The Policy of Media and Internet Access for Seeking Environment and Health Information at Traditional Islamic Education, Indonesia

Atwar Bajari¹, Uud Wahyudin², Iwan Koswara³, Dedi Rumawan Erlandia⁴

¹, ², ³, ⁴Universitas Padjadjaran, Faculty of Communication Sciences, JalanJatinangor, Sumedangf, Indonesia

Abstract: Generally, traditional Islamic-based education system (SalafiyahPesantren) avoids the use of communication technology because it is considered to have negative impacts. However, along with the shift in the way of thinking of leaders (Kyai,) some Islamic Boarding Schools (Pesantren) have made an improvement i.e. they used communication technology. Several studies showed that communication technology has a positive effect on learning. This research attempts to compare the policy of the leaders of pesantren with communication technology literacy in teaching health and hygiene at environment of pesantren and those who are not. Further, it describes the doctrine of the Kyai in teaching health and hygiene, and explains the efforts of students at pesantren in fulfilling the needs of health information and environment information.

Keywords: Salafiyahpesantren, Kyai, communication technology, education system, health information

1. Introduction

Islamic Boarding School (hereafter pesantren) has a big role in the development of education in Indonesia. In particular, the movement of pesantren thought gives a big influence in the development of politics, economy, education, and other social movements that originated from the thought of religious education environment such as pesantren, [1], [2]. The appearance of social movements, accompanied by the emergence of pesantren-based great figures cannot be denied anymore. In fact, one of Indonesia's presidents, K.H. Abdurrahman Wahid, is a great figure of pesantren in Indonesia. Azra cited in Ibrahim[2], states that there are three main roles of pesantren in Indonesia, namely (1) as the educational institutions that transfer the religious knowledge and Islamic values, (2) as the religious institutions that conduct social control, and (3) as the religious institutions that perform social engineering. Pesantren has a strong role in generating middle-class elites that build Indonesia. Masykur[3] states that the 1990s era became a milestone of the pesantrenintelectual progress that played some roles in the development of economics and politics.

This phenomenon cannot be denied that the image of pesantrenas a conventional, traditional, lagging, and slum educational institution is always attached, especially, if it is linked to salafiyah-based pesantren education. Ruffled learning in the study of yellow book, classical learning method, and accentuation of one teacher (kyai) is closed with the change of the outside world. Meanwhile, the image and perception of pesantrenof unhealthy environment remains inherent. The research conducted by Akmal, Ssemiary, and Gayatri[4] showed that that “the students of pesantren are important subjects in the problem of scabies. Due to the data, most of people who suffer scabies are the students of pesantren boarding. The reason is to live together with a group of people in pesantren that puts them at risk of easily contracting various diseases, especially skin diseases”.

Iskandar, cited Rohmawati[5], [6]and[7] mentioned that the incident of skin diseases such as scabies is because of the unhygienic lifestyles and habits. One of the dominant factors is the life in a relatively close and direct contact with each other. Furthermore, scabies generally attacks individuals living in groups such as pesantren, those in dormitories, correctional institutions, hospitals, densely populated settlements, and nursing homes [5], [8] states that “pondokpesantren is a place where has higher transmission of some diseases”. Meanwhile, the population density in almost every pondokpesantren is very high, where every room with 15m width is occupied up to 15 people. Thus, there is a high morbidity rate in Santri, especially in certain skin diseases including scabies. In a research on other pesantrens in Padang, Akmal, Semiary, and Gayatri. [4]reported that 34 people of 138 santris who became their research sample were suffering from scabies. Meanwhile, Rofieq[9] explained that a number of illnesses have appeared due to the poor living habits of santri. One of them is a bad eating habit occurred from generation to generation. This is due to the limitations of individuals in preparing the food that may also be caused by the density of their schedule in pesantren and internal pondok environments that affect each other such as from friends’ bad habits. As a result, they do not pay attention to daily food and beverages consumption. In fact, for male santri, it is not a few of them consume water that is not boiled. Finally, the quality of their health is unconsciously influenced by the daily bad habits in which the health of their lives decreases compared with the time when they have not become santri yet.

According to Kiptyah[6], in addition to the problem that has been previously mentioned, another problem that arise related to the health of santri during living in pondok is inadequate facilities such as buildings, bedrooms, bathrooms, and several rooms for studying and gathering. The health condition of each santri is greatly influenced by the hygiene conditions in their living. However, something happens is that the room they stay does not provide proper facilities to live in. As a result, this condition does not give comfort for learning and daily routine. It is then becoming opposite
perception of what has been thought by many people out there about pesantren.

On the other hand, the government, through the Ministry of Health, [10], had issued a Regulation of the Minister of Health concerning the Arrangement of Guidelines for the Implementation and Development of Pesantren Health Posts aiming at providing a reference for all stakeholders in the framework of organising and fostering Pesantren Health Posts. The core of Pesantren Health Posts activities is to empower the pesantren society, including both the santri and teachers, to be willing to and able to live healthily. The concept of empowering the pesantren society is to introduce them to the problems they face by themselves. Thus, the problems found are really perceived and agreed upon by them.

The success of Pesantren Health Posts is determined by the dissemination of information substance and information delivery media. Included in this case is the health programme. It means that there must be an information dissemination process or a health communication model that integrates various media resources. Bajari, et al.,[11] mentioned that the difference in the success of health information distribution between residents with high and low IPM was due to the role of communication media sources and public health promotion services.

At the same time, Wahyudin[12] showed that there is a regulation in pesantren that does not allow santri to watch television, listen to radio, read newspapers, access the internet, and use mobile phones except every Friday. This, of course, makes santri difficult to get some information related to health from a number of sources because the only source of health that they get is from their teachers. Therefore, they seem to ignore their health in pesantren whereas they really do not know about health more and deeper.

The emergence of various types of diseases among the salafipesantren in the rural areas is certainly not according to the expectations of the programme of Clean and Healthy Life Behaviour (PHBS/PerilakuHidupBersihdanSehat) in West Java, which has been done through the programme of Public Health Office and Community Health Centre. [10]. Thus, the policy of range extension pursued in the effort of implementing PHBS communication campaign among the salafipesantren in West Java is necessary for them to actively participate in the programme by Public Health Office and Community Health Centre in informing or communicating PHBS messages, as well as motivating, and persuading the santri of salafipesantren in the rural areas. Therefore, the use of media convergence includes the incorporation or combination of various types of media previously considered as separate and distinct (e.g., internet, television, radio, and newspapers) into a single medium.

Health information conveyed through media convergence includes health information based on hadiths in the books studied in the pesantren and general health information. Thus, the santri of salafi pesantren get complete PHBS information through media convergence.

Based on the backgrounds explained above, this research was conducted with the following research questions: (1) How do the management of pesantren compile some policies and regulations in the use of communication and information technology in the internal environment of pesantren? (2) What efforts have been done by the pesantren in instilling health programs and clean and healthy living values? (3) How high is the level of santri needs in seeking information about health and hygiene in pesantren through technology or various media?

2. Materials and Method

This research used case study for the salafiyahpesantren in Sukabumi Regency, West Java, Indonesia. Case study was used to elaborate the phenomenon of pesantren and the use of information technology for searching santri’s health. Data collection was performed through in-depth interviews and observation of the pesantren in relation to the learning activity of santri. This research was conducted at two pesantrens, namely, SalafiyahRiyadusulafNeglasari Village Lengkong District and SalafiyahDarunNadwaCijulang Village, Jampang Tengah District in Sukabumi Regency.

Interviews were conducted with the head of pesantren (Kyai) and some seniors of the santri by discussing the use of information technology and their perception of health and hygiene. In addition, the interviews were also conducted with KyaiPondokPesantren management to determine the policy and the kyai’s point of view on information technology, mass media, and the system of environmental and health process of santri. Interviews were conducted with ustaz (teacher) and leaders from two pesantren by four people and 30 santri from each boarding school ranging from junior to senior. In interviews, this study used field observation techniques.

This interview was developed in order to reveal about; pesantren's efforts in compiling policies and regulations on the use of communication technology for various needs of santri. Then explore the understanding of santri about health care programs starting from understanding environmental health, self-health, types of diseases, the importance of exercise, to the dangers of liquor including understanding of the symptoms of the disease. Finally, interviews were conducted in order to find out the efforts of the santri in finding the health information they needed.

Questions raised were regarding the use of communication and information technology in pesantren, the rules of communication technology use, the efforts to maintain hygiene and health in the environment and outside pesantren, the habits of discussing health information, the accuracy of health information from teachers/ustaz and the suitability of information with the need to maintain health.

Data processing was conducted by checking the completeness of the data, sorting the data according to the classification of questions, establishing and arranging categories, choosing and selecting paragraphs for each answer, and interpreting qualitative data in accordance with the interviewees’ perspectives.
3. Results

3.1. (RQ1) How do the management of pesantren compile some policies and regulations in the use of communication and information technology in the internal environment of pesantren?

Entering the environment of the two pesantrens can be concluded as a significant difference in the attitude and behaviour of pesantren members in the life of their pesantren. The location of pesantren, arrangement of the environment, and structure of the buildings used seem to be different from each other. Riyadusulfapresantren is a characteristic of pesantren that has changed or shifted the management and vision of education development. Although they used the yellow books to teach and are known as salafiyah pesantrens, in the management of the pesantren environment and learning, they are rather open to the changes in the outside world or modern pesantren (kalafiyah). In fact, they have a good pesantren infrastructure, with complete instructional technology, and kyai’s openness in using the yellow books to is not limited to merely the classical/conventional methods.

Mosque facilities, study room (kobong), and residence of students are well arranged and meet the requirements of adequate open spaces and cleanliness. Air ventilation, public kitchens, meeting and study rooms, and toilets have shown that the bad habits of the traditional pesantrenmo longer exist. For instance, they no longer use one large bathroom space together. This indicates that the pesantren managers are aware of the importance of clean and healthy living. According to Kyai, the arrangement is done in such a way that it takes into consideration Islam is a religion that is very concerned with cleanliness, which is part of their faith. Openness can be seen in the use of communication and information technology. According to Kyai as the leader of pesantren, there is policy or openness to the importance of communication technology for the learning and information to be used in the pesantrenenvironment. The availability of this facility, the use of internet network for santri laboratory, and also the openness are always ready with the changes that take place. At certain hours, the santris are allowed to utilise the internet and other support devices according to the schedule that has been arranged for them. Even in their teaching process, the ustaz and kyai have been using devices such as LCD projectors, laptops, smart phone-based technology, digital Al-Quran, Safinah and Jurmiyah books, which have been developed with digital storage devices.

Santri has a good effort in finding health information. They are even trying to take advantage of the television and gadgets to meet the information needs. In addition, pesantren has provided quite good clinics and pesantren boarding unit. Pesantren is responsible for the health of santri. As the result of interviewing kyai, santri is not fully prohibited to utilize the media (including internet) to learn and seek health information and then discuss it with the ustaz/kyai if there are different opinions.

On the other hand, the DarunNadwapesantren has the characteristics of pure SalafiyahPesantren. The education process for male and female santri still uses the traditional approach. Learning objectives, learning process, and measurement of learning outcomes are not formulated and formally documented in the curriculum. The whole process of education depends largely on the ability of the kyai to remember all things related to the pesantren education.

This pesantren is not open or receptive to information and communication technology. The kyai does not allow the santri to learn and use mass media, as well as other information technology devices such as smartphones, android or other gadgets. In short, the kyai strongly forbids the use of technology. Some of the santri only get to use them when they return to their respective villages.

The efforts to meet the needs of health information were only obtained through the discourse and teachings from kyai/ustaz. In addition, both pesantren do not have a health pesantren unit and clinics for treating of santri. The results of Ikhwandun’s research [7] explained that the santris’ responses to healthy way of living are rather low as seen from modern health indicator. This is because the pesantrens have different cultures when compared with the society living outside these pesantrens. It can be seen from three aspects:

1) In maintaining health, santri still defends them from illness and keep their health in a simple way.
2) In an effort to utilise the health system, santri refers to the health knowledge that they know.
3) The attitude of environmental health of the santri is closely related to the structure and cultural and religious values in pesantren.
4) The effort of rationalisation of PHBS by adjusting with the cultural and religious values in pesantren to improve santri’s health status.

3.2. (RQ2) What efforts have been done by the pesantren in instilling health programs and clean and healthy living values?

Before discussing about efforts or health programs in the pesantren environment, first the data from the survey results are cited about complaints of diseases suffered by santri. The survey results showed that of the 85 students who were recorded, 68.6% had complaints (diseases) and 31.4% said they did not have any complaints. The most common complaints (diseases) are dyspepsia 25.6%, respiratory problems (URI = Upper Respiratory Tract Infection) such as bronchitis, asthma and flu 17.4% and skin disease such as scabies and itching 9.3%.

<table>
<thead>
<tr>
<th>No.</th>
<th>Kinds of disease</th>
<th>Frequency</th>
<th>Percent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Skin disease</td>
<td>8</td>
<td>9.3</td>
</tr>
<tr>
<td>2</td>
<td>Digestive disease(Dyspepsia)</td>
<td>22</td>
<td>25.6</td>
</tr>
<tr>
<td>3</td>
<td>Respiratory problem</td>
<td>15</td>
<td>17.4</td>
</tr>
<tr>
<td>4</td>
<td>Others</td>
<td>14</td>
<td>16.3</td>
</tr>
<tr>
<td>5</td>
<td>No complaints</td>
<td>27</td>
<td>31.4</td>
</tr>
<tr>
<td>Jumlah</td>
<td></td>
<td>86</td>
<td>100.0</td>
</tr>
</tbody>
</table>

Sources: Research Survey at three locations of pesantren in West Java, 2018.
Table 1 illustrates the health status of santri where most students have complaints or health problems. If traced through qualitative observations through interviews and observations of santri and boarding school administrators, efforts to address their health problems can be seen in the following explanation.

The results of field observation of each pesantren have the same intention to achieve good value in a clean and healthy way of living. Source, thought, and perception of clean and healthy way of life come from Quran and Hadith where the effort has generated awareness, knowledge, and understanding, and even the meaning of clean and healthy way of living information.

The santri have their own perspective in looking at the concept of clean and healthy way of living. As for the sources of information for the santri, those considered as closely related to the meaning of clean and healthy way of living are: first, Information of clean and healthy way of living obtained from the kyai and ustadz is considered as reliable information. It is conveyed through the stories of the former through parables, new facts, and asking questions. This information is able to attract or frighten people about clean and healthy way of living (al-targhibwa al-tarhib).

Second, Information of clean and healthy way of living obtained from the books that they have learned by themselves in the pesantren is considered to be reliable information. It is conveyed through the stories of the former through parables, new facts, and asking questions. This information is able to attract or frighten people about clean and healthy way of living (al-targhibwa al-tarhib). Third, information of clean and healthy way of living obtained from medical/health personnel is regarded as reliable information. It is conveyed through visual and attractive technology (al-targhibwa al-tarhib). Fourth, Information of clean and healthy way of living obtained from schools is considered to be reliable information. It is conveyed through visual and attractive technology (al-targhibwa al-tarhib).

As an example of their awareness towards hygiene and health, the santri always refer to the history exemplified by the Prophet Muhammad SAW. For instance, the image used as a reference by the santri is the story of the Prophet Muhammad SAW in which he prevented the transmission of disease by quarantining patients that is similar to the technique of disease treatment. Bekam method and Ruqyah method are generally familiar in the santri and pesantren environments. Bekam is used to cleanse the blood by disposing dirty blood in physically ill individuals. Ruqyah is used as an attempt of health rukhani to cleanse the mind and heart from various problems and anxiety.

3.3. (RQ3) How high is the level of santri needs in seeking information about health and hygiene in pesantren through technology or various media?

A study of the pesantren in Indonesia, generated two classifications of the pesantren in applying the learning process. The first type of teaching patterns is the salafipesantren which only teaches religious education based on their reference yellow books, and second type is kalahipesantren which combining traditional and modern curriculum (English, Arabic, mathematics and natural sciences).

Traditional Islamic boarding schools only study the yellow book, where the contents of the yellow book study can be seen in table 2.

<table>
<thead>
<tr>
<th>No.</th>
<th>Curriculum of Pesantren Existence</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Nahwu, shorof, balaghoh</td>
</tr>
<tr>
<td>2</td>
<td>Al-Quran, al-mujaddid Qur'an, tafsir, hadith, mustalahah hadith/hadith knowledge, tajwid</td>
</tr>
<tr>
<td>3</td>
<td>Tuhid, alkhlaq, history</td>
</tr>
<tr>
<td>4</td>
<td>Fiqh/jurisprudence, ushulifqah</td>
</tr>
</tbody>
</table>

Sources: Research Survey at three locations of pesantren in West Java, 2018.

Second, the kalahipesantren has formal and life skill education. The pesantren with life skill conduct the package education programme to enable santris to retrieve general knowledge. This strategy is chosen because it is an effort to help pesantren adapt well particularly in facing changes in the mind-set of society in sending their children to school.

Comparing the two patterns of learning management, knowledge and general knowledge such as health knowledge has greater chances to be taught in the pesantren environment, which is in the second management format. It is the management formats in which the santris are taught as general knowledge, life skill programmes, and development of professional curriculum that is more interesting for parents/guardians to send their children to the pesantren.

The research revealed that both the pesantren have different visions and missions in learning. As a result, the treatment of pesantren towards santri is explicitly different. The RiyadusalafPesantren gives flexibility to the santris to have access to communication technology and a variety of information. In contrast, the DarunNadwa Pesantren is more closed as it forbids santri to utilise communication technology.

Some of the students interviewed at the Riyadusalaf Pesantren said that they were given the freedom to watch television, read newspapers, listen to the radio, and use smartphones. The rules were used during holidays or breaks, while newspapers and television are provided in the lobby area of pesantren give santris chances and time to watch television or read newspaper although these are rather less frequently and in limited period. As for listening to the radio, they took advantage of their smartphones that provide them access to the radio in a limited time allotted. Nonetheless, smartphones or mobile phones equipment are not allowed to be brought into the classrooms. They are allowed to use smartphones in the kobong (santri’s boarding house).

They retrieve information on health from certain media such as about mother and child health, nutrition and healthy food, as well as environmental health like waste disposal practices, maintaining drains and ditches, and springs and home environment. In addition, they are also exposed to
information on the dangers of smoking and alcoholic drinking.

Similarly, the santris are allowed to use the internet for social media, browsing, googling, and even downloading information required as learning materials. Meanwhile, health information that is sought (searching) through smartphones is about diseases and drugs. Furthermore, they are also accustomed to discuss health issues with their colleagues. In conclusion, the santri Riyadusafaal pesantrens are exposed to information and use of media to seek for any information and health information needed by them. In fact, most of them said that the information on mother’s health, mother-children and nutrition, environment, lifestyle, and public health was obtained through media and smartphones is considered as good and beneficial for their needs in the pesantren.

On the other hand, the Darun Nadwa pesantren totally prohibits the use of mass media and internet. Health information is solely obtained from the religious teachings by the kyai or ustaz. They get the information about the importance of maintaining physical or body health, preventing disease, washing hand before eating, nutrition, and disposal of wastes from their kyai. The methods used for teaching or delivering health information are combined with religious subjects. However, sometimes they get information on health from lectures and media counselling conducted by The Community Health Center (Puskesma), Jampang.

4. Discussion

Like a unique enclave that in the era of media convergence, there is still a community that closes entirely to the presence of media and communications technology. It becomes more unique that the policy of closing the media presence is conducted by educational institutions that usually provide space for learning and developing creative and innovative attitudes for their students.

Salafiyah pesantren through the kyai mostly holds a strong principle to avoid the influence of media by banning santri from using the communication technology. The kyai thought that the media had a bad influence on the purification of Islamic teachings organized by pesantren. If religious learning is adequate to be met by ustaz/kyai, the needs of santris to meet the needs of health information, hygiene or knowledge for their life skills after they graduate from pesantren certainly cannot be met by the ustaz and kyai.

In this case, if the rules are properly regulated, the media can perform dissemination functions of knowledge and learning as well as complement other information that is not provided by pesantren. Communications technology and convergence media has been proven to contribute to the improvement of knowledge and behavior in a better direction in building society. Technology is the principal driving force of society determining its mode of operation, development, course of history, structure and values in a decisive manner,[13], [14],[15]. Eze and Eza[16] explained the advantages of media in which audio-visual media is the most effective media in teaching and learning activities because it can help and encourage students to understand the lessons well, especially religious learning. Furthermore, Heinich[17] and Agarwal [18] stated that the media are capable of supporting improvement in learning or instructional outcomes stating that “the most common use of media in an instructional situation is for supplemental support of the instructor in the class room to enhance learning.

According to Bitzer and Bodroaux[17], [19], nursing students who are learning about caring for newborn mothers and computer-based pharmacology (CAI) have saved significant time in completing learning materials. William and Roderick (1968) and Gillespie [20] mention that students who study with various media (multimedia) showed significant learning outcomes better than the learning results of other groups. Nevertheless, in other experiments (Spencer in Schramm, 1984), the results had no significant differences about the use of instructional TV with learning machines.

If being so, drafting a policy that closes the role of media and cuts off students for not accessing the media, on the aspect of consideration of the positive effect to increase health information literacy is inappropriate. Santris can learn directly from the media to get information about health and interact with the outside world on how to live clean and healthy. When the learning curriculum does not provide formal health information, then the media is a viable alternative. At some levels, the media has the ability to teach and provide knowledge to the users. Thus, it is necessary to socialize and educate pesantren leaders to understand the media from the aspect of positive influence.

Pesantrens that are slightly open to the media, even already providing internet technology and personal computer, should be pursued more selective development. They can develop applications based on the needs of pesantren in meeting the needs of the learning process and the insight ofsantri related to their health, cleanliness and provision of life skill. This application development makes it easier for pesantren to monitor media usage by santri while providing open space between students, pesantren and the outside world.

5. Conclusions

Based on the results of this study, it can be concluded that; First, both the pesantrens have opposite policies in the utilisation of communication and information technology (converging media). The first type pesantren provide openness towards the use of mass media, internet and cell phones, gadgets and instructional technology devices. The second type pesantren is a pure Salafi pesantren. The education process continues to use the traditional approach to education. This pesantren is rather closed towards information and communication technology. The kyai do not allow the santri to use mass media and other technology such as smartphones, androids, or gadgets.

Second, both the pesantrens share a common view on the importance of health and hygiene. The doctrine and principles of clean and healthy life are derived from the Kyai teachings that refer to the Qur’an and Hadith. The source of the doctrine on the health from the kyai is taken as true and must be obliged.
Third, both the pesantrens have different policies in relation to the use of convergent media to seek for health-related information. The opened pesantrens were given the freedom to use mass media and smartphone. They get information on maternal and child health, nutrition handling, and healthy food that give benefits to their body, environmental health such as proper disposal of garbage, maintenance of drains and gutters, springs and home environments. In addition, they also get exposure to information on the danger of smoking and alcoholic drinking. The second type of pesantren prohibits the use of mass media and internet. Most information on health is obtained from religious teachings by the kyai or ustaz. They retrieved information on the importance of maintaining physical or body health, preventing disease, washing hands before eating, as well as the importance of nutrition and proper disposal of garbage from their kyai. It takes some efforts to build the literacy of Ustaz/Kyai about media and communication technology that is useful for learning and developing santri’s creativity and innovation. In addition, to facilitate monitoring of media usage and information search for santri, pesantren can develop media usage and application-based information in accordance with the needs of pesantren.

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Author Profile

Atwar Bajari: Associate Professor at Communication Science Faculty, UniversitasPadjadjaran. Some of his books include Contextual Communication, Street Children; Dynamics of Communication Behavior, Communication Planning, and Method of Communication Research. He is interested in research on new media, youth and culture as the main studies.

Uud Wahyudin: Associate Professor at Communication Science Faculty, UniversitasPadjadjaran, Indonesia. Work on various kinds of research related to santri, health communication and new media. Currently, He is a Lecturer at Master Program of Communication Science Faculty.

Iwan Koswara: Senior lecturer at the Study Program of Communication Management, Faculty of Communication Science, UniversitasPadjadjaran, Indonesia. He teaches courses in Communication Planning, Development Communication, TV Production. He is interested in research on health communication and learning communication.
DediRumawanErlandia: Lecturer at UniversitasPadjadjaran, in Faculty of Communication Science. He graduated from Master in Communication Studies, in Unpad. He has been seriously lecturing the subjects, related to Media & Social Development, Marketing Communication, Campaign Management and Event. He has also conducted some researches and social workings related to those subjects.