

CONSTRUCTION MAZHAB CINTA UAS: ANALYSIS MESSAGE PREACHING USTADZ ABDUL SOMAD IN FIGHTING THE STIGMATIZATION OF ISLAMIC BOARDING SCHOOL BY TRANS 7 TELEVISION MEDIA

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ABSTRACT

As one of the main pillars of Islamic education in Indonesia, Islamic boarding schools not only play a role in moral development and strengthening religious values, but also often become a negative stigma in the public sphere. Various media reports, including the *Xpose Uncensored* program on Trans7, often highlight controversial issues in the Islamic boarding school environment, which then forms certain social perceptions of the institution. This condition indicates a dynamic between media representation and the image of Islamic boarding schools that has the potential to influence the level of public trust. This stigma has an impact on the reactions of parents who doubt Islamic boarding schools, as religious educational institutions. This study analyzes the attitude of Ustadz Abdul Somad (UAS) in responding to the negative stigmatization of Islamic boarding schools by the Trans 7 media. This study uses a qualitative approach with Critical Discourse Analysis to examine the text of the poem 'Mazhab Cinta' in response to the negative stigma of Trans 7 television broadcasts on the *Xpose Uncensored program*. This approach can to understand how language becomes an arena for ideological battle between sensational media discourse and preaching discourse that emphasizes spiritual values. This analysis is conducted in three dimensions: (1) Text, to analyze the lexical structure, religious metaphors, emotional rhythms, and strategies used by UAS in building the image of Islamic boarding schools as spaces of love, sincerity, and spiritual transformation; (2) Discursive Practice, which examines the process of production and circulation of the poem as a direct response to media dominance, including how the poem is used as a counter-framing tool by the Muslim community; and (3) Social Practice, which This discursive conflict is situated within a broader social structure, encompassing the power relations between commercial media, religious authorities, and Muslim communities, and its impact on the meaning of Islamic boarding schools. The research findings provide new insights into the importance of understanding positive Islamic preaching messages and demonstrate that the 'Mazhab Cinta' narrative, which emphasizes spiritual bonds and sincerity, can be an effective counter-strategy against the media's sensationalist logic. Furthermore, it can strengthen understanding of positive role Islamic boarding school in forming character of students.

Keywords: *Ustadz Abdul Somad, Preaching Message, Media Stigmatization, Islamic Boarding School, Love School, Critical Discourse Analysis.*

INTRODUCTION

Islamic boarding schools function as the main forum in the formation of the character of students, starting from From morals, independence, spirituality, to discipline through the intense 24-hour Islamic boarding school culture. The Islamic boarding school environment consistently instills noble values such as ta'dzim (respect for teachers/kiai), which forms the foundation of a strong educational relationship between kiai and students (Muttaqin, 2022). Despite their vital historical role, the image of Islamic boarding schools has recently been frequently stigmatized by modern society. This stigma stems from various issues, such as allegations of violence, perceived archaic/feudalistic parenting styles, and concerns about radicalism (Fauzi & Nuryana, 2020; Hidayat, 2021; Wahid, 2022).

This stigma directly creates psychological and social barriers for parents. Many parents worry that the Islamic boarding school environment will influence their children. Poor or inconsistent with the expectations of formal and modern education, especially if the child lacks adequate mental preparation. Various cases, such as sexual harassment and bullying, are common.

Sexual harassment in Islamic boarding schools has occurred again. This time, the owner of the Ad-Diniyah Islamic Boarding School, is at in RT 09/RW 07, Pondok Kelapa Village, Duren Sawit District, East Jakarta, is suspected of committing immoral acts (sodomy) against seven of his students. There were seven people (all friends), from junior high school going to high school. He admitted to being sodomized in the teacher's room," said one of the students of the Ad-Diniyah Islamic Boarding School with the initials A (15) when met at the location (Antara News, 2024).

On April 25, 2025, public attention emerged regarding the alleged sexual harassment of dozens of female students at an Islamic boarding school in West Lombok, West Nusa Tenggara, by a foundation leader often nicknamed "Walid Lombok" (initials AF). The perpetrator has been named as suspect And secured by police on accusation intercourse And molestation against female students, some of whom were apparently still minors when the incidents occurred between 2016 and 2023. The victims, some of whom were alumni of the Islamic boarding school, then sought protection from the Witness and Victim Protection Agency (LPSK), due to reports of threats and even offers to marry relatives of the perpetrators (Detik.com, 2025). On June 19, 2025, another case of sexual harassment tarnished the world of Islamic boarding school education. This heartbreaking incident occurred at an Islamic boarding school in Ciamis Regency, Central Java. West, when a Teacher with the initials NHN allegedly do crime sexual to A female student whose education should have been her responsibility. Instead of guiding her, the perpetrator exploited his position to commit acts contrary to the religious and moral values of the Islamic boarding school. In the official police report, it was revealed that the victim claimed to have been raped up to 10 times by the perpetrator, and all of these acts took place in NHN's private home, not on the Islamic boarding school grounds. This fact makes the case even more shocking because it demonstrates a pattern of manipulation and abuse of trust (Tribrata News West Java, 2025).

The bullying case occurred on November 4 2025. The bullying case accompanied by beatings occurred to a student with the initials FAR (14), a resident of Wonorejo, Surabaya, who was studying at the boarding school. in A cottage Islamic boarding school in region Paciran, Lamongan. FAR experience wound The trauma was so severe that he was reluctant to continue living at the boarding school. He said that since he first entered 7th grade, or about two months after starting boarding school in 2024, he had been the target of bullying by his roommate with the initials RR (14). In addition to receiving verbal taunts and ridicule, the perpetrator also often took his belongings without permission. "I was often teased and bullied, about two months after I started. One of them "People, RR is the bully," said FAR when met at his home in Surabaya. Continuing on to the case, the social media world was shocked by a post highlighting the alleged bullying case against a student at the Salafiyah Al-Hikmah Kotanagaya Islamic Boarding School, Bolano Lambunu District, Parigi Moutong Regency. The victim, Alwisnu Syahputra (13 years old), reportedly died on Tuesday, October 14, 2025, at Tombolotutu Tinombo Regional Hospital. This case began to emerge after a Facebook account named Nani Eryk , who is suspected to be the victim's family, shared a statement that before he died, Alwisnu had confessed to his parents that he was a victim of physical violence perpetrated by fellow students. In the post, the family also questioned the responsibility of the Islamic boarding school, which was said to have shown no presence or concern during the victim's funeral procession (Radar Palu, 2025)

Then on October 13, 2025 Trans 7 television reported on the program *Xpose Uncensored* , regarding the Lirboyo Islamic boarding school with a negative narration by the program, as if it were degrading the dignity of the students. Then "Drinking milk squatting": This phrase appears in the context of a broadcast showing students drinking milk in a squatting position. Use say "squat" This assessed belittle manners Eat And drink in Islam, where drinking while sitting or squatting is something that is taught in the sunnah, but is narrated inappropriately in the show, "Clean the kiai's house": Although cleaning the kiai's house or environment is a form of noble service or devotion in the pesantren tradition, the way the show narrates or displays the scene does not

respect the noble values behind the tradition, and giving an envelope to the kiai, The diction is considered to demean the meaning *Ta'dzim* which is a noble value in Islamic boarding schools, as if the act of respect was only for material matters (envelopes). Responding to the detrimental phenomenon of stigmatization against Islamic boarding schools, a quick response emerged from a public figure, namely (UAS), who is a preacher who has a wide audience reach through various digital platforms including Ig, Fb, and Youtube. UAS utilizes the power of his mediatic da'wah to defend the image of the Islamic boarding school community through the poem "Mazhab Cinta" as a form of counter-narration that emphasizes love, sincerity, and the spiritual bond between kiai and santri (Hidayat & Fahmi, 2021).

In the context of digital da'wah communication, narratives like this have proven effective in reconstructing the image of religious institutions when facing media coverage. biased or reductionist (Arifianto, 2020; Prasetyo, 2022). Through a humanist narrative approach, UAS shows how a populist cleric is able to use the media as a arena framing message For oppose stigmatization as well as lift values The noble values of Islamic boarding schools, such as ta'dzim (religious service), service, and emotional bonds between the kiai and the students (Rohim & Anwar, 2023). Therefore, this research is important because it reveals how positive narratives in digital preaching can be constructed and distributed effectively to restore The image of Islamic boarding schools (pesantren) and at the same time reduce public anxiety, particularly among parents, regarding Islamic educational institutions (Zulkarnain, 2024). This research focuses on analyzing how UAS, through "Mazhab Cinta," reaffirms the traditional values of Islamic boarding schools as a direct response to biased portrayals by mainstream media.

Foundation Theory

Theory Framing And Stigmatization Media

Framing theory, as developed by Robert Entman and Todd Gitlin, explains how the mass media selectively choose certain aspects of social reality. And make it more stand out in text news and show media. This process is carried out through the emphasis, prominence, and repetition of certain elements, thereby influencing the way the audience understands, interprets, and forms views on an issue. In the context of modern communication, framing functions as an important mechanism that allows the media to construct social reality through presentation of information that appears objective but is actually full of emphasis Certain stereotypes guide public perception (Eriyanto, 2021; Nugroho, 2020). Analyzing how programs like *Expose Uncensored* (Trans 7) use *frames* of conflict, sensationalism, or ancient feudalism to represent Islamic boarding school traditions (*santri ngesot* , *drinking milk squatting*, *kiai envelopes*, *cleaning the kiai's house*), this is what produces a negative stigma.

Theory Communication And Rhetoric Da'wah

This theory focuses on how messages are constructed to influence audience attitudes, beliefs, and behavior. Aristotle's rhetoric (*Ethos* , *Pathos* , *Logos*) is very relevant. Aristotle's classical rhetorical theory is very relevant in analyzing how messages are constructed to influence audience attitudes, beliefs, and behavior, especially through three main pillars: ethos, pathos, and logos. Ethos refers to the credibility of the communicator; in this context, UAS appears as a popular scholar who has scientific authority and social legitimacy as an alumnus of an Islamic boarding school (Fahri, 2021). Pathos is seen dominantly through the use of the poem "Mazhab Cinta" which is designed to evoke emotions, strengthen the spiritual bond between the kiai and the students, and evoke feelings of love and respect. opposite by media work tends to catch up rating in a way cold And rational. As for logos looks through argumentation moral Which implied in poetry the, although portion more small compared to the depth of his emotions.

Within the framework of counter-narration, this communication strategy functions as a counter-narrative to mainstream media discourse deemed biased or demeaning toward Islamic

boarding schools. Counter-narrative is understood as an effort to create and disseminate alternative narratives to challenge dominant narratives deemed destructive, marginalizing, or inconsistent with social reality (Innes, 2020; Ward & Narayan, 2022). Through "Mahzab Cinta," UAS constructs a counter-narrative that centers love, sincerity, devotion, and the noble values of Islamic boarding schools in response to media coverage that emphasizes violence, feudalism, or sensational issues. Thus, the poem functions as a da'wah strategy. emotional ones effective to restore the image of Islamic boarding schools and reaffirm their traditional values to the public

Theory Audience And Media Digital

This theory focuses on the audience, explaining that individuals actively choose media and content that will satisfy their specific needs (information needs, social integration, or reinforcement of personal values). By analyzing why UAS audiences choose to consume and spread the message of the 'Mazhab Cinta', it is possible to strengthen religious identity or seek validation of the pesantren tradition. they respect, against attacks media. In context In contemporary preaching, digital media has given birth to the phenomenon of digital preaching and the emergence of populist clerics, namely religious figures who utilize platforms such as YouTube, Instagram, TikTok, and Facebook to convey religious messages to a very broad audience. Populist clerics typically employ a communication style that is easy to understand, engaging, and often emotional or sensational to reach the public quickly and effectively (Kailani & Slama, 2020). UAS is one of the most prominent examples of Indonesian populist clerics who use the power of digital media to respond quickly to social issues and build alternative narratives that influence public opinion (Ahmad, 2022). Due to current technology, it is not will let go from say media social Which Now very in demand by public Several social media sites have been introduced and become popular worldwide. These include Facebook, Twitter, YouTube, LinkedIn, Instagram, WhatsApp, and others (Aqila, Dewi, & Fahri, 2022).

METHOD

This research uses a qualitative approach with the Critical Discourse Analysis (AWK) method. This approach was chosen to examine in detail. This study aims to examine the in-depth construction of the Islamic preaching message in the poem "*Mazhab Cinta*" by Ustadz Abdul Somad as a response to the stigmatization of Islamic boarding schools by television media, especially Trans 7. AWK is used because it is able to reveal the power relations, ideology, and social structures hidden in the text (Fairclough, 2010; van Dijk, 2015). In the context of this research, AWK is relevant to criticize how the media forms the stigma against Islamic boarding schools and how Islamic preaching discourse can function as a *counter-discourse* (Eriyanto, 2021; Fadli, 2022).

The primary data in this study is in the form of the text of the poem "*Mazhab Cinta*" which was delivered by UAS through various digital preaching platforms such as YouTube, Instagram, and other social media. As for poetry namely "Love That natural flavor, No natural say. Say too poor to represent flavor. Difficult logically How flavor students give twelve pity, How It feels like kissing Yai's hand. According to UAS, the tradition of Islamic boarding schools is not just a religious routine ONLY but a spiritual bond born of love and sincerity. He likened the relationship between students and kiai to the story of *Qais and Laila* , a love legend that transcends logic. "People call Qais crazy. Only those who have fallen in love understand," he wrote again, satirizing those who are quick to judge without understanding the depth of the meaning of Islamic boarding school life. Through his poems, UAS also inserts sharp social criticism of the media industry. He alludes to how the world of television is often trapped in the logic of ratings and sensation, to the point of forgetting moral and ethical values. It is difficult to understand TV employees who feel like they are dead. Pressured here and there, busy with hierarchy, slow to be criticized, quick to be mocked by jealous friends, full of

bullying. This message is considered a subtle dig at the media that seeks public attention without considering the impact on religious and social values of society. The poem "Mazhab Cinta" immediately reaped a wide response. Thousands of comments flooded the post Final Exam from circles students, alumni Islamic boarding school, until figure mass organizations Islam. Lots which evaluate poetry That as form defense elegant to dignity Islamic boarding school in amidst the strong current of negative stigma.

The use of digital data is in line with the trend of contemporary da'wah research which views digital media as a space for the production of religious discourse (Burhani, 2021; Hasyim, 2020). Temporary That, data secondary consists of from show *Expose* program *Uncensored* in Trans 7, which contains negative narratives about Islamic boarding schools, mass media documentation, and academic literature related to media stigmatization, digital preaching, and Islamic boarding school culture (Syakur, 2023; Yanti, 2022). This secondary data is used to examine the social context and dominant discourse that frames Islamic boarding schools. issue Islamic boarding school in room public, specifically How public opinion formed through the dynamics of news reporting, the construction of issues on social media, and the framing of Islamic educational institutions in modern discourse (Lestari, 2022; Ramadhan, 2024; Sukmono, 2020).

Data collection techniques were carried out through literature studies and in-depth analysis of the Mazhab Cinta poetry text. In addition, researchers conducted direct observations of the broadcast. Trans 7 And material broadcast others that display stigma to Islamic boarding school. Technique This is in accordance with the AWK method which emphasizes intertextual analysis, discourse production practices, And reading critical to document media (Gee, 2019; Jørgensen & Phillips, 2020). Media observation allows researchers to understand how Islamic boarding schools are framed through certain narratives and how counter-discourses are constructed through Ustadz Abdul Somad's preaching work.

RESULTS AND DISCUSSION

Strategy Communication Da'wah Final Exam in The poem "The School of Love"

The Mazhab Cinta poem is a form of da'wah communication that combines the power of classical rhetoric (ethos, pathos, logos) with modern digital da'wah strategies. UAS appears not only as a preacher, but also as a cultural communicator who reconstructs the meaning and noble values of Islamic boarding schools in the form of aesthetic and emotional language. Then, rhetorically, UAS emphasizes Ethos (Credibility): UAS speaks as an alumnus of the Islamic boarding school and a figure who understands the kiai-santri culture. from within. This credibility adds moral authority to the message being conveyed, making it voice authentic from community Islamic boarding school. So Pathos (Emotion): sect Love emphasizes an inner expression that evokes empathy: the love, devotion, and humility of the students. These emotions become a tool of preaching that touches the spiritual realm of the audience and creates a resonance of faith. Then there's Logos (Logic): The argument in the poem is built on a simple yet powerful logical structure, that "love" is a school of Islamic boarding school spiritual education that cannot be measured by the logic of ratings, sensation, or media economics.

In the context of da'wah communication, the UAS strategy can be categorized as a resistance to media narratives, not through frontal criticism, but through a reconstruction of meaning that is calming, inspiring, and touches the spiritual dimension of society (Rahmawati, 2023; Hidayat & Mubarak, 2022; Saputra, 2021). This is in line with the concept of dawah bil hikmah (preaching with wisdom) as stated in QS. An-Nahl: 125. Through this approach, UAS successfully reaffirmed that Islamic boarding schools are not feudal spaces or places of backwardness, but "madrasahs of love," an educational ecosystem that produces people with love

for knowledge, teachers, and God.

Oppose Stigmatization Media Through Counter- Narrative

Trans 7's Xpose Uncensored program reproduces the reality of Islamic boarding schools through a sensational frame, highlighting rituals and traditions in a partial and biased manner. Narratives such as "students crawling," "drinking milk squatting," or "cleaning the kiai's house" are constructed visually and verbally to attract public attention, without explaining the spiritual meaning behind them. This phenomenon aligns with Robert Entman's Framing theory, which states that the media not only presents reality but also selects and emphasizes certain aspects. For influence interpretation audience. As response Final Exam through The Love School constructs a counter-narrative. In the poem, the diction and symbols of Islamic boarding schools (such as prostration, devotion, and reverence) are redefined as noble expressions of love and humility. Thus, this poem is not merely a work of religious literature, but rather a medium of cultural resistance against the hegemony of secular media, which often objectifies Islamic boarding schools as sensational subjects. This counter-narrative concept demonstrates a more subtle yet far-reaching da'wah strategy. UAS No oppose with speech hatred, but with narrative love Darling And Islamic morality, making his preaching more acceptable to the public across social classes. This approach reflects the Islamic principle of rahmatan lil 'alamin (mercy for the universe), which promotes peace, not confrontation.

Framing And Rhetoric in Message UAS Preaching

In the study of Fairclough's Critical Discourse Analysis model, each text contains dimensions ideological Because Language understood as practice social Which always related to power and certain interests (Machin & Mayr, 2021; Wodak & Meyer, 2020). The media, through its framing, forms a hegemonic meaning by positioning Islamic boarding schools as social "objects" that need to be criticized or highlighted. Conversely, UAS uses poetry as a discourse of resistance to shift the power relations between media and society. In the rhetorical structure of the Mazhab Cinta (Love School), UAS uses several important patterns such as reframing the traditional values of Islamic boarding schools: what the media considers feudal, is actually understood as a form of ta'dzim (religious devotion) and moral education, the use of metaphor religious: love positioned as sect highest, in on Islamic jurisprudence or theology, shows that the relationship between kiai and santri is based on spiritual ties, not material ones. Strengthening collective identity: UAS reaffirms the pride of being a santri as a national moral identity deeply rooted in the Islamic culture of the archipelago. Through this reframing, UAS has succeeded in restoring the image of Islamic boarding schools in the digital public consciousness. Audiences who previously only knew Islamic boarding schools from sensational television shows have become more aware of the noble values they contain. inside it.

Role Media Digital in Da'wah Populist Final Exam

The phenomenon of UAS as a populist cleric demonstrates a major transformation in contemporary da'wah communication. With millions of followers on YouTube and Instagram, UAS has transformed the Mazhab Cinta (Love School) into more than just a religious text, but also a digital movement of emotional da'wah. It serves as an alternative da'wah space, countering the dominance of... mainstream television. As a channel for disseminating Islamic boarding school values, with a wider audience reach, especially the younger urban generation who tend to avoid from tradition Islamic boarding school. Matter This in accordance with theory Uses and Gratifications, that audiences actively choose content that satisfies their spiritual and identity needs (Whiting & Azim, 2020). UAS's preaching message through the Mazhab Cinta (Love School) serves as a platform for expressing the identity of modern Islamic students, who still value tradition but

are packaged in a popular and easily accepted manner by the digital public. UAS proves that digital preaching is not just an online lecture, but a space for the articulation of religious ideology that can shape public opinion and challenge the hegemony of secular media.

Implications Social And Education Islamic boarding school

The construction of the Islamic missionary message within the Love School has significant social and educational impact, as the Islamic missionary approach, which emphasizes the values of compassion and humanity, has proven effective in fostering social harmony and strengthening the religious character of the community (Qodir, 2021; Fahmi, 2022). First, Socially, this work strengthens the positive image of Islamic boarding schools as moral and spiritual institutions of the nation, and restores the trust of the community, especially parents, in Islamic boarding school education. Second, educationally, UAS emphasizes that the orientation of Islamic boarding school education is not on academic formality, but on character formation based on love and sincerity. Values such as service, ta'dzim, and ukhuwah are the core of moral learning that is rarely found in modern secular education systems. Third, ideologically, UAS's preaching marks a form of cultural resistance of Islamic boarding schools against media modernization that tends to superficialize spirituality. He reminds that Islamic boarding schools are no less modern, only different in the values of Islamic boarding schools building civilization with love and manners, not with sensation and ratings.

CONCLUSION

The poem "Mazhab Cinta" by Ustadz Abdul Somad (UAS) serves as an effective da'wah strategy to counter the negative stigma against Islamic boarding schools (pesantren) created by television media, particularly Trans 7. Through the use of strong and emotional rhetoric, UAS reaffirms the noble values of Islamic boarding schools, such as ta'dzim (religious service), khidmah (service), and bonds of brotherhood. inner kiai-santri as the foundation that No Can reduced become narrative negative that bias and sensational. Poetry This become narrative rival (counter-narration) Which strengthen image Islamic boarding schools as moral and spiritual educational institutions are important in shaping the character of the younger generation. In addition That, success distribution message this preaching the more Strengthened by UAS's use of digital media, which allows the pesantren's message of love and sincerity to reach a wider audience and mobilize social support against the distortions of traditional media. This poem is not only a form of moral defense, but also strengthens a sense of solidarity and positive understanding within the community about pesantren. Thus, 'Mazhab Cinta' not only succeeds in building the image of pesantren, but also makes an important contribution to religious and social education in a modern context, reducing parental concerns, and strengthening the position of pesantren in the Islamic education system in Indonesia. This also confirm that preaching that Prioritizing spiritual and emotional elements can be a powerful tool to address media stigma and build a sustainable positive narrative about Islamic boarding schools in today's digital era.

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