

Communication Strategy of Teungku Dayah as Effort to Interpret Radicalism

A Study at Dayah Madani Al-Aziziyah Lampeuneurut Banda Aceh

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ABSTRACT

This paper aims to analyze the communication strategy employed by Tengku Dayah Madani Al-Aziziyah Lampeuneurut Banda Aceh in interpreting the radicalism in the santri. Based on a survey conducted by Mata Air Foundation and Alvara Research Center, it shows that 23.4% of students and 23.3% of students / santri have been exposed to radicalism. The problem is, they agree with jihad for the establishment of an Islamic state or caliphate. "The penetration of intolerant teachings has entered among the students, this is reinforced through closed textual studies,". As an area whose santri are the children of former GAM combatants, the communication strategy carried out by Tengku Dayah Madani Al-Aziziyah in interpreting the radicalism of dayah santri that has been established since 2011 is through a learning system that is implemented using a traditional blend of salafi and modern dayah curriculums with a boarding system and the studies focused on tabarah or bald book (yellow book). This will minimize the emergence of the potential for radical meaning in interpreting the reading texts for the students. Therefore, the Dayah management implemented a boarding system so that no matter how small the problems of the students is, it could be heard and then comprehensive solution is sought.

Keywords: *Keywords: Strategy, Communication, Interpreting, Radical Understanding*

1. INTRODUCTION

A quite crucial issue in various education centers today is that the phenomenon of religious-based radicalism and terrorism is a concern for all of us. The spread of radical ideas that began to target all aspects of community life, including the Islamic boarding schools. As an institution that was previously concerned with producing a cadre of intellectuals and scholars of Islamic education, it should be used as an alarm for all components of the nation, especially for the government and the leadership of the Islamic boarding school. The leadership of the Islamic boarding school is required to be able to package the delivery of moderate Islamic teachings through a communication strategy in an effort to deradicalize and interpret radicalism to suit the style of the santri in the midst of a global crisis (Yunanda, 2019).

A survey conducted by Mata Air Foundation and Alvara Research Center shows that 23.4% of students and 23.3% of students / santri have been exposed to radicalism. The problem is, they agree with jihad for the establishment of an Islamic state or caliphate. "The penetration of intolerant teachings has entered among students, then strengthened when they become students through studies on campus,". The Alvara survey was specifically conducted to measure the religious attitudes and views of high school students and university students in Indonesia. The research used a quantitative approach and data collection was carried out by face-to-face interviews from 1 September to 5 October 2017. All respondents are Muslim with a balanced population of men and women. Likewise, about the Pancasila ideology, where 18.6% of students chose Islamic ideology as the ideology of the state compared to Pancasila. Meanwhile, among students, 16.8% chose Islamic ideology over Pancasila as the

ideology of the state. "Regarding non-Muslim leaders, there are 29.5% of students and 29.7% said they would not support non-Muslim leaders (Ovier, 2017).

The epidemic of radicalism and terrorism spreads even more sadly, when the religious elites (religious elites) who are the last bastions of moderate Islamic morality are also part of the parties spreading radical ideology. This reality raises tremendous concern for the future of the Indonesian nation. Of course, many questions arise, if even the religious community has been infected with radicalism, then which side will be able to survive and interpret the developing radical ideology.

In the Acehese tradition, the local religious figure whom the community calls *teungku dayah* actually has a central position in deradicalizing terrorism for the *dayah santri*. Data from the National Counterterrorism Agency (BNPT) of the Republic of Indonesia In 2016, Aceh Province is one of 12 provinces that are prone to radicalism in Indonesia. After 14 years of conflict and peace in Aceh, various issues have resurfaced amidst a sense of security and conduciveness. The emergence of discourses on the *Khilafah*, Islamic State, *Jihad*, *Bay'at* and studies on the Medina Charter and the State of Medina which were continuously discussed and initiated by small groups on behalf of Islam. As a former conflict area, Aceh is a super feasible area in the struggle to declare fundamentalist and theoretical radicals including how to pervert the interpretation and interpretation of the meaning of *jihad* to penetrate the mindset of the Acehese people who are known to be persistent in fighting. There is a possibility, these movements will continue to enter the *dayah* education institutions in Aceh to change the traditional thinking of the *dayah* which has been living gradually without being influenced by radical ideologies. (Yunanda, 2019).

Based on the findings of a study conducted by researchers, this reality is embedded in the case of the *Tengku Dayah* communication strategy in an effort to interpret the radical understanding of the *santri*. The transformation of the moderate Islamic religious spirit carried out by the *teungku dayah Madani Al-Aziziyah Lampeunurut Banda Aceh*, as an area whose *santri* base is from the middle to lower economic level in community. This study wants to see how the communication strategy carried out by *Tengku Dayah Madani Al-aziziyah*, located in *Lampeunurut Banda Aceh*, in interpreting the radical understanding of the students. *Dayah*, which was founded in 2011, has 500 students. The learning system applied is to use the traditional *dayah salafi kurukulum* with the boarding system that studies *mu'tabarah* books like other *salafiah dayahs* in Aceh such as the *bald (yellow) book*

2. RESEARCH METHOD

This study was conducted at the *Dayah Madani Al-Aziziyah Lampeunurut Banda Aceh*, Aceh Province. This location was chosen because the area whose *santri* base is from the middle to lower economic community, besides that the learning curriculum pattern still adheres to a combination of traditional *salafi* so it is interesting to see how the *Tengku Dayah* communication strategy interprets radicalism. In addition, the learning process focuses on a learning model that combines traditional and modern *dayah salafi* curricula which tend to be *menologous* in understanding religious science.

This research uses descriptive qualitative research methods, which is a research method used to examine the natural conditions of the research object, (as opposed to experiments), the researcher is the key instrument, the data collection technique is done by triangulation (combined), the data analysis is inductive, and qualitative research results emphasize meaning rather than generalization (Saebani, 2008: 122).

During data collection, the writer used the live in method. The main objective of this method is that the researcher is able to build a communication imagination about social practice patterns and the communication strategy of the teacher with the students who become the research subjects. So through this method the researchers stayed in the *dayah*, participated in their teaching and learning process, listened to the views of the teacher council that they transfer to the students, worshipped with them and were involved in certain jobs carried out by the main students who are targeted as informants.

The work is like participating in mutual cooperation. Through this strategy, not only the sociological imagination is awakened but also the close emotional relationship between the researcher and the teacher. This facilitates the process of observing and determining informants for in-depth interviews. This process facilitates researchers in collecting as much information as possible.

The research informants in this study were the *dayah* leaders, *teungku dayah*, the students and the parents of the students. To further support the argument, the researchers also interviewed several randomly selected community members. The data analysis process was carried out interactively.

3. RESULT AND DISCUSSIONS

3.1. *Communication Strategy and the Potential of Radicalism in the Dayah Madani Banda Aceh*

Communication strategy in terms of its literal meaning "is a management ability to achieve goals" (Bramana. 2017), which when expanded is related to management functions which include planning, implementing, controlling and evaluating activities. However, in reality the strategy itself does not function as a road map for the users, but must be able to function up to the determination of operational tactics, so that the communication strategy can be used as a guide for communication planning and communication management to achieve a goal. In other words, the approach in achieving goals may be different depending on the situation and conditions but must always be within the scope of the existing corridor.

It is not easy to map how the potential for radical action is carried out in one group. Because so far there has not been a single case that has occurred in the Dayah Madani Al-Aziziyah Lampeuneurut Banda Aceh which has led to a real behavior and actions of both the teacher council and its students which led to radical action. However, it must be understood that radical action can happen to anyone and any group. Therefore, before seeing this potential, the researcher first discusses several possible conditions for the occurrence of radicalism in the Dayah Madani Al-Aziziyah Lampeuneurut Banda Aceh.

Zuly Qodir (2013: 55-60) states that there are several factors that allow the emergence of radicalism among young people in religion. These factors are: first, about mental health. Michael Mc Cullough and Timothy Smith (2003), in *Religion and Health: Depressive Symtoms and Mortality as Case Studies*, reported that the mental health that exists in young people is a very vulnerable position, so that young people are prone to experiencing mental shock (depression). caused by various factors in life.

Second, the unbalanced economic factor. Economic disparities that have occurred so far will easily create social anger. In the language of sociologists, economic inequality will create social greavences (social turmoil and jealousy) for people who get economic abundance, especially if economic abundance is obtained in non-transparent ways, by means of corruption, bullying State money, bribery and embezzlement. tax for example. Then social greavences will easily appear and then be organized in society.

Third, the socio-political conditions that affect the changes in behavior and forms of religious organizations. Peter Beyer, the well-known sociologist of this century explained that now and in the future due to changes in world political policies, as part of globalization politics will reveal changes in patterns (forms) of religious attitudes and religious organization. Fourth, religious commitment from religious understanding. In the midst of the many serious problems that befall this nation, the question of certainty for people and groups in life is a demand that is almost always present. Religion cannot be seen in a perspective between profane and sacred.

Caregiver of Dayah, Tgk. Fahmi believes that in students what needs to be instilled are noble moral values. According to him, without noble morals, a person can behave as he pleases without looking at compassion (compation) for others. An example is the rampant violent actions involving children who are still in school, an accumulation of the moral decay of students. The moral order in question is not only limited to the theological order (hablun minallah) but also relationships with fellow humans as well as nature. This is because obedience to divine teachings gives rise to noble attitudes and actions.

Deradicalization among students can be done through a good communication pattern carried out by teungku dayah in conveying learning to the students. This is done to minimize the grassroots problem of radical behavior among santri. They also understand that the value obtained through the learning process at the Pesantren may change at one time, if the root problem (source) of the problem is not resolved. Thus, the phenomenon of pesantren is associated with various cases of terror in the country which are not carried out by boarding students, but by alumni who were born from Islamic boarding schools perhaps. So, the problem is not the weakness of nonviolent values adopted by a person but the complexity of life's problems at hand. So that it is easy to infiltrate with understandings that are contrary to compassion, which should be the essence of Islam.

The dayah tengku circles also realize that they have not been able to properly nurture their alumni, especially economic improvements. However, according to them these efforts can be carried out with various learning programs based on interpreneurship so that when they finish their education at the Islamic boarding school they will form an entrepreneurial spirit. Thus, according to him, the potential for the development of radicalism in Dayah is very small. If there are students who have a radical view, this is due to other factors that influence a person to commit violence.

3.2. *Teungku Dayah's Efforts in Interpreting Radicalism*

The inculcation of Islamic values as a religion full of peace as a moderate Islam needs to be done early on and carried out continuously. In this case, formal educational institutions have a very important role, especially in Islamic boarding schools where Islam is taught with a more proposition than formal institutions. Concerns about the emergence of a radical community from educational institutions are important to study, seeing that some violence in the name of religion comes from those who are well educated, even if the acts of violence are not spearheaded by educated people who are able to proclaim masses that are easily influenced.

The efforts made by teungku Dayah Madani Al-Aziziyah in interpreting radicalism among the santri include 1) through school education based on formal education with reference to the Ministry of Religion curriculum, 2) through Salafi education (reading the yellow book) at night, 3) extracurricular activities, and 4) through organizational activities. Implicitly, the four programs do not directly address efforts to prevent radicalism. Even the educators themselves did not plan beforehand to instill radicalism. It's just that based on the analysis, the researcher sees that the system applied by the dayah leads to an understanding of the importance of living in peace, prioritizing good morals, increasing the creativity of students to positive and productive things and instilling responsibility values in each student. .

The term "radical" which forms the term "radicalism" comes from the Latin, radix which means "root". Thus, "thinking radically" means thinking down to the roots, this is what will likely lead to Sabirin's anti-establishment attitudes. (2004).

The last thing is reflected in the daily activities of the santri where each student is given the mandate to lead himself independently, lead and lead his members. The giving of this mandate is of course divided into two forms, namely macro and micro. Generally, students who are still in the lower class (Madrasah Tsanawiyah and some Madarasah Aliyah santri) have been given responsibility. For example, leading friends to provide new vocabulary after dawn prayers, reminding friends to be responsible for possessions, and so on.

In the macro scale, entering the even semester of students who are in fifth grade and some of them are in fourth grade are involved in the management of the santri organization called munadddhamah. This organization is fully responsible for the activities of the students for 24 hours. They plan the programs they want to carry out on their members, carry out the planned

programs and evaluate them regularly on every Friday night under the direct guidance of Dayah's caregivers. The organization will shape the personality of the students who are responsible for the tasks they carry.

Prevention is also carried out by means of a nurturing system of care (pedagogy), namely an effort to take a persuasive approach in dealing with the problems of students. Discipline violations by students will be responded to with efforts of persuasion, not with any form of punishment, so as not to accustom students to violent matters. Dayah Madani Al-Aziziyah also built a protection system for students from outside influences. Santri are not given open free space to interact with the outside community. On the other hand, outside parties who do not have an interest in the students are also not allowed to interact with the students. This is done so that the students are protected from negative things that may arise without predicting

4. CONCLUSIONS

The potential for the birth of radicalism among the santri in Dayah Madani Al-Aziziyah Lampeuneurut Banda Aceh is very small, considering that the space for the entry of this concept to the area is very small. If the spread of radical understanding is through the Dayah education curriculum, then Dayah management already has a standard curriculum that has been implemented for a long time. The existing curriculum does not contain radical Islam (fundamental) teachings. However, radicalism can easily influence the students when their mental condition is disturbed by the condition that is being experienced. Therefore the Dayah management implements a foster care system so that no matter how small the problems of the students, it can be heard and the solution is sought.

Because radicalism has a broad impact on the stability of the country and threatens the orderliness of social life, prevention efforts must be carried out continuously in ways that promote humanitarian principles. So that there is no more judgment by certain individuals and groups at Islamic boarding schools (Dayah) which are considered "fertile ground" for growing and developing radicalism. On the other hand, Dayah has shown that they are representations of the real Islam, the Islam that is full of peace and compassion for fellow Muslims as well as among humans in general.

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