Da'wah Education Based on Religious Moderation Training Using Digital Technology at Islamic Boarding Schools in East Bandung

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ABSTRACT

Indonesia as one of the great houses of Muslims must be a prototype in the world in developing religious moderation education based on the teachings of Islam rahmatan lil 'alamin. In the context of da'wah education, the issue of religious moderation in Islamic educational institutions, especially Islamic boarding schools, is an effort to prepare the best cadres of teachers who are not only able to read classical books, but also have comprehensive Islamic insight. With the development and progress of the times, the provision of the best teacher cadres in Islamic boarding schools is not only done traditionally but also must be followed by a training model using today's digital technology media. Based on arguments about the importance of preaching education based on religious moderation training using digital technology, this research has focused on Islamic boarding schools in the East Bandung area. This training using digital technology is an effort to increase the literacy of Islamic boarding school teachers and students about religious moderation education. This study uses a participatory observation method, meaning that researchers who involve themselves in the object of research are carried out. The conclusion of this study shows the importance of da'wah education based on religious moderation training by using digital technology in Islamic boarding schools to keep up with the times in the 4.0 revolution era, especially in strengthening religious moderation literacy. Strengthening literacy which has a positive impact to encourage the practice of religious moderation behavior among Islamic boarding schools and the surrounding community, in East Bandung.
Keywords: da'wah education; religious moderation; training.

INTRODUCTION

The results of Mahadika and Sardini's research (2019), one of the arguments about the importance of *da'wah* education about religious moderation in Indonesia is the emergence of social prejudice based on

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religious sentiments, which is displayed in various digital technology-based media since the momentum of the DKI Governor election. The phenomenon of religious sentiment can be seen clearly and gave birth to various conflicts and even hoax information in the community. Social prejudice triggered by the use of SARA issues in the 2017 DKI Jakarta Governor and Deputy Governor Elections is a view or action based on sentiments about self-identity regarding descent, religion, nationality, ethnicity, or class.

The issue of SARA has always been a sensitive issue in Indonesia, especially before the general election. SARA issue campaigns often appear at the time of the election and have the potential to cause social conflict. SARA issues are used to attack opponents, demean others, suppress and reduce electability. In Indonesia, the issue of ethnicity, religion, race and intergroup and matters related to religion have more appeal to be used as a commodity to lead public opinion, coupled with conditions where there is an increase in emotional investment that creates sentiment towards other people and rampant actions that lead to spreading hate speech that has a destructive impact on the social conditions of society in Indonesia.

Alfian's research (2013) states that in the context of Muslim society, two Muslim groups often experience social conflicts due to social prejudice between groups, both in the form of open and latent conflicts. These Muslim groups are puritan Muslim groups and cultural Muslim groups. Puritan Muslims are Muslim groups who adhere to Islamic puritanism, which is an ideology that seeks to purify Islamic teachings from outside influences (including culture) in the form of religious beliefs, thoughts, and practices.

Liliweri's analysis (2005) states that one of the triggers for conflict and internal religious communities is the behavior of not being able to understand the existence of inter-religious groups, which have different religious beliefs or literacy backgrounds. It has influenced the different ways of thinking, behaving, and acting between groups. Because of this misunderstanding, many religious people do not know how to live in a pluralistic society, of multi-religious, multi-ethnic, and multicultural. As a result, inter-religious relations are often colored by conflict, which is caused by inter-religious and internal prejudices. In the perspective of social psychology, inter and internal conflicts between religious communities caused by prejudice in the form of acts of violence, hostility, and injustice stem from the existence of group antagonisms.

The phenomenon of clashes between religious groups is also targeted in the form of digital technology-based social media content, such as hoaxes, hate speech, and narratives of intolerance in public spaces. These narratives are accompanied by acts and behavior of intolerance in various forms that lead to efforts to disintegrate the nation. These narratives and actions are easy to find in the era of media convergence. Social media has become an open public space that displays the reality of the use of religious issues, SARA, radicalism, and terrorism (Effendi, et al., 2022).

Social media with the development of digital technology has become a popular public domain among the world community. The presence of social media has become a virtual interaction space (*cyberspace*) in various aspects of life. This public domain is the embodiment of a global village that transcends geographical barriers and causes cultural deterritorialization (McLuhan, 1964). The digitalization of culture has affected human life in everyday life. This is reflected in the routine and intensity of using this digital technology in social, educational, social, political, and religious affairs (Piliang, 2012: 147-148).

Social media is a practical space that can be used by anyone with any interest, including in the world of Islamic boarding school education. Where users can use social media as a space for self-actualization to reach large audiences and readers (Hartley, 2004: 187). In the religious landscape, social media can be used for *da'wah* education efforts in transmitting religious models that are *rahmatan lil 'alamin*. Religious transmission on social media as a *da'wah* education effort can be done through various ways such as online studies on Facebook pages, zoom, WhatsApp, Google meet, YouTube, Instagram, and others.

The phenomenon of Islamic teleconferencing in the digital space can be said to be a form of virtual social relations in the landscape of religious *da'wah* education, especially in Islamic boarding schools. This transforms the conventional model carried out through digital spaces. In this case, social media allows it to become a tool that shapes human civilization through *da'wah* education, especially about religious moderation. *Da'wah* education on religious moderation through training using digital technology in Islamic boarding schools is important because based on the Ministry of Communication and Informatics (2020), the ease of accessing digital religious information and transmission is also accompanied by the potential for digital threats. One form of digital threat in the religious landscape is the dissemination of hoax content, hate speech, cybercrime, cyberbullying,

and the potential for digital terrorism radicalism.

Da'wah education based on religious moderation training using digital technology at this Islamic boarding school is an effort to reposition religion as the teachings of *rahmatan lil 'alamin* which must be able to reconcile and distance from conflicts between religious groups. The Ministry of Religion of the Republic of Indonesia (2019) emphasized that instead of religious teachings, it can lead to a peaceful life for its adherents. The emergence of extreme fanaticism groups who claim the truth of their religious interpretation is the most correct, not infrequently causes enmity and quarrels between these groups. The social prejudice that causes conflict with a religious background can affect various groups or sects within the same religion (sectarian or intra-religious), or occur in various groups in different religions (communal or inter-religious). Usually, the beginning of this conflict with a religious background is sparked by social prejudice between groups because they blame each other for religious interpretations and understandings, feel self-righteous, and do not open themselves to other people's religious interpretations and views. Conditions like this will certainly disrupt the harmony of religious communities in Indonesia, which are multi-ethnic, ethnic, cultural, linguistic, and religious. In this context, moderate religious attitudes and thoughts are needed, especially among Islamic boarding schools as centers of religious education and *da'wah*.

The study of *da'wah* education based on religious moderation training using digital technology at the East Bandung Islamic Boarding School is the result of research using a descriptive research method approach. This method is used as an effort to reveal and explain the objective conditions of *da'wah* education based on religious moderation training using digital technology at the East Bandung Islamic Boarding School using researchers participating directly in the research location. *Da'wah* education in the form of religious moderation training uses the development of digital technology. This research also raises a critical social science approach as an effort to investigate narratives related to the problems of *da'wah* education about religious moderation with the aim of understanding and explaining the complex human and social consequences of a boarding school teacher in the eastern Bandung area.

In other words, examining a deeper understanding of the narratives related to *da'wah* education about religious moderation and its problems, both structurally and culturally informed in society through information technology media. This critical approach, according to Dubravka Cecez-

Kecmanovic (2007), seeks to change awareness and minimize adverse social consequences. Meanwhile, according to Pay (1987), it has been mentioned that this critical research seeks to achieve emancipatory social change by explaining the social order in such a way that it becomes a separate catalyst that leads to the transformation of that social order. Therefore, this critical research on religious moderation at the East Bandung Islamic Boarding School is expected to be a catalyst for a change in helping and providing scientific arguments to various groups and stakeholders related to the issue of religious moderation among Islamic boarding schools in East Bandung.

RESULT AND DISCUSSION

Da'wah Education on Religious Moderation in Islamic Boarding Schools

In Indonesia, Islamic boarding schools are one of the oldest Islamic educational and *da'wah* institutions that have been institutionalized in society, especially in rural areas. The presence of Islamic boarding schools initially was traditional to explore Islamic religious sciences as a way of life (*tafaqquh fi al-din*) by emphasizing moral-based learning in society. (Mastuhu, 1994). The birth of educational institutions and Islamic boarding schools in Indonesia is estimated from 300-400 years ago and reached almost all levels of Muslim society, especially in Java. The Islamic boarding school is a typical educational institution. Not only because the birth of Islamic boarding schools has been very long, but also because the culture, network, and methods applied by these religious institutions have characteristics compared to general educational institutions.

In this case, C. Geertz quoted by Kartodirjo (1993) has mentioned that Islamic boarding schools are a subculture of Indonesian society, especially in Java. During the colonial era, Islamic boarding schools became the basis for the struggle of the indigenous nationalists. The role of the Islamic boarding school in various ways is felt by the community. One of the main examples is that, apart from the formation of ulama cadres and the development of Islamic scholarship, there were also protest movements against the colonial government of the Dutch East Indies. The protest is always driven by and by the students. At least it can be mentioned for example; the peasant uprising in Cilegon-Banten in 1888 (Kartodirjo, 1993). According to Steenbrink (1994), after the independence of the Indonesian

state, especially since the transition to the New Order and when economic growth rose sharply, Islamic boarding school education became more structured and the Islamic boarding school curriculum became more fixed. For example, in addition to the religious curriculum, Islamic boarding schools also offer general subjects using a dual curriculum, namely the Ministry of National Education curriculum and the Ministry of Religion curriculum.

However, because the authority of the Islamic boarding school lies with the teachers, often Islamic boarding school also make their curriculum in addition to the curriculum material of the Ministry of National Education and the Ministry of Religion, because it is considered that the two curricula have not accommodated the spirit of the Islamic boarding school institution. The process of developing the world of the Islamic boarding school, apart from being the internal responsibility of the Islamic boarding school, must also be seriously supported by the government as a whole human development process. Increasing and developing the participation of Islamic boarding schools in the development process in the era of regional autonomy is a strategic step to realize national development goals, especially in the education sector. Moreover, in the condition of the nation which is experiencing a moral crisis (*degradation*). Islamic boarding schools as educational institutions that shape and develop moral values are the pioneers as well as the inspiration for the nation's moral generation.

The Islamic boarding school as educational and *da'wah* institutions have an important position in Indonesian society in transmitting the noble values of religion, including in the context of conducting religious moderation education which is considered important today by the Indonesian government. The Islamic boarding school as an educational institution agrees with Murtadlo (2018, 297–306), and can be a strategic medium in realizing the idea of religious moderation. Murtadlo, citing Goodlad, has stated that education has two functions, first, private goals, namely education to develop student competencies which include vocational, social, intellectual, and personal; second, collective goals (*public goals*), namely goals that are tied to the collective interests of certain communities, such as the state.

Still, according to Murtadlo (2017, 75–93), education in a collective context with the interests of the state serves two main interests. First, is the development of citizenship which includes a place of socialization, cultural transmission, and the development of individual identity. Second,

standardized citizen competency education and providing a letter of acknowledgment (*certificate*) are needed in the context of public administration. The thought of religious moderation education exists to serve the interests of developing the citizenship character of the Indonesian people. For this reason, religious moderation education is linear with the goal of national education, namely the formation of Indonesian human character. This character education is a conscious effort to realize virtue, namely objectively good human qualities, not only good for individuals but also good for society as a whole.

According to David Elkind and Freddy Sweet (2004), character education is also a conscious effort to help people understand, care about, and act on core ethical values. The type of character who can judge what is right, care about what is right, and then do what is believed to be right, and is even expected to be able to face external pressures and internal temptations to hold on to what is considered right.

According to Murtadlo (2017), character education in Indonesia has become the mandate of the National Education System Law No. 20 of 2003 the Ministry of National Education identified 18 values in the development of character education. In 2016 it was revised into five main values of character education, namely religiosity, nationalism, independence, cooperation, and integrity. According to Murtadlo, the moderate character is expected to be inspired and animate the five character values. The moderate character is promoted by the Ministry of Religion (2019) in the concept of religious moderation which contains four values, namely those related to the relationship between religion and the state (*national commitment*), inter-religious relations (*tolerance*), friendly religious expressions (*non-violence*), religious relations, and culture (*wise to local culture*). These values may still be able to develop according to the situation and conditions considering the function of religion as a mercy for the universe (*rahmatan lil 'alamin*).

In the context of the relationship between religion and the state, religious moderation is a functional understanding of religion with the idea of nationality. *Da'wah* education on religious moderation in this context is expected to able to develop a sense of love and pride for the homeland, psychological attachment, and commitment to the state to citizens as students. At present, religious moderation education is faced with problems: the strong social prejudice that is built up from some religious groups which have an impact on the thoughts of some young people who

want to change the government system, change the basis of the state, allow the sense of Indonesian unity to be divided, support the idea of separatism, and are indifferent. indifferent to the fate of the nation. To answer this problem, religious moderation education needs to be more directed at understanding the constitution, the importance of defending the state, the reality of national pluralism (*multiculturalism*), and how to advance the nation. In the context of relations with the state, religious moderation requires an attitude of acceptance of citizens as students towards the nation's plurality in terms of ethnicity, religion, language, and customs (Murtadlo, 2015, 45-60).

The idea of religious moderation arose at the same time as the indications of social prejudice were getting stronger from certain religious groups that had distinctive identities. Each other makes a truth claim. The results of a study by the Ministry of Religion of the Republic of Indonesia (2019), the spirit of religious moderation is to find a meeting point between the two extreme poles of religion. On the one hand, there are adherents of extreme religions who believe in the absolute truth of one interpretation of religious texts, while assuming that other interpreters are misguided. This group is commonly called the ultra-conservatives. On the other hand, some religious people are extreme in deifying reason to the point of ignoring the sanctity of religion or sacrificing the basic beliefs of their religious teachings for the sake of inappropriate tolerance for followers of other religions. They are commonly called extreme liberals. Between these two poles, they clash with each other, involving various fanatics.

Dindin Solahudin (2020:10), views that moderation means moderation not moderating (moderation). Islamic moderation means the face of Islamic moderation and religious moderation means the moderation of religious practice. Moderation of Islam does not need to be carried out because Islam is moderate, while religious moderating needs to be carried out during extreme religious practices. The opponent of moderation is not radicalism, as the public's understanding has been interpreted as violence, but with extremities. Therefore, moderation cannot be directly confronted with radicalism, but with extremity in all its forms. In other words, on the one hand, there is religious moderation and on the other hand, there is religious extremity.

Furthermore, Dindin Solahudin (2020: 16), said that religious extremities are divided into two, namely: extreme right and extreme left. The extreme right which is excessively religious and the extreme left which

lacks religion is always at risk of further extreme attitudes. The extreme right tends to be trapped in an attitude of disbelief, that is, it is easy to accuse people who are immoral and sinful as infidels, unbelievers, or dissenters. On the other hand, the extreme left tends to easily stigmatize people who worship maximally as extreme radicals. The two extreme groups always hurt the moderation of worship.

The Ministry of Religion of the Republic of Indonesia (2019: 16-17), has equated the term moderation with the word wasath or wasathiyah, which has the equivalent meaning of the words tawassuth (middle), i'tidal (fair), and tawazun (balanced). People who apply the principle of wasathiyah can be called wasith. In Arabic, the word wasathiyah means "*the best choice*". Whatever words are used, they all imply the same meaning, namely fairness, which in this context means choosing a middle ground between various extreme options. The word wasith has even been absorbed into Indonesian into the word 'arbitrator' which has three meanings, namely: 1) intermediary, intermediary; 2) mediator (separator, reconciler) between the disputants; and 3) the leader in the match. According to Arabic experts, the word wasath also means "everything good according to its object". The opposite of moderation is excessive, or tatharruf in Arabic, which means extreme, radical, and excessive in English. The word extreme can also mean "to go too far. In Arabic, there are at least two words that have the same meaning as the word extreme, namely al-guluw and tasyaddud. Although the word tasyaddud is not mentioned literally in the Koran, its derivatives can be found in other word forms, for example, the words syadid, syidad, and ashadd. These three words are limited to pointing to the basic word, which means harsh and excessive. In the context of religion, the notion of "*hard and excessive*" can be applied to refer to people who have extreme attitudes, and exceed the limits and provisions of religious law.

In various studies, religious moderation in the perspective of Islam (*wasathiyat Islam*), is often translated as 'justly-balanced Islam', 'the middle path, or *'the middle way'* of Islam, in which Islam functions as a mediator and as a balancer. These terms show the importance of justice and balance as well as the middle way not to get trapped in the extremities of religion. So far, the concept of *wasathiyat* is also understood by reflecting the principles of moderation (*tawassuth*), tolerance (*tasamuh*), balance (*tawazun*), and fairness (*i`tidal*). Thus, the term *ummatan wasathan* is often referred to as a just people' or 'a just community', namely a just society or community

(Kemenag RI, 2019: 26).

Religious moderation must be understood as a religious attitude that is balanced between the practice of one's religion (*exclusive*) and respect for the religious practices of others with different beliefs (*inclusive*). This balance or middle ground in religious practice will undoubtedly prevent us from being excessively extreme, fanatical, and revolutionary in religion. As previously indicated, religious moderation is a solution to the presence of two extreme poles in religion, the ultra-conservative or extreme right pole on the one hand, and the liberal or extreme left on the other. Religious moderation is the key to creating tolerance and harmony, both at the local, national, and global levels. The choice of moderation by rejecting extremism and liberalism in religion is the key to balance, for the sake of maintaining civilization and creating peace. In this way, each religious community can treat others with respect, accept differences, and live together in peace and harmony. In a multicultural society like Indonesia, religious moderation may not be an option, but a necessity (Kemenag RI, 2019: 18).

Dindin Solahudin (2020: 20-21), stated that multiple moderations include four core concepts. *First*, *tawasuth* and *i'tidal*, are moderate and balanced standards of moderation without being trapped in excessive and deficient extremities. Islam teaches medium and middle in religion. The concept of *tawasuth* teaches the preserved middle way of *ifrath* and *tafrith*. The middle way is the most important, the best, the most beautiful, and the most beneficial in religion. While *i'tidal* is justice, constancy, does not cross boundaries in religion. In religion, both extreme right and extreme left, are reprehensible. *Second*, *tawajun*, namely the standard of moderate balance by fulfilling the rights of everything without being excessive or lacking. The essence of tawajun is to do what is right, in the right way, in the right size, and at the right time. Without moderation in religion in the sense of balance and balance, society will face destruction, conflict, mutual prejudice, stigmatization, and even loss of life in the name of religion. *Third*, *tasamuh*, namely tolerance and mutual respect for differences in views, understanding, and practice in practice. religious. *Fourth*, *murunah*, namely flexibility is an important part of the universality value of religious teachings.

In the version of the Ministry of Religion of the Republic of Indonesia (2019: 27-28), *wasathiyah*, or moderation discourse is often described through three pillars, namely: moderation of thought,

moderation of movement, and moderation of actions. *First*, moderation of thought, namely moderate religious thought is characterized by the ability to combine text and context. Religious thought does not solely rely on religious texts and imposes the submission of new realities and contexts on the text, but can dynamically dialogue between the two so that the religious thought of a moderate person is not merely textual, but at the same time will not be too free and ignore the text. *The second*, moderation of the Movement, namely the movement to spread religion, which aims to invite goodness and abstain from evil, must be based on an invitation based on the principle of making improvements, and in a good way, not vice versa, preventing evil by doing new evil in the form of violence. *The third*, mode of action, namely strengthening the relationship between religion and the traditions and culture of the local community. The presence of religion is not confronted diametrically with culture, both are open to each other to build a dialogue to produce a new culture. Moderation discourse, of course, does not only belong to the Islamic tradition, but also to other religions, such as Christianity. Moreover, in the context of Indonesia, the Christian religious character also undergoes 'adjustment' to the atmosphere of Indonesian nationality. With its various challenges and dynamics, the ideological interpretation of Christianity then finds its context in Indonesia and is rooted in being part of Indonesia's multicultural society.

Qaumas (2021) said that Indonesia as a multicultural and multi-religious country was challenged to manage diversity and socio-religious problems. Lately, some people have had exclusive and extreme religious thoughts. They claim the truth only for themselves and blame others. This creates tension in society and threatens intra and inter-religious harmony in Indonesia. To overcome this problem, the Ministry of Religion developed the concept of Religious Moderation. Religious Moderation is a perspective that leads people to a middle ground, away from excessive or extreme paths. With religious moderation, people's religious ways become tolerant, non-violent, respectful of culture, and have a national commitment.

The Ministry of Religion and the Ministry of Education and Culture of the Republic of Indonesia have incorporated the idea of religious moderation into the realm of Education. Nadiem Anwar Makarim (2021), reminded the importance of religious moderation in the Indonesian education system. According to Nadiem, achieving a life of religious moderation can be started from the character education system in the independent learning program. The existence of a national assessment

encourages a survey of the character and learning environment which will later show the values of Pancasila, such as the value of diversity, tolerance, and safety in the school environment so that it can measure the map of the quality of Indonesian education. This is not only based on progress or cognitive achievement but also on values in the learning culture in schools. In addition, Nadiem explained that the Pancasila student profile formulated by the Ministry of Education and Culture also played an important role in implementing religious moderation through the education system.

The Director General of Islamic Education of the Ministry of Religion (Kemenag) RI, M. Ali Ramdhani (2021) emphasized the importance of Strengthening Religious Moderation in a transnational world. Strengthening Religious Moderation is one of the assets that individuals need to have in carrying out their social roles in a multicultural society. Religious moderation is very important because now the Indonesian people live in a transnational nature and move in such a way and are expected to have a strong foundation. The Importance of Strengthening Religious Moderation to avoid extreme Understanding in religion. Strengthening Religious Moderation is implemented not only in religious institutions, but also in educational institutions such as Islamic boarding schools, madrasas, and schools. Then for public schools, Ali said that the Strengthening of Religious Moderation emphasizes three things, namely the values of Integrity, solidarity, and tolerance to develop Islamic religious education that is *rahmatan lil 'alamin.*

Agree with Lukman Hakim Saepudin (Kemenag, 2019: 8-11), in general, the basic idea of religious moderation *da'wah* education is to seek similarities and not sharpen differences. According to him, if elaborated further, there are at least three main reasons why there is a need for religious moderation education in Indonesia:

First, one of the essences of the presence of religion is to maintain human dignity as a noble creature created by God, including taking care not to lose his life. That's why every religion always carries a mission of peace and salvation. To achieve that, religion always presents teachings about balance in various aspects of life; Religion also teaches that preserving human life must be a priority, eliminating one life is the same as taking the life of the entire human race. Religious moderation education can guide a person to uphold human values. Extreme people are often trapped in religious practices in the name of God only to defend His majesty while putting aside the human aspect. Religious people in this way are willing to

humiliate fellow human beings "in the name of God", even though protecting humanity itself is part of the core of religious teachings. Some humans often exploit religious teachings to fulfill their lustful interests, animal interests, and not infrequently also to legitimize their political desires. These exploitative actions in the name of religion have caused religious life to become unbalanced, and tend to be extreme and exaggerated. So, in this case, the importance of religious moderation education is to guide how to restore religious practice so that it is following its essence, and so that religion functions to maintain human dignity.

Second, thousands of years after the birth of religions, humans are increasing and more diverse, with ethnic groups, nationalities, and various skin colors, scattered in various countries and regions. Along with the development and spread of mankind, religion also develops and spreads. The works of previous scholars written in Arabic are no longer sufficient to accommodate all the complexities of humanitarian issues. Religious texts also experience multiple interpretations, the truth becomes multiplied; some religious adherents no longer hold fast to the essence and nature of their religious teachings, but are fanatical about the interpretation of the truth they prefer, and sometimes interpretations that are under their political interests. So, conflict is inevitable. Such complexities of human and religious life occur in various parts of the world, not only in Indonesia and Asia but also in various other parts of the world. This context causes the importance of religious moderation so that human civilization is not destroyed due to conflicts with religious backgrounds.

Third, specifically in the Indonesian context, religious moderation is needed as a cultural strategy for maintaining Indonesianness. As a very heterogeneous nation, since the beginning, the founding fathers of the nation have succeeded in inheriting a form of agreement in the nation and state, namely Pancasila in the Unitary State of the Republic of Indonesia, which has succeeded in uniting all religious, ethnic, linguistic and cultural groups. It is agreed that Indonesia is not a religious state, but also does not separate religion from the daily lives of its citizens. Religious values are maintained, combined with the values of local wisdom and customs, several religious laws are instituted by the state, and religious and cultural rituals are intertwined in harmony and peace. That is the true identity of Indonesia, a very religious country, with a character that is polite, tolerant, and able to dialogue with diversity. Extremism will undoubtedly damage the joints of Indonesia if allowed to grow. Therefore, religious moderation is very

important from the perspective of the pluralistic Indonesian people.

In the above context, along with the times, the role of Islamic boarding schools as educational institutions can be an important medium in mainstreaming religious moderation to the community and their students through their cadres of boarding school teachers. To carry out this religious moderation education, the cadres of Islamic boarding school teachers must be given various literacy training with the convenience of digital technology-based devices.

Use of Digital Technology in East Bandung Islamic Boarding School

The results of research findings, technological developments, and the impact of the covid 19, especially Islamic boarding schools in East Bandung have improved themselves to address the problems of teaching and educational solutions for their students by adapting to the progress of an increasingly dynamic era. Salaf Islamic boarding schools in the East Bandung area must be given understanding and skills outside of religious scholarship because Salaf Islamic boarding schools which still adhere to traditional concepts and learning methods are the last bastion of radicalism among students. However, in terms of the quality of the ability to understand religious values, of course, the Salaf Islamic Boarding School is not inferior to other formal schools in the West Java Province. This is based on the percentage distribution of graduates of Salaf Islamic Boarding School alumni, qualified Asatidz which also reaches 80% with language skills and book strengthening. In addition, the facilities available in salaf Islamic boarding schools are sometimes inadequate when compared to modern Islamic boarding schools or formal schools, especially in the city of Bandung, these formal schools can also usually be said to be complete with biology, language, and computer labs, a library, 16 rooms decent classes, as well as a spacious gym. In Pondok Salaf, if you want to take a shower or just defecate, sometimes the queue is quite long.

This quality can also be seen in the learning system that always follows the times and the use of a comprehensive K-13 curriculum. This quality then faces challenges with the emergence of an online learning system due to the COVID-19 pandemic. This challenge then raises the stuttering of teachers, especially regarding the software that must be learned and mastered and the use of information and communication technology in learning. Based on the initial questionnaire regarding mastery of software for online learning, it can be seen that most of the teachers from Islamic

boarding schools only know about the Google Classroom software. Other software such as Google Classroom, Microsoft Education, Moodle-based LMS systems, or others is mostly not mastered or even do not know. The results of the questionnaire on software mastery at the Bustanul Wildan Islamic Boarding School, Aljawami Islamic Boarding School, Al Mardiyah Islamic Boarding School, and At-Taamur Street Children's Islamic Boarding School can be seen in the table below.

Table 1. Software Mastery of students and Teachers of Islamic boarding school in East Bandung

No	Software	Knowing	Mastering
1	Zoom Meeting	26	26
2	Google Meet	18	15
3	Google Classroom	15	10
4	Cisco Webex	2	0

Source: research questionnaire results, 2022

From the table above, it can be seen that the software that is most widely known and controlled by Islamic Boarding Schools in the East Bandung area is Zoom Meeting. The limited choice of software and the limited functionality of Zoom Meeting itself resulted in the non-optimization of online learning that had been carried out by teachers. As for the use of information and communication technology in learning, it can be said that it is still not optimal. This can be seen from the results of the following questionnaire.

Table 2. Questionnaire for the Use of Information and Communication Technology in the Learning of Students and Teachers of Islamic Boarding Schools in East Bandung

No	Media	Knowing	Use
1	Video	26	14
2	Podcast	14	1
3	Animation (Macromedia Flash)	26	2
4	Presentation Media (Powerpoint)	26	23

5	Internet Sites	26	3

Source: research questionnaire results, 2022

From the table above, it can be seen that the use of information and communication technology in learning is not optimal. The limited use of learning media results in monotonous online learning and makes students bored. The results of the two questionnaires then became the basis for the need for training in the use of a learning management system or learning management system (LMS) based on moodle accompanied by training in the use of information and communication technology in learning. The importance of using technology for Salaf Islamic Boarding Schools in the East Bandung area is the object of planned research studies, especially regarding religious moderation education.

Analysis of *Da'wah* Education Based on Religious Moderation
The indicators used in conducting research on *da'wah* education based on religious moderation training using digital technology at the East Bandung Islamic Boarding School use indicators that have been initiated by the Ministry of Religion of the Republic of Indonesia in 2019. According to the Ministry of Religion of the Republic of Indonesia (2019), there are four indicators of moderation, namely: 1) commitment to nationality; 2) tolerance; 3) non-violence; and 4) accommodating to local culture. These four indicators can be used to identify how strong a person's religious moderation is in Indonesia, and how much vulnerability they have. These vulnerabilities need to be identified to be able to rediscover and take appropriate steps to strengthen religious moderation, especially in this study for teacher cadres in Islamic boarding schools in the East Bandung area.

According to the Ministry of Religion of the Republic of Indonesia (2019), national commitment is a very important indicator to see the extent to which a person's perspective, attitude, and religious practice have an impact on loyalty to the basic national consensus, especially related to the acceptance of Pancasila as the state ideology, his attitude towards the challenges of opposing ideologies. with Pancasila, and nationalism. As part of the national commitment is acceptance of the principles of the nation as contained in the 1945 Constitution and the regulations under it. This national commitment is important to serve as an indicator of religious moderation because, as the Minister of Religion, Lukman Hakim Saifuddin, has often said, in the perspective of religious moderation, practicing

religious teachings is the same as carrying out obligations as citizens, as fulfilling obligations as citizens is a form of practicing religious teachings. . Tolerance is an attitude to give space and not interfere with the rights of others to believe, express their beliefs, and express opinions, even though it is different from what we believe.

The indicator of tolerance refers to an open, airy, voluntary, and gentle attitude in accepting differences. Tolerance is always accompanied by respect, accepting different people as part of us, and positive thinking. As an attitude in dealing with differences, tolerance is the most important foundation in democracy, because democracy can only work when a person can hold his opinion and then accept the opinions of others. Therefore, the maturity of a nation's democracy, among other things, can be measured by the extent of the nation's tolerance. The higher the tolerance for differences, the more democratic the nation tends to be, and vice versa. The aspect of tolerance is not only related to religious beliefs but can be related to differences in race, gender, differences in sexual orientation, ethnicity, culture, and so on. In this context, religious tolerance that is under pressure is inter-religious tolerance and intra-religious tolerance, both related to social and political tolerance. This does not mean that tolerance outside of religious matters is not important, but this book only focuses on religious moderation, where religious tolerance is at the core. Through inter-religious relations, we can see attitudes towards adherents of other religions, willingness to dialogue, cooperate, establish places of worship, and experience interacting with adherents of other religions. The perception of injustice and feeling threatened can lead to support for radicalism, even terrorism, although that person is not necessarily willing to carry out radical and terror actions.

Meanwhile, religious practices and behaviors that are accommodative to local culture can be used to see the extent of willingness to accept religious practices that accommodate local culture and traditions. Moderate people tend to be more friendly in accepting local traditions and culture in their religious behavior, as long as they do not conflict with the main teachings of religion. Religious traditions that are not rigid, among other things, are marked by a willingness to accept religious practices and behaviors that do not merely emphasize normative truths, but also accept religious practices based on virtue, of course, once again, as long as these practices do not conflict with these matters. the principle in religious teachings. On the other hand, some groups tend not to be accommodating

to traditions and culture, because practicing tradition and culture in religion will be considered an act that pollutes the purity of religion. However, this religious practice cannot necessarily describe the moderation of the perpetrators. This can only be used to see general trends. The view that someone who is more accommodative to local traditions will be more moderate in religion, has yet to be proven. It could be that there is no positive correlation between moderate attitudes.

These four indicators are used as a basis for research in conducting religious moderation education for Islamic boarding schools in East Bandung. Through digital technology-based training with the argument that the use of digital technology in training for Islamic boarding schools in Bandung Timu as part of religious moderation education can be a role model training as an effort to moderate education. religion based on digital technology. Based on the findings obtained from interviews, that religious moderation education for Islamic boarding schools in East Bandung Through digital technology-based training can be used as an alternative to today's training in strengthening messages and even finding a digital model of *da'wah* based on virtual religious moderation.

Agree with Effendi, et al., (2022), the use of digital technology in conducting training as an effort to preach education about religious moderation for the Islamic boarding school teacher cadres in East Bandung has the following strong reasons: *First,* the digitization of Islamic messages that developed during the COVID-19 pandemic allowed a new way of substituting the transmission of Islamic messages from conventional into digital spaces. This is done in various forms of digital education and *da'wah*. For example, through live streaming studies, the production of educational content and propaganda based on memes, videos, and animations, the production of Islamic narratives through Islamic sites, and virtual Islamic teleconferences by utilizing online meeting applications such as Zoom, Gmeet, Webex, and so on.

Second, the production of Islamic messages in cyberspace is not only productively and positively oriented, but also presents a digital threat through the emergence of destructive Islamic messages. Thus, religious discourse is often used for certain interests which leads to the behavior of intolerance, radicalism, extremism, and terrorism in the name of religion. Therefore, it is important to present messages of religious moderation to present the image of Islam as a universal religion (*rahmatan lil alamin*).

Third, the openness of access to information and religious activities

on social media is very significant. Social media is a public domain that can be used by anyone for any purpose. This accessibility will lead to efforts to 'box up' and disintegrate the nation when it meets political momentum. The symptoms of national divisions are reinforced by the spread of religious information that has the tone of hoaxes, hate speech, and radical terrorism. In this case, balanced information is needed about religious moderation carried out by Islamic boarding school teacher cadres.

Fourth, the level of media literacy and religious understanding of some Islamic boarding school teacher cadres is still low. And the use of digital technology-based training is a gap to disseminate information to strengthen the capacity for understanding and practicing religious moderation.

Fifth, there are still unmapped digital technology-based training models that can strengthen religious moderation for cadres of Islamic boarding school teachers, especially in East Bandung. Therefore, digital technology-based training as an educational effort for religious moderation is important as an effort to respond to digital threats in the landscape of religious life.

The results of this training using digital technology are then expected to be one of the strengths initiated by a cadre of Islamic boarding school teachers in East Bandung in campaigning for values and attitudes of religious moderation to students and the wider community.

In *da'wah* education based on religious moderation training using digital technology at the East Bandung Islamic Boarding School, the construction of religious moderation messages has been represented through various symbols that link text-narrative-image-symbol-metaphor-graphic so that the training process becomes more interesting followed by teacher cadres. Islamic boarding school in East Bandung. The construction of the message of religious moderation is carried out through the use of language that links various symbols that visualize the message of religious moderation that is easy to convey and understand using text engineering; whether in the form of status, memes, symbols, graphics, audio, video, cinematography, and so on.

Visual communication designed in training using digital technology as religious moderation education is displayed in the form of visual language, visualizer, visual effects, visual information, and visual literacy. Visual language is related to the embodiment of religious moderation discourse which is described in a language so that it is understood by a cadre of Islamic boarding school teachers. A visualizer is a subject or

person who has the job of bringing ideas into a visual design project. Visual effects relate to the use of sound, images, graphics, memes, and certain effects that reflect reality. Visual information relates to information through sight. And visual literacy is related to literacy awareness in the process of receiving messages (Toybah, 2016).

Table 3. below shows the form of visual communication designed in *da'wah* education based on religious moderation training using digital technology at the East Bandung Islamic Boarding School.

Table 3. Visual Communication Design *da'wah* education based on religious moderation training using digital technology at the East Bandung Islamic Boarding School

Digital Technology Media	Visual Language	Visualizer	Visual Effect	Visual Information	Visual Literacy
Zoom Meeting, Google Meet, Google Classroom, Cisco Webex, Youtube dan lainnya	Visual language on media Digital technology is packaged with audio-visual nature. The narrative reflects the idea of religious moderation embodied in certain symbols. Visual Language emphasizes religious studies from the perspective of religious moderation and its four indicators.	Digital technology media are managed by a team of trainers who are part of the training facilitators, starting from the production process, event equipment, setting of the place of study, and the process of taking pictures during production.	Visual effects in digital technology media used in the training are visualized from the opening video, sound or accompanying music, running text containing information during the study, to notes on ideas that become the point of emphasis or core ideas according to the topic of discussion, namely	Visual information can be seen from the whereabouts of the trainers. This relates to the verbal and non-verbal aspects of the trainers when delivering the study material and feedback from	Visual literacy can be seen from the existence of information and content that is categorized into several contents according to the four indicators of religious moderation

moderation education. religious. Visual effects are shown well in the form of contrast/texture, sound, color, image, graphics, and so on.	the audience whether in the form of nodding their heads, laughing, or other facial expressions when receiving messages from the trainers.

Source: results of interviews and research observations, 2022

Table 3 above shows the visual communication structure that has been designed in *da'wah* education based on religious moderation training using digital technology at the East Bandung Islamic Boarding School. The model of using digital technology can be said to be more professional and serious in working on *da'wah* education based on religious moderation training at Islamic boarding schools in East Bandung. Where, in addition to media management carried out by the coaching team, there is also a communication participant that does not only involve the coach, but also a guide or presenter.

Visual communication in training through digital technology as propaganda education about religious moderation for Islamic boarding schools in East Bandung takes place using the convergence of text, symbols, graphics, audio, and video. Where each participant involved gets the influence of exposure to messages conveyed by the communicator and received by the communicant. Therefore, within the framework of transmitting messages of religious moderation digitally, this visual communication becomes important as a symbolic series that can have an impact on the process of interpreting messages as religious language

constructions that are displayed to cadres of Islamic boarding school teachers in East Bandung.

Visual communication that takes place will affect the process of interpreting messages that can be described through four levels of cyber media analysis, namely at the text level which consists of media space and media documents, as well as at the context level which consists of media objects and media experiences. These four levels show the ongoing visual communication process, especially about strengthening the values of religious moderation as the basis for disseminating *da'wah* messages to the millennial generation. Table 5 below shows media analysis on four digital technology media platforms that display the content of religious moderation education studies.

Table 5. Media analysis in *da'wah* education based on religious moderation training using digital technology at the East Bandung Islamic Boarding School

Digital Technology Media	Analysis Level	Unit of Analysis	Information
Zoom Meeting, Google Meet, Google Classroom, Cisco Webex, Youtube dan lainnya	Mikro-Teks	Media Space	The content is audio-visual with the depiction of varied and recreational visual effects in the form of sound and images. In addition, the visualization displays two sides, namely the transmitter and other media teams in training and the recipient (audience of teachers in Islamic boarding schools).
		Media Archive	religious moderation content in the form of religious lectures, memes, narrations, video clips, as well as live streaming, and others.
	Makro-Konteks	Media Object	Involvement of teachers and teacher cadres at Islamic boarding school East Bandung
		Experiential Stories	Informants expressed enthusiasm with the content of training studies through

	digital technology as religious moderation education and participated in a participatory manner at every training time. Informants said that the content delivered was easy to digest, practical and relevant to the evolving context.

Source: results of interviews and research observations, 2022

Table 5 shows the visual communication elements analyzed based on the characteristics of digital technology media. Where visual communication in *da'wah* education based on religious moderation training using digital technology takes place both at the text level and at the context level by observing the process of interaction and feedback from the audience of teachers and teacher cadres in Islamic boarding schools in the East Bandung area.

The packaging of religious moderation messages in training-based *da'wah* education at the Eastern Bandung Regional Islamic Boarding School is an important aspect to attract the attention of the audience of teacher cadres at the East Bandung Islamic Boarding School. The construction of religious language is packaged through a visual communication process that converges between text, narration, graphics, symbols, sounds, and images. The combination of these visual elements has formed a message that has been planned in the training to reach the goal of religious moderation education. Message visualization that does not only rely on audio but also images, narration, symbols, and graphics becomes the strength of the message in the training as part of *da'wah* education about religious moderation that can attract the audience to be actively involved and encourage the audience to act according to the meaning of the message in a participatory manner.

CONCLUSION

Any message when packaged with an attractive content design will have a strong impact on the audience. This is related to the motives, effects, and benefits of online and offline connected realities. The message of religious moderation is related to inculcating the values of balance, justice, and tolerance in responding to the reality of community diversity.

Dissemination of values oriented towards religious moderation in the digital space is important as a counter-narrative of content that leads to disharmony and social disintegration. The effects of exposure to social media messages will be able to move the rationality, emotionality, motivation, and behavior of the receiving audience. Especially when messages are produced repetitively and transmitted simultaneously, including in the context of *da'wah* education based on religious moderation training using digital technology at the East Bandung Islamic Boarding School.

This is an important part of the effort to create a *da'wah* education infrastructure based on religious moderation training using digital technology at the East Bandung Islamic Boarding School, which not only displays one side of Islam partially but presents the universality of Islam as the teachings of rahmatan lil alamin. The actualization of the values of religious moderation is carried out by applying the principles of education and *da'wah* that touch, imprint, and move the recipient to think and act under the normative values and actuality of moderate and accurate Islamic teachings. The production and dissemination of content in training through certain packages on social media platforms marks a new chapter in welcoming the future of Islamic education and *da'wah* in the virtual space.

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