The Role Of Santri To Against Hoaxes

The Study on the Role of Santries in spreading of Islam Rahmatan Lil Alamin on social media

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	Abstract
Keywords: Santri, Hoax, dan Islam Rahmatan Lil Alamin	Against hoaxes, everyone's responsibilities A hoax is part of the crime that must be fought because it is troubling the public. The Santries have an obligation to against hoaxes. Through the literacy movement, the socialists can close the gaps in the viral hoax. The role of Santri in shaping the literacy movement has enabled the community to become aware of the knowledge provided by Santri through the media. The use of the boarding school website as part of the media to actualize Santri's ideas on the Islamic teachings that are rahmah is part of cyber jihad. In addition, announcing activities such as classical book study, congregational prayer, discussion, and so on is part of introducing to the global world that Islam is a friendly religion that can be spread through the role of students at the boarding school. This research focuses on an analysis document on social media of pesantren, where santries are the official media of pesantren in Madura.

	Abstrak
Kata Kunci:	*Melawan hoax, tanggung jawab semua orang Hoax merupakan bagian dari kejahatan yang harus diberantas karena meresahkan masyarakat. Santri punya kewajiban melawan hoax. Melalui gerakan literasi, kaum*

| *Santri, Hoax, dan Islam Rahmatan Lil Alamin* | *sosialis dapat menutup celah penyebaran virus hoax. Peran Santri dalam membentuk gerakan literasi membuat masyarakat sadar akan ilmu yang diberikan Santri melalui media. Pemanfaatan website pesantren sebagai media aktualisasi pemikiran santri tentang ajaran Islam yang rahmah merupakan bagian dari cyber jihad. Selain itu, kegiatan dakwah seperti kajian kitab klasik, salat berjamaah, diskusi, dan lain sebagainya merupakan bagian untuk memperkenalkan kepada dunia global bahwa Islam adalah agama ramah yang dapat disebarkan melalui peran santri di pesantren. Penelitian ini fokus pada analisis dokumen pada media sosial pesantren, dimana santri merupakan media resmi pesantren di Madura.* |

Introduction

A hoax has generally devastated the public. We often find lying news on social media headlines like Facebook, Twitter, and other social media. The famous lies of the news seem to be the truth for the public. A lot of people believe it. In our country of Indonesia, the case of Ratna Sarumpet on January 19th is going viral on social media.(Prasongko, 2018)

Sarumpaet's testimony on his alleged abuse of himself was broadcast directly on social media. Some public figures in Indonesia gave comments on that case and also served as reinforcement for the alleged abuse case that happened to her. Unfortunately, the police swiftly revealed that Ratna Sarumpaet was not persecuted because of being persecuted but because of plastic surgery, which made Ratna's face inert.(HERLINA, 2019)

Hoaxes can affect anyone of any background. Either a policeman, a politician, a public figure, a teacher, an activist, or some others will be exposed to hoax news. If they are not careful about receiving the information and are always checking the truth of the news, then it is easy to believe the news that is spreading. Because the hoaxes directly attack the reader's nervous system and his listeners, they could be convinced and even strengthen the news of lies with agreed-upon comments.

Of course, hoaxes come from the mass media, which is used by people who have an interest in them. In this digital era, the virtual world has become a new job opportunity. Anyone can work without having to meet certain conditions. In general, the requirements to work for a company are that you must have a diploma, ideal higher education, foreign language skills, and so on. Farmers, traders, pharmacists, teachers, lecturers, housewives, doctors, police, and so on can work in cyberspace.(Pujiono, 2021)

Job openings in cyberspace are available regardless of social status, race, religion, or other beliefs. As well as convenience and acceleration in all fields. The digital world makes it easy for humans to do buying and selling transactions without having to meet the owner. Just look at the pictures, order the goods to be purchased, transfer the cost according to the order, and then the goods you want will arrive at the buyer. Buyers can also use the pay-in-place system (COD), as is done by buying and selling online today.

As well as the easiest way to get information or news. Generally, readers do not have to buy a printout of a newspaper to get information. By using an Android phone and a data package, the reader can open the links to news that have been shared by social media, either from WhatsApp or others. The reader can read various kinds of news, both true news and hoaxes, from local news up to news from abroad.

The pride of information technology makes it very quick to get information. It doesn't take a long time to get the news from various countries. Just in a few seconds, someone will get the latest information. Some of the social media sites, like Facebook and Twitter, use live video applications. Someone can broadcast directly what was happening at the time in video form so that people can easily get up-to-date news.

On the other hand, the ease of social media facilities is often used by radical groups to spread radical teachings in cyberspace. The result of a study by the United Nations Office on Drugs and Crime in 2011 stated that there were seven forms of using cyberspace as a tool to spread radical actions by radical

groups, namely planning, recruiting, funding, training, propaganda, spreading terror, and cyber-attacks(Muthohirin, 2015). Radical groups use social media to recruit loyal new members to carry out their sadistic actions because they believe that social media is more effective and efficient.(M Agus Fauzul Hakim, 2017)

The spread of radical ideology is not only confined to one social media account but also uses various other social media accounts, such as tweeters. When we looked at the data from 2014, we found about 700,000 tweeter accounts spreading radical teachings all over the world. This is very worrying, thus making tweeter companies always monitor radical movements in these tweeters. Because of the massive movement of radical accounts, on January 16, 2016, the Piyungan portal account owned by a radical group had a following of 77,864 visitors every day. For example, In one article that was written on it, there were 100 shares and even reached 1000 shares. What is posted always gets comments in defense and support of the articles written.(Muthohirin, 2015)

If we look at the data above, the radical movements not only use institutions as a basis for the spread of their teachings, such as Islamic (Islamic State of Iraq and Syria), Jamaah Ansharut Tauhid (JAT), Mujahideen Indonesia Timur (MIT),(Putra, Guntur Yayus, 2021) etc., but also use a silence strategy without knowing the general public. But the spirit of these followers has a meticulous mentality, which can spread radical teachings in the virtual world (the Internet), so that the virtual world (the Internet) is full of radical teachings, bringing conflict and hoaxes that it's always informed by.(M Agus Fauzul Hakim, 2017)

The Islamic boarding schools have an important strategic role to play in defending themselves and fighting hoaxes because the Islamic boarding schools have thousands and even millions of students spread out around the world. The Deep knowledge of religion makes santries a fortress of religion, as is the State Republic of Indonesia, which is predominantly Islamic. Since the beginning of their standing, the Santries have been aiming to imprint sanctity as a generation of successors of nations with strong religious knowledge (Tafaqqah fiddin) and

love of the nationality (hubbul wathon). The statement of hubbul wathon minal iman was stated by KH. Hasyim Asy'ari in 1965 to prove that the Santries and Islamic boarding schools are both things that can be separated and can be an integral part of the Republic of Indonesia.(Yusrianto, 2014)

In this multi-digital era, the role of santries is very important to eradicate hoaxes. Because hoaxes contradict the teachings of Islam,(M. Quraisy Shihab, 2002) which are a blessing for all mankind (rahmatan lil alamin). Hoaxes are very disturbing for societies. One example of hoaxes that disturb the public is the news about the overtaking earthquake that will hit Maduraness Island.

That hoax spread on social media, and it's claimed that the news of the overtaking earthquake came from a statement by the caretaker of the Islamic boarding school (kiai). In fact, that news made the Madurese people restless, so they flocked to sleep outside their homes for fear of an earthquake.(Antara, 2018)

This incident is proof that hoaxes scare people. Cases that occur, as mentioned above, can be overcome by the role of the santries to clarify and straighten the hoaxes that are spread out on the community so that the community becomes calm and peaceful.

A number of studies have been conducted by researchers related to the role of Santri and Islamic boarding schools in fighting Hoaxes. The results of Samsul Ar's research in the Al-Irfan Journal with the title The Strategy of Pesantren to Overcome Hoaxes (Case Study In PP. Darul Ulum Banyuanyar Pamekasan)(Samsul & Busri, 2020) explain that the existence of social media owned by Islamic boarding schools can provide enlightenment to the community related to developing issues (hoaxes), which can then make people aware that the news that is hoaxes. The Hoaxes can then be stopped with a clarification from the boarding school (a direct point) to the public so that they don't believe the hoaxes that are developing.

This research strengthens the research conducted by Ahmad Farid under the title "Optimalisasi Media Sosial Pesantren untuk Membendung Konten Negatif di Dunia Maya on 2017" in the journal Dakwatuna," which states that

Islamic boarding schools have great potential to stem negative content in cyberspace. This is supported by the rapid growth of the pesantren since its inception until today. The Researchers are only limited to mentioning the role of Islamic boarding schools, which generally have a large number of students. So that, in this research, it is focused on the role of santris who reach millions, which can be useful for creating conditioning content and spreading Islam, rahmatan lil alamin, in cyberspace. (Farid, 2019)

From several previous studies, the researchers have not found a research result that specifically examines the role of Santries in against hoaxes and the content that is distributed in cyberspace to spread Islam (rahmatan lil alamin). This paper describes the role of Santries to Against hoaxes and what they do to spread Islam rahmatan lil Alamin, in cyberspace.

Method

The method in this study uses the library research method(Sari & Asmendri, 2020) with a descriptive analysis approach because it analyzes the documents of Islamic boarding schools that have Islamic boarding school social media, which is managed by the schools themselves as data in this study.(J. W. Creswell, 2014) Then it is analyzed by looking at the number of subscribers, posts, shares, and so on, where a number of Santri or others become followers in cyberspace.

Results and Discussion

The establishment of Islamic boarding schools is one of the symbols of Islam in the Nusantara archipelago. And Of course, there is no doubt that Islamic boarding schools have contributed to religious knowledge for the Indonesian people. The existence of Islamic boarding schools with their various uniqueness and characteristics has given rise to warriors for defending and fighting the independence of Indonesia. Islamic Boarding school figures such as KH. Hasyim Asy'ari, KH. Ahmad Dahlan, KH. Wahid Hasyim, KH. Abdurrohman Wahid, and other

pesantren figures have proved that freedom fighters were also raised in Islamic boarding schools.

The Islamic boarding schools are built on the basis of independence in various fields, including leadership, subject content, curriculum, and governance of the pesantren. Generally, the system that is run in the Islamic boarding school is part of a value system that is in accordance with the Islamic teachings and also with what is used in society.(Abdurrahman Wahid, 1999)

The existence of Law on Islamic Boarding Schools Number 18 on 2019 does not limit Islamic Boarding Schools ability to remain creative and independent, but the law is a form of state recognition and the presence of the state in Islamic boarding schools in Indonesia.

In the leadership and management of Islamic boarding schools, the caregiver (*kiai*) becomes the central point in determining all policies to be taken.(Mastuhu, 1994) This leadership is an integral part of the Islamic boarding schools. So, all of the actions taken by the boarding school administrators have received the blessing of the caregivers (*kiai*) at the boarding school. Then, the work can be continued and completed.(Martin van, 1994)

The caregiver (*kiai*) is the first person who can determine whether a job is good or not. If the caregiver (*kiai*) looks at something as good, then all students and administrators will believe in it and work hard all day. Otherwise, if, according to the caretaker (kiai), it is not good, the santries will leave it.(Zainuddin Syarif., 2018)

Pesantren As A Fortress of Religion

Islamic Boarding school, namely Pesantren is a relic of the nation's ancestors. It aims to create a religious community. The establishment of Islamic boarding schools contributes to the formation of morals and religious knowledge in the Indonesian nation. Since its inception, The Islamic Boarding schools have been consistent in producing Muslim generations who are intelligent, have strong religious insight (*tafaqqoh fiddin*), and are moral.(Patriadi et al., 2015) The *sorogan, bendongan, and wetonan* systems are characteristic of learning in Islamic boarding schools. This learning system has been going on since several centuries ago. These activities are passed down from generation to generation. The *sorogan, bendongan, and wetonan*

systems have the meaning that all the santries have an obedience characteristic to the words (*dauh*) of the kiai. All Santries listen to and translate the classic book according to the instructions and directions of the kiai.(Zamakhsyari Dhofier, 1982)

In accordance with the times, Islamic Boarding school still maintain their characteristics, especially in creating the nation's generation so that they have a wide religious understanding. The Classical books such as *Fathul Qarib, Safinahtun Najah, Sullamut Taufiq*(Sayono, 2005)*, Ihya ulumuddin*, and *Ta'limul muatalim* are the main subjects that are learned by the santries in the Islamic Boarding School. Of course, in the classroom, some Islamic boarding schools, in the religious learning system, make modifications to learning, namely by adding a discussion system, team teaching, and so on.(Ilyasin, 2020)

With the development of the era and the use of sophisticated learning media, the Islamic Boarding schools have to improve themselves in everything. It's beginning from the learning system up to facilities and infrastructure; it's beginning from Islamic boarding school management up to the content of the curriculum.(Ilyasin, 2020)

In this modern era, Islamic boarding schools have made a change. Some proof can be seen in this change in the education system in Islamic boarding school. Since its inception, Pesantren has focused on diniyah educational institutions (MDW), but since the 19th century, Educational institutions in Pesantren have opened formal education such as Islamic elementary schools, junior high schools, Senior high schools, and even Islamic universities. Year after year, Pesantren continues to be the center of Islamic learning.(Zamakhsyari Dhofier, 1982)

The existence of formal institutions makes Islamic boarding schools have a bargaining value for societies to board out their children studying in it. These formal institutions not only teach religious knowledge as the basis of teaching, but also natural sciences and technology, which are also some subjects that are learned. For example, the development of languages such as Arabic, English, Mandarin, French, and others is also a subject that is learned in boarding schools. Also, the technology information curriculum is a part of the subjects that are learned; it's done to fulfill the demands of the era of technology. So that the Santri can be educated in the

technology that has developed in this era, With the information technology curriculum in Islamic boarding school, it proves that they combine the religious knowledge and scientific knowledge that are carried out because(Hatta Fakhrurrozi, 2021) They have implemented the concept of *Al-Muhafadzoh'ala Qadimi al sholeh wal akhdu bil Jadidil ashlah*, it means, "maintaining the good thing and taking new thing that is better than". This concept is one of the basic concepts of Islamic boarding school that has been carried out since its inception until today, so that they continue to stand in accordance with current development.(Zamakhsyari Dhofier, 1982)

In the demand of the era, especially in the technology era. Islamic Boarding school has used information technology as a tool to develop its facilities and infrastructure. The existence of official Islamic boarding school media, such as websites, fanpages, WhatsApp groups, YouTube, and some blogs, indicates that they are as suitable as development of the era. The use of this technology is part of broadcasting activities of them, so that they can be consumed by the public. A number of Islamic boarding schools have thousands of followers, such as Media "*Pekan Ngaji*," owned by Pesantren Bata-bata; their followers reach 26 thousand; PP Al-Hamidy's followers on Instagram have reached 13 thousand; the YouTube channel of Banyuanyar, "Banyuanyar TV," has reached 10 thousand; and other media belonging to the pesantren In Madura.

Although the management of the website and social media of the Islamic boarding schools are limited to providing information about their activities and it has not penetrated into articles or opinions about Islam *rahmatan lil Alamin* yet, the use of these media indicates that is open to the development of science and technology.(Rizaldi et al., 2022)

The use of an online-based information system or digitalization of Islamic boarding school indicates that they have become religious fortresses that are always ready to face the challenges of the era and always preach in spreading Islam *Rahmatan lil alamin* by following the development of the era.

Santri As Spreaders of *Islam Rahmatan Lil Alamin* In Social Media

Islam came to earth as a complement to the divine religions that came before it. Through the Prophet Muhammad SAW, Islam was taught and spread in Mecca,

then in Medina. These two places are the forerunners of the development of Islam, which is embraced by millions of people around the world.

For 23 years, the prophet Muhammad preached in Mecca and Medina with great patience and fortitude to face insults, insults, and even lives at stake. The Prophet persisted in spreading the teachings of Islam until the end of his life. This persistence has made Islam spread to remote villages to this day.

Islam has spread to the archipelago since the 7th century AD. Trade as a medium for preaching is the key to the success of the spread of Islam in the archipelago. As Uka Tjandrasasmita mentioned on Badri Yatim,(Yatim, 2013) trade is part of Islamic dissemination, and Islam is also spread through marriage, Sufi teachings, education, art, and politics. Of course, the spread of Islam without violence and war means that Islamic teachings are easily accepted by all levels of Indonesian society.

Of course, pesantren is an integral part of the struggle for Islam in this archipelago. The number of Islamic boarding school and santries from year to year has increased drastically. According to the records of the Ministry of Religion as disclosed by Ahmad Zayyadi, since 1977, the number of Islamic boarding schools in Nusantran has only been around 4,195 institutions, and the number of students is only around 677,394 students In 1985, the number of Islamic boarding schools increased to around 6,239 institutions, and the number of students reached 1,084,801 people. Then in 1997, the number of Islamic boarding schools increased drastically to 224 percent, or 9,388 units, and the number of students increased to 261 percent, or 1,770,768 Santri. Based on statistical data from the Directorate General of Islamic Institutions, Ministry of Religion of the Republic of Indonesia in 2001, The number of pesantren continues to increase, reaching 11,312 pesantren, with the number of students reaching 2,737,805 students. In 2005, the number of Islamic boarding schools increased again to reach 14,798, and the number of students amounted to 3,464,334 people. Then, based on data from the Data, Information Systems, and Public Relations Section of the Secretariat of the Directorate General of Islamic Education of the Ministry of Religion, the number of Islamic boarding schools in 2016 reached 28,194 for those spread both in urban and rural areas, with the number

of students reaching 4,290,626 people, and all of them were private. (Muhyiddin, 2017)

If we look at pesantren and santri data, it can be ascertained that Islamic religious education has become a part of life on this archipelago. Likewise, the level of public trust in Islamic boarding schools continues to increase. This is due to the consistency of them in providing religious understanding to the santri, which can then be disseminated and implemented in real life in the community.

The role of Santri as a pioneer in the spreading of Islam (rahmatan lil alamin) is accessibility. The religious knowledge of students is a provision for students to make Islam friendly to all mankind. Because boarding schools already provide multicultural traits between races, ethnicities, and languages, All the students live in harmony in the shade of brotherhood.

The development of information technology must be used by students to spread Islamic mercy to all mankind. Through social media, which is growing very rapidly, Santri has the opportunity to fill it with positive content and can also dispel and fight negative content.

Through social media such as Facebook, Twitter, and so on,(Hidayatullah, 2016) Santries can preach with short writings that contain brotherhood, peace, and love. Islam, a friendly religion, must be able to spread to remote villages. Not only through religious lectures but also through writings, memes, and creative content containing Islamic teachings, Santries have a strategic role in it. Of course, Islamic boarding schools scattered throughout the land have huge potential that will never end if they become the focus of news coverage. Events related to the world of pesantren with their dynamic dynamics are still interesting to report because pesantren have a variety of unique and big events.

With the right information and pamphlets that are conciliatory and soothing on social media, it will make readers aware that Islam, which is spread throughout the world, is always a blessing to anyone. Therefore. Santries, as a generation of the nation and religion, have a role to play in fighting hoaxes with the real work of students.

Santri against hoaxes as a Jihad

The term jihad comes from the Arabic word *jahadah yujahidu jihadan,* which has the meaning of passionate, earnest.(Al-Manzur, 1993)(Bonner,2006) The meaning of jihad in the Indonesian dictionary is earnest, or trying hard to achieve a certain goal. According to al-Jurjawy, jihad is striving earnestly to uphold the religion of Allah on earth by upholding the values of humanity by speaking. (Al Ahmad al-jurjawy, 1984)

Meanwhile, hoax has the meaning of deceiving many people with hoaxes (deceive somebody with a hoax).(Oxford univesity, 2011) Hoaxes are very difficult to contain because their existence targets every level of society. Hoaxes are a common enemy for all of humanity; therefore, it must be serious to fight hoaxes. The existence of hoaxes has disturbed and stretched the brotherhood of fellow Muslims (*ukhuwah Islamiah*), brotherhood of fellow nations (*ukhuwah wathoniyah*), and brotherhood of fellow human beings (*ukhuwah Insaniyah*).(Maulana, 2017)

Hoaxes have polarized Muslim societies between one another. Brothers and sisters distrust each other, accuse each other, and attack each other to claim the truth, so that there is disintegration, insecurity, and unrest in life. Whereas the Muslims are one brother, as mentioned in the Qur'an.

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إنما المؤمنون إخوة فأصلحوا بين أخويكم واتقوا الله لعلكم ترحمون

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"Indeed the believers are brothers, so make peace between your brothers and fear Allah, that you may receive mercy ".

The verse gives an explanation to all mankind that living side by side, greeting each other, loving each other, empathizing with each other, and helping each other in goodness is a university teaching that must be preserved and cared for. If someone wants to destroy it, then it must be fought, and fighting crime is part of *jihad fi sabillah*.

The development of information and communication technology must be handled wisely in order not to cause disintegration among human beings. Hoaxes can spread easily because social media users are not wise. The majority of social media users immediately spread out what they had gotten to others without checking

for true or false information. As a result, the news went viral in the mass media.(Putra, Guntur Yayus, 2021)

The evidence corresponds to reality with the development of communication and information technology in that news can spread quickly and easily, and then the readers can provide comments through the available columns on Facebook, Line, Twitter, WhatsApp, and so on, so that the information obtained is based on each other, implosive, and explosive because it is produced through copy and share options in systems found in social media applications.(Maulana, 2017)

Therefore, hostility between fellow human beings, countrymen, and countrymen must be abolished, namely with the role of Santri to continue to fight to straighten out hoaxes that are scattered in the mass media and social media. Utilization of social media, either through YouTube, WhatsApp, Line, Facebook, Twitter, and so on, to clarify the news circulating on social media is one of the roles of students in the *jihad* against hoaxes. For example, the Facebook account of Al-Hamidy Banyunyar clarified the statement of one of the alumni of the lodge related to political issues in 2018. This is part of the *jihad* against hoaxes so that the news that is scattered in the community can be clarified by the pesantren using their accounts so that people are not restless and anxious. *Actualization of Jihad* is not only fighting against enemies on the battlefield; it can also be carried out in various ways. One of them is against hoaxes in cyberspace. Doing that makes people less worried about hoaxes. And also, upholding good and forbidding evil is an obligation for all Muslims, as Allah says in the Qur'an.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

"*And there may spring from you a nation who invite to goodness, and enjoin right conduct and forbid indecency. Such are they who are successful (al-imron, 104).*"

Crime does not only occur in the real world but also in cyberspace. Hoaxes are crimes that must be resisted, upheld, and straightened out so that the human who received the news does not cause slander and hostility between brothers, sisters, and all human beings in our nation.

As sages with a wide view of Islamic knowledge, they have an important role to play in correcting misinformation that has disseminated in cyberspace. With religious knowledge, Santri can be a preacher in the real world and cyberspace. In the real world, Santri can give sarmon directly to the people, and in cyberspace, Santri can use YouTube, Facebook, Twitter, and other social media to make some videos of some posters about Islam rahmah for dissemination.

Conclusion

Against hoaxes is an obligation for all humankind. Santri, as people who have religious knowledge from authoritative sources, must be able to provide enlightenment to all mankind in various ways, either through becoming preachers (dakwan bil qauli) or preaching with action by educating people in the village (dakwah bil fili), such as through lectures, teachers, and soon, and distributing islamic content on social media (dakwah bil risalah).

The existence of saints who reach millions of people must be able to spread the teachings of Islam rahmah all over the world to fulfill the world and cyberspace. If one Santri can spread peace on social media, then it is certain that messages of peace can spread to millions in a day and will become viral at that moment. That is why the role of Santri and Santri's creativity make the world and cyberspace peaceful.

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