

## **The Utilization of Social Media in Spreading the Values of Islamic Education in the Digital Era at Al-Masyhad Man'baul Falah Islamic Boarding School Walisampang Pekalongan**

**Akhmad Arfani**

UIN K.H. Abdurahman Wahid Pekalongan

### **Abstract**

This paper aimed to explain the use of social media in spreading the values of Islamic education in the digital era, This era has led to significant changes in the transfer of knowledge. Nowadays, Sources of knowledge are accessible, and Islamic studies are widespread on social media. Islamic boarding school colleagues who previously only preached directly are now starting to transform their preaching through social media such as YouTube and Facebook, which have a wider reach. This research used the case study method and took place at the Al-Masyhad Man'baul Falah Islamic boarding school in Wali Sampang, Pekalongan City. The techniques used in this study are interviewing and Observation. The object of this research is the teacher and students at the Islamic boarding school. The results of this study aim to explain the extent to which the use of social media in spreading Islamic values at the Al-Masyhad Man'baul Falah Islamic Boarding School Wali Sampang, Pekalongan City, and digital development at the Al-Masyhad Man'baul Falah Islamic Boarding School of Wali Sampang, Pekalongan City.

**Keywords:** Islamic education, digital, boardingschool

### **Introduction**

The era of digitalization is an era that is rapidly developing in all sectors, such as education, the economy, and religious da'wah, one of which is Islamic education. Today's broadcast of the Islamic religion is not only carried out directly but has also been carried out on social media sites such as Facebook, Instagram, etc.

Da'wah activities are fundamental to Islam. Without da'wah, the teachings of Islam will not reach and be understood by mankind. In addition to these reasons, Islam also always encourages its people to do good and, at the same time, invites others to become good moral and knowledgeable human beings. So it is very relevant if Islam is called a da'wah religion. Thus, Islam and da'wah are two things that cannot be separated. Islam needs da'wah so that its teachings can be conveyed, and da'wah needs Islam as foundation.

Advances in technology and information are very influential on the patterns and lifestyles of everyday people. One of the influences is to make someone lazy enough to leave the house because they feel they can reach everything. Here is a gap in preaching: in conveying religious messages, preachers do not have to meet face-to-face in public. Massively, it's not just one place that can

participate in getting teachings of Islamic values; people out there can get them easily through social media. Social media is a new technological development that exists on the internet, where users can easily communicate, participate, share, and form a network in the virtual world so that they can disseminate their own content. (Mutiawati 2018)

There are many ways to promote each other's Islamic values through social media, not only by preaching bil-kitabah or bil-kalam but also by using audio-visual methods such as images, sounds, or lectures; this depends on Passion or current trends. This concept is interesting because the number of followers increases day by day and is widespread in all corners, both among children, teenagers, adults, and the elderly. Al-Masyhad Islamic Boarding School seeks to actualize the above messages in order to provide religious information through social media to the public through Facebook, Instagram, and Youtube.

It has become a fact that the global community cannot be separated from the infiltration of social media applications. At any time, people can access social media. Apart from communicating, everything from positive information to the worst can be accessed through social media. With the increasingly massive use of social media, it would be a shame if it was only used for communication and accessing information that is sometimes not important or useful. More than that, we can use social media as a means of preaching, spreading kindness, and inviting others to do good. This is what further becomes a challenge for preachers in the era of globalization, especially in Indonesia. A multicultural and multi-religious country. Thus, da'wah messages should be conveyed without discrimination. Because discrimination will only have an impact on prolonged humanitarian problems. For this reason, the theme of Da'wah and Social Media: Spreading Kindness without Discrimination is interesting to discuss in this article. (Hidayat, 2014)

### **Methods**

The object of this study is the social media account of Al-Masyhad Man'baul Falah Islamic Boarding School, Walisampang, Pekalongan City. This research approach is called a qualitative-descriptive approach. The reason researchers used a qualitative method approach included previous researchers already knowing the conditions that existed at the research location. And this adds to the stability of researchers by making it easier to do research with this type of qualitative research, which prioritizes an analytical description of an event or process as it is in a natural environment to obtain a deep meaning from the nature of the process (Wibowo, 2019).

The several data sources selected by the researchers included primary data sources from which the researchers obtained data from religious teachers and students. As for secondary data sources, the researcher obtained data from the Al-Masyhad Man'baul Falah Islamic Boarding School media account in Pekalongan City. Researchers used several data collection techniques, including observation techniques, documentation techniques, and interview techniques. For the interview technique, the researcher used a structured interview type, which was used to interview religious teachers and students (Ismawar, 2021).

### **Result and Discussion**

Media is the control center, not only because of its technological capabilities that transcend space and time but also because of its inherent interconnectivity with communication, especially its capacity to provide individuals with access to global networks. As part of the rapid development of information technology, the presence of the internet and various sites or content on it not only changes individual behavior but also at the group level, even on an increasingly global scale.

Technology basically has a contribution in creating media diversity, this is one of the characteristics in creating media diversity. From the industry side, media production costs and production tools that are getting cheaper and more sophisticated have led to the mass emergence of media. Technology enables the media industry to produce more diverse media, this condition can be seen from the convergence of media which is not only in print form, but also that audiences can find the same media in electronic form. Not only in terms of quantity, but also audiences are given the choice to consume through their types of media, from print, audio, visual, audio-visual, to online. The phases of communication development described by Rogers, both directly and indirectly, influenced the emergence of the communication media itself. According to Rogers, these phases include; the era of communication through written media (the writing era), the era of printed communication media (the printing era), the era of communication that has utilized technology even though it is still simple (telecommunication era), and the period in which the media has become more interactive than before (interactive communication era). Meanwhile, social media has special characteristics that are not shared by several other types of cyber media. One of them, social media departs from understanding how media is used as a social tool in the virtual world. Ultimately, the characteristics of social media can be used in fields such as journalism, public relations, marketing and politics. The characteristics of social media, namely network, information, archives, interaction, social simulation and content by users Andaras Kaplan and Michael Haen Lein define social media as a group of internet-based applications that build on the ideological and technological foundations of Web 2.0, and which allow the creation and exchange of "user-generated content." Various social media that are popular in Indonesian society include: path, Facebook, Instagram and Twitter. Social media has become a trend in itself with users in Indonesia reaching more than 82 million Facebook accounts, 22 million active Instagram users, and more than 6.2 million Twitter accounts. The data is a September 2015 JakPat survey. Based on this development, Indonesia is in second place in the world after the United States as a highest country of social media users (Dewi, 2019).

Spreading Islamic values Essentially, it is a value that has the strongest foundation of truth compared to other values. This value comes from the highest truth, which comes from God. The human mental structure and transcendental mystical truth are two superior sides that are owned by the value of religion. Therefore, the highest value that must be achieved is the existence of harmony among the elements of life. Between human will and God's commands, between words and actions, or between 'faith and change'. In spreading Islamic values, there are four references for people to stand on (Ismawar, 2021), there are:

1. Tawasuth (Moderate) Tawassuth is a middle or moderate attitude that does not tend to the right or left. In the context of the nation and state, moderate thinking is very urgent to be enthusiastic

- in accommodating various interests and disputes, then trying to find the most acceptable solution (best). This attitude is based on the word of Allah: And thus (also) We have made you (Muslims) a just and chosen nation so that you may be witnesses of human (actions) and that the Messenger (Muhammad) may be a witness of your (actions). (QS. Albaqarah: 143).
2. Tawâzun (Balanced) Tawâzun is a balanced and harmonious attitude in integrating and synergizing the arguments (legal basis) or considerations to trigger a decision and policy. In the context of religious thought and practice, the principle of tawâzun avoids an extreme right attitude (tatharruf), which gives rise to fundamentalism, and an extreme left attitude, which gives rise to liberalism, in the practice of religious teachings. This attitude of tawâzun is based on the word of God: Truly, We have sent Our messengers with clear evidence, and We have sent down with them the Bible and balances (justice) so that humans can carry out justice. (QS. Alhadid: 25).
  3. Ta'âdul (Neutral and Fair) Ta'âdul is a fair and neutral attitude toward seeing, weighing, responding to, and resolving all problems. Fair does not always mean equal (tamâtsul). Fair is a proportional attitude based on the rights and obligations of each. Even if justice requires equality, it only applies when the individual reality is truly and permanently equal in all its characteristics. If, in reality, tafâdlul (excellence) occurs, then justice demands distinction and priority (tafdlîl). The equivalence between the two things that is clearly tafâdlul is Anaya's actions, which involve the principle of justice itself. This attitude of ta'âdul is based on the word of God: O you who believe, be those who always uphold (truth) for God's sake, witness fairly. And never let your hatred of a person encourage you to act unjustly. Have the right to be fair, because fairness is closer to piety. (QS. Alma'idah: 8).
  4. Tasâmuh (tolerance) Tasâmuh is a tolerant attitude that is willing to respect all differences and diversity, whether in thoughts, beliefs, social, ethnic, national, religious, cultural, and so on. Tolerance in the context of religion and belief does not mean compromising faith. It does not mean acknowledging the truth of other people's beliefs. Religious tolerance also does not mean recognizing heresy and falsehood as something that is true and right. What is wrong and heretical must still be believed to be error. And what is haq and true must still be believed to be the truth that is haq. In relation to religious tolerance, Allah SWT says: For you is your religion, and for me is my religion. (QS. Alkafirun: 6). Whoever seeks a religion other than Islam, then it will never be accepted by him, and he will be among the losers in the hereafter. (QS. Ali Imran: 85) Tolerance, in the context of national cultural traditions, is a permissive attitude that is willing to respect traditions and culture, which have become the normative values of society. In Aswaja's view, if cultural traditions do not substantially conflict with Shari'a, Islam will accept them and even acculturate them with Islamic values. Thus, tasâmuh (tolerance) means an attitude to create harmony in life as fellow human beings. An attitude to build harmony among God's creatures on earth and to create civilized human civilization. It is from this tasâmuh attitude that ASWAJA then formulates the concept of universal brotherhood (ukhuwwah). Includes ukhuwwah islamiyyah (Islamic brotherhood), ukhuwwah wathaniyyah (national brotherhood), and ukhuwwah basyariyyah or insâniyyah (human brotherhood). Universal brotherhood to create

harmony in life on this earth is the implementation of the words of Allah SWT: O people, indeed We created you from a male and a female and made you nations and tribes so that you may know each other. Indeed, the most honorable among you in the sight of Allah is the most pious among you. (QS. Alhujurat; 13). Remember when your Lord said to the angels, Indeed, I want to make a caliph on earth". (QS. Albaqarah: 30) (Kristeva, 2015)

Seeing how dense the use of the internet and social networks is, the spread of goodness (preaching) is very effective if the internet is used as a means or medium with the existence of social networking media, which is very beneficial to the public. Because of social networks, audiences can easily get daily advice apart from preachers or ustadz without networks. So, in that way, it will be very easy for preachers and ustadz to convey their sermons or thoughts. Social networking has become an application that is in great demand by the general public.

### **The Social Media of Al-Masyhad Walisampang Pekalongan Boardingschool**

Al-Masyhad Walisampang Islamic Boarding School, Pekalongan City, seeks to actualize the above messages in order to provide religious information through social media to the public through various existing social media platforms such as Facebook, Instagram, Twitter, and Youtube. According to them, followers of social media accounts at Al-Masyhad Islamic Boarding School, Pekalongan City, feel that social media is appropriate because it can provide religious information, especially regarding the development of Islamic boarding schools and Islamic boarding school activities. The social media of the Al-Masyhad Walisampang Islamic Boarding School, Pekalongan City, does not only use the official account of the Islamic boarding school in its preaching but also the social media accounts of its students and ustadz.



**Picture 1.** Facebook Account of Al-Masyhad Manbaul Falah Walisampang Pekalongan Boardingschool

As a medium for preaching, the Facebook account of the Al-Masyhad Manbaul Falah Walisampang Islamic Boarding School, Pekalongan City, is able to make it easier for fans to access lectures in their account posts. Alumni who are far away feel helped by the presence of social media.



**Picture 2.** Facebook Account of Dhuriyah/Ustad Al-Masyhad Manbaul Falah Walisampang Pekalongan Boardingschool

In this case, Gus Aniq invited the students who live in Islamic boarding schools to recite the turats and alumni who have returned home, so they don't forget to recite the turats even through social media. This means that wherever we are, we can still recite the turats.



**Picture 3.** Instagram accounts of Boardingschool and Dhuriyah of al-Masyhad Manbawl Falah Walisampang Pekalongan.

In the picture above, there is an Instagram profile of the Al-Masyhad Islamic Boarding School. Ust. M. Luthfi Hakim Subki reminded his students not to get tired of reciting the turats. He conveyed "the pride of the students who felt they were already smart and did not want to recite the turats". Because the task of the santri is to recite the turats, especially at Islamic boarding schools. According to him,

Pondok Pesantren Al-Masyhad's Instagram account has 1,210 followers. These followers come from students, alumni, and the public. One of the most important parts of an Instagram account is spreading Islamic values to people who need them.





**Picture 4.** Youtube account Al-Masyhad Manbaul Falah Walisampang Pekalongan Boardingschool

The YouTube account of Al-Masyhad Manbaul Falah Islamic Boarding School, Walisampang, Pekalongan City, has 426 subscribers and 38 videos that have been uploaded to their channel. Youtube is a source of knowledge that is easily accessible and accessible to anyone. So it is appropriate as a da'wah to spread Islamic values.

The content above contains a "Bukhori-Muslim hadith that says that a person will be with the person he loves. The meaning is to love the Prophet Muhammad SAW, so God willing, we will always be with him in the hereafter. Instill in us from now on to love the Prophet Muhammad SAW by imitating his words and behavior and always praying to Him.

According to research results, YouTube accounts are the most popular social media accounts for the public because they display more religious videos, motivational videos, Islamic boarding school events, caregiver lectures, and prayer songs, even reaching 2.5 thousand viewers.

The response of social media users to Islamic values conveyed into da'wah through social media Al-Masyhad Islamic Boarding School Manbaul Falah Walisampang City of Pekalongan generally said positively that this is evidenced by the increasing number of followers from day to

day on the social media accounts of Pondok Pesantren Al-Masyhad Manbaul Falah Walisampang City of Pekalongan as a form of entertainment, contemplation, motivation, and media for religious learning, which is conveyed through prayers, messages from caregivers, daily prayers, and mauidh from the nanny.

May Sandy, as the Ustad said, said that there are many messages in every social media post of the An-Nawawi Purworejo Islamic boarding school, be it Facebook, Instagram, YouTube, or Twitter, such as messages of peace, messages from caregivers, and da'wah messages that are packaged creatively.

The same thing was conveyed by some students of the Al-Masyhad Manbaul Falah Islamic Boarding School, Walisampang City of Pekalongan, saying that preaching by using social media has many benefits and makes it easy to access it because sometimes when asked to read, they tend to be lazy and bored.

Abdul Manan, one of the admins of the social media account for Al-Masyhad Islamic Boarding School Manbaul Falah Walisampang, Pekalongan City, said that the existence of social media accounts apart from being a propaganda medium is also an information service for students' guardians, because there are also many students' guardians - students' guardians sending Direct Message (DM) just asking about his son.

This information explains that both alumni, Ustads, and students gave positive responses regarding da'wah media using social media at the Al-Masyhad Manbaul Falah Islamic Boarding School, Pekalongan City, an indication of the trend of social media as a da'wah medium that spreads Islamic values coolly, more flexibly, and dynamically. It is believed that this da'wah will continue to develop in modern society following new media, which will then be used as relevant da'wah media.

### **Conclusion**

Spreading Islamic values Essentially, it is a value that has the strongest foundation of truth compared to other values. This value comes from the highest truth, which comes from God. The human mental structure and transcendental mystical truth are two superior sides that are owned by the value of religion. Therefore, the highest value that must be achieved is the existence of harmony among the elements of life. Between human will and God's commands, between words and actions, or between 'faith and change'.

Pondok Pesantren Al-Masyhad Walisampang, Pekalongan City, seeks to actualize the messages above in order to provide religious information through social media to the public through various existing social media platforms such as Facebook, Instagram, Twitter, and Youtube, according to followers of Al-Masyhad Islamic Boarding School social media accounts. The city of Pekalongan feels that it is appropriate to have social media because it can provide religious information, especially about the development of Islamic boarding schools and Islamic boarding school activities. The social media of the Al-Masyhad Walisampang Islamic Boarding School, Pekalongan City, not only uses the official account of the Islamic boarding school but also

the social media accounts of its students and religious teachers. Spreading Islamic values fully with Istiqomah, conveying coolly the importance of tolerance, fairness, moderation, and balance.

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