

The Repositioning of Islamic Boarding School Cultural Da'wah Movements in Spreading Wasathiyah Islamic Values

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Received: January 15, 2022

Revised: March 13, 2022

Accepted: June 15, 2022

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SOCIAL SCIENCE AND EDUCATION | RESEARCH ARTICLE

The Repositioning of Islamic Boarding School Cultural Da'wah Movements in Spreading Wasathiyah Islamic Values

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Abstract: Islamic Boarding School As an indigenous engaged in education, it is a center for the effective spread of Islam in Indonesia. The performance of the Islamic boarding school da'wah movement in the setting has enforced and maintained the values of the Islamic tradition of *Ablusunnah wa al-jama'ah* typical of Indonesia (Islam Nusantara). His contribution is substantial in enlightening the religious understanding of Muslims with its cultural strategies and approaches. As a spiritual and morally strengthening institution that exists and has a debate with the times, it must continue to adapt and reposition its educational and da'wah movements to follow the trends of modern society and the challenges of globalization that have given rise to various configurations, including advances in science and technology, communication technology, freedom to access knowledge and information, liberal, radical, intolerant attitudes, and thoughts, and so on. The configuration of globalization above is an opportunity and a challenge for the Islamic boarding school da'wah movement in upholding *Wasathiyah* Islamic values in Muslim society and the world. The Islamic boarding school da'wah movement must transform from a "cultural-conventional" da'wah pattern to a "cybernetic-global" while still holding the principle of delivering moderate da'wah, namely *bi al-hikmah, bi al-mauidzah al-hasanah, and bi al-mujlah in ibsan*.

Keywords: Islamic Boarding School Cultural Da'wah Movement, Islamic Boarding Schools, *Wasathiyah* Islamic Values.

1. INTRODUCTION

Since scholars founded it, Islamic boarding schools have developed an educational mission. In the "womb" of Islamic boarding schools, the students deepen religious teachings (*tafaqquh fi al-din kaffah*). In addition, the ulama and their students also serve the broader needs of the community following the mission they carry, so Islamic boarding schools cannot be separated as centers of Islamic da'wah (Zaki et al., 2022). Since Islam has developed in the archipelago, Islamic boarding schools have become one of the essential pillars in the world of adequate education and da'wah (Izfanna & Hisyam, 2012). The role and contribution given to the Muslim community in Indonesia are enormous, both in the development of Human Resources (HR) and in the field of spreading and understanding the teachings of Islam that are *rahmatan li al-Alamin* through da'wah and education movements (Hudaefi & Heryani, 2019); (Roslan Mohd Nor & Malim, 2014).

The effectiveness of the spread of Islamic da'wah, which originates from the Islamic boarding school setting, cannot be separated from the role of the ulama and their students, who display Islamic characteristics that are inclusive (*infithah*), moderate (*tawassuth*), equality (*musawah*), and balanced (*tawazun*) (Kashif et al., 2015); (Hoque et al., 2013). Therefore, Islamic boarding schools appear elegantly and are very quickly accepted by the community in the religious da'wah movement based on the Islamic tradition of *Ablusunnah Wa al-Jama'ah* (in the future; As Face). typical of Indonesia (Islam Nusantara) (Leichtman, 2022).



However, along with the development of the Muslim community and technological advances in today's global era, it requires a change in the paradigm and pattern of action of the "cultural" da'wah movement carried out by the pesantren world. The world of Islamic boarding schools is required to strengthen the da'wah movement in a modern context without losing its indigenous. Islamic boarding schools must continue to adapt and reposition their educational and da'wah actions following the trends of contemporary society and be able to face various challenges, both internal, external, and global challenges (Hefner, 2022; Young, 2011).

As an institution for strengthening the as face Islamic religion, Islamic boarding schools are expected to continue to exist and survive in spreading *Wasathiyah* Islamic values during the emergence of an exclusive Islamic movement in the name of da'wah and jihad (Khan, 2000). The teachings of da'wah, *Amar makruf Nahi Munkar*, and jihad are effective legitimacy materials for specific parties or groups to support the radicalism movement by displaying "confrontational verses" which are interpreted exclusively textually-literally. Massively, this group's da'wah movement effectively utilizes advances in information and communication technology and involves specific psychological and cognitive processes to change the mindset, perspectives, and religious attitudes of the people. Therefore, the repositioning of the cultural da'wah movement of Islamic boarding schools as a balancing force in countering the spread of religious ideas that deviate from the principles, values, and mission of Islam *rahmatan li al-Alamin* in moderation is a must to emphasize the role and contribution of Islamic boarding schools in developing Islamic civilization in the archipelago and world peace (Hefner, 2022; Leichtman, 2022). Based on the description above, the writer is interested in analyzing the Repositioning of the Cultural Da'wah Movement of Islamic Boarding Schools in Spreading *Wasathiyah* Islamic Values.

2. Literature Review

In terms of language, Da'wah means a call, an appeal, or an invitation. The form of the word in Arabic is called mashdar. While the structure of the verb (fi'il) means to call, or invite (Yad'u, Da'watan) (Al-Faruqi, 1976; Alhourani, 2021). According to Sheikh Ali Mahfudz, in his book entitled Hidayatul Mursyidin, da'wah is to encourage people to do good and follow instructions (religion), to call them to goodness and prevent them from doing evil to obtain happiness in the hereafter. In another version, da'wah is a process of inviting, calling, and guiding humankind to do good and following Allah's and His Messenger's instructions (Herlina, 2019). These efforts are carried out intentionally and well planned by individuals or organizations with the target of individual people or groups of people (society) so that they know, believe in, and practice Islamic teachings in all aspects of life. Da'wah is pursued in wise ways to achieve a prosperous life in this world and the hereafter (Al-Faruqi, 1976). The Legal Basis of Da'wah Every Muslim is required to convey Islamic da'wah to all mankind wherever they are, according to their abilities. The legal basis for the obligation of da'wah is mentioned in the Qur'an by using da'wah methods, including the word of Allah, Surah Qs. Ali Imron verse 104). The purpose of da'wah is to change behavior towards mad'u or da'wah targets so that they are willing to accept Islamic teachings and practice them in daily life, both personal, family, and social, to have a happy life in this world and the hereafter.

The purpose of da'wah seen from its object, is as follows: Individual goals, namely the formation of Muslim individuals who have strong faith in and carry out God's laws and have noble character. The purpose of the family, namely the formation of a sakinah, mawaddah, was rahmah family. The goal for the community, namely the formation of a prosperous society, follows Allah SWT's outlined. The goal for all humankind, namely the formation of a world society filled with peace, tranquility, and tranquility without discrimination and exploitation. Saputra et al. (2021) suggests that the purpose of da'wah is divided into three parts, namely: first, the main goal is to promote morals and moralize the community, following the teachings of the Prophet Muhammad SAW, morals will be the basis for leading humans, namely acting, thinking, and acting. Feeling. A person's character will shape the morals of society, the state, and the people. Second, the general goal is to call on people always to carry out the commands of Allah SWT, and the Prophet Muhammad SAW and fulfill His call-in things that can give happiness in this world and the hereafter. Third, the

specific goal is to form a social order that carries out all kinds of commands and keeps away from all Islamic teaching's prohibitions.

In preaching the implementation of da'wah activities carried out by a da'i to convey a message or call for da'wah to mad'u to be successful, it is necessary to adhere to the principles of da'wah. According to Riyadi & Adinugraha (2021), the guide of da'wah in terms of the meaning of public perception is divided into four things, namely: Da'wah as tabligh, its form is when preachers deliver lectures to the public. Da'wah is defined as planting work, which is meant to educate people so that they behave according to Islamic teachings. Da'wah as a work of building, building an Islamic life both physically and spiritually in a person or society to always carry out the commands of Allah SWT. Da'wah is an acculturation of values, meaning implementing all Islamic teachings into everyday life and applied directly. Meanwhile, according to Sham et al. (2012) the principles of da'wah are divided into three things: First, make it easy, not too complicated. In preaching according to the example of the Prophet Muhammad in carrying out da'wah activities to the people, it is always done in good ways, making it easy, not complicated. Second, paying attention to *Mad'u Psychology* In preaching, a da'i, of course, must know the condition of the object of da'wah or *mad'u* to be preached, and one of them is the psychology of *mad'u*. Third, paying attention to the stages of burden and law to make da'wah activities acceptable and well received by mad'u, the process of stages in carrying it out is important to be carried out by a da'i, especially when voicing prohibitions, and Islamic law must know the situation and environmental conditions of the community.

Da'wah material is the content of the message or material conveyed by the da'i to *mad'u*. The primary sources are the Al-Qur'an and Al-Hadith, which include *aqidah*, shari'ah, and morality with various branches of knowledge obtained from it. The material presented by a da'i must match his field of expertise and be compatible with his da'wah's methods, media, and object. In this case, the maddah (material) of da'wah is the teachings of Islam itself. Da'wah material contains Islamic da'wah messages or everything that the subject must convey to the object of da'wah, namely the Islamic teachings in the Book of Allah and the Sunnah of the Prophet. Da'wah messages related to the thing are da'wah messages that contain Islamic teachings. Seeing from the above understanding, the da'i as the subject (perpetrator) of da'wah needs to prepare his da'wah material by exploring the contents of the Qur'an which includes morals, aqidah, and sharia which covers all aspects of life in the world, both related to the life of the world and the hereafter. Due to the breadth of Islamic teachings, every da'i must always try and continuously study and explore and pay close attention to the situation and condition of society so that the object of da'wah can well receive the da'wah material. The purpose of da'wah is to invite people to the happiness of the world and the hereafter as the goal of Islam itself. Social and cultural objects are continuously developing, so the delivery of da'i will naturally change as well. Therefore, an in-depth study of the material to be delivered is needed according to the mad'u and social conditions of the object of da'wah (Sham et al., 2012). In general, the da'wah material presented covers three main issues, namely: *Aqidah* (faith) *Aqidah* in Islam is *i'tiqod batiniyah* which includes matters that are closely related to the pillars of faith.

Shari'ah is all religious regulations that must be carried out by every Muslim, which includes matters of worship and muamalat. The issue of Islam (Shari'ah) is a series of teachings concerning the activities of Muslim human beings in all aspects of life and life. This is closely related to physical (natural) charity to obey all the rules/laws of Allah, to regulate the relationship between humans and their Lord, and regulate the social life between fellow humans. Shari'ah acts as outward regulations originating from Revelation regarding human behavior. Islamic Sharia is very broad and flexible. However, it does not mean that Islam then accepts every update that exists without any other filter. Shari'ah is divided into two fields, namely worship, and muamalah. Worship is the way humans relate to God. In this case, what is related to worship is the pillar of Islam. At the same time, muamalah is a decree of Allah that is directly related to human social life, such as inheritance, law, family, buying and selling, education, health, and so on. Shari'ah regulates human life as individuals, namely as servants who must obey, submit, and obey Allah SWT. This obedience and submission are shown by carrying out worship whose procedures have been regulated in a way in the rules called *Shari'ah*. Sharia also governs the relationship between humans and themselves to realize a pious individual figure and reflect a perfect personal figure.

3. Research Method and Materials

This article study uses a descriptive qualitative method of literature study. The data collection technique is through a literature review such as journals, articles, websites, and related books according to the problems that the researcher wants to study. The analytical technique used in this study is the first to group data from books according to the theme, then analyze based on content and interpret and then draw conclusions.

4. Results and Discussion

4.1. Islamic Boarding Schools: Educational Perspectives and Cultural Da'wah

Terminologically, the term pesantren has indicated a harmonious interaction between Islam and local culture (archipelago). It is said that pesantren is absorption from the Sanskrit language, "sastri," which means people who are good at reading holy books (Rofiaty, 2019; Izfanna & Hisyam, 2012; Brooks et al., 2020). Pesantren itself is interpreted as a place for Hindus and Buddhists who hold learning in order to understand their holy books. And in turn, the term is used more often and has even become a distinctive term for Indonesian Islamic educational institutions. The word "cottage" attached to the pesantren is interpreted as a house, dormitory, or simple residence occupied by students studying. In general, Islamic boarding schools are "*Iqomah al-din*" institutions that have two main functions, namely; (1) as a center for *tafaqqub fi al-din* (teaching, understanding, and deepening of Islamic teachings) based on Islamic turats books (Akbar, 2021), and; (2) *indzar* (delivering or preaching Islamic teachings to the public) (Subekti, 2021). In terms of historical background, Islamic boarding schools grow and develop by themselves, carrying out these two main functions in a society where there are socio-cultural and even political implications that describe the attitudes of Islamic scholars throughout history (Subhani et al., 2018; Uhbiyati, 2015). As an educational institution, Islamic boarding schools exist to provide students with various religious knowledge, that is, kaffah, teach how to live, interact with various cultures, and even learn about the differences in schools and thoughts. In addition, Islamic boarding school education is proven to internalize virtue values, such as sincerity, simplicity, independence, and freedom of thought related to science. This is certainly a strong capital and basic potential in preparing Da'i with a moderate Islamic perspective.

In carrying out the function of da'wah, Islamic boarding schools prefer a cultural da'wah approach to exclusive da'wah. Cultural da'wah is a da'wah activity that emphasizes the "cultural Islam" approach (Grine et al., 2013); (Kashif et al., 2015). Cultural da'wah is a da'wah activity by paying attention to the potential and tendencies of humans as cultural beings broadly in order to produce a new culture with Islamic nuances or da'wah activities by utilizing local customs, traditions, arts, and culture in the process of leading an Islamic life (Syed & Ali, 2010; Niedermeier, 2020; Hardaker & Sabki, 2018). The Islamic boarding school's cultural da'wah approach provides an opportunity for dialogue between culture and belief (intercultural faith understanding). Pesantren da'wah movements like this, of course, have concentration and ideals to maintain the unity and integrity of the nation based on *ukhuwah insaniyah* (Hamidah, 2015), *ukhuwah basyariah* (Suparta, 2018), *ukhuwah Islamiyah* (Iryani & Tersta, 2019), and *ukhuwah wataniya* (Gusnanda & Nuraini, 2020). And this is seen as more important and in accordance with the Indonesian context, which has a culture of displaying a friendly and moderate religious system and universal. Islamic boarding schools reject violence, intolerance, radicals, and extremes, especially in the name of religion and da'wah movements. The da'wah spirit of the pesantren tries to be present by protecting "everyone and returning the understanding of Islam as rahmatan *Lil 'Alamin*".

4.2. Challenges and Opportunities for Islamic Boarding Schools in the Global Era

In the current context, Islamic boarding schools are faced with two significant currents originating from outside and within Islam such as the globalization and radicalism.



1. Islamic Boarding Schools and Global Challenges

Globalization requires the integration of any part of the world. Spatial barriers between regions become open and appear so transparent. This information disclosure will have an impact on the erosion of the existence of local culture. Pesantren is an entity tasked with conserving local wisdom through the basis of a cultural movement that is shaken by its identity to be able to position itself amid a continued understanding and destructive import culture (*mudhir & dharar* modernity). Globalization is now a force that continues to increase and can cause actions and reactions in life (Kariya & Rappleye, 2010; Guy, 2010; Behrman, 2008; Subhani et al., 2018). Globalization gave birth to an open world for interconnectedness, especially with the support of increasingly sophisticated information technology. The help of this information and communication technology, in turn, can potentially change aspects of life, both material life and mental-spiritual life.

Globalization is a complex phenomenon and has a domino effect on the pace of modernity which has a systemic impact on all dimensions of human life, including religion and preaching. The process of globalization, with all its intrinsic configurations and global sizes, has almost touched all religious traditions that have the power of norms, values, and meaning for collective life. Thus, spiritual life in the era of globalization is undoubtedly faced with various challenges, including the emergence of cosmopolitan ideas that deviate from the frame of the Islamic *rahmatan li al-Alamin*, freely and openly. Globalization makes everything borderless by utilizing unlimited computing power and data. This condition impacts the massive development of the internet and digital technology as the backbone of today's human movement and connectivity. This leap of world change in this global era is called the industrial revolution era 4.0, where information technology has become the basis of human life. This era is also referred to as the "era of disruption" (Moraes et al., 2022; Jamaludin et al., 2020). An era that emphasizes digital patterns, artificial intelligence, big data, and so on. This, of course, affects and even will "disrupt" various human activities, including activities in the field of educational movements and da'wah of the da'i of Islamic boarding schools.

2. Islamic Boarding Schools and the Challenge of Radicalism

Apart from globalization, the challenge from within in the form of radicalism is no less dangerous. Radicalism is an ideology, discourse, and activism that seeks to radically change the existing political, economic, social, and cultural systems. Radicalism also negates understandings that are considered not from Islam, including traditions, and seem very imposing. The face of Islam, which previously looked calm and compassionate, turned blurry and filled with violence. Worse, this is also legitimized by verses that, of course, are interpreted subjectively and textually by this group.

In fact, along with the development of national and global politics in the last few decades, some Islamic boarding schools in Indonesia are perceived or "accused" of being educational institutions that have significantly contributed to the growth of radical and fundamentalist ideology and hard-line movements. Several Islamic boarding schools by "temporary parties" are labeled as a place for sowing terrorists and radicals in Indonesia. Islamic boarding schools are no longer fully considered as a preference for strengthening Islam for *rahmatan li al-Alamin* but have been perceived as a source of sowing radicalism "robed" of legitimate. In the context of Indonesia, of course, it is not so easy to regard Islamic boarding schools as a place for the "germination of radicalism." Moreover, Islamic boarding schools in Indonesia, in setting, were generally founded by Nusantara scholars and modernist Muslims whose religious and national credibility and integrity were not in doubt.

In general, the Islamic radicalism movement cannot be separated from the context of the global Islamism movement, which is oriented to "discredit" Islam. Even though it is factually unavoidable that most of the perpetrators of acts of radicalism and terrorism in the name of Islam in Indonesia are alumni of madrasas or Islamic boarding schools. However, considering all educational institutions of this type as a source of teachings of radicalism and theory is also a fundamental mistake considering the very diverse characteristics and patterns of development of Islamic educational institutions in Indonesia. Moreover, since the beginning, Islamic boarding schools have shown themselves as Islamic educational institutions in Indonesia that have contributed to strengthening Islamic buildings in the archipelago. Islamic boarding schools have also demonstrated

their role in maintaining political stability through the final recognition and acceptance of Pancasila as the state foundation of the Republic of Indonesia.

3. Transforming Challenges into Opportunities for the *Wasathiyah* Da'wah Movement

The reality of the external challenges of the configuration of globalization, as well as the internal challenges of the Islamic radicalism movement, both from within the Islamic boarding school and from within the Muslims themselves, as described above, can be used as opportunities for da'wah while at the same time emphasizing the existence of Islamic boarding schools as seeds of values. *Wasathiyah* Islamic values, not radical Islam as alleged by certain parties or groups. In principle, globalization in the Islamic perspective is sunatullah because Islam is universal, which was revealed by Allah to the Prophet Muhammad as a mercy to the universe (*Rahmatan li al-Alamin*). Advances in science and technology as a result of human cultivation should be used for the welfare of human life. Its relevance to the Islamic da'wah movement, the science and technology products should be adopted by the da'i to be used as an instrument to "virtualize" the teachings of Islam *Wasathiyah* and to strengthen and maintain the mental-spiritual life of the people. Thus, the advancement of communication and information technology with all forms of innovation (disruption innovation) should be used as an opportunity for the world of Islamic boarding schools to transform or reposition the "cultural-conventional" da'wah movement into a "cybernetic without leaving cultural values (da'wah). cultural) that has been played so far. Transforming the cybernetic in the era of the 4.0 technology revolution is currently very possible to develop missions and access to da'wah widely and globally.

4.3. *Repositioning the Islamic Boarding School Da'wah Movement in the Global Era*

It is not an exaggeration to say that Islamic boarding schools are agents for the flourishing of Islam in the archipelago. Islamic boarding schools, which, on the one hand, teach Islamic law as the basis for proper Islam on the other hand, also teach the importance of culture and local wisdom as social capital for preaching Islam. In the end, the effort to "Islamicize the archipelago" through cultural da'wah taught and practiced by the da'i of Islamic boarding schools and the struggle to "transmit Islam" through acculturation of Islam with local culture met its way. Islamic boarding schools have been successful in their education and da'wah movement because Islamic boarding school preachers teach and invite Islamic values into society without ignoring local elements (culture and local wisdom).

4.4. *The Paradigm of Islamic Boarding School Cultural Da'wah in the Global Era*

Seeing the increasingly advanced technological developments today and the increasingly close relationship between humans and the digital world, it turns out that it also affects how da'wah delivers. Models, strategies, and approaches to da'wah are not only carried out conventionally through pulpits in the real world, but pesantren da'i is very urgent to "touch" the da'wah base through cyber media in cyberspace. Human resources da'i Islamic boarding schools need to transform in da'wah, conveying the teachings of Islam by utilizing technology. Unprecedented changes in society in the global era and the digital revolution should be balanced with changes in the way of preaching carried out by da'i. Da'wah should not run in place and only use conventional methods. Performance must be dynamic, progressive, and full of innovation. The preachers need to create new creations that are adaptive and more grounded and can bring benefit the people. In the context of Islamic boarding school da'wah, the repositioning and transformation of the da'wah movement are very urgent. Conceptually, at least, there are four things that Islamic boarding schools can do in building a cultural da'wah movement based on Wasathiyah Islam in the current contemporary era, namely: First, make da'wah an object of knowledge that can be researched and developed according to the needs and demands of society. Second, changing the paradigm of da'wah science into Islamic communication science by synthesizing communication science theories with da'wah theories originating from the teachings and values of wasathiyah Islam. Third, prepare da'i who can adapt to the development of science and technology. Fourth, utilizing various communication and information media that are widely used by the community.

Da'wah as an object of knowledge "reads" internal and external phenomena and problems of the people to be observed, studied, and analyzed as an object of study and scientific da'wah. So da'wah is not only considered a "verbalist-rhetoric" activity that does not require a solid scientific foundation. Therefore, there needs to be an effort to strengthen research on the object of da'wah in Islamic boarding schools based on trends, needs, intermediaries, and problem solutions to the people. This is important because the rapid development of da'wah activities in today's society is seen as unable to provide scientific reasoning for da'wah that can be accepted effectively. Building a new paradigm of da'wah is necessary for this context. Aziz stated that da'wah needs to be rebranded by building a philosophical foundation from da'wah science and strengthening the role of da'wah organizations professionally. The need for the brand is because the term da'wah is known in the community as normative compatible with the modern era and tends to be hereafter. Even if known, da'wah is identical with lectures or tabligh. In line with Aziz's idea above, emphasizes the urgency of changing the scientific paradigm of da'wah toward Islamic communication. The change in the scientific paradigm of da'wah towards Islamic communication, according to Bakti, is carried out by adopting the existing theoretical buildings in the science of general communication. In this context, he made a matrix on Islamic communication science (the science of da'wah) as follows:

Table 1: Differences Islamic Communication and Secular Communication

Islamic Communication (Dakwah)	Secular Communication
Tabligh (tandzir, ta'aruf)	Information (SMCR, E-Convergence, Active Recipient)
Taghyir (nafs, qaum, ummah, tauhid)	Change (modernization, dependency, multiplicity)
Amar ma'ruf nahi munkar (amanu, amal shaleh, al-haq, al-sabr)	Development (Diffusion of Innovation, social marketing, participatory, self Help)
Akhlaq (al-maw'izah, al-hikmah, ahsanul mujadalah, al-karimah, la-fitnah, la-zhan, ta'awun, musyawarah/syura)	Ethics / wisdom

The matrix formulated in table 1 stresses that da'wah theories can be developed by adopting approaches derived from communication science that have a strong scientific theoretical basis. This matrix opinion is also relevant to Mowlana's opinion, which states that da'wah (tabligh) is a theory of communication and ethics (tabligh is a theory of communication and ethics). Thus, the context of da'wah presented by the da'i of Islamic boarding schools can be manifested as a distinctive communication that is different from other communications, especially with regard to the means and goals to be achieved. To support this paradigm shift in preaching, Islamic boarding school preachers need to strengthen the capacity and capability of insight, knowledge and technical mastery skills (science and technology) needed to carry out the wasathiyah. Islamic boarding schools must follow the development of information technology which is growing very rapidly and makes it an instrument of da'wah. The preachers should not be technologically ignorant (stuttering technology) because otherwise, they will be left behind and may be "disrupted" in carrying out Islamic da'wah movements.

4.5. Islamic Boarding Schools in the Context of Cybernetic Da'wah and Virtual Da'i

In this modern era, developments in the field of information technology are so rapid that when depicted graphically, progress is seen exponentially, and nothing can stop the rapid development of information technology. It is unfortunate when the progress of information technology is not used for the benefit of da'wah. Especially in today's reality, almost most people already have information technology equipment, both computers, internet, cell phones, and so on. It is like the world of today's society is the world of information technology. To the report entitled "Essential Insights Into Internet, Social Media, Mobile, and E-Commerce Use Around The World," published on January 30, 2018, of the total population of Indonesia of 265.4 million people, active users of social media reached 130 million with penetration 49 percent. Globally, the total number of Internet

users has crossed the four billion mark. For social media users, up 13 percent, with year-on-year users reaching 3.196 billion.

The rapid development of information technology which is accompanied by the increasing number of social media users, especially in Indonesia, should be responded to well and enthusiastically in spreading good things. The use of cyber media (online) as a means of da'wah today must be an alternative in preaching by da'i (caregivers and santri) of Islamic boarding schools. Islamic boarding schools are very important to build cybernetic media (cyber in delivering da'wah materials, every preacher can have an account on social media such as; Facebook, Twitter, LINE, WhatsApp, Path or other online media such as; Youtube, Instagram, Weblogs, LinkedIn, etc. Usman (2016), in his research, concluded that the use of social media as a medium of Islamic da'wah is quite effective, based on the high number of responses and enthusiasm of visitors to KH Abdullah Gymnastiar's social media pages when giving tausiah through updates status Facebook.[5] The same phenomenon has also been seen in Ustad Abdul Somad in the last two years. The number of followers on Facebook has reached more than 1 million people, while on Instagram, it has reached more than 2 million people. Through his appearance on social media, Somad earned the nickname "Dai one million Views." His YouTube account, Tafaquh Video, has been viewed more than 50 million times. This reality shows that the role of media he social media (cyber media) has a very strong role and influence, not only in boosting the popularity of da'i but also in conveying the values of Islamic teachings. This is supported by the results of Usman's research that Islamic da'wah materials delivered online are very effective, especially for smartphones or smartphones. Based on the results of his research, from the age of students working age, 46% have used smartphones to get information about Islamic da'wah and very often look for literature on religious knowledge online.

The data and research facts above emphasize the urgency of using cyber (social media) for da'wah activists, especially in Islamic boarding schools in this era of globalization. His writings actively decorate website forums, Facebook, Twitter, LINE, WhatsApp, Path, or other online media such as; Youtube, Instagram, Weblog, and LinkedIn. They routinely spread liberal and radical ideas that deviate from Islam. Therefore, when we do not take a role and take a position in this "space," then society will wake up in thoughts that are far from the basic principles of Islam. Meanwhile, the level of effectiveness of using online media as a means of Islamic da'wah shows the trend. The use of smartphones is common nowadays, so the opportunity for da'wah through online media is very open. One of the research results released that 47% of respondents very often use their smartphones to find information about religious issues, even 100% of smartphones have applications for worship activities such as prayer times reminder applications (Athan, Islamic Finder), Qur'an and translation applications, counter application for dhikr, and other applications such as daily prayers, Qibla direction, and so on. Positioning Islamic boarding schools in the field of cybernetic and performing with the performance of "virtual preachers" becomes a "must" in order to accompany the needs of people who tend to seek religious knowledge and da'wah materials on social media.-based Islamic boarding school da'wah movement is cybernetic and expected to be able to penetrate the boundaries of space and time to deliver da'wah widely and effectively in conveying Wasathiyah as well as to become a balancing da'wah movement in countering the spread of religious understanding that deviates from current Islamic principles and values very much conflict in cyber.

5. Conclusion

The breadth of information has had many impacts on increasing the problems of the people, the swift currents of liberal and radical thought, the proliferation of distorted religious understandings, etc. technology the da'wah media Cyber that is managed professionally while still *wasathiyah*, namely, *da'wah bi al-hikmah*, *bi al-mauidzah al-Hashanah*, and *bi al-mujlah in Ihsan*. With the paradigm and action of indicting cybernetic, Islamic boarding schools will encourage the dynamics of Islam and strengthen the resilience of Islamic values of wasathiyah in accommodative, responsive, and solution-based da'wah activities as well as being a torch that appears to play its role, both as a balancer, filter and as a giver of a good life direction. All complex based on the true teachings of Islam (Asface).



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