



Political Communication Counteracts Radicalism at Islamic Boarding Schools: Phenomenological Studies of Building Islam Rahmatan Lil Alamin at the Miftahul Huda Islamic Boarding School in Manonjaya Tasikmalaya

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Abstract

Radical ideology has penetrated the world of education including boarding schools. This place of Islamic religious education which is supposed to be the vanguard of spreading the Islamic understanding Rahmatan lil alamin, is actually vulnerable to being infiltrated by a notion that promotes violence in achieving its goals. The radical notion referred to in this study is the understanding on behalf of Islam for the purpose of building a government based on the leadership of a caliph. The orientation of radicalism in this country is twofold, namely oriented to the Caliphate that has not yet been formed or in the form of discourse that was built by the Hizb ut-Tahrir group and the Caliphate which have been formed by the name of unifying Muslims who are now developing with the name ISIS (Islamic State in Iraq and Syria) The radical notion was allegedly possessed of two Manonjaya Miftahuda Islamic Boarding Schools in Tasikmalaya, West Java.

The purpose of this study was to find out and explore how radical understanding permeated these two Islamic boarding schools and how the ulema's management of Islamic boarding schools fought back, so that the santri did not follow the ideology, which was deemed heretical and endangered the Unitary Republic of Indonesia. In order to get complete data, in this study researchers conducted data collection by means of participatory observation, were involved in directly studying in the pesantren and conducted interviews with boarding school boarding, teacher reciting, school teachers in boarding schools and 4 santri in each of the pencatren. One approach to ward off radicalism in Islamic boarding schools is to invite back to Islamic teachings with the sources of the Koran and the Sunnah of the Prophet Muhammad SAW and the teachings of the generation of Salafus Saleh, so as to keep on promoting persuasion and peace as an Islamic spirit as Rahmatan lil alamin.

Keywords: Radical Islam; Radical Understanding; Miftahul Huda Islamic Boarding School

Introduction

Radicalism is increasingly entering the world of education, including the Monjahul Huda Islamic Boarding School in Manonjaya Tasikmalaya. The dissemination of this radical notion at any time through

mass media, radio, television and social facilities by smartphones owned by santri in Islamic boarding schools. The radical message increasingly aggressively invaded the santri when there was a conflict in the name of Islam in the Middle East. The message of radicalism spread through social media in the form of Facebook, Instagram, Twitter and YouTube accounts continues to get serious attention from the Indonesian government through over the top (OTT) services. The government managed to block 280 more accounts. Facebook and Instagram identified 450 accounts that spread radicalism. 300 of the 450 accounts have been blocked. Youtube account indicated as many as 250 more, around 40-70 percent of accounts have been blocked. A twitter account with 60-70 accounts indicated, as many as half have been blocked.

Conflict in the Middle East is the estuary of the emergence of radicalism, because it spreads the message to fight infidels so massively. The message of radicalism under the pretext of purifying Islamic teachings from the influence of local culture and the culture of non-Muslims, gets fertile land in West Java, especially at the beginning of 2017 during the election campaign Governors and Regents and Mayors simultaneously. This year is called the political period, especially during the campaign period for candidates for governor-deputy governor, regents-deputy regents, and mayors and deputy mayors, political messages that are disseminated to the community including pesantren ranging from solicitation to invitation to purify Islamic teachings by means of demeaning Islamic groups that have long been built by scholars in Islamic boarding schools.

The message of radicalism rides two things, first riding on the political message of the regional head's campaign. Second, riding Islamic teachings to get the attention of Muslim communities in West Java, especially in Islamic boarding schools. The message is considered effective in communicating radicalism and invites to carry out acts of violence if they differ in opinion, especially on people or groups who are seen as having different opinions even though they are also of different religions and religions. One of the conflicts in the Middle East is caused by a fundamental and radical understanding of political, religious and life issues. At the end of 2015, the Special Detachment (Detachment) 88 of the Indonesian National Police arrested suspected terrorists in several regions, for example in Cilacap, Sukoharjo, Mojokerto, and Bekasi.

The existence of radical groups that deal with Islam is the aim of replacing the Unitary State of the Republic of Indonesia, Pancasila, and the 1945 Constitution with the Caliphate. This radical group obscures the history of the founding of the Indonesian nation, which is based on the 1945 Constitution which incidentally is a product of Indonesian scholars who fought against and expelled the invaders, to formulate the basis of this state and form of the Indonesian state. This understanding of radicalism in the name of religion has occurred since the time of the Prophet Muhammad. In various hadiths it is narrated that such radicalism movements will always be there until the end of time. One of them is a hadith which tells about Dhul Khuwaishirah (HR Bukhari 3341, HR Muslim 1773) and the hadith which tells about the characteristics of radical groups (HR Bukhari number 7123, Juz 6 page 20748; Sunan an-Nasai chapter Man Syahara Saifahu 12/474 numbers 4034; Musnad Ahmad chapter of Hadith Abi Barzakh al-Aslami 40/266 number 18947).

In the history of the development of Islam, it was known then the *firqah* named *Khawarij*. The *Khawarij* emerged as a response to the disagreement of the acts of *tahkim* (arbitration) pursued by the Caliph 'Ali Ibn Abu Talib in the settlement of the *Shiffin* war with *Mu'awiyah ibn Abu Sufyan*. This *khawarij* can be crushed, however, his thoughts metamorphose in various forms of *firqah*. Now there are still many truly fanatical, textual, and fundamental thoughts. Those whose opinions are different from those of him will be given the "infidel", "bid'ah", and "sesat" stamps.

The radical group movement is not only on religious shutter, but its main purpose is to control the country by raising the issue of *khilafah* (a government in the name of Islam). Every state problem is

always brought to the realm of khilafah. Radical ideology considers government other than khilafah to be taghout, though, this form of state of the Republic of Indonesia is a case that is ijtihadi (ijtihad and not absolute) are needed. This radical group is very incentive to inject teachings among young people, including in Islamic boarding schools. The santri became fertile ground to spread radical teachings, considering the santri understood Islamic teachings, so that young people were fooled by making interpretations of the holy verses Quran and hadith that are supposed to be for the good of humankind, their meaning shifted to the interests of radical groups in achieving their goals.

This radical group does not promise that the material is only a promise for followers to get a reward and a guarantee of entering heaven. This is what permeates the soul and mind of young people so they are willing to become suicide bombers. Ironically, the provision of religious radical groups cannot be said to be sufficient (yet 'alim and faqih), but they have been preaching intensively on their own interests perspective. Their movement model is very massive and well coordinated so that it can affect almost all levels of society. The term radicalism is the result of labeling of religious and political movements that have distinguishing features from mainstream religious and political movements. The radicalism movement associated with religion is actually more related to a community of believers than the body of believe (Thomas. 2005: 24).

Radical thoughts and movements associated with the Muslim community are understood as a way for certain Muslim communities to develop belief values due to the insistence of the authorities, colonialism and westernization (Gelner. 1981: 4). On the other hand, that modern radicalism arises usually due to the political pressure of the authorities, the failure of the government in formulating policies and their implementation in people's lives and in response to Western hegemony (Mudhofur, Syamsul. 2005: 93-95).

Literature Review

There are at least three theories that led to the existence of radical movements and the flourishing of an expansive transnational movement. First, it is the failure of Muslims to face the current of modernity so that they look for religious arguments to "entertain themselves" in a world that is imagined it hasn't been polluted. Second, is the encouragement of a sense of solidarity with some Islamic countries that have experienced conflicts, such as Afghanistan, Iraq, Syria, Egypt, Kashmir, and Palestine. Third, within the scope of Indonesia, is the failure of the state to realize the country's ideals in the form of social justice and equitable welfare (Ma'arif. 2009). This proves that Islam was indirectly created (trapped) as a terrorist so that the perception of Islam became worse and converged that Islam was a terrorist. The definition of "militant Islam" which is without limits is then detrimental to Muslims as a whole.

Radicalism in the name of religion is not infrequently then lead to conflict to its peak, namely terrorism in a degree that endangers the stability and security of the state. In the end, this radicalism causes war which actually creates insecurity. At the lowest level, radicalism disrupts the harmony and harmony of society. Claims "deviant", "bid'ah", and "kafir" for those who disagree with them make the public anxious. Ironically, this anxiety is regarded as a challenge of da'wah by radicalists. Adian Husaini (2004) in an article explained that many US scientists and figures, such as Chomsky, William Blum, who undoubtedly gave the US nickname "a leading terrorist state", or "a rogue state". different from Huntington's thinking which tried to present the fact that deliberately framed Islam as a new enemy of the United States. Huntington stated, "The rhetoric of America's ideological war with militant communism has been transferred to its religious and cultural war with Islamic militants." On the other hand, this act of terrorism by militant and radical Muslims has also drawn protests from moderate Muslims,

though moderate Muslims also believe that terrorism is also included in the global conspiracy to destroy Islam.

Methodology

This study uses a phenomenological approach. The phenomenology approach is a qualitative research tradition rooted in philosophy and psychology, and focuses on human life experiences (sociology). The phenomenological approach is almost similar to the hermeneutics approach that uses life experience as a tool to better understand the socio-cultural, political or historical context in which that experience occurs. Phenomenology is an effort to directly describe individual experiences as they are, regardless of their psychological origins and causal information that can be presented by scientists, historians and sociologists (Merleau-Ponty in Bertens, ed., 1987: 27). Stanley Deetz put forward phenomenology (Littlejohn and Foss, 2005: 38). First, knowledge is a conscious thing. Knowledge is not inferred from experience but is found directly in the experience of consciousness. Second, the meaning of something consists of potentials in one's life. How a person's relationship with an object will determine how the object's meaning is for the person concerned. Third, language is a means for the emergence of meaning. We experience the world and express it through language.

Phenomenology explains the phenomenon and its meaning for individuals by conducting interviews with a number of individuals. This finding was then related to the philosophical principles of phenomenology. This study ends with the essence of meaning (Creswell, 1998: 40). Phenomenology explains the structure of consciousness in human experience. The phenomenological approach seeks to allow reality to express itself naturally. Through the "inducement question", the subject of the research is left to tell all kinds of dimensions of his experience related to a phenomenon / event. Phenomenology studies assume that each individual experiences a phenomenon with all his consciousness. Within other words, phenomenology studies aim to explore the deepest awareness of the subjects regarding their experiences in an event. In understanding phenomena, phenomenology has a method or step. First, seeing phenomena as essence, as pure phenomena. Phenomenologists make reductions. That is a kind of abstraction, seeing things and turning a blind eye to something else. The first reduction is to face a phenomenon as something that appears and does not see it as something that exists. The second reduction is that we see it as something common. We see essence. We don't see people teaching in class, for example, but seeing it as a world of education. The third reduction is that we turn a blind eye to things related to culture. The final reduction, transcendental reduction, is that phenomena are viewed in terms of supra-individuals as objects for a general subject.

Discussion

Islamic Boarding School Antidotes Radicalism

Islamic boarding schools and pesantren communities, such as wells that have never dried up to become scientific study material, especially when the Indonesian Government is actively fighting the radicalism movement. Islamic boarding schools seem to be the main target of the anti-radicalism movement. Because, there are several pesantren whose alumni are terrorists. The existence of pesantren alumni who become terrorists raises the assumption in state apparatus and the government that pesantren need to be monitored and approached massively and persuasively so that the seeds of radicalism do not spread more deeply rooted among santri. Islamic boarding schools are institutions that have two main functions, namely the function of the activities of tafaqqahu fi ad-din (teaching, understanding, and deepening of the teachings of Islam) and the function of the indzar (conveying and preaching Islamic

teachings to the public). The existence of Islamic boarding schools in this country is strengthened by these two main functions, although in practice there are various shortcomings. This Islamic boarding school gave birth to the preacher, mu'alim, ustadz, kiai. Islamic boarding schools emphasize Islamic values that are very good for building the character of santri who have morality, become role models in the community.

The development of the character of the santri is very necessary considering the challenges of the santri not only to face the challenges of radicalism that damage the minds and souls of students and young people. In addition, lifestyle challenges are hedonism and promiscuity (free sex) and the dangers of narcotics and illegal drugs. Provision of Islamic knowledge based on the Qur'an and Hadith is expected to counteract various life challenges, especially radicalism.

Miftahul Huda Islamic Boarding School

The Miftahul Huda Islamic Boarding School was founded by the late KH. Choer Affandi (known as Uwa Ajengan) and his wife (Hj. Siti Shofiyyah) on August 7, 1967. Located in Kedusunan Pasirpanjang, Kalimanggis Village, Manonjaya Subdistrict, Tasikmalaya Regency, West Java Province, the distance from the Regency Capital 13 km. to the East, from the capital city of the District 1 km. to the southeast and 8 km from the capital city Ciamis to the Southwest. This boarding school has a legality in the form of a foundation under the name of the Miftahul Huda Islamic Boarding School Foundation (YAMIDA) with notary deed Ryono Roeslam NO. 34 / PN / 76 / AN. Many of the founders of this pesantren left the pesantren (at that time the board members were from senior santri), so the legality was in the form of this notary deed renewed on June 20, 1987 before the notary Tuti Asijati Abdul Ghani SH.

At first, this Islamic Boarding School was in Wanasuka Cigugur Ciamis, because the national political and security conditions were not stable, the Wanasuka Islamic Boarding School could not continue. A few years later KH. Choer Affandi re-established Islamic Boarding Schools under the name Gombongsari Islamic Boarding School in the village of Cisitukaler Pasirpanjang. The new location of the Islamic boarding school turned out to be inadequate, because it could not accommodate the growing number of santri. KH Choer Affandi decided to move his location to the location of the Islamic boarding school on the waqaf land of an aghniya Raden H. Mardiyah in Manonjaya. Now, the Miftahul Huda Islamic Boarding School is located in an area of 8 hectares, inhabited by more than 3,000 santri and has more than 1,000 Islamic boarding schools spread across Java and Sumatra, an Islamic education institution striving for the santri to be capable of good morality and gain knowledge ' at which is stated in three Islamic Boarding Schools programs, namely; 1. Al'Amilin Ulama (Ulama who are able to practice their knowledge), 2. Imamal Muttaqin (Leading the Ummah to devote), 3. Muttaqin (Man who survives in devotion).

The three programs became the basis of the character of the santri. The implementation is in the form of two strategies. First, the external strategy (Dzohiriyyah) takes the form of educational and coaching activities during 24 hours. Second, the inner (Bathiniyyah) strategy takes the form of ritual services that are worshiped, such as; Riyadloh, tadarrus al-Quran, prayers in congregation at the beginning of time, prayers of Tahajjud and Salat Dluha, all of which are within the regulatory framework of an organization supported by administration, online computer systems and other service facilities. KH Choer Affandi, the founder of the Islamic boarding school on November 26, 1994 passed away, the Miftahul Huda Islamic Boarding School was continued by sons, sons-in-law (Council of Kiai) and grandchildren (Anuarmuda) under the General Chairman KH. Asep A. Maoshul Affandy and assisted by Khodimul Ma'had / Pengabdian santri (senior santri who have completed their final studies and successfully graduated).

The efforts of pesantren to counteract radicalism are carried out by building intense and effective interpersonal communication. In addition, boarding schools also establish communication with the mass media in communicating to the masses about activities in Islamic boarding schools. The Miftahul Huda Islamic boarding school is clearly visible with the ongoing interaction and communication between the kiai and the ustad by teaching the understanding of Ahlus Sunnah Wal Jama'ah, in general the birth and existence of Islamic boarding schools in Indonesia is very closely related to that understanding. Almost all Islamic boarding schools declare themselves to be adherents of the school in both the aqeedah and muamalah, as well as spreaders and defenders.

This acknowledgment is valid and even it should be realized that the Ahlus Sunnah Wal Jamaah is the one that includes the firqah najiyah akan the group who will be saved 'as described in the narrative hadith of Imam Turmudzi from Abu Hurairah that the Messenger of Allah said: "Indeed, the Children of Israel have been divided in seventy-two groups and my people will be divided into seventy-three groups, all of them will go to hell except one group. Sahabat the friends ask, who is the group? 'The Messenger of Allah answered, that is the group that clings to my teachings and my friends'. The correct and comprehensive understanding of the Ahlus Sunnah Wal Jamaah is now increasingly needed, in an effort to unite the understanding and establishment of the ummah, while keeping them from deviant religious beliefs and thoughts. Islamic boarding schools as Khafah Thaifahs should stand ahead in carrying out this noble task. This is what Allah SWT reminded in His word at the letter of At-Tawbah verse 122: "It is inappropriate for your people to go all to the battlefield. why not go away from each of the groups between them, people to deepen their knowledge of religion and to warn their people if they have returned to them, so that they can guard themselves ".

Ahlu Sunnah Wal Jama'ah are people who practice anything that has been practiced by the Messenger of Allah and his companions (ma ana aih alaihi wa ashabi). Teaching this understanding, can be seen from the study of yellow books taught to santri either by the method of "Bandongan", recitation in congregation according to class or by the method of "Sorogan", individual recitation, in the science of jurisprudence adhering to the four schools (Maliki, Hanafi, Shafi'i and Hambali) especially Shafi'i, the science of aqidah Imam Asy'ari in the science of Sufism madzhab al-ghazali, junaid al-bagdadi who is believed to be moderate in thinking. The kiai and ustadz at Miftahul Huda also teach the soul of Ukhuwah Islamiyah, that is, the life of the Islamic boarding school is filled with an atmosphere of brotherhood, unity and mutual cooperation so that all pleasures can be felt together and difficulties are shared. The most important thing is to be trained as well as the spirit of practice, that the boarding school of Bujan only learns theory, but it is accompanied by the practice or practice of practice. Prayers in congregation, tahajud, tawadhu, respect for respect, helping others and noble and other morality.

The Face of Islam Spreading Affection

The kiai and ustadz in the Miftahul Huda Islamic boarding school teach their santri with the akhlaqul karimah and practice the mercy of Islam, so the messages from the Qur'an, hadith, books written by the ulama are understood with full wisdom and then conveyed to the santri wise and full of mercy. Islam that comes from the word "salima" which means safe, is a religion that guarantees salvation for anyone both in the world and in the hereafter. The Prophet Muhammad (PBUH) said that a person who is called Islam if someone else can survive the words and actions of the Muslim. War in the history of the development of Islam must also be interpreted contextually, including the interpretation of the verses of war in the Qur'an and Hadith. Allah SWT also said that He sent the Prophet Muhammad SAW who brought perfect Islam as a blessing for all nature. Besides that, the Prophet Muhammad also said that he was sent to perfect morality. So, the true face of Islam is full of tenderness, tolerance and soothing. In fact, in Q.S. An Nahl verse 125 toosaid about the way to preach which was not at all ordered for war.

One thing that is misunderstood by radical Muslims is that the meaning of preaching is to invite, not force. They understand the meaning of da'wah that other groups are obliged to and must follow the path of their thinking. Da'wah comes from the word "da'a" which means inviting. This invitation was also arranged in Q.S. An Nahl verse 125, namely by means of wisdom (words that are good, clear, firm, and true), mau'idhah al-hasanah (good lessons) and mujadalah bi al lati hiya ahsan (refute in a good way). In the next sentence, it is explained that "Your Lord is the one who knows more about who has gone astray from His ways and He who knows more those who receive guidance". This indicates the emphasis that preaching is indeed in a good and right way, and the willingness of people to follow the path of Islam is only determined by the guidance of Allah SWT. Not later dubbed "heretical".

In addition, in the Miftahul Huda pesantren the kiai often tell stories of prophets, scholars, and soothing trustees in Islam who have the nuances of peace of wisdom, which is rarely appointed to show the true face of Islam. For example the story of the Prophet Muhammad who refused the offer of angels to destroy the infidels in the battle of Uhud, the story of the Prophet Muhammad who actually visited people who spit on him every day, the story of 'Ali ibn Abu Talib who did not draw a sword to the enemy because of spitting on opponents, the story of 'Ali ibn Abu Talib who lost the court in the theft of his armor so that thieves actually converted to Islam, the story of Saladin al-Ayyubi who sent horses to King Richard The Great because King Richard was dropped by Saladin al-Ayyubi's men, the story of Saladin al-Ayyubi who sent doctors to the sick King Richard, and other stories.

To counteract the radicalism of the Miftahul Huda santri, especially the alumni, always practice this teaching, especially the will or mandate of KH. Choer Afandy (Uwa Ajengan), this mandate is deeply rooted because of the charisma and character of the kiai 20 Mandate of Uwa Ajengan KH. Choer Affandi (Alm), in Sundanese.

1. Prayer at the beginning of the congregation
2. Don't stop looking for knowledge
3. Don't go into politics
4. Don't stop looking for friends
5. Maintain aqeedah ahlussunnah wal jama'ah
6. If you want to go forward don't stop thinking
7. If you want to go forward, you have to be tired
8. Don't be called stupid
9. Do not call in the reservoir below
10. Everything that falls kadiri because self
11. Drugs themselves are in themselves
12. Please the love of self, except that self
13. How self-esteem
14. I must calculate tihiji, do not want to tip number nine ends
15. To make it the foundation of the barrel is always thinking hammered
16. Although not ran but do not live
17. Great-great way syare'at, do not reduce the trust to God
18. Don't want to walk on, live a barrel on the reservoir, but should be walking on, should do in Buren embung is called sahandapeun

Ordering the clerics of the Miftahul Huda Islamic Boarding School continues to be delivered to the santri as a form of humanist teaching for the good of the people as well as a form of antidote to the understanding of radicalism. the teachings of the kiai have proven to be successful in building awareness about the equality of santri with other human beings, and the importance of understanding Islam as a religion that emphasizes compassion, rahmatan lil alamin.

Conclusion

Showing the face of Islam rahmatan lil alamin was a difficult task for caregivers of Islamic boarding schools and santri amid the swift currents of radicalism through social media. The government is often less agile in resolving radicalism, because radical groups always use Islamic shields and Islamic boarding schools students as their mass base. Radicalism that has grown and developed seems to be a commodity traded. It can be seen that the efforts to overcome and prevent radicalism are not consistent and continuous, even though the government already has a clear legal umbrella.

Efforts to detect radical perpetrators are only focused on Muslims, even though radical movements are shared by all religions. Islam seems to be a producer of radical movements. This can be seen from the radical movement prevention movement focused more on Islamic boarding schools. Caregivers of Islamic Boarding Schools need to work harder to instill Islamic teachings as taught by the Messenger of Allah, Islam as Ramhil lil Alamin, Islam is present to give mercy, the sweetheart loves not only to humans, but to nature as well.

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