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# Information Behavior of *Santri* in the Digital Era: From Literacy to Multiliteracy

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## Abstract

This article discusses information behavior developed by *santri* (Islamic boarding school or *pesantren* students) and how literacy is developed when *santri* develop information behavior. This study was focused on a unique phenomenon that occurred at Abdullah Faqih Islamic Institute (INKAFA), where a *salaf* (traditional) Islamic school has “dared” to implement innovations in the learning process in the form of information multiliteracy-based teaching in order to empower and increase the competitiveness of its graduates. The research setting is Mambaus Sholihin Islamic Boarding School (PPMS), located in Suci Village, Manyar District, Gresik Regency, East Java Province. Based on the results of a field study, it is found that *santri* of the *pesantren* of INKAFA are no longer identical with conservative *santri*. They have adapted to the changing times in the digital era by becoming part of the current generation who are accustomed to using information technology to access information in cyberspace. This study revealed that the process of implementing information multiliteracy in INKAFA has been supported by several factors, among others, the policy made by the *pesantren* chairperson that is based on the principle of “*Al-muhafadhotu ‘ala qodimis sholih wal akhdzu bil jadidil ashlah*” and a curriculum that does support students in adapting to the advancement of the digital era. The PPMS Foundation generally supports the information multiliteracy in order to realize information behavior transformation among INKAFA students by providing software and hardware facilities for the sake of advancement of INKAFA. Meanwhile, several inhibiting factors in the application of information multiliteracy in INKAFA are factors from within oneself, factors from other people, and factors from the environment.

*Keywords:* Santri, Pesantren, Digital era, Information technology, Multiliteracy

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## 1. Introduction

In the digital era, information and education system are inseparable as the development of information technology provides more varied learning tools and various media (Ljungberg, 2020; Mills et al., 2019; Tombleson & Wolf, 2017). For example, the internet, which is known as a means of searching for information, and multimedia devices in the form of hardware, such as screens, LCDs, computers, and Android devices, can be used to support the audio-visual cognition of students, including students who are studying at *pesantren* or Islamic boarding school (El Saddik, 2018; Koltay, 2011; Syahputra, 2020). At the present time, multimedia-based learning plays an important role in education (Sharma et al., 2016). Students and teachers are required to be able to use various media, either in the form of hardware or software, and to absorb various information contained in those media (Anggraeni et al., 2019; Surjono et al., 2017).

In an advanced school environment, access to information and support for student literacy is mostly less of an issue. However, if this digital-based learning system is applied in a traditional school environment, it might pose some problems to students. Various obstacles often arise especially in Islamic-based schools such as *pesantren*, which are said to adhere to

the traditional system and maintain their cultural values (Suhendar et al., 2017). The results of a survey conducted by the Ministry of Religious Affairs revealed that the number of active *pesantren* in Indonesia within the period of 2019-2020 was 26,973 *pesantren* which are located in various regions (Ministry of Religious Affairs of the Republic of Indonesia, 2020). From these data, it can be seen that *pesantren* as a formal education institution is still active and offers various facilities and religious visions (Hidayatulloh, 2016).

Until now, many Indonesians who expect their children to get insights with the right religious values prefer *pesantren* as institutions offering religious education. However, the protective aspect that has been developed by *pesantren* today has become a dilemma because with the development of information technology, the existing level of boundaries has become blurry and not at the same pace with the development. In that sense, religious and cultural boundaries that are preserved by *pesantren* can be said to be still at the traditional level, which is not significant enough to catch up with the development of information technology (Rohmatulloh, 2018).

One of the activities that cannot be separated from the process of understanding and learning in the conventional scope from the traditional era to the modern era is the pattern of information behavior of *pesantren* students (hereinafter referred to as *santri*), starting from determining needs, the search process, filtration, to the formulation and sharing of information (Cho et al., 2018; Kesharwani, 2020; Ocepek, 2018). According to Rohmatulloh (2018), the information behavior pattern of *santri* can be divided into several key activities. The first is a fundamental activity related to information seeking, which is used to broaden the views and insights of the *santri* regarding the lifestyle of modern society. As an extension of the Islamic boarding school, in this case, *santri* can do an in-depth exploration of the perspective of the general public on a topic that might be able to be resolved from a religious point of view. This information-seeking pattern is also a freedom from the realization that modern *pesantren* have kept up with the changing times to catch up with the current technological developments (Fadli Munawwar Manshur, 2003; Sarifuddin, 2020).

The second key activity is how *santri* use the information found and share it in its intended form. Information about religion is not only a limitation, but also a big topic to study. *Santri* are expected to be able to understand, comprehend, and at the same time disseminate this topic to the public so that it is ideally used by the public to address problems of everyday life. The usual term for this activity is '*shiar*' (mission) of Islam and Islamic teachings, which can be done in the form of casual conversations or even workshops with a large audience. However, with the existence of technology, especially in the field of communication, *shiar* can be facilitated both in its distribution and in the constructed discussions (Syahputra, 2020).

One of the problems that can be considered as an obstacle faced by *santri* when they use various modern media based on digital platforms as a means of disseminating religious information is the openness and transparency of the opinions of their audiences. All comments and opinions from audiences can give a special impression and image according to sentiments or point of view of the public. Changes in media usage preferences among *santri*, of course, cause a lot of confusion among the stakeholders, the teaching staff, and the *santri* themselves.

As previously explained, this confusion is caused by the gap between knowledge and new methods that must be learned to catch up or adjust to existing lag (Fahham, 2020). Multiliteracy is a new way for *santri* to learn the complexity of information because literacy skill is a basic competency that has no boundaries in order to understand certain symbols or expressions in the media. Literacy, in this case, is used to read and master devices and media as well as the level of information contained therein for use in fulfilling needs, solving

problems, or completing tasks at hand (Anwar et al., 2017). The development of literacy in the *pesantren* environment, according to Kusmanagara et al. (2018), is conducted through interactive learning activities that utilize new media such as computers and various applications in them. The biggest challenge is how to balance the boundaries of religious concepts and the expansion of insight of the students through multiliteracy-based learning on various new media (Bouzguenda et al., 2019; Saputri et al., 2019; Untari, 2017).

In this study, the two problems addressed were (1) how information behavior is developed among the *pesantren* students or *santri* and (2) how literacy is built when *santri* develop information behavior. The primary purpose of this study was to determine the process of developing information behavior patterns of *santri* in *pesantren* and at the same time to identify the process of developing literacy-based learning among *santri*.

## **2. Literature Review**

### **Information Behavior**

Information is important for individuals in their daily activities (Gichohi et al., 2017; Haruna et al., 2017; Mierzecka & Suminas, 2018). Today, information is supported by technological developments that facilitate access and the process of finding and adapting the information itself (Lauricella et al., 2020; Wang et al., 2019). In the digital era, the need for information and the use of information technology have become a necessity, including for *santri* who are currently pursuing formal religious-based education at *pesantren*. *Santri* is a term for a group of students who are currently pursuing special Islamic education at an independent institution in the local community, which is commonly known as *pondok pesantren* (Anwar et al., 2017; Fadli Munawwar Manshur, 2003).

Meanwhile, the information behavior in question includes problem formulation activities, exploration and searching skills, responsiveness to sorting valid and appropriate information, information absorption, and information use in an activity (Howlader & Islam, 2019; Wittebols, 2020). Information behavior among *santri* can be said to be similar to that of students or adolescents in general who search so many things for the purpose of education, entertainment, as well as leisure time activities (Anwar et al., 2017; Setiawan, 2012). The difference is that the behavior of finding, searching, and using information by *santri* is often linked to their life in *pesantren*, which is a boarding school based on religious education. The positive side of finding, searching, and using information is referred to in how *santri* build relationships with public, search for appropriate religious *da'wah* references, and make them a promotional tool for *pesantren* (Anwar et al., 2017; Setiawan, 2012; Syahputra, 2020). However, in reality, the patterns of access and information behavior of *santri* are not limited to finding learning or *da'wah* references alone. Syahputra (2020), who explained the participation of *santri* in political world, mentioned that *santri* play an active role in exploring the latest issues regarding the prevention of radicalization in various organized ways, either by direct socialization to the public or by mainstream media such as social media.

### **Multiliteracy**

Multiliteracy is a development of the term “literacy” and is not limited to literacy at the basic level (Ozturk & Hill, 2020; Saputri et al., 2019; Walgermo et al., 2018). In multiliteracy, the main competencies that become the focus of teaching are awareness of the socio-political environment, high comprehension and reading skills, good writing skills, linguistic skills, and proficiency in using various existing digital media (Saputri et al., 2019). The term “literacy” is defined as a skill to understand language symbols or literacy skill and based on its initial scope, literacy is seen as a condition of recognizing letter, word, and

meaning (Gibson & Smith, 2018; Locher et al., 2019; Singer & Alexander, 2017; Untari, 2017). Over time, literacy, which is used in various fields, began to include various media as a means of communication and the formation of meaning. Information can be conveyed via various media so that writing cannot be limited only to linguistic grammar. It has crossed the boundaries of linguistic grammar. This view then brought out the terms “metalanguage” and “multimodal text”, which eventually led to the concept of multiliteracy (Untari, 2017)

The development of skills through multiliteracy concept is intended so that students can be creative and critical in solving problems and fulfill a need by using various literacy skills that have been previously learned (Chai & Kong, 2017). Multiliteracy, according to Saputri et al. (2019), is an integrated approach of various manifestations of knowledge, including images or videos, and a combined form of digital contexts that create effective learning outcomes because students are motivated to learn all creative activities created and proposed by the teacher using a framework from the concept of multiliteracy itself.

Based on research by Hestiningsih and Sugiharsono (2015), it is known that the basis for the need for multiliteracy in student learning is inadequate skill of students to think critically in facing or solving academic problems. Untari (2017) stated that the focus of multiliteracy is multicompetence. As emphasized by Dezuanni (2020), multicompetence is the basis for the formation of the critical character that is aspired by the multiliteracy concept itself where this competence is a highly interpretation of text and accurate understanding, adaptation, and proficiency in using media.

In the application of multiliteracy, the target of learning is a change in the attitude of the teaching staff and students in absorbing the concept of multiliteracy as a continuation of the learning process for the interpretation of symbols, which can be traced to the individual's ability to assess a problem with more critical thinking (Kesharwani, 2020). Another view is proposed by Pullen and Cole (2010), Tugtekin and Koc (2020), and Zhang et al. (2019), that the application of multiliteracy is more emphasized on how students can more easily participate and be productive in various communities in society, according to their needs and abilities.

### **3. Research Method**

This study was conducted using qualitative research method and examined the dynamics of the life of *santri* at *pesantren* of INKAFA. The study location was selected based on a unique phenomenon that occurred at the Abdullah Faqih Islamic Institute (INKAFA), where a *salaf* (traditional) *pesantren* has “dared” to implement innovations in the learning process in the form of information multiliteracy-based teaching in order to empower and increase the competitiveness of its graduates.

The research location was Pondok Pesantren Mambaus Sholihin (PPMS), which is located in Suci Village, Manyar District, Gresik Regency, East Java Province. INKAFA is an institution located in Suci mountainous area. This area is located approximately 3 kilometers from Bunder Bus Station (in the main route of Surabaya-Jakarta). It is 2 kilometers from Tenger T-junction, Sukomulyo Village, which is located on the northern coastal highway.

The informants in this study were the administrators of the PPSM foundation, leaders, lecturers, students, and staff of INKAFA who were directly involved in the implementation of the learning process in INKAFA. Qualitative research does not consider the number of informants, but it may depend on whether or not the selection of key informants is appropriate and depend on the complexity of the diversity of social phenomena being studied. Thus, informants were selected using the snowball sampling technique, which is the process of determining informants based on previous informants without determining the exact number by exploring information related to the required research topic.

**Table 1.** List of Informants

No	Name	Age (Years)	Position
1	Ahmad Haris	36	PPMS Foundation administrator
2	Ali Sodikin	37	Head of INKAFA
3	Hj. Khoirul Huda	49	Lecturer
4	Mahbub Junaidi	29	Student
5	Ahmad Syahrul Ansori	19	Student
6	Miftahul Faiz	19	Student
7	Amiruddin Salamullah	20	Student
8	Syifa'	20	Student
9	Noviansyah	24	General affair staff

In this study, in-depth interviews were conducted with nine key informants: foundation administrator, head of INKAFA, lecturers, general affair staff, and students. All informants were interviewed in an in-depth manner to obtain the required data.

In-depth interviews with informants were conducted to find out the aspects of planning, processes, and the results of changes in information behavior of INKAFA students after the application of information multiliteracy. The research questions covered are as follows: (1) informant profiles (2) learning activities of INKAFA student or *santri* (3) development of human resources or information behavior of students or *santri* by using information multi-literacy (4) supporting and inhibiting factors, and (5) the final result of the application of information multiliteracy.

#### 4. Data Finding

Students who are registered at INKAFA have the intention to become *santri* and to go to college. Since the beginning, students know that they will live in the institution for the time being. They also will have a dual status, namely, as student and as *santri*. Because of their status as *santri*, the student activity is also like a *santri* who lives to be trained for 24 hours in the *pesantren* environment.

INKAFA adopts an integrated educational system, which is a combination of the *salaf* (traditional) education system and the modern education system. This is inseparable from the culture of *Ahl Al-Sunnah wal Jama'ah* (Aswaja) *pesantren* which adheres to the principle of “*Al-muhafadhotu ‘ala qodimis sholih wal akhdzu bil jadidil ashlah*” (preserving good old traditions while adopting new, better traditions). INKAFA has also adopted a number of international Islamic education patterns, such as the studies of *tafsir* and hadith. Education at INKAFA is focused not only on the disciplines of Islamic jurisprudence (*fiqh*), morphology concept (*saraf*) and syntax (*nahwu*) of Arabic, and Islamic scholastic theology (*kalām*), but also on supporting studies (hadith, *uṣūl al-fiqh*, *tafsir*, etc.).

INKAFA students are students who live in *pesantren* environment. In their daily lives, students are required to speak in Arabic and English. By not dichotomizing *salaf* learning and modern learning, INKAFA students at the *pesantren* are conditioned in a special place called or Abdullah Faqih discussion community or *ribad*. In *ribad*, there are activities such as recitation with *kyai* and with senior *ustaz* or teacher. There is also such a thing as student discussion in *ribad* so that students not only recite the Quran, but also train progressive way of thinking through various discussion groups while living in the dormitory.

INKAFA student competency development is focused on transforming information

behavior (transforming the form, nature, function or attitude of information obtained/received and processing the information) by mastering information multiliteracy. This multiliteracy includes the development of writing and reading literacy, verbal literacy, computer literacy, internet literacy, audio-visual literacy, web 2.0 literacy, and social media literacy. In the realization of information multiliteracy, there was no specific pattern found in how INKAFA students explore information multiliteracy. All INKAFA students have become accustomed to exploring information multiliteracy by accommodating ideas from various sources to be followed up by building partnerships and collaborations with fellow students (interpersonal partnerships and collaborations) as well as with the PPMS foundation, officials of INKAFA, and third parties (ICT experts). Some examples of additional skills resulting from extra-curricular activities, among others, are writing skills from journalistic activity, language skills from English language program, photography skill, and public speaking skill, press management, and advertising communication skill from broadcasting activity.

This study discovered that the process of implementing information multiliteracy in INKAFA is largely determined by supporting factors and inhibiting factors. Supporting factors are: (1) KH Masbuhin Faqih, as PPMS chairperson, facilitates supporting policies based on the principle of “*Al-muhafadhotu ‘ala qodimis sholih wal akhdzu bil jadidil ashlah*”, although conditions between *salaf pesantren* and modern *pesantren* are difficult to integrate in some parts. (2) PPMS Foundation supports the continued use of information multi-literacy to transform behavior information among INKAFA students by preparing software and hardware facilities for the sake of advancement of INKAFA. (3) The INKAFA curriculum synergizes higher education curriculum, *salaf* education curriculum, and additional/elective curriculum related to the application of information multiliteracy. The additional curriculum is oriented towards information multiliteracy, which covers the fields of information technology, journalism, English, photography, press management, advertising, broadcasting. (4) PPMS networks with domestic Islamic boarding schools (for example, Pondok Pesantren Langitan Widang, Tuban) and Islamic boarding schools abroad (Al-Ahgaff Islamic Boarding School, Yemen). Networks are linked mainly by the use of information technology so that INKAFA students need to master information multi-literacy. (5) *Ustaz* and *ustazah*, community around PPMS, parents and guardians of *santri*, and *santri* community are highly obedient in implementing the policies made by PPMS chairperson and the foundation administrators.

Meanwhile, several inhibiting factors in the application of information multiliteracy in INKAFA are factors from within oneself, factors from other people, and factors from the environment. The inhibiting factors from within oneself include: (1) When students access information in order to do assignments, there are still students who are not proficient in English and Arabic even though INKAFA has required students to speak in Arabic and English in daily basis. (2) IT illiteracy is also a barrier to information retrieval. (3) Students lack of time to use information technology because of their participation in *pesantren* activities. Next is the inhibiting factors from other people. It is said by Ansori, one of the students of INKAFA, that when students completed group assignments that had been given, students often found the results to be unsatisfactory so they needed to revise or discussed it again. Meanwhile, the factor from environment is poor internet network provided by internet service provider, which often hampers access to information when students are doing class assignments. Learning resources available in the library are also limited.

The final result of information multiliteracy process so as to be able to encourage the transformation of information behavior of INKAFA students (transformation of form, nature, and function of information, attitude toward information obtained/received, and information processing) is the realization of information seeking behavior, information searching

behavior, and information use behavior by building a dialogical and harmonious network with PPMS chairperson, PPMS Foundation, INKAFA administrators, and third parties (ICT experts) so that the way of thinking, acting, and interacting of INKAFA students can be developed properly and encourage the transformation of information behavior. The transformation of information behavior is characterized by: (1) seeking, obtaining, receiving, processing, and utilizing information on the internet (2007) (2) building communication and *da'wah* media by establishing Radio MY MBS FM (2007) (3) sharing the latest information about INKAFA by creating a blog (2008). (4) developing creativity and the art of conveying information by publishing the Mambaus Post newspaper (2010) (5) facilitating student needs by establishing computer rentals (2011) (6) building two-way communication and tracing the whereabouts of students and alumni and lecturers by creating social media accounts (on Facebook, etc.) for INKAFA (2011) (7) providing up-to-date information about INKAFA by creating a website (2011) (8) conveying the full activities of INKAFA/PPMS in video (2013) (9) wanting to know INKAFA ranking compared to other universities in Indonesia by joining the Indonesian campus exploration site community (2015), and (10) improving services for prospective students by creating online student registration (2015).

## 5. Discussion

This study discovered that information technology and the internet were no longer new things to the students. The increase in the massiveness of information that can be accessed and the spread of social issues in society are the reasons why *pesantren* can adapt and accept technology without reducing the basic religious values that may lead to secularism (Anwar et al., 2017; Setiawan, 2012; Syahputra, 2020). *Pesantren* as a boarding school certainly has a burden of public trust about the credibility and quality of religious education. This is the reason why *pesantren* institutions are faced with the choice of maintaining idealism or keeping up with the times and developing education process. Another opinion from Manshur (2003) explains that *santri* are the main elements of *pesantren* to grow as an educational institution, which is transformed by accepting a broader view without eliminating the original cultures of *pesantren* (Fadli Munawwar Manshur, 2003). Supporting this, a number of researchers stated that religious issues began to emerge because of the new ideals that had infiltrated. It was explained that *santri* play an active role in providing responses and reacting critically to radicalization cases that have recently been rampant and have made the public worried, especially because of the large number of active mass organization movements with activities that are fairly violent and at the same time provocative to the government (Hanif, 2020; Huda, 2019; Syahputra, 2020).

The shift in learning methods and understanding of the religious sphere is the focus of the process of finding and using information among *santri*. This study found that *santri* not only studied religion and its teachings, but they also had the opportunity to search for information as many as possible in cyberspace. The process of finding information in cyberspace has more or less broadened the insight of *santri* in understanding Islamic theology that existed before (Hanif, 2020). Supporting this, Howlader & Islam (2019) argued that the process of finding information in cyberspace is not only limited to the use of information, but includes an activity to reproduce information as a development effort. *Santri*, in this case, experience many shifts in learning methods and broaden their understanding of the world from a religious perspective. Anwar et al (2017) and Nelson (2016), for example, explained that the nature of this openness is an act of adaptation to the public need for religious education that is adapted to changing times (Anwar et al., 2017; Nelson, 2016). This openness is also a way for *pesantren* to become a more inclusive institution, in the sense of



broadening the views and ways of teaching *santri* by involving information technology in order to understand current issues in modern society (Ma'arif et al., 2015; Nelson, 2016).

This finding contradicts the views of some who often regard *santri* and *pesantren* as conservative entities that have little contact with information technology. This condition has changed nowadays. In the digital era, students in the *pesantren* of INKAFA are apparently part of young people who are familiar with information technology, the internet, and social media. Not a few students have digital literacy skill and even multiliteracy skill. Multiliteracy is an open learning concept and can be easily adapted to various educational systems due to its familiarity with literacy and interpretation of textual symbols (Saputri et al., 2019; Untari, 2017). There are no exceptions for *pesantren*, which in this modern era have made many changes and efforts to shift exclusivity so that *santri* can obtain religion-based learning with a broader scope and understanding (Rachmawati & Rusydiyah, 2020; Sarifuddin, 2020). The application of multiliteracy learning to students emphasizes character affirmation based on Islamic religious learning. According to Annafisah et al (2020) and Nasih et al (2020), the focus of religion literacy will help train the mindset of students so that they can solve problem critically, logically, carefully, and precisely (Annafisah et al., 2020; Nasih et al., 2020). For INKAFA *pesantren* students, accessing information in cyberspace is often easy because most students are also required to learn English. English is the capital for accessing various information in cyberspace, most of which are in English.

In explaining the mastery of information, Saputri et al. (2019) noted that one of the keys to master these new media is literacy. It was explained that literacy itself has been used in various fields of science by using a variety of media as a means of communicating dialogue between individuals with a medium and as a means of forming cognition. This has led to the so-called metalanguage and multimodal text and finally the concept of a more narrow mapping term, namely, multiliteracy. One of the areas of multiliteracy that is the focus of skill development, which is highly expected today, is digital literacy. Explaining this, Law et al. (2018) provided an opinion that digital literacy is a basic principle in understanding and studying various advanced things that exist in digital forms where digital literacy can be classified into three basic competencies, namely, insight, skill, and behavior. Another interesting finding was proposed by Rumata & Nugraha (2020), who found in their research that the level of digital literacy skill among government employees, who in fact have a minimum education level of high school or college, can be said to be not too good and some of them were still requires special training to improve performance. In their research, from a total of 752 respondents, it was recorded that 13.7% (103 respondents) were at the 'poor' skill level and 3.9% (30 respondents) were at the 'very poor' skill level.

In general, *santri* of INKAFA are not only educated to study general science and theology. Apart from learning for themselves, learning religious knowledge is also expected to be a capital for *santri* in doing *da'wah*. Like other *santri*, *santri* in INKAFA also have the obligation to conduct *da'wah* via various media, including social media, communities, or digital forums (Fadli Munawwar Manshur, 2003; Nasih et al., 2020; Setiawan. , 2012; Tohari et al., 2020). In terms of implementing information searching activities for students, Tohari et al. (2020) explained that in the modern era, like now, many *santri* conduct *da'wah* as well as construct their knowledge based on what they read in mainstream media such as social media. Hoaxes on religious topics are indeed a problem where the concept of canon makes critical thinking seen as secularist attitudes (Abdelgadir & Fouka, 2020; Faridah, 2018; Hillgruber, 2016) so that the process of analyzing and evaluating information on religious topics is very rare (Abdal et al., 2020; Abdelgadir & Fouka, 2020). According to a number of researchers, *santri*, as the latest generation, should become agents of change who provide more reliable information or can reduce the impact caused by hoaxes (Anwar et al., 2017;

Nasih et al., 2020; Syahputra, 2020). The greatest fear that arises from the distribution and formulation of false information on religious topics is the fear of how the interpretations that emerge will manifest in acts of racism or radical way of thinking (Ismayilov, 2019; Llorent-Bedmar et al., 2020; Sabiruddin, 2019). For this reason, *santri* of INKAFA are given the opportunity to adapt to advancements in information technology and the internet with the hope that their work in the present era will not be outdated.

## 6. Conclusion

This study examined the information behavior developed by Islamic boarding school students or *santri* and how literacy was built when *santri* developed information behavior. From the results of the field study, it is known that INKAFA *santri* are no longer identical with conservative *santri* figures. They have adapted to the process of changing times in the digital era by becoming part of the current generation who are accustomed to using information technology to access information in cyberspace.

This study found that the smooth process of implementation of information multiliteracy in INKAFA was supported by several factors, among others, the policy made by KH Masbuhin Faqih as PPMS chairperson, which is based on the principles of “*Al-muhafadhotu ‘ala qodimis sholih wal akhdzu bil jadidil ashlah*”, and a curriculum that does support *santri* in adapting to the advancements in the digital era. The PPMS Foundation generally supports the sustainable use of information multiliteracy for the transformation of the information behavior of INKAFA students by preparing software and hardware facilities in order to advance INKAFA. Meanwhile, several inhibiting factors in the application of information multiliteracy in INKAFA are factors from within oneself, factors from other people, and factors from the environment.

By supporting the development of information multiliteracy skill among *santri*, *pesantren* administrators are generally able to encourage the transformation of information behavior of INKAFA students (transformation of form, nature, and function of information, attitude toward information obtained/received, and information processing), which is marked by the realization of information seeking behavior, information searching behavior, and information use behavior by building a dialogical and harmonious network with stakeholders and education actors in *pesantren*.

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