Jurnal Al Maesarah: Jurnal Pengabdian kepada Masyarakat
Bidang Pendidikan, Sosial, dan Kemasyarakatan
P-ISSN: 2830-022X | E-ISSN: 3025-0447
Online: https://jurnal.staidaf.ac.id/index.php/jam

Digital Literacy-Based *Aswaja* Ideological Mentorship to Build Moderate Militancy among Ansor, Banser, and Pagar Nusa Cadres

Wakib Kurniawan[1*], Resti Fatma Ayuningsih[2], Safiratun Najah[3]
[1] STIT Bustanul 'Ulum Lampung Tengah, Indonesia; wakib.kurniawan30@gmail.com
[2] STIT Bustanul 'Ulum Lampung Tengah, Indonesia; restifatmaayu754@gmail.com
[3] STIT Bustanul 'Ulum Lampung Tengah, Indonesia; safiratunnajah04@gmail.com

Received: 03-06-2026 **Revised:** 01-08-2026 **Accepted:** 01-10-2026

ABSTRACT

This community service program was conducted to strengthen the understanding of Ahlussunnah wal Jamaah (Aswaja) ideology among cadres of Ansor, Banser, and Pagar Nusa in Lampung Province through digital literacy and religious moderation approaches. The program employed participatory training techniques, including lectures, discussions, workshops, and mentoring sessions. Data were collected through observation, questionnaires, interviews, and documentation. The collected data were analyzed using descriptive qualitative and quantitative approaches to assess participants' understanding and engagement throughout the program. The results showed an improvement in cadres' comprehension of Aswaja values, enhanced ability to identify intolerant and radical narratives in digital media, and increased skills in producing moderate and inclusive digital content. Furthermore, the program strengthened collaboration among cadres and encouraged the dissemination of religious moderation values through digital platforms. The findings indicate that digital literacy-based empowerment can effectively reinforce Aswaja ideology and moderate activism among religious cadres in the digital era.

Keywords: *Aswaja, Digital Literacy, Moderate Activism, Religious Moderation*

How to Cite Kurniawan, W., Ayuningsih, R. F., & Najah, S. (2026). Digital Literacy-Based Aswaja Ideological Mentorship to Build Moderate Militancy among Ansor, Banser, and Pagar Nusa Cadres. *Jurnal Al Maesarah*, 5(2), 311–329. https://doi.org/10.58988/jam.v5i2.937

INTRODUCTION

Against the backdrop of rapid globalization and digitalization, Indonesia faces significant challenges posed by the spread of extreme and intolerant transnational religious doctrines (Khoirul Ulumuddin, dkk, 2022). Religious radicalism has penetrated public spaces, particularly through social media, which has become a strategic arena for the infiltration of exclusive and provocative religious ideologies. Young people, especially the young cadres of religious organizations such as GP Ansor, Banser, and Pagar Nusa, have become easy targets of radical narratives because digital literacy and religious-ideological understanding remain uneven and insufficiently deep (Jatim, 2023). Findings from field observations and focus

group discussions (FGDs) with GP Ansor and Banser leadership in several partner areas show a significant gap between cadres' activist zeal and their contextual understanding of the *Ahlussunnah wal Jamaah* (Aswaja) ideology (Najamudin, A. A., Hasyim, M., & Isnaini, 2024). Activism that should serve as an asset for advancing moderate Islam and safeguarding the integrity of the Unitary State of the Republic of Indonesia (NKRI) instead risks turning into ideological exclusivism if not accompanied by reflective and sustained ideological formation (Subakir, A., & Mustamir, 2023).

As a result, strong organizational enthusiasm is not always accompanied by a religious reasoning that is moderate and adaptive to contemporary challenges (Lumajang, 2023). Conversely, NU's young cadres actually possess tremendous potential to become agents of social transformation and pioneers of *Islam rahmatan lil 'alamin*. Organizations such as GP Ansor, Banser, and Pagar Nusa have established cadre-building structures and wide social networks that extend to the grassroots. Their militancy expressed as loyalty, discipline, and readiness is a highly valuable social and cultural asset when properly directed (Hamid, 2022). These strengths can be leveraged to reinforce a moderate Aswaja-based ideology, safeguard communities from radicalism, and spread the peaceful, tolerant values of *Islam Nusantara*.

As times change, many cadres still equate militancy with mere structural loyalty and physical courage, lacking firm ideological awareness, so militancy can boomerang into rigidity or even intolerance if it isn't guided by Aswaja's principles of moderation (Hamid, 2022). Cadre development efforts within Ansor, Banser, and Pagar Nusa also show gaps ideological strengthening is not always prioritized, ceremonial activities often overshadow character and ideological formation, social media exposes young cadres to instant religious narratives not always aligned with *Aswaja*, and development frequently stops at administrative loyalty rather than building a firm yet inclusive moderate militancy (Kodijah, S., Ulya, F., & Afwullah, 2025). A systematic effort is therefore needed to cultivate moderate militancy steadfast, disciplined, and courageous in advancing religion and the nation, yet grounded in tolerance, patriotism, and wisdom so cadres are resilient against radical ideas, respond to provocation with composure, and contribute positively to social harmony.

Nevertheless, preliminary observations and interviews with several GP Ansor and Banser leaders in several regencies in Lampung Province reveal that militancy, which should serve as a moral and social force, risks becoming merely symbolic and exclusive if it is not accompanied by reflective ideological formation (Rahman, Ahmadin, & Rifal, 2021).

If guided with the right approach, GP Ansor, Banser, and Pagar Nusa in Lampung Province possess immense social and institutional potential. They have cadre networks reaching the village level, strong organizational loyalty, and a firm commitment to national and Islamic values. This potential is a strategic asset for strengthening a moderate *Aswaja*-based ideology while simultaneously building cadres' capacity to face religious-ideological challenges in the digital era (Kuswanto, 2021). In Indonesia's multicultural context, reinforcing *Aswaja* ideology is not merely a theological process; it is also an effort to build social

integration grounded in the tolerant, just, and contextual values of *Islam rahmatan lil 'alamin* (Fuadi, 2022).

NU youth cadres in Lampung are not yet skilled in producing *da'wah* content on social media that is engaging, educational, and relevant to the needs of modern society. Meanwhile, the digital sphere is increasingly dominated by conservative groups that spread rigid and exclusive religious narratives (Jubba et al., 2022). Weak digital literacy among young cadres prevents *Aswaja da'wah* messages from reaching a wider audience, resulting in an imbalanced narrative in digital public spaces. Therefore, improving digital literacy is an urgent need for NU youth cadres so they can present Islamic discourse that is peaceful, calming, and civil (Naimah & Sugeng, 2023).

Several previous studies have discussed *Aswaja*-based cadre development, religious moderation, and digital literacy among Muslim youth. However, most studies examine these themes separately. Existing cadre-training programs generally emphasize ideological transmission without integrating digital literacy competencies, while digital literacy initiatives rarely incorporate structured *Aswaja* ideological formation. As a result, there remains a gap in community empowerment models that simultaneously strengthen *Aswaja* ideology, improve digital literacy, and foster moderate militancy among cadres of NU-affiliated organizations. The novelty of this community service program lies in the integration of *Aswaja* ideological mentorship with digital literacy capacity building through a participatory approach. Unlike conventional cadre-development activities, this program combines ideological reinforcement, digital literacy training, and mentoring in the production of moderate digital *da'wah* content. The program also positions cadres as active agents of change who not only internalize *Aswaja* values but also disseminate them through digital platforms. This integrated model is expected to strengthen cadres' resilience against radical narratives while enhancing their capacity to promote religious moderation in the digital sphere.

Based on these considerations, this community service program aims to strengthen *Aswaja* ideological understanding, enhance digital literacy competencies, and develop moderate militancy among GP Ansor, Banser, and Pagar Nusa cadres in Lampung Province. Through this initiative, cadres are expected to become agents of social transformation capable of promoting inclusive Islamic values, safeguarding social harmony, and contributing to the development of a moderate digital religious ecosystem.

Beyond ideological issues, there are also dimensions of power relations and marginality within NU youth organizations. GP Ansor and Banser have strong hierarchical structures that often place cadres in executor roles without space for critical reflection (Jubba et al., 2022). Within such structures, lower-tier cadres frequently experience epistemic inequality: they are active in social and religious activities yet lack the autonomy to develop contextual Islamic thought. Meanwhile, Pagar Nusa as a religious martial-arts organization faces symbolic marginalization, being associated more with physical prowess than with intellectual capacity. These conditions reveal power asymmetries that hinder reflective cadre formation.

Naimah and Sugeng (2023) explain that digital literacy is a crucial instrument for building counter-narratives to extremism, yet its implementation within

religious organizations remains limited. Meanwhile, Huda et al. (2024) show that moderate religious social movements such as Ansor often lag in the contestation of digital discourse due to a shortage of trained human resources. This situation places NU youth cadres in an ideologically vulnerable position: they confront the tide of online radicalism without sufficient epistemological grounding or digital skills. As a result, the Islamic-moderation movement among NU youth is often reactive and unsustained.

With stronger grounding in *Aswaja* ideology and solid digital literacy, GP Ansor, Banser, and Pagar Nusa cadres in Lampung Province are expected to become agents of social transformation who actively safeguard national unity, preserve the values of Islam Nusantara, and build a moderate, adaptive sphere for *da'wah* in the digital era (Huda et al., 2024). This program is not merely an effort to strengthen ideology; it is also a concrete contribution to sustaining a peaceful and inclusive religious ecosystem within Lampung's plural and dynamic society. Based on the foregoing, this community engagement initiative is especially important because: first, strengthening *Aswaja* ideology can help Ansor, Banser, and Pagar Nusa cadres gain a deeper understanding of an Islam that is welcoming, balanced, and contextual, fostering the realization that militancy is not synonymous with violence but with steadfastly safeguarding religion and the nation in wise ways. Second, these cadres can serve as agents of change in society: with a strong grasp of *Aswaja* ideology, they can model moderate militancy, defending the truth without slipping into radicalism, spreading narratives of unity, maintaining harmony, and improving social life in their communities. Third, this initiative can fortify NU youth so they are not easily swayed by transnational ideologies or social media provocations; in a torrent of online information, Ansor, Banser, and Pagar Nusa cadres must be equipped to filter information and to produce positive discourse rooted in *Aswaja* values.

The community service initiative themed "*Aswaja* Ideological Mentorship Based on Digital Literacy to Build Moderate Militancy among Ansor, Banser, and Pagar Nusa Cadres in Lampung Province" is of critical importance. First, cadre formation grounded in *Aswaja* ideology will fortify NU youth against the infiltration of intolerant doctrines. Second, moderate militancy will elevate the quality of the organizations' contributions to national life across social security, culture, and moral development. Third, this engagement aligns with NU's *khittah* as guardian of a peaceful, just, and civilized *Islam rahmatan lil-'alamin*. Recognizing the urgency of strengthening *Aswaja* ideology, Ansor, Banser, and Pagar Nusa cadres need comprehensive preparation so their militancy consistently remains within a moderate framework. Implementing Aswaja principles in organizational activities will help sustain harmony at both local and national levels and reinforce NU's role in public life. Through this community program, it is hoped that resilient young cadres will emerge ideologically grounded, militant yet moderate, and ready to serve as a bulwark of the nation amid contemporary challenges. Accordingly, this initiative is expected to deepen the internalization of *Aswaja* values, cultivate militancy that is both moderate and productive, and strengthen the roles of Ansor, Banser, and Pagar Nusa as an ideological safeguard and

guardian of the nation, while modeling for the wider public a harmonious, religious, and nationalist way of life.

METHOD



Figure 1. Flowchart of Participatory Action Research Design

This Community Service Program (PkM) seeks to address these gaps through a Participatory Action Research (PAR) approach that positions cadres as subjects of social and ideological change. Through contextual *Aswaja* ideology training, digital literacy workshops, and mentoring for the production of moderate *da'wah* content, the initiative aims to integrate militancy, ideology, and literacy in a balanced manner. At the same time, this approach inverts power relations within the organization: young cadres are no longer mere executors but reflective actors who help build a progressive religious narrative. The urgency of this community engagement becomes increasingly acute as the disorientation of militancy among NU youth cadres shows a rising trend. Without immediate strengthening of *Aswaja* ideology and digital literacy, three main risks emerge: first, cadres' militancy may shift into ideological exclusivism that contradicts the principles of *Islam rahmatan lil 'alamin*; second, the absence of a moderate digital space will continue to be exploited by radical groups to expand their influence; third, the social and cultural potential of GP Ansor, Banser, and Pagar Nusa such as loyalty, discipline, and grassroots networks will be reduced to symbolic power without ideological impact. Therefore, this PkM serves as a strategic endeavor to build a reflective cadre system that integrates *Aswaja* values, digital literacy, and civic nationalism, so that cadres' militancy can be directed into an inclusive and solution-oriented social force in facing contemporary ideological challenges.

The program strategy will be implemented through four key steps: (1) intensive *Aswaja* ideology training using a contextual approach that emphasizes moderation and nation-building values; (2) digital literacy workshops on moderate *da'wah* that train cadres to produce Islamic content grounded in *Aswaja* values; (3) mentoring to establish creative teams for digital *da'wah* within GP Ansor and Banser Lampung as the seed of a moderate digital *da'wah* movement; and (4) preparing an *Aswaja* based digital *da'wah* Standard Operating Procedure (SOP) as a sustainable guide for disseminating the values of *Islam rahmatan lil 'alamin* via social media.

The method used in this Community Service program is the Participatory Action Research (PAR) approach. This approach was chosen because it is most relevant to the program's goal: cultivating moderate militancy among GP Ansor, Banser, and Pagar Nusa cadres through reflective, collaborative, and transformative processes (Kurniawan et al., 2022). Participatory Action Research positions the partner community not as an object of study but as an active subject directly involved at every stage from problem formulation to outcome evaluation. This approach aligns well with the character of Nahdlatul Ulama cadres, who have strong social bases and well-established community structures. Consequently, this engagement does more than transfer knowledge; it also builds cadres' critical consciousness to address ideological and social challenges within their own environments (Sara Kindon & Pain, 2007).

The principal reason for using the PAR approach is that strengthening *Aswaja* ideology and cultivating moderate militancy cannot be carried out in a top-down manner. Cadres must be involved in the process of discovering meaning, analyzing challenges, and designing context-appropriate solutions. Through this approach, the engagement yields not only program outputs but also a shared social learning process between academics and cadres (Ahmad Muktamar et al., 2024). PAR enables a dual transformation: knowledge transformation and social transformation that proceed in tandem. The subjects of this program are active GP Ansor, Banser, and Pagar Nusa cadres in the partner area of Central Lampung, comprising branch administrators, branch coordination units, and trainer groups at the *ranting* (local) level. The number of participants is estimated at 30–40 people, representing a range of ages, cadre-development experience, and social roles within the organization. Subjects are selected through purposive sampling, taking into account structural representation and readiness to participate actively in all stages of the program.

The community engagement process unfolds in four main stages. First, the participatory planning stage, in which the implementation team and partner cadres conduct focus group discussions (FGDs) to map ideological issues, digital-literacy needs, and social relations within the organization. At this stage, priority issues and cadre needs are identified to form the basis of the program design (van Wee & Banister, 2023). Second, the program implementation stage, consisting of two core activities: (a) contextual *Aswaja* ideology training using dialogue, simulations, and collective reflection; and (b) digital-literacy training for moderate *da'wah* to develop skills in content production, social-media management, and strategies for countering extremist narratives. Third, the collaborative action stage, where cadres carry out concrete action projects such as digital campaigns and community-based social *da'wah* with intensive mentoring from the academic team. Fourth, the joint evaluation and reflection stage, conducted through discussion forums, in-depth interviews, and analysis of program outputs to assess changes in cadres' understanding, attitudes, and behaviors after participating in the program.

RESULTS AND DISCUSSION

RESULTS

The first phase of the mentorship was carried out through a two-day intensive seminar on Monday–Tuesday, 04–05 November 2025, at the Central Lampung PCNU Hall. The seminar, themed "Digital Literacy-Based *Aswaja* Ideological Mentorship to Build Moderate Militancy among Ansor, Banser, and Pagar Nusa Cadres in Lampung Province," featured speakers from the mentorship team and two external resource persons: Nabilla, M.Pd. (MUI Bandar Lampung) and Dedi Satriawan, M.Pd. (Center for Religious Moderation Studies, UIN Raden Intan Lampung). The participants were 25 cadres from Ansor, Banser, and Pagar Nusa. The schedule implemented was as follows:

Table 1. Seminar Schedule

No.	Day / Date	Time	Activity	Speaker
1	Wednesday, 05 Nov 2025	08:00–08:30	Participant Registration	Committee
2	Thursday, 06 Nov 2025	08:30–08:45	Opening	Resti Fatma Ayuningsih
3	Saturday, 08 Nov 2025	08:45–09:30	Strengthening *Aswaja* Ideology for Ansor, Banser, and Pagar Nusa Cadres	PC/PW Banser Lampung
4	Monday, 10 Nov 2025	09:30–10:15	Digital Literacy to Counter Radicalism	PC/PW Ansor Lampung
5	Wednesday, 12 Nov 2025	10:15–11:00	Strategies for Building Moderate Militancy via Social Media	PW/PC Pagar Nusa Lampung
6	Friday, 14 Nov 2025	11:00–11:30	Community-Based Moderation-Strengthening Strategies	Wakib Kurniawan, M.Pd.
7	Saturday, 15 Nov 2025	11:30–12:00	Discussion & Closing	Moderator: Safiratun Najah with all speakers

The first week's seminar, held on Wednesday, 5 November 2025, served as a foundational stage in the overall series of the program "Digital Literacy Based *Aswaja* Ideological Mentorship to Build Moderate Militancy among Ansor, Banser, and Pagar Nusa Cadres in Lampung Province." This stage not only opened the event but also laid the initial groundwork that set the tone, readiness, and cohesion of participants for the multi-week program. During this first week, activities centered on participant registration, which took place from 08:00 to 08:30. From early morning, participants arrived wearing the distinctive attributes of their respective organizations. Ansor cadres came in organizational batik and green vests; Banser members appeared in their signature camouflage uniforms reflecting discipline and physical preparedness; while Pagar Nusa cadres presented the characteristic attire of NU martial artists black uniforms signifying gravitas and the spirit of brotherhood in self-defense. This diversity of *banom* identities made the registration atmosphere lively and spirited. The organizing committee welcomed all participants warmly, guiding them to registration tables by organizational category and providing the necessary technical instructions.

During registration, each participant verified their identity and signed the attendance list. This step was crucial to ensure that attendance aligned with the organizations' invitations, given that the event targeted core cadres with a strong commitment to building *Aswaja* ideological foundations and digital literacy in their respective areas. At this stage, the committee also distributed participant cards to serve as official identification throughout the program, facilitating room organization and participant oversight over the several weeks of activities. Participants also received a seminar kit, an important component of the mentorship process. It included an implementation guidebook, summaries of key materials on *Aswaja*, religious moderation, and digital literacy, writing tools, and the code of conduct. Providing the seminar kit underscored the program's professional and structured approach. In addition, the kit functions as a self-learning resource that participants can use outside seminar sessions to deepen their understanding and prepare for the material to be covered in subsequent weeks.



Figure 2. Registration

The first week was not merely administrative; it also carried crucial social and ideological dimensions. Interactions among cadres from NU's various *banom* created a strong sense of brotherhood. In the registration area, participants greeted one another, exchanged stories about their organizational activities, and shared experiences on efforts to curb radicalism in their respective environments. Such informal interactions became vital capital for strengthening NU's internal networks, which can later be leveraged to build a broader and more sustainable movement for moderation. The registration space was also designed with visual cues that reflected the program's ideological colors. Posters highlighting the core values of *Ahlussunnah wal Jamaah tawassuth*, *tawazun*, *tasamuh*, and *i'tidal* were displayed in several corners of the room. There were also posters promoting digital literacy, anti-hoax messages, quotations from Indonesian *ulama*, and a looping digital display featuring short videos on religious moderation. These visual elements were intentionally presented to instill an ideological atmosphere from the moment participants entered the venue. In this evocative setting, participants were not only signing in; they were, indirectly, stepping into a new realm of meaning regarding their duties as moderate cadres prepared to show up both in digital spaces and in real social life. The warm rapport between participants and

organizers further demonstrated that this was not merely a formal seminar, but a space for character building, ideological understanding, and consolidation across NU's *banom*.

This first-week stage produced several important outcomes. First, all participants were recorded administratively, making monitoring and evaluation easier. Second, participants gained a comprehensive overview of the seminar's flow, activity schedule, and the core themes to be delivered in the following weeks. Third, the initial interactions fostered a sense of brotherhood that serves as vital social capital for building moderate militancy in their respective environments. Fourth, the visual presentation on *Aswaja* and digital literacy nurtured participants' initial awareness of the urgency of ideological mentorship in facing modern digital challenges. Thus, the first week was not merely a registration phase; it was the formation of ideological, administrative, and social foundations that will decisively shape the success of the entire program in the weeks ahead. This stage prepared participants psychologically, technically, and organizationally to follow the seminar fully and with discipline, and to commit to strengthening moderate militancy grounded in *Ahlussunnah wal Jamaah* values. Entering the second week, on Thursday, 6 November 2025, the Digital Literacy-Based *Aswaja* Ideological Mentorship seminar reached a key phase with the formal opening session. Held from 08:30 to 08:45, the session was solemn yet spirited. The opening was led by Resti Fatma Ayuningsih, a young figure known for active involvement in cadre empowerment and ideological strengthening within Nahdlatul Ulama in Lampung.



Figure 3. Strengthening *Aswaja* Ideology for Ansor, Banser, and Pagar Nusa Cadres

In her opening remarks, Resti Fatma Ayuningsih offered a deep reflection on the current realities of digital technology, which has become a new arena for ideological contestation. She explained that digital transformation not only eases access to information but also brings major challenges in the form of an uncontrollable torrent of content. This phenomenon creates openings for the spread of radical and intolerant doctrines, as well as manipulative religious narratives, disseminated massively across digital platforms. In her view, today's digital world is an unavoidable battleground of ideologies; consequently, young cadres of Ansor, Banser, and Pagar Nusa must be thoroughly prepared to face these challenges. Resti emphasized that *Ahlussunnah wal Jamaah* (Aswaja) as a moderate and tolerant Islamic methodology, must serve as the cadres' primary shield. The core *Aswaja* values of *tawassuth* (moderation), *tasamuh* (tolerance),

tawazun (balance), and *i'tidal* (justice) must be internalized not only in religious life and organizational practice but also applied in digital activity. In this way, cadres are not merely social-media users; they can stand out as producers of religious narratives that are peaceful, calming, and enlightening.

In her remarks, she also underscored that this seminar was designed as a strategic response to the intensifying ideological attacks in cyberspace. Amid the proliferation of radical content, hate speech, and provocations that undermine diversity, it is crucial to have cadres with a strong *Aswaja* ideological foundation and solid digital literacy. Accordingly, this mentorship program is aimed not only at strengthening cadres' intellectual capacity, but also at cultivating moderate militancy and a steadfast commitment to defending *Aswaja* values while upholding harmony, peace, and pluralism. Resti Fatma Ayuningsih then outlined several strategic objectives of the initiative: first, to deepen cadres' understanding of *Aswaja* principles as an ideological identity that must be continually renewed and reinforced; second, to strengthen cadres' ability to sort, process, and critically evaluate digital information so they are not easily drawn into extremist modes of thinking that seep through social-media content; third, to equip cadres with digital skills so they can contribute to creating religious narratives that are moderate and balanced in the digital sphere; and fourth, to build synergy among Ansor, Banser, and Pagar Nusa in confronting ideological challenges while reinforcing their position as the front line in safeguarding the Republic of Indonesia and social cohesion.



Figure 4. Strategies for Building Moderate Militancy via Social Media

Before closing the opening session, Resti expressed her hope that participants would follow the entire program with full dedication. She believes that, through a comprehensive understanding of *Aswaja* and the wise management of digital information, Ansor, Banser, and Pagar Nusa cadres can emerge as agents of moderation with strong character, broad insight, and high adaptability to technological change. With confidence, she then declared the seminar officially open. This moment marked the beginning of a series that focuses not only on strengthening ideological capacities but also on building a robust ecosystem of digital moderation in Lampung Province. The opening served as the moral and intellectual foundation for all sessions to follow in the coming weeks. In the third week, on Saturday, 8 November 2025, the seminar series moved into a crucial session: strengthening the *Ahlussunnah wal Jamaah* (Aswaja) ideology for Ansor, Banser, and Pagar Nusa cadres. Presented by PC/PW Banser Lampung from 08:45

to 09:30 WIB, this session formed the primary basis for fortifying cadres' commitment to *Aswaja* amid the spread of shifting religious ideas and transnational ideologies. The speaker began by outlining the history of *Aswaja an-Nahdliyah*, its argumentative foundations in Ash'ari–Maturidi theology, the practice of the four Sunni legal schools, and the role of ethical Sufism developed by Sunni scholars. This explanation affirmed that *Aswaja* is a methodology of thought and way of life that proportionally integrates text, reason, and social reality.

The speaker then outlined the four core pillars of *Aswaja—tawassuth* (moderation), *tawazun* (balance), *tasamuh* (tolerance), and *i'tidal* (justice). These values were emphasized as guiding principles for every cadre in addressing socio-religious issues, maintaining social harmony, and avoiding extreme attitudes that damage the social order. The speaker presented various current scenarios in which *Aswaja* values serve as crucial touchstones for navigating social dynamics, while also distinguishing the stance of Nahdlatul Ulama cadres. Next, the speaker explained the threats posed by transnational ideologies entering through public spaces and digital channels, from rigid puritan currents to groups advancing cross-border political-religious agendas, mapping them systematically so participants could recognize their markers. The point was stressed that today's digital propaganda is often packaged as simple religious messages that in fact promote division and marginalize the scholars' tradition. The following section discussed Banser's strategic role in safeguarding *Aswaja* values and social stability. Concrete examples highlighted Banser's involvement in securing religious events, protecting scholars, serving communities, and preventing grassroots conflict, underscoring that cadre militancy is not expressed through violence, but through steadfastness, social readiness, and the courage to uphold public order and communal honor. The session closed by underscoring the importance of applying *Aswaja* values in cadres' digital lives. Participants were urged to use social media courteously, avoid hate speech, and uphold ethical discourse. Particular emphasis was placed on verifying information, resisting provocation, and preserving the organization's dignity. Cadres were also encouraged to actively disseminate positive content that reflects the broad-minded, ethical character of Nahdlatul Ulama and its capacity to nurture social harmony. Overall, the third week material provided a deep understanding of *Aswaja* ideology as the foundation for thinking and action among Ansor, Banser, and Pagar Nusa cadres, equipping them to solidify organizational identity and affirm their role as guardians of tradition, social cohesion, and the scholars' enduring values.

The fourth week's material was one of the most important sessions in the entire seminar series, positioning Ansor cadres at the front line in confronting the threat of radicalism in the digital age. Amid the rapid development of information technology, social media has become a new public sphere that shapes how people understand religion, receive information, and form ideological convictions. At this point, digital literacy becomes an urgent necessity for religious-organization cadres, including Ansor, so they can stem the tide of extremism spreading through digital spaces. The presenter from PC/PW Ansor Lampung opened by mapping the increasingly complex landscape of digital radicalism. Various extremist groups

exploit platforms such as Facebook, Instagram, TikTok, and closed chat groups to disseminate propaganda, hoaxes, and intolerant narratives. Their approaches are subtle, structured, and aimed at the youth. Several national and local cases were presented to show concretely that radicalization no longer appears only in physical form; it now slips in through algorithms, provocative content, and information manipulation. In the next section, the presenter introduced information-verification skills as a key bulwark against digital radicalism. Participants were trained to distinguish true from false information, recognize manipulated visuals, and use various tools such as reverse-image search and fact-checking websites. Content-checking exercises were conducted directly using sample images, news clips, and social-media posts, enabling participants not only to grasp theory but also to apply it in daily life as active digital users. The presenter also emphasized the importance of social-media ethics as a manifestation of *Ahlussunnah wal Jamaah* values. The session explained that the principles of *tawassuth* (moderation), *tasamuh* (tolerance), *tawazun* (balance), and *i'tidal* (upright justice) apply not only offline but must also guide one's conduct online. Ansor cadres were reminded to uphold digital ethics, avoid hate speech, and resist provocation. Digital moderation becomes a key identity marker, as Ansor is expected not only to consume information but also to help cultivate a peaceful, welcoming digital sphere.

The next session focused on counter-narrative strategies: how to craft and disseminate messages that can neutralize or weaken extremist propaganda. Participants were introduced to persuasive communication techniques, the construction of positive messages, and ways to build narratives that are courteous yet firm. The presenter showcased successful digital campaigns from within NU as well as other religious organizations as inspiration for developing moderate, creative, and publicly accessible communication strategies. Participants then practiced creating slogans, digital posters, and short content pieces that foreground *Aswaja* values. The fourth week's material concluded with a discussion on Ansor's cyber preparedness. This session encouraged cadres to remain vigilant and actively engaged in safeguarding the digital sphere. The presenter explained the concept of cyber patrols as a form of collective participation to minimize the spread of extremist ideologies. Participants were equipped with practical steps such as reporting harmful content, managing personal account security, and protecting internal organizational groups from infiltrator accounts. Overall, the fourth week provided both knowledge and highly practical skills. With strong digital literacy, Ansor cadres are expected not only to protect themselves from exposure to radicalism, but also to become active, creative, and consistent agents of change, keeping the digital space healthy, peaceful, and reflective of the religious moderation values handed down by *Ahlussunnah wal Jamaah*.

The fifth-week session was one of the most strategic components of the seminar, addressing how Ansor, Banser, and Pagar Nusa cadres can build moderate militancy in digital spaces by using social media wisely and purposefully. Delivered by a representative of PW/PC Pagar Nusa Lampung, the material positioned Pagar Nusa not merely as a martial arts organization, but as a front-line guardian of *Ahlussunnah wal Jamaah* (Aswaja) ideology in an age of information

disruption. The presenter began by stressing that moderate militancy does not mean harshness or confrontation; rather, it is a strong commitment to upholding *Aswaja* values through peaceful, welcoming, and dialogical approaches. Moderate militancy is the cadre's ability to stand firm in NU principles while remaining flexible in conveying the good through ever-evolving digital media. From the Pagar Nusa perspective, militancy is measured not only by physical prowess, but by steadfastness and intellectual capability to safeguard the public sphere from the penetration of radical ideologies.

Given that social media has become a battleground of ideas, the presenter emphasized the importance of cadres' presence online as agents of change. Social media is no longer just a place to share information; it is a strategic arena where extremism, intolerance, and hoaxes spread rapidly. Therefore, cadres must not only be technically adept but also able to read situations, analyze issues, and respond intelligently and gracefully. Courage in confronting radical propaganda must be paired with digital-literacy skills to avoid being trapped in polarization or provocation that could harm the organization. Attention then turned to strategies for using social media in moderation campaigns. Cadres were encouraged to produce positive content that reflects *Aswaja* values: calming religious narratives, courteous hoax clarifications, ethical short martial-arts videos, and documentation of humanitarian or religious activities. Such content not only strengthens the organization's public image but also builds trust in the roles of Ansor, Banser, and Pagar Nusa in preserving national harmony. The presenter further stressed that each platform has distinct messaging characteristics: Instagram excels at visuals, TikTok for quick *da'wah*, Facebook for discussion, and YouTube for in-depth education. Cadres must tailor content strategies to each platform's audience.

NU identity was also a central theme. The presenter underscored that cadres must display *Aswaja* adab and ethics in every digital interaction. Emotional, reactive, or coarse behavior will damage the organization's reputation. Cadres are therefore required to uphold digital ethics: resist provocation, use courteous language, and prioritize dialogue over fruitless debate. The values of *tawassuth*, *tawazun*, *tasamuh*, and *i'tidal* must be evident in every piece of content produced. The session also introduced approaches to responding to ideological attacks that frequently surface online. Case studies illustrated how certain groups use social media to target NU, slander religious figures, or push anti-moderation narratives. Cadres were taught a systematic response pathway from data verification and contextual analysis to crafting peaceful counter-narratives and collaborating with NU's internal media networks. This approach equips cadres to adapt to digital dynamics without sacrificing the principle of moderation. Ultimately, the fifth week aimed to shape cadres who are not only active online but also productive and influential. They must present an image of Islam that is gentle, inclusive, and moderate, while reinforcing Pagar Nusa's identity as a martial arts organization strong not only physically but also spiritually and intellectually. Social-media-based moderate militancy is a timely approach for today's digital challenges and a key strategy for strengthening Aswaja's ideological resilience in Lampung Province.

In the sixth week, the seminar turned to one of its most important themes: "Community Based Strategies for Strengthening Moderation for Ansor, Banser, and Pagar Nusa Cadres." This session offered a deeper look at how the values of religious moderation can be translated into concrete practice within cadres' immediate communities. The presentation was delivered by Wakib Kurniawan, M.Pd., an academic long involved in research on moderation and youth cadre development within Nahdlatul Ulama. He began by outlining the conceptual foundations of religious moderation, encompassing four core indicators: commitment to the nation, rejection of violence, tolerance, and an accommodating attitude toward local culture. These four indicators are central values in *Ahlussunnah wal Jamaah* an Nahdliyah and must be internalized by Ansor, Banser, and Pagar Nusa cadres. In the context of Lampung Province with its social diversity and the simultaneous challenge of extremist infiltration through digital spaces, these values are especially relevant.

Next, the presenter underscored the importance of a Community-Based Moderation (CBM) approach. In his view, communities are the most effective arena for internalizing moderation values because of the social closeness among members and the continuity of their interactions. Ansor, Banser, and Pagar Nusa have strong organizational structures down to the village level, and this potential can be leveraged as the basis for a systematic, mass moderation movement. In the following segment, the presenter outlined several strategies for implementing moderation within cadre communities. The first is activity-based moderation, such as *Aswaja* study circles, regular organizational gatherings, civic nationhood discussions, and Pagar Nusa martial-arts sessions that incorporate values of tolerance, sportsmanship, and non-violence. The second is digital-media-based moderation, emphasizing digital literacy so cadres can produce positive content, stem hoaxes, and counter extremist narratives on social platforms. The third is service-based moderation, including social work, disaster response, and public service tangible expressions of the *rahmatan lil 'alami*n principle. The fourth is martial arts-based moderation, in which Pagar Nusa trains not only physical skills but also character formation, discipline, and emotional self-control.

The presenter also introduced Project-Based Moderation (PBM) as an innovative, practical training method. Through PBM, cadres are challenged to carry out real-world projects related to moderation such as digital campaigns on religious moderation, village-level moderation programs, martial-arts training combined with dialogues on tolerance, or digital literacy drives in mosques and schools. Each project is conducted in small groups to enable collaborative learning and directly strengthen cadres' capacities. In the reflection session, the presenter mapped several obstacles to implementation, including incomplete understanding of moderation among some cadres, the negative influence of digital radicalism, limited coordination among autonomous bodies, and pockets of societal resistance to the discourse of moderation. Even so, concrete solutions were proposed: enhancing the cadre-training curriculum, organizing cyber patrols, building inter-organizational collaboration forums, and using culturally attuned approaches suited to Lampung's local character. The sixth-week session concluded with an interactive discussion. Many participants shared field experiences regarding the

spread of intolerance and the need to boost cadres' digital capacities. The discussion produced a set of recommendations to inform follow-on programs aimed at strengthening the moderate militancy of Ansor, Banser, and Pagar Nusa cadres in Lampung Province.

On Saturday, 15 November 2025, the digital-literacy-based *Aswaja* mentorship series reached its peak. This session was designed as a comprehensive reflection on all the material delivered in previous weeks. Guided by moderator Safiratun Najah, the discussion proceeded in an organized and communicative manner. Presenters from PC/PW Banser Lampung, PC/PW Ansor Lampung, PW/PC Pagar Nusa Lampung, and Wakib Kurniawan, M.Pd. were all present to provide final reinforcement and address participants' questions. The event opened with a synthesis by the moderator, who systematically reviewed the four core themes: strengthening *Aswaja* ideology, digital literacy for countering radicalism, strategies for building moderate militancy via social media, and community-based moderation. This recap served as an important bridge to unify participants' understanding before the panel discussion. After the summary, the moderator opened a dialogue with all presenters. The panel was dynamic and interactive, reflecting participants' enthusiasm for probing strategic issues related to the roles of Ansor, Banser, and Pagar Nusa in the digital era. Questions centered on real-world challenges: the spread of radical narratives online, cadres' ability to read and verify information, and how to cultivate moderate militancy without sliding into counterproductive extremism. The presenters offered comprehensive responses, consistently emphasizing the integration of *Aswaja* values with digital skills as the key to confronting contemporary ideological threats.

In the next segment, the moderator facilitated the joint drafting of follow-up recommendations. Through a dialogical process between presenters and participants, several strategic points were agreed upon: establishing *Aswaja* digital-literacy teams at regional and branch levels; developing cadre training modules grounded in digital literacy and moderate ideology; building shared social-media channels across NU's autonomous bodies; and conducting organized patrols of radical content. Participants also called for a digital mentoring program for new cadres to ensure continuity in cadre formation. The seventh week session further provided space for testimonials and personal reflections. Participants recounted direct experiences confronting radicalism, the challenges of advancing moderation in their contexts, and the need for more intensive follow-up training. These testimonies offered concrete evidence of the program's relevance and the urgency of sustained mentorship within an *Aswaja*-based cadre system. As the program drew to a close, Safiratun Najah delivered a reaffirming message: this seminar is not the end of learning, but the starting foundation for a digital-literacy movement and strengthened moderation within Ansor, Banser, and Pagar Nusa. She stressed the importance of implementing the lessons learned and maintaining participants' commitment to the organization's dignity, *Aswaja* values, and the integrity of the Republic of Indonesia. Thus, the seventh week became a reflective nexus that not only tied together the series' themes but also reinforced the collective resolve to build moderate militancy rooted in *Aswaja* and responsive to the dynamics of digital space.

DISCUSSION

Youth organizations under Nahdlatul Ulama Ansor, Banser, and Pagar Nusa are strategic elements in safeguarding *Aswaja* traditions and nurturing social cohesion amid national dynamics (Kurniawan et al., 2024). Their responsibilities extend beyond maintaining socio-religious stability to shaping a moderation narrative that welcomes Indonesia's diversity. In this context, ideological mentorship is an urgent need, especially as disinformation, hate speech, and extremist propaganda intensify across digital media. Through the community program "Digital Literacy–Based *Aswaja* Ideological Mentorship to Build Moderate Militancy among Ansor, Banser, and Pagar Nusa Cadres in Lampung Province," *Aswaja* al-Nahdliyah principles are incorporated into capacity-building via a systematic digital-literacy approach (Setiawan, 2023). This analysis seeks to explain how those values are instilled, the challenges encountered, and the resulting psychosocial and institutional impacts. Cadre formation within NU youth organizations is closely tied to individual psychosocial development, particularly among young adults who are consolidating their ideological commitments (Fanani, M., & Iswanto, 2023). Drawing on Erik Erikson's identity vs. role confusion stage, the search for identity does not end in adolescence; it continues as individuals solidify their values, beliefs, and social roles. Ansor, Banser, and Pagar Nusa cadres occupy a pivotal phase in determining their position in society as guardians of religious tradition, agents of social change, and bulwarks of national ideology. Without proper guidance, they are vulnerable to intolerant mindsets, unfocused hardline militancy, and propaganda that runs counter to *Aswaja* values. At this point, structured ideological mentorship becomes crucial for shaping a moderate religious and national identity.

Integrating *Aswaja* values with digital literacy in this outreach program is not only strategic; it is also psychologically and sociologically relevant for helping cadres navigate their ideological identity formation constructively. Through intensive training, participants are guided to understand the *Aswaja* character *tawassuth*, *tasamuh*, *tawazun*, and *i'tidal* and to practice it in digital spaces (Kodijah, S., Ulya, F., & Afwullah, 2025). Discussions on *Aswaja's* intellectual history, the dynamics of Indonesian ulama, and the production of digital content that carries a moderate narrative provide room for cadres to actively explore and internalize these values. This approach enables them to rediscover peaceful, tolerant Islamic roots grounded in local tradition as a valuable form of social capital. This mentorship model aligns with Erikson's insight that successful identity formation requires an environment that offers positive role models and opportunities to test new values in a safe space. The presence of instructors, *kiai*, organizational leaders, and fellow cadres forms a supportive ideological ecosystem (Khoirul Ulumuddin, dkk, 2022). At the same time, leveraging digital technology enables cadres not only to understand *Aswaja* theoretically but also to bring it to life by creating grounded *Aswaja* content on social media as a praxis of moderation. In this way, moderation does not remain mere discourse; it becomes a lived disposition practiced in everyday interactions.

Evaluation results show that cadres who joined this program have begun to exhibit a more inclusive, well-reasoned, and proportional religious mindset and

attitude. They are better able to situate themselves within the broader religious and national community, and they are more critical in filtering potentially misleading digital information. Strengthened digital literacy has also helped them produce positive *Aswaja* narratives capable of competing with extremist discourse in digital public spaces (Lathif, 2021). These findings affirm that ideological mentorship grounded in digital literacy has enabled cadres to navigate the search for an ideological identity more maturely while reinforcing social integration across cadre communities in Lampung Province. The term "moderate" in this program refers to the concept of *al-wasatiyyah*, rooted in the Arabic *wasat*, meaning just, balanced, and centrist (Hidayat et al., 2023). In the view of scholars such as Khaled Abou El-Fadl and Mohammad Hashim Kamali, moderation stands opposed to extreme liberalism, radicalism, puritanism, and other forms of ideological violence. It aims to foster a society that is strong, just, and respectful of human rights (Wicaksono, 2024). In a tafsir perspective, *al-wasatiyyah* is understood not merely as a theological notion but as a collective outlook formed through individual practice. By analogy, moderation moves centripetally toward the center—while extremism moves centrifugally toward the margins. Through this program, cadres are guided to cultivate "moderate militancy": steadfastness in safeguarding tradition and principle while prioritizing peace, sound argumentation, and respect for differences. Overall, this community program demonstrates that digital literacy-based *Aswaja* mentorship can serve as an effective model for building both the ideological resilience and the digital capacity of NU youth cadres (Sakarina et al., 2022). Through an educational, participatory, and contextual approach, moderate militancy can be nurtured not as harshness, but as a strong commitment rooted in humanistic values, national solidarity, and *Aswaja's* scholarly tradition.

CONCLUSION

The Digital Literacy-Based *Aswaja* Ideological Mentorship Program has had a significant impact in strengthening ideology, cultivating a moderate character, and building the digital-literacy capacity of Ansor, Banser, and Pagar Nusa cadres in Lampung Province. Activities including deepening understanding of *Aswaja* values, digital-literacy training, content production on religious moderation, and counter-narrative simulations have heightened cadres' awareness of their strategic role as the front line of religious moderation. Collective interaction throughout the program further reinforced group identity, fostered moderate militancy, and boosted cadres' confidence in confronting intolerance and radicalism both on social media and within their communities. In addition, improved abilities to verify information, recognize digital propaganda, and produce constructive religious narratives have become crucial assets for strengthening the organization's ideological resilience.

In line with these achievements, the program still requires follow-up and further development to broaden and sustain its impact. Accordingly, the mentorship should be conducted regularly and remain adaptive to the ever-evolving dynamics of the digital sphere, accompanied by the formation of a community of moderate content creators who actively produce positive messages. The involvement of academics, NU figures, and digital-literacy practitioners needs

to be continually strengthened to enrich both the substance and strategy of digital *da'wah*. Structural support from PW GP Ansor, Banser, and Pagar Nusa is likewise essential to develop advanced trainings, including skills in digital advocacy and in responding to extremist propaganda. In addition, periodic evaluations should be maintained to map the progression of cadres' competencies and to measure the effectiveness of the narratives produced in digital public spaces. Through these steps, the program is expected to further strengthen cadres' ideological resilience, expand networks for religious moderation, and deliver tangible benefits for upholding *Aswaja* values and national cohesion.

REFERENCE

Ahmad Muktamar, Ruslaini, Erita, S., Shoufiah, R., Kurniawan, W., & Syarif, N. Q. (2024). *Metode Penelitian Pendidikan*. AIKOMEDIA PRESS.

Fanani, M., & Iswanto, B. (2023). Critique on Salafibism and its Significance for Indonesian Islamic Moderation: Study on Khaled Abou El Fadl's Thought. *Mazahib*, *22*(2), 351–398. https://doi.org/https://doi.org/10.21093/mj.v22i2.7046

Hamid, A. (2022). Transformasi Ideologi Aswaja di Kalangan Banser: Studi Kualitatif di Jawa Timur. *Jurnal Al-Tanzim*, *7*(1), 67–82.

Hidayat, D. N., Fitriah, Mahlil, & Mason, J. (2023). Factors Impacting English Teachers' Creativity in Teaching English as a Foreign Language in Indonesia. *Studies in English Language and Education*, *10*(1), 155–173. https://doi.org/10.24815/siele.v10i1.26145

Jatim, N. O. (2023). *Kader GP Ansor teliti 4 faktor penyebaran radikalisme di sekolah*. NU Online Jatim. https://jatim.nu.or.id/matraman/kader-gp-ansor-teliti-4-faktor-penyebaran-radikalisme-di-sekolah-h5Up1

Khoirul Ulumuddin, I., Shobirin, M., & Martin, A. (2022). Penguatan dakwah Islam Aswaja pada generasi muda di era digital. *Kifāh: Jurnal Dakwah Dan Komunikasi*, *2*(1), 33–47. https://journal.ipmafa.ac.id/index.php/kifah/article/view/533

Kodijah, S., Ulya, F., & Afwullah, M. (2025). Aswaja In Higher Education as A Former of Social Character in The Perspective of Islamic Education. *AL-WIJDÂN: Journal of Islamic Education Studies*, *10*(2), 270–295. https://doi.org/10.58788/alwijdn.v10i2.6424

Kurniawan, W., Hamid, W., & Huda, S. (2022). Pencegahan Covid 19 Di Desa Tanjungjaya Kecamatan Bangunrejo Kabupaten Lampung Tengah Provinsi Lampung. *BHAKTI: Jurnal Pengabdian Dan Pemberdayaan Masyarakat*, *1*(1), 26–32. https://doi.org/https://doi.org/10.33367/bjppm.v1i01.2618

Kurniawan, W., Susanti, L., & Inayah, Z. (2024). Internalisasi Nilai-Nilai Pendidikan Islam dalam Organisasi Pencak Silat Pagar Nusa. *Bustanul Ulum Journal of Islamic Education*, *2*(2), 156-173. https://doi.org/https://doi.org/10.62448/bujie.v2i2.90

Lathif, M. (2021). Internalisasi Nilai Aswaja dalam Pendidikan Islam: Studi Kasus di Pesantren As'adiyah. *Jurnal Ilmu Keislaman*, *19*(2), 112–125.

Lumajang, N. (2023). *Strategi Nahdlatul Ulama Kokohkan Ajaran Aswaja di Era Modern*. https://nu-lumajang.or.id/strategi-nahdlatul-ulama-kokohkan-

ajaran-aswaja-di-era-modern/?utm_source=chatgpt.com

Najamudin, A. A., Hasyim, M., & Isnaini, M. (2024). Strategi komunikasi Gerakan Pemuda Ansor dalam meningkatkan partisipasi berorganisasi. *At-Tamkin: Jurnal Pengembangan Masyarakat Islam*, *7*(1), 1–20. https://ejournal.iaiibrahimy.ac.id/index.php/attamkin/article/view/2798

Sakarina, S., Pratiwi, R., Surahman, S., Cakranegara, P. A., & Arifin, A. (2022). Strategic Management of Islamic Education: Revealing The Challenges of Professionalism. *AL-TANZIM: Jurnal Manajemen Pendidikan Islam*, *6*(3), 778–788. https://doi.org/10.33650/al-tanzim.v6i3.3626

Sara Kindon, Rachel Pain, and M. K. (2007). *Participatory Action Research Approaches and Methods: Connecting People, Participation and Place*. Routledge.

Setiawan, E. (2023). Implementasi Nilai Religius Seni Pencak Silat Pagar Nusa Berbasis Pendidikan Karakter. *Al Mabhats: Jurnal Penelitian Sosial Agama*, *8*(2), 137–152. https://doi.org/https://doi.org/10.47766/almabhats.v8i2.2005

Subakir, A., & Mustamir, A. K. (2023). Gerakan moderasi Islam dalam perspektif deteksi dini: Studi Gerakan Pemuda Ansor Kota Kediri. *Tribakti: Jurnal Pemikiran Keislaman*, *34*(1), 85–104. https://ejournal.uit-lirboyo.ac.id/index.php/tribakti/article/view/1013

van Wee, B., & Banister, D. (2023). Literature review papers: the search and selection process. *Journal of Decision Systems*, 1–7. https://doi.org/10.1080/12460125.2023.2197703

© 2026 by the authors. Submitted for possible open-access publication under the terms and conditions of the Creative Commons Attribution (CC-BY-SA) license (https://creativecommons.org/licenses/by-sa/4.0/).