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Tuan Guru's role in social media to prevent the spread of Covid-19 virus in west Nusa Tenggara Indonesia

Papel de Tuan Guru en las redes sociales para prevenir la propagación del covid-19 en west Nusa Tenggara, Indonesia

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ABSTRACT

The first positive case of COVID-19 in west Nusa Tenggara occurred in April 2020. The study aims to analyze the role of religious leaders in providing understanding to the community. A qualitative method with a phenomenological approach is used to illustrate the role of the *Tuan Guru* in COVID-19 prevention through social media. The results indicate that until now *Tuan Guru* has been an important partner for the government. The role of *Tuan Guru* in preventing COVID-19 can be seen from the activities on social media. Further discussion indicates that *Tuan Guru*'s role has a significant influence on community perceptions in the prevention of COVID-19.

Keywords: COVID-19, phenomenology, social media, *Tuan Guru*

RESUMEN

El primer caso positivo de COVID-19 en west Nusa Tenggara ocurrió en abril de 2020. El estudio tiene como objetivo analizar el papel de los líderes religiosos en brindar comprensión a la comunidad. Se utiliza un método cualitativo con enfoque fenomenológico para ilustrar el papel del *Tuan Guru* en la prevención de COVID-19 a través de las redes sociales. Los resultados indican que hasta ahora *Tuan Guru* ha sido un socio importante para el gobierno. El papel del mismo en la prevención de COVID-19 se puede ver en las actividades en las redes sociales. Una discusión adicional indica que su papel tiene una influencia significativa en las percepciones de la comunidad en la prevención de COVID-19.

Palabras clave: COVID-19, fenomenología, redes sociales, *Tuan Guru*

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INTRODUCTION

Human development is very important for state advancement in Indonesia. This can be found in various development planning documents as well as rhetorical development politics. However, human development has received less attention. Information transparency is unstoppable and the essence of development that has been implemented so far is not focused on humans as desired by the new human development paradigm. Currently, community character-building faces serious problems.

Reorientation of development policies and strategies in the central and local governments is more centered on "people" (Rahayuningsih et al. 2019). This reorientation has become a real demand and need for current development. According to UNDP, human development is defined as a process aimed at expanding the choices for the population (people). In this concept, population (humans) as the ultimate end and development efforts are the principal means to achieve that goal.

Human resource development in an area can be achieved maximally if it is carried out in accordance with the character of the area. Soekarno, Indonesia's first president, said that every nation is like an individual who has its own character, and progress can only be achieved when development goes according to that character. The island of Lombok as part of Indonesia also has its own character. The conclusion in Sutrisno's (2002) research on the symbolic forms and religious myths of the people of Lombok, is that the people there have Islamic religious values that are very strong and pervasive in culture and daily life.

Strong religious values do not only exist on the island of Lombok, but also on the island of Sumbawa. As written in the Pasatotang Book of the Tana Samawa Traditional Institute Sultan Muhammad Kaharudin (2016), which states that the history of Sumbawa is in accordance with the culture philosophy of "*Barenti ko Syara', Syara' Barenti ko Kitabullah*". This was formulated by the people's ancestors in the past who have led them to think and behave in a frame that is always based on "*kesamawaa*" values, namely values that come from "*Syara'* and the *Kitabullah*". These, grow and develop in line with the development of community life. That existence has emerged as a recognized characteristic and wealth of customs and has transformed into an important part of patterns and behavior as "*Tau Tana Samawa*."

The human development paradigm sees that efforts to improve human quality have intrinsic value. This means that human development aims for itself. This perspective differs from human resource development, which places humans as a source or input for development and sees human quality as a means to generate income. As a holistic development paradigm, human development views that development programs designed should be characterized by "of, for, and by people".

Four main points that need to be considered in order to achieve development are productivity, equity, sustainability and empowerment. Human resource development places humans primarily as input from the production process (as a means not a destination). The welfare approach sees humans as beneficiaries, not as agents of change in development. The basic needs approach focuses on providing goods and services for the necessities of life.

The strength of religious character has been recognized by the Provincial Government of West Nusa Tenggara from the past until now. So that currently we still see efforts to strengthen religious values contained in the RPJMD 2019-2023 and seen in the six development missions of West Nusa Tenggara. This is stated in the second point that one of West Nusa Tenggara 's development missions is to accelerate the realization of a civil society that has faith and character through family development with the principles of respecting humanity, diversity and gender equality.

Until now, *Tuan Guru* is an important partner of the government in building social capital for the people in Lombok. Social capital is an important aspect of human resource development. According to Ormerod Diponegoro (2000), an organization will be destroyed if it ignores socio-cultural factors. The ability to build an organization into a community is bound by socio-culture because there are shared values divided by all members of the organization. Diponegoro continued by quoting Nanako that religion is an important social

capital in building an organization, such as Bushido values and Zen teachings that give influence in modern management.

Social capital has an important role in the development process, especially in creating a society that is united, fraternizing with, trusting, and helping each other, namely called "*gotong royong* (mutual cooperation)" society. *Tuan Guru* has a role in teaching the values of mutual cooperation in an Islamic context. As mentioned previously, Islamic values are the character of the people of West Nusa Tenggara. However, Lately *Tuan Guru*'s role as the foster of Islamic social capital or moral values is being questioned. There has even been a de-charismatizing of *Tuan Guru*.

The phenomenal shifting of *Tuan Guru*'s role in West Nusa Tenggara began when he was involved in practical politics. Putrawan's (2014) research shows that *Tuan Guru* is currently trapped in practical politics with an increasingly luxurious lifestyle that weakens his charisma and is abandoned by his followers. Fahrurrozi's research (2015) reinforces this by stating that there has been a paradigm shift in the meaning of *Tuan Guru* due to the diminution of *Tuan Guru*'s traditional values. Naamy (2013) also states that things are not much different. *Tuan Guru*'s influence has decreased due to changes in the centralized political system. *Tuan Guru* can position himself as an intermediary between the central government and the community. He has become the decentralized system creating power-sharing so that many local political actors have emerged. As a result, the role of the master teacher is displaced. This condition is also supported by the increasing role of educated people on the island of Lombok.

It is important to see the occurring changes, because so far the Islamic social capital or values of *akhlaqul karimah* have become an important support for shaping the West Nusa Tenggara society. Therefore, it is interesting to see the form of *Tuan Guru*'s social construction in that society today. The values of *akhlaqul karimah*, an important part of the social capital formation for the West Nusa Tenggara people have also shifted in this changing social context. The change can be seen by examining *Tuan Guru*'s social construction community and his social construction values of the *akhlaqul karimah*, the basis for the social capital formation of the West Nusa Tenggara people. This is related to the concept of Islamic philosophical idealism in various Islamic schools where Islamic education has a correlation and effect on the actions and idealism of individuals in society.

Knowledge of this is very important in the development of human resources in West Nusa Tenggara. *Tuan Guru*'s social construction forms and social actions knowledge on the values of *akhlaqul karimah* in the nation's character building will become the basis for the development policy the Government in placing *Tuan Guru* as a development actor in a more appropriate position and role. The purpose of this study is to determine to which extent *Tuan Guru* plays a role in providing understanding to the public regarding the dangers of the COVID-19 virus.

METHODOLOGY

The study uses the phenomenological paradigm since it has become the soul and enthusiasm in every qualitative social research method product. It serves as the basic foundation of any school of social thought, as well as emphasizing the process of research understanding. Comprehensive research is built from the meaning attached to each individual and his actions as well. The phenomenological research builds a process of understanding the meaning of events and the relationship with people in certain situations (Noor 2011; 36). Hence this method was influenced by Edmund Husserl and Alfred Schulz.

According to Husserl, objects must be expressed through phenomenological descriptions to arrive at the essence of symptoms (Wessenschau). He also mentioned that consciousness is not part of reality, but the origin of reality. Phenomenology, experience or awareness is always an awareness of something, seeing is seeing something, remembering is remembering something, judging is judging something. That something is an object of consciousness that has been stimulated by the perception of a real object (Smith in Hajaroh, 2013; 10). Therefore, the qualitative method is used to analyze the data in a narrative manner using a

phenomenological approach. This method will also broaden the view of a fact, by looking at the foundation on which it is built, namely knowledge and reality constructed from a community or society.

Based on this understanding, this study also looks at the situation, social background, and the subject's inter-subjective relationship. (Nauman, 1997). Therefore, data obtained naturally is needed; not data from experimental conditions in the laboratory. Through *Tuan Guru's* social construction study, the values of "*akhlaqul karimah*" can reveal its social role on social media to provide an understanding of the dangers and impacts of the Covid-19 virus spread in West Nusa Tenggara.

Research Site

The research was conducted in West Nusa Tenggara province owing to the many Islamic boarding schools that are spread in the entire region. By looking at the number of *pesantren*, it signifies that this region has also many "*Tuan Guru*".

The purpose of taking this location was based on *Tuan Guru's* moral value role in providing understanding to the public about the spread of the Covid-19 virus in West Nusa Tenggara. Hence, the awareness in protecting oneself, one's family, the environment, and the area from Covid-19 can be heightened.

Research subject

When discussing what and how to determine the research subjects, naturally, the expected information cannot be obtained without sources of information. More specifically, the subjects of this study were the "*Tuan Guru*" who helped provide the understanding to the public, particularly regarding the dangers of the Covid-19 virus on social media. These "*Tuan Guru*" act on behalf of themselves, the religious leaders, and representing their respective institutions or communities from Nahdlatul Ulama, Muhammadiyah, Nahdlatul Wathan, and the Islamic boarding schools in West Nusa Tenggara.

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Types and Sources of Data

Two types of data are used in this study, namely *primary data*, the one taken directly from the source (informants) without any intermediaries. These are sources of data taken from the informants "*Tuan Guru*" who have been determined in accordance with the decided criteria. Meanwhile, the secondary data, namely the ones obtained without using independent efforts. This data is obtained from 3 social media platforms, namely Facebook, Instagram, and Twitter. The data taken is a collection of netizens' activities, such as: comments, likes, and shares found on *Tuan Guru's* online forum or newsgroup (postings). These postings are in the form of appeals and advice aimed at West Nusa Tenggara netizens regarding the dangers of the Covid-19 virus spread, especially in West Nusa Tenggara.

Data Validity

Checking the validity of the data obtained is necessary to ensure the validity and their relevance to the study. The inspection process is carried out based on four criteria (Moleong in Djaelani 2013), that is (1) *Credibility*, ensure the degree of trust in the data obtained, (2) *Transferability*, that is, whether the data or research results can be transferred or applied to different situations, (3) *Dependability*, namely ensuring that research results refer to the consistency of researchers in collecting data, forming and using concepts when making interpretations to draw conclusions, (4) *Conformability* that is, whether or not the research results can be verified.

Data Analysis Procedure

The data analysis procedures used in this study were (1) data reduction, (2) data presentation, and (3) concluding. Miles and Huberman stated in (Syaifulah 2008), that there are three qualitative data analysis

techniques, namely data reduction, data presentation, and conclusion drawing. This process continues throughout the research, even before the data is collected. These three stages are described as follows:

Data Reduction: Data reduction is one of the qualitative data analysis techniques. Data reduction is a form of analysis that selects, classifies, directs, removes unnecessary and organizes data in such a way that conclusions can be drawn. The reduction does not need to be interpreted as data quantification. Reduction also means summarizing, selecting the main things, focusing on the things that are important to look for themes and patterns to provide a clearer picture and make it easier for researchers to carry out further data collection and look for them if needed.

Data Presentation: Data presentation is one of the qualitative data analysis techniques. Data presentation is an activity when a set of information is compiled, thus giving the possibility of drawing conclusions. The form of qualitative data presentation is in the form of narrative text (in the form of field notes), matrices, graphics, networks, and charts. In other words, data presentation can be done in the form of brief descriptions, charts, relationships between categories, flowcharts, and the like. The presentation is done to map the reduced data and simplify them when drawing the conclusion, and interpreting data.

Drawing conclusions is the result of an analysis used in action taking. Conclusions can be in the form of descriptions or depictions of an object that were previously vague become distinct. The initial conclusions put forward are still temporary and will change if strong evidence is found to support it at the next data collection stage. The conclusion will be convincing if it is supported by valid and consistent evidence.

RESULTS AND DISCUSSION

Tuan Guru's preventing and counseling of Covid-19 in West Nusa Tenggara cannot be separated from the character building of the community itself. The circumstances cannot be excluded from religious, educational, and social aspects of the various West Nusa Tenggara communities. Character building is a process or effort carried out to foster, improve and form the character, psychiatric nature, morals of human beings (society) so that they show good morals and behavior based on Pancasila values. This is an effort made by school personnel, along with the parents and community members, to help children and adolescents to have a caring, opinion, and responsible character. This opinion indicates that character-forming is related to one's nature, internal feelings, soul, personality, character, behavior, and temperament. (Depdiknas, 2011).

The people of West Nusa Tenggara are known as religious communities. The religiosity can be seen in their interests in socio-cultural issues to undergo special training and strengthen the relationship between them. The religious and community activities carried out are strongly rooted in local religion and culture. These can be categorized according to their form of social piety.

The social piety is manifested in the form of "selamatan" which is carried out on various occasions as a form of expression of the understanding of the teachings of Islam and Sasak culture, such as 'selamatan begawe merani' (wedding celebrations and other festive). In addition to selamatan, routine meetings carried out from house to house in various places on a rotating basis are also related to socio-religious life as a form of their social piety. This meeting is usually held on Friday nights in the form of yasinan, commemoration, and other religious activities.

Solidarity is an expression of social camaraderie feelings that materializes in a person. The sense of solidarity or someone's solidarity appears when others experience life difficulties, calamities and the like. Thus solidarity is a person's reaction to the calamities experienced by others. The criterion used to comprehend the value of this solidarity is ukhuwah. According to Asnawi (1998), the level of social solidarity of the Sasak people can be classified into three parts, starting from the lowest, middle or medium, and high solidarity level. The lowest level of solidarity of the Sasak people is at the level of independent knowledge (knowledge of wisdom). The lowest level of solidarity is usually dominated by the lower-class people such as farmers, low education workers, and those who have never received education at all. From an economic point of view, they

are classified as the lower middle class. Despite the validity of the data, several previous research results indicated that the level of social solidarity is not determined by economic and educational factors.

People of the lowest level of solidarity cannot distinguish or explain what, why, and how solidarity value is implemented in their daily life. Their stage of knowledge only finds out that community solidarity has positive values. Their knowledge is more influenced by family background and neighborhood. Their daily appearance is very innocent and their mindset is still very low.

The second or moderate level of community solidarity of the Sasak people is slightly higher than the first, namely in terms of their understanding. When asked about their views and opinions about the value of solidarity, people of this level know and can explain it. The benchmark used as an indicator of the people's knowledge at this level is that they have the same sense of fate and suffering as the others, but they have not reached the application level. The communities at this level are those who have received formal or non-formal education.

The third level or the highest level of solidarity for the Sasak people is the level of application (implementation). At this level, solidarity is more tangible. The solidarity value is materialized in the form of socialization, interaction, and consensus, or mutual agreement values. Sainun (2015) described several types of activities of the Sasak ethnics in detail that reflect solidarity and character values, including *belangar* (mourning), *betulong* (mutual helping), cooperation, *banjar* (social institution), *betangko* (reason for a celebration), and others.

Looking at the above overall forms of social solidarity of the Sasak people, it can be said that they have very thick cultural elements with the nuances of independence whose purpose and motivation are based on high religious consciousness. Various factors influencing the emergence of social solidarity namely the internal ones arise from within each member of the society as an appreciation form of their values of life. The internal factors emerge as a form of attitudes, beliefs, and values that underlie one's judgment in respecting others.

The next is external factors, namely factors that influence a person to strengthen with others, such as recommendations from religious leaders through regular recitation. The main factors for the emergence of this solidarity attitude are the manifestation of a high sense of Islamic brotherhood, socio-economic status, customs demands, environmental influences, and personality factors.

Tuan Guru's Counseling Effect on COVID-19

The impact of the Covid-19 counseling carried out by Tuan Guru cannot be separated from the numbers of *pesantren* lodges in West Nusa Tenggara. The *pesantren* distribution in West Nusa Tenggara is quite large and is spread across a 25 districts and cities. The total number of Islamic boarding schools in West Nusa Tenggara is 683, which can be seen in the table below with the distribution of Islamic boarding schools in each region.

Table 1: Number of Pesantren in West Nusa Tenggara Barat in each region (2017-2018)

NO	Region	Pesantren
I	West Lombok	98 Pesantren
1.	Central Lombok	230 Pesantren
2.	East Lombok	188 Pesantren
3.	Sumbawa	15 Pesantren
4.	Dompu	48 Pesantren
5.	Bima	41 Pesantren
6.	West Sumbawa	8 Pesantren
7.	North Lombok	21 Pesantren
8.	Mataram City	20 Pesantren
9.	Bima City	14 Pesantren

Source: Kemenag.go.id

In 2017-2018, the total distribution of Islamic boarding schools in West Nusa Tenggara Province, West Lombok Regency based on the data of the Ministry of Religion was 98, Central Lombok Regency 230, East Lombok Regency 188, Sumbawa Regency 15, Dompu Regency 48, Bima Regency 41, West Sumbawa Regency 8, North Lombok Regency 21, Mataram City Regency 20 and Bima City Regency 14. Totally there were 683 Islamic boarding schools.

Tuan Guru's Social Construction in West Nusa Tenggara Province

The initial thinking that underlies this research is that the social capital of West Nusa Tenggara community is built in religious reality. The process involves *Tuan Guru's* understanding of social capital in society, which is formed through his words, patterns of thought, behavior, and actions in preaching. As a "reality" and "knowledge", social capital is formed by the intertwined relationship between *Tuan Guru* and the society, where *Tuan Guru* has a role as a Center of Solidarity, an intellectual figure and builder of Islamic social capital or values of *akhlaqul karimah*.

The society and *Tuan Guru* are in a mutual, inseparable relationship. To understand the figure of *Tuan Guru*, one must also understand the condition of the surrounding community. Likewise, the condition of society cannot be understood without presenting the continuity of individual construction through their actions (both individually and in groups). This dialectical relationship between *Tuan Guru* and society involves the aspects of life coexistence such as economy, culture, and politics.

Most of the *Tuan Guru* in West Nusa Tenggara do not have a particular profession but have a strong influence on society. This situation is similar to the *Kyai* in Java who mostly immerse themselves in preaching rather than looking for a profession, but still have influence and encourage social dynamics (Horikoshi, 1990). There is an imbalance of power in the relationship between *Tuan Guru* and society, in which *Tuan Guru* dominates the area of the relationship. However, the dominance is in an area approved by the community; meaning that society openly accepts this inequality relationship. Therefore, this pattern of relationship can be seen as hegemony, a term coined by Antonio Gramsci.

The hegemony occurs partly due to the direct impact of *Tuan Guru's* strengths in the economy, including having better access to information compared to the general population. In other words, *Tuan Guru* has the advantages in the field of production both in the form of ideas as well as material, which makes him a reference

figure and a place to depend on by the community and students. (Ida, 2004) A *Tuan Guru*, with the power inherent in himself and supported by his strengths - mastery of information and expertise in the field of religion - then *Tuan Guru* can become a dominant organ in a social interaction system, whose influence extends almost to all areas of community life, especially in rural areas. Through this power, *Tuan Guru* can have a big influence on building the mindset of society and the social reality around it.

In this way, the Islamic social capital or moral values are built and instilled and nurtured so that it becomes the glue of the life of the people of West Nusa Tenggara. However, this power seems to be challenged by various parties. This influence has also appeared to be receding, although not diminishing. The power can fade but will not disappear, considering the strong roots of Islam in West Nusa Tenggara. He will continue to live in the form of a potential that can return to strength at any time. It is this upheaval of power and its impact on the building of *akhlaqul karimah* values, which give new nuances in this dissertation study.

When the COVID-19 pandemic hit West Nusa Tenggara Province in April 2020, almost all of *Tuan Guru*'s preaching could not be carried out in full. *Tuan Guru* then uses the social media technology to communicate. There is no other way to attract the general public to gather. Social media is an effective means of reaching wider community. The main social media used by the general public in West Nusa Tenggara is Facebook. In this platform, *Tuan Guru* and his *da'wah* team can broadcast *da'wah* lectures, reply to comments, and hold questions and answers.

Tuan Guru's Role in the prevention of COVID-19

This analysis uses data from social media, be it Facebook, Instagram, and Twitter. In general, the analysis of *Tuan Guru*'s role in COVID-19 counseling is seen from several roles during the pandemic, including:

Counseling and explanation of the MUI fatwa regarding the prevention of Covid-19 and worship practices

At the beginning of the Covid-19 pandemic, public anxiety about the return of the people of West Nusa Tenggara Province and the arrival of tourists from outside the region was very strong. The various precautions that have been carried out by the government and the community have not been able to stem the Covid-19 pandemic that has plagued West Nusa Tenggara. Over time, the existence of victims who died resulted in greater public anxiety. In several places there has been a rejection of bodies, this is a matter of concern for *Tuan Guru* to initiate counseling in the face of Covid-19. TGH Zainul Majdi or known as *Tuan Guru Bajang* was a former governor of West Nusa Tenggara. According to *Tuan Guru Bajang*, the honor of the dead has the same rights as the living. Allah has guaranteed that those who die due to the plague as a martyr. The public should not have to worry because the funeral process for the COVID-19 body is done by health protocols. Furthermore, for families who are left behind, there is no need to worry that the body is not being treated according to Islamic provisions. This appeal was displayed on social media Facebook with a total number of likes 524, 32 comments. Comments from netizens regarding this appeal are that the majority feel enlightened in the face of the Covid-19 pandemic.

When the community continued to disobey the appeal against gathering, *Tuan Guru Bajang* also returned to provide counseling. Despite the issuance of various *fatwas* on the prohibition of gathering by world Islamic organizations such as in Saudi Arabia, Jordan, Morocco, Egypt, Yemen, many people in West Nusa Tenggara do not comply. The ulama organizations such as the fatwa of the Indonesian Ulama Council coupled with various regional ulama have also issued an appeal that there are still many people who ignore it. On the occasion *Tuan Guru Bajang* emphasized that the community is supposed to obey the ulama's appeal. As scholars are the heirs of knowledge from the prophets; *Tuan Guru Bajang*'s appeal was displayed on social media Facebook with more than 1,400 likes and 108 comments.

This opportunity causes people to have a variety of opinions. Most are enlightened and calmed by the advice from *Tuan Guru Bajang*. As for others, this is a place to voice opinions. They want West Nusa Tenggara to close the port and airport access (lockdown). The local government has considered carefully to shutting

down this access. Seeing that the NTB economy is not yet fully independent and the large number of students coming from NTB makes it difficult for the government to decide to close down.

On another occasion, *Tuan Guru Bajang* was active in giving *tausiah* to the community, especially during the pandemic. In April 18, 2020, his *tausiah* was played again by the West Nusa Tenggara Provincial Secretariat's Public Relations and Protocol Bureau on Islam's teaching that avoiding harm must be given priority over seeking benefits. This *tausiah* was published on Facebook with more than 1400 likes and 66 comments. *Tuan Guru Bajang's* figure who has led West Nusa Tenggara for 2 office periods is very closely related to the people of NTB. Not infrequently do people miss his calming and intelligent figure.

The West Nusa Tenggara MUI chairman, Prof. Dr. H. Saiful Muslim, MM had conveyed directly the MUI's *fatwa* regarding the prevention of COVID-19 and worship practices. It is explained in the *fatwa* that everyone is obliged to protect himself from the dangers of the Covid-19 virus because it is the obligation of the *ummah* in religion. Patients who have been indicated to have the COVID-19 virus should carry out self-isolation to prevent transmission. In areas exposed to Covid-19, it is prohibited to perform worship in other public places that have the potential to become a source of spread. The community should prioritize the implementation of worship safely. One doesn't need to attend Friday prayers and other services that can cause large crowds to gather. These impressions were played on social media Facebook with the number of likes 522, 24 comments, and 583 shares. On this occasion, the community got a star's decree on whether or not to worship in a mosque. The community also hopes that every mosque is provided with a temperature detector and hand sanitizer for congregations who are in the safe areas.

Counseling and implementation of Eid al-Fitr Ramadan 1441 H

The problem that arose again at the end of the month of Ramadan 1441 H was whether Eid prayer was allowed or not. Religious leaders and teachers from each region have expressed an appeal for the community to carry out the Eid prayer at home only. TGH. L. Gede Muhammad Khairul Fatihin, QH. S.Kom.I., MM, a Nahdatul Wathan figure, received 26 likes. Dr. H. Abdullah Arsyad, the Chairman of the MUI in Dompu Regency, received 94 likes and 32 comments. The chairman of PW Muhammadiyah NTB, H. Falahuddin, S.Ag, M.Ag, also invited Muslims and Muhammadiyah residents not to perform the Eid prayer at the mosques. This received 119 likes, 1 comment, and 16 shares. Muhammad Wildah, S.Pd. the Secretary of PD NW of North Lombok received 64 likes and 4 comments. Prof. Dr. TGH. Masnun Tahir the Chairman of the NTB PWNU Tanfidziah received 98 likes and 19 comments. Masyaikh MDQH NW namely Dr. TGH. Sholah Sukarnawadi, MA received 145 likes and comments 1. Drs. H. Azharuddin, M.Si representing the Head of the Office of the Ministry of Religion of East Lombok Regency received 113 likes and comments 12 times. Chairman of Syuria PCNU Sumbawa Regency, H. Zulkifli, received 64 likes. Meanwhile, the Chairman of PD Muhammadiyah Sumbawa Regency, Faisal Salim received 150 likes and 28 comments. Dahlan HAR received 91 likes and 19 comments. Drs. H. Suhaidin Abdullah, the Head of the Forum for Religious Harmony (FKUB) Bima Regency, received 103 likes and 6 comments. Rois Am Dewan Muntasyar PBNW namely TGH. M. Yusuf Ma'mun received 380 likes and comments 18. And lastly, Prof. Dr. H. Saiful Muslim MM, the Indonesian Ulama Council (MUI) West Nusa Tenggara received 381 likes, 159 comments, and 256 shares.

Analysis of the Role of Tuan Guru during the Covid-19 pandemic

Based on the data collected, it is known that there were many *fatwas* and appeals coming from the MUI, religious leaders, and *Tuan Guru* in dealing with the Covid-19 virus. Seeing a large number of public responses in the form of likes, shares, and comments, it indicates that the public is fully aware of the dangers of the Covid-19 virus. With the large number of Covid-19 sufferers in West Nusa Tenggara, it is not the intention of the community to disobey the Master. However, the problems are more on the economic factors of the people in the middle to the lower economy levels. Apart from it, the income of the West Nusa Tenggara people

currently relies heavily on the tourism sector as their livelihoods. It is quite a tough job for the local government to start not only relying on the tourism sector but also to independently produce and use native products.

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CONCLUSION

Based on the completed research results, it can be concluded as follows: (1) the Islamic boarding school education institutions in West Nusa Tenggara Province have written and unwritten curricula that teach moral values such as morals to Allah SWT and among human beings; (2) *Tuan Guru's* social construction has a significant influence on religious, social and economic understandings in West Nusa Tenggara; (3) *Tuan Guru* is made as a reference since he can provide understanding to the public regarding the dangers of the COVID-19 virus; (4) *Tuan Guru* has a central role to influence the community perceptions in the prevention of COVID-19 virus.

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