
From The Real Word To Cyber World

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Abstract . *One of the problems an organization faces when its founder dies. Many factions then fought over the position. It even involves the descendants of its founder. So there are often clashes between the competing parties. Clashes can be in the form of hate speech or physical clashes. In today's era of social media, his role is like a double-edged knife. Can reconcile or cause conflict to deepen. Social media can reconcile with the condition that the upload is in the form of sentences that soothe the parties experiencing the conflict. In our research, we found that social media can then quell conflict, at least move conflict from the real world to the virtual world*

Keyword : Conflict, Social media

INTRODUCTION

After completing his education at Madrasah As-Saulatiah Makkah and returning to Indonesia in 1934, Muhammad Zainuddin Abdul Madjid founded the Al-Mujahidin Islamic Boarding School. Three Years later, he founded the Madrasah Nahdlatul Wathan Diniyah Islamiyah (NWDI) which specially accepted male students. Then in 1943 he founded Madrasah Nahdaltul Banat Diniyah Islamiyah (NBDI) which specially accepted female students. Theses two madrasah were first madrasah to be established on the Lombok and forerunner to the establishment of all madrasah under the Nahdlatul Wathan organization.

During the colonial era, Muhammad Zainuddin Abdul Madjid also made the NWDI and NBDI the center of the independence movement. Muhammad Zainuddin Abdul Majid called the 'Al Mujahidin movement', whose major goal is to defend Indonesia and seize independence from the invader.

The development of madrasah, which are branches of NWDI and NBDI, is quite rapid. In 1952, recorded NWDI and NBDI alumni had established that 66 madrasah spread across various regions. To make it easier to coordinate in 1953, Muhammad Zainuddin Abdul Madjid founded the Nahdlatul Wathan (NW) which is engaged in Education, Social Affairs and Islamic Da'wah. As an within a state of law, the NW organization has officially been registered in the Notary of Hendrix Mandala dated October 29 1956 announced through the State Gazette of the Republic of Indonesia Number 90 dated November 8, 1960 (nw.or.id).

CONFLICT IN REAL WORLD

Such as a large organization at the local level, NW faces a lot of a good problem from internal and external. NW experienced conflict and division after NW founder died in 1997.

There are two camps that emerged after the founder, led by both families, his daughters, the

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strongholds of Rauhun and Raihanun. The two camps and their supporters compete for the position as new NW leader replaces the founder. NW conflict experiences a peak on the NW Congress 10 of 1998 in Praya Central Lombok. The results of the Praya Congress show that one camp elected as Chair General NW Executive Board, but the others who judged it did not accept the results to be illegal and violated organizational rules. The results of the congress gave birth to pros and cons among the NW congregation and eventually turned into a prolonged social conflict. Post Praya Congress conflict 1998 has shown no signs of reconciliation between the two camps. Over one decade of NW, there is no reconciliation (Hamdi, 2011).

The NW conflict occurs during a transition period at the local and national level. Founder of NW dies in 1997 along the emergence of economic crisis that hit Indonesia, which affected reform and political transition from the New Order to Reformasi. This transition has an influence on socio-political instability in society, including instability among NW congregations (Bafadal, 2006).

The departure of the founder raises the question of who will take place as NW leaders? He is not have a son but only two girls Rauhun and Raihanun who were born from a different mother. The death of NW founder is a new chapter for the organization. So far, NW has always been synonymous with Zainuddin because, apart from being the founder of NW, it also known him as the leader who is highly respected and charismatic (Saprudin, 2005).

The emergence of conflict, a division open between family, relatives, and elite NW, follows the departure of the charismatic NW figure. Although his family conflict and NW elite have basically emerged since the Zainuddin was still alive, they hid it because the actor of conflict feels uncomfortable with Zainuddin, who has a powerful charisma. Zainuddin family conflict is not only because of competition but also because of an attitude of NW elites who never neutrally treat two daughters. Even though Zainuddin frequently has advised his congregation to be neutral and not to discriminate both of them. Zainuddin said that my two daughters are like my eyes and who side with one of the between them is the same as stabbed one of my eyes (Hamdi, 2011).

The split of NW after the death of its founder then sparked at the mass level. It carried the socialization of the results of the congress out by a religious leader or Tuan Guru who later became agents of each party. They did this socialization through recitations which are conducted around from village to village. There was a seizure of territory. Who has more majority in a village claims it is their territory. It prohibits other camps from conducting recitations and or any organizational activities in the village.

The conflict did not end there. It even leads to violence. The conflict started in Pancor, where NW founded. There were incidents of violence and burning of assets of one group by another group. This violence continues to spread to various villages. There were fatalities, both injured and dead. This violence has the same pattern. One group held a recitation in one village. The other group then tried to thwart. There was a clash between the two. The recitation is not for spiritual cleansing, but for clashes. Each group tries to thwart the activities of competitors. The worry that competitor's activities will win the sympathy of their group members (Bianca and Hamdi, 2009).

Government, which has expected to be the mediator, then got involved in the conflict. The regent, as the regional head, then seen siding with one group instead of standing between the two. The predecessor regent sided with group one and the successor regent sided with the other group. Because of that, conflict is difficult to achieve peace. The conflict then reproduces and continues to smolder between the two. Many even argue that politician use this conflict for their own political interests.

The conflict between the two factions then differed at the level of the elite and the masses. At the mass level, they saw that people have returned to greet one another. They have rebuilt their lives. Although not a few have had to leave their homeland because of the conflicts that have occurred. Then came the area called the 'land of displacement' (hijrah) meaning the place where they lived after being expelled from their homeland. The community then responds to the conflict as normal as a journey of life.

It's different at the elite level. When they have a hard time reaching the word peace. Each then maintains its position and negates the other. Although there has never been a physical conflict, we frequently heard hate speech. It is even more shameful when the speech was on the stage where the sermon should be about human unity and the call for goodness. I don't know what the elite is defending. Many prejudices arise. Starting from the problem of position and material benefits related to the position.

However, in the midst of the competition came shocking news. Suddenly, the two groups declared a peace agreement. We cannot separate this from the grandson of the founder of the organization running for Regent. In order to make the nomination smooth, the two groups made peace and jointly support the candidate. By being united, we hope it will make it easier for them to win in elections. Because NW is the largest mass organization on the island of Lombok. Not to mention we have calculated that the nature of NW supporters who are so obedient to their figures or scholars.

There are two things that underlie the occurrence of NW reunification regardless of the assumptions and opinions that develop in the community, namely: first, there is a longing between the Zainuddin family to meet. No matter how sharp the conflicts and divisions among the NW leaders are, they still have a brotherly relationship. The Zainuddin family has not seen each other in more than a decade (1998-2009) since conflict and open violence emerged between their supporters. During the conflict, the two Zainuddin families attacked each other through religious pulpits such as the Koran. The NW conflict is like a vicious virus that enters all aspects of the lives of the NW congregation.

Second, there is the political interest of the NW elite related to the Central Lombok General Election. Political interests are very dominant in this reunification, if not for political interests, why reunification not done before. Even though the NW congregation has long wanted reunification. Some elites of NW have never ignored the wishes of the people below. They try to maintain a conflict in order to maintain their power in all domains (Hamdi, 2011).

However, the election results later led to disappointment. The pair supported by both NW groups failed to get the most votes. This then gives rise to the reproduction of conflict. One group blamed another group as the cause of the defeat. It accused group one of improperly supporting another group in the election. The support provided is only as words and not as genuine support. In an election like this, it is necessary to mobilize voters to support a mutually agreed pair.

Reproduction of this conflict is the umpteenth of the two groups. In various political agendas, they compete. For example, in the Regional Regulation on Zakat in East Lombok Regency. Each group then competes to smooth out the group's agenda. Each trying to dominate the other. Whether they have not found the motivation of influence or material, the answer (Sholeh, 2006).

CONFLICT IN CYBER WORLD

After over two decades of conflict, the escalation then declined. It reported no more physical conflicts in the media. Although in various religious events, then there was sarcasm between groups. But none of them led to physical clashes. As written above, the conflict then still made an impression at the elite level, no longer the masses. Each group then greeted each other, even though it was hard to forget the physical clash. Because the clashes caused not only material casualties, but also lives.

Finally, the peace that desired for over two decades has come true. After a long polemic over legality and mutual claims regarding the right to use the name NW, finally the

administrators of the two camps, NW Anjani and NW Pancor, agreed to reconcile. The meeting between NW Anjani and NW Pancor board members was full of brotherhood. The Ministry of Law and Human Rights of the Republic of Indonesia at the Lombok Astoria hotel facilitated this meeting Tuesday morning (23/3/2021). Both parties respect and acknowledge each other.

During the meeting, they signed a deed of agreement between NW led by Raden Tuan Guru Bajang (RTGB) KH Lalu Zainuddin Atsani, M.Pd and Tuan Guru Bajang (TGB) Dr KH M Zainul Majdi, MA. They agreed that the two NW administrators had equality in continuing the struggle of Maulana Sheikh TGH Zainuddin Abdul Madjid. .

Schools, madrasas, taklim councils, orphanages, and all NW business charities given the freedom to choose where to go, whether to NW or NWDI. This meeting guided directly by the Director General of General Legal Administration of the Ministry of Law and Human Rights, Cahyo Rahadian Muzhar accompanied by the NTB Police Chief Inspector General Pol H Muhammad Iqbal, SIK, MH. Also present were the Deputy Governor of NTB Hj Sitti Rohmi Djalillah and several high-ranking officials of the NW Executive Board both NW based in Anjani and at Pancor (Radar Lombok.id)

Peace between the two groups is actually a series of what happens in cyberspace. It means that in the real world; the elites are still arguing about the most legitimate management claims, but in cyberspace, this is not the case. The two groups, then with official media accounts, competed to show the achievements of each group without offending the other group.

The social media account is official, meaning they recognized it as part of the broadcasting organization. The cool atmosphere on social media is certainly encouraging in maintaining regional stability after over two decades of mutual hostility. In this way, the unity at the mass level, which is well established, will be even better. They have acknowledged that the differences in the past, let them be different, don't need to be brought up again. Unity may not be possible, but let's live in differences.

The influence of coolness in cyberspace then does not directly encourage the elite level, finally makes peace. With the computerized system at the Ministry, it is certainly impossible for two NWs to be registered. So the solution is one must change the name. The group resulting from the congress in Praya and based in Anjani then given the name NW, and the other group named NWDI (Nahdlatul Wathan Diniyah Islamiyah). It does not satisfy all parties; but this is the best way.

The most used social media account for uploading official organizational news is Facebook. Indonesia is one of the largest markets in the world on Facebook. According to the Statista report, we can see this from the number of users of the social media application in the

country, which reached 140 million users as of last July 2021. They ranked the number of Facebook users in Indonesia third in the world. They recorded that the first and second ranks occupied by India, with 340 million users and the United States with 200 million users, respectively (katadata.or.id).

Why social media? Found as an online medium, with its users can easily take part, share, and create content that is most commonly used by people around the world. The positive impact of social media is that it makes it easier for us to interact with many people, expand relationships, distance and time are no longer a problem, easier to express ourselves, information dissemination can take place quickly, costs are cheaper. The existence of social media has influenced social life in society. Changes in social relationships or as changes to the balance (equilibrium) of social relations and all forms of changes in social institutions in a society, which affect the social system, including values, attitudes and behavior patterns among groups in society (Cahyono, 2016).

This does not mean that conflicts at the elite and mass levels will completely disappear. There are still views of legitimate leadership claims and the exclusion of others. Especially this appears in social media WhatsApp groups and YouTube channels. But these are private elite or mass accounts, not official from the organization. This era of social media is strange. Although it has many positive affects, the negative affects are no less. Nowadays, fake news is hard to tell. Back and forth what is right and wrong, fact and fiction, criticism of slander. Maybe this is what I then referred to as the era of 'post truth' (pasca-kasunyatan: jw) (Redana, 2021).

Search engine platforms and social media not only provide an effective way of expanding news but also create inequality (Agus Sudiby, 2019). With the flood of information through gadgets, they expected readers to have a critical attitude. This attitude is important so as not to dissolve in the enormous flow of digitization but must be able to capture the mapping of problems, dilemmas, contradictions and paradoxes that follow this digitalization flow.

CONCLUSION

Social media is like a sword; able to peel fruit and able to kill people. Because it is anonymous, it is not known who is behind an account. This anonymous nature makes social media can be used to exacerbate problems in the community. The way is by provocation of fake news, twisting news and others. On the other hand, social media can also be used to create peace. The trick is to invite people to understand peace and to live loving each otherso that peace can be created in people's lives, as well asa means to invite someone to make peace in writing (Huda dan Filla, 2019)

Although humans are then connected to social media a lot, face-to-face relationships are also very important to build that peace. So the move is a mix of face-to-face and online strategies. Initially, he created an account on social media accompanied by electronic posters with the aim of inviting followers to meet face-to-face. The meeting was then documented and disseminated through the mass media. So the bond between the peacemaker and the target is closer. (Rosanti, Zubair, and Nugraha, 2020)

AUTHOR CONTRIBUTIONS

So that is what I found in the discussion of this article. Conflicts that occur in the real world then experience a decline after there is peace in cyberspace. So there is a push for peace in cyberspace first and then something similar in the real world. So there is a huge positive influence on the use of social media in fostering peace in society. It can replicate steps like this to create peace in similar conflicts.

In today's world of social media an organization needs to have an official account. It is important to disseminate information about the conditions and events experienced by the organization. In an organization in conflict, for example, it is also more in need. Peaceful messages by the organization's official accounts will be of great help to resolve conflicts. Because usually the message conveyed is good and does not affect other organs of the conflict. This is also a comparison of information from the public who likes to broadcast fake news and provoke other members.

The weakness of this paper is precisely the opposite. How much damage to conflict if then the official account of the organization displays something that fosters conflict. Whether the conflict is getting louder or what it's like is necessary for another study. This is interesting because usually the official accounts of organizations always display messages that are not trying to provoke. However, if the manager can't stand the escalation of the conflict or if there is an error in the news, then the official account of the organization will actually cause the conflict to harden. Will violence in cyberspace lead to violence in the real world?

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