RESEARCH ARTICLE

ANTI HOAX AND MEDIA LITERACY IN PESANTREN IN THE POST-TRUTH ERA

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ABSTRACT - This research examines the movement of Islamic boarding schools in developing media literacy among the students, amidst the widespread dissemination of hoaxes and the advent of the post-truth era. The study adopts a sociological research approach with a phenomenological perspective, utilizing the research library as its primary data source. The data is analyzed through the lens of social movement theory. The findings of this study reveal three main points. First, a significant number of students have developed a dependence on social media. Second, Pondok Pesantren Sidogiri and Nurul Jadid share a common vision in equipping their students to confront hoaxes and post-truth narratives by fostering critical thinking skills. Third, there are differences in the programs implemented to achieve the goal of cultivating critically-thinking students between Pondok Sidogiri and Pondok Nurul Jadid. While Pondok Sidogiri emphasizes internal development, Pondok Nurul Jadid focuses on external outcomes. These research findings contribute to enriching the field of sociology, particularly in the area of social movements through media literacy. Additionally, the study provides recommendations to Islamic boarding school administrators to promote media literacy initiatives.

1.0   INTRODUCTION

The contemporary technological progress has facilitated the expeditious and effortless dissemination of information across all domains of human existence through digital media (Assa'idi, 2021; Lähdesmäki and Maunula, 2022). Individuals have the ability to obtain precise and up-to-date information from diverse media outlets at the local, national, and global levels (Intaratat, 2022; Saripudin et al., 2022). Rapid development of communication technology has resulted in significant social issues. A prevalent concern pertains to the extensive proliferation of counterfeit news or hoaxes via popular social media platforms (Zaini, 2021).

The proliferation of hoaxes and the prevalence of freedom on social media are two interrelated outcomes of contemporary global communication (Mulenga and Marbàn, 2020). The field of information technology presents both opportunities and challenges to society (fv, 2019; Giannikas, 2020). The advent of novel forms of hospitality media and enterprises has led to the emergence of new opportunities in the industry. The existence of this liberty, regardless of our cognizance of it, gives rise to significant social concerns that have the potential to inflict harm upon others (Sirait, 2020). Challenges arise in relation to the exercise of individual autonomy in terms of self-expression, the articulation of personal viewpoints, and the dissemination of information.

Social media is a popular communication platform among users due to its simplicity and ease of use. Additionally, anyone that upload information easily disseminate it to the online community (McLain, 2019; Wandi, 2020). The ease of dissemination and convenience have led to the proliferation of hoaxes and fake news. Although uploaders often aim to achieve virality and prompt immediate reactions, this is not invariably the case (Rahayu and Sensusiyati, 2020). The proliferation of social media platforms has led to a gradual development of a culture of news sharing, resulting in individuals assuming the roles of both reporters and disseminators of hoax information (Tenriawali et al., 2020).

Based on our literature review, the emergence of fake news on social media can be attributed to the dissemination of unverified messages across various groups with the aim of achieving virality (Majid, 2019). If user behavior prioritizes reposting content without the need for critical evaluation beforehand, it becomes difficult to prevent the dissemination of hoax news (Sosiawan & Wibowo, 2020). Individuals often exhibit a proclivity to replicate content due to their affiliation with particular groups on their respective social media platforms. The exchange of news and information, as well as frequent communication, take place within the partially restricted confines of these groups (Tutiasri et al., 2019).

Halting the dissemination of hoax information is a complex task that requires the participation of academic institutions and collaboration among stakeholders (Fernandes et al., 2019); Nugraha, 2019); Masril & Lubis, 2020). Incorporating legal education within the community and enforcing strict compliance with the law are additional measures that can be taken to mitigate the proliferation of hoax information (Iqbal, 2019; Putri et al., 2020). The dissemination of hoax

information has been observed to have a significant impact on the occurrence of disorderly conduct, leading to fatalities and widespread unrest within the community (Aminah & Sari, 2019).

The dissemination of hoaxes is a challenging task due to the inclination of readers to embrace perspectives that may not be entirely factual (Masril & Lubis, 2020). The dissemination of hoax news that contains slanderous, hateful, and biased content can serve as a catalyst for certain individuals or groups to engage in threatening behavior, damage the reputation of others within their community, and cause other significant forms of harm (Ferdiawan et al., 2019). The utilization of fabricated news by readers is a common practice that often results in the disruption of longstanding relationships, the provocation of hostility, and the initiation of discord. In the event that fabricated news incorporates SARA, it may be utilized by readers to incite discord and subvert the stability of the country (Iqbal, 2019).

This study reveals that the phenomenon of hoax news on social media originates from widespread sharing of unfiltered and unchecked information, news, images, and pamphlets in massive groups. The uncontrolled and intensive dissemination of hoaxes has become a cultural norm. Controlling the spread of hoaxes proves to be challenging, necessitating active involvement from educational institutions and collaboration among stakeholders. This can be achieved through legal awareness campaigns within the community and robust law enforcement to maintain social order. The impact of hoaxes on society includes generating fear, anxiety, and unrest, leading to some members of the community falling victim to anarchic actions, thereby disturbing national stability.

Islamic boarding schools are not immune to the propagation of erroneous information concerning the misconduct of their pupils. Islamic boarding schools are educational institutions that are expected to have a significant impact on the development of the nation's youth, particularly in preventing the dissemination of dangerous misinformation. The social phenomenon known as cultural shock is a term utilized by sociologists (Irwin, 1970). The students were required to adapt to novel circumstances and situations, while their internal states were in a state of flux, particularly with regards to the evolution of social media dynamics. The individual in question exhibits signs of emotional instability, which may be attributed to prolonged periods of attendance at an Islamic boarding school and limited engagement with their digital environment. *Santri* undergoes a phase of adjustment subsequent to previously experiencing a sense of comfort with the way of life and culture of the Islamic boarding school.

The process of adaptation is often accompanied by the phenomenon of re-entry shock. The phase of re-entry occurs subsequent to the students' departure from the Islamic boarding school milieu and their return to their respective homes, wherein they are confronted with a pressing social phenomenon characterized by the dissemination of hoax information. Upon transitioning from the Islamic boarding school environment and culture, individuals promptly observed a multitude of alterations, distinctions, and autonomy in executing diverse undertakings, which were previously unfamiliar to them. The phase of re-entry elicited a heightened sense of euphoria due to the individuals' prior experience of a highly regulated lifestyle at the Islamic boarding school.

The exuberance exhibited by students outside the confines of Islamic boarding schools can generate social unease, particularly among the guardians of said students and the wider populace. The conduct of students in the digital realm, particularly in their interactions with others via diverse social media platforms, is increasingly susceptible to the influence of hoax propagators. The phenomenon of social anxiety is experienced by managers of Islamic boarding schools, particularly those affiliated with the Miftahul Ulum Sidogiri Islamic Boarding School in Pasuruan and the Nurul Jadid Islamic Boarding School in Probolinggo. These two Islamic boarding schools were selected as research sites. Both of them are considered as typical examples of Islamic boarding schools located in East Java.

The Sidogiri and Nurul Jadid Islamic boarding schools are implementing a media literacy campaign to mitigate the potential re-entry shock exhibited by students in the virtual realm. This initiative includes anti-hoax recognition efforts. Media literacy refers to the educational process of equipping media consumers with the necessary skills to effectively analyze and interpret media messages. This includes an awareness of the underlying motives and objectives of media outlets, particularly in relation to business, commerce, and politics. By developing these competencies, individuals are better equipped to respond appropriately to media content and demonstrate a responsible approach to the information they receive. The findings were acquired from the study conducted by (Fernandes et al., 2019).

The objective of the anti-hoax recognition program is to equip students with the necessary cognitive and emotional tools to navigate the pervasive landscape of fraudulent news. It is desirable that *Santri* students do not succumb to the rapid dissemination of hoax information among community, amidst the swift pace of socio-cultural advancements. The concept of recognition involves reintroducing the dynamics of information technology development, with a particular emphasis on media literacy, to enable individuals to effectively adapt to the digital realm. The implementation of anti-hoax recognition in Islamic boarding schools aims to cultivate desirable conduct among students, enhance their capacity to discern information, foster a mature approach to social media engagement, and mitigate susceptibility to the propagation of hoax news. Conversely, it is anticipated that students will develop into virtuous individuals capable of generating constructive literacy within the digital realm.

This research aims to find the answer of these questions; (i) how dependent are Islamic boarding school students (santri) on the utilization of social media? (ii) how is the preparation of anti-hoax measures through media literacy carried out among the santri? And (iii) how are recognition programs for anti-hoax efforts implemented among the santri through media literacy?

2.0   MATERIAL AND RESEARCH METHODS

This research method uses a qualitative ethnographic type, adapted from Lareau (2023), which focuses on the sociology of education and social class. This method allows one to see the world from the perspective of the person being studied and seeks to avoid external interpretations that may occur in other research methods (Creswell, 2012). The purpose of this type of research is to gain an in-depth understanding of the experiences of the individuals being studied, including values, norms, social interactions, and religion, as well as the cultural context within which they are situated.

The present study employs a sociological research design, utilizing a qualitative-phenomenological methodology. According to Moustakas (1994), the three fundamental components of phenomenological research are the intentionality of consciousness, noesis as a conscious act, and noema as a conscious object. Sidogiri and Nurul Jadid Islamic Boarding School demonstrate a keen awareness of the potential hazards associated with the dissemination of hoax information on social media platforms. Such misinformation poses a significant risk to the conduct of students, particularly when they are situated outside the confines of the Islamic boarding school's cultural and environmental milieu. The *Santri* literacy campaign is regarded as a means of equipping the *Santri* with the necessary mental and spiritual fortitude to confront the menace of fake news on social media.

The objective of this study was to examine the Miftahul Ulum Sidogiri Islamic Boarding School located in Pasuruan and the Nurul Jadid Islamic Boarding School in Probolinggo. Two Islamic boarding schools have been identified as representative of Islamic boarding schools in East Java. The students who attend these schools often experience re-entry shock upon returning to their hometowns, as they encounter numerous changes, differences, and newfound freedom in their daily activities. The attainment of elevated levels of euphoria has been observed among individuals who have received an education at Islamic boarding schools. It is widely perceived that the domain in question is characterized by a plethora of stringent rules and guidelines.

In the context of qualitative-phenomenological research, the researcher assumes the role of the research instrument. According to Supriyadi (2020), the instrument serves as a means of gathering essential data. The researchers employed library research methods to ascertain the origin of research data on students' anti-hoax recognition, specifically relying on previously published data. The present discussion pertains to the methodology of literature research, which involves the acquisition of data through a comprehensive analysis and comprehension of information that is closely associated with the primary research inquiry, encompassing sources such as books, theories, and documents. The entirety of the aforementioned can be classified as primary data (George, 2008).

The objective of this study is to collect data on the two Islamic boarding schools through the use of informative language. Hence, the data collection methodologies employed in this investigation, specifically, documentation. The scholar performed an evaluation and comprehension of various significant publications pertaining to the media literacy campaign as they have been disseminated (Patton, 2002).

Upon completion of data collection, the researcher employs social campaign theory. Social campaigns are typically characterized as collective efforts aimed at achieving shared objectives. As per David F. Aberle's (1966) analysis, social campaigns can be characterized by two distinct dimensions, namely the extent of change and the agent of change. Social campaigns are categorized into two types based on the extent of transformation they seek to bring about, namely limited change and radical change. Regarding change agents, they can be classified into two categories: those who encompass all individuals and those who encompass specific individuals. There are four primary factors to take into account when examining social campaigns.

1)   The cumulative effect of individual actions that are limited in scope can result in transformative social campaigns.

2)   Limited-scope modifications implemented by specific individuals will solely engender alternative social campaigns.

3)   Revolutionary social campaigns are characterized by the implementation of radical changes by individuals.

4)   Redemptive social campaigns were initiated by certain individuals who brought about radical changes.

The Miles and Huberman model is the data analysis technique model utilized in this study. The process of qualitative data analysis is conducted in an interactive and ongoing manner until the point of data saturation is reached. The present study comprises three primary components, namely data reduction, data presentation, and inference or verification, as outlined by Miles and Huberman (1994). Initially, scholars shall solely accord precedence to information that is explicitly associated with the subject matter of the media literacy campaign and the apprehensions of Islamic boarding institutions regarding the conduct of post-Islamic boarding school pupils. The analysis is presented through an exposition of social phenomena, specifically the proliferation of hoaxes among students, which is subsequently followed by a discourse on the tactical implementation of media literacy in Islamic boarding schools. Ultimately, scholars will arrive at inferences regarding the ability of students to identify and discern hoaxes.

3.0   RESEARCH FINDING

The rise of hoaxes in society is an issue of society causing great concern since it has an impact on students who recently finished their Islamic education at boarding schools for Muslims. Therefore, the management of Islamic boarding

schools believes that it is crucial to prepare students for mental and spiritual resilience and to use the literacy campaign as a tool to foster critical thinking.

3.1 Social Media Among Millennial Santri

In today's world, social media serves as a platform that facilitates the gathering of individuals from diverse geographical locations in the digital realm. Individuals within an organization engage in online interactions that mimic human interactions within a society (Hagedoorn and Hulsbergen, 2021). The virtual individuals in question lack familiarity with one another, yet they maintain social and emotional connections in their actual lives (Espelage and Tettegah, eds., 2015: 25).

The utilization of various media platforms enables individuals to engage in social interactions, cultivate virtual relationships, and access diverse forms of news, regardless of geographical or temporal constraints. Individuals who have grown up in the digital age, commonly referred to as digital natives or cyber-dwellers, possess the ability to engage in communication with one another on a global scale. This form of communication allows for the exchange of ideas and experiences in innovative ways that have the potential to enhance democratic civic life. The aforementioned novel encounter is not inherent to the framework of traditional governmental affairs, as it lacks familiarity with the advancement of digital technology and social media. Despite its limitations, as noted by Calzada (2022), virtual technology has yet to fully supplant the role of the state in practical contexts.

The advent of social media has brought about significant implications, particularly in terms of the generation of an incessant stream of news. The inability to differentiate between incorrect and correct news renders the accountability of incoming news uncertain (Pond, 2020). The proliferation of hoax news has become a prevalent subject of discussion, posing significant risks to the millennial demographic due to its rapid propagation. Like other members of the millennial generation, students residing in Islamic boarding schools exhibit a similar level of inquisitiveness towards a diverse range of news during their academic tenure. According to Afifah, Muhlis, and Fatoni's (2020) research, students were identified as individuals who disseminated hoax news.

The significant reliance of students on social media frequently results in a lack of discernment in filtering the diverse array of news and topics they encounter. Particularly individuals who have limited access to social media platforms due to their enrollment in Islamic boarding schools. During periods of personal interest or holiday breaks, individuals often have ample opportunity to engage with social media platforms, which can become their preferred mode of communication. As a result, it is not uncommon for individuals to exhibit heightened enthusiasm while utilizing social media. The phenomenon being referred to is commonly known as cultural shock within the field of sociology. Winkelman (1994) provides a description of this phenomenon as follows;
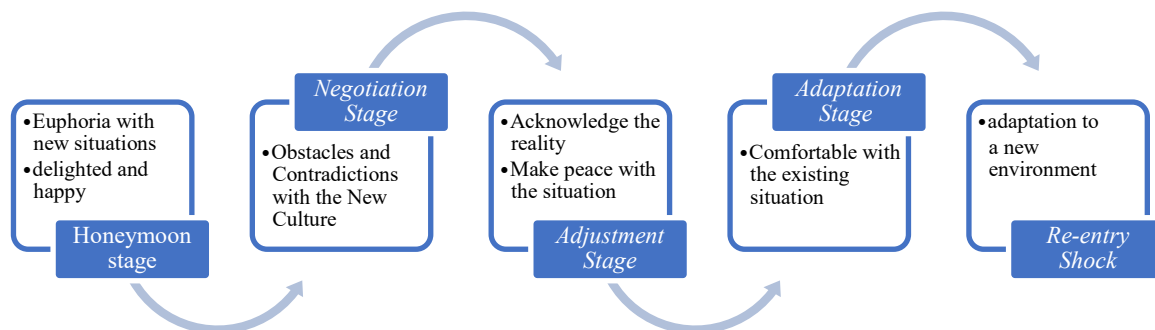

Figure 1. Cultural Shock Theory (Irwin, 1970)

The image presented suggests that a novel approach to engaging with social media may yield unfavorable outcomes in the absence of a cognizance of literacy, as posited by Doulaveris et al. (2022), Qin and Men (2019), and Wallace (2022). There exists a potentiality for these students to disseminate fabricated news, deceptive content, discriminatory language, and analogous phenomena. This phenomenon can be attributed to the effortless nature of screen-based interactions, which facilitate the dissemination of unvetted news through social media platforms.

Millennial students frequently utilize social media devices for various purposes such as interaction, communication, news exchange, and staying in touch during their holidays or upon returning from Islamic boarding schools. It is a frequent occurrence for individuals to utilize media platforms as a tactic to establish networks and communities with a practical purpose (Afwiyana, Amrozi, and Falihah, 2019). Hence, the impact of social media and hoax news is not entirely conclusive. Santri who possess mental and spiritual fortitude have the capacity to shift their involvement from disseminating hoax news to actively combatting misinformation. According to Akmar Mundiri and Ira Nawiro (2019), these individuals are students who conform to the teachings and principles of their Islamic boarding school.

Santri, who utilize social media as a platform for disseminating religious teachings and imparting knowledge, consistently share informative and educational content. At this academic level, individuals belonging to the millennial generation have engaged in disseminating information aimed at debunking hoaxes, the veracity and authenticity of which remain uncertain. Numerous scholarly investigations have posited that students' capacity to engage in the anti-hoax

campaign can be cultivated through various means, such as digital literacy support (Akmal et al., 2022), innovative communication (Gunawan and Sunuantari, 2021), online counseling (Ma'mur and Christianto, 2020), religious and cultural moderation (Imron and Gratitude, 2020), among other methods.

3.2 *Hoax and Post-Truth Phenomena on Social Media*

The concept of hoax has emerged as a significant feature of post-truth era. According to Rianto (2020), the post-truth era is characterized by the widespread dissemination and acceptance of falsehoods within society. Undoubtedly, this poses a formidable challenge for the Santri, particularly when they are in situation that are outside the purview of the Islamic boarding school's cultural and social milieu. Presently, the falsehood has manifested as a customary and deeply ingrained mode of existence and human conduct, resulting in a blurring of the demarcation between veracity and mendacity. In the current epoch of post-truth, the distinction between falsehoods and veracity is not readily discernible.

The contemporary phenomenon of post-truth is incongruous with the Islamic institution. The longstanding practice of Islamic residential schools continues to uphold religious principles, as it is recorded that Rasulullah once proclaimed "*The permissible is evident, and the impermissible is evident*" There exists a matter of questionable nature between the two parties, which remains undisclosed to the general populace. As per the narration of Bukhari-Muslim, the individual who refrains from engaging in questionable affairs has effectively cleansed their religion and reputation. The concept of post-truth is a subject of skepticism that is alluded to in the aforementioned hadith (Umar, 2022).

From a sociological perspective, the prevalence of post-truth in contemporary society can be attributed to social behavior patterns associated with the use of social media technologies. The phenomenon of the post-truth era is intricately linked to human behavior facilitated by the use of social media. The post-truth era is said to have arrived when individuals eschew the practice of critical and scientific thinking and instead place undue reliance on information that is both imprecise and ambiguous. According to Fatmawati (2019), failure to exercise discernment in the filtration of waves of copious information can result in irrational decision-making and behavior.

The significance and immediacy of community critique in the context of filtering lies in the fact that the dissemination of hoax information is not without consequences. Conversely, the dissemination of hoax news can be attributed to interest biases. Consequently, the dissemination of fraudulent news is consistently executed through multiple channels in a comprehensive and organized manner. According to Golose (2019), the spreaders utilize diverse patterns. The concept of post-truth, also known as Syubhat in Islamic terminology, originated from the original intentions of its advocates and was subsequently refined through unexamined social conduct until it reached its apex. As per the Bukhari-Muslim narration mentioned above, the Prophet SAW recommended that an individual who deliberately refrains from uncertainty has successfully preserved their religion and dignity.

The features of fabricated news can be discerned from its repercussions, which are inherently antithetical to religious ideals and infringe upon human dignity. The dissemination of hoaxes can trigger a range of negative emotional responses, such as turmoil, distress, and animosity, among those who are subjected to them. The propagation of unverified news with uncertain origins can be exceedingly inflammatory, as it can be readily appropriated by certain factions as a means of asserting their own claims to truth, while simultaneously marginalizing those who hold divergent views. The existence of hoaxes is non-existent.

4.0 DISCUSSION

4.1 *Santri's Critical Thinking as A Response to The Post-Truth and Hoax Era*

As a response to the reliance of millennial students on social media, when social media is filled with hoax phenomena and entering the post-truth era, Islamic boarding school administrators feel it is important to instill critical understanding through the media literacy campaign, so that it becomes imperative for the millennial generation of students to practice their critical thinking skills and interpret, analyze, and evaluate information conveyed by the media.

The Sidogiri Pasuruan Islamic Boarding School provides journalism literacy training as a means to cultivate critical thinking skills among its students. The program in question is a guidance initiative implemented by Islamic boarding school administrators with the aim of directing students towards effective information management and comprehension. The Sidogiri Islamic Boarding School Press Agency conducted the coaching. The educational establishment is responsible for developing and establishing educational resources and instructional goals, as well as producing educational aids in the form of PowerPoint presentations.

The process of coaching involves two distinct activities, namely the dissemination of educational resources and the provision of encouragement. The objective of this learning endeavor is to generate written content suitable for display on wall magazines, bulletins, and websites. Each academic term, seminars are conducted for all forms of media. Annually, the aforementioned academic institution presents accolades to the most proficiently administered media outlets by its students (Ifitriah, 2019).

In addition to providing coaching on journalistic skills, the Sidogiri santri community also engages in the cultivation of critical thinking through the implementation of Ittihad Inter-Ma'had Deliberation (IMAM) activities utilizing the Bahtsul Masail approach. Through this activity, the Kyai wishes to form students' critical thinking skills, such as by

providing opportunities and rewards, involving students in self-development, training them to be skilled at detecting problems and solving them, and making decisions and attitudes (Fikriyya, 2021).

The sidogiri.net platform has been critical of various print and electronic media outlets for disseminating fabricated news and hoaxes, which it deems as a form of malicious indoctrination disguised as factual reporting. The spread of hoaxes in the mass media is a form of mind manipulation. Adolf Hitler is credited with being the pioneer in utilizing mind manipulation as a tool of warfare. By quoting Adolf Hitler, the act of spreading hoaxes is an act of repeating lies until the human mind believes them (Adnan, 2018). The ability to critically analyze social phenomena and media information pertaining to the negative impacts of hoaxes is a skill possessed by both current students and alumni of the Sidogiri Islamic boarding school.

This was accomplished by Nurul Jadid Islamic Boarding School students in Probolinggo. Islamic boarding schools implement diverse literacy programs to promote critical thinking skills among students. These programs include initiatives aimed at enhancing digital literacy, which in turn facilitates the cultivation of religious inclusivity within the Ma'had Aly Nurul Jadid setting (Dakir, Zubaidi, and Hasanah, 2020). The digital literacy campaign is anticipated to foster a comprehensive understanding of religion within the contemporary millennial society, which is highly intertwined with various digital technologies. The institution of Ma'had Aly Nurul Jadid advocates for the utilization of digital literature, scholarly discussions, virtual recitation of the Quran, and the dissemination of religious teachings that can populate various social media platforms.

According to Purwaningrum's (2019) research, Nurul Jadid Islamic Boarding School strategically enhances the efficiency and involvement of its students as a means of mitigating the effects of the tumultuous era. The concept of productivity can be classified into three distinct categories, namely spiritual, physical, and social. The application of this concept can be observed in various domains such as technology, literature, religious propagation, and business ventures. The acquisition of those skills is deemed necessary as a precondition for engaging in 21st-century competition through the application of the 4Cs, namely critical thinking, creativity, collaboration, and communication. It can be inferred that productivity and critical thinking are interdependent qualities that are essential for individuals to become proficient digital citizens in the contemporary era.

It is noteworthy that Nurul Jadid Islamic Boarding School employs digital technology and social media as means of contemporary religious dissemination. The utilization of contemporary da'wah is deemed as the most fitting approach within the context of the current generation, particularly those that are closely intertwined with the utilization of various social media platforms. Hence, the Nurul Jadid Islamic Boarding School acknowledges the significance of employing inventive and original methods of da'wah in order to captivate the interest of the general populace towards the conveyed message. A medium utilized for the purpose of disseminating religious teachings among students is the employment of YouTube social media, as posited by Aisyah and Rofiah (2022).

Despite the contrasting methodologies and approaches employed by the Sidogiri Islamic Boarding School and Nurul Jadid, the former prioritizes the cultivation of critical literacy, while the latter emphasizes the optimization of critical literacy to promote an inclusive social order. However, both institutions share a common objective, which is to address the challenges posed by the post-truth era, largely attributed to the proliferation of information technology and the propagation of hoaxes. The aforementioned Islamic boarding schools impart essential skills in critical, creative, and productive thinking with a focus on preaching through information technology media. This approach is aimed at mitigating the adverse effects of information technology. The prioritization of the media literacy campaign is imperative for the cultivation of critical thinking.

4.2   Media Literacy Critical Campaign of Sidogiri and Nurul Jadid Islamic Boarding School

As previously discussed, Sidogiri and Nurul Jadid Islamic Boarding School express their desire for students to engage in critical thinking during the post-truth era, which has been exacerbated by the misuse of social media. The media literacy campaign is a form of activism that pertains to media usage. Its objective is to empower individuals to comprehend and analyze messages conveyed through media channels, thereby enabling them to adopt a constructive and judicious approach (Abyan, 2020).

Livingstone (2004), as cited by Sulthan and Istiyanto (2019), introduced the theory of media literacy. Media literacy is a multifaceted process that involves the process of information accessing, critical analysis of messages, and the creation of messages. According to Guruh et al. (2020), media literacy refers to an individual's capacity to comprehend, scrutinize, and dismantle media visuals. Within this particular framework, Sidogiri and Nurul Jadid Islamic Boarding School have taken an additional stride by not only engaging in literacy education endeavors, but also utilizing media literacy as a means of religious promotion and as a means of fostering a comprehensive and accepting societal structure.

The primary aim of the media literacy-critical campaign implemented in two prominent Islamic boarding schools located in East Java is to fulfill the religious obligation of worshipping God and to fulfill the responsibility of humans as caliphs on earth. Precisely, the establishment of a societal structure that is opposed to falsehood and deception. The primary aim of media literacy, as posited by Kholisoh (2021), is to promote individuals' cognizance of sound media practices and ethical standards, thereby preventing any potential harm to others.

A crucial aspect of media literacy involves the alteration of societal attitudes and viewpoints towards media. Winataputra (2012) posits that the educational value of media is contingent upon the nature of the information being disseminated. The media is widely believed to possess significant influence in shaping and molding individuals' opinions, beliefs, attitudes, and behaviors through societal control.

The Islamic boarding school demonstrated social control when they redirected the usage of social media from disseminating hoaxes to a platform for preaching, under the leadership of Nurul Jadid Islamic boarding school. According to Potter (2018), media literacy is purported to provide the populace with a greater degree of agency beyond mere interpretation of media texts. The concept of media literacy entails the provision of guidance and directives regarding strategies for assuming command and regulating the information that is accessible and furnished by the media (Setyaningsih, 2019; Thadi, 2019).

Sidogiri Islamic Boarding School media is a viable option for addressing the challenges posed by hoaxes, cyberbullying, and fake news in the current era of post-truth. This is due to its ability to disseminate information in a strategic, organized, and efficient manner. According to Kosasih et al. (2020), media literacy empowers individuals to critically evaluate and manage diverse forms of misinformation and uncertainty. The acquisition of media literacy skills empowers individuals to effectively navigate, control, discern, and assess the diverse forms of information they encounter, thereby facilitating informed and judicious decision-making with respect to said information.

According to Rahmawati and Krisanjaya (2019), the practice of media literacy has the potential to stimulate an individual's critical thinking and logical reasoning. However, it may also impede the agenda of specific factions that disseminate misinformation. Thus, The Nurul Jadid Islamic Boarding School opted for a scientific halaqoh, the dissemination of knowledge, and the distribution of ebooks. The Nurul Jadid has implemented strategic measures aimed at stimulating the cognitive faculties of individuals, particularly in the domains of religion, nationhood, and governance. The Islamic Boarding School Press Agency (BPP) of Sidogiri Islamic Boarding School aims to curate contextual topics and educational resources to foster practical knowledge in the public sphere. This initiative is intended to address the issues faced by individuals and provide relevant solutions.

The acquisition of media literacy is essential in order to accurately and lucidly perceive the information disseminated through various media channels (Putri & Mutia, 2020). Aziz (2020) asserts that a comprehensive process is employed to verify the accuracy of news, enabling the prompt detection of hoax information. The concept of media literacy is often compared to the administration of an immunization shot, as it enables individuals to develop their own cognitive defenses against the negative psychological effects resulting from exposure to inappropriate and irresponsible content on social media platforms (Kosasih, 2019; Darmastuti et al., 2019).

5.0   CONCLUSION

According to the description provided above, the Sidogiri Pasuruan and Nurul Jadid Probolinggo Islamic boarding schools have met the criteria for being critical, educational, creative-innovative, and religious institutions that are media literacy-driven. Critique is deemed as the sole remedy to address societal maladies such as unbridled reposting conduct, re-entry shock beyond the confines of Islamic boarding schools, cultural disorientation stemming from exposure to liberal values and the lack of stringent regulations in society, and the unmitigated proliferation of misinformation, provided it is managed judiciously.

However, the media literacy campaign spearheaded by Sidogiri and Nurul Jadid Islamic Boarding School is more than just a social phenomenon; it also has theological motivations. The media literacy campaign has emerged as a novel domain of da'wah for kyai and santri in light of the prevalent societal susceptibility to skepticism and post-truth. The objective of the literacy campaign in the two prominent Islamic boarding schools in East Java is not solely to regulate societal discourse and conduct, but also to reinstate it on the trajectory of spiritual principles.

The media literacy campaign led by Sidogiri and Nurul Jadid Islamic Boarding School can be viewed from the perspective of social campaigns as a little campaign with a small audience (the Islamic boarding school community, especially the Santri), but it is carried out by each individual Islamic boarding school. Consequently, the community of Islamic boarding school stands to gain the greatest advantage. Therefore, it is imperative to conduct further research on the ramifications of the media literacy campaign orchestrated by Islamic boarding schools, and its far-reaching effects on society. This will enable the wider community (excluding students) to partake in the advantages of media literacy education offered by Islamic boarding schools, and potentially transform this movement into a radical one revolutionary.

6.0   ACKNOWLEDGMENT

7.0   CONFLICT OF INTEREST

The research, authorship, and/or publication of this article have no potential conflicts of interest as declared by the authors.

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