

## The Hyperreality of Islamic Boarding School In The Romantic Comedic Soap Operas “Islamic Boarding School Rock N Dut”

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**Abstract:** Technology with seductive sophistication is considered a basic need that must be present at all times, one of which is television which can present programs that can change the mindset of every society. The reality that happens, television programs with various genres of films or soap operas do not reflect the realities that occur in the real world. For this reason, this article seeks to reveal the hyperreality that occurs in soap operas. As research with a semiotic approach, the primary data sources for this article are scenes from the Islamic boarding school rock n dut soap operas and research journals, and relevant books.

**Keywords:** Hyperreality, Islamic boarding school, soap operas

### 1. Introduction

Technology in this era of information disclosure, with its tantalizing sophistication, is considered a basic need that must always be present at all times, one of which is the media, namely online media, electronic media, and printed media. Apart from the need for information, the reason people need media is entertainment.

One of the media that has a large audience and is considered to meet the needs of society is television. The majority of people like television because its use is instant and not boring. Many parties are competing to build and improve the quality of the media they own to provide information and entertainment that is of interest to the public, the phenomenon of the recent proliferation of internet users does not necessarily undermine the hegemony of television as a media for the public entertainment. It cannot be denied that the existence of television is the primary need of today's society

Television remains a medium that is needed by society because television is a product of high technology (hi-tech) whose message content is presented in the form of motion audio-visual. The message, which is conveyed by audio-visual motion, has a high power to influence the behavior,

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mindset, and mental of an individual. The number of shows that are broadcast on television, ranging from commercials, infotainment, to films and soap operas that contain violence, television can inspire the attention of the audience to continue watching the programs that are packaged and wrapped in such a way that the audience is very tempted by the shows that are presented.

It is no wonder that viewers in Indonesia spend an average of 4.35 hours per day in front of the television as a way to relax their minds and take a break from the busy work they are doing. Television, too, can present programs that can change the mindset of each community for the better and provide inner satisfaction. The development of the acting industry has also grown rapidly with the emergence of various genres of films or soap operas. This method is one of the media strategies to build communication with the public. The soap opera broadcasting strategy was chosen because it has a high and consistent audience rating. Even today, soap operas still rank first in television show ratings.

Every year, soap operas get updates ranging from comedy, romantic, action genres so on, taking turns filling the screen of Indonesian society, of course, this has a direct or indirect impact on Indonesian society, especially because television is audio-visual. cinematograph which has a big impact on the behavior of the audience, as stated in the hypodermic needle theory or the bullet theory, namely, the audience is described as being the target in the process of injection of information fired by the mass media and the audience cannot avoid or reject the injection made by the mass media.

Several studies examining the effects of media have shown that the "reality" depicted on television programs does not reflect the actual reality that occurs in the real world, most watching television tends to shape the perceptions and beliefs of audiences, so that they will be connected to the world that is shown on television in comparison. with the real world.

This is following the cultivation theory which states that heavy television addicts build excessive beliefs about the world as a result of consumption of media messages, mass communication especially television cultivates certain beliefs about the reality that mass communication consumers consider common and when television describes a story, so what is more emphasized is how to channel a system and a unity message over and over again.

Television hypnotizes the public by paying attention to the content or message displayed as if television is trying to give confidence. As stated by Gerbner, that what we know, we never personally experience. We know this through the stories we see and what we hear in the media. So, indirectly the way we think and our perspective on something will be influenced by what is shown on television.

Amid the many soap operas on television that provide various backgrounds of the dynamics of life, among them, are the settings that do not match the realities that happen during society and even tend to contradict and be contrary to the real conditions. This is very unfortunate considering that what is presented by the media can be easily absorbed and imitated by the audience, especially underage audiences who are very quick to catch and imitate something they think is interesting. This condition will have an impact on the formation of wrong perceptions for the audience.

Television should have important functions that must be considered, namely informative, educational, recreational, and as a place to convey understanding or values, both old and new. However, currently, television programs are more of an informative and recreational function, while the educational function, which is a function that must be delivered, is very minimal on Indonesian television (especially on soap operas).

As evidence, it can be seen from the composition of television programs, the majority are only soap operas and infotainment programs, the quality index of TV broadcast programs for the 2nd period of 2017 states, infotainment programs get an index of 2.51 and 2.55 for soap operas. of course, it is still far below the program quality standard set by the KPI (Indonesian Broadcasting Commission). Novel Ali stated that the media had lost their idealism because they tended to prioritize economic aspects rather than program content. This is shown by the number of unqualified television programs.

In connection with this broadcast, the activity of watching television for children always gets the spotlight from various circles, a member of the Indonesian broadcasting commission in the center of

Jakarta, Ade Armando said that television broadcasts in Indonesia contain a lot of consumerism, obscenity, violence, mysticism, and grievance. The influence of television, especially child abuse shows, has received attention since 1946 in the United States.

Empirical facts that have been collected by the head of health of the United States of America in 1972 state that violence on television does have a detrimental impact on certain members of society, especially on children and adolescents. The results of research that are not much different in Indonesia state that television shows contain a lot of uneducated scenes. The Indonesian Child Welfare Foundation (YKAI) conducts research on programs on Indonesian television, the percentage of television shows specifically aimed at children is relatively small, only around 2.7 - 4.5% of the total broadcast.

Like one of the soap operas in the romantic comedy genre which contains the teachings of stories about Islamic boarding schools, the media through soap operas have begun to try to present a new reality in the form of love stories. The media also tries to reproduce a new form of social role in the Islamic boarding school where the attitude of a student who initially hates each other ends up loving each other.

In these conditions, the social role displayed by the media does not reflect the essence of an Islamic boarding school. as we know that Islamic boarding school is an Islamic educational institution to understand, appreciate, and practice the teachings of the Islamic religion by emphasizing the importance of Islamic morals as a guideline for everyday social life.

The media as a source of mass information needs to provide an understanding of the concept of an Islamic boarding school to the wider community so that it will minimize the forms of misunderstanding that occur in society. The reproduction of new forms of social roles, which are displayed by the media, also forms a new pattern of relationships, between women as students and men as santriwan. This condition is a form of hyperreality that is displayed by the media through soap operas.

This research chooses the boarding school soap opera *rock n dut* program from the SCTV television station, to discuss the hyperreality that occurs in soap operas so that there is no misunderstanding of the community about Islamic boarding schools as well as a form of critical reflection and human awareness to see soap operas, not as a "what media". existence "but plays an active role in the construction of reality. The hyperreality that is continuously framed in the form of soap operas is made possible by the desire for a perfect life.

The focus of the discussion is directed to answer the research question "How hyperreality boarding schools in the romantic comedy *rock n dut*? With the aim of research to find out hyperreality boarding schools in the romantic comedy *rock n dut*.

## **2. Research Methodology**

This research is qualitative research, which in the study of cultural studies emphasizes the methodology of reflection to achieve critical awareness. This study uses a semiotic approach by Roland Barthes as an audiovisual sign reading tool in soap operas. Then, Baudrillard's theory was included to see the level of simulacra and hyperreality in the soap opera boarding school *rock n dut* (2020).

Sources of data obtained through observations are divided into primary data and secondary data. The primary data used is the scenes from season 1 of the Islamic boarding school *rock n dut* soap opera, which discusses the existence of elements of hyperreality. Meanwhile, secondary data are research journals and relevant books. Visual data will be done in the screenshot to see the sign that gave rise to the characteristics in the soap opera hyperreality Islamic boarding school *rock n dut*

### 3. Results and Discussion

#### 3.1 The Nature of Islamic boarding school

Boarding is a unique system. Not only in the learning approach, but also unique in the way of life and the values adopted, the way of life that is followed, the structure of the division of authority, and all other aspects of education and society. Boarding school is also an educational institution and teaching of Islam which included active interaction between teachers and murid. Prinsip an educational institution can be called a boarding school when in it there are no fewer than five elements, namely:

1. Kiai is the most important component that will determine the success of education in Islamic boarding schools. Kiai is the key person, the key to the development of an institution called Pondok Islamic boarding school.
2. The pupil is a term for anyone who has chosen institution boarding school as a place of study.
3. The mosque or Mushalla is another important element of the Islamic boarding school. In addition to praying in the congregation with the mosque or prayer room in the Islamic boarding school, it is also used as a place to study the Salafi book or the yellow book.
4. Cottage or dorm are educational institutions that provide dormitory or cottage as a place to live together, as well as a place to learn the students under the guidance of clerics.
5. Recitation yellow book / Salafi is another important characteristic of a boarding school is the recitation delivered by clerics to his students

#### 3. 2 Islamic boarding schools and traditions

Tradition means customs passed down from generation to generation (ancestors) which are still practiced in society. It can also be interpreted as an assessment or assumption that existing methods are the best and right. Traditions can also be said to be customs. Several things are closely related to tradition, namely the character and geographical conditions. Traditions and customs were born for a variety of reasons, traditions grew over time. However, this can be transitional according to the wishes of the authorities on this matter

The traditional system of teaching Islamic boarding school with the interaction pattern of kiai and student who still adheres to the *manhaj ta'lim muta'lim*, intensive recitation of the sorogan system and the bandongan-style chanting model has proved too successful in producing reliable Islamic boarding school alumni.

Islamic boarding school also retains the spirit and tradition of positive education and then develop a hand that is not optimal, schools will be able to continue to provide a positive contribution to the life of Indonesian nation. These traditions include:

1. The relationship between Kiai and Pupils. The Kiai and teachers at the Islamic boarding school devote almost all of their time, energy, thoughts, even possessions and souls for the benefit of their students. The relationship between the Kiai and students of his students, is no longer a relationship between a father with his children, even sometimes more than that.
2. The relationship between the kiai and students of his students in the fabric of this Muslim brotherhood, gave birth to the tradition of kinship, and kinship positive and constructive for education and community life.
3. Relationships between students. Living in a boarding school is living in an atmosphere of togetherness and independence. To meet the daily needs of the students grouping together, they are taken care of and arranged together. Everyday interaction created a tradition of tolerance, mutual

help, mutual respect, and mutual love relations between Islamic boarding schools and society. As an educational institution that is derived from, managed by, and conduct its mission to a citizen, boarding schools constantly strive to live in harmony and harmonious with the surrounding community. Boarding School always has a very high concern for community service efforts and always tries to move and develop forward with them. These are the traditions that have been developing in the world of Islamic boarding schools since the beginning. All of these are very principles that must be supported and preserved continuously, however times change and situations change.

#### **4. A glimpse of the romantic comedy soap opera *Rock n Dut* Islamic boarding school**

Islamic boarding school *Rock n Dut* is the newest miniseries by Screenplay production which will premiere on June 1, 2020, on SCTV. This romantic comedy genre miniseries airs every Monday to Sunday at 19:15 WIB. Tells the story of a meeting of two teenagers who like different musical genres, namely rock, and dangdut. Starring Nadya Arina as Aida, Bio One as Dimas and Indah Permatasari as nayla who a rock music fan is because she really admires her famous father as a leading rock music.

Everything Nayla did to meet her father, whose family was never found, brought her to the Tsurayya Islamic boarding school. and Kevin Ardilova as a sahur who is a fan of dangdut music, Sahur also often spends his time hanging out with his friends who also like music of the same genre as a form of fulfillment seeking attention from his parents.

The meeting at a boarding school which began with a violent fight which was eventually relayed by the kiai (Dicky Chandra), sahur was actually reluctant to enter the boarding school if it wasn't for his mother's coercion. Due to his arrogant and unpleasant attitude, he became a member of the room with one of the oldest students there, Reno Marcellino, the way to dress reno, which according to sahur was like a prison inmate, made him uncomfortable in one room.

#### **5. Jean Baudrillard's Simulacra and Hyperreality Concept**

The hyperreality expressed by a famous philosopher, Baudrillard, said that it stems from the restlessness of the western consumerism world that has gone beyond its limits. The rapidly developing industrial world creates technologies that are industrial machines of the human body. Like computerization, automation, robotization, and miniaturization that grow it. The queue produces high-quality technology that can reproduce and produce countless products.

Hyperreality exists as a result of the simulation or simulacrum process that exists in society. Baudrillard said that the "reality map" that is taken such as television shows, films, and so on is an event that is more real than the life that is being lived. Baudrillard's idea is inseparable from the concepts of simulation, simulacra, and simulacrum which reveal the state of artificial reality in the era of mass communication and mass consumption as well as virtual socio-cultural facts.

Consumers who are affected by the media experience manipulation which is formed through simulations or imitations of images and symbols, which form a false reality. A false reality that is formed and created through simulations simultaneously in space and time. The abstract reality that is constructed as a resolution of human consciousness that is unconsciously controlled and powerless.

Baudrillard's hyperreality concept places the simulacra level as an important part of his analysis project which is divided into several phases. First, the image becomes a manifestation of reality. Second, the image is distorted and distorted from reality. Third, the image has replaced reality. Fourth, the image no longer has a reference and a reference to any reality. This fourth phase is known as hyperreality.

At first glance, the impact of hyperreality is the formation of over-mindedness in consuming something such as teenagers who are infected with the glamor virus that is broadcast from today's soap operas. Adolescence is a period of searching for identity presented by the life of teenagers from soap

operas. The effect is hyperreality is the cause of imprisonment of adolescents in something that is not real and assumes that these conditions exist in the adolescent world.

Or the impact of the phenomenon of “gangster” violence broadcast which causes many casualties. Children who are hypnotized by the simulacra of the "gangster" immediately describe themselves according to the characters in the violence and fight like their idol characters. Not surprisingly, then many victims were seriously injured, and even casualties.

## 6. The Hyperreality of Islamic boarding schools in the soap opera *Rock n Dut*

Hyperreality makes things appear more real than real life. The real reality that occurs is mixed with fantasy and imagination so that it cannot be distinguished between virtual reality and physical reality. This phenomenon occurs in almost every space of life where the media have been used as benchmarks and images of the realities of life. The simulations that are intensified by the media force the public to eliminate the main reference elements of the object and lead the community towards an era of hyperreality.

Hyperreality occurs when a sign is not associated with the marker. The disconnection of the sign and the marker causes a misconception of meaning, this is also accompanied by the production of "pseudo" objects that are simulacrum to lead the audience to a hyper-real space where fantasy, reality, fiction have been mixed up.

The Islamic boarding school soap opera *rock n dut* is a comedy soap opera that is presented with an Islamic boarding school background. The Islamic boarding school symbol that is presented in the soap opera, if examined in detail, does not represent the real picture of the Islamic boarding school. Some of the data taken from the film scene show simulacra in the film which can lead to hyperreality conditions and is the opposite of what is the real picture of the Islamic boarding school. Here are some scenes that have been grouped based on characteristics that can distill Islamic boarding schools and “hyper-Islamic boarding school”.

### 6.1 The Relationship Between Kiai and Students

Kiai is a central figure in Islamic boarding schools who are known for their dignity, knowledge, humility, and noble attitudes and behavior. The figure of the kiai who is featured in the soap opera *Rock n Dut* is a picture of a figure that is contrary to the existing reality. However, the the figure of a kiai in this soap opera, physically, is shown like a kiai in a real sense.



**Figure 1**

Scene 1: The fight that occurs between sahur and nayla at the Islamic boarding school which is eventually relayed by the kiai.

In the picture above, a kiai can be seen in the middle of male and female students who are fighting. The presence of the kiai did not at once stop the fight, but it continued, even though in the end the kiai

was able to intervene. This condition shows that the figure of the kiai shown in soap operas lacks authority so that it seems that the students are ignored.

The figure of the kiai who is not authoritative is also shown in another scene where the kiai ridiculously displays silat moves when something goes wrong in the Islamic boarding school environment.



Figure 2

Scene 2: The kiai makes a move when he hears that something wrong is happening.

The two pictures above illustrate the hyperreality of the Islamic boarding school, which the big rule of the boarding school is that there is no meeting between non-mahram members without wearing a veil, plus there is a kiai who accompanies the two, this shows that there is no policy from the kiai in overcoming this matter, especially if the kiai is a leadership of the boarding school and also the attitude of a kiai who should be full of authority and wisdom.

## 6.2 The Relationships between students

One of the norms that are very closely held in the Islamic boarding school tradition is the norm of relations between students to respect and appreciate each other and to minimize relations with nonclose relatives women. However, what is shown in the soap opera rock n dut is as if the norms of relations in the Islamic boarding school mentioned above have disappeared and been replaced with contradictions.

The incident which contradicts the Islamic boarding school norm in this soap opera is repeatedly simulated in several film scenes.



Figure 3

Scene 3: A fight between Sahur and Nayla in the islamic boarding school environment

A fight between sahur and nayla is due to mutually not accepting the words expressed by sahur as well as nayla blaspheming each other accompanied by fights as a symbol of not accepting and being mediated by dimas until they become victims in the incident.





Figure 4

Scene 4: Muhrim's other relationship in the soap opera *Rock n Dut* (the nayla veil floats and is worn directly by sahur)

The Islamic boarding school does not allow fellow students to make physical contact with the opposite sex such as fighting, dating, even helping to put on the veil or drip any emergency medicine because everything has been arranged and has its portion. And also, the Islamic boarding school is a place to create the character or morality in a better direction and become a workshop for self-improvement in character education.

## 7. CONCLUSION

The emergence of hyperreality raised by the media in this romantic comedy soap opera is shown through the formation of a new social role in the boarding school environment. The background of the Islamic boarding school that is served in this soap opera is very different from the dynamic realities of Islamic boarding school life. Islamic boarding school life is usually based on the basic values of the Islamic religion, national culture, education, struggle, and sacrifices such as the relationship between the kiai and the students, the relationship between fellow students and the relationship between students and the environment doesn't reflect the attitude of a kiai who is authoritative and the attitude of a student who is full of respect, and always obeys the rules of the Islamic boarding school. This can be seen as a shift of thought from the entertainment industry and mass media owners regarding the true essence of Islamic boarding schools.

However, it cannot be denied that the elements of romantic comedy are thick with scenes where the free female students figure fights with the opposite sex, male students are free to enter the female area, and have love affair such as dating, which is presented repeatedly as a simulation that drags the audience into the current circle of hyperreality.

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