

Research Article

Understanding Cultural Shock Through Media Literacy Anti-hoax Efforts Among Santri in Pondok Pesantren

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Abstract.

This research aims to explore the impact of cultural shock experienced by Santri while interacting with social media in the Pondok Pesantren environment to understand the crucial implications of media literacy in countering hoaxes. The underlying theoretical framework for this study encompasses cultural shock theory and the concept of media literacy. The research methodology employed is the content analysis approach, which will delve into cultural shock experiences among Santri, identify common themes of hoaxes, and assess their impact on the Santri community. The findings of this research reveal that Santri are becoming increasingly aware of how cultural shock influences their level of media literacy, as well as the mechanisms of hoax dissemination. Furthermore, the Santri develop media literacy strategies to combat hoaxes and strive to find solutions to mitigate the negative consequences resulting from the challenges of filtering information acquired through social media.

Keywords: cultural shock, media literacy, hoax, Santri

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1. Introduction

Islamic boarding schools are traditional Islamic educational institutions that have an important role in shaping the character of students [1–3]. Pesantren is also a place that teaches the values of tolerance, pluralism, and religious inclusiveness [4–6]. However, in today's digital era, pesantren face new challenges, namely the rise of hoax information and hate speech that can cause social conflict and threaten national unity. Hoax information and hate speech often exploit sensitive issues such as religion, ethnicity, race, and politics, which can trigger emotional reactions and fanaticism from information recipients [7, 8]. Therefore, efforts are needed to improve media literacy among santri, so that they can recognize, analyze, evaluate, and criticize any information conveyed by the media, especially social media [9–11].

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One way to improve media literacy in pesantren is to understand the phenomenon of cultural shock experienced by santri when interacting with the media. Cultural shock is a feeling of discomfort, confusion, or anxiety that arises due to differences in culture, values, or norms between individuals and the new environment they face. Cultural shock can affect students' perceptions, attitudes, and behavior towards the information they receive from the media [12–14]. By understanding cultural shock, students can be more open, tolerant, and critical of information that is different from their views or beliefs. In addition, santri can also develop creative, imaginative, and innovative thinking skills in utilizing the media as a source of learning and sharing knowledge.

Based on the description above, the author will examine Understanding Cultural Shock Through Media Literacy Anti-Hoax Efforts among Santri in Pondok Pesantren.

2. Methods

The research method described involves identifying literature related to media literacy, anti-hoax, and cultural shock in Islamic boarding schools, conducting content analysis to identify themes and patterns, categorizing themes and concepts, and developing a conceptual framework connecting media literacy, anti-hoax, cultural shock, and the role of Islamic boarding schools. The study concludes by summarizing important findings and practical implications of media literacy in responding to cultural shock in Islamic boarding schools. This method provides a theoretical foundation for a better understanding of efforts by Islamic boarding schools to address the negative influence of hoaxes [15–20].

3. Result

Within the Pondok Pesantren environment, there are strong features of traditional Islamic teachings and practices. However, with the advent of digital media and exposure to misinformation, culture shock can arise among Santri who are usually accustomed to a more traditional educational environment. The rapid spread of hoaxes and misinformation through various media channels can contradict the traditional values of Pondok Pesantren, which can lead to confusion and culture shock among Santri.

Media literacy campaigns initiated by various pesantren are an effective response to the culture shock experienced by Santri in Pondok Pesantren. These campaigns empower Santri to critically analyze and sort information, in line with the traditional

values of Pondok Pesantren, while addressing the challenges faced by contemporary media. By fostering media literacy skills, these institutions provide Santri with the necessary tools to understand, interpret and evaluate media messages, thereby reducing culture shock and promoting harmonious integration between traditional teachings and modern sources of information.

The importance of anti-hoax efforts in Islamic boarding schools is in line with the need to protect students from misinformation that can disrupt the cultural structure of Islamic boarding schools. Through media literacy, students are able to distinguish between reliable and fabricated information, strengthening their understanding of traditional values. The implementation of various critical thinking activities helps to create a resilient community that is less vulnerable to culture shock due to the spread of false information.

Pesantren make extensive use of digital media such as YouTube, TikTok, and various other digital media for the dissemination of religious content, demonstrating the importance of integrating traditional teachings with modern media tools. This approach aims to bridge the cultural gap and make traditional values accessible and relevant to the current generation.

Various activities carried out by pesantren in digital literacy are pesantren strategies in overcoming the challenges faced by the post-truth era and cultivating critical literacy, contributing to the creation of an inclusive social order in the Pondok Pesantren environment. By empowering santri through media literacy skills, these institutions create an environment where traditional values can coexist harmoniously with modern media realities, as well as promote an inclusive social order in accordance with the cultural context of Pondok Pesantren.

4. Discussion

4.1. Cultural shock, media interaction, and hoax

People who are exposed to a new culture may experience cultural shock, which is a complex experience. This may happen when a person adjusts to a new social setting. According to Winkelman [13], cultural shock is a complex feeling that results from a number of stressors that arise when coming into contact with a different culture. People who are in a society that is distinct from their own culture sometimes experience feelings of doubt, perplexity, and worry [12]. The nature of the feeling of culture shock suggests

that it can be resolved by behavioral and cognitive changes [13]. This entails identifying the symptoms of cultural shock and putting remedial measures in place [13].

The negative effects of cultural shock can be lessened in the digital age because of media engagement and technological advancements. Before travelling overseas, it was simpler, thanks to technology, to engage with different cultures and social dynamics. Through media exchanges, people can communicate with people from various cultures, participate in virtual cultural experiences, and learn more about cultural norms and practices. Digital collections can also serve as a platform for exchanging cultural shock experiences [21]. This demonstrates how media outlets and internet tools can help people comprehend other cultures and lessen the effects of cultural shock.

However, on the one hand, media outlets and digital tools can also serve as vehicles for frauds that cause cultural shock. Hoaxes are purposely manufactured and disseminated false or misleading information intended to fool or influence people. Hoaxes have become more widespread due to how simple it is to create and distribute information using social media platforms and online channels [22]. Hoaxes can spread swiftly to a large audience thanks to the viral nature of social media, making it challenging to stop them [22]. In addition, the anonymity provided by the internet enables people to produce and disseminate hoaxes without worrying about immediate repercussions [22]. These factors have contributed to the rapid spread of hoaxes in the digital era.

4.2. The impact of hoaxes on society

Hoaxes have a big impact on society and people's lives in many different ways. The loss of faith in information sources is one of the key effects of hoaxes. It gets harder for people to tell the difference between true information and hoaxes when they are exposed to hoaxes [22].

In addition to harming individuals and communities, hoaxes can also cause harm to others. In some circumstances, false information can engender anxiety, panic, and even violence [22]. For instance, false information regarding health issues can cause people to reject medicines or immunizations that have been shown to be effective by science [22]. The effects on public health and safety could be severe.

Hoaxes can also harm the credibility and reputation of institutions, businesses, and other entities. False charges or invented stories can damage someone's reputation and

have negative personal and professional repercussions [22]. The effects of hoaxes on reputations can be severe and difficult to reverse.

Social cohesiveness and community relations may suffer from the proliferation of hoaxes. Hoaxes frequently focus on touchy subjects like race, religion, and ethnicity, which can polarize communities and worsen already existing tensions [7]. Between various social groups, hoaxes can foster mistrust, animosity, and conflict [7]. Spreading hoaxes can undermine social cohesion's foundation by impeding communication and understanding between people and communities [7]. Long-term effects on social harmony and stability may result from this.

In the media, hoaxes can transmit false information more quickly and broadly than legitimate information can [22]. According to Vosoughi et al. (2018), this is a result of the novelty and emotional appeal of hoaxes, which draw in audiences and elicit significant responses. True stories stimulate anticipation, sadness, joy, and trust, whereas fake news stories frequently trigger fear, disgust, and surprise [22]. These cognitive and emotional reactions can affect a person's views, attitudes, and conduct, affecting how they see the world and how they interact with other people.

4.3. Media literacy for santri to overcome the issue of spreading hoaxes

A variety of strategies are needed to combat hoax spreading, especially among Islamic students. Additionally, individual students, Islamic boarding schools, media outlets, and the government must work together to combat hoaxes. In order for people to be able to spot hoaxes, assess information, and make wise judgments, media literacy education is crucial [22].

The capacity to critically access, analyse, evaluate, and produce media messages is what Koltay defines as media literacy [9]. It consists of the abilities and information needed to traverse the complicated media environment and make sense of the facts and messages received. Understanding the methods and tactics employed in media creation, being able to identify bias and manipulation, and being able to analyse and assess media material are all parts of media literacy [9].

Media literacy is crucial in influencing the education and growth of pupils in the context of Islamic boarding schools. In this sense, media literacy refers to teaching pupils how to critically engage with media messages while still upholding Islamic beliefs and ideals.

Encouraging pupils to critically engage with media messages about Islam can help them develop a deeper grasp of Islamic teachings and values in Islamic boarding schools [10]. This gives students the opportunity to assess how Islam is portrayed in the media and determine whether any stereotypes or false assumptions are present [10]. Students can actively shape narratives about Islam in the media by acquiring media literacy skills.

In order for students at Islamic boarding schools to learn the methods and processes involved in media production, it is crucial that they also gain media literacy. In addition, it's crucial for students to learn how to assess media content so they can spot bias and manipulation in the media and be able to interpret and evaluate media information (Koltay 2011). This will help students have a solid understanding of anti-hoaxes. Students who are adept at critical media content analysis are better able to spot bias or false information and decide on their media consumption with knowledge [10].

As stated by Vosoughi et al. (2018), it's crucial to teach students how to master media platforms for spotting and deleting hoaxes, as well as to encourage them to research material before distributing it. More specifically, while using social media platforms and other online channels, it is essential to put in place strong fact-checking systems, promote reliable sources of information, and act quickly to delete hoaxes in order to lessen their impact [22].

5. Conclusion

In the digital age, media literacy is a crucial ability that helps people manage the wealth of information and media messages they come across. It involves the capacity to evaluate, develop, and critically analyse media messages. Media literacy is crucial for enabling students at Islamic boarding schools to navigate the media world while following Islamic beliefs and principles. Islamic boarding schools can give students the tools they need to critically engage with media messages and make decisions about their media usage by encouraging media literacy.

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