is often found in online media that contains blasphemy, terrorism/radicalism, hate speech, and others that are quite disturbing to the public. As of April 3, 2021, there are 20,543 content indicating radicalism terrorism on social media that has been blocked by the Ministry of Communication and Information (Rizkinaswara, 2021) Introducing online media literacy to santri who also play a role as a student is no less important to develop the cognitive and affective abilities of a santri, considering that the information media has been widely distributed to various Pesantrens in Indonesia (Hidayatullah & Prasetyawan, 2019).

Conditions that are not much different occur in santri at the Fadhlul Fadhlan Pesantren (Pondok Pesantren Fadhlul Fadhlan/PPFF) Semarang. This Pesantren is inhabited by 359 santri who study at several universities in Semarang, for example at UIN Walisongo, Diponegoro University, Semarang State University, and so on. This Pesantren already has a media team in charge of publishing the activities of the lodge either through social media such as YouTube channels, Instagram, Facebook,

WhatsApp, Twitter, or through advertisements and short films. Even the boarding school caregivers in every recitation repeatedly remind the santri not to be easily provoked by fake news, always clarifying information. But in fact, from the initial observations that the researchers did, some santri also experienced the same incident. There are those who are exposed to fraud via SMS, follow and spread hoax information obtained through WhatsApp, participate in viral hoax content, and so on. This shows that there is no student's ability to think critically in managing information received from outside. This condition requires santri to have online media literacy skills so that they can be smarter and more careful in accessing information and critiquing the information that has been received. Good media literacy skills will be able to bring up a good media literacy strategy to improve santri critical thinking. This is what makes researchers interested in conducting research with the title "media literacy strategy to improve the critical thinking of santri at the Fadhlul Fadhlan Pesantren, Mijen District, Semarang City".

Juliani (Kurniawati & Baroroh, n.d.) conducted a research related to media literacy to find out santri understanding of Universitas Muhamadiyah Bengkulu about digital media and measure santri Individual Competence. The results of this study reveal that santri understanding of digital media is in the medium category and the level of individual competence of santri in digital media literacy is at a basic level, this is influenced by individual competence, especially family factors.

Another research related to media literacy was conducted by Grasia (Adiarsi, Stellarosa and Silaban, 2015) with the results of research that private santri in Jakarta accessed the internet more than 5 hours per day and less than 5 hours per day. Santri who access the internet for less than 5 hours per day are generally already busy with their work and are not too intense in using internet media either through smartphones or computers. Meanwhile, santri who access media more than 5 hours per day almost all the time they use the internet for social media and instant messages through their smart phones. Critical attitude towards media messages consumed by sources depends on the information that attracts their attention.

Media literacy research by developing a diverse media literacy model in analyzing fake news information on social media was carried out by Vibriza (Juliswara, 2017). The results of this study show that by developing a media literacy

study model as an approach that empowers social media users, it is assumed that netizens will be better able to construct positive content in utilizing social media.

Research conducted by M Rizal Hidayatullah and Yanuar Yoga Prasetiawan from UNDIP Library Science, regarding the study of online media literacy of santri (ethnographic studies of Al-Fattah Sumurboto Pesantren, Semarang. The results showed that santri of Sumurboto Pesantren were able to understand the meaning of the information contained in it). in online media. In terms of the experience of santri in communicating and building relationships, they can use online media to communicate with family and strangers. In terms of accessing information, santri can easily access social media because the features on social media are easy to understand (Hidayatullah & Prasetyawan, 2019).

Nurul Aeni from the University of Semarang conducted a research on the management of media literacy education at the Wali Salatiga Pesantren. The results of the study indicate that the management of media literacy education in terms of planning has not been structured and systematic, not involving ustadz. The implementation phase includes translating books, photography and videography, journalism. The evaluation stage went through a long process, from the input of santri and administrators, continued to the administrators, then to the caretakers of the boarding school. The obstacle is that many santri are less persistent and less motivated to participate in media literacy education. While the supporting factor is the availability of adequate facilities and infrastructure (Aeni, 2020).

The novelty of this research is that there is no research that raises the media literacy strategy used by Pesantrens that involves various parties. Showing the importance of media literacy is an important thing and is instilled in santri.

The type of research used in this study is descriptive qualitative research (Sugiyono, 2006) Bogdan and Taylor qualitative research is defined as one of the research procedures that produces descriptive data in the form of speech or writing and the behavior of the people observed (Cresswell, 2015). This qualitative research aims to understand a phenomenon or social phenomenon more correctly and more objectively, by getting a complete picture of the phenomenon being studied. Qualitative research is not to find a relationship or influence between variables but to gain a deep understanding of a phenomenon so that a theory can be obtained

(Sukasih, SB and Harmanto, 2015). This study focuses on observing what strategies are used by Fadhul Fadhlan Pesantren to improve santri critical reasoning skills through media literacy. Collecting data by conducting in-depth interviews with the Board of Directors and the Media Team. The results of this interview are the main data in this study, while the secondary data uses activity documentation. The data is then described in words and arranged to show media literacy activities at the Fadhul Fadhlan Pesantren.

Result and Discussion

Pesantren Strategies in Developing Media Literacy

The development of communication and technology is progressing rapidly, unfortunately sometimes it is not balanced with the ability to communicate and use the media. This is where the important role of media literacy, Media Literacy by the New Media Consortium (2005) is interpreted as follows: "The set of abilities and skills where aural, visual and digital literacy overlap. These include the ability to understand the power of images and sounds, to recognize and use that power, to manipulate and transform digital media, to distribute them pervasively and to easily adapt them to new form" (Jefkins, 2003).

Potter considers that the concept of media literacy is more complex than the concept of literacy, because the concept of media literacy is closely related to the concept of media education, the concept of critical thinking and audience activities in processing information (Adiputra, 2008). Potter divides the definition of media literacy into three categories, namely: the umbrella definition, the process definition, and the purpose definition (Sulthan & Istiyanto, 2019). The three theories of media literacy presented by Potter are the basis of the theory of media literacy. The goals of media literacy are: an informed, critical understanding of the mass media. It involves examining the techniques, technologies and institutions involved in media production; being able to critically analyze media messages; and recognizing the role audiences play in making meaning from those messages (Porter, 2011). This definition shows that media literacy is something broader than just accessing information, audiences must have a critical understanding of the media.

Fadhlul Fadhlan Pesantren (PPFF) is aware of the importance of Media Literacy, the goal is that santri in the midst of the rush of information have the ability to think

critically through media literacy. Knowledge structure is a set of information organized in the mind in media literacy, audiences need a strong information structure about media content, media effects, media industry, media reality and real reality itself. Meanwhile, skills are tools used to improve media literacy skills. the higher the media literacy ability possessed by a person, the more meaning of the message that can be obtained and explored more deeply. While the lower the media literacy ability possessed by a person, the shallower the meaning that can be interpreted from messages or content in the mass media. Someone who has low media literacy skills tends to receive messages or content in the media raw as they are without first being filtered. So the opportunity to understand the implied meanings of messages, the existence of social media construction, media alignments, media industrialization, and the like, will be very difficult to understand. Instead of interpreting the message according to whatever reality is constructed by the media (Porter, 2011).

There have been several efforts made by PPFF, one of which is the use of various social media and the formation of a Media Team which was previously equipped with digital literacy and media literacy skills. The Media Team will later act as Agents of Change for other santri. The media used by Pesantrens to literacy skills are as follows: Website Fadhlul Fadhlan

Strategy is a bright path, a careful plan of activities to achieve specific goals. Meanwhile, in terms of strategy, it is a plan and provision formulated to achieve something or the desired goal. Strategy is needed to achieve goals, including in Developing media literacy, so the understanding strategy should be addressed (Asiyah & Hakim, 2022).

Strategies to create in literacy skills at the Fadhlul Fadhlan Pesantren there have been several efforts made by PPFF, one of which is the use of various social media and the formation of a Media Team which was previously equipped with media literacy skills (media center for Da'wa), and also training for santri.

To Use of Social Media as an Implementation of Media Literacy

Baran & Dennis who said that media literacy as a series of media literacy activities, namely the media literacy movement is designed to increase individual control over the media they use to send and receive messages. In this case, Baran

argues that media literacy is a skill that can be honed and developed over time, with the aim that we can always be media literate in various situations, at all times, and to all media (Muttaqin, 2016).

Technological advances as well as internet innovation gives rise to new media, one of the media that is often accessed is online media. The online media that is often used by the public is social media. Many platforms that can be found on social media include youtube, instagram, facebook, twitter and others.

The term social media is composed of two words, media and social. According to Laughey and McQuail, media is defined as a means of communication. While the word "social" Durkheim defined as a social realitythat each individual performs an action that make contributions to society. This statement confirms that on In reality, media and all devices soft is "social" or in the sense that both are products from social processes (Mulawarman & Nurfitri, 2017).

PPFF uses social media to provide access to information and da'wah to the public. One of them, youtube is a social media connected to the internet. YouTube is a video portal site that is often accessed by internet users, it also has a video sharing feature so that it can be seen by anyone who clicks on the video. It contains various kinds of videos such as tutorials, music videos, news and others. The features that can be accessed by users are in the form of videos and written narrations. PPFF's youtube channel address is Fadhlul Fadhlan Official. On the home video channel, playlist, community, about loading Da'wah for Caregivers and all kinds of information about Fadhul Fadhlan's pesantren. This YouTube was created for the first time on March 1, 2020, currently there are 137 videos that have been uploaded on this youtube. The contents of the uploaded video are related to mujahada, rotibul hadad and recitation of jallain interpretations, information on the activities of Pesantrens. The video play list contains the creativity of santri, casual talks, the book of Nuruzh, Asholah Fil Hawa, Al Ulama Al Mujaddidun and Sunday morning recitations. The existence of YouTube is a medium for information and publication of Pesantren activities as well as a medium for santri who have graduated and other followers to take part in this activity.

One of the video content is PPFF praying which has been seen by up to 2.2 thousand viewers. This video was made as a publication of activities to commemorate

Maulid Nabi and Santri Day 2021 with the Al Muqorrobin Kendal prayer assembly which was published on October 18, 2021 and received 240 likes.

Using social media other than youtube, PPFF uses Instagram to spread useful information. Instagram is a new form of communication with the feature that users can share about themselves through photos and process them with filters and see the progress of the novelties posted. Yueng Hu conducted a study by analyzing Instagram content photos and user types, the results showed 1) Eight categories of popular photos, 2) Five types of Instagram users who differ in terms of posting their photos, and 3) The user's audience (number of followers) depends on how many he shared photos on Instagram. So the more photos that are shared, the more followers will be possible (Yarbil & Argaç, 2017). This is in line with what has been done by the Fadhal Fadhlan Pesantren, through its media team using Instagram to introduce Pesantrens to the wider community. The results of other studies show that there is a strong and significant relationship between the use of social media, especially Instagram, and media literacy skills. Utilization of Instagram social media and media literacy skills. The use of social media Instagram is in the very good category and the description of media literacy is in the good category (Kurnia, Johan & Rullyana, 2018)

Fadhlul Fadhlan Pesantren (PPFF) uses Instagram not only to inform about the activities of Pesantrens but also to introduce various potentials of Pesantrens. Fadhul Fadhlan Pesantren has a tagline as a Bilingual Pesantren Based on Salaf Character. Currently, Pondok Pesantren has 1,996 followers. There are several accounts used to introduce the Fadhul Fadhlan Pesantren, namely @fadhulfadhlan.graphy the account for the Pesantren media team is @mediacrew.ppff . To introduce another potential, there is the potential for another Pesantren business, namely @garden.ppff which provides superior plant seeds. Pesantrens equip their santri not only about religious knowledge but also the ability in entrepreneurship, one of which is the media used is @fadhulfadhlan.store. The last account used is @sabiela.fashion is an account used for entrepreneurship for santri.

In addition, PPFF uses the Facebook platform to spread boarding school activities. Facebook is also one of the social media owned by the Fadhlul Fadhlan Pesantren. This facebook account with the name "Fadhlul Fadhlan Pesantren" has been created since February 2018 and always displays various useful things that need

to be studied by the community, for example at the Sunday morning recitation which is carried out with the live video streaming feature or live broadcast via Facebook. Sunday morning recitations are held only through the Fadhlul Fadhlan Pesantren account, not the caregiver account, santri account, or media team account unless they are santri or the media team share by "watching together.

Forming a Media Center for Da'wah to Develop Literacy Skills

The media team at Fadhlul Fadhlan Pesantren consisted of several nanny colleagues and several santri of Fadhlul Fadhlan Pesantren. The formation of a media team is one of the strategies used by Pesantren caregivers so that santri master communication and information technology more, so that they are not outdated and can always update information. In addition, it is also to develop the talents and interests of santri, especially to develop potential in the field of information technology.

Some of the products that have been made by the media team of the Fadhlul Fadhlan Pesantren are making releases or articles on several social media owned by the Pesantren such as Instagram, Facebook, Twitter, YouTube channels. News on social media of pesantren is routinely updated when there is the latest information related to Pesantren activities. In addition, the media team also makes other products such as short films. The film usually takes the theme of national holidays. For example, the theme of independence to commemorate Indonesia's independence day. Although short films are only 10-15 minutes long, the entire production process is done synergistically by the entire media team (interviews with the media team).

Fadhlul Fadhlan Pesantren has also utilized streaming technology to support the dissemination of information about Pesantrens to the community. This streaming technique is used to broadcast certain events or routine activities of the cottage such as sunday morning recitations by cottage caregivers, via social media facebook. During the pandemic, pilgrims are prohibited from coming to follow the recitation directly to the Pesantren, so that pilgrims who want to follow the Sunday morning recitation can enjoy it through Facebook live streaming. This breakthrough helps pilgrims to stay connected and study religion without having to come into direct contact.

Although actually at the Fadhul Fadhlan Pesantren there is already a media

team formed with their respective job descriptions, and some products that have been produced, but in fact not all santri then have good media literacy. Some santri are still unable to take advantage of the features on social media, and some even don't know the term search engine. Knowledge about media is only limited to having a social media account then used to find information, chat and create statuses or stories about daily activities.

Media Literacy Training

The media literacy strategy at the Fadhlul Fadhlan Pesantren is by organizing a media literacy workshop. This effort is to equip santri to have qualified knowledge and experience in the use of media. Media literacy forums encourage the awareness of santri to be smart in media, not only online media, but also electronic and print media.

This effort is carried out in order to provide comprehensive knowledge to santri seeing the importance of media literacy skills in warding off hoaxes and avoiding radicalism. The strategy carried out by the Fadhul Fadlan Pesantren is to collaborate with various institutions to strengthen the media literacy skills of its santri. One of them is the Department of Islamic Broadcasting Communication UIN Walisongo which provides media literacy material to santri with MAFINDO which explains the importance of warding off hoaxes.

Training is given to all santri to have good media literacy skills. Previously, it was to measure the ability to learn media literacy of santri and measure changes in the training provided. As a result, this training is effective in improving media literacy skills, namely Play skills with knowledge of functions and features on social media as much as 69%, performance ability with the knowledge of santri in developing religious messages in print and electronic media as much as 63% of santri know, simulation ability is measured by knowledge of how to verify data and factuality of information with results 58% know, multitasking with a positive impact of religious news in the media shows 69% know, Distributed cognitions were measured by knowledge of media utilization for hobbies and interests by 65%, cognitive intelligence showed results 54% of santri knew how to collaborate information from the media and public opinion. Judgment ability is measured by as much as 70% of mahasantri know posts that do not violate the law and transmedia navigations with

mahasantri tahu convey clarification of hoaxes (Ni'mah et al., 2022).

Media Literacy Training presents material about fighting hoaxes in digital media by thinking critically. This material is considered important, hopefully mahasantri has the ability to think critically in receiving information in digital media. The flood of information requires santri to be able to have media literacy skills.

Media literacy training emphasizes the importance of critical thinking for santri. Critical thinking is a set of skills and understanding including the ability to play with words, sensitivity and open-mindedness (Cohen,2015). Critical thinking can also be interpreted as learning to think analytically and evaluatively where there are processes that involve mentality such as observation, categorization, selection and menilia (Cotrell, 2015). According to Bloom's Taxonomy theory, critical thinking skills are included in the cognitive domain (Cognitive Domain), namely in the form of behaviors that emphasize intellectual aspects, such as knowledge, skills and thinking abilities. The purpose of the cognitive domain is the domain that includes mental (brain) activities. All activities related to brain activity are cognitive domains. In the cognitive domain there are six levels of thinking processes, which consist of the lowest level to the highest level. The six levels include:

1. Knowledge, At this lowest level or level is the ability to recall the material that has been studied, for esample: (a) knowledge of terms; (b) knowledge of specific facts; (c) knowledge of conventions; (d) knowledge of trends and sequences; (e) knowledge of classifications and categories; (f) knowledge of criteria; and (g) knowledge of methodology.

2. Understanding, At the second level, understanding is defined as the ability to understand certain material, for example in the form of: (a) translation (change from one form to another); (b) interpretation (explaining or summarizing the material); (c) extrapolation (extending/expanding the meaning/interpreting the data).

3. Application, At the application level, application is intended as the ability to apply information in real situations or the ability to use concepts in practice or new situations.

4. Analysis, at the level of analysis is the ability to describe a material into its parts. The ability to analyze can be in the form of: (a) element analysis (identifying

parts of the material); (b) relationship analysis (identifying relationships); (c) analysis of organizing principles (identifying the organization/organization).

5. Synthesis, the fifth level is synthesis which is defined as the ability to produce. This fifth cognitive level can be: (a) producing unique communication; (b) produce a complete plan or activity; and (c) generate/produce a set of abstract relationships.

6. Evaluation, the last level is evaluation. The ability to evaluate is defined as the ability to assess the "benefits" of an object/thing for a particular purpose based on clear criteria. There are at least two levels of evaluation according to Bloom, namely: (a) assessment or evaluation based on internal evidence; and (2) evaluation based on external evidence. Critical thinking involves inductive thinking skills such as recognizing relationships, analyzing problems of an open nature, determining cause and effect, making conclusions and taking into account relevant data. While deductive thinking skills involve the ability to solve problems that are spatial, logical syllogisms and distinguish facts and opinions. Other critical thinking skills are the ability to detect bias, evaluate, compare and dispute. Steven in Zafri provides an understanding of critical thinking, namely thinking correctly in obtaining relevant and reliable knowledge, thinking reasoning, reflective, responsible, and proficient (Ardina & Agustriana, 2018).

The impact when you can't think critically is that you easily react using direct emotions, are easy to manipulate people's arguments, are stressed and run out of energy and are already unsteady and unstable.

In addition to the importance of critical thinking, it is also important to use digital media based on Pancasila. Santri are also equipped with rights and responsibilities in using the media. Digital rights include human rights that guarantee citizens loyal access to, use, create and disseminate digital media.. Such rights consist of the right to expression to access and the right to feel safe. In addition to the rights of santri, they are also equipped with knowledge about the responsibility of using the media, namely maintaining the reputation of others, maintaining national security or public order, public health and morals. The media literacy training was closed with an invitation to filter information before sharing.

Training of Writing

Another activity that is the strategy of Fadhul Fadhlan cottage in improving the media literacy of its santri is by collaborating with local media, namely Suara Merdeka in the Santri Tulis program. The 27th Santri Writing Movement was held in 10 places, one of which was the Fadhul Fadhlan Pesantren. This movement is an effort to educate the nation through writing, the hope is that santri who take part in this activity will get a meter of shopping and feel the practice of The Medeka Voice journalists. Creating Messages, one of the expected abilities is to provide training for how to write well, part of digital literacy.

This activity is carried out to introduce santri to the tradition of writing, writing techniques and the world of journalism. In addition, santri are given training related to hoax news and how to overcome it. Media literacy training activities have been carried out at the Fadhul Fadhlan Pesantren so that they can improve the media literacy skills of santri.

The above review can provide an overview of the benefits obtained from media literacy training, including, 1) Santri of Fadhlul Fadhlan Pesantren has good media literacy skills. 2). Santri of Fadhlul Fadhlan Pesantren became an agent driving media literacy. 3) Santri of Fadhlul Fadhlan Pesantren has a shared awareness and responsibility in media supervision and has critical reasoning in media.

Conclusion

The results of this study show that there are several strategies that have been carried out by the Fadhlul Fadhlan Pesantren (PPFF) to develop media literacy. PPFF Strategies is carried out with various efforts ranging from the use social media to inform public about many topics, they are good informations, da'wah and talks about boarding school. Other strategies, PPFF establishes Media Center for Da'wah, formation of a Media Team and optimization of the use of social media. In addition, it also collaborates with various institutions to develop media literacy. This is realized by organizing various trainings. The program is intended so that santri can develop media literacy skills, both as users and producers of media content.

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