

The Portrait of Learning Media Development of Social Media Based in Islamic Boarding School in The Pandemic: Study on *Kiai* Online Reciting and *Santri* Social Media Literation in Constructing Negative Contents in The Virtual World

Journal of Teacher Education
1–13
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guidelines:sagepub.com/journals-
permissions DOI: 10.1177 /
0022487119841880
journals.sagepub.com/home/jte
SAGE

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Abstract

This paper discusses the study of social media-based learning media in Islamic Boarding School during the pandemic: study of *Kiai* online reciting and *Santri* Social Media Literacy, there are three significant questions, first how about the development of social media-based learning media? second, how is the development of instructional media during the pandemic? and third, how about the *Kiai* online reciting phenomenon and *Santri's* media literacy during the pandemic and negative content in cyberspace? by using content analysis to explain the development of social media-based learning, and the development of social media-based learning media during the pandemic Covid-19. And the study of the *Kiai* online reciting phenomenon and *Santri's* Social Media Literacy in the midst of pandemic. The results of this paper are to find out the concept of developing social media-based learning media and the development of social media-based learning media on the pandemic, and to study the phenomenon of the *Kiai* online reciting and *Santri's* media literacy in the midst of a pandemic and stem negative content in the virtual world.

Keywords

islamic boarding school, kiai online reciting, social media literacy.

Introduction

Increasing the abilities in the context of adjusting to change and entering the era of globalization can be spread, among others, through improving students' ability to learn physics (Mihardi & Derlina, 2015). The causes of the low learning outcomes are the selection of learning methods and media used by teachers in the learning process which are very inaccurate and the management of learning activities that still cannot optimally stimulate student learning motivation (Gumrowi, 2016). The media itself is a communication tool to make teaching and learning processes more effective (Mahbub, Kirana, & Poedjiastoeti, 2016; Woodrich & Fan, 2017).

Benefit from the use of this media is expected to attract the attention of students and facilitate students in understanding the material (Eko Purwanto, Hendri, & Susanti, 2016). The internet can provide enrichment and communication between students and lecturers,

fellow *santri*, or student. with other resource persons (Asyhari & Diani, 2017) Learning will give better results if it is designed according to the way humans learn (Gunawan, Harjono, & Imran, 2016). Based on Simon Kemp's report in the East Asia Digital South in 2015, up to November 2015 internet usage in the Asian continent has reached 88.1 million people or around 34% of the total population of Indonesia (Irwandani, 2016). Meanwhile, according to the results of a survey conducted by the Indonesian Internet Service Entrepreneurs Association together with PUSKAKO MUI in 2014 showed that the number of regional internet users is as shown in Figure 1 below:



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Figure 1. Distribution of Internet Users

Based on Figure 1 it is known that 88 million Indonesian people are active in the use of internet services. The 7,000 survey responses given to the public, there are 85% of them accessing the internet through cell phones, using the internet using a cell phone even far outperforming using the internet through laptops, PCs or using tablets. Progress of technology is not accompanied by optimal use of technology in the realm of education or lectures, it is based on research results using random sampling techniques based on unstructured interviews. Even though in the 21st century students' competencies must be directly involved with the learning process that utilizes the internet, where students are not just limited to finding sources of information, but students also carry out online learning (Wijayanti, Maharta, & Suana, 2017). Yuberti said that the widespread use or use of the internet could be a great potential in the development of learning in online systems (Yuberti, 2015).

These conditions are potential for learning that does not require time and place. This learning is often termed e-learning. (Eliana, Gymnastics, Wilujeng, & Jumaidi, 2016). The better side of the use of e-learning is that students are required to be more active than traditional teaching. Provide a path to a student-centered teaching and learning system (Student Center learning). This very rapid technological development, must be aligned with improving the quality of human resources so that the direction of the development of science and technology can lead to the right target (Mulyadi, 2015). Hopes that the progress of science and technology is very rapid, will be able to form the character of students who are strong and sturdy which are believed to be important and absolutely owned by students to face the challenges of future life (Rohmani, Sunarno, & Siti Amanah, 2015). At present, virtual classes have begun to be used as alternative learning. This is because learning is no longer bound by time and space. However, virtual classes do not necessarily replace conventional lectures because each has advantages and disadvantages. However, in this case the virtual class is expected to support the conventional class learning process in formal and informal education (Sleeter, 2001). Moreover, during the pandemic in several Islamic boarding school regions, the same thing is done, what is not delivered in conventional classes can be delivered through virtual classes. Based on the description above, the purpose of this research is to develop e-learning innovations to produce virtual class learning media products, this paper is a paper that fights in the area of social media-

based learning development specifically in the pandemic period:

Development Steps

Nowadays people are increasingly aware of the importance of media which helps with learning. Management of facilities and carrying capacity of facilities is very much needed. Even growth is gradual. The change from a library that emphasizes print media, becomes the supply of requests and the provision of multi-sensory services from the variety of individual's ability to absorb information, making the services provided absolutely mandatory varied and widely.

Besides that, with the increasingly widespread progress in the field of communication and technology, as well as the discovery of the dynamics of the learning process, the implementation of educational and teaching activities increasingly demands and obtains a wide variety of educational media as well (Maxwell, 2015). Because learning is an internal process in humans, the teacher is not the only source of learning, but is one component of learning resources called people. AECT (Association for Educational Communication and Technology) distinguishes six types learning resources that can be used in the learning process, namely: first, message; it includes curriculum and subjects.

Second, people; it includes teachers, parents, experts, and so on. Third, material is a format used to store learning messages, such as textbooks, textbooks, modules, video programs, films, Over Head Transparency, slide programs, props and so on (commonly called software). Fourth, Tools; what is meant here is the means (device, hardware) to present the material in item 3 above (Parma, 2017). This includes Over Head Transparency project, slides, film tape recorders, and so on. Fifth, Engineering; What is meant is the way (procedure) that is used by people in giving learning to achieve learning objectives. It includes lectures, games / simulations, questions and answers, sociodrama (roleplay), and so on. Sixth, setting or environment; including the arrangement of space, lighting, and so on. Materials and tools that we know as software and hardware are nothing but educational media.

The Use of Learning Media

In general, the media has a first use, clarifying messages so they are not too verbalistic. Second, overcoming the limitations of space, time energy and sense power. Third, generate enthusiasm for learning,

more direct interaction between students and learning resources. Fourth, allows children to learn independently in accordance with their talents and visual abilities, auditory & kinesthetic. Fifth, giving the same stimulation, equalizing experience & giving rise to the same perception. In addition, the contribution of instructional media according to Kemp and Dayton, 1985 first, delivery of learning messages can be more standardized, secondly, learning can be more interesting third, learning becomes more interactive by applying the fourth learning theory, learning implementation time can be shortened fifth, learning quality can be improved sixth, The learning process can take place whenever and wherever the seventh is needed, the positive attitude of students towards learning materials and the learning process can be improved eighth, The role of the teacher changes towards a positive Characteristics and abilities of each media need to be considered by the teacher so they can choose which media is suitable for the conditions and needs (Vaughn, M., & Saul, M, 2013). The closest example of our lives is the use of audio cassette media, audio cassettes provide audit media that teach verbal learning topics such as pronunciation of foreign language usage. For teaching foreign languages through the media classified as appropriate, if given directly or face to face often inaccurate inaccuracies in pronunciation and so on.

Corona Virus: Pandemic Covid-19 History and Impact

World Health Organization (WHO) has officially announced the COVID-19 corona virus as a pandemic. This was conveyed by the Director General of World Health Organization (WHO) Tedros Adhanom Ghebreyesus, on Wednesday (11/3/2020) night.

Tedros said that the mention of a pandemic did not mean that WHO had changed its advice about what many countries should do. But he asked the government to take urgent and aggressive action. Until now COVID-19 cases outside China have increased 13-fold in the last week. Pandemic according to WHO is "the spread of new diseases throughout the world" which affects many people. LCD pages say the pandemic as "epidemic that has spread in several countries or continents". Another example of a pandemic in the world is HIV / AIDS. Pandemic has nothing to do with how serious the disease is, but a pandemic is a label for a disease that has spread widely throughout the world.

According to WHO, a disease is said to be

pandemic if the following criteria first, the emergence of the disease concerned is a new thing in the population concerned, second, the agent that causes the disease to infect humans and causes serious illness, secondly, the causative agent of the disease spreads easily and continuously in humans. NEW YORK, 11 of March 2020 - "Characterizing COVID-19 as a pandemic is not an indication that the virus has become deadlier. On the contrary, this is a recognition of the geographical spread of this disease. "UNICEF has prepared and responded to the COVID-19 epidemic throughout the world, knowing that the virus can spread to children in any country or community. "We will continue to work with the government and our partners to stop the transmission of the virus, and to keep their children and families safe. "At the same time, we remain deeply concerned about the secondary impact of the outbreak and related control measures on children, including school closures, the burden on the local health system for primary care, the protective risks and economic pressures felt by some families. "Fear of viruses also contributes to discrimination against people from vulnerable groups, including refugees and migrants - this is unacceptable. "We remain in the field working in affected communities to reduce secondary impacts for children and push back towards stigmatization." protection risks and economic pressures felt by some families (Ellison, 2012). "Fear of viruses also contributes to discrimination against people from vulnerable groups, including refugees and migrants - this is unacceptable. "We remain in the field working in affected communities to reduce secondary impacts for children and push back towards stigmatization." protection risks and economic pressures felt by some families. "Fear of viruses also contributes to discrimination against people from vulnerable groups, including refugees and migrants-this is unacceptable. "We remain in the field working in affected communities to reduce secondary impacts for children and push back towards stigmatization" (<https://www.unicef.org/press-releases/unicef-statement-covid-19-outbreak>).

The first time the corona virus originated from one of the cities in China, Wuhan, which is the biggest city in China, the transmission process also uses the type of zoonosis or can be transmitted from animals to humans. Corona virus is one part of MERS-CoV and SARS-CoV. The cause of this corona virus usually infects the respiratory tract. The spread is also through a variety of ways and the potential for spreading so fast, the spread can be in the form of spit or sneezing from the suffering of the corona virus.

Because the COVID'19 virus is contagious through contact or hatching, not through air (<https://www.nu.or.id/post/read/117475/langkah-pencegahan-dini-dari-virus-corona-menurut-who>) then, hold your mouth, nose without washing your hands first. In fact, previously had touched an object affected by saliva corona virus suffering.

The spread of the corona virus in Indonesia makes people worried against the symptoms that arise. The symptoms of the virus to watch out for are fever, coughing, and shortness of breath. But in the more severe, symptoms of the corona virus cause pneumonia (lung infection). The spread of the corona virus that occurred in Indonesia made people worried and wary of the symptoms that arise. Meanwhile, the symptoms of corona iris that must be wary of are cough, fever, and shortness of breath. For more severe symptoms, corona virus symptoms cause pneumonia (infection of the lungs), acute respiratory syndrome, kidney failure, even to death. From the official CDC website quote, symptoms of the corona virus will appear within 2 to 14 days. Therefore, all patients who have these symptoms are encouraged to send themselves to the doctor (Weis, L., & Fine, M, 2000). The number of cases of Coona-19 corona virus infection continues to increase worldwide. According to the latest data, the number of confirmed patients has reached 119,132 patients in more than 100 countries. The increase in the number of cases is directly proportional to the increasing number of patients recovering. Until Wednesday (11/3/2020), the number of patients recovered has reached 65,776 or around 55.2 percent of the total number of confirmed cases. Meanwhile, the total number of deaths was 4,284 patients or around 3.6 percent of the total number of cases of infection. Most recently, death cases occur in Indonesia. Indonesian government spokesman for the handling of the corona virus, Achmad Yurianto said, one of the positive patients of the corona virus or Covid-19 was reportedly dead. These patients were case patients 25 who were 53-year-old foreign nationals. In other countries, a number of deaths have occurred. However, the percentage of patients dying from the corona virus in each country varies. There are countries that have been infected with the corona virus and so far, have zero percentage of deaths. There are also those who have recorded a number of deaths due to this corona virus infection.

Corona virus is caused by bats as a trigger. Bats are usually served as a food dish in China, one of which is bat soup. In the teachings of Islam itself there is a prohibition to consume bats, let alone consume them, killing is not allowed. Indeed, the Qur'an does

not say that bats are haram. Bats are the only mammals that can fly. He came from the order of chiropteran with two front legs that developed into wings. Many scholars believe that the name means that bats have different species/ types, but some scholars view that between *khuffasy* and *wath* are synonyms that refer to the same animal (Hassiiata Qalyubi wa Umairah juz 4, page 261). In the authentic hadith narrated by Ibn Umar, it was reported that Rasulullah forbade bats. Why is it prohibited? The main reason given was because Baitul Maqdis was burned,

لَا تَقْتُلُوا الضَّفَادِعَ فَإِنَّ نَقِيْبَهَا تَسْبِيْحٌ , وَلَا تَقْتُلُوا الْخُفَّاشَ فَإِنَّهُ لَمَّا خَرَبَ بَيْتَ الْمَقْدِسِ قَالَ: يَا رَبِّ سَلِّطْنِي عَلَى الْبَحْرِ حَتَّى أُغْرِقَهُمْ

Meaning: "You don't kill frogs. Actually, the chirp is prayer beads. And don't kill you bats. Because, when Baitul Maqdis was burned, the bats prayed to Allah 'O our Lord, I empowered us over the sea so that I could sink them'. " (As-Sunan Ash-Shaghir, juz 4, page 59)

Still in the same book, in another hadith narrated by Aisha, it is stated that bats through their wings tried to extinguish the fire when Baitul Maqdis was burned.

وَرُوِيَ عَنِ عَائِشَةَ فِي الْوَطَاطِ وَهُوَ الْخُفَّاشُ أَنَّهَا كَانَتْ تُطْفِئُ النَّارَ بِهَا

Meaning: Narrated from Ayesha about bats. He is an animal that puts out fires with its wings when Baitul Maqdis is burned. The Syafi'iyah scholars hold the view that the prohibition on killing an animal, both inside and outside the haram land (Makkah-Madinah), also shows the prohibition to consume it. Logically, the animal may not be eaten before killing it first. If killing is forbidden, of course eating it is also haram. The Messenger of Allah forbade killing bats, so the law that resulted was bats illegally killed and also illegitimate to be eaten.

Strictly speaking, Imam Nawawi in his book Al-Majmu 'states: وَالْخُفَّاشُ حَرَامٌ قَطْعًا Meaning: "Bats are unlawfully forbidden." (An-Nawawi, p. 22) The same thing is revealed in the book Hâsiyatâ

Qalyûbî wa Umairah as follows:

وَيُطْلَقُ الْخُطَّافُ عَلَى الْخُفَّاشِ وَهُوَ الْوَطَاطُ وَهُوَ حَرَامٌ أَيْضًا

It means: "It is said by Al-Akhuthâf for the type of bat animals, namely Al-Wathwhat the law is also haram." (Shaykh Qalyubi and Umairah, p. 261) Likewise, As-Syarbini stated, Imam Nawawi and Rafi'i agreed on the prohibition of bats. Either in unclean soil or in halal land, unclean bats are eaten. Similarly, for people who are ihram also prohibited from killing one animal this. The rules of the two priests, if an unclean animal is eaten by someone who lives in ihram or in the unclean land will not be fined, this does not apply to

bats. Bats though unclean, for those who killed him during Ihram, were fined.

وأما الخفاش ويقال له الوطواط فقطع الشيخان بتحريمه مع
جزمهما في محرمات الإحرام بوجوب قيمته إذا قتله
المحرم أو في الحرم مع تصريحهما بأن ما لا يؤكل
والمعتمد ما هنا, لا يجب ضمانه

It means: "Bats, also called *wathwath*, Sheikh believe that the law is haram along with their belief in things that are forbidden at the time of Ihram by paying the fine if killed by people who have ihram or in haram, although basically according to both that animals that are not halal are eaten, no fines if killed. Opinions made in accordance with this statement (Muhammad As-Syarbini, 1994). Thus, it can be concluded that the law of killing and eating bats is haram. This also applies both to people who are ihram or not ihram (<https://islam.nu.or.id/post/read/107495/hukum-killing-and-uming-daging-bel>).

In preventing early corona virus spread, WHO conveys the following preventive measures:

1. Make sure that your hands are clean regularly, if indicated dirty quickly wash your hands with soap or rub hands with alcohol. This can remove the virus in the hands.
2. Hygienic, especially in respiratory problems. This means that when coughing or sneezing, cover your mouth with a pocket or tissue, then throw it away. Then spark hands or rub hands with alcohol.
3. Keep the distance of social interaction. At least there is a distance of one meter from people who are suffering from fever, coughing and sneezing. For those who cough and sneeze, they also have to cover the mouth to prevent the virus from spreading.
4. Hinder comes in contact with eyes, nose, mouth. Hands that have touched between the three will be easily contaminated. If you feel it, feel cough, or have difficulty breathing, check your health immediately.
5. Maintain hygienic practices when visiting live animal markets, animal products markets, or wet markets.
6. Avoid consuming raw animal products or not cooking them first (<https://www.nu.or.id/post/read/117475/langka-h-pencegahan-dini-dari-virus-corona-menurut-who>)

In disseminating information on social media, a lot is wrong and rumors are spreading faster than the current outbreak of the new coronavirus (COVID-19).

This contributed to negative effects including stigmatization and Nigeria succeeded in overcoming the 2014 Ebola outbreak that hit three other countries in West Africa in part using targeted social media campaigns to disseminate accurate information and corrects deceptive messages circulating on Twitter and Facebook. This intervention is very effective because international non-governmental organizations (NGOs), social media influencers, celebrities and bloggers use their broad platforms to pass on and share information and opinions about shared health communication (<https://www.unicef.org/documents/social-stigma-associated-coronavirus-disease-2019>).

Social stigma in the context of health is a negative relationship between a person or group of people who have certain characteristics and diseases. In the size of an outbreak it is labelled, stereotyped, discriminated against, treated separately, or lost status due to an association with an illness. Such care can have a negative impact on those who suffer from the disease, as do their caregivers, family, friends and community. People who do not have the disease but other characteristics with this group can also suffer from stigma. The current co-19 outbreak has triggered social stigma and discriminatory behavior towards people from certain ethnic backgrounds and anyone considered to have contacted the virus. WHY COVID-19 CAUSE STIGMA SO MUCH? The level of stigma associated with COVID-19 is based on three main factors:

- 1) it is a new and many unknown diseases;
- 2) we often fear the unknown; and
- 3) easily associate that fear with 'others'. It is understandable that there is confusion, anxiety and fear among the people. Unfortunately, these factors also trigger dangerous stereotypes.

The impact of stigma itself is that it can damage social cohesion and encourage the possibility of social group isolation, which may contribute to situations where the virus is more, not less, likely to spread. This can result in more severe health problems and difficulty controlling disease outbreaks.

Learning Media Development

Visual Based Media Visualization of messages, information, or concepts to be conveyed to students can be developed in various forms, such as photos, drawings / illustrations, sketches / line drawings. Charts, charts, charts, and a combination of two or more shapes. Visual elements that must be considered

according to Kustandi and Sutjipto (2011: 104), are: first, Simplicity In general, the simplicity refers to the number of elements contained in a visualization. The smaller number of elements, is easier for students to grasp and easy for students to understand, apart from that information message, the text that accompanies visual material, the use of words with letters that are easily understood (Villegas, 2007). Secondly, cohesiveness refers to the relationship to visual elements, is a comprehensive form known and can help the understanding of messages and information in it. Third, Emphasis Although the visual presentation is designed as simple as possible, but often the concept to be presented requires emphasis on one of the elements that will be the center of student attention (Ahmad, 2014). By using size, links, perspectives, color or space, emphasis can be given to the most important element. Fourth, the balance of the chosen pattern should be appropriate for the collection of features that provide a perceived balance even though it is not entirely symmetrical. Fifth, strange forms and strange to students (Rahmat 1999), can arouse interest and attention. Thus, the selection of forms as visual elements in presenting messages, information or content of the lesson needs to be considered. Sixth, a line used to connect elements, so that it can guide students' attention to learn a specific sequence. Texture is a visual element that can cause a rough or subtle impression. Textures can be used to give the impression of separation or emphasis, or to build cohesiveness.

Audio Visual Based Media

Audio visual media is a form of learning media that is cheap and easily affordable. Once you buy cheap and affordable tares and equipment, there is almost no need for additional costs, because tide can be deleted after use and new messages can be received again. Besides of attracts and motivates students to learn more material, audio material can be used: first, developing listening skills and evaluating what has been heard. Second, organize and prepare discussions and debates by expressing the opinions of experts who are far from the location. Third, make a model that students will emulate to prepare interesting variations and changes in the speed of learning about a subject or a problem (Farhat Abdullah, 2020: 8).

Computer Based Media

Advances in computer media gives advantages

for audio visual production activities. In the past few years the computer has a big attention to its abilities that can be used in learning activities. Coupled with network technology and the internet, computers seem to be excellent in learning activities. Behind the reliability of computers as a learning media, there are several issues that should be considered as initial considerations for managers of computer-based teaching: first, hardware and software that are expensive and quickly outdated, secondly, technology that is very rapid in its development, it is very possible that devices that buy 3 years will then lag behind. Third, making complex programs and initial implementation need a companion to explain their use (Picower, 2009).

The History of the Islamic Boarding School

Islamic boarding school as the center of the spread of Islam religion was born and developed since the early days of the Islamic religion in our country. The origins of rapid tradition are inseparable from history *Wali Songo* influence 15-16 century AD in Java. This educational institution has been developing especially in Java for centuries. Maulana Malik Ibrahim, Spiritual Father *Wali Songo*, in the Javanese *santri* community is usually seen as traditional Islamic boarding school teachers in Java. As information that developed from the mouth of the mouth (oral history) provides a strong indication that the oldest boarding schools, both in Java and outside Java, cannot be released from inspiration inspired by the teachings brought by *Wali Songo*. The *Wali Songo* had no difficulty in establishing an Islamic boarding school because there had been a Hindu-Buddhist educational institution with a monastic and boarding system as a teaching and learning center for monks and priests in Indonesia.

The goal is for the students to become skilled preachers before they are deployed directly in the wider community. There is agreement among historians that states that the founder of the first Islamic boarding school was among *Wali Songo*, but there were differences of opinion as to who was the one who first founded it. There are those who think that Maulana Malik Ibrahim is the founder of the first Islamic Boarding School, there are also those who consider *Sunan Ampel*, even though there is also the founder of the Islamic Boarding School, *Sunan Gunung Jati Syarif Hidayatullah*. The most powerful registrar and the most trusted information is Maulana Malik Ibrahim who first founded the boarding school. In this early period there were areas along the north coast of

Java, such as *Sunan Giri* (Gresik), *Sunan Ampel* (Surabaya), Bonang (Tuban), Kudus, Lasem, Cirebon, and so on (Saifudin Zuhri, 1999).

One century after the *Wali Songo* period, the 17th century, *Wali Songo's* influence was strengthened by Sultan Agung who ruled Mataram from 1613-1645. Sultan Agung is the biggest ruler in Java, also known as the *Sultan Abdurahman* and *Khalifatur Sayyidin Panotogomo ing Tanah Jawi*, which means Khalifatullah, the leader and religious enforcer in Java. He proclaimed the Islamic calendar system in Java. With this new calendar system, the names of Hijriyyah months such as Muharam and Sunday easily become daily sayings. In 1641, Sultan Agung won a new title "Sultan Abdullah Muhammad Maulana Matarani" from Syarif Mecca after Sultan Agung sent a delegation to Mecca to request the title award in 1639. Mecca has long played an important role in strengthening political legitimacy, religion, and educational orientation the Islamic world. Sultan Agung offers land for the students and provides a healthy climate for the life of religious intellectualism so that the community has succeeded in developing their educational institutions not less than 300 Islamic Boarding School. During the Dutch colonial period, Islamic Boarding School experienced trials and trials from God, Islamic Boarding School had to deal with the Dutch, which greatly assisted the movement of Islamic Boarding School, due to Dutch concerns about losing their power (Wenger, K. J., & Dinsmore, J. 2005). Since the Giyanti agreement, education and development of Islamic Boarding School have been limited by the Netherlands. The Netherlands even adopted a resolution in 1825 that limited the number of pilgrims. In addition, the Netherlands also limited because of Dutch concern about the loss of their power (Henig, 1995). Since the Giyanti agreement, education and development of Islamic Boarding School have been limited by the Netherlands. The Netherlands even adopted a resolution in 1825 that limited the number of pilgrims. In addition, the Netherlands also limited because of Dutch concern about the loss of their power. Since the Giyanti agreement, education and development of Islamic Boarding School have been limited by the Netherlands. The Netherlands even adopted a resolution in 1825 that limited the number of pilgrims. In addition, the Netherlands also limited contact relations between Indonesian Muslims and other Islamic countries. These things surely blinded the growth and development of Islamic Boarding School to a halt. As a response to Dutch oppression, the *santri* held resistance. According to Clifford Geertz between 1820-1880, there had been a rebellion of *santri* in Indonesia, namely the Padri

Rebellion in West Sumatra led by Imam Bonjol, the Diponegoro rebellion in Java, the rebellion in Banten due to forced planting by the Dutch, the Rebellion in Aceh led by Imam including Teuku Umar and Teuku Ciktidiro (Abdurahman Mas'ud, 2004).

During the Japanese period to unite the steps, vision and mission to achieve goals, organizations merged into one with the name Masyumi. During this Japanese period we also witnessed KH Hasyim Asyari along with the students regarding the Japanese kufur policy which ruled everyone at seven o'clock in the morning to face the direction of Tokyo honoring the Japanese emperor who was considered a descendant of the sun god so that he was arrested and jailed for eight months. In the early of Indonesian Independence Day, the *santri* joined in the struggle to defend Indonesian independence. KH Hasyim Asyari at that time issued a fatwa, obligatory to maintain independence. The fatwa was welcomed positively by all Muslims so that the Surekoyo group with Bung Tomo as Commander.

November. It is estimated that 10,000 people were killed during that time, but as a result, the British failed to occupy Surabaya. After the war for independence. The Islamic boarding school is facing a re-examination because Soekarno's secular government has uniformed or centralized national education, which of course still adheres to the western system of Snouck Hurgonje (Goldstein, 2015). As a result, the influence of Islamic Boarding School began to decline, the number of Islamic Boarding School decreased, only large Islamic Boarding School were able to survive. This matter because the government is developing public schools as much as possible. In contrast to the Netherlands which only specializes in certain circles and dissaving, positions in modern administration are only wide open for people attending the school. during the Soekarno period the Islamic Boarding School was also confronted with the communists. There was a lot of fighting at the lower levels which involved the *santri* and the communists. Reaching the peak of the G30S / PKI, the *santri* community together with the TNI and all components of money against communism wiped out communism in Indonesia. An estimated 500 thousand people died due to the incident. even so, in such a large suit, the Soeharto government seemed not to recognize Islamic Boarding School services. Suharto still acknowledged his predecessor's play that did not recognize Islamic Boarding School model education. The students are considered to be second class who are unable to continue their education to tertiary education and cannot be accepted as government employees. This is deliberately planned

systematically to distance Muslims from the government structure in order to perpetuate secular ideology.

The first decade of the 20th century was marked by the emergence of "Islamic Boarding School for children" in the form of madrasa educational institutions. This institution grew in the first decade and second, in order to respond to the classical system launched by the previous Dutch government. Although there are some differences between madrasa and Islamic Boarding School, the historical, cultural, moral, ideological relationship between the two cannot be separated. The population of Islamic boarding schools is increasing from year to year, both the *safiyah* type of Islamic Boarding School, and the *khalafiyah* which are now scattered throughout the country. The rapid growth of this Islamic Boarding School seems to encourage the government to institutionalize it specifically. So the decree issued by the Minister of Religion of the Republic of Indonesia Number 18 of 2001. With the issuance of the decree, the education of this adult received the attention of the government especially from the Ministry of Religion. data obtained from the education office, the Ministry of Religion and the regional government, most of them dropped out of school (Munir 2006), or graduated from elementary schools and *madrasah ibtidaiyah*, they continued their education to a relatively large number of Islamic Boarding School. The condition of the Islamic boarding school was thus responded by the government. So that a joint agreement with the ministry of religion and the ministry of education with numbers I / U / KB / 2000 and MA / 86/2000 concerning *salafiyah* Islamic Boarding Schools as a pattern of basic education. Explicitly, for its operation, a year later outside the decision letter of the Director General of Islamic Institutional Institution, Number E / 239/2001 regarding the technical guidelines for the implementation of the compulsory basic education learning program in Salafiyah Islamic Boarding Schools. The birth of Law number 02 of 1989, which was perfected into Act number 20 of 2003 concerning the national education system in article 30 paragraph q to paragraph 4 mentioned religious education.

Islamic Boarding School and Social Media: from Online Reciting *Kiai* to *Santri* Social Media Literacy in Pandemic Season

Meanwhile, the Islamic Ministry of Religion's education document explains, the term Islamic

Boarding Schools are two terms that indicate one understanding. Islamic boarding school in the basic sense is a place of learning for students, while boarding means a simple house or residence made of bamboo. The word boarding (*pondok*) comes from the Arabic *Funduq* which means hostel or hotel. In Java, including Sundanese and Madura, the term boarding and Islamic Boarding School are generally used, while in Aceh it is known as *dayah* or *rangkag, manuasa*, while in Manangkabau it is referred to as *surau*. In general, Islamic boarding schools are defined as educational institutions that have 5 main elements; (1) Boarding / Boarding: is a residence for students. This is the hall that characterizes and traditions of Islamic boarding schools and distinguishes it from other educational systems that develop in Indonesia, (2) Mosque: is a place to educate students, especially in practices such as prayer, recitation of classical books, cadre of clerics, etc., (3) Teaching classic books: is the main goal of education in Islamic boarding schools, (4) *Santri*: is a term for students / students studying in Islamic boarding schools, and (5) *Kyai*: is the leader of Islamic boarding schools. The word *kyai* itself is a title given by the community to an expert in Islam who is the leader of a Islamic Boarding Schools and teaches classical books. (Islamic Boarding School Tradition: The largest population of Islamic Boarding Schools are in the provinces of West Java, East Java, Central Java and Banten, which account for 78.60 percent of the total number of Islamic Boarding School in Indonesia. With details West Java 28.00 percent, East Java 22.05 percent, Central Java 15.70 percent, and Banten 12.85 percent. Based on data from the Director of *diniyah* Education and Islamic Boarding Schools of the Ministry of Religion Ahmad Zayadi (2017), there is a significant increase in the number of Islamic boarding schools each year. In 1977 the number of Islamic Boarding School was around 4,195 with the number of *santri* around 677,394 people. This number experienced a significant increase in 1985, where Islamic Boarding Schools numbered around 6,239 with the number of students reaching around 1,084,801 people.

In 1997, the Ministry of Religion noted the number of Islamic Boarding Schools had increased to 9,388 units, and the number of *santri* had risen to 1,770,768 to date. Based on statistics from the Directorate General of Islamic Institutions, the Ministry of Religion of the Republic of Indonesia in 2001 there were 11,312 Islamic Boarding School with 2,737,805 *santri*. Then in 2005 the number of Islamic Boarding School increased to 14,798 Islamic Boarding Schools with 3,464,334 students. From the results of the data system, and information and community

relations of the secretariat of the director general of Islamic education of the Ministry of Religion, in 2016 there were 28,194 rapid scattered throughout various urban and rural areas with the number of students reaching 4,290,626 students. what is mentioned above becomes an information that at present that the development of Islamic Boarding Schools from year to year is becoming more attractive and the number of students is growing in number. The writing of this article is based on this.

That the potential of Islamic Boarding Schools social media, which operates in cyberspace based on the internet, is quite large. So, it should be used. There are a number of previous researches that are used as references, among others, a study entitled Optimizing the Application of e-Government through Social Media in realizing Good Governance (Sucika, 2016). In the research published in the proceedings of the National Seminar on Communication, there is an explanation of the importance of the role of social media in implementing e-Government. Whereas the research this time, talking about a different subject, namely about Optimization of social media in the Islamic Boarding School. One of the characteristics of social media is the ability to bring social change while the boarding school has the ability to touch society.

The research that is also used as a reference is an article in The Messenger Journal entitled Communication and Social Media (Watie, 2011). In the research, it was explained that social media covers at least two levels of communication, namely interpersonal communication and mass communication. Through interpersonal communication, the two parties who are communicating will feel closer and can be more open. Whereas on the other hand, social media can be an effective means of mass communication because it can reach the widest possible community. Building closeness with audiences, while spreading information as widely as possible, needs to be done by Islamic Boarding Schools which are classified as agents of change and have great potential to spread positive enthusiasm in the community.

Michael Gamble and Teri Kwal Gamble (2002) describe four characteristics of social media phenomena. First, the message delivered is not just for one person, but for many people or can be accessed by many people. Second, the message is delivered freely without going through a sorting system, either in the form of editing or gatekeepers. Third, the message conveyed tends to be faster than other media. Fourth, the recipient of the message that determines the time of interaction. From all of

the above views, it can be concluded about how strong the potential of social media to influence society, including its opportunity to become a media to provide new narratives to the public through diverse and numerous channels. So, filling social media with good content, then spreading the content massively is a concrete step to spread positive messages (Anderson-Levitt, 2012).

Islamic language. Many *kiai* who use social media-based media in teaching during the pandemic for example are boarding schools in Java, for example in Bahrul Ulum Jombang Islamic Boarding School:

PENGAJIAN ONLINE RAMADHAN
PONDOK PESANTREN BAHRUL ULUM
TAMBAKBERAS JOMBANG

القنوات	الأوقات	أسماء الكتب	القراء
YOUTUBE Tambakberas TV dan PPP, Al-Fathimiyyah Channel	04.45 WIB 12.45 WIB 15.30 WIB	إحياء علوم الدين (كتاب الصوم) شرح الستين مسألة هداية الأتقياء إلى طريق الأتقياء	الشيخ عبد الناصر عبد الفلاح الحاج
IG : alhamidiyyah_bu YT : Al-Hamidiyyah	13.00 WIB	وسيلة المسطفى	الشيخ محمد عمران صالح الحاج
FB Assa'diyyah Bahrul Ulum	05.30-07.00 WIB	فتح المعين	الشيخ أحمد حسن الحاج
IG assa'diyyah2bu	15.45-17.15 WIB	قواعد الطغمان	
YOUTUBE : Pondok Pesantren As-Sa'diyyah 2 Tambakberas	20.00-22.00 WIB	تفسير المنير إحياء علوم الدين	الشيخ محمد عمران رشادي عبد الملك الحاج
FB : Sabilul Huda IG : sabilulhuda	16.15 WIB	المخ السنية	
IG : wafi_amanullah	06.00 WIB 20.30 WIB	العصفورية التبيان في آداب حملة القرآن للنووي	الشيخ وافي العبد آمن الله الحاج
YOUTUBE Tambakberas TV	20.30 WIB	تحرير نفيح النباب	الشيخ عبد الرزاق صالح الحاج
FB : PP. AL-HIDAYAH BAHRUL ULUM	04.45 WIB	صباح العباد	الشيخ عبد الجبار حمي الحاج
YOUTUBE Mu'allimin @ Tahun Channel	15.30 WIB	الفتاوى للفرز بين القول بصدقته والقول بوجوهه	الشيخ محمد عبد الله رفعا عبد الناصر الحاج
FB : Rifan Nashir	20.45 WIB	رأسد الأتقياء في التلوا والصائبات والمعين	

Figure 2: The timetable for studying the book.

If you see the picture above boarding schools do the development and change of learning media from the classical direction to the modern direction from *bandongan* towards social media, and this is believed by the caregivers of boarding schools in almost all Islamic schools in Java and Madurese. In addition, the Islamic Boarding School's communication carried out literacy in the study of the book in the social media, for example by Kiai Ulil Abshar Abdala, studying the book of Ulumudin, it was almost 2 years online and at the same time reciting and it's free can be heard on spotify:

**Ngaji Bersama
Gus Ulil**

...
Listen on Spotify More platforms

Kumpulan materi pengajian yang diampu oleh
Gus Ulil Abshar Abdalla dengan materi utama
Kitab Ihya Ulumiddin karya fenomenal Imam Al-
Ghazali.

Figure 3: Gus Ulil study on Sportify

Move the Islamic Boarding School community and social media increasingly scrutinized and this is a form of resistance to negative content in cyberspace and one of the distance separators between the *kiai* and the students especially in the days of Corona or Covid-19.

There is more that is a scientific study using a YouTube account in conducting studies by creating learning content, for example done by young *kiai* from Cirebon Fakhri Abdul Qodir:

Figure 4: recitation using YouTube content that is much loved by Islamic gender activists

Islamic Boarding School must be literate with this condition. Moreover, currently there are many accounts or communities that use the name of Islam, or at least claim that they represent Islam, but on social media, they do not display Islamic character. The large number of Islamic boarding schools in the archipelago can become agents of producing positive content on social media. Provided that the social media of Islamic Boarding School are well managed, *istiqomah*, and not partisan or hostage to the interests of certain groups.

Internet is a technology that offers digitization, convergence, interactivity, and development of network related to making messages and delivering messages that occur through its media. The existence of this interactivity allows users to have choices about what information they want to consume, while controlling the output of information generated, as well as making other choices as they wish. The

internet has given birth to new media, which allows its users to use space and expand the network to the broadest and even show other identities that those users have in the real world (Flew, 2002:). And number of new media characteristics, including: (1) Multimedia, can load or present news or information in the form of text, audio, video, graphics, and images simultaneously (2) Actualization, containing actual information due to the ease and speed of presentation (3) Fast, once posted or uploaded, immediately accessible to everyone (4) Update updating (updating) information can be done quickly both in terms of content and editorial, such as typos or spelling errors (5) Broad capacity, web pages bias accommodating very long scripts (6) Flexibility, loading and editing of scripts can be anytime and anywhere, also the schedule of publication (updates) can be done at any time (7) Broad, reach all the world that has Internet access (8) Interactive, with the facility comments and chat room columns. (9) Documented, information is stored in the "data bank" and can be found when needed and (10) hyperlinked, connected with other sources (links) related to the information presented (Syamsul: 2012). The characteristics above clearly outperform conventional media which generally have limitations when faced head to head with the ten characteristics of the new media earlier. Moreover, new media has also inspired the emergence of various social media that are already familiar with the people in the current era. Social media is able to "overhaul" many previously existing social thoughts and theories. Social media provides opportunities for each individual to issue opinions.

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Ardianto in the introduction to the book *Communication 2.0* (Aspikom, 2011) argues, social media has a social power that greatly influences public opinion that develops in society. Raising support or mass movements can be formed because of what is in social media, proven to be able to shape opinions, attitudes and behavior of the public or society. This social media phenomenon can be seen from the Prita Mulyasari case versus Omni International Hospital. Wakefield et al (2011) formulated eight social media goals. First, communicate the message. Second, knowledge exchange and reporting. Third, overcoming barriers to inclusion for marginalized groups, because by using all social media ka group can have equal communication. Fourth, connecting all elements of society without exception. Fifth, improve service delivery. Sixth, rapid scaling or involving all stakeholders can be done quickly. Those who are connected to each other on the same scale of interest can interact, communicate and contribute as soon as possible. Seventh, speed up fundraising. Eighth, support transparency and accountability (Ball, 2007; Rizvi & Lingard, 2009). Social media shapes social interactions. Thus, allowing users to connect with one another and form communities to socialize, share information, or to achieve a common goal or interest. Social media can empower its users because it provides a platform to communicate. This allows anyone with Internet access to have the ability to publish or broadcast information as an effective medium of democratization. In terms of time, social media technology allows users to immediately publish information at any time.

Islamic Boarding Schools and their elements, ranging from students to alumni, are Indonesia's great potential (Rafi'uddin 2001), which can be used to erode the number of hoaxes and expressions of hatred in cyberspace. If from the number submitted above as of 2016 or around 28 thousand Islamic boarding schools, ten percent are active on social media on just three popular platforms (Facebook, Instagram, and YouTube), meaning that there are no less than 2,800 good sources of information in Indonesia, ready to be optimized. Also, there are many students and alumni who can share the positive messages in question. Maybe students who are studying at Islamic boarding school do not have much access to social media. But when holidays, access is re-

open, or at least, alumni certainly have much wider access. What also needs to be remembered, positive content always has mass, specifically, those who are Muslim. So, those who have the opportunity to become followers, enthusiasts, or dividers of positive content from Islamic Boarding School social media, are not limited to those from the Boarding School.

The number of Islamic boarding school social media has a lot of potential to grind or crush the existence of hoax news in cyberspace. Although indeed, this strategy is not the only element that can play a role. Because this problem is so complex and often involves many interests (from commercial, cultural, political, even proxy war). However, if this one element is elevated, its positive role and influence will be structured and soothing. Positive content always has mass, in particular, those who are Muslim. So, those who have the opportunity to become followers, enthusiasts, or dividers of positive content from Islamic Boarding School social media, are not limited to those from the Boarding School. The number of Islamic boarding school social media has a lot of potential to grind or crush the existence of hoax news in cyberspace.

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Conclusion

What steps can Islamic Boarding School social media take to reduce the flow of hoax news or the flood of hate speech in cyberspace? First, social media needs to routinely release positive news or good news. About what? About the campus, its citizens, or other news about the life of the Islamic Boarding School which is certainly nuanced in kindness and breathing in Islam. Positive content can be in the form of text or digital posters, photos, or memes. What is clear, the contents are about the propaganda stories, invitations to live a wise and sustainable life, and so forth. It could also be in the form of articles from teachers or clerics. It could also be that the *santri* article contains goodness and can be justified.

Then, what is done by the Islamic Boarding School is the process of developing a very good learning media by using social media as an educational development tool. It can be estimated, if consistently every Islamic boarding school makes one content a day, there will be 2,800 inspirational content created and ready to be distributed. What is clear, alumni, teachers or religious teachers, and administrators who

can access social media must be directed to participate in spreading the content in their respective social media accounts. Internal Boarding Schools must be active, like the philosophy of cooperatives. The cooperative can only live in harmony with the support of the members.

Islamic boarding school (online) social media will continue to exist with the support of citizens or elements from the internal first, after that, can resonate with outsiders. Optimization of social media is not just rowing to one island. Because, there are many other benefits that can be achieved by Islamic Boarding Schools. For example, by linking it to the promotion aspect, so that the Islamic Boarding School is better known to the public. So, there is a branding mechanism in the optimization effort. promotion aspect, so that the Islamic Boarding School is better known to the public. So, there is a branding mechanism in the optimization effort.

Declaration of Conflicting Interests

The author(s) declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

Funding

The author(s) received no financial support for the research, author-ship, and/or publication of this article.

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