



## Critical Narrative of Santri Against Fake News and Religious Moderation

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### ABSTRACT

*In the era of disruption, digital literacy is a must in the communication process, particularly for students or santri in schools and madrassas. As one of the most active social media users, Madrasah and Dayah students must understand the difference between trustworthy and fake news (boaxes) that has been mixed in cyberspace, susceptible news that has the potential to affect the realm of law and religious extremism. The digital literacy assistance targets Aliyah students in four popular boarding schools in Banda Aceh and Aceh Besar regency, with a focus on debunking fake news. This paper employs participatory learning and action (PLA) as a technique for assisting school-aged children. In practice, it was discovered that Aliyah students have a limited understanding of digital literacy, particularly in relation to factors that contribute to the suppression of fake news. It is anticipated that the results make a significant contribution to socialization efforts and targeted campaigns to raise awareness of digital literacy among elementary and secondary school-aged children, as well as its incorporation into the curriculum.*

**Keywords:** Boarding schools; critical narrative; digital literacy; boax; religious moderation.

### INTRODUCTION

UNESCO roadmap (2015-2020), digital literacy is an essential pillar for the future of education. Digital literacy is a knowledge base supported by integrated information technology. Digital literacy is also part of the long-term plan of the UN agency, which deals with education and culture. For UNESCO, the current digital environment requires strengthening skills and competencies for sustainable human resource development. The Ministry of Education and Culture, since 2016, has been promoting the

National Literacy Movement (GLN) as an implementation of Permendikbud.23/2015.

According to Kominfo data, in 2014 alone, 82 million Indonesians had internet access, a significant increase, considering there were only 71 million internet users in Indonesia in 2013. Of the 82 million people, 80% were teenagers aged 15-19 with internet access via mobile phones. Their activities are mainly accessing social media such as Facebook and Twitter, where we are the second and third largest users worldwide. So it is not surprising that as reported by CNBC Indonesia in March 2021, internet users in Indonesia have reached 212.35 million people, or 76.8% of the total 273.87 million people in 2021 ([databoks.katadata.co.id](http://databoks.katadata.co.id)). According to Kominfo data, this number is ranked sixth globally, after China, the USA, India, Brazil, and Japan, and the third largest in Asia after China and India. In the last five years, according to BPS data, the development of information and communication technology users has resulted in 62.84% of the population already using mobile phones.

The main challenge of modern society today is the use of the internet and digital media content that not only provides benefits to its users but also opens up opportunities for various problems, including social issues in the world of education (Latif, 2020). Weak culture, security and digital skills can violate citizens' digital rights. Low digital ethics have the potential to create an unpleasant digital space because there is much harmful content. Therefore, limiting digital content on social media is one thing that needs to be encouraged by the authorities, in this case, the Indonesian Broadcasting Commission.

The results of a World Bank study show that the skills needed in the 21st century are thinking, literacy, creativity, collaboration, communication, life skills, and information literacy. In the Ministry of Religion, context, data from the 2020-2024 Strategic Plan shows that low thinking skill scores at the MA and MTs levels are related to low basic literacy skills of students at the MI level starting from the lower grades (grades I to III). So, in the future, improving the quality of general education with religious characteristics, religious education and religious education will be directed at strengthening essential literacy learning in reading, writing and arithmetic.

Therefore, as we all know, in order to realize the President's Vision regarding Improving the Quality of Indonesian Human Resources and Equitable and Just Development, which is translated into the development

agenda of Improving quality and competitive human resources, the Ministry of Religion supports efforts to increase the distribution of quality education services, including improving basic literacy skills and digital literacy, including through the equal education program in Islamic boarding schools as an alternative to non-formal learning models. This program also includes the preparation of moderate religious literacy (Suarnaya, 2021) in line with local wisdom (Fauzian, 2021) in an electronic form that is easily accessible. Moreover, in the information era like today, denying the influence of social media exposure will leave a massive gap in analyzing a person's views regarding the issue of multiculturalism (Layyin Mahfiyana, 2024), especially in Indonesian society with an average internet usage rate that continues to increase by 7 per cent each year, or a total of 47.69 percent in 2019.

Experts see something interesting between the influence of social media exposure and a person's socio-political identity attachment (Nafiatun et.al, 2022). The results of the study indicate that the frequency of social media use greatly influences reducing the level of attachment to ethnic identity or local identity and increases attachment to the nation's national identity. This means that indirectly, the potential for conflict that often arises due to a stronger attachment to ethnic identity is negated by a stronger attachment to national identity (Irwandi, n.d.) On the same side related to the relationship between multicultural education and social media exposure, there is excellent potential related to the influence of social media on the implementation of the multicultural education process in eliminating segregation barriers, increasing awareness of social justice and equal rights, and instilling empathy, tolerance, respect for ethnic differences and other identities. According to Bhakti et al (2024), exposure to social media can increase cultural intelligence, a person's thinking instrument for interacting with different cultures. In addition, social media also affects increasing tolerance towards different cultures. However, (Nugroho, 2008) found that exposure to social media is not the main factor that constructs a person's perspective on differences in a multicultural society. However, in the current information era, denying the influence of social media exposure will leave a massive gap in analyzing a person's views regarding the issue of multiculturalism, especially in Indonesian society (Kistanto, 2018) with an average internet usage rate that continues to increase by 7 per cent each year, or a total of 47.69 per cent in 2019 (BPS, 2019).

Aceh (Thaib, 2000) is included in the provinces with low internet

users compared to other provinces with 35.60 per cent of internet users. This percentage shows that Aceh is below the national average of 47.69 percent. This implies the low digital literacy of the Acehnese people (Iskandar, 2017). Ironically, this low or high level of literacy is also one of the factors that continues to support the production and spread of hoaxes or fake news in the current post-truth era (Sabrina, 2018). Therefore, several studies show that when efforts to increase digital literacy in society are carried out, there is a change in the way people view news, whether it is a hoax or a fact, including strengthening multicultural relations in society (Chotimah & Sutarman, 2020). Therefore, efforts to provide education related to the use of social media and the mechanism for filtering the validity of information from online media need to be provided to the public (Fitriarti, 2019), although in the context of students, several studies state that digital literacy in this segment of society is relatively high (Izni, 2019; Limbong, 2018; Nurriszqi & Rodin, 2020).

Santri and traditional Islamic boarding schools have communication styles that differentiate them from other places. Islamic boarding schools tend to apply action communication, whereas the Kiyai or Teungku (term in Aceh) has special and centralistic privileges in building communication in Islamic boarding schools. (Aspinall, 2007) This action communication occurs in classical book studies (Rahman, 2016) Although other forms of communication also occur, such as interactive communication, action communication is generally more dominant. (Zulyadi, 2018).

Traditional Islamic boarding schools (Syarif, 2020) and modern Islamic boarding schools have similarities and differences. The similarities place teachers in a central position regarding communication, figures, learning centres and role models. Meanwhile, modern Islamic boarding schools adopt new learning methodologies, tools and media so that learning sources are not only centred on classical books (Aisyah & Rofiah, 2022a).

The communication of da'wah between Kiyai and Santri in Islamic boarding schools is divided into three forms: sentimental, rational, and sensory (Saputra et al., n.d.). These three forms of communication will build one meaning of the message, especially the da'wah message, based on the experience of each individual, both students and kiyai (Dhovi, 2021). This meaning will spread more widely with interactions between the media and individuals.

The presence of new media can easily be accessed by the community (Aisyah & Rofiah, 2022a), including students in Islamic boarding schools

(Azman, 2018). The ease of diverse information exposes hoax information and radicalism to students (Blain et al., n.d.). The study (Achlam, 2024) found that radicalism in Islamic boarding schools is because students have interactions with parties involved in treason and radicalism. This interaction can occur directly or through new media.

More specifically, digital literacy in the Islamic boarding school environment is an important guide for students and teachers evenly, in a controlled and responsible manner (Mustafirin & Malik, 2021). In addition to the increasing number of fake news and information circulating in cyberspace (Rochadiani, n.d.), especially social media, digital skills among Islamic boarding schools are necessary (Azizah et al., 2021) Islamic boarding schools, as educational institutions popular and loved by the people, must be at the forefront of improving the nation's human resources and overseeing digital transformation in the era of disruption.

Anticipating the diverse flow of information in Islamic boarding schools, it is important to build a concept of prophetic leadership with the development of supporting curriculum and teaching materials (Abidin, 2024). On the other hand, it also strengthens the value of da'wah by strengthening religious tolerance in Islamic boarding schools (Achlam, 2024; Ipansyah et al., 2024a).

For this reason, the community service program (Kurniawati et al., 2020) is offered to help teachers and students manage digital information (Mathie, n.d.). The activities are carried out in a participatory manner (Syaifuddin et al., 2022), and participants with facilitators (Juniawan et al., 2021) find together problems and possible solutions to be taken as anticipation (Darmawan et al., 2020). Teachers and students must be able to make the world of information technology (Pratiwi, 2019) a varied source of learning, including being a source of goodness in religion and spreading helpful information and goodness to the public (Sharifah & Ali, 2011).

Based on the background of the situation analysis (Tobergte et al., 2013), the formulation of the problem in this community service (Putra et al., 2020) can be written as follows: How to provide assistance or provision for groups of teachers and students regarding exposure to social media and the use of digital literacy in the Islamic boarding school environment to prevent the spread of fake news/hoaxes and all types of news disinformation? How do we provide assistance or provision for groups of teachers and students regarding exposure to social media and digital literacy

in the Islamic boarding school environment to spread goodness and positive news to the public?

This research (Easton, 2010) was conducted to provide assistance or provision for groups of students related to exposure to social media and the use of digital literacy in Islamic boarding schools to prevent the spread of fake news/hoaxes and all types of news disinformation. Providing assistance or provision for groups of students related to social media exposure and digital literacy in Islamic boarding schools to spread goodness and positive news to the public and providing training for students to be creative in producing digital-based learning media in Islamic boarding schools to strengthen religious moderation.

To achieve these objectives, data were collected through text analysis (Lincoln & Denzin, 2003), interviews (Baxter & Jack, 2008) and focus group discussions (FGD) (Stake, 1995), which included teachers and students and one main speaker. One facilitator assisted the FGD in guiding the discussion to be more focused (Mohammad et al., 2015).

In the current context, Da'wah (Ipansyah et al., 2024) has been widely studied by researchers in their fields. Experts agree that today, da'wah requires communication tools and media (Basit, 2013). These tools are needed to convey messages so that it is easier to reach all levels of society (Kasir & Awali, 2024). The study of da'wah theory is close to communication science because it looks at it from the perspective of message delivery methods (Rasyidah, 2017; Usman, 2013).

## **RESULTS AND DISCUSSION**

### **Design of the Concept of Establishing an Anti-Hoax Community and Religious Moderation**

The development of the world is increasingly rapid, especially in the field of information technology. The more sophisticated the tools used in communication, not only the ability to communicate between humans but also with humans and machines, and vice versa. Only by using specific tools can humans speak and order to do something.

These tools bring humanity into a narrow scope. Only one village is the size of the current communication world. These tools provide various things, information, shows, and transactions to role models. All are available in one human grip; every content can be enjoyed with just one press.

Filtering and control of content depend on humans (Mustanir et al.,

2019). There is no standard as a measure of truth. Whoever enjoys the content is the one who determines the good or bad of everything he sees. This condition "marginalizes" the existence of the state, customs and even religion. Teachings for religion and statehood are less important because information space/media has become a very personal domain.

This condition is very concerning; it takes a sufficient concept to interpret various world developments in media. There is no choice to refuse; what is available is to be part of the changes in the media world. Educational institutions, both universities and schools, must redefine the education process with the latest media developments.

### **Strategic Issues on Hoax and Religious Moderation**

Hoaxes and religious moderation are serious concerns in the state and religion. The spreaders of these two issues do not recognize age limits (Hasan & Abidin, n.d.). The study results showed that the elderly are very vulnerable to spreading information. This happens because old age is not a group that is friendly to the latest tools in media development.

Parents should be role models in the media in the present day, but instead, they should become people who are stuttering with technological developments. Family-based control becomes a problem because of the limited understanding of parents. This condition makes the distance between children and parents even greater. On the other hand, parents tend to let their children access the latest information and media tools. As a result of their ignorance, they allow their children to grow up with various features of these tools.

According to Nurul, one of the teachers at Al-Manar Islamic Boarding School, today's students very much need the existence of media. Essential applications are available with various offers, both free and paid. The application dramatically supports students in understanding multiple subjects in school. In certain conditions, not only as a support but also becomes the primary tool for learning. This has weakened the function of the school. Schools are no longer the only place to seek knowledge because much knowledge is easily spread in various applications.

The application's ability to provide knowledge exceeds that of a teacher. It is very easy to use and can be used repeatedly in various settings, making it comfortable for students. Because of learning, parents provide convenience for children to master the tools. Finally, children are very close to various applications at the touch of a finger.

On the other hand, children's behaviour in using media is quickly bored with one application for more than an hour, as expressed by one of the students, M. Reza Setia. Because it is boring, children will open other applications to reduce boredom in learning (Iriawan, 2019). These applications can be games, social media or exploring cyberspace.

This leisure time usage provides space for hoax issues and issues about social religion to be accessed by children. Without a strong understanding of media literacy, children tend to see one side of the developing information. Moreover, if parents spread the information and are influential, children tend to consider it regular and proper (Hidayatull, n.d.).

The shift of public space into private space causes the fading of the barrier between “own and the public” (Maulana, n.d.). Unwittingly, insults in the comments column and on social media are done privately and in a limited space, for example, in a room when alone. Various groups of people around the world can access these comments. This shift makes children increasingly brave to say and comment on anything, as if these words and comments are not known or known by others. In some instances, in this private space, some children are willing to appear very vulgar and open without realizing that they are being recorded for specific interests.

This courage also drives someone to be enthusiastic about spreading content (Meilinda et al., n.d.). It doesn't matter whether the content is suitable for spread. The content distribution also does not look at the child's age because no one knows exactly if the content is circulating and who and how old the child is (Gulo et al., 2021). In some cases, media users, especially teenagers, manipulate personal data. The data, such as name, age, and area of residence, is made carelessly. Usually, this fake data is used by children to play online games.

### **Anti-Hoax Preaching and Moderation: Opportunities and Challenges**

The phenomenon of hoaxes or fake news through online media has been rampant in this country for several years. The Telematics Society (Mastel) 2017 conducted a survey on the 'Hoax Epidemic', the results of which stated that the most widely used channels in spreading hoaxes were social media (Facebook, Twitter, Instagram, Path), which reached 92.40 percent, followed by chat applications (Whatsapp, Line, Telegram) as much as 62.80 percent and through websites as much as 34.90 percent. The hoaxes most



widely received by the public are socio-political issues, namely as much as 91.80 percent, SARA as much as 88.60 percent and health as much as 41.30 percent. Meanwhile, data presented by the Ministry of Communication and Information stated that 800 thousand sites in Indonesia were indicated to spread fake news and hate speech (Juditha, 2018).

Anticipating the spread of hoaxes is not solely the government's responsibility but also requires the community's initiative to be competent in recognizing hoax news itself (Aisyah & Rofiah, 2022b). This is one of the suggestions from the anti-hoax activist institution: to allow the public to participate in anti-hoax discussion groups on social media so that they are not easily provoked by false news.

One form of such participation is the formation of anti-hoax and religious moderation groups among students at madrasahs. The existence of this group is a form of peer discussion between fellow students. The friendship network is more effective and has a broader impact because the group is often together.

The results of the focus group (FGD) at the Al-Manar Islamic boarding school and Dayah Inshfuddin found that hoaxes can be avoided by forming a Dakwah community. In this community, students of relatively similar ages discuss, debate, and share information. Then, they review the quality of one news using an application/website to ensure the status of the information.

Students can use several strategies to deal with the rapid flow of information. Reduction preaching strategy. This strategy is divided into two: formal reduction and functional reduction. A formal reduction strategy is the action of students who ignore the message and do not care, so they spread hoax news without caring that it is a hoax because the student cannot distinguish which is a hoax and which is not a hoax.

Then, in the functional reduction of this strategy, the student still chooses to be indifferent even though he knows that the news he spreads is a hoax. What is meant is that the student does not care about hoaxes and continues spreading them based on the student not knowing their punishment. Because the student assumes that news is valuable and that it is miserable if others do not read this news.

The strategy for achieving restructuring for students when they get news on social media is to read the contents first. The students do not rush to spread it when they get news on social media. They act carefully and first investigate the source of the news. Because students can already distinguish

between hoax news and accurate news, they can apply it to themselves to avoid hoax news (Tohari et al., 2020).

Amidst the rise of intolerance, extremism and fanaticism in cyberspace. There are many things that millennial students can do to realize the value of moderation. The ability to adapt to the use of media is a new challenge for students. As conveyed by Nurlaili, a teacher from the Inshafuddin Islamic boarding school, the shift of the preaching pulpit from the podium to a private space in the palm of your hand.

Online space and advances in digital technology will open up vast opportunities for millennial students to participate in online and digital-based economic and business activities (Setiawan et al., 2022). They can develop Muslim lifestyle activities ranging from religious devotion, halal travel diaries, halal food or culinary reviews, Muslim fashion blogs, and selling online to YouTube videos, music and TikTok with a futuristic Muslim appearance, voice, language, and culture, which are internalized with the values of moderation.

Students can also hold training in *ngaji* social media, digital literacy, talk shows, madrasah design, interactive dialogue, book reviews, creative entrepreneurs for students, competitions, and so on. Resource persons can be brought in from external experts or students themselves. This activity can be a provision for students to answer the challenges of the times according to their talents and interests (Azizah, 2021).

### **Shifting Center of Da'wah: Critical Review**

Rapid changes in the world impact all aspects of human life, including education and preaching activities. Nowadays, change begins with new tools in the field of technology. Islamic boarding schools, as educational institutions that carry out the preaching mission, must adapt to various current tools and media.

This adaptation process has new challenges, and everyone becomes the centre of every piece of information. With new media, the difference between da'i and mad'u becomes very thin. In some instances, everyone is a da'i. The difference between the two is only the ability to examine the existence of information with its quality. Whether the information is appropriate and worthy to be produced/distributed, the appropriateness here cannot be controlled because there is no unique tool.

The only controller of the rapid flow of information is the individual with the instrument attached to him. The essential and primary instrument

is the critical power towards all developing information. This vital power can be obtained at the level of education. Islamic boarding schools, as educational institutions, are essential in teaching students to conduct studies and discussions on important issues.

From the perspective of classical da'wah, information is centred on one person, namely the da'i. To become a da'i, one must have specific abilities in the field of religious knowledge. This ability is followed by the art of delivery so that the audience readily accepts it. In the current context, the centre of information is limited to one person, and everyone can be a centre of information. What is needed is only the ability to use tools and media.

Islamic boarding schools must produce tools (applications) and da'wah content to become a centre of da'wah. The content can be in the form of audio, video, or writing. At the same time, the tools are in the form of applications that make it easier and more beneficial for the community, so they want to install and use them in their daily lives.

The emergence of artificial intelligence (AI) as a communication tool in new media also impacts the source of truth for media users. The naming of the source of truth is because AI has become the primary reference for students in helping current teaching and learning activities. In practical terms, AI can answer any questions for learning that support students.

To some extent, the existence of AI has replaced several professions that were popular in their time. AI has replaced teachers who function as educators. In terms of preaching, AI will also replace the role of preachers. Uniquely, not only preachers as message deliverers, AI will also replace the source of material in delivering preaching.

The shift in the rapid flow of information is an opportunity for students and Islamic boarding schools to help facilitate learning. On the other hand, because it is a source of truth, AI that does not "recite" allows it to convey misleading news in delivering da'wah. In this case, students with critical thinking will be able to survive with this technology.

Aulia, a student at the Darul Quran Islamic boarding school, said that not only material is a measure of the quality of a message. Role models are also important, as the world of Islamic boarding schools is very attached to the culture of respect for teachers. This role model is only connected to a teacher with measurable scientific qualifications and has a wise delivery method. In a small scope, role models occur because of intense direct interaction between teachers and students so that students build a positive

perception of the teacher. On a broader scope, netizens' perceptions are built from comments, like buttons, subscriptions, and shares.

In a limited or broad scope, role models occur when preachers deliver preaching based on the correct teachings. Then, it is delivered elegantly and peacefully by utilizing the latest media. Role models become the principal capital for preachers to continue to exist both in digital and ordinary societies.

## **CONCLUSION**

Filtering and control of content are highly dependent on humans. There is no fixed standard as a measure of truth. Whoever enjoys the content is the one who determines the good or bad of everything he sees. This condition "marginalizes" the existence of the state, customs and even religion. Teachings about religion and state have become less critical because information space/media has become a very personal realm.

This condition is very concerning; it takes a sufficient concept to interpret various world developments in media. There is no choice to refuse; what is available is to be part of the changes in the media world. Educational institutions, both universities and schools, must redefine the education process with the latest media developments.

Hoaxes and religious moderation are two things that are of serious concern in the state and religion. The spreaders of these two issues do not recognize age limits. The study results show that older people are very vulnerable to spreading information. This happens because older people are not a group that is friendly to the latest tools in media development.

Today's preaching strategy must combine classical and modern concepts. A classical approach is needed, especially regarding reference sources or preaching materials. Then, the material is delivered with a contemporary approach using the latest media and even artificial intelligence (AI). Preaching is not just about material but also a role model, so sources that can be scientifically accounted for are necessary.

Da'i must also have measurable scientific qualifications. This qualification can only be met in education and other professions. With the development of media that allows it to be a reference for new truths like today, then the need for certification of da'i becomes very urgent to ensure that Islam is a peaceful religion and is delivered in elegant ways.

Hoaxes and misleading information are very easily spread on social media. Filtering can only be done by individuals equipped with critical

reasoning knowledge. This knowledge is obtained formally at the educational level or informally through related training. Strengthening the da'wah community is essential as part of a group that cares about the spread of correct information.

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