**Arabic Department
Faculty of Cultural Sciences
Universitas Sebelas Maret**

**Middle East Research Center
Ain Shams University**

PROCEEDING

ICoMS 2016

INTERNATIONAL CONFERENCE ON MIDDLE EAST AND SOUTH EAST ASIA (ICoMS) 2016

"Actualizing the Values of Humanism to Avoid the Global Terrorism"

**Arabic Department Faculty of Cultural Sciences
Universitas Sebelas Maret, Surakarta, Indonesia
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PROCEEDING

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" Actualizing the Values of Humanism

to Avoid the Global Terrorism "

Arabic Department Faculty of Cultural Sciences Universitas Sebelas Maret

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Preface

Many things must be understood in relation to the emergence of "Political Islam". Everybody needs to get the right information and enlightenment because, in one side, many Moslems are seen as terrorists, and in the other one, Islam is admitted as *rahmatan lil 'alamin* (mercy and grace for universe). 'We sent thee not (O Muhammad), but as a mercy for all creatures' (Q.S. Al-Anbiya [21]: 107).

The presumption saying that political Islam is a kind of movement "likes to make violence", or the extreme opinion stating that Islamic fundamentalist movement is identical to terrorism, must be examined carefully. In fact, ideologically, some of the patterns of political Islam movement thought envisioned the "practice of Islamic law as a wholeness (*kaffah*)", as it is said 'O ye who believe! Enter into Islam whole-heartedly; and follow not the footsteps of the evil one; for he is to you an avowed enemy' (Al-Baqarah [2]: 208).

The 21 century is labelled, by many, as Millennium of Fundamentalism. Truly, this is not trumped up accusation, but the fact that it was inevitable from recent history of humanity (Misrawi, 2003: 65). Furthermore, it is considered that the Islamic fundamentalist movement peaking its activity and becoming spotlight of the world community when the twin towers of World Trade Center (WTC) in the United States was destroyed on 11 September 2001, that cost very large number of human victims – more than 3000 people died. Supposition aiming that Osama bin Laden was the main actor of terrorism act resulted stigma of Islamic fundamentalism (political Islam) as "something terrible" and "mysterious". In this case, the involvement of al-Qaeda as a movement of "political Islam" is still often questioned by people (Eramuslim, 2007: 44-97). On the one hand it was confirmed that al-Qaeda network is the actor behind the WTC destruction, but on the other hand it is considered as slanderous accusations issued.

There are some indications showed that the 911 tragedy was planned by USA itself. Several reasons can be delivered here: (1) An Israeli expert on terrorism, Ehud Sprinzak, Professor at Hebrew University of Jerusalem, said that "From Jewish perspective, the 911 tragedy is a very important and advantageous event for the Israeli position (Eramuslim, 2nd edition, 2007: p. 21-22); (2) Professor Steven Earl Jones in early May 2007 received information from his friend, Ed War M.D., Professor of Physics and Astronomy Department at Birgham Young University, that based on forensic search to WTC remaining debris, the independent investigation team obtained evidence that "in WTC explosion site there were found some traces of radioactive micro-nuclear "(ibid: p. 34). So Jones, who earned a doctorate in physics and mathematics from Vanderbilt University in 1978, and worldly famous as peace activist, said that the "tragedy of WTC 911 is an artificial accident conducted by America and its allies (ibid: p. 34); (3) There was testimony from a New York City Fire Fighter, Edward Cahcia, that he witnessed the WTC was destroyed not due to get hit by a plane, because there were series of bombs exploded at the bottom just like it was prepared before (ibid: p. 34). Professor Steven Earl Jones added that based on the Second Law of Thermodynamics, it was impossible for the building equipped by the columns of very strong steel can be collapsed symmetrically only because of heat (ibid: p. 34).

Opposite argument stated that al-Qaeda was designing a very conscientious scenario about the WTC bombing, from preparation to technical operation implementation, by training bombing actors (in this case were al-Qaeda fighters) with various military and flight technical skills (Jihadmagz, 3rd edition, 2008: p. 8-65). Crisscrossing news about the facts above are examples of a phenomenon indicates that information about Islam activities often proclaimed unilaterally and doubtful. Therefore, the activities of political Islamic movements have to be examined closely in order to obtain accurate information. The earth population must be immediately saved by an order which appreciate the values of human life dignity in the better way.

The most appropriate method to build the character of "humanizing human" is through a model of humanity education which is equivalent to what is called the *Paideia*, as described by the Romans, which we call *eruditionem institutionemque in bonos artes*, meaning "education and training in humanities, people interested in this matter, will do some effort to make everyone can maximally see each other as human beings, or humanizing human [*maxime humanissimi*]" (Sastra Pratedja, 2013: p. iii).

Talking about international terrorism can not be separated from the role of Islam, although in essence, terror activities, based on reality, are not only executed by Moslems. Islam is a religion revealed to mankind as a mercy to the universe. Its teachings have always led to *mashlahah* (kindness and benefits) for human life in the world as mentioned: 'We have not sent down the Qur'an to thee to be (an occasion) for thy distress' (Q.S. Thaha [20]: 2). This means that human beings who willing to follow the instructions of Al-Quran are guaranteed by Allah that their life will be happy and prosperous in the world and the hereafter. Conversely anyone who defied the teachings of Islam and deny them, undoubtedly will experience the narrow life and full of suffering. The antonym of humanistic attitude is tough and rugged attitude as criticized in (Q.S. Ali Imran [3]: 159).

Rahmanto also criticized rude attitude and vigilantism as inhumane nature (Rahmanto, 2008: p. 9-29). Pancasila (Indonesian Five Principles), stated in the 2nd Sila (principle) that humanity must be fair and civilized (as written in the original text: Kemanusiaan yang adil dan beradab). So, the attitude of anarchy, vigilante, or hostile outside the law and the humanitarian values need to be re-evaluated, although were done by terrorists, robbers, and perpetrators (Istadiyantha, 2016: p. 205-220). Allah will always judge human behavior despite in *zarrah* (atom) size (see Q.S. Al-Zalzalah [99]: 7-8). The teachings of Islam are full of benefits to humans and surely cover all aspects of life. Allah has put the rules in Islamic teachings for human activities.

ICOMS 2016 of Universitas Negeri Sebelas Maret (UNS) at 26-27 October 2016 is expected to provide enlightenment for everyone about the dangers of terrorism violence and to confirm the importance of raising and re-inventing the values of humanism.

Surakarta, Indonesia, 26 October, 2016

Dr. Istadiyantha, M.S.

Chief of ICoMS 2016

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UNS Rector's Welcome Address

Ladies and Gentlemen,

On behalf of Universitas Sebelas Maret, it is my pleasure and privilege to have this opportunity to extend a further word of welcome to all guests, speakers, and participants attending the International Conference on Middle East and South East Asia (ICoMS) 2016.

ICoMS 2016 is proudly presented in collaboration with the Middle East Research Center of Ain Shams University, which brings together national and international academics, researchers, practitioners, teachers, and students to extensively and intensively explore and discuss various aspects of Middle Eastern and South East Asian languages, cultures, and societies.

As we know, while some people still associate Islam with terrorism, Islam is actually a religion of peace. As revealed in the text of the Quran and the traditions and practices of Prophet Muhammad, Islam teaches that in order to achieve true peace of mind and surety of heart, one must submit to the will of God as well as live up to high standards in conduct with other human beings, regardless of their religion, ethnicity, or race. One of the main goals of this conference is to promote and maintain harmonious relationship amongst societies and religious beliefs in today's multi-cultural world.

Universitas Sebelas Maret is committed to supporting and encouraging the establishment of forums to share ideas and insights on various topics to prevent global terrorism. For this reason, we are delighted to see many academics, researchers, practitioners, teachers, and students actively participate in this conference. We strongly encourage all of you to take as much benefit as you can from this conference.

Thank you.

Surakarta, Indonesia, 26 October 2016

Prof. Dr. Ravik Karsidi, M.S.

Rector, Universitas Sebelas Maret

كلمة افتتاحية

للأستاذ الدكتور / عبد الوهاب عزت

<u>رئيس جامعة عين شمس</u>

الأستاذ الدكتور / رفيق كارسيدي

رئيس جامعة سبلاس مارت

الهيئة المنظمة للمؤتمر

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الأفاضل / أعضاء هيئة التدريس بكلية العلوم الثقافية

أحييكم بتحية الإسلام

السلام عليكم ورحمة الله وبركاته

يشرفني بمناسبة انعقاد المؤتمر الدولي لكلية العلوم الثقافية بعنوان :

" تمكين القيم الإنسانية على أرض الواقع لردع الإرهاب الدولي " 26-27 أكتوبر 2016

أن أُعرب عن تقديري واحترامي لجامعتكم العريقة ، جامعة   سبلاس مارت ولكلية العلوم الثقافية ، كما أتقدم بعظيم الشكر والتقدير والاحترام للهيئة المنظمة للمؤتمر التي اختارت موضوع على درجة كبيرة من الأهمية : " حيث أصبح الإرهاب ظاهرة عالمية تهدد أمن وسلامة الإنسان والإنسانية على ظهر كوكبنا ، حيث بدأت العمليات الإرهابية في النصف الأول من القرن العشرين باسم الدين ، وتعددت شرقاً وغرباً وشمالاً وجنوباً ، ولم تُستثنى دولة واحدة من الكوارث التي نفذتها العصابات الإرهابية التي تتخفى خلف الدين وتقتل باسمه والدين منها براء .

لقد توحش الإرهاب في زمن العولمة ، وأصبح يهدد بالفعل الحضارة الإنسانية ، ويستهدف أمن وسلامة جميع الشعوب ، وتسببت الظاهرة في مآسي وكوارث كثيرة ، حيث تزايد عدد الذين راحوا ضحية للاغتيالات ، وتزايد عدد الأرامل واليتامى ، وأُضطرت شعوب دول بأكملها إلى الهجرة تاركة أرضها وذكريات عمرها وتاريخ وتراث شعبها باحثة عن موطن آمن يحميها من الإرهاب والإرهابيين .

إن تعاظم ظاهرة الإرهاب الدموي فرضت على المثقفين في جميع بلدان العالم تحديات هائلة ، حيث أصبح من الضروري تحليل الظاهرة ، ومعرفة الأسباب التي أنتجتها فضلاً عن كيفية مواجهتها .

ومن هنا تأتي أهمية هذا المؤتمر ، حيث ننتظر من العلماء المشاركين فيه تحليل الظاهرة الاستثنائية التي تهدد البشرية ، تحليلاً علمياً ، لنفهم كيف ولدت والعوامل المسئولة عن ذبح واغتيال الآخر دون ذنب اقترفه ؟ وهل التطرف الديني وما ورد في نصوص الدين الإسلامي والديانات الأخرى مسئول عن إرهاب الآخر ونفيه من الوجود ؟ ! وهل حقاً لعب الفقر والتخلف دوراً رئيسياً في نشأة الظاهرة ؟ وإذا كان الأمر كذلك كيف نفسر انضمام شباب من أوروبا ومن الدول الغنية إلى صفوف داعش وغيرها من الجماعات الإرهابية .

كما يُتوقع أن تشرح أوراق المؤتمر العلاقة العضوية التي تربط الإرهاب بالمصالح السياسية للدول الكبرى؟ وكيف تُسخر وتستغل الميليشيات الإرهابية المسلحة لتحقيق استراتيجيات ومصالح الدول التي تتحكم في الحركة السياسية والاقتصادية العالمية .

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والأهم أن شعوب العالم تنتظر من مؤتمركم هذا ومن العلماء المشاركين فيه التوصل إلى الأساليب والآليات التي يجب تطبيقها للقضاء على الظاهرة، وعلى السلوكيات الدموية المرتبطة بها ليحل محلها القيم العالمية الصاعدة التي تحترم إنسانية الإنسان أياً كانت عقيدته أو جنسيته ، والتي توافقت عليها المجتمعات الإنسانية في القرن الحادي والعشرين .

وختاماً أكرر الشكر والتقدير لجامعتكم الموقرة وللهيئة المنظمة للمؤتمر.

القاهرة ، 26 أكتوبر 2016

أ.د/ عبد الوهاب عزت

رئيس جامعة عين شمس

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ISLAMIC THEME

Discourse Analysis of *Mafia Shalawat* Religiosity
in Modern Religious Life at Ngawi

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Abstract. This article is entitled the Discourse Analysis of *Mafia Shalawat Religiosity* in Modern Religious Life at Ngawi. This article aims to find out and to comprehend how the practice of *Mafia Shalawat* Religiosity in the mainstream of modernity concept, which is known having different religious practice in general. 3 problems are formulated in this article, which are: 1) Why the discourse of *Mafia Shalawat* religiosity in modern religious lie is happened at Ngawi; 2) How the discourse of *Mafia Shalawat* religiosity is constructed among the social life of people at Ngawi; 3) How is the implication of the discourse of *Mafia Shalawat* religiosity toward the modern religious life of people at Ngawi in the mean time.

This article is a research in the body field of Cultural Studies. The paradigm is in the field o post-modernism. The research methodology is a qualitative research, both oral and written data, in depth interview, and observational notes. The data is analyzed critically to gain the required result. The technique is descriptive analytic that also brings out the critical theories from social science body. The theory is knowledge theory from the discourse analysis of Michael Foucault. It is used to find and to describe the discursive form that exists in *Mafia Shalawat*

Based on the conducted analysis, 3 conclusions are derived. *First*, the religiosity discourse really influence the life of *Santri* in *Mafia Shalawat*. The condition appears toward *Santri* whose past life is full of depravity, criminality, and immorality. *Second*, the interpretation done by *Santri* in *Mafia Shalawat* can trigger them to comprehend the importance of religious practice by using modern concept as praying attribute. They also admit that the practice can be done without interfering the mainstream of religious practice. *Third*, both oral and written religious practices become the identity of *Mafia Shalawat*, in importance to youngsters and those whose life are in immorality.

Keywords: Religiosity Discourse, *Mafia Shalawat,* Modernity

1. Background

Indonesia is considered as the biggest adherent of Islam religion country among others that is running into process of accretion and cultivation. The very first Islam was brought by Arabic Merchant from the 1st century of Hijriyah year, before Indonesia achieving any historical record (Arnold, 1979: 317). Al-Usairy (2013: 336) also concludes that Islam was firstly brought to Indonesia in 1 H or 7 AD in the trial of preachers introducing Islam. The preachers' attempt trigger the new application in religiosity mind of Indonesian people, one of its religiosity practice is *Shalawat* or mostly well-known as *Shalawatan.* The religiosity practice of *Shalawat* is the societies' respond toward Al-Qur'an as depicted from sura Al-Ahzab verse 56.

The custom of *Shalawatan* is a form of prayer in art application through the *Shalawat* reading by gathered people by adding several instruments called *Rebana* and some folk instruments. Those gathered people is usually called as *Majelis, Jama'ah,* or other proper names, such as *Jama'ah Muji Rasul (Jamura),*

Jama'ah Ahbabul-Musthafa or *Syekhermania, Majelis Maulidul-Barzanji Ar-Risalah,* and more others. *Shalawatan* has become the legitimacy of ideology interpreted by *Majelis* or *Jama'ah* that triggers the born of new group calle *Mafia Shalawat. Mafia Shalawat* itself is a community under the lead of Drs. KH. Muhammad Ali Shadiqin or mostly well-known as Gus Ali Gondrong. This figure of *Mafia Shalawat* always looks so eclectic, yet always wearing black outfits and letting his hair unraveling in the shoulder. Whereas, the initiated named of *Gondrong* is derived from his true appearance. Gus Ali Gondrong is also the leader of Islamic Boarding School Raudhatun-Ni'mah located in Semarang.

The word "*Mafia*" itself is generally considered as a secret community or organization that mostly work in crime field. Derived from that negative terms, *Mafia* is used as the main identity with different meaning by Gus Ali. Furthermore, the word *Mafia* is become the abbreviation of *Manunggaling Fikiran lan Ati in Dalem Shalawat,* which means uniting the mind and soul in *Shalawat*. This naming has a modern vision that introduces people to the latest religiosity system in different form of praying practice. This practice is believed will enhance the quality in life of people who do it, especially as the antidote of evilness in human soul, such as high-binders, gamblers, prostitute workers, and guzzler.

The religious community named *Mafia Shalawat* has different common knowledge in *Shalawatan*. Other communities conduct the *Shalawatan* with intense condition and including several attributes that represent Islam very well. In the contrary, *Mafia Shalawat* introduce the new concept of *Shalawatan* by applying current style in its implication. The concept can be clearly seen as the *Santri* from *Mafia Shalawat* wearing silver necklace and black shirts with picture of Gus Ali Gondrong. They also have unique welcoming sign, which is by using three fingers. In glance, the sign seems like the concept of metal band, yet the sign is followed with an exclamation "*Jossss!*". The way Gus Ali giving his preach is also very different compared to other preachers. He tends to use rude words rather than common words because most of his *Santri* come from broken life. Cited from one of the preach, he always says, "*yo sak nakalmu, sak bosokmu, ijek eling maramg Gusti Allah*". The phrase above is the most said phrase in all of the given preach toward his *Santri* in *Mafia Shalawat*.

The current reality of *Mafia Shalawat* is supported with several activities, such as recitation, *ruwat* show with Sufi dance conducted for 8 hours from 8 o'clock up to 4 o'clock in the morning. The society sees the recitation conducted by *Mafia Shalawat* is merely a band performance. It deals with the *Santri* who always bring several concert attributes named *umbul-umbul*. During the recitation and *ruwat* show, all of the *Santri* of *Mafia Shalawat* praise the *Shalawatan* loudly by following the instrumental sound of guitar, viola, and drum. Despite the praise of *Shalawatan,* the *Santri* also sing national anthems, such as *Indonesia Raya, Indonesia Tanah Air Beta, Padamu Negeri,* and other songs. It is aimed to solemn feeling about the intense conflict in Indonesia as well as the representation of the unite of people in Indonesia.

The tangible creativity that is formed and constructed by *Mafia Shalawat* is not only aiming the mortal things, but also philosophical values in comprehending the core of Islam. It is considered as the way in achieving the main purpose of human life in the immortal world without interfering the humans' identity that is always closed to depravity and immorality. The statement above is in line with Salamah (2005: 108) and Huda (2008:2) who say that such community is the resistance form of modern life that is too materialistic or profane. Such condition can bring people to condition in which less of spirituality value. To answer the problem, *Mafia Shalawat* comes with new form to elevate the quality of people as the relevancy in meaning and function of life given by Allah. Moreover, they answer the changing, developing, and enhancing conditions happen among them.

2. Finding and Discussion

In November 2013, the declaration of *Mafia Shalawat* is announced in Ponorogo, East Java with the founder is Drs. KH. Muhammad Ali Shadiqin or mostly known as Gus Ali Gondrong. The identity of *Mafia Shalawat* that is quiet different in fact bringing a mission to gather lecherous people to conduct Muslim prayer. The community support those people to always praise to Muhammad SAW as Islam prophet as much

as they can. The morality issue that become main aspect in this community causes people in Ngawi to have a good respond. After the declaration in Ponorogo, *Mafia Shalawat* spreads out in Ngawi and become the center of this movement in 2016.

The picture of founder and preacher of the *Mafia Shalawat Indonesia* Community

Drs. KH. Ali Shadiqin (Gus Ali Gondrong)

The experience and personal background of both *Santri* and board of *Mafia Shalawat* have a great influence in every activity in the community. They come from different background so that various reasons may trigger them to join the community as well as conducting the activities. This article discuss the religiosity discourse of the importance of Muslim's prayer as a way to interpret the existence of Allah, especially conducted by *Mafia Shalawat*. This article also aims to reveal the motivation of the *Santri* to follow and to conduct each activity due to joining the community as a way to show their identity. From the community named *Mafia Shalawat,* every religious practice that is conducted influenced by modernity can be discussed further. In addition, this article also aims to gain the information about the implication of such activity toward society, especially Muslim.

The discourse thought of Foucault becomes the basic theory in connection with the using of discourse theory in revealing such phenomena and social change in religious life of *Mafia Shalawat.* The implementation of this object specifically refer to the translation of discourse as a space to describe the power and knowledge. Space is a kind of fundamental form of everything from communal life that also become the basic of every power. The single spaces can be found in several social spaces that its function is different or even contradictory. In this case, power is not a mechanical system, whereas a productive nature that also trigger the raise of objects from new knowledge. Power and knowledge, furthermore can be separated said During (1999: 134).

Foucault's taught is applied to study and to describe the reality of preaching in religiosity practice conducted by *Mafia Shalawat.* Preaching becomes a discourse, in this case is a new form of the search and the repetition of or in body of historical determination through interpretation of "words". The communication through preaching of religiosity discourse in *Mafia Shalawat* is considered as new synthesis that has a representation power among society. This message is interpreted especially for those whose life is full of depravity and immorality. As stated by Foucault in his idea about *Les mots et les choses* (Foucault: 1966) that tells us about the main character of discourse is laid on the *les mots* which means "words", and *les choses* which meansh "something". Nevertheless, every "word" that is shown in the religiosity practice means "something" has a meaning.

1.   The Characteristic of *Mafia Shalawat's* Preaching

1.1. The Slogan of "*Josss*"

Indonesian society must be familiar with the slogan of "*josss*", yet the slogan has a meaning of "something great, good, proper" in Javanese culture. The slogan of "*josss*" is also applied by society who are

gathered in *dangdutan* event as a feeling in great pleasure while following the music of *dangdut*. Depicted from the true meaning of "*josss*", it is interpreted to have new meaning in the community of *Mafia Shalawat* that is originally created by Gus Ali Gondrong. The meaning of word "*josss*" is the abreviation of *Jogo Olehe Sholat, Sodaqoh, and Shalawat*. It can be meant with "to keep the prayer, charity, and *shalawat*. The slogan of "*Josss*" becomes the main identity of *Santri* joined in *Mafia Shalawat* community. Moreover, it also enhance the religious spirit among the *Santri* as shown in motto, *Mafia Shalawat… Josss.. NKRI Harga Mati Shalawat Sampai Mati Taubat Sebelum Mati*. *Josss* becomes the spirit of slogan with philosopical concept to keep praying, charity, and *Shalawat* for better life. The new spirit of the previous meaning of *Josss* represents every deed that has transformed into new conscious in making the life valuable in religious aspect. The moral value in this conscience is named as the intentional conscience, based on the intention and desire.

1.2. The Greeting Concept of "Three Fingers"

The concept of "Three Fingers" is originally created by the founder of *Mafia Shalawat* community-Gus Ali Gondrong. It represents the social practice that show an open-minded of *Santri* from *Mafia Shalawat* for the actualization of communal living in a salutation and greetings.

The concept of "Three Fingers" greetings that is followed with the slogan of *Josss* and motto *Mafia Shalawat... Josss.. NKRI Harga Mati Shalawat Sampai Mati Taubat Sebelum Mati* has become the popular identity among *Santri* in *Mafia Shalawat*. This kind of phenome cannot be found at another place, as well as the motto and greetings that are packed in unique way to adjust the condition of each *Santri*. The concept of "Three Fingers" that is similar to metal symbol is not merely created and found by Gus Ali Gondrong as its function for *Mafia Shalawat's* identity, yet the concept has philosophical rules toward the delivered message.

The philosophy of "Three Fingers" symbol is very familiar among society in Ngawi, especially for youngsters. The concept actually comes from west culture that represents the antlers of devil or known as Lucifer. The symbol is applied by metal musicians during 1980's to 1990's that originally comes from Lucifer church in form of lamb's head. Furthermore, the symbol is also used by musician whose music's genre is black metal or Gothic metal because the song tells about darkness. This symbol is not only representing the praise to devil, but also used by atheist people. Despite from the philosophy of the "Three Fingers" greetings from western culture, *Mafia Shalawat* community that is lead by Gus Ali has different interpretation of the symbol. Nevertheless, Gus Ali change the meaning of "Three Fingers" greetings in new interpretation that is connected in Islam believe which are *Iman, Islam,* and *Ihsan.*.

The little finger represents the philosophical value of believe without Islam. It shows that human's believe must be followed with various acts based on Islam customs so that the believe is not small before Allah SWT. The forefinger represents the philophical value of human's believe followed with acts, however less in good deeds. The good deed that is mostly known as *Ihsan* is a term that obligates human's acts to follow Islam

customs. Human must do the good deeds and conduct his order, known as *hablum-minallah* as well as having a good relationship among other humans that are known as *hablum-minannas*. The good deeds ca be seen by keeping the peace and harmony among all of God's creatures. The thumb represents the philosophical value of perfection, which refers to three main concept of *Iman, Islam*, and *Ihsan* in human's consciousness. The philosophical meaning of thumb also becomes the trigger in conducting *Iman, Islam,* and *Ihsan* equally.

2. The Phenomena of Contemporary Symbol

2.1. Mafia Shalawat Shirts

Shirt with symbol of *Mafia Shalawat* as well as the figure of Gus Ali Gondrong

as the founder and preacher of *Mafia Shalawat* community

As seen at the picture above, the shirt with picture of Gus Ali Gondrong is very popular among people in Indonesia. The symbol of *Mafia Shalawat* adopts the symbol of *Nahdlatul- 'Ulama* with the structure of 9 stars that represents *Wali Songo* who were so brave in introducing and teaching Islam in Indonesia. The 9 stars are interpreted as the stars in the sky that enlighten people in Indonesia. The text of صلواعلىالنبيمحمد*(shallu 'alan-Nabi Muhammad)* has a philosophical meaning that inviting people to praise the God together- in this case gathered in the community of *Mafia Shalawat.* The text *Manunggaling Ati lan Fikiran ing Dalem Shalawat* has a similar meaning to "Unite the mind and soul in *Shalawat*".

Several examples of shirt that is explained above have an in depth philosophical among *Santri* in *Mafia Shalawat* community. Despite the black color that is popular among youngsters, the philosophical meaning of black color is a mystery. The dark color may look so tangible as it is a *dhahir* color, but the hope in consciousness and sub-consciousness is in white color.

Nonetheless, the black color represents something evil as it can be interpreted as color of darkness. The philosophical meaning of the black color refers to human acts that remind us not to judge people easily as well as appreciating them from what they have done. The product of shirt is considered as the identity where *Mafia Shalawat* community can show their logo and motto of *Mafia Shalawat.* The picture of Gus Ali Gondrong with his preaching quotation is hoped to deliver the message through popular media, which is the consumption of clothes. Nevertheless, the message found in the shirt aims to disenchant the society for always praising to Muhammad SAW as prophet in Islam religion. This vision as depicted on the concept where human is a living creature who is able to reproduce themselves as a way to represent them in the next generation (Leahy, 1984: 45).

3. Rituals in Sacrament
3.1. Music

Music in popular culture can be found everywhere since music is inseparable from human life. The pop genre as part of music emerges the emotional realism, as shown in young boy and girl scene when identifying themselves as collective representation in using literal fiction terms. This concept is similar to genre music *dzikr* that is applied by Gus Ali and his *Santri* as a way to build the emotional interconnection in conducting the praising to Muhammad prophet or *Shalawatan.*

The music is the most suitable ritual admitted by Gus Ali. In Storey (2010: 128), music is the most applicable media in the sub-cultural implementation. The consumption of music is considered as a way for community in subculture environment to gain power in achieving the new lifestyle - in this case is new form of

religious practice. Whereas, the consumption of music is considered as a way to legitimate the existence in the world. The consumption of music is also a sign of youngsters for examining others and vice verse. The aesthetic of daily life can transform the usual life into arts-based life. This concept is also similar to the way of *Mafia Shalawat* in sending the message from *Shalawatan* with such attribute. Furthermore, the community will get aesthetic in life for life that is always related to modern life among people in the society. As stated by Moore in Featherstone (2008: 159) that humans have undeveloped aesthetic level for the development of their mind. Moore also adds that the greatest thing in life includes the self-disguise or better known as personal affection and aesthetic pleasure. The meaning of self-disguise is to release all of bad experiences in the past and depressd feeling that afterward entering the aesthetic life combined with religion elements.

Being a part of youngsters' subculture community means that showing certain musical taste and claiming that its consumption is considered as communal conscience (Storey, 2010: 129). Stated by Riesman, it is not about the community' existence, whether real or imaginary because music really shows the unite of a community. The new concept of popular music as tradition in *Mafia Shalawat* is suitable and appreciated by the young *Santri*. This phenomena can be seen as Gus Ali sings *Qashidah, Sya'ir* as well as the *Shalawat* through new concept of music. Afterward, all of *Santri* in *Mafia Shalawat* community follow every single word sanf by Gus Ali while moving their body. This way is applied by Gus Ali aims to accustom the *Shalawat* among *Santri* in *Mafia Shalawat* as their new collective conscience. He gives the new concept of modernity by giving them popular music with *Shalawatan* elements as a way to introduce the high arts by also integrating it with Islamic ideology toward *Mafia Shalawat*.

3.2. Sufi Dance

Whirling dance or Sufi fance is becoming the hot news among people in *Mafia Shalawat* as it becomes the identity of this community due to the practice of *dzikr* and prayer in form of dance.

Sufi dance in *Mafia Shalawat* preaching is based on the essence of Sufi as *Tashawwuf* lesson which comes from the middle-east area in 8 century. Now, this custom has already been spread throughout the world. The essence of Sufism deals with purity of mind and soul in form of Sufi dance, which is firstly introduced by Syaikh Jalaluddin Rumi in Indonesia. Hundreds *Santri* of *Mafia Shalawat* learn this dance voluntarily. More than dozens of youngsters in *Mafia Shalawat* community had already become a *darwis* or mostly called as Sufi dancer. They are able to do the swirling move as in Sufi dance for hours without stopping any phase.

Darwis in *Mafia Shalawat* community learn the Sufi dance in Tsamratul-Huda Mosque, Kerso, Ngawi

Baghi (2014: 120) says that religions even separated from the doubtness of dogma, it becomes the most preferred area to overcome the overwhelming burdens. Sufi dance is part of *Tasawuf* lesson that concerns in the actualization of mind to reflect the fate in Allah as *Khalifah* (Ibn 'Arabi in Riyadi, 2014: xiii). Sufi dance in *Tasawuf* is consideredas another way for *dzikr* or praising to God and Muhammad as prophet. This statement is in line with Syaikh Nazim (Netton, 2001: 129) who says that *dzikr* is very important in fulfilling our emotion. For muslim, *dzikr* is a way to enclose toward Allah as one God as well as the source of self-wisdom. As said by Muhammad that everything can be granted by Allah for those who conduct *dzikr*. Those people are always enclosed toward Allah because of their self-wisdom. This statement is also stated by Jami (2003:xxxii) that their mission is by applying the true meaning of sincerity and enjoying the self-time as facing the mighty and all of His Prophecy and*achwal.*.

For *Santri* in *Mafia Shalawat*, Sufi dance is considered as the basic of *Tasawuf* lesson in supporting the life, especially toward young generation. The lesson of *Tasawuf* is conducted regularly in three places in Ngawi. The aim of this event is apart of agenda in *Mafia Shalawat* community in introducing and deploying the urgency of this modern concept, which is *dzikr* in form of Sufi dance.

The religiosity activities found among *Santri* in *Mafia Shalawat* shows the existence of discourse that triggering to the analysis of phenomena in expression, reflection, and symbolization to find out the suitable analogy or discourse analysis. The description of religiosity can be deployed in historical aspect that trying to seek the whole domain of each institution and social relation where it take place. The discursive formation in *Mafia Shalawat* can be separated from its founder, that is Gus Ali. He resists the static understanding of binary opposition in every religion communities that he transforms in modern concept to gain mass conscience. This phenomena refers to the use of *Shalawatan* as self-developmental media toward better life through the intellectual system and built morale conscience. The moral conscience is a term origin from Snijders (2006: 89) that afterward become intentional conscience based on intention and inclination. This conscience actually comes from the outside or from factors outside the mind. The religiosity values in *Mafia Shalawat* becomes the first move of this discursive community in creating preaching in plural way. The preaching aims to the humanity values. This consideration is connected with condition of social interpretation in delivering the objective analysis because of the existence of cultural expression that has various interpretative condition.

3. Conclusions ans suggestions

Many innovations applied among *Santri* in *Mafia Shalawat* community based on modernity concept is aimed to accommodate those people whose past is full of depravity, criminality, and immorality. This concept has a mission to fulfill the spirituality necessities among *Santri* as they realize that God creates them as a human being. The characteristic of *Santri* in *Mafia Shalawat* community that tends to stand in pop area

show norms, values, and morality as well as religiosity introduced by Gus Ali Gondrong. Whether contradictory response is given by the society, *Santri* in *Mafia Shalawat* community still have commitment in fulfilling their religiosity needs even by mixing the fundamental praying with the modernity concept.

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Establishment of Tolerance Attitude of Learners in Islamic Religious Education Learning in SMAN 1 Cluring Banyuwangi

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Abstract. Most Public Schools including *Sekolah Menegah Atas Negeri* (SMAN) has students with parental background embracing diverse religious organizations. The organizations such as Nahdlatul Ulama (NU) and Muhammadiyah. Both in the media and in the life around students, there are some conflicts between the followers of NU and Muhammadiyah. Therefore, this study sought to identify learning Islamic education in SMAN to establish tolerance in learners. The method used in this research was qualitative method. Data obtained through observation, interviews, and documentation. Analysis of the data used the model of Miles and Huberman consisting of reduction, the display data, and verification. Then, the results showed that the learning models and professionalism of teachers of Islamic education are the two key ingredients in the formation of tolerance on the learners. Furthermore, based on the research results it can be suggested that learners realize the importance of inter-religious tolerance, especially among followers of NU and Muhammadiyah both in family life and social life.

Keywords: Islamic Education, Learning Model, Islamic Education Teachers, tolerance attitude.

1. Background

Public Senior High School (SMAN) is one type of schools on government properties. SMAN has no limit for certain circles to register and become learners so SMAN has students with multicultural parental background especially in SMAN 1 Cluring. The multiculture include Islam society organizations (Islamic Organizations) embraced student's parents such as Nahdlatul Ulama (NU) and Muhammadiyah. The research location was at SMAN 1 Cluring located in the Benculuk village, Cluring subdistrict, Banyuwangi, East Java Province. SMAN 1 Cluring was choosed as research area because the school has many teachers and students who work together to create a school environment that is harmonious, especially the relationship between teachers of Islamic Religious Education (PAI) and students, even in such harmony is also created among the students that in fact comes from NU and Muhammadiyah followers family.

Some students from families followers of NU and Muhammadiyah have differences in beliefs and doctrines on the implementation of worship. However, such differences do not eliminate the life of a harmonious and conducive learning activities. Moreover, the students can actually work together without bringing almamater of religious organizations espoused parents respectively. Therefore, this study aims to answer research questions, namely: How is the role of teachers in establishing tolerance PAI learners to Nahdlatul Ulama and Muhammadiyah?

Research on religious tolerance has been done by researchers. The study included the research conducted by Adistya Irfani Iqbal, et al. (2013), the study examined the tolerance between the followers of Nahdlatul Ulama, Muhammadiyah, and Christians in Hamlet Medono Java, Batang. Tolerance is realized in two different forms and has some factors that affect the realization of tolerance. The forms of tolerance are tolerance of religious and social tolerance. Religious tolerance is realized in various activities. First, adherents of NU and Muhammadiyah tolerate each other in the celebration, although they have different ways for determining festival day. Javanese Christians celebrate and participate Eid by providing food and beverages in a *halal bi halal* event. In addition, followers of NU and Muhammadiyah cooperate in the distribution of sacrificial meat and *zakat fitrah* activities. Second, the celebration of Christmas for Javanese Christians is participated and attended by NU followers who have been living near the church and a village official. In addition, *tahlilan* activities organized by NU followers may be attended by Christians of Java to wear sarong and cap. Moreover, when Christians held *brayatan Java*, NU followers can attend the event. However, most adherents of Muhammadiyah do not actively participate in the *brayatan* and

*tahlilan*activities. Third, NU and Muhammadiyah followers who become kharib Friday prayers sermon trying not to offend both trust of adherents NU and Muhammadiyah followers belief in worship.

Furthermore, the form of social tolerance between followers of NU, Muhammadiyah, and Javanese Christians is to help each other when some adherents of NU, Muhammadiyah and Javanese Christians have a celebration. In addition, the adherents of NU, Muhammadiyah and the Javanese Christians also cooperate in clearing the path leading to the tomb, cooperate in organizing *selapanan RT*, and mutual inter-adherent to visit ailing. Besides, there are several factors driving and inhibiting factors tolerance between followers of NU, Muhammadiyah, and the Javanese Christians. The driving factor is in the form of long-established tolerance through mutual cooperation in various activities. In addition, there are mixed marriages between adherents of NU, Muhammadiyah, and the Javanese Christian. Moreover, the adherents give the socialization of tolerance in the family by parents to children and the socialization of tolerance in the community by the village officials. Whereas the inhibiting factors that there is a difference of views between the adherents of NU and Muhammadiyah in the implementation of the terms of worship for example *tahlilan*. Different-belief wedding and inter-faith offensive attitudes also are to be limiting factors for tolerance among followers of NU, Muhammadiyah, and the Javanese Christians.

Research on tolerance is then performed by Wahono (2012). The study examined the internal tolerance among Muslims (Case Study in the village of Seboto, Ampel, Boyolali District). According to the research, there are three Islamic organizations in the village area Seboto, Ampel, Boyolali namely Muhammadiyah, Nahdlatul Ulama, and the Assembly of Tafsir Al-Qur'an (MTA). The three organizations have difference in the conduct of worship, especially worship *Sunnah*. Muhammadiyah emphasizes worship shall without prejudice to the sunnah worship. While NU discusses *Sunnah* worship and merged with local wisdom. Then MTA focuses on the Quran and has a lack of attention to life in a neighborhood that is considered as an extreme organization. The differences are caused by various factors, such as: economic, political, educational, social, cultural and religious learning. Such differences lead to a lack of tolerance among Muslims in the village Seboto evidenced by the social laws that are against the exclusion of certain circles. Besides, there are conflicts due to mutual insistent about the Islamic organization which is the most correct.

Based on some of the literature review above, this study will investigate the role of teachers in estlabishing the attitude of tolerance learners to Nahdlatul Ulama and Muhammadiyah in SMAN 1 Cluring. SMAN 1 Cluring located in the village Benculuk, Cluring subdistrict, Banyuwangi district. Most previous studies have focused on a well-formed tolerance between adherents of Islamic organizations with adherents of other community organizations and fellow adherents of Islamic organizations. This study will focus on the formation of tolerance among students with the assistance of the role of teachers of Islamic education. A teacher of Islamic religion has the possibility of being adherents of certain Islamic organizations. However, the role of the teacher is required to assist learners tolerant including to Islamic organizations. Therefore, the phenomenon is the focus of this research so this research is different from previous studies.

This research reviews the concept of pluralism and tolerance. According to Webster's New American Dictionary meaning of tolerance is liberty toward the opinions of others, patience with others (Ali, 1986). While the terminology, tolerance is the attitude of letting other people do things according to their interests. When the so-called religious tolerance, it's meaning is that each religious community lets and maintains an atmosphere conducive to people of other faiths to practice their religion unhindered (Sufyan A. Jamrah, 2015). Abdul Kadir (Lely Nisvilyah, 2013) says that the potential for integration will occur if there is an atmosphere of harmony in the dynamics of social relationships, especially internal-religious and inter-religious comunity. Conversely, the potential disintegration will become a reality if there is an atmosphere of mutual suspicion and rivalry in both the internal dynamics of religious and inter-religious comunity.

According to Komaruddin Hidayat (1996), the typology of religious attitudes consists of five types, namely: exclusivism, inclusivism, pluralism, eclektivism, and universalism. Exclusivism is a religious attitude which sees that the most correct doctrine is a religion that is embraced, others is astray. Inclusivism is the religious attitude of the view that beyond religion embraced, there is also a truth, though not as complete and perfect as religion. Pluralism is the religious attitude of the view that the theological, religious plurality is seen as a necessary reality that each stand parallel so that the spirit of missionary and proselytizing considered "irrelevant". Eclektivism is a religious attitude that seeks to select and bring together various religious teachings were deemed good and suitable for him so that the final format of a religion into a kind of eclectic mosaic. Universalism is a religious attitude which holds that basically all

religions are one and the same, just because of historical factors that led to religion appear in a format that is plural. Thus, religion becomes a unifier when co-religionists can live in peace and have an attitude of tolerance. However, religion can also be a source of conflict when each religious community has a blind fanaticism and exclusivity excessive to their religion so feel that their religion is the truest and fight against other faiths.

2. Method

This study used qualitative research methods to provide the opportunity for researchers to uncover the depth of the phenomenon of Islamic Education teacher role in the formation of learners tolerance toward followers of Nahdlatul Ulama and Muhammadiyah. The research was conducted at SMAN 1 Cluring. SMAN 1 Cluring in the village Benculuk, Cluring subdistrict, Banyuwangi district. Researchers chose the place of research in SMAN for Islamic Education teachers actively participate in the establishment of tolerance for learners to followers of NU and Muhammadiyah.

Furthermore, the source of the data in this study were primary data and secondary data. The primary data obtained from interviews with the teacher of Islamic education and the use of instruments such as human instrument research that the researchers themselves. In addition, this study also used some research instrument that interview, field notes, cameras, and camcorders. With a variety of instruments that study the researchers used data collection techniques such as observation, interviews, and documentation. Then, the data analysis techniques in this study used a model of Miles and Huberman consisting of data reduction, display data, and verification. In addition, to maintain the validity of the data, this study included triangulation of data from different time and different techniques.

3. Finding and Discussion

1.1 School Profile

SMA Negeri 1 Cluring has been locating at Jalan Haji Huzaini Village Benculuk Cluring District of Banyuwangi. SMA was founded in the academic year 1996/1997. SMAN being led by a school principal Drs. Suradi since 2014. As a public school on the secondary level, SMAN 1 Cluring has the vision and mission as stated in the official blog of the school are as follows.

VISION AND MISSION
SMA Negeri 1 CLURING - BANYUWANGI

VISION

Become a Community Partner Delivering Superior School of International Standard Generating Generation: Devoted, good moral, honest, Initiative, Self, and Tangguh.

MISSION
1. Improving the quality of worship, charity, morality and devotion to God Almighty
2. Increase the Order and Discipline of the entire school community
3. Establishing a culture of honesty, initiative, independent, and resilient
4. conducting learning and guidance effectively in accordance with their potential in order to achieve the quality of academic and nonacademic high
5. Encourage and assist each student to explore their potential that can be developed optimally.
6. Cultivate a spirit of excellence to develop the potential of all people in schools, so willing and able to compete effectively, sportsmanship and healthy.
7. Implement the quick, precise, satisfying service with the orderly administration.
8. Achieve adequate school infrastructure.
9. Realizing the participative, transparent and accountable school management.
10. Realizing the inner and outer well-being for the citizens of the school.
11. Create a relationship of mutually beneficial cooperation with other agencies.

1.2 The Islamic Education Teacher's Role In Establishing The Tolerance Attitude of Learners to Nahdlatul Ulama And Muhammadiyah

Creating harmony among students because the students have attitudes of tolerance. Teachers as educators have a role in shaping the character of students, including tolerance to pluralism. The role of educators according to Syaripudin and Kurniasih (2013: 137) is reflected in the motto of Ki Hajar Dewantara, which is Ing *Ngarsa Sung Tuladha*, *Ing Madya Mangun Karsa*, *Tut Wuri Handayani*. The first motto means that educators play a role to be an example to students through speech and action. The second motto means that educators act as motivation and the will of the students to participate in the educational process. The third motto means that educators as an incentive for students to learn independently while still providing oversight. Likewise with the Islamic Education teachers at SMAN 1 Cluring who incidentally are required to have a working professional in carrying out learning activities.

Islamic Education Teachers in SMAN 1 Cluring role in the formation of students' tolerance to pluralism. The pluralism include Nahdlatul Ulama (NU) and Muhammadiyah. NU and Muhammadiyah are two of several kinds of community organizations or religious organizations in Islam. Therefore, the learning process of Islamic Education in SMAN 1 Clruing used certain learning model that can support the delivery of learning materials and learning objectives.

Materials and learning model of Islamic education that were tailored to the conditions of each class, the class X, XI, and XII class at SMAN 1 Cluring. Islamic Education Teachers and students carried out learning activities using varied learning model and the process was accompanied by questions and answers and assignments. In addition, the learning model provided opportunities for students to have the freedom associated with matters related to the problem *Khilafiyah*. Thus, these freedoms have two requirements. The first requirement is that the students do not feel that *AmaliyahUbudiyah* implemented is the truest. The second condition that students are urged not to assume that people who practice different *Ubudiyah* is wrong. Therefore, the freedom of two of these conditions is the main basis in order to keep the internal tolerances Muslims especially in the school environment.

In addition, students are given the freedom to have an attitude of fanatic Islamic society organizations (*Ormas Islam*) is included as NU or Muhammadiyah. However, students are encouraged not fanatical blind to his teachings as a fanatical blind will tend to blame the person who is different *Amaliyah* pray with him even an act that is considered one of the principle concerns not. This is in accordance with that raised by Muhammad Abduh Tuasikal (2009) on the impact of blind fanatics which is very dangerous for exclusively personal and society in general. First, the blind fanatical adherents who would shut her eyes from the strong arguments and stands for the proposition that fragile. Second, the blind fanatical adherents to defend the proposition would change his opinion about qunut eg dawn. Thirdly, blind fanatical adherents often fabricate hadiths to defend their madzab which are another example of a lamp there for Muslims other than Prophet Muhammad. Fourth, those who are blind fanatics instruct *taqlid* obligatory. Thus, it is not advisable for students to fanatical blind so that students can receive the truth in worship and praying to Allah SWT. Nevertheless, it is not uncommon students see or hear disputes between fellow Muslims on the implementation of worship both within the school and community environment, including in communities adherents of NU and Muhammadiyah. Therefore, students are advised that knowingly or unknowingly, if the students are already plunging into the community then they will be met with a problem of *khilafiyah*. Examples of problems *khilafiyah* are the differences in implementation between the adherents of NU and Muhammadiyah in worship including the following: (a) Using *qunut* in the implementation of the dawn prayer. Some people praying at dawn with prayers include qunut and others do not. Most people who use *qunut* prayer in the early morning prayers assume that people who carry out the dawn prayers do not use *qunut* prayer then the prayer is not valid. In the other hand, some people who do not use prayer qunut assume that the dawn prayer does not need to use *qunut* prayer. However, basicly *qunut* prayer is not the pillars of prayer so that when the dawn prayers to use it or not, it does not diminish the validity of their daily prayer; (b) NU and Muhammadiyah followers have different respective version each other in implementation of Taraweeh which are praying with rokaat prayer 23 and 11; (c) Implementation of Friday prayers there are two versions of the Friday prayers which are Friday prayers with one time the adhan and Friday prayers with two times the adhan. SMAN 1 Cluring own schedule Friday prayers rotating between classes X, XI, and XII. The students who are accustomed to Friday prayers with one adhan are given advice to keep istiqomah worship so did not mind to follow Friday prayers at two times the adhan. This is because the call to prayer once or twice in Friday prayers is not included pillars Friday; (d) *Tahlilan*. If there are relatives who died,

NU adherents generally implement *tahlilan* to pray. While followers of Muhammadiyah in general think that tahlilan not contained in the Qur'an and Hadith that do not carry it out. People who lay not think of a reason why it is necessary or not necessary tahlilan. Reason is required *tahlilan* is that the people who have died will cut off all their good deeds except for three things: perpetual charity, beneficial knowledge, and a pious child who pray for both parents; (e) There are some movements which are manifold when reading tahiyat in prayer. First, some people simply do movement by pointing when sitting reading tahiyat. Secondly, there are also some people who pointed out when reading the confession of faith in tahiyat. In addition, there are some people whose hand moving during pointing.

All of these differences when worship where the most sought right and what is wrong then it will not meet because all of its are a matter of *khilafiyah* that will never meet until doomsday. The very basic reason for the question of why such a happening is because each group claiming that they are the most correct. Nevertheless, the difference in conducting worship is a *khilafiyah* problem and do not matter if it does not diminish the validity of the worship. The students are given advice in order to foster unity within the Islamic community with all the differences that accompany long as no change of shari'ah. Besides, the students demonstrated the phenomenon of the implementation of worship is wrong in society. The phenomenon that acts to change the law, thereby reducing the validity of worship. This phenomenon is as follows: (1) Changing Fatihah reading; (2) Changing the number of rokaat prayer; (3) Translating reading prayers. There are some people who interpret readings of intention to prayer began greeting. It happened in the 2000s in Malang and made the commotion Muslims. The incident occurred as a result of misinterpretation of the mandate given. The leader of a group of Muslims said that if they wanted fervently in prayer then they should understand the meaning of each reading in prayer. Then the congregation understood that how can understand if it was not translated. Then, they set off on the wrong interpretation of the mandate of their leaders so they translated each passage. As a result, the prayer did not begin with "Usolli ..." and replaced with "my intention dhuhur facing the Qiblah for Allah Ta'ala. Allah is great ", and so on. It happened. Therefore, the community reported that action to institute authorities. Then, the congregation leader convicted considered heresy. It became evident that if someone or some people less true meaning of words others will give birth to the wrong actions. Such actions have been done by the common people so that is understandable. The true meaning of the mandate of these leaders is that each passage in the prayer should be understood not translated.

All forms of religious differences in implementation between the adherents of the NU and Muhammadiyah followers can not be said that one of them is wrong or one of them is the most correct. If necessary witnesses then no one in contemporary times had lived in the time of the Prophet. Of the prophet Muhammad down to friends and then to Tabi'in then tabi tabi'in up to scholars. Therefore, it is said that the scholars are the inheritors of the Prophets.

Nonetheless, there are some people who say that the implementation of worship in Islam is only based on the Quran and Hadith. While SHI (Sources of Islamic Law), there are three, namely: the Quran, Hadith and Ijma. Ijma is the consensus of the scholars of the things that may be unclear in the Hadith and Quran. Product of Ijma one of which is Qiyas, for example, things are intoxicating as God said in the Quran is khamr. Now in the outstanding community intoxicants eg Leaning Hats that are not listed in the Quran. Then came the fatwa scholars that although not specifically mentioned in the Quran, but the same effect is to eliminate most of the human consciousness then it is haraam. Therefore, Qiyas necessary because the times are more dynamic while the Quran and Hadith no mention of the problems and their overall specific law. Moreover, events that require legal certainty sharia in Muslim life evolved with the times. While the first Quran was revealed in Arabic-speaking majority society. Thus, apart from the Quran and Hadith is necessary to an understanding based on the fatwas of the scholars. Muslims now are a generation after generation that lived 1437 years ago or 14 centuries ago.

According to the complexity contained in these communities, the students at SMAN 1 Cluring by a teacher of Islamic education are given some advice that thinking about everything should be flexible and prudent, particularly related to problems of *khilafiyah* including against followers of NU and Muhammadiyah, including in the context of interaction interfaith that in fact the people of Indonesia known to already have their own value system. Therefore, students are expected to tolerate each other with a wide range of diversity that exists in society. Every society has a value system that is believed, obeyed and implemented in order to maintain harmony in society. Those values are referred to as local wisdom. According to Nicholas Maxwell (Attabik, 2008) traditional wisdom is all forms of knowledge, belief,

understanding or insight, as well as custom or ethics that guide human behavior in the life of ecological communities regarding good relations between people, also among all occupants of ecological communities. Local wisdom in the community tend to be hereditary so passed on to the next generation by teaching, practice and live. In addition, the local knowledge help drive creating harmony and tolerance each other in society. However, local wisdom also encourages differences in the implementation of the service of the fellow Muslims. Nevertheless, these differences can not be justified either or all of the blame for not changing the Islamic law and reduce the validity of such worship.

4. Conclusions ans suggestions

Islamic Education Teachers play an active role in helping shape the attitudes of tolerance of students at SMAN 1 Cluring especially tolerance of followers of Nahdlatul Ulama and Muhammadiyah followers. That role is seen in the use of learning models tailored to the learning material and the condition of students in each grade level so that the learning objectives can be achieved. The learning model gives freedom to the students so that they can understand and appreciate all the differences in the implementation of internal worship in Islam, especially between followers of Nahdlatul Ulama and Muhammadiyah. Moreover, professional attitude held by teachers of Islamic education supports the creation of a conducive learning situation. In addition, individual approach to students who are blind to the fanatical certain flow can prevent and reduce the extreme actions of the students even provide direction that would allow them to practice their religion in accordance with the law and does not diminish the validity of such worship. Thus, the role of teachers of Islamic education in helping to establish tolerance learners against followers of Nahdlatul Ulama and Muhammadiyah in SMAN 1 Cluring looks at learning model used and the professional attitude they have. Therefore, the students. with a background in Islamic society organizations espoused parents each diverse, tolerant towards any such differences include *khilafiyah* problems between the adherents of Nahdlatul Ulama and Muhammadiyah.

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Communicating *Jihad* Through Islamic Education in *Pesantren*

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Abstract. Many terrorisms on behalf of *Jihad* occurred due to misunderstanding on *Jihad* concept.   The confession of bomb terror actors in Indonesia as the graduate of *pesantren*(Islamic boarding schools) had adhere "terrorist" stigma on the *pesantren* students. Therefore, it is expected that the *pesantren* can be an educational institution by which able to provide Islamic teaching comprehension and also prevent the emergence of radicalism and terrorism. It has been described by the General Directorate of Islamic Education of Religion Department in which highlighting on "*rakhmatan lil alamin*" Islamic curriculum application, both in formal (*madrasah* and high education) and also nonformal (*pesantren*) educations. This curriculum application is part of *pesantren* quality management to achieve education objectives. It must be supported with adequate educational communication in the *pesantren* because learning quality is influenced by whether the communication is effectively or ineffectively implemented. By the right curriculum and supported with effective educational communication, Islamic education quality in *pesantren* will be achieved.

Keywords: Communication*, Jihad,* Islamic Education*, Pesantren.*

1. Background

Bali I Suicide Bomb in 2002, J.W. Marriott Hotel in 2003, Kuningan Bomb in 2004 and Bali II Bom in 2005 had risen terrors, not only for Indonesian people, but also for the world. The massive action was attributed by extremist on behalf of *Jihad* who was a network of *Al-Jama'ah Al Islamiyyah* (Singh, 2007: 114-116). It was then strengthening terrorism stigma to Islam, after previously in September 11th, 2001, there was Twin Towers of the World Trade Center attack in America claimed by *Al Qaeda*. Many victims and damages resulted from many of this terror action had made terrorism as extraordinary crime on which criticized by the world.

Hambali, mastermind of varied terror actions, including Bali I and J.W. Marriott bombs, was the graduation of *Pondok Ngruki*, such also with some other militant members. *Pondok Ngruki* found by Abdullah Sungkar and Abu Bakar Ba'asyir named *Pesantren Al-Mu'min* near Solo, Central Java. Hambali considered terror actions on behalf of Islam was holy actions. He and the Jihadist convinced that die in Jihad is a martyrdom and eternal savior (Singh, 2007: 114). The other alumni of *Pondok Ngruki* was Asmar Latin Sani and Mohammed Rais who committed in J.W. Marriott Hotel bomb and also Salahuddin al-Ayubi who committed in Atrium Bomb (Muhammad, 2010: 132-135).

The fact that the most of Islam-behalf radicalism and terrorism actions in Indonesia was the alumni of *madrasah* or *pesantren* alumni was indeed unable to be avoided (Darmadji, 2011: 236). It was then raise negative opinion in community on the *pesantren* students and *pesantren*. According to Mu'allim, there at least two factors underlied the terrorism stigma on *pondok pesantren*. *First*, there was bomb actor who proven as former student of *Pesantren* so that it took negative image for *pesantren*. *Second*, the misunderstanding of *Jihad* concept, interpreted as confrontation and killing activities in any circumstances (2006: 55-56).

The understanding on *Jihad* must be straighten for the extremism and terrorism actions would not be resulted on. Etimologically, *Jihad* is exhaustion, difficulties or outpouring any of power and efforts, that is giving all efforts and abilities to reach a severe and complicated matters (Sunusi, 2011: 53). According to Singh, *Jihad* is derived from word *jahada*means to stive for a better way of life. In the contex of Islam, it

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would encompass all forms of striving, including armed struggle, aimed at making the Word of God (Islam) prevail (2007: 6). Similar opinion on *jihad* stated that *jihad* interpreted as mechanism to protect Moslems from the attacks perpetrated by their enemies. A number of radical Islamist leaders emphasize that in this kind of situation an engagement in a "holy war" against "belligerent unbelievers" is a duty that should be fulfilled by all Muslims as proof of their commitment to Islam (Nathan & Kamali, 2005: 312-313).

Al-Qur'an mentions many *Jihad* word and used in context of effort to confront any matters threatening Islam. Therefore, according to Rumadi (Iswanto, 2006: 68), *Jihad* is frequently stood as holy war legitimacy on behalf of religion. It is in line with Esposito's (Miftahuddin, 2006: 94) that Islam group who fights and confronts are considered that they enforce "*Jihad Islam*" directed to those who considered as *kafir*, both moslems or non moslems.

Several rules in *Jihad* are, *first*, *Jihad* fights against enemies who are only one of the tools and missionary endeavor to enforce Allah religion on the earth, which is not the primary purpose. *Secondly*, it is not justified the war against *kafir* who had taught by Islamic principles, except after Islam had offered on them or pay *jizyah* (tax). *Third*, the prohibition for war on those who peal the *Adzan* and enforcing *Shalat*, so that it is not appropriate if hold *Jihad* in moslem majority countries like Indonesia.

Fourth, ask for permission to the parent to participate in *Jihad*. Majority of *fiqh* experts agreed that *Jihad* law is *fardu kifayah* and the requirement for *Jihad* is on parents permission, except for *fardu ain*, like inappropriate *Jihad* except by involving all Moslems (Rusyd, 2002: 159). Fifth, *Jihad* principle will keep continued until doomsday(Sunusi, 2011: 57-62).

There are several opinions on *Jihad* classification. *Jihad* in simple way can be classified into two: *Jihad akbat*, the *jihad* to fights against uncontrollable lust, and *jihad asghar* to fights against Islam's and Moslems' enemies (Azra, 2002: 83). Other arguments on *jihad* classification (Ath-Tharsyah, 2006: 129; Muhammad, 2010: 86-87; Sunusi, 2011: 65-73) are: first, *jihadun-nafs* (*jihad* against lust) by (a) learning shari'a, (b) implementing the learnt, (c) sharing the knowledge, and (d) be patient in trials. Second, *jihadusy syaithan* (*jihad* agains devil), by refrain from any *syubhat* and pleasure for the lust. Third, *jihadul kuffar wal munafiqin* (*jihad* against *kafir* and *munafiqin*) by hand, property, sayings and heart. Fourth, *jihad arbabuzh zhalmi wal bida' wal munkarat* (*jihad* against despotics, *bid'ah*, and bad deeds actors) by hand, saying and heart.

It is therefore *pesantren* is expected to be an institution of Islamic educational in general and the place for proper *jihad*understanding in particular. It is stated by Kabalitbang-Diklat of the Indonesian Religion Department, Abd. Rahman Masud, that *pesantren* in varied kinds are the religious institution which able to be the primary basis in embedding nationality defense by prioritizing national midset formation and strengthen the Five Principles ideology. *Hubbul watan minal iman* principle (love the nation is the part of the faith) should be deeply rooted in *pesantren* world mainstream (https://www.kemenag.go.id/berita/347497/). The improvement of religion awareness results in parents expect for their children obtain better religion education by enroll their children in boarding schools. Therefore, the government support in guarding the implementation of Islamic education in *pesantren* is very important.

Fig. 1: Triangle of Islamic Sciences (Muhaimin 1995; in Bull & Alan, 1999: 86)
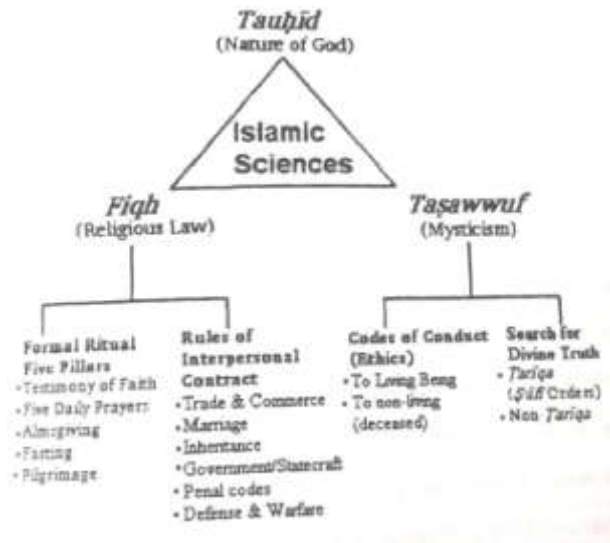
2. Method

The author uses descriptive qualitatiev research method with literaturereview technic for data collection, which is by learning varied references and previous research finding to obtain comprehensive data and information. Data collection method in literature review was conducted by deepening the knowledge on problems and fields under study. It was implemented by utilizing information from documents or scripts and literature sources, specifically those related with research object and or objectives.

The literature review including selecting formation to include in the literature review, organize it, shape the arguments to support the research study, and select the linguistic expressions and rhetorical devices to present it. This paper use the descriptive literature review style, that focus on describing summarized individual paper/studies and provide more information on each study (Kho, Na & Jaidka, 2011: 269).

3. Finding and Discussion

1.1. *Pesantren*

The definition of *pesantren* according to the Religion Minister Regulation No. 13/2014 on Islamic Education, article 1 verse 2, stated that *pesantren* is the community-based Islamic education implementing institution organizing *diniyah* education or integrated education with other educational types characterized: (1) led by *kyai*, (2) those enrolled as students are the *santri*, (3) boarded school, (4) yellow-book recitating, (5) equipped with mosque or *mushala*.

Statistic data on Islamic education for year of 2014/2015 observed Pondok *Pesantren* is amounted of 28,961 in Indonesia or increase 6.12% from previous year of 27.290. There are two types of *pesantren*, the first is those which only implement traditional/book recitation of 15,057 or 51.99%. The second is Modern *pesantren* which implementing holy book recitation and other eductional services of 13.904 or 48.01%. Of 34 provinces in Indonesia, the most *Pondok Pesantren* are concentrated in West Java (9,167), East Java (6,044) and Central Java (4,685).

The amount of *santri* for 2014/2015 were 4,028,660, increase 10.25% from previous educational year of 3,654,096 students. This amount consisted of 2,060,029 male students (51.13%) and 1,968,631 female students. While the personnel in pondok *pesantren* was 322,328 which decreasing from previous education year of 28,51% or 280,941. Education qualification was 200,845 or 62.31% below S-1, 110,519 or 34.29% graduated from S1 and 10,964 or 3.40% graduated from S2 or other higher educational level.

It has been long implemented *pesantren* put the base of the teaching in three primary domains, which are: (a) *faqahah* or religion understanding sufficiency or depth, (b) *thabi'ah* or attitude, nature or character, and (c) *kafa'ah* or operational capability(Nafi', et al, 2007: 33). According to Mastuhu, the primary objective of *pesantren* is to reach the wisdom based on Islamic teaching to improve the understanding about life meaning and also realization of social roles and responsibilities (Nafi', et al, 2007: 49). Some opinion said that *pesantren* are unique because they combine two institution, *pondok* (*funduq*), a place to study and practice Islamic mysticism and the *pesantren*, a place of Islamic scholasticism (Bull & Alan, 1999: 64).

The negative opinion that *pesantren* as a place that create terorist is wrong, because Islam is a peacefull religion. To restore the positive image of *pesantren*, Majelis Ulama Indonesia (MUI) put an enormous endeavor by publishing rules since 2003 that terrorism and suicide bomb actions are forbidden (Muhammad, 2010: 123).

1.2. Islam Education

According to Tajab et al., some of the Islam education understanding are: first, the education (which according to) Islam has normative character and to be the field of Islam education phylosophical research. Second, education (in) Islam has sociohistoric character, to be the Islamic education history study. Third, education (of) Islam religion has operational process character in effort of Islam principle teaching in theoretical perspective (Salim & Kurniawan, 2012: 25).

Some experts have differed opinions about Islam education. Islamis education is any form of theaching and learning that is based on the principles and value of Islam (Tan, 2011: 4). Salim & Kurniawan concluded that Islam education is any effort or education process implemented to guid human behavior, both individually or socially directed to the potential, both basic potential (*fitrah*) or the principles according to the *fitrah* through intellectual and spiritual process based on Islamic values to reach worldly and afterlife happiness (2012: 33).

Based on the requirement in the Religion Minister of Indonesia No. 13/2014 on Islam Education, those meant with Islam education is the education preparing the students to play roles demanding on Islamic teaching comprehension and/or to be Islam teaching expert and implement it in daily life. According to the interpretation, Islam education as a system is an activities in which containing interconnected objective, students, education, educational tools and environmental aspects in forming an integrated system (Salim & Kurniawan, 2012: 17).

Article 2 regulates on the objective of Islamic education, which are: *first*, to embed to the students to have faith and devotion to *Allah Subhanahu Wa Ta'ala*. *Second*, to develop abilities, knowledges, attitudes and expertise to be Islamic principles experts (*mutafaqqih fiddin*) and/or to be moslems who are able to implement Islamic principles in their daily life. *Third*, to develop *akhlaqul karimah* personality on the students who have individual and social godliness by put high respect on sincerity, modesty, independency, community kinship (*ukhuwah Islamiyah*), humble (*tawadhu*), tolerance (*taasmuh*), balance (*tawazun*), moderate (*tawasuth*), models (*uswah*), healthy lifestyle and nationality.

Some steps taken by the government are: *first*, by intensify nationality education to *pesantren*, specifically those uses middle east ideology like *Wahabisme*, *Ikhwanul Muslimin*, *Talibanism*, and so forth. *Second*, there conducted dialogues between *pesantren* teaching middle east ideology for Islamic understanding trade off and experience sharing for self awareness. *Third*, *pesantren* knowledge mainstreams (*tauhid*, *fiqh* and *tasawuf*) are deeply suggest the community to have good deeds, affection, respect each other, helpful and cooperating and also avoiding conflicts, confrontation, intrique and other destructive actions as early as possible. (Muhammad, 2010: 132-135).

Islamic educational strategy applied in Islamic Education Strategic Planning Year of 2015-2019 prioritizes on access, means and infrastructure quality improvement, student, teacher and educatioanl staffs quality, quality assurance and also moderate Islamic teaching in Islamic religion education. The strategies applied to achieve above mentioned plans are:

1. Improving educational access by the establishment of formal *diniyah/muadalah* educational unit in *Pondok Pesantren*/new *Ma'had Aly,* andschool and education operational supports, etc.
2. Improving the quality of education infrastructures.
3. Improving boarding school quality through scholarship, participation in varied events like *Musabaqah Qira'atil Kutub (MQK)*, *Perkemahan Pramuka Santri Nusantara*, *Pekan Olahraga dan Seni antar Pondok Pesantren Tingkat Nasional* (POSPENAS), etc.
4. Improving the quality of educator and educational officers by competency and qualification building on teacher and education staffs, enrolling the educational staffs in Teacher Professional Education, functional and professional allowance and also education scholarship.
5. Improving quality assurance of educational institution through Islamic Education Institution accreditation support, improving learning quality, educational regulation establishment, eduational data provision, Islamic educational institution management quality improvement package, and also the Application of Islamic Institution National Standards.
6. Improving moderate Islamic educational learning quality in *diniyah* and *pondok pesantren* education.

1.3. Curriculum

Curriculum is one of deeply determining component in an education system (Salim & Kurniawan, 2012: 197).Curriculum such mentioned in Article 1 verse 19 the Acts No. 20/2003 on National Educational System is a set of plan and regulation on objective, content and materials of subjects and also the method being used as the guidance of learning activities implementation to reach particular educational objectives.

Basic concept of curriculum from the function aspect, according to Muhaimin and Mujib, are (1) as a study program, (2) as the content in which containing an amount of data or information to facilitate the learning process, (3) as a planned activities related with those being taught and how such teaching can be effectively and efficiently taught, (4) as learning results containing a set of intact objectives to be achieved, (5) as cultural reproduction, which is the transformation reflection process of community cultural principles, and (6) as learning experience (Salim & Kurniawan, 2012: 200).

Curriculum developed in *pesantren* has been showing similar principles. First, curriculum is directed to form religion expert in the future. Second, basic structure of curriculum is religion knowledge teaching in all level and educational services in form of guidance for *santri* both individually or collectively. Third, overall, curriculum has flexible character. *Santri* can self-organize some of or all of the curriculum. Curriculum flexibility can be tought as *pesantren* character in serving the needs and the meet of *santri* rights in learning religion (Nafi', et al, 2007: 85-86).

General Director of the Islamic Educational, Kamaruddin Amin states that to maintain the diversity of Islam Indonesia, the Islamic Education in 2016 will use and impose curriculum *Islam Rahmatan lil Alamin* both in formal education (madrasah and Islamic universities) as well as non-formal education or *pesantren* (http://pendis.kemenag.go.id/index.php?a=detilberita&id=7998#.V8TpRU9YnXk). This curriculum emphasizes the importance of the values of honorable akhlaq and character. The learning method is made more interesting, fun and stimulating to think higher (Majalah Pendis, 2016: 90).

Before implementation, the Directorate of Islamic Education Ministry compiled learning modules curriculum *religion Islam rahmatan lil Alamin*. A total of 30 teachers and supervisors of Islamic Religious Education (PAI) from across Indonesia following the methodology of learning short course at Oxford University in England at the end of 2015, and 42 others were sent to Edelaide University Australia. The aim is to develop and insight competencies PAI teachers and supervisors in terms of learning methodology and oversight, and to develop multiculturalism in Indonesia in the learning process more systematically (Majalah Pendis, 2016: 90).

The module is tested to 36 schools in four different locations, namely Medan, Bogor, Solo and Manado. With the training module is expected of teachers PAI has the same paradigm related material substance and

methodologies delivery of teaching materials. This module manufacturing is a way to respond to the needs of educational outcomes that are Islam's conciliatory (Majalah Pendis, 2016: 93).

Pesantren quality management is the process in which a set of action with the elements and function of management are implemented as effective and efficient as possible by the help of others directed to achieve predetermined targets and objectives according to the need and satisfaction of user and also on the base of or beyond the existing standards started from the input, process to output of education (Fadillah, 2015: 121). *Pesantren* is said qualified if the output can integrate between religion education and general education according to community need (Fadillah, 2015: 117).

The criteria of qualified *pesantren* are: (1) safe and order educational environment, (2) clear formulation of vision, mission and targetted qualification, (3) reliable educational leadership, (4) high performance expectation and output, (5) qualification development and improvement, (6) effective and efficient learning evaluation, and (7) communicative interaction between educational institution, parents and community (Fadillah, 2015: 134).

1.4. Learning and Communication

Learning cannot occur without communication. Communication theorists have not been prominent in formulating theories of learning. Neverthless, any theory of learning contains an implicit theory of communication, and many communication theories are relevant to learning (Littlejohn & Foss, 2009: 596). The process of communication between educators and students in *pesantren* is a form of interpersonal communication.

Interpersonal communication is a complex, reciprocal process through which participants create shared meanings as messages are transmitted continuously from one sender-receiver to another via multiple communication channels (Friend & Cook, 1996: 128). Communication skill simply concern the proficiency or quality of one's communicative performance, including the *pesantren* teachers. The principles for effective communication: *first*, nonverbal communication principles. Two aspects: (a) Congruence. Incongruence may unintentionally reveal feelings or attitudes one is hoping to conceal. The nonverbal cues must strengthened the verbal message. Body movement or gesture, vocal cues and the use of space must be congruent with the verbal message(Rogers, 1951; in *Friend & Cook*, 1996: 143). (b) Individualism, means that the meaning of a single nonverbal cue depends not only on the context in which it occurs but also in specific meaning to the individual demonstrating the behavior and to the person observing it.

Second, verbal communication principles, including (a) concreteness, the exchange of concrete, specific information, more likely to be understood in verbal interactions and (b) neutrality promote the development of interpersonal trust because it conveys a nonjudgemental and accepting attitude(*Friend & Cook*, 1996: 143-147).

Educators in *pesantren* must understand and master the communication skills because they have a strategic role in communicating science to the planting of ideology. Mastery of the material, suitability of methods of learning with the curriculum as well as communication skills greatly affects the outcome and the resulting quality of Islamic education process. Teachers who are effective communicators tend to adapt their communication according to the task, the relationship, and the characteristics of the individuals involved. This includes choosing language that is clear and efficient, identifying the information content that is needed, and using verbal communication strategies that will best elicit the preferred responses.

Friend & Cook resume some suggestions to improve the communication skills:(a) study communication to learn more and become more skillful with communication skills. (b) Nurture and communicate openness. Openness refers to ability to suspend or eliminate the judgment and evaluation of information and situations until explored adequately the various potential meaning and explanations. (c) Keep communication meaningful, including the amount of information being communicated. Too much or too little information is

not meaningful. (d) Use silence effectively. Silence and pauses are important nonverbal behaviors that are related to speech flow and pace or may be used as minimal encouragers(1996: 148-151).

4. Conclusions ans suggestions

Pesantren as Islamic educational institutions have an important role in rectifying the religious teachings. Incorrect understanding of the science of religion can bring a very dangerous impact as radicalism and terrorism. It is important for educators in *pesantren* to understand properly the teachings of Islam and taugh correctly according to the existing methodology and curriculum.

Support from the government through declaration of the Islamic religion curriculum rahmatan lil Alamin should be implemented in all *pesantren* in Indonesia. Beside that needs to be done nationality Intensify education to *pesantren*, specifically those that uses middle east ideologies like Wahhabism, the Muslim Brotherhood, Talibanism, and so forth. This is to strengthen patriotism and nationalism, in addition to religious education acquired in *pesantren*.

Decreasing the personnel in the boarding school in 2014/2015 shows that the government should pay more attention to the welfare of educators in *pesantren*. Granting certification and further education will contribute greatly to the success and quality of education *pesantren*. Educators should also be supported with adequate educational communication in the *pesantren* Because learning quality is influenced by the communication is Effectively Whether or ineffectively implemented. By teaching communicative patterns will be able to produce quality students. By the right curriculum and supported with effective educational communication, Islamic education quality in *pesantren* will be Achieved.

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Traditional Pesantrenand Modern Pesantren:Case Study inQotrunNada's Kyai and Daarul Qur'an's Kyai

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Abstract. The topic of this research is the differences of *Kyai*'s role between Traditional *Pesantren'sKyai* and Modern *Pesantren'sKyai* to the community around its location. In a definition, *Kyai* is a leader in religion-based education institutions called *Pesantren*. Nowadays in Indonesia there are two types of *pesantren*. First, traditional *pesantren* which in the past usually located in villages locations. Recently, traditional *pesantren* is also exists in the city. This type of *pesantren* has a very well religiously educated person, acting as a leader of the *pesantren* called *Kyai*. Second, modern *pesantren* that locates in the small town either in the edge of urban areas. Modern *pesantren* also has a leader which named as *kyai*s well. There are some differences between *kyai* in traditional *pesantren* with modern *pesantren*. *Kyai* in traditional *pesantren* has some strategic roles in the community around the traditional *pesantren* is located. İn contrast, *kyai* in modern *pesantren* has common role in the community around its location.The differences are also exist in multiple fields such as economy, politics, education, and teaching methods. In the other side, *kyai* in both types of *pesantren* are also have same roles. The purpose of this research is to explain the differences in each field. With methods of literature study and supported by observation and in-depth interviews.

Keywords:*Pesantren*, *Kyai*, Traditional *Pesantren*, Modern *Pesantren*, Society.

1. Background

Pesantren is the oldest educational institutions in Indonesia that has other call sign such as *PondokPesantren* or Traditional *Pesantren*. The existence of traditional *pesantren* in Indonesia was started since the arrival of Islam in the Archipelago around twelve-thirteen century. Since then, this kind of traditional educational institutions have an important role in the spread of Islam and other science teachings as well. Traditional *pesantren* keeps to grow following the dynamics of the times.[3]

There are at least five basic elements in the tradition of *pesantren* in general. The five elements which have a crucial role in the dynamics of *pesantren* from time to time. Those five elements are *kyai*, *santri*, mosque, Yellow Book, and *pondok*.[4] In this case, *kyai* has an important role in moving the other elements in the community and certainly *pesantren* itself. These five elements are considered as agents of change in various sector in the community and the main thing is Islamic education.[5]

In Islamic education, since the beginning of presence of *pesantren*, traditional *pesantren* have always taught Islamic studies using Yellow Book or often to be called as Classic Islamic Book. The purposes are to educate prospective *ulama* or *kyai* in order that Islam will getting spread across the Archipelago and multiply *ulama* in Archipelago. *Kyai* made the mosque or *surau* as a place of teaching and learning activities in addition to a place of worship for *santri*. Moreover, the figure of *kyai* is fuse and open to the local people that want to learn so local people are affected by Islamic education itself, not only *pesantrensantri*.[6]

The use of classic book and teaching-learning activity in mosque or *surau* were keep going until the Dutch colonial period in Indonesia. Indirectly, colonial era brought modern influences to the Archipelago and it became a new challenge for traditional *pesantren* in order that they could survive or were not left

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[3] Apipudin. *Pesantren's Model of Resistance and Transformation in Dynamic of Social Change in Indonesia*. Depok: Universitas Indonesia. 2016. Pp. 1

[4] Zamakhsyari Dhofier. *Tradisi Pesantren: Studi Pandangan Hidup Kyai dan Visinya mengenai Masa Depan Indonesia*. Jakarta: LP3ES. 2015. Pp. 79

[5] Apipudin. *Op.cit*. Pp. 3

[6] Zamakhsyari Dhofier. *Op.cit*. Pp. 86

behind with the new things that were present at that time. Surely, the new things that present are something universal, that is in terms of science and technology.[1]

This modernization which makes traditional *pesantren* must change its old ways so it can maintain its existence in spreading Islam through Islamic education. The changes from teaching methods, teaching-learning place, and others must be done over the rapid development of time. This has led to the emergence of a new term which is modern *pesantren*. Modern *pesantren* means that *pesantren* has been evolved from traditional *pesantren* so the main purpose in not only to produce *ulama* or new *kyai*, but to produce graduates who can compete to the next level in various field.

Nowadays, modern *pesantren* always increases. Many *pesantren* are stand directly as modern *pesantren*. There are also many modern *pesantren* which originally was traditional *pesantren*. In contrast, there are many traditional *pesantren* that maintain its tradition including its effects on surrounding environment. It is suspected to make difference in its influence to the local environment so the problem in this research is the allegation of difference between traditional *pesantren* influences with modern *pesantren* in *pesantren* environment. We limit the effect to the influence in education in the environment around *pesantren* based on role of *kyai* in each traditional and modern pesantern and its teachings methods.

Based on that problem, our question of the research is what is the definition of *pondokpesantren* and what is the difference of both *pesantren*, what is the influence of teaching methods to the environment around *pesantren,* how the role of *kyai* in each *pesantren*, and what is the difference of influence between traditional and modern *pesantren* in terms of Islamic education through the role of *kyai* in each *pesantren*. Our sample are Pondok Pesantren Qotrun Nada at Citayam, Depok as traditional *pesantren* and Pesantren Tahfizh Daarul Qur'an at Ketapang, Tangerang as modern *pesantren*. The purpose of this research is to show the difference differences between traditional *pesantren* influences with modern *pesantren* in education to the environment around the school and teaching methods that are applied.

2. Method

In this research, we use qualitative method supported by direct observation and interview. Data collection was done by literature research method, supported by observations and structured interview. Literature research method is applied in form of utilization of early research as the basis for exposure symptoms between the two *pesantren* and the role each of *kyai* researched data and textual data from print media or electronic media. Observation method is applied in form of direct observation about the real condition in observation area. The observation areas arePondok Pesantren Qotrun Nada and its surroundings, Pesantren Tahfizh Daarul Qur'an and its surroundings. Interview methods is applied in order to get more in depth data from informants who are concerned with the research topic that are *kyai* from each *pesantren* and local residents around *pesantren*. Furthermore, we analyze the data by comparing the condition between both of *pesantren* based on literature study. Finally, we make a conclusion to answer this researchproblem.

3. Finding and Discussion
3.1. Definition of *Pesantren*

Pondokpesantren is an educational institution adalah which educate Islamic teachings by making the mosque or surau as the center of educational activity under guidance of *kyai* and it also has a dormitory as a place for student to live in. Dhofier (2015: 84) defines that *pondokpesantren* is a traditional educational institution of Islam which its function are for learning, understanding, living, and applying Islamic teachings by making and emphasizing the teachings as religious moral education as a guidance in daily life. Furthermore, Apipudin (2016: 3) explains that *pondokpesantren* is a traditional educational facility or traditional educational institution where its *santri* are living together and learning under the guidance from a *kyai*.

If we define based on its origin word, *pondokpesantren* consists of two words that are *pondok* and *pesantren*. *Pondokpesantren* comes from *funduq,* AnArabic language means dormitory or hotel. In Indonesian language *pondok* can be interpreted as a traditional building since it is made from bamboo. It refers to the beginning time of *pesantren* when *pondok* or dormitory of *santri* was made from bamboo.

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[1] Hermansyah Putra. *Pondok Pesantren dan Tantangan Globalisasi*. Yogyakarta: UIN Sunan Kalijaga. 2009. Pp. 5—7

Furthermore, *pesantren* comes from *santri* which then it was added by prefix of "pe" and suffix of "an" that means a place for *santri* to learn.

Pondokpesantren at the beginning of its establishments was traditional. Teaching-learning activity was done at *surau* or mosque. There are *santri* lived at mosque and there are also lived in small cottage as the number of *santri* were not so many. In the subsequent years, the number of *santri* is getting bigger until *kyai* decides to make the cottage bigger. Thus, the dormitory construction project is started with various size. The next year, the number of *santri* grew more so *kyai* decided to enlarge the cabin and then start built a dormitory with varying size. The increasing number of *santri*, the bigger dormitory as well.

Traditional *pesantren* conserves educational values by traditional teachings method. The conventionalism could be seen on *kyai* and *santri's* behavior in daily life such as doing common activities without hoping rewards and also having a strong sense of kinship between *santri* and also between *santri* and *kyai* (Geertz, 1981: 242). This kind of tradition which makes *santri* and *kyai* as well have good image in the community. Thus, *santri* and *kyai* have a good social interaction in the community. Geertz (1981: 245) continues that *santri* earn their food by working in the farm field that belongs to *kyai* or working with their neighborhood. *Kyai* doesn't get any salary or fee from anyone and he doesn't take tuition fee from the *santri*. *Pondokpesantren* is often to receive donations in form of rice or goods.

For example, PondokPesantren Qotrun Nada at Depok. The *Pesantren* started from a circle of teenagers at Majlis Ta'lim Al-Inayah at Cipayung, Depok back in 1989. Those teenagers studied Islamic studies that guided by local *ustadz*. The teenagers are not only come from local village, but also come from Jakarta. In 1989, Kyai Burhanuddin, the person who later become the leader of PondokPesantren Qotrun Nada, just graduated from Pesantren Daarul Rahman, Jakarta. The activities in *majlista'lim* ran up to 1996.[1]

In 1996, Kyai Burhanuddin were working along with Ustadz Syakir, Kyai Abdillah, and Ustadz Samwari. They wanted the teenagers that study in *majlis ta'lim* not to commute. Furthermore, they agreed to establish a *pesantren* from *majlis ta'lim*. At the end of 1996, the first construction of *pesantren* was begun. In the construction period, the teenagers had lived in the area around the construction site such as in *Kyai's* house and inside *majlis ta'lim*.

In 1997, the *pesantren* officially established and the teaching-learning activities was begun. There were twenty *santri* that studied at that time. The *santri* lived in KyaiBurhanuddin's grandfather. The *santri* studied in *kyai's* house and did praying in the terrace of *kyai's* house. At that time, *santri* were in *tsanawiyah* level and by the year of 2000 '*aliyah* level was opened. Furthermore, the number of *santri* were getting bigger and it makes Kyai Burhanuddin to establish the dormitory and classrooms. Up to now, PondokPesantren Qatrun Nada succeeded to gradute 1224 *santri* and now PondokPesantren Qatrun Nada has 1600 *santri* approximately.

Furthermore, current development, modernization, and globalization, forced traditional *pesantren* to adapt with new things in order to maintain the existence of traditional *pesantren*. If traditional *pesantren* only use *bandongan, sorogan*, and Yellow Book, then traditional *pesantren* would not considered as a formal institution by the government. This causes *pesantren* began to include general studies in its teachings and explore the potential of *santri* by establishing some extracurricular so this kind of *pesantren* is known by **modern*pesantren***.

Geertz (1981: 242) explains that there were some physical changes in traditional *pesantren* to become modern *pesantren*. The buildings from *surau* or mosque and its dormitory are become more modern. There are also kitchen, class rooms, auditorium, sports and art facilities, and even laboratory to support their activities. Moreover, *santri* are given uniforms. *Santri* are not required to join *sorogan* activity. Teaching method is modified in order to prepare *santri* for facing globalization era.

This case happens with Pesantren Tahfizh Daarul Qur'an. In the beginning, Kyai Yusuf Mansur established *pesantren* in Bulak Santri area. The activities were started in 2003 with three *santri* only. Those three *santri* live in Kyai Yusuf Mansyur's house. They focused on memorizing Al-Qur'an because Kyai Yusuf Mansur's vision is to increase the love of reading and learning Al Qur'an.

In 2005, Kyai Yusuf Mansur established Pesantren Tahfizh Daarul Qur'an at Ketapang, Tangerang after acquired a permit to establish a formal school. In 2008, *pesantren* was officially established and started the

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[1] Interview with Ustadz Sandy, at Pondok Pesantren Qotrun Nada, Depok, in October, 1 2016

teaching-learning activities from kindergarten until high school. A time goes by, the number of *santri* were getting bigger and Pesantren Tahfizh Daarul Qur'an opened its branch in some cities in Indonesia. Pesantren Tahfizh Daarul Qur'an also established house of *tahfizh* called Rumah Tahfizh in Palestine, Hong Kong, and Taiwan.

Various facilities are available in Pesantren Tahfizh Daarul Qur'an. Dormitory, classrooms, mosque, library, laboratories, sports facilities (field and building). Those facilities are provided for 1300 *santri* of junior and high school. Moreover, provided accommodation for parents of *santri* who come from other part of *pesantren*. Therefore, that is an example of modern *pesantren*.

3.2. Teaching Methods

PondokPesantren Qotrun Nada applies combination of teaching method between the method from traditional *pesantren* with school in general. The traditional side can be seen with the the use of *surau* as a place to learning even though the *pesantren* have had a classroom. Moreover, PondokPesantren Qotrun Nada still teaches knowledges from Yellow Book.For example, they use of al-Jurumiyah, Alfiyyah, Musthola al Hadist, and other Yellow Book even tough in some lessons they also use the book from Ministry of Religious Affairs of Republic of Indonesia.[1]

Moreover, PondokPesantren Qotrun Nada still maintain the teaching of deliberation. They gave that activity as Bahtsul Masaail which means discussion of problems. This activity was done by final year *santri* and they use Yellow Book as their references. As said by Dhofier (2015: 54), that deliberation class or *bandongan* is a thew from traditional *pesantren*. Final year student formed some small groups and they discuss some problems based on knowledges from Yellow Book. Then they will present it in front of other groups.

Whereas, Pesantren Tahfizh Daarul Qur'an doesn't use traditional teaching method such as PondokPesantren Qotrun Nada. They modified the teaching method so they called their modification method as Daqu Methods. Moreover, in the beginning time of its founding, Pesantren Tahfizh Daarul Qur'an used Cambridge curriculum which is now used in its branch in Bandung.

Bandongan teaching systems or deliberation class isn't used in *Pesantren* Tahfizh Daarul Qur'an. Learning activity is same with formal school. It is fit with Geertz (1981: 242) that *bandongan* system have fallen into disuse by modern *pesantren* because they can not be considered as formal educational institutions by the government so modern *pesantren* modify the teaching method. *Tahfizh* teaching systems has become a hallmark from Pesantren Tahfizh Daarul Qur'an. The *santri* are given a daily report book to give their recitation to their preceptor. Every preceptor guides about 25-30 *santri*. Then *santri* will be passed to the next *Juz* if it meets the criteria.

3.3. *Kyai's* Role in Community

In PondokPesantren Qotrun Nada, Kyai Burhanuddin has formed a strong organized leadership system. He is the tutor and leader of *pesantren* as well, then there are two vice directors of *pesantren* which they had been divided to manage *tsanawiyah* and *'aliyah*.

Even tough *Kyai* Burhanuddin has formed a structure, he still has central role in *pesantren's* environment and community around *pesantren*. Every policy in all aspects such as curriculum, dormitory kitchen, religious activity, and other activities are decided by Kyai Burhanuddin although he has formed leadership structure in his *pesantren*. It is fit with Muhakamurrohman (2014: 112) that *kyai* sets all aspects in *pesantren*. Kyai Burhanuddin is a decision maker for all policies which had been made and discussed by teachers in PondokPesantren Qotrun Nada

Besides acting as a policy maker, KyaiBurhanuddin also participated to formulate a policy for *pesantren*. It is closely related to traditional leadership model presented by Anwar (2010: 229)KyaiBurhanuddin determines the direction of PondokPesantren Qotrun Nada. He formulated curriculum policy, evaluation, rules, and activities which held by *pesantren*. However, this makes *pesantren* will continue to rely on Kyai Burhanuddin. Thus, good or the lack of policy was directly in line with his leadership.

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[1] Interview with Ustadz Sandy, di Pondok Pondok Pesantren Qotrun Nada, Depok, in October, 1 2016

Moreover, Kyai Burhanuddin is often to interact with his *santri* formally and informally. Formally, he teaches *hadist* lesson for final year student, becomes imam in every Subuh prayers, and gives religious advices after Subuh prayers. Informally,He is often to come when *santri* are doing extracurricular such as scouts or dormitory activity.

In the community, Kyai Burhanuddin has crucial role in Islamic teachings. He frequently become a *khotib* for Friday Praying at mosques around *pesantren*. Moreover, he also has regular schedule of recitation Al-Qur'an around *pesantren*. He also transparent for the community around *pesantren* to give advices to some problems. People often visit him to get advices and suggestions on some business. Moreover, he often to visit the community in some ceremonials which is held by *pesantren* such as birth celebration of Muhammad, *Isra' Mi'raj*, and birth celebration of PondokPesantren Qotrun Nada.

Traditional trait of Kyai Burhanuddin in this case is obvious. As stated by Dhofier (2015: 97) that kyai always helps the community around *pesantren* in all aspects. *Kyai* often to become a reference to the community to get advices and solutions for a problem.Kyai Burhanuddin continues to implement Islamic teachings to the local community and always open to give advices to the local community.

Significant differences appear in Kyai Yusuf Mansur's role for Pesantren Tahfizh Daarul Qur'an. In the beginning time of its establishment, the leadership was centralized to Kyai Yusuf Mansur. However, he is the leader of institution and it has three directorates. One of which are Directorate of Education and Dakwahwho supervise *pesantren* such as *Pesantren*Tahfizh Daarul Qur'an.

In Pesantren Tahfizh Daarul Qur'an the institution chose a person who acts as a tutor to be the leader in Pesantren Tahfizh Daarul Qur'an. His name is Ustadz Slamet. Leadership structure in the *pesantren* has been divided and organized like a common formal school. It suits as stated by Muhakamurrohman (2011: 113) that in modern *pesantren*, *kyai* would not have a great role. All aspects concerning the management and technical in *pesantren* are given to the board of *pesantren*. *Kyai* only knows policies that have been made and are being implemented

Kyai Yusuf Mansur is not involved in determining the policies made by the *pesantren*. All policies are handed over to the Directorate of Education and Dakwah. Kyai Yusuf Mansur's important roles only plays when there are issues that are considered crucial. Technical matters at the school such as learning, the activities of *santri*, and regulations in *pesantren* are entrusted to *pesantren's* tutor so that Kyai Yusuf Mansur is not a determinant of policies that exist in *pesantren* and its neighborhood area.

Based on this case, Ustadz Slamet is the *pesantren* leader who has many roles in PesantrenTahfizh Daarul Qur'an. He determines the policies in *pesantren* such as regulations, various activities of *santri*, and teaching. Ustadz Slamet often present in the daily activities of the *santri* and also teach the *santri*. However, Ustadz Slamet was also divided leadership structure at the*pesantren*. There is a chairman of the kindergarten, elementary, junior and high school. There are also leaders for the operation and care. Ustadz Slamet also gives freedom to their respective principals to be creative and he only know each of policies.

If we associate with leadership model presented by Anwar (2010: 231), PesantrenTahfizh Daarul Qur'an is classified as *pesantren* that have a collective leadership model. Kyai Yusuf Mansur makes Daarul Qur'an as an institution that has three directorates. Furthermore, the*pesantren* which are included in the Directorate of Education and Dakwah splits leadership structure into various areas. This makes the role of Ustadz Slamet is not too big for the neighborhood around *pesantren* because there are more other who leads the social areas that have a role to all surrounding communities. They held the Qur'an learning program for surrounding communities and also organizes clean-up activities of the village called KampungBersih program.

3.4. Influences of *Pesantren* in Community

In PondokPesantren Qotrun Nada, Kyai Burhanuddin has a huge influence. Indeed, this is not apart from his important role in all aspects from *pesantren*. This makes a terrific image of *Kyai* Burhanuddin in *pesantren's* elements such as *ustadz* and certainly the *santri*. They love the humility of Kyai Burhanuddin so humility is a top priority in the act for *ustadz* and *santri* at PondokPesantren Qotrun Nada

His role for the local community is crucial. He empowers local communities for trading activities such as selling food, soft drinks, muslim dress, and sell other items in *pesantren's* environment. He also provides a laundry facility for the *santri* and the surrounding community are also provided facilities for entrepreneurship as the laundress.

In addition, his enormous influence makes community organizes Qur'an reciting circle in mosques around *pesantren* and he is the lecturer. He also often comes down to help community solve the problems that exist in society. In this case, the community has always had hopes to *kyai* to continue provide counsels in all aspects. This is shown by a traditional *pesantren* (Dhofier, 2015: 95).

In contrast, PesantrenTahfizh Daarul Qur'an which is headed by Kyai Yusuf Mansur had divided the leadership structure and form the institution. Furthermore, the *pesantren* leader, Ustadz Slamet also divided leadership structure at *pesantren*. It makes their roles become not so crucial in *pesantren*. Yet the *santri* also liked Ustadz Slamet for his excellent personal and often visited the *santri*.

However, in his role in community is not so crucial. Formerly, the *pesantren* was often to conduct clean-up activities of the village, but now, it no longer exists. Moreover, now there is no organized or open Qur'an reciting circle to the surrounding community. Neither Kyai Yusuf Mansur nor Ustadz Slamet did not have a scheduled to organize Qur'an reciting circle in mosques around *pesantren*. It makes the influence of the*pesantren* in the community has not been tasted crucial by the surrounding community. It was just in the beginning of *pesantren*, it opened an opportunity to study at *pesantren* to the local community who are less able to pay the tuition fee.

It is exactly the case that improve relations between communities and *pesantren*, instead of *kyai* and *pesantren* relationship with the surrounding community. As happened in PesantrenTahfizh Daarul Qur'an with the surrounding community. This is consistent as stated by Anwar (2010: 232) that the collective leadership contained in modern *pesantren* will only improve relations with the community.

4. Conclusions ans suggestions

There are significant differences between the two *pesantren*. Evidently, this research has found some contrasts between two *pesantren*. PondokPesantren Qotrun Nada is still forceful in its tradition of traditional *pesantren* though in some aspects it has adapted to modern *pesantren*. KyaiBurhanuddinin *Pondok Pesantren* Qotrun Nada has crucial roles in both of *pesantren* and surrounding community. He invites surrounding community in some occasions along with ceremonials of *pesantren*. He provides laundry services to help both of *santri* and the community itself. While Pesantren Tahfizh Daarul Qur'an has become a modern *pesantren* since its beginning of his move to Ketapang area. Neither KyaiYusuf Mansur nor UstadzSlamet in Pesantren Tahfizh Daarul Qur'an have not had significant impact in surrounding community. They only focus to develop their *pesantren*. It has been proven by the absence of their impact in development and strengthening of surrounding community. There are differences in terms of the profile of *pesantren*, leadership structure, teaching methods, the role of *kyai* and *pesantren's* influence is strongly related to roles and *kyai's* leadership for its *pesantren*.

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Interview with Ustadz Sandy in Pondok Pesantren Qotrun Nada, Citayam on Saturday, October 1st 2016

Interview with Ustadz Slamet in Pesantren Tahfizh Daarul Qur'an, Ketapang on Thursday, September 29th 2016

Mangkunegara IV and Sufism Economy in Java

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Abstract. This study examines the economic development in Java during the reign of Mangkunegara IV. The approach of this study is historiography approach. This is an islamic studies which discuss about economy development among Mangkunegara Aristocracy. The purpose of this study is to find the root of causality relationship between religion and economic behavior of the Javanese aristocracy Mangkunegaran. The focus of this research is the aspect of the economy in the kingdom Mangkunegaran central Java during the reign Mangkunegara IV. The findings of this study is the economic devolepment of Mangkunegaran in the 19th century due to the influence of Sufism values and ethics of Javanese aristocracy.

Keywords: Sufism, Economic, Java, Aristocracy, Ethics.

1. Background

Various studies on the relationship between religion and economic behavior in the Java community has received the attention of experts. In Indonesia, the economy is often associated with a system or social order that is identified with the spirit of fostering capital purposes as well as the economy of capitalism in the west (Wasino, 2008). Capitalism within Indonesian society today is often associated with negative connotations. The negative connotations arise because capitalism is equated with colonialism and occupation. Western nations came to the archipelago to form trade colonial seek capital gains by sucking the wealth of the people of Indonesia.

The system of forced land is evidence dark history of Indonesian people who inhaled human resources and all-out for the interests of the invaders (Van Niel, 1984; Suhartono, 1989; Cadwell and Utrecht, 2011). Therefore, the elite Indonesia such as Sukarno, Hatta, Tjokroaminoto, Sutan Sjahrir, Cipto Mangunkusumo, Sutomo hate kapitalime deemed understand people's economic hardship (Van Niel, 1984; Ricklefs, 2001; Muljana, 2008)

According to Karl Marx, capitalism economy in Europe can thrive because the system is determined by the motive or the orientation of the capitalists that no other goal is to foster capital as much as possible. The most decisive factor in the growth of capitalism is structurally capable of transforming the mode of production of feudal society into capitalist society (Marx and Engels, 1989; Creaven, 2001; Sayers, 2003). In a structural change of the production method that is most important for the growth of capital is the accumulation of factors. This accumulation is a capitalist production is established as the consequences of technological progress, competition among individual capitalists (Gidden, 1986).

Karl Marx saw social facts on the ground that the businessmen capital owners treat the workers like slaves capitalist machine (Marx and Engels, 1989). According to Marx injustice hidden core of public relations is currently on the capitalist system built by entrepreneurs bourgeois. According to Marx's capitalist economy is a structural exploitation and injustice. The bourgeoisie owners of capital reduces human values into economic value (Salim, 2007: 45). Marx is the final analysis, the determining factor is the labor exchange, the worker is as a tool to establish the exchange ratio, ie the worker becomes a tool to measure the value of a commodity (Fakih, 2001: 102; Ritzer and Goodman, 2004: 29-30).

Different from Karl Marx who considered that the capitalist economy in Germany and Europe comes as pressure structuring of the bourgeoisie against the workers (Marx and Engels, 1989; Gidden, 1986; Creaven, 2001). According to Max Weber capitalism in Europe comes as relations motif rational values of causality that one of them is due to cultural factors rooted in the teachings of the Protestant (Weber, 2005). According to Weber, reversed the progress of capitalism in Europe is not purely economic factors structuring the bourgeoisie against the proletariat as exposure to the theory of Karl Marx, but of capitalism to develop

one of which is determined by cultural factors are derived from the values of the religious teachings of the Protestant spirit idea.

Weber proved his theory by showing statistics work of the leaders of trade and capital owners, and those who belong to the skilled labor high level, especially employees of the modern highly trained in technical and commercial, predominantly Christian (Weber, 2005;). Finally, in these studies, Weber tried to see the spirit of the European nations, especially Germany ascetic to act rationally, disciplined, hard-working oriented material success, not indulgence in pleasure, frugal and simple, saving and investing (Weber, 2005).

Meanwhile, according to David McClelland, the emergence of a capitalist economy in Europe is not due to a causal relationship between the teachings of Protestant culture. Capitalism emerged and rapidly growing one factor is due to the strength of the entrepreneurs who have a strong ethos of achievement or need for achievement abbreviated N-ach. McClelland discovered that people who have high achievement motivation is usually due to factors of family education that emphasizes children's education will be self-confidence and sense of superiority since childhood (Wasino, 2008: 3).

Based on the above views then many studies developed by experts to find different variants of the factors formation of economic systems within a community. Geertz (1977) for example, found that variants of the emergence of capitalism in the East Java region due to factors Modjokuto Islamic ethics that has by entrepreneurs who have reformist spirit. Moslem entrepreneurs affiliated with the Muhammadiyah reformist movement is able to build a network with excellent organisastoris strength so that it can move the wheels of the economy.

While Castles (1982) in his study found the economic in Kudus, Central Java is growing rapidly due puritan ethic Moslem businessmen affiliated with the Muhammadiyah organization has a plant's cigarette business in Kauman. Moslem businessman in the Holy Kauman capable of moving the economy of the community in addition to the ethics of Islam are also due to its position in a state of alienation from the culture of the people of the Holy.

Nakamura (1983) in his study also found that the economic progress of society Kotagede Yogyakarta in economic and community development of the weak because the ethics of Islam, spearheaded by the organization *Muhammadiyah*. While studies Bellah (1992) also found other variants of capitalism that emerged and developed in Japan as Samurai ethics derived from the teachings of Shinto and Buddhist built since before the Tokugawa era up to prepare the Meiji restoration.

Nasir study (1999) found that Moslem entrepreneurs who are successful in developing its economy in Indonesia are mostly from the flow of pilgrims Sufism incorporated in *Thariqah Qadiriyya*, while the followers *Asha'ira* more widely embraced by the rush. While the study results Mulkhan (2002) on Muslim entrepreneurs in Central Java Kudus Kulon mostly adherents of Sufism incorporated in *Thariqah Shadzaliyyah*. In short ideological factors are not necessarily able to explain the success of one's business (Mulkhan, 2002). Similarly, the study results Qadir (2002) investigated the business activities Pekajangan society that turns mostly into the *Muhammadiyyah* organizational. While Sobary (2007) found a significant correlation between Spririt work ethic and entrepreneurial movement that rose from the teachings of Islam in public awareness Suralaya township Betawi Jakarta.

While Wasino (2008) examined the economic and social changes in society Mangkunegaran Central Java discover that capitalism also appears on indigenous social class gentry as shown in Mangkunegaran kingdom in Central Java in the 19th century. The emergence of capitalism in Java by Wasino because of the ethics of the Javanese aristocracy Mangkunegaran in building the civil economy. While Pujiono (2010) examined the economic behavior of citizens *Nahdlatul Ulama* (NU) in Pasuruan, East Java. The findings indicate that the economic behavior of NU members in Pasuruan, East Java is not always bound by the decision of the Central Executive Masail Bahshul law NU.

Irwan Abdullah in his study entitled The Moslem bussinessmen of Jatinom: Religious Reform and Economic Modernization in a Central Javanese Town memenemukan that religion has become a significant factor in the strength of social and economic change in the Moslem community Jatinom Klaten in Central Java (Muhtadi, 2011). Jatinom community strength in doing business on the side affected the spirit of Islam, was also influenced by hereditary factors (enculturation). Besides, the success of Moslem businessmen Jatinom due to the absence of competition with the ethnic Chinese or absence of traders from the slanted eyes. While Muhtadi study (2011) on the pattern of Understanding Religion and Economic Behavior Tempe Community Craft Village Purwantoro Blimbing district in Malang, East Java found that understanding of religious teachings alone does not always work embodies what is understood by what should be practiced.

The social and economic action seems to be influenced by other factors outside the values of religious teachings. While Jalil (2012) examined the spiritual entrepreneruship on Muslim entrepreneurs in Kudus, Central Java. The findings are the Holy successful Moslem businessmen in building the economic base of families and communities are mostly affiliated with the organization *Nahdlatul Ulama* (NU).

Based on the above views is the difference between previous studies with this study is as follows. First in terms of the focus of the study. This research focuses on the study of the history of economic development in Java, especially in Mangkunegaran royal Central Java in the 19th century Mangkunegara IV administration. Second, most of the research on economic and religious studies in Java centered on the behavior of traders and businessmen. The study of economic behavior on the elite Javanese nobleman has not been done.

Third, the majority of economic studies and religious in the Java community rests on economic actors who have an understanding of religious purists. Studies on the economic behavior aristocratic elite in Java be attached to the ethics of religious life is still little studied. Fourth, various studies have always put the elite bangsawa Java (gentry) only at the domain realm rulers are not entrepreneurs. Fifth, the study of the Javanese mysticism be attached to the economic behavior of the Javanese aristocracy has not been much studied by various parties. Based on the above, this study then focused on the focus of economic studies of Sufism in Java case study on Mangkunegaran kingdom in Central Java 19th century.

2. Method

This study uses historical method with a multidimensional approach (Kartodirdjo, 1982; Kartodirdjo, 1993). Research procedure is done through the following stages. The initial stage is the collection of resources that correspond to research problems both primary and secondary sources. At this stage seeking activities and collect data and historical resources or materials to the historical evidence such as literary works of Mangkunegara IV, Babad Mangkunegaran, oral traditions Mangkunegaran, study Islamisation in Java, Sufism Java obtained from literature studies diantarannya are: Library mutual Library Mangkunegaran Palace Surakarta, Central Java, the National Archives and the National Library Jakarta, Library Radiyapustaka Surakarta, Central Java, Library Sana Budaya Yogyakarta, the regional library Yogyakarta, Library of State Islamic University Sunan Kalijaga, History Library Gadjah Mada University in Yogyakarta, Central Library of the University of Gadjah Mada Yogyakarta as well as the results of previous research and other reference books that have relevance to the issues to be discussed. The next stage is the criticism of sources, namely assessing the state and authenticity of archival sources and literature are found both externally and internally and then make the formulation of the facts and the reconstruction of events (Garaghan, SJ, Gilbert JA, 1957; Renier, 1965; Hockett, 1967; Gottsschalk, 1986; Wasino, 2007). The rationale is deemed sufficient to be used as reference in this study until the study can be analyzed in depth economic studies in the royal Javanese mysticism Mangkunegaran during the reign Mangkunegara IV in Central Java.

3. Finding and Discussion
3.1. Sufism Tradition in Java

Sufism thought world of Java can easily be encountered in Javanese literature classics such as *Suluk Malangsumirang*, *Babad Tanah Jawi*, *Serat Wulang Reh*, *Serat Wirid Hidayat Jati*, *Serat Wedatama*. In the *Babad Tanah Jawi* and *Wirid Hidayat Jati* for example, literature was created by the author to show the relationship between the symbolic fusion of Sufi tradition of thought and the teachings *Manunggaling Kawulo Gusti* (Simuh, 1988; Resi, 2007; Birsyada, 2012). The values of Sufism Java depicted in the stories of literary *Babad Tanah Jawi* looks so magical, sacred and mystical. Sufism in its history better accommodate mystical pattern as part of a form of embodiment of the population of the archipelago of the teachings of Islam brought by the scholars homage to Sufism (Simuh, 1995; Azra, 2004).

Historically, the development of the flow of Sufism in the archipelago, especially Java does not escape the influence of the clergy network archipelago in the 17th century and 18 were able to articulate the teachings of Islam with local values through the process of Islamisation (Azra, 2004). Scholars in Java most of which have a strong influence have a relationship with the clergy in the Middle East (Azra, 2004; Sokheh 2011; Aziz, 2013). The idea of Sufism tradition of Java in the 15th century is also practiced by teachers of Islamic preaching as Wali Songo, especially in Java is Sunan Kalijogo. Javanese mystical tradition of Sufism is taught through that then made the difference between Java style of Islam and the Middle East in particular Morocco (Geertz, 1971).

The development of Sufism in Java flow according to some historians brought by spiritual teachers patterned sufistik. Drewes (1983: 341), for example, argued that the spiritual masters of the open-college campuses and teach religious doctrine of Islamic values patterned esoteric. Islam is patterned then forms an esoteric doctrine of Sufism Java which in practice is to introduce many mystical idea (Geertz, 1971; Drewes, 1978; Simuh, 2002).

During the early development of Islam in Java, the cultural propaganda carried by Wali Songo-even in implementation much use approach to the teachings of Sufism values are then adapted to the ethics of Javanese culture (Geertz, 1971; Birsyada, 2012). So, in this process, the idea of Islam has experienced what is called indigenization Javanese culture. Of the various teachings, Sufism most powerful Java is what is called the doctrine *Manunggaling Kawulo Lan Gusti* (Laksono, 1985; Jatmiko, 2005; Resi, 2007; Birsyada, 2012).

The teachings of Sufism Mangkunegara IV, for example, can be seen in *Serat Wedatama* give teachings named Chess *Sembah* namely *Sembah Rogo*, *SembahKalbu*, *Sembah Jiwo* and *Sembah Roso* (Mangkunegara IV, 1926; Ardhani, 1988; Sastrohadikusumo, 1993; Soebardi, 1977).

3.2. Thought Sufism of Mangkunegara IV

Sufism is very attached to the works Mangkunegara IV Wedatama one of which is fiber. Thought Mangkunegara IV in building the economic base of the civil under closer observation depth is closely related to perceptions of the religious views. In this regard, Ardani (1988) found that the religious thought of Mangkunegara IV influenced by Sufism Javanese spiritual teachings derived from the values of Islam that has been adapted to the value Javaneseness. Some anthropologists often named the adaptation process of the moral values of Islam with Javanese syncretism with the name (Rickelfs, 2001; Woodward, 2004; Kersten, 2013).

There is also a group that believes that the syncretism teachings because of the attitude and ethics of the Java community that is open and flexible in accepting different cultures that come from outside the archipelago (Kayam, 1989). The views expressed above is theoretically justified because during the historical process, the religion of Islam in Java has been widely mixed with mystical tradition of Hindu-Buddhist (Geertz, 1983; Ricklefs, 1994; Hurgonje, 1973; Qurtuby, 2003; Wertheim, 1999: 155). *Sembah* teachings of Mangkunegara IV Chess for example, theoretically and philosophically was also heavily influenced by the values of Javanese mysticism, especially the doctrine *Manunggaling Kawula lan Gusti*. Spiritual energy of the teachings of the Chess *Sembah* Mangkunegara IV proved to be the spirit of a king in building the social order and economic empire (Sulistyo, 2015). View of the above can be explained in *SeratWedatama* in *Gambuh* song as follows.

> Samengko ingsun tutur,
> Sembah catur supaya lumuntur,
> Dhidhin raga, cipta, jiwa rasa, kaki,
> Ing kono lamun tinemu,
> Tandha nugrahaning Manon
> Sembah raga punika,
> Pakartine asarana saking warih,
> Kang wus lumrah limang wektu,
> Wantu wataking weweton

(Mangkunegara IV, 1926).

Meaning: According Mangkunegara IV, which indicates systematic streak in religion regularly there are four kinds, namely: *sembah raga*, *sembah kalbu*, *sembah jiwa* dan *sembah rasa*. With the worship chess if one can reach the nearest level as close to God, surely he would obtain the grace of God. *Sembah raga* is a first start for someone who will intern behavior. Worship is preceded by purification using water as indicated by an overnight prayer five times a day. Such body worship is mandatory redeemable perpetual endless lifetime. The character of a waton must be followed. Without guided by the terms and the pillars, the worship was illegal.

3.3. Economic Policy of Mangkunegara IV

What was done by Mangkunegara IV in building large-scale sugar mills in fact at that time was very logical and rational. Because in the XIX century Dutch colonial administration really are exploring and

exploiting the estate lands especially in the Java mountains to get more large-scale export of agricultural products (Hefner, 1999: 15). Therefore it is very rational if Mangkunegara IV interested in developing economic empire via the modernization of plantation management Mangkunegaran as had previously been done by the Dutch colonial government and private entrepreneurs West (Wasino, 2008).

Construction of industrial plantations, mainly sugar cane plantation by Mangkunegara IV is a rational choice because they a number of reasons. First, sugar is a product for export at that time is on the rise in the domestic market and internationally. Second, the sugar cane crop is already accustomed to planting in a number of places in the region of Surakarta, including Mangkunegaran cultivated by tenant Western nations. Third, the sources of income of the civil traditionally through tax and land lease is insufficient. In addition to these three factors, other factors that encourage the development of the sugar industry Mangkunegaran is the interest of breeds Mangkunegaran to indicate its position more prominent in economics from the three civil *Kejawen* others, namely Kasunanan, Sultanate and Pakualaman (Houben, 1994; Wasino, 2008; Birsyada, 2016).

According to Vincent J.H. Houben (1994) related to the reasons stated above, the development of sugar cane and sugar industry by Mangkunegara IV is an effort to expand its freedom from the influence of Sunan and the Netherlands by imitating profitable exploitation system as has been done by private entrepreneurs in Europe. Advantages of exploitation that can be used to obtain greater influence not only against the kings of Java, but also the Netherlands.

Politically, when seen from the strength of his reign, at the time of the civil Mangkunegaran to be balancing on the third pole of political power in Java at that time (Rinkes, 1924; Houben, 1994; Remmelink, 1990; Wiryawan, 2011). Whereas at the beginning of its establishment, the civil Mangkunegaran in 1757 the total area of not less than 4000 works or 979.5 jung or 2,800 hectares which was then called the Village Babok. But with the strength of its economic moderniasasi able to overtake the government of Surakarta and Yogyakarta Sultanate that stand in advance (Wasino, 2014).

Economic development conducted by Mangkunegara IV to build a sugar factory on a large scale in fact at that time is not new. In the eighteenth century private entrepreneurs such as China and Europe many are seeking a sugar plantation in the region Batavia followed by the establishment of a sugar factory. The rapid growth of the construction of a sugar factory because of the sugar at the time was one of the export commodities that the world is on the rise in the international market. Therefore, in a report in 1796 on the northern coast of eastern Java there are 1134 villages leased by the VOC to the Chinese, which is Part of the land used for sugar cane plantations (Kartodirdjo and Suryo, 1991: 39).

Economically, Mangkunegara IV success in getting the sugarcane plantations were originally obtained from a source of state revenue derived from renewal of soil apanage. When Mangkunegara IV took office, the apanage lands withdrawn and controlled directly by the civil Mangkunegaran. The holders of land apanage began when it was paid with cash, adjusted to the broad breadth of the land has ever ridden. Thus, the relatives of the king and the narapraja, both civilian and military (legion), no longer accept appanages as a salary, but only received a salary every month (Wasino, 2014, Suhartono, 1989).

Reason apanage land expropriation can be seen in the writings of Mansveld excerpts of his letter to the Resident Surakarta dated March 28, 1871: "This land will I use to industry to produce more so beneficial for all citizens of Mangkunegaran because land tax is not sufficient to finance the needs of Mangkunegaran. Mangkunegara IV is well aware that much can be achieved if the lands it if earned themselves. Mangkunegara IV started his business by not extending the contracts of leasing land to private entrepreneurs West ended the year 1859/1860. Soils that have free will diusahakanya itself for industrial use of sugar and coffee plantations (Wasino, 2008).

Withdrawal of land starting from the royal family which lasted from 1862 to 1871. After that, followed by the more obedient, including members of the Mangkunegaran Legion. This action has the support of resident Nieuwenhuizen. In 1871 appanages which has drawn wide reaching 121, 25 jung or 485 shoulders that comes from lungguh given to eight men Mangkunegara II, two sons Mangkunagara III, three sons Mangkunegara IV, and a brother of Mangkunegara IV (Wasino 2008: 38). Those who have drawn the ground lungguhnya replaced by allowances in the form of money. Total compensation for the appanage holder is not the same, depending on the area appanages and quality of land he owned.

After apanage lands were controlled by Mangkunegara IV, began to be held in the renewal of the civil Mangkunegaran increase revenue sources. Praja Mangkunegaran not just rely on traditional agriculture sector alone, but by building firms or agricultural industries, as well as pursued by the Dutch or European

private entrepreneurs in the area Gupernemen (Wasino, 2014). The companies Mangkunegaran it is a coffee plantation, a sugar cane plantation and sugar mill, rice catering, and so on. Among the many companies that developed by Mangkunegara IV, coffee plantations and sugar cane plantations and sugar mills greatest contribution to revenues civil Mangkunegaran (Pringgodigdo, 1950: 42-47).

4. Conclusions ans suggestions

This study produced three findings as follows. First, provide a new variant on the findings of Clifford Geertz (1977) and Castles (1982) on ethics puritanism Java entrepreneurs who can drive the economy of the community is rooted in the teachings of Islamic values. In the context of Mangkunegaran, economic progress is based on the ethics of the Javanese aristocracy in this regard made by Mangkunegara IV rooted values of Javanese mysticism. Second, these findings provide a new variant of the findings of Wasino (2008) which asserts that capitalism Java, particularly on land management and the cane sugar mill Mangkunegaran influenced by ethical aristocracy which in this case is done by Mangkunegara IV. In the context of this study, in addition to economic progress Mangkunegaran caused by the ethics of the Javanese aristocracy also rooted in the values of Sufism Java. Third, the findings of this research as well as providing a new variant of the theory of the spirit of capitalism and the Protestant ethic of Weber (2005). In the context of the review of Mangkunegaran, economic progress is rooted in the values of Sufism.

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Ummah and Nationality in the Protection of Refugees in Indonesia

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Abstract. The movement of peoples in today's refugees problems is more complicated than the phenomena of refugees in pre 21st century or the era of world war I and II, which were land borders and identities unified by the terms of nation-state, defining the citizens and aliens through the solid model of nationality. In contemporary refugees discourse, the problems of unwanted forced migration not only covering the protection of people by supplying their standard of living as an effect of displacement peoples living out of their countries, but also facing new variables of problem, including economic and ideological factors that became their motives of migration. More than half of all current refugees in the world come from many states of Muslim countries as a consequence of war and conflicts that still lasted for more than decades. The conception of Ummah in Islam doctrine of society encourage all Muslims in the world to take a part of responsibility sharing the burden Muslims refugees condition, including receiving them to live and survive inside the structure of society based on same faith and equal status before Allah the Creator, but in many cases, this policy contradicted to the concept of nationality which based on nation-state conception of identity and state sovereignty. Indonesia, country with largest Muslim population in the world, has received mass influx of Muslim refugees during the recent years. Peoples from Afghanistan, Somalia, Iraq, Syria, Rohingya ethnic of Myanmar, now easily found in many provinces in Indonesia, especially in the capital city of Jakarta, seeking and submit their right of asylum. This set of circumstances proved that state borders and peoples identity in the era of technology advances, shifting to more uncertainty, so the conception of nation-state been examined to face this model of irregular migration. This article will setting out the protection of refugees in Indonesia from the Islamic doctrine of society (Ummah) and the conception of nationality point of views. The article highlights the theoretical framework of Ummah in Islamic tradition as a point of departure, discussed the nationality in the contemporary development of nation-state conception, and the relevancies of protecting refugees policy in avoiding global terrorism.

Keywords: Ummah, Nationality, Nation-states, Refugees, Global terrorism, Irregular migration.

1. Background

The global issue of refugee in nowadays globalization era connected with the other global problems, such as national identity faced with the universal identity of religion, culture, ideology and many others. The global identity indicated by the re-emerging of the cosmopolitan philosophy which gave the priority to the humanity values superseding the local and domestic values. In fact, the protection of refugees issue related to both the humanity and the nation's identity. The nation-state paradigm mapped the relationship between citizens and the polity which contained the rights and duties in each other side, but the nation state identity in some cases must be adjust to be appropriate to the global humanity issue in order to meet the compatibility with the supranational legal customary.

The nationality, is an identity of state's citizen, which based on the nation-state conception, whereas the *ummah* conception based on the Islamic doctrinal of social identity. The dialectical process in dealing and negotiating between *ummah* and nationality had an effect on the recent problems of refugee. Refugees were represented to be an entity with undetermined identity, neither has an affiliation to the particular state nor being accepted as a member of particular international subjects. Unfortunately the neglect to the refugee's identity as a vulnerable entity, which dispersed in many states whether it in developed or developing countries over the world's continents, exploited by the global terrorism group by using the refugee's identity in order to outwitted the motives of terror attacks and spread a massive horror to the worlds citizens and authorities. One of the dramatic moments was occurred when the refugee's entity supposed to be the bridge between the terror attacks and the terrorist, because it would increase the vulnerability condition of refugees among the global society.

Indonesia, country with largest Muslim population in the world, has received a mass influx of Muslim refugees from many states of Muslim country of origin in Middle Eastern or South and Southeast Asian region. This circumstance challenged the government to take a significant step to deal with the foreign refugee's problem which put into the consideration the priority of national interests. In other side, the consciousness of Muslim civil society to the humanity issues brought the problematic refugee's protection right into the identity of religion context, which put the Muslim refugees in equality with the local Muslim citizens of state. In order to discuss the complexity relationship of the national identity, the refugee's protection, and the global terrorism, this article will setting out the protection of refugees in Indonesia from the Islamic doctrine of society (*ummah*) and the conception of nationality point of views. The article highlights the theoretical framework of *ummah* in Islamic tradition as a point of departure, then discussed the nationality in the contemporary development of nation-state conception, and the relevancies of protecting refugees policy in avoiding global terrorism.

2. Finding and Discussion

2.1. The Theoretical Framework of *Ummah* as United Muslim Society

The word *ummah* in Arabic refers to the community of people, be it based on religion, ethnic, or a wide context of Arab community in large.[1] The term of *ummah* then gradually transformed from the common use refer to Arab community lives in the Arab Peninsula including Muslim and non-Muslim Arabs, to the specific meaning represents the community based on religion.[2] Etymological understanding of word *ummah* was derived from Hebrew, *ēm*, which means "mother", but also has other meaning as "stock, race, and community".[3] Arabic using term *umm* also means "mother", but has other meanings as "religion and a generation of human which lived in a period of time".[4] The term *ummah* mentioned in the Qur'an which has several meaning, follower of prophet,[5] divine plan and salvation,[6] fixed term or time,[7] an exemplar or model,[8] religious group, small group with larger community of believers, misguided people, and an order of people. Historically, the term *ummah* used to determine the community of Arab tribe and developed to the community of believers.[9]

The concept of *ummah* appears it resurgence in the two periods of Islamic history, firstly in the context of Madinah community during the time of Prophet Muhammad in early Islamic emergent in the 7th century, the second resurgence of *ummah* as Muslim transnational society occur during the anti-colonial movement which it widespread over the Muslim world in the nineteenth and early twentieth century. These two periods play important role in shaping Muslim politics in using *ummah* as a tool to unite the ideology and aspiration of Muslim society regardless of the territorial or national borders.[10]

The first period which took place Madinah (known as *Yastrib*) as a base of the *ummah* conception commenced by the migration small group of Prophet's believers from Makkah which has experienced oppressions from the *Quraysh* idolatry. The followers of Prophet Muhammad whose migrate from Makkah to Madinah known in the history as the emigrant (*al-muhājirūn*), and the welcoming group from Madinah known as *al-anshar*. The migration of *al-muhajirun* from Makkah could be analogized as taking refuge from

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[1] Riaz Hasan, 'Modernization, Social Change, and Religion: A Case Study of the Islamic Ummah', *Lahore journal of Policy Studies*, Vol. 4, No. 1, October 2011, p. 49.

[2] Frederick Mathewson Denny, 'The Meaning of "Ummah" in the Qur'ān', *History of Religions,* Vol. 15, No. 1, August 1975, p. 36.

[3] W. Robert Smith, *Kinship and Marriage in Early Arabia*, ed. Stanley A. Cook, (London: 1903: Reprint ed. Boston: Beacon Press), p. 32. Cited by: Frederick Mathewson Denny, 'The Meaning of "Ummah" in the Qur'ān', p. 36.

[4] Ibn al Manẓūr, *Lisān al-'Arab*, (Cairo: Dār al Ma'ārif) Vol. 1, p. 133.

[5] *"Then We produced after them other generations. No community anticipates its term or stays behind. Then we sent Our messenger, one after the other; whenever its messenger came to a community, they counted him false, so we caused them to follow each other..."* (al-Qur'ān, 23:44)

Also in other verse: *""O ye Messengers, eat of the good things and do righteously, verily I of what you do am aware. Lo this community (ummah) of your is one community, and I am your Lord so show piety towards Me. ..."* (al-Qur'ān, 23: 49-54)

[6] *"They have settled under anger from Allah, and poverty is stamped upon them. That is because they have been disbelieving in the signs of Allah, and slaying the prophets unjustly – that is, for the opposition and enmity they have been showing. They are not all alike: there is a community (ummah) of the People of the Book which is steadfast reciting the signs of Allah at the drawing on of night, prostrating themselves, believing in Allah and the Last Day, urging what is reputable and restraining from what is disreputable, and vying in good deeds; these are the upright. (al-Qur'ān, 3: 110)*

[7] *"And if We postpone the chastisement from them till a reckoned moment ..."* (al-Qur'ān,11:8)

[8] *"Truly Ibrahim was an ummah obedient to God, a pure monotheist and not one of those who associate"* (al-Qur'ān,16: 120)

[9] Riaz Hasan, 'Modernization, Social Change, and Religion: A Case Study of the Islamic Ummah', p. 49

[10] Peter Mandaville, *Transnational Muslim Politics: Reimagining the Ummah*,(London and New York: Routledge, 2001), p. 54.

the Quraiys persecution in Makkah to the people of Madinah based on same ideology,[1] belief to Muhammad Prophetic. This ideology, later become the foundation of *ummah*'s unity which unify the Prophet followers from both Makkah (*al-muhajirun*) and Madinah (*al-anshar*). The Madinah conception of *ummah* became the ideal type of Muslim community through Muslim empire history and posses many Muslim in modern time to build a community following the example of Madinah community in the era of Prophet Muhammad.

Mandaville define that the conception of *ummah* has a significant role inside the Muslim community to build a unity among believers regardless of the national boundaries. If the first phase of *ummah* emergent affirm the role of ideology to unite Muslim community inside the city of Madinah, then the second phase re-affirm that *ummah* in Muslim community played an important policy in political field which unify the movements in many Muslim countries to take a same step against colonialism based on same tradition and cultural faith.

The united community conception of *ummah* theoretical framework allows Muslims over the world to share the same emotional reason in many problems, be it politics, armament disputes, humanitarian issues such as taking refuge or asylum, and others. The very important question to the *ummah* conceptual is, do the political policy which took by the Muslims state authorities was based on the idea of *ummah* holistically or merely an empirical decision which placed the state interest as a preference? Following Olivier Roy in *Globalized Islam: in Search for a new ummah*, described that Islam and its conception of *ummah* couldn't be a factor to determine the identity of community, Muslim conception of *ummah* rather defined as a secondary dimension, it's mean that the identity of ethnic or identity of national community superseding the religion identity,[2] it affirmed Anderson thesis of imagined community, that *ummah* became a state of mind, a form of social consciousness among the believers which unite them in order to achieve a virtuous life.[3]

The idea of *ummah* in aforementioned situation has a similarities with the idea of globalization which covering all world citizen in one village. The modernization and technology advances become a push factor to the interaction among all world citizens and facilitate the migration of people from one to another place easily. The *ummah* conception considered as a universal identity which represents the Muslim community wherever they lived,[4] it was the reason of some Muslim that to give hospitality to another Muslim was part of religious command, and inserting them into the local community has the equal condition as welcoming another 'lost brother'. Bringing religious issue into the integrating process of Muslims which came from different geographical country of origin, particularly comparing the amalgamating between *al-muhajirun* and *al-anshar* in 7th century era with the condition of Muslims in nowadays circumstance, didn't give any justification that the concept of *ummah* will appropriate to be implemented in all condition, notably to the social structure of the contemporary Muslim communities.

The universal range of *ummah* idea, if it represents all Muslim identity, it simultaneously also produced an alternative discourse of local identities which denote the ego of localities to deal with *ummah* itself.[5] The consequence of this circumstance was that national identity superseding the *ummah* identity, because the *ummah* identity never showed formally on the supranational field as a unifying factor among Muslim governments, even in the Islamic government organization such as Organization of Islamic Conference, in fact, many conflicts which occurred among the Muslim states resulted of exploiting the *ummah* idea which merely used to succeed the interest of national identity.

2.2. Nationality: Between Muslim Society and the Conception of Nation-state

The idea of *ummah* as Muslim conception of social community has a congruency with the idea of globalization, both conceptions tends to widen the scope of their existence from local to global. The idea of *ummah* widening its range from the Madinah society in Prophet Muhammad time to Muslim emporium, to Muslim world, and tries to cover all Muslims even live outside the Muslim spheres.[6] Globalization

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[1] Khadija El Madmad, 'Asylum in Islam and in Modern Refugee Law', *Refugee Survey Quarterly*, Vol. 27, No. 2, 2008, p. 52-53.

[2] Olivier Roy, *Globalized Islam: The search for a New Ummah*, (New York: Columbia University Press, 2004), p. 70-75.

[3] Benedict Anderson, *Imagined Communities: Reflections on the Origin and Spread of Nationalism*, (London and New York: Verso, 2006 revised edition)

[4] Farish A. Noor, 'What is the Victory of Islam? : Towards a Different Understanding of the *Ummah* and Political Success in the Contemporary World', in Omid Safi, *Progressive Muslim: On Justice, Gender, and Pluralism*, (Oxford: Oneworld Publication, 2003), p. 320 – 332.

[5] Mubashar Hassan, 'The Concept of Globalization and How this has Impacted to Contemporary Muslim Understanding of Ummah', *Journal of Globalization Studies*, Vol. 2, No. 2, November 2011, p. 146.

[6] Farish A. Noor, 'What is the Victory of Islam?, p. 320 – 325.

commenced with Westernization and spread to cover all citizen of the world. The *ummah* spread by broadening the teaching of its vision, making a reference to the ideal type of Madinah society in 7th century, then trying to implemented it in the reality life of Muslim emporium then hereditary to nowadays Muslim social phenomenon, but it was only an ideal type which difficult to find its implementation in today's social reality. The globalization spread through the lifestyles, economic factors, political means, technologies and information advances, supranational regulations, global issues which discussed war and peace, humanitarian, ecology, and many things that found in up to date cases over the world, so the globalization much more familiar to the reality life of people in every scope.

The concept of nationality denotes the legal identity of person when they deal with the issues related to the international forum. Nationality describes the legal relationship between the person and the polity.[1] The international regulation required state to determine the nationality of their citizens in order to build a relationship with other subject of international law, such as states, supranational organizations, transnational non-government organizations, or other person from different countries. The nationality is the basic measure to define the person political affiliation when it contacts with the global issues. The concept of nationality based on certain of rights and duties defined between person and state, it covers several things such as a diplomatic protection, state responsibility of their citizens action when they live in other countries, the right of individual to return to their country, the individual allegiance to the motherland, the refusal or acceptance of state to the extradition, the determination of person whether the enemy or not during the war time, and much more other scope. The significant role of the nationality conception confirms that this conception was the only thing to be the reference to determine the personal identity affiliation within the local and global range. In other word, the identity of person in the age of nation-state cannot be defined merely by ethic or culture, religion, or ideological tendency, but it must be firmly defined the rights and duties of subjects through the conception of nationality.[2]

The new trend of globalization, which proved by the massive advances in all sectors of up to date life styles, technologies and information advances, travelling activities, religious and culture tendencies, all these things provoke the changing of the nation-state paradigm in defining the national identity of person. The allegiance to the motherland superseded by the self satisfaction of economic, politic, ideology, or intellectual perfection. The movements of people, goods, and ideas are seems to be borderless inter-states, inter-regions, inter-continents, and over the world. People may have multiple citizenship identity in many places simultaneously due to the certain policy of dual nationalism, or may had a multiple business activities in many countries in the same time based on free trade agreement, or working in multi-national corporations which allows individual to travel to many places across continent easily,[3] or advocating peoples through the non-governmental international organization to taking care of global problems and humanitarian issues in many countries.

The acceleration of globalization's wave also contributed to the changing of world social construction,[4] in this circumstance the conception of nationality being examined. The politics of identity through the cultural, ideological, and religious identity become the resort for individual to escape from the unstable national identity because of the change in global society as an effect of globalization.[5] Bhabha using the terms ambivalence and narration to denote the changing of agency in recent social construction which occur after colonialism and the development of national culture identity from the solid model of nation-states to the hybrid model which locates *in-between* to deal with the hegemonic identity and pointed the idea that identities traverse and transform each other through several cultures.[6] Bhabha's explanation on hybridity has some relevancies if we put it equally with the concept of *ummah* in order to merge all Muslims which come from various cultural ethnics, traditions, and nations, in one certain identity. The idea of hybirdity reduces a

[1] Kim Rubenstein, 'Globalization and Citizenship and Nationality', *Legal Studies Research Paper No. 69,* Faculty of Law, The University of Melbourne, 2004, p. 4-5.

[2] David Miller, 'The Idea of Global Citizenship', *Nuffield's Working Papers Series in Politics,* Oxford, 16 February 2011, p. 5-7.

[3] Markus Pholmann, 'The Migration of Elites in a Borderless World: Citizenship as an Incentive for Professionals and Managers?', in Markus Pholmann, Jonghoe Yang, Jong Hee Lee, *Citizenship and Migration in the Era of Globalization: The Flow of Migrants and the Perception of Citizenship in Asia and Europe,* (Heidelberg, New York and London: Springer, 2013),p. 59-70.

[4] Tyler Cowen, *Creative Destruction: How Globalization is Changing World's Culture*; Cited by: Tom G. Palmer, 'Globalization, Cosmopolitanism, and Personal Identity', *Ethics & Politics,* 2003, 3, p. 1-3.

[5] Ayhan Kaya, *Islam, Migration and Integration: The Age of Securitization*, (New York: Palgrave Macmillan, 2009), p. 202.

[6] Philip Leonard, *Nationality between Post-structuralism and Post-colonial Theory: a New Cosmopolitanism*, (New York: Palgrave Macmillan, 2005) p. 127 -135. See also: Homi K. Bhabha, *The Location of Culture*, (New York: Routledge, 2004); Eleanor Byrne, *Transitions Homi K. Bhabha*, (New York: Palgrave Macmillan, 2009).

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cultural difference as it's a condition in everyday life that culture and politics in unending competition to claim the identity. But the question was never been answered on how we define the ideological conception, such as Muslims conception of *ummah*, for establishing the political identity in defining the rights and duties of individual and polity in the age of globalization.

The idea to unite various cultures into one identity, such as merging all Muslim in one identity of *ummah*, similar to the idea of cosmo-polism (the effect of globalization) which imagined that world is under a universal polity and regarded that nationality merely as historic accident.[1] Cosmopolist put the humanity values as a preference identity, in other side, the *ummah*-ist (who regards that the *ummah* identity must be implemented in the model of political identity superseded the national identity) put the issues concerned to the "*ummah*" affair is precedence over the rests.

Miller firmly asserted that the relation of individual and state as polity, in any circumstances must be based on political concept and not a-political. Critically to Kant's three division sphere of individual identity, 1) internal constitution in relation between individual and state, 2) relation between states among each other, and 3) relations between nations.[2] Miller sought that in all of these three levels, nationality is always be the basic measure to define the individual identity.[3]

2.3. The Protection of Refugees in Indonesia: Expression the Unity of Ummah as Muslim Society or Merely National Policy based on Nation-State's conception?

In mid of 2015, between May to August, Indonesia mass media uproar by the massive influx of foreign human tsunami arrived in Indonesia's territory by boat. These people coming from several countries and travelled without fulfilling the trans-border travelling requirements, such as passport or other papers, this phenomenon known by the irregular migration of people across the national boundaries.[4] One of the significant pulling factors of arriving refugees to Indonesia was the geographical reason. Indonesia supposed to be the sojourn of the refugees before carrying on their journey to Australia. Focusing Australia as a destination of their adventure to take a refuge is reasoned by the mind-set among the refugees that Australia would provide a sanctuary towards the people fled to save their lives from the persecution commit by the ruler or majority group in their countries of origin and Australia was a member to the signatory state to the UN convention for refugees 1951.[5]

The international refugee law scholars discussed whether the global refugees determined by the certain regime or not. Some believed that the protection of the refugees must be based and defined by the 1951 United Nations Refugee Convention, and the regulation which arranged in this convention must be implemented to all international subjects and venues.[6] The other professional have a notion that the regime of international refugees evolved continuity due to the development of global changing.[7] Indeed, several have insist that the regime of international refugees depends on the role of the states as a main subject of international law, state considered to be the agent of protection to the refugees and simultaneously as the guardian of its sovereignty.[8] Betts propose that the regime of refugee protection must be considered the two main factors, the right to asylum and the burden sharing in order to arrange a durable solution in host country.[9] This contestation of the protection in the international refugee regime influenced the policy of hosting states, be it in regional or domestic space. The states in Southeast Asia region, including Indonesia, had discussed the two models of the refugee protection. First model was the protection of refugee through

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[1] David Miller, *On Nationality*, (Oxford: Clarendon Press, 1995) p. 184, cited by: Tom G. Palmer, 'Globalization, Cosmopolitanism, and Personal Identity', p. 4.

[2] Martha Nussbaum, 'Kant and Stoic Cosmopolitanism', *Journal of Political Philosophy*, Vol. 5, 1997, p. 1-25.

[3] David Miller, 'The Idea of Global Citizenship', p. 15 - 18.

[4] Alexander Betts, 'Towards a Soft Law Framework for the Protection of Vulnerable Irregular Migrants, *International Journal of Refugee*, Vol. 22, No. 2, 2010, p. 209-236.

[5] Sue Hoffman, 'Living in Limbo: Iraqi Refugees in Indonesia', *Refuge*, Vol. 28, No. 1, p. 3-4; See also: Janet Taylor: 'Migration and Social Exclusion: What the Literature Says', *Migration Action*, Vol. XXVI, No. 2, 2004, p. 2.

[6] D. S. Miller, 'Global Refugee Policy: Varying Perspectives, Unanswered Questions', Background Paper for the Refugees Studies Centre 30th Anniversary Conference, 2012. Cited by: Susan Kneebone, 'Bali Process and the Global Refugee Policy in the Asia-Pacific Region', *Journal of Refugee Studies*, (Oxford University Press, 2014), p. 1.

[7] L. Barnett, 'Global Governance and the Evolution of the International Refugee Regime', *International Journal of Refugee Law*, Vol., 14, 2002, p.238 – 260.

[8] James Hathaway, 'Forced Migration Studies: Could We Agree Just to Date?', *Journal of Refugee Studies,* Vol., 20, 2007, p. 349 – 369.

[9] Alexander Betts, *Protection by Persuasion: International Cooperation in the Refugee Regime,* (Ithaca and London: Cornell University Press, 2009), p. 7, 10.

the non-states actors by preferring the value of civil society amongst the citizens of Southeast Asia states attached through non-hierarchical transnational activist mechanism called Asia Pacific Refugee Right Network (APRRN) established in 2008. Second model was the protection which centralized to the state led policy through the Conference on People Smuggling, Trafficking in Person and Related Transnational Crime which famously known by The Bali Process held in 2002.[1] The Bali Process asserted the sovereignty of states to deal with the regional and transnational issues, particularly in the case of refugees in Southeast Asia region.

In coordinating with the UNHCR Jakarta office, as of end of January 2016, there are 7,616 asylum seekers registered mainly from Afghanistan (50%), Somalia (10%), and Myanmar (5%). Meanwhile the number of refugees registered with UNHCR Jakarta office is 6,063 people.[2] Approximately 13.000 persons registered as asylum seeker and refugees to the United Nations High Commission of Refugee in Jakarta office. This amount considered not significant in comparison with the neighbouring states receiving number of refugee, the 119.000 in Thailand and 152.000 in Malaysia, but the diplomatic engagement took by Indonesia through the multilateral initiatives such as ASEAN, the Bali Process, and the track II dialogue, and led to the Jakarta Declaration on Addressing Irregular Movement of People held in 20 August 2013 is suggested that Indonesia is keen to take a leadership role in the issue of refugee within the multilateral regional coordination.[3] In addition, the crisis of overwhelming refugees condition in European countries and the pushing-off policy implemented by Australian government in order to prevent the coming wave of refugees, placing the refugees to choose a hard choice, one of the option was staying in a sojourn country which could registered the refugees status determination and waiting the resettlement to the third country or repatriation to the country of origin when the conflict ended.[4] This waiting brought on refugees to domicile in Indonesia a longer time than predicted, for months and even years, it's reasonable to the Indonesia's government to determine the policy which secure the national interests but still on the track of the international customary value to receive the coming of refugees and practiced the *non-refoulement* principle of international law.

Indonesia's policy in handling the refugees during this decade asserted that Indonesia opened a dialogue and fostering the admission of the right to asylum for refugees through its prime instrument via a governmental policy and also through the second track means via the non-government organization and other humanitarian relief, be it based on regional, ideological, religious, medics, and others. Meanwhile, some of the Muslim organization affiliated to the Islamic Movement organizations carried the slogan of *khilafah* to define the global Muslim identity of *ummah* as a solution to deal with the Muslim refugee's problem in Indonesia. These organizations claimed that the revert to the *khilafah* which unified all Muslim under the *ummah* identity become the alternative choice to insert the Muslim refugees in Indonesia to be the citizen provided the equal rights and burdened equal duties with the Indonesian citizens.[5]

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[1] Susan Kneebone, 'Bali Process and the Global Refugee Policy in the Asia-Pacific Region', *Journal of Refugee Studies*, (Oxford University Press, 2014), p.1 - 2.

[2] United Nation High Commission for Refugees, The UN Refugee Agency Indonesia, accessed online from: http://www.unhcr.or.id/en/unhcr-inindonesia on: Saturday, August 6, 2016, at: 09:33 am.

[3] Madeline Gleeson, 'From Transit Country to Regional Leader: Indonesia's Role in the Search for a Regional Cooperation Framework on Displacement', article presented on a 6th International Symposium of Journal Anthropology Indonesia by the theme: *Post-Reformasi Indonesia: The Challenges of Social Inequalities and Inclusion*, Held in Depok, University of Indonesia 26-28 July 2016. See also: Susan Kneebone, 'Bali Process and the Global Refugee Policy in the Asia-Pacific Region', p. 4.

[4] Veronica Koman, 'Indonesia has better option for refugee issue', *The Jakarta Post*, Posted on: Thursday, September 10, 2015, 04:32 pm.

[5] The Hizbut Tahrir Indonesia used the slogan of *khilafah* in order to deal with the refugee's issue in Indonesia, written in their banner posed in many side in Indonesia's cities the words such as, "*Selamatkan Rohingya dengan Khilafah*", or "*Save Rohingya dengan Kilafah*", both sentences means save Rohingya Refugees with the concept of Khilafah which denote the model of unified Muslim identity under the *Dār al-Islām* of the Caliphates period, or "*Usir Dubes Myanmar, Khilafah akan Menghukum Rezim Myanmar*" which means a petition to government to expelled a Myanmar Ambassador to Indonesia and the Caliphate regime will put a sentence to the Myanmar regime, and even they held a limited symposium to declare that Muslim refugees like Rohingya must be supposed to be a citizen in Muslim countries because they were considered to be a part of the Muslim *ummah* (*Diskusi Terbatas Tokoh dan Konferensi Pers Blow up Hasil RTD Rohingya "Tanpa Kewarganegaraan di Lautan atau Bagian dari Umat Terbaik"*) held by Muslimah Hizbut Tahrir Indonesia Branch of Bangka Belitung Province. In other side, the organization like *Front Pembela Islam* (Front of Islam Defender) and *Forum Umat Islam* (Islam Ummah Forum) used more hard expression such as, "*Save Rohingya, Tukar Muslim Rohingya dengan Budha Indonesia*" which means save Rohingya by the exchange of Muslim Rohingnya with Indonesia Buddhist, or "*We Want to go for Jihad to Myanmar*", or "*We Want to Kill Myanmar's Budhis!*".

Inserting the Muslim refugees into the part of Indonesian citizen considered to be out of the humanitarian relief activity, but extended the refugees issue to the political field of nation-state policy. Accepting the alien entity to be the part of the state citizen merely based on the humanitarian issue or similar emotion as Muslim *ummah* supposed to be neglecting the nation-states paradigm. In fact, the government's policy described the opinion of state's citizen, and it must be the point of departure for the state affiliated organization to deal with humanitarian issue, local or global scope. Indonesia's policy toward the refugees in regional or global range asserted in the encouragement for handling the refugees to be appropriate with the international regulation as mapped in the UN Convention 1951 and the protocol 1967, even Indonesia was not a member of this convention. Indonesia showed its significant role to be the leading country for the regional ASEAN coordination in protecting the refugees through the Bali Process held in 2003 and the Jakarta Declaration on Addressing Irregular Movement of People held in 20 August 2013. This circumstance clearly explain that the sense of humanity shown by the Muslim Indonesia towards refugees from other Muslim countries,[1] consciously or unconsciously, not only motivated by the sense of belonging to the same ideological faith, the *ummah* idea, but also strongly motivated by the government's policy under the frame of the state's sovereignty upon its nation and territory.

2.4. The Wave of Refugees Influx: Connecting Irregular Transnational Movement with Global Terrorism Phenomenon

Terrorism defined as the use of violence against non-combatants, civilians or other persons normally considered to be illegitimate targets of military action for the purpose of attracting attention to a political cause, forcing those aloof from the struggle to join it, or intimidating opponents into concessions.[2] Refugees considered as an irregular transnational movement subject, as they travels through unusual route in moving across countries to search a protection which in many cases being stranded in particular country as they abandoned by the people smuggler while they still in the middle of journey. The shocking attacks of terror in many cities of the world, Westgate shopping mall Nairobi-Kenya 2013,[3] Bataclan concert hall and Stade de France Paris-France 2015,[4] Brussels Airport-Belgium 2016,[5] The night-club Orlando-USA 2016,[6] and Nicé-France 2016,[7] put it in our mind that terror activity and terrorism may had it relations with the dispersion of refugees over the world. The connection between global terrorism and refugee's dispersion may occur in several types, it may linked between the movement of refugees and the terror activity just like it happened in Paris attacks when police investigation found a Syrian refugee passport near one of the attacker body, or may linked with the socio-cultural condition which faced by the descendant of refugees while they live in hosting country.

Paris attack on 13 November 2015 which killed hundreds of people led to speculations, some said that attackers infiltrate the refugees flow from Syria to Europe, while other said that the attackers were attached to a group of 'foreign fighters' descending from the second generation of transnational migrants to Europe who joined to Islamic State (ISIS) and spent some of time in Syria then returned back to European countries with the stolen Syrian passport to make their adventure easier due to the sag administration requirement papers for refugees. Terror activity may also link directly with the movement of refugee just like the attacks of Westgate shopping mall in Nairobi, Kenya 2013. The Westgate attack revealed according to the Kenyan government explanation that the attack was to have been planned over a long period in the Dadaap refugee

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[1] The discourse of Muslim Indonesia's role on the protection of the refugees motivated by the oneness *ummah* conception discussed in the paper presented by: Wirya Adiwena, 'Islam, Civil Society, and Refugee: Examining the Role of Islam in Civil Society's Response to Refugee Issue in Indonesia', an article presented on a 6th International Symposium of Journal Anthropology Indonesia by the theme: *Post-Reformasi Indonesia: The Challenges of Social Inequalities and Inclusion*, Held in Depok, University of Indonesia 26-28 July 2016. Available on: http://simposiumjai.ui.ac.id/asylum-seekers-and-refugees-in-southeast-asia-and-beyond/

[2] Chas W. Freeman, *The Diplomat's Dictionary*, (Washington DC: National Defence University Press, 1994), p. 379.

[3] Erin Miller, 'Al-Shabaab Attack on Westgate Mall in Kenya', *START Background report*, National Consortium for the Study of Terrorism and Responses to Terrorism, issued by the U.S. Department of Homeland Security Science and Technology, p. 1-5.

[4] 'Paris attacks: Who were the attackers?', BBC News, Posted on: April 27, 2016,

[5] Liam Deacon, 'BACKGROUND: 'refugee' Paris-linked Terrorist Hunted through Brussels Yesterday', *Breitbart*, Accessed on: August 8, 2016, 12:30 pm.

[6] Ralph Ellis, Ashley Fantz, Faith Karimi, Elliot C. Mclaughlin, 'Orlando shooting: 49 killed, shooter pledged ISIS allegiance', *CNN*, Posted on: June 13, 2016. Accessed on: August 3, 2016, 12:50 pm.

[7] Alissa J. Rubbin, Lilia Blaise, Adam Nossiter, Aurelien Breeder, 'France Says Truck Attacker was Tunisia Native with Record of Petty Crime', *The New York Times*, Posted on: July 15, 2016, Accessed on: August 3, 2016, 12:55 pm.

camp,[1] even it wasn't clear whether the attackers were refugees or not, because some said that the attackers has a Kenyan identity. After all, in two cases as mentioned asserted that the dispersion of refugees over the world could be used and exploited by the global terrorist group as a shield to hide their real motive of terror and to fool the authorities to take a prevention of next terror attacks by banning the refugee's influx.

The terror attacks in the abovementioned paragraph show the linking between the terrorism and the exploiting situation of refugees. This circumstance affirmed the vulnerable condition of refugees, they can't determine their own destiny even they couldn't secure their identity being exploited by the terrorist group. The connection between global terrorism and the refugee's transnational movement may also occur through the descendant of migrants or refugees next generations. Refugees lived in the vulnerable condition outside of their country of origin, this condition offered them a limited right to meet their standard of living, such as right to work and private income or accessed to basic education and health service. The next generation of refugees will face more pressure when they still living in a foreign country limbo as they didn't get a standard qualification to compete in a social markets, such as skills, ideology, knowledge, including financial sufficiency. Ted Robert Gurr used the terminology a *relative deprivation* to define the condition which occurred the gap between expectation and achievement in contributed the violence within the society.[2] Refugees come to particular country with dreams and high expectation in getting a prosperous life, while the condition in a host state compelled refugees to live in condition far from their dreams.

The sufferance condition of the refugees and migrants next generation led them into the desperate opinion which drove them to the criminal, violent, or even a terrorism ideology. This condition occurred in the Orlando attacks when Omar Mateen, 29 years old, a descendant of Afghan migrants, opened a fire towards 49 people at a gay nightclub and pledged his allegiance to the Islamic State (ISIS). The Orlando attacks clearly proved that Mateen didn't meet the ideological qualification to the citizenship of the United States of America, which put his allegiance to the foreign institution neither a states nor a formal international subject, whereas a citizen's duty according to the nation-state paradigm was to offer an allegiance to the polity due to the right of protection offered by state's authority to all citizens.

The vulnerability condition of refugee also affected to their next generations because of their incompetence to be the citizen or resident of a foreign state. Similar condition with the refugees in Indonesia, in spite of many similarities such as the sameness in faith and religious culture, Islam and the conception of *ummah* in Muslim society, the anxiousness of the refugee's incompetency to assimilate with the Indonesian society was the main reason for the stake holders to define a roadmap policy of the refugees hand in hand with the Indonesia national interests. Accordingly, the protection of refugees doesn't merely based on humanity values but it also put into the consideration to investigate the role of people smuggler in directing the refugee's journey and preventing the exploitation of the refugees issue by the global terrorist group in order to hiding the motives of their terror activities in a global space.

3. Conclusions and Suggestions

Refugees are persons who moved involuntarily from one country to another seeking the protection from persecution, they were fled from violence resulted by wars and conflicts among states or oppressed by the authoritarian regimes. The technology advances in the contemporary age of globalization bridged the refugee's circumstance in reaching the host country of asylum, it's probably to be the other side as consequence of globalization which facilitate the migration of people crossing the national border illegally, exploitation of the vulnerable migrants, organized crimes, and even the activities of global terrorism organization. The linkage between the irregular transnational movements of refugees with the global terror activities indicates the new pattern of terrorist group in collapsing the nation-state framework under the globalization era and used the global issues as new ammunition to spread the global horror. In other side, this model of global terrorism examined the viability of nation-state identity conception to deal with other identity which based on ideology, religion, ethnic, and many other identities which re-emerge luxuriantly in the age of nowadays globalization.

The Muslim world supposed to be the world of wars and refugees, the conflicts which occurred in Palestine, Yemen, Iraq, Afghanistan, Syria, Somalia, Sudan, and even in the south and eastward of the globe

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[1] Patrick Gathara, 'Mysteries Linger over Westgate Mall attack', *Al-Jazeera English*, posted on 21 September 2014, accessed on: Wednesday, August 3, 2016, 13:00 pm.

[2] Jamal G. Nassar, *Globalization and Terrorism: The Migration of Dreams and Nightmares*, (Oxford and Maryland: Rowman & Littlefield Publishers, 2004), p. 14

Arkana state of Myanmar were the states which produced a massive wave of refugees. The conception of *ummah* which supposed to be the framework to unify all Muslims in one identity, appreciate each other rights and duties, considered by some of Muslim organization to be the alternative path to solve the problems of refugees issue by regarded them as a 'lost brother', then positioned the Muslim refugees in equal degree with the rests local citizens. Meanwhile, the pattern of Indonesian culture and social identity shown that the national identity under the philosophy of Pancasila represented the identity of Indonesian citizen, the 'unity of Indonesia', which putting the historical and nation-state paradigm to be the basic measure to determine the national identity by neglecting any other principle inappropriate with the Pancasila's philosophy. The Pancasila used to deal with any issues, be it local or global, as a filter to the upcoming 'identities' scattered in Indonesia's territory which based on many other principles.

The protection of alien's entity, such as refugee's mass influx and foreign asylum seekers wave, must be appropriate to the Pancasila's concept of identity. Using religion conception of identity to approach the refugee's protection strategy was nothing else but a secondary step to support the premier national interests which clearly outlined by the Pancasila's philosophy based on nation-state paradigm. The free and active policy (*Politik Bebas Akif*) took by Indonesia as a mandate of the 1945 constitution to deal with the international issues proved by the Indonesia's government to be the leading country in coordinating the procedural framework in protecting refugees in the region, illustrated that the problems of refugees must be dealt by preferring the national interests over the rests.

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Pesantren and Inter-Religion HarmonyDeveloping Pluralism Values in Ngalah Pesantren Pasuruan East Java

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Abstract. This research examines Islamic boarding schools (*pesantren*) which focuses not only on religion area but also culture, politic, and society. Indonesia has more than 27 thousands *pesantren* which are important in the transformation process of modern life. Thus, *pesantren* are not static and conservative Islamic institutions. I argue that Ngalah Pesantren in East Java has developed effective and unique strategies to change religious behavior. Ngalah has both religious and formal education and invites some non-Muslims to teach in the pesantren. It becomes a center of inter-religous studies. Some non-Muslims board at the pesantren and the pesantren leader (Kiai) give sermons during the Christmas ceremony. Therefore, I can consider that Ngalah is pluralist pesantren because Ngalah promotes and develops pluralism values in pesantren system and activities.

Keywords: Pluralism, Pesantren

1. Background

Indonesia owns more than27.218 boarding schools (*pesantren*)spreading out across the provinces[1], which play important roles in Indonesian people's lives in terms of social, economic, cultural, religious as well as political aspects.*Pesantren*is not only a sort of religious institution but also an educational one which historically has existed within Indonesian society since the colonial era.Since its very existence, *pesantren*has been involved in combating illiteracy among Indonesian people. It once had been the only educational institution owned by indegenious citizens which gave a great contribution to the development Indonesian's alphabetical literacy and cultural literacy as well.[2]

Manfred Ziemek states that *pesantren*is not only central for a revolution in religious sector but also in educational, political, cultural, and social sectors. Zamakhsyari Dlofier reveals that in the last decades pesantren has undergone some fundamental changes.This is in line with Kuntowijoyo's view which judges that nowdays pesantren has significantly been progressing in such a way that it even deviates from its original definition.[3]

Recently, *pesantren*has come to a new trend in terms of innovating its traditional educational system, namely: (1) getting intimate to the modern methodologies; (2) getting more oriented to functional education, in a sense that it is more open to the progress occuring outside, (3) carrying out diversified programsand more inclusive activities and getting less independent on its pesantren leader (*kiai*), as well as providing *santri*with various knowledge and skills in addition to religious teachings needed for job markets; (4) being able to function as the centre of social development. As`a matter of fact, it has proven that pesantren currently undergoes cultural transformation, system, and values.[4]

The recent form of pesantren with a dynamic educational systemand coloured with *indigenous*Indonesian culture has become the ground of the classical body of islamic knowledge which progresssively grows in response to newly modern values.[5]Within its development process, due to being influenced by the educational progress and the demand of the growing society, pesantren is no more engaged

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[1]Kementerian Agama RI dalam Angka tahun 2011

[2]Mujamil Qomar, *Pesantren; dari Transformasi Metodologi Menuju Demokratisasi Institusi*(Jakarta: Erlangga, t.t.), hlm. xiii.

[3]Mujamil, *Pesantren...,* hlm. xv.

[4]Abdul Mujib, dan Jusuf Mudzakkir, *Ilmu Pendidikan Islam*(Jakarta: Kencana Prenada Media, 2006), hlm. 237.

[5]Yasmadi, *Modernisasi Pesantren*(Jakarta: Ciputat Press, 2005), hlm. 3.

in religious teachings per se, instead it has conducted a formal education and other non-religion educational programs,[1]and even actively participates in the various government policies.

By constitution, Indonesia owns two basic laws, namely Pancasila as the ideology and UUD 1945 as the fundamental constitution.Both of them contain the declaration of being faithful in the oneness of God, which prodvides warranty for the citizens' freedom of confessing a religion and doing worships based on their own religious teachings.As such, the organic laws are needed to implement the declarationof the oneness of God in question. Considering that Indonesian people are very enthusiastically committed in their religions, they view that religion is their very basic right, which in turns raise complicated social implications and sensitivity.Diversity is considered vital to enforce and honor but unfortunately the occuring social interraction sometimes ignores the ethics existing within the plural society.[2]

Pancasila as the nation's philosophy and way of life for Indonesians is believed to guarantee the religious lives of Indonesian people. In line with religious pluralism, Pancasila teaches us to be critical, creative, tolerant, dynamic and dignified in thinking.We are not expected to be *apriory*, and impermeable for the good values derived from the outsiders, but at the same time we are expected not too easy to be provocated and intervened by the outsiders for the sake of universality.[3] Plurality indeed has long been exixting in Indonesia. The problem is how we can manage plurality in such a way that it can be productive and honorable in our lives.By being democratic, tolerant, and willing to have dialogue, at least among prominent religious figures, we will be able to overcome the problems and thus being taolerant and respectful to the historically existing deversity in our country.[4]

Within Indonesian context, the root of pluralism in fact has been deeply planted in our fundamental ideology, i.e. Pancasila. When Pancasila is considered to national ideology, it thus means Pancasila provides ultimate way for Indonesian people along with all activities and works in the sectors of politics and social activities at the national levels. Each individual is motivated to have view life as reflected in his religion. Such a view is in line with a thought that an individu's choice on religion is of his very own awereness and within Indonesian context it also means the important element for national development.[5]

Since 2000s pesantren *Ngalah* has developed a good social relationship with non-muslem.[6]*Ngalah*conducts both non-formal religious education and formal education in all levels, ranging from kindegarten up to univerity with hundreds of students (santri) coming from allover regions around. In those levels, this pesantren employs several non-muslems as the teaching staffs or as the structural managers of the university. This pesantren has become the centre of inter-religion studies, with various activities frequently carried out such as the place of dialoguesand seminars on the topics of religious affairs and their problems,*live in*among santri and scholars of theology in both local/national as well as international levels.

Kiai Sholeh as the prominent leader of the pesantren is the one who uniquely inspires all academic members of the pesantren and all of its aspects.This pesantren has visionand mission of nasionalist as one of the essential pillars of pluralism values.[7]His strong holding on the spirit of Pancasila indeed becomes the important basis in creating religious harmony in Indonesia. Hence, Ngalah is uniquely differerent in charracteristics as compared to the other pesantrens in our country.

2. Finding and Discussion
2.1 Portrait of PP. Ngalah Pasuruan
2.1.1 The Profile of K.H.Muhammad Sholeh Bahruddin (Kiai Sholeh)

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[1]Departemen Agama RI, *Pola Pengembangan Pondok Pesantren*(Jakarta: Direktorat Jendral Kelembagaan Agama Islam dan Direktorat Pendidikan Keagamaan Dan Pondok Pesantren, 2005), hlm. 3.

[2] Hemawan Malik dan Bambang Parianom, "HAM dan Pluralisme Agama (Tinjauan Historis dan Kultural)", dalam Anshari Thayib dkk. (ed.), *HAM dan Pluralisme Agama*, cet. I, Surabaya: PKSK, 1997, hlm. 41

[3] Mahsun," Pluralisme dalam Era Ideologisasi Islam di Indonesia; Studi Pemikiran Haji Agus Salim", *Tesis*, Pascasarjana IAIN Sunan Kalijaga Yogyakarta, 2000, hlm. 50

[4] Mahsun,*Ibid*, hlm. 48

[5]*Ibid*, hlm. 60

[6]Disarikan oleh peneliti dari sejarah Pesantren Ngalah dalam berbagai dokumen seperti foto-foto, hasil seminar dan lainnya.

[7]Disimpulkan dan dianalisa dari seluruh visi dan misi baik yang ada di pesantren maupun pendidikan formal yang terasa kuatnya memegangi NKRI dan Pancasila sebagai salah satu pijakan pesantren dalam pendidikan dan kegiatannya.

Kiai Sholeh is the kiai who is very familiar to the local people, santri and the santri's parents. In addition, he is welknown for his modesty and down-to-earhthness. He is a Mursyid teacher of *Thori>qoh Al-Mu'tabaroh "Qo>diriyah wa Al-Naqshabandiyah Mujaddadiyah Kho>lidiyah"*. He was born on saturday, 25 Sya'ban in 1372 H, or on May 9, 1953 ina village named Ngoro, Mojokerto. He is the first sone of K.H. Muhammad Bahruddin (RIP), born in 1346 H or 1926 in a village called Juwet Porong Sidoarjo. His mother is Ibu Nyai Hj. Siti Shofurotun, the daughter of KH. Imam Asy'ari Ngoro Mojokerto. He has got 11 siblings.[1]

According to his family tree, Kiai Sholeh can be genetically traced as the decendent of Rasulullah.[2] Since he was a child, he has earned homeschooling under direct guidance from his own father and other teachers in Pesantren Darut Taqwa Carat. Next, as he was 8 years old, he was ordered by his father to study Islamic precepts under the guidance of Kyai Syamsuddin Ngoro, Mojokerto, his own uncle. His knowledge on Islam is quite thorough since in fact he had been the student of several Islamic prominent figures and kiai.[3]

Besides being the founder as well as the chairperson of Darut Taqwa Foundation, Sengonagung Purwosari, he was once appointed as the *Musytasyar* NU for Pasuruan branch, for the period of 2006-2010. In running the pesantren, Kiai Sholeh holds a principle, namely*Ngayomi lan Ngayemi* 'Protecting and pacifying all people'. Such a principle vividly contains pluraslism and multiculturalism values which become the paradigm in his life. This principle is also reflected on his life. The university he has founded has such a motto too, that is*The Multicultural University*.

Normally not so many people are able to study Islamic teachings from various teachers or *kiai*s in their lives but not for Kiai Sholeh. Ultimately, such study experiences shape Kiai Sholeh's personality to become such a figure who obtains wide horison on Islamic knowledge and being flexible in applying it in his life. His thorough Islamic knowledge covers not only about *fikih* but also *tauhid (kalam),tasawuf,* and knowledge on society as well. His knowledge is said to be *luwes*, in a sense that his comprehension on Islam is flexible, as reflected on his behaviours of being *tasa>muh},tawa>zun, tawasut}*, dan *i'tida>l*.

2.1.2 Visionand Missionof The Pesantren

Ngalah's motto is "*Al-Muhafadhatu 'Ala al Qadim al-S}a>lih wa al-Akhdu bi al-Jadi>d al-As}lah}*" (preserving good values of the past and taking the better new ones). Meanwhile, The **Vision** of **Pesantren**is "Educating Santri whose personality is of being *Rahmatan Li-'A>lami>n*", which is elaborated as follow: to shape santri who has strong faith in and abide to Allah, who has nice personality (*akhlakul karimah*), and who is able to survive over the modern challenges and who owns concern and sensitivity on religious problems, education, sosio-culture, national values and society.[4]

This vision is subsequently manifested in the **Mission of the Pesantren**: (a) Internalizing *aqidah*andapplying Islamic laws (syari'at Islam), which is oriented to *Ahl al-Sunnah wa al-Jama>'ah;* (b) Empowering santri's potential in field of religion, nation, knowledge and science, organization and social affairs; (c) Implementing moral values in the dynamic society's life; (d) preparing santri who is superior in IMTAQ (strong faith in and obedience to Allah)and IPTEK (science and technology).

All of the stated visions dan programmed missionsare based on: (-) *Al-Qur'a>n*and Sunnah. (-) Syari'at of Islam which is oriented to *Ahlussunnah wal jamaa'ah*. (-) Pancasila and National constitution, UUD 1945.

In addition, pesantren Ngalah attempts to achieve some goals and roles as follow: (-) The institution of *Tafaqquh fiddin*; (-) Fostering spiritual mentality: (-) The Institution with five horisons; (-) Religiousness; (-) Konwledge and science; (-) social affairs; (-) organization; (-) Nationality. This pesantren establish several institutions Lembaga, including:

a. Formal educational institutions, covering: (-) RA Darut Taqwa; (-) MI Darut Taqwa (accredited A/superior): (-) MTs Darut Taqwa 02 (accredited A/superior); (-) SMP Bhineka Tunggal Ika (newly

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[1]Ahmad Muhtadin, S.Psi, *Mutiara Nasihat Romo KH.M.Sholeh Bahruddin untuk Santri-santrinya* (Ngalah Pasuruan, 2010), hlm. xiv.

[2]Ahmad Muhtadin, *Mutiara Nasihat...*, hlm. xv.

[3]Di antaranya: (1) K.H. Bakri; Sawahan, Mojosari, Mojokerto; (2) K.H. Qusyairi; Sawahan, Mojosari, Mojokerto; (3) K.H. Jamal; Batho'an, Kediri; (4) K.H. Musta'in; Peterongan, Jombang; (4) K.H. Iskandar; Ngoro, Jombang; (5) K.H. Muslih; Mranggen, Semarang, Jawa Tengah; (6) K.H. Munawwir; Tegal Arum, Kertosono, Nganjuk; (7) K.H. Abd. Rahman Wahid; Jiganjur, Jawa Barat.

[4]Diambil dari profil singkat Pesantren Ngalah, hlm. 1-2.

established): (-) MA Darut Taqwa (accredited A/superior); (-) SMK Darut Taqwa (accredited A/superior); (-) SMA Darut Taqwa (accredited B); (-) and Yudharta University of Pasuruan.

b. Non-formal educational institutions, including: (-) Pesantren Ngalah; (-) Madrasah Diniyah Darut Taqwa; (-) Madrasah Mu'allimin Mu'allimat; (-) TPQ Darut Taqwa (Metode Qiro'ati)

c. *T}ori>qoh Al-Naqshabandiyah Wa Qo>diriyah Mujadadiyah Kho>lidiyah.*

d. Majelis Ta'lim

In addition to establishing those educational institutions, Kiai Sholeh also conductsseveral regular religious activities (*rutinan*) – such an activity becomes one of *majelis ta'lim* methods, namely:

1) *Pengajian Seninan*followed by more or less 3000 followers.
2) *Pengajian Selosoan* (*Khus}usiyah*) followed by more or less 300 followers.
3) *Sholat Malem Kamis* followed by more or less 500followers.
4) *Dzikrul Ghofilin* followed by more or less 3000 followers.
5) *Sholat Malam Lailatul Qodard* followed by 10.000 up to 15.000 followers.

2.2 The Constructs of Pluralism Of Ngalah

The pluralism values in Ngalah are constructed from several elements of the pesantren as follow:

1. Kiai

Kiai Sholeh is the prominent leader of the pesantren who is not radical, inclusive and flexible in making relationship with non-molsems. He is welknown as a man who can socialize well with others, as indicated by his visit to other levels of society or being visited by other parties in his pesantren. He is frequently invited to some other ritual places; This indicates his very attitude toward pluralism is positive. As the role model of the pesantren members, he himself who first pioneers tolerant attitudes, inclusive, and pluralistic so that it triggers the eople around develop the same pluralism attitudes.

The figure like Kiai Sholeh in fact becomes the important figure who develop a better model for inter-religion relationship. So far, the efforts of developing inter-religion harmony only touch people of particular social levels or paticular figures alone. On the contrary, Indonesia has a great number of pesantrens and *kiais* that should be directly involved in the process. The policy and partiality of the government should have them engaged in creating the harmony of the society since they are indeed the parties who directly mingle with the members of the society. As such, Kiai Sholeh indeed becomes the role model that must be continously supported by the government in achieving the goals concerning with inter-religion relationship.

This figure is welknown for his amiability and indiscriminative to others, and has thorough islamic knowledgewith strong determination.This is shown by his several published books on frequent edition in various topics accomodating the problems arises within the society.His views and interpretations are easily understood and accepted by lay-people and the educated ones.The answers of *fiqh* problems on social daily lives is interestingly and flexibly presented but not straying from the clear religious laws so that it attracts both moslems and non-moslems; This proves that he is such a knowledgable man in the religious field.

So far, there has been pros and conts among moslems and even NU, concerning with a kiai who intimately come in and out of a church or other ritual places. Oftentimes, they stigmatize such a person as *liberal*or even *kafir*for a moslem whose thought like Kiai Sholeh.An anxiety about converting islam followers to be non-moslems is of a common phenomenon for those who disagree with such a thought, badly assumed as straying from Islam. However, such a worriness does not prove true and his attitudes and thoughts never convert a moslem's faith into other faiths or make a moslem out of his religion.

2. Curriculum

The designed curriculum in pesantren Ngalah is of wider manifestation than the fromulated visionsand missions of the pesantren.The vision of educating Santri of being *rah}matanli al-'A>lami>n,* elaborated to educating santri who has strong faith and abides Allah,has *akhlakul karimah*, and able to survive the challenges of modernity, and owns social concern and sensitivity to religious problems, education, sosio-culture, national values and society.[1]

There must be another pesantren which may have the same mission as Ngalah but what maes different is how to apply the vision in question. The concept of *rah}matanli al-'A>lami>n* might be coincidently

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[1]Diambil dari profil singkat Pesantren Ngalah, hlm. 1-2

stated but the application of pluralism might differ.'*Ngayomi marang kabeh manungso, kabeh manungso iku sedulurmu"* ("Protecting all men, and all men are your siblings) is an example of principles that developing pluralism values in Ngalah. Such a view is confirmed and passed down from his father and his teachers.

Among other things, it can be traced from a sentence opening the written profile of pesantren stating that there is a noble goal, that is executing the *dawuh* (commands) of the teacher K.H. Munawir Mustofa. Therefore, in running the pesantren, he sticks to his father's *dawuh*, namely*Gek Embong, Gek Pasar, Gek Masjid iku kabeh dulurmu* (On street, in the market, in the mosque, all of them are your brothers). As such, the social environment of education in pondok pesantren Ngalah is popular for an environment of multicultural relation, as reflected on formal and non-formal, and informal educationsand various extracurricular activities in this pesantren.[1]

Those advices are tightly held and factually applied in pesantren Ngalah, which eventually colour te existence of pesantren in all of both its education and activities. Hence we can see the influence of the teacher /*mursyid*and the family *link* in shaping the personality and the thought of a person or an institution of pesantren. The advices of the father vividly contain the deep meanings and values of pluralism and multiculturalim[2].Not all pesantrens, kiais, ustadzsand santriscan accept such a concept since so far there has been insidious gap and distance between them, especially with those who are different.For example, a santri siiting down next to a non-santri, the unknown one who drees up with a non-moslem attribute normally the santri will take distance, full of suspicion and negative thinking. Such negative attitudes are seriously eradicated by Ngalah, by assuming whoever inclding non-moslem as a brother, no alienation and phobia for the sake of peaceful, covinient, trutworthy, and tolerant livings.

Another mission of pesantren which is articulated in a plain word yet with a deep meaning is "*manusiawi*" (being human) as the protector of society. Such a mission is applied for Moslem or non-Moslem. By this mission, all santrisare demanded to be able to get along well with people of all walks of lives with full honor and respect.In Kiai Sholeh's words, it is "*Iso Gembul Uwong lan Iso Nguwongno Uwong"* (Being able to mingle with others and humanize human beings).[3]

Such an expression indicates how deep he interpret the value of respect to others, and of course it is the manifestation of Pancasila. This soul of Pancasila is very faundamental in developing pluralism in Ngalah. Pancasila and patriotism are constantly guarded in fostering harmony among religion followers.

Viewed from the curiculum developed by Ngalah, it is akind of *hidden* kurikulum at first. There are some constructs underlying such a curriculum, those are (a) that pluralism has not yet been developed in many pesantrens, and thus it needs some stages for its development with tactfulness; (b) pluralism can be well developed as it is preceded by a sucessful model so that it is applicable and sociable for the people around; (c) The unreadiness condition for pesantren people to apply pluralism directly since their ways of thinking and interpretation need a special guidance, so that there will be a 'shock' among pesantren, kiais and santris; (d) The development of pluralism needs supports from the society in order to be well applied and sustainable in the long run.

By 2015, Yudharta university, one of college under the administration of Yayasan Darut Taqwa Ngalah, attempted a breakthrough by developing the curriculum for the department of Islamic education based on the concept of multikulturalism. This curriculum was launched by Direktorat Pendidikan Tinggi Islam (Diktis) Kementerian Agama RI, attended by Dr. H. Mastuki, M.Ag, innitiated by workshop of the currculum.According to the researcher, such a curriculum has not been found in other Islamic colleges in Indonesia. The implementation of this curriculum is very important in growing tolerence, inclusiveness, and harmony among religions. Islamic educationhas strategic role in growing tolerant attitudes of the students, even from the very elementary level of education. The effort of developing multiculturalism curriculum can be of a good model for other Islamic high educational institutions.

3. Santri

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[1]Lihat dalam Iftitah (pembukaan) dalam profil Pesantren Ngalah
[2]Piagam Madinah; Buku Pedoman Santri dalam Berbangsa dan Bernegara
[3]Wawancara dengan Kiai Sholeh di kediaman pada hari Jumat, jam 07.30 di kediamannya tahun 2009, juga lihat dalam Iftitah (pembukaan) dalam profil Pesantren Ngalah

At the begining, pluralism introduced by Kiai Sholeh is not familiar among santri in Ngalah. By process, Kiai Sholeh patiently and consistently provides understanding about the importance of pluralism for the society. As a result, many senior santris are eventually able to apply it. The senior santris, among other, are ustadz, pesantren administrators, and members of the foundation close to Kiai Sholeh and his son in law.[1] Their ability in applying pluralism can seen from their inclusive and tolerant attitudes toward another religion followers, as seen from their various articles and dialogues. They friendly welcome many non-moslem guestsvisiting the pesantren, becoming dialogue partners for those guests. Several articles on pluralims are documented in some books and journals such as *Serumpun Bambu, Majalah Mina, Mutiara Hikmah Kiai Sholeh, Dasar-Dasar Multikultural; Teori dan Praktek,* etc.

Pluralism values can traced from the exixtence of non-muslim santris joining the islamic studies and activities in pesantren together with other santris or indvidually.Such santris are indeed different from the other moslem santris in terms of his period of stay in pesantren. They usually stay a few days only.Such a fact, according to the researcher, is an evidence that pluralism values are also developed through the aspect of santris, which rarely occurs in other conventional pesantrens. Pesantren is usually quite remote for non-muslim who wants to visit and study in the pesantren since the policy of the pesantren leaders are not possible to do so, not yet *open minded*to the non-moslems.

The existence of non-muslim santri generates the new typology of santri, i.e. *santri mukim* (short-stay santri)and *santri laju* (visit-santri), which enables an acceptable term for non-muslim joining the study programs in pesantren despite their stay is only 4 or 7 days in the pesantren.*Santri laju* is those who comes to pesantren for study only, not boarded in pesantren. They directly go home after joining the *pengajian*and other academic activities in the pesantren. The researcher categorizes "non-muslim santri" into both types, namely*santri mukim* and *santri laju*.

The intensive visits of non-muslim santri to pesantren will narrow the gap between Islam dan non-muslim significantly. So far, the gap has been distance the relatioship between different religion followers both in the physical level and interpretative one.Physically, rarely do we find moslems hanging out with non-moslems, having a chit-chat harmoniously. Such situation is very conducive for conflict avoidance among different religion followers since suspicion and conflict normally arise due to social distance and gap existing between them. This effort has been made by santris in Ngalah.Another goal is to deplete the suspicion and prejudice among them, and in turn they will respect and tolerate their different claims of truth in each religion.

4. Mosques dan Pesantren

Ngalah has 3 Mosques located in pesantren complex, one is the main mosque close to kiai's house, another is nearby male santri dormitory, and the other is near by female santri dormitory. So far, mosque is considered as the ritual place for moslems, and not any person is allowed to enter it. Mosque is used for a ritual activity like *sholat*. However, it is quite different view in the mosques of pesantren Ngalah. All visitors, moslems and non-moslems, even white people are allowed to enter the mosques occationally giving religious lectures for sahring experiences.[2] This view is hardly found in another pesantren. Such situation will shape santri's attitude to be more open and tolerant so that pluralism will be naturally developed. Pesantren and mosque can be accesed by not only moslems but also non-moslems in harmanious situation and togetherness.

As investigated further, the function of mosquein Ngalah is very different. In general, mosque is rarely visited by non-muslim for dialogues or other religious activities. It is taboo for non-moslem to enter the mosque or even prohibited according to certain moslem groups.The mosque in Ngalah is not only used for santris' ritual activities but also used for a place of dialogues, even with non-muslims. The mosque is not exclusively owned by moslems but also owned by all men.Such a view might of course instigate a big problem like an occuring radikalism as a deep thought and wisdom are not previously prepared.

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[1]Gus Yusuf merupakan salah satu Pengurus dalam Forum Kerukunan Umat Beragama (FKUB) Kabupaten Pasuruan, dan ini menjadi salah satu bukti nyata pengembangan pluralisme.

[2]Lihat dalam beberapa acara seperti "live in" oleh non-muslim dengan berbagai kegiatan baik dalam suasana formal di lembaga pendidikan seperti sekolah, maupun non formal di pesantren dan masyarakat.

Ngalah clearly allow a priest, *uskup, romo, biarawati,* etc to enter the mosque. They may join religious programs like *pengajian Selosoan, pengajian tafsir*, and *doa bersama*. Ngalah follow the *fatwa* that non-muslim is allowed to enter a mosque, which is derived from *Kitab Al-Kurdi 'ala al-Minhaj al-Qawim*, page 98 and *Kitab Busyra al-Karim* juz 1, page 37.[1]

5. Asrama atau Gedung

Percieved from the aspect of dormitory, and the arcitecture of the buildings, Ngalah is as conventional as other pesantrens.Dormitories are separated between the one for female and the other for male and has common functions as daily chores for the santris. But buildings of Ngalah are uniquely labelled as *Bhineka Tunggal Ika, gedung Pancasila, jalan nusantara,*etc., which reflect the values of pluralisms.

Pesantren provides several facilities with multicultural values, e.g. a means of musical art, extracurricular activities like *Gema Sholawat Darut Taqwa (Gawat Darurat)*, contemporer music, *Group Sholawat Al-Banjari - Al Mustafidah Gorup Sholawat (Nasyid), RESPODA (Remaja Seni Pondok Darut Taqwa) - Musik Drumband, Lajnah Falakiyah Darut Taqwa (eL-FaDa) - Tim Rukyatul Hilal, Ngalah Foot Ball Club (NFC), Pagar Nusa - Pencak Silat, Forum Komunikasi 'Ulya (FKU), Forum Kajian Mu'allimin Mu'allimat (FKM2), Zona Intelektual Ngalah (ZoIN Production), GKD (Gelombang Komedi Darut Taqwa),* which has achieved the first place of Comdy contest held by a national TV station.All of these activities show that Ngalah gives santri free choices to develop and optimalize their potentials and interest multiculturally, which might not be acceptable for other pesantrens.

2.3 Theoretical Modelof ArchitcktureWith The Concept of Home in Inter-Religion Dialogue

There are 5 modelsof pluralism in religion, namely model of Geographywith the mount-tip concept, model of Physics with rainbow concept, and model of Geometrywith Typological invariant concept, model of Antropologywith linguistic concept, and model of Mysticwith silent concept.[2] The complete explanation for those 5 models can be seen inRaimundo Panikkar, *The Intra-Religious Dialogue*, Revised Edition (New Jersey: Paulist Press, 1999), hlm. 11-22

The researcher needs to add those 5 concepts since they narrowly focuses on the aspects of personal, soul, faith and individual experience in coming to divinity. Achieving the top sepiritual level personally can indeed generate exclusivism and fundamentalism due to fanatism on religious teachings without collective efforts in growing dialogue with real application in social actions. As`the material for *inter-religion dialogue*, those 5 concepts are acceptable.However, as the efforts are of personal interpretation *per se*, the real application in inter-religion harmony is hard to achieve since there is no *pattern* and modelin the *discourse* level as well as its implementation.

It is important to understand that the ultimate end of religiousness is not only the evaluation of God on how firm our faith on Him is, how frequent a moslem accomplish his *sholat* five times a day; how frequent a Christian go to church for prayers is, and other followers who have the concept that the creation of univerese is indeed to be returned to God in the end of time. Above all, the world and its contents are created to make human ables to use it as means of living and benefit them to succeed in achieving the final goal in question. *Religious harmony*requires each other's greeting, familiarity, mutual understanding, as the manifestation of *inter-religion dialogue,* which become an essential value in pluralism. Suppose that those 5 conccepts are workable, it is questioned that pluralism can be implemented since they focuses only on individual level, personal religious experience without providing fundamental building collectively.

The realization of personal piousness is in fact not in line with social piousness. It commonly hapens in the society that a man's religious behavior personally demages "*the path toward the mountain peak or summit*" of his religious journey.There are a lot of people ritually obedient but they are not able to optimize their social piousness. All of religions and beliefs teach that human has social dimension so that it is impossible that his religiousness is taken out of his society and environment.In Islam, as the prophet Muhammad moved to Madinah and eventually made *Piagam Madinah*as the national foundation of

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[1]Santri Madrasah Diniyyah Mu'allimin Mu'allimat Ngalah periode 1431/1432 H, *Fiqih Galak Gampil; Menggali Dasar Tradisi Keagamaan Muslim ala Indonesia*, Edisi ke-4 (Pasuruan: Ngalah, 2010), hlm. 89-90.

[2]The explanation for those 5 models can be seen inRaimundo Panikkar, *The Intra-Religious Dialogue*, Revised Edition (New Jersey: Paulist Press, 1999), hlm. 11-22

Madinah, 80% of the substantial affairs are to manage the society, not to manage the individual's faith only.It is evident that how important the social dimension of people in one's religiousnes.

Concerning with Ngalah, I attempt to draw an interpretation by giving a concept of religious pluralism. Internalizing the pluralism values implemented in Ngalah has given the new look of a pesantren. Hence, the theoryof face by Emmanuel Levinas lies, innitiated with the concept of*totality* and *invinity*as the theretical framework of thsi study.The face of Ngalah is different from the face of other pesantrens. The interpretation of Ngalah on "the outsiders" or "al-akhor" give new face on Islam which is quite different from the face of most moslems so far. The face of Islam indeed differs from the face of other religions and both cannot push each other to be the same or discriminative. Each has its own parallel face and ensuring to respect each other's face.

I attemt to draw the face theory to become the concept of "house". House ownslarger interpretation than face. Unlike face that gives visualisation of an individual, house depicts a particular place owned by many different faces or individuals.What I mean by house is that Islam which exists in an institution of pesantren. Islam depicted by pesantren Ngalah visualize a new house, owned by different faces. Ngalah has given real concept in two-sided religiousness, namely the success to achive the 'mount peak' safely as personal side and to continue the efforts in social affairs.

The facts show that Islamic followers present phenomena of being easy to demage inter-religion relationship indvidually and collectively on behalf of claims of the confessed religion. They are present in the world as if becoming the representative of God entitled and authorized to judge and sentence whether others are right or wrong, ging to paradise or to hell, *kafir*or moslem, radicalism is often choosen as a wayout.

The concept of house consists of several important elements as the pillars and stages of the existence of a house.

- Designing and constructing foundation (Hence lies the perrennialist of the pesantren , e.g. their classical knowledgeand thelogical world as well as its *tasawuf*)

    A house with any architectural design generally requires foundation planted in the ground. The strength of house foundation determines the strength of the construction and affect the look of the house. The higher a buliding is designed by an architect, the the stronger the foundation he needs.A haphazardly built foundation would not make the building last longer. In order to go to the highest roof of the house, we must begin from the very bottom of the building.A religious tradition has a summit, that is God, since He is the highest and the Almighty.However, the followers of a religious tradition cannot reach the summit as he does not own foundation of his religious teachings. God can be interpreted via His religious teachings, both *tauhid*and rites, and social *muamalah*. *Aqidah*is the basic foundation of religion that must be first built.The stronger one's *aqidah* is the more persistent he will lead a life and even his way to God.

    After a santri has a strong foundation, they are prepared to further the next stage, fulfilling their faith with other values.The next stage can be in the form of dialogue or other practical activities as implemented by Ngalah. Such activities as seminar, dialogue, *live in*, or religious lecturing for non-moslems are easy to do as every santri has been prepared in terms of its foundation so that religion conversion will be impossible besides its possibility to happen.For Ngalah, after implementing pluralism for years, not a single case of religion conversion has occured among the santris of the pesantren.

- Constructing the house with pillars, wall, doors and windows and roof (here lies the progressiveness of pesantren; house needs interior and exterior)

    A house is in a perfect form as various equipments, interior as well as exterior are prepared by the architect. Say a house will be comfortoble as equipped with door, windows, ect., even completed with a green garden outdoor. Every house has the highest part, besides the very bottom, that is the foundation planted into the ground. The roof is the highest part and there lies God as *dzat*of the highest.

    Interior and exterior of a house reflects the existence of religious values that become the obligation and guidance for his followers.In addition to primary religious teaching such as *aqidah*, which must be earlier and strongly plantedin the followers, religion also has *furu'iyyah*dimension or

the branches completing the forementioned main teaching. It is indeed possible to have a house with roof for shading only, without walls and pillars but the family will be surely more susceptible to illnesses.

Ngalah has built its 'house' by completing with interior and exterior touches.Among other things that can observed in Ngalah are that this 'house' is completed with formal education, from kindergarten up to college.This formal education is very important for the existence of pluralism values implemented in Ngalah.

- The ethical aspect of house as the existence of life

A house constructed by an architect has no value as it stands by itself. The reality teaches us that a house needs another house to stand nearby so that there is interaction and continuity between them. However, each home has its own autonomy in managing securing itself.In order that each home can survive along with its autonomy, thus it needs ethics agreed together for respecting the differences.

Thus, a religion is a house, in which there are many faces to protect. A religion is believed to be deeply rooted in the soul of its confessors, like a house with a strong foundation. A foundation not strongly planted into the ground can easily fall and get ruined, so was a faith of religion.It takes time to construct a beautiful and strong house, like human needs process in beieving and serving the tradition of his religion.The house built in Ngalah can be of a new model as the *pilot project*for implementing pluralism.This house is an exclusive one for the dwellers, yet being inclusive and tolerant for others.

3. Conclusions ans suggestions

Based on the fore-mentioned descriptions, I can draw some conclusions as follow: It is evident that Indonesia has thousands of pesantren which can be of a great capital for us to develop peaceful and tolerant religious lives by developing pluralism in pesantren.

1. The primary pillar in developing religious pluralism in pesantren is to intensify the dialogue among different religion followers in pesantren.

2. Dialogue can change the mindset of santri to be more open, tolerant, and human toward the outsiders or different religion followers since it enables santri to understand another religion, not based on his own religion perspective.

3. Pluralism construct in Ngalah has been deeply rooted since it is motivated by genetic factor, namely the factors of family tree, Link of Kiai/teacher and pesantren, and Link of *Mursyid thariqah*, besides strong grip of Ngalah in holding and applying Pancasila values as the basic principle of nasionalism toward Indonesian state.

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Tolerance Education in a Islamic School (Madrasa) for Toward Democratic Society

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Abstract. This paper discusses about Tolerance education in a Islamic School(Madrasa) For Toward Democratic Society. To answer this question it refer to theory learning religion, learning from religion, and learning about religion. First model for religious education as Learning religion means transmission culture education, belief and value from teacher to student. Second model religious education as learning from religion means teaching religious education for student to contribute solve the problem by human beings. Toward value and positive attitude in religious education. And the last model religious education as learning about religion means religious education pure objective. Learner has to take distance from religion, because is object study to criticism or appreciation. Religious education carried out dialogical ways and critical thingking. To make Islamic teachers know about tolerance in democratic state, very important teacher to know the value humanist, multicultural, social active, fair political active, inclusive-pluralis religiosity.

Keywords: Tolerance education, Islamic school, democratic society.

1. Background

Historical fact Indonesia is a country where there are a wide variety of ethnic, religious, language, cultural patterns of social life is different. Selection of Indonesian state motto is Bhinekka Tunggal ika.[1]. e Indonesia is a democracy, and one of the pre requisites to achieve the objectives of democracy held in Indonesia is the realization of a society that respects differences or plurality (plurality) in society and in the state and nation and make it happen as one of necessity. This diversity is the laws (laws of nature). Departing from the plurality of the Indonesian people, the State shall respect the freedom of its citizens to freedom they manifest their religion or belief, either alone or together with others, both in public and in private, in teaching, practice worship and observance

In the 2010 census, that 87,18% or more than 207million people Islam, Christian 6, 98%with the number of adherents 16,5million, Catholics 2.91% with followers numbering 6 , 9million, Hindu 1.69% with followers numbering 4million, Buddhists 0.72% and has adherents 1,7million, and the last religion that was passed by the Indonesian government that 0.05% Kong hu chu has adherents number 117.thousand people.[2]

The growing religion in Indonesia requires the enactment of tolerance. School as an institution that is preparing the next generation, need to cultivate and foster an attitude of tolerance nice fellow teachers, pupils and students, or the school with the community.[3] School not only teaches lessons about nature or science in general, but also about the social and shape the character of the students.

Education in the government regulation No 55 of 2007 in chapter II of Article 1 states that religious education serves human form Indonesia that faith and fear of God Almighty and noble and capable of maintaining peace and harmony and the inter relationship among religious believers. Still related to the translation tolerance of religious education clarified in Article 5, paragraph 4, namely religious education embodying the harmony, harmony, and respect among religions professed and against members of other faiths.[4]In a democratic state education also has a function to form citizens who reflect the democratic minds.

John Dewey, states that the democratic state a life of a community is reflected in: 1) the extent to which goals (interests) communities was adopted and believed to be shared by all its members; and 2) the extent to

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[1]Unity in Diversity
[2]http://sp2010.bps.go.id/index.php/site/tabel?tid=321
[3] Said Agil Husain Al Munawar, *Fikih Hubungan Antar Agama* (Jakarta: Ciputat Press, 2005), p. 15
[4] PP No 55 Tahun 2007

which social group has the freedom to interact with the group another -group outside.[1] Tp, the reality in Indonesia Democracy still be something debated.

2. Method

This research is a field research or fieldwork and library research or can be also called qualitative research. In line with this Lexy J Moleong states that qualitative research is research that aims to understand the phenomenon of what is experienced by the subjects, and by describing the form of words and language, in a specific context naturally by using various natural methods.[2]

3. Finding and Discussion

3.1. Tolerance in Democratic State

Democracy is still being debated in Islamic discourse. Appreciative group, some are resistant to democracy, Fatima Mernissi because of fear among the Islamis people losing follower, a leader afraid of losing power.[3] from the side that agrees with democracy, Democracy is the right choice for a country that has a high enough diversity, democracy in mutual tolerance is required to establish a collective agreement without any dispute and conflict.

Different from the Eastern world experience, religion according to the European experience is the number one enemy of democracy, pluralism, and egalitarianism. According to Helmut Schmidt, Western Europe desired to uphold democracy and pluralism by first eliminating the role of religion in politics. According to Nurcholish Madjid, different from Europe, the religion of Islam in Indonesia has had a positive role. However, the main stumbling block of this positive role in the social change for democracy and pluralism is faulty assumptions and suspicions. Stereotypical terms such as "extreme Islam (terrorist Islam)" and "Christian-Catholic conspiracy" have resulted in disastrous consequences in society and do not at all support positive change towards democracy and pluralism. It is the responsibility of religious leaders to reexamine traditional potentials of their religious system which in essence supports the realization of democratic and pluralistic modern society.[4]

The term "religious tolerance" here means simply the attitude of respect towards other religions and beliefs. Principally this attitude is also the implication in "religious pluralism". in general religius tolerence signifies the indulgence or forbearance in judging opinions, costums, or act of other as well as freedom from bigotry or from racial or religius prejudice.[5] And also tolerence in democratic institutions must be free, within the bounds of the constitutions and human rights, to generate policies. religious institutions should not have constitutionally privileged prerogatives that allow them mandate public policy to democratic governments. At the same time, individuals and religious communities, consistent with our institutional definition of democracy, must have complete freedom worship privately. in addition, as individuals and groups, they must be able to advance their values publicly in civil society, and to sponsor organizations and movements in political society, as long as their actions do not impingi negatively on the liberties of other citizens or violate democracy and law.[6] compatibility Islam with democracy given justification 'aqliyah and naqliyah. Those principles include consultation (shura), ijtihad, agreement (ijma '), equation (al Musawah) and justice (al-'adl).[7] Justifikasi tersebut adalah bukti bahwa Islam adalah agama yang juga sesuai dengan demokrasi.

Majority of muslim leaders in indonesia have difficulty to accept the reality of pluralism in the life of the state mainly related to the social and political life. some of difficulty for being in direct conflict with religious holy tex,the stipulation of the national policy has been challenge among muslims in Indonesia

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[1]John Dewey,*Democracy and Education*(New York: The Free Press, 1966), p. 99.

[2] Lexi J Moleong, *Metodologi Penelitian Pendidikan Kuantitatif-kualitatif dan R&D*(Bandung: Alfabeta, 2010), p.15

[3] Fatima mernissi, *Islam dan Demokrasi, antologi ketakutan, terj. Amirrudin Arrani*,(Yogyakarta : LKiS, 2001), p. 54-62

[4] Nurcholish Madjid, *Tradisi Islam: Peran dan Fungsinya dalam Pembangunan di Indonesia* (Jakarta: Paramadina, 1997), pp. 135-138.

[5] Zainul Fuad, *Religious Pluralism in Indonesia Muslim-Christian Discourse*, Ph.D Dissertation , Universitat Hamburg, 2007. p.100.

[6] Carol Kersten*, Islam in Indonesia the Contest for Society Ideas and Values*, (United Kingdom : C hurst and Co, 2015), p. 171

[7] Irfan Tamwifi*, Islam dan kegagalan Demokrasi* (Malang : UIN Sunan Ampel Press, 2014),p.27

especially influential Islamist leaders who are always quoting some verses Qur'an and hadith and preaching them textually on the glory and the highest position of muslim over other religious groups.[1] Political Islam in Indonesia if observed in detail, has a variant that can be known that a traditionalist, modernist and Islamists. And interestingly is the policy vision of Islamic parties that exist, relatively consistent with the aspirations of the community base respectively.[2] More to the fore instead tend to politicize the religion to strengthen the interests of the group, so that the articulation of Muslim political strengthened by more primordial and communal elements. And it is supported by the fact that Muslims are the majority.

Muslim difficult to receive some diversity that continues to grow in Indonesia, having Leaders of non-Muslims like in Jakarta. Ahok phenomenon in the governor election, HTI leaders not only refused Ahok but also Indonesia as a democratic state.[3] Besides that marriage with non muslim and establishment of non-muslim houses of worship. A study on religious life profiling the majority and minority in north Sumatra, has identified a potential conflict along with religious life in this area. a) the establish house of worships that does not comply with the legislation force, b) the call for new religion to people who already subscribe to a particular religion with material rewards. It is happening in remote areas very often, c) the group that secretly has been pitting communities with flyers of SARA, d) personal disputes, group, organization that eventually evolved into religious conflict, e) use houses as places of community religious worship. [4] This profile can certainly represent what is going on in Indonesia.

3.2. Islamic Education respons for tolerance

Education is a right way in shaping a particular character in a person's personality. tolerance is a word or gesture that illustrates the respect, compassion, generosity or patience in abstinence which is the moral element of the system is essential. Tolerance is very important to go and find a spiritual path and illustrates to a paradise of human perfection. Tolerance is an important dimension that is part of democracy, and democracy itself is a system that provides an opportunity for smua people to live and express feelings and thoughts that are owned, in democratic country everyone should use a good chance to be responsible.[5]Education should also includeCriteria for Democratic Process. 1)Effective participation : all the members must have equal and effective opportunities for making their views known to other members as to what the policy should be.2)Voting equality : when the moment arrives at which the decision about policy will finally be made , every member must have an equal and effective opportunity to vote, and all vote must be counted as equal. 3)Enlightened understanding :every member must have equal and effective opportuniries for learning about the relevant alternative policies and their likely consequences.4)Control of the agendaThus the democratic process required by the three preceding criteria is never closed. The policies of the association are always open to change by members, if they so choose.5) Inclusion of adults.[6]learning Islamic education in schools should introduce the plurality and diversity of nature in all dimensions of life, whether of race, ethnicity, language, profession, culture, and religion.[7]

The state should be trusted to use the educational system in order to promote tolerance between peoples of different beliefs among students, it must be accommodated in the content of textbooks and curricula, as well as the learning method selected.[8]But in reality, not all teachers develop curriculum, methods, strategies to familiarize students tolerant in the face of differences that occur in Indonesia, both the differences in political views, ethnicity, culture, race, etc.

Muhammad Yusuf Studied in Bali, Bandung, and North Sulawesi .support for the mono-religious model in education is very strong in Is-lamic schools, both in school policy supported by the religious community and State laws, and in the minds of the students. Majority Students who agree more with the monistic idea of

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[1]Faisar ananda arfa, problem pluralism in modern Indonesian Islam, journal of Indonesian Islam volume08, number 02, December 2014 , p.224.

[2] Zuly Qodir,dkk. *Kaum Muda dan Kepemimpinan Indonesia Masa Depan* (Yogyakarta : Suka Press, 2013), p. 219

[3] Zuly Qodir,dkk. *Kaum Muda dan Kepemimpinan...*,p. 120.

[4] Faisar Ananda Arfa,…p.230

[5]*Ibid*., hal.44

[6] Robert A Dahl. *On Democracy* (London : Yale University press new heaven, 2000) hal.37-38

[7] Abd.Moqsith Ghazali, *Argumen Pluralisme Agama: Membangun Toleransi Berbasis Al-Qur'an,* cet. ke-1 (Depok: Kata Kita, 2009), p. 1.

[8] Tore Lindholm, *Kebebasan Beragama atau Berkeyakinan: Seberapa Jauh* (Yogyakarta: Kanisius, 2010), p. 646-648.

tawhid and the exclusive affirmation of Islam as the only true religion.[1] This option could have an impact on religious discrimination because they feel we are better than other religions and do not appreciate the choice of the faith of others. In 2003, Indonesian government issued a new education law in which one of the article (12) state that student has the right to access religion class in school in accordance with his or her religion by teachers who share the faith Raihani studied in central Kalimantan, many individuals of minority groups may not have the heart to express corncerns about the right fullfillment as they tend to accept the powerlessly their status as minority.[2]Few pesantren in Indonesia that have been associated with radical Islamism. Almost pesantrens in Indonesia have a strong historyof accommodation, pluralism, and non-radicalism.[3]This indicates that there is still a tendency that not all Muslims in Indonesia's tolerance .Indonesia still require improvements in the running of Islamic education

The reality in the world of education said that the results of a survey of 500 teachers PAI in public and private schools in Java, produced findings as follows: 1) 62,4persen PAI teachers, including of Nahdlatul Ulama (NU) and Muhammadiyah leaders rejected the idea of having a non -Muslim; 2) 68.6 percent of respondents were opposed to a non-Muslim to become principals and 33.8 percent opposed have the non-Muslim teachers in their schools; 3) 73.1 percent of teachers do not want people of other religions to build houses of worship in their neighborhood; 4) 85.6 percent of teachers prohibit their students celebrate major events regarded as Western traditions, while 87 per cent say that the students in the school not to learn about other religions; 5) 48 percent of the teachers prefer to put boys and girls in different classes.[4]

Michael Grimmit refer to theory learning religion, learning from religion, and learning about religion. First model for religious education as Learning religion means transmission culture education, belief and value from teacher to student. Second model religious education as learning from religion means teaching religious education for student to contribute solve the problem by human beings. Toward value and positive attitude in religious education. And the last model religious education as learning about religion means religious education pure objective. Learner has to take distance from religion, because is object study to criticism or appreciation. Religious education carried out dialogical ways and critical thingking.[5] The process of delivering Islamic education in Madrasa Indonesia is dominated by learning by religion. Tolerance education given in madrasas only given limited material or even not relate at all, many factors that influence why education in Indonesia as it was, because many madrasas in Indonesia stood under a foundation / organization specific make teachers stick to the chairman of the foundation, or the leader of the organization, it makes democracy in conversation Muslims debate. Because teacher teacher thought pro-democracy difficulty can teach our children to learn about democracy, as not all madrasah in the foundation in the pro-democracy. Limited knowledge of teachers in the strategies, methods, insights are also an obstacle in providing an understanding of tolerance to students.

4. Conclusions ans suggestions

This paper discusses an important aspect of democracy in Indonesia, as well as tolerance education process that goes on in Islamic education in Indonesia. Democracy is still being debated in Islamic discourse, Muslim difficult to receive some diversity that continues to grow in Indonesia. Majority of muslim leaders in indonesia have difficulty to accept the reality of pluralism in the life of the state mainly related to the social and political life.

Debated having Leaders of non-Muslims like in Jakarta. Ahok phenomenon in the governor election, HTI leaders not only refused Ahok but also Indonesia as a democratic state.[6] Besides that marriage with non muslim and establishment of non-muslim houses of worship. A study on religious life profiling the majority and minority in north Sumatra, has identified a potential conflict along with religious life in this area. a) the establish house of worships that does not comply with the legislation force, b) the call for new religion to people who already subscribe to a particular religion with material rewards. It is happening in remote areas very often, c) the group that secretly has been pitting communities with flyers of SARA, d) personal

[1] Muhammad Yusuf,*Religious Education in Indonesia An Empirical Study of Religious Education Models in Islamic, Christian and Hindu Affiliated Schools* (United States : Lit Verlag, 2016), p.166

[2] Raihani, "Minority Right Attend Religious Education In Indonesia"*Al Jamiah*, vol.53, No.1,2015.p.22.

[3] Ronald lukens bull, *the tradition of pluralism, accommodation, and anti radicalism in the pesantren community*, journal of Indonesian Islam, Vol 02, No 1, 2009 p. 13-14.

[4]http://www.thejakartapost.com/news/2008/11/26/most-islamic-studies-teachers-oppose-pluralism-survey-finds.html

[5] Michael Grimmit, *Religious Education And Human Development : The Relationship Between Studying Religious And Personal, Social, And Moral Education*(Great Britain : McCrimmons Publishing, 1987),pp.67-8.

[6] Zuly Qodir,dkk. *Kaum Muda dan Kepemimpinan...*,p. 120.

disputes, group, organization that eventually evolved into religious conflict, e) use houses as places of community religious worship.

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Socio-Sufism and Social Change Movements in Modern Society(A Study on Fethullah Gülen and *Cak* Nun's Thought)

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Abstract. Modernization brings significant impact in many aspects, both positive and negative. The positive impact of modernization is the realization of life more effective, efficient, and practical. The negative impact is a multidimensional crisis, disintegration, and the crisis of spirituality. Spirituality crisis if not addressed, will damage the joints of life, including the norms that have been attached to the social community. Spirituality crisis that hegemonic majority of modern society responded by partially with *tasawuf*consciousness. Awareness of Sufism is the basic requirement faiths, including Islam. Many humans who know but not many are aware of the importance of *tasawuf*. Among the possibilities behind Sufism is about understanding patterns that still seem to be exclusive and limited. Sufism is considered synonymous with the life of solitude, seclusion and away from the sparkling life of the world. But Social Sufism is not like that. Social Sufism is a unique tradition of modern society. It is a development of Sufism which has a human characteristic, functional and contextual. Explores Sufism that fit the needs of modern society. This paper will describe the patterns of Social Sufism particularly Fethullah Gülen and *Cak Nun*'s thoughtas basic of society power to realize community in a dynamic and religious life. Social Sufism not only as the fulfillment of the spiritual needs of modern society but also as agents of social change.

Keywords: Social Sufism, Spirituality, al-itsar, Social change.

1. Background

The theme of modern life is always interesting to be studied and discussed specifically examines the society in it. Modern society has different characteristics with the traditional society. It has a more dynamic life with a variety of development and progress in it. Modern society also identified as an evolution, progress, and differentiation.

More specifically, modern society's profile is a society with a culture industry. The people who develop a scientific way of thinking. Modern culture requires change the way of thinking of traditional static and conservative to the scientific rational thought and critical. People who fail or are not able to develop a scientific-rational way of thinking certainly marginalized. Modern society demands individualization. Namely requires maturity and independence the way of thinking and way of diversity, which does not rely on teachers and can filter a wide range of issues and opinions of people.

According to Weber, Rational social forms and the rational-critical thought that necessary to support the proper functioning of modern firms and other bureaucratic institutions, so the argument goes, would render religions less and less plausible and attractive (Bruinessen and Howell 2007). This is in line with the Karl Mark's opinion that "*religion is the opium of the people*", Along with advances in science and technology in the West, religious values gradually experiencing contradict with science. For the scientists say that religion is a barrier, so if you want to advance religion must not deal with issues related to the world, such as science and politics. Therefore, there is the thinker and scientists are pessimistic about religion (Sya'diyah 2003).

Moreover, in modern's society, the relationship between the community members on the basis of the principles of functional pragmatic. As a result, most people stricken by human moral degradation that can be dropped their dignity and values (Syukur 2004). Whereas those values were still cared in the middle of the community will maintain it's existence and independence.

The implications of the things above, modern's society feels desperately need to meet their spiritual needs. Spirituality with more deep meaning and more fundamental and transcendent. Which is similar with the futurologist who had predicted that before the advent of the era of spiritual awakening. According to them, people prefer spirituality than formal religious. John Naisbitt and Patricia Aburdene predicting a new trend with the term "*Spirituality yes, organized religion no*"(Hidayat dan Nafis 2003). Even though this

opinion is not entirely true, based on the prediction about the challenges and consequences of modern society, something that required is the revival of cultural awareness consisting of spiritual awareness and conscious of reasoning. This awakening will establish a human, act smart and tenderhearted, clever but polite, sensitive sensory and also has a strong inner eye.

Sufism is an alternative way to be able to awaken this inner awareness. although Sufism in some people regarded as the causes of the decline, Sufism in its development into creative ideas to actuate social change. As happened in Turkey, spearheaded by *Tariqat Naqsyabandi, Tariqat Sanusiah* in Libya, *Tariqat Tijaniyyah* in North Africa, and in the case of national, appears some *Tariqat*such as *Khalwatiyah* in South Sulawesi, and *Tariqat Samaniyah* in Palembang which are contribute directly to the socio-political arena.

There are two chances to become the land of Sufism in modern society. The first, most of the modern society live as if the loss of divinity's vision. Another opportunity is a fact that modern society is a pluralistic society. The ethnic diversity of cultural and religious customs can be found anywhere in the world. This diversity as a double-edged knife. if it can't be addressed wisely can cause divisions but if addressed with smart will make the opportunities and strengths. Sufism in this case featuring a doctrine which emphasizes the depth of religious nature. Through this, it is expected to grow along with a good attitude. Recognizes aspects of the advantages and encourage others equally doing goodwill in society. The differences that exist within a framework acceptable difference without contradistinguish it, according to Mukti Ali "*Agree in disagreement*"(Syukur 2004).

Therefore, to show the contribution of Social Sufism ideas into the social change movement in modern society, specifically, this article will be elaborate thought of Fathulleh Gülen from Turkey and Emha Ainun Nadjib from Indonesia. Both of them have an important role in social change in their society. Both two figures act as an agent of social change at the near same era.

2. Method

Sufism or *tasawwuf* was well known as a mystical dimension of Islam even though there are many perspectives on it. Annemarie Schimmel argues, that Sufism the generally accepted name for Islamic mysticism. That mysticism contains something mysterious, not to be reached by ordinary means or by intellectual effort (Schimmel 1975, 3). William James in his popular book "*The Varieties of Religious Experience*" that cited by Zarrabizadeh, related to mysticism, instead of directly defining mysticism, explains what he means by mystical states of consciousness. Here, he proposes four marks which, when an experience has them, may justify us in calling it mystical: The first two marks, namely ineffability and noetic quality, entitle any state to be called mystical, and the other two characteristics, i.e. transiency and passivity, are less sharply marked but are usually found (Zarrabizadeh 2008).

Mysticism also can be defined as love of the Absolute—for the power that separates true mysticism from mere asceticism is love. Divine love makes the seeker capable of bearing, even of enjoying, all the pains and afflictions that God showers upon him in order to test him and to purify his soul. This love can carry the mystic's heart to the Divine Presence "like the falcon which carries away the prey," separating him, thus, from all that is created in time (Schimmel 1975, 4)

However, Sufism can't be equated with mysticism with a simple meaning because Sufism has its peculiarities and characteristics does not share by other mysticism. Bruinessen said:

"Islam's Sufi tradition cannot be equated simply with mysticism. As amply evident in this volume, as elsewhere, Sufism includes many different practice regimes and their supporting social institutions, arts and scholarly justifications. Nonetheless, the common thread through all is the possibility of heightened awareness of the Divine."(Bruinessen and Howell 2007)

In essence, According to Amin Syukur as cited in (Efendi 2015) Sufism is part of Islam which is a manifestation of *Ihsan* as one of the three other Islamic frameworks, namely *Iman*, *Islam* and *Ihsan*. Therefore, the behavior of Sufism must remain within the framework of the Islamic law. As a manifestation of *Ihsan*, Sufism is the individuals' deep appreciation of their religion that allows them the spiritual liberation. Through Sufism, humans can recognize themselves leading to the end of knowing their God.

Furthermore, Schimmel detailed that the social and practical aspect of Sufism is whom "Sufism is not composed of practices and sciences, but it is morals", and "who surpasses you in good moral qualities surpasses you in Sufism". It means to act according to God's orders and laws, which are understood in their deepest spiritual sense without denying their outward forms. This way of life is possible only through loving devotion: "Sufism is the heart's being pure from the pollution of discord"—a sentence which Hujwiri

explains as follows: "Love is concord, and the lover has but one duty in the world, namely to keep the commandment of the beloved, and if the object of desire is one, how can discord arise?"(Schimmel 1975)

2.1. Social Sufism

Social Sufism boundaries in the moral of positivism and social welfare. It is not confined within the limits of the spiritual hereafter, more active in combating moral fraud, social and religious. Social Sufism could mean unearth the values of Sufism among the social life. Spreading the spirit of humanist Sufism and create benefit *(maslahat)* for society. Not only interpret the teachings of Sufism as a personal egoistic, but rather to restore the noble values of Sufism which based on the principles of the universality of Islam. Sufism is not exclusively identified with pantheism (*manunggalingkawulagusti)* mean mystical union with God as discussed by Sufis philosophical, but more important, that Sufism is interpreted by the unity of humanity (*manunggalingkamanungsan*). The fusion of a human with each other to become the collective consciousness, moving the common good to happiness holistic, real-world and the hereafter.

The characteristics of Social Sufism are contextual and Transformative. Contextual Sufism mean more empirical and humanistic. In the 21st century, according to Amin Syukur, Sufism is required to be more humanistic, empirical and functional. Appreciation of the teachings of Islam is not just reactive, but active and give direction to the attitude of human life in this world, whether it be moral, spiritual, social, economic and so on. And when Sufism became a breakout from the visible world to the spiritual world, can be regarded as a reaction and social responsibility, the obligation to perform tasks and respond to social problems (Syukur 2004).

In substance, Sufism teaches some basics principle of the social dimension. The practical teachings of Sufism which are the social dimension is *al-itsar.* There are several terms that are commensurate with *al-itsar*, namely *al-tafdhil*, *altrui* (French) or *alter* (latin) or selflessly helping behavior. In the realm of Java can be synchronized with the phrase "*Sepi ing pamrihrame ing gawe*." Javanese proverb that has a deep philosophy. Wherever possible we should be able to do for the benefit of others without expecting anything in return and appreciation whatsoever for his actions.

2.2. Social Change

According to Selo Sumardjan (1981), Social change is any change in social institutions in a society that affects the social system included in the values, attitudes and behavior patterns among groups in society. Changes in this context could be accidental changes (planned and programmed) or due to natural factors change itself. Change can be for the better or vice versa depending on the factors of the background and the motives of those changes.

There are several major theories of social change, one of them is conflict theory. According to this theory, conflict comes from a class struggle between the oppressed and the ruling group so that it will lead to social change. This theory is based on the thought of Karl Marx who said that social conflict is the source of the most important and influential in all social change.

In order to assess the social change, Weber also creates the theories of social actions. This theory is popular with the three keywords agent, action and meaning. According to him, Value-rational action is defined by the conviction of actors that a binding or exigent value can be ascribed to the act: a conscious belief in the unconditional intrinsic value –interpreted in ethical, aesthetic, religious, or other terms – of a specific act purely as such and independent of the outcome (Weber 1978, Oakes 2003) This rationality reflect the values or norms that justify or blame a use certain way to achieve a goal. Characteristic of the value of rationality is substantive because the people who act with rationality is concerned with rationality commitment to values personally internalized. if it is applied in the community, then the value is considered as a potential real life though does not actual in daily life.

Moreover, Giddens and Duneier (2000) as cited by Diana Lea (2015) argue, that cultural influences clearly play an important part in social change. For example, secularization and the development of science have had major effects on the way in which we think, attitudes to legitimacy and authority, and have thus also influenced social structures, systems, and values.

3. Finding and Discussion

Muhammad Fethullah Gülen born in Anatolia 27 April 1941, Turkish nationality. He is a scholar, education professionals, authors, prolific, and at once a Sufi contemporary. He was live in the middle of secular society. In national context – as well as an international environment in which Islamic and other

religious rhetoric took on the character of diatribe and ideological denunciations of others as infidels and traitors – Gülen managed to move back and forth between the religious and the secular, between the Islamic and the non-Islamic, promoting his Sufi-inspired emphasis on love of humanity and the compatibility of Islam with "modernity, democracy, and progress."(R. Kurtz 2013). With creative Gülen brings some ideas that are the practical formulation of Sufism such as the concept of *Shakhsimanawi*and *hizmet*. Those ideas actualized in personal and his social life. The first is become a personal activity and the second is become a social external activity.

*Shakhsimanawi*and *hizmet*have become the ideology which should be used as a perspectiveand become an inspiring concept to act and apply it to various aspects of life. According to Sulaiman (2016), these two concepts are the basis of Gülen's social action. In his point of view, this life should be used to acting and helping others in accordance with the doctrine of Sufism that has been formulated creatively.

According to the Sulaiman's finding in his article, as a form of Gülen's Sufism teaching creativity that he does not always refer to the monumental work of Said Nursi, *Risalah al-Nur* in the Sufism teachings. He made a new formulation derived from the teachings of Islam by combining resources contained in the Quran, Hadith, and classical Sufi literature(Sulaiman 2016). This is in line with the thesis of Zeki Saritoprak, Professor and Director of the Bediuzzaman Said Nursi Chair in Islamic Studies, that Gülen is "*Sufi in his own way"*. He said:

> "Gülen's way of Sufism cannot be confined by the framework of specific Sufi order. Although somewhat following the path of the early Sufis, he also encourages his followers to take an active part in the community, thus differentiating himself from previous Sufi tradition. He has a strong place in the heart of literally million of people. Their intense support, dedication, and commitment demonstrate the strength of his spiritual presence. Strictly speaking, Gülen is not a Sufi. However, in light of Hujwiri's definition quoted earlier, Gülen is a Sufi in practice, if not in name. The companions of the Prophet and their successors also were real Sufis, although they were not called Sufis. Given all of the matters discussed here – his dedication to Islam, his interpretations according to Sufi belief, and his ascetic lifestyle – it is clear that Gülen can be called a Sufi, albeit a Sufi in his own way. (Yavuz dan Esposito 2003)

Based on the statements above confirm the existence of creative Gulen's ideas. Furthermore, one of Gülen creative ideas in Sufism which is contextualization of Sufism teaching, he is no longer interpret the *zuhud* (ascetic teachings) as individual needs but it is a shared responsibility that everybody equally has to remind and encourage each other. According to Gülen *zuhud* is not a synonym of asceticism which is understood by distancing themselves from the world and abandon, but *zuhud* interpreted with caution in living a life of the world. Based on Gülen perspective, Sulaiman argues thatasserts that one who underwent ascetic (*Zahid*) is a resilient people in fulfilling their responsibilities and ward off any threats that befell him, and in avoiding the trap of sin and the devil traps installed in the path (Sulaiman 2016). Therefore, *zuhud*actualized in a variety of good attitudes and actions such as sincerity, fortitude, and prudence in doing anything a maximum effort.

Toward social Sufism, the concept of *Shakhsimanawi*and *hizmet*is classified to the *itsar* (altruistic behavior). In Gülen's point of view, those who believe (believers) should use his life to provide humanitarian service without expectation of a reward of any sort, because this world is the abode of service and not a place of pleasure, where achieve a reward, or a reciprocation.

Widespread acceptance of Gülen and his movement, because he was promoting Islam through religious activities, were neutral. He is an interesting example of a religious movement that appears to concentrate on secular activity as an expression of a deeply religious attitude to life that has established a broad network (Sulaiman 2016).

Gülen outlines a list of eleven principles of Sufism, and signifies the tolerant nature of Sufism with three principles: "overflowing with Divine Love and getting along with all other beings in the realization (originating from Divine Love) that the universe is a cradle of brotherhood," "giving preference or precedence to the well-being and happiness of others," and "being open to love, spiritual yearning, delight, and ecstasy"(Kim 2008)

In relation to the humanistic demands in the teachings of Sufism, Heon Khoul Kim, a South Korean scholar examines many Islamic Sufism express opinions on the idea of dialogue initiated by Gülen. According to him, through dialogical method, the teachings of Sufism would be a more meaningful

humanist, ushering in a common understanding and become the motor of peace in the middle of the issue of racism which is more prominent in this modern era.

In his point of view, the 'dialogic Sufism' as a key concept of Gülen's Sufism is a reactivation of the inherited and accumulated tradition of the humanitarian Sufism through *shakhsimanawi* (personified collective consciousness). Nevertheless, instead of a simple revival, Gülen instrumentalize the tradition for *hizmet* (service) for humanity, re-interpreting and re-presenting it as the alternative solution to human individual and collective problems of the contemporary world. More than theological and theoretical concern, this dialogic Sufism appears as 'practicing Sufism' in the activities of the gülen movement (Kim 2008)

Further, Kim (2008) added dialogic Sufism is not political. It is not a method reacting to problems, but a method acting harmoniously with any given context. As such a method, dialogic Sufism acts as a humanistic bridge between the past and the present, the East and the West, rationalism/materialism and spiritualism, and between different civilizations, religions and cultures, obliterating difference and distinction between 'us and others.' With this definition, dialogic Sufism is intrinsically linked to *shakhsimanawi* (personified collective spirituality) and *hizmet* (service for humanity), the two overarching concepts of Gülen's thought, to the extent that they play a role as the two constituent pillars of dialogic Sufism.

Almost at the same era (born in Jombang, Eas Java, 27 May 1953) but in different culture and nation, Muhammad Ainun Nadjib or commonly known Emha Ainun Najib or *Cak Nun* that life in Indonesia appears as a figure of the illuminator which provides a unique perspective in understanding Islam. He was an artist, writer, social worker, cultural observer, *kiai*, musician, poet, and essayist. His ideas have influence in Indonesian people, from the rich community to weak community. His idea that contained in writing such as poetry and essay criticized by those who disagree with him. Because sometimes his thought was too deep and sharp which not everyone can catch the message delivered by him. But at other time, his idea is acceptable because it is considered proper and appropriate.

Cak Nun spreading social values of Sufism through various discussion forums resemble the recitation scattered in various parts of Indonesia named *Maiyah*. *Maiyah* appeared by Emha Ainun Nadjib as the social act to discuss the whole aspect of society problem. This works concerns on social contribution, and the grand purpose of *Maiyah* is to make social welfare (Suwargono 2016). In *Maiyah* examine a wide variety of themes such as cultural, social, economic, trade, democracy to international politics are discussed critically and in-depth, but always full of tenderness. Everyone entitled to present his ideas about anything with their respective capacities.

These communities are spread in some region in Indonesiawith a different name. *Kenduri Cinta* in Jakarta, *Mocopat Syafaat* Yogyakarta, *PadhangMbulan* Jombang, *Gambang Syafaat* Semarang, *Bangbang Wetan* Surabaya, *Jamparing Asih* Bandung, *Paparandang Ate* Mandar, *Maiyah Baradah* Sidoarjo, *Juguran Syafaat* Banyumas Raya, *ManegesQudroh* Magelang etc. Regularly, *Maiyah*holds discussions every two weeks or once a month.

As a philosophy term of *Maiyah,* togetherness and militant in this community are very visible. The togetherness that involved not only to say hello and only meet each other but also to exchange opinions and deep understanding about religion's teaching. All who attended the *Maiyah*'s event considered as a source of knowledge. Every participant can provide enlightening each other. *Cak* Nun contributes as agents that transmit piety and godliness to the audience which is then transmitted to the other, and so are beyond. In order to foster the potential of the people, *Cak* Nun –In this forum, combines the dynamics between art, religion, education, political, and economic. He also instituted the deconstruction understanding of values, communication patterns, methods of cultural relationship, educational way of thinking, as well as in deploying solutions to community problems.

Maiyah not built on the basis of liability, but the awareness and willingness to charity without expecting reciprocal transactional. This provision could be time, self, and sustenance. In the case of social Sufism called *al-itsar* or in terms of ethics and social psychology called by *altruism.* As it is known that *al-itsar* is putting others ahead of his own, *JamaahMaiyyah*created to become individuals who have an ethos of gives. Donate for the state without expecting anything from the state. *Cak Nun* and his *Maiyah* do not teach to sue the state.

Maiyah also does not educate everyone to see everything as causality, causation and purely transactional. But *Cak Nun* and his community educate cyclical pattern, jumps, spirals to deal the real life. It means, every participant in this meeting fully aware that devotes itself to the interests of the people. It is no

wonder if this community moving from one place to another for *maiyah* activities. Each member taking part for the success of the event by giving what they have willingly and selflessly.

Kang Wawan, an activist *Maiyah* "*Jemparing AsihBandung*" argues that although some people thinks *Maiyyah* impressed as usual discussions but *Maiyah* essence is the medium used to correct a variety of incorrect understanding to discuss to each other and mutually *tabayyun* without discriminating. When viewed *Maiyah* as a social movement, the movement is not the same as mainstream organizations. Its movement is revamping the mindset. Then the key is to internalize the value so that to direct the motion and behavior towards clear objectives (Jamparing Asih 2015). The underlying of the whole those values internalized then to be applied, is that *Cak* NunSpreading the love, tolerance with plural society, and accommodate from various circles. The same as his popular dictum "*Jowotigowo, Arab digarap Barat diruwat*", mean filtering the goodness that comes from the West and Arab cultures with preserving the locality value (red: Java).

4. Conclusions ans suggestions

From the description above can be concluded that Sufism taught by the two figures can be categorized as a social Sufism. It can be identified from their ideas that raised and actualized into various values which are transmitted. Although the two figures emerged from different traditions and cultures, Fethullah Gülen from Turkish culture and *Cak Nun* from Indonesian Culture, both of them have similar ideas and concepts in actualizing the social values of Sufism among societies, such as tolerance, extroverted, and Spreading the love and transmitting the goodness. So, their teaching can be accepted easily by various social's class. What has been attempted by them is a practical form of Social Sufism, i.e. *al- Itsar*(Altruistic behavior). It is pure to prioritize for interests of others.

These two characters are innovative and creative alike do breakthrough whom dare to make spiritual awareness into the collective consciousness. Gülen through Gülen's movement, and *Cak Nun* trough *Maiyah.* Both of them equally embrace various groups, class, and community without any discrimination. this confirms that both of them are as an actor of social change.

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Could 'Islam Nusantara' Avoids Terrorism in Indonesia?

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Abstract. Although terrorism has occurred for centuries ago, but the issue became serious global threat after 9/11. Since then, terrorism is synonymous with Islam. However, this justification cannot be separated from some groups among Muslims who choose the way of the sword in the name of Islam. Rather than examining the classical theoretical framework of the influence of postcolonial to understand why Muslim do rebellion nowadays, this paper explores how the deconstruction of radicalism as the salient factor of terrorism through the humanistic values, in particular in Indonesian perspective. Indonesia is one of the largest Muslim communities in the world, but only small groups who joined the radicalism. Furthermore, terrorism itself is not popular in Indonesia. But, it does not mean that the state is free from terrorism. This paper will focus on some issues of the contributions of Indonesian Islam civilization as well known as 'Islam Nusantara' to actualize the peacefulness of Islam within social constructivism. How Indonesia deals with the norms and rules to prevent the spreading out of the idea of terrorism.

Keywords: Islam Nusantara, Indonesian values, terrorism, social constructivism

1. Background

Recently the discourse about Islam Nusantara has grabbed many scholars attention, especially Islamic scholars. The term of Islam Nusantara itself is still debatable, on another side it perceived as a syncretism of Islam and local religion, which is seen as part of Islamic religious heresy (bid'ah). Hence on one side too, Islam Nusantara is an organic bio-culture of Islam growth in Indonesia. In Indonesian context Indonesia, Islam is neither official religion nor state basic religion. Islam is part of recognized religion in Indonesia. Further, unlike Malaysia, Pakistan, Egypt and many countries based on Islam that established Islam as the only official religion, Islam in Indonesia is growing with the value of local culture. Even the marriage between Islam and local tradition has shaped hybrid religion-culture in which the boundaries between Islam and local tradition become in blur area. Simply writing Islam Nusantara is a close term to portray the face of Islam growth and rooted on local and Nusantara tradition. This concept could be understood also as for how local Islam responds a global challenge on the issue of terrorism and religious violence. In another phrase, extremist Islam is an old fashion of Islam itself (Azzra, 2016). Here, I supposed that any kind of terrorism and violence based on religion is the result of incomprehensive understanding about the verses of Jihad in the holy book, Qur'an.

In the globalized community where the boundaries among nations are imaginary as well as the sophisticated technology information is growing up, the idea about jihadism or terrorism is not spreading up in the conventional ways. The recruitment process has been conducted through social media. Moreover, a recent study shows that recruitment process of jihadist that often called as the bridegroom or "*pengantin*", has been conducted through social media. Regarding this issue, this paper will focus on an inquiry question that is does the value of Islam Nusantara could prevent the religious extremist ideology that tends to terrorism.

2. Method

This paper is based on explorative/qualitative research. The data collected from various sources of literature, including journals, books, and documents that discusses about Islam Nusantara. The sources of data are also from the results of discussions in symposium and conferences.

3. Finding and Discussion

" Actualizing The Values of Humanism to Avoid The Global Terrorism "|

1.1.*Islam Nusantara Brings about Peacefulness in Islamic World*

A historian described that the process of Islam becomes a religion followed by the ethnic majority in Indonesia is because of cultural factor (Clifford Geertz: 1963) He gives the phrase of 'cultural involution' as Islamisation process of local culture. Indonesian had followed Islam as a process of enriched culture. In the beginning, Islam understood as an outer culture that is different from inner culture. As the time by, Islam became integrated and being a cultural hub that distinguished between the Islam and the local (Jajat&van Dijk, 2015: 65). Nevertheless, the coming of Islam is not changing the local values and the local culture existed. Both of them, either tradition or culture from religion and local culture are interrelated each other. While, according to KH.Abdurrahman Wahid or who well known as Gus Dur as well as fourth Indonesian president, he said that religion is a manifestation of permanent normative values that is about culture as a human creation (Sahal& Aziz, 2016). Thus, culture is a metamorphosis based on the age development and always in flux. He pointed out that the interaction between religion and culture would be in flux in the process of life dynamical process. Furthermore, the figure 1 below is the tradition of sekaten to commemorate the birthday of the Prophet Muhammad SAW 'Maulid Nabi' in Jogjakarta. This kind of tradition is also performed in some regions in Indonesia, but certainty the tradition of Maulid Nabi in the land of Java will be different with celebrations in Sulawesi, Sumatra, Kalimantan and so forth. This emphasize that there is a positive correlation between culture and the aspect of religious. In other words, the root of sekaten itself is Islam.

Figure 1.

Source: https://www.satuislam.org/opini/sekaten-dalam-spirit-maulid-nabi/

These kinds of traditions have been rooted for over decades since Islam entered in Indonesia. Many scholars believe that the culture is the main role of Islamization in Indonesia. Therefore, it is called 'Islam Nusantara', because Islam is the symbol of the culture among Muslim society and vice versa. This relation occurred through learning process across the archipelago by distribution of power. Many Islamic sultanates had the main role in the process of Islamization. However, politic always has power to attract many people to embrace Islam. Although, this notion is still needed require a further research. While, the term of 'culture' is more accepted than the other in Indonesian society. Culture is also has a role to construct the concept of Indonesian Islam 'Islam Nusantara' as a represent of the working of social constructivism. This term represents of the truth-claims, values, practices, social roles, and so forth that created by the society (Barnes, 2010: 60). In this sense, cultures are all created by society. They construct a culture with own beliefs and values. Therefore, Islam Nusantara is the product of the social constructivism that created by nature and society in normative way.

In 2015, within 33th of pra-Muktamar of NU in the South Sulawesi, it is centered on the discussion of discourse about "Islam Nusantara, as typical Islam of the world". In that discussion, Omar Fatturrahman, an Islam philologist, has stated that it is often of misleading interpretation about Islam Nusantara since those who are rejecting that the label of Nusantara after Islam is not necessarily needed. As cited in the official

website of NU, (http://www.nu.or.id/post/read/59035/apa-yang-dimaksud-dengan-islam-nusantara) he stated that Islam Nusantara is:

"It is kind of Islam that is not normative, but it is empirical and distinctive Islam as process of interaction, contextualization, indigenisation, interpretation, vernacular process of Universal Islam and social reality, culture and Indonesian literature."

Within the shared occasion, Azhar Ibrahim Alwee, a scholar of Malay Studies, argued that there are six points in seeing the discourse about Islam Nusantara, these are:

"Islam Nusantara rooted from six important points, there are: historical experience, religious orientation domination, local Islamic tradition, strong appreciation toward classical tradition, the establishment of institution and a group that emphasizes the discourse of inclusive Islam through dialogical process as well as the role of social organization and Indonesian scholar who supports the establishment of Islam Nusantara."

From scholar's idea above, we could define that Islam Nusantara is a portrayal of Islamic civilization in Indonesia and it is coherent with Islamic values as well as it is coherent also with Pancasila as the basic of Indonesia. Melissa Crouch (2012), in her research about Muslim acceptance over Pancasila, she saw that it is influenced by the political situation in that time. As long as time went by, Muslim are realized that substantially Pancasila is very Islamic, because it is stated in the first principle saying that "Belief in the one and only one God" that is reflecting the principle of *Tauhid*(oneness) in Islam (Sahan& Aziz, 2016). Otherwise, Islam Nusantara is not supporting extremist Islam, it is caused that Islam Nusantara is kind of 'the smiling face of Islam', a friendly Islam that emphasizes peacefulness as well as normative Islam. Thus, Islam Nusantara has presented a new discourse about Islam that different from Middle East Islam.

1.2.*Against Terrorism through the Values of Islam Nusantara*

Islam Nusantara seems to be a syncretic form of Islam and local values, but on another side, this local value is able to adopt global challenge and modernization. This local value also could challenge extremist perspective of Islam. As well as it is commonly known, that Islam in Indonesia is vast and varied. It occupies more than 87% from a total number of an Indonesian citizen. Here I could see that although terrorism is held by only small number, but the spreading of technology and information have them huge access to spread out their idea about terrorism. In this context, Indonesian youth generation is the most targeted since they are consuming huge uncontrolled information in the digital age. Islam Nusantara could play role in preventing this spreading idea since the value of Islam Nusantara is already integrated into Indonesian identity.

Azzumardi Azra (2016) has even stated that Islam Nusantara is part of colorful Islam or 'flowery Islam, that because it is rich in tradition and respecting various ideas about what Islam is. Otherwise, the diversity of Islam Nusantara does not mean that it is different from Islam itself. Islam in Indonesia is encounter process between modernizations, local tradition, culture are coming up together. Thus, in order to talk about Islam in Indonesia, it could not be done only through seeing Islam, but also the culture and it's variant (Bagir, 2016). In this sense, culture has influenced Indonesian Islam as well as Islam influenced Indonesian culture. Thus, it is possible for a local culture to be empowered to solve the religious conflict, and it is in vice versa. For the example is Ambon conflict reconciliation in which religious conflict could be done through cultural reconciliation (1999-2001) through pela-gadong, traditions of brotherhood between Ambon and non-Ambon. However, the values of Islam Nusantara are not only proved to inhibit the development the ideology of Islam radical, but it also as the identity of Islam in Indonesia. If we could trace history, the prophet of Muhammad SAW introduced Islam, not in the terror ways. His attitude in spreading Islam in humble ways is totally in contrary from the desert tradition that likely tends to war. Thus, it is denied, to sum up, Islam in only Arabian tradition. Indeed, understanding Arabism and Islamism as similar is totally misleading interpretation. In this context, Indonesia has offered Islam that is friendly and able to show up that Islam is full of peace.

Furthermore, according to Ali Jafar in his research about 'Islam Nusantara: to Whom It May Concern (?): Youth Responses in the Emergence of Islam Nusantara, he concluded that many people, especially youth are accepting the concept of Islam Nusantara in positive way. The following figure will explain the majority perspective about Islam Nusantara (Jafar, 2016):

Figure 2

Youth responses over the emergence of Islam Nusantara
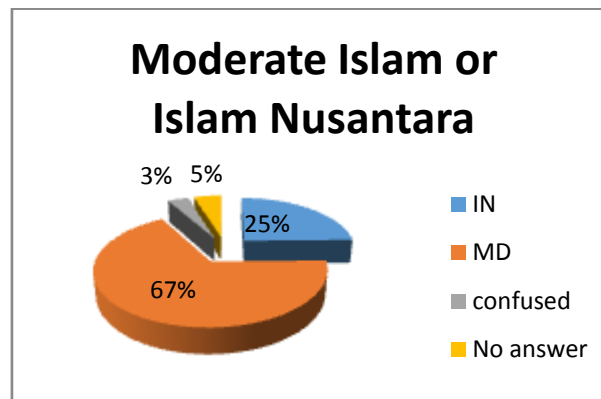
Although in the research about Islam Nusantara, the phrase of Islam Nusantara is still debatable, but essentially, its concept is widely accepted. Jafar's has conclude that there's no differences between Islam Nusantara, moderate Islam or *Islam berkemajuan*, all of these terms are articulated based on how youth are affiliated whether Muhammadiyyah or NU. Yet, essentially youth are agreeing that Islam Nusantara is an effort of counter narrative of global Islam, which is entered in the Middle East (Jafar, 2016:9). In seeing the debatable term, Jafar has proven that being moderate has nothing to do with religious organization in which they are dealing with. Mostly, youth generation are supporting moderate Islam due local religious identity. Meaning, there is an effort to show up that how identity of being Indonesian Muslim is much more important than being Muslim in Indonesia (Jafar: 2016:11).

The research also emphasizes that Islam Nusantara is embedded in Indonesian society. How this perception has also contributed to creating prevention against the radical groups. Islam in Indonesia as stated by Azyumardi Azzra that the ideology of terrorist or radical is too primitive for the Indonesian people. It can be seen from the data released by The Agency of National Counter-Terrorism (BNPT-Badan Penanggulangan Terrorism Nasional). For example, it is only about 500 persons in Indonesia who joined ISIS (http://www.bbc.com/indonesia/berita_indonesia/2015/11/151106_indonesia_isis_batam). This data is very small compared with the number of Muslim in Indonesia. Nevertheless, the government and the society should remain aware of the growing of their sympathizers.

As long as my research, there is still misfortune that although Islam Nusantara could be a role model of Islam in the world, but it is not well getting attention from Joko Widodo, Indonesian president. This statement has explained by Abdul RahmanMas'ud, A director of Bidang Litbang and Diklat (Departement of Research-Development and Education-Training) of Ministry of religion in the International Symposium on Religious Life (ISRL), which is held in Jakarta, 5-7 October 2016. In which the idea about Islam Nusantara needs to be more socialized and published. It is purposed that Islam Nusantara could be an effort to prevent radicalism.

4. Conclusions ans suggestions

Globalization has brought Indonesia moved across the globe and existed within global political contestation. It is the time when tradition, technology, and modernization have already merged into one point. It gives not only positive but also a negative impact. In some points, the spreading terrorism based on religion could be stopped through some efforts, but to gain preventive action we have to come back toward local values. To do so, Islam Nusantara as an idea about local Islam is showing that Islam does not belong to a particular region or a particular race, but it is the divine spirit to spread out peacefulness on earth. Islam, which is based mainly on divine revelation, is not taking apart from the human culture that grounding on earth. Thus, Islam Nusantara is an implementation of Islam that compatible for every generation and every place. The encounter between Islam and local tradition has created a hybrid identity of Islam without losing local values. This encounter is what called by Azra as "flowered Islam".

Finally, I would to thank Ali Jafar, Center for Religious & Cross-Cultural Studies (CRCS), Gadjah Mada University, who helped me in this project.

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Understanding the Relationship between *Hanif* Personality and the Emergence of Attitude toward Radicalism Ideas Among Islamic Young Generation

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Abstract. The Quran provides useful information about the essence of critical thinking. The quality of critical thinking is the core of the *hanif* personality that who always tends to seek the truth. So, *Hanif* personality is very important for developing character of the younger generation. It's become more important to prepare young generation to deal with exposure of the ideas of radicalism. An exposure idea of radicalism is done through a strategy of framing, so the development of critical thinking becomes very important.

Keywords:*Hanif* personality, critical thinking, bias of heuristic thinking, ideas of radicalism

1. Background

Rahardanto (t.th) explained that acts of terrorism are often associated with radical elements within the meaning of religious teachings. Combating terrorism is complicated because of the existence of a number of factors behind the rise of terrorism, such as perceptions of distributive injustice, procedural, interactional; the meaning of the verses of the holy book's perceived support of radicalism; ingroup-outgroup polarization is greater; heuristic bias experienced by the perpetrators of acts of terrorism; indoctrination of the environment, and disappointment with the practice of democracy in Indonesia. Many of these factors intertwine with each other so as to make acts of terrorism seems to have a lot of twigs and branches that make it difficult for the eradication. Psychology, as a science, has the responsibility to explore the origins of terrorism and find applicable and relevant solution.

Rahardanto (t.th) further explains that there are many experts who argue that addressing the issue of "why" is more important and more fundamental than an attempt to stop the "who" or anticipating aspects of "where, when, how". In this article too, the author is more inclined to attempt to explore aspects of the "why". The question that was built is why someone can become a radical? Is a radical attitude always leads to terrorist acts? Some research seeks to answer these questions.

This article focuses on the role of a person's way of thinking to the emergence of attitudes towards radicalism as the roots of the emergence of terrorist acts. There are two poles of human thinking, ways of thinking and systematic (in some literature referred to as critical thinking) and ways of thinking heuristically. Characterized by a systematic way of thinking thoughts that full effort and prudence, active thinking process, creative and conscious. When someone in a systematic thinking some things are considered important and influential. Systematic thinker will look for arguments in the form of facts, evidence, examples of reason and logic. A person who thinks systematically when viewed, read or heard of radical ideas such as the importance of Khilafah Islamiyah either from friends, media or oration for example, his thoughts engrossed questioned whether claims about the necessity to uphold the Islamic Caliphate was supported by the texts of the Qur'an and Hadith, whether people or media are credible enough to socialize it, but why there are differences opinion about the concept of the Islamic state and the obligations set it up, and so on.

At the other side, heuristic reasoning characterized by thinking casually, taking shortcuts, and aware of the situation though not careful in capturing anomalies, errors and uncertainty of the situation. In heuristic reasoning, argument precisely is not considered important, her cues or signs such as attractiveness, familiarity and expertise are viewed more valuable resources. A person who is using heuristic reasoning when in contact with the ideas of radical example of the idea of the implementation of the Caliphate, will be

more interested in symbols, jargon and short conclusion, quick and satisfying about what and why of the Caliphate, after it was shut down for paying attention to another argument.

Mirra Noor Milla (2008) in his dissertation about the assessment process and decision-terrorism strategies in Indonesia describes using a runway limitation Rationality Theory of Kahneman (2002), that the perpetrators of acts of terrorism (in the case of the Bali Bombing) tend to get stuck in a heuristic bias. In the condition when a person does not receive sufficient information on the nature of the problem and its solution, the person tends to take a decision by relying on the principles of heuristic. Heuristics is the human ability to make decisions quickly based on incomplete data-like able to guess the puzzle as a whole is only based on a number of existing pieces). A great sense of disappointment due to the perception of injustice led to a number of individuals turn to other sources of information that can be obtained nearest-like scripture and the community that could become a means of channeling the disappointment becomes a hope for the possible resistance. The presence of a charismatic leader figure can direct these individuals to be subject to conformity pressure within the group. In the current state of conformity pressures have faded (for example, when these actors are in prison), not infrequently these actors then feel shame and regret for his actions (Milla, 2008).

Likewise, the results of Mayasari's research (2012) that indicating the role of heuristic bias thinking as a mediator variable in the relationship between perceptions of the practice of democracy in Indonesia and the attitude towards the idea of the rule of the Caliphate in Indonesia. The relationship between the perception of democratic practices with the attitude towards the idea of the rule of the Caliphate is not simple, but the workings of heuristic bias thinking on thinking strategies can affect attitudes indirectly. In other words, thinking heuristic bias bridge between perception and attitude towards the idea of Khilafah Islamiyah.

Thus, one reason why the person can agree with the ideas of radicalism is due to the mindset that ignores critical attitude. In other words, the lower critical thinking become one of the emergence of a radical stance. On the other hand, Islam affirms the importance of thinking in different levels. Human quality stems from its efforts in continuous search for the truth. That is what is referred to as Hanif personality. Improvement of Hanif personality into a character that needs it is grown on the younger generation early on to prevent radicalism attitude that tends to bring the acts of terror.

2. Method

This article was conducted using qualitative research approach. The author uses descriptive analysis in order to conduct scientific studies on the matter as contained in the focus of research. This type of research is a library research, is a study in how to collect, transcribe, classify library materials (literature) as a source of data obtained from various reliable sources, actual, factual, about bias of heuristic thinking, critical thinking and hanif personality in the Koran.

3. Finding and Discussion
3.1. *Bias of heuristic thinking*

Heuristic thinking is a mental shortcut that helps to associate the information from environment with schema. Heuristic thinking reduce the problem of ambiguous and complex into operation of more simple assessment.

Pressure of efficiency in reaching conclusions on the social reality that a person experienced often lead people to rely on schemes that they have to handle the flow of complex and faster information in the social world. People need a way to sort the information in the vicinity. Individuals need to know where the existing structure in the long-term memory from which to understand certain social situations, for example the situation of society and the nation of Indonesia. These tasks (sorting and matching information to memory) by Tversky and Kahnemanmostly done by using heuristic reasoning strategies (2002).

Heuristic thought process takes place in various types. First with the representative heuristic. This heuristic representative type of juxtaposing the information in the environmental scheme to determine the likelihood of whether other side is right or not.[1] Representation is an assessment of how relevant A to B. High Relevancies as an estimate that A represents or is derived from B. Representative heuristic therefore help a person determine whether the person or incident is an example of a particular scheme. For example if there is a statement Indonesia is a country with a system of government that adopts democracy.

Unemployment, poverty and crime still continue in Indonesia. Is the democratic system which used to be the cause of all? With the educational background and information on a person, will try to see if unemployment, poverty for their particular personal character, their inadequate competence to work or their legal indecisive. However, this task requires a long time and may be the source of information that many and varied to produce such assessments may not exist. So it is possible to get a quick answer, someone replied that democracy the cause of all.

Representative heuristic also cause individuals to combine the information is not the same as the information as if same. The error occurs when people believe that some of the events that seem to be occurring hand in hand anyway. For example, the Qur'an mentions in Surah Maidah verse 44: "Who does not determine the law with what Allah has revealed are disbelievers". One of the issues in the idea of radical is obligation of Khilafah Islamiyah to all Muslims in the world. Determine the law by what Allah revealed later likened to enforce Caliphate. Therefore, considered to be the position of Moslems who do not support the Islamic caliphate same as the position of the infidels.

The next thinking strategic is availability heuristic. Availability heuristic is an estimate of how often or how likely occurrence of events occur, based on how easy or fast is an association or a sample appears at mind. For example about how many laws / rules are prepared according to Islamic law. Individuals who understand that Islamic law is any rule or code derived from the Koran and Hadith and all rules that do not contradict the Koran and Hadith can be more mention that the existing rules in Indonesia in accordance with Islamic law. However, for those who associate Islamic law is the only law that is written in the Koran and the hadiths, will not find a rule / law that is based on Islamic law. So the conclusion someone would be something really relate how easily and quickly an association raised.

The next type of heuristic thinking is mental simulation. Mental simulation related to how easily a hypothetical scenario is arranged. Simulate how events might occur could give clues about the future to help one imagine the possibilities in the future and plan to make it happen. It's just going to happen bias when people focused on results in the future rather than focusing on doing what needs to be done to achieve it. For example, it can occur when people are so affected if it is submitted that the change in the state system into a system of Khilafah Islamiyah will create a better life, no poverty and no more unemployment. Not then figure out how it strategy manifested.

A person does not always have the time or resources to compare all of the information before making a choice, so it uses heuristics to help reach a decision quickly and efficiently. In the process of heuristic thinking, someone tends to simplify the individual circumstances of an event experienced. Simplification is done by way of the first representation that is individual to a conclusion about a social phenomenon only based on certain characteristics, allowing the occurrence of cognitive biases.

Simplifying an above conditions can be seen from the slogans carried by the organization that initiated the idea of the application of Khilafah Islamiyah in Indonesia. Hizb and a number of slogans such as "No Islam without Shari'ah, No Shari'a without Khilafah, Khilafah is the Solution, Time Caliphate Leading the World, Democracy Nidlamul Kufri (Democracy Kufr Systems), Indonesia is Kufr Country, Applying Shari'ah and Khilafah, We Need Khilafah not democracy, and so on.

Cognitive bias is the kind of mistake in thinking that occurs when people are processing and interpreting the information in the world around them. Social pressure, individual motivations, emotions, and limit the ability of the mind to process information can also contribute to this bias. Bias is not necessarily all bad, but psychologists believe that many of these serve the purpose adaptive bias that allows a person to reach a decision quickly particularly in a dangerous or threatening situation (Chery, 2012).

Thus, people do inferential processing by means of heuristic and fast, while in other cases it goes systematically and deeply. Differences in processing is important to understand the attitudes and its movement. One approach to the two processing attitude is a cognitive response theory. This theory explains that the change in attitude after receiving persuasive communication will depend on a person's cognitive response. Cognitive response theory explains that the change in attitude will depend on how much and what kind of counterarguing (opposite argument) that appears. If the message raises the counter argument is strong and effective, then it most likely will not change attitudes. Instead, persuasion can be done by intervening in the process of counter-arguments. If someone does not find the argument strong enough to resist the message and can not focus on the message when listening and consuming it, then most likely he will accept and support the message. Acceptance or change of the attitude towards the idea of the rule of Islamic caliphate can be explained by the Cognitive response theory.

Petty and Cacioppo distinguish between the main line (central) to persuasion and periphery track to persuasion (Taylor, et.al., 2009). People tend to use this main line if they are involved in an issue, wants to get a proper understanding or realizing that there are other parties who want to change his attitude. The path is the periphery path without consideration and deep thought. People tend to be peripheral to process messages if they are not involved in the issue, influenced by the attractiveness of context or are having a lot of thoughts and other work.

Processing of central or peripheral messages will affect the possibility of the elaboration of the message, ie, whether someone will think of persuasion communication in depth or not. In general, someone will do the cognitive elaboration in depth if they are using a central service instead of using these rute peripheral.

Therefore, acceptance or change of attitude towards the idea eg Khilafah Islamiyah is possible through heuristic processing. Why? It can be seen from the characteristics of the activity or activities undertaken by groups who promote the idea of Khilafah Islamiyah. For example a resource that performed the campaign or the parade is one that has a certain allure either because of its popularity or because of his expertise. Messages carried by a long argument and uses a message via video. Activities run by the target audience as well as the involvement of the response setting full audio visual planning. The condition mentioned above is a condition that supports the heuristics processing as described by Taylor, et.al.(2009).

Attitudes toward radical ideas fueled by the tendency to understand Islam literally. Muluk and Sumaktoyo, describe individuals or groups who understand the literal religion has a simple and closed-minded cognitive structure. Unable to face a trust / other views are different. Therefore, what is believed to be the absolute truth and can not be questioned, as well as seen as an alternative ideology as in absolute terms. The situation is further supported by the level of the need to resist high uncertainty.

The opinions of the above experts and research results (Milla 2008, Mayasari, 2015) show the importance of the development of critical thinking for the younger generation, even from an early age. The pattern of a person's thinking is based upon the experience of parenting, teachers, community and university (where the lecture, the interaction of the academic faculty and students) all become factors that affect how the mindset of individuals formed and growth.

3.2. Critical Thinking and *Hanif* Personality.

Terminologically Hanif contains a lot of meaning and understanding, but in this case I will express understanding given by the commentators. The term comes from the verb Hanif حنف - يحنف - حنيفا that have meaning and a plurality of inclined حنيف is حنفاء that has meaning straight or correct. And has a synonym المستقيم that have meaning straight and Hanif could also be interpreted as people who follow the religion of Abraham. (Salmah, 2006).

According to Quraish Shihab (2003) Hanif can be understood as a predisposition to something, which was originally used to describe the soles of the feet and the slope of the palm of her partner are right-leaning to the left that the left leaning toward the right makes the walkers not lopsided to the left nor to the right. Teachings of Abraham is not bent impartially Hanif outlook on life of the Jews and did not lead to the views of the Christians.

Thus, Quraish Shihab in his interpretation is more likely on the subject or person. Shihab (2003) gives a wider meaning to the word Hanif is the person who does the job or something to be able to walk straight. The idea is to walk straight toward God by walking execute commands of God as taught by Abraham for example to perform the pilgrimage means that a person who performs such worship was submissive to God's commands and remain in the path of Allah in doing any act and those who walk straight called hanif.

Based on the above meanings of Hanif, Hanif personality in this section is defined as an individual who always do the fact finding process is genuine and sincere. In line with the human attitude in favor of the true and the good (nature). Rahman (1993) describes the search for truth is sincere and pure in itself result in resignation to the truth and diversity right attitude will give true happiness. This is al-hanifiyyah al-Samhah is the spirit of seeking truth gracefully, without bigotry and intolerance that are not fetter the soul.

In the quest for truth, it shows that one needs to have an adequate quality of critical thinking and continue to develop it. Therefore, the critical thinking skills to be one of the elements which is necessary to seek the truth in an effort to better understand both the verses of Allah (ayatollahs) from time to time, which by Mulkhan (2002) is mentioned as a process of search, discovery, and formulation of truth which continued throughout the history of civilization, which was never completed. This tendency is called Hanif, which always tends to seek the truth. Hanif with a personality that invites every individual achieve tallest all human values.

4. Conclusions ans suggestions

Khairiri's research shown that the dissemination of radical ideas like the idea of the application of the Caliphate is done through strategic framing. One of the components that are important in framing this is to blame the spread of the values and practices of the West were considered the cause of the emergence of social diseases such as poverty, unemployment, economic stagnation, swelling foreign debt, moral decadence and others. Furthermore, these groups offer Islamic caliphate in the frame as the only way out for them. Framing element is then referred to as a prognostic framing. Then proceed to offer an invitation to move after a bit drawn on the subject. This is the stage of motivation framing which are deliberately formed as a psychological process to move. Furthermore, the idea of Khilafah has become a strong magnet in the mindset of the people, because this idea comes bundled with the values of Islam.

Perceptions of social conditions, especially on the causes of the emergence of a variety of social ills such as poverty, unemployment, economic stagnation, moral decadence and others to bring people to the need for a strategy or a solution to overcome the social situation. Hence human perception is a cognitive process and unfortunately the processing capabilities are limited so that in a state of a human using a series of cognitive shortcuts, one of which is a mental shortcut is the process of thinking heuristics.

In the process of heuristic thinking, individual circumstances tends to simplify the event experienced. Simplification is done by way of the first representation that is individual to a conclusion about a social phenomenon only based on certain characteristics. Second, framing that is a conclusion based on the experience that just happened or the most experienced. Thirdly, base rate fallacy that is a conclusion reached by way of generalizing in a group of individuals based on the behavior of other individuals. Fourth, the limitations of the available information that is a conclusion based on the minimal information (Taylor, S.E. et al 2009, Myers, 2008). Sometimes the mental shortcuts that can help, but in other cases they can lead to errors or cognitive biases.

Cognitive bias is the kind of mistake in thinking that occurs when people are processing and interpreting the information in the world around them. Cognitive biases are often the result of an individual effort to simplify the processing of information. Social pressure, individual motivations, emotions, and limit the ability of the mind to process information can also contribute to this bias. Bias is not necessarily all bad, but psychologists believe that many of these serve the purpose of adaptive bias that allows a person to reach a decision quickly. This can be important if we face a dangerous or threatening situation.

Heuristic thinking process can also occur by the need to resist high uncertainty on the individual. The need to resist the tendency of uncertainty is a group of individuals to look for something that is known and unambiguous. What is unclear is considered as a source of threat, dangerous and raises anxiety will be rejected. Sources of uncertainty include everything foreign, differences of opinion, the complexity of the problem, something new, ambiguities and social change (Wilson, in Chusniyah,). Chusniyah (2012) describes individuals who have a basic need to feel uncertain about the world in which they live, have a need to eliminate uncertainty by managing cognitively so that uncertainty can be tolerated. To reduce this uncertainty, people will reject anything that is not clear, make conclusions prematurely, like simple and stereotypes things. Individuals who refuse this uncertainty, resistant to fluctuate stimulus, selecting and maintaining the solution on an ambiguous stimulus, received a rigid attitude, life is black and white as well as looking for a reality. This individual will also be intolerant of ambiguity, so choose conception and categorization rigid dichotomy of cultural norms, such as the strong-weak, clean-dirty, moral-immoral, rejecting the perception of ambiguous and reluctant to think in probabilities perspective. In an effort to meet the needs for resisting uncertainty, they looked at the world-Gentile dichotomy such as Islam, God and the law, sharia, is absolute, as opposed to the legal and political rules manmade: the rule of God versus the rule of man.

Research results have shown as described by Wahyudin that in addition to the meaning of myself, teenagers are more prone to understand the radical young men who are not accustomed to critical thinking or rational thinking comprehensively. Adolescents are susceptible to radical ideologies generally have limited life experience, relationships are very few, the experience of injustice, the experience was not humanized, failure to live, or live in a homogeneous environment. Limitations that make them tend to be close-minded so it was hard to think critically.

There are several things that can be summarized in this paper that Islam teaches and even obliging people to always use a reasonable mind to understand the universe as a sign of the majesty of its creator.

Through the Qur'an, Allah describes the human qualities expected. They are always thinking and contemplating the verses of Allah on themselves and the universe, with the purpose of glorifying the Creator.

The Quran shows the meaning of thinking in various levels and approaches that can deliver all people understand the verses of God better over time. Critical thinking in Islam associated with the ultimate goal of critical thinking that leads to the satisfaction of intellectual and spriritualitas (al-`ilm al-Yaqin). The measures of critical thinking in the story of Abraham and of the overall reading of the verses in the Quran can be a potential source to explain the logic model of critical thinking in Islam.

Hanif life attitude shown by Prophet Ibrahim, needs to be developed as a character that needs to be developed in the Islamic character education. The spirit of seeking truth continuously and persistent, requiring critical thinking patterns that ultimately not only understand the object (the universe) but up to the creator behind the object of observation.

The development of critical thinking in the young generation to be one way to prepare young people to become personally always critic of the situation and environment. The ability to think critically allow young people to have a comprehensive idea to understand the clashes of ideas around it, make conclusions and find solutions to problems based on reasonable grounds and the most important, familiarize themselves to be open minded.

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Hifzh A'n-Nafs as Instrument of *Maqāshid A'sy-Syarī'ah* to Revive the Human Values (Perspective of Fiqh Priority)

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Abstract. One of the purposes of maqāshid sharia is hifz nafs which protect human lives. The protection is given, because Islam upholds human values. Killing someone certainly is very contrary to this principle. It also indicates that Islam opposes terrorist acts, and all acts that are classified as the threat of one party against another party in any form. So, this article seeks to examine more deeply about the principles of hifz nafs as an instrument of maqāshid sharia viewed from the perspective of Fiqh priority initiated by Yusuf Qardhawy. In addition, this paper will also describe how the principles hifz nafs can be a solution to revive human values.

This research is literature. As for the answers to problems that exist, the researcher used the descriptive method. Then to reinforce description of the data analysis, the researcher refers to the analytical method to find small conclusions in each focus of the problem before doing the final conclusions which more comprehensive.

There are two conclusions from this study. First, hifz nafs is a principle that has relevance to the protection and enforcement of human rights, namely the right to life, sustains life and gain a sense of security, peace and prosperity both physically and mentally. Second, in Islam hifz nafs is regulated by law of qishāsh, chudūd, or ta'zīr. However, if the review of the jurisprudence of priority, these laws do not become the only way in the implementation of this principle. Some other ways are offered in priority is the development of jurisprudence and information, then these laws are used as a shield.

Keywords: Hifz nafs, Values of Humanity, Fiqh priority

1. Background

Islam comes to uphold human values which based on the compassion and sense of community. Rasulullah SAW asserted that he was sent to repair the degenerate moral. Islam is not only concerned with the afterlife, but its religion that balance between worldly interests and the interests of *ukhrawi* simultaneously (Badr, 1981: 3).

In the implementation, the human rights which upholded by Islam contained in the principle of *maqāshid sharia*. In general, this principle has five main elements containing of protection of religion, human being (human rights), mind, lineage, and property (Yasid, 2014: 120, Santoso, 2003: 85). The principle of human being protection can be used as an instrument guard human rights and its values.

The principle human being protection in Arabic terminology known as *hifz nafs* (Syathibi, tt: 8-12) which is the most important rights as the protection of religion. Islam gives great attention to this protection. The law prescribed aims to realize welfare, prevent damage and humanitarian disasters.

One form of rules in principle *hifz nafs* known in Islam is *qishas* or *chudūd*. Often the discussion on the implementation of this law implies a cruel and horrible impression. Legal hand amputation for theft, stoning or flogging (*jild*) adultery is often used as a reason behind the impression though in reality it is almost never done in the history of Islamic criminal law, except in very few cases. The reality of Islamic criminal law is not as simple an impression on them (Djazuli, 2000: v).

Therefore, this paper attempts to explore *maqāshid sharia* especially with regard to the principle of *hifz nafs* and its relevance to human values were evaluated from the perspective of fiqh priorities initiated by Yusuf Qardawi. So that the impressions that appear to rule on the principle *hifz nafs* can be viewed objectively and proportionately.

2. Method

Based on the source data, this study is the research literature (Maman, Et.al, 2006: 24). As for the answers of the problems that exist, the researchers used a method of analysis description (2006: 29). This method is used by researchers to look for small conclusions in each focus of the problem before doing the final conclusions more comprehensive.

3. Finding and Discussion

3.1. A Brief of *Hifz Nafs*

This principle has relevance to the protection and enforcement of human rights, especially the right to life. In connection with the right to life, Al-Qur'an asserts among other things in Surah al-Isra '/ 17: 31-33. Then, in order to provide protection to those who are weak and oppressed, the Qur'an states in Surah al-Balad / 90: 12-16. Actually, this principle underlies the provision that every person has the right to life, survival and improve living standards; that every person has the right to live in peace, secure, peaceful and prosperous both physically and mentally; and that everyone is entitled to feel safe and secure and are entitled to protection from threats. Included in the general sense of this principle is a guarantee of safety of lives, limbs and the guarantee of human dignity. Regarding the latter includes the freedom to choose a profession, freedom of thought, opinion and expression, freedom of speech and freedom to choose residence. The prohibition of murder and realizing the law of *qishāsh* and *chudūd* is purposed in order to maintain this principle. (Tim LPMQ, 2013: 252-253).

If seen from the shape, protection of human being is divided into two kinds of active and passive forms (Yasid, 2014: 121). The examples of active protection are any form of utilization of the means of nature that was deliberately projected for the benefit of mankind as the vicegerent (*khalifa*) of Allah for its management. From the nature human can strive infrastructure in the form of clothing, food and shelter to sustain and nurture life. This form of protection listed in Qur'an Surah Al-Baqarah / 2: 22, Al-Maidah / 5: 4, Ibrahim / 14: 32, Al-Hijr / 15: 20, An-Nahl / 16: 14.

While, life protections in passive form is reflected in the prohibition of bloodshed. Such as the law of *qishāsh*, *diyat*, as well as a number of other forms of criminal penalties in Islam are deliberately projected by law to prevent bloodshed later in the day (2014: 121). Several verses in Al-Qur'an relating to this form stated in Surah Al-Maidah / 5: 32:

"On that account: we ordained for the Children of Israel that if any one slew a person - unless it be for murder or for spreading mischief In the land - it would be As if He slew the whole people: and if any one saved a life, it would be As if He saved the life of the whole people. Then although there came to them Our apostles with Clear Signs, yet, Even after that, many of them continued to Commit excesses In the land".

Surah Al-Baqarah/2: 178-179

O ye who believe! the law of equality is prescribed to you In cases of murder: the free for the free, the slave for the slave, the woman for the woman. but if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate Him with handsome gratitude, This is a concession and a Mercy from your Lord. after This Whoever exceeds the limits shall be In grave penalty.

In the law of equality there is (saving of) life to you, O ye men of understanding; that ye may restrain yourselves.

Surah An-Nisa/4: 92-93:

never should a believer kill a believer; but (If it so happens) by mistake, (Compensation is due): if one (so) kills a believer, it is ordained that He should free a believing slave, and pay compensation to the deceased's family, unless They remit it freely. if the deceased belonged to a people at war with you, and He was a believer, the freeing of a believing slave (Is enough). if He belonged to a people with whom ye have treaty of mutual alliance, compensation should be paid to His family, and a believing slave be freed. for those who find This beyond their means, (Is prescribed) a fast for two months running: by way of repentance to Allah. for Allah hath all knowledge and all wisdom. if a man kills a believer intentionally, His recompense is Hell, to abide therein (for ever): and the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for Him.

In a Prophetic tradition, Rasulullah SAW has also confirmed the importance of the protection of the human being (human rights). As in the texts below:

وعن عبد الله بن مسعود رضي الله عنه، قال: قال صلى الله عليه وسلم: (لا يحلّ دم امرئ مسلم يشهد أنْ لا إله إلا الله، وأني رسول الله إلا بإحدى ثلاث: الثيّب الزاني، والنفس بالنفس، والتارك لدينه المفارق للجماعة) (رواه مسلم).

Ibn Mas'ud may Allah be pleased him, he said: "The Prophet sallallaahu 'alaihi wa sallam said:' It is not lawful blood of a Muslim except Since one in three cases: the married commit adultery, soul with soul, and those who leave the faith that is damaging the congregation " (Muslim no. 1676)

وعن أبي هريرة رضي الله عنه، قال: قال النبي صلى الله عليه وسلم: (كل المسلم على المسلم حرام، دمه وماله وعرضه) (رواه مسلم)

Blood Every Muslim for another Muslim is forbidden (harām), as well as property and honor (Muslim no. 2564)

From the texts above show that Islam rejects all threats to human life, whether in the form of murder or disappearance of lives. It is regarded as the greatest sin and the greatest threat to the lives of individuals and society, given the form of these crimes that cause fear and anxiety.

3.2. Fiqh Priority

Fiqh priority is the study of jurisprudence purposed to observe a number of priorities contained in religious teachings, in order to play its role in the straightening of thought, correcting of methodology, and lay a strong foundation for this jurisprudence. So that those who fight for Islam and making comparisons about them can get help from it, and then want to distinguish what should have precedence by religion and what others should have not precedence; what is considered heavy and what some are considered mild; and what is respected by religion and what some are neglected by him. Thus, there will be no more people who acted outside the bounds of reasonableness, or otherwise, altogether less qualified. At the end of this jurisprudence is able to juxtapose various views between those who fight for Islam with sincerity (Qardhawy, 1995: 1).

3.3. *Hifz Nafs* in Scope of Fiqh Priority

Implementation of *Sharia* law is an obligation in Islam. But it will be much debate for people who have great attention to the issue of observance. Due to the system of government that is constitutionally different in its application.

It is inevitable that *maqāshid sharia* is one part of Islam that should not be neglected, but if it is done to excess, and regard it as a major issue and the peak of interest, then surely it will bring bad impression to Islamic thought and ideas of ordinary people. This situation could be exploited by the enemies of Islam that could endanger the *sharia* and his message. Qardhawiy always say that the laws its self will not be able to create a community and build people. Surely, that one thing can shape society and build community is education and good information, then those laws provide protection and shielding them.

Therefore, Muslims must pay attention to this essential issue in terms of thought and action. Muslims must make a development plan and design appropriate to prepare "Perfect Islamic Education and Modern" which continue to follow the development of the Muslim children from the cradle until they graduate from the University by using the appropriate method, an interesting system, means of audio-visual equipment, advanced technology that can realize the importance of religion for life and confirms the perfection of Islam, justice laws, the miracle of Al-Qur'an, the majesty of the prophet, the balance of civilization, and the immortality of his people.

a. Islamic Education

Education is not only to be done in religious studies or Islamic education. But it is included in each of the subjects, materials of science and literary studies. This education was incorporated in subjects and social sciences, languages and literature and also included in school activities. Atmosphere and place to study at schools should be in Islamic in order to help foster the Muslim generation who believe in God, proud of his religion and his people, grew in perfectly with the spirit, mind, body and feelings, sincerely, submissive to their country, tolerant of others, and do good to all mankind.

Muslim must confront philosophical, methodological materialism and communism which void of the spirit of religion and contrary to Islamic philosophy regarding his views on God and people and about life and the universe and about religion and the world.

In connection with the implementation of the principle of *hifz nafs* and its relationship with Islamic education, it can be concluded that the principle was conveyed through education as follows: (1) Education on the prohibition of hurting people or torturing an animal or make something harmful to the natural

surroundings as well as the words of the Prophet Muhammad: *"A woman will go to hell for confining the cat, did not give him to eat and drink, and do not let him eat freely"*. (Djazuli, 2000: 186). (2) Education on the prohibition of disturbing the honor and rights of any other (QS. An-Nur: 27). (3) Education on the prohibition of bribery (QS. Al-Maidah: 42). (4) Education on the prohibition of lying (QS. Al-Hajj: 30).

b. Information

In addition to education, the Muslims also must make research and development in other areas, for example in the field of information and culture that has influence and a remarkable impression on the lives of individuals and communities.

In any event, the field of this information should not be given to people who do not believe in Islam as a reference to the highest of the lives of the Muslims. The device information will form thoughts, tendencies, feelings, thoughts and trends of the human soul. There are two points that enhance each other in what they can do:

First, preparing the Muslim information experts in all areas of life in all its rank is capable of displaying that Islam has various capabilities are great for any age. This case is not easy, as it relates to the laws of religion and non-religion. For that Muslims must make a specific target, a clear infrastructure, phasing clear, so that no shortage so that human development can be done perfectly.

Second, give effect to the expert information in the present. Indeed, among them there are those Muslims who want to pray and fast, but they thought that what they do not conflict with Islam and does not incur the wrath of God because the educational background and culture. In fact most of them were already known, but they are affected by lifestyle and habits of people in the surrounding areas of daily life. Muslims must try to reach them, so that they understand their faith and repent to God and eventually they join Islam.Umar bin Khattab argued:*"By God! there is not a place that formerly I use to spread ignorance except where should I use it also to spread Islam."*

In line with the idea of the fiqh of priorities, Santoso in his book (2003: 149) also expressed the opinion that the application of Islamic law with a more comprehensive approach is essential, since the position of Islam as a whole living system. However, for countries that do not make Islamic law as source such as Indonesia, the course should look for other solutions by prioritizing certain aspects. And some things that can be done, among others

1. Perform a deeper study of the Islamic penal code associated with contemporary conditions.
2. Socialization widespread public about all aspects of this law so that misunderstandings and suspicions can be suppressed and the people who already understand will be a strong supporter of Islamic law.
3. Asking a legitimate aspiration through political processes
4. Empowering people to become more proactive in asking aspirations enforcement of Islamic values in the various laws in the area within the framework of autonomy
5. articulate this discourse to the people who do not agree with the application of this law to get them to accept its existence in the context of modernity as well as the urgency in solving social problems, especially crime.
6. Spread the spirit of Islam in government agencies and private organizations so that they can practice the teachings of Islam with the good.
7. Promote religious education in schools
8. To encourage improvement of the legislation so that in the spirit of Islam
     may want to use for lists.

4. Conclusions ans suggestions

From the above, some of the conclusions obtained in accordance with the points contained in the formulation of the problem and the focus of this paper. Both are:

First, Hifz nafs is one of the instruments of *maqāshid sharia* that emphasizes protection of human values. That values include the fundamental right to life, survival, improve living standards; live in peace, secure, peaceful and prosperous both physically and mentally. Included in the general sense of this principle is a guarantee of safety of lives, limbs and the guarantee of human dignity. Some verses of the Qur'an which becomes the basis of this principle are in Surah al-Isra '/ 17: 31-33, Surah Al-Balad / 90: 12-16, Al-Baqarah /

2: 22, Al- Maidah / 5: 4, Ibrahim / 14: 32, Al-Hijr / 15: 20, An-Nahl / 16: 14, Al-Maidah / 5: 32, Al-Baqarah / 2: 178-179, Surat An-Nisa / 4: 92-93 and some of hadith of the Prophet SAW.

Second, Fiqh priority is the study of Islamic jurisprudence (*fiqh*) that meant to view a number of priorities contained in the teaching of religion along with their arguments. The discussion in this *fiqh* is intended that those who fight for Islam can distinguish what should have precedence by religion and what others should have not precedence. Through *fiqh* priority approach, the application of the principle of *hifz nafs* is not always focused on the legal aspects relating to *Qishāsh*, *chudūd*, or *ta'zir* only. Because it is feared will make people afraid and give the impression of scary, especially for laymen or commoner. Therefore, *fiqh* priority provide the important breakthrough in Islamic thought which asserts that by prioritizing the field of Islamic education and information, the implementation of the this principle will be realized well.

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I

SOCIAL AND POLITICTHEME

Asymmetrical Nature of Terrorism in Indonesia

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Abstract. Although not all armed conflicts have the same definition to terrorism, but they are two related variables that cannot be separated, especially if performed by the same actors. Terrorism itself has a variety of definitions, criteria and types of attacks, both domestically and internationally. Indonesia is the largest archipelago in Southeast Asia, a very strategic location made this country a few times got terrorist attacks. Several foreign embassy bombings in Jakarta in circa 2000s, followed by bombings in Bali in 2002 and 2005, became a momentum for terrorism to grow and develop their ideology in Indonesia. The character and condition of Indonesia currently become one of the elements of the amplifier for the asymmetric nature of the terrorists. Has not explained yet the terminology of terrorism for Indonesia also made the securitization done by Indonesian government against the terrorist threat is still not produce optimally yet. This article will attempt to examine the asymmetrical nature of terrorism in Indonesia briefly. Hope this article will be the input for academics and the Government of Indonesia to maximize stages of securitization to the threat of terrorist attacks in the future.

Keywords: Asymmetrical Nature, Conflict, Indonesia, Securitization, Terrorism.

1. Background

"Al-Qaeda or ISIS is the actor!" is the simple answer of people if we ask about their knowledge of the evils of terrorism that has spread in various regions of the world, especially during the last two decades. We cannot blame if they provide a response brief answers because it is Al-Qaeda and ISIS are two major international terrorist organizations that perform various acts of terrorism in various regions of the world. On the other side, we also cannot put Al-Qaeda and ISIS on primary seat that had responsibility of all acts of terrorism that occurred in the last two decades.

The collapse of the twin towers U.S. World Trade Center (WTC) in 2001, which is commonly referred to as *9/11* or *Black September* tragedy made the emergence of Al-Qaeda as the world's largest and most influential terrorist group for the public. Yet, if we look into a few years earlier, Al-Qaeda was already responsible for the U.S. Embassy bombings in East African cities, Tanzania and Kenya.

Al-Qaeda cannot always be identified with the figure of Osama bin Laden, because he actually was not the founder of the organization of Al-Qaeda, but there is Sheikh 'Abdullah Yussuf Azzam. If we glance at history, this is where we can see the main objectives ofcreatingAl-Qaeda Al-Sulbah by 'Azzam. That the real Al-Qaeda Al-Sulbah was formed to fight against the Soviet in 1980s and against conspiracy between Pakistan and the United States to weaken the Islamic parties in Afghanistan and Pakistan. Unfortunately later the coordination of 'Azzam and Bin Laden should be split because of differences in their strategy of exporting terror.

Islamic State of Iraqi and ash-Sham (Syria), known as ISIS started to develop since proclaimed in 2014 and slowly began to spread to several countries and regions outside Iraq and Syria. Starting from an organization Jamaat at-Tawhid wa al-Jihad formed by Al-Zarqawi in 1999, then changed to Al-Qaeda in Iraqi (AQI) after Al-Zarqawi swore loyalti to Bin Laden. After Al-Zarqawi killed, this organization joined with other factions and become ad-Dawla al-Iraq al-Islamiyah, more known as the ISI (the Islamic State of Iraqi) led by Abu Omar al-Baghdadi.

Although Al-Qaeda was involved in the founding of ISIS, but in reality these two organizations do not always agree. Many of active members of Al-Qaeda who reportedly left Al-Qaeda and join ISIS. Command line and network of each organization in many cases are opposing too.

Related to the name and purpose of establishment of ISIS, said that the organization was only operating in the territory of certain countries only. It cannot be fully agreed, resulting ISIS has been expanding its network outside the country and the region of Iraqi and Syria. Southeast Asia became one of the targets for

ISIS to collect and recruit young people to become their combatants, as well as make the Southeast Asian region as one of the targets of terrorism.

Al-Qaeda and ISIS do not play alone in Southeast Asia, there are still other terrorist groups which also makes the Southeast Asian region as their playground. Abu Sayyaf Group (ASG), which is located in the southern Philippine. Now ASG also has begun to enter the territory of Indonesia, especially Sulawesi to recruit people and to find income funds for the sustainability of that organization.

Jemaah Islamiyah (JI) also plays a significant role in Southeast Asia, especially in Indonesia. Organization set up by Abdul Rasul Sayyaf, the close and trust Bin Laden, this much of the Jemaah Islamiyah's initial operational activity was aimed at fanning anti-Christian violence in Maluku and Sulawesi.

2. Method

The author uses qualitative descriptive method in this paper, by describing the background of the link terrorism with asymmetrical nature, explaining the concept of asymmetrical in acts of terrorism, especially in Indonesia, and issuing conclusions resulting from the exposure data and the application of existing concepts. The data used comes from books, journals, annual reports, other scientific articles, and related news from the international mass media.

3. Finding and Discussion

3.1. Terrorism

Although not all armed conflicts have the same definition to terrorism, but they are two related variables that cannot be separated, especially if performed by the same actors. What separatesterrorism from other forms of violence is that the acts committed are legitimized to adegree by their political nature. Hijacking, remote bombing, and assassination arecriminal acts but the legal status of those who conduct them can change if the violenceis carried out for a recognized political cause. Terrorism itself has a variety of definitions, criteria and types of attacks, both domestically and internationally.

The difficulty in defining "terrorism" is in agreeing on a basis for determining when the use of violence (directed at whom, by whom, for what ends) is legitimate; therefore, themodern definition of terrorism isinherently controversial. The use of violence for theachievement ofpolitical ends is common to state and non-state groups. The majority ofdefinitions in use has been written by agencies directly associated with government, and is systematically biased toexclude governments from the definition. The contemporary label of "terrorist" is highly pejorative-- it denotes a lack of legitimacy and morality. As apractical matter, so-called acts of "terrorism" or terrorism are often a tactic committed bythe actors as part of a larger military orgeo-political agenda.

We cannot define terrorism is always associated with a certain religion. Also cannot mention that only Al-Qaeda and ISIS are to become main actor of international extraordinary crime. There are two classes of terrorism, based on ideological pillars that fluent them, the Radical Nationalism Terrorism and Religious Extremism and Terrorism Quasi-religious.

In the 19th and much of the 20th centuries the ideologies of groupsinvolved in terrorist activities weredominated by various radicalsocio-revolutionary, leftist and anarchist concepts.During that time, the left wing most responsible for the various incidences of violence. At the end of the 20th century, followed by the end of the Cold War, radical socialist and other leftist ideologies sufferedan overall decline. Circa 1990s, the radical leftism ideology wereincreasingly replaced by radical nationalism, especially separatistethno-nationalism, and by religious extremism, which became the twomost influential ideological pillars of terrorism.

Radical Nationalism Terrorism is the terrorism uses ideology fluent by doctrines of the19th century groups such asthe radical Marxism,Stalinism, and Maoism to theories of anti-colonial struggleand the concepts of 'classic' rural or mountain and 'new' urbanguerrilla activity. This causes ideological pillar slowly shifted into ethno-separatism, as well as the end of the Cold War. Entering the 21st century, ethno-separatism was replaced by ethno-nationalism.

The end of the Cold War, the collapse of the Soviet Union, and begin pullback leftish movement makes the religion element increases rapidly fill the void for the radical ideology. Violent extremism can be found in all large religions and in smaller confessions, religious currents and sects. Religious (and quasi-religious) terrorism may be associated with any religion and confession. The main point is religious categories have been used to justifyterrorist activity by groups of different religious or ethno-confessionalorientations.

3.2. Asymmetrical Nature

Asymmetrical nature is using unorthodox methods, tactics, and strategies that focus one's strengths on an opponent's weaknesses to undercut any advantages that the enemy has. Asymmetric warfare is a conflict between belligerents with a substantial difference of relative power in which the weaker party uses unconventional methods to undermine an opponent's advantages. The weaker side targets specific vulnerabilities and exploits them in order to level the playing field.

Historical continuity of terrorismas an aspect of asymmetrical warfare relates to be ability ofterrorists in the terminology of modern warfare to employtheir acts as a force multiplier, to amplify and maximizetheir outwardly limited resources against a stronger enemy.This ability is part of a conscious strategy particularlyrelated to central characteristics of terrorism that oftendifferentiate it from other forms of violence.

Terrorism has often been viewed asthe *weapon* of the weak directed at a stronger one. The use of terrorism as the part of the strategy of the weak people has been employed tojustify acts and campaigns of terror based on the view that itis often a weapon of last resort employed by the powerless.Terrorists always proclaimthat they have no choice but to engage in their acts againstsuperior forces, could be a military or police force, the state, orinternational system.

3.3. Terrorism in Indonesia

A bomb exploded outside of the official residence of the Philippines Ambassador to Indonesia in mid-2000 to the momentum of improvement actions carried out terrorist groups in Indonesia. Followed by a series of coordinated Christmas Eve bombings in eight Cities at the end of 2000 were carried out by Al-Qaeda and Jemaah Islamiyah who was in Indonesia as signaling and confirming the existence of international terrorist networks in Indonesia.

A year after the *9/11* attacks to the U.S. World Trade Center, Indonesia also got a bombing attack in three places on the island of Bali, which is at Paddy's Bar, Sari Night Club, as well as U.S.Consulate in Denpasar. The death toll is dominated by foreign citizens who are traveling in Bali. Several days days after the bombings, the Arab news network Al-Jazeera released an audio recording from Al Qaeda leader, Bin Laden, who claimed that the attacks were conducted in retaliation for the U.S. War on Terror and Australia's involvement in securing East Timor's independence from Indonesia in 1999. It have brought Amrozi, Ali Ghufron, Ali Imron, Imam Samudra, and Hambali became the bombers coming from the network of Jemaah Islamiyah in Southeast Asia. Azahari and Noordin M. Top are also in a supervisory level in the planning.

Marriot Hotel bombing was the next terrorism action in Indonesia. In early August 2003, suspected Jemaah Islamiyah network returned to action with a bomb detonated at the Marriot Hotel. The day of this bombing, the court was just two days from announcing the verdict against the chief suspect accused in the attack, Amrozi, a member of Jemaah Islamiyah. Then, Abu Bakar Bashir was scheduled to appear in court on charges of plotting to overthrow the government and providing inspirational direction for a series of simultaneous explosions several churches destroyed that in 2000.

The Australian Embassy in Jakarta was not spared from the terrorism bombings. Using a delivery van, they exploded the bomb outside the Australian Embassy. Jemaah Islamiyah claimed responsibility for the attack. They believed the group's goal is be the caliphate in Southeast Asia.

Jemaah Islamiyah exploded bombing in Bali again on October 2005, but not as big as the first in 2002. They targeted Raja Restaurant, Nyoman Café, and Mandega Café. Through theircommanders, Noordin M. Top and Azahari, Jemaah Islamiyah tried to reconfirm of their existence through explode island of Bali for the second time. Some Governments including United States issued travel warning for Indonesia.

Marriot Hotel attacked through bombing again in mid 2009. Noordin M. Top as one commander in Jemaah Islamiyah claimed credit for the attack. In addition to targeting a breakfast meeting for business executives associated with the Indonesia Country Program (ICP), this attack to commemorate the November 2005 death of Azahari, a colleague of Noordin M. Top and Jemaah Islamiyah's former master bomb maker.

The capture of Noordin M. Top and Azahari be one of the factors could reduce and even stop the bombings mainly carried out by the organization Jemaah Islamiyah in Indonesia and Southeast Asia.

4. Conclusions and Suggestions

As the conclusions, the asymmetrical nature of terrorism in Indonesia can be traced firstly from its level of analysis: Non-state actors. Terrorist groups always recruitordinary citizens to be used as frontline

combatants. They are placed at the frontline by their terrorist group against state actors for easily spread person-by-person so it is difficult to trace. Jemaah Islamiyah, Al-Qaeda, and ISIS have strong recruitment aspect for their new members in Indonesia. They always recruit from *grass-root* in order to do brainwash through their ideology easily.

Secondly, psychological impact in terms of creating panic condition and massive effects (in politic, economy, and socio-culture sectors), results even without mass killing or destruction. Causing or threatening to cause a threat can deteriorate the stability in all levels of the socio-politic life in target area. In that circumstances the deep and imminent impact of the threat in social psychology of public puts it in an unbearable condition. In this context, such an attack would be asymmetrical due to the possibility of intolerable and unthinkable consequences that may paralyze the strategic thinking of the state actor. Bali Bombing is the example how people got panic when the terrorist did their action.

Thirdly, terrorists that come from and operating cross borders, support make the nature of the threat difficult to define in terms of its organizational and tactical origins. Moreover, their random targets help them to keep the threat against state actor. We cannot guess where are places or locations terrorist in Indonesia spot on.

Fourthly, despite the main focus of terrorists is on government or/and its bureaucrats, which terrorists can attack it directly, but they always attack public facilities as an asymmetric tactic in terms of means whether the target state actor handles such people or/and bureaucrats. Terrorist in Indonesia prefer to target public facilities than government buildings.

Fifthly, the terrorist action would probably aim ataffecting the will of the target state via exploding and/or attacking several places. Choosing specific places and special time as momentum are the importance of relativity in threat perceptions and threat response frameworks to the target states. Terrorism in Indonesia always do their action at momentum they believe it is their time to fight back.

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Indonesian Muslim Identities in Internet: a Critical Study of FourIslam OrganizationsWebsites

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Abstract. In the era of new media, the way Indonesian Islam presented in public space is interesting to be observed. Merlyna Lim (2003) stated that instead of merely a neutral means of communication, internet is more importantly called a source of images, ideolcyical symbols, and power representation. In such a way, the internet becomes a site for social, political, and economic contestation for each group in presenting its agenda. The representation can take the forms of ideological, political and cultural identities. The representation can manifest through the cultural symbols such as the veiling practices, TV sinetrons, literary works, and islamic literary works all of which can be presented in internet sothat some people say that Islam is part of "virtual religion." Through the identities each of the islam group take efforts to influence the public discourse.The islamic organizations share common basic theosophy, but each of them has different interpretation on the relation between Islam and politics. For that reason, this research studies the representation of Muslim identity in internet, by observing four islamic organizations' websites, FPI (Front Pembela Islam), HTI (Hizbut Tahrir), Muhammadiyah, and NU (Nahdhatul Ulama). This study applies Fairclough's Critical Discourse Analysis that covers three levels of analysis, micro, macro and mezo analysis.The study shows that the identity politics is manifested according to the ideology that each Islamic group embraces. Through the discourse of "Purity", "Khilafah", "Moderate" and "The guard of NKRI" each of the Islamic organization build and develops their identities.

Keywords: Islam organization, identity, internet, discourse.

1. Background

Internet has facilitated Indonesia into pluralistic democratic community, David T Hill (2005;1-2) in his research on internet and democracy in Indonesia. After reformation Indonesia, according to David THill, it was marked by the first direct election and media freedom as well as corruption and militerism at the same time. Merlyna Lim (2003) stated that instead of neutral means of communication, internet is more importantly called as the sources of images, ideological symbols and representation of power. So that the internet constitutes a place for negotiating the representation of social, politic and economic power. In such contestation, the negotiation is in the form of construction of identity.

According to Castells (2010: 6) identity, is " the process of construction of meaning on the basis of a cultural attribute, or arelated set of cultural attributes, that is given priority over othersources of meaning." Castells (2010: 7-8) proposes three formsand origins of identity building. First, "legitimizing identity" introduced by the dominant institutions ofsociety to extend and rationalize their dominationvis a vissocialactors, a theme that is at the heart of Sennett's theory of authority and domination, but also fits with various theories of nationalism. Second, "resistance identity" generated by those actors who are in positions/conditions devalued and/or stigmatized by the logic of domination, thus building trenches of resistance and survival on thebasis of principles different from, or opposed to, those permeatingthe institutions of society, as Calhoun proposes when explainingthe emergence of identity politics. Third, "project identity", when social actors, on the basis of whatevercultural materials are available to them, build a new identitythat redefines their position in society and, by so doing, seek thetransformation of overall social structure. This is the case, forinstance, when feminism moves out of the trenches of resistanceof women's identity and women's rights, to challenge patriarchalism, thus the patriarchal family, and thus the entire structure ofproduction, reproduction, sexuality, and personality on whichsocieties have been historically based three identities.

In contemporary Indonesia, Islam is presented in the public space in many forms ranging from violence and radicalism, muslim in consumer society, as well as the negotiation of Islam and democracy. So that Islam

exist in public spaces through the symbols of ideology and politics as well as cultural, can be seen in the practive of veiling (hijab), sinetron (soap opera in TV), literary works, books, and other symbols that can be accessed through internet all of which form "virtual religion". The symbols in public spaces result in many identities of Islam. The religious groups struggle for their identities and influence the public discourse in its orientation of modern public life according to particular religious perspective.

All of Muslim groups share common teological basic concept, however they express different interpretation on how the relationship should be built between Islam and politics. There is a group claiming that Islam is the basic for political life, while acknowledging plurality of religion. On the other hand, there is a group that resist the ideological Islam and choose Islam as cultural identity, along with other identities such as economic, social and national identities.

As media and public space, internet provides a space for the users to express the Islamic symbols. Each group wil construct and highlight its own identity, and struggle for affecting the public discourse according to its perspective. For that reason, this research want to understand how the various Islamic symbols represented in internet by four Indonesian Islam organizations of which is representing the Islamic identity and ideology each of them struggle for.

2. Method

This research is a qualitative research with the focus on the content of internet media. There are two approaches to answer the questions of research. First, data will be analyzed under the frame of representation theory. The representation of identity of Islam in four sites of Islam organizations will be studied to get understanding the discourse and ideology built through the politics of representation. Second, in analy-zing the data the method of Critical Discourse Analysis (CDA) by Fairclough is applied, which focus on the three levels of analysis, mainly micro, mezo and macro levels of analysis.

Data sources of this study are the text from the websites of Muhammadiyah, http://www.muhammadiyah.or.id; website of Nahdlatul Ulama (NU), http://www.nu.or.id, website of Hizbut Tahrir Indonesia (HTI),http://hizbut-tahrir.or.id, and the website of Front Pembela Islam (FPI), http://fpi.or.id.

Those four Indonesian Islam organizations represent different groups with different habitus, which is important to understand the identity of contemporary Indonesian Muslim.

3. Finding and Discussion

3.1. Front Pembela Islam (FPI)

Front Pembela Islam (FPI) is a mass Islamic organization with the central office in Jakarta. This organization is declared on 17 August 1998 at Pondok Pesantren Al Umm, Ciputat Tanggerang, Jakarta. Formally, this organization's address is at Jalan Petamburan III No. 17 Tanah Abang, Jakarta, lose to the house of the 'Imam Besar FPI' Habib Rizieq Shihab. The vision and mission of FPI is stated that its concern on the aplication of Islamic Syariah in a whole (kaffah) under the "Khilaafah Islamiyyah" according to"Manhaj Nubuwwah", through the method of "da'wah", "hisbah" and "jihad."

3.1.1. FPI's Self Identity

In constructing its identity, especially in the internet, FPI created a website fpi.or.id. This website is dominated by green colour with the logo of FPI, a triangle with crescent and star and mosquekubah. Written on the top, the tagline "Pembela Agama, Pelayan Umat, Benteng Sunni" (the defender of Islam, serving the ummah, the defender of Sunni),shows FPI'smission and FPI's identity politics.

FPI often uses Arabic terms, without any changing or translation in Bahasa Indonesia. This can be found, in writing "Robi'uts Tsani, Hijriyyah, Miladiyyah, kaaffah, khilaafah, Islamiyyah, nubuwwah, habaib, da'wah." The choice the arabic spelling is aimed at constructing the identity as being "**pure and authentic Islam**," strengthen the connection with the Arabic land as the craddle and the growth of Islam. The "strongly determinant" becomes the main characteristic of FPI, which is accompanied with physical actions, such as sweeping events by group of people, that FPI considers them as un-Islamic (sweeping some cafes, dismiss the meeting of creative forum "Betina Kolektif," 2 April 2016, dismiss the "Monolog Tan Malaka" in Bandung, "Asean Literary Forum, Jakarta May 2016).

In the article titled "Tathbiq Syariah di Indonesia", Habib Rizieq stated that the implementation of syaria(the law from Allah SWT is a must for human being, the law is related to aqidah, hukum and akhlaq) in Indonesia is "wajib" (an obligatory). The obligation is not only as an Islamic syaria, but also

the obligatory to make the syaria as the positive law in Republik Indonesia. In strengthen the ideas, Habib Rizieq explained the historical account for the implementation of Islamic syaria since pre-colonial times.

FPI constructs the identity as the "radical" group in the sense that FPI practices "Hisbah dan peng-amalan Jihad." Hisbah means "instructing goodness and prevent badness (amar makruf nahi mungkar," translated into direct actions over the other "bad" actions. The "hisbah" has rooted on the action done by Khalifah Umar bin Khattab. In his era, Umar was narrated as the leader who often went around the neighborhood by handling a wooden stick to check the social and economic condition of the people.

3.1.2. FPI, self and other Identity

3.1.2.1. FPI and Global Islamic Movement

When the issue of the Islamic State or ISIS (Islamic State of Iraq and Syria)made recruitment for its army, it is not only from the Middle East areas but it also from Europe, Australia, and Indonesia. As an Islamic group labelled as "hard core" FPI needs to give clarification on its position. Different from ISIS, FPI declares that FPI struggles for the implementation of Islamic law legally and constitutionally. What Habib Rizieq stated as "Khilafah Islamiyyah Alamiyyah according to Manhaj Nubuwwah", means that the achievement of "Khilafah" in natural way, through "dakwah, hisbah and the implementation of jihad." It is khilafah in Indonesian context, not international one like ISIS nor Hizbut Tahrir. It is stated that FPI declines the war as ISIS has done in Syria. FPI takes the side of Jihad group Al-Qaidah, considering Al-Qaidah as "in-group" while ISIS is 'out-group'.

3.1.2.2. FPI andLocal Cultural Islamic Movement

The group identified as FPI's "out-group" is the group they call SEPILIS (Secularism, Pluralism and LIberalism). The "out-group" is the dangeraous for FPI because it always take efforts to ban the implementation of Islam Syaria in Indonesia. The identity constructed by FPI as "the defender of Islam" is that FPI takes "hard core, uncompromized" in implementing syariah. FPI gives warning on "liberalism"which is defined as the construct of 'Islam Nusantara', so that FPI is against the NU that promotes "Islam Nusantara,"that is dangerous for the implementation of syaria in total way (kaffah) in Indonesia.

3.1.2.3. FPI and the issue of Indonesian Political Leadership

The discourse of "Islam kaffah"can be seen in the FPI's attitude in responding the issues of Presidential election, and local election. FPI it is stated the purposes of the implementation of Islamic syariah in total way under "Khilafah Islamiyyah according to Manhaj Nubuwwah." This implies FPI's strong belief that Indonesia is a Muslim country that has to be under the Muslim ruler. The articles in the site show the mental model of the member or the organization of FPI in its action. This is also called resistence identity in facing the FPI's others, especially in the issues of leadership (at national and local levels) on the issue of Islam and less Islamic leader.

3.2. Hizbut Tahrir Indonesia (HTI)

In its website, Hizbut Tahrir Indonesia (HTI) call itself as the political party having Islamic ideology. It is stated that 'politics' is its activity, and Islam is the ideology. HTI's mission is to lead the ummah in establishing the system of khilafah and enforcing the law by Allah in the social reality. In its 'Draft Constitution of the Khilafah State' 2011, Article 16, it is stated that the goal of establishing "Khilafah Islam" or Islamic state that will unite the Muslim community (Ummah) in an Islam state (not federal).

Hizbut Tahrir (Ḥizb at-Taḥ rīr; means "Partai Pembebasan" - Party of Freedom) is an international organization, established by Syekh Taqiyuddin An Nabhani in Palestinein 1953. Taqiyuddin An Nabhani used to be a judge (qadi) in Palestine, in the end of Khalifah Usmaniyah (Ottoman) before its destruction in the first world war.

In representing the identity in internet, HTI made a website that comprehensively contains the issue that HTI considers as important to be spread and strengthen its existence and at the same time construct its identity. In its website, the header (logo) of HTI uses the tagline "Untuk Melanjutkan Kehidupan Islam" (To Continue the Life of Islam). In addition, the black banner with the white Arabic spelling (or white banner with black Arabic spelling) says "Laa Ilaa ha Ilallah Muhammadarrasulullah", the tagline "To continue the Life of Islam" is the mission of this organization, to guard the survival of Islam and Muslim, continuing the Islam golden era of Ustmaniyah.

3.2.1. The Social Political Issue in Indonesia and Identity Construction of HTI

One of the unique things in the HTI website is the text that responded any events in community, related to the discourse of khilafah. For example, when there is a news on the highschool students

celebrating the graduation by "corat-coret" (vandalizing) the students' tshirt, the website made a writing under the title "Sistem Pendidikan alaDemokrasi Gagal Ini Solusinya ! Asas dan Format Pendidikan dalam Negara Khilafah" ("The educational system of democracy fails. This is the solution! The form of Education in Khilafah State). On the other occasion, there is an issue in the taxation (case of Panama papers), responded with an article "Kebijakan Khilafah dalam Urusan Pajak." (The Policy of Khilafah in Taxation). When the issue of haze because of forest fire in Sumatera and Kalimantan, the website HTI wrote an article "Mengakhiri Bencana Kabut Asap" (Ending the haze disaster) by proposing solution through "khilafah" system.

3.2.2. Global Issues and the Identity Construction of HTI

The terrorism issues is associated with the the radical and fundamentalist groups, in which HTI belongs to this fundamentalist radical group. HTI Indonesia responded this in its argument of Crusade in an article 23 January 2010, under the title "Bagaimanapun Juga Salib Tetap Menjadi Simbol Perang Terhadap Terorisme". Crusade refers to the historical event of the attack by western Christians troops to Jerusalem in 1099, to get control the Jerusalem from Arab Muslim. HTI stated that the war against terrorism is the continuity of the crusade, the polarization between Christian (represented by western countries of USA and European countries) in the war against terrorists (represented by Muslim countries). In such paradigm, terrorist refers to muslim as single entity. Democracy kufur means that democracy in the hand of kafir people, so that it is labelled as "haram" (sinful to be done). In its argument, HTI states that the Islamic civilization through Khilafah will enlighten the dark world. With the metaphor of "lampu penerang dengan cahaya yang begitu terang" (as enlighting lamp with bright light). "Khilafah" is constructed as a force of truth and is irresistible by imperialist kafir.

3.2.3. The HTI's "Khilafah Discourse"

To strengthen the discourse of khilafah system, HTI provides argument through its article "Tidak Ada Dalil yang Mewajibkan Kaum Muslimin Mendirikan Negara?" (21 September 2010), questioning the ideas that often stated by Muslim in addressing the issue of relation between Muslim and state. HTI strengthens its argument that Islamic leader has to be enforced through interpretation of Al-Quran (QS An Nisa; 04:59) and as-Sunah, that is the instruction to obey the ulil amri (ruler). The big narration of establishing khilafah is continuously reproduced in smaller structures, the khilafah in economy, energy, technology, environment, education, etc.

3.3. Muhammadiyah

Muhammadiyah was declared by Kyai Haji AhmadDahlan on December 1912 in the first general meeting of Muhammadiyah at Gedung Loodge Gebouw Malioboro Yogyakarta. Website muhammadiyah.co.id is the site for "Pimpinan Pusat" Muhammadiyah with many links to the sites of the sub-organizations in the whole indonesia and international network.

3.3.1. The Identity Politics of Muhammadiyah

As the organization with more than one hundred years old Muhammadiyah have done many poject identities. This can be seen when Muhammadiyah through its activities and its representation in media, constructed its identity with its social actor and the base of cultural material, redefining the position in the community, sothat they are able to do transformation the existing social structure. The example of the project identity constructed by Muhammadiyah, can be seen from the news that the chairman of PP Muhammadiyah, Haedar Nashir, meresmikan Kanal Tablig Muhammadiyah "tablig.co.id." (muhammadiyah.co.id. 06 May 2016). This is called project identity because it confirms the identity of Muhammadiyah as the institution of real dakwah. The site consists of colomn of "Muballigh", analysis, (religion) consultation all of which constructs the identity of Muhammadiyah in relation to 'dakwah', spreading the ideas and concepts of Islamic teaching including in Islamic rituals according to Muhammadiyah interpretation. It is stated in this portal that the religious practiced is in line with "manhaj tarjih Muhammadiyah", meaning that it is in line with the institutional decision and sothat it functions as an apparatus to support the power of the institution.

The identity of Muhammadiyah in "dakwah" is "mencerahkan, menggerakkan, menggembirakan" (enlightening, moving, pleasing) representing the institutional policy on the identity of dakwah by Muhammadiyah The concept is delivered by Fathurahman Kamal is the Head of Majelis Tabligh PP Muhammadiyah in the "Rapat Kerja Nasional" (Rakernas) Majelis Tabligh. Enlightening is interpreted as delivering something new, innovative, out of the box. "Moving" means makes the audience move, get

the impact of the knowledge and dakwah of Muhammadiyah. And, it should be pleasing, giving the efect that pleases giving entertainment to the audience, more acceptable and populist dakwah.

The information technology that penetrates into people's life into the very private build a new culture and this is responded by Muhammadiyah so that the institution can preserve the power with the people. This is the response of Muhammadiyah to keep popular among the followers, by resonding the social change including managing and controlling the information technology and new media as a means to socialize the teaching of Muhammadiyah. It is also expected that the dakwah that follows the development of technology is more pleasing especially for young people.

Ideologically, Muhammadiyah takes great effort to keep survived in consumer society. According to Jean Baudrillard, consumer society is a society that considers the consumption is important. In other word, consumption is an action to manipulate data. In consumer society, the object of consumption has an important function as the marker to build and to differ the identities of individuals. In such a consumer society, Muhammadiyah takes effort to clarify the identity through communication media used. Muhammadiyah also build its identity as organization that is "up to date", modern through popular and friendly dakwah which is responsive to the ummah's social problems.

3.3.2. Muhammadiyah; Self and Other Identity

Muhammadiyah as an established religious organization builds its identity dynamically in line with the social politic challenge. In the context of terrorism issue, that is often associated with radical Islam, Muhammadiyah builds its identity as the "defender" to face radicalism and terrorism, as can be seen in the article in muhammadiyah.or.id (4 Mei 2016), "Menteri Luhut: Peran Muhammadiyah Sangat Besar Bentengi Radikalisasi dan Terorisme."Muhammadiyah builds its "legitimate identity" from the Coordinator Minister of Politics, Law and Security (Menkopolhukam) Luhut Binsar Pandjaitan. This minister who is responsible to the issue of terrorism in Indonesia strengthens the identity of Muhammadiyah with the statement that Muhammadiyah has high nationalism, to defend the radicalism and terrorism. In this statement, the nationalism is related to the defenders against terrorism. In other word, terrorism is associated with the loss of nationalism. The discourse constructed in the seminar of "Halaqah Fiqih anti terrorism"is that nationalism has important roles, as social and symbolic capital to war against terrorism. Moderate here means no violence, no scare, no extreme action.

The important reference in the discourse of moderate Islam is the historical account Muslim golden age era in Arabic countries, 12th century. This reference strengthens the discourse that Muslim and the values are potentials for the glorious Islam. However, there is ambiguity that the potencies have not been manifested for a long time in the Muslim countries. Moreover the dominant condition in the muslim countries is poverty, backwardness. The discourse of "Western" as "enemy" strongly influences Islamic groups including Muhammadiyah. The issues of "Western" and "Islam" is positioned as opposing each other, ignoring the social realities that there are more and more Muslims in Western countries (America, Canada, England, and European countries), and Muslim's bigger influence in western culture.

3.3.3. Identities as Building Concern and Leadership

Muhammadiyah takes many effort in maintaining the identityof leadership by answering the recent issue or problem in people's daily life. In the legal aspect, it proposes the Judicial Review on the "UU Nomor 7 tahun 2004" on the water resources to the Council of Constitution. Judicial review is also proposed to the "UU tentang penanaman modal asing dan UU Migas." This is that Muhammadiyah calls as "Jihad Konstitusi." This kind of jihad highlight the resistance that Muhammadiyah takes through legal and constitutional action.

Muhammadiyah is concerned of many social issues.The forum Majelis Tarjih dan Tajdid Muhammadiyah in Surabaya for instance, discusses 'Fikih perlindungan Anak' that is stated as Muhammadiyah's contribution for the nation. The child protection is a serius concern because there are more and more child abuses cases that show the uncaring and unserious state and society dealing with the child protection.In dealing with this issue, Muhammadiyah refers to the American people that gives much better example in child protection. This reference of USA, is on the contrary to the fact that in many social and political issues America always becomes "enemy" culturally and politically.

Aisyiyah, as a women Islamic organization under Muhammadiyah, shows its identity as the organization oriented to the ummah, nation and humanity interest, not personal or individual political interest. The discourse of "berjuang untuk umat" constructed by Aisyiyah is translated into the concern into many social issues including the terrorism issue, for instance that is done through advocating

Siyono case. It is also concerned with the other issues such as environmental issue. Pragmatism approach in constructing identity concerning with environmental issues such as celebrating Earth Day, donation for the natural disaster, have not touched the more substantive levels, such as the ecological problems need sustain action, or many others social-ecological case need serious investigation.

3.4. Nahdlatul Ulama

Nahdlatul Ulama (NU),established on 31 January 1926, is the biggest Islamic organization in Indonesia. It is not a political party, but before 1984 NU was much involved in politics so that in Muktamar Situbondo 1984 there was an important move "Kembali ke Khittah 1926" (return to Khittah 1926) as a non-political party, as a social organization. Before 1984, NU was involved much in politics and the legacy of this involvement can be traced in the political parties established by NU figures.

3.4.1. "Piagam Kebangsaan" as the NU's Project Identity

Piagam perjuangan kebangsaan issued by NU in Muktamar NU 1989, is always articulated in many occasion especially in many political events, such as in the "Pilkadaserentak" 2015. The Piagam can be downloaded from the site www.nu.or.id (NU Online) as the guideline for political action for NU members. This piagam becomes the foundation in establishing NU's project identity. According to Castells (2010), project identity is an identityconstructed when the social actors with cultural material base redefine their position in the society, so that they are able to transform the social structure.

In the piagam, it is stated that NU builds its self identityas an organization that return to the Khittah 1926, meaning that NU is not affiliated with a certain political party or part of any political party. The piagam also shows that "berpolitik" is interpreted as being involved in political party such as being members of political party or legislative candidates of a particular political party.

Formally, the organization is not being involved in political party, but it still have a big numbers of grassroot, people that is important in any political move. That's why many top figures of this NU make the use of this capital. For instance Khofifah Indar Parawansa (now the ministry of social affairs), Gus Syaiful (is not the Vice governor of East Java), Yahya Muhaimin (head of PKB) and others, used NU's members at grassroots as the social capital that succeed their political agenda.

3.4.2. "Resolusi Jihad" as NU's Project and Resistant Identity

NU's contribution to the nation building is an important discourse that NU needs to highlight in many occasion especially when it is related to development of discourse of nationality, patriotism, defending against radicalism. That is why NU needs to emphasize its roles in developing the discourse. For example, related with the "Hero Days" of 10 November, nu.or.id (NU Online) lauched the article "Meluruskan Sejarah (Islam)," Dealing with this historical roles in nation building, the "Fatwa Resolusi Jihad of Hadratus Syekh KH Hasyim Asy'ari" is highlighted as evidence.

The repetition of heroic discourse is important for NU to build the identity for the members' nationality and declares its roles in the history. The NU roles especially the "Resolusi Jihad" had been omitted during the New Order. The delete of Resolusi Jihad in any historical account is interpreted by NU as an action of not acknowledging the contribution of NU in the history. This is ironic because KH Hasyim Asy'ari (founder of NU) was not even mentioned in the history book ini the New Order, eventhough he was declared as national hero during Old Order. All this historical discourse made the NU felt ignored nationally and politically.

The historical ignorance on NU's roles and contribution is considered as a dangerous matter and NU lauch the counter discourse that this dangers for bringing Indonesia into secular nation, the separation between nation and the religion (Islam). So the discourse of resolusi jihad is developed into the discourse of "defender of NKRI" that highlight the roles of NU, not only the elit of organization, but also the members of NU, grassroot level. The discourse of "defender of NKRI" also build solidariy internally, and externally it improve its bargaining position with other organizations in Indonesia.

3.4.3. Islam Nusantara, NU's legitimizing identity

In a news article in VIVA.co.id (27 April 2016), the chairman of PB Nahdlatul Ulama (PBNU) Said Aqil Siradj states that the Vice President RI Jusuf Kalla was so concerned with the conflicting islamic countries so that "Jusuf Kalla gives me an "amanah" (message of a mission) that it is the time for NU to export the ideas of Islam Nusantara to the middle east countries." The word "amanah" implicitly means a very important mission given by somebody of higher structure to the one lower. "Islam Nusantara," is a discourse of Islam proposed by NU that is intended to explore the comprehensive characteristics of Islam

in Indonesia, with the historical and local cultural values in the growth and development of Islam. "Islam Nusantara" then becomes the grand theme in the 33rd Muktamar NU in Jombang 2015.

In the decision of Bahtsul Masail Maudhu'iyah PWNU East Java on "Islam Nusantara" at Universitas Negeri Malang, 13 Februari 2016 it is stated that there is no definition yet on the Islam Nusantara. However this can be concluded that Islam Nusantara in NU's perspective is: a) Islam Ahlussunnah wal Jamaah that is practiced, delivered in dakwah, and developed in Nusantara (Indonesia) by the ulama, among its objective is anticipating and defending the ummah from radicalism, liberalism, syi'ah, wahabi, and other ideology that is not in line with the Ahlussunnah wal Jamaah, as explicitly stated in the explanation of Rais Akbar Nahdlatul Ulama Hadhratus Syaikh KH. Hasyim Asy'ari in the "Risalah Ahlussunnah wal Jama'ah."In addition, Islam Nusantara according to NU is also a method (manhaj) of Islamic dakwah Islam in Nusantara among the multi ethnic, multi culture, multi religion that is done in polite, friendly and peaceful manner.

"Islam Nusantara" is associated with intelectual strategy of NU to build the identity politics, clarify the Islam identity, mainly the Islam that accomodates the local cultural aspiration in nusantara. It is differentiated from Arabic Islam, different from Islam in middle east that often causes the sociopolitical conflict. Islam Nusantara as a construct of identity for NU is a legitimizing identity, legitimizing that Islam in Indonesia is Islam Nusantara, the concept that is built by NU intellectuals. The identity is also legitimized by dominant group, represented bythe Vice President,followed then by the minister of religious affairs, as the valid identity. This identity functions as confirming the position of the Vice President as the representative of NU people in the head of the state leadership.

3.4.4. NU's Self and Others Identity

In formulating Islam Nusantara as a politics of identity, it can be seen the friends (in-group) and adversary (out-group). Islam Nusantara is constructed as Islam of "Ahlussunnah wal Jamaah" (the in-group identity). While theidentity "out-group" is those who embrace radicalism, anti-Pancasila, Wahabi, and liberalism (liberal economy, liberal capitalist, liberalismin politics – liberal democracy, and liberalism in religion). NU's identitywith the discourse of Islam Nusantara means that NU considers the Indonesian sociocultural background which is multiethnic, multiculture, and multireligion so that the Islamic dakwah should be "santun" (polite) and peaceful.Furthermore, the polinetess and peace in this context is interpreted as not saying bid'ah (blasphemy) or call others as kafir.

4. Conclusions and Suggestions

For FPI, representing identity as the Islam Sunni, pure, kaffah, and radical in enforcing Islam through the action of *hisbah*, is building symbolical capitals, in which this capital results in opportunities to gain greater sympathies and followers (social capital). This leads to the legitimation and power to do bigger action. In addition, the social and symbolical capital can be employed to get financial capital. Basically, all (cultural, symbolical, social, and financial) capitalscan be exchanged, converted, and inherited. These capitalsenable FPI to have energy to do its action.

Through "khilafah" as the main discourse, HTI is influenced by the belief that world civilization is divided and polarized that is continuously contesting each other. HTI believes that 'war on terrorism' is a war waged by Western countries against Muslim as the continuation of the crusade and collonialism. So that the discourse of khilafah is a post-colonialism discourse. The identity built through the HTI websitesis categorized as *resistance identity,* and *project identity,* in the effort to build symbolical and social capitals so that HTI is able to do transformation for the social structure. By continuously connecting the discourse of khilafah with many cases, HTI has done the process of 'normalizing' the khilafah discourse to the Indonesian public.

On the other website, Muhammadiyah represents itself with the identity as moderate Islam, interpreting the dakwah as "mencerahkan, menggerakkan, menggembirakan" (enlightening, moving, and pleasing). The discourse of "Islam berkemajuan" is oftenly represented as "pro-sains" and "pro-wellbeing". All of this is intended todeliver the religious messages (dakwah) as popular as possible, not making people restless, and avoiding open conflict, and if it needs to do resistance it is done intellectually. For Muhammadiyah the moderate identity represented is a cultural capital that leads to open chances for Muhammadiyah to develop social, symbolic, and financial capitals. As a social capital, it enables Muhammadiyas as an ally to build cooperation and dialogue. Not only for

government but also other Islamic group that is "different in implementing fiqh" will be easily cooperate with Muhammadiyah. As mentioned earlier, all prestige and achievement will be accumulated into symbolical, cultural, social and financial capitals. That is why the social institution under Muhammadiyah flag easily gets donor (in domestic and foreign) to support its activities.

The representation of NU identity that is represented in its website, can be concluded, that there is a trajectory from the discourse of "being ignored or left in history writing" in the New Order era, then NU changes it into "having historical legitimacy", that is having important roles in the building of NKRI. This historical narration builds NU's institutional identity. Supported by large mass at grassroot enables NU represents itself as strong *legitimizing identity*. This is followed by the self identities such as "Pengawal NKRI" (guard of NKRI).The concept of Islam Nusantara, strengthens NU's identity as the "guard of NKRI."

The discourse as the moderat Islam and guard of NKRI makes NU do othering toward other groups by labelling them as radical-fundamentalist groups. The radical-fundamentalist groups are fought against, not only because they are opposed to the *ahlussunnah wal jamaah,* but also consider them as threatening the democracy system, Pancasila, and the sustainability of Republik Indonesia. Some actions by NU's young organization, GP Ansor, towards HTI and MTA, is not only encouraged by defending NU and Kyai, but the massive action by Ansor/Banser in many local places are motivated by the identity discourse of "the guard of NKRI."

To sum up, the writer gives some suggestion to the related parties, especially the government to improve the 'literacy' in larger scale so that every citizen has rational choices. For the religion group leaders, they should have realized that their statement can be the foundation or reasons for their grassroot communities to take action. A particular statement of religious leader, for example, can trigger people burning a religious place. In Islam there are wisdom to be explored to build a tolerant society that respect and love each other as citizen of Indonesia.

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Unity in Diversity for Enhancing Social Awareness in a Regional Scope to Eradicate Terrorism

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Abstract. Background: The increasing of terrorism in Southeast Asia region in the last few years have shown a significant increase. Whereas on the other side, ASEAN Community was held in 2015 consist by three main pillars in the economic, political-security and socio-cultural sector. However, the main value of the ASEAN Community, "Unity in Diversity", is not completely internalized in Southeast Asian society, therefore causing many radicalism growing in Southeast Asia.**Purpose**: Therefore with this scientific paper was to overcome misinterpretation failure of regionalism and the internalization of "Unity in Diversity" in Southeast Asia. **Methods** : in this scientific paper the study of literature through books, online journals, and other media related to this issue. **Results** : During my research, the main problem from this issue was there was a failure of internalization value of "Unity in Diversity" in ASEAN countries society associated with the absence of efforts to internalize by the state, so that the re-actualization of value through top-down policy strategies by the ASEAN countries is the solution of this problem. **Conclusion** : Misinterpretation of the meaning of regionalism in the area of regional cooperation effected the failure of "Unity in Diversity" value to suppress the growth of terrorism in the region, so that in addressing the issue required serious efforts of each country to re-actualization through the internalization of values until the small unit of states.

Keywords: Regionalism,Diversity, Terrorism, Unity, Internalization.

1. Background

Southeast Asia is one of the region in the world that has a strategic location because of the owned of geographic, demographic, and natural resources. The dynamic development of political, economic, and security that occur among countries in Southeast Asia is interesting to studied because of their direction in the development has significant progress in the last six decades. Consists of 10 sovereign countries, namely Indonesia, Malaysia, Brunei Darussalam, Singapore, Myanmar, Philippines, Laos, Thailand, Vietnam, and Cambodia. In 1967, five Southeast Asia countries formed a regional organization called the ASEAN as an effort in conducting self-protection against the hegemony of foreign interests in the Cold War era.[1]

Over time, other Southeast Asian countries also joined ASEAN. This makes ASEAN's position became stronger in the global era, because of the increasing oftrusty among countries in Southeast Asia to join in a cooperative framework within ASEAN. In 1992, then AFTAor the ASEAN Free Trade Area wasratified with the idea to increase trade and specialization in the scope of ASEAN membership. The progress of ASEAN as a regional organization then looked in the realization of AFTA. Until then the Declaration of ASEAN Concord II in 2003, ASEAN took a strategic step again in the initiation of the manufacture of the ASEAN Community. ASEAN Community comprising of three main pillars, ASEAN Economic Community, ASEAN Socio-Cultural Community, and ASEAN Political-Security Comunity, then agreed at the 12th ASEAN Summit on Cebu,Philippines in 2007.[2]

Significant growth at elitist level of ASEAN member countries in an effort to continue the improving of the capability and the ability of countries within the framework of the regional organization in the fact did not happen in the community level. Extreme impact that occur in the regional scope of Southeast Asia in recent decades, would indicate that their community rivalrytension

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[1]Weatherbee, Donald E., 2005. *International Relations in Southeast Asia.* Lanham: Rowman & Littlefield Publisher, Inc.hlm 63.

[2] ASEAN. n.d., *ASEAN Community Councils* [online], Available at: http://asean.org/asean/asean-structure/asean-community-councils/ [accessed: October 3rd 2016].

between countries become transbordary. As shown in figure 1, that the number of deaths from terrorism in Southeast Asia has always demonstrated as the highest rates in each year.[1]

Year	Civilians	SFs	Terrorists	Total
2005	2063	920	3311	6294
2006	2803	1725	4504	9032
2007	3128	1504	6145	10777
2008	3630	2344	14630	20604
2009	14196	2738	12703	29637
2010	2571	844	6016	9431
2011	3173	962	3284	7419
2012	3270	871	2902	7043
2013	3536	887	2244	6667
2014	2217	703	3631	6551
2015	1144	496	2837	4477
2016	719	342	1203	2264
Total*	42450	14336	63410	120196

Fig.1 Fatalities Data of Southeast Asia 2005-2016

This condition is contrary to the existence of ASEAN, and the ASEAN Community. Especially if viewed from the tagline of "Unity in Diversity" in the ASEAN Community. Then, I saw a problem in this case, that the concept has been formulated by the elitist in fact contrary to the condition that the majority of society did not understand or even internalize the value of "Unity in Diversity" in their life.

2. Method

Data collecting in this study through literature study which including textbooks, journals, online news, and the official website relating to ASEAN regionalism and terrorism. Researcher is also using non-participatoryresearch techniques, is collectioningdata research thatput themselves outside the object is being studied.

3. Finding and Discussion
3.1. Regionalism of ASEAN

Big influence of hegemonic state interests in Southeast Asia during the Cold War triggered a cooperative effort among countries in Southeast Asia. The desire to live independently after independence without foreign intervention became a goal to be achieved by the countries of Southeast Asia. So in the end of 1967, which is exactly in the Bangkok Declaration, which was attended by the Philippines, Malaysia, Indonesia, Thailand, and Singapore formed ASEAN ASEAN.[2] Establishment of the ASEAN aims to establish regional stability through multilateral cooperation.

Steps that have been fetched by five ASEAN founding father countries as a form of joint force through the regional organization is often categorized as a form of regionalism. With so many similar practices in the world, then later some people have tried to provide an understanding of the definition of regionalism itself. Regionalism is defined as the idea that consist of a step that the output or its tendency aiming to the regional action through a wide range of regional actors, including state actors and non-state actors.[3] Regionalism can also difine as a general phenomenon that arises from the ideology of regionalism which contains requests for regional or area that awakened into a unique entity of the world order.[4] Another definition explains that regionalism is an art and architecture that made of resistance against social alienation which was formed

[1] South Asia Terrorism Portal, 2016. *Southeast Asia Fatalities 2005-2016,* [online], October 2nd 2016. Available at: http://www.satp.org/satporgtp/southasia/datasheets/Fatalities.html [accessed: October 3rd 2016].

[2] Weatherbee, Donald E., 2005. *International Relations in Southeast Asia.* Lanham: Rowman & Littlefield Publisher, Inc.hlm 63.

[3] Liu, Fu-Kou & Philippe Regnier. 2003. *Regionalism in East Asia: Paradigm Shifting?.* London: Routledge Curzon. Pp.6

[4] Harders, Cilja & Matteo Legrenzi. 2008. *Beyond Regionalism: regional Cooperation, Regionalism and Regionalization in the Middle East.* Burlington: Ashgate Publishing Company. Pp.16

from industrialization.[1] From some definition above, we can extract the definition of regionalism as an idea of the efforts of regional resistance to the outside world through the strategic steps undertaken through cooperation between actors in the regional scope.

3.2. Unity in Diversity

As the territory of the former colonies, countries in Southeast Asia have a high diversity. Many influences that brought by the invaders in the countries of Southeast Asia has resulted more heterogeneous communities, in the aspect of religion, language, culture, ethnicity and race.[2] In figure 2 and figure 4 below, can be seen that most of the countries in Southeast Asia have great ethnic and religious diversit. And from figure 3 we can see that with the high diversity, Southeast Asia almost have low level of interracial tolerance, among 20-40%. Condition of Southeast Asia'ssociety are really heterogeneous, thenits has been realized could increase the level of transnational crime, such as terrorism.
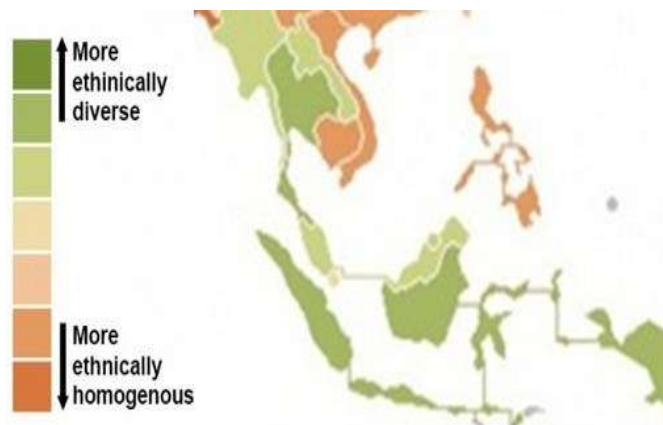
map of the Southeast Asia's most and leastracially tolerant countries in Southeast Asia.[4]
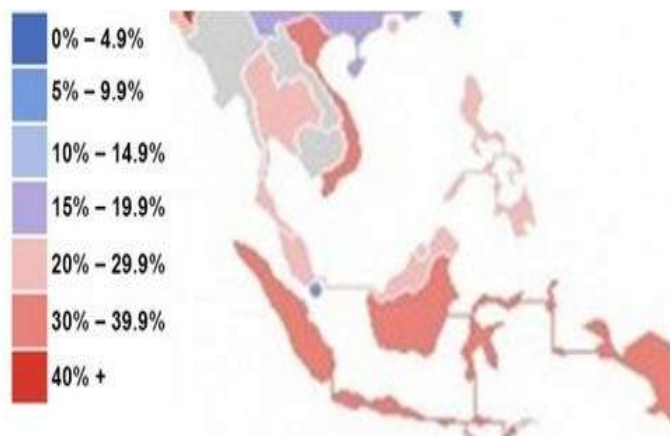
Fig. 3map of the Southeast Asia's most and least racially tolerant countries in Southeast Asia.[9]

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[1] Santvoort et al., 2008. *Source of Regionalism in the Nineteenth Century.* Leuven: Leuven University Press. Pp. 14

[2] Tarling, Nicholas. 1999. "The Establishment of Colonial Regimes", dalam *From c.1800 to the 1930, 3.* Cambridge: Cambridge Univeristy Press. pp.138

[3] Fisher, Max. 2013. *A Revealing Map of The World's Most and Least Ethnically Diverse Countries* [online], May 16 2013. Terdapat dalam: https://www.washingtonpost.com/news/worldviews/wp/2013/05/16/a-revealing-map-of-the-worlds-most-and-least-ethnically-diverse-countries/ [accesseed: October 3rd 2016].

[4] Fisher, Max. 2013.A Fascinating Map of The World's Most and Least Racially Tolerant Countries [online], May 15 2013. Terdapat dalam: https://www.washingtonpost.com/news/worldviews/wp/2013/05/15/a-fascinating-map-of-the-worlds-most-and-least-racially-tolerant-countries/ [accesseed: October 3rd 2016].

Religious Diversity Index in Southeast Asia.[1]
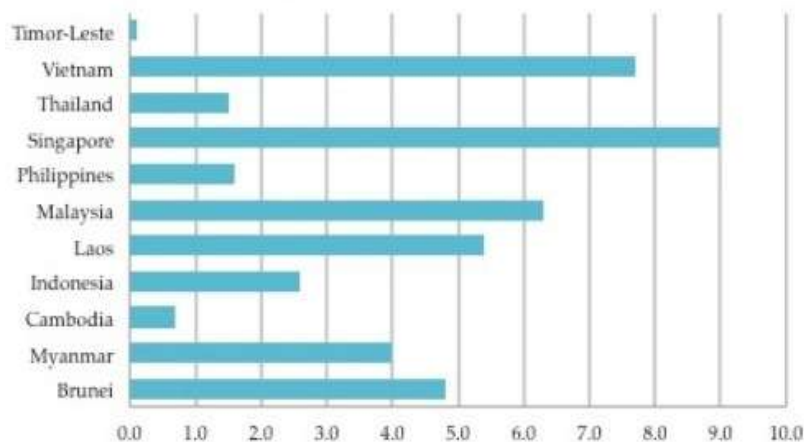
Fig. 4 Religious Diversity Index in Southeast Asia.[10]

Southeast Asia as a "unity in diveristy", in the sense that Southeast Asia contains divergent and overlapping characteristics.[2]Thus, the value of "Unity in Diversity" became a solution could be taken by the stakeholders of ASEAN to reduce their level of sensitivity and rivalry between races and religions, not only at the domestic level but also at the regional level in the Southeast Asian region. Especially post-inauguration of ASEAN Community, the people who live in the Southeast Asian region will not only relate to people in one area of the country. More broadly, the ASEAN Community open the boundaries between the countries of Southeast Asia become easier in the mobilization of goods, services, and people.[3]

3.3. Organize the value

The value of "Unity in Diveristy" which is now to be the guideline value in the ASEAN Community in fact has not been able to held or even reduced transnational crime, terrorism, that happened between the countries of Southeast Asia. This was triggered by several things. First, the public misinterpretation of the ASEAN Community as a form of regional cooperation. Second, the government has not realized the urgency of sensitivity and radicalism, ethnic, racial, and religious in the middle of the ASEAN Community. The authors then presnt a solution in an effort to suppress the degree of terrorism through the internalization of the values of "unity in diversity" until the lowest community level.

Before starting the steps of internalization. The author thinks that is needed then to makes some points that will be emphasized in the re-actualization program of this value. First, the program needs to explain that ASEAN was formed in an effort to protect the countries of Southeast Asia, which is most of countries are developing countries, against the aggression of developed countries. ASEAN Community was formed primarily as a measure of cooperation in trade, security, and social-cultural to create independency of Southeast Asia. Perception error that has been developed in the community, that ASEAN is an organization of the capitalists interest then need to be changed later. Because capitalist is one of the factor that trigger sporadic of terrorism . Moreover, tension of terrorism nowdays tend to cross national boundaries.[4]

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[1] Brennan, Elliot. 2014. Religion in Southeast Asia: Diversoty and the threat of extreames, [online] September 19 2014. Available at: http://www.lowyinterpreter.org/post/2014/09/19/Religion-in-Southeast-Asia-A-rising-tide-of-violence-in-a-sea-of-diversity.aspx [accessed: October 3 2016].

[2] Acharya, Amitav. 2000." The Queast for Identity", dalam *International Relations of Southeast Asia,* Singapore: Oxford University Press. Pp. 3

[3] Nasedurai, Helen E. S., 2008. "The Association of Southeast Asian Nations (ASEAN)", dalam *New Political Economny,* 13(2). Routledge: Taylor & Francis Group.

[4] Emeers, Ralf. 2003. *The Threat of Transnational Crime in Southeast Asia: Drug Trafficking, Human Smuggling and Trafficking, and Sea Piracy.* Singapore: Intitute of Defence and Strategic Studies.

Secondly, it should be given the explanation that the high cohesiveness, fairness and harmony in life will improve productivity in all three pillars of the ASEAN Community that is brought in. The expected result is the creation of a common bond in establishing solidarity for the creation of cooperation and deeper understanding. Especially, in the CLMV countries (Cambodia, Lao, Burma, and Vietnam)which are slightly behind of the ASEAN-6 (Indonesia, Singapore, Brunei Darussalam, Thailand, Malaysia, and Philippines) in terms of economy.[1]

Thirdly, it should be given an explanation that although people in the Southeast Asia region consists of various races, religions and different ethnicities. If we look back to the history, it can be seen that there are similarities of painful history of colonialism which ever experienced by most of Southeast Asia country. In addition, the value of same living area in Southeast Asia also can to be brought into this program. Living together in a region in strategic sea trade lanes, making Southeast Asia society need to care for each other in an attempt to strengthen its position at the moment and as well as improving its capabilities utilizing their geographical advantage together.

3.4. Re-actualizing the value

Re-actualization of "Unity in Diversity" value can be commenced from the highest tier in Southeast Asia, which is the ASEAN forum. There needs to be a sort of agreement among ASEAN officials, which internalization of "Unity in Diversity" value is firmly considered as one of the means in creating such region with enormous social awareness for the establishment of more peaceful territory and apart from terrorism. ASEAN is able to conduct official forum in order arranging a meeting for official representatives from each country of ASEAN to discuss further in regards of time, methods, and parameter of this program to be implemented. After such agreement within ASEAN tier is approved, each country needs to decide the implementation steps in each government. The implementation program can be executed through the formal policy of the government. For instance, by involving the value of "unity in diversity" into the national curriculum of formal education, socialization in terms of national domain or regional, along with community partnership programs among Southeast Asia countries.

The third one is through the role of the young generation. In this current global era, the role of young generation is significant. Young generation is considered as investment which is possessed by each country to lead their country towards the better future. Internalization of value which is pointed out for the young generation needs to be maturely designed and effective. Due to the current matters, influencing young generation is not a mere thing to achieve due to its amount of number and the tendency to think critically. This program leads the young generation to be mainstay, this thing matters because young generation is the agent of change that is fueled with energy and passion. Young generation can mold people's perspective through the social media so people can set potential youngster which possesses high tolerance, social awareness and anti-extremists as it decreases potential radicalism. Those three steps have drawn the frame of figure 5 below.
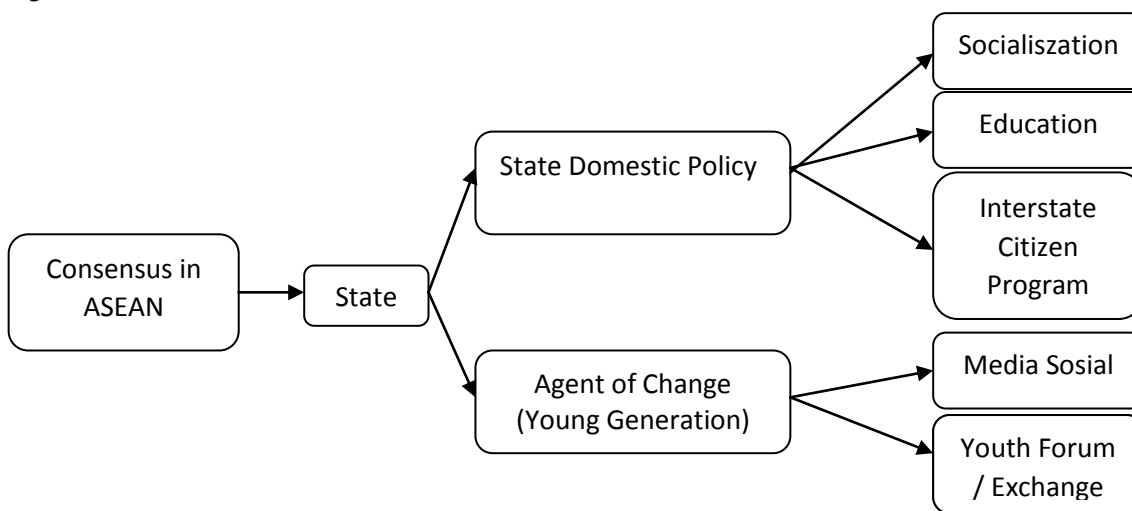
Fig.5 Flow of "Unity in Diversity" Re-actualization Program

[1]Hoang, Nguyen Huy. 2013. *Toward an Integrated ASEAN Labour Market Prospects and Challenges for CLMV Countries.* Hanoi: VNU Journal of Economics and Business, 29 (5). Pp.35.

4. Conclusions andSuggestions

The conclusions from the author explanation above isbasically ASEAN has a good establishment background. But the cognition of the puposes of the establishment of ASEAN was not internalized into Southeast Asia society. Then conditions become more complex when the world is now beginning to lead to the global interdependence that enforce state to conduct open relations with other countries. ASEAN then has became an answer from these challenges through the establishment of the ASEAN Community in 2015, with its tagline, "Unity in Diversity". However, once again the ASEAN only be able to formulate the values to promote tolerance among diversity environment without any real steps to internalize these values to the lowest unit in the country. So that, practicallythe openness of cooperation relations between the countries furthermore is increasing radicalism and terrorism in Southeast Asia.

Therefore, the author then propose an advice to the problem through the re-actualization program of "Unity in Diveristy" value. Through top-down policy, scilicate from highest to lowest levels, starting from regional organizations (ASEAN), governments, until the smallest unit of society. The values of "unity in divesity" then is clarified through three main arguments. First, the ASEAN Community is a joint venture of Southeast Asia countries to achieve independence from developed countries. Second, high cohesiveness, fairness and harmony in life will improve productivity in all three pillars of the ASEAN Community that it will accelerate the creation of self-sufficiency. And third, detached from diversity in Southeast Asia countries, people must remember that ASEAN countries is sharingbitterness of the past from colonialism. And nowdays, they are currently sharing the power within preserve the geographical advantage. Hopefully, with the implementation of this program. It will increase social awareness in the midlle of heterogeneity that exists in Southeast Asia. So that, not only able to reduce the number of the radicalism ideology spread, but also able to eliminate terrorism in Southeast Asia region.

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The Paradox of Pancasila State

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Abstract. The ideal of Pancasila (Five Pillars) as Indonesian philosophy is to bring a just and prosperous society into reality. Prosperity may become something that can be achieved easily, but bringing the just society into reality is not easy. As a philosophy in living within nation and state, Pancasila was not born instantaneously, but passed through an internalization process of nation struggle for hundred years. Pancasila was not capitalist-liberalism, fascism, Marxism, or communism, but it was an ideology containing Indonesian nation's noble values. State Foundation of Pancasila also gives direction in political, economic, social, legal developments, and etc. Pancasila has values explained in its five principles: divinity, humanity, unity and nationality, democracy, and the creation of social justice for all Indonesian people. The values contained in Pancasila are the ideology that should be the spirit to be realized in development process. The journey to fill in independency for about sixty years still leaves some problems in the progress of Pancasila ideology. The inconsistency of philosophical implementation in living with nation can be seen in legal, economic, political, education fields, and etc. Those problems leave a question "what does cause the State ideology not running consistent with the values contained within it today?" There are internal and external factors making the pancasila ideology not running maximally as Indonesian nation's life philosophy. The internal factor includes: pancasila still very abstract in nature, no single interpretation on Pancasila from one regime to another, and the society itself. Viewed externally, the factors making Pancasila ideology not running optimally are inseparable from the cold war because in this war there was a competition for ideology effect between capitalism-liberalism and communism-socialism. Based on those internal and external factors, the solution given was through state political and academic channels.

Keywords: Pancasila, Prosperity, Social Jjustice.

1. Background

The founding fathers agreed to determine Pancasila as the State's foundation because historically it is consistent with Indonesian nation's background and personality. The values contained within it are the form of nation value, culture and struggle internalization. Pancasila ideology is essentially neither liberalist nor communist, both explicitly and implicitly. As suggested in the 1945 Constitution of Republic of Indonesia, the objective to be achieved by Pancasila is to realize the just and prosperous society. Here are the noble values idealized by Pancasila as included: (1)Belief in the divinity of God, (in Indonesian, *Ketuhanan Yang Maha Esa*), (2)Just and civilized humanity, (in Indonesian, *Kemanusiaan Yang Adil dan Beradab*).The unity of Indonesia, (in Indonesian, *Persatuan Indonesia*).Democracy guided by the inner wisdom in the unanimity arising out of deliberations amongst representatives (in Indonesian, *Kerakyatan Yang Dipimpin oleh Hikmat Kebijaksanaan, Dalam Permusyawaratan dan Perwakilan*)Social justice for all of the people of Indonesia (in Indonesian, *Keadilan Sosial bagi seluruh Rakyat Indonesia*)

Pancasila as suggested by Soekarno is not Soekarno's personal essay, but the manifestation of values coming from Indonesian nation (1985). Pancasila is the formal juridical foundation in the implementation of living within nation and state. Its existence is the result of reflection and discussion among the founding fathers who wanted Indonesian nationality. Pancasila is maintained by the Indonesian nation as the state and prove that the ideology of Pancasila is true for the Indonesia (Mutiani:2015). The ideology of pancasila is make different from the others country. Weatherbee (1984) In viewing Indonesia's international position,three factors have been identified as contributing to its contemporaryconstructive regional role: internal political stability, economic growth, and foreign policy consistency.'3 The last, foreign policy consistency,which is further described as conciliatory, amicable, and flexible, is inlarge measure dependent on the first two, essentially domestic conditions.

However, the question remains to be whether in reality the life within nation and state has been consistent with the noble values contained in Pancasila or still limited to normative values. Therefore we can see the implementation of Pancasila value in living within nation, in education, political, government, law and economic, and other sectors. On the behalf of Pancasila, new order could last for 32 years. Therefore, at

that time nearly all of activities contain Pancasila implantation elements, so called *Penataran P4*. After the end of new order, Pancasila's echo as if fades both in education and political areas. Nevertheless, does it means that in new order the Pancasila values has been implemented better than it in reform or old order? It is right that in new order age, Pancasila has actually been the topic of discussion and propagandized, but at the same time, the freedom of speech and expression is very limited and constrained. The prosperity is indeed achieved, but it is only enjoyed by very few people from certain group. Then, how with the application of Pancasila during reform era in which Pancasila is not as familiar as that was in new order era. The freedom of speech and expression today should at least give the people the freedom of expressing opinion without fear, but on the other hand, politics today is getting wilder and oriented to group interest only while overriding the public's interest. Racist conflict occurs more widely and threats the existence of unity value in the frame of Indonesian nation.Regarding this problem, the gap of Pancasila value implementation will be viewed to explain the aspect of the paradox or the inconsistency of Pancasila implementation.

2. Method

The type of methodology used in this paper was library study based on journals, article, books related to Pancasila either in the values containing within it or in its implementation.

3. Finding and Discussion

Idealism of nationality values as idealized in Pancasila until today still results in inconsistency in its implementation due to internal and external factors. Internal factors are explained below:

1. Pancasila itself is too abstract, so that there is no equality in interpreting the values contained within it. Pancasila as the nation's ideology is still on abstract rather than operational level in its implementation and interpretation. It results in different interpretation in each individual. Pancasila is always defined differently between one society and group and another. Vand Der Kroef (Darmaputera:1997) stated that although in the beginning of independence time, Pancasila always became topic of discussion and spoke of both in newspaper and directly, in reality everyone has different perspective on Pancasila. This different understanding, according to him, is due to the thinking colored with the prominent communal feeling and patrimonium with three basic things, explained below:

   a) The thought about interrelationship between everything, that is human behavior, political, economic, and social interrelationships in such a way that no action in one sector has no effect on other sectors.

   b) The dominant effect of supernatural thing, that are animism and pantheism world views, in which every event and natural objects, including human beings, have been arranged divinely previously.

   c) Highly dependency on traditional factors of territorial and kinship relations. Village is considered as a big family all members of which has shared one ancestor, are bound to one certain area: communal land and interlinked to each other as a religious community

   These three elements always result in different interpretation on the principles of Pancasila. Therefore, in this case Pancasila is often interpreted consistent with the ruling regime's interest. Thus, the nobility of Pancasila should be understood more in achieving the united nationality country. Therefore what suggested by Latif (2015) should be used to see again the Pancasila values:

   1) Earthing the Divinity in the frame of Pancasila in the sense that the Divinity State intended is to give strong moral foundations to the political state live based on divinity morality. This foundation does not want the realization of religious country that in turn will extinguish the plurality of nationality and make other religions' adherents the second-class citizen.

   2) Earthing Humanity in the frame of Pancasila in the sense of confirming the importance of comprehensive understanding on the value of just and civilized humanity. The experience of being colonized for hundreds year led the founding fathers to think of the importance of just and civilized humanity requiring the government and the state's organizer to maintain the nobler character of humanity and to uphold the noble moral of people. This principle's implementation is closely related to the appreciation to human right.

   3) Earthing the Unity in the frame of Pancasila, Indonesia established on pluralism of race, religion and groups, faces the globalization challenge that will threat the existence of difference. This unity value should generate the awareness of religion and respect to minority, not compel the will

to make everyone the same. That Indonesia is plurality becoming one in Indonesianess without removing any difference forms.

4) Earthing representative democracy in the frame of Pancasila in the sense that the implementation of democracy in Indonesia emphasizes more on the representatives rather than liberal or totalitarian democracy. The meaning contained here is to give equal access to decision making to every power existing within society without discrimination. Every people's representative should struggle skillfully and wisely for the sake of all people's interest rather than the group's interest.

5) Earthing social justice in the frame of Pancasila in the sense that social justice principle is the actual realization of the implementation of the four previous principles. The realization of just and prosperous state becomes the authenticity of the previous principles implementation.

The interpretation on Pancasila is varying between one ruling regime and another. Because there is no single interpretation on Pancasila, it tends to be pragmatic to fight for the interest of each government regime. Although Pancasila is the most popular in the new order regime (the most people familiar with P4) but we can't say that the pancasila ideology has succeeded in achieving the objectives .

2. Viewed from the society, the values idealized by Pancasila are not achieved due to the society itself. It includes academic realm, in which we can see that the process of learning Pancasila is considered less vigorous, moreover in this reform era. Pancasila is as if sunk and forgotten. The bad experience with the violation of Pancasila during new order make the people learn or only speak of it reluctantly. Finally, Pancasila loses its existence. As a result, the community is getting far away from the understanding on Pancasila, moreover in the term of implementing Pancasila values. It can be seen that the democratic spirit echoed during reform ear as one of Pancasila implementation forms, particularly in the fourth principle. However, what occurs today is transactional liberal democracy. Money politics practice has been the general secret, cow trading politics color any form of policy formulation, and economic liberalism even widens the social economic gap. Another factors leading to inconsistency of Pancasila implementation is Pancasila subject that only speaks of the product issued by the State but never studies whether or not the policy has been consistent with Pancasila.

In addition to internal factor, there is external factor leading to the inconsistency of its implementation. For example, the paradox in the implementation of Pancasila is inseparable from historical aspect, during 1948-1952 when ideology war appeared in cold war event. As a newly independent state, the world's political condition affected Indonesia significantly. Although at that time Indonesian nation along with other nations declared themselves as belonging to non-block movement, it was not successful one hundred percents. Ideology war highly affected the development of Indonesian nation. It can be seen from, among others, the return of Dutch to master Indonesia, so that the culmination of ideology war was the event we known as G 30 S/PKI in which there was a conflict between communist and capitalistic ideologies. G30S/PKI event, in addition to end of old order, also brought about new order emphasizing on economic liberalization as indicated with the prosperity-creation orientation. In addition to historical aspect, it can be seen since the cold war, the stronger effect of globalization also contributes to the weaker existence of Pancasila values in living within nation and state. The entrance of capital current and the more opened border between states make Pancasila values fading. As we know that Pancasila became a bridge to restore the local values of the influence neoliberal, hedonism and capitalism.(Syafruddin:2013)

4. Conclusions andSuggestions

Leaving the state governance practices in political, economic, and legal sectors in contradiction with Pancasila will fade the values contained within it. Pancasila will be good only in theory but far from ideal in its implementation. Therefore, there are some attempts to be taken in order to color the public policy with Pancasila values. Firstly, it can be done through state political channel by translating Pancasila values into instrumental values translated in the regulations below. The government regimes are always entrapped into the pragmatism of policy making and far from idealism values. Secondly, it can be done through academic thinking channel. University has Pancasila study center, studies whether or not the policy has substantively fulfilled Pancasila values, so that if it has not been consistent with Pancasila and the 1945 Constitution, judicial review can be filed. Idealism thinking in the implementation of Pancasila will be able to realize not only the just state but also the justice for all people.

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Media and Socio-Cultural Cultivation Values of Ponoragan (a Case Study of Social Cultivation Values of Warok Character in Dangdut Ponoragan Program of Duta Nusantara Radio of Ponorogo)

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Abstract. Reog is a local culture that has local wisdomvalues. According to Astra, local wisdom (local genius) was first used by Wales in his essay "Culture Change in Greater India" which was later expanded again in his book The Making of Greater India: A Study in the Southeast Asian Culture. By another comprehension local knowledge or local wisdom is often confused with the local culture. In addition, other terms are also often arises that is local knowledge.(Ratna 2011, 91). In the Reyog exhibition there is a figure called Warok that has presented and figured by sinister faces. For Ponorogo people, Warok is a designation that girded by someone with the certain criterion. The main criteria is physics, that is supranatural power and invulnerability. The influence of media role toward culture is very dominant. The power of media can be infiltrated culture and even able to build own character. Television, newspaper and radio has a consumer. Similar occur in Ponorogo the city that well known with its Reyog, also shows this potential effect of media in influencing culture. The most influence media is Radio. Duta Nusantara Radio construct and inform the different character of Warok. In the way to make the differentiation between social reality and its fans, the domination that have been arise is to create social community with the understanding of Warok character depends on announcer information. So that, it is become important to pull back and straighten the image ofWarok that was shifted by media frame. This research is case study. With the approach of cultivation theory it is interesting to study how radio media have cultivated certain beliefs about the fact that something commonly considered by consumers of mass communication. The assumptions analysis of cultivation, radio is essentially and fundamentally different from other mass media, because radio easily accessible and available to anyone, radio has established the way of thinking and make connections to the public. The process of cultivation on the analysis of messaging system, consisting of content analysis detailed of radio programming to show the theme, value and description of warok figures that most often repeated and consistent in the Ponoragan dangdut broadcast program.

Keywords: Social Values, Ponoragan, And Warok Character.

1. Background

Reog was born and become great in Ponorogo town. But after its development, reog began to live and become flourish also outside Ponorogo. From its birth reog already exhibits typical characteristics on his personality, and the style of Reog become the most wanted art in Ponorogo region from all levels of society, both children and adults. (Ratna 2011, 12). In the past, maybe reog deliberately presented to the king as entertainment by its creators, and after that handed over to the people as their own. This art has the elements of the palace culture and exist in the rural communities. (Ratna 2011, 91)

For the common community of Ponorogo, Warok is a designation that carried by the person based on certain criteria. The primarily criteria tend to the physical appearance, namely magic or invulnerable. People usually ask to the others about this Warok designation by the question statement : is he ever killed someone? Is he slashed ?; etc. Because Warok is a designation that the public attributed to someone, then basically its status can not be claimed by them self, no one in Ponorogo who declare themselves as Warok. The Warok image that known by the community is different from Warok figures that are promoted by local governments. According to the government, people who qualified in mind, not Adigang, Adiguna, adigung

(Javanese proverb). Following the local government thought, it is likely that Warok does not have a high body, big size muscle, sinister-looking, and also have a thick mustache. But, someone who called Warok is a gaunt person. Because they never missed to fast and stay away from the world desire. This sort of thinking is much different with the community thought of Warok. (Simatupang, 2013, 225).

The character of Warok who considered by the elders person about the use of harsh language was actually none. The dialeg that has been developed by the media by the stressing voice is hope could be lead an aura of authority of warok itself. And many people still conceive about Warok as the older person. Even the older Warok is a polite and gentle person, they use Mataraman language and very polite. But, there is an assumption of common societies, that Warok speaks louder and have deep voice. (Dr. Jusuf Harsono 2015)

The media often serves as a mode for culture development, not only in terms of the art development form, and symbols, but also in terms of ordinances development , fashion, lifestyle and norms. Mc Quail (1989: 3). That opinion hint that mass media such as radio has a very strategic role in the preservation of traditional arts such as Javanese art. Try to make an observe some commercial radio stations in Ponorogo no one has special package program and introduce the culture of Ponorogo to the public, so that the creative team of Duta Nusantara Radio realize to create some programs with the cultural touch of reog Ponorogo, by giving the name of such program is "DANGDUT PONORAGAN", which could not be separated from the slogan made.

The cultivation theory predicted the existence of differences in social reality of the television audience whether light heavyweight class. Weight class audience will believe in reality correspond to that are shown on the television. Although the television does not describe the real world. (Littlejohn, 2008, 253). This study uses a case study. According to Robert Yin (1992) in the Hand Book Of Qualitative Research to track the fundamental activities for researchers. The case study is characterized by qualitative, quantitative or the combination both of them. According to Staufer a researcher cases are usually looking for something specific and general case, but the end of the result often provide something interesting and unique. (Denzin, 2009, 299). According to Faisal a case study is an approach types in a studies that examined the case intensively, in-depth, detailed, and comprehensive. (Faisal 2003, 22).

2. Method
2.1. Place and the Time of study
In this study, the chosen location is Duta Nusantara Radio. Which is located in Sidoluhur 2A street of Ponorogo, Nologaten Village, Ponorogo sub district East Java. This study was conducted in January 2013 through July 2015. January 2013 is an early research or observations and in July 2015 is the deadline for data collection in the field.

2.2. Type of Research
This study used a qualitative descriptive. Descriptive and qualitative aims to describe systematically the facts or characteristics of a particular population or a particular field factually and accurately. According to Sugiyono (2013: 1) This study is only describes a situation or event. Not looking for or explain the relationship, does not make test hypotheses or make a predictions. Descriptive research is not infrequently raise up a term that is called by Seltiz, Wrightsman, and Cook as research Insight stimulating. This research into the field without the burden or directed by the theory. (Rachmat, 2007, 23-24)

2.3. The Research Subjects
The subjects in this study are consists of the broadcaster of Duta Nusantara Radio, program director of Duta Nusantara Radio, Listeners, cultural figures, and also Warok figures. The research subject is the people who know about the related information toward the objects of this research and indeed who live in Ponorogo.

3. Finding and Discussion
3.1. The Description of Dangdut Ponoragan Program
The Dangdut Ponoragan program was began broadcast in 2005, it is purely from a creative idea of Radio Duta Nusantara crew, the concept of the show is presents the songs of reog that has been collaborated

with dangdut music and Campursari that are mixed with new arrangement by adding typical music of Ponorogo such as: by drums, kempul , trumpet, angklung and others. The Program broadcast was on air format, and presented with easy talk and interspersed with cultural information of Ponorogo, as well as an invitation to love reog and Ponorogo cultures. The language use was typical dialeg of Ponorogo to create an intimate communication and the identity of Warok started become visible here. The name of broadcasters and its listeners should be distinctively of Warok figures, among others: Minten, Menik, Cempluk, Kunyel, Ciprut, Mbok Suro, Suro Banyu, Suro Bledu, Suro Geni, Singo Putih, Singo Joyo, Ki Suro Gendeng Pamungkas, Suro Jlaprang and much more.

To maintain the relationship between the audience and broadcaster they will call "Nduk" and YU to mention the woman, and "THOLE" or "KANG" to called the man. It is shows that Ponorogo culture still remain and use and not left behind. Dangdut Ponoragan program broadcast at 14.00-16.00. Dangdut Ponoragan Program was being carried the identity-related to the Warok identity owned by each listener . (Hadi Sunyoto 2014)

3.2.Dangdut Ponoragan Radio Program Script

SONGO LORO KOMA SIJI ENTOH-ENTOH JAN ORA NDLOMOK TENAN / BYUH KETEMU ENEH KARO GENDUK E MINTEN NENG ACARA DANGDUT PONORAGAN/ DINO SENIN TANGGAL LORO MARET RONG EWU TELULAS// AYO DULUR-DULUH KABEH SING ENEK NENG KUTHO PONOROGO LAN SAK KUBENGE BARENG-BARENG NGURI-NGURI BUDOYO PONOROGO// DULUR SING AREP NGRAMEK NE ACARA DANGDUT PONORAGAN TAK ENTENI NENG PAPAT WOLU LORO ENEM TELU ENEM/ UTOWO SMS NENG ENOL WOLU SIJI TELU TELU SONGO / SONGO WOLU SIJI// DINO IKI GENDUK E MINTEN NGANCANI DULUR-DULUR KABEH MULAI JAM LORO TEKO ENGKO JAM PAPAT SORE// DULUR TAK OGLEK NE DISEK GENDING KANGGO NGRAMEKNE ACARA DINO IKI// NYOH TAMPANONO KUTO REOG// HO'E-HO'E// HO'YA-HO'YA//

NINETY TWO POINT ONEIT IS A WONDERFUL DAY/ COMEBACK WITH ME AGAIN DEK MINTEN IN PONORAGAN RADIO PROGRAM / IT IS MONDAY SECOND DAY OF MARCH TWO THOUSAND AND THIRTEEN //
TO ALL PONOROGO PEOPLE, LET US PRESERVE OUR CULTURE TOGETHER //
TO ALL LISTENERS WHO WANT TO TAKE A PART IN THIS PROGRAM WILL BE WAITED IN OUR PHONE NUMBER FOUR EIGHT TWO THREE SIX / OR TROUHG SMS IN ZERO EIGHT NINE EIGHT ONE THREE ONE // TODAY DEK MINTEN WILL ACCOMPANYING YOU START FROM TWO O'CLOCK UNTIL FOUR O'CLOCK THIS AFTERNOON //I WILL PLAY ONE SONG TO MAKE ENLIVEN OUR PROGRAM//
HERE WE ARE REOG CITY // YAAA. YAAAAA.YAAA

3.3.The Objective Reality of Warok

3.3.1. Person who achieve the perfection

The term of Warok actually is awakened desire to determine the identity and also the community identity of Ponorogo. The name of Ponorogo itself reflects the strong desire of it; Pono means perfect, peak, while Rogo means qualified bodies. So Ponorogo means the body or the perfect body; personal perfection. It seems there is a sufficient connection between Warok and the name of Ponorogo itself.

Warok Ponorogo means a person who always appear as a person who always keep away from anything that caused themselves be humiliated; bodies that have been in "perfection" will be improved and improved towards "Reh Kemuksan Sejati '(Ridho Kurnianto 2013).

3.3.2.Mastering the science

Warok is a figure known as someone who "mastering the science" in Javanese terminology. He also often acts as an informal local leaders with lots of followers. In a previous study by Mbah Wo Kucing (Ki Kasni Gunopati),*warok menika mboten sanes tiyang engkang sugih wewarah, warok iku wong kang wus*

purna saka sakabehing laku lan wus menep ing rasa, it means that Warok is fully of guidance for others; becomes a Warok should be able to give a guidance and instruction to others about the good life, Warok is the perfect way of life, and has reached inner peace; and do not have any strings attached except to give the benefit of life.(Kurnianto 2008, 20)

As well as other community leaders, both formal and informal, the existance of Warok is important for the society. Even, in certain occasions Warok plays central role.

The understanding of society about Warok that is a local community leader who has supernatural powers and plays great role to expands the local values that are often described with a honest, brave, innocent and truthful. Therefore Warok often considered as the actual depiction of the character of the people in Ponorogo (Harsono 2014).

But in other literature also found a different definition, Warok is an elder person in Reyog Art. Their closeness to the spiritual world often make them as the respected people by the community. A Warok supposedly to have mastered what is called Reh Kamusankan Sejati, the true humanitarian way. Warok is a troops of truth that always fighting against the crime. The old Warok is a guardian figure, while the young Warok are people who are still study in early stages. (Lisbijanto, 2013-20)

3.3.3. The figure that Able to Maintain Chastity

In the Islamic tradition built by Bathara katong and then followed by the next generation of Muslims, the term of Warok interpreted from Arabic vocabulary that is Wira'i means "people who always maintain personal purity through faith and piety to Allah Ta'ala" and therefore, there is no excuse for anyone who claims their self as Warok and not to uphold wisdom and virtue at all times, both as individuals and also as the members of society (Kurnianto, meaning Warok 2014)

Although, in the historical of Reog still difficult to ascertain whether Warok associated with the appearance of Reyog art, but certainly in the development of Reyog art Reyog and Warok like a coin metals with has different sides but it is difficult to be separated, because as we know that Reog art is consists of a set of equipment such as; *gamelan*, *dhadak merak* and supported by several figures one of them is Warok. As your information, in every village of Ponorogo has one or more the group of Reyog Art.

3.4.Language

3.4.1. Kromo Inggil Language

The communication style of Warok is very distinctive, in accordance with its role as a public figure, every single word in their language is always spoken with a steady intonation and accompanied by convincing gestures (Sugandi, 2008-95).

Warok is a part of the community leaders in Ponorogo so that the use of its language should be the common used by the community. From the previous studies was found that the language style used by Warok is also associated with an attitude or character itself. In Phonological language of Warok for all types of sentences either sentence statement, the phrase the question, prohibition sentence, the sentence solicitation, imperative sentences and sentences rejection is almost similar with (pitch) high, the emphasis (stress) in every word (haltingly), and flat intonation then up (Harmanto, 2008-98).

However, different views and opinions, delivered by Ridho Kurnianto a researchers of the historical of Warok say that:

> *Dari ketiga Tokoh warok di Ponorogo yakni Mbah Wo Kucing, Mbah Bikan dan Mbah Tobron, bahwa gaya bahasa yang dipakai oleh mereka adalah gaya bahasa yang halus dan sopan tapi berwibawa, Dominasi bahasa jawa halus (kromo inggil) sering dipakai ketika melakukan interaksi dengan lawan bicaranya. sikap menghormati lawan bicara dan tidak terksan menggurui adalah persepsi yang terbangun ketika berbicara dengan tokoh warok tersebut. Hal itulah yang justru memunculkan aura wibawa dari para tokoh tersebut sebagai warok. Warok adalah sama posisnya dengan manusia yang lainya ketika berdialog dimana dominasi budaya setempat yang lebih mempengaruhinya yakni budaya jawa khususnya ponorogo.*

In spite of that point of view based on the language style used by Warok, the researchers argued that the element of actual language style of Warok character correspond to the attitudes and behavior of Warok itself.

3.5. Mediareality
a. The establishment of Dangdut Ponoragan Radio Program

The first broadcast of Dangdut Ponoragan program is performed in 2005 that broadcasted everyday start from 14.00-16.00 pm. This program is purely from creative idea of the Radio Nuta Nusantara crew. As explained by Hadi Sunyoto as the Programmers of Duta NusantaraRadio.

"*Bahwa acara tersebut adalah juga ide dari almarhum Bapak Heru Subeno selaku tokoh Warok Muda.yang mengajak untuk mencintai reog Ponorogo.*(Sunyoto 2014).

b. The Dialect Used

The format of this program uses Ponorogo dialect with local touch that represent Ponorogo in all aspects, as stated by Risa or Cempluk Sarinah that :
Dangdut Ponoragan awal mulanya terinspirasi dari program acara JTV, seperti pojok kampung yang sisampaikan dalam bahasa khas Jawa Timur(dIalek Suroboyoan). Ponorogo juga mempunyai dialek khas Ponoragan yang dapat digunakan untuk menyampaikan informasi, baik berita maupun hiburan.Sehingga, dibuatlah mataacara Dangdut Ponoragan.

The peculiarity of the dialogue "ala Ponoragan" which prompted the Duta Nusantara Radio to create programs that are loaded with local culture. This Program is not owned by other station except Duta Nusantara Radio. This was conveyed by deni or Suro Jlaprang :

Acara disampaikan dengan bahasa jawa kasar (ngoko), berkarakter warok ,dengan mengajak pendengar berpartisipasi di acara . berdialog dengan penyiar dengan gaya seperti warok.

c. Build up the local wisdom

Dangdut Ponoragan Program also has an important purpose conveyed to the public, in the radio program manufacturing the programmer always consider the conditions and circumstances of existing society.

According to Hadi Sunyoto this program was aimed to : *Untuk meggugah seniman-seniman local untuk berkreasi dengan sentuhan reog Ponorogo, acara ini juga memunculkan sifat kedaerahan ponorogo.*

Duta Nusantara Radio assumme that Dangdut Ponoragan program is a step to anticipate the death of local culture of Ponorogo. Sari said that the historical of Dangdut Ponoragan is :

Terinspirasi dari program acara JTV, seperti pojok kampung yang disampaikan dalam bahasa khas Jawa Timur(dIalek Suroboyoan). Ponorogo juga mempunyai dialek khas Ponoragan yang dapat digunakan untuk menyampaikan informasi, baik berita maupun hiburan.Sehingga, dibuatlah mataacara Dangdut Ponoragan.(Sari 2014)
In the beginning of this program, there are many musics that equipped by traditional instrument was played in that occasion and never been displayed in any Radio station before.

3.6. The language used in Dangdut Ponoragan Program
3.6.1. The use of Ponoragan dialect

The program was delivered by using daily Javanese language (ngoko), Warok characterize, inviting listeners to participate in that program and the announcer use Warok style in broadcasting its program.

3.6.2. High intonation

Dangdut Ponoragan uses local dialect tightly, high intonation, with a strong and Powerful voice. This program is dedicated for 2x 60 minutes. Start from 14.00-16.00 and adjusted by the breaking time of their work. icipate in the event. such as the following dialogue:

ENTOH-ENTOH JAN ORA NDLOMOK TENAN / **BYUH** // **DULUR** (MARVELOUS / AWESOME/ BROTHERS AND SISTERS)

DULUR TAK OGLEK NE DISEK GENDING KANGGO NGRAMEKNE ACARA DINO IKI// NYOH TAMPANONO KUTOREOG// HO'E-HO'E// HO'YA-HO'YA// (BROTHERS AND SISTERSTO MAKE ENLIVEN THIS PROGRAM// HERE YOU ARE THE SONG ENTITLED//**HO'E-HO'E**)

From these language shows that the use of high intonation is to stabilize word by words that was used in its Radio Program aimed to establish a friendly relationship between announcer and its listeners.

3.6.3. Javanese Language (lower levels)

Dangdut Ponoragan Program usually uses Javanese language in its conversation with daily vocabularies choices, e.g this following sentence :

YU KOWE LAK YO SEHAT (SISTER ARE YOU FEEL COMFORT AND HEALTHY RIGHT NOW)

LA KOWE IKI MAU WES MANGAN (HAVE YOU ALREADY EATING FOR TODAY).

Whereas, Suro Jlamprang stated that the dialog in Ponoragan program is uses Javanese language (in lower level) : *Acara disampaikan dengan bahasa jawa kasar (ngoko) , berkarakter warok , dengan mengajak pendengar berpartisipasi di acara . berdialog dengan penyiar dengan gaya seperti warok. Materi lagu diambilkan dari lagu-2 jawa, Lagu bermuatan lokal dengan jenis musik kesenian reog Ponorogo.Materi siaran untuk hiburan semata, karenanya acra disleingi dengan lagu lagu daerah tersebut.*

3.7. The Reality of Warok Figure

3.7.1. The Appearance of Warok

According to Reni said that the appearance of *Warok* is shown with a strong, prestigious and majesty figure. The *Warok* figure is capable to complete the greatness and make the performance of Reog Art full of sanctity, mystic and interest.

Different perception is accepted by Desti who is thelistener onradio program of dangdut ponoragan. She regretted that the figure of *Warok*is more impressed as stubborn character.

3.7.2. The basic idea of Warok

According to Hadi, the basic idea is displayed to maintain the balance of human life that is safe, peaceful and serene.

Different argument is delivered by Alip

Sebenarnya peran warok zaman dahulu tidak ditampilkan dalam pentas, artinya tidak diperagakan seperti sekarang ini. Warok zaman dahulu bertugas sebagai pagar betis dalam kesenian reyog yang menjaga keamanan apabila terjadi kekacauan dan cenderung tidak menampilkan kedigdayaan atau kesaktian.

(Actually, long times ago the figure of *Warok* is not performed in the stage, it means that they are not showed as recently.The old *Warok*as the guard in Reyog Art performance to maintain the security if there is any trouble and it is not displayed the superiority or magic).

However, in the era of regent Sumadi it is arranged the Standardized Guidelines for Reyog Art. This idea becomes the first time of the figure of Warok to be performed although it leads a lot of contradiction especially from group of *Warok*. With a touch of the *koregrafi*then *Warok*is performanced that describe a Knight of Bantarangin Kingdom or *Wengker* that both kingdoms has inspired the Performing of Reyog Art.

3.7.3. The attitude of the figure of Warok

According to Reni, the figure of *Warok has behavior of* assertive, harsh, respected,withblackclothes that has meaning of firmness. They has behavior like a angry lion, raging passionate, red-faced, they have magical power. On the other hand, Hadi said that the behavior of *Warok* is showed in all aspects of life that reflects the real character of *Warok* without intending to boast or wanting to be praised.

3.7.4. The description about *Warok* character by Media

According to Alip, it has several differences between *Warok*that is published bymedia and the actual conditions. For example, theuse of *Warok*dialect in the era of the deceased *Warok* HS which tend to be harsh and high pitch. But the reality is different,*Warok* has a soft-spoken, polite and haspower to motivate the people who to talk to. The dialect of Panoragan based on *Warok* HS ever given an input by another *Warok* such as *Warok* BGW from Plunturan,*Warok* TT from Kauman,butthe use of media is more easily to spread this dialect such as a cassette, CD and Radio that is recognizable for the community.

Meanwhile, according to Hadi the packaging by the media should be reasonable not to emphasize or exaggerate, because it can make the characters be faded in the governmnet that serve the benefit of the public.

4. Conclusions and Suggestions

4.1. Objective Reality of *Warok:*

1. The character of *Warok* in perspective of community in Ponorogois a figure that is simple, polite,elegant, assertive and have magical power and high mysticism. The *Warok*figure are described as the figure of Honesty, Simplicity, Humility and Firmness in their principle.Warok behavior not the person who *Adigang*, *Adigung* and *Adiguno* despite they have high ability both magical power and mysticism but *Warok* behavior precisely reflects the philosophy of Rice, that when a Warok has higher ability his attitude is more *tawadhu*.

2. The language and character of Warok of who are indentifically with arrogance actually is not true. The dialect that is developed by the media is expected the aura of authority of *Warok*. There are many people who consider Warok as the elders. The elderly Warok is the humble peson by using *matrama* language and polite language. There is also a public perception that *Warok* speak and heavily and loudly.

3. In the political case, *Warok* is a political figure, it cannot be separated from their existence as a public figure who has a very wide influence.

4. Inreligion field, not all of *Warok*doing certain ritual to achieve the magical power. A person who becomes *Warok* is someone who wants to learn and understand the true meaning of this life.

4.2. Objective Reality of Media

1. This program is an attempt to characterize the life or behavior of Warok, in the form of broadcasting which is denoted by broadcast style.Warok is only as a symbol, the real conditions of Warokactually we do not know. But at least, Warok is describes as figure that is often shown in performances of Reyog or other, for example in teh *Ketoprak*.

2. The figure of Warok that are established by media is opposite with the actual conditions. As one example of the use of dialect of Warok in the era of the deceased WarokHS which tend to be harsh and high pitch. But the reality is different,*Warok* has a soft-spoken, polite and haspower to motivate the people who to talk to.

4.3. The Objective Reality of Listener

1. Perception of radio listeners in the radio program of dangdut ponoragan more likely to perceive the figure of Warok who more visible as stubborn character.

2. The character of Warok that are packaged by the media is opposite with the actual conditions. For example isthe use of Warokdialect.

4.4. Recommendations

1. The packaging by the media should be reasonable not to emphasize or exaggerate, because it can make the characters not in accordance with the actual reality.

2. Introduce about the figure of Warokto the public in accordance with the objective conditions of Warok.

3. It is not excessivein creating the programs that will performance to the listener.

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Interpersonal Communication in Religious Counseling to Ex Gafatar

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Abstract. Fajar Nusantara Movement (Gerakan Fajar Nusantara/Gafatar) that claimed itself as a social organization has made social hype in the public recently. Hundreds and even thousands of its members that were from several provinces was known to have made an exodus to the provinces in Kalimantan. The Indonesian Ulema Council issued a fatwa stating that the Gafatar organization is heretical and misleading as well. The government through the Ministry of Home Affairs, the Attorney General, and the Ministry of Religious Affairs also issued a joint decision. Meanwhile, the Indonesian National Police also conducted legal actions against some Gafatar leaders. The Ministry of Religious Affairs through its staff also conducted a religious counseling program as a teaching step for former members of the Gafatar, including those were in Central Kalimantan. Through a qualitative research method with a case study approach, a number of the offices of Religious Affairs Ministries in districts and cities in Central Kalimantan had conducted a religious counseling program through an interpersonal approach to former leaders of the Gafatar, beside the religious counseling program through classical teaching methods. From the religious counseling program, the interpersonal communication approach showed positive results, indicating the former Gafatar leaders more open minded to the government and the public, which it was never performed previously by them. According to a number of literatures, interpersonal communication would generate a common understanding that becomes the basic of changes in behavior, although it takes longer process. The changes in behavior of the former members of Gafatar are expected to restore them to the true Islam teachings and to prevent the growth of Gafatar organization not to grow the radical Islam fundamentalist movement that could lead to religion radicalism as the beginning of terrorism.

Keywords:interpersonal communication, Islamic counseling.

1. Background

The name of Fajar Nusantara Movement(Gafatar) or recently also known with the name ofKarunia Semesta Alam State (Negara Karunia Alam Semesta/NKAS) became very popular in late December 2015 up to early of February 2016. At that time, all local or national mass media raised Gafatar news. The national hype was begun with news about a missing doctor in Yogyakarta, along with the news about the disappearance of several people in several regions. The news was continued when at the missing people's house and the Gafatar headquarters, as the Gafatar activity centers, was found documents about the organization.

Not only focusing on the issue, other findings then showed that in fact, the Gafatar members had to make an exodus to provinces in Kalimantan, such as in West Kalimantan and Central Kalimantan. They established settlements in these areas and chosen an activity as a farmer. In Central Kalimantan, Gafatar chose a number of agriculture base areas, such as Pulang Pisau, Palangka Raya, East Kotawaringin, Sukamara, Barito Selatan, and Murung Raya.

Actually, before the exodus action was known and became a national issue, Gafatar had existed in Kalimantan, particularly in Central Kalimantan. The organization ever held a blood-donation activity at the Palangka Raya Boulevard while the event of car-free day was held in the middle of 2013. Then, the Gafatar was also known to have settled in Kapuas district with dozens of citizens along with them, although eventually they were declined by local governments because of conflicts with local residents.

Concerns later began to grow in some of the areas where many residents joined the Gafatar. On the other hand, local communities whose land that are the exodus destination areas also did the rejection, and even leading to violence acts as happened in West Kalimantan, Mempawah.

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According to the Ministry of Religious Affairs[1], Fajar Nusantara Movement was a public organization established in 2011 and is engaging in the sectors of social and public empowerment. However, the Gafatar managers were allegedly known to have the ideology and religious beliefs of Millata Abraham (belonging to a Millata Abraham/Komar Community). The Millata Abaraham community's ideology itself was banned by the government through the Attorney General's verdict no. KEP-116/A/JA/11/2007 on November 9 2007. As Ahmad Mushadeq as the leader who taught the understanding of Millata Abraham was sentenced in prison, his followers then established Komar. It made Gafatar seen as a metamorphosis of Komar, formerly named Al Qiyadah Al Islamiyah.

The Indonesian Ulema Council (MUI) then issued a fatwa no. 6 of 2016 declaring that the Gafatar's ideology is heretical and misleading. According to the fatwa, the Gafatar has taught beliefs and religious teachings unsettling Muslim societies. The MUI assessed, the devastating religious beliefs and understandings came from the teachings of Al Qiyadah Al Islamiyah and Millah Abraham who believe the treatise bearer of God Almighty after the Prophet Muhammad, namely Ahmad Musadeq or Abdus Salam Mess.[2]

According to the MUI fatwa, the government must banthe dissemination of Gafatar's community as well as any similar ideology and belief, and conduct law enforcement based on the laws and regulations that apply to Gafatar leaders. The government also was required to undertake the rehabilitation and counseling program continuously for the Gafatar followers, members and former members.

The government then has to take firm steps against the existence of Gafatar. One of the stepswas by issuing the Ministry of Religious Affairs, Attorney General and Ministry of Home Affairs's a Joint Decree No. 93/2016, No. KEP-043/A/JA/02/2016 and No. 223-865/2016 concerning Command and Warnings to former officials, former members, followers and/or sympathizers of the Fajar Nusantara Movement (Gafatar) or other organization forms to stop the spread of religious activitiesthat are not accordance with the principal Islamic teachings.

In the joint decision, there are a number of restrictions imposed by the government to theGafatar former board, former members, followers or sympathizers, including a ban to deliberately announce, propose, and seek for public supports publicly. Then, the government also banned to interpret any religion that is believed by the Indonesian and to do some religious activities that are the same as the religious activities from the religion.

Still in the same rule, the Gafatar former officials, former member, follower or sympathizer were required to halt the spread, interpretations and activities that deviate from the principal teachings of Islam. Later, the government officials and local governments were ordered with the joint ministerial decree to provide a religious counseling program for the former Gafatar.

As for the general public, the joint decision also required the public to maintain religious harmony as well as the tranquility of life witha commitment not to do an unlawful act. As for the former Gafatar officials, members, followers and/or sympathizers and the public who violate the rules in the collective decision, they will be threatened with sanctionsbased on the provisions of the legislation in force.

Internally, the Indonesian Ministry of Religious Affairs also provided some guidance for their staffs in dealing with the Gafatar issues. Secretary General of the Ministry of Religious in a circular letter No. DJ.II/HM.01/316/2016 on February 5, 2016 ordered the localoffices of Religious Affairs Ministries across Indonesia to undertake preventive steps against the spread of the Gafatar's ideology and movement. Besides, a range of the local offices of Ministry of Religious Affairs is also asked to cooperate with the local authorities and religious organizations to provide guidance and counseling services forthe Gafatar former sympathizers, members and administrators through counseling and communication or dialogue with the ex Gafatar.

The local office of the Ministry of Religious Affairs in Central Kalimantan province further requested the local office of Religious Affairs Ministryin districts/cities to coordinate with the local government and other parties in the handling of former Gafatar. The Central Kalimantan provincial government decided not to repatriate the former Gafatar sympathizers, members and administrators who werein Central Kalimantan and preferred to do a religious counseling program against them.

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[1] It can be seen in the material of meeting between Ministry of Religious Affairs and members of House of Representatives (Dewan Perwakilan Rakyat) at February 17, 2016.

[2] In the MUI fatwa is also revealed some religious beliefs and ideology upheld by the Gafatar.

The local office of Religious Affairs in districts/cities then performedthe religious counseling program for the former Gafatar members. Cooperating with the local governments, related agencies and religious organizations, the counseling was done in stages through several methods commonly performed in a religious counseling program.

2. Method

The research was conducted by using a qualitative method; researchers wanted to describe interpersonal communication that was done with a religious counseling program for the former Gafatar sympathizers, members and administrators in several districts in Central Kalimantan. The religious counseling was done by the local office of the Ministry of Religious Affairs in districts and cities in the scope of the regional office of Religious Affair Ministry in Central Kalimantan province.

Qualitative research was used because there was a problem or issue that needed to explore. This exploration was necessary because of the need to learn a specific group or population, identifying the variables that were not easily measured, or to listen to vague voices[1]. The study was conducted in the period from June to August, 2016.

The key informants in the study were Office Heads of the Ministry of Religious Affairs in districts/cities or other related officials to conduct the religious counseling program for the Gafatar former members, especially at the local offices of Religious Affair Ministry in districts/city that had being done the program for the former Gafatar. Besides, there were also additional informants who were the officials in the regional office of Religious Affairs Ministry in Central Kalimantan province or functional religious counselors and religious leaders that intersect with the handling of ex Gafatar.

The research method was done by conducting a structured interview that prepared a list of questions to ask to the informants and kept opening the possibility of other questions that related to ideas outside the list of questions. In addition, documents and literature were also used as support materials.

3. Finding and Discussion

3.1. Gafatar in Central Kalimantan

Former members of the Gafatar in Central Kalimantan reached 1,068 people who live in 12 districts/cities. In Central Kalimantan, there were 14 districts/cities, so there were practically only two districts whose areas that were not inhibited by the former Gafatar, namely in Kapuas and Katingan districts.

The total of all ex-members of Gafatar in Central Kalimantan reached 1,068 people that disseminated in 11 districts and 1 city, only two districts where there are no ex Gafatar members, namely Kapuas and Katingan. From the number, there were 152 people who just went along, so the focus of religious counseling program will be intended for 916 people.[2]

The handling measure of the former Gafatar in Central Kalimantan wasa result of the collaboration between various government institutions, involving the district/city government, the police, the district Military Command, the local office of Religious Affairs Ministryin districts/cities, the forum for Religious Harmony and religious organizations. Each institution handles in accordance with its authority, for example, the counseling of patriotism conducted by Kodim, the counseling of public security by the police, as well as the religious counseling conducted by the local office of Religious Affairs Ministryin districts/cities.

From the twelve districts/cities whose territories that were inhibited by the former Gafatar, only three new districts/cities had been conducted a religious counseling program. The program was conducted by the local offices of Religious Affair Ministry in Sukamara district, in East Kotawaringin, and in the city of Palangka Raya. The section of Islamic community counseling done by Muslim counselors is the leading sector in the program.

Religious counseling activities are usually conducted centrally in a classical teaching system. The classical method was done for reasons of efficiency because it enabled to present the entire former Fajar

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[1]John W. Creswell, *Penelitian Kualitatif & Desain Riset: Memilih di Antara Lima Pendekatan, terj. Ahmad Lintang Lazuardi (Qualitative Research and Research Design: Choosing Among Five Approaches trans. Ahmad Lintang Lazuardi)*, (Yogyakarta: Pustaka Pelajar, 2015), p. 63-64.

[2] This amount is based on the results of the coordination meeting held by Central Kalimantan province, taken from the news in the link https://kalteng.kemenag.go.id/berita/332664/kakanwil-pemprov-putuskan-pulangkan-eks-gafatar.

Nusantara Movement/Gafatar sympathizers, members and administrators. However, there were also the regional offices of Religious Affairs Ministry in districts/cities that preferred conducted an approach and interpersonal communication to the leaders of former Gafatar as part of religious counseling strategies they did.

3.2. Interpersonal Communication in Religious Counseling Program for Ex Gafatar

Ngatawi in Istadiyantha and Farhah mentioned that there are two types of radical Islamic movements.[1] One is a radical Islamic fundamentalist movement, indicating that the movement more tends to the application of Islamic ideology as part of social changes and their efforts to fight fellow Muslims who are considered heretical, deviant, as well as different beliefs to what is believed by the fundamentalist movement.

The symptoms are visible in Gafatar. For those who have been convinced of the truth of faith in Gafatar, and then he/she will assume the others heretical and misleading and even allowed to be combated.

As for this group, the sense of worship was not worshiping by doing religious rituals but to serve, to sacrifice, and struggle for God. Therefore, Mushaddeq considered ritual prayer, fasting, pilgrimage, and others were not mandatory. Humans could only be subject to God, obedience to anyone other than the Lord must be rejected. People who did not follow God's teachings were polytheists and idolaters (infidels) should be combated.

With such a doctrine, social behaviors of Gafatar followers tended to be exclusive, but militants. They considered that outside their group as idolatrous, they also did not want to leave and return to her family, and instead they were subjected and abided to the group, even ready to donate their property for the cause of the organization.[2]

Therefore, the religious counseling program through an interpersonal communication approach becomes very important to make the former Gafatar abandon their old beliefs and return to the true teachings of Islam. It aims to prevent Gafatar to develop into a radical Islamic fundamentalist movement that could lead to religious radicalism. The wrong ideology and actions of religious teachings can be provoked acts of terror.[3]

The office of Religious Affairs Ministry in Sukamara District has conducted interpersonal communication specifically as part of religious counseling efforts against the former Gafatar. In Sukamara District, there were 42 people who were the former Gafatar, consisting of nine heads of families and three unmarried adult men, while the rest are children. They live in a village that is specifically built by Gafatar board while the organization was still active, in Kertamulya Sukamara village.

In the interpersonal communication, three former Gafatar leaders directed to understand that as a rule, the government has banned the Gafatar organization's existence r, so that officials and members must abide it. The office of Religious Affairs Ministry in Sukamara Districts will facilitate religious counseling if the former Gafatar board and members could be consistent with the decision taken by the central and local governments.

As a result, the Gafatar leaders gradually would like to open up, as indicated by the presence in some of the activities held by the office of Religious Affairs Ministry in Sukamara District. Similar conditions were also seen in the former Gafatar residents who started taking interactions with local people in Sukamulya village. One of the former Gafatar children finally managed to come out as the winner at the election event of Tourism Mister and Miss from Sukamara District.

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[1] Istadiyantha & Eva Farhah, "The Relation Of Radical Islamic Movement In The Middle East And Terrorism In Indonesia: The Study Of National Integration Effort," *Prosiding of Universitas Indonesia International Seminar Of The Middle East (UI Isme)* inhttps://digilib.uns.ac.id/dokumen/download/51591/MjEzNzQ3/The-Influenced-of-Middle-East-Ulemas-towards-Political-Islamic-Movement-at-Jogjakarta-and-Surakarta-Seminar-Internasional-1-FIB-UI-Keynote-Speaker(3).pdf

[2] Accessible from page on the material of meeting between Ministry of Religious Affairs and members of House of Representatives (Dewan Perwakilan Rakyat) at February 17, 2016.

[3] Abdul Wahid, Sunardi & Muhammad Imam Sidik, *Kejahatan Terorisme: Perspektif Agama, HAM dan Hukum (Crime Terrorism: Religious Perspectives, Human Rights and Law)*, (Bandung: PT. Refika Aditama, 2011), p. 59.

Moreover, the Gafatar former members have now been running obligatory prayers, including Friday prayer in congregation with local communities, previously were never done by the Gafatar. Some positive developments are also demonstrated in the counseling to the former Gafatar.

About this approach through interpersonal communication, head office of Religious Affairs Ministry in Sukamara District, H. Suyarno, said

> *"They are feel treated humanely. Some former Gafatar felt it was cornered by the mass media opinion, and should be approached with caution. Personal communication and relationship becomes very important to them."*

Interpersonal communication was also chosen by the office of Religious Affairs Ministry in Palangka Raya city, to complete the system of religious counseling in the classical style that remained to be conducted to the 339 people of the former Gafatar. Initially, religious counseling was conducted face to face in the classical system. However, at that time, the functional religious counselors commissioned by the office of Religious Affairs Ministry in Palangka Raya had found difficulty in answering the questions from the former Gafatar board that had the higher level of counseling than the functional religious counselors who gave the religious counseling to them

Interpersonal communication was done by Head of Islamic Public Development of Religious Affairs Ministry in Palangka Raya City, H. Misbah. Some board members who became role models approached personally and let them communicate interpersonally. In these communications, former officials were asked to no longer disseminate religious ideas which he believed to former Gafatar members. In addition, they were asked also to provide insight to the former Gafatar to be more open up to local communities in order to maintain public conduciveness.

H. Misbah said,

> *"Initially, there was a kind of rejection of former gafatar time of religious education in the classical style. then I did a personal approach to their leadership. I invite discussion and communication gradually and kinship. Eventually they began to open with our counseling program. There are many positive improvemts in the treatment of former Gafatar in Palangka Raya."*

While the office of Religious Affairs Ministry in East Kotawaringin District is still exploring the possibility of religious counseling in private to the former Gafatar heads in the local district. In this district, there were 53 residents who had joined with Gafatar and settled in Mentawa Baru Ketapang District. The religious counseling for the former Gafatar had been done in the classical style, including the counseling to repent and return to the true teachings of Islam.

Head office of Religious Affairs Ministry in East Kotawaringin District, H. Samsudin, said

> *"The office of Religious Affairs Ministry in East Kotawaringin District will continue to give religious counseling to the former Gafatar that awareness began to grow for a return to the true teachings of Islam can be formed strong. Interpersonal communication approach to the leader of ex Gafatar does take a long time, but that is our job and responsibility. We serious to make them back to Islam and leave their old belief."*

Communication is a relational process by creating and interpreting messages that bring a response.[1] That means, there is a reciprocal process in communication. The reciprocal process is part of the efforts to share experiences indirectly, or to understand the experience of others by creating or using symbols.[2]

Related to interpersonal communication, Dedi Mulyana said that interpersonal communication is communication among people is conducted with the face-to-face basis, allowing each participant to capture reactions of others directly, either verbally or non-verbally. He explained the specific form of interpersonal communication is communication that involves just two people, like a teacher with a pupil.[3]

That means, interpersonal communication requires several things, including the parties who communicate in near distance; so that they can mutually send and receive verbal or non-verbal message simultaneously and spontaneously. Prerequisites are not much different from what is said by Peter Hartley, where interpersonal communication is done by an individual to other individuals, with face to face, as well

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[1] Robert T. Craig & Heidi L. Muller, *Theorizing Communication*, (California: Sage Publication, Inc., 2007), p. 6.

[2] Stewart L Tubbs & Sylvia Moss, 2008, *Human Communication trans. Dedy Mulyana & Gembirasari*, (Bandung: Remaja Rosdakarya, 2008), p. 5.

[3] Dedi Mulyana, *Ilmu Komunikasi (Communication Studies)*, (Bandung: Remaja Rosdakarya, 2000), p. 73.

as the form and content of communication reflect the personal characteristics of the individuals involved in such communication.[1]

Cangara defines interpersonal communication as a process that an idea is transferred from the source to one or more recipients, with a view to changing their behavior.[2] Meanwhile, according to Em Griffin, interpersonal communication is a mutual, ongoing process of sending, receiving, and adapting verbal and nonverbal messages with another person to create and alter the images in both of our minds. Communication between us begins when there is some overlap between two images, and is effective to the extent that the overlap increases. But even if our mental pictures are congruent, communication will be partial as long as we interpret them differently.[3]

From the religious counseling that had been done at the office of Religious Affairs Ministry in Sukamara District, in Palangka Raya City, and in East Kotawaringin District, there are at least three things contained in the religious counseling to the former Gafatar through interpersonal communication. The three things include mutual meaning and understanding, the effects of interpersonal communication that had been done, as well as the involvement of the former Gafatar head as an opinion leader among the former members.

Related to the mutual meanings and understanding, this interpersonal communication involved the message and meaning of something from both sides who took communication. The mutual meaning then gives a room to the perception and cognition factor of somebody in determining how far the mutual understanding of a case that they communicate.[4] Another form of the opinion can be explained with the basic concept of a Coordinated Management of Meaning.

The CMM theory is expressed by Pearce and Cronen, indicating that communication is the process we collectively create the events and objects of our social world. The coordinated management of meaning (CMM) starts with the assertion that persons in-conversation co-construct their own social realities and are simultaneously shaped by the worlds they create. Stated another way, every conversation has an afterlife. Tomorrow's social reality is the afterlife of how we interact today. That's why Pearce and Cronen find it useful to ask, what are we making together? How are we making it? How can we make better social worlds?[5]

Actively between the offices of Religious Affairs Ministry in Sukamara District, in East Kotawaringin, and in Palangka Raya City with each former Gafatar head performed coordinated meaning on what should be done by the former Gafatar. The compulsion of the view and attitude changes of the former Gafatar as expected by a fatwa (edict) by the MUI as well as the joint decree by the General Attorney, the Ministries of Religious and Home Affairs become the main contexts that would like to be synchronized and understood in the same by both sides.

Through interpersonal communication, the former head of Gafatar finally accepted the fact that they had to re-pledge two sentences creed as a form of expression that they returned to the true teachings of Islam, which only recognized that God is One, and that the Prophet Muhammad is the last Messenger. The repeated pronounciation of the two sentences creed was led by officers from each Ministry of Religious Affairs in districts/cities.

After that, collective meaning also came up that the former Gafatar had to more open up to the community and environment outside their communities. The condition is important in order to avoid exclusion and to maintain good relations with the public and to avoid social conflicts that are concerned to emerge in communities around the settlement of former Gafatar. An open attitude of former Gafatar is one of the best ways to make their life better.

The formed mutual understanding between the former Gafatar and the offices of Religious Affairs Ministry in districts/cities through interpersonal communication is due to the common perception between them. Common perception is built through continuous and intensive communication. The perceptions of the

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[1] Peter Hartley, *Interpersonal Communication*, (London: Routledge, 1999), p. 20.

[2] Hafied Cangara, *Pengantar Ilmu Komunikasi (Introduction to Communication Studies)*, (Jakarta: PT. RajaGrafindo Persada, 2004), p. 201.

[3] Em Griffin, *A First Look at Communication Theory*, (New York: McGraw-Hill Companies, Inc., 2011), p. 53.

[4] Hardeep Anant, "Interpersonal Perceptions Within Organizations: An Exploratory Study", *The IUP Journal of Soft Skills*, Vol. IV, No. 4, 2010, p. 35.

[5] Em Griffin, *A First Look at Communication Theory*, (New York: McGraw-Hill Companies, Inc., 2011), p. 67.

former Gafatar and the offices of Religious Affairs Ministry in districtis and cities that were initially different, finally found a similarity point, and the similarity point made the former Gafatar do something as desired by the office of Religious Affairs Ministry in district and city.

Julia T. Wood argued that the perception and communication will interact in interpersonal communication.[1] Perceptions will shape how people understand other people's communication and lead an individual to how to communicate with others. At the same time, communication will affect how a person perceives people and situations around him.

Furthermore, related to the effects of communication, it occurs when the interpersonal communication, the message is conveyed verbally through a process of conversation between the communicant and communicators. The process will produce effects for both parties as a result of the communication they do. From the standpoint of communication effects, there are three types of communication influences, namely cognitive, affective, and behavioral.[2]

Cognitive influence can be known from the increased knowledge about the true teachings of Islam on the former Gafatar citizens. Meanwhile, the affective influence can be demonstrated through their awareness of the former Gafatar that what they were doing and they believed previously had deviated from Islamic teachings. Then, the effect can be seen in the behavioral changes of the former Gafatar, including the willingness of the former Gafatar to accept people outside their community as well as doing the Friday prayer along with other communities.

Based on what is revealed by Head of Islamic Public Development of Religious Affairs Ministry in Palangka Raya city, H. Misbah, through religious counseling they want to make the former Gafatar realize that what they believe is contrary to the teachings of the Islamic religion. Similiar to it, the office of Religious Affairs Ministry in Sukamara District and East Kotawaringin District trying to build shared meaning of what the true teachings of the Islamic religion.

The organization of meaning does not emerge in a linear sequence but is a consequence of meeting vibrant responsive communicative environments that naturally consist of multiple patterns of meaning. To engage multiple views of meaning requires enacting higher orders of cognitive processing.[3] Generally embodied cognition approaches to assume that the processes governing cognition and behavior are not solely a function of the brain, but emerge as interactions among cognition, action, and the environment (including the social environment).[4]

Cognitive consistency is one of the most fundamental principles of social information processing. It plays a key role in almost all areas of social cognition, Including persuasion, motivated reasoning, prejudice, and decision making. [5] With the cognitive effects, it will make the former Gafatar realize that the faith that they have believed is a wrong and must be changed.

The influence is one of the goals what wants to be achieved in the religious counseling program for the former Gafatar. Interpersonal communication approach to the leaders of former Gafatar in a series of religious counseling program was chosen because the former Gafatar heads had a big influence among its former members. In this case, the former head of Gafatar wass an opinion leader in the former members. This was the third part of which appears in the religious counseling program for the former Gafatar through interpersonal communication which was done by the offices of Religious Affairs Ministry in districts/cities.

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[1] Julia T. Wood, *Interpersonal Communication Everyday Encounters*, (Massachusetts: Wadsworth Cengage Learning, 2010), p. 68.

[2] Arif Kurniawan, "The Implementation of Islamic Religion Nurturing Activities at Class I of State Correctional Facility of Surakarta as a Proselytizing Communication Form", *Thesis*, (Surakarta: Graduate Program, Sebelas Maret University, 2005), p. 78.

[3] Ronald C. Arnett, "Philosophy of Communication as Carrier of Meaning: Adieu to W. Barnett Pearce", *Qualitative Research Reports in Communication*, Vol. 14, No. 1, 2013, p. 3.

[4] Michael T. Tolston, el all, "Movement Constraints on Interpersonal Coordination and Communication",*Journal of Experimental Psychology: Human Perception and Performance*, Vol. 40, No. 5, 2014, p. 1891.

[5] Andreas Mojzisch, et all, "The Consistency Principle in Interpersonal Communication: Consequences of Preference Confirmation and Disconfirmation in Collective Decision Making", *Journal of Personality and Social Psychology*, Vol. 106, No. 6, 2014, p. 961.

The former Gafatar leaders did interpersonal communication with the offices of Religious Affairs Ministry in Sukamara, in Palangka Raya, in East Kotawaringin districts had the same understanding of the importance of returning to the true teachings of Islam, and then share the understanding to the former Gafatar members. Then, it is expected the awareness and the same understanding will appear among the former Gafatar. That happens because once a belief is formed in a community; it will be widespread in the community.[1]

Occupation of a leadership role has considerable implications for an individual's identity and interpersonal encounters within the group.[2] Opinion leaders, therefore, have a potentially significant impact on the reception and interpretation of messages received within the group. Being an opinion leader may also influence not only an individual's expectation of how their contributions to the group will be received but also their sense of self and self-worth.

As the opinion leader in his circle, the former Gafatar head's function became important to provide guidance for the attitudes and opinions of its former members. The function of opinion leader can be observed when a large group of agents seek to coordinate their behaviour in an uncertain environment, it is common for individuals to look to better informed experts for guidance. The preferences of these experts may not coincide with those of the agents who observe their choices.[3]

Although the result is that interpersonal communication has shown positive results in the religious counseling program for the former Gafatar, but this study has limitations of its own, which cannot indicate whether the changes among the former Gafatar in Sukamara district, the city of Palangka Raya, and East Kotawaringindistrict are only because of interpersonal communication or whether there are other factors. It opens up the possibility of conducting another study to know in detail the factors of what makes the former Gafatar in these districts are willing to change.

4.   Conclusions and Suggestions

The religious counseling program for the former Gafatar through interpersonal communication showed positive results in the form of the former Gafatar's willingness to repent and return to the true teachings of Islam. As the real form of communication, interpersonal communication becomes effective for promoting the values of family and humanity. This was because interpersonal communication was done directly and with a face- to-face way between the former Gafatar and the local offices of Religious Affair Ministry in districts/cities, so that between the communicator and the communicant could actively interact for each other. Leading former Gafatar to abandon the old belief to return fully to the true teachings of Islam through interpersonal communication becomes a challenge for the offices of Religious Affairs Ministry in districts/cities because such kind of communication process takes a long time.

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[1]Boyka Bratanova & Yoshi Kashima, "The "Saying Is Repeating" Effect: Dyadic Communication Can Generate Cultural Stereotypes" *The Journal of Social Psychology*, Vol. 154, 2014, p. 155.

[2]Anne Hill, et all, *Key Themes in Interpersonal Communication: Culture, Identities and Performance*, (Berkshire: The McGraw-Hill Companies, 2007), p. 83.

[2] Ibid.

[3]Antoine Loeper, Jakub Steiner & Colin Stewart, "Influential Opinion Leaders," *The Economic Journal*, Vol. December 2014, p. 1147.

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International Political Analysis on the Second Committee of Hejaz

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Abstract. Early twentieth century the newly created wahhabism kingdom of Saudi Arabia facing islamic sanction from the muslims world after his occupation of two Holy Cities. To convene it and unifying the various muslims mazhabs, he held mutamar alam islami in mecca in 1926. But many Sunnis traditional ulama felt that their aspirations didnt delivered, nor did Dutch East Indiest Ulama in Nusantara. After unable to attend the mutamar, in 1928 they sent Committe of Hejaz cooperating with Egyptians Ulama because of concerns to the plans to ban visits by Muslims of other school of thoughts to Mecca and Medina and they succeeds. Nowadays muslims world facing similar threats of intolerancy, at 2014 Saudi wish to relocate the tomb of Prophet Muhammad which trigger old conflicts with wahhabism. This paper was written to demonstrate the importance of the Committee formed to address the possibility of Hijaz conflicts that might arise. This research uses historical approach analysis.

Keywords: Saudi Arabia policy, religious intolerance, commitee of Hejaz, Muslims unity.

1. Background

WithinworldwideSunniIslam, followers ofWahhabism and other hard-linemovements are a distinctminority. It was just such concernedMuslims who first broughtworld attention to the pernicious actions of Saudi radicalism and destruction of islamic cultural heritages anddecriedtheWahhabismasforeignto the tolerationcontainedinIslam anditsinjunction against coercion in religion.

The late Abdurrahman Wahid[1], and Sheikh MuhammadHisham Kabbani,theLebaneseAmericanChairmanofthe IslamicSupreme Council ofAmerica, aretwo Muslimworldleaders whohave courageously spoken outandwrittenaboutthethreatsposedbyWahhabism andits globalexpansion[2]. Saudi expert Ali Al-Ahmed,Director ofthe Washington-basedGulf Institute,published hisfirst evaluationof Saudi textbooks inJanuary2001.AliAlyami oftheCenter for DemocracyandHuman Rights in Saudi Arabia,scholarSheikh AhmedSubhyMansour,and authorsStephen Schwartzand Mai Yamani are amongother Muslimleaders andintellectualswho, from outsidethe Kingdom,write strong andpersuasivehumanrightscritiques of Saudi policy.

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[1]1Former Treasury official David D. Aufhauser, "An Assessment of Current Efforts to Combat TerrorismFinancing," Statement before the Senate Committee on Governmental Affairs, June 15, 2004, available at

http://hsgac.senate.gov/public/index.cfm?Fuseaction=Hearings.Testimony&HearingID=3a5f7334-eadf-402d-b68c-16dc9444043f&WitnessID=adc3200b-5f90-42ec-b335-4c8628e05afd (accessed July 14, 2016)

[2]Aya Batrawy. "'MECCA-HATTAN': Islam'sHoliest CityIs Being Overhauled, AndPeopleAre Furious."(BusinessInsider: 2014). Retrieved from: http://www.businessinsider.com/mecca-is-being-overhauled-and-people-are-furious-2014-10

2.   Method

This paper explores the data collection in qualitative library research. The paper examines saudi arabian policies and the current intolerancy cases   on the country then directing them to the history of world political situation on the 1926 committee of hejaz and its aiming and success then analyze within the global political situations nowadays.

3.   Finding and Discussion

3.1. Destruction of Saudi Religious Sites and Wahhabism Intolerancy

In   Saudi   Arabia, The Ministry forIslamicAffairs,Endowments,Da'wah, and Guidance, commonly abbreviated to the ministry of IslamicAffairs(MOIA)[1],supervises andregulates religiousactivities. Whereasthe Commissionfor the Promotionof VirtueandthePreventionof Vice(CPVPV) directly enforcesreligious   law,the MOIA is   res ponsiblefor   theadministrationof   broader

religious   services.Accordingtothe   MOIA,its   primary   duties   includeoverseeing the coordinationof Islamic societiesandorganizations,

the appointmentof clergy, and themaintenanceandconstructionof mosques.Yet, despite its official missionto "pr eserveIslamic values"andprotect mosques "ina manner that fits

theirsacred   status," theMOIAis   complicitinalongstandinggovernmentcampaignagainst   thepeninsula'straditio nal heritage – Islamic or otherwise.

Since 1925,the Al Saud family has overseen thedestruction of tombs,mosques, and historicalartifacts in Je ddah, Medina, Mecca, al-Khobar, Awamiyah,and Jabal al-
Uhud.Accordingto theIslamic Heritage Research Foundation.   Just between 1985 and 2014through the MOIA's founding in 1993 thegovernmentdemolished 98% ofthereligiousan dhistoricalsites located in Saudi Arabia.

Fig 1: Historical Timeline of The Destruction in Hejaz

In Mecca,   state-sponsored'Islamicdevelopment'hasmeantthe demolitionofreligiousstructuresto makeway for   hotels, shoppingmalls,and   cash-dispensingmachines[2].TheGrand   Mosqueexpansionisjustthelargest   of   many   comparable'development'proj ectsat   work   acrossthe   kingdom;taken altogether, these   projects   represent   abroaderpatternof   creativedestruction,targeting someof the oldestand mostsignificantplacesinhuman history.Moreover,the   government   hasexploitedthis confluenceof religious an

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[1]Ministry of Islamic Affairs, Endowments, Da`wah, and Guidance. "About the Ministry." (MOIA: 2009). Retrievedfrom: http://www. moia.gov.sa/eng/Menu/Pages/About.aspx

[2]Carla Power, 2014. https//:www.times.com/saudi-arabia-bulldozzes-its-heritage

dfinancialintereststo
justifya campaign aimedattheerasureof dissenting heritagesitesandtheimposition ofwiderreligiousuniformity. These concurrent efforts have worked to expunge from thehistoricalrecord anycultureexisting prior to Sa udi rule.Royal Decree 3/A established the MOIA in 1993 to act "in the service of mosques,developing andsponsoringendowments,propagating Islam,consideringIslamic issues,and cooperating with Islamicsocieti es andcenters to help Muslimsworship Allah."[1]

Nevertheless, the establishment of the MOIA has apparently had little mitigating effecton theking dom'sdestruction ofmosques, tombs, and otherheritage sites.Asthe government has escalated itsurban developm entandexpansioncampaignsinthewakeofthe MOIA's establishment, the latter has
widelyfailedto meetkey aspects of its secondandfourthobjectives.Moreprecisely,it haschosen todisregardnearlyal l religious,cultural, orhistoricalsites in
SaudiArabia,opting for the narrowestinterpretationofitsbroadmandatetopreserve Islamic values and protect m osques.

From 1996 to 2014, and then again from 2015 – almost aslong asthe MOIAhas existed[2] – SalehbinAbdul-Aziz Al ash-Sheikhhasserved as theMinister of IslamicAffairs.The Al ash-
Sheikh is one of themost powerfulfamilies in Saudi Arabia,
tracingits lineage back to Muhammad ibn Abd al-
Wahhab, thefounder of Wahhabism.Inadditionto his twoappointmentsas Minister of Islamic Affairs, Sale h binAbdul-Aziz Al ash-Sheikh wasalsoappointedas one of
the kingdom'sfirst muftis(or official Wahhabireligiousauthorities)[3]. Twoof theminister'srelatives have risene ven higherintheWahhabi hierarchy,each being appointedto serve as theGrand MuftiofSaudiArabia; notably ,Abdulaziz ibn Abdullah Alash-Sheikh,the current GrandMufti,has allegedly endorsed state-
sponsored religious destruction in thepast, calling forthedemolitionof "all the [Christian] churches of the region "[4].

The near-constant leadership of Saleh bin Abdul-
Aziz Al ashSheikhis onlyone exampleof the MOIA'sformal connections to the Wahhabiestablishment.Mor egenerally,the absence of any institutionalseparation from thisestablishment hasrenderedtheMOIAunableto function as an independentgovernment agency.Tothecontrary,it has functionedas an extension of the politica land religious elites,selectivelyinterpreting and applyingits mandate to support pre-
approved policy, such as destructivestate-sponsoreddevelopment projects.

This arrangementhas not entaileda strictcommitment to theprotectionof certain mosquesandreligioussites ,oreven abegrudging acquiescence to the king's directauthorityover thetwo holy shrines[5].Instead,it hasmeantare activevalidationofanydemolitionbasedonthe exigenciesoftheprojectathand.

3.2. Early Destruction
Asearlyas 1926, six years beforethe official unification ofthe kingdom,Abdulazizbin Abdul RahmanbinSa ud (alsoknown as IbnSaud,the first kingof modernSaudi Arabia)razed the holy tombs at the al-Ma'laCemeteryinMecca[6].The cemetery,whichpredatesIslam,containedtheresting places of AbdulManaf(the Pro phet Muhammad'sgreat-great-

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[1] www.moia.gov.sa/eng/menu/ministrymission.aspx
[2] The Royal Embassy of Saudi Arabia. "About Saudi ArabiaBiographiesofMinisters." 2015 Retrieved from: http://www.saudiembassy.net/about/Biographies-of-Ministers.aspx.

[3] AbdulrahmanYahyaBaamir.*Shari'a Law in Commercialand Banking Arbitration:Law and Practic in SaudiArabia. (*Ashgate: 2010). Retrieved from:https://books.google.com/books?id=iur6q4VhWgYC&printsec=frontcover#v=onep age&q&f=false

[4] ibid
[5] ibid
[6] U.S. Department of State. "International Religious Freedom Report for 2013." (U.S. DoS: 2014). pdf

grandfather),AbdulMuttalib(the Prophet's grandfather),AbuTalib(theProphet'suncle), and Khadijabint Khuwa ylid(theProphet's first wife).

Thatsameyear,Ibn Sauddemolishedmost of the al-BaqiCemeteryinMedina,[1]destroyingthe gravesof Ibrahim as (Abrahamofthemonotheistic faiths),Fatima az-Zahra(the Prophet's daughter),Hasan al Mujtaba
and Ali Ibnul Hussain, Mohammed Baqir,Abbas ibn Abd al-Muttalib(theProphet's grandsons, great grandsons, uncleand companion),Safiyyabint Abd al-Muttalib (theProphet's aunt), Aatika bintAbd al-Muttalib(theProphet's aunt), Umm al-Baneen (AliibnAbi Talib'ssecond wife),IsmailibnSaddiq
(an IsmailiShia Imam),Abdullah ibn Jafar al-Tayyaar (theProphet'sgrandson-in-law),Halimahal-Sa'diyya(the Prophet's nurseduringhisearly childhood), and7,000otherpeoplewithsupposed ties to the Prophet [2].

3.3. Grand Mosques Expansion

As the modern Saudi state developed,the heirsofIbn Saudbuilt on theseoriginaleffortssometimesliterally.In 1978,for example, thegovernmentdecided to level the al-Basha Mosque in Harat al-Sham,Jeddah. AccordingtotheJeddahMunicipalgovernment,the18th Century Ottoman structure had"remained unchanged until[that year] whenitwasdemolishedandanothermosque wasbuiltinitsplace."[3]

In 1989, Saudi authorities removed the body of Abd Allah, the Prophet Muhammad's father, from hisburial placeat the Prophet'schildhood home.Information derived
indicates thatAbdAllah'sremainsarenowinternedat the remnantsof the al-BaqiCemetery.TheProphet's house, however,wasdestroyed;the authorities reportedlyhad itbulldozedto accom modatean expansion of the marbleplazaoutsidethe GrandMosque.The government also demolished theho me of the Prophet's first wife,KhadijabintKhuwaylid,in 1989,replacing it with a library and a row oftoiletsfor v isitorsto the Grand Mosque[4].Almost a decade later,in 1998,the authoritiesbulldozedandburnedthe graveofAminahbint Wahab, the Prophet's mother.

Carla Power of *TIME Magazine* writesthatwhenthe authoritiesfinished cementingthecrevice,they procee ded to fence off "the base [ofMount Uhud], warningwould-
be visitors that it wasjustamountain,like any other."[5]More recent
reportssuggestthatthegovernmenthasaccelerated the pace of destruction.Ibrahim al-Assaf,the SaudiMinister ofFinance, provided a far higherestimateofthe necessary destruction inJanuary 2015,identifyingupwards of 10,000 properties fordemolition[6].Paraphrased in *Al Arabiya*,the MOIA'sal-Khatriconcededthatonly "several of thesebuildingshave been vacated while work is ongoing tovacatethe other s."[7]FinanceMinisteral-Assaf, forhispart,claims that 2,500ofthe 10,000propertyowners have beenreimbursed[8].the Masjid al-Ghamama,wherethe Prophetreportedlyprayed
during the lastyearsof his life,willbe amongthesitesslatedfordemolition.Elsewhere during this same period, its reported that Saudiauthorities destroyedthe house of Ali ibn Ali Talib.

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[1]ibid

[2]Power. "Saudi Arabia Bulldozes over its Heritage." (TIME: 2014). Retrieved from:http://time.com/3584585/saudi-arabia-bulldozes-over-its-heritage

[3]ibid
[4]ibid
[5]carla power, op cit
[6]ibid
[7]Sami Al-Maghamsi. "126 mosques to be razed in Saudi Arabia for Madinah mosque expansion." (Al Arabiya:

2014). Retrieved from: http://english.alarabiya.net/en/News/middle-east/2014/10/13/126-mosques-to-be-razed-

in-Saudi-Arabia-for-Madinah-mosque-expansion.html
[8]ibid

The government's destruction of heritage sites began to receive widespread international attention –and becamemostclearlyidentifiedwith theprocessesof commercial urban development –
 after thelate King Abdullahannounceda $21 billion budget plan tomodify and expandMecca'sGrandMosque in2011[1].

Despite King Abdullah's death in January 2015, these development projects have proceeded apace under hissuccessor,King Salman. *the*
*HuffingtonPost*reportsthat by 2017,for example,Mecca will become"home to the world's largesthotel byroomcount," at the complete expense of theSaudi Ministry of Finance[2].
ArchitectSamiAngawi,quotedin*Business Insider*, argues that these projects will just ascertainlyspelldevastationfor historical neighborhoodsand culturalsites.Referringto the $15 billionMakkahRoyal Clock Tower Hotelproject, he states,"ThetruthofthehistoryofMeccaiswipedout with dynamite.Is this development?"[3]

On September first 2014 the British on-line paper *The Independent* reported on alleged plans by the Saudi Arabian government to demolish the Prophet Muhammad's tomb and move his body to an unmarked grave. *The Independent's* story was based on a 61 page document prepared by Saudi cleric Ali bin Abdulaziz al-Shabal, a faculty member at Imam Muhammad ibn Saud Islamic University in Riyadh and an advisor to the committee charged with planning the expansion of the mosque. The British paper suggested that the destruction of the Prophet's tomb might lead to increased Sunni-Shia schoolsarianism. Even the suggestion that the Saudis might demolish the tomb has led to increased schoolsarianism — not between Sunnis and Shia but between the huge majority of Sunni and Shia Muslims, who view it as a sacrilege, and Saudi Wahhabis.

Actually it's an old issue. Before returning the current scene, the year 2011 that also raises issues been disturbed in the Islamic world. At that time, in addition to questioning the disappearance one by one the relics of the Prophet – the House of the Prophet, Khadijah, Fatimah's House, and so on, even embossed critique of structuring the Government does Saudi Mecca. Irfan al-Alawi, the Director of the Islamic Heritage Research Foundation, warned that dismantling of the tomb of the Prophet's intention. To The Independent newspaper, Al-Alawi expressed annoyance. ' People want to visit the space where the family of Prophet ever lived, ' said he. ' Now all of it will be destroyed because the Government of Saudi Arabia considers it shirk and idolatry practices. ' The story quickly went viral and sparked a firestorm of protest in print, in online publications and social media. Ahmed Al-Mansouri, a spokesman the Saudi Presidency of the Two Holy Mosques, stated: "This is the personal opinion of a researcher, who had expressed his views in a study, and it does not reflect the views of the presidency or the Kingdom."

Muslims throughout the world doubt the sincerity of this denial because Saudis have a long history of demolishing holy places, especially tombs. When they first conquered Mecca and Medina in 1806, razing tombs and shrines was high on their agenda. Most of these were restored when the Ottomans reclaimed the holy cities in 1813. The Saudis destroyed many of them again when they seized power in 1925. On both occasions, Wahhabi clerics advised destroying the Prophet's tomb.

3.4. Muslims Reactions

Wahhabis and other Salafis are a small minority of the world's Muslim population. Most Muslims, Sunni and Shia alike, think that the veneration of prophets, saints and their tombs is an essential element of Muslim piety and a source of blessing. A survey conducted by the Center of the Study of Religion and Conflict at Arizona State University in eight countries outside the Middle East (France, Germany, Indonesia, Malaysia, Niger, Nigeria, Senegal and the United Kingdom) showed that only 9.6% of respondents accepted

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[1]Construction Week. "Saudi king launches $21.3bn Grand Mosque project." (CW: 2011). Retrieved from:

http://www.constructionweekonline.com/article-13646-saudi-king-launches-213bn-grand-mosque-project/

[2]ibid
[3]Aya Batrawy. "'MECCA-HATTAN': Islam's Holiest City Is Being Overhauled, And People Are Furious." (Business

Insider: 2014). Retrieved from: http://www.businessinsider.com/mecca-is-being-overhauled-and-people-are-

furious-2014-10

the Wahhabi position that it is essential not to visit graves. Wahhabism also teaches that venerating the Prophet Muhammad and celebrating his birthday is forbidden. 82.3% of respondents stated that it is obligatory or desirable. In Indonesia the figures were 2.1% and 96.9% respectively. For most Muslims the thought of destroying the Prophet Muhammad's tomb is so abhorrent it is almost unimaginable.

On September 4th 2014 indonesian Religious Affairs Minister Lukman Hakim Saifuddin met with Saudi ambassador Mustafa Ibrahim Al-Mubarak seeking clarification about the alleged plan to destroy the Prophet's tomb and to inform him that Indonesian Muslims vigorously oppose it. Al-Mubarak assured him that the reports were false and that the Saudi government is committed to keeping the Prophet's remains in their current location. Statements by the leaders of Indonesia's major Muslim organizations echoed these official concerns.

Indonesian Salafi organizations including *Muhammadiyah* and *Persatuan Islam* were also critical of the Saudi plan even though both strongly oppose tomb veneration. Traditionalists responded to these accusations by a quoting *fatwa* (legal opinion) by the prominent Saudi cleric Muhammad Nasiruddin al-Albani (1914-1999) who wrote that: "It is obligatory to destroy the Prophet's tomb and remove it from the mosque because the presence of a grave in the Prophet's Mosque is *bid'ah* (prohibited innovation)."[1]

Nahdlatul Ulama (NU), which is Indonesia's largest Muslim organization, issued the strongest condemnation. NU represents the country's Muslim traditionalist for whom the veneration of tombs and devotion to the Prophet Muhammad are essential elements of religious life. NU was founded in 1926 partly in response to the Saudi destruction of tombs and other holy places in Mecca and Medina and rumors that they intended to destroy the Prophet's tomb. Slamet Effendi Yusuf, the chairman of NU's executive council, described the plan as "stupidity" and "ignorance" and stated that NU would be in the vanguard of opposition to it.

3.5. The Commitee of Hejaz

The final dismemberment of the Ottoman Empire in World War I removed the Ottoman obstacle and created a void, which a number of Muslim leaders and activists rushed to fill by convening Islamic congresses. In each instance, they sought to mark their causes or their ambitions with the stamp of Islamic consensus. Some of the conveners sought wider Muslim support against non-Muslim enemies; others coveted the title of caliph, which they hoped to secure through the acclaim of a Muslim assembly.

In 1919, Mustafa Kamal convened an Islamic congress in Anatolia, to mobilize foreign Muslim support for his military campaigns. After his victory, however, Kamal took no further initiatives, and he ultimately severed Turkey from wider Islam by abolishing the caliphate in 1924. During the pilgrimage season of 1924, King Husain bin Ali of the Hejaz summoned a "pilgrimage congress" in Mecca to support his own short-lived claim to the caliphate, but he was driven into exile by Abdu al-Aziz bin Saud, who occupied Mecca and convened his own "world" congress during the pilgrimage season of 1926. This congress, which Abd al-Aziz hoped would confer Islamic sanction upon his administration of the holy cities, instead leveled many criticisms, and he did not reconvene it[2].

At that time, as recorded in history, King Saud applying a policy that is hurting Muslims badly, namely the anti-plurality and also the destruction of historical artefacts and heritage sites of Islamic civilization. Included, one of which was the plan of dismantling of the tomb of the Prophet Muhammad. Outside view of his monolithic scholar religion base, indeed became the main unrest at that time was the threat of 'disconnection' between Muslims and their 'guidance': Prophet Muhammad, because the Historic sites, including the tomb of the Prophet Muhammad, threatened to be demolished.

This to be source of disquiet and anxiety of all Muslims at that time. However, history records, only Muslims from Indonesia--through the Hejaz-Committee-who dare convey objections against the policies of Ibn Saud. KH Hasbullah Abdul Wahab at the moment it seems to have a view that would later become the main historic sites, Saudi Arabia in Mecca, will be capitalized by its rulers.

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[1] m*onotheism, Tenth Grade*. Kingdomof Saudi Arabia. Ministry ofEducation. EducationDevelopment,1426-1427; 2005-2006, p. 67;

[2] Hijaz under ottoman op cit

Indonesia Islamic community like the Islamic world in General, is experiencing shocks with the collapse of the authority of the Sultan of Turkey are considered as Caliph by the Muslim Ummah. It pushes the ruler of Egypt, in 1924, to hold a Congress about the khilafat (Caliphate), who turns out to gain acclaim from all corners of the Islamic world, including the Islamic society of Nusantara archipelago (Indonesia). To welcome that idea in the land of water, the Khilafat Committee was formed, chaired by Wondoamiseno, with members Surjopranoto, h. Fachruddin and KH. A. Wahab Hasbullah. Because Congress in Egypt it was pushed back, the Khilafat Committee turned his attention to the idea of Congress about the same issues raised by King Abd al Aziz ibn Saud, the ruler's Hijaz.

The idea of King ibn Saud that became a major topic in two Islamic Congress in yogyakarta in 1925 and in Bandung in 1926. However, Procuring in Bandung turned out to only legalize the modernist House meetings are held a month earlier, to attend the Congress of Khilafat in Makkah will be sent HOS. Tjokroaminoto and KH. MAS Mansur, whilst the KH. A Wahab Hasbullah removed. Nevertheless, KH. A. Wahab Hasbullah and ulama pesantren entrusting the proposal to delegates appointed ruler of Saudi Arabia, in order to remain respectful of the prevailing religious tradition there and the teachings of the schools who embraced the Islamic communities. The proposal was rejected by the Modernist House.

Considering how important the issue was, KH. A. Wahab Hasbullah took the initiative to convene its own deliberations on the matter with the opinionated scholars alike. This move gained widespread acceptance among leading scholars enthusiasticly.

On January 31, 1926 to coincide with 16 Rajab 1334 held a meeting at the home of KH. A. Wahab Hasbullah in Surabaya, attended by KH. M. Hasyim Asy'ari, KH. M. Bisri Sansuri, KH. R. Asnawi, KH. Mashum, KH. Ridwan, KH. Nawawi, KH. Nahrawi, KH. Abdullah Ubaid, KH. Alwi Abdul Aziz, KHA. Halim, KH. Admin Munthaha, KH. Dahlan Abdul Qohar and KH. Abdullah Faqih.

The meeting produced some important decisions, among them; the first, formalize and establish the Foundation of the Committee to work with the Hejaz delegation sent to meet King ibn Saud. The Committee will send its own delegation to the Congress of Muslims in Mecca (of Caliphate) consisting of KH. A. Wahab Hasbullah and an Egyptian ulama Sheikh Ahmad Ghunaim al-Mishry.

The delegation is tasked to face the King ibn Saud directly to convey its demands so that the teachings of the practices of the four scholars remained respected and do the observations so far the rise of Islam is running, especially after the collapse of the authority of Turkey. This delegation is not incorporated in the Congress of Muslims was, as the representative of Indonesia Muslims already exists. The Envoy originally KH, R. Asnawi, but because he missed the ship and not so set off, the objection was submitted via telegram in 1926. Because telegram has yet to get an answer too, finally KH Abdul Wahab Hasbullah went out, in 1928 as a Messenger. Officially the Messengers are,

1. KH Abdul Wahab Hasbullah (Surabaya).
2. Shaykh al-Misri Ghanaim (Egypt)
3. KH. Dahlan Abdul Qohar (Indonesian scholars who study in Makah).

Fig 2 : The copy of commitee of Hejaz demands to King Saudi in 1928
Source: museum NU Surabaya

The Committee delegation was received by King ibn Saud in 1928 and gained a positive response from him. King ibn Saud even give an answer in writing, that it may be known by other members of the Committee of the Hijaz. That answer, among others, contains a pledge to guarantee and respect the teachings of the four schools of Ahlussunnah wal Jamaah throughout the Kingdom of Saudi Arabia.

Fig 3 : (left) Copy manuskrip Jawaban Raja Abdul Azis bin Saud, (right) translasi surat
Source : MUSEUM NU Surabaya

As it is written above the King Abd Azis bin Saud pledged in the letter that the replies "Adapun yang berkenaan dengan kebebasan orang, maka hal itu adalah merupakan suatu kehormatan, dan alhamdulillah, semua Ummat Islam bebas melakukan urusan mereka, kecuali dalam hal-hal yang diharamkan Allah, dan tidak ada dalil yang menghalalkan perbuatan tersebut, baik dari Al-Qur'an, Sunnah, Mazhab Salaf Salih dan dari pendapat Imam empat Mazhab. Segala hal yang sesuai dengan ketentuan tersebut, kami lakukan dan

kami laksanakan, sedang hal-hal yang menyelisihinya, maka tidak boleh taat untuk melakukan perbuatan maksiat kepada Allah Maha Pencipta. Tujuan kita sebenarnya adalah da'wah kepada apa yang dalam Kitabullah dan Sunnah Rasulullah saw dan inilah agama yang kami lakukan kepada Allah. Alhamdulillah kami berjalan sesuai dengan faham ulama Salaf yang Salih, mulai dari Sahabat Nabi hingga Imam empat Mazhab. (As for that with regard to freedom of the people, then it is an honor, and thank God, all of Muslims do their affairs, except in those things which are forbidden, and there is no evidence that justifies such a feat, either from the Qur'an, Sunnah, Salaf Salih Schools and of the opinion of the four Priests. Everything in accordance with these provisions, we did and we were to perform, are things that contrary, then it should not be obedient to do immoral deeds to God the Creator. Our goal is actually the da'wah to what is in the book of Allaah and the Sunnah of the Prophet and this is a religion that we do to God. Thank God we are running in accordance with the schools of the Salaf Salih, from the companions of the Prophet to the priests of four schools.)

It can be concluded that the practice of destruction of the relics and historical places of the companions of the Prophet and the Salaf Salih in Saudi Arabia and practice of intolerance against existing beliefs is not an attitude that is in line with the four priests of the sect as mentioned. The Government of saudi arabia who are currently in power should not only inherit the Kingdom from its predecessor, but also virtues and wisdom of King Abd Azis bin Saud to protect and respect the differences of views included with Shia.

3.6. The Relationship Between The Nusantara Archipelago With The Middle East

The relationship between the nusantara archipelago with the Middle East involving such a long history, which can be traced up to the very old time. The earliest contact between the two areas is particularly associated with the trade. The relationship between both penetrated into the various fields – not just the trade after the rise of Islam in the Middle East. The introduction and spread of Islam on the coast is evident not only trade relations between Middle East with archipelago, but also various forms of relations and exchange of religious, social, political, and cultural.

Entering the end of the 12th century, concurrent with the rise of Islamic kingdoms in the Middle East, as well as the decline of Srivijayan power, muslim merchants began to actively convey the teachings of their religion to the inhabitants of the archipelago.

After the fall of Melaka to the Portuguese, the Sultanate of Aceh appeared taking a share in establishing relationships with the Ottoman Empire. Was the Sultan of Alaudin Riayat Syah al-Kahar (ascended the throne at 943/1537), who realize the needs of Aceh will be a strong ally, i.e. Nice not only to expel the Portuguese from Malacca, but also to expand his reign yourself in other areas, particularly the hinterland, in Sumatra.

Relationship between Nusantara and kingdoms of the Middle East is not limited to the Ottoman Dynasty. Aceh, for example, has also strained relations with Islamic religious center, i.e., Makkah and Madinah. Although this relationship is more political than religious in nature. New Java held a relationship with Haramain since the establishment of the Kingdom of Demak on the 16th century. As a further step to develop an attitude of keberislaman, while you perform Hajj, a Royal representative seeking information about Islam in the land of Haromain. Often times, the Kingdom's relationship with the Haromain through the mail.

Zamakhsyari Dhofier, citing research Anthony Jons, stated that at the beginning of the 17th century the Archipelago send each other letters with magnifying Makkah-Madinah – when it overpowered by the clan Hasyimiyah until the fall of Sharif Husayn 1916 M to Saud Clan-for strengthening relations and introduced Islam to the new entrance to Java. The Arabs alone, the average merchant, has been previously know the State of Java and Malay – famous for its spices and then call the rest of the area with 'Java'.

People of Javanese (Nusantara) itself, generally goes to Makkah – Medina just to perform the pilgrimage. In Haromain, they are notable as people who are honest and sincere. Usually, the person sepuh (elders) Java (Nusantara) prefer to spend his days in Mecca to worship. the youth Are began to form a study group by Snouck Hurgronje referred to the 'colony of Java' (Jamaat al-Jawiyyin). To carry out investigations, they formed the forum of Arab language teaching with the Malay language in the Grand Mosque led by a teacher as a provision to follow study of the scholars of Haromain.

The name Javanese Colony sounds to the motherland, to the many alumni of boarding school (students) in ground water that flocked to the Holy land to join the Colony of Java. The name of the Javanese colony

increasingly globalizing because influential scholars gives birth to a range of Sheikh al-Nawawi, Shaykh Ahmad Arsyad al-Banjari, Sheikh Ahmad Khotib Sambas, To Kyai Mahfouz Termas. In addition, the condition of the Holy land gave security guarantees for the students of pressing impeialis Netherlands supports the quality of their thinking. Until then, resulting in a network of cooperation between the homeland and the Holy land. some of the scholars

Archipelago there is a decided settled in Haramain. There is also a feeling that science hasn't gotten adequate, to then continue his intellectual expeditions to Al-Azhar University of Cairo, Egypt. Muhammad Arsyad along Sayyid Abd al-Shamad bin Abd al-Rahman al-Jawi al-Palimbani, Abd al-Rahman al-Batawi,and Abd al-Wahab al-Ashhab Bugisi is part of an initial al-Jawiyyin increase of pursuing islamic science in Cairo. The development of a network between the archipelago and the Middle East continue to be maintained and the development in the quantity and quality is continuously performed. Not only focused on Mecca and Cairo, the Middle East's network which extends to Central Asia and its surrounding areas that make the first Committee of hijaz met the success.

3.7. PBNU : It is the time to form the Second Commitee of Hejaz

Pengurus Besar Nahdlatul Ulama as the ' owner ' of the history Committee of the Hijaz was the legitimate heir to the historical meaning is felt essential to bringing back the possibility of forming a Committee of Hijaz II. Helmy f. Zaini former Secretary General of NU NU says it has an obligation to not only preserve the results of the Committee of the hijaz, but also the first repeat and pass it on. Steps form the Committee of Hijaz II has at least two main reasons.

First, responding to capitalization the pilgrimage which is reflected in the development area around the Kaaba that tend to reduce the value of philosophical ketawadhuan pilgrimage. And second, diplomacy to prevent all efforts in order to further destruction of historical artifacts in Makkah and Medina. Two of the above are the two main things in addition to other things, such as, improved governance and management systems for Hajj. series of reasons above is considered more than enough to be used as a foundation and reference point in order to form a Committee of Hijaz II led by PBNU as have been done on 90 years ago.

3.8. The Second Committee of hijaz as projection of muslim unity?

Muslim leaders from around the world called on Sunni and Shia followers to unite against all obstacles and reside all differences. Facing the massive destruction of the holly cities its worth to think that we should unite against the Saudi intolerance policy for the sake of the muslim world, but not against the country itself. But as we knows the conditions of the muslim world. The Houthi surge in Yemen triggered a response from several Sunni states. Saudi Arabia mobilized a 10-nation coalition of predominantly Arab countries for an air campaign and naval blockade against the Houthis. Turkey responded with a strong and unprecedented criticism of Iran for Tehran's support for the Houthis. Even Pakistan, which is outside the Middle East, got dragged into the conflict, though its role is still undefined. All of this activity from a diverse group of states whose populations are mostly Sunni created clamor about the emergence of a Sunni bloc.Yemen is the newest battleground in the growing struggle between Saudi Arabia and Iran, two regional and schoolsarian rivals. With the Saudis leading a military intervention in Yemen against the Iranian-supported Houthi movement, there has been much talk of a Sunni camp mobilizing to counter the threat posed by ascendant Shiite forces. However, competing interests will hobble the fledgling Sunni alliance.

- Competing interests will keep a Sunni camp from coalescing.
- Saudi Arabia and Turkey are at odds with each other over the future of the Arab world.
- Pakistan is far removed from the Middle East and does not feel close sectarian ties to Saudi Arabia.
- The Saudi-led coalition acting in Yemen is more an Arab grouping than a Sunni bloc, and differences exist even among the Arabs.

The conflict in Yemen certainly has increased the geopolitical schoolsarian polarization in the region that was triggered by the rise of a government dominated by Shiites in Iraq in the mid-2000s and exacerbated by Syria's civil war. But the idea that Iran's attempt to expand its influence in the Arabian Peninsula has led the region's Sunnis to close ranks against Tehran and its allies is incorrect. The outcome of the Saudi-led effort to mobilize Sunni nations reveals great divisions between those countries.

In Turkey, the most powerful Sunni nation in the region, President Recep Tayyip Erdogan harshly criticized Iran's support for the Houthis in late March. Erdogan said Iran is attempting to dominate the

region, and in doing so is "annoying us, Saudi Arabia and the Gulf countries." He called the situation intolerable and asked Iran to withdraw whatever forces it has in Yemen, Syria and Iraq.

However, Turkey has not committed any forces to the war in Yemen. It does not make sense for the Turks to be part of a Saudi-led coalition when Ankara desires regional leadership. The Saudis would like to see the Turks join the Saudi initiative, but they are wary of Turkish ambitions. After all, the Saudi polity emerged in the mid-18th century in opposition to Turkish domination over the Arab lands. Even if Turkey had not declined to participate, the Saudis and other Arab actors are not comfortable with the idea of aligning with Turkey; doing so would give Ankara the opportunity to dominate the region. The Arabs want Turkish help to counter Iran but do not want to facilitate Turkey's aspirations.

Moreover, there is great dissonance between the Turkish and Saudi visions of the future of the region. Turkey wants to recreate the Arab world in its own image, which is why it supports Muslim Brotherhood-type groups. For Saudi Arabia, political Islam and democratization are a lethal mix. That said, when it comes to Iran — specifically, conflicts such as those in Syria and Iraq, where the interests of Riyadh and Ankara align to an extent — the two can benefit from tactical-level cooperation.

The Iran-backed government in Syria is preventing Turkey from expanding its influence in the Arab world. Consequently, Ankara, which has been cooperating with Doha in Syria, is now coordinating with Riyadh, explaining, in part, the rebels' recent gains against Damascus. Likewise, the Saudis need to work with Turkey to topple the Syrian government and eliminate a major element enabling Iranian penetration of the Arab world. Yet their varying goals will make future competition between the Turks and the Saudis inevitable.

Unlike Turkey, Pakistan's conventional power is relatively weak. It is geographically removed from the Middle East and has no ambitions to lead the region. However, Saudi Arabia's relations with Pakistan are also problematic, even though the Pakistanis and Saudis historically have been close allies. Riyadh has been a great source of financial and energy assistance for Islamabad during Pakistan's long-standing dire economic conditions. The Pakistanis have provided military support for the Saudis, both in terms of the kingdom's security and its interests in the region. Moreover, their intelligence services have cooperated closely — first in the efforts to support Islamist insurgents in Afghanistan during the 1980s and 1990s and then in the fight against jihadists over the past decade.

thus, the much talked about Sunni camp is really an Arab camp. But Saudi Arabia and certain Gulf Cooperation Council states are doing the heavy lifting in Yemen because the three major Arab states — Egypt, Syria and Iraq — have lost strategic relevance since the 1970s. Egypt's attempts at regional leadership foundered when wars, intra-Arab competition and a structurally weak economy led to the decline of the Nasserite government. In Syria, the minority Alawite schools in Syria's Baathist government under President Hafez al Assad consolidated power and, along with Damascus' rivalry with Baghdad, took the Levantine country out of both the Sunni and Arab categories. The 1991 Gulf War weakened Iraq as a Sunni Arab state. The country later fell into Iran's orbit after the U.S. invasion of Iraq in 2003.[1]

While the Shia protests were initially inspired by the Arab Spring, they were focused less on democracy per se than on demanding better treatment of Shia. That was initially a distinction with little real difference, but Saudi security forces cracked down on the protests, "leading parts of the movement to turn toward militancy,"

Saudi Arabia's now months-long war in Yemen, where Saudi and allied forced are bombing a Shia insurgency that has taken over the government. Saudi Arabia — which views Yemen as its backyard, sort of how Russia views Ukraine — is convinced the insurgents are Iranian puppets.

The political state of Islamic countries of the Middle East whose inhabitants still chaos due to ISIS and also domestic situation that less stable undermines the occurrence of unity and commonality of view. The situation in Islamic countries outside the Middle East are more stable, such as Indonesia, Brunei, Malaysia, but the support of allied countries to Saudi Arabia must also be taken into account.

4.   Conclusion and Suggestions

There are hundreds millions of muslims living in different countries, different continents. They belong to hundreds of different cultures. In fact, the number of Muslims in the universe has reached 1.57 billion inhabitants. In the quantity of Muslims is so great. According to data release of The Pew Forum on Religion

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[1]Abd. Salam, memahami politik timur tengah, 2003. Pustaka Ilmu, yogyakarta

and Public Life, one out of four inhabitants of the Earth is Muslims. the majority of Muslims are scattered in countries lagging behind and growing poverty and ignorance are still heavily indebted.

Moreover the Muslims of the world are scattered and experienced schisms. Every Muslim country tend to compete for influence. Moreover, at this time, the Muslim countries in the Middle East and Central Africa face problems in the strange country. Massive demo struck a number of Muslim countries. Palestinians still hold Israel was colonized. As long as unable to unite the Islamic civilization, it is difficult to rise. This is one of the challenges faced by the Muslims. Islam is calling for raising the dialogue, understanding and cooperation between Nations for the benefit of humanity.

Hijaz is a special region in the opinion of Muslims, the region does not only belong to Saudi Arabia, so the management and the situation will also be a concern of Muslims. The destruction of the relics and historical places of the companions of the Prophet and the Salaf Salih in Saudi Arabia and practice of intolerance against existing beliefs is not an attitude that is in line with the four priests of the sect as mentioned in the letter of King Abd Azis bin Saud to the Committee of Hejaz. If the kingdom of Arabia continued the practice of destruction of the historical Holy places and without any apparent reason and the existence of human rights violations without listening to the appeal and advice from fellow Islamic countries, it is not impossible the second committees hijaz will be formed in the future.

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Communication Ethics in Conflict Palestine and Israel

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Abstract. This paper tries to criticize an article written by Oliver Witte related to the conflict between Palestinian Arabs with the nation of Israel which has been going on for years and though there is never a final word or the peaceful settlement of the conflict from an ethical perspective.According to Witte such conflicts as has created a sort of "ethics" for survival, or the survival of both conflicting sides, because it is basically a conflict between Palestinian Arabs and Israel is a true struggle to survive both in the national and individual on land claimed by to the two sides as a holy land promised by God and also contested in the name of God. The conflict also has created a situation where the conflicting parties are willing to kill each other and die for it. Sadder, the conflict parties are willing to sacrifice themselves and kill people or groups in their own party who is seen as less pro or considered too cooperative with the other side.In such conflicts, ethics walk from the perspective of the conflicting parties. For the group of hard-line Israel is something of ethics when conducting mass murder Palestinians labeled or stigmatized as "terrorist" group. While on the other side in the Palestinian militant group provides support and "label" hero or the "Jihadists" to the "bombers" who commit suicide bombings to kill Israelcivilians.Mass media also play a role in shaping opinions and ethics communication related to the conflict between Palestinians and Israel. However, mass media take the involvement in the conflict and play its role as a storyteller of conflict and sharpen the conflict.

Keywords: communication ethics, conflict and mass media.

1. Background

The conflict between Palestinian Arabs with the nation of Israel which has been going on for years is a conflict in the modern age is relatively not irreconcilable. In fact, according to Witte (2011, p.677) The conflict has created a sort of "ethics" for survival, or the survival of both conflicting sides, because it is basically a conflict between Palestinian Arabs and Israel is a true struggle to survive both the national level and individuals on land that is claimed by both sides as a holy land promised by God and also contested in the name of God.[2]

On the other hand, the conflict has also created a situation where the conflicting parties are willing to kill each other and die for it. Even sadder, the conflicting parties are willing to sacrifice themselves and kill people or groups in their own party who is seen as less pro or considered too cooperative with the other side.[3]

This paper will discuss the ethical aspects of communication in the context of the conflict. Where in a violent conflict a communication ethics built on the interests of each party to the conflict and negate the benefit of humanity is greater.

According to Witte ethics is a rule that dictates a social group (family, business groups, community associations, media), which if violated will get sanctions in the form of criticism and ostracism.[4]

One form of communication ethics that are the focus of study in this paper is the ethics of the media in the context of the conflict between the Palestinians by Israel. What and how the media plays its role and ethics jurnaslisme interpret them in the perspective of each of the media in defining the conflict.

The media's role in reporting events of the conflict will bring some impact crop. As according to Andrew Arno in Prajarto (1993), First, the mass media will be the conflict narrator (story teller). Second only to become the narrator of conflict, the media will determine the likely role or keberpihakkannya in shape;

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[2] Witte, Oliver, 2011, Ethics of Survival, Media, Palestinians and Israelis in Conflict
[3] Ibid.p.677
[4] Ibid. p. 679

sharpen the conflict (intensifier), defuse conflicts (dimishier) or be the one who took a neutral position or a third party.[1]

Based on above mention, this paper attempts to analyze how each of the parties to the conflict plays in the context of the ethics of communication to build discourse and public opinion through the mass media and through the organization's network of each party to the conflict.

2. Method

The method used in the writing of this paper is a qualitative method, this method is selected for the process of the conflict between Palestinian Arabs in Israel is defined as a process of dialectical interaction, where the dialectical interaction is the reality of social life that is dynamic, and more precisely assessed qualitatively than quantitatively by relying on statistics, (Giddens, 1984)[2]. Qualitative research methods can provide a way for researchers to explore in depth the perspectives, knowledge and social practices that occur (Flick, 1998)[3]..

Based on the above mention, qualitative research conducted using library studies (libraray research), which studies the majority of the research conducted by analyzing data in the form of documents, text books, journals and other important documents (Pujileksono, 2015)[4].

3. Finding and Discussion
3.1. Ethics of Communication in the Palestinian and Israeli Arab Conflict

Hamas faced a situation and a decision is complex and paradoxical. On the one hand he has to build on the international opinion in accordance with international ethics in the context of a war that should not be killed or attacked unarmed civilians, in the form of an apology to the Hamas attacks that killed civilians and built up a "peace. But on the other hand Hamas is also facing a contradiction with the ethics of the "internal" set forth in the convention Hamas associated with the concept of Jihad in the context of the life struggle of the Palestinian people, especially the ethical values adopted radical fringe within the body of Hamas itself wants war as the only way independence was on the Palestinians and not the way of peace[5].

Similarly, experienced by Israel, which mengalamsi paradoxical situation, in which Israel is also accountable for the action of invasion that resulted in the killing 1300 Palestinians, mostly civilians. In their internal no left wing that does not support the invasion and interpret that Judaism is a theology of social justice (Ellis, 2002) and declare what the Israeli army is a fundamental violation of Jewish ethics and morality. The left wing Jews condemned such acts and expressed their fear that someday holy book the Torah will be replaced with the image helicopter gunships were "talking about power and strength without ethics or morality. While hardliners right-wing Jews on the other hand support the actions of the invasion[6].

Responding to criticism from the Israeli internal opposition and the international condemnation of Israel Prime Minister Ariel Sharon made an opinion which is quite surprising in a speech at the United Nations (2005). He states that "The right of the Jewish people to the Land of Israel does not mean ignoring the rights of others in this country and the Palestinians will always be our neighbors, we respect them, and have no aspirations to rule over them and they are also entitled to freedom and national, sovereign existence in a state of their own. "A paradoxical statement with action invasions supports.

Especially when viewed from the track record of Ariel Sharon noted by Witte, where in 1982 a heinous massacre occurred in the Palestinian refugee camps in Lebanon which came to be known as the events of Sabra and Shatila. The massacre that occurred in Lebanon were carried out by militia factions of Christians in Lebanon, where at that time the area refugee camps of Palestine is located in the northern area of Beirut that was invaded Israeli forces under the command of the Israeli defense minister Ariel Sharon who is conducting attacks against PLO by "accidentally" let the soul 700-800 massacre of refugees by Phalangist

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[1] Prajarto, Y.A. Nunung, 1993, News Media In Conflict, Fisipol UGM,p.1-2

[2] Giddens, Anthony, 1984, The Construction of Society, The outline of The Theory of Structation, translate bya Adi Suyuno, 2003; Teori Strukturasi untuk Analisa Sosial, Pasuruan Jawa Timur, Penerbit Pedati, p. 409

[3] Flick, Uwe, 1998, "An Introduction to Qualitative Research, London, Sage Publication, p. 4-6

[4] Pujileksono, Sugeng, 2015, Communication Research Qualitative Method, p. 17-18.

[5] Witte, Oliver, 2011, Ethics of Survival, Media, Palestinians and Israelis in Conflict , p. 690-691

[6] Ellis, M.H. (2002) *Israel and Palestine out of the Ashes: The Search for Jewish Identity in the Twenty-First Century*, Pluto Press, London, p.1

militia in refugee camps in akhrinya international impacts due to the news of the mass media-related events. The real impact of the news led to a public outcry and protests both inside Israel and the international public.

As a result of public protests and international condemnation forced the Israeli government to hold an independent judicial investigation into the incident. The court known as the Kahan Commission report that Israeli military leaders involved in the massacre and Defense Minister Ariel Sharon together with the director of military intelligence and the division commander was convicted and given a punishment.

By the decision of the Kahan Commission, Ariel Sharon was found guilty and stripped of his position as Defence Minister but he remains a member of the ruling cabinet and even re-elected as Prime Minister. Sharon clearly has considerable support among the people of Israel, especially among right-wing fanatics and super-patriot, who justified the crimes committed Sharon as part of the "fight" their interests and see him as a "hero" of war.

Indeed, what happened shows a framework which negates the principles of universal human ethics contained in the UN Declaration on Human Rights. On the other hand membuktikkan that sometimes "ethics" that govern a social group only performed for a justification or justification tindakkan their own groups and do not apply to the other group.

The same is also true for the militant group Palestinian Arabs, as illustrated in the article Witte, which tells the story of a young Palestinian Arab named Abdallah Badran, 21, a member of an independent cell with ties to Islamic Jihad suicide bombers on a Friday or before the Sabbath February 25, 2005 at a club in Israel were packed with visitors. Abdullah Badran is a student from the village of Deir al Ghusun who was angry with the Palestinian Authority, which it accuses of too uncooperative to the American military.

The impact of the suicide bombing by the Badran, causing tremendous hatred reaction of the people of Israel. Even one of the victim's father stated in his speech cemetery was quoted by Israeli daily (Rotem, Azoulay, and Ashkenazi, 2005)., That is son of King David, and what was done by young Palestinian Arabs must be repaid in kind.

But on the other hand, the Palestinians viewed from a different angle on the incident. It is shown on the news covered by the newspaper Al-Quds, had great respect for the actions taken by Badran. Al-Quds calls Badran as a shaheed or martyr saint who is struggling for liberation from Israeli oppression.

There are interesting point of suicide bombings, namely how the media plays a role in producing the discourse about it. Israeli mass media use *Mkhabel* word in Hebrew for suicide bombers. While the Palestinian Arab media use the word martyr in Arabic for suicide bombers. *Syahid* is the Arabic word for a suicide bomber or martyr who has the meaning of sacrifice. While the mass media and the Israelis prefer to call actors of bomber as mkhabel, which means that something meaningful saboteurs or destruction, cowardly and vicious.This discourse and opinion war also received public support from both parties are likely to exacerbate conflict (Meier, 1957).[1]

The role of mass media in reporting the events of the conflict is a natural thing because conflict is one of the elements of news value as according to Bruce D.Itule and Douglas A.Anderson in Junaedi Dawn (2007) which states that in addition to elements of the 5 W's and 1 H there are things that underlie to make an event worthy of publication, the events that have news value; (1) proximity;(2) conflict;(3) novelty and (4) human interest.[2]

The coverage of the mass media in the events of the Arab-Israeli conflict, in fact not only tells the conflict as a news value. But the mass media have an increasing role in the conflict, which is involved in the conflict and lead to biased news.

Actually, usually caused by biased news coverage of the type carried out by journalists and the mass media institutions. It diikarenakan the mass media tend to use the type of coverage one-sided and does not use the type of coverage of the two sides.[3]

Besides factor type biased news coverage can also occur because of election news sources. It is as stated by Tiffen in Prajarto stating that the tendency of the alliance between media institutions with a channel or source of official information will give birth to bias the news.[4]

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[1]Meier, G. 1957, Statement to the National Press Club in Washington, DC, www. Jewishvirtuallibrary.org/jsource/Quote/MeironPeace.html (accessed July 23, 20)

[2] Junaedi Fajar, 2007, Mass Communication, Introduction Theories, Published by Santusta,p.22

[3] Prajarto Nunung, 1993, News Media In Conflict, Fisipol UGM,p.1-2

[4] Ibid.p.23

The consequences of these two things clear to exert a bias in the news and could ultimately lead to disinformation on the audiences who read the news even further could exacerbate conflict (intensifier) which can cause a wider conflict escalation.

In fact, the Arab Israeli conflict, the media, communication ethics on their own and make their communication ethics as an ethics of communication that bind the interests of their respective groups. The mass media local and international affiliated to the Arabs of Palestine will tend to build up opinion in favor of the Palestinian Arabs. Meanwhile, mass media local and international affiliated to Israel are likely to build a favorable opinion of the group. The two media increasingly far stuck to sharpen the conflict and not to reduce conflict.

As according to Haydar Badawi and Hala Asmina Guta, that mass communication can be used to bring desired changes in society. However, on the other hand is also equally effective manipulated by the power elite to exercise control over the message and political arena. [1]

Although the concept of ethics, have relatively positive meaning but in reality does not always mean positive when working on mass media. This is because ethics in the international media are formulated socially and politically by powers and cultures of unequal weight in the global arena.[2]

4. Conclusions and Suggestions

In the context of the Arab konfik Palestine and Israel, it can be said that the conflict has become a spiral of violence that is everlasting. Conflicts based on the struggle for survival is producing the ethics of communication for each group.

Ethics of communication made by the two sides of the conflict may negate the legal order and morality it is evident from what is happening in any event the bloody conflict that occurred in the land sacred to the three great religions. When somebody commits violent acts against international humanitarian law and ethics can be justified by the ethics of communication the conflicting parties even violent offenders can be placed as a hero of the struggle for the "holy" in the name of their God.

The conflict has resulted in a culture of violence which is reproduced through a process of communication across generations, either through socialization, rhetoric and message delivered through local mass media both mainstream media and Clandestines.

Meanwhile, the ethics of communication made by each party to the conflict, including the mass media in it can cause ethical paradox or double standards in the context of the discourse and opinion building. To search for international support conflicting parties always seek to build a discourse of "peace" and never committed genocide or massacres of civilians in the name of international ethics. On the other hand, to seek the support of hardliners in their internal opinions tend to build support acts of violence in the form of massacres, murders, etc. are mengatanamakan their own ethics.

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Media and Terrorism(Ethics of Journalists in Covering and Proclaim Case Terrorism)

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Abstract. Terrorism cases have a high news value for the media. if there are arrests of suspected terrorists, suicide bombings and all things related to terror can be sure will be a media headlines. be it in print, electronic or online. journalists from various media both locally, nationally and internationally will flock covered the arrest of suspected terrorists.The media has a very big role in reporting cases of terrorism. Sometimes, the presence of media like a double-edged knife. on one side a much-needed information on the other side are also sometimes considered to be harmful for some people or some parties.The journalists also have a role or contributed to participate avoid global terrorism. required journalists who have dedicated, responsible and able to actualize the values of humanism. so, not only the pursuit of sensation or pursued for the sake of high ratings. journalists not to spread false news and twist the news that the impact can be dangerous. Therefore, it is possible, the terrorists also use the media to their advantage. Journalists need to be careful and observant when writing things about terrorism.In Indonesia, the Press Council has made guidelines for coverage of terrorism. terrorism reporting guidelines were published by the Press Council via the Press Council Regulation No. 01 / Rules-DP / IV / 2015 on Guidelines for Coverage of Terrorism. journalists in order to make the guidelines in covering and preach terrorism case. journalists in order to make the guidelines in covering and preach terrorism case.

Keywords:media, terrorism, ethics, journalist, news.

1. Background

Talking about the media would not be separated from the work of journalists (journalists or reporters). Members of the media who were in the vanguard of this has primary responsibility for the cover and the events or incidents. Media are many functions in this life. Ranging from providing information, educating, entertaining and social control.

On the other hand, the media as a business can not be separated by the interests for profit. So many reports in the media not to mention the case of terrorism. In fact, if there are events involving terrorists, some media put on the main page and make headlines. Print media (newspapers, magazines), electronic media (radio, TV) and online media competing to bring the warmest and complete information.

It is certainly not free from the desire of the media to attract readers, viewers or listeners. Speaking of terrorism cases, society as media consumers usually want to immediately know who the terrorists (terrorists), where it happened, how the victim and complete news. Here, the terrorists could take advantage of developments in media reports continue to act both terror acts or temporary restraining their action.

Media requires journalists who are competent to obtain reliable information. Moreover, in the case of terrorism coverage is not possible there are a variety of interests.Here, the duty of a journalist while maintaining the public interest given that terrorism is an extraordinary crime (extraordinary crime) against humanity. Journalists should be working to help actualize human values in order to prevent global terrorism.

2. Formulation of the problem

Formulation of the problem in this paper is as follows
How Ethics Journalists in covering and reveal cases of terrorism?

3. Finding and Discussion

3.1. Finding

3.1.1. Media

" Actualizing The Values of Humanism to Avoid The Global Terrorism "|

The mass media developing so rapidly as technology advances. Communities can access information directly with no network or connection records. Everywhere, they get the latest information, hottest is going on. Various information comes so fast.

In fact, when an event occurs can be reported live (indirectly).Terrorism has the main purpose wide publicity through the mass media. On the other hand, the media has also greatly benefited by the news of actual violence is sensational and spectacular to raise the circulation of print media and television ratings. Relationship mutually beneficial (symbiotic mutualism) between the two often hamper the government's efforts to combat terrorism. The main dilemma experienced by countries Saxon free press guarantees freedom of every citizen to broadcast or not broadcast the news. Because of the nature of terrorist acts like the theater very interesting mass, publicity is like oxygen to sustain their survival. Thus, in covering terrorism, the mass media have the option of maintaining the interests of business and economics or social responsibility. (Sukawarsini Djelantik: 2010 , p. 130).

3.1.2. Terrorism

According Sukawarsini Djelantik, the definition of terrorism vary and often do not adequately represent the presence of terrorists in its entirety. Even a terrorism researcher often ignore and make definitions or specific terms in addition to citing the definition made by the US State Department (1998) as follows: (Sukawarsini: 2010, p. 21)

"Violence is planned, politically motivated, directed against targets unarmed by splinter groups or underground agents, usually intended to influence the audience."Social researcher defines terrorist acts as follows: Sukawarsini: 2010, p. 21). Violence is calculated, surprising, and directed against the civilian population, including security personnel and the military were not on duty, occur in conditions of peace, and targets other symbolic conducted by secret agents, for the purpose of psychological is to publicize the problem politikm religion and / or intimidation or coercion against the government and civil society to agree to their demands.

3.1.3. Ethics

Definition of ethics in the Great Dictionary of Indonesian is the science of what is good and what is bad and the rights and obligations of morality (morality).In this paper, the ethics of a journalist in question is how reporters while implementing their duties remain guided by ethics, both written and unwritten.

Referring to the basic understanding of ethics above it can be interpreted that the journalist as a profession has a code of ethics or guidelines in covering.In writing, there is actually a good journalist code of ethics published by the Press Council, the Alliance of Independent Journalists (AJI) and so on. In general, a written code of conduct was known as the Code of Journalists Indonesia (KEWI) or the Code of Ethics of Journalism (KEJ).

One of the points mentioned competence Indonesian journalists that the Press Council of ethical awareness. (Dewanpers.or.id). Awareness of ethics is very important in the profession of journalism, so that every step of journalists, including in the decision to write or broadcast issues or events, will always be based on a thorough consideration. Ethical awareness would also facilitate journalists in knowing and avoid mistakes such as plagiarism or receiving rewards. With this awareness of journalists would be appropriate in determining newsworthiness or maintain the confidentiality of sources.

Lack of awareness on ethics can have serious repercussions in the form of a lack of moral compass, something expressly directs and guides on the values and principles that must be held. Shortage awareness can also lead journalists failed in performing its functions.Journalists who broadcast information without direction is to fail to perform its role to spread the truth of an issue and event. Without the ability to apply ethics, journalists are prone to errors and can bring tersiarnya perosalan resulting in inaccurate information and biased, touching privacy, or do not appreciate the news source. In the end it leads to poor journalistic work.

To avoid the things above mandatory reporters:

a. Have integrity, firmly in the principles and strong values. In carrying out its mission, journalists must be ethical, have a determination to hold on to high journalistic standards and responsibilities.

b. Serve the public interest, to remind the ruling to be responsible, and voicing the voiceless in order to be heard.

c. Bold in faith, independent, questioning authority, and respect for diversity. Journalists must continue to improve its ethical competence, for journalists who continue to do that would be better equipped to handle complicated situation. To improve the competence of ethics, journalists need to explore the Journalistic Code of Ethics and ethical codes of journalists organizations respectively.

In addition to learning ethics, journalists are required to understand and be aware of the legal provisions related to journalistic work. An understanding of this also needs to be improved. Journalists are required to absorb and understand the Law Press, guard of honor, and protect their rights.

3.1.4. Journalist

Journalist or reporter is the name of a profession for someone who did journalistic work. The main task of a journalist is covering the event or events which are then reported through the print media (newspapers and magazines), electronic (radio and television) as well as online media.

The journalist is a person who has a vision and hearing acuity in the pursuit of news. A journalist has a major task in finding, collecting, and analyzing the facts and events that occur in the community. Journalist is a profession of writing is full of obstacles and challenges. (Muhammad Rohmadi: 2011, p. 21).

Key competencies is the ability to be possessed of journalists to achieve the required performance in the execution of tasks on specific competency unit. Key competencies consist of 11 (eleven) category) capabilities, namely:

1. Understanding and adhering to journalistic ethics;
2. Identify the problems related to the news value;
3. Build and maintain networking and lobbying;
4. Mastering the language;
5. Collect and analyze information (facts and data) and information in the news;
6. Presenting the news;
7. Editing of news;
8. Designing a section or page channels or slots news and news programs;
9. Management of the editorial;
10. To determine the policies and direction of the news;
11. Using the equipment technology news

3.1.5. News

Said the news is not foreign to the majority community. There is no day without news. So many things, events, or events that can be reported.News is the actual information about the facts and opinions that attract people's attention. (Wisdom Kusumaningrat and Purnama Kusumaningrat: 2009, p. 40).Cases related to terrorism, problems arise when the reporting is done to excess, sensational and unbalanced. Preaching is not quite right can bring a corrupting influence, but the sensor can also carry the same negative consequences, for example: (Sukawarsini Djelantik: 2010, p 137).

- Provide a means to express extremist views that can provoke violence and harm the government authority
- Giving a contagion effect and influence that can increase the likelihood of group / other individuals mimic violence as published in the media. There are many cases where the public is inspired to perform acts of terror after reading and watching through the media.
- Preaching detailed on tactics and strategies can complicate the task of the police so as to thwart the rescue operation and even threaten the safety of the prisoner.
- Reporting-reporting excessive pressure the government to resolve the issue as soon as possible. This attitude often reduces the ability to act cautiously.
- The number of reporters covering the breadth of news and make terrorists feel important and powerful. In order to keep getting media attention, extended incident with consequences also increases.

- Coverage Detailed between terrorists and police proclaim information to the general public mengenaik terrorism tactics and techniques. When the government tried to deal with the same problem in the future, ways of handling more difficult.
- The occurrence of intense competition among mass media company led to media tend to proclaim the sensational aspects of terrorism. Then violence is seen more as a commodity and not as a means of entertainment and information.
- Ways of collecting news too often undermine the effectiveness of handling problems, especially those involved in acts of hostage. The mass media in some occasions provide intelligence information to terrorists by spreading information about the actions of the police and possible approaches do.

3.2. Discussion

Journalists have ethical and journalistic ethics as a guide or reference when covering and preach terrorism case. Ideally journalists in reporting to the public is not only looking for a thrill or simply chasing ratings. They still have to put the public interest above all else. However, the reality is sometimes the public interest can be defeated by the targets of the medium itself. Professionalism in the news indicated by the rules or adab-adab to be followed journalists in their reporting in the field of law. These rules are contained in the Code of Ethics of Journalism. (Wisdom Kusumaningrat and Purnama Kusumaningrat: 2009, p 117)Related special coverage of terrorism, the Press Council has issued a Press Council Regulation No. 01 / Rules-DP / IV / 2015 on Guidelines for Coverage of Terrorism. There are 13 points guidelines for coverage of terrorism:

1) Journalists always put the safety of life as a priority over the interests of the news. When covering an event related to acts of terrorism that can threaten the body and soul, journalists should equip themselves with the tools to protect themselves.

2) Journalists always put the public interest above the interests of journalism. Journalists who know and suspect a planned terrorist acts shall report to the authorities and should not hide information that a reason to get coverage ksklusif. Journalists working for the public interest so that the safety of the lives of citizens must be placed above the interests of the news.

3) Journalists should avoid news that could potentially promote and provide legitimamsi maupunn against the glorification of acts of terrorism or terrorists. Terrorism is an extraordinary crime (extraordinary crime) against humanity

4) Journalists and broadcast media in making a live broadcast (live) are not reported in detail / detail the siege and the efforts of officials in paralyzing terror suspects. Broadcast directly to provide information to the suspected terrorist on the position and location of the security forces in real time and this could jeopardize the safety of members of officers who are trying to cripple the theorists.

5) Journalists in writing or broadcast news of terrorism must be careful not to give attribution, picture, or the stigma that is not relevant, for example, by calling the religious affiliation or ethnic group perpetrator. Terrorist crimes are crimes of individuals or groups that are not related to religion atapun ethnicity.

6) Journalists should always mention the word "unexpected" against people arrested by security forces because not all persons arrested by the authorities automatically are perpetrators of acts of terrorism. To uphold the presumption of innocence (presumption of innocense) and avoid a trial by the press (trial by the press) journalists need to consider the use of the term "unexamined" for those who are being investigated or investigated by the police, "the accused" to those who are being tried, and the term "convicted" for people who have their case decided by a court.

7) Journalists shall avoid revealing details of the modus operandi of criminal acts of terrorism like cra bomb, bomb material composition, or choose a target and location techniques that can inspire and give new knowledge for the perpetrators of acts of terrorism.

8) Journalists releasing the images or scenes of victims of terrorism that potentially cause horror and traumatic experience. Loading image or scene is only allowed when aiming to deliver humanitarian message that terrorism is always targeting the general targets and casualties.

9) Journalists shall avoid coverage of families of suspected terrorists to prevent discrimination and ostracism by the community, but is intended to stop the acts of discrimination that exists and pushed for a special attention to the neglect anaka eg children suspected terrorists who if left unchecked will potentially grow into new terrorists.

10) With regard to cases that can cause grief and kejutan.yang befall a person, questions and approaches made to reconstruct the incident with the victim met the families of victims and family perpetrators must be done sympathetically and considerately.

11) Journalists in selecting observers as a resource required to always pay attention credibility, capability and competence related background, knowledge, and pengalman sources relevant to things that will clarify and give a full picture of the facts reported.

12) In the case of the reporter received an invitation to cover an act of terrorism reporter needs rethinking to do. If the law related to the plan of bombing or the suicide bombings of journalists should not have to comply, since it could be viewed as a way of reinforcing the message indicates that there are terrorists and cooperation in crime. Reporters submit an action plan / action teorisme to law enforcement agencies.

13) The journalist shall always check and recheck of all the news about plans and actions and acts of terrorism ataupunn handling of law enforcement agencies against the terrorist network to determine whether the reports that there is only an issue or just a balloon issue (hoax) is deliberately designed to create anxiety and panic.

4. Conclusions andSuggestions

The media has a very important role in the publication of terrorism cases. Media person should be able to play its function in order to really give priority to the public interest and not the pursuit of profit.

Journalists must continue to improve its ethical competence, for journalists who continue to do that would be better equipped to handle complicated situation. To improve the competence of ethics, journalists need to explore the Journalistic Code of Ethics and ethical codes of journalists organizations respectively.Journalists should be working to help actualize human values in order to prevent global terrorism .

Related special coverage of terrorism, the Press Council has issued a Press Council Regulation No. 01 / Rules-DP / IV / 2015 on Guidelines for Coverage of Terrorism. There are 13 points guidelines for coverage of terrorism.

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Peraturan Dewan Pers Nomor 1/Peraturan-DP/II/2010 tentang STANDAR KOMPETENSI WARTAWAN

Peraturan Dewan Pers Nomor 01/Peraturan-DP/IV/2015 tentang PEDOMAN PELIPUTAN TERORISME

Demonology of Islam : Global Media in Constructing the Meaning of Islamophobia as a Religion of Terrorism and Extremism

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Abstract. Demonology of Islam has now become one of new technical terms to create a systematical manipulation to place Islam and Moslems to be seen as a terrifying threat created by the West. This is worsened by the presentation of mass media in which Islam is not exposed as a whole. It is generally shaped by presenting negative image of Islam popularized through the mass media. This misunderstanding is compounded by a relentless propaganda attack of the West through the numerous mass media to discredit Islam and Moslems (Demonology of Islam). In the news report of Islam, the West often expose labellings such as Islamophobia, terrorism, extremist movement, and kinds of discrimination, physical harrassment, and defamation in media in order to discredit Islam.Various media reports, either directly or indirectly, have shaped public opinion which discredits Moslems as a whole and Islam as the culprit of all kinds of violence and terrorism with its extremism in the world. Some western media try to brainwash the global society that when Moslems are there, then terrorists are there; and if there is terrorist, then there is threat and extremism. They keep on popularize the term Islamic bomb, but almost never use terms Christian bomb, Jewish bomb, Hindu bomb, or Confucian bomb in their reports. Negative labelling (demonology) is performed to create image that Islam is a religion of harshness. The image of Islam is now distorted by the western media and their numerous reports tend to discredit even make Islam and terrorist are identical. This distortion of information creates image to the world, therefore, misunderstanding in receiving information occurs.

Keywords: Demonology of Islam, Global Media, Islamophobia, Terrorism, Extremism.

1. Background

Afterthe tragedy of WTC September 11th, 2001 in New York, warfare call toward terrorism and Islamic community likely to be part of important issues that matters throughout the world. It also strengthens the concept of Islamophobia, "Islamophobia is an even newer term than anti-Semitism. It begins to appear only in the 1980s, but became common after 9/11" (Rabbi Reuven Firestone, 2010). Islamophobia wave in any kinds are widely spreading in Europe and other western countries. "So too is there little doubt about the way in which the events of 9/11 have influenced, and to some degree, fed the growing spectre of Islamophobia and with it, the rising incidence and proliferation of anti-Muslim hate crimes" (Chriss Allen, 2010).

This occurs simultaneously with the blow-up issue of ISIS which is an extremist organization in mass media, reinforcing the Islamophobia in some western countries.As written in online media International Policy Digest at June 1st, 2015, that "especially as the terrorist group ISIS continues its relentless campaign of mass killing and executing non-Muslims and threatens to take the fight to the European capitals. ISIS has played a central role in creating skepticism towards Islam in the West that the religion preaches violence". The writing arises right after the bombing tragedy in France and the extremist group, ISIS, is assumed to be the subject of the bombing.

It gives great impacts, such as the presence of a new power which potentially threatens the place of western countries andthe appearance of kind of fear expression toward Islam which is known as Islamophobia. Some mass media in the West continuously raise opinions or news loaded with Islamophobia. According to ex-reporter of Sunday Express, Yvonne Riddleyin the conference held by Islamic Society (ISOC) in University of Essex, misunderstanding is often pictured widely by the media by using the name of journalism freedom which then cause the emergence of Islamophobia or fear toward Islam in U.S. and Europe (rimanews.com, February 9th, 2016).

Various reports of the media whether directly or indirectly, have shaped public opinion discrediting Moslems as a whole.According to Rockomy (in Kustati,2004:67), one of public opinion principles is that public opinion is particularly sensitive to significant events.Here, the significant events are the tragedy of

WTC September 11th, 2001 and Bali Bombings October 12th, 2002. In fact, the events bring negative impacts for Moslems around the world. Numerous discrimination treatments knock Moslems down, such as deportation, prohibition of the use of religious symbol (like jilbab, beard, etc.), intimidation, and other treatments. Even the occurrence of technical term "Islamophobia" or scared of Islam. Many of Moslems in Europe and U.S. experience the discrimination. For example, Shanti's experience after the tragedy of WTC, her house was scrawled with awful objurgation by unknown (Republika, December 2nd, 2010). Primordial jealousy and hatred,which are getting more culminatedafter the 9/11, cause the propaganda onsets to reappear and discredit Islam as the culprit for every kinds of violence and terrorism in the world as well as the extremism.

In the world of communication science, "demonology" is a form of "labelling theory" (Mulyana, in Asep Syamsul,2000:7). If referring to the meaning of demonology by Hamid Basyaib, translator of Noam Chomsky books; Pirates and Emperor: International Terrorisme in The Real World, demonology of Islam is defined as systematicalmanipulationto place Islam and Moslems to be seen as a terrifying threat. The West employ the mass media which they control as the main and most effective to do itas part of a form of hatred, enmity, war, inhibition, deception, and blackout the God's light (Islam). They do it by bringing up various labellings containing negative connotation about Islam as well as perpetrating misinformation and reversing fact regarding Islam and Moslems' activity. One form of demonology of Islam created by the West through the mass media is done by constructing negative and terrifying labellings such as fundamentalism, militanism, extremism, radicalism, terrorism, and Islamophobia which are attached to a person or group of activists from Islamic movement.

The West constantly plan and implement numerous efforts to undermine Islam and its defenders, such as through the invasion of thought, culture, and demonology of Islam, because they realize that they will not be able to dominate the Islamic world by way of military warfare. Beside the medium of movie, the mostly used way of western media to discredit Islam is through the mass media in both printed and electronic. This is compounded by the presentation of mass media which shows Islam not as a whole. Another mistake of the West in understanding Islam is that they equalize Islam with Moslem's behaviour as an individual. For example, when there is a person or group of Moslems being violent, "terrorist" label is immediately attached to Islam without wanting to know the reason of that happens. Therefore, the term "Terrorism of Islam" is popular.

Phobia of Islam is a form of fear of Islam which results the feeling of enmity and hatred of Islam that are caused by such ignorance of theirs toward Islam. A recent study by CAIR and University of California Berkeley find that Islamophobia in U.S. increases. Suvey in U.S. also reveals that the majority of Americans know a little about Islam and 43% of Americans have at least a little of prejudice toward Moslems. The emergence of excessive anxiety causes many western mass media which intensify further the news reports about Islamophobia (commongroundnews. 05 Februari 2010).

The main factor which lead the stereotype of Islam in the West is the construction of message or meaning by media about Moslems community. This leads several common heard or seen literary to occur in the news about Moslems, such as "extremist" or "terrorist". Those words are misleading, particularly on the anti-Islam. The media rarely use more neutral terms such as "revivalist" or "progressive". The majority of reports in the media talk about fundamentalism of Islam and usually represent the majority of Moslems as extremists.

Humanity issues and Islam become a kind of discourse which is from the beginning until now never finished questioned and very interesting to be reported. Numerous reports tend to discredit that Islam is identical with terrorist. The distortion of information creates an image to the world, therefore misunderstanding occurs while receiving information. It often happens in various media, especially in the virtual media which is an attempt to distort Islam, so as the decayed image of Islam is created. Nowadays, the image of Islam is distorted by the western media, one of them is the media in Germany.Detlef Pollack, a sociologist, told Deutsche Welle about his recent study which demonstrates half of Germans see Islam as a threat to their country and do not fit to live side by side with the western world (Detlef Pollack, 2012).

Due to the dominance of Islamic terrorist discourse, the main media of West fail to present the majority of Moslems around the world who live simply and peacefully without going through the violence way. Up to this day, the term Islamic terrorist continue to be used by the leading media in the West such as BBC and Foxnews. Indeed, the West media almost never mention Jewish terrorist, Catholic terrorist, or Hindu and Buddhist terrorists. In addition, they also often popularize the term Islamic bomb, but almost never use the terms Christian bomb, Jewish bomb, Hindu bomb, or Confucian bomb in their reports. This negative

labelling is done to portray Islam as a religion of violence. Based on the description above, the purpose of this study is to analyze on how the demonology of Islam which is through global media construct the meaning of Islmaophobia as a religion of terrorist and extremist, hence, give rise to the stereotypes toward Moslems.

2. Method

This study employs qualitative paradigm with setting out literary study. Thismethod is chosen because it is considered appropriate to explain and describe the dynamics or phenomena which are the focus of the study. In addition,it is also flexible to acquire data which is necessary in order to reach to a conclusion which is the focus of the study. This study is a library research, which helps the author to collect the required data. In a library research, the author uses descriptive analysis method. It is selected based on the importance in the writing to answer phenomena of the growing reality concerning the media issue of demonology of how the global media construct the meaning of Islamophobia as a religion of terrorist and extremist, hence, give rise to stereotypes toward Moslems.

3. Finding and Discussion

3.1. Demonology of Islam

Demonology of Islam refers to the original definition of demon, and demonology, we could interpret it as the study of "demonization of Islam" or "penghantuan of Islam". It is the depiction or image of Islam as a demon (devil, demon, or ghost) which is evil and cruel. If referring to the definition of demonology by Hamid Basyaib (in Asep Syamsul,2000:6), we could define the demonology of Islam as a systematical manipulation to place Islam and Moslems to be seen as a terrifying threat. It is done by the West (the Jewish Zionist and Crusaders) who see Islam as a threat for their concerns. The demonology of Islam becomes a part of the West strategies to restrain the power of Islam, which they call as the Green Menace (Esposit,1970). It is the part of the West stategies to fight and disable Islam and Moslems. It is closely related to or inseperable chain of the whole strategies and tactics of the West in facing Islam, particularly the tasywih movement in al-ghazwul fikr program. In the era of information, the disablement of the power of Islam through the mass media is an effective means.

3.2. Islamophobia

Islamophobia is the new term referring to the irrational fear or prejudice toward Moslems and Islam because they consider Islam and its extremist history as world's problem. The "Islamophobia Observatory"atIslamicConferenceOrganisation(OKI) defines Islamophobia as "an irrational or strong fear or dislike toward Islam". The manifestation includes prejudice, stereotype, enmity, discrimination, defamation of islamic symbols, and unrecognizing Islam and Moslems in the state law. It is reported that Runnymede Trust defines Islamophobia as: "… Enmity is not only relied on Islam. It also relates to practical consequence of enmity such as unfair discrimination to Moslems' individual and community, and by ruling out Moslems from the political business and social mainstream"(Trust, 1997).

The definition of Islamophobia, which is written by the ministry of Orhun and published by OIC in 2011, is that, "Islamophobia is a contemporary form of racism and xenophobia motivated by unfounded fear, mistrust and hatred of Muslims and Islam. Islamophobia is also manifested through intolerance, discrimination and adverse public discourse against Muslims and Islam. Differentiating from classical racism and xenophobia, Islamophobia is mainly based on radicalisation of Islam and its followers".According to Esposito and Mogahed (2007), "Islamophobia is created to illustrate two kinds of racism rooted in the 'different' physical appearance of Moslems and also the intolerance of their religious belief and culture".

Some western media are obviously trying to construct the meaning of Islamophobia to the world society in order to built a brand of islamic community, whether the extremist or the ordinary. As Said (1997), Shaheen (2001), and Jackson (2010) have argued, the Western media routinely stereotypes Arabs and Muslims as terrorists and racial "Others" (cited in McQueeney 2014). Therefore, lately, people do not feel awkward to talk about Islamophobia anymore. In fact, this view has been followed by some people who always monitors the reports of terrorism.

3.3. Terrorism

Terrorism is commonly short-formulated as "apex of violence". The violence may occur without terror but no terror without violence. To create an in-depth fear and anxiety is the aim of a terrorist, to which they do mental dan psychological warfare as the part of propaganda stategies in order to scare and threaten others

(Ibrahim dan Romli, 2007). Kent Lyne Oots in his book entitledA Political Organization Approach toTransnational Terrorism (1986; cited in Ibrahim and Romli, 2007: 142) proposes a number of definitions of "terrorism" such as "a criminal act that tends to seek publicity".

If it is associated with the existence of the mass media in this contemporary area particularly relating to the global propaganda of antiterrorism of the U.S., and one of the means of the psychological warfare (terrorism) is the media. Regarding the terrorism, Herbert Strentz, anews reporter dan source person,1989 (cited in Ibrahim and Romli, 2007 : 28) says that "terrorismis not a phenomenon cloring 20th C, but it is getting prominent because of the news report of the media.

3.4. Extremism

Extremism is a term to mention the act of those who oppose syara'and take the side of the incisive side from two contradictory sides; each side heads for realizing particular purposes or changing particular social status by contradicting religion. Whereas islamic extremist commit to restructuring the political society in accordance to their vision of islamic law and are willing to use violence in order to achieve their goals; there are three types of it: irredentist, nationalist, and transnational (Johnson, Maj, Usa, 2007). Although there are many sources of the islamic extremist for the moderate Moslems which are political or economic, the main source of the extremism itself is religion or ideology.

Extremistsarethose who basicly oppose the existed rules (such as the constitutional state), the law norms, or the rules which reject democracy. This movement is often defined as a left-wing movement which have its own rules in running the state or even religious rules as previously disclosed. Frequently, it breaks the existed social arrangement.

Extremism in terms of terrorism, racism, xenophobia, interethnic and inter-religious hatred, left-or right-wing political radicalism and religious fundamentalism is essentially a political term which determines those activities that are not morally, ideologically or politically in accordance with written (legal and constitutional) and non-written norms of the state; that are fully intolerant toward others and reject democracy as a means of governance and the way of solving problems; and finally, that reject the existing social order(Sotlar, 2004).

Typically, the extremists is a strong group and have a great network around the world. "Islamist extremist organizations are part of a global network that allows them to survive even if they have been defeated at home (2011)".The great network and organization make this group to be oftenly frightened by the countries which contradict their movement concept.

3.5. Discussion

According to Noam Chomsky (cited in Hamid,1991), a prominent linguist of MIT (Massachussetts Institute of Technology) U.S., worsening the image of Islam is a part of the efforts of the West especially U.S. – to organize the world according to their interest. The West claim to be the holder of the truth supremacy, while everything that threaten their interest, in this case is Islam or islamic community or even those who disagree with them, is allegedly considered to be on the wrong path. The mass media is only a means of forming meaning. The bad impression of Islam needs to be formed so that the suppression of Islam can be done with the public approval.Thus, the formation of the public opinion about the dangers of Islam or Islam as a threat due to the deterioration of the image of Islam could provide some sort of legitimacy and justification for the West and his minions to deracinate anyone and any group that carries the banner of Islam in their political struggle.

Terrorism is one of the global issues which becomes attention of some international media. Indonesia turns out to be an indicator released in RMOL.co onDecember 27th, 2015. It is said that international terrorism becomesthe most reported crime on online media in the world during 2015. It is proven by the dominating reports on 1.230 national and international that are in English. Cyber crime and drugs trade place at second and third.

Most issues of international terrorism become the global issue and involve the leaders of big countries such as U.S, France, Israel, Australia, and U.K.(republika, December 27th, 2015). The two data released by some online media Indonesia show that the level of global media information on the issue of terrorism is very high. According to the author, this happens because of two possibilities; the first is the more frequent attack in a form of terror act by the radicalists, and the second is the wishful formation ofglobal public opinion against the terrorist issue.

There are some differences of particular media in constructing an event to become a report. Each media has its own way and tendency in presenting a report. This is because the media policy and the background of

journalists could influence what report will be presented and which part is the focus of it that will and will not be reported (Nugroho and Eriyanto and urdialis, 1999: 20; Nelson and Clawson and Oxley, 1997: 567-568, year 2015).However, the concern is that when the written report influence the perception of the society. Moreover, if it cause the stereotype which results the discredit of a group. For example, the report written by one of big media, New York Times, in June 2016:

> The convictions capped an investigation that began in 2014 and has led to six other young men pleading guilty to terrorism charges, and once again shined a harsh light on radicalization among young men in the country's largest Somali community. Law-enforcement authorities have said that more than 20 young men from Minnesota have left to join the Shabab militant group in Somalia and that more than 15 have tried or succeeded in leaving to join the Islamic State (New York times: June3rd,2016).

The report is overall about the punishment of some Somalis young men who allegedly join the radicalist. One of the noted report is that the reason why they are sentenced, which is due to their alleged desire to join the islamic nation. Lately, the fame or term Islamic Nation often be the talk associated with the the worldwide network of the quite-brutal terrorist that is ISIS.The online media, both written and video, try to describe this organization. While the quite-large national media of Indonesia,Kompas, is also reporting about the organization which is allegedly originated from the eastern country, Iraq.

> One of the groups is ISI, which now becomes Islamic State of Iraq and Syria (ISIS). They are at war since some years and have thousands of well-trained and fanatic army. They have overpowered the north Iraq and are highly desired to build a religion-based nation which is managed by them. Their turn out changes the war in Syria into a situation which is never predicted before. ISIS is very brutal and radical, therefore, the group immediately involves in wars with almost all other fractions of Syrian rebels. They attack and kill the members of other terrorist groups. In their territory, they set up an islamic nation with a very strict rule, even when compared to Al-Qaeda.Arabic was shocked and withdrew their support. (Kompas, August 5th, 2014).

Daily express mediaconstructs a report entitled "BRIGHTON TERROR PLOT: Teen ISIS jihadis 'planned' gun and knife attack on seaside town",on April 5th, 2016. In general, the report conveys that there are some people of seaside town Brighton, U.K. which is incorporated into the terror strategy of ISIS, "The 28 strong gang, which includes five teenage girls who converted to Islam, were thought to be planning a terror attack in Brighton using knives or a pistol."

Forms of the report content precisely shows the closeness of Islam and terrorism, with the statement of which the terrorists try to save themselves by going to Syria which has been programmed to perform radical acts . "Names of the 28 had appeared on lists of people deemed to be at risk of travelling to Syria, and were known to counter-terrorism police. Roughly 60 per cent of the crew are Islamic converts, and at least one girl had previously been referred to the government's counter-radicalisation programme, Channel."

Earlier on Juli 1st, 2015, Daily Express once reported the relevance of ISIS and Moslems, entitled "More than 42 MILLION Muslims 'support ISIS' – as experts warn the figure will grow".They try to assert that the support for the group of which often alleged to perform terrorism with violence is mostly from Moslems. This news media is known as one of the media which often report the terrorism acts associated with islamic groups. Even for several times, the reports seem to generalize world Moslems. Not only through report texts, outbreak of Islamophobia also occurs through report pictures. The face of terrorist, as reported, is more often illustrated by the symbols of Moslems such as wearing robes, beard for men, veil for women; or the symbols with Arabic writing.Although the terrorists are likely the same as what is illustrated by the forms of the symbols and pictures.

Picture 1.   Picture 2.   Picture 3.

Picture 1, it is written quite strong and large about the accusation of Daily Express toward Moslems. With the words"Muslim Plot to Kill Pope",as if this media wants to show "horrors" of islamic terrorists against the outsiders. Picture 2 (Islamic State militants are planning terror outrages in the UK/ July 2015), it is still in the Daily Express media, but published through the online media. That section does not write directly about Islam or its group, but the existed symbols show the identity of a religion. One of them contains lafaz written in Arabic and is a part owned by Islamic group. As well as Picture 3, it implies various symbols owned by Islam, namely robes (red:veil) that cover almost all parts of the body, along with the lafaz circled in their head.

These three images are only a little example of the media delineation that try to describe Islam and Moslems. There are many other examples of picture or text in the mass media, both printed or online which are associated with the act of terrorism of Islamic groups. Most of the terrorism occurred in the world are commited by those who claim to be Moslems. However, the media report is very general, not only make the society (especially European) being not sympathetic to the terrorists but also the stereotype imposed to the entire Moslems; and so, the identity of Moslems as an axis of faith who justify terrorism and murder as something common.

Terrorist and extremist movement give not only concern to the target group or those who are contrary with the concept of radicalist such as ISIS. Moslems also feel the anxiety when the radicalist continue to commit attack by using the religious basis or better known as "jihad". The term "Moslems terrorist" generally will be heard that all Moslems are terrorist, or those who commit terrorism areonly Moslems. Although it is not impossible that non-Moslems who commit the terrorism, or by simply using the islamic symbol in commiting the act.

After the incident of WTC as the beginning of the re-popularity of the Moslems image as terrorist, almost all the society condemn the action and some of them boycotted or wary of any Moslem who will enter their country or use the islamic symbols. As it is written in Journal of Muslims in Europeby Chriss Allen,

> "Over the course of three months in 2013, Allen conducted in-depth interviews with 20 British Muslim women between the ages of 16 and 52, and from Pakistani, Bangladeshi, Arab, Somali, British backgrounds. Most of the women interviewed experienced "low-level" harassment, most often in the form of verbal abuse. Women reported being taunted with comparisons to terrorists, and reported that it was their veil that seemed to spark the ire of their aggressors who shouted things like "take that fucking thing off" and "yuck." One woman was called "Mrs. Osama Bin Laden" and told to "go back to Afghanistan."

Almost all women in that study express their feelings of being humiliated, angry, sad, isolated, and hateful. On the significance that these feelings weaken, and, in some cases, completely change the way of life of women. Some of them are afraid of leaving their home or going shopping. Other people report that they are forced to go out of the house. While some others show that their children are not able to play in the neighborhood. Thus, related to the stereotype of the other society, they absolutely have their own stiff

resistance against Moslems. They question it as a form of injustice made up for them. Moreover, the president of U.S. at that time has been questioned about the claim which he gave to a group of Moslems.

> Muslims are now asking, if, as Mr Bush claims, the attacks on New York and Washington were an assault on civilization", why shouldn't Muslims regard an attack on Afghanistan as a war on Islam? Salam al-Marayati, director of the Muslim Public Affairs Council in Los Angeles, noted that radicals calling themselves Buddhist, Hindu, Jewish and Christian commit violent acts in various parts of the world, too. "These movements are equally fanatic and threatening, but extremism in the Muslim world receives disproportionate alarm," (http://www.jannah.org/artcles/media.html, inGlobal Media, IslamophobiaAnd Its Impact On Conflict Resolution)

The anxiety of other moslems clearly reasoned, so that the world society who receive the report are able to distinguish which groups are evidently being violent and which are not. Journalists have a crucial role on this issue, because they act not only as the first gate of resource but also the one who spread the value that hold true among the society.An internet survey of 1.360 people done by Global Market Insight, Muslim Voice UK, Queens University in Belfast and the University of Liverpool UK Muslims, blames islamophobia that is illustrated in the media. This study reveals that 40% of Moslems blame the feeling of anti-Islam in the media,while 74% of non-Moslemsblame islamophobia in 9/11 (Www.islamophobiawatch.com/islamophobia-watch/2006/7/18/media-menyalahkan-over-islamsimage.html, inGlobal Media, Islamophobia And Its Impact On Conflict Resolution).

Phobia of Islam (Islamophobia, fear of Islam) is a major product of propaganda of the western mass media (demonology of Islam). At worse, it is not only plaguing the West, but also partly (big?) Moslems. This is an irony, fear that islamic law which is their own religion become the foundation of the formation of state governmental system. They feel anxious if the islamic law is enforced as the existing frame is that the law of stoning adulterers, flogging the drunkard, cutting hands of the thieves, or the death penalty of murderer – the issues of the islamic law become the subject of the West propaganda to scare Moslems for their own religion and creating the phobia of Islam. Islamophobia not only impact the stereotype of the society toward Islam, but also the rejection of Islam in several countries. Like what is written by huffingtonpost.com (8/11/11),

> "Not only did Muslim Americans die on that day, they have since suffered psychological and emotional trauma as no other group of Americans has. No other community has been more maligned, disrespected, misrepresented, harassed, intimidated, misunderstood or rendered suspect — not only by private citizens acting on their First Amendment rights, but by military personnel, public utilities, government officials and agencies, indeed, even presidential candidates, who either openly express anti-Muslim bigotry or display a conspicuously high tolerance for such (huffingtonpost.com).

Growing up with the background of Islamophobia, it definitely harms the Moslems, especially those who live in European countries that tend to aggressively reject Islam. Beside the psychological impact on Moslems, Islamophobia also gives social impact on the surroundings, because they will always live in fear and vigilance.

4. Conclusions and Suggestions

The media contribute a major impact on one's perspective at looking things.The Media shapes public opinion and covers realities by their censorship. The mass media are used as the most important weapon. There is a connection between the role of media and post-modernity. The media shapes the world how we see it (Mirza MEŠIĆ).The formation of public opinion simultaneously could cause simultaneous form of movement as well, whether it is in the form of accepting or rejecting. Islam is the fastest-grow religion in the West, but the West have countless stereotypes of it that is caused by the media, pejudice, and ignorance. Islam is often viewed as "extremist", "terrorist", or "fundamental" religion. One of the reason is because of the occurance of the term Islamophobia, which is an irrational fear or prejudice toward Moslems and Islam as condemning Islam and its extremist history and considering Islam as the problem of the world.

Most of the media are under the influence of western views and styles. They establish the public opinion based on the views and styles circulated in the West, and therefore it makes them be liberal in undertaking the demonology of Islam, shaping the public opinion in accordance to their interests, or twisting the fact of report benefitting their own. Meanwhile, on the other hand, Moslems can be said having no sufficient mass

media for fighting and upholding the value of Islam or defending the concern of Islam and Moslems. The media often construct the messages in the form of text or image which associate terrorism with Moslems.Therefore, lots of rejection toward Moslems happen in several countries, particularly European countries that reject the existence of Moslems and those who use islamic symbols. Generally, Moslems are alleged as the part of terrorist, even for small area. Accordingly, it is clear that the media try to form the concept of Islamophobia as a religion of terrorism and extremism.

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Commnunication Style in Reyog Ponorogo

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Abstract. Ponorogo with all its uniqueness have a famous art that is a Reyog Ponorogo. On its development, Reyog Ponorogo experiencing a paradigm that makesdifferent form of Reyog Ponorogo performance into two versions, namely; Reyog *obyogan* and Reyog festival. Dancers, instrument accompaniment, stories or myths, costume almost the same but it has different shows. Reyog with festival concepts are likely more modern than *Obyogan* form. Festival concept filled by the spirit to win the game and to get the president trophy, while reyog *obyogan*occupied with a sense of kindship, solidarity, and it has hidden and indirect meaning of communication. This forms and the way how to communicate became the style of the communication within these group. This study is based on the theory of high / low culture context of Edward Hall differentiates the delivery of information in a culture and is influenced by the surrounding context. Research Method that used in these style of Reyog Ponorogo communication show is using participant observation and in-depth interviews. The results of this study about communication styles in the Reyog Ponorogo show indicates that *obyogan* version belong with the category of high culture context with the characteristics of harmony with nature, self-awareness becomes part of the community, delivering a message indirectly and fraternal. In Contrary with *Obyogan*, Reog Ponorogo Performance that set up in a festival format included in the category of low context culture with the message delivery model direct and clear, written rules, a competitive attitude and orientation towards the future is clear and systematic.

Keywords: Communication.Communication style,Culture,Reyog,Ponorogo.

1. Background

Ponorogo with all its cultural uniqueness have the characteristics and different shapes with the cities that are on the west of East Java Province. In the map of cultural and social community, Ponorogo is a locality itself surround by a strong culture of Central Java, the cultural Mataraman, according to the division by Prof. Ayu Sutarto an anthropologist from the University of Jember. Furthermore, the cultural division of East Java haddivided into 10 areas of culture, namely cultureJawa Mataraman, Panaragan, Samin (Sedulur Sikep), Arek, Tengger, Osing (Using), Pandalungan, Madura Pulau, Madura Bawean, and Madura Kengean(Sutarto dan Sudikan 2008, iv-v)

Reyog an existing art in Ponorogo and has been growing in the show we see there are two versions are being often exhibited in public. Research from Rido Kurnianto 'Pencitraan Perempuan dalam Kasus Perubahan Pelaku Jathil dari Laki-Laki Menjadi Perempuan Pada Seni Reyog Ponorogo'in 2007 said Reyog divided into several versions. Reyog shows most frequently performed are reyog claim or commonly referred to reyog Festival and Reyog *obyogan*. Reyog Garapan or called reyog festival is a performance art show Reyog Ponorogo system has been given touch of gamelan and dance creations in accordance with the will of the group reyog, Reyog *obyogan* is a performance art that is not bound by the rules (grip); does not follow the standard rules governing in the play, as the name suggests *obyogan* (R. Kurnianto 2007, 38).

Reyog Festival is Reyog showswhich is a form of raw staged in the National Reyog Festival usually held on the eve of the celebration of 1 Muharaam in the Islamic calendar or 1 Syuro in the Javanese calendar. This version is have standard dances ranging from the number of players, drummers, governance movement, musical instruments until the time duration. (R. Kurnianto 2007, 37)

This phenomenon of Reyog show when viewed from the communication style is a method or characteristics of a person in conveying the message verbal, non-verbal or para-verbalin an order of social interaction in the community. How and characteristics in the delivery of the message arebeing very influenced by the environment of each in terms of social interaction with the community or other communities. Meaning and tolerance in every society interpretation will be usuallyinfluenced by a culture

that becomes a habit in the society. It will also affect how the message isbeing delivered, transfer, media using, the admissions process and the last are the interpretation of the message receiver itself. In this case Indonesia is the country with the typical High Culture context that has its own unique way and in the process the messages passing to the audience.

Words style in communication Style does not stand alone. It said this style will work together in a sentence to describe the previous word. Style in the context of the language becomes a way to do something. "Style", Refers to a way of doing something "(Coupland, 2007, 1). In this case, a style reflected the character of each person or group performing a task or achieve a particular goal.

Communication style is a road or in a way we communicate, communication can be verbal and nonverbal communication to convey the contents of a message that consists of the delivery and reception in certain situations. If a message is what and Communicator is who, then in Style Communication is how. Communication Style is the in which we communicate, a pattern of verbal and nonverbal behaviors that comprises our prefer ways of giving and receiving information in a specific situation. (Saphiere, Mikk and DeVries, 2005, 5).

2. Method

This study shows how to communicate in a culture that happens in the show Reyog Ponorogo do in Ponorogo. Ponorogo called the city Reyog is a region in East Java Province which is about 200 kilometers southwest of the provincial capital, and about 800 Km east of the capital city of the State of Indonesia. Ponorogo Regency locates at 111 ° 7 'to 111 ° 52' east longitude and 7 ° 49 'and 8 ° 20' South Latitude.

The method of expressing style of communication in this reyog performance using a case study approach. The case studies are used as a suitable strategy used when the subject in a research question is how and why (Yin, 2003, 1). The case is a unique case and pull but it is limited to a narrow scope and occur only in Ponorogo region alone. Therefore, this study uses a case study-based research methods (case study). It is cause for human and cultural issues very complex and diverse. Understanding a phenomenon that happens need a method and a system which is able to cover all and produce not only a detailed description of the current situation but also capable of spanning a deep understanding of the events that happened, feelings and relationships of people who become actors and affect an event that happened.

This case is a quite unique and it's limited to a narrow scope and occur only in Ponorogo region. Therefore, this study uses a case study research methods. It caused by human and cultural issues are complex and numerous. Understanding a phenomenon that happens to need a method and a system which is able to cover all and produce not only a detailed description of the current situation but also capable of spanning a deep understanding of the events that happened, feelings and relationships of people who become actors and affect an event that happened.

To obtain maximum results, this study used the intrinsic case study. Simply put, intrinsic case studies is a case study in-depth is a research method that focuses on a deep understanding of an event that is special and an event that usually has a special relationship with researchers in both emotionally, physically, or an event that is not usually , "Intrinsic case studies seek understanding of a specific case (for example, person, program, school, or activity) that is Considered to be important in its own right" (LODICO, SPAULDING and VOEGTLE 2010, 156). This type is being taken not as a case representing other cases or because they illustrate the nature or specific problem. But because, in all aspects of the specificity and simplicity of the case is of interest. In conclusion on this type of case study can not be generalized, but conclusions will be drawn researchers only for certain circles.

3. Communication Style on the reyog Festival and reyog *Obyogan* in Ponorogo

Figure 1. Reyog Obyogan in street performance   *Figure 2. Reyog Festival in stage performance*

1.5. Reyog Ponorogo in place context

Reyog in the form *obyogan* very harmonious with nature. This is evidence by the form of staging reyog *obyogan* not use the stage as in reyog festival. Reyog in the form *obyogan* also do not use a loudspeaker device, but using the power of the sound of the gamelan. Reyog *obyogan* also does not use lighting to help the lighting for staging or just rely on sunlight or artificial lighting available light potluck.

Reyog show especially *obyogan* very thick with the nuances of social status in the selection of the play. In a play, the beginning of the show reyog originated from people who have influence in the local area. For example headman or village head is the first point or departure from the reyog performances. In the process of traveling to the next place, this reyog group will stop at the homes of residents who are being considered to have influence in the local village residents. The effects in these rural communities can take many forms, ranging from the influence of political, social, educational or religious. Reyog group will stop in some place and do *iker* or doing a short performance in front of the house. It is an honor for local residents which his yard and many people attended the performances reyog or stop by his house.

Reyog Festival are in the context of their existing permanent stage on the south side of the town square Ponorogo. Development and maintenance stage with substantial funds, as well as at the time of performing under the name National Reyog Festival that uses lighting to use thousands of watts of power which is held every year once the new calendar month ahead of Java (Suro) or Islam (sacred). At present the National Reyog Festival is already the XXI in 2015.

Reyog show at the festival format is a new form in the show reyog in Ponorogo. This form of priority to the storyline, the visual beauty of the dancers, dynamic sound and compact motion. This show is also not running from one place to another like reyog *obyogan* performances. The show only lasted in one place only with the concept of ballet. The distance between the audience and the players were pretty much difficult sometimes for the listener or the audience in capturing the sound or message to be conveyed by the dancers or groups reyog involved.

1.6. Reyog Ponorogo in Regeneration context

The process of communication in order to preserve the culture through variety of ways. One way is with a media family. Media family allows interaction intensely and continuously, which in turn pass on a certain culture in a person, keep in mind that someone will learn the culture during his lifetime.

The staging of Reyog *obyogan* in practice is organized in villages or village outskirts. In accordance with the observations and the observations of the researchers, the village or the village sometimes still have family ties in the village, village or hamlet. So it's only natural we encountered a large family in a row house, street or neighborhood. It turned out to have a relationship with the show in the form *obyogan* reyog itself, where in one group reyog still fairly close familial bond between the players with other players.

Reyog Festival have a modern system of that regeneration of a planned and well structured. Regeneration and cultural transformation in reyog festival takes place mostly at the level of formal institutions such as studio, school or government agency. Thus, family ties in a very small group of reyog

1.7. Reyog Ponorogo in Orientation context

Reyog *obyogan* is a unique art in which the staging is almost no pay at all. Reyog *obyogan* is a folk art where the entire devices are any part of the ordinary citizens of the community. Citizens joined together in the success of this show. Residents Ponorogo called this activity as a splice or unpaid work which had done in togetherness.

Perfomances of Reyog *obyogan* in the form of financial gain very little. In one group reyog *obyogan*, will usually consist of 10-15 people who played all sorts. Ranging from musicians who comprise about 5 people, and dancers consisting of 5-10 people, or depending on the request responders. These staging costs in a average of around 1.5-2 million. with such a small fund, when compared with the number of players who participated in it then no benefit at all. The funds are being depleted to rent a vehicle as transport teams, musical instruments and dancers. Jathil dancers more than 4 people were in need of make-up is not cheap. Clothing worn by Jathil dancers average is also a rental outfit.

Reyog at festival format is a modern performances. This show is being packed and arrange in a way as to introduce a tool or media in Ponorogo as a cultural tourist destination in East Java. Not only that, reyog also became one of the cultural identity that is being preserved by making the modern management system.

One form or effort in maintaining the appearance and sustainability in staging reyog in the form of the festival is to use modern management system hierarchy. This system is a system that we usually encounter a modern organization that allows separate responsibility of each personnel.

1.8. Reyog Ponorogo in habit context

Reyog with the concept of an ordinance *obyogan* performances works together without considering aspects of the financial benefits alone. The concept of the system the *obyogan* show in the streets is a form of folk art that blends with the people themselves. Not only that, one of the other unique is the concept of the move is a unique form of this art that tells a mythical legend in 14th century in the kingdom Bantarangin.

This is a form of culture that is very slow to change and tend to be stable. Reyog in the form *obyogan* is a show with models that seemed to be unprepared, disorganize and seem sober. But this shows a model that reflects the simplicity, equality and cooperation.

In reyog festival performances, the style of communication that occurs is a communication style that goes only in one direction only. It has meaning there is not interaction and communication that occurs between players and spectators. All information in the show is being packed with that all intentions to be conveyed can be seen and feel during the show progresses. The show lasts for 20 minutes is being packaged in the form of a ballet. Direct communication style using aid as a medium of communication is a hallmark of this festival reyog performances. For example in the delivery of the message is the first opening of the core of the story that will be presented with the Java language or with the Java language poetry. Then proceed with the colossal staging of all the players and actors in the dance. But it also depends on the concept of dance which will present.

So the communication style in reyog festival is a form of communication styles that use direct message models by providing clear information and to order or chronological order. Clarity of information is a major element in the show of reyog in the festival. Clarity of information conveyed is able to form of music player with the help of electronic megaphone. So that the messages conveys in the music itself convey clearly. Another thing that is different and change from Reyog *obyogan* is the existence of a clear concept in dance movements in sequence and tell a myth about the trip Prabu klanasewandana proposed Dewi Songgolangit.

1.9. Reyog Ponorogo in interaction context

Reyog Ponorogo in the context *obyogan* show is a show with the concept of strong thick interaction family. The concept of family is a characteristic which the show prefer the element of solidarity. The forms of solidarity is emerging into several styles of communication that occurs in theperformances of Reyog *obyogan*. The forms of communication style can be seen in the interaction of the sidekick reyog or fanatical spectators in the reyog performances. Other forms can be seen also in the forms saweran and it has strong meaning but it can not be arbitrary in practice. In contrast to the dancer or tayub ronggeng dancers, saweran in reyog we can not meet at at any time in the show of reyog *obyogan*. One thing that can not be separated from Reyog *obyogan* performances and festivals are Warok role as a central figure in every show. The central figure or public figure is a man of respect in a society because it has several advantages officially in kanuragan knowledge, or knowledge that is wide enough and strong tirakat by Java custom or kejawen.

In the context of this interaction occurs a difference where the focus of the relationship between spectators and players are walking in one direction only. This means that the audience can not touch, dancing or give feedback in reyog performances that took place. The focus of the relationship is also formed in the realm of professional effective and efficient system of modern organizations.

1.10. Reyog Ponorogoin social status context

Equality that is the one form of unique performances, especially in the form Reyog *obyogan*. Reyog *obyogan* comes with the diversity of the audience, the diversity of class background or social status in the community. But in the show of the Reyog *obyogan* all spectators can blend into one that circles or show

arena. Arena performances in the show reyog *obyogan* might not any bleachers. Because the concept of the show that moves and dynamic movements that do not allow their chairs or seating for reyog buddy.

Specialized in reyog festival performances, the way of delivering a message to the context of social status fall into the category of low context culture. This is slightly different from the concept of Edward Hall itself as a hierarchical system used by countries that have a high context culture cultural character. Social status in reyog festival performances, the audience is mainly determining by the position or positions in the current government now. This is made clear again by the kind invitation to see the show with VVIP and VIP class and ordinary spectators.

This hierarchical system is the logical consequence if the protocol had to face a state where it is most influenced by anyone who becomes law, the number of invitations and positions are being invited. Just like the concept of reyog festival performances, the audience in the form reyog festival is divided into VVIP, VIP and ordinary spectators.

1.11. Reyog Ponorogo in Participant context

Reyog with *obyogan* concept is a form in the play reyog that prioritizes forms of collectivity of society. Collective form is a form of society that often encounter in the system of village communities. Society is being characterized by the collective culture is closer to the nuances of mutual aid in our understanding. Respect for the wisdom of the elderly is found in many collective cultures (L. Samovar, et al., 2013, 46).

Reyog in the form of a festival with zeal reyog dominates by the younger generation in every appearance and performance. The spirit of this young is also a form of cultural regeneration where the role of the older generation or parents as a teacher or who determines existing policies in the show.

Show forms are being dominated by this young man makes the formof performances have become more enthusiastic and attractive. The young generation plays a key role in the reyog show in the form of this festival then bring communication on own way in every show there. The style of communication that is normally used is active in speaking and acting. In the style of communication is also the younger generation has been a major role in the creation and organization.

1.12. Reyog Ponorogo in purpose context

According to some old leaders or elders of reyog ponorogo itself, reyog is a show that is used as a celebration of something in an area. Reyog is being also used by some groups of people to gather *balung pisah* separately or as a meaning of social communication in a particular bond. Reyog show also has the function to strengthen the bonds of brotherhood among citizens by working together with the capabilities, it has meaning that form this show has another form of mutual help local residents society.

1.13. Reyog Ponorogo in message s context

Reyog in the form *obyogan* in the category of High Culture Context for form messaging indirectly. The messages contained in this indirect communicative acts during the show progresses. Messages that there are a form of a message more emphasis on the non-verbal therein.

This is a characteristic of the communication with the communication styles that express an intent or meaning indirectly. Character or indirect forms of communication we can see in the show reyog in the form *obyogan*. Necessary understanding, knowledge and considerable time in defining the messages contained in the show reyog especially this *obyogan*. Because the messages contained therein are not disclosing or look real and sometimes confusing to be understood. "... One of the elements that varies the most from one culture to another, and one that can cause confusion and misunderstanding ... (Tannen, 1994, 79)

The nature of the show reyog in the form of a festival is a show that is in the process of delivering the message using communications designed directly or direct communicaton. The process of direct communication is a communication process in which the message was being expressed in the content model of certain messages with clear, complete and easy to understand.

4. Discussion

This research is a study about the culture there in Ponorogo or in mapping culture by Prof.Ayu Sutarto a map of their own culture is culture Ponoragan. Ponoragan culture stands alone among cultures Mataraman that surround in Ponorogo district. Culture Ponoragan said by the Dutch resident was Ponoragans are more independent and more self-confident, but Also rougher, bolder, more reckless, hot tempered and more fond of traveling than the ordinary central Javanese. Slowly but surely began to develop into a global community with a marked progress in various fields.

Theoretically, this study also tested the theory advanced by Hall of the relationship context, information and meaning. Hall said that the theory of meaning will not be reduced even though the information is being delivered in any context. This is consistent with the context diagram expressed by Hall in his book Beyond Culture. So, also with the show of Reyog Ponorogo. This show has a high and Low context but the meaning remains the same, namely about the persistence Prabu klana Sewandana proposed Songgolangit .

Significant changes occurred in the realm as indicators in the context of high / low context culture communication. The indicators are in Low context culture communication style in the context of human equality. While Hierarchy / status is at High Context Communication styles. Then it changes with the phenomenon that occurs in the play reyog in Ponorogo in the form of festivals and *obyogan* reyog. Human equality or equality has not found in reyog festival performances that fall into the category Low context culture. Instead, human equality has found in the show Reyog *obyogan* with no difference in social status in this reyog performances. Indicators on the contrary is a hierarchy or status. Social status has found in the show reyog festival with evidence of a difference in terms of placement of chairs and invitations see performances such reyog based social status in the government.

Another change is in terms of organizing the event reyog. Reyog in the form of a festival held reyog with formal atmosphere and well-ordered schedule, invitations till costumes. It is different in the show reyog *obyogan* impressed with the form of performances and informal communication that seem spontaneous, natural and candid. Indicators in the theory of Hall in seeing this phenomenon changed. Informal indicator turns into formal context is at the low culture and vice versa happens to high cultre context.

5. Conclusions and suggestions

Technological factors have affected in the form of performances reyog in good shape of *obyogan*& festival. The use of this form of electronic aids such as lighting, stage and sound in the show reyog festival. While reyog in the form *obyogan* still use a simple form of technology by exploiting the natural resources available in the delivery of information. This technological factors ultimately affects the style of communicating in the reyog performances. Among them are the power of communication in the context of harmony / mastery nature. Harmony with nature is evidence by the use of the media information that minimize manipulation of nature, while in the communication style of mastery over nature in modify natural processes in order give message.

The economic system has evolved in such a way and affect the good performances in the form reyog *obyogan*also festival. Influence on performances reyog in economics can be seen from the performances reyog in the form of a festival that embraces professional system with the appropriate fee. While reyog in the form *obyogan* prefer the element of kinship and solidarity groups with typical splice, where mercenaries are received by groups that are responsive reyog consumables for operations such as transport and makeup.

In terms of social and social organizations, the performances of Reyog Ponorogo also influenced by a culture that emphasizes Ponoragan Warok aspect in the show. But this is different in the fact on the field. Warok in Ponorogo social organizations are being considered to have an important role as a public figure. Communication styles in the show reyog festival and *obyogan* in this context is being related to the context of social status in society Ponorogo. In high context communication style of communication style, reyog *obyogan* plays an important role against Warok and sidekick Reyog therein. Warok and sidekick Reyog have the same status in seeing this show, so sidekick Reyog can interact directly with Warok, players and other Reyog sidekick freely. The opposite is different on the show reyog festival that uses the concept of low context communication style with markers of social status based on the position of government jobs.

Knowledge systems in ponoragan culture has evolved. As proof of this is the development of knowledge in the culture Ponoragan in reyog shows itself both in reyog *obyogan* or reyog festival. This knowledge system affects the style of communication in reyog *obyogan* or festival performances especially in the context of orientation. In Reyog *obyogan*, communication style that is used is the communication style of kinship with the concept of mutual aid called splice, while reyog festival has developed a system that can ensure the sustainability of the future by creating a modern management system.

Other contexts that are being affected by this knowledge system is the communication style in the style of communication in the context of tradition. In *obyogan* reyog communication style, tradition lowered by heredity from the previous generation to generation underneath through the informal system. While the festival has developed a system reyog communication style with formal education which is now a local curriculum in some schools in the district ponorogo.

Ponoragan culture is a culture that has a characteristic different languages and dialects from elsewhere. This language context also affects the style of communication in both reyog *obyogan* reyog performances orreyog festival. Language aspects directly related to the style of communication that occurs in the play Reyog Ponorogo in good shape and *obyogan* festival. Communication styles in the show reyog festival if it is associate with an aspect will find that the language in the form of festival performances reyog using the official language of Indonesia and the Java language with dialects Ponoragan developed by Alm.Heru Subeno. While reyog *obyogan* communication style associated with this language have more to do with the non-verbal language and the use of the Java language that can be said is similar to Java.

The other aspect in ponoragan culture that ultimately affects the communication style of the show is religion. Reyog show is a show with a background different purposes. It also affects the style of communication in every show there. Communication style is influenced by the religious element is more related to the purpose of the show reyog itself. Communication style high culture in the context Reyog *obyogan*is a communication style that emphasizes cooperative reyog as ritual performances village and as a means of media relationship between villagers. In contrast to the communication style low context culture on the show reyog festival that emphasizes the beauty aspect in order to acquire a trophy president. Reyog communication style is more give priority to festival competition.

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Comparing Response of Germany, Hungary, and United Kingdom in Syrian Refugee Crisis: Analysis of Compliance with the Common European Asylum System

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Abstract. The conflict in Syria that erupted between the government of Bashar al-Assad and various powers in 2011 continues to cause displacement within the country and across the region. The situation of refugees from the Syrian conflict continues to deteriorate, and it has put a great pressure on the surrounding countries and also to the international community for accepting Syrian refugees to enter their country since 2011. By using indicators such as comparation of each country's immigration policies and emergency response to asylum seekers, this paper attempted to analyze and compare the issue management of the Syrian refugee crisis in Hungary, Germany, and England. Three countries are used as a representation of the EU country with the most, equal, and below the average number of refugees EU member states. This paper also then trying to analyze how the response of the three countries reflect their compliance to the Common European Asylum System which is the formal legislative framework in dealing with Syrian refugees.

Keywords: Conflict, Syria, Refugees, Europe, Common European Asylum System.

1. Background

The conflict in Syria occurred between the government of Bashar al-Assad and the opposition against the regime of Bashar al-Assad deemed undemocratic and led to stagnation in Syria. Conflict beginning of the Arab Spring protests derivative that in a short time transformed into an armed conflict involving various international powers such as Russia and the United States, to groups like ISIL ekstermis. At the end of 2014, an estimated 7.6 million refugees and 3.7 million Syrians have fled the country since the conflict began (OCHA, 2014; UNHCR, 2015). During 2014, more than one million Syrians registered as refugees in neighboring countries around Syria, bringing the total number of refugees registered in the region rose to 3,688,402 inhabitants by the end of 2014 (UNHCR, 2014).

Syria conflict itself also has put enormous pressure on the neighboring countries, such as Jordan, Lebanon, and Turkey as the most affected by the refugee crisis. At the end of 2014, Lebanon, which has about 4.8 million inhabitants before the Syrian refugee crisis, a forum for the approximately 1,146,405 registered Syrian refugees, which means that almost one out of every five people now live in Lebanon are Syrian refugees (UNHCR, 2015). On December 31, 2014, Turkey hosted the largest Syrian population, with 1,552,839 registered refugees; Jordan occupies the third largest displaced population with 622 865 registered refugees (UNHCR, 2015). By comparison, Iraq and Egypt only accommodate each - each 228 484 and 137 812 registered refugees (UNHCR, 2015).
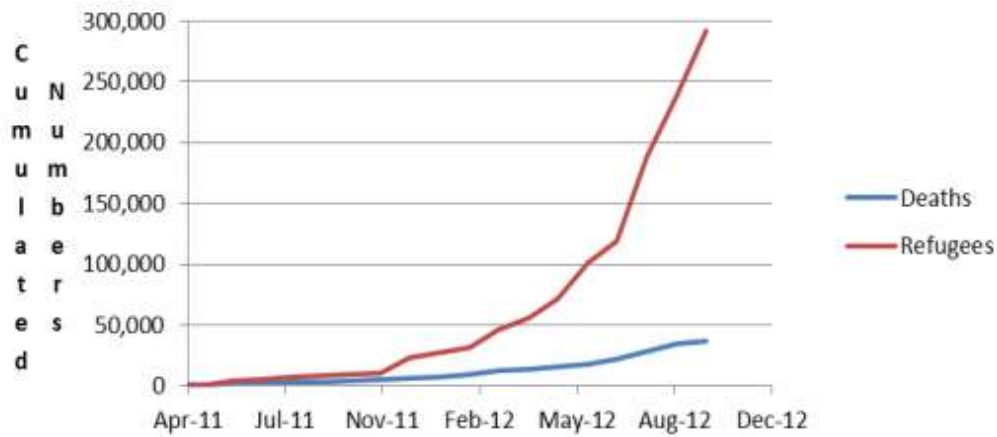
Fig.1: Casualties and Displaced Syrian in 2011-2012

In the first three months of the conflict in March to May 2011 which was the peak of the Syrian conflict, 1,402 people were killed and 53 were registered as refugees, or a daily average of 16 deaths and less than one refugee. In its development, the death toll continues to rise every day-from June 18 to August 2011; 21 September to November 2011; 54 December 2011-February 2012; 64 March-May 2012; 147 in June to August 2012; and 131 in September-October 2012- a huge wave of refugees began to lunge with a daily average of 80 June 2011, 36 September-November 2011, 234 in December 2011-February 2012, 451 in March to May 2012, 1296 in the month of June to August 2012, and 1,719 in September-October, 2011 (UNHCR, 2014).

United Nations Development Programme or UNDP reported that Syrian refugee receiving country directly experience the negative impact on economic, social, and infrastructure which not only threatens the stability of the country, but the stability of the region holistically (UNDP, 2014). Protracted nature of the Syrian conflict has made the situation for Syrian refugees and the host community they are very difficult. The refugees often face tensions between the host population and the struggle to secure basic needs such as security, food, and shelter (Orhan, 2014). With the humanitarian situation caused by the Syrian conflict continues to deteriorate, Syria increasingly seeking asylum in countries outside the region. In 2013, Syria had become a country of origin for refugees and asylum seekers in 44 countries in Europe, North America, and the Asia Pacific region (UNHCR, 2014). An estimated number of 56 400 Syrians had requested asylum in 44 countries in 2013. In 2014, the number of Syrian asylum seekers in 44 industrialized countries reached 149 600, the highest number recorded by the group since 1992 (UNHCR, 2015).

Despite the influx of Syrian asylum seekers in Europe have been there before the Syrian conflict there, but the number of Syrian asylum seekers continued to increase from winter 2011-2012 (Eurostat, 2013). As illustrated by the above table, Germany, Britain and Hungary are the three countries experienced different conditions associated with asylum applications refugees Syrian conflict. In Germany, the majority of Syrians who apply for asylum are given protection, especially protection of children. The table also shows that Britain became a destination more popular in Syrian refugees. But the opposite happened; the British imposed a tightening of immigration for Syrian refugees. Until 2013, Eurostat recorded only 7053 Syrian refugees in the UK.

Departing from this background, it becomes interesting to then assess the further development of the problem of Syrian refugees, given at the 2015 Hungarian changing refugee policy toward tightening more serious; while the UK suffered polemic related serious Britain's membership of the European Union post Brexit. This also illustrates that there is a threat on the future Common European Asylum System in the middle - the middle of the turmoil of the EU member states are increasingly prioritizing internal sovereignty over the EU when it comes to the issue of Syrian refugees. Is then regarding compliance with the Common European Asylum System is what will be discussed in the present study.

2. Method

Literature study is the main method used in this writing, which is consist of reading, compiling, and recording information obtained from the literature that are related to the issues discussed, including a review of the syrian refugee issues and how Germany, Hungary, and UK response to it. Literature regarding the asylum and refugee policy in respective countries is also collected and analyzed in order to give a thorough

examination on its compliance with the European Common Asylum System. Additionally, in an attempt to answer the research questions and prove the hypothesis, researchers used a qualitative analysis. Researcher uses qualitative analysis in the form of content analysis. Content analysis, according to Bhattacherjee (2012), is a technique used by author to do sampling and categorization of data obtained through existing secondary data.

3. Finding and Discussion
3.1. Refugee Policy in Respective Countries
1.1.1. Germany

Germany's policy regarding immigration and refugees can be seen in the Constitution Article 16a which provides individual asylum rights for victims of political persecution. The basic rights of asylum so as to have a high priority and expressed willingness of Germany to fulfill its historical and humanitarian obligations to accept refugees. The registration procedure for asylum seekers and refugees is regulated by the Law on Asylum Seeker or AsylVfG Procedure (Federal Ministry of the Interior, 2015). Asylum seekers and refugees are permitted to enter Germany by the border authorities or found without a residence permit is transferred to the nearest reception center of the country concerned. they were assigned to the centers of the individual German state revenue in accordance with the formula set forth in AsylVfG. If the asylum application is accepted, the individual is given the status of an asylum seeker or refugee legal and those who have obtained refugee status stretcher will receive a temporary residence permit and granted the same status as other German citizens in the social insurance system. They are entitled to social welfare, child support, child-rearing allowances, benefits integration and language courses and other forms of integration assistance (Federal Ministry of the Interior, 2015).

In general, the number of Syrian refugees asylum applications received in 2014 in the EU member states has increased by 25 percent compared with the same period in 2013. Germany is a recipient of the largest number of asylum applications, followed by France, Sweden, Italy and the UK. Number of Syrian refugees and asylum seekers in Germany until July 2015 reached the figure of 151 000 inhabitants. According to the Germany Federal Ministry of the Interior (2015), between January 2015 and October 2015, there are 243 721 Syrians who entered Germany in search of asylum. Therefore, there are more than 360,000 Syrians (combined 118 196 on 2014 and 243 721 in October 2015), which was in Germany until October 2015.

1.1.2. Hungary

Until 2013, it was noted that there are about 29,000 refugees who enter into Hungary from Syria. Problems arise in Hungary when a policy regarding refugees and asylum seekers was changed in 2014 after receiving Hungarian refugees bombarded excessive (Sandhu, 2015). In 2015, the Hungarian tighten asylum seekers and refugees by building a fence and barbed wire in the border area. In September 2015, Hungary ratified legislation that would punish anyone who passes the fence illegally. Andras Kovats, director of the Hungarian Association for Migrants explained that the number of refugees and migrants in detention centers and refugee camps has tripled since mid-February 2015. Law enforcement is done to tighten the borders of Hungary so that no incoming illegal refugees (Sandhu, 2015). The tightening of legal refugees was also later performed by Hungary, and as recorded by Statistics Agency of Hungary, that only 146 of 177.135 applicants were given a place in Hungary in 2015 (Sandhu, 2015). Based on data from Eurostat (2016), the number of applicants Syrian refugees reached almost 200,000.The tightening of border is actually not surprising, seeing from the Hungarian security policy titled 2012 National Security Strategy that predicts an increase in the burden of government if accommodate illegal immigrants, and legalize the action - the action hard to enforce. In one of the chapters in the policy says that "Without ensuring the Necessary national and international support, authorities concerned cannot be expected to be Able to combat the different forms of illegal migration effectively". On the one hand, the above quote suggests that the perception of migration illegal is clearly a vital security threat that must be addressed for the Hungarian government.

1.1.3. UnitedKingdom

Support under Article 4 (1) (a) and (b) of the Immigration and Asylum Act 1999 will be awarded to the category of immigrants in exceptional circumstances. In considering whether such circumstances exist, the government must pay attention to the following points: Support is given to refugees to receive a temporary

entry permit if they are poor; not having recourse to other forms of support; and there is no provision of other necessary support in order to avoid violations of their human rights (United Kingdom Immigration Services, 2015). Consideration of whether the support is necessary to avoid human rights violations normal person would require an assessment of whether they may suffer inhumane treatment if they are not given permission asylum and means to meet the critical needs of their lives while in the United Kingdom (UK Immigration Services, 2015). Although impressed by the simple, the process undertaken by the British in receiving refugees and asylum seekers layered and complex, including the issue of Syrian refugees. Despite criticism, the changes made by the British in immigration policy are not so significant. On September 7, 2015, the Prime Minister announced a change in Syrian refugee reception scheme and plans to resettle 20,000 refugees from Syria during the next five years (UNHCR, 2015). However, the British government does not intend to offer resettlement to refugees who have been in Europe, or to participate in a refugee relocation scheme is being developed by the European Union, and believes that it is better to take the refugees most in need directly from Syria. England, with a population of over 60 million, has promised to accept 4,000 Syrian refugees in the period until 2015.

What is interesting from the UK compared to Germany and Sweden is that UK has different policy, which gives a different perspective regarding the response to the Syrian refugee issues. Public response to the issue of refugees and asylum seekers themselves are also different from Germany and Sweden. At the end of 2014, the population of refugees, asylum case pending and stateless persons in the UK consists of 0.24% of the total population, and amounted to 117 161 refugees, 36 383 cases pending asylum and 16 stateless persons (UNHCR, 2015). Refugee and asylum system in the UK is strictly controlled and has a complex process. This makes it difficult to get asylum in the UK. The decision making process is very difficult and many are rejected.

3.2. Compliance to European Common Asylum System

In analyzing the three countries' adherence to the Common European Asylum System, it is necessary then to describe the approach to be used. The main approach used in this study was rationalist, who until now dominate many perspectives on compliance and based on game theory and the theory of collective action (Koh, 1997). According Checkel, the state is understood as rational actors who weigh the costs and benefits of a regime and international institutions. In other words, the state will make a selection and decide whether to comply or not, on the basis of the calculation of costs and benefits from the institution (Checkel, 1999). In other words, compliance is a matter of choice. When the state does not comply, it is because they chose to disobey. Noncompliance may be preferred simply because the costs of compliance outweigh the benefits (Mitchell, 1996). Countries made cost calculation or strategic benefits, both in responding to benefit the institution and in response to the threat of sanctions (Checkel, 1999).

3.2.1. Hungary

Assessed with rationalist approach, Hungary saw that the Common European Asylum System unprofitable Hungarian and Syrian refugees have a negative potential to harm the Hungarian. Negative perceptions about refugees and coupled with rhetoric - the negative rhetoric about the implications of refugees into a country makes Hungary do not see any positive impact of the Syrian refugees in their country. During the Syrian refugee crisis in 2015, Hungary is burdened by refugees asylum application stop receiving Syrian refugees detain refugees who tried to enter Hungary illegally. uch action is a form of non-compliance with Hungary on the Common European Asylum System, and the non-compliance based on rational considerations related to the security of Hungary. Moreover, when referring to the statement of Robert Keohane (1982) that the merger transaction cost the state into an international institution is the first thing that will be taken into consideration. When the transaction costs is low and benefits is relatively high, then an international institution will be able to run smoothly. But otherwise if the transaction cost is high and there is no definite incentive for the country, it can be said that these institutions have a high risk for failure (Keohane, 1982)

Implementation of these approaches can be seen when the Hungarian government decided to build a four-meter-high fence along the southern border with Serbia. The European Union warned the members of the European Union on measures that are contrary to the obligations of EU member states, in accordance with the Common European Asylum System, and Hungary to find other ways to cope with Syrian refugees (Squires, 2016). Hungarian Prime Minister, Viktor Orbán, criticized Germany and the EU were unable to stem the rate of Syrian refugees into Europe and expressed their opposition to the revision or enlargement of the Dublin Regulation, in particular referring to the imposition of new quotas mandatory or permanent to

step burden-sharing of refugees (Squires, 2016). If analyzed through rationalist approach, it can be seen that the Hungarian action refers to the calculation of profit - and loss of Hungary against their Syrian refugees in their country.This was reinforced by various statements from Viktor Orbanwhich points theSyrian refugee crisis asa threat to the security of Hungary. Various statement described how Hungary had safety concerns and the potential for large losses in the future by accepting Syrian refugees into Hungary. It is then amplified by Hungary will take legal action against the EU over the quota refugee policy, which is set in the Common European Asylum System. The lawsuit related to the distribution of 120,000 Syrian refugees across the 28 EU member states (Sandhu, 2015).

3.2.2. Germany

On the other hand, Germany recently decided to utilize the sovereignty clause to voluntarily responsible for processing asylum applications are not housed within the Syrian refugees under the criteria of the Regulation. The number of asylum seekers moving intra Europe makes Germany would not apply the system of the Common European Asylum System to Syria. By law, sovereignty clause allowing Germany to consider asylum claims is not the responsibility of Germany. This is also reinforced by a statement from the German Federal Office for Migration and Refugees issued instructions for handling asylum claims of refugees throughout Syria itself rather than deporting them (Horn, 2015). Dublin II Regulation and the Common European Asylum System, which refers to a quota system and application for asylum in the country where they first arrived in Europe is considered Germany allows other EU countries to deport asylum seekers back to the country (Horn, 2015). In other words, Germany will become a European Union member states are fully responsible for processing the asylum claims of the Syrian refugees.

This shows that Germany viewed the Common European Asylum System and the Dublin II Regulation as the system is not perfect and decided to use the sovereignty clause. Common European Asylum System that emphasizes the registration of refugees to the first country visited and the quota system is considered German refugees would give divisions for some other EU countries did not agree that since the beginning of the Common European Asylum System such as Hungary. However, this German action can be interpreted in two different terms, and on the other hand the German action is a manifestation of its adherence to the Common European Asylum System for sovereignty clause itself is still umbrella under the Dublin regulation as a form of escape clause. In other words, Germany is not promoting refugee management system as well as the design of the Common European Asylum System, but Germany will continue to rely on the clause - Article in the Common European Asylum System in its actions to receive Syrian refugees.

3.2.3. United Kingdom

United Kingdom, through a statement from Prime Minister David Cameron, in March 2016 said it would not comply with the Common European Asylum System. David Cameron said that there is no prospect of Britain joining the Common European Asylum System. This is because the UK has its own approach to asylum, with the primary objective to maintain the territory and sovereignty of the UK (Wojazer, 2016). In connection with the Syrian refugee crisis itself, the British in 2014 decided to create a Vulnerable Person Resettlement scheme (VPR) Programme in order to provide routes for Syrian refugees to come to the UK. This scheme was extended in September 2015 and had planned to resettle 20,000 refugees from Syria in 2020 (Wojazer, 2016). The English action shows that the calculation of profit - loss is a basic consideration in view of Syria's refugee crisis.It is then compounded by the post-Brexit conditions, which means that there will be consequences to this Syrian refugee issue for the UK. The consequence is considered to be a problem for Britain. Although it does not comply with the Common European Asylum System, but England have expressed their consent on the Dublin II Regulation. Through the Dublin II Regulation, the UK can share responsibility for asylum applications to the state - other countries (Parliament of the United Kingdom, 2015). Their Brexit will mean that the UK would receive asylum requests greater than refugees, and can no longer sending asylum seekers to other member states to have their asylum applications processed there.

UK's incompliance to the Common European Asylum System was motivated by the same reasons as Hungary, which is a domestic security issue. In line with the argument by Keohane, it can be seen that the British saw no obvious incentive in the Common European Asylum System. The system divides the refugee quota system that is based on the wealth of the country will obviously not benefit the UK, given the UK is one of the rich countries in Europe. Potential high loads, drive strong resistance from the domestic, and the

lack of incentives in the Common European Asylum System is believed to make the British chose to disobey in the Common European Asylum System. But be interesting then to see that the cost will be accepted English Syrian refugee related issues when out of the European Union are not much different, or even greater, than using Article - Article in the Common European Asylum System.

4. Conclusions and Suggestions

In general, Germany is a country that has a high degree of openness than the UK, Hungary, and also the state - other EU member states. This can occur due to policy and law in Germany that is open and easy access for immigrants, refugees and asylum seekers to obtain a temporary permit in both countries. On the other hand, Hungary and the United Kingdom as a fellow of developed countries in Europe, had a different response and explicitly stating their non-compliance to the Common European Asylum System. This is because the calculation of profit - and loss of the consequences of compliance Hungary and the United Kingdom to the Common European Asylum System. Based on the consequences of social, political, and economic losses brought many security threats in the form of their communities, making Hungary and the UK choose not to adhere to the Common European Asylum System.

The discrepancies between the three countries in terms of the number of Syrian citizens who were given protection in the form of resettlement, asylum or temporary protection can be a picture in comparing how these countries view the issue of the Syrian refugee crisis. It also highlights the contribution rate burden sharing in Syrian refugee issues in each country. This information can also be used to apply pressure on other countries to do more to help the Syrian refugee crisis. Germany, for example, has provided an important space for Syrian refugee protection and an example of positive models to encourage other industrialized countries in the rest of Europe, and even in other regions such as North America, and the Asia Pacific region to increase their efforts. Syrian refugees for Germany has the potential for the German economy is threatened by the gray population, and consideration of the advantages that used by Germany to comply with the Common European Asylum System by using their sovereignty clause to accept more refugees Syria.

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Engaging Community Through Policing Terrorism to CounterReligious Extremism and Terrorism

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Abstract. The threat of terrorism to human security remains as imminent secret by both state and non-state agencies to forestall deadly incident. It is not that state intelligent security has no capability to detect such dangerous incidents to occur but terrorism is a clandestine movement that is quite hard to recognize its tactic. The state security apparatus both military and police personnel need to have special training on an ongoing basis on counter-terrorism in protecting all citizens from the threat of terror. State must build the skilled capacity of its security apparatus as advance as it can in order to safe public life. Moreover, community participation in counter-terrorism is extremely significant because they can be a major informant in exploring the facts of measures around their environment where they live. The terrorists stay in the midst of pluralistic society though not necessarily blend in and mingle with the surrounding communities because of their strange behavior compare to ordinary citizens in general. Therefore, the government is to actively cooperating with community in dealing with counterterrorism. This participation could include intensification of public awareness about the dangers of religious extremism and terrorism and how to prevent that dangers to give no room in all sorts of activities in the community. In addition, members of the special police counterterrorism should really become true partner with mutual cooperation and mutual trust with the community to jointly prevent any attempt of terrors, this is a policing terrorism. Policing terrorism is showing professionalism of counter-terrorism police personnel and public participation in every step of coping of religious extremism and terrorism offenses. Community is a good partner for comprehensive information while police personnel will act professionally in law enforcement. The combination of these two parties will be able to foster effective work in handling of counter-terrorism cases in Indonesia.

Keywords:Community, Participation, Policing Terrorism, Professionalism, and Law Enforcement.

1. Background

In a Muslim majority society, such as Indonesia, the role of the community in general, and mass Islamic organizations in particular, must be empowered to work effectively to stop religiously motivated violence and terrorism. Indonesia's mass Islamic organizations are the largest in the world, but the understanding of group leaders and members about terrorism has been shown to be limited. If we look it back and see the heating situation beginning in a June 5, 2002 during the speech at Ngruki Boarding School, Islamic party political leader at that moment Hamzah Haz in his function as Indonesian Vice President stated definitively that there was no terrorist network in Indonesia. "As a Muslim, I do not want people to identify an Islamic boarding school as a terrorist nest," Haz stated (Tempo, 22/9/2002).

Hamzah went on to say that he wanted to defend Muslim figures who were suspected as terrorists, adding that "if there are no terrorists but only Muslim cleric being harassed, then arrest me first." Similarly, I recalled accompanying United State of America (US) Ambassador Boyce (2002) meeting with Hasyim Muzadi, chairman of the world's largest Muslim organisation, when Muzadi expressed doubt about the presence of terrorists in Indonesia because "they don't even have an office here." Additionally, public opinion polls consistently showed that themajority of Indonesia Muslim believed that the global war on terrorism was a 'tool' being used by Western World to corner Islam.

Further insight into the perceptions of mainstream Muslim leaders can be found in the text of a speech[1] by America's Ambassador Boyce regarding President Bush's meeting with Muslim leaders during an October 2003 visit to Bali.

The Bali bombings of October 12, 2002 came as a huge shock to Indonesia, not only Government of Indonesia (GoI) was startled over the inhuman terror, but also figures who previously stated that there were no terrorists in Indonesia. The Government immediately responded by a drafting bill on anti-terrorism although actually the bill had been sketched long time ago even before September 11, 2001 tragedy in the US. The tragedy has driven the Indonesian government to consider seriously an anti-terrorism law to protect its citizens from terror. It may only cause global fear to those that being untargeted. The September 11 attack may address to the government of the United States but it was resulted in thousands civilians death. Terror could threaten all countries anywhere and anytime; consequently, the government of Indonesia urgently needed an anti-terrorism law.

At beginning, the bill faced several critics such as Abdul Hakim Garuda Nusantara (2002) who was at that time as chairman of National Commission of Human Rights (Komnas HAM). He criticized sharply on the bill and he assumed that the bill seemed to respond to a certain demand from certain country; clearly, he was referring to the US. According to Hakim, the 'legal approach' – that is, the passage of an anti-terror law – will never succeed to end the terrorism phenomena, since there is a political dimension to terrorism that does not only involve a person or a group but also the state and its apparatus. Meanwhile, Romly Atmasasmita (2002), who chaired the drafting team of the terrorism bill, admitted that the bill was not drafted based on Indonesia's experiences. However, the GoI had already signed an international convention concerning terrorism in 1998 and consequently had to ratify the convention into national law that allows state to prosecute any violation of law.

As the government tackles the problem of terrorism, it will not solely rely on a legal approach but also embrace other elements of the nation such as Islamic mass organizations. In international fora, the United Nation has recommended that countering terrorism must be done comprehensively and in compliance with a multinational and multi-dimensional manner that addresses political, governance, economic, social, intelligent, police, military and immigration aspects. Law enforcement alone cannot resolve the problem of terrorism completely. The international cooperation is certainly needed and it should be based on both actions and efforts equality. Efforts equality should be based on an equal system of law, if not Indonesia will be left behind by the other countries. For example, the European Union no longer uses the extradition system to transfer someone who is accused of doing criminal acts, but within the Association of Southeast Asian Nations (ASEAN) Indonesia still has problems dealing with Singapore on extradition. In Europe they applied European Arrest Warrant[2] (EUR-Lex, 2015), that is likely very appropriate to be adopted by ASEAN. Indeed, there are dissimilar legal systems between European Union and ASEAN but at least there is similarity on the substance of philosophy since Indonesian law is basically inherited from the Netherlands.

The fight against terrorism is certainly not as easy as to fight the military forces of a State, because terrorism has no tangible form in every movement and carried out by non State actors. So it takes a very comprehensive efforts and sharpshooter in preventing violent actions which has always been the pattern of their struggle. According to Andrew Heywood (2011) in his book Global Politics that "Terrorism is a

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[1] After the meeting, President Bush told his aides that he was surprised that Kyai Hasyim Muzadi and the other participants told him that many Indonesians feel that the global campaign against terror is a war on Islam. Why was he surprised? Because he has never thought about the campaign against terror in that way before. President Bush has never viewed the campaign against terrorism as a war against Islam because he knows that it is not a war against Islam. He knows that the campaign against terrorism is a campaign against criminals who kill and maim innocent people in order to achieve political goals. He knows that there are terrorists scattered throughout the world, of many nationalities and of many claimed religions. President Bush understands that the cowards who killed over 3000 people in the United States on September 11, 2001 do not represent Islam. He knows that the criminals who murdered over 200 people last October in Bali and the killers who slaughtered Muslim taxi drivers with a bomb at the Marriott Hotel in Jakarta in August do not represent one of the world's great religion.

[2] This European Arrest Warrant means if one court in one of the European countries has dismissed an arrest warrant or captured order of the detention, and then automatically the letter of instruction is in effect to all over the European countries. So police and public prosecutors should not run shelter because they can automatically arrest the person. The criminal can be tried in that country or returned to his own country. There have been common exercise for police forces in the European Union (EU) and the governments gave additional resources to established special task force to counter terrorism within the European Police (Europol).

clandestine activity, often carried out by small groups or even lone individuals who, unlike regular armies, go to considerable lengths to be indistinguishable from the civilian population. Such difficulties have nevertheless been greatly exaggerated by the advent of new terrorist tactics, notably the growth of suicide terrorism." Angel Rabasa et al. (2010) in the book of Deradicalizing Islamist Extremist mentioned that governments must maintain a high level of international cooperation in suppressing terrorist groups. This is particularly important because Islamist extremist organizations are part of global network that allows them to survive even if they have been defeated at home.

2. Method

This paper uses analysis of the case study of Indonesia's countering terrorism, because of its characteristics such as setting is actual, researcher is key instrument, data is descriptive while data analysis is inductive, stressing to process, and elucidation of each event is essential (Bogdan and Biklen, 1992). Case study means that the research is in accordance with goals which are describing the social occurrences; furthermore, it reveals real events on the fields and discloses hidden values, as well as sensitive to descriptive information and maintains cohesiveness of the object being studied (Strauss and Corbin, 1987:19). The writer employ a qualitative method in analyzing the countering terrorism in Indonesia; namely Process Tracing meaning to trace the operation of the causal mechanism(s) at work in given situation (Klotz and Prakash, 2008: 116). What is meant by mechanism is a set of hypotheses that could be the explanation for some social phenomenon, the interaction between individuals and other individuals, or between individuals and some social aggregate. Process tracing does need in-depth interview for gathering of data; however, this paper uses more portion of secondary data. Indeed, it can also use secondary sources such as media appearances and memoirs as a supplement. This process tracing method can be assessed whether it is good or bad. According to Jeffry T. Checkel in the book of Qualitative Methods in International Relation: A Pluralist Guide that a good method is coming to grips with first mover advantage meaning that honesty must come first in interpreting and explaining the data. Good method is also answering 'how much data is enough?' which means once, twice or third time to have interview with source to collect the data. In contrast, bad method is that proxies are pain for instance informant is changing mind during the interview. Also, bad method is that it takes (lots of) time that writer/researcher cannot limit to certain amount of information to be gathered.

3. Finding and Discussion

From the beginning that tackling of the problem of terrorism by the Indonesian government has never actively involved civil society groups including religious mass organizations. Indonesian Government simply referred to religious mass organization as objects in handling counterterrorism; even sometimes suspected them closer to terrorist's nest. It is something hardly to believe to achieve a successful response to address terrorism cases without actively involving civil society groups both at national and international levels. The international community has provided many examples of the involvement of the mass organizations and the success in the war against terror. Hence, the international cooperation is severely needed to strengthen efforts in countering terrorism. This cooperation should be focused on Policing Terrorism and engaging community in counter terrorism. Government of Indonesia has signed a number of bilateral and multilateral cooperation on counter terrorism such as with the US, Australia, Japan, while in the context of multilateral cooperation that ASEAN forum is routinely conducting dialog of the Jakarta Expert Working Group on ASEAN Convention on Counter Terrorism (JEWG on ACCT), and within APEC forum through Counter Terrorism Task Force (CTTF) as stated in the Presidential Regulation number 38 year 2008 on Government Working Plan 2009. In international level, Indonesia has signed UNSC Resolution on International Convention for the Suppression of the Financing of Terrorism 1999 or the International Convention on the Elimination of the Financing of Terrorism (hereinafter referred to as the Convention SFT) which was at first only ratified by a few countries. But after the events of September 11, 2001, all UN member states are encouraged to ratify the convention (as stated in UN Security Council Resolution No. 1372, 2001). The Government of the Republic of Indonesia (GoI) had just signed the Convention SFT on September 24, 2001 or two weeks after 9/11. This resolution was actually a shortcut to define 'terrorism' itself because of the difficulty of prolonged and failure to formulate that definition in the various international diplomatic conferences; yet, there has to be taken beforehand how to regulate certain aspects of terrorism in various sectorial international agreements such as the problem of funding terrorism. Four days later United Nations Security Council Resolution 1373

adopted unanimously on 28 September 2001, as a counter-terrorism measure passed following the 11 September terrorist attacks on the United States. The resolution was adopted under Chapter VII of the United Nations Charter, and is therefore binding on all UN member states. Following the Resolution, GoI ratified into Law number 16 year 2003 on Combating Terrorism of the Bali Bombing October 12, 2001, signed on April 4, 2003 which basically an endorsement of previous two Government Regulation in-lieu of Law number one and two of year 2002. In year 2004, President Megawati also issued Presidential Decree on securing State's vital objects meaning that any State assets that conquering life of the people must be prioritized its security. Of course, it could be understood that the security situation in those years were still very vulnerable to disruption of terrorism, especially the condition of national economy which was very fragile because of impact of the Bali bombing I and II. Consequently, Megawati's government worked so hard to raise international collaborations in the field of security with aim to restoring international confidence for the growth of economy in the country. Of course, the more targeted cooperation to counter terrorism as crimes involving international network. Several international cooperation that have been established, cooperation with Australia and the United States Government are very large and prominent compared with other foreign countries. Even the Australian Government was doing marathon job to seek accomplishment way before the incident of Bali bombings by making three agreements with the Government of Indonesia in a row in the same year, namely: The Memorandum of Understanding between the Government of the Republic of Indonesia and Government of the Commonwealth of Australia in Combating International Terrorism on February 7, 2002; Joint Statement of the Co-Chairman issued at the Ministerial Level Conference on 'People Smuggling, Trafficking in Persons and Related Transnational Crime', in Bali dated February 26-28, 2002; and the Memorandum of Understanding on Combating Transnational Crime and Developing Police Cooperation, dated June 13, 2002 in Perth, Australia. In the end security cooperation between the two nation states contained in Agreement Between Australia and The Republic of Indonesia on The Framework for Security Cooperation signed off in Mataram, Lombok on November 13, 2006 but entered into force on February 7, 2008. The agreement often referred to as 'The Lombok Treaty.'

With the United States Government (USG), after the first Bali bombing that more assistance was channeled through ongoing development cooperation projects. Several USG development grant projects focus on sectors such as education, research, training, including moderation of Islamic religious understanding. Grant development in other sectors particularly to increase democracy, human rights, and civil society empowerment continue to run as usual. Finally, in November 2010, President Susilo Bambang Yudhoyono and President Barrack Obama signed off the Comprehensive Partnership Agreement (CPA). The agreement covers cooperation in trade and investment, education, energy, climate change and environment, security, democracy and civil society.

3.1. Definition of Policing Terrorism

In the sociology of social control, the policing of terrorism is based on the theory of bureaucratization. Following the work of Max Weber (1922), the bureaucratization theory holds that modern counterterrorist police efforts are autonomously conducted on the basis of professional standards regarding the means and objectives of counterterrorism. The bureaucratization perspective recognizes that high profile terrorist incidents, such as the events of 9/11, can lead to attempts by governments to redirect police efforts against terrorism in function of political objectives. Yet, because the bureaucratization of modern police institutions is at an unprecedented high level, police agencies can better resist such (re-) politicization attempts to continue counterterrorism activities on the basis of an understanding of terrorism based on professional expertise.[1]

In the last decade, Indonesia has been applying community policing to achieve the dual goals of protecting communities from attacks and protecting civil rights and liberties. The moral example set by the freedoms in the Constitution must never be outshined by suspicion or the desire to silence ideologies that are not considered mainstream. The freedoms of speech, press, religion, and assembly should never be repressed because they are perceived to be violent or offensive. The marriage of community policing and countering violent extremism leverages the most valuable resource of each: local communities and their members Law enforcement is empowering communities to impress upon individuals that everyone has an important role to play in the community. While radicalization to violence is occurring in homes across the country, thanks in large part to the Internet, community policing is being used to reach out to disenfranchised individuals and

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[1] Bayley, D (1999) 'Capacity-Building in Law Enforcement', *Trends & Issues in Crime & Criminal Justice 1999* July No.123 Canberra

redirect them from the path of radicalization to violence. Community members are being invited to teach law enforcement about their religion, culture, and beliefs, so that officers are able to identify specific legal or constitutionally protected behaviors and not mistake those practices for criminal behavior. Community members are also being encouraged to report suspicious activities, and communities are being empowered to demonstrate that they are stronger than the virtual community and that freedom, justice, and dignity can coexist with religion, culture, and citizenship.

So, policing terrorism is basically a new looks of police bureaucratization accounts for the development of policing at both the (intra)national and international level. However, on the basis of the bureaucratization theory, police institutions ought to resist political influences to continue to conduct their activities in a manner that is congruent with professional police standards. The hypothesized implications of policing terrorism can be divided into potential effects on the crime-fighting role of the police and on the relationship between the police and the public.

3.2. Policing Terrorism as a New Look Strategy

In the early year 2006, I joined Professor Bruce of the US Embassy Jakarta scholar grantee to deliver a speech at Muhammadiyah University of Surakarta about his book on Osama bin Laden. He began the discussion with that Osama matters but it was only a short remark before he bestowed good discourse related to issue of Islam and the West on perspective of terrorism. His twenty minutes' presentation had attracted audiences since he acted with different style as an American scholar not official. By having his approach before public in seminar, academics and figures felt very comfortable to express their views about United States and most importantly on its foreign policy. When Bruce offered new term of 'Islam in the West' instead of using 'Islam and the West,' one of the audiences responded that he would be really scared that eventually there will be an intercept culture; albeit, Bruce does optimistic of creating 'Islamo-Christianity Civilization.' He meant that Muslim and Christian should work together with other believers to establish better civilization in the world. This point should become scientific ground to start thinking about shifting approach from militaristic to more human, policing terrorism. According Heather J. Davies and Gerard R. Murphy on Journal *Protecting Your Community from Terrorism, Volume 2: Working with Diverse Communities* that community policing provides state, local, and tribal law enforcement agencies with the opportunity to build relationships with stakeholders across diverse communities These relationships are most successful when founded on the principle that every interaction — whether made by a sworn officer, civilian, or volunteer— is treated as an opportunity to demonstrate the department's commitment to community policing and treat all community members with respect and equality Successful partnerships allow agencies not only to better understand the needs and concerns of community members affected by the new role of law enforcement in countering violent extremism (CVE) initiatives but also to work together to address them. Community policing also involves educating residents to recognize and report crimes and suspicious activities and empowering them to actively contribute to enhancing the safety of their neighborhoods. Focus of the work in Policing Terrorism is five areas: Foster and enhance trusting partnerships with the community, engage all residents to address public safety matters, leverage public and private stakeholders, utilize all partnerships to counter violent extremism, and train all members of the department.

Good example in Pakistan whereas government is improving the police station's effectiveness in countering terrorism depends on improving police-community relations at the local level. New Standard Operating Systems (SOPs) and training programs has been replaced by the current authoritarian ethos of policing in Pakistan with an approach that engages the police and the community in a common effort to control terrorist and criminal violence. This approach is consistent with the one taken by police forces in the United States and western Europe that emphasizes basic law enforcement and community outreach.[1] It should be based on SOPs and training programs to ensure that the police are responsive and treat community members with respect. Improved police-public relations results in greater public willingness to provide information on illegal activities and potential security threats. Programs to improve police-public relations start with improving public access to police stations, including special access for women. Such efforts involve engaging the community in police work through programs like community watches and creating peace committees to mediate local disputes and to review and evaluate police performance. Improved public access, special treatment for women using female police officers, and community outreach programs are

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[1]Javed Aziz Khan, "KP Sets up Special Anti-Terrorism Force," *The News*, November 19, 2013, www.thenews.com.pk/Todays-News-2-215081-KP-sets-up-special-anti-terrorism-force.

features of a few newly established model police stations in major cities. Many of these stations were modified based on technical advice and financial assistance from international (including U.S.) donors.

Another example is Israel National Police (INP), since counterterrorism is one of the explicit responsibilities of the INP, all police officers are trained to face this threat. However, a distinction can be made between four levels of specialization in counterterrorism training. First, all officers undergo basic counterterrorism training, which is intended for police officers whose main role within the police is *not* related to counterterrorism. This training prepares officers for situations where they happen to encounter a terrorist incident and focuses on providing first responses such as isolating the site of the terrorist attack. The second level of training is received by the "Yassam" or "Special Patrol Unit." These officers are trained to provide rapid responses to terrorist events and bring them to an end as soon as possible. For example, in a case of shootings, their goal is to reach the scene and stop the shooter within minutes. To accomplish this goal, they use special equipment and transportation, such as motorcycles. Their training is oriented toward this goal, and includes related exercises, such as urban warfare. The third level of counter- terrorism training is received by the "Mistaa'rvim" unit. These officers are trained to conduct undercover operations in which they reach their target and make an arrest without being detected. Their training includes, for example, the topography of areas where terrorist threats emerge (both within Israel and in the Palestinian territories), the balance of powers between ethnic and family groups and local customs and speech. Lastly, the "Yammam," or "Special Police Unit," which is the elite police counterterrorism unit, goes through the most specialized counter-terrorism training. These officers are trained to handle very specific terrorist situations, such as releasing hostages and carrying out special operations.[1]

3.3. The Case of Muhammadiyah Association

Muhammadiyah Association is the biggest modern Islamic organization in Indonesia and perhaps in the world that carried out tremendous of the peace to whole universe.[2] Muhammadiyah has many opportunities in many resolutions of the violent conflicts both in the country and abroad, especially since the end of the dictatorship government of the late President Soeharto and during the transition to the present. The year of 2005 was an important milestone spirit of encroachment Muhammadiyah abroad. The committee of congress invited delegates of Muhammadiyah ASEAN and stayed at a small hotel in a cool area of Batu, Malang. They became observers in the congress who ultimately chose Professor Din Syamsuddin as chairman of Muhammadiyah. He brought cool breezes and inspiration and deeper plugging of *ghiroh* (spirit) to bring Muhammadiyah go international. Along with PCIM's (Special Branches of Muhammadiyah overseas) growing, which means also *Jama'ah* (members) Muhammadiyah growing and increasingly look alive in preaching, especially amid the global issue of terrorism. Muhammadiyah members' presence abroad is significant because it can present a face of Islam is peaceful and tolerant amid violence in the name of Islam is being rife. Nevertheless, there were still a handful of members of the Muhammadiyah who by design implicated in extremism cases such as that occurred in Temanggung, Indonesia and Singapore. That problem was very complicated, but thank God we were able to overcome it well. Indirectly the condition in those years were not demoralizing members' preaching, but its strategy definitely changed to somewhat defensive

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[1] Herzog S. (2001). Militarization and demilitarization processes in the Israeli and American police forces: Organizational and social aspects. Policing and Society, 11, 181–208.

[2] Muhammadiyah Association is an Islamic missionary organization and a movement, founded in Yogyakarta, Indonesia on November 18, 1912, coinciding with eight Dzulhijjah 1330 of the lunar calendar by Kiyahi Haji Ahmad Dahlan, a broad-minded scholar, who had been apprehensive about the wide spread ignorance of the Indonesian Muslims of the true and genuine teachings of Islam as taught in the Holy Quran and the Sunnah of Prophet Muhammad, may peace be upon him. Such ignorance had created idolatrous belief and cult, superstitious practice and unreasonable customs among the Indonesian in general and the Muslims in particular, which had driven them not only to backwardness but also to weakest condition socially, economically and politically, suppressed by Dutch colonialism. The Islamic educational institutions in those days were too poor to meet the need of modern development, due to isolationist mental attitude on the part of the Muslims themselves as consequence of inferiority complex and obsolete traditional educational method. Kiyahi Haji Ahmad Dahlan was of opinion that if Islam was to be fully understood by its adherents, then the Holy Quran and the Sunnah had to be taught directly by translating and interpreting them into native or Indonesian language, instead of merely teaching the fatwa or opinions of bygone scholars as it was then common practice. Putting his ideas into practice, surely enough he met with serious criticism and opposition from his fellow scholars, because up to that time, though held as the most sacred of books, being the Words of god, the Holy Quran was never studied for its teachings and guidance, rather it was recited so many times a day merely for its blessings, which is not the intention of God who reveals the Book.

rather than progressive as they were before the emergence of the terrorism issue. Preaching orientation did also change from topics discussion about *aqidah* (theology), *ubudiyah* (ritual), *fiqh* (doctrine) to criticizing ideas against western hegemony. This phenomenon was certainly not only undergoing by Muhammadiyah but overall audience in the world.

Communication with *Jama'ah* Muhammadiyah intensified through electronic social media. This step is very effective to keep moving and developing branches organizations abroad. Muhammadiyah ASEAN was first initiated by a preacher from Malaysia, the late Imam Wahab, who traveling from villages to villages on the peninsula and the mainland Indochina. He was endlessly devoted himself to introduce and inculcate Islamic preaching style methodology of Muhammadiyah. He introduced simple ways how to perform ablutions properly, prayer properly, and taught that a boy who achieved *Aqil baligh* (15 years) must be *khitan* (circumcision) according to the teachings of Prophet Ibrahim. Imam Wahab was not a young man, he passed away in early of 2015.

Muhammadiyah Singapore is fortunate enough because this country is giving enough freedom of association and assembly for its citizen's religious social organizations (non-political). Nonetheless restrictions on teaching material and religious movements are still monitored by the local government strictly. However, in many social activities, Muhammadiyah Singapore received better support from the government such as providing services to the citizens of elderly. The social program is a backbone of teaching in addition to the core model of Muhammadiyah school like establishment and development of primary, secondary, and college that become an important pillar in the development of the organization and relationships with local authorities. The schools are open to public. The existence of the *masjid* (mosque) which is also surrounded by buildings of educational institutions and social institutions become the center of the congregation. *Masjid* actually serves as the nucleus of the spirit of reaching pleasure of Allah. Perhaps because the value of *jama'ah* sincerity so that the symbols of Islam through Muhammadiyah in Singapore to be an inspiration: Singapore is so high that tolerance among citizens in many aspects, especially religious tolerance continuously maintained and nurtured.

On the other hand, Muhammadiyah development in Malaysia is not as fast and institutionalized as in Singapore. Muhammadiyah activities in this country is more expanding to all regions in Indochina. It creates an international division that do more charity activities for the *muallaf* (new convert) as well as the congregation itself. It's a different style of preaching than others where the mission is for fellow of their own respected country. But it can be understood because Malaysian Constitution states Islam as the state religion so that Muslim already feel protected by the state's obligation. The Malaysia preachers with its international wings continuously strives to encourage fellow from Indochina to embrace a peaceful religion that teaches about life and living on the instructions of Allah.

For southern Thailand, as support of the conflict settlement, the former chairman, Din Syamsuddin own direct role do the highest-level people diplomacy including lobbying to the King of Thailand to ensure that the peace process should be encouraged. The same has been repeatedly made when there was an invitation from the King as well as international meetings that specifically discuss conflict resolution. Meanwhile Muhammadiyah universities in several cities such as Jakarta, Malang and Yogyakarta provide scholarships for Thai Muslim students to study in various departments and faculties. All this is done to build human capacity so that they have high competitiveness and skill are qualified to develop the message and sustain their lives. No less than 240 Thai Muslim students scattered at Muhammadiyah universities with Muhammadiyah scholarship. The country also has a special affinity with Muhammadiyah because the grandson of Muhammadiyah founder is currently living and raising a family there. He actively takes part in *da'wah* promoting Halal food that is certainly much needed. His laboratory testing and labeling of halal foods and beverages will greatly help Muslims to avoid consuming forbidden foods.

4. Conclusions and Suggestions

The policing terrorism should get more emphasis on program implementation of the terrorism case. In this way, community engagement in tackling terrorism case has pivotal role. The Government has issued Law Number 15 year 2003 concerning Terrorism. Perpetrators of the crime of terrorism base on law will be punishable by jail sentence for a minimum of four years, the longest istwenty years and even up to the death penalty. In Indonesia, religious sentiment is frequently used as an excuse and motivation by terrorists to sporadically develop their terror cells. The way of recruitment conducted can through direct communication, information technology, and educational institutions.

The Government of Indonesia has made serious efforts to implement counter terrorism in neutralizing radical Islamic teaching, though it is not effectively working. Such efforts materialize in different form of activities of preventing provocation and spreading hatred, hostility among religious adherents, preventing indoctrination, increasing public knowledge to reject terror understanding, enriching moderate understanding of religion, improving cross-sectoral cooperation with all the parties, and close involvement of public awareness to report immediately when they see, hear, and act of the attempts to divide the unity and inter-religious harmony in Indonesia. In the long run, welfare state will appear if human security can be achieved.

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Media and Terrorism : The Role of Local Media Against Solo Bomb of July 5th, 2016

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Abstract. Bali bombings October 12, 2002 into the beginning of the series of suicide bombings in Indonesia. Mapolresta suicide bombings in Surakarta dated July 5th, 2016 be interesting to review because it occurs at the H-2 of Eid and targeting police officers who were idle as targets. Various speculations about the motives of suicide bombings appeared in public, showing off the strength of terrorist groups to attempt disturbing society where Solo is one of the political barometer in Indonesia.Local media plays an important role in reducing public unrest, because most people are still putting local media (*Solopos* and *Suara Merdeka*) as the source of the information. This study analyzes the news frequency and content of Solo bombs during the month of July 2016 of the two mediums. The results of this study indicate that both of *Solopos* and *Suara Merdeka* are broadcast news reports with reasonable frequency and with good language so as not to cause panic in society.

Keywords: Media, Local Newspaper, Terrorism, News Frequency and Content.

1. Background

The Bali bombing on October 12, 2002 to be the beginning of a series of suicide bomb attacks that occurred in Indonesia. Since then almost every year of suicide bomb attacks in different locations and targets, ranging from places of worship, the center of the crowd and security forces.

Last suicide bomb attack occurred on July 5, 2016 with a target Mapolresta Solo. This is interesting because the intended target was the security forces in a state of full alert on the H-2 on the day of Eid is celebrated by almost all the people of Indonesia.

Various speculations about the motives of suicide bombings appeared in public, showing off the strength of terrorist groups and efforts to disturbing the public a motive that is often discussed. This is because Solo is one of the political barometer in Indonesia.

This event became a magnet for the media to publish them. The mass media has a very important function for society. One is as a conduit of information to the public. Through the information provided media, the public will know what event is happening so that the mass media also play a role in increasing the knowledge for the community.

The mass media is a means of disseminating information to the public. Therefore, the mass media have an important role in the dissemination of information that is needed by the community. Currently there are a variety of media that provide information on different characteristics, such as electronic media; Television, radio and the Internet, as well as print media, such as newspapers, magazines, tabloids.

Each media has different characteristics in delivering the news. One of these print media which in this case is the newspaper. Newspapers are printed mass media form that is published every day on a regular basis. Therein, contains much information about events that occur at this time warm. Newspapers are often found in street vendors or stalls on the roadside. The information is presented, complete answer the formulation 5W + 1H (what, who, when, where, why, how). Excess mass media are always full and actual news, it is easy and quick to reach a general audience, easily stored and carried, the price is cheap. On the other hand the newspaper has deficiency contained in the message body is too short, less attractive presentation of images, which makes the reader easily bored. Messages can only be communicated to the public that has the ability to read.

Amid the development of communications technology is growing rapidly with the presence of the electronic media and online media, where newspapers still have a place as an information provider. Similarly with the local newspaper as Solopos and Suara Merdeka. It can be seen from the paper's customers, both individuals and institutions.

Back in suicide bombings Solo Mapolresta July 5, 2016, can not be denied these events cause unrest and fear for society, especially for the city of Solo. At that time the media but can be a very powerful tool in helping to handle terrorism cases. First, the media can act as a center for education and information handling suspicious packages. Second, the media can be a means to socialize and dampen panic among residents on cases like this. Third, the media can form strong mentally against citizens in dealing with terrorism cases. It can be seen from the rise tagline "Kami tidak takut" after the bombing Solo.

Media as a center of education and information handling terrorism cases considered important to educate the citizens in the face of similar cases. The media here can act as a Contact Person or display the list of those who can be contacted if there are cases of terror. Information provided media is also important to be maintained proportionality and objectivity that is not excessive. The most important thing is the media tells how preventive measures to prevent acts of terror like this.

Also the media can also be used to quell public panic. This can be done by growing trust (confidence) against the security forces in dealing with cases of terrorist bombings. For instance, the press reported the achievements and the seriousness of the authorities in helping people combat this terrorism cases. If residents have trust, there will be a strategic collaboration between the media, government officials, and citizens.

Local media that in this case the local newspaper that Solopos and Suara Merdeka as the local media as a trusted source of information has a role in defusing the bomb Solo issues. The extent to which the two local newspapers have a role in defusing bombs Solo issues become investigated in this paper. The role of the local newspaper will be seen from the loading frequency of news and news content on Solo bomb loaded Solopos and Suara Merdeka throughout the month of July 2016.

2.   Method
2.1. Types of Research
This research applies qualitative research method, which is a type of research that uses the methods of data collection in the form of (1) in-depth interviews and open; (2) direct observation; or (3) study the written documents. Data from the interviews contain direct quotations from the informants about their experiences, opinions, feelings, or even knowledge. While the observed data contains a detailed description of activities The people, behavior, action, or the process of interaction between people in the organization that can all be observed. While the study or analysis of the document record things that are relevant to the study of various recording devices whether it be books, manuscripts, newspapers, movies and so forth (Patton: 1990).

2.2. Research Object
The object of research is a term to address what is actually going to be examined in a study. In this study the research object is the news about the bombings on July 5, 2016 Solo Solopos and Suara Merdeka in July 2016.

2.3. Data Collection Techniques
The data were obtained by collecting news July 5, 2016 Solo bomb in Solopos and Suara Merdeka in July 2016.

3.   Finding and Discussion
3.1. Communication
Communication is defined as a process by which a person communicators convey something of the message (usually in the form of symbols in the form of words) to change the behavior of people (Meinanda, 2007: 3). The communication can be regarded as a form of delivering messages from one person to the other people who want to communicate. Communication activities, or the removal process is called as communication. Communication as a process of transfer of information occurs between the source of communication with the recipients.

Thus the results of the communication process is the change in people who receive the message as an attempt of expressing the ideas, thoughts, feelings and expectations. Meanwhile Susanto (2009: 45) defines the communication is transfer activity symbols that contain a specific meaning from one individual to another individual or from a group of other kekelompok. From the definition above can be concluded that in human life there is good interaction between individuals and between groups.

In communication there are 5 important elements, namely the source, message, channel, receiver and

effect. This communication element generally appear in any communication process. Description of the five elements of communication are the following:

a. Source

Sources are starter message. Sources can be either an individual or a group of people who work together, as a team or as an organization / institution. The main role of the source is preparing a message.

b. Message

Messages are sent by the stimulus source to the receiver. The message is the idea that is communicated. Messages consist of symbols that have a particular meaning for both the source and the receiver. Most messages are delivered in the form of verbal form of language and symbols can also be non-verbal hand signals, gestures, images and others.

c. Channel

A channel is a proposition with which a message goes from one source to the receiver. Channels can be mass media such as newspapers, films, radio, television and others, allowing the source reaches many recipients, as well as the channels of interpersonal exchange involving face-to-face between the source and the recipient. One important difference between communication through mass media with interpersonal media is that feedback is supported in interpersonal communications media.

d. Receiver

Receiver is the recipient of the message, to whom the message is addressed. This element is very important, however sources often miss it. Sources are often oriented on her / his own interests (source oriented), oriented message (message oriented) and others. In the most important is how that message can be received by a receiver (receiver).

e. Effect

Impact as the effect of the message. Impacts or effects on the communicant (receiver) after receiving a message from a source, such as a change in attitude, increased knowledge.

3.2. Media

The mass media in a constructionist view can not be viewed as simply a link between the sender and the recipient only, but can be seen also as a means of production and exchange of meaning. Or text message will be formed by people who produce meanings related to the role of the text in the culture. Reality will not be taken for granted by other social actors. Someone will process and accept a meaning and image as the reality of his own beliefs where this can happen after going through a process of mutual influence, both in the system code, or the views of others. (Syahputra: 2006)

In the sphere of mass media editors, the news media will be displayed in each of the previous through the selection process. Not all events worthy appointed as a news item in the media to be known by the audience. Only events that have news value that deserves to be known by the audience. While each has a different mass media in formulating the value of news, at least there are some news value that is commonly used in the mass media. Regarding the media, Andrew Hart gives five basic principles of media, namely:

a. Media does not simply reflect or replicate the world
b. Selection, compression, and elaboration occurs at each point of the process of editing and establishment message
c. Audiences are not passive and predictable, but active and variable in response
d. Messages are not solely determined by the decisions of producers and editors, nor the government, advertisers and media entrepreneur
e. Media contains a diversity of different shapes formed by differences in technology, language and capacity.(Hart: 1997)

The principle Hart explained that the media is not a reflection of reality, but the result of the construction of the media. The construction process in this medium consists of screening issues and protrusion of topics deemed newsworthy important to show to the audience. Hart says that the audience is also active and variable in response to the messages conveyed by the media, as well as the message in the media-making process is also influenced by the ekstrenal such as advertisers, government and media entrepreneur. In the selection of news, Shoemaker and Reese formulate the characteristic elements of an event can be a story. Shoemaker and Reese saw events that deserve to be a news contains six elements of which are described below:

1. Prominence / importance, it is important whether or not an event is measured from the impact and its effects. The events become important if an incident has news value that is important to the general public.
2. Human interest, is an event that appeals to the public and does not have a direct effect for life. For example selebrita, political gossip and the human drama that became interesting to be an advanced news.
3. Conflict / controversy, is an event that illustrates a conflict between two or more parties where it becomes interesting to be appointed as a news item. It may contain important issues that contain masalahmasalah of human life.
4. The unusual, is an unusual event. This will attract appointed as a news story in which events are unusual and infrequent interesting to be known by the public.
5. Timeliness, is an event that is happening now. Event is happening worthy of a news story because people have limited attention but also want to know what events are happening now that might require action.
6. Proximity, is an event which has a close relationship with the community. Examples of local events that usually have a stronger effect than the occasion to note that much of that community.(Pamela J.Shoemaker and Stephen D.Reese: 1996)

According to Fishman, there are two trends to study how the news production process views. The first view is often referred to as view news selection (selectivity of news). In a common form of this view often give birth to a theory just as gatekeeper. In essence, the news production process is the selection process. This selection of reporters in the field who will choose what is important and what is not, where events can be reported and which are not. Once it gets into the hands of news editors, will be selected and edited by emphasizing what parts need to be reduced and which part should be increased. This presupposes Padangan as if there is a reality that is absolutely real that exists outside ourselves reporters. The real reality that will be selected by journalists to then be formed in the news. The second approach was news formation (creation of news). In this perspective, the event was not selected, but on the contrary, was formed. Wartawanlah which creates events: which one is news and what is not. Events and reality is not selected, but dikreasi by journalists. (Eriyanto: 2012)

3.3. Newspaper

The newspaper is one variety of the scope of print journalism. Newspapers are printed sheet that contains reports that occurs in people with traits published periodically, is general, and the actual contents termasa about anything and anywhere in the world for an unknown reader (Effendy, 2005: 241).

In Indonesia, the newspapers often also called "KORAN". In dictionaries it is difficult to find the origin of the language of this newspaper. But from careful study, the language closer to the word "newspaper" is "the Koran" from the Arabic for reading. In addition, there is also word that is quite close to the word "newspaper" that is "Courantos", a newsletter published in Germany in the 16th century BC.

In addition, the "koran" said also derived from the Dutch language is "Krant", and from the French, "Courant". As for the definition of which is a publication that is lightweight and easily discarded, usually printed on low-cost paper called newsprint, which contains the latest news on various topics. The topic could be politics, crime, sports, editorials, economic, social and so on. The newspaper also commonly contain cartoon, TTS, and other entertainment.

Newspapers are developed for specific areas, such as news for specific industries, specific sports fans, art enthusiasts or participants of certain activities. Type general newspapers usually published every day, except on holidays. Evening papers are also common in some countries. In addition, there are also weekly newspapers which are usually smaller and less prestigious than the daily newspaper and its contents are usually more entertainment.

Newspapers or newspaper is printed papers containing news, information and education that is continuous, which usually rises daily. Newspapers are one form of print media that is not bound, in the normal size and each page comprises nine columns. No published eight pages, 12 pages, 16 pages and no more than that amount.

According to Karl (in Soehoet 2003: 11), the newspaper can be seen from the condition. As for the conditions, namely (a) publicity, which means that the newspaper published for the public, for the general public, or to anyone, (b) periodicity, meaning that the newspaper published at a time predetermined, (c) actuality, meaning that its contents actual, has never been published before, (d) universality, meaning that the

content of newspapers is not about one issue only, and (e) continuity, meaning that the content of newspapers sustainable.

Communication in the newspaper is irreversible. Once the message, including labeling, delivered to an audience, it is very difficult for anyone to completely negate the effect. So, if someone reported a negative way, maligned for example, the news was difficult to restore the image of the victim to the original image, although the journalists or TV apologizing for their mistake (Mulyana, 2000: 73).

A daily newspaper is the type of print media on a daily basis, except on certain days, such as national holidays. Type this newspaper subdivided into national daily newspapers, regional daily newspapers, and a local daily newspaper. News delivered is the kind of news or the latest information and news delivered straight news system or what it is.

3.4. Terrorism

Terrorism emanating from English latin terrere meaningful actions that can make the other side of fear (Lukman Hakim, 2004) in another form to say that terrorism is an act of violence that is used to generate fear other parties in an effort to achieve the goal, especially political objectives, and people who use the method known as terrorists.

Definition of terrorism itself is still experiencing the pros and cons because of the complexity of the problems caused and are associated with the problem itself, every person and every country will define the word terrorism in accordance with the background-where they are located. At this time the United States as a super power in the world, always interpret the act of terrorism is any act committed by a group or those who threaten the security interests of the US or overseas.

Because the definition of terrorism is so complicated and complex, it acts of terrorism can only be seen from the main characteristic saja.di between the characteristics of terrorism is (Lukman Hakim, 2004): First, the use of violence and threats of violence with specific objectives, systematic and designed to create fear. Second, using the threat of force or violence to any friend and foe alike in order to achieve the desired goal. Third, deliberately creating a certain psychological impact for the community with the aim of changing political attitudes and behaviors and appropriate objectives of terror perpetrators. Fourth perpetrators can operate alone or in groups even on the basis of specific government support. Fifth, the mode can be kidnapping, hijacking, murder, cruel. Sixth, the action they intended to seek the attention of the opposing group. Thus acts of terror are basically categorized as criminal acts, illegal, disturbing the public, and inhumane.

4. Research

From research carried stories Daily Solopos Solo bomb as many as sixty news published starting July 6 until July 20, 2016 while Suara Merdeka Solo bomb carried stories of ten beritayang loaded starting July 6 to July 15, 2016. In general the news published about the chronology of the attack, the identity of the perpetrator, and efforts to improve security by the authorities.

From the news published there is no use of words or grammatical provocative that affect the public was virtually non-existent. Unlike the suicide bombings previously Solo bombing had no effect on the activity of the community, including the economic activities in the city of Solo, which at that time was preparing for Eid, including not change the agenda of President Jokowi to celebrate Eid in the city of Solo.

5. Conclusions and Suggestions

From this study it can be concluded that the mass media in this regard Solopos and Suara Merdeka has been a very powerful tool in helping to handle terrorism cases. First, the media can act as a center for education and information handling suspicious packages. It can be seen from the rise tagline "Kami tidak takut" after the bombing Solo.

In addition Solopos and Suara Merdeka also successfully used to quell public panic. This can be done by growing trust (confidence) against the security forces in dealing with cases of terrorist bombings. For instance, the press reported the achievements and the seriousness of the authorities in helping people combat this terrorism cases. If residents have trust, there will be a strategic collaboration between the media, government officials, and citizens.

Local media that in this case the local newspaper that Solopos and Suara Merdeka as the local media as a trusted source of information has a role in defusing the bomb Solo issues. The extent to which the two local newspapers have a role in defusing bombs Solo issues become investigated in this paper. The role of the

local newspaper will be seen from the loading frequency of news and news content on Solo bomb loaded Solopos and Suara Merdeka throughout the month of July 2016.

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Mass Media and Terrorism: A Case Study of Paris Terrorist Attacks 13/11 and Global Breaking News

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Abstract. This paper is trying to see what kind of media relations and terrorism in the contemporary era which today both influence each other and strengthen each other. 13/11 terror attacks that occurred in Paris be the right choice because this case into one of the global issues which are able to see how the media and terrorism work together. By using the media approach, the authors see that terrorism is utilized for the purpose of preaching global itself. Whereas from terrorists, the media is used as one means to extend its influence and threats against the global community. The attack happened in a public place in Paris became the right event to open a new chapter of terrorism with the mushrooming of various global news coverage in both the media and the international press or from social media is now also a source of news. Not only the media are active in news coverage of these issues, even the perpetrators of terrorism, ISIS is also able to utilize the media as a new tool in applying the strategy of terror, this was later to become global challenges all countries in combating ISIS, so knowledge of media relations and terrorism may be important to answer the question of terrorism.

Keywords:Terrorism, Media, Global News, Attacks 13/11 Paris.

1. Background

The reaction of the mass media so massive post attacks in several places in Paris on 13 November 2015 and that caused hundreds of casualties and suffer wounds, not a little from the social media users who react with expressed condolences with how each of this event and condemns the perpetrators of terror. Mark Zuckerberg, *founder of facebook* to provide features to address our deepest condolence to give the screen every facebook user with display the flag of France. The tidings that squawked on twitter did not want to lose the case of terror is a *trending topic* using their tagline #PrayforParis worldwide this social media users to some weekend in November. Besides, many international media that do global news about all things related to this act of terror. The French daily *Le Perisien,* quoting a title of the main headlines mainly *L'horreur* which means the horror. There are also other interesting reviews titled *cettefoisc'est la guerre*, which means to this time, this is a war. Other international media such as *NewYork Times, Daily News, The Mail, Le Depeche, The Sun* and many more also will not escape to take part in proclaiming the case of terror.

The presence of social media and the international media corporation also give new face on terror acts that occurred at this time. The firstpublicatedterror act is when murder that occurred on the Olympics 1972 loaded by television at that time gives the threat so great. In the current conditions in which information and communication technology has been growing fast, preaching through television broadcasting scattered everywhere. Public opinion is not directly costructed from what is reported by various media mainstream. If seen from the development of the action of terror that most closely, terror action happened in Paris is still become the agenda of the war against terrorism post 9/11 events in the United States. WTC buildings collapsed processed in such a way by the American media as a starting point for the war against terrorists. Since that time, fear makes terrorists more widespread, even shifting on Islamphobia, because an indication of the various terrorist groups is derived from the Muslim majority countries. Not much different from the 9/11 tragedy, attack case 13/11 in Paris became an important point for the action of terror amid the rapid spread of information and communication technology. From here, terror became increasingly global issues, a common enemy, asmuch as the media play the role of importance. Strangely, terrorists in this Islamic State

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of Iraq and Syria (ISIS) also advanced users takesan advantage of the media, even after the tragedy 13/11, ISIS unleashes the recording contained in that they were responsible for the attack in Paris.

This phenomenon is unique because of the plentiful growth media, in addition to the positive side obtained from the media in access to information and ease of daily life, media also provides the negative impact so great for the acts of terror that occurred. For that, in the writing of this time, authors review some important things about the relationship between the media and terrorism, in relation with attack 13/11 case in Paris.

2. Finding and Discussion

2.1. Terrorism as Global News

Media and terrorism cannot be separated the same with the media and the government and both of them are need each other. The author assumes that the power that can be done without any acts of terrorism by news media. If only happen a bombing in a remote place without any access to information there, this action would not be spread to all other communities. The impact of the bombing is only a local murder without the spread of horror and fear, which is not in accordance with the interests of terrorism. In other words, the media play an important role in placing the position of terrorism as *breaking news*, for the benefit of both sides.

In the information technology, media has the role to disseminate a variety of information, especially related with public issues such as natural disaster, terrorism, political issues, social issues and cultural, economic issues, etc. For the media, the provision of this information is directly related to the level of corporate earnings media. If the information that is broadcast attracted the interest of many of the audience, media rating will increase and profit produced also increases. Therefore, the media is not vain in the displays the news. Only certain issues that are considered to be able to attract the attention of the spectator displayed. This particular issue, one of the most can attract attention is the issue of terrorism. Terrorism as *breaking news* that perfect visible from the termination of all program television show for the acts of terrorism may be farther away from the audience (Nacos, 2002:35). While the media spread the news of terrorism by rating and profit, the government seems to attempt to reconcile the conditions that may be "bristling" after news.

Terrorism is indeed occupies a unique position, both in the media and in government. Martin (2006:392) depicts the two from the perspective of the media and the government opposite each other but still related in view the issue of terrorism. On the one hand, media put comprehensiveness and public interests in presenting news. Media impressed preach terrorism in the crude prices without displaying the reason for the event. Then, there was misinterpretation and misperceptions about terrorism. The audience only understand that there had been a violent action that ultimately blame the perpetrators of violence without know the intent and purpose of the violence. On the other hand, the government tried to suppress news of terrorism because fear will arise the *chaos* caused by the fear that is not controlled. The government then seems to be the weak for the audience because the government is not able to solve or even prevent acts of terrorism in their country. Not only that, the government is expected to be able to produce the right policy in responding to all forms of terrorism. However, the government still needs the media to inform the audience (people) about policies that are taken in order to get back the legitimacy of the opportunity to rent after terror act.

Terrorism is an issue that's existing long before the information and communication technology as advanced as it is now. But acts of terrorism only has local impact and not directly famous to all parts of the world in a short time. Using the media, terrorism gets highlights and occupying the top ranking with tracker mortgages paparazi. According to Martin (2006:396), the media role in this publication, the spread of global, and presents a new form of mass communication for terrorism. The impact of the terrorism and then based on the media with all the process of dissemination of information, sending message to the audience and the establishment of a climate of terror done by an active role of the media.

Martin (2006:402) also argued that terrorism media based new forms brought to the battlefield. New battlefield characterized with diverse participants in the terrorist environment, using the media as a practical verbs and weapons and the emergence of the risk of reaction to a problem in the battlefield. The game held in this battlefield is mastering information. Information nowadays was controlled by media, which has objective value and still represents corporate interests. If information controlled by terrorists, the legitimacy will fall into the bosom of terrorism. And if the government managed to dominate the information, legitimacy will remain in the hands of the government.

The term "success" then moved to be "success in information control" or "success in media control". It might be the target of terrorism, as symbols of the interests of the enemy (for example only capitalism or

Western), cannot be destroyed, but fear of terrorism has spread to the whole world. The mention of certain groups that were suspected terrorists will cause the fear of its own for that heard it. The horror climate and the spread of the message is actually become the destination of teoris because the climate such as this as a result can be two hatred against terrorism or even the recruitment of those who along with terrorism. In the case of 9/11 for example, Nacos (2002:38) mentions two main interests terrorism, (1) shows the weakness of the United States, fearing the public and weaken the civil liberties; and (2) strive to change American foreign policy in relation to the Middle East and other Muslim majority countries.

Terrorism is moving in the multiplication that the success of terrorism will not happen without the media intervene in their action (Nacos 2002:41). In this case, public pay attention to the flow of information provided by the media so that the public feel involved in the news that is presented and become part of the tragedy. Indirectly, terrorists also want to find out the public reaction to their actions shows the dramatic image. The media are able to represent the interests of the public in the comments on a humanitarian tragedy. This becomes important points the role of the media as the actors run function informers for public (Nacos, 2002:67). Therefore, the government as the holder of public legitimacy should need to make a special regulation, either as *gatekeeping* and the intervention of the freedom of the media in order to promote an ethical standards in preaching the incident of terrorism (Martin, 2006:413).

The relationship between the government and media and terrorism can be concluded that the relationship between the three even though contradictory still have the continuity that is need each other. The government takes the media, media need terrorism and terrorism attempt to topple the legitimacy of government regime. In the era of information society, terrorism is not a prerequisite or consequence is inevitable.

The author understandsthat terrorism as a form of protest the injustice that happens in the world. Information society has a role in the dissemination of information terrorism is represented by the media. The emergence of terrorism reported by the media and therefore creates a climate of terror for the people who watch him. The information provided by media may only be pause for terrorism when this information have ethical standards news terrorism so that the flow of information is not move without control. The public can obtain the real news and the truth about terrorism when the media priority comprehensiveness which is surrounded by the highest ethical standards in order to straighten the misperceptions of terrorism.

2.2. Paris 13/11 Attacks

According to the summary of the AFP news and Reuters, attacks in Paris is an armed terrorist attacks and the bombings that killed not less than 128 deaths and hundreds of echelons suffered wounds in an important place like restaurants Le Petit Cambodge and Le Carillon in Rue Aliert, football stadium Stade de France, bar La Belle Equipe in Rue La Charonne, Les Halles in Rue De La Fontaine, and performing a music concert at Bataclan. (Reuters 2015) this incident gained sympathy that most extraordinary from the international community. And Attack in Paris has become one of the terror acts that attracted so much attention that done by ISIS in 2015. Even the news daily Kompas mentioned in the headline of his *French Nightmare become reality, unified world denounced the terror attacks in Paris*.

Kompas no escape preach terror is by presenting the analysis of the source of news from the various regulatory media such as CNN, NewYor Times, Stratfor, and resources that most extraordinary by bringing the case details in accordance with the reality that happened. At 21.20, two terrorists shot during the thirty minutes using the assault rifle Kalashnikov type (AK) at the restaurant Le Petit Cambodge and Le Carillon in Rue Aliert. After the attack in Paris police start tightening the guard because the scattered and dozens of people found dead. At 21.20 three bomb explosion occurs outside the Football Stadium Stade de France during the internationalfriendly match. President Francois Hollande who also watchwas evacuated by security officers. At 21.30 happened shooting in Rue de la Charonne, outside the bar La Belle Equipe. It was also reported happened shots in Rue De La Fontaine and Les Halles. At 10 pm four terrorists invaded the building performances Bataclan during a music concert at Bataclan performances. The perpetrators of terror shot and the lighting of explosives, plus again not less than a hundred disanderan audience in the location(Reuters 2015).

President Francois Hollande responded by introducing three days of national mourning. He mentions that this event was horor, because he feels directly because he evacuated while watching International friendly match. Hollande also mentions that this incident is an attack that well prepared, organized, planned and planned by the parties from the outside and in France. Long before this event took place, there was two

terror in January;an attack at Charlie Hebdo editorial office that killed twelve people and also the thirty hostage by three of the perpetrators that killed 4 visitors special supermarket chain food Jews.

2.3. Media and Terrorism Relations

Terrorism and the media is not a term that has the same meaning. Terrorism is aware that went from how to create insecurity, fear on the community. While the media, more tend to be on the appliance, which became the container for all the activity for published. Terrorism and the Media has a strong relationship with one another, many scholars who do research in depth and then give each idea related media relations and terrorism. *The media are the terrorist's best friends, the terrorist's act by itself is nothing, leading is all* (Laquer 2004). How terrorism can be a partner in working with the terrorists whichis so close. This is because of what the media published is the publication to the public so that what is preached not directly provide the impact of its own for terrorism. Even terrorism does not do anything with the presence of media. An Attack in Paris also closely shows that perpetrators of terror enough dwell alone, international media that will provide justification according to the translation of each one of them, he sow terror against the people around. The attitude of the magazine Le Parisien for example, his contribution to review the good news, opinion data processing for days about this case, supplemented by the presence of the alleged perpetrators of which is a member of Isis became the ingredients of news just shows how fear the terror is (Reuters 2015).

Terrorist attacks acres fills up carefully choreographed to attract the attention of the electronic media and the international press" (Jenkins in Hoffman 1998, 132). Jenkins true if the terrorist attacks have a special appeal to report by the media and the press. Amid the politics of a country is stable for example, or is busy preparing the affair or other purposes, terror attacks become mainstream news resolver that happen. CNN gave a report that the attack last November, is an incident that amid surprisingly dense activity in the center of the capital (CNN 2015). The attack that happened not far from Stade de France for example, to the attention of its own for the media. Camera and news perilis competed to provide the best way to provide an interesting news (CNN 2015).

Terror acts in some instances can also meant as political messages. What ISIS actually a question mark, what actually ISIS wants from the attack that happened in Paris. Whether he was actually a message directly that terror is no longer threatened countries in the Middle East alone, but countries in Europe also have the potential to attack. According to Kompas daily news (2015), terror is a message for the public for what they do is not only the attacks in Paris. But a series of war in Syria and Iraq, mastery of oil, attacks in Mali, Somalia and Egypt seems to be a message that they are very strong. "*Terrorism..may be seen as a violent act that is conceived specifically to attract attention and then, through the leading it generates, to communicate a message*" (Hoffman 1998, 131)

For terrorists, mass media is the most effective communication tool to achieve the objective is to sow threat, terrorists no longer need labor to give terror every day, will be but a little quote in the media already provides the threat. Plus again if the major media start assists, it really becomes weapons for terrorists. Without the wide coverage of the mass media, terrorism will not mean; will not have the teeth and will not affect wide. What would happen if the issue of terror is not scattered widely society does not know what the terror acts, How cruel the action. Terrorism seems to be 'puzzle' lost found. Without the media, the issue of terror will not be frightening. The case of ISIS for example in kill American journalist who uploaded to social media and then the major media were proclaiming the event. Preaching widely is thus providing the threat. An attack in Paris and it's publication, make the most of the people in Europe silent in the house in a few days, security alert is applied each country really want to protect its citizens from terror attacks that happened, this shows that the media has been successfully sow terror. In other words, mass media make the task of terrorists to terrorizing become more easily with how to distribute and sow fear. Without the media coverage of the impacts of violence is limited to the sacrifice and the target directly. This is a separate criterion in the development of terrorism in the cotemporary era.

The progress of communication technology improves the ability of terrorist propaganda, good media or the terrorists themselves. The superiority of communication technology can be successfully is a serious threat to many people. How many citizens of Europe that so many hearts go out of the house after the attacks 13/11, how many fear will be the symbol of Islam emerged, how many police assigned to guard the safety of the public and others (Reuters 2015).

Terrorism is now this happens by Weiman and Winn (1994) is considered as a new model of terrorism. This is caused by the role of the media in the preaching event dramatically the effect of this will be the key differentiators from previous events. *Modern terrorism can be understood in terms of the production*

requirements of theatrical engagements. Read tabloid pay attention to script preparation, cast selection, sets, props, role playing & minute-by-minute stage management (Weiman& Winn 1994, 52 in Nacos 2002). Why the incident in Paris reported by the media in detail how the bombings and shootings, Reuters news agency for example quoted by kompaswhich is presenting a detailed chronology of Tragedy in Paris from Stade de France to theBataclan. It all happened in one night and uniquely other media agreed with the reality that happened.

2.4. The Advantages for Terrorism and the Media

To attract and then, whether terrorism takesan advantage of the media. To answer this question the author gives some important points. First, terrorism gives a message of fear to the wider public through and takes advantage of the media (Nacos, 2002). As explained on the page before this, media really become a tool that works with itself and used by terrorism to move give the threat. One of the interesting occurrences after 13/11 is the emergence of the masked men who have invoked ISIS and admitted that they were responsible for this event that is not directly provide the pressure on the community that terrorism really is. Inyoutube video uploaded, He convey the following message;

"This is only the beginning, ISIS. We will hunt you, take down your sites, accounts, emails and expose you ... You will be treated like a virus and we are the cure. We are Anonymous. We are legion. We do not forgive. We do not forget. ISIS, it is too late to expect us."(CBSNews 2015).

Second, terrorism successfully further polarising public opinion by providing permanent stereotyping on the symbols that have a strong relationship with the perpetrators of terror, fear that appear to be used by the media to attract and offer opinions about the reality that happened (Nacos, 2002). How many European citizens who experience phobia with the news media. Even all media and the international press release seems to have succeeded in providing public opinion and opinions agreed that terror terror is derived from radical groups (Weimann, 2005). With this the terrorists can enjoy excessive media reports about the strength of the terrorists to create fear the enemy and prevent the courage police individually

Third, terrorism successfully takes advantage of the media to recruit and attract new members on the terrorist movement. Through economic motives and the doctrine of the centrality of extremist, ISIS successfully embodies the interest of thousands of young people to be trained as members of the terror group that strong (Nacos, 2002). Taking advantage of the account in the social media, ISIS would takes an advantage of this moment to attract as many youth from Arab, Africa, Asia hinnga Europe, not a little from those who are interested to join with this extremist terrorist movement. The case of Paris reveals that the perpetrators of terror is the young people who come from neighboring countries namely Belgium, they entered Europe through the waves of refugees from Syria into Europe from Turkey. Fourth, terrorism media utilize astound their enemies with the spread of false information (Nacos, 2002). It's not rare, Terorism also provide the threat by phone or short message to spread terror, though ideally not. Can be so the killing of journalists in Iraq and Syria only deceit gestures, to add fear with sow the information that is not true. Often, this strategy successfully deceive the enemy terrorists i.e. parties that fight against terror.

Fifth, terrorism takes an advantage of the media to advertise themselves and cause they feel represented. This representation is what makes them the terrorists to continue to show themselves to the public (Nacos, 2002). this terrorist criteria can indeed virtually strange enough that certain criminals want to show that they are the perpetrators and proud with it. Sixth, it takes advantage of the media to raise public concerns for victims to pressure the government to do a compromise or concession. These concerns and then became the main issue stipulated by the netizen in their social media.this size and then became the central issue that attract steps or policies to tackle this case. Indirectly, the government leaves the more important affairs echelons for this affairs and assistance from countries that have pity on the victims of the attack. Seventh, it takes advantage of the media to divert the public attention from the issues that are not pleased with the hope that the news terror they fill the front page media. For this section, readers should smartphone in addressing news, what really caused a terror that switch other issues. So there is something greater that want to deliver by terrorists. Eigth, to raise public disappointment against the government (Nacos, 2002). In this case that the main highlight is not able to state complied safeguarding its citizens so that terror is not inevitable and many victims fall. As occurred in France and the European Union with the strength of the security so tight they remain cheated which then became the indicator of events that are not desired.

Ninth, terrorism takes an advantage of the media as an external communication network between the terrorists, do not suspected that the perpetrators of terror also has the capability of utilization of advanced technology, who thought terrorists maintain relationships with members of the terrorists echelons shrinking

state technology (Nacos monarchy, 2002). The more frightening again if the case in Paris became one of the cases shows that terrorism can take the advantage of the media with the best possible proof of the attacks in six strategic locations and planned can be accomplished. In addition the perpetrators of terror can also learn techniques latest handling of that done in government policy regarding terrorism from media reports (Weimann, 2005). This is sometimes used as a crevice tool to identify the case and operationalize next targets. As the news media about what strategies that will be implemented by the government and the security forces face the terror that they do in fact become information for the terrorists, should the strategy is limited so that there is no possibility of terrorists'information access.

On the contrary, media relations and terrorism can be seen from how the media take the advantage from terrorists. There are several ways that applied by the media in taking the advantage of this opportunity. First, media takes an advantage of the terror acts as criminal news full of cruelty and evil (Weimann, 2005). Evil is good news when the main concern only sell newspapers or television programs (bad news is good news) depends on the perception of each media corporations in view this event. 9/11 Attack in America by some of the media used to reap the benefits of the most in unfolding and identify this case in many aspects. In this case the media very lucky, plus again if the news of the adoption reference base and guidelines will study related with terrorism, more irresistible course for the media based on *profit oriented* (Nacos, 2002).

Second, media takes an advantage of the terror acts to show the news such as this could be important information for the public in order to overcome if happened in public. Media brought many news content and violence because he felt the public ask to know exactly about the aspects of life that threaten them. Learn from terror act become important points and the home of the desired points by geographical boundaries of news through the media (Nacos, 2002). With this, the public can manage terror when happened, later the government will respond by creating a new policy or even formed the body to combat acts of terror. An incident in Paris also became a serious threat in China, in a few weeks in the month of December, how many government put security officers in crowded place to ready such as what if the case of terror happened in his country (Reuters 2015)

Third, media takes an advantage of the terror acts to increase the daily information that is always dominated by the mainstream news. The public even want this news to feel the new atmosphere in enjoying the news. Public Life boring for daily routines needs news of violence as the passion that thrilling. But do not mistaken it that Attack is hoping that the terror persists, this is only the perception of some people in view an incident. Fourth, sometimes there is a group of people who claim sympathy on purpose (mission) the terrorists and the media exposed it because regard it as unique or by covering both sides. For that such as this is usually done by the media which are again based on *profit oriented* (Nacos, 2002).

3. Conclusion and Suggestions

Terrorism and the media in the era of the development of information and communication technology to a combination of increasingly give fear on the community. Both have ties and mutual advantage is indirectly brought terrorism into the new form in the contemporary era. Terrorism view media as the best possible tools used to sow the extraordinary influence while for the media, terrorism is a phenomenon that is capable of coloring the news global. 13/11 attacks in Paris became a crevice tool to see the relationship of cotemporary examples such as what appears in relation with terrorism and the media. International Media seems to not want to miss this event to be loaded in the main regulatory as well as in the headline media printed report. On the contrary, terrorism more imposing its influence in the international world will be their existence as reported by the media.

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Managing Multicultural Education in Islamic Primary Schools: a Communication Strategy

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Abstract. Indonesia is a multi-cultural, multi-ethnic and multi-religious country. This diversity is a gift of Allah SWT. We must preserve it together, so that potential conflicts which are lead towards terrorism can be prevented by carefully. One of the preventive measures that can be done is through the medium of education. Through multicultural education from an early age can be created a generation that has a high tolerance to differences in socio-cultural, race, ethnicity, and religion.According to Anita Lie, phenomenon of hegemony in the world of education in Indonesia cause learners segregated into schools based on socio-economic background, ethnicity and religion. Should be observed in recent years many Islamic primary schools are emerging which are the whole community in it is the adherents of Islam. This condition is a challenging for the academic community to introduce multicultural education to students who are almost entirely has uniformity, especially in matters of religion. While in reality the students of primary school is just beginning to recognize the diverse social situations, including religious differences.Another fact is also present that have occurred exclusiveness of Islamic education in Indonesia, which one of indicator is the learning process consist of indoctrinate. This situation is exacerbated by the many Muslims in Indonesia who understand Islam in a radicalism perspective. Since education is a communication process, therefore it needed an appropriate communication strategy to manage multicultural education in Islamic primary schools, so that all of the students able to be inclusive and tolerant with other communities.

Keywords: Multicultural education, Islamic primary schools, Communication strategy.

1. Background

Indonesia has a wealth of human resources is no less abundant than its nature resources.Indonesia resources not only have diverse ethnic groups, but also religion and belief.Indonesia recognizes Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucians as the official belief that allowed for embraced by every citizen. Yet the multi-religious state, sometimes triggering potential conflicts both internal and external religion. The variousconflicts in Indonesia in the last decade, one of them due to the inter-religious conflict. The phenomenon of sectarian religious conflicts are the fruit of the loss of the spirit of Unity in Diversity, and also a biological child of the tendency of religious paradigm of exclusive society and the superior (Muqoyiddin, 2014: 239).Even then appeared terrorism triggered by misperception about the meaning of jihad in Islam.Whilethe repressive actions for the actor of this terrorism was not able to dampen the emergence of acts of terror. This condition required a preventive effort to prevent terrorism also religious radicalism.

Education as a process of communication is one of the long-term efforts to prevent radicalism and terrorism under the guise of religion. Through communication will happen social interaction verbal (words spoken or written) and non-verbal (gestures, attitudes, behaviors) .undeniable education and missionary is an institution that plays a role in the emergence of radical and moderate ideology and tolerant. Moreover on Islamic-based schools, which indicated that the exclusive teaching Islamic education. Indicators exclusiveness of Islamic education in Indonesia can be seen at: (1) the process of education and teaching religion in general more emphasis on the safety of the individual and his own group rather than safety-owned and coveted anyone other than himself and his own group (Abdullah in Aly, 2015: 10); (2) the absence of space disagreements between teachers and students, or among students, so that the learning process is an indoctrination; (3) the focus of education only on achieving the ability of ritual and belief of monotheism, teaching materials of Islamic education is single, that is completely wrong and good bad mechanistic (Mulkhan in Aly, 2015:10). This reality causes the education in Islamic schools are faced with the problem of how to develop pattern-based religious inclusiveness, pluralist and multicultural, so at the end of public life growing religious understanding tolerant, inclusive and insightful multicultural (Muqqoyidin, 2014:

239). It is necessary to develop communication strategies appropriate education so that the educational goals can be achieved. The objectives of communication in education is how to change an attitude, opinion, behavior or social changes (Khoiruddin, 2012: 120).

1.1. Conception of Multicultural Education

In Law Decree No. 20 of 2003 on National Education System Chapter I Article 1 states that education is a conscious and deliberate effort to create an atmosphere of learning and the learning process so that learners are actively developing the potential for him to have the spiritual power of religion, self-control, personality, intelligence, noble character, and skills needed him, society, nation and state (Latif, 2007: 7). Multicultural etymologically derived from the word "multi" and "culture". Multi word means as much diversity, or variety, while culture can be defined as a culture, decency and or maintenance. On the basis of this word means the multicultural diversity of culture, a variety of politeness, or a lot of maintenance (Dawam in Aly, 2015:11).

Multicultural education is then defined as education which helps learners to develop the ability to recognize, accept, appreciate, and celebrate cultural diversity (Okado in Aly, 2015: 11). Similar opinion was also expressed by Keith Wilson (Aly, 2015: 11) that multicultural education is education that is designed based on consensus building, respect and strengthening of cultural pluralism into racial society.

According to Musa Asy'arie (Rifa'i, 2015:5), multicultural education is the process of planting a way of life respect, sincere and tolerant of diversity of cultures living in the midst of a plural society. While M. Ainul Yakin (Rifa'i, 2015:5) argues that multicultural education is an education strategy that is applied to all kinds of subjects by using cultural differences that exist in learners, such as differences in ethnicity, religion, language, gender, social class, race, ability and age so that the learning process more effective and multicultural education. Learners are expected to understand, master, have a good competence in the act and implementing democratic values, humanist and pluralist both within the school and outside of school.

Of the various terms can be concluded that multicultural education is a strategic effort to establish an open human learners become capable of receiving all the difference, but without losing the true self. In the concept of human relations is expected that learners can be personal I-thou, that is able to accept all the difference as a unique human being is a gift from Allah SWT.

1.2. Islamic Primary School

According to the National Education Law 20 of 2003, community-based education is to provide education based on the peculiarities of religious, social, cultural, aspirations and potentials of the community as a manifestation of, by and for the community. Speaking of Islamic education if only to dwell on the issue of philosophicalis will be very idealistic, because the educational activities are very concerned about operational issues, so the concept of Islamic education is seen only rich but poor practical dimension concept or practice the reverse rich but separated from the concept. To find common ground on these issues come the idea of Islamic School Education, an educational model that is designed with all the integration of the various sides and aspects of education that includes a vision, mission, curriculum, educators, learning environment and so forth. Islamic school as a form of educational unit has a strategic role in shaping, build, nurture and direct students become whole human beings, human beings who have a positive character and personality, understand their self, skilled and able to work cooperatively with others.

Islamic School is a school that combines general education and religious education. The integration of religious and public education programs carried out quantitatively and qualitatively. Quantitatively means public education programs andreligious education program administered balanced. Being qualitatively means public education is enriched by the values of religion and religious education enriched with charges that exist in public education, where religious values get larger portions in order to give meaning and spirit of the general education program.

Islamic School is a school that develops the intellectual potential (*fikriyah*), emotional (*ruhiyah)* and physical (*jasadiyah)*, and involving teachers, parents and the community in accordance with the proportions. That is, the school is an institution spawned a generation of quality is a shared responsibility between the state, schools, parents and communities. Effective school management should involve the participation of all four parties, in accordance with the role and functions. State, in this case the government, providing support, convenience and protection for the implementation of school, parents can provide input, help enrich the learning process, become resource persons and facilitators in various school activities.Communities can help provide additional learning resources and facilities that exist outside of school.

By optimizing the learning process as well as make efforts to minimize the negative influences that exist and at the same time enhance the positive impact on students, are expected to influence given to private students is positive in line with the direction of Islam. The wide open spaces of interaction with families and communities in order to play optimally in supporting the educational process. Synergies positive influence on school education factors - family - community is what will make a personal protégé whole in accordance with the will of Islam. Good environment is also one important criterion for Islamic schools. The surroundings were clean, neat, healthy and comfortable is an absolute requirement for Islamic schools. Islamic schools should also be able to create a social atmosphere and interaction Islam, courtesy, mutual love and respect, protect and share.

1.3. Communication Strategy

Onong Uchjana Effendy(2004: 101)states that when the review of the process, education is communication within the meaning that the process involved two components consisting of a man, that teacher as a communicator and a learner as communicant. Typically, the lower and middle levels of the teachers called teachers, while students called pupils or students. Meanwhile, according to Anwar Arifin, in his book 'Strategic Communications' states that: Truly an overall strategy decision is conditional on the actions to be executed, in order to achieve the goal. So formulate communication strategies, means taking into account the conditions and circumstances (space and time) faced and that will probably be faced in the future, in order to achieve effectiveness. With this communication strategy, meaning it can be taken several ways of communication wearing a conscious effort to create a change in the audience easily and quickly. (1984: 10).

Communication theory sufficient to create an effective communication strategy is the paradigm proposed by Harold Lasswell (Effendy: 2004: 29) in his work, The Communication of Ideas. Lasswell said that a good way to describe the communication is to answer the following questions: Who Says What In Which Channel To Whom With What Effect?

The Lasswell paradigm shows that communication includes five elements or components as the answer to the question, namely: (1) Communicator (Source, Sender), (2) Message, (3) Media (Channel), (4) The communicant (receiver, recipient), (5) Effect (impact, influence). So, based on the Lasswell paradigm, communication is the process of delivering a message by the communicator to communicant through media that cause certain effects. Its application were similar in educational communication. Steps in the preparation of educational strategies are (1) to recognize the audience, (2) preparing a message, (3) establishing methods and (4) Selection of media use. This whole process should be done as much as possible so as to realize a positive effect as well as to minimize communications interference (noise) may occur.

2. Method

Writing in this paper is done by using descriptive method namely the elaboration of the problems that exist and using methods of literature review, ie the search for data and references from books, journals and articles relating to the material and the Internet as a complement mediated.

3. Finding and Discussion

Among the key to the implementation of educational strategies according to the Islamic concept of which is through communication (Tabliq) is good, namely to establish a harmonious and rational communication with learners (Roqib in Sobri, 2013: 93). Education that is essentially a communication process involving elements such as:

- The source of the message (the communicator) is a person delivering the message to others. The main source of the message in the educational process is the teacher/educator.
- Message is an information, content or material to be conveyed. In education usually form the subject matter.
- Channel (intermediaries) which is used in conveying the message, usually in the learning process intermediary (channel) can be a whiteboard, overhead projector and other educational media.
- Receiver (communicant) is a person who receives the message delivered by the communicator.
- Feedback (feedback) is an integral part or element in communication that allows the speaker or resources to monitor and assess the success of business processes that have been implemented in order to achieve the expected response from the recipient.

Teachers are professional educators with the primary task of educating, teaching, guiding, directing, train, assess, and evaluate students on early childhood education, formal education, primary education and secondary education (Republic Act No. 5 of 2005, 2009: 2), Teachers are the key communicators in the education world. Their role is very significant in shaping the behavior of his students, especially at the elementary school students. Therefore, in order to perform their roles and carry out its duties and responsibilities, then a teacher or educator must have academic qualifications and competence as agents of learning, physical and spiritual health, as well as having the ability to realize the goal of national education (PP.RI, 2013: 32). The academic qualification is the minimum education level to be met by an educator as evidenced by a diploma to give authority to perform duties as a teacher (Sumarno, 2016: 126). While the competencies required of a teacher is:

- Pedagogic competence is the development and improvement of the quality of teacher competence. During that teachers want to develop themselves, the teacher will be qualified, because he was always looking for opportunities to improve its own quality. Ideally, government, education associations and teachers, as well as the educational unit helps teachers to develop different cognitive abilities in the form of understanding and knowledge, affective form of attitudes and values, as well as the performance of such acts that reflect an understanding of the skills and attitudes. So this pedagogical competence related to the ability of the teacher in the learning process that teaches preparation which includes designing and implementing learning scenarios, selecting methods, media, and evaluation for students to achieve educational goals both on the cognitive, affective, and psychomotor learners. (UU.RI 14 2005 2009: 7-8).

- Personal competence which includes personal ability steady, stable, mature, wise and dignified, become role models for students and teachers must have a noble character. Teacher has a dual role for then realized in accordance with the circumstances that they faced. Teachers must be empathizes the participant students but sometimes the teacher should be critical. Teacher's personality is important because teachers are a reflection of the behavior of the learners. There are some personalities that must be owned by a teacher such as: empathy, protective learners, jaunty, critical and decisive, creative, capable of self-control, dignity, discipline, morality and become role models for students (Republic Act No. 14 of 2005, 2009: 7-8). According to Moh. Uzer Usman (in Sumarno, 2016:127) as the personal abilities of teachers include developing a personality, interact and communicate, implement guidance and counseling, school administration implement, they carry out the simple research for teaching purposes.The intact and qualified teachers is very important because this is where comes the responsibility professional as well as a core strength for all those who have a profession of a teacher and also the readiness to constantly develop themselves.

- Social competence related to the ability of the teacher as social beings interact with others, as social beings teacher must behave courteously, able to communicate and interact with the environment in an effective and attractive, and alsohave a sense of empathy for other. The teachers ability to communicate and interact effectively and engaging with students, fellow educators and education personnel, parents and guardians of students, communities around the educator lived, and with the parties with an interest in the school (Law No. 14 of 2005, 2009: 7-8) . Syaiful Segala (in Sumarno, 2016: 128) illustrates that social skills teacher looked when they are mingle and interact as a profession and as a society. Teacher is asocial beings who must be able to interact with their environment.

- Professional competence of teachers which is an important factor in the delivery of education in the school.A professional teacher must be competent teacher. A competent teacher looked at the ability to apply a range of concepts, the principle ofwork as a teacher, able to demonstrate a number of interesting strategies teaching, discipline, honesty and consistent. The professionals competent related to the field of study.

In relation with multicultural education in Islamic schools, teachers must be an educator whose inclusive multicultural paradigm. There are several ways that can be taken to produce inclusive-multiculturalist educators, namely: (1) organizes training, workshops, seminars, and other activities that sound multicultural to educators. (2) Holding a religious dialogue with religious educators, leaders,or religious community. Therefore religious educators Islam and other religious educators can mingle and get to know each other, so that in turn will gives appreciative attitude and tolerance towards other religions. (3) Introducing readings or various shades reference education multicultural early to educators (Asroni in Muqoyyidin, 2013: 146).

Teachers and school plays an important role in implementing the values of diversity inclusive and moderate in school. When teachers have an understanding of diversity paradigm that is inclusive and moderate, then he will also be able to teach and implement the values the diversity of the students in the school (Zainiyati in Muqoyiddin, 2013: 146). The teacher's role in this regard include: (1) a teacher should be able to be democratic, both in attitude and his words are not discriminatory, (2) the teacher should have increased interest in certain events that had to do with religion. For example, when a bomb exploded in some regions in Indonesia, then a teacher-minded multicultural should be able to explain his concern over the incident. (3) The teacher should explain that the essence of the teachings of religion is peace and prosperity for all mankind, then the bombing, invasion military, and all forms of violence is something that is prohibited by religion. (4) the teacher is able to provide an understanding of the importance of dialogue and consultation in resolving various issues relating to cultural diversity, ethnic, and religious (stream), for example, the case of the invasion and expulsion of the Ahmadiyya Community in Lombok-NTB and violence on Shia pilgrims in recent Sampang Madura wouldn't be happened, if the discourse of religious inclusiveness embedded in all elements of society, including students (Muliadi,2012: 63).

The school/foundations should also be fully responsible for the screening process admissions tutor. The Islamic schools cannot receive teacher who has a theological ideology that is exclusive, which allows the indoctrination of students. Therefore, in the selection phase of acceptance of teachers and employees must go through a screening process in such a way that can avoid individuals who are exclusive and anti tolerant.

The teacher's role as a communicator is delivering messages to the students. Message here is the lesson materials collected in an educational curriculum. Based on the Law of the Republic of Indonesia No. 20 Year 2003 on National Education System states that the curriculum is a set of plans and arrangements regarding the objectives, content and learning materials as well as the means used to guide the implementation of learning activities to achieve certain educational goals. Nowadays the formulation of Islamic education curriculum charged tolerance is an urgent step. It is because the current escalation of violence based on religion has increase. The existence of Islamic education curriculum loaded with values of tolerance has become an important component to be guide for educators in delivering materials about Islam that respects diversity and difference (Ma'rifah in Muqoyiddin, 2013: 143). The curriculum in 2013 that is used today oriented towards the increase of the balance between competence and attitude, skills and knowledge. But in actual, this curriculum will still require improvements related to the balance between the material in the form of text and context. Text contains normative teachings are still common, while the context-factual form of empirical reality which is particular. Issues often arise precisely when the text dealing with the realities of the particular heterogeneous. Therefore, the subject matter it must contain the realities faced by learners in everyday life. In addition, although the assigned material contains normative texts, but it also must contain concrete cases in the community so that children are aware that he is living in a real situation that is full of differences. In order to build an inclusive diversity in the school there are several Islamic religious education materials that can be developed with the nuances of multicultural, among other things:

- The material of Al Quran, in determining the selection of passages, besides verses about faith also need to be supplemented with paragraph which can provide insight and planting attitude when interacting with people of different religions, so as early as possible ingrained attitudes tolerant, inclusive learners, namely 1) material related to the recognition of the Qur'an will be a plurality and compete in goodness (Surah Al-Baqarah [2]: 148).
- Materials related to the recognition of peaceful coexistence in inter-religious relations (Q.S. Al-Mumtahanah [60]: 8-9). 3) Material related to justice and equality (Surah An-Nisa [4]: 135). Secondly, the material Fiqih, can be expanded with the Fiqih siyasah (government).From this Fiqih siyasah contained the concepts of nationality that has been exemplified in the Prophet time, companions or caliphs afterwards. At the time of the Prophet, for example, how the Prophet Muhammad to manage and lead the people of Madina who are multi-ethnic, multi-cultural and multi-religious. The state of Madinah society at that time was not much different from the people of Indonesia, who is also a multi-ethnic, multi-cultural and multi-religious.
- The material character who focuses his studies on good-bad behavior towards Allah, Rasul, a fellow human being, the self, and the environment, it is important for laying the foundations of nationality. Therefore, the permanence of a nation depends on morals, when a nation understatement about moral, that nation will be vanished. In the Qur'an had been told about the destruction of the people of Lut, due to the collapse of moral joints.

- SKI (The Islamic historical and cultural) material, material that is sourced on facts and historical reality can be exemplified practices applied social interaction Prophet Muhammad when building a community of Medina. In terms of historical development process Medina of the Prophet Muhammad discovered facts about the recognition and appreciation of the value of pluralism and tolerance (Muliadi, 2012: 64-65). So that awareness of pluralism and tolerance can be embedded with both the learners, it is necessary to add a description of the community development process in the material Medina "Medina Community Circumstances After Hijrah", in this case can be traced from the Medina Charter. As one of the products the history of Muslims, Medina Charter is proof that the Prophet Muhammad managed to impose the values of justice, the principle of equality, the rule of law, guarantee the welfare of all citizens and the protection of minorities (Sadir in Muliadi, 2012: 65). Some experts on the history of Islam called the Constitution of Medina as a springboard an incredible history. When we look, the sound of the Constitution's text is very interesting. It includes basic thoughts which isfrom the point of modern review was awesome. In the constitution was the first time formulated idea which is now the way of life in the modern world, such as freedom of religion, the right of any group to organize according to their own life, independence economic relations between groups and others.

Furthermore, the learning strategies used by teachers have an important role in shaping the attitudes and behavior of learners in the context of inclusive and multicultural. Without a great method and media, as good as any learning material will be difficult to be digested well by learners. Methods and media as a channelis an element in the communication strategy of education. Educators can create methods and instructional media of Islamic religious education in accordance with the needs and the objective conditions of learners. In this context, educators are required as well as creative as possible to design methods and appropriate learning media, so as to motivate learners to internalize and actualize the values of tolerance into concrete everyday life (Asroni in Muqoyiddin, 2013: 147). The educators should not be fixated on one method alone, but should be able to elaborate a variety of methods such as lectures, demonstrations, discussions, simulations, assignments and recitation, discussion, group work, problem solving, team teaching / systems team, drill / exercise, field trips / study appeal, or expository, inquiry and contextual. For example, thelearners can be invited to visit the house of worship and dialogue with the management of places of worship or church. Educators (and educational institutions) can also be scheduled to invite a religious or minority group to give a lecture and discussion with students. By doing so, learners hear, discuss, and share experiences about what they feel as long as minorities. Post-hearing testimony minorities, the learner is expected to grow appreciative and empathetic attitude towards minorities, so that they can accept and put minorities and equal in dignity as well as other groups (Ma'rifah in Muqoyiddin, 2013: 147). The effectiveness of multicultural religious education is becausethe role of Islamic teacher was very decisive. The Islamic teacher is constantly developed teaching methods varied, not monotonous. And more importantly, teachers also need to give the example of the learner as their communicant, mainly of pupils at primary school age.

Elementary school children are children aged 6-12 years, have had a stronger physical properties of individual as well as active and not dependent parents. In terms of learning, elementary school children have fun playing characteristics, move, work in groups, and like to feel or do something directly (Kurniawan,2015:124). The tendency of children of primary school age when learning have three outstanding characteristics: 1) a concrete means learning process moving from things that are concrete at a point of emphasis on the utilization of the environment as a learning resource that can be optimized for the achievement of process and quality learning outcomes for children. By using school environment will produce a learning process and results more meaningful and valuable, because students are confronted with the actual events and circumstances, natural state, so that more real, more factual, more meaningful, and the truth is more accountable.2) Integrative is the way to look at something that they learned as a whole and integrated. The elementary school age have not been able to sort out the concept of a variety of disciplines, this represents a way of thinking deductive. Thus, the concept of integration is not sorted out in a variety of disciplines, but crocheted into meaningful learning experiences. 3) Hierarchy is gradually evolving from simple things to things more complex. Therefore, in this case issues such as logical order, the relationship between the subject matter and scope breadth of the subject matter are important and very necessary to be considered. (Rusman in Prastowo, 2014: 106)

Communicative educational process is expected to generate two-way communication, and resulting in a process of feedback. This situations can happen if the students to be responsive, and explores the opinions or ask questions if asked or not asked. If learners be passive, they just listen without any passion to express his

ideas in the form of a statement or question, still take place in one direction even if the communication is face to face. This sort of communication is not effective, because it does not allow the occurrence of feedback. Therefore, educators should deliver lessons in an easily, and to make the students could understand the lesson. In this case, the educator must understand the psychological and physical condition of the students, as well as determine the level of ability in the language.

The creation of good communication by teachers to their students cannot be separated from the communication method taught by the Prophet. Prophet Muhammad SAW. communicates to the conditions opponent both physical and psychic communication. Eg Messenger communication with children growing up done in jest according to their condition. In the history narrated: From Anas said: "Sometimes Indeed the Prophet. said to me (Anas bin Malik), "O owner of the two ears. 'Then Abu Usamah said, that (the Prophet) frolic" .In addition to pay attention to physical and psychological conditions in communicating learners, educators should also be as much as possible to communicate with clear language, true and correct. Prophet.Gives an example in a hadith narrated by his wife Siti Aishah, that the Holy Prophet. Speak clearly and regularly so that everyone who hears can understand what he is saying (Sobri, 2013: 95). Thus barriers in the communication process can be minimized.

A teacher who appreciates efforts to understand should always think about what the material was taught to him and what the meaning of the material for the learners (Zamroni in Arif, 2012: 14). This is similar to the formulation of the problem facing the education ofFreire. Briefly Freire said that teachers learn from students and pupils from teacher to student peer influence, and power to stimulate critical thinking students. Hence they are treated like humans.Teacher and students can develop their ability to understand critically about themselves and their world. Hence they treat like human. With a posing problem of education is always open secret reality that challenging and demanding a response. With the kind of response that teachers and students brought to the true dedication. For them knowledge is a commitment (Rachman, 2004: 574). Thus the problem facing education is education that is dialogical, which each time will be directed at the actual problems that require action to be reflected jointly between teacher and student. Then, when placed in the context of religious plurality, culture, and society, between meaning is a concern regarding the development of how to live and work together with others. Thus, in religious education teachers are required to be reflective that promote the synthesis, dialogue, and caring (Tilaar in Arif, 2012: 14). Synthesis means teachers should always be able to combine learning materials with a social reality, particularly the background of learners. Meaningful dialogue teachers emphasize on developing the ability of learners to be a good listener, able to analyze and agile leave behind the argument politely. Caring means teachers should be a figure that is attentive, responsive to the needs and cares about the fate of learners.

By implementing a communication strategy is expected to multicultural education in Islamic primary school pupils can work well to produce *insan kamil* who has *ahklakul karimah* and able to be a religious and humanists people. The humanist-religious attitude is accordance with the theological basis of which states that (1) the plurality is *sunnatullah*, (2) recognition of the right of existence of other religions, (3) the intersection/continuity religions, and (4) there is no compulsion in religion. Where the normative basis can be cited to corroborate this, among other Qs. Yunus: 19 Qs. Al-Baqarah: 62, 112, 213, 256, Qs.Al-Maidah: 48, Qs. Al-Nisa: 125, Qs. Al-Nahl: 36, and Qs. Al-Kafirun: 6. A communication strategy of multicultural education is expected to establish a future generations which is inclusive, tolerant and have a multicultural conceptions. It is also could ultimately put an end to all violence and perpetuate the notion that Islam is a mercy for all mankind.

4. Conclusion and Suggestion

Multiculturalism in Indonesia as pluralistic country is a necessity. This is because of three things: First, multiculturalism can foster national solidarity with recognition to diversity of religion, ethnicity, and culture. Instead, monoculturalismis only gives rise to intolerance, which causes fragility of boat nationality. Equality in the context of the nation will foster nationalism. Second, multiculturalism will raise the importance of human values. Multiculturalism is not only elevates the rights of communities, but also the rights of every individual, which provides space for individuals to express their views and beliefs. Third, multiculturalism can become a cultural force that works to anticipate sectarian conflict. The willingness to accept the other party will destroy the suspicion and hatred towards others. Each conflict is rooted suspicion and hatred, then multiculturalism role is to build awareness of the importance to looking at other groups as a potential, not a threat.

In its application in educational institutions, multicultural education can minimize the occurrence of disputes, divisions, and wars between religions, races, tribes, and nations. Examples of practical application as follows: 1). Learners are introduced to different cultures, religion, race, ethnicity, and other nations. This difference is already the laws so that people can know each other and appreciate each other. 2). Learners implanted positive prejudices against religion, race, tribe, or nation and refrain from negative prejudices. 3). Learners instilled sympathy, respect, appreciation and empathy for the religious, cultural, racial, ethnic, anddifferent nationalities.4). Learners instilled a positive attitude and respect differences.

The multicultural education is expected to be continued both formally and informally. At the State is expected to immediately apply the concept of a comprehensive education and integral between religious education and national education. The public have to understand that multicultural education is actually an attitude of "care" and want to understand (difference), or the "politics of recognition" political recognition of the people of the minority. For primary schools, especially islamic primary schools, in order to implement multicultural education so schools are able to remove prejudice,train and build the character of students to be democratic, humanist and pluralist. In each family as the origin of a child's education, in order to go hand in hand with the school to be able to remove streotypes, attitudes and opinions egoistic, individualistic and self exclusively on their children.

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Implementing Inclusive Education in Schools to Instill Values of Humanism to Kids in Early Childhood (Case Study in School Alam Bina Taruna Sragen)

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Abstract. This study has the objective to foster human values (humanism) the students through inclusive education approach to learning strategies play a role. Indicator values of humanism is to appreciate the differences between each other and love each other. Stratategi learning through role playing with the diverse roles of the conditions and background of the child, will awaken peace loving character. This research method-type action research (Classroom Action Research) were implemented to solve problems in the classroom as well as trying out new things in order to improve the quality of learning. Classroom action research consists of four basic stages are interrelated and continuous namely planning, implementation (acting), observation and reflection. The technique used to collect data include observation, interviews and document review. The subject of the study was the School Alam Bina Taruna Sragen numbered 20 children.

The results of this study indicate the repair process of learning in fostering the values of humanism in children in Sekolah Alam Bina Taruna Sragen with the application of learning strategies play a role. Evidently, the changes increase the knowledge, attitudes and skills of the students, the average grade of 59.5 in the first cycle turns into 73.5 on the second cycle. The conclusions of this study is the increased understanding and the knowledge of the students about the diversity and differences of others through inclusive education approach to the application of learning strategies play a role. In addition, the necessary creativity with a variety of approaches, strategies and methods are varied in learning activities, especially in early childhood education (ECD), because it was instrumental in increasing the attractiveness of learning and children's understanding of new knowledge.

Keywords:values of humanism, the implementation of inclusive education, learning innovation.

1. Background

Education has an important role to inspire humanitarian values (humanism) to children which should have started since early childhood. Education is the foundation for a nation to achieve the ideals of struggle, namely to be a developed nation, justice and prosperous in which there is an award of the highest of any individual human being as citizens who have rights and obligations, without any discrimination. This is in line with the functions and objectives of national education contained in Law No. 20 Year 2013 on National Education System. National education serves to develop the ability and character development and civilization of the nation's dignity in the context of the intellectual life of the nation. It is aimed at developing students' potentials in order to become a man of faith and fear the God Almighty, noble, healthy, knowledgeable, skilled, creative, independent and to become responsible citizens of a democratic country.

However the reality on the field, there is also violence in the world of education, especially in schools. The actors involved not only from among students but teachers also become perpetrators of violence in schools against children. The violence in question is not only physical, such as hitting, kicking, or use physical punishment to the guilty students but also psychological violence, such as yelling or speaking that are degrading and insulting the dignity of the student. Psychological violence is actually more dangerous, because children imprint it to their long-term memory, which can inhibit the growth and mental development of students in the future. As a result, students can experience depression, even vengeful to the teacher or the people who had hurt him. In addition to violence by teachers, violence among fellow students also often occur, such as quarrels, fights, brawls, including bullying, namely the use of threats, or coercion to abuse or intimidate other students. Therefore, the events have on violence in schools adds to a long list of dehumanizing practices in our education, both of which involve educators and learners. The violence that

occurred at this school could continue to accumulate and become the seeds of terrorism that essentially teaches about hatred toward others.

The cases above could be a signal for all educational institutions to continue to evaluate and improve their educational practice. Formal educational institutions is actually a good place to train future generations that are able to uphold human values. Inside was a systematic and consistent efforts to instill positive character traits to children. Especially for early childhood education, since small children have been inculcated to love each other and appreciate the people around him, including with their peers. Through learning programs that are packed fun on the values of humanism, then individuals can realize a humanist, which foster empathy and compassion to mankind.

The principle of humanizing education, one through the concept of inclusive education, where education was created equally for each individual student, and without discrimination. All students are well served and developed their full potential, without distinction from one another. As we know, that inclusive education is a humanistic educational philosophy that puts all children as an integral part of education in the school system. Inclusive education as a way or methodology to overcome barriers to learning for all children to achieve optimal. Inclusive education is a continuous educational innovation to create a friendly school environment, conducive and accessible to all children to participate fully in the overall educational process at school. In other words, inclusive education is education that provides a learning system that accommodates all the needs of children, including children with special needs. So, if the concept of inclusive education actually implemented in schools and realized in learning programs that are proactive, could certainly believed that the attitudes of humanism will grow in the souls of children, and eventually became their character.

In its implementation in the field, the concept of inclusive education provide insight to the educational actors, ranging from school principals, teachers, students and parents, that people were born in various ways and are not the same between individuals with each other. Differences can include internal or herself, as well as external or outside the private. Internally or personal differences include physical conditions, intellect (intelligence), talent, emotional and psychological, social, pleasure (interest) as well as the skills possessed. While externally could include differences in residence (geographical conditions), nationality, ethnicity, race, religion, class, culture, customs, language, education, social status, occupation and norms adopted. These differences must be introduced and understood by students through curriculum and learning process in schools. The goal is of course to build the character of children that are humanists, respect others and not exclusive, meaning that want to mingle with other children regardless of their differences. The attitudes of this kind to be built from an early age, 0-6 years.

Based on the description previously, each individual is unique and vary from one another, both internally and externally. In other words, that every Man has different needs, even in one family. Thus, we can conclude that each child has special needs, including the needs of learning. Because each child has different potential, talents and interests. These are things that must be considered by teachers when implementing the learning process. That the teachers face is student diversity, not homogeneity, thus requiring approaches and methods of learning are diverse or varied as well. The achievement of learning outcomes, would be different from one child to another child. Teachers cannot force the child to master the learning material, if the ability of the child is not enabled. Most importantly, every child has a learning progress, which means that there are differences in ability or children's understanding of new knowledge, from initial entry to the present conditions, both academically and non-academically. Academics to do with the intellectual ability to absorb learning materials, while non-academic related to attitudes or character and skills you already have.

Even further, to support the success of the management and implementation of an effective schools that is inclusive, it needs a comprehensive understanding of the concept of inclusive education itself by the stakeholders in the school, ranging from school principals, teachers, students, educators, school guard, watchman canteen, including all parents or walimurid. As the spearhead of education, of course, teachers must first take control of the implementation of inclusive education in schools, especially in the aspect of planning the curriculum and learning in school inclusion, which is actually managing children with special needs.

Departing from the background of the above problems, the researchers are keen to instill the values of humanism to children from an early age through inclusive education approach in teaching and learning in schools. The research raises the title Implementing Inclusive Education in Schools to Instill Values of Humanism to Kids Early Childhood (Case Study in School Alam Bina Taruna Sragen) 2016.

" Actualizing The Values of Humanism to Avoid The Global Terrorism "|

2. Method

2.1. Place and Time Research

This study took place in the School Alam Bina Taruna (Sabina) which has a school level early childhood education (ECD), which is located at Saradan, Karangmalang, Sragen, a complex with Wildlife Education nDayuk Park. As for the time of the study was conducted from February to July 2016. Broadly speaking, the implementation of research include (1) preparation (observation, problem identification, and determination of the action; (2) the implementation phase (data collection and data).

2.2. Forms and Strategies Research

This research is in the form of class action (Classroom Action Research) which were implemented to solve problems in the classroom as well as trying out new things in order to improve the quality of learning. Classroom action research consists of four basic stages that are interrelated and continuous namely planning, implementation (acting), observation and reflection. But earlier, the fourth stage is preceded by a stage Pre Class Action Research.

At the stage of Pre Class Action Research, the problems that exist in the class identified, analyzed and formulated. The planning stage involves preparing the implementation of the Class Action Research all purposes, ranging from teaching materials, lesson plans including teaching methods, instructional media, and techniques or observation instruments. All the planning that had been prepared previously implemented in the implementation phase. Phase observations were made simultaneously with the implementation of the action. Stage reflection undertaken to restate what has been done and process data obtained from observations.

The fourth stage in the study of this class action is an element that forms a cycle. This cycle can be followed by other cycles continuously. The next cycle is done when things are less successful in the previous cycle.This classroom action research conducted by collaborating with the subject teachers concerned. Alternative solutions to problems posed to researchers and discussed with teachers regarding their implementation. The task of the researcher is to plan activities ranging from the preparation of the syllabus, lesson plan, and instructional media. Implementing of action is the teacher and the course of action was observed by researcher.

The strategy used in this study is qualitative descriptive. This strategy aims to describe and explain the reality on the ground. The fact in question is the learning process of humanism before and after the given action.

2.3. Data source

Data were collected from a variety of sources of informants which includes teachers, students, and observers. Places and events ongoing learning activities and documentation or records which include curriculum, learning scenarios, syllabus, and teaching reference books.

2.4. Data collection technique

The technique used to collect data include observation, interviews and document review. Observationthat were made are passive role observation and systematic observation. Observations passive role carried out by the researchers took to the rear seat so that researchers can freely make the observation of teaching and learning activities of students in the classroom. Observations conducted by researchers supported by the observer and is also performed by the teacher. Systematic observation conducted using the guidelines as an instrument of observation of the learning process include aspects studied, thus helping researchers in focusing the subject to be studied. The design is manifested in a written observation sheets. Data entry is done by putting a check ($\sqrt{}$) the right choice. Observations made on the performance of students during the learning process. Observations on the performance of students focused on communicating the level of activity of students in participating subjects namely activity in response to stimuli that come both from teachers and other friends, such as student activity in asking, answering questions, argue, and respond to opinions. The performance of teachers and students are also monitored to determine the enforceability of learning syntax that can be known execution and the lack of consideration on the next cycle.

Interviews conducted were free interviews conducted to students and teachers while the time and place of the interview was not specified in detail but used when deemed appropriate. Interviews to the students performed to explore data about the activity of communicating students during the learning biology and to determine the students' response to learning that has taken place. Interviews conducted between researcher and teacher include the following: (1) ask the opinion of the teachers on the implementation of learning in the classroom, among others reveal strengths, weaknesses, and other issues related to learning in the

classroom; (2) suggests the observation of the researchers on learning activities that have been performed teachers, and suggests aspects of the advantages and disadvantages; and (3) discuss matters that have been raised both teachers and researchers to the agreed things need to be done in the next step. Studies carried out on various archive documents that are used in the learning process, for example in this research that used textbooks, lesson plans, syllabi research, as well as the presence of students. A document review in this study is used as supporting data.

2.5. Data validity

An information which will be used as research data needs to be checked for validity so that data can be accounted for and used as a solid foundation in drawing conclusions. The technique used to maintain the validity of the data in the study is the technique of triangulation. According Suharsimi Arikunto, Suhardjono, and Supardi (2008: 129) "Triangulation is a process to make sure something (geeting a fix) from different points of view". While Moleong (2007: 330) argues that "Triangulation is a technique that utilizes data validity checking something else beyond the data for the purposes of checking or as a comparison of the data". Triangulation is used in the research was the triangulation of data sources and triangulation methods.

2.6. Data analysis

The analysis technique used in this research is descriptive qualitative. The data from the study processed and analyzed qualitatively. Mechanical analysis refers to the analysis model of Miles and Huberman (1992: 91-93) done in three components: data reduction, data presentation, and conclusion or verification.

Data reduction includes data selection through a rigorous selection, through summaries or brief description and categorize it in a wider pattern. Data reduction is part of the analysis process that emphasized, shortening, making the focus, throw away things that are not important, and organize data such that the conclusions of research to do. The reduction process takes place continuously throughout the conduct of the study through the final report of the study is completed.

Presentation of data is done in order to organize the data from the data reduction starting from planning, action, observation, and reflection at the end of the cycle. Presentation of data in the form of a data description in narrative form, can also include various types of matrices, drawings / schematics and supporting tables narrative. All are designed to assemble information on a regular basis in order to be visible and better understood so as to enable the conclusion of research to do.

Drawing conclusions or verification is the search for the meaning of the data, noting the regularity and classification data. The conclusions need to be verified to be quite stable and accountable, through search activity quickly returned data or by way of discussion.Procedures course of study can be described as follows:

Fig.1: Scheme of a Class Action Research Procedure (Source: Kemmis and Mc Taggart in Zainal Aqib, 2006: 23)
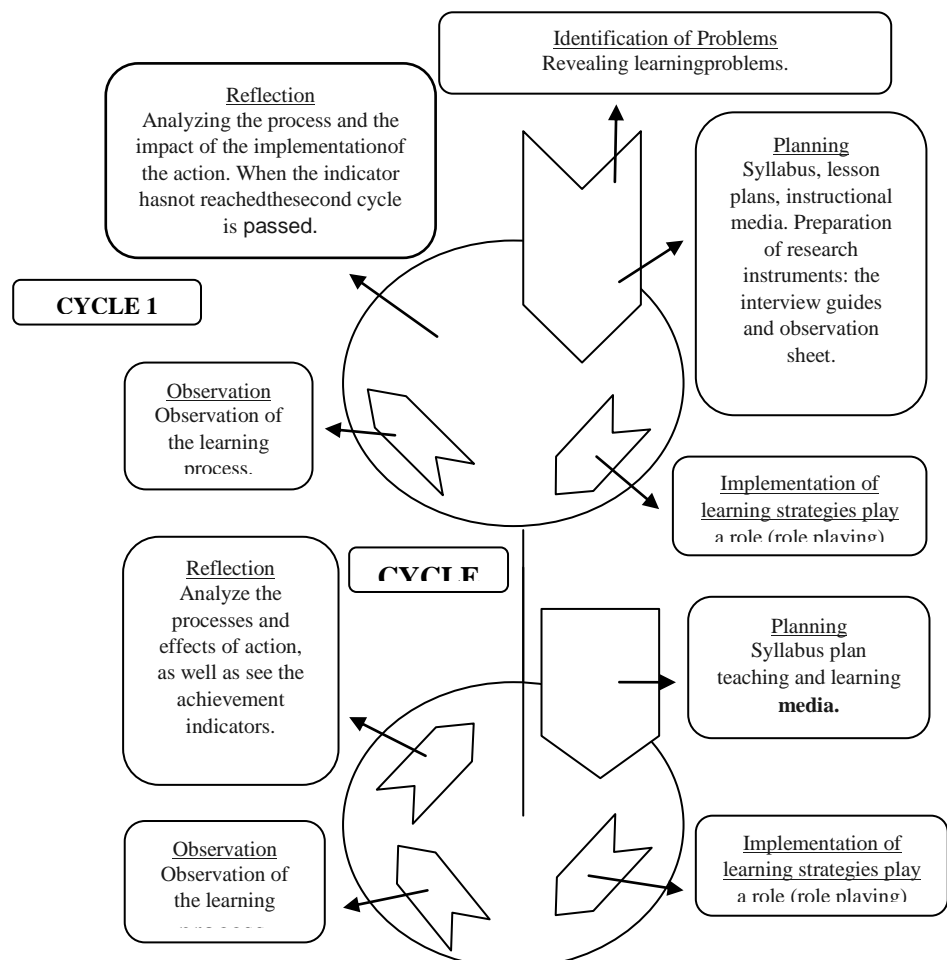
3. Finding and Discussion

3.1.Description Cycle I and II

As has been described before, this classroom action research is planned through two cycles, the first cycle and the second cycle. Research on the cultivation of the values of humanism in children in early age through the implementation of inclusive education and the learning strategies play a role. The subjects of this study are 20 children of School Alam Bina Taruna Sragen. In a role-play learning activities, the children were divided into three groups and each group got a story based on the scenario prepared by the teacher with a theme called beauty of difference. As for the role played by children is reflecting the diversity of students' conditions, such as the role of the profession / specific types of work, national origin, cultural origin, children with special needs, religious beliefs, and the language used. With these diverse roles they interact with each other and learn to know each other, understand and appreciate the different needs and interests of each child. From these activities, children grow their sense of empathy, mutual respect and willingness to share with each other.

The indicator values of humanism that is expected to grow at children's self is as follows:

Aspect	INDICATOR
Creativity	Introduce yourself and others expression Asking question In response to another child's opinion Listening to others contend Doing expression through body movement Giving help to others Interact and communicate
Attitude	Appreciate the feelings of others Respect the opinion of others Respect the needs and desires of others Empathy and caring for others Love and love Not obtrude oneself Do not hurt other people's physical and psychological Want to hang out and mingle together
Knowledge	Knowing the diversity of others Knowing the differences between himself and others Knowing the talent, interest and potential for himself and others Understanding the background of others

Fig.2: The indicator values of humanism that is expected to grow at children's self

NO	Student Name	Age (Year)	Values of Humanism	
			Cycle 1	Cycle II
01	Mahira Mulya Khairunnisa	3	40	70
02	Vina Ruveyga Noura	4	60	80
03	Fazil Abhista Zufar	5	40	70
04	Arza Danendra Wibisono	4	80	70
05	Ghaniya Aqila Rabbaniyya	3	40	70
06	Ghinaya Afifa Rabbaniyya	3	60	80
07	Mierzany Auliya Pratiwi	2	60	60
08	Deviana Tri Hapsari	6	80	80

09	Muh Arif Dimas Bagaskara	3	60	70
10	Andrean Ilham Naru	4	50	70
11	Permata Ayu Putri Wibowo	4	80	80
12	Rafa Nur Alif	5	70	80
13	Restu Evan Rasendriya	5	60	70
14	Anugrah Cahya Proyatno	5	50	80
15	Alvaro Novel Mahendra	4	60	80
16	Rakha Maulana Khoirul Anam	4	80	60
17	Agni Cita Ramadhani	6	40	70
18	Narendra Nayottama Alfaro	5	60	80
19	Alexa Batriyia Quinn	5	60	70
20	Arin Layza Wibowo	5	60	80
	MEAN		59.5	73.5

Fig.3: Data in cycle 1 and cycle 2 in the cultivation of the values of humanism through votes observation sheet.

3.2 Discussion Cycle
3.2.1. Results Cycle I
a. analysis

After theobserver obtained the data results, the next step is analyzing the learning process. The results were less encouraging, where the children have not reached their maximum potential in playing their respective roles, the students did not understand the story scenario to play, interaction and communication among children have not been well established, and there are still some children who prefer to play individually.

b. Synthetic

In this cycle of the learning process that has been done with playing the role of learning strategies from planning until the end of the activity, has not been able to increase the active participation and humanism values in children. This happened because teachers have not been socializing properly, the respective roles of children have not been conveyed clearly, and they were lacked of proper training before, so they need more learning experience in cycle II.

c. Evaluation

Based on the data results on the learning process of the first cycle, suggests that thelearning processsusing learning strategy is still low at under 60. In fact, there are six children whose results are still under 50. The low result of this observation can be caused due to a lack of teacher preparation in facilitatingthe learning activities and less attractive playing area or less conducive.

3.2.2. Results Cycle II

Results observation learning process on the second cycle showed the following matters:
a. Children looked to be more enthusiastic in the learning process.
b. Children showed a two-way interaction and portrayed a good communication.
c. Children have played a role in optimal and enjoyed every conversation and activity of portraying.
d. Children have grown closed and respect each other.

The learning activities in this second cycle can be reflected as follows:
a. analysis

After the second cycle has been done with a well-planned learning scenario, then the learning process goes well and the kids are more enthusiastic in participating in learning activities and role playing.

b. Synthetic

From the analysis above, it can be concluded that the weaknesses or deficiencies in the learning cycle I can be overcomed properly. In other words, the improvement of learning strategies from the first cycle to the second cycle played a role in attracting the children attention and to foster the humanism values.

c. Evaluation

The results of the evaluation process of learning improvement in fostering the values of humanism in children in School Alam Bina Taruna Sragen with the application of learning strategies proves that the changes have increased the knowledge, attitudes and skills of the students, which is an average grade of 59.5 changed to 73.5. An indicator of the increased values of humanism in children are the recognition and understanding of children about the uniqueness and differences in the characteristics of the others, like the origin of residence, culture, language, religion, talents and interests, physical condition, whether it could be an advantage or disadvantage by friends around him/her. By getting to know the diversity of the people around him/her, the child grows into an empathetic person and has respect to others who has differences with him/her.

4. Conclusions and suggestions

4.1. Conclusion

Based on the results of Class Action Research that has been done through the implementation of inclusive education approach to learning strategy role-playing theme of the beauty of difference, to foster the values of humanism in children during early age at School Alam Bina Taruna Sragen, it can be concluded as follows:

1. Increased knowledge and understanding of the students about diversities and differences of others through inclusive education approach to the application of learning strategies play a big role, where it can foster the values of humanism in children during early age. This has been proven from the change in the average value of the results of observation of the child classes, from the value of 59.5 in the first cycle to 73.5 in the second cycle.

2. Creativity and approaches, strategies and methods that varied in learning activities, especially in early childhood education (ECD) was critical in increasing the attractiveness of learning and children's understanding of new knowledge.

3. A learning activity that are increased gradually play a huge role in increasing students level of understanding.

4.2. Suggestion

a. Advice to the education provider

From these results, it shows that the school should not have discriminated against students. All children who register should be accepted without selection, only adapted to the quota and learning facilities available. Each child has a unique and different intelligence, including the background of his parents. When the school was populated by a diverse learners or hiterogen; there will be growing mutual respect for differences, empathy and love to one another.

b. Advice to teachers

From these results, it is expected that the early childhood education teachers in the teaching and learning process can apply the learning methods with more variety and innovative way, such as the use of interactive learning strategies and fun approach for children. Keep in mind that learning in early childhood education is through play process. Play activities undertaken may include physical activity-motor, social-emotional, communication skills, creativity and other method. The learning approach undertaken also centered on the child, which means that teachers must pay attention to the uniqueness of each individual in the class, not treating them with the same approach.

c. Advice to parents

From these results, it is expected to parents to be actively involved in children's learning activities, both at school and at home. Parents should be aware that children's success is not only measured by academic achievement or values of subjects only. Rather attitude, character, values and other life skills that became important provision of children for the challenges of the times ahead. When at home, teach children about diversity in the neighborhood, including in the family. That each of individual has strengths and weaknesses,

both physically and psychologically. These differences, cultivate a sense of empathy, a sense of love and affection to others in their surroundings.

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The Values of Javanese Local Wisdom in Preventing Terrorism in Surakarta

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Abstract. Surakarta is a city that is often associated with acts of terrorism in Indonesia. This is because the existence of areas that became the basis of the influence of the radical movement and the arrest of several terrorists and many cases related to acts of terrorism that occurred in this city. Some of these cases may indicate that the Surakarta is an area that has great potential to the threat of terrorism.

The rise of terrorism, especially in Surakarta, would have caused unrest in society, even the wide-ranging impact. For that there needs to be a comprehensive and thorough treatment in preventing the spread of terrorism. Prevention can be done with hard and soft approach like persuasive approach.

To prevent terrorism does not thrive in Surakarta, involvement and participation of the community must be strengthened and improved. This can be done by increasing the role of religious leaders and culture and the role of religious institutions, and local wisdom. Surakarta themselves also have local wisdom passed down from generation to generation. Surakarta local wisdom is part of the Java community in general. One characteristic of Javanese culture is its emphasis on the aspect of harmony.

According Koentjaraningrat there are seven elements of culture and here are some examples of cultural elements that represent the culture of Java (Koentjaraningrat, 1989: 203-204). They are language, knowledge system, religion, livelihood systems, art, social organization, and system tools and technology. The values of local wisdom will work optimally if disseminated through cooperation with practitioners of education from the primary level, secondary, and higher, and parents to introduce, teach wealth, nobility, and the importance of cultural heritage and local traditions.

Keywords:value, lokal wisdom, terorism, javanese.

1. Background

As well as the city of culture, Surakarta is also caught as a city with a short fuse. Predicate that arise because several times Surakarta hit by riots, both smelled ethnic riots and politically. Even Surakarta also briefly referred to as a hotbed teroris. There are three significant aspects of the building construction Surakarta. The first is the historical aspect, in the context of the fight against communism in the era of half of the 1960s and continues to roll until the political upheaval between nationalists to Islamists increasingly massive reformation. Where democratic channels open space of freedom offered "new value" Islam is straightforward. Second, the cultural aspect, where *Wong Solo* has a high spirit of resistance against the status quo. In 1997, the beginning of the fall of the New Order, Surakarta is the first city in the scent of burning social unrest. Then the third aspect of Islamic globalism, starting with stigma ivy Legue boarding accused associated with Al Qaeda. Stigma brings a strong perception, that as an international network node, Surakarta and surrounding areas then considered dangerous. Areas which are the basis of the influence of the radical movement, among others around Grogol, Laweyan, and Serengan. In the area as well as the headquarters of paramilitary jihad as: Tim Hisbah, LUIS, JAT, FPIS, FKAM and others.

Surakarta is a city that is often associated with acts of terrorism in Indonesia. This is because all radical groups receive adequate space, includes the strength of the Islamists. In addition over the years Surakarta become a secure base area (safe based) for Islamic activists in Indonesia from various groups. So Surakarta and the surrounding seems to be a comfortable home for many elements of Islamic activists who tend to be labeled radical. Supported by the historical side, where Surakarta was known as the embryo for the birth of the Islamic movement in the past.

Surakarta itself is also often used as a hiding place for terrorists, as evidenced by the arrest of several terrorists and many cases related to acts of terrorism that occurred in this city. Many actors, members of the terrorist network arrested and even killed in a raid in Surakarta. Among them is the gunbattle and siege terrorist leader Noordin M Top and three other terrorists (Ario Sudarso, Adib, and Urwah) on September 17, 2009, after siege and gunbattle that occurred in Kampung Kepuhsari, Mojosongo, Jebres, Solo, conducted

Densus 88. Acts of terrorism in Bethel Full gospel Church (GBIS) Kepunton, in Jalan Arif Rahman Hakim, Surakarta on September 25, 2011 which was the suicide bomber self. The action resulted in one person died and 22 people were injured. Recently the suicide bombing that occurred on July 5, 2016 in front of the gate Mapolresta Solo. Some cases of terrorism in the Solo can show that Solo is an area that has great potential to the threat of terrorism.

The rise of terrorism, especially in Surakara, would have caused unrest in society, even a broad impact in the form of physical, mental and social in general. For that there needs to be a comprehensive and thorough treatment in preventing the spread of terrorism in Surakarta society. At the national level, the handling of radicalism and terrorism approach has been to combine soft and hard approach with the involvement of the security forces through the establishment of a special detachment or Detachment 88. In addition, the government has also been involved with the community socialize the danger of terrorism (Hassan, 2012). However, this treatment is still considered partial and tend to be shed on the approach to security, so that terrorism was impressed into the security and can be resolved by BNPT only (Azra, 2012). As a result, the handling of radicalism and terrorism as a movement without end. Until now, terrorism remains a problem which is believed to still exist in society.

To prevent terrorism does not thrive in Surakarta, involvement and community participation should be strengthened and improved. This can be done by increasing the role of religious leaders and culture and the role of religious institutions, both local and national, and local wisdom. Local wisdom in communal societies media can be used to optimize and strengthen the role of the community in the prevention of radical and terrorist groups could be an option to minimize the negative effects caused by the security approach.

2. Method

The method used in this research is descriptive analysis method. Kutha (2010: 53) in Gindarsyah (2010: 30) explains, descriptive method of analysis is done by describing the facts which are then followed by analysis, not merely outlines, but also provides an understanding and explanation taste. The reason the author uses this method is because basically this study is a qualitative research. In addition, this method is considered quite appropriate to approach the problem to be studied.

Data collection techniques used are literature studies to gather information relevant to the topic or issue that will be or are being studied. That information can be obtained from scientific books, research reports, scientific essays, theses and dissertations, regulations, statutes, yearbooks, encyclopedias, and written sources both printed and other electronics. Techniques used to validate the data in this study is the triangulation of data sources. Triangulation is to compare a variety of sources to construct validity.

3. Finding and Discussion
3.1. Local Wisdom

In the dictionary sense, local wisdom (local wisdom) consists of two words: wisdom (wisdom) and local (local). In English Indonesian Dictionary John M. Echols and Hassan Syadily, local means local, whereas wisdom (wisdom) equals wisdom. In general, the local wisdom (local wisdom) can be understood as the ideas of local (local) that are wise, full of wisdom, good value, embedded and followed by its members (Sartini, 2009).

Local wisdom or "local genius" is a term introduced by Wales (Ayatrohaedi, 1986: 30) that "the sum of the cultural characteristics the which the vast majority of a people have in common as a result of Reviews their experiences in early life". In addition, according Wales local genius: the ability of local culture in the face of foreign cultural influences at the time of both cultures relate (Rosidi, 2011: 29). Based on the above opinion, local knowledge is the culture of a particular society and in certain places that are considered able to survive in the face of globalization, because such wisdom contains values that can be used as a means of building the nation's character. This is important especially in this day and age, the age of information disclosure and communication which if not addressed properly it will result in a loss of local knowledge as identity and national identity. Judging from the structure and level of local knowledge at the level of culture. It is based on a socio-cultural schemes that exist in Indonesia which consists of a society is pluralistic social structure, culture (multikulural) and the economy.

Local knowledge is a creative response to the situation goegrafis-political, historical and situational locally containing attitude, outlook and the ability of a society to manage the spiritual and the physical

environment. All this is an attempt to be able to provide to their peoples a durability and ability to grow in the area where the community is located.

The definition of local knowledge can be freely interpreted the cultural values of the good that is in a community. This means, to find a local wisdom in an area then we should be able to understand the cultural values of the good that is in the region. Local knowledge is the knowledge developed by the ancestors to anticipate the environment around them, making knowledge as part of the culture and introduce and transmit it from generation to generation. Some forms of traditional knowledge that emerges through stories, legends, songs, rituals, and also the rules or local laws.

The values of local wisdom in fact been passed down from generation to generation. Culture of mutual cooperation, mutual respect and tepa salira a small sample of local wisdom. In addition wisdom can also be a wisdom that has recently appeared in a community as a result of interaction with the natural environment and its interaction with the community and other cultures. Therefore, local wisdom is not always traditional in nature because it could encompass the wisdom of the present and therefore also a wider meaning than the traditional wisdom. In other words, if the whole society, government, and law enforcement agencies use local wisdom in an effort to counter terrorism and radicalism, it is believed this will be powerful this moment.

Moendardjito said that the cultural elements of the area potentially as local wisdom as it has proven its ability to survive until now. Characteristics are able to withstand foreign cultures, has the ability to accommodate the elements of foreign cultures, has the ability to integrate elements of foreign culture into the native culture, has the ability to control, and able to give direction to the development of culture (Ayatrohaedi, 1986: 40).

3.2. The Values of Javanese Local Wisdom in Surakarta

Surakarta itself also have local knowledge that has existed since the ancestors and passed down from generation to generation. In Javanese culture, the technical term meaning *memayu hayuning bawana* participate in implementing world order based on peace and justice eternal (Wiwien Widyawati, 2010: 76). Local knowledge is part of the Surakarta local wisdom Java community in general. Local knowledge of Javanese culture contains the values of truth, virtue, values that can enrich the sense of justice, the ability of responsible, self-reliance, unity, ideals and manners. One characteristic of Javanese culture is a prominent emphasis on the aspect of harmony or harmony. It became an important pillar for the development of de-radicalization of terrorism from the perspective of traditional values and local wisdom. Those values is extracted from the potential of Javanese culture that is local, but the values are universal, so it can be used as the common values and can be used by whom, where and anytime.

Human culture has many elements that are universal. According Koentjaraningrat there are seven elements of culture and here are some examples of cultural elements that represent the culture of Java (Koentjaraningrat, 1989: 203-204):

1. Language

Language is a beautiful pronunciation in cultural elements and also become a major tool for human intermediaries to forward or adapt the culture. There are two forms of the language spoken language and written language. An oral form of the Java language consists of two main different levels in the words and grammar. First, *krama* language that expresses respect. Second, *ngoko* language that reveals the intimacy. According to Clifford Geertz in the Java language, there are three feelings that reflects the respect that *wedi*, *isin*, and embarrassed. *Wedi* means fear of physical threat due to a lack of comity. *Isin* means shame and guilt. Then, embarrassed the attitude of respect and courtesy to others who have not been known. Hesitate more positive connotation. *Wedi, isin*, and embrassed were reluctant to specify a language when dealing with others.

While the shape of the Java language writing can be seen in Javanese phrase such as *bebasan, saloka*, and *paribasa*. Through these expressions kerarifan local values can be passed along to become a reference in developing the nation's character. The following descriptions and examples of Javanese phrase:

a. The phrase that describes the attitude and outlook on life

Attitude is the way a person's life to give meaning to her life. These attitudes were shown to yourself, or someone else higher social status as leader or parents (Pranowo2003: 280). Java community are very concerned attitudes simple life, full of responsibility, really appreciate the

feelings of others, *berbudi bawa leksana* and humble. Here are some phrases that are indigenous Javanese culture filled with noble values:

- *Dumeh aja, aja adigang, Adiguna aja, aja adigung*, it means that the Java community has always been a humble person, well toned and respect for others.
- *Giri lusi janna kena ingina*, means not insulting others
- *Ing arsa sung tuladha, ing madya mangun karsa, tut wuri handayani* means if someone wants to be called as a leader, he should always be in front to give a good example in the form of attitudes, speech, and actions were always consistent and when it is in the middle being surrounded his people he should give encouragement to people not easily discouraged, and when he's in the back she must always encourage people always forward.
- *Nglurug tanpa bala, menang tanpa angsorake*, meaning that any conflict can be resolved itself properly without degrading other people who have problems with him and always have to be generous to others in need.
- *Sepi ing pamrih rame ing gawe*, meaning that people who work seriously without wanting rewards

Preferably those phrases began to be taught to the younger generation today that in the future when they have a lead base and strong moral values.

b. The phrase that reflects a bad attitude

In addition to expressions containing values, there are also expressions that reflect human bad attitude that does not need to be developed. That phrase appears as parable only and should not be done because it would be bad for the person who did it. These expressions are as follows:

- *Adigang, adigung, adiguna,* meaning boasting the beauty of the body or face, boasting about the amount of body or garus descent, boasting of science or knowledge
- *Nabok nyilih tangan*, which means someone wants to defame or hurt others but dare not directly but through others
- *Lambe satumang samera curry*, meaning that children who advised by the parents but not obey
- *Mbuwang tilas*, meaning pretended innocence (ignore wrongdoing)
- *Dhandang diuneki herons, egrets diuneki dhandang*, it means the right to say wrong, it is said is true or evil is said to be good and vice versa.

c. The phrase associated with strong determination

Everywhere Java tribe is famous as the tribe is very delicate, gentle, humble, not like getting into trouble and so on. However, they have the spirit and determination to solve problems and achieve something. Unyielding nature is characteristic of ethnic Javanese diaktualisasi through the following phrases:

- *rawe-rawe rantas malang-malang tuntas*, meaning that everything that blocking will be eradicated
- *Sura dira jayaning rat, Pangruwating diyu, melting Dening Pangastuti*, meaning that anyone should dare to eradicate Angkar wrath to defend the truth because of their belief that anger can definitely be defeated by goodness
- *Curry duck, mateng awake dhewek*, meaning that people who are successful because of their own business

d. Describing expression human relations with God

The phrase that exists in the Java language also describes the relationship between God and man. The phrase *adoh without wangenan, cedhak dhatan scratching* means that if one does not believe in God, the existence of God can not be imagined because it is so abstract (*adoh tanpa wangenan*). Conversely, if one believed in God though it can not physically touch but its presence can be felt at any time (*cedak dhatan scratching*). The point is that everyone is willing to try to get closer to God until they can feel the greatness of his power (Pranowo 2003: 276). The existence of God must be sought with the full faith as expressed in the phrase *golekana susuhung angin, golekana tapake kontul nglayang atau golekana galihing kangkung*. All three expressions that contain the same purpose which is if we believe in God the impossible things will become possible because everything that exists in this world by God's will.

e. The phrase that describes the human relations with others

In order to remain harmonious relationship amongst the necessary attitude and a high tolerance and mutual respect one another. Relationships or social relations are natural. To keep good social relations remain intertwined each person should have a smooth and humble nature embodied in the form of verbal communication and nonverbal. It is intended that any words and actions could make pleasing others. In Javanese culture, there are phrases that describe the relationship between the neighbors as the following:

- *Aja kumingsun* unbiased advice so people do not show off his power by way of demeaning others
- *Ngono ya ngono, ning aja ngono* means that anyone who makes a mistake should not be prolonged and outrageous. This expression is the limiting criteria that expectation want to avoid open conflict and live in harmony can be realized.
- *Tanggap ing sasmita, ngerti ing semu*, meaning that sensitivity to a case disguised in various forms and kinds of gestures and were able to understand it better through symbols or gestures limbs, so that we can respond appropriately mebantu.
- *Dudu dudu relatives sometimes, die yen melu kelangan*, means althoug they are not siblings, if passed participate loss or though other people (not relatives), as long as want to unite with the people and do good for people to be accepted as a brother. This is what makes kinship Java community become stronger although they are not siblings.
- *Gawe nganggo sapa, sapa one will be pious, sapa nandur ngundhuh, becik ketitik striking style*, meaning anyone who do will reap the consequences, who is at fault would be found fault, and who planted will surely reap the results,
- *Pillar Agawe santosa, crah Agawe Bubrah* which means concord growing strength, divisions grow damage. Clearly encourages us to live in harmony.
- *Aja nggugu karepe dhewe*, if translated means do not do as his own. These words teach about how we should control ourselves to not do arbitrarily to others. Teach us about how to manage appetite, control appetite, and not driven by passion.

The relationship between expression and intention occurs in the act of verbal communication, Austin (1962) noticed that there are three elements in each utterance,
- Acts of locutions form of speech produced by a speaker
- Acts of illocutionary form of intent contained in speech
- Acts perlokusi be the effects of speech (Pranowo, 2013:272)

In Javanese culture are also well known technique in the form indirection communication *sasmita* (gestures), *guyon parikena*, which is used to convey the criticism of others. That is, when giving criticism, warning and the like must be given within the bounds of reasonableness that the esteem of others do not feel trampled upon. Such communication can be effective if the audience also had the same intention to avoid conflict.

2. Knowledge Systems

Java community has a system of knowledge that is strongly influenced by religion and magic system. For example the shaman who is believed to be a good knowledge of Java treatment techniques. There is also *petungan sehari* term, namely how to define a good date to hold various ceremonies, celebrations and other important occasions by the Javanese calendar.

3. Religion

The existence of various religious practices in the social system Agami Jawi. Agami Jawi is a variant of Islam that is owned by the Javanese. Agami Jawi Islam is the belief that complex and Hindu-Buddhist concept that tends toward the supposedly mystical religion called Islam (Koentjaraningrat, 1984: 312). The most important ceremony is a ritual meal, called *wilujengan* (krami) or *slametan* (ngoko) (Koentjaraningrat, 1984: 343). In addition there are several other rituals such as the ritual of death (slametan associated with ancestor spirits), visited the tomb of the family and ancestors (nyekar). Applied also in various stages of childbirth ritual: the naming ceremony, *kekah* ceremony (cutting hair), tedhak Siten (ceremonial ground), circumcision.

4. Livelihood Systems

In Javanese culture matters relating to agriculture is an essential element (Koentjaraningrat, 1984: 98). In general, the villagers in Java to manage their household economy by working in the agricultural sector.

Moreover, in Java, the phrase "many children a lot of luck", they find a lot of children will help the farm work.

5. Art

Art in Javanese culture is quite diverse, ranging from weaving art, painting, batik.

6. Social Organization

Koentjaraningrat see this as a universal element of social organization. Therefore, where there are people, there are elements of the setting, organization or grouping of support functions directly related to the needs of life, and ultimately preserve the values that have been agreed upon by all members. One is a social organization that was created in the Java community is the cooperation and deliberation.

7. System Tools and Technology

Java community generally produce a product which has been declared a heritage of Indonesia, such as batik shirt. They also manufacture equipment through crafts such as weaving, pottery, cookware and more.

4. Conclusions And Suggestions

Based on the exposure in the previous section, a number of conclusions. Surakarta is a cultural city once the city with a short axis that is prone to riots and acts of terrorism. This is supported by the availability of sufficient scope for the development of radikal groups. This is a cause of social unrest due to a wide impact in the form of physical, mental and social, including for generations to come. For that there needs to be a comprehensive and thorough treatment in preventing the spread of terrorism in Surakarta society.

One of the basic steps to prevent the spread of radical can be done by optimizing and enhancing the role of the community through the values of local wisdom. Surakarta itself also have local knowledge that has existed since the ancestors and passed down from generation to generation, which is part of the local knowledge of Java community in general. According Koentjaraningrat the value of local wisdom can be adapted through the seven elements of culture. They are the languange, the knowledge system, the religion, the livelihood system, the art, the social organization, and the living system equipment and technology. The values of local wisdom will work optimally if disseminated through cooperation with practitioners of education from the primary level, secondary, and higher, and parents to introduce, teach wealth, nobility, and the importance of cultural heritage and local traditions.

In the theory of moral socialization or moral theory of socialization of Hoffman (Hakam, 2007: 131-132 in Rasid Yunus, 2014) describes that prioritizes the removal of moral development (transmission) norms and values of society to the child that the child is a member of the community who understand the values and norms contained in the culture of the community. This theory emphasizes the values and norms that had been contained in the culture transformed or delivered to other communities so that people in general have and understand the cultural values and can be used as a basis in the life of society, nation and state.

This will stop and decide - by peaceful means and in charge - the chain of misunderstandings and radical ideology. Additionally foster their pride against the culture of his people so that in the long run does not happen destruction of cultural (cultural genocide). Local knowledge will only be immortal if local knowledge implemented in concrete everyday life so that they can respond and answer flow times have changed.

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Strengths, Weaknesses, Opportunities and Threats, (SWOT) Analysis of Tourism Marketing Communication Strategyon Umbul Ponggok

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Abstract. The aim of research to analyze the Strengths, Weaknesses, Opportunities and Threats Umbul Ponggok managed village-owned enterprises (BUMDes) Tirta Mandiri Klaten district. SWOT analysis in this study relates to the marketing communication strategy Umbul Ponggok in marketing tourism destination area. The SWOT analysis helps identify strengths weaknesses opportunities and threats in the present and the future so that the strategy for tourism development areas could continue to survive in the competitive and sustainable tourism industry. This type of research uses a qualitative approach. The research data obtained through primary data by conducting interviews and secondary data consisted of documents, literature and references. Effective communication is characterized by the presence of the vision and mission to describe the clarity of goals, objectives, policies and program implementation. Umbul Ponggok power that is clear and abundant water although other areas were dry. Umbul Ponggok weakness lies in the mindset of local residents and employees who are satisfied with the current conditions. Opportunities that have become icons of Klaten district in order to become a major tourist destination. One of the threats faced by the tourism industry is a dynamic competition that demands continuous innovation and creativity.

Keywords: Strategy, Communications, Marketing, Tourism, SWOT Analysis.

1. Background

Tourism became a vehicle to be developed and promoted as a strategy of economic growth in Indonesia and other developing countries. Infrastructure such as beaches, mountain scenery, rice fields, fishing and crafts is an inexpensive start-up costs (Cole, 2008: 56). Tourism has negative environmental impacts are less than other industries and can provide economic incentives to protect the habitat that might be damaged. Tourism is not only seen as the tourists but also the exchange generator means promoting pride in cultural heritage. As a pluralistic nation like Indonesia government should be able to balance between national awareness, promotion of regional and local identity (King, 1993 in Cole: 32).

Based on data from the Department of Culture, Tourism, Youth and Sports Klaten, the level of tourist visits to a number of attractions in tourist visits in 2014 recorded 320.862 people, while in 2015 tourist arrivals increased to 604.700 people. To develop the tourism potential in the district of Klaten needed efforts of local villagers to manage and develop the potential of the village. One of the villages in the district of Klaten district Polanharjo successfully develop the potential of the village in the form of Umbul Ponggok is a tourist destination. Umbul Ponggok is managed by the local communities through village-owned enterprises (BUMDes) Tirta Mandiri.

Regional autonomy has namely Law No. 32 of 2004, further widening the opportunities for local governments to own household. With the enactment of the regional autonomy law, then there has been a division of authority between the central government, provincial government and district / city which operate according the principle of decentralization, deconcentration and assistance task. In this case the government has handed over all authority to the regions to manage the tasks of government and development. Affairs - particularly with respect to matters of tourism businesses and tourism services under the authority of Regency / City Government, tourism is projected to be a source of growth in the regional economy. This has encouraged the promotion of tourism and culture by the regions tourist destinations in Indonesia. The growth potential of the local tourism industry contributes to local revenues, create jobs and play an important role in economic growth (Kemenparekraf Research Team, 2003). Along with the progress of regional economic development, the construction of tourism facilities into the needs and the means expansion of employment opportunities and income distribution of the population.

The success of the national tourism industry would not be separated from the role of regional tourism to continue to identify potential possessed. The Government through the Ministry of Rural Development of Disadvantaged Areas and Transmigration Republic of Indonesia seeks to support the establishment of independent villages through the establishment of 5,000 village-owned enterprises (BUMDes) which is expected to identify the potential of the village so as to develop the potentials possessed that could ultimately improve the lives of rural communities.

BUMDes Tirta Mandiri be an inspiration and motivation for other villages to recognize its potential. Currently BUMDes Tirta Mandiri is developing the area around Umbul that has a tourism integrated. Umbul Ponggok is a mainstay of business units BUMDes known through social media, has more than 40 active point springs and freshwater fish are accustomed to human presence around it makes the activity of taking pictures in the water a lot uploaded to the public. Swimming, snorkeling, diving and water prewedding package is the belle of the main income generating activities in local village communities given the management BUMDes Tirta Mandiri managed independently by the local population with the number of workers over 42 employees.

Based on a pilot study before making tourism marketing communications strategy research conducted, Umbul Ponggok focuses on Word Of Mouth Communication in social media. Promotion of mouth can be the most credible form of promotion because it is possible to communicate with millions of consumers more information recipients (Pritchard & Morgan, 2000: 9). Word Of Mouth negative but has the disadvantage will influence opinions and dissatisfaction almost doubled (Mazzarol et al, 2005). Middleton & Clarke (2001: 81) reveals the consumer experience who are interested in buying the product will affect the attitude in the future, the possibility of a good word of mouth will be high and the natural feeling that will either create an ongoing relationship.

In the practice of marketing, tourism organizations are constantly communicating, whether intentionally or unintentionally, through every interaction personal and non-personal with the public. Marketing role to coordinate all the elements under the control of the organization in order to provide a consistent message that increases the selected position (Middleton & Clarke, 2001: 235).

Theoretically marketing strategy in tourism is communicated through the aspects included the presentation of advertising and public relations, sales promotion and merchandising, information materials (brochures, prints electronic information), distribution channels, sales promotion, merchandising and direct marketing (Middleton & Clarke , 2001: 233).

Advertising and public relations is used to communicate messages designed to influence attitudes and understanding of the feelings of the audience who live far away from tourism. Sales promotion and merchandising is managed as a short-term variations to meet consumer demand for many kinds of products in all forms of tourism businesses. Information materials of travel and tourism marketing of the product in the context of communications paid from the marketing budget. The right distribution channels will generate the expected output. Fundamental strategic marketing options on methods and costs involved in creating product awareness and achieving sales should be done by all sizes and types of businesses in the tourism industry (Middleton & Clarke, 2001: 235).

Aspects of tourism marketing communication strategy at this time not all implemented. For this study becomes important in order to identify the aspects of what has or has not done BUMDes Tirta Mandiri in managing tourist attraction Umbul Ponggok communicate marketing strategy through a SWOT analysis. Based on the exposure no one has analyzed yet tourist attraction Umbul Ponggok approach in marketing communications strategy through a SWOT analysis (Strengths, Weaknesses, Opportunities and Threats).

2. Method

The research using descriptive analysis with a qualitative approach. A qualitative approach is a process of research and understanding based on a methodology that investigates a phenomenon of social and human problems. In this approach, researchers created a complex picture, studying words, a detailed report of the views of respondents, and conducted a study on the natural situation (Creswell, 1998). While Bogdan and Taylor (Moleong 2007) suggested that a qualitative methodology is a research procedure that produces descriptive data in the form of words written or spoken of people and observed behavior (Mahadewi & Main, 2012: 119). The research is descriptive, the method used was the case study, it is generally the case studies is a strategy that is more suitable when the question of a study with regard to how or why, when researchers have little opportunity to control events that will be investigated, and where the focus of research located on

a contemporary phenomenon (present) in the context of real life (Yin, 1996: 1). Categories study used was a single case, single-level analysis.

Data obtained from interviews with the Director BUMDes Tirta Mandiri, the field coordinator Umbul Ponggok, marketing BUMDes Tirta Mandiri as well as through direct observation of tourism marketing activities Umbul Ponggok. Secondary data from the documents and archives to provide an overview of the communications strategy of tourism marketing Umbul Ponggok such as brochures, RPJMDes (Medium Term Development Plan Rural), AD ART (Statutes and Bylaws) BUMDes Tirta Mandiri and other data according to research problems this.

The oversight function of a prorgram marketing of tourism is an important thing that must be kept, because of where will arise the opportunities and threats that must be addressed through a SWOT analysis (strengths, weaknesses, opportunities and threats) is equipped with the relevant information through the process of diagnosis, and the best indication to develop trend through prognosis, next to assess what that means information for marketing strategies and tactics. SWOT is an acronym for strengths, weaknesses, opportunities and threats (Middleton & Clarke, 2001: 207). SWOT matrix encourage thinking about attacking strategy that will maximize opportunities, and survival strategies that will minimize the weaknesses in relation to the threat.

Sustainable competitive advantage gained when consumers see the gap abilities that persist from time to time (Coyne, 1986). Tourism resource is seen as something that plays a major role in attracting visitors (Spotts, 1997). Source of competitive advantage is basically the assets and skills (Aaker, 1991) in Pike (2008: 129).

3. Finding and Discussion

In the Matrix Internal Factors Analysis Summary (IFAS) weighted total score amounted to 2.69 indicates that Ponggok pennant is on the internal side of the powerful to overcome the weaknesses. whereas in the Matrix External Factors Analysis Summary (EFAS) total weighted score of 2.32 indicates that BUMDes Tirta Mandiri has strategies take advantage of opportunities in the face of external environmental threats. SWOT analysis diagram (Rangkuti, 2016: 20) BUMDes Tirta Mandiri is in quadrant 1. quadrant 1 is a very favorable situation. Business entities have the opportunities and strengths that can take advantage of existing opportunities. The strategy should be applied in these circumstances is to support aggressive growth policy (growth-oriented strategy). IFAS shows that pure springs and social media is a major force of Umbul Ponggok, with a weight of 0.20 and a rating of 5. while it was still open opportunities based EFAS Umbul Ponggok become a tourist icon Klaten district with weights of 0.20 and a rating of 4. From interviews with informants approximately 90 percent of the productive age has empowered local residents.

Today BUMDes Tirta Mandiri as a manager Umbul Ponggok strive to implement marketing programs such as putting signposts considering a location away from the main road, has an official website paid, uploaded at least one photo every day in social media, print brochures ongoing basis, hold event music at the location, communicate with the television media and journalist to inform new vehicle owned or underwater activities performed during a specific event, has a marketing team that will make an offer to the travel agent or the company, involving the public relations function in locations Umbul, and conduct training for employees.

4. Conclusions ans suggestions

4.1. Quadrant 1 supports an aggressive strategy. The tourist attraction of Umbul Ponggok have the power of natural resources in the form of natural water is crystal clear so that activities and dive with freshwater fish under water can be well documented and published on social media. To keep Umbul Ponggok exist a sustainable strategy is needed because the main resource is the human resource.

4.2. The provision of English language training to field officers need to be done in order to serve visitors from abroad.

4.3. Umbul Ponggok should have a genuine souvenir shops selling local handicrafts given the visitors who come from out of town and outside the region and even abroad.

4.4. Tourism training to employees and local communities are routinely done so that the existence of Umbul Ponggok awake.

4.5. Neatness cleanliness friendliness regularity consistently maintained by all employees and local merchants.

4.6. Pricing varies for example made tickets for all rides so that visitors can feel the sensation of another underwater activity and manufacture of travel packages with other tourist village in Klaten district.

4.7. Umbul Ponggok in Klaten district is located between the city of Yogyakarta and solo first known as a tourist and cultural city, this fact makes BUMDes Tirta Mandiri as a manager Umbul Ponggok must continue to innovate increase the number of tourist visits.

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Social Media Literacy Towards Students as an Early Solution to Prevent Global Terrorism

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Abstract. The development of science and technology impacts on the changes people's life styles. It also occurs in the development of information technology that led to the unification of the conventional mass media to the internet. Nowadays, internet becomes famous among the youth, especially social media. Ease of access to information, by the younger generation, making anyone can disseminate any information to the public. One of the information that easily and quickly circulated through social media in recent years is the information related to the issue of terrorism. The absence of gatekeepers and filtration makes younger generation unwisely accepted the news. Many social media users spread the photos and news events related to terrorism without considering the impact that occurred afterwards. The lack of filtration of the information causes anxiety in the receiver. Unwittingly, online social media is actually contributing to the spread of terrorism to the public. This phenomenon is an indicator of the success of terrorist acts that have been done terrorists. Through qualitative descriptive method, this paper aims to build the character of the young generation who are more selective in addressing the spread of information, especially information related to the issue of terrorism through online/social media literacy.

Keywords:social media, students, online media literacy, soft power diplomacy, terrorism.

1. Background

Mass media has became a source of information for people who are able to deploy a variety of messages, ranging from economic information, political, economic, social and cultural also defense and security. In today's digital era, information dissemination channels are increasing, along with the ability to access by people who are also getting easier. The media basically have some roles that support the spread of information and lead to the public perception when consuming the information. Fog (2004: 2) says some of the media's role, among them was an oversight on the development of socio-political exist in a country, identify the issues that are relevant, providing a place to be able to bring the debate to a variety of varying views, providing added value for citizens to develop themselves so that they can learn, select, and play an active role with the things that promote a nation.

Based on the explanation above, it is not surprising that the media does play a very important role in the life of the state. All matters relating to the life of society to be represented through mass media, through the preaching of the official mass media, news sites, and information sourced from person to person as single communicator, where it is commonly found in the mass media that is integrated with the internet, or online media.

Furthermore, McQuail (in Moradi et al, 2012: 67) says that there are five social functions of the media, disseminator of information, tools correlation, sustainability, entertainment, and mobilization. The McQuail explanation if associated with emerging international issues, it is clear that the mass media play an important role. This is because information is the community needs, in line with the development of human life which make the information as a plus for them, especially in community life and interaction as social beings.

Above the role and the function, mass media has negative impact too, based on research findings. Mehraj,et.al. (2014: 61) found that mass media has a certain impact, especially for adolescents. It causes fears and phobias. It is certainly based on the information that is displayed on the mass media, which consists of a variety of themes.

Adolescents as a group in the transition from childhood to adulthood, tend to have a conflict-prone conditions. The search for identity becomes one of the problems is very important for adolescent, so they

often do things that originated from trial and error, which does not always end up on the positive (Sarwono, 2014: 72).

Adolescence will generally be agreed with the things that are not come from their parents. It makes the environmental factors, peers and the media plays a role more important than the parent factor. This is evident from the research findings of Mulyasri of high school student in SMA Utara 2 Bandar Lampng. It showed that there is a negative correlation between the perception of adolescents to family harmony with juvenile delinquency. On the contrary, there is a positive correlation between peer conformity with juvenile delinquency.

How does the media influence the adolescent is resulted at the findings of Harahap's research (2010). It showed that there is a relationship between the news of terrorism on TV One and attitude of Muslim youth in SMA Al-Azhar Medan. Another study examines the influence of mass media for youth in relation to reporting on terrorism is Sulastri's research (2012) which came up with the the finding that there are several factors behind the perception of adolescents to media content related to terrorism, namely content (news content), the picture quality/ movie news, and visibility. Meanwhile, in the general presenting terrorism news media became the most dominant factor in shaping students' perceptions of terrorism in the television news. Judging from the content (news content), image / movie news overvalued by students and it obscures the fact that there was and is subjective, so it was a cause of confusion among the public. While the views of visibility of the television media in spreading terrorism which includes the assumption that radical Islam is perpetrators of terrorism in Indonesia, as well as the routines of television media in broadcast news reports terrorism more often than serving other news, so news of terrorism is prominent compared to the other news more.

The flow of information and news that is free of terrorism through the media and online social media is actually on the other side exploited the parties shall not be liable to complicate things. The best example is the terrorist attack in Thamrin, Jakarta, in January 2016. Rapid and massive, news of the attack went viral on various social media such as Twitter and Line. Many people who were at the scene did not hesitate to immortalize the event with a video that is then uploaded directly to social media, lead to the arise of sympathy and criticism in the various parties.

Still in the same situation, some victim photos were spread could become a source of debate. Some parties considered that such photos should not be disseminated because it will increase the public's concern. Seeing these conditions, people's behavior indirectly on the information received to make the target of acts of terrorism operation will be getting bigger. It can be said, social media presence as well as its broad is the soft power of weapons owned by the terrorists to achieve its goal of creating fear, besides hard power in the form of direct violence or physical.

1.14. Social Media

Although conventional media such as newspapers, television and radio stations have been using technology to generate maximum output, the growing trend of Internet usage has an impact on the decline in the use of the conventional media. The increase in the number of internet users is also accompanied by increased access to social media as the new mass media in society.

The rapid penetration of the Internet and the increasing number of social media users trigs conventional media to direct media content via the Internet, especially through social media. The conventional mass media began to implement its content delivery online so that the audience can have access to the media content via online news sites directly through smartphones. This allows the audience to stay updated with the latest info and news even when it was busy replying to a short message from a friend without having to turn on the television first.

Social media is an unpaid media and people do not need to have any special skills in programming to use it. Ease in making social media account, the existence of self in following the life style as well as their peers easily obtain information to encourage people to create social media accounts.

Oxford Dictionaries define social media as a website and an application that allows users to create and share the content of a news or articles, or also to participate in social networking. Facebook, Twitter, Instagram, Line and Vinea are the examples of social media. Everything that can be accessed by the internet and can be used for sharing information and ideas can be considered as social media (http://www.oxforddictionaries.com/definition/english/terrorism).

Social media is very influential on the public mindset because users are not only able to absorb the information presented, but can submit feedback directly. By default, each user also could have been

influenced by feedback from other users that may affect personal opinion on certain issues. This is why social media is so important for certain groups whose aim is to lead a group of people toward a particular opinion on certain issues.

1.15. Terrorism

Rapidly growing social media not only affect people's lifestyles, but also on the process of information dissemination among the younger generation. Now the people are free to convey information through the Internet, regardless of the accuracy of the information. One recent information is often disseminated through the mass media, especially through social media is terrorism. Definition of terrorism itself is not standard because there are many elements that must be explained. But in general, Merriam Webster Dictionary defines terrorism as the use of legal action against the use of violence and intimidation for political purposes and usually against civilians. Generally, human beings condemned terrorism and the countries in the world have done a variety of ways to combat terrorism (http://www.merriam-webster.com/dictionary/terrorism).

Many things appear in social media, associated with terrorism. One of them is the effort solidarity foreshadowed the dissemination of information related to terrorist attacks. Hashtag '#KamiTidakTakut' was even popular in Twitter and was warmly welcomed by all walks of life in various parts of the world. In other social media platforms and even spread a meme pictures or jokes that depict the other side of the terrorist attacks, most viral such as a photograph of a merchant satay still selling in the area around the crossfire between police and terrorists.

On the other hand, social media actually used by terrorist groups to spread terror and fear in the community. With the social media that make the dissemination of information more quickly, terrorist groups can not only have an effect on its operating targets directly, but also to society at large. That said, social media presence as well as its broad is the soft power of weapons owned by the terrorists to achieve its goal of creating fear, other than hard power in the form of violence that directly or physically. Social media is very influential on the public mindset because users are not only able to absorb the information presented, but can submit feedback directly. Each user also could have been influenced by feedback from other users that may affect certain personal opinion on issues.

1.16. Soft Power Diplomacy

In political science, there is a technical term namely *Soft Power Diplomacy* or diplomacy with subtle ways, a term popularized by Joseph Nye. The sense is the ability of a party (in this case the holders of power) to influence others through cooperation with leaving the elements of 'coercion' or Hard Power. In other words, through Soft Power, a party may get something he wanted happened because the other party also wants to do it. There is no coercion here; that there is an element of attraction or infatuation. In this case, we can make other people confirm our view and finally agreed with us.

The ability to shape the preferences of others have tended to be associated with the assets being invisible, such as an attractive personality, culture, values and political institutions, and policies that look is based on the correct legal and moral authority. If a leader represents the values espoused that lead people, then it will be easier for him to lead them.

A concrete example of the successful use of Soft Power Diplomacy is the best-selling films produced in Hollywood. Through films produced in Hollywood, people around the world recognize the western cultures in previously unknown era. We came to know the name of the city and locations in the United States. We came to know how to establish a relationship with the opposite sex. We learned how to do a celebration like Valentine's Day, April Fool's Day, Thanksgiving Day, and Halloween. Though the celebrations previously not known by many people in other parts of the world.

Through the production of Hollywood movies, for example, we also came to believe that the United States has greatness in many areas; their army is advanced in many areas, a spy who is an expert martial at once handsome and beautiful, SWAT is capable of disabling all kinds of criminals, the government are able to provide jobs for its citizens, fast food looked so tasty and healthy, and so forth. Through these films, people all over the world know and will say, "Wow, United States is great. I want to stay there" or "I wish I was born in United States" ,it also has the possibility to go other way, as a lot of people, especially those from Southeast Asia and Middle East also may become afraid and discouraged when faced with the United States, or foreigners in general. That is one form of success Soft Power Diplomacy.

2. Method

Qualitative descriptive research is being used in this article, where the data form in words and sentences. It is a basic research/a conceptual research, where the technique for collecting data is document technique. We use references in terrorism, soft power diplomacy, and social media, and elaborate them with the life of an adolescent as a group in the transition from childhood to adulthood, tend to have a conflict-prone conditions. The search for identity becomes one of the problems is very important for adolescent, so they often do things that originated from trial and error, which does not always end up on the positive (Sarwono, 2014: 72), which is also become our reason to choose the subject of our research. The finding can be used for further research in some cases specifically.

3. Finding and Discussion
3.1. Literacy as a Social Media Solutions

Currently the Internet became one of the means that are easily accessible via smart phone, often makes a person become addicted so do not know the time to access it. With the ease of course there are things that are less pleasant than the ease of access makes literacy media be an important thing. Because the access of information to be educated can transform and use the Internet properly. Media literacy can be considered as ne the process of accessing, critically analyze media messages, and create messages using media tools (Hobbs, 1996). Rubin (1998) explain that the definition of media literacy is a source of understanding, communication technology, code used, the message is generated, selection, interpretation, and the impact of the message. So we can say that the internet or new media makes human communication patterns change. One must not only be in a position as media consumers, but also can be as a manufacturer.

Assuming that the Internet can now be easily accessed through a smart phone or smartphone is basically a media neutral, then humans as the user can determine the purpose of the media used and the benefits that can be taken. Based on these assumptions, the media education and understanding will use becomes an important thing for everyone. Especially, in this study are students who often use the Internet to find a variety of information to support their education. This understanding is called media literacy.

Potter in Maryani (2014) states that media literacy is a set of perspectives that are used actively to open up to the media to interpret the meaning of the message was in it so that it can provide clues about how to treat the media. In relation to online media, there was no significant difference in the definition of media literacy as has been mentioned above. Only media who becomes the object is social media.

Freedom delivery of messages on social media should be coupled with the filter so that the norms and universally applicable values are not damaged. It is important to young people, especially teenagers, who are still in search of identity and therefore a prime target for terrorist groups of the recruitment process, in this case if it was associated with the use of social media.

Media literacy has the objective to provide greater control of the interpretation because all the media messages are constructed. The goals and of media education in literacy efforts media / media literacy is to empowermedia audiences, therefore an empowered audience is created. In addition to the existence of these objectives, there are some different viewsbetween practitioners of media education / media literacy. The first view is called protectionist group, which stated that media education / media literacy is intended to protect citizens as media consumers of the negative effects of mass media. The second view, called preparations' view stating that media literacy is an effort to prepare residents to live in a world that is crowded, and because of that, citizens in general need to be provision of competence for media literacy to be able to benefit from the presence of the mass media.

In theory, there are two main things that can be done in the social media literacy (Wood, 2011):

A. *Consciously manage the flow of information*

It is clear that no one is able to withstand the flow of information in this Internet era. One of the distinguishing characteristics of social media with the media is that the consumer freedom of information in this case is social media users to choose what he wants. In contrast to conventional media, such as news on television, for example. Society must receive the news aired by a television news pickle. Meanwhile, in social media, the account owner can choose to read the information he wants, and he can choose which information he will share. However, it is not easy, because it relates to a personal awareness of each social media users.

B. *Actively participate in determining the regulations in the use of communication technology*

Personal awareness may not be enough to bring the use of social media wise. One thing that might help is if there are regulations that govern them. By participating in the determination of the regulation of the use of communications technology, it will minimize the misuse of human rights, one of them which is freedom of speech. Often, there are regulations that govern the use of communications technology but on the other side violates the freedom of speech.

With easy access to social media, of course, the information flow can work very quickly and massively. Any information; score of a football game, celebrity wedding video, video of terrorist bombings, articles about teen relationships, can quickly spread and shared by thousands of users. Prevention is needed on such information. By not easy to believe, we then find out if the information just presented it is correct or not, whether the chronology of events already match reality, or what the meaning of the information recently accessed. Social media is not limited to websites and applications outstanding imports. Local online discussion forum in Indonesia like Kaskus (*kaskus.co.id*) also quite suitable for questioning/clarifying and issues spread through media. Because in the forums at Kaskus, there is a moderator in charge of organizing the discussions, remove the comments irresponsible, or even refuse users who violate regulations.

Further prevention against social media literacy terrorism-related issues is to force yourself to learn skills sharp filter information. In social media, feedback from users with various backgrounds easily found. Not a few who give feedback provocative, denounced, or pitting. For example, when the case of a terrorist attack in Thamrin, Jakarta. Not a few netizens criticizing, cursing, cursing and slandering terrorists as "savages", "inhuman" and so on. Youth are expected to be easily provoked emotions that went along with the provocative comment, or even turning against those comments. Youth should not to be carried away with this pattern. Instead, youth can use the first one way, namely by finding out more about what really happened, about who the actual perpetrators of terror, or else. In this way, adolescents can learn not to be too quick to conclusions on issues or any event that occurs, mainly the issue of terrorism spread through social media.

3.2. *Global Terrorism and the Importance of Media Literacy*

Ever since the mass terrorist attack of 9/11, the global terrorism movement has shifted its way of spreading terror to more advanced action using media as a tool. On their book, *Global Terrorism and New Media: The Post-Al Qaeda Generation,* Seib and Janbek stated that the principal achievement of Al Qaeda on 9/11 is not how many people could get killed in the attack, but rather terrifying millions more through the reports and images of the attacks and changing the way many people throughout the world live (2010).Moreover, the global distribution of news about that day's events evolved Al Qaeda's political agenda, giving confidence to the organization's rights that it is the champion of Muslims long victimized by the infidel the West and apostate Arab governments. They consider their acts of fighting civilians—mostly Western—is an act of *Jihad* which is seen as a holy war.

In Islamic perspective, the term of 'terrorism' is not recognized both in the Quran or the teachings of Prophet Muhammad. This term is given by the Western media for the actions done by some organized jihadist group, such as Al Qaeda who sees Western as enemies to be fought for. Terrorism itself is usually defined as ideologically motivated undifferentiating violence that targets civilians, with the intention of inspiring terror in order to achieve economic gains or to serve political ends.

Terrorist acts are relentlessly condemned and Islam imposes most severe punishment. Islam is a religion and a way of life that does not separate politics from religion. Islam is a religion of mercy, unity and most importantly peace with one's self and others, to defend not to fight. Terrorism is always directed to harm innocent civilians while *Jihad* does not permit this. Terrorism is often fueled by materialistic or territorial goals generally with no regard to religion while a*Jihad*is the struggle in the path of God and has no other goal apart from this. Terrorism is always directed towards the killing of innocent civilians and may be by way of explosions, attacks etc. Meanwhile, jihad is not permitted against innocent. From this point, it can be said that there is a misconstruction on how the terrorist group sees the concept of *Jihad.* Rather to fight for their religion in allowed ways, they use as a justification to gain power and spread the terror.

While terrorism is no longer a new phenomenon, the integration of terrorism organized acts and the existence of media has been noted accurately over three decades ago. Since the 1990s, Internet use by terroristgroups has been documented and has been referred to as "cyber sanctuary."Terrorists pose two distinct potential threats online: cyberterrorism and theuse of the Internet as a communication medium (Schmid and de Graaf, 1982).

Nowadays, we could easily feel the effect caused by the use of internet by terrorist group. From the Paris Attack last year and gruesome suicide bomb attack in Baghdad, Iraq, we could see how massive the destruction through the news in television and the social media we use. Many respond in full of fear and the others stand to show their bravery. The affected group of this mass spreading information of terrorism is not only in the Western as the major target of terror attack butalso people in Middle-East and Southeast Asia. As the region with major Muslim population, the civilians also suffer catastrophic terror. It is all due the growing of Islamic State (IS) affiliated groups in these past three years. By dent of these developments, the threat posed by IS in Middle-East and Southeast Asia is real, and it has been growing since mid-2014.

As the targets are widely increased and the use of new media by the terrorist is rising, media literacy could be used as a tool to tackle them—the terrorism effects—so that the hazardous result could be avoided. Bomb attacks and firearms that struck major Muslim countries in Middle East and Southeast Asia can be viewed as an anomaly of the movement of IS affiliated groups. Some analysis suggests that the shift of IS target which is now indiscriminately in the attack is a form of reaction of the group that is now increasingly pressured. IS begins to lose control of its territories and faces financial problems. To continue maintaining its existence, IS launches terror attacks abroad to create a public perception that they are still strong. Clint Watts, an observer from Foreign Policy Research Institute (FPRI) also states that another motive of Islamic State's shifting acts is to attract donations from others radical wing sympathizers. The Islamic State gradual decline in Syria and Iraq has finally brought a long expected shift in the group's tactics from conventional military operations back towards insurgencies paired with regional and international terror attacks. Soft power method also used, as IS considered that it is somewhat effective to create fear, or moreover to attract people to join them. The Islamic State overtook al Qaeda by declaring a caliphate and has since surpassed their forefathers as a terror group by executing a daily string of directed and networked attacks in other countries in Middle East and Southeast Asia.

The hard power used by the governments and stakeholders to tackle the impacts of terrorism done by IS, Al Qaeda and other radical groups perhaps is a way to pursue security and stability over the region and people. The real question is how ordinary people should respond the attack? Especially in the age of growing media use by the terrorist. As stated before, media literacy is the key. Consciously manage the flow of information and actively participate in determining the regulations in the use of communication technology are effectively decrease the horrible effects of receiving terror attack through the spreading of the news, images, video and others media. Since the goal of terrorism is the fear of the targets itself, the civilians should be more aware and show that they are not as frightened as terrorist thought, no matter on what age category they are. Hence, this clarify the importance of media literacy on preventing the global terrorism to spread through the media.

4. Conclusions and Suggestions

It can be understood that the existence and influence of the media has been growing rapidly in current years, especially social media as it becomes very influential on the public mindset because users are not only able to absorb the information presented, but can submit feedback directly. By default, each user also could have been influenced by feedback from other users that may affect personal opinion on certain issues. This cause no harm until (global) terrorism also use media (which considered as a non-conventional way for them) to spread their ideals and actions. Prevention is needed of the civilians, especially in Southeast Asia and Middle East as the operational region of this terrorist attack. What can be done is to empower the civilians in those region with (social) media literacy, in this case it can be done by two things: consciously manage the flow of information, and actively participate in determining the regulations in the use of communication technology. All stakeholders should be taken part in the mechanism, because by doing so, the prevention step to halt the spread of global terrorism is done. Moreover, it has to be taken into notice that this step should be conducted as early as possible so that civilians in a country in Southeast Asia or Middle East has a 'defense mechanism' to filter the information coming to them from the media, so that they cannot get carried away. In this article, such very step is conducted towards the youth, especially in the level of early teenagers. The reason of these actions is because youth tend to have a conflict-prone conditions, and they are very easy to absorb and to be influenced by new information. Terror which spread through online and social media may has a big impact on them, as they can further spreading it and get carried away. It is very important to do, because of the shifting method used by global terrorist group like Islamic State (IS) which also make use of soft power by putting and spreading their actions in the internet and social media to

intimidate, terrorize and influence people. Thus, prevention is needed as early as possible so that civilians, especially young generation become more selective in addressing the spread of information, especially information related to the issue of terrorism through online/social media literacy. By doing so, civilians, moreover all elements of the society cannot be easily influenced by negative content of the media, especially global terrorism.

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Indonesia's War on Terror and the Consequences on Indonesian Political System

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Abstract. War on Terror became a principal war after the 9/11 attacks on U.S. homeland. Instead of helping to build up worldwide efforts to condemn terror and suicide bombings, the U.S.-led war on terror has given opportunities for the vast spread of terror. In much of Muslim world recently, the Bush's Doctrine pushing all nations to choose sides in a war that is not truly a war has resulted worse effects. In the world's most populous Muslim nation, Indonesia, more terror occurred since then. Instead of reinforcing the well-trained anti-terror military forces, Indonesian government established US-funded Special Detachment 88 to guarantee the accomplishment of war on terror in Indonesia and significantly to bring impact on regional security atmosphere. Indonesia is a potential power in Asia but it lacked of sophisticated military equipments. Consequently, Indonesia agrees to become a U.S. mutual partner in combating terrorism managed by Defense Security Cooperation Agency. The formation of elite anti-terror forces and U.S. partnerships perform Indonesia's commitment to take a position beside the U.S. in coping with terrorism issue. However, this undeniably brings consequences on Indonesian political atmosphere, which encourages the writers to dig deep the consequences on the domestic environment of Indonesian political system. The establishment of the elite forces has aroused fluctuations within government, chiefly Indonesian House, concerning the establishment urgency, the large amount of funding, and the unpleasant performances, particularly the treatment toward suspected terrorists. Hence, evaluation process upon the Detachment 88 is highly demanding.

Keywords: Anti-Terror Forces, Indonesia, political system, War on Terror.

1. Background

None of us are able to forget what happened in a peaceful day on 11 September 2001. Four commercial passenger jets were hijacked and crashed to the two most vital towers on world's trading, World Trade Center. Even though there has been conspiracy theories concerning the attacks, the basic idea of arousing the public fear is never justified. Soon after the unpleasant scene, terrorism started to reawake and spread worldwide. Bali bomb in 2002 signaled the awakening terrorism in Indonesia. This is one of the factors of the establishment of an anti-terror special force, Special Detachment 88 (*Densus 88*). Henceforward, the War on Terror has been one of the main focus of Indonesian government.

War on Terror became a principal war after the 9/11 attacks on U.S. homeland. Instead of helping to build up worldwide efforts to condemn terror and suicide bombings, the U.S.-led war on terror has given opportunities for the vast spread of terror. In much of Muslim world recently, the Bush's Doctrine pushing all nations to choose sides in a war that is not truly a war has resulted worse effects. In the world's most populous Muslim nation, Indonesia, more terror occurred since then. Instead of reinforcing the well-trained anti-terror military forces, Indonesian government established US-funded Special Detachment 88 to guarantee the accomplishment of war on terror in Indonesia and significantly to bring impact on regional security atmosphere.

2. Conceptual Framework

2.1.Terrorism

Terrorism was a matter of growing international concern during the last three decades of the twentieth century, but following the 9/11 terrorists attacks on New York City and Washington D.C., it became the paramount issue of United States Foreign Policy.

The term terrorism emerged in the nineteenth century when bomb-throwing revolutionaries who wanted to obliterate property and terrorize the ruling classes, acknowledged themselves to be terrorists. In the twentieth century, terror was associated with violence and oppression by totalitarian governments for certain purposes. "In the 1930's, the dictators Adolf Hitler of Germany, Benito Mussolini of Italy, and Joseph Stalin of the soviet Union used terrorism to discourage opposition to their governments" (Ross, 2003: 108).

The exact definition of terrorism is highly controversial. Definitions include intimidation for political gain and the unconventional use of violence against civilians. The term is often used to assert that the violence of an enemy is random, immoral, wanton, and unjustified and to justify violent retaliations. Although the term is often used imprecisely, there have been many attempts by various law enforcement agencies and public organizations to develop more precise working definitions of terrorism. Terrorism is defined in the Code of Federal Regulations as "the unlawful use of force and violence against persons or property to intimidate or coerce a government, the civilian population, or any segment thereof, in furtherance of political or social objectives".[1] The main idea for terrorism is the justification in spreading the fear to many people by arousing massive dread, such as by bombing and hijacking. Other definitions of terrorism are separated based on the level of crime itself. A similar definition of terrorism is given by Yonah Alexander in her book entitled The 1989 Annual on Terrorism: "the calculated resort to psychological intimidation and physical force in violation of law, perpetrated by subnational groups and clandestine state agents in pursuit of political, social and economic goals" (Alexander, 1987:1). This definition given by Alexander involves "resort to psychological intimidation and physical force" to violate the law for the sake of the goals which are political, social and economic. An outlining is given by Ross that terrorism is intended to create panic and dread for political cause: "… the use or threat of violence to create fear and alarm, usually for political purposes" (Ross, 2003: 106).

In response to the September 11 attacks, political leaders from Europe, North America, Asia, and the Middle East have placed the phenomenon of terrorism within the context of a global struggle against systems of government perceived by those accused of using terrorist tactics as harmful to their interests.

Terrorists commit crimes and violence to create fright and alarm in order to cast their goals which are various. They may act individually, in small group, through organized networks or from within a government. According to some definitions, clandestine or semi-clandestine state actors may also carry out terrorist acts outside the framework of a state of war. The most common image of terrorism is that it is carried out by small and secretive cells, highly motivated to serve a particular cause. However, some acts have been committed by individuals acting alone, while others are alleged to have had the backing of established states. Over the years, many people have attempted to come up with a terrorist profile to make an effort to explain these individuals' actions through their psychology and social circumstances.

Some individuals or groups that perpetrate terrorism support particular political philosophies or religious belief. Others may represent groups seeking a transform in government or coup d'etat over a governing power. Terrorists employ various methods and weapons and most believe the threat or use of violence to create fear is the best way to gain publicity and support for their grounds. Generally, terrorists assault people who oppose their cause or objects that symbolize such opposition. At other times, terrorists choose any target certain to attract media coverage. Thereby, all terrorist acts are crimes under international law.

Terrorist acts share several characteristics. They typically involve violence or the threat of violence; carry political, religious, economic, or social motivations; and are designed to inflict psychological effects on a target audience. Terrorism perpetrators attempt to create instability and distress through a number of methods or tactics and weapons.

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[1]NN. "Terrorism 2002/2005". N.D. Accessed on 8 October 2016 at https://www.fbi.gov/stats-services/publications/terrorism-2002-2005 .

2.2. The U.S. War on Terrorism

Responding to the 9/1l, Bush released his controversial doctrine which says "If you harbor a terrorist, you're equally as guilty as the terrorists who commit murder". His doctrine, well accepted as the Bush Doctrine, reflects more aggressive defense actions for the pursuit of the US security and interests. This outlined a broad new phase in U.S. policy that would place greater emphasis on military pre-emption, military superiority, unilateralism, and a commitment to "extending democracy, liberty, and security to all regions". His black and white vision, which provides no room for neutrality, gives an understanding that if a country engages in criticism over the U.S., it is against the U.S. then. Bush insisted that the war he conducted was more fundamentally a struggle between good and evil that touched all the world's peoples. Such black and white dichotomy provides him a much narrow scope in which he elected himself in the white position, supposing to destroy the black community. Being a single superpower, Washington feels more confident in employing military forces to achieve a preferred foreign policy which suits American interests.

Besides, the Bush doctrine was for showing and justifying American self-pride which was never spelled such strongly since the Cold War. Some also see this doctrine as a basement to redefine America's relationship with other worlds as it stresses unilateralism rather than international consensus though not all western settlers agree with the unilateralism the U.S. points out through the doctrine. Delivering his dogma, Bush was entering a world where he had a strong belief that the U.S. stands on the highest level compared to other countries.

3. Finding and Discussion

3.1. Terrorism in Indonesia

There have been sequent bombing actions in Indonesia. The first bombing post 9/11 was one that occurred in Bali in 2002. Precisely in Legian, Kuta, Bali on October 12th, 2002, three massive bombings explode in three different places, such as Paddy's Pub, Sari Club, and the American Consulate Office in Denpasar. The death victims of these massive bombings are approximately 202 people including 168 immigrants from 24 different countries and the rests of them are Indonesians. The suspected perpetrators were three persons and two of them did the suicide bombings. The leader of the extremist, Ali Imran, ran away after setting on the bombs with long-distance remote control.

Right after the massive historical Bali Bombings, in 2003 there occurred another bombing at one of high-class hotel in Jakarta, J.W Marriott Hotel. It was a suicide bomb, causing 12 people dead and leaving 150 people injured. In the following year, the terror targeted the office of Australian Ambassador in Kuningan, Jakarta. The police could not identify the number of the victims but they were identified as the office staffs, securities, and some passerby.

Again, in the early of the October 2005 Bali was attacked by terrorists, named after the Second Bali Bombing. The culprits were indicated as a group of Islamist radicals, Jemaah Islamiyah (JI). The police suspected that JI is an extremist organization related to Al Qaeda, suspected Islamic organization responsible for the 9/11 attacks on American land. This second bombing in Bali left 23 dead, including immigrants from Australia and Japan. Hundreds of the victims, approximately 196 people were seriously injured. Three of the them were the culprits.

3.2. Indonesian Anti-Terror Special Forces

Similar to the conspiracy theories around 9/11 attacks also happen among Indonesian media, discrediting Islam. ON the aftermath of the Bali Bom 1, some government officials and principally Islamist parties denied that the perpetrators could not Indonesians, that Indonesians would not commit such a crime. Vice President Hamzah Haz asserted that there were no terrorists in Indonesia and suspected the CIA for committing such a crime.

Awakened by the Bali Bomb call, Megawati was concerned with the prevention of future possible attacks by taking some policies. The first was shown by the success of Indonesian police in investigating,

identifying and arresting the perpetrators and master minds. The other policies were focusing on domestic problem on terrorism, by promulgating counter-terrorism decrees and establishing anti-terror special detachment.

Indonesian 1945 Constitution granted the president the power to issue Government Regulations in Lieu of Law (*Peraturan Pemerintah Pengganti Undang-Undang/ Perpu*) in emergency situation. Only within six weeks, she issued two decrees in correlation to the spread of terrorism. The first was *Perpu No.1 tahun 2002* about tackling the terrorism and *Perpu No.2 tahun 2002* related to the implementation of the first rule in incident of Bali bombing. As the time goes by, the rules are changing from time to time in order to fit with current terrorism problems. Another rule implemented by Indonesian governmentwas *Undang-Undang No. 34 tahun 2004* that Indonesian National Armed Forces (TNI)'s involvement in the campaign of tackling terrorism is included as Military Operation Other than War (MOOW). MOOW itself consisted of at least three roles of TNI in tackling terrorism:

- Firstly, Special Operation. This special operation is considered as the main function in tackling the terrorism. In conducting the special operation, each part of TNI created its own special force named *Detasemen 81 Gultor* (Tackling terrorism) for TNI-AD, *Detasemen Jalamangkara Marinir* for TNI-AL, and *Detasemen Bravo Paskas* for TNI-AU. These Special Forces have their own important role, capability, and specialty in overcoming the terrorism in Indonesia.
- Secondly, Border surveillance and security. As one of the most populated and largest archipelago country in the world, Indonesia faces many border problems. As the terrorism grows rapidly, Indonesia has become one of the terrorism targets in South East Asia. TNI has a futile role in overcoming this problem as Border surveillance and security is considered as one of the hardest issue to be solved by Indonesian government.
- Thirdly, early detection on terror. TNI has capability in directly contacting and keeping touch with the society. Therefore, TNI has a big function in detecting and reviewing any radicalism activities related to terrorism.

On April 25, 2003, General Baktiar signed a telegram no 217/IV/2003 concerning the establishment of Anti Terror unit within National Police body. The unit was responsible for the development of strategy and policy to combat terrorism. The unit was to be the Detachment 88, an anti-terror special elite force organized with the U.S. assistance in 2003 and established in 2004. The U.S. trainers named the elite unit as Anti-Terrorism Assistance (ATA) detachment. The ATA was misheard by Indonesian as "88", thus the number 88 was added after the term "detachment".

The Special Detachment 88 has been trained by the U.S. various Special Forces intelligent agencies such as CIA, FBI, and the U.S Secret Service. The U.S. provided comprehensive training on counter-terrorism skills such as prevention, investigation, and response actions. The U.S. government has paid for training costs, instructors' salaries, weapons and wire tapping devices. For example, as of late 2005 Washington had provided at least $12 million for Detachment 88 for training an initial 400 officers. Australia has also provided substantial aid to the unit.[1] In addition to the funds, the US government is supplying the elite unit with top-of-the-line weaponry and communications equipment. The trainers are all Americans, mostly ex-cops or military and the training is similar to that given in the U.S. SWAT units. By the end of the program, possibly in 2005, the Indonesian police aimed to have as many as 325 elite force members at six locations across the country.[2]

Detachment 88 has already dealt with many of terrorism cases in Indonesia. The first case of was the Bali Bombing in 2002. After the 1st Bali Bombings, the Anti-Terror unit was able to arrest three of the suspected terrorists and aborted their plans about the next bombing in Bali Island. They were caught and arrested at three different locations such as Lampung, Ogan Ilir, and Bogor at different periods of time between 15th – 17th August 2002. The investigator of Detachment 88 also impound some of the terrorist belongings such as bomb connector, PVC, some documents, 13 external hard disks with dam 47 CDR, 3 CPUs, and some SIM cards. Allegedly, the belongings of the suspected terrorists are able to make a high

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[1] John M Miller. "Suspend Training and Funding of Indonesian Police Unit Detachment 88", 2010. Accessed on October 7th, 2016 at http://etan.org/news/2010/09d88.htm

[2] Robert Go. "Jakarta Swat Team Ready for Action Indonesia's Capacity to Respond to Localised Terrorism Being Beefed Up by Its Best Young Policemen and US Funding", 2003. Accessed on October 7th 2016 at http://www.etan.org/et2005/december/03/08police.htm

explosive bombs because there is *Triaseton Triperoksida* (TATP), a diamond-alike primer materials to make a high explosive bombs.

The other case of Detachment 88 is the terrorist attack in Poso. Detachment 88 succeeded to arrest 10 decade of most wanted fugitives in Indonesia. There were 10 terrorists arrested. There are many of fugitives in Poso which still not being caught by the Detachment 88. It takes a long time to arrest all of the fugitives in Poso. Some of the terrorists were caught in Sinar Jaya Bus from Jakarta to Slawi when the bus was passing thru Indramayu, West Java. One of the fugitives, named Ibnu, is a well-trained terrorist. Ibnu took part in military training for 4 years long in Moro, Philippines. A well-trained terrorist, Ibnu immediately joined the group of a terrorist network in Tanah Runtuh Poso, Central Sulawesi.

Most of the cases of Detachment 88 succeeded but, there are also many of false-arrest cases. The early case is about the false-arrest in Solo, Central Java when Detachment 88 is finally found 4 people of the suspected terrorists. Apparently, 2 of the suspected terrorists were false-arrest victim. They being abuse by the member of the Detachment 88 when they are being hosted by the Detachment 88. This false-arrest case is happen in 30[th]December 2015. This is not the first time in Solo where Detachment 88 did the false-arrest to some innocent people in Solo. The same cases happen in the middle of May 2014 in Banyu Harjo, Solo and at the end of July 2013, Detachment 88 false-arrested to two of the members of Muhammadiyah. The false-arrest victims are went through the physically and psychologically abuse by the Detachment 88.

3.3. Impact on Indonesian Political System

Bush administration launched its war on terror post 9/11 attacks on the U.S. homeland, by ignoring the laws of war and designating terrorist suspects as enemy combatants. The U.S.-led war on terror has invited the whole world to perform the same policy in combating terrorism. In some countries, the Bush Doctrine which forced others states to choose sides in a war that is not clearly a war does not give the expected effect. Indonesia gives no different response, for it is ironic that Indonesia chooses to take the U.S. side in combating terrorism depicting Islam while Indonesian citizen is mostly Moslem. Nevertheless, condemning and fighting terrorism is highly demanding.

President Megawati's visit to Washington just nine days after the 9/11 attacks was the beginning of the joint statement resulting in the concrete ways to strengthen bilateral cooperation on counter-terrorism. Washington invited Indonesia to join the U.S. Anti-Terrorism Assistance (ATA) Program, which was followed by a need assessment survey team in Indonesia. Recognizing the possibility of political backlash in Jakarta following Megawati's joint statement with Bush, Bush offered at least $130 million bilateral assistance for Indonesia in fiscal year 2002, focusing on assisting Indonesia's legal and judicial reform. Moreover, Bush offered $10 million to deal with internally displaced persons, $5 million for Aceh reconciliation and for helping the rebuilding of schools and infrastructures, another $10 million for police training and a assistantship commitment on economic projects on several areas including transportation and environment improvements.[1] This offers was also a result of Megawati's hesitation to support retaliatory war against terrorism, which is not truly a war, despite her deep condolences and her position against terrorism.

Megawati's reluctance to clear out the Islamic extremist for she was worried that it would trigger a wave of protests, thus, threaten national stability. Moreover, the secular Megawati's gaining position as Indonesian president in just two months before her visit to Washington was undeniably with the help of Islamist political parties, which some of them had close relations with anti-American Muslim extremist. Indeed, the largest Islamist political party was headed by the Vice-President, Hamzah Haz, who has a record support for radical Muslim organization in Southeast Asia, such as Jemaah Islamiyah (JI). Hamzah Haz also strongly opposed the U.S. invasion in Afghanistan and Iraq to track down Osama bin Laden and to combat terrorism. Megawati was, then, called by parliamentary to express her opposition against the U.S. retaliation. Approving on the demand, she spoke that no country has right to attack other states even in the name of global war on terror, despite her agreement that the terrorists need to fight against. On one side, she did not command Indonesian army to stop its operations against separatist and terrorist in

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[1]Joint Statement between the United States of America and the Republic of Indonesia on September 19, 2001.

Indonesia. On the other side, she did not interfere the flow of Indonesian volunteers to help fight against American forces in Afghanistan.

Megawati,s commitment to join ATA Program signaled Indonesian focus to combat terrorism, particularly within Indonesian territory, though she did not satisfy the U.S. expected response to join its global war on terror. The establishment of Detachment 88, however, escalated the jealousy within TNI, worsening the relations between Indonesian National Police and TNI. Further, as there had been established earlier significant functions of TNI to tackle the terrorism in Indonesia, a question emerged concerning why Indonesian government set up another special force (Special Detachment 88) while there are Special Forces within TNI to deal with terror actions.

The answer of such question is related to the double standard of Indonesian government. In one side, Megawati administration was built by mostly the support of Islamic parties, while she condemned terrorism and had common idea with Bush that concrete actions needed to be taken. Special Detachment 88 was the concrete form of Indonesian commitment to combat terrorism within its territorial. Though having anti-terror elite force in each of its body, TNI had black record dealing with human right violations in the past.

Hence, the implementation of Special Detachment 88 has given an obvious portrayal of Indonesian government that Indonesia was actually involved in the U.S. war against terrorism. Even though terrorism itself can never be justified, the contribution of Indonesia in tackling and supporting the U.S. anti-terrorist campaign reflected that Indonesia lacked of its stand in becoming a neutral state.

4. Conclusion

In brief, Bush Doctrine has spread all over the world and persuaded many countries in joining the anti-terrorist campaign. Indonesia, as one of terrorism target country, is forced to join the campaign by implementing and conducting several policies and forces in tackling the terrorism and preventing its growth.

Henceforth, there are some points that the researchers can conclude from the finding. Today, Indonesia is considered a country with weak national security for there have been several terrorist attacks, and even there some happened recently. In overcoming the issue, Indonesian policy to establish a new anti-terror elite force reflects Indonesian weak commitment to deal with its domestic issue from within. Therefore, it opens a void to fill by the U.S. by engagement, training collaboration, funding, and military equipments. This impacts on Indonesian interdependence on the U.S.

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Jawara Roles on Banten Politics

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Abstract. There are at least three political dynasty that flourished in Banten. Dynasty that formed in the 33rd province of the Indonesian Republic was partly initiated by H. Tb. Chasan Sochieb, Mulyadi Jayabaya and Tb. Aat Syafaat. In shape and perpetuate the existence of this dynasty they were trying to make sure their family members to be part of the regional heads of government in the province of Banten. Aat Intercession establish his dynasty in the Cilegon City, Mulyadi Jayabaya establish his dynasty in Lebak District and Chasan Sochieb formed a dynasty in the Serang City, Serang District, Pandeglang District, South Tangerang city and administrative center of Banten province .The Success of Chasan Sochieb In perpetuate his dynasty was not easily achieved. One effort that does is collect Pendekar and Jawara in the process of politics in Banten. Pendekar or Jawara identical with the uneducated, always associated with violence and thuggery get raised into the political practice that full of tactics and cunning.

This paper will discuss how the involvement of the Pendekar and Jawara in winning political practices in Banten. The extent of Pendekar and Jawara took a political role in winning one and several prospective head region as well as to elected head of the area and the Legislative in Banten, as well as how they coordinate voters to defeat the image of the dynasty that has been considered unfavorable by most people.

Keywords: Local Politics, Pendekar and Jawara, Banten Dynasty.

1. Background

Hampir dua dasawarsa sejak runtuhnya Rezim Orde Baru. Sejak itu pula Demokratisasi melalui desentralisasi dan otonomi daerah berlangsung di Indonesia. Otonomi daerah telah memperlihatkan keberhasilannya melalui hasil pembangunan di setiap daerah di Indonesia. Dengan otonomi daerah, Daerah juga memiliki keleluasaan dalam mengembangkan inisiatif-inisiatif perubahan yang mungkin tidak bisa diakses jika sistem pemerintahan masih mengggunakan sistem sentralisasi. Kelebihan dari sistem desentralisasi ini ternyata juga membawa problematika dan tantangan. Akibat desentralisasi, muncullah kelompok-kelompok kekerasan yang bersifat lokal yang berfungsi sebagai kelompok penekan.

Kelompok masyarakat ini disebut dengan kelompok penekan karena kelompok ini dianggap intoleran terhadap kelompok masyarakat lain yang memiliki perbedaan kepentingan. Kelompok ini dapat tumbuh berdasarkan perbedaan Agama, Etnis dan sosial budaya lainnya. Kelompok ini juga bisa timbul dari masalah politik daerah seperti kelompok pendukung calon kepala daerah dan bisa juga muncul karena urusan "perut" yaitu perebutan rizki di jalanan, kecemburuan sosial hingga hasrat untuk menguasai satu daerah tertentu.

Banyak beredar berita negatif yang kita dengar di masyarakat tentang premanisme. Kita mungkin masih ingat peristiwa pembunuhan Salim Kancil bulan september tahun 2015 lalu. Aktivis itu dianiaya hingga tewas oleh kelompok masyarakat pendukung penambangan pasir yang dikepalai oleh Hariono, kepala desa setempat, walaupun tidak dibuat secara formal namun akibat dari keberadaan kelompok ini mengakibatkan hilangnya nyawa seseorang.Sebelumnya ada juga kisah dari "The Kei Brothers" di Jakarta yang sempat mencuat di pemberitaan nasional karena Tito Kei dibunuh dengan cara ditembak oleh penembak misterius di sebuah warung dekat rumahnya di Bekasi.

Kelompok kekerasan, premanisme atau jago memang ditengarai menjadi sebuah kelompok yang meresahkan masyarakat karena tindakannya yang dianggap mengganggu keamanan dan kenyamanan dalam hidup bermasyarakat. Premanisme selalu identik dengan pemerasan, penganiayaan, pembunuhan serta tindakan lain yang seringkali berhubungan dengan kriminalitas. Oleh sebab itu sikap premanisme selalu dipandang negatif dan sangat dihindari oleh masyarakat.

" Actualizing The Values of Humanism to Avoid The Global Terrorism "|

Banten adalah provinsi di Indonesia yang September 2016 lalu baru berusia 16 tahun. Provinsi muda ini terkenal dengan Kesultanan Banten, Islami dan juga kelompok Jawara. Jawara adalah sebutan lain dari Jago yang juga identik dengan premanisme. Kelompok jawara dari Banten ini selalu dihubungkan dengan nilai-nilai magi karena memang banten juga memiliki kesenian khas bernuansa magi yaitu Debus. Ciri khas Jawara dari banten menggunakan pakaian Hitam-hitam dan membawa senjata tajam berupa Golok.

Sejak berdirinya Banten tahun 2000 dan terpilihnya Ratu Atut Chosiyah sebagai wakil Gubernurnya, Jawara atau banyak juga yang menyebutnya sebagai pendekar Banten makin terlihat ke permukaan. Pendekar Banten mulai saat itu selalu terlihat dekat dengan kepala daerah di hampir semua kegiatannya.Jawara telah masuk ke dalam ranah politik di Banten. Tidak hanya di tingkat provinsi, di tingkat kabupaten dan kotamadya, Jawara juga memiliki keterlibatan dalam proses politiknya. Bersama Jawara, seorang kepala daerah sedikit demi sedikit membentuk dinastinya di daerah yang dipimpinnya.

2. Method

Paper ini akan sedikit menggambarkan Bagaimana keterlibatan Pendekar dan Jawara dalam memenangkan praktik politik di Banten. Pendekar Banten atau jawara yang selalu identik dengan kriminalitas digunakan dan diangkat kedalam ranah politik di Banten. Sampai sejauh mana pengaruh Pendekar dan Jawara dalam mengambil peran politik dalam memenangkan satu dan beberapa calon kepala daerah sekaligus untuk terpilih menjadi kepala daerah dan Anggota Legislatif di Banten, serta bagaimana mereka mengkoordiir suara pemilih hingga mengalahkan citra Dinasti yang sudah dianggap kurang baik oleh kebanyakan masyarakat. Penelitian dalam paper ini dilakukan dengan cara wawancara dan studi pustaka dari beberapa karya ilmiah yang telah dilakukan sebelum paper ini ditulis.

3. Finding and Discussion

3.1. Jawara

Preman atau premanisme diambil dari bahasa Belanda *vrijman* = orang bebas, merdeka dan *isme* = aliran) adalah sebutan yang sering digunakan untuk merujuk kepada kegiatan sekelompok orang yang mendapatkan penghasilannya terutama dari pemerasan kelompok masyarakat lain. Premanisme di Indonesia sudah lama berkembang, terutama sejak rntuhnya rezim Orde Baru tahun 1998. Banyak yang mengambil kesimpulan Premanisme berkembang karena setelah rezim orde baru, tidak ada tindakan tegas yang menjadi pencengah berkembangnya sikap premanisme seperti di jaman Orde Baru.

Sejak terjadinya resesi di Indonesia, Faktor ekonomi juga sangat berpengaruh terhadap berkembangnya kelompok kekerasan yang seringkali disebut dengan premanisme ini. Ekonomi yang semakin sulit, kebutuhan meningkat, angka pengangguran semakin tinggi mengakibatkan kelompok masyarakat dengan usia kerja mencari cara lain untuk mendapatkan penghasilan. Beberapa mengambil jalan melalui tindak kekerasan dalam bentuk penyediaan jasa, seperti jasa perparkiran, pengaturan lalu lintas, timer angkutan kota hingga jasa keamanan informal dan jasa penagihan hutang. Beberapa jasa yang dilakukan ini seringkali dianggap tidak perlu dan malah bersifat mengganggu.

Ekonomi memang menjadi faktor utama kemunculan premanisme ini, namun kurangnya pendidikan dan penanaman moral juga menambah faktor lainnya, faktor ini menyebabkan terjadinya kemrosotan moral hingga pada taraf memprihatinkan. Tidakan premanisme seringkali berujung pada jatuhnya korban jiwa dengan kondisi mengenaskan. Ini adalah fakta yang menjadikan premanisme adalah ancaman serius bagi ketentraman masyarakat. Kehadiran kelompok kekerasan ini jelas mengganggu ketentraman dan ketertiban masyarakat. Bahkan, cenderung menjadi ancaman dan penyebar rasa takut atau teror di tengah masyarakat. Premanisme juga merupakan istilah umum untuk menggambarkan tindakan sewenang-wenang dan umumnya disertai tindak pemaksaan, kekerasan, hingga pembunuhan.

Bagaimana dengan Jawara? Jawara di Banten masih sering pula diidentikkan dengan sikap premanisme. Perawakan sikap yang tegas, kasar, selalu membawa senjata tajam berupa Golok memang seringkali dianggap masyarakat identik dengan kelompok kekerasan atau premanisme. Pada dasarnya, memiliki definisi sebagai orang yang memiliki kepandaian bermain silat dan memiliki keterampilan-keterampilan tertentu. Berbeda dengan preman pada umumnya, mereka adalah figur seorang yang mampu menjaga keselamatan dan keamanan desa, sehingga karenanya masyarakat menghormati keberadaan mereka.

Pada umumnya, jawarasangat patuh kepada ulama atau kiai, karena semangat dalam jiwa mereka diperoleh dari para kiai. Eksistensi Jawara tidak bisa dilepaskan dari peran Kiai karena mereka pada

dasarnya adalah murid Kiai. Pada zaman kesultanan Banten dahulu, Kiai memiliki banyak murid yang belajar kepada mereka. Dari sekian banyak murid, ada yang berbakat pada ilmu agama dan sebagian memiliki bakat yang cenderung bernuansa kejuangan. Murid yang bakatnya cenderung kepada ilmu agama dinamakan santri, sedangkan yang cenderung kepada kekuatan fisik dan bernuansa hikmah (magi) dinamakan jawara. Sejak saat itu santri dianggap sebagai pembela agama kalau jawara bertindak dalam perjuangan kemerdekaan dan perjuangan lain.

Kata Jawara berasal dari kata *"Jauharo"* yang berarti permata, dan *"waro'i"* yang berarti orang-orang yang bersih. Selain itu Jawara juga seringkali disama artikan dengan Juara atau Kampiun. Pada dasarnya Jawara memang memiliki peran positif, namun belakangan jawara seringkali dianggap negatif oleh masyarakat karena sikap intolerannya terhadap kelompok lain yang tidak sepaham. Pandangan negatif masyarakat ini sangat kuat sehingga masyarakat sering mengartikan Jawara dengan *Jalma Wani Rampog* (orang yang berani merampok) dan *Jalma Wani Rahul* (orang yang berani berbohong atau menipu).

Kesan negatif ini muncul dan berkembang sejak saat dihapuskannya Kesultanan Banten pada masa *Daendels*. Sejaksaat itu keadaan menjadi kacau dan tatanan sosial runtuh. Pada situasi seperti ini munculah para pemimpin dari kalangan kiai dan elit pedesaan. Mereka secara radikal membangkitkan semangat perlawanan terhadap penguasa asing. Namun perjuangan ini juga menimbulkan beberapa perlawanan dari kelompok lainnya. Dalam situasi yang kacau muncul pula tindak kriminalitas seperti perampokan, pembegalan, dan perbuatan perbuatan kriminal lainnya.

Kacaunya situasi saat itu membuat beberapa orang kaya atau bangsawan lama kehilangan hak atau hartanya yang berupa tanah. Seringkali mereka ingin mengambil kembali haknya dengan cara diluar hukum karena pemerintahan saat itu sedang kacau. Jalan yang mereka tempuh adalah bekerjasama dengan para bandit dan perampok. Walau beberapa dari mereka bersikap positif dengan bekerja pada orang kaya dan bangsawan, namun pada akhirnya yang lebih mendominasi adalah kemunculan bandit dan perampok saja.

Citra negatif ini terbawa hingga ke abad 20, dapat dilihat dalam *'Memorie Van Overgave'* (memori serah jabatan) Residen Banten, F.G. Putman Craemer, pada 24 Februari 1931, yang melaporkan bahwa golongan jawara berasal dari apa yang disebut *Orok Lanjang* yang ada di distrik menes (Abdul Hamid:2006: 47-48). Istilah jawara ini dimulai dengan dibentuknya perkumpulan *Orok Lanjang* oleh golongan pemuda di Distrik Menes Pandeglang.

Makna harfiah dari *Orok Lanjang* adalah sebagai "bayi yang menjelang dewasa". Kelompok pemuda kampung ini awalnya dibentuk untuk meningkatkan hubungan kekerabatan dalam satu lingkungan, memberikan pertolongan dan pelayanan dalam segala kegiatan termasuk membantu masyarakat dalam penyelenggaraan pesta atau acara kampung. Lama kelamaan sikap pertolongan ini dinggap seperti sebuah kewajiban bagi siapa saja yang sedang mengadakan hajatan. Jika ada sebuah hajatan, *orok lanjang* harus diundang atau diserahkan sebagai petugas penyelenggara. Jika tidak, mereka akan mengacau atau bahkan menggagalkan jalannya acara. Pada perkembangan selanjutnya, kelompok ini menjadi organisasi tukang pukul yang dikenal dengan sebutan jawara. Mereka menjadi organisasi yang menakutkan bagi masyarakat, sampai-sampai aparat praja setempat tidak dapat bertindak tegas kepada mereka. Para pejabat praja setempat bila datang ke tempat pesta biasanya membawa senjata api karena takut diganggu mereka.

Kondisi ekonomi dan peristiwa yang terjadi sejak jaman Daendels hingga *orok lanjang* inilah yang menyebabkan Citra Jawara menjadi lebih berkesan negatif. Nilai-nilai asli kejawaraan yang dasarnya merupakan murid Kiai yang islami menjadi terkontaminasi dengan kegiatan yang identik dengan premanisme. Sebagai bagian dari subkultur kekerasan, pada akhirnya Jawara mengembangkan gaya bahasa atau tutur kata yang khas, yang terkesan sangat kasar dan penampilan diri yang berbeda dari mayoritas masyarakat. Pakaian hitam – hitam dan memakai senjata golok di pinggang akhirnya digunakan sebagai identitas kelompok mereka. Penampilan terakhir inilah yang sebagian besar masyarakat umum diidentikan dengan pencak silat tradisional.

3.2. Pendekar Banten

Kontrol sosial di Banten pada saat itu jelas dapat dilakukan oleh peran Jawara. Rezim Orde Baru menyadari potensi ini dan melakukan politik akomodasi kepada kelompok jawara dan meletakkannya sebagai kepanjangan tangan dari partai pemerintah, yaitu Golongan Karya. Satuan Karya atau disingkat Satkar Jawara lahir di tahun 1971 sebagai hasil dari sebuah kongres para Jawara. Kongres ini mengorganisir potensi para jawara dan dihadiri para petinggi militer dan beberapa tokoh daerah dan Tokoh Nasional.

Kongres ini menunjuk seorang pemimpin dari seorang tokoh banten yaitu Abah yang tidak lain adalah H. Chasan Sochib, Ayah kandung Ratu Atut Chosiyah.

Citra negatif yang masih sangat melekat erat pada penamaan Jawara membuat pengurus Satkar Jawara ini mengubah namanya menjadi Pendekar Banten. Penamaan baru ini tidak membawa nama Jawara agar efek citra negatif Jawara dapat memudar. Namun hingga saat ini, masyarakat masih tetap mengidentikkan Pendekar Banten dengan Jawara. Dilihat secara fisik Pendekar Banten masih sama dengan citra Jawara, yaitu dapat dikenali dari kemampuannya dalam olah silat dan ilmu kekebalan tubuh dari senjata tajam serta berpakaian Hitam – hitam dengan Golok Terselip di pinggang.

Fig. 1: Penampilan Pendekar Banten.

Moto Pendekar Banten adalah "bela diri, bela bangsa dan bela negara". Bela diri dimaksudkan sebagai kemampuan pendekar untuk mempertahankan diri dari serangan musuh. Bela diri juga dapat diartikan sebagai kemampuan untuk menghidupi diri, kemampuan menghidupi diri ini juga timbul karena cukup banyak jawara yang tergabung di Pendekar Banten adalah seorang Pengusaha.

Dari data yang dimiliki Abdul Hamid, pada 2006 Pendekar Banten memiliki 24 Koordinator daerah dengan jumlah anggota di Banten sekitar 800.000 orang dan sekitar 3.000.000 orang di seluruh indonesia. Jumlah perguruan yang berafiliasi di Pendekar Banten ada sekitar 186 perguruan persilatan, diantaranya: Cimande, Macan Guling, Paku Banten, Terumbu dan Bandrong yang terdapat di 17 Provinsi.

H. Tb. Chasan Sochib atau Abah merupakan sosok yang dianggap memiliki segenap ciri seorang Jawara. Abah memiliki latar belakang Pesantren, dikenal sebagai sosok yang menonjol diantara tokoh lainnya. Keberanian dan kekuatan, serta kemampuan sebagai pengusaha sejak abah masih muda. Abah pernah menduduki jabatan-jabatan penting di Banten, diantara sebagai pendiri dan ketua umum Kamar Dagang dan Industri (KADIN) Banten, Ketua umum Gabungan Pengusaha Konstruksi (GAPENSI), Pendiri Universitas Sultan Ageng Tirtayasa, dan masih banyak jabatan penting lainnya di organisasi lainnya.

Dapat kita lihat dari fakta ini bahwa Jawara berbeda dengan Preman, Jawara banyak memiliki anggota yang merupakan pengusaha dan berpendidikan.Berbeda dengan perampok atau pencuri, Jawara adalah figur seseorang yang mampu menjaga keselamatan dan keamanan desa, sehingga karenanya masyarakat menghormati keberadaan mereka. Jawara juga dapat dikatakan sebagai istilah lain dari pendekar, ksatria yang ditokohkan masyarakat sebagai orang yang suka memberikan perlindungan dan keselamatansecara fisik terhadap masyarakat, juga dianggap sebagai orang yang dituakan atau sesepuh.

3.3. Dinasti di Banten

Banten resmi berdiri pada oktober tahun 2000. Pada Rezim Orde Baru, Kelompok ini sempat menolak pembentukan Provinsi Banten, namun pada akhirnya mendukung dan menjadi kelompok yang paling menonjol dalam pembentukan Provinsi Banten. Pada desember tahun 1999 dalam Deklarasi Nasional Pembentukan Provinsi Banten, Pendekar Banten muncul sebagai elemen utama keamanan dan Abah menjadi Tokoh utamanya.

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Kemampuan Abah beserta Pendekar Banten yang muncul sebagai tokoh sentral dalam pembentukan provinsi banten pada akhirnya berimbas pada naiknya anak kandung Abah, yaitu Ratu Atut Chosiyah sebagai wakil Gubernur pertama di Provinsi Banten. Naiknya Atut Chosiyah sebagai wakil Gubernur Provinsi Banten juga merupakan hasil dari lobi Abah kepada partai-partai yang ikut dalam pencalonan Gubernur dan Wakil Gubernur pertama di Provinsi Banten. setelah Atut menjadi Wakil Gubernur, sedikit demi sedikit Abah merancang strategi yang mendukung keluarganya terus eksis di provinsi Banten, hingga pada akhirnya membentuk semacam dinasti keluarga di Pemerintahan Provinsi Banten.

Setidaknya ada tiga dinasti yang berkembang di Provinsi ini yang berhubungan dengan keberadaan Jawara. Selain keluarga Abah, Keluarga Syafaat telah mendominasi panggung politik selama kurang lebih 10 tahun. Syafaat memulai dinastinya sejak terpilihnya dia sebagai walikota pertama kota Cilegon pada tahun 2000. Syafaat kemudian terpilih kembali di tahun 2005 serta pada tahun 2010 dan 2016, tahta walikota masih dipegang oleh putranya yaitu Tb. Iman Aryadi.

Syafaat memiliki hubungan erat dengan Abah, Syafaat oernah menjadi Koordinator Regional (daerah) di Cilegon ketika Abah menjadi Kepala Pendekar Banten. pada akhir jabatannya di 2010, pria yang bernama Aat Syafaat ini mendapat gelar kehormatan sebagai *walisepuh* atau walikota senior di kota Cilegon.

Satu dinasti lainnya yang memiliki hubungan dengan Jawara terbangun di Kabupaten Lebak, yaitu berada di bawah kendali keluarga Jayabaya. Mulyadi Jayabaya adalah Bupati Lebak selama dua periode, 2003-2008 dan 2008-2013. Dia juga pemimpin Pendekar Banten cabang Lebak ketika Abahmenjadi pemimpin Komite Sentral. Hubungan antara Jayabaya dan Abah memburuk ketika Abah mendukung pemisahan Kabupaten Lebak bagian selatan untuk membuat daerah otonom baru di provinsi tersebut. Jayabaya menolak usulan tersebut dan tidak pernah mendukung rencana tersebut. Dalam pemilihan bupati 2013, Iti Octavia Jayabaya, putri Jayabaya memenangkan pemilu bupati, mengalahkan kandidat lain yang didukung oleh keluarga Abah.

Banten adalah tanah yang subur bagi munculnya dinasti politik lokal. Pemerintah provinsi Banten dan empat dari delapan kabupaten / kota yang dikuasai oleh dinasti Abah. Dari mereka yang tidak di bawah kendali keluarga Abah selama waktu itu, tiga kabupaten / kota memiliki dinasti lokal mereka sendiri, dengan hanya satu di bawah kekuasaan pemerintah yang asli. Hal ini ditunjukkan pada Tabel 5.1 di bawah.

Relawan Banten Bersatu.

Tahun 2006 adalah saatnya pemilihan gubernur banten ke-2. Posisi Atut Chosiyah pada saat itu sudah menjadi Plt. Gubernur Banten atau sebagai petahana. Di level grass root, image buruk jawara dengan nama pendekar banten serta baju hitam-hitam menyandang golok juga dikurangi. Kelompok ini berupaya menggalang dukungan lebih luas dengan menampilkan kelompok yang lebih ramah dengan nama Relawan Banten Bersatu (RBB). RBB, dipimpin langsung oleh Abah berupaya merangkul berbagai kalangan yang selama ini dianggap berseberangan.

Pada Bulan Mei 2006 Relawan Banten Bersatu resmi didirikan oleh Abah. Selain Pendekar Banten, dari RBB ini, Abah dapat merangkul berbagai elemen seperti BPPKB atau Badan Pembina Potensi Keluarga Besar Banten yang merupakan organisasi Jawara besar yang cukup kuat di Pandeglang dan Tangerang.

RBB berhasil menghaluskan citra pendekar di kalangan masyarakat Banten. elemen pemuda juga banyak dimasukkan dalam lingkaran mesin politik Keluarga ini. Mereka berhasil memikirkan sebuah konsep yang berorientasi kedepan bahwa kematangan berfikir dan pendekatan emosional tidak dengan pendekatan kekerasan itu ternyata lebih luwes. Mereka ingin melihat kedepan bahwa karakter Banten adalah keras tapi tidak kasar.

Kehadiran RBB dalam membantu pemenangan kandidat kepala daerah di Banten telah sukses membawa beberapa nama dari lingkaran keluarga naik ke kursi jabatan kepala Daerah. Sebut saja mulai dari Atut Chosiyah yang dua kali terpilih menjadi Gubernur Banten, Adiknya, Ratu Tatu Chasanah menjabat Bupati Serang, Adik Iparnya, Airin Rachmy Diany menjabat Walikota Tangerang Selatan, Anak dan menantunya, Andika Hazrumy dan Adde Rosi Choerunisa mejadi anggota DPR RI dan DPRD, Adik Tirinya menjabat walikota Serang, dan masih ada beberapa jabatan penting yang dipegang oleh keluarga ini. Pada proses pemilihannya, keluarga ini tak pernah lepas dari peran serta Satkar Jawara atau RBB dalam proses pemenangannya.

Peran Keluarga bersar yang dibangun sejak lama oleh Abah Chasan di provinsi Banten membuat keluarga ini masih banyak disegani. Hingga saat ini masih banyak pengikut atau pendukung keluarga yang setia mengusung calon legislatif dan atau kepala daerah. Mereka yang benar-benar masih memiliki kekerabatan dan atau hanya kedekatan hubungan masih memberikan dukungannya dengan baik.

Perjalanan panjang kiprah keluarga dari sejak berdirinya Provinsi Banten memang membuat lingkaran keluarga ini banyak membantu orang-orang disekitarnya. Membangun loyalitas bagi mereka bukanlah hal yang sulit. Sebagian TKS, Honorer dan PNS yang saat ini bekerja di lingkup pemerintahan Provinsi Banten dahulu adalah titipan dari lingkaran keluarga. Bagi para pekerja dan keluarganya, pada akhirnya akan menganggap lingkaran ini memiliki jasa dalam perbaikan ekonomi keluarga. Belum lagi, Abah chasan lewat PT. Sinar Ciomas seringkali mendapatkan proyek yang pada pengerjaannya, sebagian akan di sub-kontraktor-kan kepada CV-CV kecil yang bernaung dibawah PT Sinar Ciomas.

Hamid menuturkan:

"Mereka yang mendukung dinasti ini adalah mereka yang diuntungkan dengan berdirinya dinasti ini.bagaimanapun ketika dinasti ini berkuasa ada banyak yang diuntungkan. Misalnya di birokrasi katakanlah ada banyak orang yang diangkat di rezim Atut yang diposisikan di posisi strategis. Dan mereka kan sampai saat ini masih berkomunikasi walai pimpinannya sudah ganti. " (wawancaradengan Abdul Hamid 18 mei 2016).

Dalam tatanan masyarakat, yang masih ada hubungan dengan tim pemenangan dari lingkaran keluarga ini, silaturahminya tetap terus dijaga. Hubungan baik dengan anggota tim pemenangan yang sudah berkiprah sejak awal pemenangan Ratu Atut sebagai wakil Gubernur pertama di Banten tetap dijaga baik. Tim koordinasi pemenangan yang awalnya dibentuk dari jajaran Para Pendekar Banten, Badan Pengelola Potensi Keluarga Banten (BPPKB), dan beberapa elemen lain hingga saat ini masih terjaga dengan baik. Hanya sedikit yang telah mengundurkan diri, itupun sebagian besar juga karena pindah domisili.

Deni mengatakan:

"Anggota RBB dari dulu sampai sekarang masih setia pak, kami, dalam hal ini keluarga selalu berusaha membantu jika mereka sedang kesusahan. Sering ada yang menghadap saya, "pak Deni, keluarga saya sakit, saya ga punya uang. Saya keluarkan dari kantong sendiri itu. Termasuk ya itu tadi, kalau lebaran kita bagi bagi sarung, sembako, itu juga karena kami menganggap mereka adalah orang-orang kita. (hasil wawancara dengan Denny Arisandhie pada 17 April 2016).

Istilah memanusiakan manusia sebenarnya dapat kita masukkan dalam hubungan lingkaran keluarga Atut dengan para pendukungnya. Kekeluargaan dijalin walau hanya sekedar memberikan hal-hal kecil. Komunikasi antara keluarga dengan mereka juga dijalin baik. Terlihat oleh pengamatan peneliti, saat Istri dari Deni Arisandi meninggal dunia, acara takjiah, tahlil hingga peringatan 40 hari meninggalnya Almarhumah tak pernah sepi pengunjung. Peneliti yang masih satu lingkungan pemukiman dengan Deni Arisandi melihat orang yang datang untuk takjiah dan melaksanakan tahlil banyak yang sukarela datang dari luar kawasan pemukiman. Mereka adalah masyarakat yang masih setia mendukung keluarga dan lingkaran keluarga H. Chasan.

Dana yang digunakan untuk proses pembentukan loyalitas terhadap tim pemenangan bukanlah jumlah yang sedikit. Tak jarang orang menafikan biaya tersebut sebenarnya ya uang rakyat juga. Sebagai kepala daerah yang disokong dengan bawahannya yang telah diposisikan di posisi strategis, kewenangan merencanakan strategi dan mengatur pembagian kegiatan yang didanai pemerintah akan lebih mudah untuk dilaksanakan. Beberapa kegiatan sengaja didomplengi dengan muatan-muatan yang berbau kampanye atau pencitraan. Semisal saat Ratu Atut masih menjadi incumbent untuk pilkada 2006

Dalam jurnalnya, Hamid (2013;14) menulis:

"Incumbent memiliki seorang tim sukses yang mengoordinasi kalangan birokrasi untuk memberikan kontribusi, ia dikenal sebagai ASDA IV atau ASDA swasta. Lebih spesifik sang ASDA IV melakukan intervensi di Biro Humas. Menurut Bambang Santosa, Kabag Dokumentasi Biro Humas Pemprov Banten membenarkan design iklan untuk media cetak bukan murni dari Biro Humas. Bambang Santoso mengatakan, "itu dari Pak Asda IV. Kami tidak bisa mengelak. Ibu kan Plt Gubernur Banten". Hal sama terjadi pada iklan kerja sama di 3 media cetak di Banten. Kerja sama itu mengekploitasi Atut Chosiyah sebagai Plt Gubernur Banten. Pemanfaatan jaringan birokrasi oleh LBB (Lembaga Banten Bersatu, salah satu Think thank tim sukses Atut) melalui Asda IV dilihat dari anggaran Biro Humas Pemprov Banten tiba-tiba membengkak dari Rp 1,3 miliar yang diajukan menjadi lebih Rp 2 miliar."

Selain dana-dana domplengan, dana hibah juga diduga digunakan untuk diberikan kepada orang-orang, organisasi-organisasi dan LSM-LSM yang sudah diatur sedemikian rupa agar nantinya akan jatuh juga kepada para pendukung pemenangan di lingkaran keluarga. Hamid mengatakan:

Di masyarakat ada kelompok-kelompok yang mendapatkan dana-dana hibah misalnya. Kan polanya 2011 – 2012 tuh menjelang Pilkada Banten terakhir kan secara mencolok ada banyak dana hibah yang disalurkan melalui kelompok-kelompok tertentu di masyarakat. Ya mungkin mereka memiliki loyalitas. Jadi ketika misalnya ada keluarga yang maju mungkin mereka menunjukkan timbal baliknya dalam bentuk dukungan gitu seperti itu." (wawancaradengan Abdul Hamid 18 mei 2016).

Partisipasi rakyat dalam mendukung kemenangan calon kepala daerah dan atau calon angota legislatif semakin berkembang dengan jalannya waktu. Memang masyarakat telah dan mungkin masih menganggap Dinasti Banten telah mati. Namun pengamatan peneliti selama melakukan penelitian ini, pos-pos pemenangan mulai menyebarluas. Bahkan saat ini, Andika yang sudah diprediksikan akan Maju ke kancah Pemilihan Calon Gubernur Banten 2017 telah banyak didukung oleh kaum muda banten.

Sebuah organisasi yang diberi nama "Sahabat Andika" telah mulai terbentuk dan dimatangkan dalam segi manajemen dan pergerakannya. Sebuah organisasi yang dibentuk dari perkumpulan para pemuda Banten yang kebanyakan merupakan anggota dari karang taruna dan korps Taruna Siaga Bencana se-Banten menyatukan visi dan misi dalam mendukung tim pemenangan Andika di Pilkada 2017 mendatang.

Organisasi semacam ini diklaim bukan merupakan bagian organik dari Relawan Banten Bersatu atau RBB, Namun ormas atau simpatisan ini tetap dibawah koordinasi RBB.

Deni mengatakan:

"banyak yang nawarin dukungan ke keluarga, tapi biasanya mereka mah ada maunya. Mau ada hubungan profesional juga. Misalnya nawarin "saya punya simpatisan, dukungannnya sekian suara. ini ada kegiatan, butuh dana operasional sekian" sebagian kita akomodir, kita danai sebagai profesional, Tapi biasanya setelah pilkada nih, mereka bubar sendiri sendiri." (hasil wawancara dengan Denny Arisandhie pada 17 April 2016).

Begitulah keterlibatan pendukung/ masyarakat/ tim sukses dalam program kegiatan kampanye yang dilakukan kepada keluarga. Bukan hanya pada Ratu Atut saja, tapi berlaku juga bagi seluruh keluarga yang sedang diusung untuk menjadi calon anggota legislatif atau calon kepala daerah. Sudah banyak muncul ormas atau simpatisan yang membentuk organisasi baru, baik yang sifatnya sementara atau berkelanjutan.

4. Conclusions andSuggestions

Pertama, Dapat kita lihat bahwa Jawara berbeda dengan Preman, Jawara banyak memiliki anggota yang merupakan pengusaha dan berpendidikan. Berbeda dengan perampok atau pencuri, Jawara adalah figur seseorang yang mampu menjaga keselamatan dan keamanan desa, sehingga karenanya masyarakat menghormati keberadaan mereka. Jawara juga dapat dikatakan sebagai istilah lain dari pendekar, ksatria yang ditokohkan masyarakat sebagai orang yang suka memberikan perlindungan dan keselamatan secara fisik terhadap masyarakat, juga dianggap sebagai orang yang dituakan atau sesepuh.

Kedua, Citra Jawara yang terlanjur negatif di dalam benak masyarakat diperbaiki dengan beberapa kali mengganti atau menyamarkan nama kelompok hingga pada akhirnya muncul sebuah kelompokyang bernama Relawan Banten Bersatu. Walau anggotanya tidak semuanya jawara, namun kelompok atau organisasi ini berbasis Pendekar Banten atau Jawara. Organisasi ini sejak 2006 selalu menjadi kendaraan dalam mensukseskan pemilihan kepala daerah dan pemilihan calon anggota legislatif dari keluarga Tb. H. Chasan Sochib. Sungguh sangat besar pengaruh Jawara dalam perpolitikan di Banten hingga dapat mensukseskan sebuah keluarga besar untuk membangun dinastinya di Provinsi Banten.

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LAW THEME

Avoiding the Spread of Radical Doctrines among University Students

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Abstract. Terrorism has become the global issue that causing global nightmare. Terrorists use radical religion doctrine as the base of their action, and they usually use that doctrine to recruit people for joining their movement. Terrorists usually spread their doctrine to young people, especially university students which they considered as 'young and tender' person by coming to campuses for recruiting new people or joining religious activity in campus. We need to avoid the spread of radical doctrines among university students in order to avoiding terrorism among young people. This paper will talk about ways to avoiding university students from radical doctrines that leads to terrorism in order to avoiding terrorism among young people.

Keywords: Students, Terrorism, Radicalism.

1. Background

Nowadays, terrorism has becoming global nightmare. In recent days, there are many terrorism attacks throughout the world. Those attacks happened in the adjacent time and most of the attacks were affiliated with an organization. Those attacks shaken international security because terrorists attack can be happened everywhere in the world in unexpected time.

Terrorism usually started with extreme Islamic doctrine. This kind of doctrine usually interprets Quran's verse into the radical way, mostly verses about jihad. Extremists always looking for their followers by spread the doctrine to another people. They mostly look for young people and people who are concerned about religion. University students are usually on their top of the list because university students are considered as 'young and tender' person. Extremists use clever methods to spread the doctrine by getting into university students' activities such as joining religion discussion in university.

Therefore, terrorism should be avoided from university students by avoiding the spread of radical doctrines among university students. This paper will talk about the most effective way to avoiding radicalism among university students.

2. Method of the Research

The writer used normative research method with qualitative approach by studying on related literature from books, journals, and internet websites.

3. Findings and Discussion

3.1. Definition of Terrorism and Radicalism

Terrorism according to Draft Comprehensive Convention on International Terrorism is "any person commits an offence within the meaning of this Convention if that person, by any means, unlawfully and intentionally, causes: (a) death or serious bodily injury to any person; or (b) serious damage to public or private property, including a place of public use, a State or government facility, a public transportation system, an infrastructure facility or the environment; or (c) damage to the property, places, facilities, or systems, resulting or likely to result in major economic loss, when the purpose of the conduct, by its nature or context, is to intimidate a population, or to compel a Government or an international organization to do or abstain from doing any act."[1]

According to the Convention of the Organization of Islamic Conference on Combating International Terrorism, Terrorism means any act of violence or threat thereof notwithstanding its motives or intentions perpetrated to carry out an individual or collective criminal plan with the aim of terrorizing people or threatening to harm them or imperiling their lives, honor, freedoms, security, or rights or exposing the

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[1] Ali, Mahrus. 2012. *Hukum Pidana Terorisme: Teori dan Praktik.* Jakarta: Gramata Publishing. Page 4.

environment or any facility or public or private property to hazards or occupying or seizing them, or endangering a national resource, or international facilities, or threatening the stability, territorial integrity, political unity, or sovereignty of independent States.[1]

In Indonesian law regulation (Undang – Undang) 15/2003 about prevention of terrorism, the definition of terrorism is not explicitly mentioned because the regulation is only regulate aboutRadicalism according to Kamus Besar Bahasa Indonesia (KBBI/Indonesian Language Dictionary) is a concept that wish for a change or renewal in social and politic with violence or drastic.

3.2. How do University Students Affected by Radical Doctrines

Mostly, university students are affected by radicalism through religious activities. Religious activities are usually held by Islamic organizations. Most of religious activities that held by organizations are religion discussions. Religion discussion is quite frequently held in university in order to make students understand more about religion well. For example, Hizbut Tahrir Indonesia (HTI) using discussion as a media for recruiting new members in UIN Jakarta (Islamic State University Jakarta), and making a familiar name among students for the discussion in order to attracting more people to attend and recruiting them at the end.[2]

Radicalism also found their way to university students via radical organizations by coming to campuses and recruit students in campus area. According to a research by LIPI (Indonesia Science Institution), radicalism enters the campus by radical organizations through discussions and approaching student's organization in university and some of them are affiliated with ISIS. Most of the affected universities are non-religion based university.[3] They use some attractive words to make students want to join the organization. For example, Gafatar organization promises its followers can directly go to heaven when they are passed away.[4] This kind of promise will attract some students who want to easiness in practicing religion.

Digital media also play the role of spreading radical doctrines. Digital media, such as internet and social media, cannot be separated from people's daily life. In Indonesia itself, there are 133 million internet users in 2016 according to a data from APJII (Asosiasi Penyelenggara Jasa Internet Indonesia/Indonesia Internet Service Provider Association).[5] Radical organizations are also looking at this opportunity to spread their doctrines via digital media. For example, ISIS using Youtube for recruiting young people by uploading videos contained propaganda about jihad or sacrificing in Allah's way. This kind of recruitment, in fact, is quite effective for attracting young people for joining ISIS.

3.3. Why We Should Avoiding Radical Doctrines in University?

In recent days, there are lots of young people that have been affected by radicalism. According to a survey by Lembaga Kajian Islam dan Perdamaian (LaKIP/Islam and Peace Study Institution) that held in October 2010 until January 2011, said that almost 50% students agree with radicalism. The data also said that 25% students and 21% teachers said that Pancasila is not relevant anymore. 84,8% students and 76,2% teachers agree with Sharia law applicaton in Indonesia. And the most shocking one is that students that agree with violence usage for religion solidarity makes 52,5% and 14,2% of them agree with bomb

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[1] *Convention of the Organization of the Islamic Conference (OIC) on Combating International Terrorism.*http://www.cfr.org/terrorism-and-the-law/convention-organization-islamic-conference-oic-combating-international-terrorism/p24781. (accessed on September 25th, 2016).

[2] Mubarak, M. Zaki. (2013). "Dari Semangat Islam Menuju Sikap Radikal: Pemikiran dan Perilaku Keberagamaan Mahasiswa UIN Syarif Hidayatullah Jakarta". *Menghalau Radikalisasi Kaum Muda: Gagasan dan Aksi.* 8 (1). 192-217.

[3] Pratiwi, Intan and Andi Nur Aminah. *LIPI: Gerakan Radikal Masuk Lewat Kampus.*http://nasional.republika.co.id/berita/nasional/umum/16/02/18/o2qbgl384-lipi-gerakan-radikal-masuk-lewat-kampus. (accessed on October 8th, 2016).

[4] Fajerial, Edwin. *Cara Gafatar Rekrut Anggota, Tak Memandang Agama.*https://m.tempo.co/read/news/2016/01/13/058735539/cara-gafatar-rekrut-anggota-tak-memandang-agama. (Accessed on October 8th, 2016).

[5] Rachmatunnisa. *Pengguna Internet Indonesia Naik Signifikan, Tapi….*http://inet.detik.com/read/2016/08/24/192005/3282786/398/pengguna-internet-indonesia-naik-signifikan-tapi. (Accessed on October 8th, 2016).

attack.[1]According to a survey held by Pew Research Center in 2015, approximately 4% of Indonesians support ISIS, and five percent of them are university students.[2]

Those data shows that radicalism has grown fast among young people, especially university students. It means that everybody should be aware of the spread of radical doctrines. Radical doctrines could lead its followers to do extreme activities, for example labeling those who do not follow their principles as *kafir* and in the most extreme form is doing terrorism acts. Terrorists usually based their action on extreme Islamic doctrines, and they usually considered that doing terrorism act is the same as doing jihad and if they died in the attack, they hoped that they would go to heaven directly after doing such act. In fact, the act is cannot be considered as jihad because the requirements of doing jihad are: the group has been attacked by enemy before, the group can only do the war with people who opposing Islam, and in an Islamic or non-Islamic country. If one of the requirements is not fulfilled the act is cannot be considered as jihad.[3] Terrorism is also considered as criminal act as regulated in Act 6 Undang – Undang (Indonesian Law Regulation) No. 6/2003 about eradication of terrorism as criminal act.[4]

Radicalism is also causing students to do not trust Pancasila as Indonesian ideology and democracy government system, and then they want to have Islamic government system to be applied in Indonesia. In some cases, it could lead to rebellion act in order to make Islamic country and Khilafa government system. For example in Iraq and Syria, ISIS use violence and war in order to establish the Islamic country. If this kind of act happens in Indonesia, it will disturb Indonesian peace and security.

3.4. How to Avoiding Radical Doctrine among University Students

First, avoiding radical doctrines can be done by learning about religion through trusted sources and trusted person for university students. Learning about religion is essential for every people, especially for students who need to increase their knowledge in religion. Learning about religion can be done through reading books, find the sources on the internet, having a group discussion, and coming to religious activity. But not all of the sources or activities are trusted and some of them bring radical doctrines in the discussion. If students feel that a religious activity is strange and lead to radicalism, that student should stop to come to the activity in order not to be contaminated with radical doctrines. Student should be selective in selecting religion books and religious information from the internet. If the student did not understand about the material that has been found in the internet, the student should ask it to trusted person like religion lecturer in university or parents. If an organization wants to hold a religion discussion, make sure that the speaker of the discussion is someone who has already capable in religion and has a good track record.

Second, the university as the academic institution should give intense socialization about avoiding radicalism. Intense socialization can be one of the effective ways to avoid the radicalism in university. Student should know about how radicalism enters university life and knowing the way extremists recruit new member for their organization in order to not making them trapped.

Third, parents should play the role in avoiding radicalism to their kid's. Parents as the closest person to students should give some advice that related to radicalism and having intense communication with their kids as possible to avoiding their kids joining radical organizations. Parents should know about their kid's social circle and make sure that their kids are making friends with good people.

4. Conclusions and Suggestions

Terrorism has becoming the global nightmare and has shaken international security. Terrorism usually starts with radical doctrines. Mostly, radical doctrines spread among university students because university students are considered as young and tender person. Radical doctrines come to university by radical organizations, religion discussion, and social media. Radical doctrines should be avoided in order to avoiding terrorism and radical acts in the future. Learning religion from trusted source, university, and parent's role can be the effective way to avoid radicalism among students. And the most important thing is that avoiding

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[1] Lestari, Sri. *Anak – Anak Muda Indonesia Makin Radikal?*.http://www.bbc.com/indonesia/berita_indonesia/2016/02/160218_indonesia_radikalisme_anak_muda. (accessed on October 8th, 2016).

[2] Anonim. *Radikalisme Ideologi Menguasai Kampus*.http://lipi.go.id/berita/single/Radikalisme-Ideologi-Menguasai-Kampus/15082. (accessed on October 8th, 2016).

[3] Mathar, M. Saleh. (2009). "Jihad dan Terorisme Kajian Fikih Kontemporer". *Jurnal Hunafa*. 6 (1). Page 117-128.

[4] Ali, Mahrus. 2012. *Hukum Pidana Terorisme: Teori dan Praktik*. Jakarta: Gramata Publishing. Page 90.

radical doctrines among university students cannot be done only by students, but also by everybody that involved.

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Pratiwi, Intan and Andi Nur Aminah. *LIPI: Gerakan Radikal Masuk Lewat Kampus.*http://nasional.republika.co.id/berita/nasional/umum/16/02/18/o2qbgl384-lipi-gerakan-radikal-masuk-lewat-kampus. (accessed on October 8th, 2016).

Rachmatunnisa. *Pengguna Internet Indonesia Naik Signifikan, Tapi….*http://inet.detik.com/read/2016/08/24/192005/3282786/398/pengguna-internet-indonesia-naik-signifikan-tapi. (Accessed on October 8th, 2016).

Urgency Judicature of International Terrorism in International Criminal Court

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Abstract. Terrorismis dividedintodomestic terrorismandinternationalterrorism. Terrorismiscoordinatedattacksaimed to awakefeelings ofterroramongpeople. Distinct fromwar, terrorism acts do not obey theproceduresof warfare. Its time of execution is always sudden, randomand mostly targettingcivilians. Nowadays, characteristicsof international terrorismis kind ofcooperationbetweenOrganized Crimeand the Radical Organization conductingterrorism todestroya government.In addition, terrorismdoes notcare aboutthe socialstatusof victimsandthe number of victims as the result the impactcan beclassified intocrimesagainst humanity, which one of thecrimesarranged inthe Rome Statute of InternationalCriminalCourt(ICC). Nevertheless,theprovisions ofthe ICC about terrorismhas not been setasinternationalcrime yet. It is raised theurgency ofthe inclusion terrorism intotheInternationalCriminalCourt. International terrorism is a crime which threatens world peace and security and also leads misunderstandings between countries in prosecuting terrorism. Consequently, terrorism should be governed by the International Criminal Court as independent international criminal judicial institution. By regulating international terrorism in the Rome Statute, It can be a reference by state to make a regulation and differing views on the definition of terrorism between countries can be avoided.

Keywords: International Terrorism, International Criminal Court.

1. Background

Terrorism as an issue in international relations is not a new issue and attract the attention of the international community, acts of terrorism that are both domestic and international scale. Terrorism is first linked to a power struggle in a country among groups of different interests, while the second reflects the conflict of interest of a foreign party or another country against a country[1].

Terrorist crimes do not stand alone because there are always things related to terrorist crimes. issues related to terrorism, among others, the influx of people cross country (migration) illegal trafficking of narcotics and drugs, as well as conventional weapons and strategic nuclear, chemical, and biological, known as weapons destroyer and mass destruction (weapons of massive destruction), making terrorism as an international problem, with implications for the security threat to humans (human security) is widely[2].

Based on the events that occurred there some sort of bond of cooperation between the Organized Crime and radical organizations conducting terrorism to destroy a government. Organized Crime means an organization that is based on economic motives such as drug trafficking in this regard to financing of terrorism offenses, while the radical organization here is an organization that is based on political motives as mastery of a country such cooperation .the differences indicate that the political background and non-politics in achieving goals, and even more irrelevant to distinguish between background is primarily in the context of the policies and measures of prevention and combating transnational crime and international crime in general and terrorism in particular crimes.

International terrorism began to be formed and moved in 1974 has now grown to 27 (twenty seven) organizations in several countries such as the countries of the Middle East, Asia and Europe. International terrorism is growing in the countries of the middle east, in principle, intended to rid the United States and followers of the Arab countries[3]. In general, the presence of international terrorism motivated by goals that

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[1] Poltak Partogi Nainggolan;*Terorisme dan Tata Dunia Baru;*CV Tiga Putra Utama;Jakarta;2002

[2] Richard O.Spertzel; *Iraq's Faux Capitulation;*The Asian Wall Street Journal;2002

[3] Romli Atmasasmita;*Kapita Selekta Hukum Pidana Internasional*;CV.Utomo;Bandung;2004

are ethnic, political, religious, and racial.None of the international terrorist organizations that dilator background by the goal of achieving material gain.

Under the background of these objectives it is no wonder that international terrorist organizations have characteristics that are very well organized, tough, extreme, exclusive, closed, has a very high commitment, and it has special forces and supported by financial and enormous funds[1].

There are Several definitions of terrorism, one of the which is the meaning of the article 14 paragraph 1 The Prevention of Terrorism (Temporary Provisions) act, 1984, as follows[2] :

> *Terrorism means the use of violence for political ends and includes any use of violence for the purpose putting the public or any section of the public in fear*

This means that international terrorist organizations do not aim or aspire to form a new country / new government but rather how to create a state of chaos and uncontrolled a government to be targeted so that it is subject to government and succumbs to his ideals. Idealism here means beliefs that underlie these activities, such as religion, distaste with other groups or countries where it will be used as a base to fight the state in order for the country subject to the whim of the terrorists .Berbagai coercion will and demands often did as a hostage, air piracy, bombing, destruction of strategic installations and public facilities, and so on[3].

Terrorism is one of 22 (twenty two) international crimes (international crime) and includes one of the crimes that qualify as "humanist hostis generis"[4]. In the discussion of the draft of the Rome Statute, 1998 on the International Criminal Court, terrorism and drug trafficking, including the crime which is proposed for the jurisdiction of the ICC, but rejected by most of the participants of the Rome Convention on the basis that both of these crimes have been stipulated in the convention of its own then the implementation of law enforcement on both the crime submitted to the national jurisdiction of each country involved.

Characteristics of terrorism that occurred recently among others the existence of such ties of cooperation between the Organized Crime and the Organization Radical conducting terrorism to destroy a government. The second characteristic is that terrorism does not care about the victim's social status and the number of victims that the effects of these crimes can be classified into crimes against humanity (crimes against humanity) which is one of the crimes set out in the Rome Statute of the International Criminal Court. The impact of these crimes are not limited both in terms of comprehensive regional approaches and their impact and in terms of the impact of the violation of legal jurisdictions. From the point of impact that we can say that the prevention and eradication of this crime can't be conducted only by one country (not a national crime) but should be done by more than one country (transnational) or the entire country (international crime). A further reason is that these crimes have specific characteristics that are not owned conventional crimes carried out in a systematic and widespread and organized in an order and similar organizations of a government that is a very serious threat to the community, the nation and a government.

Terrorism activities whose purpose is to make other people feel frightened and thus can attract people's attention, a group or a nation. Acts of terror usually used when there is no other way that can be taken to carry out his will. Terrorism is used as a psychological weapon to create an atmosphere of panic, uncertainty and creating public distrust of the ability of the government and force people or certain groups to obey the will of terrorists. Terrorism is not addressed directly to the opponent, but the act of terror will be done anywhere and to anyone. And more importantly, the intent is to be conveyed by the terrorists is that the act of terror that special attention or could be said to be as psy-war.

From the description juridical constraints above it is necessary to renew and improve regulation of the crime of terrorism, which until now a national judicial authority of the authority of the international court in order to secure peace in the world and can better protect human rights.

2. Legal Problems

Based on the description of background the issues mentioned above, the problem is formulated as follows:

1. What is the urgency of the inclusion of the crime of terrorism into a Crime Against Humanity set forth in the International Criminal Court?

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[1] ibid
[2] The Prevention of Terrorism (Temporary Provisions) act, 1984
[3] Romli Atmasasmita; Op Cit
[4] M.Cherif Bassiouni ;*International Criminal Law;* Dobbs Ferry; New York;1986

2. What are the benefits the inclusion crime of terrorism into the Crime Against Humanity set forth in the International Criminal Court?

3. Analysis

3.1. Urgency Terrorism Justice in the International Criminal Court

International Criminal Court is an international court which aims to protect the world from the evils that threaten world peace and provide protection to human rights.

International Criminal Court houses four international crimes, namely war crimes, genocide, crimes against humanity and crimes of aggression. One of the crimes that are the jurisdiction of the ICC is a crime against humanity for the crimes committed in a state of conflict, both nationally and internationally aimed at the civilian population to be a massacre, persecution, slavery and all violations of human rights.

Terrorism is divided into two types national terrorism and international terrorism. Definition of International Terrorism are [1]:

> Is the systematic use, or threatened use of violence to intimidate a population or government
> and thereby effect political, religious or ideological change which involving citizens or the
> territory of more than one country.

From the above definition can be interpreted that international terrorism is terrorism involving citizens or territory of more than two countries. Inclusion in this case can be interpreted as the perpetrators of the crime of terrorism or can also be a victim of the crime of terrorism.

One of the definitions of terrorism an activity that is planned, politically motivated violence targeting innocent civilians, and carried out by sub-national groups or agents in disguise[2]. Based on the definition of terrorism contained four key elements[3]:

a. Activities planned and not the activities carried out impulsively or on impulse
b. Motivated political, not criminal, as well as violence committed by mafia groups. Terrorist acts are not solely for ransom but aim to change the established political order.
c. Performed by groups of sub-national, not government soldiers.
d. Victims are civilians.

Based on the definition and characteristics of the above , the characteristics of international terrorism together with the crimes against humanity that are shaded by the International Criminal Court. The characteristics are :[4]

1. The nature and character of the act must be inhumane, causing great suffering, or serious injury to body, or physical and mental health;
2. The act was committed as part of a systematic or widespread attack
3. The act or attacks targeted at civilians
4. The attack must be based on discriminatory reasons of national, political, ethnic, racial or religious.

International terrorism is a transnational crime and a crime against human rights. These terrorist crimes stipulated in the International Convention For The Suppression of Terrorist Bombings, 1997. Justice of terrorism crimes in this convention is the jurisdiction of the national courts of a country where terrorist crimes occurred. The provision is contained in Article 7 paragraph 1 International Convention For The Suppression of Terrorist Bombings[5] :

> Upon receiving information that a person who has committed or who is
> alleged to have committed an offence as set forth in article 2 may be present
> in its territory, the State Party concerned shall take such measures as may
> be necessary under its domestic law to investigate the facts contained in the
> information.

From the discussion above it can be concluded that one of the efforts of the international cooperation in tackling international crime is through extradition. National and international terrorists do not recognize national boundaries, otherwise the government soldiers recognize national boundaries and can only work within the jurisdiction of a particular country. Ideally, all countries can define and recognize acts of terrorism

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[1] Maj Gen RS Mehta; *International Encyclopedia of Terrorism Laws;* Pentagon Press; New Delhi; 2007
[2] Grant Wardlaw;*Political Terrorism, theory,tactics, and Counters Measures(e book)*; Cambridge University Press;Melbourne;1986
[3]http.http//www.cia.gov/terrorism/faqs.html
[4]Human Rights Watch;*Genosida,Kejahatan Perang dan Kejahatan Terhadap Kemanusiaan;*ELSAM;Jakarta;2007
[5] Article 7 (1) *International Convention For The Suppression of Terrorist Bombings*

to be easily extradited to a country that wants to prosecute them. However, there is always a great wall barrier for international cooperation. One of them is the shape of a different nature extradition agreement between the state and there are always exceptions, and there is no agreed international standard. In addition, in the implementation of national prejudice, or the government's suspicions certain countries against other countries, even in the case of the two countries have good relations. Therefore, to avoid this required a special international organization dealing with international crimes such as international terrorism, the International Criminal Court in order to avoid and as a middle ground in a conflict between countries to prosecute crimes of international terrorism.

3.2. Benefits of International Terrorism inclusion in the International Criminal Court

Based on the facts of the characteristics of international terrorism as well as the weakness of the rule of law and the handling of international terrorism both by the state and through international cooperation, it needed an international organization in tackling crime of international terrorism in order not to cause misunderstanding among the countries involved in the crime of international terrorism.

For the UN, the fight against terrorism should pay attention to human rights elements in the rule of law is essential in preventing terrorism. First, terrorism is usually developed rapidly in situations where human rights are violated. Terrorists may exploit human rights violations to gain support in achieving their goals. Second, it must be understood clearly that terrorism itself is essentially a human rights violation. Terrorist act that claimed the lives of a violation of the right to life as stated in article 6 of the International Covenant on Civil and Political Rights, namely[1]:

1. Every human being has the inherent right to life. This right shall be protected by law. No one shall be arbitrarily deprived of his life.
2. In countries which have not abolished the death penalty, sentence of death may be imposed only for the most serious crimes in accordance with the law in force at the the Convention on the Prevention and Punishment of the Crime of Genocide. This penalty can only be carried out pursuant to a final judgement rendered by a competent court.
3. When deprivation of life constitutes the crime of genocide, it is understood that nothing in this article shall authorize any State Party to the present Covenant to derogate in any way from any obligation assumed under the provisions of the Convention on the Prevention and Punishment of the Crime of Genocide.
4. Anyone sentenced to death shall have the right to seek pardon or commutation of the sentence.Amnesty, pardon or commutation of the sentence of death may be granted in all cases.
5. Sentence of death shall not be imposed for crimes committed by persons below eighteen years of age and shall not be carried out on pregnant women.
6. Nothing in this article shall be invoked to delay or to prevent the abolition of capital punishment by any State Party to the present Covenant.

The third reason is to be understood that international law requires the presence of human rights standards in the fight against terrorism. The struggle against international terrorism should be reflected in the proceedings, when the most serious crimes committed by terrorists tried before an international criminal tribunal (International Criminal Court) and prosecuted. Since the international legal instruments to load categories of crimes against humanity, such as murder and extermination committed widespread and systematic violations against civilians, of course, terrorist acts must be punished[2]. Respect for human rights must still receive high priority in all efforts of countries in the world in the fight against terrorism. This means that the country should be aware of their responsibilities towards human rights, and also keep in mind that the basic provisions relating to the protection of human rights and freedoms as contained in the International Covenant on Civil and Political Rights can't be reduced. The UN should stress this through its system, and also remind the countries in the world to establish an independent judicial system and improve its legal system in order to give more attention to the protection of human rights.

International Criminal Court (ICC) is an international court of justice against individuals who have committed international crimes. The ICC was established in 2002 as a "tribunal" to prosecute individual permanent for genocide, crimes against humanity, and war crimes, as defined by several international agreements, especially the Rome Statute of the International Criminal Court. ICC is designed to help the national judicial system who have been there, but the court may exercise its jurisdiction if the state courts are

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[1] Art.6 International Covenant on Civil and Political Rights
[2] W. Schabas;*The International Criminal Court*; Cambridge University Press;2001

unwilling or unable to investigate or prosecute crimes such as the above, and became "the court last attempt", leaving the primary obligation to run the jurisdiction terhadapt criminal accused to individual countries[1]. Listed in article 4 (1) Rome Statute [2]:

The Court shall have international legal personality. It shall also have such legal capacity as may be necessary for the exercise of its functions and the fulfilment of its purposes.

The Rome Statute is an international Instrument of crimes under international law. Purpose of establishing the Rome Statute is to prosecute certain crimes under international law and is also an international instrument that protects the human rights and respect of certain human rights principles, and strengthen the legislation. As the rules of international criminal else, the Rome Statute also mengedapankan on the protection of Human Rights (HAM). Protection of human rights in the Rome Statute addressed to the accused, witnesses and victims. Protection of Human Rights against the defendant stipulated in article 67 that :[3]

1. In the determination of any charge, the accused shall be entitled to a public hearing, having regard to the provisions of this Statute, to a fair hearing conducted impartially, and to the following minimum guarantees, in full equality:
   a. To be informed promptly and in detail of the nature, cause and content of the charge, in a language which the accused fully understands and speaks;
   b. To have adequate time and facilities for the preparation of the defence and to communicate freely with counsel of the accused's choosing in confidence;
   c. To be tried without undue delay;
   d. Subject to article 63, paragraph 2, to be present at the trial, to conduct the defence in person or through legal assistance of the accused's choosing, to be informed, if the accused does not have legal assistance, of this right and to have legal assistance assigned by the Court in any case where the interests of justice so require, and without payment if the accused lacks sufficient means to pay for it;
   e. To examine, or have examined, the witnesses against him or her and to obtain the attendance and examination of witnesses on his or her behalf under the same conditions as witnesses against him or her. The accused shall also be entitled to raise defences and to present other evidence admissible under this Statute;
   f. To have, free of any cost, the assistance of a competent interpreter and such translations as are necessary to meet the requirements of fairness, if any of the proceedings of or documents presented to the Court are not in a language which the accused fully understands and speaks;
   g. Not to be compelled to testify or to confess guilt and to remain silent, without such silence being a consideration in the determination of guilt or innocence;
   h. To make an unsworn oral or written statement in his or her defence; and
   i. Not to have imposed on him or her any reversal of the burden of proof or any onus of rebuttal.
2. In addition to any other disclosure provided for in this Statute, the Prosecutor shall, as soon as practicable, disclose to the defence evidence in the Prosecutor's possession or control which he or she believes shows or tends to show the innocence of the accused, or to mitigate the guilt of the accused, or which may affect the credibility of prosecution evidence. In case of doubt as to the application of this paragraph, the Court shall decide.

Characteristics of international terrorism similar with the characteristics of crimes against humanity. international terrorism do not care about the victim's status and tend to attack civilians using weapons of mass violent nature such as the use of weapons of mass destruction. In addition there is the main characteristic of the crime of terrorism is an element of politics and idealism that is very strong and radical that underlies the behavior. Based on these characteristics should be aligned with international terrorism a crime against humanity and can be included in the provisions of the Rome Statute. But in definition required separate provisions, means of terrorism as one of the crimes in the Rome Statute of the ICC given in definitionhas many perceptions differ among countries both in terms or form of terrorism or in court.

Moreover, it can be possible International Criminal Court (ICC) also can handle the crime of terrorism other than international terrorism as terrorism national and state terrorism, when the situation in these

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[1] Ibid
[2] Art.4 (1) Rome Statute International Criminal Court 1998
[3] Art.67 Rome Statute International Criminal Court

countries is considered unable to handle cases of terrorism or the country stating so and submit the case to the ICC jurisdiction.

From the statements above can be seen the advantages of the International Criminal Court which have beneficial effects in dealing with crimes against gross human rights violations such as international terrorism. The first benefits that are ICC is an independent criminal justice agencies so that it can be a mediator in the handling of international crimes involving more than one country as international terrorism which often cause konfilk between countries in terms of determining the jurisdiction of the court is entitled to handle such cases. In addition to the Rome Statute as international provisions can provide guidance on the definition of international crimes, especially international terrorism should not result in differences in definitions and the views of the countries in the world.

The second benefit is in terms of filing an initiative of international crimes to the jurisdiction of the ICC, which can be done by the state party in the case of international crimes, the public prosecutor of the ICC initiative and the initiative of the UN Security Council. Insisatif about filing a case of international crimes can be devoted to the case or if the state committed to both the ICC and not party to the ICC. In the case of crimes of international terrorism provisions was very helpful when international terrorism is considered to have threatened the peace of the world and also lead to misunderstandings between countries, or in the state of the country should have the authority to prosecute cases of international terrorism are considered less capable of prosecuting such cases, it is possible initiatives from the other side to ask the ICC to monitor and even take over the judiciary under its jurisdiction.

Related with the provisions of the ratification of which is an absolute requirement in the case of a country can be bound by a treaty may be remained unfulfilled in terms of entry into force of the Rome Statute, because the Statute is a provision of *Jus Cogens* recognized by the international community and the protection of human rights is the purpose of the establishment of the ICC is a habit international run by the countries in the world. Such a provision could eventually be binding on all countries, although the country is not a party and has not ratified the Rome Statute.

4. Conclusion

International terrorism is a crime that is considered as a common enemy of mankind (hostis generis humanist) requires a universal setting to avoid differences in definitions and inter-state conflicts such as the Rome Statute of the International Criminal Court. Urgency inclusion of the crime of terrorism into one of the crimes that are the jurisdiction of the International Criminal Court isinternational terrorism is a transnational crime, limitations of Countermeasure international terrorism and issues of cooperation between countries and extradition.

ICC is an independent criminal justice agencies so that it can be a mediator in the handling of international crimes involving more than one states. the Rome Statute as international provisions can provide guidance on the definition of international crimes, especially international terrorism should not result in differences in definitions and views of interagency countries in the world. Benefits the second is in terms of filing an initiative of international crimes to the jurisdiction of the ICC, which can be done by the state party in the case of international crimes, the public prosecutor of the ICC initiative and the initiative of the UN Security Council.

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Strategic Communication Pancasila Values of Humanism to Fight Terrorism

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Abstract. The two unrelated things, the terorism outbreak recently comes in the same time with the waning or weakening of the appreciation and practice toward Pancasila. Pancasila isn't just regarded as the Nasional Principle of Indonesia. The noble values within Pancasila are divinity, democracy, unity and integration,justice and humanity which have the important role as the appropriate ideology and philosophy applied both in regional and international intercommunication.

The waning of Pancasila values comes along the opened mindset growth and the inception of fanatism parties. This reality encourages the strengthening efforts toward Pancasila values, especially the humanism value. The humanism value is very important and appropriate to prevent superficial point of few and mindset as the terrorism criminal background. These efforts could be realized with the strategic actions and also with the good and appropriate communications.

The theory applied in this study is cultivation theory which discuss on how an understanding of the comprehention invested massively to the audience or the public. Meanwhile, communications planning of the Pancasilavalues run by adopting sostac model regardingon how the evolved situation, goals approaching, strategy formulation, strategy implementation and the evaluation undertaken to assess the success or failure.

The noble values spreading is closely related each other and very complex indeed. Many obstructions and proponent factors need to be accurately examined. This thing needed to make the plan runs well, to reach the main goal and to reduce the terorism sources that cause the source of social anxiety.

Keywords:terorism, Pancasila, humanism, communication plan.

1. Background

Terorism violance actions in any forms have been declared as an extraordinary crime. This is based on the increasing of terrorism violance numbers in many places in Indonesia and in many other countries. Unfortunately, many innocent people become the victims and died with no reason. The worst thing is, the terrorism action was done by using religion symbols and pretext which is interpreted subjectively and in narrow minded.

This phenomenon ought to be perceived in many ways, law enforcement to the criminals, an intensive campaign to inform and educate people that terrorism violence is a crime and law infraction action which cause very bad effect to the victims, their family and neighborhood. More over, it breaks the humanity values.

Teorism violance occured in many countries such as French, Belgium and even America. There was a huge terror in America in September 11th well known with 9/11 tragedy. In indonesia, some terrors occured in several places and some caused several dead victims. Some terrors happened in Indonesia such as the hijacking of Garuda Indonesia Airplane in 1981, the bombing of Borobudur temple in1985 and the latest is the terror in Sarinah Jakarta. The most unforgettable tragedy are the first and the second Bali Bomb in 2002 and 2005, and there were so many other terrors had happened and caused dead victims.

These phenomenons brought the deep thoughtfulness, but in the other hand Indonesian people seems didn't give any attention to this situation and forgot about their nation inheritence to face this tragedy. The nation inheritence is the Indonesia nation fundamental itself, it is Pancasila.

This inheritance, Pancasila as the nation fundamental of Indonesia has a very important role and noble values on it. They are divinity, democracy, unity and integracy, justice and humanity. Pancasila hold a huge role in our nation esthabishment as the appropriate ideology and philosophy applied in both regional and international relationship. Humanism value in this nation fundamental should be implemented or applied in order to face terrorism.

The utilization of Pancasila in the society decreases dramatically recently. Moreover, Pancasila is considered as the nation complement symbol only not as the source of social or nation order of society that ought to be obeyed as the daily live guidance. The pancasila values fade come up with the growth of open minded pattern in the society. It causes the raising of fanatism parties. This reality drives the efforts to strenghtening the pancasila values as the national ideology especially the humanism value. This humanism value has a very important and appropriate role to prevent the wrong point of view and the superficial mindset which usually become the background of criminal terror. This effort could be realized by applying and implementing the strategic action with the proper and great communication plan.

Therefore, it is very important to hold an investigation to present the comprehensive understanding about the humanism value in Pancasila to be invested massively to the society. This discourse ought to be evaporated and reinforced by a communication plan with the corect, effective and eficient mode guidance regarding to the situation develop, the goal approachment, the strategic compiling, the action and strategic implementation. The most important thing is the program applied could be evaluated to see the success or the failure as the final result achieved.

2. Method

The method applied in this study is descriptive qualitative. Qualitative method presents datas verification detaily. It is not surprising that in texts concerned primarily with qualitative study, data analysis has been allocated fairly detailed treatments (Bryman and Burgess, 2002; 3).

Qualitative study begins with assumptions, a worldview, the possible use of a theoritical lens, and the study of problems inquiring into the meaning individuals and groups ascribe to a social and human problems. To study this problem, qualitative researches used as an emerging qualitative approach to inquirythe collection of data in a natural setting sensitive to the people and place under studyand data analisys that is inductive and estable pattern themes. The final written report or presentation include the voice of participant, the reflexivity of the researcher, and a complex description and interpretation of the problem and it extend the literature a signal call for action (Creswell, 2007: 37)

Many approachment methods used in qualitative study. Qualitative study conducted in dozens ways, many long with long tradition behind them (Milles and Huberman, 1994: 5). A great deal a social reaserch is descriptive (Neuman, 2007: 16). Descriptive study represent the wide view and description about the discussion topic. Descriptive study presents a picture of the specific detail of a situation, social setting, or relationship; it focus on "how?", and "who?". (Neuman, 2007:16).

3. Finding and Disscusion

3.1. Terrorisme

The terrorism discourse has been spread up and disseminated dramatically. The definition of terrorism has developed based on the situation, territorial condition and its contex. According to Agus Surya Bakti, terror is an action that causes fear and anxiety to the society (Bakti, 2016: 28). In the other hand, Constantinus Fatloton said that terrorism as an violence and compulsion medium, including the extertion to create fear and violence atmosphere or circumstance, as like a reign of terror (Fatloton, 2016: 59). In the other point of view, terrorism is framed for a specific political purpose. Terrorism as systematic use of coercive intimidation against civilian for political goals (Noris, 2003: 5).From the opinions above there is redline that could be draw out about terrorism term, terrorism indeed come with some substance they are terror itself, intimidation and the fear.

In the last few years, there were some terrorism happened in Indonesia and in many other countries. The bomb terror in French, Belgium and the nine eleventh tragedy in New York and some other terrors become never ending chain of terrors. Specifically in Indonesia, some of the terrors caused fatalities. Some of them are Garuda Indonesia Airways hijacking on march 28th 1981, the bombing of Borobudur Temple on January 28th 1985 and the latest is bombing tragedy near Sarinah trading center in Thamrin Jakarta. The most frightening and unforgettable tragedy is the first and the second bombing of Bali which well known with Bali Blast I and Bali Blast II. Both tragedies happened in the middle of tourism activitiy center in Legian street in Kuta, Bali on October 12th 2002. The insident caused 202 innocent people died and 300 people injured (liputan

6.com). The incident was followed by the second Bali bombing in October 1ˢᵗ 2005 and caused 23 people died and 196 people injured (liputan6.com).

Some other incident series, on medio 2000, August, 1ˢᵗ, Bombing in Philipine Embassy caused 2 died victims, September, 13ᵗʰ, Bombing in BEJ caused 10 people died, and the chains of bombing on Chismast Eve in Jakarta, Bekasi, Sukabumi, Mataram, Pematangsiantar, Medan, Batam and Pekanbaru at December 24ᵗʰ 2000 caused 16 people died. The other incidenct at August, 5ᵗʰ 2003, Bombing in JW Marriot Hotel, Jakarta caused 14 people died. Than, bombing in palopo at January, 10ᵗʰ 2004 caused 4 people died and September, 9ᵗʰ 2004, bombing in Australia Embassy caused 6 people died. On July, 17ᵗʰ 2009 Ritz Carton Hotel and JW Marriot Hotel Jakarta caused 9 people died (sindonews.com). Its jus little of many more terror tragedy with many victims.

3.2. Humanism Values of Pancasila AgainstTerrorism

Regarding on emergence of terrorism action, especially in Indonesia we could take the conclution that this is an unexpected and undesirable insident. Indonesia is a state with law rule and Pancasila as the ideology and foundation which declaime violence and criminal or even terror. But in the other hand, some terrors happened in this country behalf on religion. It is a very serious violation indeed. The spirit of nasionalism and Pancasila itself recognizes diversity of ethnics, religion and culture, and also has a priority on the tolerance seemed to be changed by sectarians group attitudes which represent group concerned (Hariyono, 2016: 16).

Pancasila has contradiction with the nature of interpretation which has subjective and individualistic characteristics. Philosophically, Pancasila calls forkinship or brotherhood spirit which sees everythingin the different viewpoint. This was disclosed that Pancasila philosophy which contains the soul of the nation of Indonesia. To achieve this, there must be a radical change from the individualistic spirit towards brotherhood life (Kartohadiprojo1970:19).

Humanism values founded in Pancasila is superior indeed than the most influential ideology in the world. This is clearly displayed oneach moral principle of Pancasila. According to Notonagoro, Pancasila represent the perfect and complete humanitarian ideals which filled the whole of human life nature(Notonagoro, 1994:106-107).

Humanity values in Pancasila calls for togetherness, as well as human rights admission. It is quite different from the individualism, Pancasila looked at the human rights existence and, every human being is not able to stand on its own isolated from the existence of others (Latif, 2015: 107).

3.3. Communicating Pancasila in order to fight terrorism

It is understood that Pancasila consist of noble values that could eliminate violence and terrorism as well. To face the reality of terrorism spreading, it is needed to represent the Pancasila noble values and bring it in the real life and society. This step must be supported by the real action and communication to bring comprehention of Pancasila values within our society.

In the comunicative action, the goal could be achieved through the using of language as the medium to manage the social life (Fatloton, 2016: 40). Language here interpreted broadly as a medium to persuade the actors in their real life.

This condition is expected could drive to an agreement reached to realize a conducive atmosphere to eliminate the seeds of violence, horror or terror acts in any form. To reach the agreement on a problematic situation presupposes that the subjects who act and speak open the possibility of a reference to their statements, either to the objective world, normative, and subjective (Fatloton, 2016: 45).

3.4. Cultivation

Cultivation theory comes from television effects to the society. George Grabner said that television could give us encouragement to see the world. Television as the media has influenced every individual in the social groups or society and sub culture. Cultivation analisys is concerned with the totality of pattern communicated cumulatively by television over long period of exposure rather than by any particular content or specific effect (Littlejohn, 2011: 349).

And for the notation, this study is not only focused on the television as the media analized. Cultivation analisysisn't the theory of how the effect given but it's all about how a phenomenon become an interconnected chain to create social culture. Although cultivation is a general outcome of television

viewing, it is not a universal phenomenon, despite the mainstream effect. In fact, different group are affected differently by cultivation (Littlejohn, 2011: 350).

The cultivation theory provides an understanding of how an implanted artificial reality to the public in the long term. Giving a doctrine aboutfake reality could bringpositive or negative effect. The negative impact can be exemplified by the doctrine of "jihad" in the wrong way whichcauses many terror acts arise during this time. Therefore, it is necessary for us to have a deal with the doctrine of Pancasila to eliminatethe emergence of harmfull terror acts. Of course, with the current situations we need to determine an options as the effective ways which is compatible with the current conditions.

3.5. Communication Plan Based on Sostac Model

Sostac model is used in the implication of the humanitarian values communication of Pancasila against terrorism. With this model we can see the development of the communications made. Sostac is easily applied in various types of communications or even in a single communication campaign (Smith and Taylor, 2004: 35). Sostac model application in the humanitarian values communication of Pancasila to confront terrorism can be specified by systematic steps.

a. Situation

Environmental conditions, especially in Indonesia as the largest archipelago in the world where every island has a topography ranging from beaches, plains, plateaus and mountains. This gives a tremendous impact on the demographic conditions in the presence of hundreds of tribes that inhabit it.

Every tribe has its own culture, custom, different tradition which brings a variety of different characteristics of each ethnic group.No wonder if Indonesia's diversity could be a role model of global society.

b. Objective

The aims obtained are:
1. Increasing understanding of the values of Pancasila comprehensively
2. Raising awareness of human values
3. Diminishing or eliminating theideas, thought, the influence of narrow thinking that leads toindividualistic behaviour, or the ego of the group.
4. Ceasing the violence, horror and other forms of terror

c. Strategy

Communication strategies undertaken to disseminate the values of humanism on Pancasila as well as to eliminate the symptoms and acts of terrorism. It is also necessary to strengthen awareness of whole society to give more attention to the symptoms, thoughts, expressions or actions that are inconsistent with the values of humanity, Pancasila and the potential for violence, horror and other forms of terror.

d. Tactic

The tactic that can be implemented in this study is by utilizing a variety of media. Media communications may include mass media such as print, electronic and internet and other media to reach the audience closer to the values of humanity coverage on Pancasila and the elimination of the matters relating to terrorism.

e. Action

The tactic that have been determined and then implemented in some actions could give massivetouch to the audience in large numbers. *The first action* is the dissemination through the electronic media through television and radio with an attractive and effective packaging. Detaily, this action could be a product of news, blocking time, talk shows, public service announcements and advertisementthat are broadcasted in a certain program with good ratings.

The second is socialization through print media that could be appliedin a newspaper or magazine. Product communications through this medium are the news coverage, features, opinions, advertorial or even advertising. The goal targeted is the audience itself, as much as possible. To reach the goal, it is necessary to note the turnover, circulation and the potential readers of the media.

The third act, through internet media either news websites or social media. Communications products through these media, in particular news website may include news coverage, features, opinions, advertorial and digital posters. Meanwhile,the social media could publishes the persuasion post, profile posters, meme or anything else that can be accommodated in it.

The fourth act, using of public space or area by placing the stickers, posters, banners, billboards in some strategic places or corners. Publishing leaflets and booklets also possibly be done.

The fifth is the advanced strategy, it is face to face stategy. Several tactics that can be done in this strategy are by holding a seminar, doing workshop and conducting group discussion. These activitiesought to be done separately regarding to thedifferent grouptargets. The grouping could be done based on the ages, tertiary education, profession or many other backgrounds.

f.   Control and Evaluation

Supervision during the communication process is done in two stages,they are the evaluation while the comminucation is running and the evaluation process. This oversight meant that all operations are conducted in accordance with the plan. Then, also conducted a thorough evaluation at the end to find out the result achieved based on the survey of targeted audience.

4. Conclusions and Suggestions

Spreading the noble values of Pancasila is highly interrelated and complex. Various inhibiting and supportingfactors needto be more observed and alerted. This is really necessaryto make the plan can be well done and most importantly todecreasethe terrorism prospective asthe source of anxiety in the society or community.

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A Rethinking of How Pesantren Can Contribute in Cultivating Jihad Paradigm : Islamic and Law Perspective

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Abstract. As a global phenomenon, nowadays terrorism looks like a global anathema for Muslims, that many Westeners call criminal terrorism is legitimate *jihad*. Al-Qaeda and ISIS are examples of the group simply labeled by people as a *jihad* in the widespread movement. Meanwhile, social stigma has growing on how terrorism actors could be created and where such actors were able to orchestrate suicidal bombing, at some point, The pesantren has been accused. Indonesia as a country with the largest Muslim population in the world has a lot of pesantren that are expected to create religious experts based on the Al-Quran. However, there were numerous fact occur that Pesantren, somehow, developed much more deviation in terms of learning and teaching. Until recently, there are almost no well supervision on this Pesantren's curriculums, as to Law Regulations which are almost no well adaption on classify jihad and terrorism that seem identical to the international perspective rather than Al-Quran itself. Nevertheless, Indonesian law should be able either to adopt the understanding of jihad in accordance with the Al-Quran values and to accomodate Pesantren development in order for it to drive in proper path. This paper focuses on rethinking the important role of pesantren in creating civil society that are able to enroll jihad paradigm in accordance with the Al-Quran values in the dynamics of social life.

Keywords: pesantren, jihad, terrorism, islamic perspective, law perspective.

1. Background

There is tremendous controversy over which terms to use when describing people who justify acts of terror and violence on an interpretation of Islam. For examples, the islamist organization like Islamic State in Iraq and Syria (ISIS) mostly using the word 'islamism' in order to justify their acts and it is has been widely known mostly in the United States and other western countries. However some people make a point of saying "Islamic terrorists" in order to highlight perceived links between violence and Islamic fundamentalism. While others will strictly avoid connecting the word "terrorism" to any other term that implies a link to Islam, citing concerns about accuracy and the fear of promoting discrimination.

Roughly speaking, either 'islamism' or 'islamist' have no clear definition of its conceptualisation of the phenomenon[1]. Islamists may form political parties to advance their agenda, and some of these parties may even have extreme views of reform within society. But only a small minority of Islamists turn to terrorism in order to gain power. The word "Islamism" is not a synonym for "terrorism," nor is it a synonym for the religion of Islam itself.Although their goals may differ, Islamist groups generally want to set up states based on Islamic fundamentalism, or literal interpretation of the *Qur'an*, the holy scripture of Islam, and the

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[1]Mozaffari, Mehdi. 2007. *Totalitarian Movement and Political Religions Journal Vol. 8, No. 1, 17-33, March 2017.* "What is Islamism? History and Definition of a Concept". New York: Routledge.

Hadith, a collection of sayings of the Prophet Muhammad. They believe that government based on *Sharia*, or Islamic law, is superior to any government based on secular laws, democracy in which multiple political views are represented, or any religion other than fundamentalist Islam.

Social stigma has growing on how terrorism actors could be created and where such actors were able to orchestrate suicidal bombing, at some point, The pesantren has been accused. Indonesia as a country with the largest Muslim population in the world has a lot of pesantren that are expected to create religious experts based on the Al-Quran. In practical matter, there are many pesantren alumni caught by law enforcement officer due to terrorism accused. Next question arise is what those person learned from Pesantren Education, and how this religious education should be addressed by law regulation in Indonesia.

Law No.20/2003 of Sistem Pendidikan Nasional, the function and aim of national education stipulated as follows : "National education functions to develop abilities, and to form dignified character and national civilisation in order to educate national life; (it) aims to develop the students' potentials so that they become persons imbued with human values who are faithful and pious to the one and only God ….". This article was initially split into two articles: the first (article 3) refers to the function of national education, while the second (article 4) explains the aim of national education. The last meeting of the Standing Committee of the House of Representatives, held before the plenary meeting, decided to conflate articles 3 and 4 into one. But the resulting article maintains the distinction between the function and the aim of national education. On one hand, the function of national education has secular characteristics, in the sense that it emphasises therelationship between citizen and State, and deals with the developmentof intellectual capacity. On the other, the aim of national education has religious characteristics. It relates to religious and spiritual development, and to the relationship between an individual person and God. According to Law No. 20/2003, the aim of national education is to create a faithful and pious individual. The new article obliges educational processes to train students to be religiously faithful, to have strong religious commitment, and to be pious. The word for religious commitment (beriman) refers to a strong obligation to religion – belief in God and commitment to a certain religious denomination. The word for religious devotion (bertakwa) means obedience in one's involvement in the religious practices of one's own religion.[1]

With regard to education system, Law No. 20/2003 uses the words iman and takwa as the ultimate goal of the national educational system, and akhlak, to describe moral behaviour. Iman is defined as the acknowledgement of God, with full sincerity of heart and accepting all His attributes and their obvious corollaries. Takwa translates to 'selfconsciousness of Allah'. It describes a state of awareness of Allah in everything people do, and letting that awareness guide their actions and shield them from harm. Akhlak is defined as disposition, nature, temper, ethics, morals or manners based on Islamic values and norms.[2] Unlike the previous legislation (Law No. 2/1989, enacted during the New Order regime), Law No. 20/2003 is regarded as 'more Islamic'. It reflects the Islamisation of law, in the sense that it accommodates Muslim interests greatly, particularly with regard to the State's support of Islamic education systems such as madrasah and pesantren. Nevertheless, the role of Pesantren should be straightened on its nature to create civil society that are able to enroll jihad paradigm in accordance with the Al-Quran values in the dynamics of social life.

2. Method

This research is normative that aims to clearly outline the phenomena under research and appropriately interpret the results. The analysis is conducted in three ways, *inter alia* :

1. Description ; elaborate existing condition in society and related facts
2. Rules Analysis ; synchronize the rules and its implementation
3. Evaluation; define the gaps between rules and its applications on society

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[1] Mohammad Yusuf & Carl Sterkens. 2015. Analysing The State's Laws on Religious Education In Post New Order Indonesia. Al Jami'ah : Journal of Islamic Studies, Vol. 53 No. 1 p. 114
[2] Caesar E. Farah, Islam: Beliefs and Observances, 7th edition (New York: Barron's Educational Series, 1968)

Normative approach tries to define how things should be, which means that it will be necessary to define also the subjective point of view that shall be used. This method is not only to gather facts but also to point out in which respects the object of study can be improved. Usually the project even includes planning an approach for carrying out the necessary improvements.

3. Finding and Discussion

3.1. Jihad Paradigm

In recent years, a group calling itself as Islamic State in Iraq and Syria (abbreviated as ISIS, ISIL or Daesh) has risen to power in Middle East. It is claimed to be the islamist organization who seeks war against the West centered in Syria. ISIS has been sending terror throughout Syiria and Iran for years. Other than ISIS, there are also Al-Qaeda who was once became allies, Nigeria's Boko Haram, Lebanon's Hezbollah, Algeria's Armed Islamic Group, Egypt's Islamic Jihad, Palestine's Islamic Jihad and Hamas, Uzbekistan's Islamic Movement, the Philippines' Abu Sayyaf, and Pakistan's Jaish-e-Muhammad (Army of Muhammad) as foreign terrorist groups. Unlike Al Qaeda, most of these groups have not committed terrorism, sending terror, internationally. However they have similiarity in orderto create a state based islam law (*Sharia* law) or according to them, a state based on caliphate government. They have been sending terror to the society around their area. They're using 'jihad' and 'islamism' to justify the violence acts. The act of violence has became an act of terrorism to help overthrow the regimes in control of their countries. The islamist organization such as ISIS and Al Qaeda are also using 'jihad' and the widespread of 'islamism' to justify their act. In which the acts is morelikely sending terror and become the act of terrorism, It is, however, has become a stereotyping of islam as a faithful regilion.

Despite the fact that many islamist terrorist calling themselves as jihadist terrorist, their tactics run against the basic teaching of islam. The Quran stricly prohibited suicide and killing women, children and old people in battle. Eventhough critics of islam, mostly argue that islam *per se* is an aggressive religion, encouraging muslims to have recourse to violance, terrorism and destruction[1]. Islam has been equated with fanaticism, intolerance, violence and wars of aggression – the classical *jihad* ideology is often deployed to cast doubts on the compatibility of Islam with modern norms of international law as enunciated in the United Nations Charter[2]. The concept of *jihad* have arguably been central to many modern conflicts and often mistaken as the act of terrorism. Amidst controversies surrounding *jihad,* its ideology remains prominent in the modern day conflicts and is frequentl equated as the Islamic notion of 'Holy War'.

The term "holy war" is thus inaccurate and unhelpful, implying that for Muslims war has a kind of supernatural and unreasoned quality removed from the exigencies of the world. On the contrary, Islamic law treats war as a sometimes necessary evil, whose conduct is constrained by concrete goals of justice and fairness in this world. If warfare has any worth (and indeed, those martyred while fighting justly in the way of God are promised Paradise), it comes fromwhat is fought *for*, not from the fighting itself. Jurists of Islamic law never ask whether war is "holy". Rather, they determine, based on Islamic teaching, if it is right and just. An unjust attack by a group of Muslims acting outside of the law might be called war, but it is not *jihad* in the eyes of traditional Islam. Moreover, as the verses of the Qur'an and sayings of the Prophet below will show, *jihad* is also a name for a spiritual struggle or taking a principled stand in a difficult situation[3]. The Qur'an in its call the struggle in the path of God apart from tribal goals, established the

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[1] 'Many horrific acts have been, and continue to be carried out un the name of islam, just as they have been in the name of Christianity. But unlike islam, Christianity does not justify to use of all forms of vilence. Islam does'. J. Rehman, Islamic State Practice, *International Law and the Threat from Terrorism: A Critique of the 'Clash of Civilizations' in the New World Order* (2005).

[2] J.L. Esposito, *The Islamic Threat: Myth or Reality?* (1992) 5; and A. Cassese, *Terrorism,Politics and Law: The Achille Lauro Affair* (1989)

[3] "Holy war" is actually a term that comes out of Christianity. It was with the rise of the papal states and ultimately with the declaration of the Crusades that the concept of "holywar" came to be an important term. It is noteworthy that the earliest "holy wars" were often wars by Christians against otherChristians, in the sense that the protagonists sawthemselves as carrying out thewill of God.However, it waswith the "taking of the cross" by theChristianwarriors sent by PopeUrban in the eleventh century that "justwar" became "holy war" in its fullest sense. It was only with the authorization of the Pope that a knight could adopt the symbol of the cross. "Holy war", as a term, thus has its origins

grounds for a conception of jihad as struggle for godly order apart from communal concerns, even if the motivation was grounded in islamic revelation[1]. The terrorist has roughly intrepeted the meaning of Jihad and reduced it to armed struggle.

The root of Jihad speak primarily to the question and devotion (including, incidentally, those forms referring to oath-taking). The term in its various forms signifies a devine test (Q 47:31) to distinguish the lukewarm belivers (Q 4:95; 9:81, 86) from those who desire God's satisfication (Q 60:1) and strive body and soul in His way (Q 9:41, 88). Jihad, regardless of sphere of action, is a means of separating true belief from infidelity (Q 25:52) and of ranking the intention and merit of those who believe (Q 8:72-75). It is mark of those who take up the mission of Gpd without fear of blame or doubt (Q 5:54 and 49:15). Primarily at stake of Qur'anic significance of jihad is not warfare per se but the degree of devotion to God's cause over concern for worldly affairs (Q 9:19, 24; 60:2). As such, jihad merits divine favor and forgiveness (Q 4:95-96; 9:20: 29:6-7), denoting in effect the fundamental element in one's orientation to God Q 22:78: 29:69; 61:11), which is, however, known only to God int the final analysis (Q 9:16). This orientation is summed up in Q 5:35, which says: "O believers, revere God, seek the way to Him and strive (jahida) in Hs way that you may prosper". Jihad as true devotion, in short implies a total devotion to God through a consecration, dedication and even oblation of oneself to His way[2]. The war sets by the terrorist who addressed it as jihad is not jihad. It is terrorism, and terrorism doesnt relate with jihad.

3.2. Rethinking the dynamics of Pesantren

Moslem in Indonesia have well acknowledged over religious education that mostly can be found in typical places which called Pesantren. This kind of place is emphasized on Al Quran values. Michael Grimmit distinguished three meanings of religious education, namely learning religion, learning from religion and learning about religion. Religious education (RE) as learning religion means the transmission of religious culture, belief, and values from one generation to another generation. The function of religious education is thus to perpetuate, and to hand on, religious values and tradition in society. In learning religion model students are treated as passive beings, because their position is only to receive and accept religious teachings and values from teachers. The process of transmission and transfer of these religious values is through indoctrination. The model of RE as learning from religion looks for advantages of the religion for human life. How could religion possibly contribute to solve the problems faced by human beings? What are the values of religion for human life? The RE is defined in learning from religion as that learner holds positive attitude toward RE. The emphasis of RE is to seek what values of religions which can be employed to solve human problems in changing society. In this regard, there will be no critical judgment of religion, because religion is treated as a source of knowledge and moral principles. Religious education as learning about religion means studying religion in a purely objective and descriptive manner, not merely absorbing or receiving religious values.[3]

As part of education, Pesantren have a main character that is as an educational institution that has its own characteristic. Pesantren has a scientific tradition that is different from the existing scientific tradition in

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inChristianity, not Islam. The Royal AAL-AL-Bayt Institute For Islamic Thought, 2009, *Jihad and The Islamic Law of War*, Jordan.

[1] Firestone 1999 suggest that jihad as a struggle for God's cause was not taken up wholeheartedly by the first followers of the prophet Muhammaad in early seventh century, since it potentially involved fughtting against their non-Muslim tribal kinsmen. His study underscores the increasingly volatile of the tribal society of the Arabian peninsula immediately prior to the appearance of Muhammad and ascendance of Islam volatility but a high lever of intertribal violence ("greater feuding and warsm which resulted in a heightened insecurity through the peninsula," Firestone. 1999, 25). It was apparently the Prophet Muhammad's message that worked to wean tribal people away from their tradition motives for conflict. This is confirm that The Prophet Muhammad and his followers worked to reduce violence by orienting people to cause a greater than theri own individual or group interest

[2] Heck, L., Paul. 2004. *Journal of Religious Ethics, Inc JRE 1:95-128*. "Jihad Revisited".

[3] Michael Grimmitt, Religious Education and Human Development: The Relationship between Studying Religions and Personal, Social and Moral Education (Great Britain: McCrimmons Publishing, 1987), pp. 67–8 in Al-Jāmi'ah, Vol. 52, No. 2, 2014 M/ 1435 H, p. 439

Islamic educational institutions, such as madrasas or schools[1]. One of the main characteristics that distinguish pesantren with other Islamic educational institutions is the teaching of classical texts (yellow book) as its curriculum. Yellow book can be said to occupy a privileged position in the body of the curriculum in pesantren.[2] Because of its existence become a key element within the pesantren, the distinguishing feature as well as other Islamic schools of education.

Material terms, the general contents of the yellow book was referenced as a pesantren curriculum can be grouped into two. *First*, the basic teachings as contained in the Al-Quran and al-Hadith, was teaching that arise as a result of the interpretation of the scholars of Islam against the basic teachings contained in the Al-Quran and the Hadith. *Second*, groups of yellow book that excludes the teachings of Islam, but the studies that go into Islam as a result of the development of Islam in history, such as the book that discuss social institutions, culture, and the scientific method.[3] While the methods used in processing materials yellow book, globally can be mapped into the deductive method, inductive, and dialectic.[4]

Overall the yellow book that taught (the curriculum pesantren) in various pesantren can be grouped in eight fields of study, namely nahwu and sharf (grammar and morphology), fiqh, usul fiqh, Sufism and ethics, tafsir, hadith, monotheism, and branches of other sciences such as dates (history) and balagha (literature). In addition, the yellow books circulating in pesantren can also be classified into three levels, namely the book of basic, intermediate tigkat books and tomes, which in his teaching was adjusted to levels class.[5]

Pesantren and yellow book are two sides were inseparable pieces of Islamic education in Indonesia. Since its inception history, pesantren can not be separated from the thought literature books of the scholars of the Salaf that began around the 9th century. Arguably, without the presence and teaching yellow book, an educational institution is not valid called pesantren. That fact that surfaced in the field. Abdurrahman Wahid in this context confirms by stating, yellow book has become one of the value system of pesantren.[6] But the reality of change and development of pesantren hinted added burden of learning the students pesantren, which was originally only learn curriculum pesantren are required to master the formal education curriculum, consequently increasingly eroded pesantren curriculum and students prefer the mastery of formal education curriculum. Because of that, the curriculum development in kholaf pesantren (Islamic pesantren organize formal education) as an effort to maintain and preserve the hallmark of pesantren is a logical consequence of the dynamic needs of people who become the main force pesanten continuity, both at local, national, and global.

For pesantren, the yellow book is very important for facilitating the process of deep religious understanding so as to formulate an explanation that is fresh but not ahistorical about Islam (al-Quran and Hadith of the Prophet). Yellow book reflects the religious thought that was born and developed throughout the history of Islamic civilization. To make boarding remained the center of Islamic studies, the development of curriculum pesantren in modern while maintaining and maintain the yellow book integrative with formal education curriculum tailored to students needed, the curriculum pesantren are characterized solely teach theology rooted in the yellow book (classics), the balance between religious knowledge with general knowledge (taught in formal education), provides science skills to the pressure of religious knowledge, and carry out the study of classical texts, madrasa education, and education in the public schools.[7]

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[1] Sembodo Ardi Wibowo, Epistimologi Pendidikan Islam Pesantren (Studi Komparatif Pondok Pesantren Tebuireng Jombang dan Mu'alimin Muhammadiyah Yogyakarta), *Disertasi*, (Yogyakarta: Program Pascasarjana UIN Sunan Kalijaga, 2005), p. 2

[2] Zamakhsyari Dhofir, Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai, Cetakan IV, (Jakarta: LP3ES, 1994), p. 51

[3] A.Chozin Nasuha, "Epistemologi Kitab Kuning", dalam *Pesantren*, No. 1, Vol. VI, 1989, p. 12

[4] *Ibid*, p. 17

[5] Adib Mustofa Hanafi, Sejarah Perkembangan Sistem Pendidikan di Pondok Pesantren, Studi Kasus di Pondok Pesantren Tebuireng Kabupaten Jombang Jawa Timur (*Skripsi*), Malang: Fak. Pendidikan IPS IKIP, 1993), p. 164-166.

[6] Abdurrahman Wahid, *Nilai-Nilai Kaum Santri* dalam M. Dawam Rahardjo, *Pergulatan Dunia Pesantren: Membangun dari Bawah,* (Jakarta: P3M, 1985).

[7] Haidar Putra Daulay, *Pesantren, Sekolah, dan Madrasah; Tinjauan Dari Sudut Kurikulum Pendidikan Islam*, (Disertasi), (Yogyakarta: PPs. IAIN Sunan Kalijaga, 1991), p. 416.

In practical terms, it can be interpreted that the curriculum development in pesantren should pay attention to the differences, so that the character and uniqueness of pesantren will be maintained, because it ignores the uniqueness and character of pesantren is to eliminate the ideals of the pesantren itself. Because of that, pesantren as an educational institution of traditional Islam can not be forced to fully follow the curriculum that is used widely. Abdurrahman Wahid as the opinion that the curriculum of pesantren should be packaged independently, because the difference with conventional educational institutions in general.[1] So that the development process must not be inconsistent with the framework of the implementation of a typical pesantren known, both in content and approach used so that the control of the yellow book, the creation and dynamics of Islamic thought serious pesantren in Indonesia will not stop.

In the curriculum taught in schools, one of them also learn about jihad as an understanding that must be understood by the students at the school. Jihad is an understanding that is not easily understood, if not understand jihad as a whole by studying Islamic sciences in a comprehensive manner.

Along with expanding the flow of terrorism in the name of Jihad, comes the paradigm in society that Jihad is a form of violence, war, and one thing led to a breakdown in society. Jihad are often attributed to a doctrine in Islam, also made cap that Islam as a religion that teaches violence against adherents. Certainly not come without cause this thing is, one of the means which are then considered to be a way of planting Jihad in the form of violence is through education at pesantren environment. Director of the Center Studies Middle East and Islamic Studies (PSKTTI) UI, Muhammad Lutfi Zuhdi said that pesantren are not a terrorist, but the boarding school is becoming a target for terrorism.

Issues on pesantren suspected of terrorism is not actually correct, that is precisely the pesantren become the target of further terrorism Lutfi in his presentation in the event FGD about radicalism and terrorism at the University of Indonesia Salemba. The occurrence of a Jihad recruitment within the meaning of violence in Pesantren made as if to pesantren is a means of scoring terrorists. Although, there had been pesantren that teach terrorism, and was based on their desire for change radically in Indonesia because for them the kind of country Indonesia is not yet final. That is what makes a discribing of why then Pesantren considered to be a means of scoring terrorists, although it inherently can not be proven one hundred percent.

There are several things that can make educational institutions in pesantren a means of scoring potential terrorists. *First*, there are some pesantren that do not have a construction permit from the ministry of religious affairs, so that escape government oversight or monitoring. *Second* is a Pesantren, Radicalism and Terrorism. The majority of cultural and ideological pesantren affiliated to NU (Nahdlatul Ulama) moderate and inclusive. And some small pesantren, especially in urban areas, which is affiliated to the teachings ideological puritan Salafi Wahabi radical, extreme and exclusive. Pesantren is this last type to be wary of government.

Head of the National Counter Terrorism Agency (BNPT) Saud Usman Nasution said it holds 19 names sensible radical pesantren associated with terrorist figures. Although there were allegations BNPT consider it reckless for not coordinate first with MORA and BIN, some even vehemently denied the allegations but that refers to the evaluation of the MORA in 2014, it is not an exaggeration. Even, perhaps, be more than 19 pesantren that indicated teach radicalism with varying levels of intensity. So the presence of some irregularities in the conduct of this kind of pesantren, should the Ministry of Religious Affairs as related parties taker a decisive action nor a routine surveillance that will minimize the potential for terrorist training in pesantren itself.

Things need to be a major oversight by the Government in this case the Minister of Religious Affairs of Indonesia is related to the curriculum instead of pesantren itself. As noted earlier, although pesantren has independent curriculum and its own characteristics but still must pay attention to future developments. In a study of jihad itself, pesantren should be able to provide a better understanding again told his students that jihad should not do violence. Because basically jihad for Muslims is one of the efforts to realize the will of Allah. which is expressed through religion.[2] To carry out the commands of Allah and His Messenger,

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[1]Mujamil Qomar, *Pesantren: Dari Transformasi Metodologi Menuju Demokratisasi Institusi,* Ed. Sayed Mahdi (Jakarta: Erlangga), p. 110

[2] Kamarudin, Jihad in Perspektif Hadis, jurnal Junafa, Vol 5, No.1, April 2008, p.102

Muslims should strive to mobilize all the ability to realize the order. To be a good Muslim, one must always fight for the sake of Islam (jihad). A person must have the ability and implement jihad in the sense that is essential. A narrow understanding of jihad is often begets violence, murder, and war so that peace and world peace difficult to achieve.[1]

4. Conclusions and suggestions

Islamiceducation in Indonesia is one pilar in national education whis has a long history. In the course of time with development dynamics, pesantren (Islamic boarding school) proves as a nation-wide important element. Pesantren were established to foster and bolster the Islamic Identity.In response to social stigma that Pesantren produced such terrorist actors, Pesantren must maintain their original mission and character as religious based education institutions, and at the same time they have to be able to grapple with the changing social climate. Things need to be a major oversight by the Government, in this case the Minister of Religious Affairs of Indonesia, is related to the curriculum instead of pesantren itself. As noted earlier, although pesantren has independent curriculum and its own characteristics but still must pay attention to future developments. Moreover, concerning to the fact that there are some pesantren that do not have a construction permit, this issue should be addressed by Government regulation particularly to effective supervision mechanism on how institution like Pesantren can be operationalized.

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[1] Ibid

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CULTURAL THEME

Doctrine of Jihad in the Text *Tuhfah ar- Raghibin*
as Alternative Discourse Deradicalisation in Indonesia

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Abstract. Bomb blasts in Turkey, Saudi Arabia, and Indonesia a few days before Eid indication that the erroneous idea of jihad is still growing among Muslims. Therefore, there needs to be de-radicalization efforts are carried out simultaneously, both by scholars and umara. It is intended as a form of "re-alignment" of the meaning of true jihad. One of the efforts of scholars in this context, namely Sheikh AbdusShamad al-Palimbani writing text "Tuhfah ar-Raghibin". This text is concrete evidence of de-radicalization efforts to straighten out the idea of jihad is real and at the same time aligning it with local wisdom. Moreover, Sheikh AbdusShamad al-Palimbani also involves the participation of umara in the de-radicalization efforts. Thus, this text can be used as an alternative discourse of de-radicalization real examples that can be developed in Indonesia.

Keywords: *The doctrine of jihad, Tuhfah ar-Raghibin, and de-radicalization*

1. Background

Actually, in terms of quantity, there is nothing to worry about the future of Islam in Indonesia. Based on data from 2014 and 2015 Susenas known that the number of Muslims in the country stood at 88.22%. Indeed, a very high percentage figures. So did everyone else, need not feel anxious to read the statistics was due to two large organisms' Muslims, the NU and Muhammadiyah have long worked hard to develop an Islam that is friendly to anyone, even to people who do not believe though. As long as all parties can respect different views (Maarif, 2009: i). However, the humanitarian disaster may occur when the believers lost reasoning power, then judge all those who disagree with them are monolithic school of thought. Examples of the various units of human civilization on the attitude of whitewashing the truth is not hard to find. As a result, too many have been blood shed as part of their "judgment" group of people against another party because of differences in interpretation of religion or ideology.

In the history of Islam is, groups that are most valid in the faith is also not difficult to trace. If a self-righteous without penalizing the other hand, perhaps it is not too dangerous. However, if any person or group of people who decide by name of God, then punish and destroy even different beliefs, this is the real danger. In my reading, in many cases, the Koran is far more tolerant of differences. This phenomenon can be found in various countries, both developed and developing countries. Many people refer to such movements as the group fundamentalism. In the Islamic world, sporadically since the last few years have been felt deeply fundamentalist symptoms. The most extreme among them easy to "fall" into the trap of terrorism[1] (Maarif, 2009: ii). With Muslim groups who disagree in ways that can not be avoided. This means that Muslims who oppose these measures show they have indulged in modernity. Secondly, fundamentalism is a form of solidarity and the solidarity of the Muslims towards the suffering brothers and sisters in Palestine and the Middle East. Thirdly, fundamentalists as a reaction to the failure of the state in realizing the ideals of freedom and social justice for all Indonesian people welfare (Wahid, 2009).

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[1]Definition of terrorism referring to the draft Terrorism January 29, 2016, Article 6, which states that any person who intentionally using violence or threat of violence: (a) create an atmosphere of terror or fear of the widespread; (B) cause the victim which is massive, seizing independence, or the loss of life and property of others; and / or (c) result in damage or destruction of the object of vital strategic, environmental, public facilities, and / or international facilities, shall be punished with death, imprisonment for life, or imprisonment for a minimum of 4 (four) years and a maximum 20 (twenty) years.

In theory perspective, the first fundamentalist Muslims regarded as a failure in the face of modernity currents judged to have very cornered Islam. Because the heat that's powerlessness against the current, fundamentalist groups seeking religious arguments to "amuse himself" in an imagined world that has not been contaminated. If just "entertain themselves", probably will not pose much of a problem. However, they draw up political power to resist modernity through various means, then the clash with Muslim groups who disagree in ways that cannot be avoided. This means that Muslims who oppose these measures show they have indulged in modernity. Secondly, fundamentalism is a form of solidarity and the solidarity of the Muslims towards the suffering brothers and sisters in Palestine and the Middle East. Thirdly, fundamentalists as a reaction to the failure of the state in realizing the ideals of freedom and social justice for all Indonesian people welfare (Wahid, 2009).

Therefore, there needs to be de-radicalization efforts simultaneous, holistic, integrated, and continuous, both by scholars and umara. It is intended as a form of "re-alignment" of the meaning of true jihad. One of the efforts of scholars in this context, namely Sheikh Abdus Shamad al-Palimbani writing text "Tuhfah ar-Raghibin". This text is concrete evidence of de-radicalization[1] efforts to straighten out the idea of jihad is real and at the same time aligning it with local wisdom. Moreover, Sheikh Abdus Shamad al-Palimbani also involves the participation of umara in the de-radicalization efforts. Thus, this text can be used as an alternative discourse of de-radicalization real examples that can be developed in Indonesia.

2. Method

This study used two methods, namely: general methods and specific methods. The general method used in the study is a qualitative method. Ratna (2007) exploit ways of interpretation with the presentation in the form of description. Based on the above opinion, this study presents the results of the analysis in the form of a description. Specific methods used in this research is the method of referring to the theory studied. The specific methods used are philological research methods (Djamaris, 2002).

Based on the results of inventory script, note that the text amounted to TR 7 pieces with the details. 1 piece TR manuscript stored at the National Library of Indonesia Jl. Salemba Raya No. 28A, 3 pieces of text stored in the Museum of South Sumatra province, two pieces are stored in a private collection in the Banjar - South Kalimantan Province, and and 1 piece of text in Makassar - South Sulawesi province with Bugis and Arab language and written script Lontaraq.

Since the script SN including plural manuscripts, then the issue of the method used is the cornerstone. The selection method is based on the foundation of facts showing that there is a script that has the advantage of quality, both of completeness and readability of text. As for reaching the next goal, which presents the value of local wisdom contained in the script used literature research methods with a pragmatic approach.

The steps of this study are as follows:
a. inventory script that contains the text of TR by tracing the existing catalogs;
b. describes a script that contains the text of TR;
c. comparing manuscripts accessible;
d. determine the manuscript runway;
e. arrange edits that are equipped with the apparatus of criticism;
f. uncover local wisdom contained in the text of TR;

3. Finding and Discussion

3.1 *Tuhfah ar-Raghibin* as efforts present as *Rahmatan lil 'Alamin*

Based on the results of an inventory of the manuscript, it is known that the book *Tuhfah ar-Raghibin* amounted to 8 manuscripts, with distribution in Palembang, Banjar, Makassar and Jakarta. *Tuhfah ar-Raghibin* is a book written in Arabic script-Malay or Jawi and script Lontaraq in the year 1188 AH or 1774 AD (cf.. The colophon TR) by Shaikh 'Abdus Shamad al-Palimbani as "gift / beautiful gift" to Queen

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[1]Definition of de-radicalization refers to the draft Terrorism January 29, 2016, Article 1, Section 8, which states that the acts committed with the aim that individual or group of people do not do any act or thought which demands a change expressed harsh or extreme that leads to Follow Terrorism.

Sinuhun (cf., TR, p. 1-2). After going through the stages of description and comparison of the manuscript, it was determined that the *Tuhfahar-Raghibin* manuscript collection of the National Library of the Republic of Indonesia (PNRI) as the cornerstone of the manuscript. This is done with the consideration that the academic quality was the manuscript collection of relationship can only be a complete manuscript, complete, and easy to read. Completeness is also viewable through some background notes and a colophon of manuscript creation.

The contents of the book *Tuhfah ar-Raghibin* discuss Islamic beliefs ahlussunnah wal congregation, especially 73 *firqah* or class thought faith in Islam with 40 quote verses of the Koran and the 20 hadith (12 *valid*, 6 *dlaif*, 1 *maudlu '*, one can not be found sanad and the narrators). In addition, there are two crucial issues were discussed, namely: (1) the flow and understand Sufism; and (2) acts of heresy and practice beliefs, traditions and customs of people who come from pre-Islamic beliefs (eg menyanggar and discard pasilih). Thus, Shaikh 'Abdus-Samad al-Palimbani remind: (1) the Palembang people that are not "stuck" in the tradition of the misguided and misleading; (2) the offender is expected to immediately repent and do not despair of the mercy of Allah; and (3) the rulers / princes royal not to "preserve" the traditions misguided and misleading.

In other words, the presence of *Tuhfah ar-Raghibin* as "gift or a beautiful gift" to the ruler of Palembang, Queen Sinuhun is already represent the presence of Islam in the archipelago that considers aspects: (1) philosophical (Qur'an and Sunna); (2) juridical; (Piagem Ratu Sinuhun[1] and Undang-Undang Simbur Cahaya[2]); and (3) sociological (Surat Ulu)[3]. This means that the cleric had tried to present Islam as rahmatan lil 'alamin. In this context, Islam is always present priority spiritual approach to raise awareness that can encourage transformation, both individually and socially. It is based on the fact that the inner tension between spirit and lust will have an impact on all the activities of the flesh. In fact, this inner tension often trigger conflicts outward, both among individual and social. Of course this is in line with the traditions of the Prophet, "*Raja'nā min ila ashgar Jihad al-jihad al-akbar*" (we return from the lesser jihad to the greater jihad)[4], after returning from Badr to be very important to contemplate. Thus, the meaning of jihad is more emphasis on efforts seriously to control the passions, such is not hypocritical, not *riya'*, and not for its own sake. So, everything must be done sincerely - for the sake of Allah alone (Wahid, 2009: 12-13).

Thus, the transformation approach to Sufism Abdus Shamad al-Palimbani more emphasis on matters relating to the purification - mind and moral behavior. He also tried to harmonize aspects of Shari'a and Sufism. Tawhid as one of the highest level and objectives to be achieved by a Sufi is an important concern al-Palimbani. Along with the desire to harmonize Shari'a with tasawuf, he warned people not to go astray by ideologies that deviate from Islam, as understood animism and dynamism as well as ignoring the teachings of Sufism Shari'a.

3.2 Doctrine of Jihad in the Text *Tuhfah ar-Raghibin*

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[1]Before promulgation, Undang-Undang Simbur Cahaya is actually not the name that is given from the beginning when the law was first issued, because there is a statement that says that the name comes from the rules that Sinuhun queen is known as the **Piagem Ratu Sinuhun**.

[2]"*Undang-Undang Simbur Cahaya*"is a book of laws that combine customary law and Islamic teachings. The book is believed to be a form of statutory law based on Islamic law, which was first applied to the archipelago. *Simbur Cahaya*Book, written by Queen Sinuhun who is the wife of the ruler of Palembang, Pangeran Sido Ing Kenayan (1630-1642 AD).

[3]In the past this law written in local script known as *Surat Ulu* with language also is local, which then undergoes a compilation in a set piece.

[4]This hadith is very popular among the traditional ulama and Sufis, but considered weak (dla'if) by several parties and rejected by the Wahhabi sect. In riwayah, this hadith is considered weak, but it is consistent with the tradition dirāyah main message of jihad in Islam. This can be seen in another Hadith albeit with different wording, such as HR. Ahmad ibn Hanbal, the number 24 678, 24692, and 24465, "*Al-Mujahid man jahada nafsahu li'l-Lah* or *fi AllahAlmighty*" (mujahid are those who strive against him for the sake of God, or in another narration - in ("the road to") God's majesty and of God Almighty).

Etymologically, the word jihad is derived from the word al-juhd, namely the effort, seriousness and difficulty (Munawwir, 1997: 217). The word jihad is rooted from the word al-jahd, al-majhud, al-juhd, meaning al-tāqah, "ability". While the word Jihad comes from the root word *jahada yajhadu, jahdan*, which means the same as jadda or earnestly and try as much as possible. The root word is formed into *thulathi jahada mazid by adding alif after fa 'fa'il so be jahada, yujahidu, mujahadatan*. Thus, jihad means earnest effort, arduous efforts, maximum effort, hard and strong. As for the meaning of jihad is based on the notion concept is exerting all its capabilities to fend off attacks and facing an enemy that is not visible, such as lust, demons, and the enemy looked like the unbelievers who fight the Muslims (Kamarudin, 2008).

However, jihad is often misunderstood, both for the non-Muslims and Muslims themselves. It can be seen from various perceptions that exist about jihad. Orientalists argue that jihad is synonymous with war, and through this war to spread Islam throughout the world. This is in line with the opinion of D.B. Macdonald in the Encyclopedia of Islam, that the spread of Islam by arms is an obligation for Muslims in general. In fact, it was reaffirmed by F.A. Klein in the Religion of Islam which states that Islam spread by the sword is mandatory for every Muslim. Therefore, they are fighting the infidels with the aim of forcing into Islam (Yasir, 2005: i). The accusations had indeed been denied by the Muslims, especially the clerical. However, the objection that seemed unbreakable when several instances lately of terrorism in Indonesia, almost all of the perpetrators are Muslims. Instead, it further cemented the view the West (orientalism) that the obtaining of terrorist activities associated with Islam.

Meanwhile, the Prophet Muhammad Jihad as a charitable man the main after faith in Allah and His apostles (cf., HR. Ahmad and al-Bukhari). In another hadith, explained when the Prophet was asked jihad what is most important, she answered Hajj mabrur (HR. Al-Bukhari), and on another occasion he answered, took into justice (righteousness) in the presence of a despotic ruler (cf., HR . Ahmad; HR. Tirmidhi; HR. Abu Daud; and HR. Ibn Majah).

The answers of the Prophet as it indicates that the jihad is finer who occupies a very central to the teachings of Islam as faith in God and the Prophet (creed) and Hajj mabrur (sharia). Because of the importance of this jihad, Islamic Jihad does not only restrict sabilillah only in the form of war or the fight against infidels (polytheists), but also jihad in other forms.

As for the jihad doctrine contained in Tuhfah ar-Raghibin can be grouped as follows.

a. The soul that encourage people commit acts of lawlessness or associating partners with Allah (*fujur*). Allah gives life to man that can lead people to act *fujur* (kafasikan) or piety (QS. Al-Shams [91]: 7-10). The soul that leads people to wickedness (evil) by the Koran is called the passion of anger (QS. Yusuf [12]: 53). Lust is what the biggest man to perform noble deeds is. This is in line with the context of its time, that the development of Sufi orders or wujudiyah Sufism is growing rapidly. Thanks to his flair knowledge, understanding wujudiyah divided into two groups. As for the quotation as follows.

> "Syahdan adalah wujudiyah itu dua kaum, satu wujudiyah yang muwahidun, kedua wujudiyah yang mulhidun. Maka wujudiyah yang muwahidun itu yaitu segala ahlu as-sufi yang sebenarnya dan dinamakan mereka itu wujudiyah karena adalah *bahath* dan perkataan dan itikad mereka itu pada wujud Allah Taala." (TR: 24)

From these quotations known that the group should not flow wujudiyah called Sufi, but is worth called infidels or wicked because commited themselves with the manifestation of Allah.

b. Uncontrolled lust can make people do something beyond reason just for the sake of fulfilling his desire, regardless of the prohibition of Allah. Indeed, lust may not be removed from humans because its existence is identifier that distinguishes it from angels or demons. Without passion, people will not have desires, such as eating, drinking, sexual intercourse, and others that will eventually afflict humans. However, people should not always his lower self, because it would endanger the values of humanity itself (QS. Al-Furqan [25]: 43-44). Lust is a force which always holds the potential destructive and make the soul is always restless, agitated, and was never quiet. Therefore, the scholars often as with wild animals. Anyone who can take their lusts, then he will be calm and able to use his need to perform the activity and / or achieve lofty goals. Conversely, anyone who still controlled by their own lusts, then he will always be restless and constantly "manipulated" by his own lust, he actually could harm them and others in the vicinity. For this reason, it is necessary struggle (jihad) is heartily against and control the

passions. Of course, it is more severe than against other enemies of passion there is in man, which sometimes existence is not widely recognized. From this perspective, there are two categories of people: first, those who have been able to tame his own desires, so that it can provide benefits to anyone. They are individuals who are quiet and peaceful (al-nafs al-muthmainnah) and the representation of the presence of spirituality, khalifatullah truthfully. Secondly, they are still debauched so it has always been a source of anxiety and trouble for anyone. They are individuals agitated and became the source of social unrest and trouble makers (al-nafs al-lawwamah) and the representation of the presence of lust, the polytheist's truth[1]. Both of these groups are present in the various levels of reality and social interaction with varying intensity. Of local, national, and international; in education and religion to business and politics; in private business to the group, and so on. Here is a sample quote in Tuhfahar-Raghibin.

> "Bahwasanya tiada diperolehi jalan mengenal hukum Allah Taala daripada suruh-Nya dan tegah-Nya jua. Maka barangsiapa menyangka-nyangka bahawa diperoleh jalan mengenal yang demikian itu lain daripada jalan yang pada pihak pesuruh-Nya, maka yaitu kafir karena disangkanya sampai kepada martabat nubuwwah. Jikalau menyangka seorang wali akan bahwasannya antaranya dan antara Allah Taala martabat dan hal yang menggugurkan wajib sembahyang dan menghalalkan minum arak seperti disangka oleh kaum yang bersufi-sufi dirinya." (TR: 16)

From these quotations known that the group should not flow wujudiyah called Sufi, but is worth called infidels or wicked because they are the group that left the Shari'a obligation prayers and justifies drinking.

c. Satan is always tempting man to indulge appetite so that people forget to Allah and even forgot himself. Satan was created ultimate goal is to invite people to follow the steps. Including by overturning the values of truth, confuse the right with falsehood, and so forth so that man would later accompany devil in hell (QS. Fathir [35]: 6). As for the quotation as follows.

> "Dan jika ada maksiat itu mewajibkan had bagi Allah Taala, seperti zina dan minum arak ... " (TF: 28)

> "Jikalau menyangka seorang wali akan bahwasannya antaranya dan antara Allah Taala martabat dan hal yang menggugurkan wajib sembahyang dan menghalalkan minum arak seperti disangka oleh kaum yang bersufi-sufi dirinya." (TR: 16)

Based on these quotes, it is known that the devil is always setting traps for trapping and tempt people to slip on the "straight path". The higher the level of one's faith, the temptation was even more "delicate" so it makes man feel that his actions are included in the category of sin.

d. Excessive love to the world so that the beat of his love for the hereafter. Excessive love for the world that would cause the human fear of death so do not want to again strive in the way of Allah (QS. At-Tawbah [9]: 38). As for the quotation as follows.

> "Dan jikalau sangat hajat seorang perempuan kepada makanan dan enggan seorang laki-laki yang ada baginya makanan daripada memberikan dia melainkan dengan zina karena bahawasanya menggagahi atas zina dengan bunuh umpamanya masih tiada mengharuskan ia akan zina." (TF: 47)

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[1]Musryik people are people who do acts of worship are not sincere and not merely for the sake of Allah alone.

Excessive love of the world can appear in many forms, such as a love for the opposite sex (between men and women). Having a lot of women are often likened to a form of greatness or the greatness of a man. Typically, the desire to have this woman hand in hand with the desire to accumulate wealth and power-stacked. Those three things are the kinds of traps love of the world. Therefore, a Muslim should realize that everything that exists in the world, including the body and the soul is also a surrogate of Allah. Thus, whenever the deposit will be taken back by the owner, it is no longer a sense of reluctance to release it. However, excessive love sometimes can blind the eyes of the human heart so that he wanted to live on forever.

e. The perpetrators of disobedience and munkar very harmful to society, including their own detriment. Their actions can disrupt and prevent others to worship God Almighty. Therefore, Muslims are instructed commanding the good and forbidding evil (QS. Ali Imran [3]: 104). Here is a sample quote in Tuhfahar-Raghibin.

> "hubaya-hubaya hendaklah engkau ketahui hai talib bahwasannya pekerjaan yang telah teradat pada setengah negeri di bawah angin, seperti membuang pasilih dan menyanggar dan barang yang seumpamanya, yaitu bid'ah pada perbuatan hamba yang bersalah-salahan dengan Alquran dan hadis dan qaul sahabat dan ijma' sekalian ulama. Maka yaitu bid'ah dlolalah yang amat keji, wajib atas orang yang mengerjakan dia segera bertaubat daripadanya dan wajib atas segala raja-raja dan orang besar menghilangkan dia dikarenakan yang demikian itu daripada pekerjaan maksiat yang mengandung beberapa bagai daripada yang mungkar dan tiap-tiap pekerjaan yang mungkar itu wajib menegahkan dia dan menghilangkan dia dengan dalil suruh Allah Taala dan Rasul-Nya di dalam beberapa nas Qur'an dan hadis." (TR: 18 – 19)

Based on this quote, it is clear that the activity of disobedience and munkar will have a negative impact, both for the offender and the surrounding community. Initially, they just went along with the tradition that already exists, but will eventually become a habit and character always understanding incorrect.

f. The infidels and hypocrites who will not willingly before those who believe be their followers. Therefore, the Muslims must wage jihad against them, especially when attacking Muslims (QS. At-Tawbah [9]: 73; QS. Al-Baqarah [2]: 109 and 120). The quote in Tuhfah ar-Raghibin are as follows.

> "Dan barangsiapa tiada mengkafirkan akan orang yang beragama lain daripada Islam, seperti agama Yahudi dan Nasrani atau syak ia pada mengkafirkan mereka itu atau disahkannya akan mazhabnya mereka itu yang ada di dalam agama selain Islam, maka jadi kafir." (TR: 7)

> "Dan setengah mereka itu adalah itikadnya bahawa segala kitan Allah Taala yang diturunkan dari langit itu tiada mansuh, maka wajib mengamalkan barang yang di dalamnya. Maka itikad yang demikian itu kufur." (TR: 13)

Based on these quotes increasingly clear that the notion of pluralism which some regarded as the modern thinking "forward", it will cause doubts in my heart. Doubts that arise can be a "virus" for one's faith or beliefs. Therefore, treat them (the disbelievers and hypocrites), as appropriate.

4. Conclusions and suggestions

Based on the previous description, the following conclusions can be drawn. *First*, the fundamentalist movement in Indonesia mostly as a form of reaction to the failure of the state in realizing the ideals of freedom, which is to realize social justice and prosperity for all the people of Indonesia. This then triggers

the emergence of groups who take shortcuts, ie, violence and terror. In addition, factors shallow understanding of the concept of jihad who actually make it easier for the group provoked by parties who are not responsible.

Second, the presence of *Tuhfah ar-Raghibin* as "gift or a beautiful gift" to the ruler of Palembang, Queen Sinuhun is already represent the presence of Islam in the archipelago that considers aspects: (1) philosophical; (2) juridical; and (3) sociological. This is a tangible manifestation of wisdom, both of the scholars and umara so as to reconcile Islamic law and local customs before Islam grown in culture rather than discarded, but adapted to the teachings of Islam. In this context, the accommodating attitude of the trustees who broadcast the religion of Java is often used as a reference to demonstrate the applicability of this attitude.

Third, form of jihad put forward by Abdus Shamad al-Palimbani is to transform the approach of Sufism more emphasis on matters relating to the purification - mind and moral behavior. He also tried to harmonize aspects of Shari'a and Sufism. Tawhid as one of the highest level and objectives to be achieved by a Sufi is an important concern al-Palimbani. Along with the desire to harmonize Shari'a with tasawuf, he warned people not to go astray by ideologies that deviate from Islam, as understood animism and dynamism as well as ignoring the teachings of Sufism Shari'a.

Fourth, the jihad doctrine contained in *Tuhfah ar-Raghibin* are (1) that jihad spirit always encourages men to commit acts of piety to Allah; (2) jihad earnest in the fight against and control the passions; (3) jihad against the devil who is always setting traps for trapping and tempt people to slip into sin and maksiat; (4) jihad to be free from excessive love of the world; (5) enforce jihad commanding good and prohibiting evil; and (6) jihad against the infidels who fight against the Muslims.

Fifth, with patterns like that, the values of local wisdom can be cultivated and developed in order to frame a spirit of togetherness and diversity of Indonesia. Therefore, the existence of ancient manuscripts need to be reviewed in a comprehensive, holistic, simultaneous, and integrated so as to provide inspiration for an alternative solution for the sustainable development of the nation.

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Refostering Human Values in the Concept of Religious Proselytizingas Efforts to Preventing Terrorism in Indonesia

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Abstract. Islam is present in the world to carry out humanity missions. On its development, the orientation of religious proselytizing more educating the brain, so the education and intelligence of heart are less payed attention even disappear altogether. As a result, young man born with smart in thinking but lessmorals in attitude. Ancestors who carried the religious proselytizing of Islam in Indonesia given heritage in the form of consept which upholding the human values. It should be refostered because terrorism is the form of denial in human values.

Keywords: Islam, Methods of Religious Proselytizing, Human Values, Global Terrorism.

1. Introduction

Precept of Islam basically emphasizes on the principles which is moderate, inclusive, tolerant, mutual respect, and upholds the rights of women. All of them are result from actualization of the human values which had been conveyed by Prophet Muhammad SAW in peace since more than a thousand years ago. Those values in Indonesia today are applicated on the constitution in Republic of Indonesia that is UUD 1945 and ideology of Pancasila. It is in the framework of Indonesia which has successfully maintained the unity as a very plural nation.

The period of history for hundreds of years showed how the dynamics of Islam identity, inter-faith relations, until networks inter-muslim scholar. It was built the baseof conceptualization inreligious proselytizingof Islam. By tracking of various heritagewhich was spread at various areas and libraries in Indonesia, we can find manuscripts bouquet of muslim scholar in the past which collected knowledge in the books then teaching it.And equally important of it are the artifacts and ideofak in the form of tombstones, tombs, mosques, pesantrens, rituals, and others which are the result of the actualization of human values.

The problems that emerged in the concept of religious proselytizing today mostly just emphasizing intelligence and ingenuity of the brain whileintelligence of hearteven lacking altogether. As a result, the capabilities and applications of knowledge which is acquired is not optimal. It forms students whom have knowledge but have no proper morality. Whereas every person who have knowledge should have proper morality, especially at this time the number of immoral cases already countless. Terrorism case which was rife including results of religious proselytizing that concerning in intelligence of the brain without accompanied by intelligence of heart. Based on those conditions, there is no guarantee that higher person's knowledge does not guarantee his moral is also getting better.

2. Methods

This study is a qualitative research that is through literature searches. The study was focused on the concept of religious proselytizingsince the early days of Islam in Indonesia until today, and its implications in the religious proselytizing of Islam. Data was gotten from the work of Zainul Milal Bizawie, Zakaria Ahmad, and several works of other authors. While other data was taken from another works which was related to the research problem. The data which was gotten then approached by a philosophical approach. It was analyzed using descriptive-analytic method and comparing with the opinion of other figures or comparisons.

3. Concept of Religious Proselytizing

Religious proselytizingis tradition which was inherited by the Prophets and Opostle. It is continuously done until now in various ways. Shcolar who bring mission of Islam to Indonesia have big contribution in forming the character of Indonesianas a very plural nation. The spread of Islam in Indonesia is done through various ways. All of the path taken are peaceful ways. Religiousproselytizing is done by muballigh, especially Walisongo had be able to islamizing the community of the Indonesia Archipelago and made Islam became majority religion, although at first community of the Indonesia Archipelago hadfollowed Hinduism, Buddhism,and other local beliefs for centuries.

This could be occured because of good planning and strategy at religious proselytizingwhich was done by muslim scholars in the past in order to remodel a society without turmoil or conflict-horizontal prolonged. So,appearance of the face of Islam in society is a religious face which is friendly, tolerant, and peaceful. They also contributed in taking care of the tradition of Islam in the Indonesia Archipelago through their works which became the main reference in system of learning atpesantrens and mosques to this day.

3.1 Religious Proselytizingin Java

In the past at Java, we recognized nine figuresof charismatic muslim scholar which was called, Walisongo by the public. Walisongo is nine trustees. They are Maulana Malik Ibrahim, Sunan Ampel, Sunan Giri, Sunan Bonang, Sunan Drajat, Sunan Kalijaga, Sunan Kudus, Sunan Muria and Sunan Gunung Jati. They do not live in a time that is exactly the same but each other have a close relationship as the ties of blood and in the teacher-student relationship. They lived on the north coast of Java from the beginning of the 15th century to the mid 16th century, in three key areas: Surabaya-Gresik-Lamongan in East Java; Demak-Kudus-Muria in Central Java; and Cirebon in West Java. They were intellectuals who became a reformer (*Mujaddid*) at their time. They introduced various new forms of civilization in many areas of social and community including health, farming, commerce, culture and arts, community up to the government.

In building the characteristics of the religious proselytizing of Islam in Indonesia, the participation of Walisongo quite dominant in the formation of Islamic culture. Trustees who combined this science of Syari'at and Tasawuf had developed a friendly Islamic cultural. Nature of this cultural caused of Trustees in their religious proselytizingemphasized on the substance of Islam that eventually could be grounded in the form of local religious culture of pre-Islam. This religious proselytizing by Walisongo taught about tolerance, substance and cultural awareness in religious proselytizing of Islam. This pattern then is embodies traditional Islamic culture in Indonesia. An embodiment of Islamic which having the character of cultural is a meeting between the normative values of Islam with local tradition.

The Form of this religious proselytizingof Walisongo then reaching a plenary in the form of pesantren. All of that can not be separated from the network of Indonesia's muslim scholars in the centuries whom continuing to make efforts for improvement. In this refinement process, going cross culture, transmitting scientific, and cultural interactions that producing harmony in the tradition, ritual and understanding of concepts. Religious proselytizingof Islam in Indonesia does not come from violence, but it is from the ways of peace to absorbing the values which should be came from heart.

Pesantren Ampel Denta and Giri were two of the most important educational institution in that period. From Giri, Islamic civilization flourished throughout the Eastern of Indonesia Archipelago. Sunan Giri and Sunan Gunung Jati were not only muslim scholars, but they were also government leaders. Sunan Giri, Bonang, Kalijaga, and Kudus were the creators of art which its influence is still felt today. While Sunan Muria was a true companion of ordinary people clan.

Era of Walisongo is the periode of the end in dominance of the Hindu-Buddhist in cultural of Indonesia Archipelagocultural to be replaced with Islamic culture. They are a symbol of the spread of Islam in Indonesia, particularly in Java. Of course many other figures also play a role. But their participation which was very big in founding the Islamic kingdom in Java, as well as its influence on the culture and the society widely and religious proselytizing directly, it made Walisongo more known than others.

Each of those figurs has a different participation in the spread of Islam in accordance with the expertise and the needs of the surrounding community. Start from Maulana Malik Ibrahim who put himself as a doctor for the Majapahit kingdom, Sunan Giri was given name by the colonialists as the "Pope of the East", until

Sunan Kalijaga who done art using shades which could be understood by Java community as a puppet and others.

Sunan Ampel had a very effective strategy. First, mixing with grassroots people which was the central point as his target for religious proselytizing. In addition he managed to align the Muslims and the "elite" of Majapahit. Second, the intellectual approach by providing a logical understanding. This method was adopted when facing the past academicians.

Walisongo in spreading Islam especially at JavaIsland and generally in Indonesia do not use the lawful and unlawful approach moreover the violence. They greatly appreciated the local culture existing in that region. Trustees could display Islamwhich is tolerant and moderet in the midst of society, they could combine between religion and local culture, without sacrificing the principles of religion definite instructions.Trusteesshowed the way or a new alternative to not disturbing the local customs and traditions and easily grasped by laymen because of approaches which used by Walisongo was concrete, realistic and easy and blending with people's lives.

Walisongo could show modesty of Islam teachings through friendly and calming attitude, Islam given in religious proselytizingto the community through dialogue, majlis taklim, performance art and literature, as well as others cultural activities which more distant of coercion and the feel of a confrontation. So,it made the face of Islam had remakable fascination to the indigenous people, whose influence extended to the centers of the kingdom at that time. So that within a relatively short, Islam could be spread in the Indonesia Archipelago. Islam is embraced by the majority of Indonesian citizens.

Historians call this strategy of religious proselytizingby walisongo in terms of accommodating strategy. From a sociological viewpoint, Walisongo implemented the strategy in their religious proselytizingby paying attention at the entire context and the circumstances surrounding the local community. So, it was clear that they were not concerned the Islamic symbols which reflecting the culture import from the Middle East, exactly its emphasis lay in Islam values. Religious proselytizingmethods of Walisongo which emphasizing the content can be analogous as the salt in food that are not visible but can be enjoyed by everyone. Another strategy of religious proselytizing is to marry their sons and daughters with the sons and daughters of the muslim scholars and the sons and daughters of people who become targets of religious proselytizing. This way further strengthen their brotherly.

This strategy of religious proselytizingfrom Walisongo then inherited and developed by muslim scholars of later generations of muslim scholars including Nahdlatul Ulama (Association of Muslim Muslim scholars) until now.

3.2 Religious Proselytizingoutside of Java
3.2.1 Aceh

According to Ahmad Zakari in his book Around the Kingdom of Atjeh in year 1520-1675, Islam has played a large role in the growth and development of the kingdom of Aceh in the past. Basic ideology of the people and the nation is Islam. Religious proselytizing of Islam in Aceh was strengthened by the support of the king. He very concerned with education and the spread of Islam. Islam first broadcasting center in Indonesia was in SamuderaPasai which is now in Aceh. Malaka accepted Islam from SamuderaPasai and further Malaka became the center of Islam spreading throughout Indonesia. Later when Malaka fallen to the Portuguese, then the center of Islam spreading also back to Aceh and spreading to Java. In the reign of Al Kahhar, some muslim scholars had started sent to spreading Islam to areas outside of Aceh to Aru, Ulakan, and the hinterland of West Sumatra.

Shaykh Hamza Fansuri was a tasawuf muslim scholar who wasfamous because he had migrated to every place to spread Islam and visited various places and regions such as Pahang, Banten, Kudus, Siam, Mecca and others.

Sultans of Aceh also participated actively to founding the centers of people education. The most important educational centers in Aceh that time were a mosque and *meunasah*. Each village there were one or more meunasah. Here, children received Islamic education for the first time. Meunasah was an institution for first level of religious education. In the heyday of the Aceh Kingdom, meunasah position was very

important and payed attention. Position meunasah in the society of Aceh got a very important place even today.

In order to continuing religious education, children would go to higher educational institutions. These institutions generally called *rangkang* or in other parts of Indonesia better known as Pondok Pesantren. Rangkang had levels that depending on the level of knowledge possessed by the muslim scholar who led the rangkang. Rangkang well-known to the area outside of Aceh at that time was rangkang which located in the capital of Banda Aceh Darussalam Kingdom. Many famous muslim scholars from abroad came to teaching at the rangkang.

A Hasjmi (in Ahmad, 1972:102) says that in the 16th-17th century, Aceh was a source of knowledge and represented the famous muslim scholars in this nation and aboard, thus attracting the interest of youth from around the world for coming to Aceh. Snouck Hurgronje (in Ahmad, 1972:102) equalizing the degree ofmuslim scholarswith doctoral degree. It caused by degree of muslim scholars and doctoral degrees in addition there are similarities which are equally expert, also have differences. Someone called scholar was not only because of their knowledge but he must also be adevout and pious.

3.2.2 Papua

Syi'ar of Islam in Papua was occurred mainly concentrated in West Papua, ranging from Raja Ampat to Fakfak.There are several versions about the arrival of Islam in Papua. Most sources of the history of Islam in Papua based on oral sources of local communities. Papua Version, for example, according to the legend in the local community, especially in Fakfak.This version called Islam was not brought from outside as Tidore or Muslim merchants, but Papua had been Islamic since created by Allah. This version is of course unacceptable, but it is implicitly indicating version of Islam in Papua has become the belief which blending with the local community.

Another version of Islam in Papua is the Arabic version. This version mentions Islam in Papua spread by a mystic named Sharif Muaz al Qathan (Blue Cloak Sheikh) from Yemen, which occurred in the 16th century. It based on the present of Tunasgain Mosque which was built around the year 1587. Additional Information told that Blue Cloak Sheikh came in year 1420M.

Stronger opinion about the entry of Islam in Papua was the advent of Islam in Papua through Sultanate of Bacan (Maluku). In Maluku, there were four Sultanates, namely, Bacan, Jailolo, Ternate and Tidore (Moloku Kie Raha or Mamlakatul Mulukiyah). J.T. Collins, said that based on the study of linguistics, Sultanateof Bacan was the oldest Sultanate in Maluku. Syiar of Islam by Sultanateof Bacan was spreaded in the area of Raja Ampat. Kaicil is the title for son of Sultan in Maluku. Interestingly, the name of Salawati Island according to local oral speech is taken from the word of Shalawat.

There were some place which were gift from the Sultanate of Bacan like Saunek Mounde Island (throwing away the anchor in front of), Teminanbuan (rock and water are wasted), War Samdin (water of prayer), War Zum-zum (ruler of wells) and others. Those names were ommission evidence of place names and descendant from King of Bacan who became Kings of Islam in Raja Ampat Islands. Sultanate of Bacan possible spread Islam in Papua about the middle of the 15th century and then the 16th century. The small kingdoms in the archipelgo of Raja Ampat were formed after the leaders of Papua in that Islands visited Sultanate of Bacan in year 1596.

This opinion is also supported by the historical record of the Sultanate of Tidore 'Memorial Museum of the Sultanate of Tidore, Sinyine Malige', which mentioning Sultan Ibn Mansur (Sultan Tidore X) on an expedition to Papua with a fleet of kora-kora. This expedition traced Island of Waieo, Batanta, Salawati, and Misool at Raja Ampat Islands. In the region of Misool, Sultan Ibn Mansur who was often called Sultan Papua I, lifted Kaicil Patra War, son of Sultan Bacan with title of Gurabesi Komalo. Kacili Patra War then married with the daughter of Sultan Ibn Mansur, namely the Boki Thayyibah. From this marriage, Sultanate of Tidore expanded its influence to Raja Ampat even to Biak.

Spreading of Islam then also distributed to various coastal areas of West Papua, such as Coke, Kaimana, Namatota, Kayu Merah, Aiduma and Lakahia by Muslim traders like from Bugis, Buton, Ternate and Tidore. The presence of Buton people was strengthened by the testimony of Luis Vaes de Torres in year 1606. He was mentioned in the coastal areas of Onin (Fakfak) had settled the Pouton people (Buton) who trading and spreading Islam.

Religious proselytizing of Islam in Papua became easier because of the similarity of culture and language. Spoken language belonging to the languages of the Austronesian family, such as the language in Bacan and Sula (Biak language in Raja Ampat; Tobelo and Onin language in Fakfak and Seram; and linguistically non-Austronesian as in Ternate; Tidore and Jailolo because entering group language of North Halmahera, which is the Galela language). Onin language had long been used as a lingua franca that was useful as a language for trading and spreading Islam. This language was used by the traders and elite (community leaders) which founding on the southern coast of 'Kepala Burung' and Peninsula of Bomberey (Fakfak and Kaimana).

Communication with the leaders of the people in Papua was easy. Then they embranced to Islam and encouraged the founding of kingdoms (Petuanan) autonomous under the Sultanate of Tidore.Kingdoms (Petuanan) is contained in the Raja Ampat (Kolano Fat) which remains etched until now as the identity of Papua Island. Kingdom in Raja Ampat consists of Waigeo Kigdom (centering in Weweyai), Salawati Kingdom (centering in Sailolof), Misool Kingdom (centering in Lilinta) and Batanta Kingdom.

The influence of Islam to the people of Papua could be estimated by looking at the application of the teachings of Islam which contained in Papuan society at that time. The application of Islamic law, for example, had applied by Misool Island community, until the end of Dutch colonial period. There were Syara' Judges who taking care about marriage, death and prayer in together. The presence of old mosques, such as Tunasgain Mosque, which had been built since year 1587, or in Patimburak, which was expected since the 19th century.

The presence of this mosque besides its physical heritage, we can also expect its position in society. The presence of Mosque since the 16th century, indicating a long time had been implemented Islamic education through the Friday sermon. The presence of Mosque can we expect also serves as a place of education, even in simple forms in society. This simple educational pattern can be searched by the discovery of the book Barzanji, dated year 1622M in the ancient Javanese language and the Friday sermon text which was dated year 1319M. The presence of the book Barzanji, can we expect in an effort to foster the tradition of Islam in society.

Other Islamic influence in society, can be seen from the names which contained in the indigenous people of Papua. In the village of Lapintol and Beo, generally, men wear Arabic names like Idris Hamid, Abdul Shomad, or Saodah for women. Islam also changed the appearance of the community. If in the hinterland of Papua, the local community has not dressed, and just closed his vital parts only, then along the coast of Papua's population is very different circumstances.

The process spreading of Islam through chiefs or community leaders, making syi'ar of Islam is very dependent on the tribal chief concern. Syi'ar of Islam in Papua more or less is also affected by dynamics that happened in Maluku.

The ebb and flow of the Sultanate of Tidore affected the life that happened in Papua. The presence of foreign nations that invaded the Maluku, such as Portuguese, England, Spanish and Dutch major effected on the Sultanate of Tidore and Ternate. Position Sultanate of Tidore at a periode of Sultan Saifuddin which previously aligned with the Dutch, over time experienced a period of low tide.

Internal conflict and leadership succession in Sultanate of Tidore joined the Dutch dragged into the vortex of conflict. Vicissitude of leadership in the Sultanate of Tidore gradually involved the intervention of the VOC (Dutch). Sultanate of Tidore and Ternate which fighting each other, forcing both bending under VOC and became the vassal of VOC. This had an impact on the influence of the Sultanate of Tidore in Papua. Sultanate of Tidore began losing its influence in Papua, especially since the 18th century.

Among the five Dutch motif in Papua, may Dutch support to spreading Protestants and Catholics in Papua, the most affecting syi'ar of Islam in Papua negatively. The Dutch was very Christianization in Papua, it began since February 5 1855 with the presence of Carl Willem Ottow and Johann Gottlob Geissler in Mansinam, Manokwari. Someday both of them was called 'Apostle of Papua', and the date of their presence now is celebrated on February 5 by the Evangelical Christian Church in Papua. By supporting the Christianization in Papua, Dutch getting a justification for occupying Papua, covering their main motive and getting profit from Papua.

Syi'ar of Islam since placed of Dutch in Papua, more dependent on the Muslims themselves. In year 1910, Haji Abdul Majid began founding Islamic education and the first mosque in Jayapura. He also who became imam of that mosque. In Merauke, at year 1908, as the opening of cotton plantations, the Dutch government brought the people of Java in that region. This migrant children then learned their religion with the help of a home tutor.

In year 1930, Tengku Bujang, someone who exiled by the Dutch colonial government (Digulist), arrived in Merauke and began his religious proselytizing with building Sepadin Mosque. In this mosque he began the Friday sermon with Indonesian. He was also a pioneer of Eid prayer in the field. In Merauke then he formed Muhammadiyah. Between the year 1933-1936 Muhammadiyah sending three mubaligh to Papua, namely Ustadz Jais, Ustadz Asarar and Ustadz M, Chatib.

In Fakfak, Muslim Papua built Kesatuan Islam Nieuw Guinea or KING (Nieuw Guinea Islamic Unity), it led by King Rumbati, namely Haji Ibrahim Bauw. He later opened a school of Islam. In year 1933, along with his mentor, Daeng Umar, he founded the Muhammadiyah Fakfak. But this did not last long, Haji Umar Daeng Ibrahim was arrested and exiled to other places. In year 1950, even the Muslim workers in Jayapura returned massively to the outside of Papua. Jayapura become empty of Muslims. Jayapura mosque was used as a bar and restaurant.

The Dutch government in fact behaved discriminatory to Muslims in Papua. Books of Islam were difficult to obtained, so that imported from Java or other areas. The Dutch government, only founded a school for Muslim children, namely Openbare Vervolg School (O.V.V.S), but it was done before Dutch dukedom transfered to Indonesia in the year 1960.

Religious proselytizing of Islam in Papua more lively since Papua joining Indonesian. The government then founded a variety of schools, including Islamic education schools in Papua. Religious proselytizing of Islamic rebounded since the opening of the transmigration program in the New Order era. Muslim community who were presence in Papua forward back the religious proselytizing of Islam in Papua that had been started at least since 500 years ago, when Islam became first religion that entring Papua. Ironically enough if Muslims, who had been present in Papua since 500 years ago, intimidated in performing worship and religious proselytizing.

4. Conclusion dan Recommendation

Based on the exposure data can be concluded that the pattern of religious proselytizingin the entire Indonesia Archipelago has some basic patterns which are almost identical. It is using socio-cultural approach which emphasizing human values as the foundation in religious proselytizing so that it can be accepted easily by the people of Indonesia extensively until now. Wars which was occured and involving the Islamic community in Indonesia was also a form of defense for violations of human values.

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The Cooperation of Teachers and Parents in Instilling the Values of Pancasila to Avoid Global Terrorism in Primary School of Muhammadiyah 1 Taman Sidoarjo Students

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Abstract. This study aimed to describe the cooperation between teachers and parents in instilling the values of Pancasila to avoid global terrorism towards students at Muhammadiyah 1 Taman Primary School. This research is a qualitative field research. Sampling technique is purposive sampling. The collection of data used observation, interview, and documentation. Analysis of the data used is descriptive qualitative analysis. The results are: (1) the forms of cooperation of teachers and parents in instilling values of Pancasila on students cover, direct consultation, communication via phone calls, visiting a home schooling parents, and meeting with parents, (2) the efforts made by the teachers in instilling the values of Pancasila is the provision of advice, exemplary, planting discipline, and habituation; whereas the efforts of the parents are getting used to worship, to instill honesty and love for fellow human beings, as well as providing religious knowledge, (3) supporting factors of the teacher is the ability of the majority of teachers who already have a number of competencies of educators and supported by adequate facilities. The supporting factors of the parents is an attitude of openness and participation of parents in attending a meeting at school. The inhibiting factor of the teacher is a lack of capability for handling students, while the inhibiting factor of the parents are a factor of laziness, bustle, and less attention to children as well as a lack of awareness of the importance of cooperation with teachers in instilling the values of Pancasila towards students.

Keywords: Cooperation, Teachers, Parents, Values of Pancasila., Global terrorism

1. Background

Education is an important element to form the children's character. Because through the values of norms and education can be imparted to children in order to be a noble generation. One of the way for children to get an education is that through family. Family is the main component and foremost in supporting the children's education. Since the family is the starting place for children to know and learn many things from their parents. Parents have an important role in educating children in the family. Because parents will be a place to learn, ask, even for children to play. Therefore, when the golden age of the children aged 0 to 5 years old, parents should provide intense assistance for children in order to have a good character and protected them from bad influences from all aspects of life, including terrorism.

Terrorism is the use of violent means and cause fear is a legitimate way to achieve the goal (Syafa'at, 2003: 59). Thus, according to Nasir Abas (2012: 1), terrorism is a reaction to the evil that is deemed "more evil" by the actors, so it is not an independent crime (interactionism) and can be grouped into a crime of revenge.

Terror rife lately made a concern of many communities, both national and international communities. Acts of terror led to the loss of a sense of security in the middle society, but it also lowers the authority of the government as an entity that is supposed to provide protection and security in the midst of society (Djelantik, 2010: 1). The terrorists take advantage of the mass media deliberately creating fear and violence in the community. Community lured so angry with the deemed government incapable of protecting its citizens and demand change the government system.

For the terrorists, the younger generation is an easy target for recruitment to be a member in terrorist network. By understanding this thought would be a big problem if it left growing in the soul of the young generation. In this case, not only the government who should take part in order to prevent and

handle it, but also all the people should be involved in the business. One of the way to minimize the spreading of terrorism is through education, particularly the basic education.

One of the basic in education needs to be provided by parents to children is the education of Pancasila. Besides Pancasila as the state for Indonesian as well as the basis for the implementation of education in Indonesia. It is listed in Law No. 20 2003 Chapter 2 About the National Education System in the following: The National Education based on Pancasila and the Constitution of the Republic of Indonesia Year 1945. Investment Pancasila values to children is very appropriate supporting factor in strengthening the role of the family, especially parents in child's education. Therefore, parents should inculcate noble values of Pancasila to children in the family. The family as the closest environment as a place for a person's first education. It can not be denied that the family has a very important role in education because of the harmonious relationship between the family will help the process smoothly of a person's education, especially family members. To achieve this goal required the collaboration of father and mother as parents. Therefore, the efforts made by the father and mother should be in sync and in line with the vision to instill the values of Pancasila to their children. So that fathers and mothers must work in synergy to achieve this goal.

In addition to the family, the school no less important role in a person's education. School as a place to research formally for students must be able to provide for the development of student life. In Islam, educators are not only required to convey science to the development of knowledge, but also educators should be able to make the learners have a religious character. Thus, the function of parents and teachers as educators have an authoritative role on learners, namely:

a. Parents as the first educators is the first environment
b. Teachers as educators who are in the school environment serves as a carrier of the mandate of the parents in the education (Arifin, 1976: 106)

Thus, parents and teachers need to create an environment of cooperation based on the values of Pancasila in order to support and to establish a learners humanitarian and religious behavior to avoid the formation of the perpetrators embryo in global terrorism. Based on these problems, researcher interested in conducting research under the title "Cooperation between Teachers and Parents in Inculcate values of Pancasila to Avoid Global Terrorism in SD Muhammadiyah 1 Taman Sidoarjo."

2. Method

The approach used in this research is qualitative. The results of this research will describe the cooperation between teachers and parents in instilling the values of Pancasila to avoid global terrorism in SD Muhammadiyah 1 Sidoarjo.

This research was conducted in SD Muhammadiyah 1 Sidoarjo and that was held from June to August 2016. This research focused on the research objective that is to know how the cooperation between teachers and parents in instilling the values of Pancasila to avoid global terrorism in SD Muhammadiyah 1 Taman Sidoarjo. To examine the purpose of the research, the researcher focus on interviews, observation and document analizing about it to the school.

3.1 Types of Research

This research used research field (Field Research) with qualitative approach. The field research is a research which is based on the data and processes, in conducting the research the reearcher used a particular location (Musfiqon, 2012: 56), this research is useful for understanding the social phenomena from the perspective of the other perpetrators, so as to intensively research the background of the current situation and environment interaction in a social unit of SD Muhammadiyah 1 Taman Sidoarjo.

3.2 Research Subject

This research using purposive sampling technique. Purposive sampling techniques is to select a sample based on their features that are expected to be linked to traits that exist in the population that have been previously known (Cholid, 2010: 166). The researcher used purposive sampling technique in this research as a qualitative research. The researcher consider a few things well in determining the subject of experience, as well as the role, position and background.

The research subjects are:

a) The principal of SD Muhammadiyah 1 Taman Sidoarjo
b) Teachers of SD Muhammadiyah 1 Taman Sidoarjo
c) Some parents of students in SD Muhammadiyah 1 Taman Sidoarjo

d) The students of SD Muhammadiyah 1 Sidoarjo who were chosen as a non-random subject

3.3 Data Collection Methods

The data collection method in this research consisted of interview, observation and documentation. The researcher used several methods in data collection method in order to support and complement the methods with other methods, to obtain complete data, to test the validity and the reliability according with the problems. The methods that were used are as follows:

1.3.1 The observation method

Observation is a process of observation, activities that include the loading of objects of attention to something by using all the senses (Arikunto, 2016: 156). In line with Arikunto, Notoatmodjo in the research guide (2006: 141) reveals observation is the soul act actively and attentively to realize the stimulation. An act of observing is done as complete as the soul is an observation activity.

Non participant observation used is non-structured without preparation systematically because researcher did not understand exactly what will happen when making observations.

Observations in this research is used to measure the behavior of individuals or the occurrence of an activity that can be observed, both in the actual situation and artificial situation, observations can also measure the result of a process of learning or habituation. Observations in this research is useful to observe, assess and measure the process of habituation application of the values of Pancasila.

This research used data collection method because it deals with human behavior how to instill the values of Pancasila to learners either by teachers or parents .

Observations used in this research are non-participant observation in which researcher observe by not participating in activities that take place. Researcher noted some symptoms or phenomena such as the physical condition of the school, the school environment, school conditions, conditions of the students, the learning process, worship practices and good social interaction between teachers, teacher to student, teacher to parents, students to students.

1.3.2 Interview Method

Interview is a debriefing process that takes place verbally in which two or more people communicate to get information (Cholid, 2010: 83). The interview is a way to collect the material - material or information orally unilaterally, face to face, and with the direction and goals have been determined between researcher and human resource (Annas Susijono, 2006: 82). Interview is a method used to get an answer from the respondent by way of question and answer unilateral (Arikunto, 2012: 44). In conducting the interviews, the researcher set up a brief list of questions to be asked to the respondents who could be developed based on the answers of respondents disclosed.

The interview has the purpose of gathering information about the research objects. The researcher will interview the principal of SD Muhammadiyah 1 Sidoarjo, teachers of SD Muhammadiyah 1 Sidoarjo, some parents of students in SD Muhammadiyah 1 Sidoarjo, as well as students in SD Muhammadiyah 1 Sidoarjo.

The researcher used an unstructured interviews where the researcher do not use the interview guides that have been arranged systematically, but only in the form of the broad outlines of the problems in meticulous (Sugiyono, 2010: 197). Researcher chose to use of unstructured interviews to obtain the deep information from respondents. The researcher conducted face to face interviews with respondents from SD Muhammadiyah 1 Sidoarjo.

The information that the researcher collected in the form of: a brief history of the founding SD Muhammadiyah 1 Sidoarjo, teachers environmental conditions, students and schools, school climate both internal and external, the students implementation for Pancasila.

1.3.3 Documentation Method

Documentation method is to look for the data through books, records, transcripts, newspapers, magazines, inscriptions, etc. The researcher documented everything about the history of the establishment of educational institutions, facilities and infrastructure, the number of students, the school and the scope of documentation of communication with parents.

The data of this documentation will support the results of observations and interviews. Documentation will be shown as documentation history of the school, as well as photographs that reflect investment activity in values of Pancasila.

3. Finding and Discussion

3.4 Teachers' Role

Teachers in education have a very important role which have a real duty to impart knowledge to the students directly. Similarly in SD Muhammadiyah 1 Sidoarjo, knowledge presented by the teacher is not only an academic education, but also in character education, education about Pancasila can make children love the Indonesia. The strength of patriotism can be grown by teachers to instill the values of Pancasila. Teacher's role in imparting education of Pancasila can be integrated both in subjects and activities are to develop themselves as well as the culture of the school.

Planting Pancasila values through the school lessons can be applied to subjects PPKn, Social Studies, Science, Language, Religion. The teacher's learning process to explain the values of Pancasila can be done by rotating the film, making the game in the classroom that aim to stimulate the students' understanding, understand the values of Pancasila, as well as teachers enter values of pancasila directly, for example, try to respect the personality of other students. Teachers did not generalize the personality of students. Teachers teach the students by giving a freedom structured, which frees students when expressing an opinion when presenting yet still concerned about ethics and respecting the opinions of his friends, students indirectly introduced to the diversity of Indonesia through the game in class that aim when the students were in the community can respect the differences that exist. The learning activities in the classroom at SD Muhammadiyah 1 is always done with deliberation so that the students familiar with the attitude of deliberation, do not decide everything alone. At the age of elementary school students, usually they are in a period of imitating the things they saw, so the teacher should be able to give a good example of the attitude that instills the values of Pancasila among others familiarize students in the affected areas to help friends, loving friends and teachers.

Planting the values of Pancasila is also shaped by the activities of the school that became the culture for example having the flag ceremony on every Monday to inculcate patriotism, conduct field studies of historic sites such as the monument of heroes, monuments submarines, preserving the culture of Indonesia using traditional clothes Indonesia, commemorating the great day of nationality , there are special hours of lessons, teachers greet students in the morning so that students and teachers shook hands with each other. Planting Pancasila values are also introduced to teachers through self development or extracurricular activities, among others Hizbul Wathan, extracurricular dance that aimed to preserve a national culture, and musical. With these activities, students are expected to have Pancasila values in him. All the things that have been mentioned to instill values of Pancasila done with discipline and customize from the beginning to go to school so that the values of Pancasila in all school programs can be embedded in students.

3.5 Parents' Role

Planting the values of Pancasila to prevent terrorism through the parents' role. Parents should pay more attention to children's development. Kids like white diamonds that we should care. If any of educating children, the child will fall on things that are not desirable. Of course as parents, we want the best for our son's life. One way to do is to apply the values of Pancasila in daily life. Pancasila value is not only as a basic foundation of the State of Indonesia but also the Pancasila value should also be applied in everyday life.

Planting Pancasila values from an early age by parents intended that each child will be familiar with the act and behavior in accordance with the values of Pancasila. So what will they do already know the good and the bad. Every child needs the parents' guidance from an early age to instill the values of Pancasila. From interviews with investigators to some parents, things that can be done by parents are often invite children to talk and give advice. Making parents as a friend to children will make proximity between parents and children will be increasingly intertwined. Understanding the children's problem andfind a solution together for every child's problem is one way to instill the values of Pancasila to child through close emotional relationship with the child. In addition to the respect of each member of the family, provide equal opportunities and to be fair to every member of

the child by not discriminating is one way the parents can do in instilling the values of Pancasila. Parents must give responsibility to children so that they learn to obey the rules. Besides the most important thing is to give the child attention and sufficient knowledge of the religion. Attention will make the child feel protected and acknowledged. But be aware that attention must be given in accordance with the needs and the level of child development. With the knowledge of religion, the child will recognize and know the nature of creation on earth. When children know the natural creation of man to worship God, then the religious values will get into the minds of children who will be pushed into a devout servant of God and do not create mischief in the earth.

3.3 Teachers and Parents Cooperation

If the school requires good results from their students in Pancasila education, the need for cooperation between schools (teachers) and families (parents). With such cooperation, then the teacher can find out how students' everyday environment and at home. Similarly, parents can find out the difficulties faced by children in schools. As for how to strengthen the cooperation between teachers and parents in instilling the values of Pancasila in SD Muhammadiyah 1 Sidoarjo, among others:

3.3.1   Direct consultations between teachers and parents

Direct consultation between teachers and parents in instilling the values of Pancasila in SD Muhammadiyah 1 Sidoarjo should be done well both in school and outside of school. By consulting directly, then teachers and parents will share stories about student activities at home or school by revealing expressions and emotions directly. This direct consultation can be done privately or individually or in groups. This direct consultation creates a natural condition. Parents who have the time and busy working normally would consult directly with teachers regardless of the time, but for parents who have busy work, usually hold direct consultations with the teacher when the distribution of report cards (interviews with teachers and parents)

3.3.2   Communication by telephone

Cooperation is carried out by teachers and parents in addition to have a direct communication through the telephone. With increasingly sophisticated means of communication nowadays, making cooperation between the teachers and the parents easier. Based on interviews with teachers, the researcher find out that the parents usually called to ask the the child development at least once a month.

3.3.3   Home visitation

Home visitation is one of the school programs that strengthen the relationship among teachers, students and parents. These visitations are routinely conducted by teachers every Saturday. Every Saturday, the teacher will visit the four students within the allocation of time 60 minutes each. It aims to find out what the students do when thay are not in school and instill good habits that reflect the values of Pancasila..

3.3.4   Meetings the parents

Parents meeting is held regularly at least 3 months. With this program, parents usually will swap stories about their children and give inputs how to do when they find a problem. Schools also facilitates this program by conducting parenting education by bringing in speakers who are experts in the field of parenting and children psychology.

3.4 Supporting and Inhibiting Factors

3.4.1   Supporting Factors

Supporting factors of teachers is the four competence of teachers, social competence, personal competence, pedagogical, and professional competence are also supported with various school facilities such as school and classroom environment conducive learning media with adequate and programs supporting school planting Pancasila values on students. while the supporting factors of the parents are some of the parent provide openness and participation in the following meetings at the school, as well as support for school programs.

3.4.2   Obstacles (Inhibiting Factors)

The inhibiting factor of the teacher is less than the maximum of teachers in dealing with students because the teacher is not only pay attention to a few children, but all while inhibiting factors are derived from the parents is part of parents have a lot of activity, a lack

of attention to the child as well as the lack of awareness of the importance of cooperation with teachers in instilling the values of Pancasila in children.
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4. Conclusions and Suggestion

4.1 Conclusion

Based on the results of the research and discussion that has been done regarding the cooperation of teachers and parents in instilling the values of Pancasila to avoid global terrorism in SD Muhammadiyah 1Taman Sidoarjo, it can be concluded as follows:

1) The cooperation undertaken by teachers and parents to inculcate the religious value to avoid global terrorism in SD Muhammadiyah 1 Taman Sidoarjo, include: direct consultation between teachers and parents, communication by telephone and social media, home visitation, and meeting parents. The forms of cooperation affect the cultivation of the values of Pancasila on students both at home and in school to realize the young generation anti-terrorist.

2) In instill the values of Pancasila on students, there are some efforts made by teachers and parents is to give advice, exemplary, discipline, and by habituation. The efforts that have been made by parents are getting used to worship and instill religious knowledge, honesty, socializing with neighbors, invite children consulted in making a decision, and instill the value of wise leadership.

3) The supporting factor in cooperation between teachers and parents in inculcating the value of Pancasila is supported by various school facilities as well as a variety of school programs that meeting pupil's parents, communication via telephone, home visitation, and others. Moreover, the parents attitude towards the openness and support school programs. Other inhibiting factors include the parents busyness in the work and less maximal teachers and other students.

4.2 Suggestion

Teachers should further improve in motivating the students. in addition, parents also participated in contributing to any children activity during at home.

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Nationalism-Mawlid: Teaching of State-Defense[1]

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Abstract. Terrorism which are more frequent need active role of all parties to stop it. This study used qualitative method. The technique of collecting data were interview, observation, and documentation. This research explained that the teaching of state-defense that were disseminated through the ceremony birthday of the Prophet Muhammad s.a.w with a series of an event that is full of meaning, have a major role in urging the community to love peace. Object the study at the Pekalongan Central Java show that people who are multiethnic and multireligion, make this study more interesting. The role of a figure a ulama' in the Mawlid-nationality who composes event and the concept of combining history, culture, and it turns out that nationalism this is easily accepted people from all classes. Religious-nationality songs, symbols nationalism, direct involvement of all the community and the government and nationality-speech is the way creative to convey love Indonesia and state-defense.

Keywords: Nationalism-Mawlid, Ulama', State-Defense

1. Background

Today, appear great warfare in some parts of the world. Unfortunately, those of the country is countries with a population of the majority Islam. Conflict prolonged this caused loss and security threats globally.

Recently, Indonesia as countries which have dozens of million people also almost faced in similar condition. Acts of terror that done a group of people cause stability national disturbed. The action based on certain interest in the name of religion. Religion that teaches about peace is considered as a way to justify violence. To lead the movement of terrorists who today remains a threat to the State.

The terrorism case clearly takes the role of many parties to stop it. Various elements of society in many ways to jointly combat the action. In this case, religion is a social institution in society are also asked to contribute in stopping the movement of terrorism. Religion is a container that maintain harmony among religious believers. Religion through educational institutions are expected to be at the same time supporting a guide for people to live in harmony and unity. Religious teachings also teach values of humanity and hate violence.

Pekalongan city that became the object of this study, uphold the religion in solving the problems of life. A multicultural city is able to synergize between culture and religion and state in this government to work together with the community. Society with all its elements, both the elite top, middle or bottom cooperate. They are united also through the economic sector.

Historically, society of Pekalongan interacting between ethnicities there. Javanese, Arabic and Chinese trade in the advance rate of the economy, one through trade batik. Cooperation is being maintained until today, so Pekalongan avoid conflict and violence between religions or ethnic. Communication among the leaders adherents and synergy between government leaders Pekalongan be a good role model for the community.

Pekalongan, known as the City of Batik with community structures consisting *santri* hold tight to the culture and the teachings of his ancestors. They worship in mosques and *surau*, a pilgrimage to the graves of his teachers and uphold the values of the teachings of the Prophet Muhammad saw. Teachings of the Prophet Muhammad saw who brought Islam Rahmatan Lil Alamin be a guideline for the people to maintain social harmony. Teachings of peace continue to be delivered to Muslims in particular, and also to the general public, one of which is through commemoration of the Prophet's Mawlid or the birth of Prophet Muhammad saw. Commemoration of the Mawlid Prophet Muhammad saw becomes a means to unite the *ummah* in the middle of all interests and differences and it that convey the values of humanity, the unity of Indonesia in

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[1]This article is the result of developing of thesis and articles journal that author wrote called Construction Identity Nahdhatul Ulama' in Ceremony of Maul Kanzus Sholawat in Pekalongan City

terms of love. Love Indonesia as a form of martial arts of the nation and the State with all the skills possessed by each individual community to contribute to community development. Defend the nation not be interpreted as a gesture to take arms (guns) against the enemy, it raised the noble values of the nation as a way to strengthen harmony, unity and the unity of the *ummah* of Indonesia.

2. Method

Researchers used qualitative methods. The location of this research is in Pekalongan Central Java. The object of study in Pekalongan with multiethnic society and multi-religious pluralist. The subjects in this study is the congregation Mawlid Prophet Muhammad SAW. The main informants of this study is the congregation Mawlid Prophet Muhammad SAW, Ulama and the Managers Nahdhatul Ulama' Pekalongan. Informants supporters in this study is a good community who follow and not follow the Prophet Muhammad's Birthday activities.

The collection of data through observation, interviews, and documentation. The validity of the data using the technique of triangulation. The data analysis used the method interactive model of Miles and Huberman (1992: 17) that includes data collection, data reduction, data presentation, inference and verification. Qualitative data analysis consists of data collection, data reduction, data presentation, and conclusion.

3. Finding and Discussion

1.1. Maulid *Kanzus Sholawat*: Maulid Nationality

Commemoration a Mawlid Prophet Muhammad that it is a resource closer to God and the Prophet Muhammad became a ritual that is always done by the community Pekalongan. Commemoration a Mawlid Prophet Muhammad in Pekalongan, in contrast to other places. The event focused on building kanzus sholawat which is a building or mosque committees established by Habib Muhammad Lutfi bin Ali bin Hashim bin Yahya bin Toha. The Mawlid developed and known as Mawlid Kanzus Sholawat.

Historically, to commemorate Mawlid Prophet Muhammad (Mawlid Kanzus Sholawat) in Pekalongan is initiated Habib Lutfi's grandfather who first entered Indonesia named Sayyid Toha, the title Sayyid At-Tohir (Al-Habib Toha bin Muhammad Al-Qadli bin Yahya). Mawlid this tradition, going on for generations and passed on by Habib Luthfi. The process of pioneering Mawlid Prophet Muhammad originated from dozens of people to bring it into a large and growing rapidly after the construction of buildings kanzus sholawat in Pekalongan. Commemoration Maulid later developed into a series of activities Mawlid to several areas in Pekalongan and surrounding areas.

Maulid Kanzus Sholawat held in Pekalongan city has several series of activities including Pre Mawlid Abah, Mawlid in the kanzus sholawat building and sequence of Maulid Kanzus Sholawat. Pra Mawlid Abah is a series of activities a Mawlid in kanzus sholawat building of reciting the holy book Mawlid organized in every night after sunset for 30 days from the date of first Maulid / Rabiul Awal until 29th Maulid / Rabiul Akhir in Habib Lutfi's home. Mawlid in kanzus sholawat building is to commemorate the birth of Prophet Muhammad which was held in the kanzus sholawat building. Commemorate the birth of Prophet Muhammad which were held at the kanzus sholawat building is both a starting point for activities of a series of commemorative activities birthday of the Prophet Muhammad in Pekalongan.

The highlight of the Maulid activities carried out on 3 or 4 Robiul Tsani in kanzus sholawat building Pekalongan. The series of activities Mawlid in the kanzus sholawat building overall called with the term the series of activities Mawlid in kanzus sholawat building. This event is held annually in the building kanzus sholawat Pekalongan. Some of the activities carried out among Khataman Qur'an and reciting Maulid Simthudduror, Nikah Mawlid, Carnival Long amulets (Panjang Jimat) in the form of carnival activities or procession with participants of all aspects of culture in society. That amulet Pekalongan have to be save (be preserved), This even also held friendship and communication forum ulama', TNI (army), and Polri (police) and at the top of the show of reciting qasidah simthudduror, reciting surah yasin and dalailul khoirot, tausiyah (lecture), prayer duhur together, reciting the holy book Mawlid the Prophet Muhammad saw, sing Indonesia Raya and speeches.

In development at the beginning of the year 2016, to commemorate Mawlid in the kanzus sholawat also held ulama thariqah conference with the theme state defense and urgency in the view of Islam. This event took place on January 15, 2016 in Pekalongan, followed by the ulama thariqah throughout Indonesia and some representatives of the state, military, police. The objective of this conference, to form a common front in dealing with the issue of radicalism and splits of the world with the spirit of defending the State. This event spawned some consensus which broadly requires that every citizen to defend the State.

The results of this conference then produces the International Conference on State Defense on 27-29 July 2016 in Pekalongan followed 69 Ulama and intellectuals from 40 countries. The consensus conference reaffirm the spirit of the State defense. Consensus is showing consistency spirit to defend the state. This shows the importance of global networking to jointly defend the state in all fields without knowing the boundaries.

A series of events to commemorate Mawlid the Prophet Muhammad saw can not be separated from the main role Habib Lutfi. Habib Lutfi is a figure of charismatic ulama in Pekalongan, even the world. He is Ra'is 'Am (Supreme Leader) Jam'iyah Ahlu al Mu'tabaroh Thariqah Nahdiyah which is an autonomous Nahdlatul Ulama' (NU). He was born and raised in boarding schools (pesantren) that understand the problems of people from period to period and understand the diversity of the community.

Habib Lutfi was called by the public as "Abah", which has the meaning Father of the community. The community is also calling Habib Lutfi with the greeting "KH. Habib Lutfi". Kyai was a title given to a person from the community who are struggling in the field of religion and education in Java (Dhofier: 2011). In case this can translate into Habib of arab descent and "njawani" (adhere to the philosophy of Java).

Tausyiah Habib Lutfi in every speech Maulid always deliver about defend the state. His consistency widespread love Indonesia, NKRI Harga Mati (final statement), and nationalism is what makes the Mawlid more lively. Habib Lutfi also tausiyah not only deliver, but also provide role models of love Indonesia. Every 2 Syawal Habib Lutfi's house always crowded pilgrims to silaturrahim, and also including religious figures Catholic, Christian, Hindu. Habib Lutfi also attended the celebration of the activities of the Kong Hu Chu and other religions, because he is the chairman of the community of religious harmony in Pekalongan.

Defending state, in this case the spirit of nationalism instilled also by Habib Lutfi, through activities and his daily behavior. Habib Lutfi were using local languages pilgrims were visiting at the home to communicate. When guests came from West Java, Habib Lutfi use of Sundanese and so on. When the International Conference Habib Luthfi still use the language of their homeland which is Indonesian. Habib Lutfi also sometimes wore pants and *blangkon* batik (Javanese headgear). And do not eat the food / fruit grown apart from Indonesia as proof of his love for Indonesian products.

In commemoration of Mawlid Nabi Muhammad saw, Habib Luthfi also discussed of the importance of studying history is also presented. He convey the role of the ulama and students (santri) who took part directly in the struggle for independence. In addition, he also tells the struggle of the ulama to educate the nation by example and preaching smooth without violence and coercion.

Commemoration Mawlid of Prophet Muhammad saw, not only attended by parents, but also the young congregation. Habib Lutfi invites the general public, especially young company from the majority of the congregation Mawlid be the generation that loves Indonesia. In the research by Arifin (2013) submitted by Habib Lutfi using unique ways conventional to Sufism, by defining its teaching that is simpler and uses terms that are more easily understood by the general public, inviting the importance of social engagement through Sufism works of nationalistic, the use of tools and music and other cultural facilities to attract young participants.

The teachings of love Indonesia, do not forget the history, NKRI Harga Mati and defend this country continues to convey until all Pekalongan even penetrated into various blood in Java, Kalimantan, Indonesia and even the world. In the resulting consensus Ulama Thariqah Conference which took place on January 15, 2016 and the International Ulama Conference on 27-29 July 2016 Thariqah in Pekalongan declare State Defense should not be construed as the lift arms (conscripts), but the efforts of resistance and progress in all fields namely economic, social, cultural, political, defense, education and media that involves all elements of the Indonesian nation. Doctrine defend this country that reinforce Indonesia became the initiator of the State defense that embodies *Islam Rahmatan Lil Alamin*.

1.2. Teachings Defending State in The Mawlid Nationality

Mawlid of Prophet Muhammad SAW in Pekalongan composing event and blends the concept of history, culture, and nationalism is easily accepted by society turns from all groups. This fact shows that the

religion with its rituals can be a way to unite people of diverse. In line with the study titled Integration of National Character Education and Social Conflict Resolution through Traditional Culture: A Case Study in South Sumatra Indonesia by Alfitri and Hambali (2013) states that traditional ceremonies "tepung tawar" in South Sumatra is used as a means to reconcile the conflicting parties by bringing together two family through marriage. This tradition is deliberately maintained and grown with an aim as conflict resolution as well as a way to maintain social cohesion in society. The values in this "tepung tawar" tradition can guide the people of Indonesia in the process of national integration.

Habib luthfi uses the sholawat who was sung when Mawlid held called "Padang Bulan" and "Cinta Indonesia". Lyric (anthem) song qosidah sung called on the people to unite, obey the parents and teachers, and prays will for indonesia safe. This lyric (anthem) were then not only recited when Mawlid of course, but in every mosque, boarding schools (pondok pesantren) and homes in the congregation. In line with the research Wahyudi (2013) in his book entitled Nahdlatul Ulama dan Civil Religion Melacak Akar Civil Religion dalam Keagamaan Nahdlatul Ulama (NU) by putting the people of the Ahl al-Sunah Wa al-Jama'ah into a pillar religion NU as the nature of organization that open flexible and adaptive in the level of religiosity in the state. This cultural dakwah is easily accepted by society of all groups.

The nationality, also agree by Khanafi (2013) in his research titled Tarekat Kebangsaan: Kajian Antropologi Sufi Terhadap pemikiran Nasionalisme Habib Luthfi that describes how the perspective of nationalism Habib Luthfi and how the implementation of the ideas of nationalism Habib Luthfi. This study in depth mention Habib Luthfi convey dakwah nasionalismenya to apply. In this context, nasionalism built on the principle religion through in tarekat who teaches harmony, peace and peace in human inner.

Commemoration Mawlid Prophet Muhammad saw organizes state defense concept. Design stage, and the location of the uses attributes red and white colored flag national symbol Indonesia. In addition, create also banners titled NKRI Harga Mati", "Dengan Maulid Nabi Kita Perkokoh Persatuan, Kesatuan dan Keutuhan NKRI", "Kadar Bobot Cinta Kepada Bangsa Tergantung Cinta kepada Tanah Airnya", "Dengan Maulid, Sejarah untuk Mengawal Bangsa dalam Mengisi Kemerdekaan serta Membangun Untuk Memperkokoh NKRI", dan "Dengan Maulid Nabi Kita Ciptakan Rohmatan Lil 'Alamain Demi Memperkokoh NKRI".

Commemoration Mawlid Prophet Muhammad saw in Pekalongan involve all elements of society. The government, clergy, military and police and the community together helped the success of the event. Togetherness is a doctrine compactness that needs to be maintained in commemoration Mawlid Prophet Muhammad saw. As Geertz (1960) *slametan* make villagers feel the same, so there is no desire from them to be separated from each other. The involvement of all the people and the government and tausyiah nationality is a creative way to express love Indonesia and defending state.

4. Conclusions ans suggestions

Commemoration Mawlid Prophet Muhammad saw as a means to convey the teachings of defending state. Mawlid Prophets with a series of events that is full of meaning, has a major role in the call for people to love peace. Habib Lutfi as a central figure in disseminating the values of patriotism using an approach that combines the concept of cultural, history and nationalism. Nationality lyric (anthem), symbols of nationalism, the involvement of all people and the governments and nationality-speech (tausyiah) is a creative way to express love Indonesia and defending state.

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Community Participation to Avoid the Global Terrorism
(A Case Study on the Publication of Poetry Anthology of *Memo Anti Terorisme* by *Komunitas Memo Penyair*)

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Abstract. Terrorism is either national or international issue threatening the community's life. For that reason, the community so far becoming the target of terrorism should be directed to deal with terrorism powerfully. *Komunitas Memo Penyair* (Poet Memo Community) realized it. This community is the association of poets throughout Indonesia voicing phenomenal issues, one of which is by publishing poetry anthology entitled *Memo Anti Terorisme* (Anti Terrorism Memo). This poetry compilation book was published by Forum Sastra Surakarta (Surakarta Letters Forum) on April 2016 and released in several cities. This research aimed to find out the community participation in avoiding global terrorism action viewed from level of participation.

Keywords: participation, terrorism, poetry, poet

1. Background

Terrorism is a global issue both at national and international levels. The society often becomes this action's target. For that reason, the society should be encouraged to have an ability of resisting this terrorism action. The attempt of preventing terrorism cannot ignore the role of the public and social environment. The public's contribution is very considerable, in the context of deciding ideologization, detecting the existence of terrorist group, and in controlling this violence network behavior (Agus SB, 2013). The public's role and attention is very important in the attempt of eradicating terrorism. However, what occurs is instead the opposite. The public's role and attention are very limited. Despite its presence, it is limited to individual in nature only, not massive, structured, and organized movement (Satrawi, 2015).

Soetrisno (2003: 110) mentioned that the limited community participation so far is affected by 2 (two) factors. The first one is limited public space that can be the community participation. The public space can be defined as an arena in which the community, as either individual or group can participate in governance process, in policy making and daily government process. The second factor playing a significant role in attenuating civil community participation is social capital growing and developing in a certain community.

This terrorism action is an extra ordinary crime. The Government's information on the publication of Perpu Number 1 of 2002 about Terrorism Crime Eradication delivered by Justice and Human Right Minister, Justice and Human Right Department (2002: 8), mentioned that terrorism is a crime that cannot be categorized into ordinary crime. Academically, terrorism is categorized as "an extraordinary crime" and as "crime against humanity". For that reason, the management should be extraordinary as well. In other words, the management of it not only relies on police officer and army, but also involves community participation.

Komunitas Memo Penyair (Poet Memo Community) realizes it through a letters and culture-based grass-root movement. This community is an association from a group of Indonesian poets uniting and voicing the phenomenal issue, one of which is, publishing Poetry Anthology entitled *Memo Anti Terorisme* (Anti-Terrorism Memo). This book is the manifestation of community participation in resisting global terrorism action. This anthology book was published by Forum Sastra Surakarta (Surakarta Letters Forum) on April 2016 and launched in several cities. This paper studied the extent to which community participates in relation to terrorism management movement.

2. Method

This paper employed secondary data, obtained by studying literature, document, and article relevant to participation and terrorism. Technique of collecting data used was library study by studying literature and

article related to terrorism and participation. Data analysis was carried out using interactive analysis. This analysis was conducted using cyclical interaction between data reduction, data display and conclusion drawing. During data collection, the author made data reduction and display, and while when the data collection ended, the author began to draw a conclusion and to verify it corresponding to the result of data reduction and data display.

3. Finding and Discussion
3.1.Participation, Definition and Participation Level

Some scholars have defined participation. Overall, these scholars defined participation in the frame of community participation and interaction in an activity. Mardikanto (2010: 93) defined participation as the participation of an individual or a group of society members in an activity (Mardikanto, 2010: 93).

PREM (*Poverty Reduction And Empowerment*) – World Bank (Narayan, ed, 2002:19), wrote in-depth that: *"...Participation addresses the question of how they are included and the role they play people as co-producers with authority and control over decisions and resources-particularly financial resources-devolved to the lowest appropriate level."*

Furthermore Verhagen (Mardikanto and Soebianto, 2015: 81) stated that participation is a special form of interaction and communication related to the sharing of authority, responsibility, and benefit. The growth of interaction and communication is based on the corresponding one's awareness of: a) unsatisfactory condition requiring repairing; b) the condition can be improved through human or community activity; c) the ability of participating in the activity that can be conducted; d) the presence of self-confidence that it can contribute beneficially to the corresponding activity.

Furthermore, Perkins (1995: 768) suggested that citizen participation as the form of empowerment in research and intervention focuses on 3 (three) reasons. Firstly, as behavior, participation can be more direct in nature and for that reason, reliability is measured from intrapsychical empowerment dimension. Secondly, participation forces the psychologist to take empowerment into account in a variety of analysis levels (individual, organization, community). Thirdly, it focuses on participation (direct interaction with neighbor, society environment, local organization and government institution).

Participation, according to Moeljarto Tjokrowinoto, is the involvement of an individual mentality and emotionality in group situation, encouraging them to contribute idea, thought, and feeling leading to the creation of mutual objective to be responsible to certain objective (Tjokrowinoto, 1978: 29).

Alsop et al., (2006: 102) mentioned mode of participation including *none, direct, delegative, or mixed.*

Viewed from participation levels or stages, Wilcox (1994:1) suggested 5 (five) levels of participations: (1) *information*; (2) *consultation*; (3) *deciding together*; (4) *acting together*; and (5) *supporting independent community interest*. Each level of participation is explained as follows:
(1) *Information; merely telling people what is planned.*
(2) *Consultation; offering some options, listening to feedback, but not allowing new ideas.*
(3) *Deciding together, encouraging additional options and ideas, and providing opportunities for joint decision making.*
(4) *Acting together, not only do different interest decide together on what is best, they form a partnership to carry it out.*
(5) *Supporting independent community interest, local groups or organizations are offered funds, advice or other support to develop their own agendas within guidelines.*

The level of participation scheme can be seen in Table 1:

Table. 1
Level of Participation

Level/stage	Information	Consultation	Deciding together	Acting together	Supporting
Typical process	Presentation and promotion	Communication and feedback	Consensus building	Partnership building	Community development
Typical methods	Leaflet, Media,	Surveys, Meetings	Workshops, Planning for	Partnership	Advice, Support,

	Video		Real Strategic Choice	bodies	Funding
Initiator stance	Here's what we are going to do	Here's our options – what do you think?	We want to develop options and decide actions together	We want to carry out joint decisions together	We can help you achieve what we want within these guidelines
Initiator benefits	Apparently least effort	Improve changes of getting it right	New ideas and commitment from others	Bring in additional resources	Develops capacity in the community and may reduce call on services
Issues for initiator	Will people accept be consultation?	Are the options realistic? Are there others?	Do we have similar ways of deciding?Do we know and trust each other?	Where will the balance of control lie? Can we work together?	Will our aims be met as well as those of other interest?
Needed to start	Clear vision, Identified audience, Common language	Realistic options, Ability to deal with responses	Readiness to accept new ideas and follow them through	Willingness to learn new ways of working	Commitment to continue support

Source: Wilcox (1994:15)

3.2. Participation and Terrorism

The scholars have suggested some definitions of terrorism. Wahid (2004: 22) stated that the word terrorist (actor) and terrorism (action) derives from Latin word "terrere" meaning making tremble or trembling. The word 'terror' can also generates horror.

Hamzah (1986: 581) defined terrorism more in-depth as the evil generally intended to as state, the objective of which is to frighten certain people, certain group or certain community in political purpose.

James Adams (Mohamad, 2002: 106) defined terrorism as the use of physical violence threat by individuals or groups for political purposes, either for the interest or for resisting the existing rule, when the terrorism actions is intended to surprise, to paralyze, or intimidate target groups that are larger than its direct victims. Terrorism involves the groups attempting to overthrow certain regimes to correct group/national complaint and to undermine the existing international political order.

United Nation Resolution Language (1999) defined terrorism *"...that criminal acts intended or calculated to provoke a state of terror in the general public, a group of persons or particular persons for political purposes are in any circumstance unjustifiable, whatever the considerations of a political, philosophical, ideological, racial, ethnic, religious, or other nature that may be invoked to justify them."*

This terror process, according to E.V. Walter (Mohamad, 2002: 106), has 3 (three) elements: 1) violence action or threat; 2) emotional reaction to a very severe fear among the victims or potential victims; and 3) social effect following the violence or violence threat and fearful feeling arising later.

Overall, terrorism is defined by the scholars as an action or attempt of frightening certain group with certain purpose. Aji (2013: 59) stated that, Republic of Indonesia's Government has responded this action with the ratification of 2 (two) Laws: Republic of Indonesia's Law Number 16 of 2003 about the stipulation of the Government Regulation Substituting for the Law Number 1 of 2003 about Terrorism Eradication to be

the Law legalized by Republic of Indonesia's President on April 4, 2012 on DPR (Legislative Assembly)'s approval. In addition, it is confirmed with Law Number 15 of 2003 about the Stipulation of the Government Regulation Substituting for the Law Number 2 of 2002 about Terrorism Crime Eradication, in Boom Explosion Event in Bali on October 12, 2002 to be the law legalized on April 4, 2003 on DPR (Legislative Assembly)'s approval.

Although terrorism action has received attention and clear rule of law, this action is not easy to be dealt with. This terrorism action still becomes a global issue, both nationally and internationally. As suggested in the Government's information on the publication of Perpu Number 1 of 2002 about Terrorism Crime Eradication delivered by Justice and Human Right Minister, Justice and Human Right Department (2002: 8), mentioned that terrorism is an extraordinary crime. For that reason, its management should be extraordinary as well. In other words, the management of it not only relies on police officer and army, but also involves community participation.

It means that there should be an attempt of changing the role of community from being the object or victim of terrorism action so far to being the subject contributing to coping with the criminal action affecting their life. Community participation is needed in coping with this terrorism action. Wrihatmolo and Dwijowidjoto (2007: 124) mentioned participation as the aspect that can be used in measuring the community empowerment viewed from community dimension as the subject of development. It is in line with Wulfhrost, et al.'s (2008: 25) opinion stating, *"Participatory research presumes that people ought to, and will, engage in civic action to address issues that affect the quality of their lives."*

Community participation in coping with this terrorism action is indicated by *Komunitas Memo Penyair* (Poet Memo Community). This community is the association of a group of Indonesian poets uniting and voicing phenomenal issues one of which is, publishing Poetry Anthology entitled *Memo Anti Terorisme* (Anti-Terrorism Memo). This community realizes that terrorism should be resisted with a letters and culture-based grass-root movement. This anthology book was published by Forum Sastra Surakarta (Surakarta Letters Forum) on April 2016 and launched in several cities.

As suggested by a social-minded man, Leak, in Curator's Preface in poetry anthology book *Memo Anti Terorisme* (2016: vii), "Basically terrorism action has never stabbed directly the heart of its targeted opponent. This terrorism action is said as limited to spread massive anxiety and fear relying on arm invulnerability, physical strength and pseudo-bravery of the actors".

A social-minded man, Leak, in Curator's Preface in the poetry anthology book of *Memo Anti Terorisme* (2016: vii) stated "Considering this condition, the poets along with the members of society vulnerable to be the target may not be kept silent. They should change their position from only being submitted to be the object (message sending medium) of terrorism, to being those taking stance bravely, refusing, and resisting the terrorism more powerfully. In addition to investigating the trace of subjective claims and countering it with argumentative and analytical idea, the poets also voice the superior humanity values honestly without violence through esthetic expression in line with culture and time civilization".

It is in line with Soedjono's (1983: 22) thinking that the prevention of crime can be done through Community Based Crime Prevention, involving any activities to improve the capacity of society in reducing the crime by means of improving informal social control.

Viewed from its movement base, *Komunitas Memo Penyair* publishing this poetry anthology book of *Memo Anti Terorisme* belongs to Community Based Crime Prevention. The participation of society members affiliated with the community can serve as social control to prevent and to cope with terrorism action. This *Komunitas Memo Penyair* undertakes social control through literary and cultural approach. Through this approach, this community grows and develops the public's awareness of the importance of resisting the terrorism action.

3.3. Level of Participation to Avoid the Global Terrorism

The participation of community in avoiding this terrorism action can be analyzed through the level of participation formulated by Wilcox (1994:1). It includes: 1) *information*; (2) *consultation*; (3) *deciding together*; (4) *acting together*; and (5) *supporting independent community interest*.

(1) *Information*

At this level, the community participation is limited to providing information. It can be seen from the initial course of the publication of *Memo Anti Terorisme* Poetry Anthology Book. In the beginning, this anthology book is an idea of a *sastrawan's* (man of letters') named Jen kelana that was then followed-up by *sosiawan* (the one working for society interest) Leak thereafter known as the coordinator of this anthology

book. Leak followed-up it by providing information on the plan of publishing this anthology book in social network, or Facebook. In addition, Leak also distributes this information through email. He and his team also made release in mass media in publishing this information.

Previously, other anthologies with social phenomenon theme have been developed, for example, *Puisi Menolak Korupsi* (Anticorruption Poetry), *Memo Untuk Wakil Rakyat* (Memo for People Representative)*, and *Memo Untuk Presiden* (Memo for the President). These three poetry anthologies are also coordinated by Leak. Leak established a public group in Facebook named *Memo Penyair*. This group is a medium of accommodating various information and aspiration affiliated in this community in social network. Until today (last accessed on October 2, 2016), about 563 people are affiliated with this community group. Through this Facebook group, access to information is smoother and the public access information more easily in relation to this community.

It is in line with Wilcox (1994: 10) mentioning that, *Information-giving underpins all other levels of participation, and may be appropriate on its own in some circumstances. However, you will hit problems if all you offer is information and people are expecting you to provide for more involvement."*

(2) *Consultation*

At this stage, the public starts to offer opinion, as the good listener to give feedback but not involved in the implementation of such the idea and thought. This development can also be seen from the discussion and idea exchange between Leak as the coordinator and the public affiliated with Facebook Group. The discussion led by Leak often received positive feedback from those affiliated with friendship network in the facebook group. This idea exchange is conducted more through social network, so that there is often slow response.

Leak, as the coordinator, offers choice to those affiliated with public group in Facebook, related to the working scheme of anthology book publication. Leak responded to a variety of recommendations coming from the members through commentaries. It is line with Wilcox (1994:10) stating, ""*Consultation is appropriate when you can offer people some choices on what you are going to do – but not the opportunity to develop their own ideas or participate in putting plans into action."*

(3) *Deciding together*

Community participation in this stage included collective decision making, meaning supporting ideas, thoughts, options, and developing the opportunity required to make decision. Those affiliated with this facebook group participates with discussion theme offered by Leak. They are active in an online discussion that was then reduced into collective decision making.

Wandersman et al. (2005:41) suggested that in *Democratic Participation* the stakeholders are involved in decision making, so that the program will tend to be appropriate to the participants' need and values.

There are some regulations formulated collectively by this group:

a. The publication of *Memo Anti Terorisme* Poetry Anthology is independent, not-for-profit, and based on individual independency upholding collectivity.

b. This publication is the continuation of previous poetry anthology publication conducted by *Komunitas Memo Penyair* so far; summarizes and accommodates the poetries by the poets and the public throughout Indonesia with diverse backgrounds, strata, ethnics, age and writing style.

c. Poetry is an original work themed Anti-terrorism constituting the representation or interpretation of the idea above.

d. To maintain the poetic thematic and quality in order to make this publication proportional to be literary book, objective selection will be conducted over the poetries entering into by Leak (Coordinator of *Memo Penyair*).

e. The printing/publication cost will be supported collectively by the poets whose works pass successfully the selection and are included in the anthology.

f. In addition to sending the work, in the next stage (after selection) the poets whose works pass successfully are required to transfer printing/publishing cost due at least IDR 100,000.

g. Such the due will be returned to the poets in the form of *Memo Anti Terorisme* Poetry Anthology Book with the number proportional to the due's nominal value.

h. The willingness to participate and to send the poetries was waited for until February 29, 2016.

i. The announcement on the work selection would be informed openly on March 15, 2016.

j. The poets may send more than 1 poetries (completed with 10-line personal data, photograph, detailed address, email, facebook, and phone number) to email:sosiawan.leak@yahoo.com or inbox Facebook: Sosiawan Leak.

This decision making was conducted collectively and reduced by Leak as the coordinator. Because the interaction pattern between the members of community is conducted more on social network, sometimes the decision making is conducted by the coordinator considering the members' input. It is in line with Wilcox (1994:12) stating *"Deciding together is a difficult stance because it can mean giving people the power to choose without fully sharing the responsibility for carrying decisions through."*

(4) Acting Together

At this stage, the public not only participates in decision making but also is involved and establishes partnership in its activity implementation. The publication of *Memo Menolak Terorisme* Anthology Book receives positive appreciation from the public, as indicated with 291 poets sending its poetry text to the committee. After having been selected by the curator, Leak, 250 poets were selected, the poetries of which are included in this anthology book. This community established partnership with *Forum Sastra Surakarta* (Surakarta Letters Forum) as the publisher. Previously, this *Forum Sastra Surakarta* has established partnership with this community, among others, by publishing *Memo untuk Presiden* Poetry Anthology Book (published on October 2014, involving 196 poets), and *Memo untuk Wakil Rakyat* Anthology Book (published on October 2015, involving 134 poets).

This book publication funding was supported collectively through a due scheme by the poets the works of which pass successfully through the selection and are included in the anthology. The poets the poets the works of which pass successfully were required to transfer printing/publishing cost at least IDR 100,000 per person. It is in line with Wilcox (1994: 12) stating, *"Acting together may involve short-term collaboration or forming more permanent partnerships with other interests."* In the same vein, Masrukin, et.al (2016:60) stated: *"Dissemination was intended to stimulate the sense of urgency about cooperative and cultivate understanding that cooperatives require participation of all parties simultaneously for their success."*

Figure 1.1. *Memo Anti Terorisme* Poetry Anthology Book
(Picture was taken from *www.litera.co.id*)

(5) Supporting independent community interest

The participation in this stage is indicated with the local groups offering funding, advice, and other supports to develop activity agenda. *Komunitas Memo Penyair* launched *Memo Anti Terorisme* Poetry Anthology Book through a variety of programs and activity funded independently or obtaining voluntary fund from other parties. This program involves discussion, anti-terrorism declaration, and poetry declamation. This program is also supported by those caring about terrorism issue, both practitioners and academicians. It is in line with Wilcox (1994: 13) stating, *"Supporting independent community-based initiatives means helping others develop and carry out their own plans. Resource-holders who promote this stance may, of course, put limits on what they will support."*

This book launching was conducted in Sarinah Thamrin Building, Jakarta on May 27, 2016 (*www.indonwes.id*, 2016). This location was selected because it has ever been one of terrorism action locations. In this program, Mayjen TNI (Purn) Supiadin Aries was present, as one of resources in book

discussion as the part of launching program. He is the member of First Commission of Republic of Indonesia's Legislative Assembly and the Chairman of Terrorism Crime Law Drafting Team as well. In addition, this program also presented AKBP Ir. A. Untung Sangadji as the resources (*www.polresmetrojakartapusat.com*, 2016).

This anthology book launching was also held in the yard of Badut Temple, Karang Besuki Village, Dau, Malang on July 30, 2016. This program presented theatrical action performed by a number of artists affiliated with Malang Performance Art. This program's coordinator was Seyhan Zuleha (*www.radarmalang.co.id,* 2016). On August 2016, this book launching program was also held in the auditorium of Cultural Science Faculty of *Universitas Sumatera Utara* (USU =North Sumatera University). This program was attended by such academicians as Ahmad Taufan Damanik, Zulkarnain Siregar, M.Psi, dr. Restuti H. Saragih, SpPD, FINASIM. The coordinator of this anthology book, Leak, also attended this program (www.medan.tribunnews.com, 2016). On September 23, 2016 this book was also launched in Minggu Raya, Banjarbaru City, South Borneo. This program was attended by many cultural observers in South Borneo (*www.rri.co.id,* 2016).

Table 1.1.
The launching of *Memo Anti Terorisme* Anthology Book

No	Launching Location	Date
(1)	*(2)*	*(3)*
1.	Sarinah Thamrin Building, Jakarta	May 27, 2016
2.	Badut Temple, Karang Besuki Village, Dau, Malang	July 30, 2016
3.	Auditorium of Cultural Science Faculty of Universitas Sumatera Utara (USU = North Sumatera University)	August 20, 2016
4.	Minggu Raya, Banjarbaru City, South Borneo	September 23, 2016

Sources: secondary data.

Figure 2. The Book Launching in Sarinah, Jakarta
(Picture was taken from *www.litera.co.id*)

Figure 3. Book Launching in Cultural Science Faculty of North Sumatera University
(Picture was taken from *www.medanbagus.com*)

4. Conclusions and Suggestions

The attempt of coping with terrorism action should emphasize on the role of the public and social environment. The public becoming the object of terrorism so far should be directed to be the subject having power in resisting the action. So far, the role of the public in coping with the terrorism action is so limited, and still individual rather than organized movement. *Komunitas Memo Penyair* realizes it by publishing poetry anthology entitled Memo Anti Terorisme(Anti Terrorism Memo). *Komunitas Memo Penyair* is a letters and culture-based grass-root movement. This community is an association composing of a group of Indonesian poets uniting and voicing the phenomenal issue, one of which is, publishing Poetry Anthology entitled *Memo Anti Terorisme* (Anti-Terrorism Memo). This community is coordinated by Leak, a social-minded man and a man of letter concerning with the social issues.

The participation of community affiliated with this *Komunitas Memo Penyair* fulfills the level of participation as suggested by Wilcox (1994: 1) including *information*; *consultation*; *deciding together*; *acting together*; and *supporting independent community interest*. At *information* level, the information on book publication is delivered by this community coordinator through mass media and social network in the internet. In the next level, consultation, the public offers opinion and gives feedback. This idea exchange is conducted more through social network, so that there is often slow response. In *deciding together* level, the members participate in an online discussion reduced into collective decision making. In the next level, *acting together*, about 291 people participate and establish the partnership in the implementation of activity. This community establishes partnership with *Forum Sastra Surakarta* as the publisher. In the fifth level, *supporting independent community interest*, this community launches book through a variety of programs and activities funded independently and raising voluntary fund from other parties. This program includes discussion, anti-terrorism declaration, and poetry declamation supported by those caring about terrorism issue, including practitioners and academicians.

This *Komunitas Memo Penyair* resists the terrorism action by publishing *Memo anti Terorisme* poetry anthology book. This community conducts anti-terrorism action through letters and cultural movement. Interestingly, Leak as the coordinator and curator in this anthology book's Preface (2016: vii) stated that: "If the terrorism is the culmination of violence act, the poetry should be the base of tenderness and mind and character that does not give the violence the opportunity of being born or even climbing to the supreme life peak. If terrorist is the spreader of envy and resentment through fear and anxiety, the poet is the spreader of love and affection with authentic conscience".

This book is the manifestation of community participation in resisting the global terrorism action. This anthology book is published by Forum Sastra Surakarta on April 2016 and launched in some cities. Viewed from its movement, *Komunitas Memo Penyair* publishing *Memo Anti Terorisme* poetry anthology book belongs to Community Based Crime Prevention. The participation of community affiliated with the community can serve as social control to prevent and to cope with terrorism action. In the future, this community participation should be supported by the government.

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Terrorism, Culture of Violence and Active Nonviolence Movement

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Abstract. The rapid development of information and communication technology, allows the public to be treated the acts of international and national levels violence and terror. From ISIS terror atrocities extreme action on the internet to comment hatred, incitement and provocation to make the public familiar with the hardness and assessing violence into the "regular" and eventually became a culture, a culture of violence. This paper raised the study of active nonviolent movements are done through literature that will see and analyze that active nonviolence movement can be done as a "resistance" to against the widespread culture of violence and terror events. The expectation value of active non-violent spirit is capable inculcated in our young people and can become a value that is in line with the national vision.

Keywords: Terrorism, culture of violence, active nonviolence

1. Background

The potential of violence in Indonesia is quite make concerned and can appear at any moment, like a time bomb ready to explode. From the beginning of the post reform period, the incidence of violence emerged in Maluku, Poso, West Kalimantan, Aceh, and Papua. Then in the early 2000s terror began rife in a number of places in Indonesia, the largest in terms of number of victims and international news is the Bali Bombing I and II. Bomb in JW Marriot hotel lobby, in front of the Philippine embassy, in front of the Australian embassy, at the JW Marriot and Ritz Carlton until that happened in the area of the Starbuck cafe Thamrin in early 2016. The problem of terrorism has been a concern of the citizens of the world and when we saw the escalation that was occurred, Indonesia is among countries that have a big threat to become subjected the acts of terror.

According to data from the Institute for Economic and Peace, a research institute based in London. They attempt to record the ratings of countries in the matter of terrorism. There are 162 countries,that are representing 99 per cent of global studied. The Ranked compiled based on the number of events, deaths, injuries, and damages. In 2015, The index of Indonesia Global Terrorism improved. Indonesia is ranked order to 33. From 2002 to 2014, Indonesia's total loss of 466 lives for 226 acts of terrorism. Hundreds of events were also made in 1302 people were injured and 392 buildings were destroyed (Nur Rochmi, 2015).

The trend regarding of the violent events in the form of bomb terror attacks lately is the culprit comes from the youth groups. Thamrin bombers and suicide bombers in Mapolres Surakarta several time ago is still relatively young. Violent ideology espoused by these young people should be observed. Large population and reproductive age who exploded make Indonesia is reaping of the demographic bonus. Rather than being a blessing and a good capital for national development, if the productive age is not managed properly it could be a disaster. Social problems such as unemployment, crime, poverty, social inequality, and the like can be increased. This situation could facilitates the entry of the ideology of violence that can weaken the integrity of the nation. The ideology of violence and radicalism can go ito the youth groups activities.

Terrorism is identical with violence, some of opinions and understanding of terrorism can be concluded that terrorism is a coordinated violence,it puts the violence as consciousness, thinking methods and at the same time as tool achievement of objectives (Abdul Wahid 2004: 31). According Indriyanto Seno Aji, terrorism is already becoming part of the *extraordinary crimes* which means a violent crime with special dimensional or different with the type of other violent crimes, which is also known as a barbarism crime in the era of civilization, because it sacrifice of the innocent and cause damage to the economic system, the nation's integrity, the innocent civilian population and public facilities (Abdul Wahid, 2004: 11). Departing

from these figures means that terrorism must be agreed as a global threat that must be fought. The threat of terrorism in the context of Indonesian plural society feels quite disturbing because it could potentially be used as a divisive issues of the nation.

While the development of information and communication technology makes it easy for terrorist groups to articulate their existence. They have an interest to undertake the wide publicity through the mass media, whether they are positive or negative, will be very valuable to the survival of their organizations. Publicity is the *raison d'entre* behind acts of terror which is astounding audiences (Djelantik, 2010: 131). The actions carried out by spreading fear and panic followed by more powerful further actions that took more of death with the horrible and inhuman ways. And its relation to the publicity of the media become an important means to spread the messages of ideological or political which is generally a dissatisfaction message with government policies (Djelantik, 2010: 5). The actions undertaken rooted in dissaticfation or political frustration and the perceived injustice of the situation in some areas of life.

Relation to the publicity to get attention, then the mass media, whether deliberately or not, helped accommodate the terrorist purposes. Besides as a means of information, in fact, the media also serves as a source of entertainment, then news of terrorism became fodder for the media. Visual display and reports of violence is understood by the reader with the naked eye as a documentation or a recording facts of violence. This includes the type of violence in the media that is called by Haryatmoko as violence-document. This type of violence can be attractive, inviting sympathy, disgusting and angered. (Haryatmoko, 2007: 128). The live broadcast of terrorism reports allows doubling the violent demonstrations shocking image so that the viewer's attention focused on the things that leave traumatism, also invites viewers sympathy and partisanship on the incident.

Most of the media agencies realize that terrorist groups manipulate the media for their own interests, so it becomes important for the media to continue to take decisive distance between professionalism and the public interest. The role of media for terrorist groups was considered very significant mainly because of its ability to broadcast live for the acts of terror in a real and clear. In some acts of terrorism, the implementation of self-censorship, were adopted also by the television media as a way to foster public sympathy to the victims. While the internet media was used terrorist groups increasingly means the institutionalization of violence and hatred. Sites and social media accounts that are used by them from year to year increased significantly (Weimann: 2014). Objective existence of the site and an account of these groups is to fertilize the scattering of hatred, incitement and calls to violence so that the discourse of violence in the social space remains dominant.

Media discourse is currently dominated by the discourses of violence. Many news content review about the crime, fights, conflicts of friction between groups and other violent content. While in the current virtual media messages suggestive messages spread hatred and violence more easily found in the world. This situation further reinforce how increasingly implicated violence into a culture inherent in everyday society.

Quoting Deputy I Deradicalisation Protection Sector and the National Counter Terrorism Agency (BNPT) Major General Agus Surya Bakti that efforts to wipe out the culture of violence that exists today must be done ingood ways, promoting values of peace and constructive. This means that the existence phenomenon of violence can not be solved by violence because it will only create new violence. Nonviolence discourse must have be a counterweight to the audience.

In this paper the authors will propose a process of how the discourse of violence shown in the media can "fight" or faced with nonviolent discourse. Case in bombings in the region Sarinah Thamrin in early 2016 will be the authors presented here to analyze how the discourse of violence in the event of terrorist acts can be "combated" through a public movement with the paradigm of active non-violence to fight the violence of terrorism to the solidarity movement through the media that called ketidaktakutan Indonesia against terrorism. In this paper the authors will try to ask about what and how active non-violent movement could be a movement to break the chain of violence as well as an alternative way of counter-terrorism

6. Finding and Discussion

1.17. Terrorism and The Culture of Violence

The definition of terrorism is still being debated, so that up to now there is no definition of terrorism universally accepted, although there are experts who formulate it, both in literature and in legislation formulated. But the lack of a uniform definition in accordance with international law on terrorism does not necessarily negate the legal definition of terrorism. Each country and the researcher defines terrorism under its national law to regulate, prevent and combat terrorism. The word "terrorist" (actor) and terrorism (action) is derived from the Latin word "*terrere*" which more or less means making shaking or stirring. Meanwhile, the word terror could also lead to horror (Abdul Wahid, 2004: 22).

Basically the term terrorism is a concept that has a connotation that is sensitive because of terrorism resulted in casualties of innocent civilians. Terrorism as a social phenomenon have evolved along with the development of human civilization. The means used to commit violence and fear also becoming more sophisticated along with the sophistication of modern technology.

The notion of terrorism for the first time discussed in the European Convention on the Suppression of Terrorism (ECST) in 1977 in Europe. At the meeting forum known paradigm of *Crimes against Humanity* which include criminal acts to create a situation that resulted in individuals, groups and the public in an atmosphere of terror. Relation to human rights, *crimes against humanity* including the gross violation of human rights committed as part of a broad attack or systematic knowledge that such attack directed against any civilian population, especially directed to the souls of the innocent (public by innocent), as happened in the Bali bombing terror attacks, JW Marriot, until recently occurred in early 2016 Sarinah Thamrin in Central Jakarta.

According to Prof. M. Cherif Bassiouni, International Criminal Law expert, that it is not easy to hold an identical understanding that can be universally accepted, so it is difficult to supervise on the meaning of terrorism. Therefore, according to Prof. Brian Jenkins, PhD., Terrorism is a subjective view. (Indriyanto Seno Adji, 2001: 35)

According to Black's Law Dictionary, terrorism is an activity that involves elements of violence or which cause harmful effects to human life that violates the criminal law (American or states), which is clearly intended to: (a) intimidate the civilian population; (b) influence government policy; (c) affects the operation of the state by way of kidnapping or murder. (Muladi in Abdul Wahid, 2004: 31) Based on this definition, Muladi notes that the nature of the act of terrorism to contain acts of violence or threats of violence of a political character. Forms of action may be to piracy, hijacking and hostage-taking. Perpetrators can be individuals, groups, or nations. Meanwhile, the expected result is the emergence of fear, extortion, political radical change, the demands of human rights and fundamental freedoms for the innocent party as well as to the satisfaction of other political demands.

While social science researcher defines a terrorist act as follows:

.......Violence is calculated, surprising, and directed against the civilian population, including security personnel and military-duty, occurred in conditions of peace, and targets other symbolic conducted by secret agents, for the purpose of psychological is to publicize political issues, religion and / or intimidation or coercion of government and civil society in order to approve them. (Djelantik, 2010: 21)

From the definition or understanding of this terrorism can be understood that terrorism is organized violence, puts the violence as consciousness, thinking methods at the same time, methods of thought at once the means of achieving the goal. Terrorist activities would not be justified because of its main characters, namely:

1. Action by using the means of violence and threats to create public fear.
2. Actions directed at the state, society or individual or a certain group of people.
3. Reigning members with terror as well.
4. Violence is done with the intention to support the systematic and organized manner. (Abdul Wahid, 2004: 32)

The fundamental characteristic of terrorism is terrorism activities carried out by violent means to impose its will. Examples bombings, hostage-taking, and others. The way it is part of the means, not the goal. Target of the attack was public places or vital objects such as shopping centers, airports, stations and international facilities. The victim was not high selectivity, activities are very professional and tidy so difficult to trace his footsteps.

Terror or terrorism always synonymous with violence. Often, terrorism is seen as the peak of the violence, terrorism is the apex of violence. Accordingly, terrorism in all its forms is a serious threat to peace and security. In discussing terrorism and violence, it is important to realize that terrorism is not a force, but it is a method of political violence. Terrorists do not regard violence as a destination, but as a way of showing one's strengths serious threat. The use of violent means is an effective way to show the violence "the other side", the "enemy" or rivals in this sense. If violence becomes the goal, then it is no longer called terrorism (Santoso, 2002: 20).

Meanwhile, from the standpoint of religion, according to the Rector of the State Islamic University of Jakarta, Azyumardi Reza, said that terrorism as political violence Humanitarian completely contrary to the ethos of Islam. Islam encourages Muslims to struggle to realize peace, justice and honor, but the struggle must not be carried out by means of violence or terrorism. (Abdul Wahid, 2004: 22).

The definition of terrorism we need to apply properly so as not to pollute the pure religious thought with the element of falsehood or evil, and assume no moral struggle carried out by terrorists as a jihad. Stigma terrorists to Islam, will simply ignore reality where terrorism, whether state actors or not, is not only done by the religion of Islam. Among other religions are also facing the same problems. Culture of violence in religion became one inhibiting the formation of public space.

Conditions of violence and terror also occur and are found in other contexts and situations. Violence is considered as reasonable. This condition must be seen as a social crisis, a humanitarian crisis, and spiritual crisis. Further violence was even invented, provoked, commercialized, and "cultivated" so that eventually the realization of a culture of violence or culture that generates violence (Arinto Nurcahyono, 2003). As well as how each day television audience impressions offered by the violence that convey the message: "violence, thoroughly enjoyable and necessary", daily newspaper readers were treated to rhetoric the officials were very hard, not mannered and sometimes incite. Casualties by a terrorist act is not more than the victims who died as a result of the alleged theft was beaten to death or friction between groups. The room of death and terror culture of violence is thus not difficult to understand has become part of our order form so far. In the context of the public imagination as such, it inspired terror get a decent room. Then terrorism can thrive anywhere, because the seeds of violence are already in the public sphere of society.

The above description by itself requires the public to be more active in developing ways of solving ideological, social, truth and injustice without violence, otoritarisme and coercion. Land for methods of violence must be addressed with wisdom and patience. One of them by fostering "public space" as the main strategy to overcome the death space. When the social, political and economic can be compared as a space, we certainly have an expectation of a public space that is open, tolerant and civilized. The rights of citizens to participate appreciated and be accommodated. In the that space, citizens can interact as equals and freely, without discrimination based on religion, wealth, ethnicity and political currents..

1.18.   Active Non-Violence Movement

In seeking ways of settlement of the problems that are full of violence and terror in society, without stuck using the path of violence, finally reminds us of the message of Mahatma Gandhi decades ago. Gandhi said that the terrorists believe terror will produce objective, namely submission to the will of terrorists. However, Gandhi said, imagine if people decide that they will not be subject to the will and desire of terrorists, and did not reply to an act of terror by means of terror, the terrorists sooner or later, would conclude that violent ways they were no longer relevant and useful , (Abdul Wahid, 2004: 46)

Mahatma Gandhi thought and praxis to make changes without violence contained in Politiske Etikk Gandhis Books (1988). This book describes three types of non-violent penjuangan Gandhi: 1) *Non-violence of strong*: that nonviolent resistance is done with self-confidence and strength; 2) *Non-violence of the weak*: resistance because there were no weapons and resources to fight; and 3) *Non-violence of the corward*: form

of surrender as weak and scared. For Gandhi, the battle is not just against something, but also to fight for something.

One of Gandhi's view that greatly affects a professor of peace and conflict studies Johan Galtung is the structure, where Gandhi said that violence can be eliminated if we know the cause. Gandhi's thinking has spawned the idea for Johan Galtung on the theory of violence. Galtung divides violence into three categories, that is: 1) *The Direct Violence* (between the perpetrator-victim); 2) *Structural Violence* (derived from the social structure -antar people, society, community collection); and 3) *Cultural Violence* (symbolic in religion, ideology, language, art, science, law, media, education) are often used to legitimize direct violence and structural violence. Cultural violence and structural violence can and often lead to direct violence. Direct violence also amplifies / exacerbate the structural violence and cultural violence. Direct violence be physical or verbal behavior often appears as unchanged, because that becomes the root is the structure and culture.

When in situations of violence, there are several ways in which to menganggapi the situation, that is: 1) *Avoid*, trying to stay away and not involved or do not want to know (being *apathy*); 2) *Responding to violence with violence*; 3) *Accommodative*, means to accept violence and passivity and silence (Ken Butigan, 1999: 25-26). Then the last way is with 4) *Active Non-Violence*, which is called out loud yell of injustice and violence, but on the other hand remain open dialogue and keep humanizing the perpetrators of violence.

About Active Non-Violence, Barbara Deming said that "*Nonviolent action does not have to get others to be nice. It can in effect force them to consult their consciences*". In principle, be active nonviolence is not meant not doing anything to fight. In contrast, active non-violence means being active with the show and against injustice and violence, but not by violent means. Active nonviolence is seen as the creative force for justice and prosperity using authentic communication and highlights the injustice.

The principle of nonviolence came from the teachings of Gandhi, who used the Satyagraha, which means adhering to the Truth (Saty - the truth, the real, good; Graha - holding). While Ahimsa or non-violence, is the desire not to hurt other creatures (from the Sanskirt Himsa - the desire to hurt others; a - prefix which means the opposite). In a positive way, Gandhi said that nonviolence is the will or the desire for prosperity for all. It could also be interpreted to give love and love for others, including the enemy. The main purpose of Gandhi's teachings that is not just limited to India to independence but fraternity for all.

Nonviolence as principle, is a way of life. Unlike strategic nonviolence, principled nonviolence has a spiritual basis. It is concerned about the wellbeing of the opponent. It can also be defined as the change of state in a person where all desire to be injurious to another has been replaced by the desire for the well-being of all.Furthermore, here we will see the main principles underlying the active non-violent movement based on the idea of Mahatma Gandhi and Martin Luther King, Jr.

Mahatma Gandhi	Dr. Martin Luther King, Jr.
1. All life is one. 2. We each have a piece of the truth and the un-truth. 3. Human beings are always more than the evil they commit. 4. The means must be consistent with the ends. 5. We are called to celebrate both our differences *and* our fundamental unity with others. 6. We reaffirm our unity with others as we transform "us" vs. "them" in thought and action 7. Our oneness calls us to desire and work for the well-being of all. 8. The nonviolent journey is the process of becoming increasingly free from fear.	1. Nonviolence is a way of life for courageous people. 2. Nonviolence seeks to win friendship and understanding. 3. Nonviolence seeks to defeat injustice, not people. 4. Nonviolence holds that voluntary suffering can educate and transform. 5. Nonviolence chooses love instead of hate. 6. Nonviolence believes that the universe is on the side of justice

Tab. 1. Some Principles of Nonviolence

(adopted from *Nonviolence Training : From Violence To Wholeness*)

" Actualizing The Values of Humanism to Avoid The Global Terrorism "|

There are 4 Steps of Nonviolence (CARA):

1. Center Ourselves – take whatever steps you need to in order to be grounded in your deeper truth; to respond from our deepest reality and not simply react using destructive scripts. Thistakes practice and experimentation about what works to get/remain centered.
2. Articulate our True Selves – To Ourselves and Our Opponent – Getting in touch with your feelings, emotions and underlying needs and honestly sharing them.
3. Receive the Truth of the Other – deeply listen to and hear the opponent, even though we may not agree with him/her.
4. Agree, Don't Assume – with the truth and untruth of both sides on the table, we can find the common ground around which we can agree.(Butigan, 1999: 43-44 & 81)

As a movement, Gene Sharp (1973) identified at least 200 methods of nonviolent action movement. Sharp then split the action into three major groups, are: (1) protest and persuasion, (2) non-cooperation, and (3) the intervention. In the present context, as exemplified Diah Kusumaningrum of the Center for Security and Peace Studies UGM, the action can be: Iwan Fals voiced criticism of the New Order through songs Bento, Bongkar, and Oemar Bakri (protest and persuasion); boycott of the American fast food chain restaurant McDonald's, KFC and Starbucks as a protest over the Israeli attack on Gaza is backed by the citizens of Malaysia in 2014 (non-cooperation); and in the 1970s, many Americans refuse to pay taxes, because they do not want their taxes used to finance the war in Vietnam (intervention).

The active nonviolence movement also contain a constructive activism which is creating a positive alternative that liberates people from their oppression.For Gandhi, Constructive Program is the foundation of social change. Good work by community during Constructive Program strengthens the community's discipline and readiness for times whennonviolent resistance was necessary.Some Advantages of Constructive Programs/Activism are being concrete, creative, practical, proactive, independentof the oppressor, empowering, ongoing, effective in the long-term, inclusive. Current Examples of Constructive Programs such as alternative education (home schooling, Montessori), sustainable energy (solar, wind, etc).

1.19. Active Movement of Non-Violence and Terrorism Issues

Next we will discuss about how the actualization of the active non-violence movement principle when applied in the present context in addressing the issue of terrorism. Basically, the principles on active nonviolence contains the values that uphold universal humanism, justice, equality and the integrity of creation. M. Nurul Ikhsan Saleh in the article "Turning the Anti-Violence Education" states, almost all religions of the world, teaching the principles of nonviolence. In Islam, this principle so clearly as mentioned by a tradition which is then used as a rule of jurisprudence that is vital, namely la Darra wa la Dirar. Other religions, also has a doctrine of nonviolence. For example the tradition of Buddhism, the principles of nonviolence projecting a universal ideals of peace, which can be extended to include the idea of a peaceful heart or mind. Actually, it is almost certain that all countries and religions agree that citizens and followers to avoid violence. Everyone will agree with the creation of world peace that has been long-awaited.

In the context associated with the issue of terrorism, the principles of active nonviolence can be applied as a learning resource materials for youth mindset in Indonesia. The principle of non-violence begins with efforts to increase understanding and awareness of yourself and then transmitted to others. The original idea was to be a reflection of ourselves that injustice and violence may not be abolished without breaking the chain cycle of injustice and violence.

Role of National Counter Terrorism Agency (BNPT) as an institution formed by the state to be very strategic, especially in prevention programs influx understand terrorism through de-radicalization programs targeting the environment of youth and also in the circle of former terrorists and their families, however families of terrorists are human, too, that have the same right to life. In line with the principle of non-violence in which you need to beat is an act of injustice and the violence rather than the person.

In addition to the state, there are three other important institutions, which could play a role in protecting young people from the influence of radicalism and violence. *First*, the educational institutions which include principals, teachers and curriculum. *Second*, family education. Families through the role parents play a major

role to introduce the teaching and understanding of love and affection to the younger generation and make the family as a unit of consultation and discussion. *Third*, the education community: the community is very important as a social space where youth activity. Community education through the role of community leaders in the community were considered sufficiently conducive environment for the creation of a culture of peace among young people. And youth should always be embraced and given a role in society.

To expand these principles, it takes the agent builders of peace (*peace builder*) from various circles. The young boy would be expected with a variety of motivation and creativity capable of instilling a sense of nonviolence in the spirit and attitude to be distributed in the environment peers (*peer educators*).

Besides the state, educational institutions and communities, there is still one important institutions that have a strategic role as an agent that can break the culture of violence that media institutions. News content is currently still dominated by the discourse of violence. The media has a strategic role and function as a channel spreader dominant values in society. The mass media as one of the pillars of change in society, in delivering social reality and information, are expected to remain able to keep the seeds of violence that are not thriving, through the presentation of news and entertainment pattern that is more humane, pro-peace and justice.

Furthermore, the authors will be invited to see how the media can be a powerful weapon against the discourse of violence. We will learn from the events Sarinah terrorist bombings in early 2016. How social media can be used by the public, as a lethal weapon for the purpose of terrorists to spread fear through their evil actions, through the action of solidarity with the spread of viral #KamiTidakTakut.

Perhaps the terrorist act that occurred in early 2016 ago in the Sarinah shopping complex in Jalan Thamrin, Central Jakarta, was an event not to be forgotten in the minds of the people of Indonesia until now. In terms of number of victims, it is not as much as the heinous acts of terror attack that occurred in Bali and the bombing of the JW Marriott a few years ago. Sarinah bomb attacks appear to differ in terms of pattern and neatness of the action taken. Which becomes noticeably tense is the event of terrorist acts occurred in the nerve center of the capital, in the rush-hour society that at around 10:50 pm.

In parallel to these events, virtually have circulated pictures and videos sinister and vile related casualties and events. Circulation of pictures and videos that make people increasingly feel the horror and filled with anger, fear and sadness. Public response to terrorist acts, too fast. Shortly after the bomb exploded on the scene, a sort of social media twitter hashtag so crowded with various #Sarinah, #BomSarinah, #PrayForJakarta up #JakartaBombing. Not until one hour keyword 'Sarinah' a trending topic.

If the goal of terrorists is to steal the show, it is considered secured, in less than 30 minutes after the bomb exploded, the television station Al-Jazeera and NBC has broadcast it live. The attack allegedly carried out by ISIS network in Indonesia, can quickly stifled by the authorities. The events of terror and plastered real firefight through television watched by the world community.

Interestingly, less than four hours after the incident, began circulating in cyberspace hashtag that read #KamiTidakTakut which later became trending topic. Hashtag illustrates how fear, grief and sorrow at the beginning of the occurrence of terrorist acts have aroused a sense of solidarity and courage to build together between citizens. In social theory, fear is one of the largest originators of a major change in society. No man who is not afraid of the bombs. But it continues to sink into fear or moving join forces together, it's an option. And the public has chosen #KamiTidakTakut. Discourse courage against violence with #KamiTidakTakut in social media is also followed by the same response from people who were at the scene. Around the scene, did not seem frightened expression of the citizens of Jakarta, even street vendors around the scene still selling. The area around the crime scene into a crowd of people who do not seem to be afraid to see how the situation around the scene.

The purpose of terrorism is a publication, a show of force, creating fear that is sustainable, and undermine the confidence of the people to the government that they can not provide security, as well as damaging the economic pillar. Publication in Sarinah terror have been successful they get. But only to the extent that, because of fear and distrust of sustainable public destabilize the government not been obtained by terrorists. In fact, the market immediately bounce back shortly after the tragedy. Through #KamiTidakTakut appeal, the community managed to shout out loud opposition to the perpetrators of terrorism.

Appears and persistence trending topic #KamiTidakTakut, #JakartaAman, #JakartaBerani, #IndonesiaWorthIt etc., become the measuring instrument was actually on the expressions and attitudes selected after the tragedy. In this case, terrorists have managed to bring courage and unity of the public to rise up and turn against them, and we show our real face. Even in the afternoon, already appearing expression jokes and memes circulating. Our weapon against violence is not guns and explosives, but the computing device. Hashtags can become a collective expression that indicates the attitude and choices of a nation.

The reaction of netizens voiced #KamiTidakTakut, greatly helped the Indonesian security forces in control of the national situation after the terror occurs. As a form of resistance from the people, it's considered appropriate in order to fight against cyber attacks of the ISIS recurring accompany physical terror movement. The counter reaction of netizens whether it be hashtag memes, or through positive articles are a form of public awareness in participating create a safe and peaceful conditions in the Earth Indonesia.

War discourse of the pros and cons of the idea of violence and radical may be an example of how the principles of active non-violent movement could remain relevant in use today. Through cyber media, social media in Indonesia will continue to be enlivened cyber war between the pros and cons of radical ideologies and terrorism launched by ISIS in Indonesia. The hope hashtag movement "We Are Not Afraid" This could be a good start process to continue being voiced solidarity of love for peace, justice and the integrity of creation for our public.

7. Conclusions ans suggestions(Use "Header 1" style)

As a movement, the principles of active non-violence movement which is courage against violence with nonviolence by promoting values of humanism, justice, peace and integrity of creation, is considered still find context and relevance to the present.

In the context of today's society that tends to be dominated by the discourse and the culture of violence, it is expected the seeds of nonviolence capable of regrowth in the society, especially the younger generation as a change agent. The values of non-violence can be used as study material practiced in the world of learning and education, family and community.

Case emergence #KamiTidakTakut call on social media after the bombing attacks in Sarinah early this year could be evidence that the anti-violence discourse is able to be turned on and be a powerful weapon against the violence without using violent means. And this has to be good hope for the future of our nation.

Is a chore for industry players media in presenting information related to the issue of violence and conflict, including related about terrorism, with the interests of the public and not to get stuck on the discourse preaching hatred, fear and trauma for the audience, but it must be capable of being funnel peace for public audiences. As for the audience as media consumers, need to be equipped with good media literacy, in order to enjoy information and entertainment could remain critical, observant and not easily provoked by ideologies that are not pro on peace and justice.

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Generation Youth Field as Successors Terrorists for Threaten National Resilience

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Abstract. Terrorism was an extraordinary crime which threatened the social order of society in the world, so that it would directly or indirectly threatened the existence of Pancasila. Basically the interest motive of some terrorism done by some terrorists in Indonesia was not to do *jihad*, but was to change the national basic law of Indonesia from Pancasila into *Khilafiyah Islamiyah* which was not based on the religion of Islam. The young people became the main target to be recruited as the members of terrorist groups because they had high idealism and loyalty. The young people were also the successors who determined the future of Indonesia, so that it could not be denied that many young people became the targets of terrorist web to be the agents of suicide bombs. The acts of terrorism happened in Indonesia would directly or indirectly tear down the national resilience of Indonesia because those acts could threaten the existence of the ideology of Pancasila, the economy of Indonesia, political stability, socio-cultural life, as well as resilience and security. A strong national resilience could be achieved if all level of society empowered young people who had knowledge, character, and skill based on the value of Pancasila.

Keywords: Young, Terrorism, National Resilience

1. Background

Indonesia was a multicultural country which consisted of various ethnic groups, religions, cultures, languages, races, so that it could not be denied that on October 28th, 1928, all the Indonesian young people declared a declaration to unite with all the existing differences. The fights done by the young turned out to awaken the spirit of the aboriginal inhabitant in all sides of the country, so that Indonesia could achieve its independence in 1945. The declaration of the young people of Indonesia - known as The Youth Pledge –, after Indonesia could achieve its independence, turned out to be one of the basic of the country founders to determine the basic and the ideology of the country. It resulted in the birth of Pancasila as the national basic and *Bhineka Tunggal Ika* as the national slogan to shelter Indonesian society with various diversities. The values consisted in Pancasila were the characteristics of Indonesia itself which had existed even before colonizers came to Indonesia, so that it could not be denied that all Indonesian society would conveniently approve Pancasila.

The diversity in Indonesia was considered as strength point compared to other countries because not all country in this world had that. Moreover, Indonesia had the ideology (Pancasila) created by the country founders based on the characteristics of Indonesia. The diversity in Indonesia was both a gift and a bless from Allah SWT given to Indonesian society. This diversity would be a disaster for Indonesia if they were not managed and maintained well because those differences could create conflict, both horizontal and vertical. Amirsyah (2012: 51) stated that the complexity of the society, as existed in Indonesia, was a certainty which could not ever be denied. There was no other way for this nation, except by having strong commitment to manage the diversity. It had been a possibility. They could not tolerate all kinds of acts which could break the complex social order.

The young generation became front line agents to maintain the differences existed in Indonesia because they high have idealism and loyalty spirit. However, nowadays Indonesian young are having character crisis because many terrorism acts that are conducted by the young. Based on the data from BNPT, the number of the performers of terrorism until January 2016 are more than 2.7 million people. This number does not include the followers and the sympathizers of terrorist web. Moreover, most acts are conducted by the young (Hamdi, January 20th, 2016: *tempo.com*). This number is very high although the number of

Indonesian inhabitants is approximately 240 million people. However, if every terrorist agent conducted radical acts (suicides bombs), Indonesia would be shattered.

Radical ideology in Indonesia turned out to be spread in campus and could brain wash the students to reject Pancasila as the ideology of the nation, so that this phenomenon had a high possibility to threaten the existence of Pancasila as the basic of the nation or the ideology of the nation. The research conducted by LIPI in 2006 by Anas Saidi showed that 86% of the students from five colleges in Jawa island rejected the ideology of Pancasila and desired to apply the Islam Sariah. The radicalization pattern that was conducted in campus through campus external organizations and religious activities secretly. It had been begun since post reformation.

This phenomenon emerged a pessimistic dream of a bright Indonesian future because many young people were easy to be influenced by radical ideology. On the other side, up to now, there had been many radical acts in many regions which were conducted by the young people in the name of Islam. It was a tragic fact, considering Islam was a *rahmatan lil 'alamin* (a bless for all) religion, so that it could smear the goodwill of Islam. The Director of Prevention of BNPT (Brigadier General Hamidin) stated that up to 2016, the research result of BNPT cooperating with some colleges showed that all terror doers in Indonesia were mostly 21-30 years old; it reached 47% in percentage. Seen from the education background, students of high schools and those with equal level were the most number; it reached 63% in percentage. College level was in the second position with 16% in percentage (Sumantri, May 9th, 2016: *http://news.metronews.com*).

Based on the research results above, the young people were not the successor of the nation but the successor of the terrorism because many young people in Indonesia were easily influenced by radical ideology to conduct terrorism acts. This phenomenon directly and indirectly threatened the national resilience because it threatened the existence of the ideology of Pancasila, socio-cultural life, and created insecure feelings among Indonesian citizens.

2. Method

The kinds of research used in this research was qualitative approach and descriptive research method. The techniques of collecting data used were literary study (book and journal) and internet (in the form of news related to this research). The technique of analyzing data used was interactive data analyzing technique consisting of four steps, such as 1) collecting the data, 2) reducing the data, 3) presenting the data, and 4) drawing conclusion.

3. Finding and Discussion

3.3. Study on Terrorism in Indonesia

Terrorism had a very wide definition. In defining terrorism, there had been so many controversies, especially in the level of college students. However, it should be noted that terrorism was not related to religion at all (Prayudi, 2009: 1). It meant that there was no religion in the world which taught its believers about violence towards non-believers, but there were some particular groups, which were in the name of Islam religion, conducted some violence to achieve their own purpose. This phenomenon was frequent to happen in some countries, so that there was such public opinion that Islam was a radical religion, such as some acts conducted by ISIS, Jamaah Islamiyah, NII (Negara Islam Indonesia), and etcetera. Whereas those radical acts were not only conducted by those from Islam, but also by some other religions, such as radicalism conducted by Christian in XVI century with Marthin Luther as one of its figures. Terrors had also been done by some leaders or rulers of some countries and movement groups, such as Vladimir Lenin, Adolf Hitler, and others.

In terrorism happened in Indonesia some time ago, most of the doers used the name of Islam, so that it became a big shock for Muslims because its religion was reputed to adore and support radical acts. The example of terrorists who used Islam as their motive was the case in Solo in which consisted of 48 people. Those doers stated that their motive was that they wanted to apply Sariah of Islam in Solo. One of its doers was Farhan, who stated, "We want to break Solo so that it would be like Ambon or Poso. With this act, we could apply Islam Sariah, *Khilafiyah Islamiyah* in Indonesia" (Suhendi, September 7th, 2012: *jogja.tribunnews.com*). Whereas in one hadeeth, the Prophet of Muhammad PBUH in Misrawi (2010: 92-93) uttered that the core of Islam was spreading peace and helping the poor, either we know them or not.

Terrorism itself was also different from *jihad* in Islam, the differences between the two was in its nature and purpose. The Instruction of MUI Number 3 Year 2004 about terrorism explained that terrorism and *jihad* had a very distant differences. The differences were as follows:

a. The nature of terrorism was damaging (*ifsad*) and anarchy (*faudha*), while the nature of *jihad* was conducting an amelioration (*ishlah*) although using war as its tool.
b. The purpose of terrorism was creating fear and/ or break others, while the purpose of *jihad* was up righting the religion of Allah and/ or helping the rights of those in tyrant.
c. Terrorism was done without rule and infinite target, while *jihad* was done by following rule defined by Sariah to a certain target or enemy.

Indonesia had the most serious problem on terrorism in South Asia; this country had been facing terrorist attacks causing largest number of victims compared to its neighboring countries (Fealy and Bubalo, 2007: 126). Terrorism happened in Indonesia nowadays was not for the interest of religion but for political purpose, although up righting Islam was always used as its motive. It was because the target was all the society both Muslims or non-Muslims and it caused fear for all the society. Wahid et al (2011: 32) stated that the characteristics of terrorism happened in Indonesia were:

a. The acts used violence and threats to create public fear,
b. It was addressed to country, society, individual or a certain social group,
c. It also commanded its members with terror, and
d. It conducted violence to gain supports by using systematic and organized ways.

The doers of terrorism in Indonesia stated that those acts were *jihad* to fight evil happened in Indonesia. However, seen from their acts, what they had done contradicted with *jihad* taught by Islam. Basically those doers had a purpose to upright Islam Sariah and to establish a country based on *Khilafiyah Islamiyah*, so that they did fulminate the existence of Pancasila.

3.2. The Young Become the Target of Terrorist Web

The Law Number 40 Year 2009 Section 1 explained that the young people were the inhabitants of Indonesia who were in the important period of growth and development and at the age of 16 (sixteen) to 30 (thirty) years old. The role and the participation of the young people were very important to keep the unity of Indonesia, so that it could not be denied that there was a proverb saying that those who overpowered the young people, they would take over the future (Tilaar, 1991: 34). The strength of the young people made the terrorist web interested to recruit them, especially those who had little knowledge on religion. The efforts done by terrorist web to recruit the young people up to now were said to be successful because many acts of terrorism in Indonesia were done by the young.

Ex-terrorist who was involved in Garuda Woyla airplane hijack and the Bombing of Istiqlal Mosque, who was Ustadz Ismail, stated that young people recruited were those with lack of knowledge on religion. He stated that in his active period as a terrorist, he targeted the young people as the main target of recruitment. These young people were judged as unstable but had a strong spirit. Those young people were then given some charming promises of paradise if they would conduct terrorism acts, which was judged as *jihad* acts (Aminah, October 15th, 2015: *republika.co.id*). Even though those young people had their strength on their fighting spirit and idealism, but sometime there were some young people having stress because of family or friendship problems and they were really easy to be influenced by some things that were believed to be able to release their stress. On the other side, the young people were easy to be influenced by radical ideology so that they joined terrorist web were those who had lack of knowledge on religion.

Qaradawi (2009: 61-119) explained that the factors that the birth of radicalism in the name of religion in a muslim to lead to acts of terrorism, namely:

a. Lack of knowledge about the nature of religion and the lack of preparation to understand it in depth, know the secrets, to understand his intentions, and recognize his spirit, as well as half-baked knowledge.
b. Understand *nash* textually (many adhering to the literal meaning of the texts arguments without trying to understand the content and meaning).
c. Debating the issue of lateral, so that ruled out major problems.

d. Excessive forbid (the tendency is always to corner, be harsh and excessive in the opinion proscribe and expand the scope of things that are forbidden).

e. Confusion concept. Vagueness in understanding Islam and obscurity in seeing the principles of Islamic law and the purposes of his treatise, could lead to the Islamic concept becomes ambiguous and confusing among the youth, so that Islam understood disproportionately.

f. Following the *mutasabihat* paragraph (containing several connotations meaning), leaving paragraph *muhkamat* (meaning was clear and obvious indications).

g. Learning science only from books and studied the Al-Qur'an only of Manuscripts. Not willing to listen to reason people have different opinions, not willing to dialogue with him, and never open the opportunity for their views to be tested, where those opinions can be weighed, confirmed, and *ditarjih* with the opinion of others

h. Lack of knowledge about the history, reality, *sunatullah*, and life.

i. The alienation of Islam in their own country, disobedience that occurred in the predominantly Muslim country.

j. The real attacks and secret conspiracy against Muslims. Their wars to the Muslims in Palestine, Lebanon, Afghanistan, Philippines, Eritria, Somalia, Ciprus, India, and other muslim countries.

k. Freedom to preach and practice Islam. Islam does not feel enough if one simply becomes pious individual, before making another person pious.

Most of the Indonesian easily affected by the radical ideology so willing to commit acts of suicide bombing is basically ordinary people on the religion of Islam and wanted to become a religious leader instantly. Radical ideology more easily affect the confidence of youth in the elderly. The Director of Prevention of *Badan Nasional Penanggulangan Terorisme* (BNPT) or The Body of National Terrorism Overcoming, Brigadier General Hamidin, stated that up to 2006, the research result of BNPT cooperating with some colleges showed that there were five reasons of why the young people became the targets of the terrorists, namely:

a. Those young people were in the process of defining their identity. Based on the result of the study conducted by The United States Institute of Peace in 2010, it was stated that 2,032 members of Al-Qaeda web are college students or teenagers who were asking their own identity.

b. The young people were involved in terrorism because they needed for togetherness. Some terrorist groups were skillful in exploiting teenagers with unstable emotion. They searched for some young people who were longing for truth, something that they did not get from their family or their own environment.

c. The young people joined terror groups because they longed to improve what they thought not right or unjust.

d. The ideology given to the young people was full with the spirit of change.

e. There were also some young people who became terror doer because they wanted to create sensation and heroism (Sumantri, 2016: *http://news.metronews.com*).

The huge number of young people who were easy to be influenced by radical ideology and joined terrorism web were a very dangerous threat for the unity of Indonesia in the future, pointing that the future of Indonesia was determined by the current young people. If the young people did not have strong mind and were easy to be influenced by radical ideology, the diversity of Indonesia in the future was threatened to be extinct.

3.3. The Terrorism Threat towards National Resilience

National resilience was generally a dynamical condition of a country containing perseverance and strength which contained an ability to develop national power in facing and solving all challenge, threat, obstacle, and disturbance, both from outside and inside of the country directly and indirectly, which could jeopardize integrity, identity, viability of a nation and a country as well as the struggle to achieve national purpose (Sunardi, 1997: 5). Terrorism itself was an act which jeopardized the integrity and identity of Indonesian nation because its extensive impacts, one of them was jeopardizing the existence of the ideology of Pancasila. This threat could be minimalized if the young people could show their role and participation to maintain the coalescence and the unity in Indonesia because young people were very valuable national asset.

The concept of national resilience of Indonesian nation itself included all national life which specialized into eight life aspects (Astagatra), which consisted of *Trigatara* (three natural aspects), such as geography, natural capital, and demography; and *Pancagatra* (five social aspects), such as ideology, politics, socio-culture, economy, and resilience and security (Lemhanas, 1997: 25-26). The acts of terrorism happened in various regions directly threated the existence of the ideology of Pancasila, the security of socio-cultural life of the society, and also the economy both micro and macro in Indonesia. The following were some analysis on the impacts caused by terrorism towards some indicators which influenced national resilience of Indonesia:

a. Ideology

Indonesia had the ideology of Pancasila, a set of values containing in this ideology were the characteristics of Indonesian nation, but there were some parties which try to ease down this ideology of Pancasila so that it did not become the ideology of Indonesian nation anymore. It was seen from the slander and provocation from some figures of Al-Jama'ah Al-Islamiyah (AJAI) like Abdullah Sungkar, who stated that Pancasila was a set of evil doctrines which contaminated the Muslim young people of Indonesia. The next was Abu Bakar Ba'asyir who accused Pancasila as the engineering of Christian/ Catholics to break Islamic institution in Indonesia (Hendropriyono, 2009: 363). This phenomenon influenced the resilience of Indonesian ideology, which later could weaken the national resilience of Indonesia.

b. Politics

Terrorism did influence political condition in Indonesia because these acts created a bad prejudice in society, especially in politician realm, that these acts were really related to politics. For example, the case in Solo was a terrorist attack by doing some shootings in a police station, which at the same time, Jokowi was the candidate of the governor of DKI Jakarta. It then created an opinion in public, especially those who supported Jokowi, that this act was made by his political opponent so that Jokowi would be busy to take care of Solo. This phenomenon caused disunion in the society which were loyal to the candidates they support so that it could easily create conflicts.

c. Socio-culture

The acts of terrorism happened in Indonesia did affect the social life. Purwawidada (2014: 260) stated that terrorism case threated the social life of the society because it caused the emergence of fear of terrorist attack, attitude of suspicion between people – especially suspicion of non-Muslims towards Muslims because the acts of terrorism were usually done by Muslims –, the emergence of apathetic attitude from the society towards terrorism acts because these terrorism acts were frequently happened in Indonesia, and the emergence of pro and contra in the society because there were some people who supported it and there some who rejected it. The phenomenon that frequently happened in the society was the emergence of suspicion between Islamic organization which had different *mahzab*, which caused horizontal conflicts.

d. Economy

The act of terrorism did affect the economic condition in Indonesia, both in national and regional copes. Purwawidada (2014: 257-258) stated that in the level of micro economy, it could reduce the profit of some trades in some shopping centers which happened to receive suicide bombs threat or those which happened to be located around the terrorist acts. The number of visitors or buyers around the location of terrorist acts was gradually decreasing due to fear. For example, the bombs threat in Klewer Market of Solo and the issue of rubbery in gold store caused the decrease of visitors. The bomb case in Bali also impacted to the decrease of economic level of Indonesian citizens who depended on tourism as their mean of support in Bali for more than three years (Hendropriyono, 2009: 383-384). Those acts caused national income to decrease.

e. Security

The threat of terrorism did affect security aspect of Indonesia because it caused fear in the society about their safety from the act of terrorism done by terrorists. Terrorism had given bad impacts towards the safety of the citizen. On the other side, those groups had superficially understanding that their crime was not a sin but a holy duty. The case of suicide bombs and robbery done by some terrorist groups create fidgetiness and fear among the citizens in Indonesia.

The acts of terrorism happened in many regions in Indonesia caused weak national resilience in Indonesia because those acts affected the social life of the citizens in the aspects of ideology, politics, economy, socio-culture, as well as resilience and security of Indonesia. The role of all level

of society was truly needed to overcome terrorism in Indonesia because the government could not work alone to overcome those acts so that a strong national resilience could be achieved.

4. Conclusion and Suggestions

4.1. Conclusion

Terrorism happened in Indonesia were increasing year by year and threatened the existence of diversity in Indonesia because those acts had unclear targets so that could create fear on the safety of the citizens. The doers of those acts conducted their acts in the name of Islam so that the society thought that those acts were *jihad*. Whereas Islam did not teach violence but it taught us to always live in harmony even though we had different religion, ethnic, race, and many other different things. Basically terrorism happened in Indonesia was not to apply Sariah of Islam, but it had political purpose that was to change the ideology of Pancasila and democracy system with ideology and system that were based on *Islamiyah Khilafiyah*.

Young people became the main targets of terrorist web to be recruited because the young people had high fighting spirit and idealism in doing change so that it could not be denied that terrorism in Indonesia was mostly done by young people. The number of terrorist doers was increasing from year to year and they were mostly young people so that it was really worrying for the future of Indonesia. The acts of terrorism conducted by young people directly affected Indonesian national resilience both now and in the future because those acts threatened the existence of the ideology of Pancasila, politics in Indonesia, economy in Indonesia both micro and macro, social life of the citizens, and the level of safety in Indonesia, so that this phenomenon weakened national resilience of Indonesia.

4.2. Suggestions

a. The government had to be able to empower the young people by providing education and training in the form of knowledge, skill, and character for the young people based on Pancasila so that they would not be easy to be influenced with radical ideology which in contradiction with Pancasila.
b. All level of society both formal, informal, and non-formal had to do some monitoring towards all the activities joined and conducted by the young people so that they would not be recruited to join terrorist web.

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Aircraft Hijacking Incident of Garuda Woyla 1981

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Abstract. The paper for a conference is entitled *Aircraft Hijacking Incident of Garuda Woyla 1981*. Hijacking Garuda DC-9 Woyla Aircraft is beingcarried out by a group under Imran bin Muhammad Zein as leader. The group known as Dewan Revolusi Islam Indonesia, they want replace national principle namely UUD 1945 and Pancasila with syariat Islam and then make Indonesia an Islamic state. The problems discussed in this paper, first the background hijacking Garuda DC-9 Woyla Airplane. Second, the way of hijacking and hostage exemption. Third, the government's efforts in dealing with terrorism after the hijacking. It is related with government action toward the radical Islamic movement in Orde Baru era. To further investigate these questions, a historical study involving heuristic, critical, interpretative, and historiographic method is needed. The results of the study show that the plane hijacking was a retaliation of Imran assembly group that aims to free members of the congregation that were taken as the political prisoner of the government because of slaughter four police at Kosekta 8606 Cicendo-Bandung. Hijacking occurs for 65 hours, but eventually could be saved by military operations. The hijackers was defetaed by the Anti-Terrorism Team (Kopasandha) on March 31, 1981 at 02:40. After the hijacking, the government finally did a preventative measure, monitoring and cracking down on the movement of ekstrim kanan groups. In addition, government made special team for Anti-Terrorism by TNI to protect security and stability of the state.

Keywords: Hijacking, Woyla, Terrorism, History, Aircraft

1. Background

The development of the Indonesian state since independence until today can not be separated from the movements that are considered disturbing the integrity of the Republic. One of them is a terrorist separatist movement which is the government's opposition. Groups that perform these movements do not agree with the government existed, so they want to take over the power to control the state (Budiardjo, 2000: 10-11). The action is one of the manifestation of terrorism. The term terrorism was originally used to refer an enemy of territorial or cultural dispute against ideology or religion that does violence against the public. Based on RI Regulation No. 1 of 2002 on Combating Criminal Acts of Terrorism, declared that terrorism is a crime against humanity and civilization and is one of the serious threats to the sovereignty of each country. Such actions pose as adanger against security, world peace, and detrimental to the welfare of society that needs to be done to eradicate planned and continuous manner so that the rights of people can be protected and upheld (Djari, 2013: 12).

After Indonesia's independence, there were some threats and terror attacks. Some of these events include the terror bombing of the Borobudur temple, Police Station in Rajapolah's assault, assault in Konsekta Cicendo Bandung and others. The incidents were carried out only in government institutions on the land. It is different with the hijacking of the Garuda plane DC 9 Woyla. However the Indonesian government coped well with the piracy even can be said as a success. Through this event the Indonesian military forces are taken into account and respected in the eyes of the world, despite Indonesia's military equipment weren't as good as the other countries such as Britain and the United States, but the ability of Indonesian military forces managed to compete with them.

2. Method

The method used in this research is the historical method consists of four stages, namely heuristic, criticism, interpretation, and historiography. The first stage is done in heuristic method which is a phase or activity of finding and collecting resources, information and traces of the past (Herlina, 2011: 7-15)

The second stage is criticism both internally and externally. After collecting sources, criticism must be done so that the authors do not take what is listed and written on these sources for granted (Sjamsuddin, 2012: 103). In this stage, there are two things that need to be done, first to examine the authenticity of the source or referred to as external criticism. Second is to examine the credibility of the source or called as the internal criticism (Kuntowijoyo, 2013: 77-78). Once the sources criticized then the source should be corroborated between one source to another source that gave birth to a historical fact that is closer to the truth. It's not done yet, these facts can not speak for themselves without a touch of the author unless to the source with no contradiction or known as argumentum ex silentio (Gottschalk, 2008: 130; Herlina, 2011: 34-35).

The third stage is called the interpretation that can be done in two ways, namely synthesis and analysis. Interpretation is often called the mastermind of pure subjectivity because in its process the author included their own thoughts on a historical fact (Kuntowijoyo, 2013: 78). Interpretation is a stage that is quite difficult for the author to be neutral toward the existing resources. In both ways there are various kind of interpretations, ranging from verbal interpretation, technical, logical, psychological, and factual (Garraghan, 1957: 321-337; Herlina, 2011: 36-39).

The fourth stage is called the writing of historiography which is the last stage in the historical method. What is needed in this stage is the ability to write. As revealed by Mary Fulbrook, "To write history requires a leap of the imagination. To write history requires a degree of creativity. To write history recquires active, critical powers of selection, analysis, representation"(Fulbrook, 2002: 53). A creative writing of course requires intelligence with critical behavior towards any resources and imagination so that the author is able to imagine how an event occurs.

3. Finding and Discussion

1.20. Imran Group

Depoliticization of Muslims have occurred since the time of Guided Democracy, after Masyumi firmly rejected the ideology of Nasakom. During the the New Order depoliticization of Islam became more widespread through political of anti Islam policies. The policy is similar to the Dutch East Indies government policy towards Islam that fully supports Islam as a religion but eliminate Islam to its roots as a political force. Nevertheless, the New Order government was tolerant towards Islamic parties that are considered moderate and can cooperate with the government as NU, PSII and Perti. However, the New Order government remains tough with radical Islamic forces or the extreme right which is seen as disturbing the stability and security. This is due to the involvement of figures as Masyumi in Darul Islam and PRRI. As the result of the New Order Government's attitude, arised an Islamic movement that was against the government policy through preaching to his flock (Rafika, 2009: 14-23).

The Islamic movement was primarily aimed at enforcing the Islamic religion so that peace and prosperity realized. Many ideology or concepts that underlies the Islamic movement (Turmudi, 2005: 16), one of which is radicalism. This movement is often called Islamic fundamentalist or radical Islamic movements. The emergence factors of the radical Islamic movements in Indonesia is the presence of dominant religious symptoms that appeared since the 1980s and was marked by the strengthening of the tendency of Muslims to return to their religion by practicing the teachings of Islam in daily life (Afadlal, 2005: 34). About 1970 until the 1980s there were a number of acts of terrorism that is commonly associated with the command of jihad groups that have the same idealism with the movement of DI/TII and based on radicalism. The first group to appear at that time was under the leadership of Warman. Then there is another group under the leadership of Imran who commit acts of piracy on air. The action became both the peak of their action and the last from the group that was under Imran's leadership.

Imran was born in June 1, 1950 in Ampek Angkek, Agam, Bukittinggi. His father was a cloth merchant in Medan, and so the family stayed in Medan (Nasution, 1982: 3). Imran did not complete his study in high school because lack of funds, then he helped his father selling at the market. The neighborhood formed Imran up to be very brave, even he was dubbed as thugs. By Imran's nature he was appointed as the Chairman of the Section of Pancasila Youth Organization Mass Mobilization Town Matsum I Medan. One of the tasks of this organization is to catch people who are thought to be involved in the events of September 30, 1965. After the movement of this organization accomplished its task, Imran became unemployed. In addition to actively organized, Imran also be a sympathizers of several parties including NU, PSII, PNI. Imran later became a member Parmusi (Pangkapi, 1982: 7).

Imran did not follow the formal school but he was good at preaching. The ability is obtained when he studied in a religious school of Muhammadiyah. Upon the recommendation of his teacher, T.A Rousydi Latif, Imran went to Saudi. Before going to Saudi, Imran studied under the teaching of Moh. Natsir for a year in Jakarta. Imran's reason for going to Saudi was because there were no job at home that can guarantee his future. Another reason is there's no encouragement from their parents to deepen their faith in order to be prudent, pious (Pangkapi, 1982: 9).

While staying in Arab Imran lived with Abdullah, an Arabian family, who taught him Arabic. His job in Arabic during the pilgrimage season was a guide to the Hajj. Outside the pilgrimage season Imran changing jobs ranging from working at the company seat makers, shop assistants, traders cobblestones and watches, to become a member of the guard. In addition of working Imran also taking the time to deepen the knowledge of Islam with changing dialogues from one teacher to another. The teachers he met were Sheikh Abdullah, Sheikh Bukhari, Sheikh Yasir bin Abdullah, and Sheikh Muhammad bin Abdul Kadir (Pangkapi 1982: 13-16). Imran also often met with Muslim youths from Indonesia who were studying in Arab. Through these interactions, on December 7, 1975, they formed DRII (Council of Indonesian Islamic revolution) and chose him as the leader (Tempo, January 9, 1982: 16).

The initial goal of DRII when later returned to Indonesia was to convey the true religion of Islam as they learned in Arab, not like the one in Indonesia that has been mixed with heresy and superstition (Berita Buana, 21 April 1981). They disagreed with the actions of the government and the Indonesian state system that is not based on Islam, then try to replace the Pancasila and the 1945 Constitution with Islam as the state ideology. DRII also planned to overthrow Suharto and turn it into an Islamic State (Hand, 2001: 71).

In February 1977, Imran returned to Indonesia, and the DRII in Saudi was led by Mahrizal (Tempo, January 9, 1982: 16). After a year in the country, Imran married a girl from the city of Medan Matsum named Syahraini and blessed with a son named Zaid. To provide for the family, Imran began selling watches in Medan. Then he decided to trade and settle in Jakarta. Imran also began actively realizing the ideas of DRII by means of da'wah (preaching) to various places in Jakarta, Bandung and Tanjung Karang (Pangkapi, 1982: 32-35).

Imran has a brother in Cimahi that he often get a chance to preach at the Masjid Agung and Masjid Istiqomah Cimahi Bandung. As the DRII goal, he explained that the Muslim's teaching in Indonesia was wrong, because it mixed with many heresy and superstition (Hand, 2001: 70). Imran's opinion certainly gotresponse from various parties, some agreed and some were not. Among HIPMA (Youth Association of the Great Mosque Cimahi) itself divided into two groups of people of agreed and disagreed. The contrariety became more heated that the Mayor of Cimahi decided to disband and sealed the HIPMA's office (Disjarahad, 2014: 29-31). As the result, the young people who used to be actively involved with the organization felt lost. Caused them to built a new organization outside of HIPMA and asked Imran to be their leader. Imran initially refused but due to the persistence of the youth Imran finally disposed to become a leader. Meanwhile, the pilgrims that was formed by Imran while he was in Saudi and was led by Mahrizal was officially disband in August 1980, relating to the establishment of a new congregation in Indonesia (Hand, 2001: 71-73).

A group led by Imran undergoing a process of rapid development due to the number of members in Cimahi, Bandung, Jakarta, Mojokerto, Surabaya, and Malang that was increasing in a short time. (Tempo, January 9, 1982). The number of pilgrims increasing from 20 in 1979 to 200 in 1981. Before the conflict with the government, Imran also once held a lecture in the Armed Forces Mosque Cimahi because there were some members derived from the Armed Forces. (Hand, 2001: 83-84). Imran lectures attracted young people because he dare to criticize the government (Tempo, January 9, 1982: 16). Imran groups hostile to anyone who disagrees with them. One is Syamsudin, a senior activist youth in Bandung Istiqamah Mosque, which has twice been threatened with death and finally he was stabbed with a dagger (Sinar Harapan, April 8, 1981). Syamsudin considered to have divided Imran's group and speading rumors of him becoming one of the government's people that were trying to ruin the image of Islam. Therefore, people do not trust the movement made by Imran and his congregation really intend to be Islam (Tempo, January 9, 1982: 16).

The Imran's group became more furious when they received an information from Major General Isaac Juarsa that CSIS (Central Strategic International Studies), DGI (Church Council Indonesia), and Mawi (Board of Trustees of the Church of Indonesia) were trying to oppress Muslims in the government and Muslims that can not be held. This was proved because Imran's group felt like they was always being supervised in every lecture and recitation. For that Imran had a meeting which resulted in the decision that each member had to practice martial arts. This was a preparation in case there's violence against Muslims (Tempo, August 16, 1980: 53). Imran also ordered that every member who has been in the pledge of allegiance should have a gun (Hand, 2001: 86). Imran groups got weapons by buying or seizing the members of the armed forces who were on duty. (Pangkapi, 1982: 62-63).

At the end of the second week of March 1981, motorcyclist, Anas, one of the member, held by the police in Konsekta Cicendo 8606 Bandung. Police detained the motor and had him picked it up the night later. This was used by Imran's group to search for weapons. On that night they attacked the police station Konsekta 8606 Cicendo to obtain weapons on the pretext of taking a motorcycle detained. Perpetrators of the attacks consisted of 14 people, led by Salman. They used a truck and went Konsekta 8606 Cicendo. This attack managed to take a 38 Colt pistol, When the attack took place, appeared Sergeant named head Suryana riding a motorcycle from the direction of the city who went straight into the police station yard. Salman then ordered all members to immediately leave the police station, but from the sound of gunshots being fired to one member of the police. To remove traces, Salman ordered them to shoot all the members of the existing police, then fled towards the Dago Street. Three policemen were killed in custody while the sergeant Suryana lying covered in blood with a gunshot wound to the right thigh (Pangkapi, 1982: 63-68).

Meanwhile, Imran who was in Jakarta shocked by the news of the Konsekta 8606 Cicendo police post's attack submitted by Husein and Budi Rahardjo, members involved in the incident, who handed him a 38 Colt pistol taken from the police station. Imran supports the raid that has occurred and did not condemn the act, but he asked that the case to be kept confidential. In March 15, 1981 Imran received words from one of the members who had escaped from police pursuit, that several other members were involved in the raid Konsekta 8606 Cicendo have been arrested, including its leader, Hafiz Salman (Pangkapi, 1982: 71). Initially the authorities did not know the perpetrators of these attacks, but one member named Najamudin reported the incident (Hand, 2001: 89). Turned out Najamudin was an operative who infiltrated the government to spy and report on all activities undertaken by the groups of Imran. After reporting the group's activities, Najamudin killed by some members of the congregation for being a traitor (Pangkapi, 1982: 72-73).

Meanwhile, Imran was planning a strategy to do the plane hijacking as an attempt to free the captured members. To save the other members, Imran decided to immediately move from Jakarta to East Java. In East Java Lawang, Imran delivered his decision to do the plane piracy and requested financial assistance. Some members such as Haji Yusuf, Ahmad Yani Wahid, and Zulfikar contributed funds to the plan (Pangkapi, 1982: 150).

1.21. Pembajakan dan Pembebasan Sandera

In March 25, 1981 Imran's group members who served as the hijackers of the plane namely Mahrizal,

Zulfikar, Wendy, Abdullah Mulyono, and Abu Sofyan headed shortly to Sumatera. In March 26, 1981, they arrived in Palembang and immediately bought air tickets to Medan. They stayed for two days at Hotel Lusyana, Palembang and stayed in room No. 14 for 2 days (Tempo, April 4, 1981: 17). On the morning of March 28, 1981, they left the hotel to the Talangbetutu Palembang airport with weapons such as pistols and hand grenades. They can easily get past the guard at the airport by tricking security officer (Sinar Harapan, April 3, 1981: 1).

Aircraft targeted for the piracy is the Garuda Indonesia's airline named Woyla with flight number 206, PK-GNJ coded tail, flying from Jakarta to Medan. Initially the number of passengers is 33, then increased when the air transit in Talang service Betutu Palembang. The aircraft is manned by Herman Rante pilot, Hendy Juwantoro co-pilot and three flight attendants Retna Wiyana, Dewi Yanti and Lidya. After picking up 14 passengers at the airport Betutu Talang, at 10:10 pm the aircraft took off towards the Polonia Airport in Medan. Piracy reported by Captain Pilot Herman Rante when it passed by with Fokker 28 GA 145 track Pekanbaru-Jakarta (Subroto, 2009: 258).Captain Pilot A.Sapari who was the pilot of the Fokker 28 GA 145 then forwards the report to the tower of Kemayoran Airport, from where the news of piracy spreaded. The hijackers demanded flights to be diverted to Colombo, but because of the limited fuel, the flight diverted to Penang, Malaysia. At Penang the hijackers dropped a grandmother named Hulda Panjaitan (76) due to incessant crying on the plane. Hulda Panjaitan picked up by Inspector Nasir in Penang, and he gives a lot of information on the state of what happened on the plane (Tempo, April 4, 1981: 16).

On the evening of March 28, 1981, Head of the Bakin (now BIN), General Yoga Sugomo, departed from Jakarta to Bangkok. To take action on some of the demands of hijackers, namely:

• The government had to release 84 prisoners who were involved in the attack of Kosekta 8606 Cicendo-Bandung, the prisoners involved in terror Warman in Rajapolah dated August 22, 1980, and the prisoners involved in the Komando Jihad year 1977/1978. The prisoners then flown abroad with the intention of certain countries that they will mention later.

• Request a replacement pilot crew.

• US$ 1.5 million in cash.

• Demanding to expel Israeliofficers in the military environment.

• Ordered that the Jews who lived in Indonesia were expelled from Indonesia.

• Demanded that the Vice President Adam Malik sacked from the post because of his great corrupt (Tempo, April 4, 1981: 15).

If these demands are not fulfilled, they threatened to blow up the Woyla and their passengers inside. Colonel Teddy Rusdi, Benny Murdani, and Sudomo met the President Suharto at Cendana, a decision is made that the military option will be taken to release the aircraft (Pour, 1993: 415). On March 29, 1981, after obtaining permission from the government of Thailand, Indonesia anti-terror force landed (Republika, March 30, 1981). Anti Terror Force consists of 35 members of Shandi Yudha's Forces Command (Kopasandha) under the leadership of Lieutenant Colonel Sintong Pandjaitan arrived in Bangkok on Monday, March 30, 1981. The leader of the CIA in Thailand offered loans of bulletproof jacket, but was refused because the troops Kopassandha Indonesia have brought their own gear (Subroto, 2009: 270).Garuda DC-10 aircraft that will be used to pick up the hostages, camouflaged into the Garuda's comercial aircraft that recently flew from Europe. The result of Lt. Gen. Benny meeting with the Thailand's foreign minister, Siddi Savitsila, can not give permission to invade the ship. On March 30, 1981, Lt. Gen. Benny Murdani, Yoga Sugomo (Head of Bakin), Lt. Gen. Hasnan Habib (Ambassador to Thailand), and Sugiri (DGCA) met with the Prime Minister of Thailand in Sisao Thesve-Bangkok to request the permission of military operations. Lt. Gen. Benny stipulate that the invasion would be carried out before dawn. While inside the hijacked plane, the terrorists was getting tired (Pour, 1993: 435).

The distribution of Garuda DC-9 Woyla's inbreak tasks including, sub-team Pioneer 1 as interceptor that open and close the front door to the left as well as taking charge of the cockpit's area of the plane. Pioneer 2

as a sub-team Pioneers as interceptor served to open the emergency exit. Pioneer 3 as interceptor sub-team in charged to open the rear hydraulic door. Sub-team Pioneer 4 Rescuer, while the sub-team Pioneer 5 (sub-team Helpers) served as a sniper to shoot aircraft's tires. Sintong Panjaitan, Second Lieutenant Rusman, will be under the aircraft's leading-edge (Conboy 2008: 285). Anti-terror team began to move toward the back of the plane which is a dead angle of hijackers' viewpoint. Sintong leading the way followed by all the sub-teams. All members of the Anti-Terrorism Team runs a relaxed and organized action by shouldering 3 pieces of folding ladders.All of the three sub-teams Pioneers then placed the folding ladder under the front door beside the plane, in front of the leading edge of the left wing near the fuselage and the rear door of the plane (Kompas, April 3, 1981: 12). Phases of the invasion began with a barrage of rifle's sounds in an effort to open the cockpit's door, then the troops surrounded the plane and went into the craft through the front door with a few seconds of time interval. This operation lasted 3 minutes for the hostages could went straight out quickly (Kompas, April 3, 1981: 12). This operation killed five hijackers with all passengers survived. Captain Herman Rante, the Pilot Capt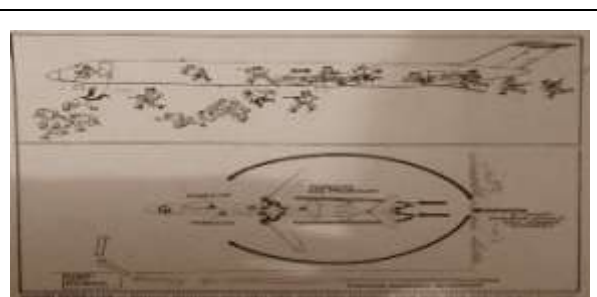ain seriously injured and one member of the Anti-Terrorism Team Kopasandha, Achmad Kirang Capa died. Garuda DC-9 aircraft Woyla suffered only minor damage (Santosa and Natanegara, 2008: 27).

Scetch of The Passenger Release by the Kopasandha Anti Terror Team
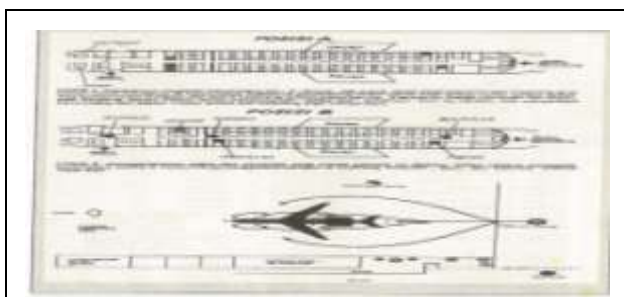
Source: Disjarahad, 2014: 305　　　　　　　　　　　　　　　Source: Kompas, 3 April 1981

DC 9 Sumatra Garuda Plane carrying the hostages were flown to the Halim Perdanakusuma and arrived on 31 April 1981 at 14:05 (Berita Yudha, April 1, 1981: 1). Meanwhile Imran bin Muhammad Zein as the brain of the DC-9 aircraft's hijacking had sentenced to death by the Central Jakarta District Court in 1981. Not only Imran, members of the group involved in the events of Kosekta Cicendo-Bandung and piracy of the DC-9 Aircraft was also sentenced to die (Tempo, May 23, 1981: 12).

1.22. The Government's efforts Addressing Terrorism After the event of Woyla

Kopashanda's success (now Kopassus) Army in the liberation of Garuda Woyla's hostages, made headlines in the international world. The news shows contention that the Army troops not as outsiders might expect, because outside the country, especially the western, have always suspected that the third world do not have the discipline and can not work efficiently (Disjarahad. 2014: 243).

With the insident of Woyla, the government in this case Kopassus, formed an anti-terror unit (sat Gultor 81) the number of 81 were drawn from when the Woyla Garuda's hijacking occurred. Sat Gultor 81 actually formed on June 30, 1982 with Major Inf. Luhut Binsar Pandjaitan as the first commandor.

Then the government is also based on the recommendation of Commission I and the assessment towards the dynamics of terrorism, then on July 16, 2010 the President of the Republic of Indonesia issued the Presidential Decree No. 46 Year 2010 on National Counter Terrorism Agency, and lifted the Inspector General of Police (Ret) Drs. Ansyaad Mbai, M.M. as the Head of the National Agency for Combating Terrorism (Presidential Decree No. 121 / M. in 2010).

The government's success of quelling the DC 9 Garuda Woyla's hijacking, has an impact as there was a rising of a negative issue as if the Jihad Commando and the Woyla DC-9's hijacking was made by the

government, and other growing issue as if the Islam were cornered and restricted even some said as if the ABRI (Indonesian Armed Forces) does not require the development of Islam (Siswoyo, 1981: 87).

In further developments there are dualism in handling terosisme where the TNI and Police has its own role. TNI's role in combating terrorism stipulated in Law No. 34/2004 on the Indonesian Armed Forces Article 7 which says there are two military operations, namely (a) military operations for war, and (b) military operations other than war. At the point b stated that the military operation in addition to the role are (3) to overcome terrorism, the other points mentioned (1) assist the Indonesian National Police in tasks of security and public order set forth in the legislation.Basically, the military is an instrument of the state that is given the authority to use force in defending the country from another country's millitiary attack. While the police department as the law enforcement institutions, protect society and establish order. The police is also armed with purpose to enforce the law itself. Thereby, actuating the unit of terror by the military carried out if the degree of the threat is so serious and endanger national security in general. In dealing with terrorism act the military has forces that are considered more capable and competent in fighting againts terror.

The Police Department's role in Role of the Police Department in handling criminal acts of terrorism is based on Law No. 15 Year 2003 regarding the Stipulation of Government Regulation No. 1 Year 2002 on Combating Criminal Acts of Terrorism, it said that the agency that considered to have the authorities tohandle terrorism is the Police because the majority of terrorism act is brought near to the criminal element. But seeing the current situation development, acts of terrorism began to lead to the country's security apparatus. To anticipate this, the state formed a counter-terrorism unit that is flexible with police base but has the ability as a commonly military owned and referred to as paramilitary. To implement Law No. 15/2003, the National Police Headquarters reorganized the Anti-terror Directorate VI by issuing the Chief Police Decree No. 30 / VI / 2003 dated June 20, 2003 pursuant to Article 26 and Article 28 that Densus 88 has the authority to arrests with initial evidence that can be derived from any intelligence reports for 7 x 24 hours.

Densus 88's (The Special Force Department) performance on combating terrorism in the past were criticized by various communities. Densus 88 is considered less professional in dealing with cases of terrorism, as tends to use repressive acts (of violence), which often lead to the violation of Human Rights (HAM). Nevertheless there are many who consider that Densus 88 has been successful in combating terrorism duties. More than 750 cases successfully handled by them.In combating terrorism, Densus 88 became a leading sector-like *Groupe d'Internvention de la Gendarmerie Nationale* (GIGN) in France and *Grenzschulzgruppe* (GSG-9) in German. Both are based on police department that trained and equipped to be able to do *Close Quarters Battle* (CQB), or short distance combat against armed terrorists. The authority expansion is obtained after the reform, strengthened the police force in order of handling terror in Indonesia, which previously was the TNI (military) as the holders of control. That was done as an effort to strengthen democracy and the rule of law in Indonesia.

4. Conclusions and suggestions

The results of the study show that the plane hijacking was a retaliation of Imran assembly group that aims to free members of the congregation that were taken as the political prisoner of the government because of slaughter four police at Kosekta 8606 Cicendo-Bandung. Hijacking occurs for 65 hours, but eventually could be saved by military operations. The hijackers was defetaed by the Anti-Terrorism Team (Kopasandha) on March 31, 1981 at 02:40. After the hijacking, the government finally did a preventative measure, monitoring, and cracking down on the movement of *ekstrim kanan* groups. In addition, government made special team for Anti-Terrorism by TNI to protect security and stability of the state.

As the closing statement, keep in mind that harmonization and the affirmation of roles between the Military and the Police in dealing with terrorism is needed. Terrorism is a crime problem that must be addressed by law enforcement and not with the use of military approach operations so that the role of the police was the one that needs to be maximized. Operations approach will only lead to resentment from their families and supporters. In addition, the military does not have the accumulated knowledge and the data on terrorists. Thus, strategically, fighting terrorists is not the domain of the military because the ability of the

police about terrorists is more advanced. However, the military is still required in eradicating terrorism in Indonesia, so the affirmation of the Law on the separation of Military's role and the Police's role in combating terrorism is necessary.

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The Conception of "A Spirit of Tolerance" Between Imam Al-Ghazali and Abdurrahman Wahid: Case Study in Preventing the Terrorism in Indonesia

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Abstract. Indonesia is a multi-cultural and multi-religion country. It means that Indonesia divided from many cultures, ideologies, and languages. To get the comprehensive values of the cultural transformation of Indonesia, we can read the book "Islam Kosmopolitan" written by Abdurrahman Wahid (Gus Dur). In that book, we can find how Abdurrahman Wahid doing the full and total comprehension towards the values of human rights. One of values is the spirit of tolerance. A strong disposition to allow freedom of choice and behavior has been done by Abdurrahman Wahid in the relationship between the minority groups. In the other hand, by looking the lexicons of the book Bidayatul-Hidayah written by Imam Al-Ghazali, we will find the characters of how we should learn the concept of tolerance and get the knowledge based on the Islamic moral ethics. We can look at from the first chapter in that book, how Imam Al-Ghazali had called the learner by the word /al-charīsh/ the meaning is "the desirous". This article tried to connect the spirit of tolerance between Al-Ghazali and Abdurrahman Wahid. Both of them are great Islamic Sufisms. There was a connection line between the spirit of Al-Ghazali and Abdurrahman Wahid to build the harmony of life in the Islamic life, thus the bad effect of terrorism in the globalization era actually can be reduced by implementing the spirit of tolerance between Al-Ghazali and Abdurrahman Wahid. The data of this research was taken from two books, first the book of Bidayatul Hidayah written by Imam Al-Ghazali. It was translated into Javanese language by Kyai Hamam Nashirudin (1964) Magelang, Central Java, Indonesia. By using translation theory this article tries to find the moral ethics of Santri (student at traditional Muslim boarding school/ pesantren) in order to preventing the radicalism and terrorism view. The second data is "Islam Kosmopolitan" book written by Abdurrahman Wahid, by elaborating the discourse analysis in the second data, the spirit of tolerance can be found and implemented to prevent the terrorism in Indonesia nowadays.

Keywords: Abdurrahman Wahid, Imam Al-Ghazali, A Spirit of Tolerance, Sufism Tradition, discourse and translation theory.

1. Introduction

Nowadays, many Indonesian people had talked about the *surahal-maidah* verse 51. It's about the leadership in Islam. Many interpretations had appeared to response this case. For example the case from Brili Agung, he believed that he was disturbed by this condition. He had blamed that Basuki Tjahaja Purnama (Ahok) has insulted Islamic religion in Indonesia (Republika, Sabtu, 08 Oktober 2016, 16:22 WIB). In the other hand, Guntur Romli has concluded that Ahok is brilliant leader in Jakarta. He had concluded it is impossible that Ahok will attack Muslims in Indonesia with his statement in Pulau Seribu about *al-Maidah* verse 51 which has been made to be twisted by cutting some parts in his video. From this condition we can conclude that there is no one interpretation in the same value to get the rightness. Every single person has the opinion and the interpretation about the *surah al-maidah* 51, especially about the leadership in Islam. So, the spirit of tolerance should be attempted to solve the conflict of the diverse of interpretations especially in religion cases.

The term of spirit of tolerance was inspired by the title of the book about Tierno Bokar, under the title "A Spirit of Tolerance the Inspiring Life of Tierno Bokar", written by Amadou Hampate Ba (2008). Nowadays, as we know that Indonesia extremely needs the spirit of tolerance to get the better life in harmony. To find this spirit, we can conduct our minds to read the concept of tolerance between Abdurrahman Wahid and Imam Al-Ghazali. Why should we choose both of them to get the spirit of

tolerance. As we know that in Indonesia, Abdurrahman Wahid (Gus Dur) was very famous as the activist of human rights and democracy. The attitude of tolerance belongs to Gus Dur toward the human being in Indonesia, is very reasonable to be elaborated because he always huddles up the minority and the oppressed social community, he always teach us every single Muslim to respect each other. Suddenly we will remember about Imam al-Ghazali when he suggested the Muslim in his moral ethic book, *Bidayatul Hidayah*, how should the muslim do when he woke up from the sleep. The muslim should read the prayer as follow.

اللهم إنا نسئلك أن تبعثنا في هذا اليوم إلى كل خير و نعوذ بك أن <u>نجترح فيه سوأ أو نجره إلى مسلم أو يجره أحد إلينا</u> . نسألك خير هذا اليوم و خير ما فيه و نعوذبك من شر هذا اليوم و شرّ ما فيه.

Allāhumma innā nas'aluka ʾ an tubʿ itsanā fi hādzal-yaumi ilā kulli khairin wa naʿ ūdzubika an najtaricha fihi sū'an au najurrahu ilā muslimin au yajurrahu achadun ilainā, nas'aluka khaira hādzal-yaumi wa khaira mā fihi, wa naʿ ūdzubika min syarri hādzal-yaumi wa syarri mā fihi (Nāshiruddin, 1964: 43-44).

This prayer has taken from the book of Islamic moral ethic "Bidayatul-Hidayah", this book has been translated into Javanese language by Kyai Hammam Nāshirud-din (1964), from Magelang city, Central Java. If we look at this prayer we can underline and emphasize that every Muslims should pray to the God to ask may Allah SWT always gives the people a good day (*fi hadzal-yaum ilā kulli khair*), and after that the Muslims ask the God to pull or to take away the sin from the other Muslims (not doing bad manner to others). By using the *word for word translation model*, the clause (1) /*najurrahu ilā muslimin*/ had been translated into Javanese language into /*utawi narik kula ing duso dateng tiyang Islam*/. Then the second clause (2) /*yajurrahu achadun ilainā*/ had been translated into Javanese language into /*utawi narik ing duso sopo tiyang dateng kulo*/. From both of clauses, we can conclude that there are two sides for praying and hoping to get a better life in harmony between people, first, asking the God to take our sin toward the other, and second, asking the God to take the others' sin toward us. This is the basic concept of tolerance between each other based on Al-Ghazali. The term "tolerance" is a noun, in Arabic language we can translate it into the word (تسامح) /*tasāmuch*/ or (إحتمال) /*ichtimāl*/, tolerance has some several component of meanings, the main component is "putting up" with (unpleasantness); "allowing" (something which you do not agree with), "to exist": *the government has shown tolerance to the opposition parties*. In the other hand, the word "tolerant" is an adjective (person) who tolerates: a tolerant man, in Arabic language we can translate it into (متسامح) /*mutasāmich*/ or (قادر على الاحتمال) /*qādirun ʾ alal-ichtimāl*/ (Collin, 1988:589). Based on some prophetic traditions (hadits), there are two terms to express the word tolerance in Arabic language, they are: "samḥ a" and "tasāmuḥ " or "samāḥ a", the modern Arabic terms for tolerance, are sometimes understood as supportive of the idea of Islamic tolerance toward other religions (Friedmann, 2003:2). Both Abdurrahman Wahid and Imam Al-Ghazali are the tolerant man, they don't discriminate each others because every person had been created by God in equal. The prophet Muhammad (pbuh) has said that Allah SWT had created the people, that everyone is created equal, and that everyone will give account of his deeds all alone before God. For this reason, he added that it would be a great wrong to look for superiority in one's descent (Yahya, 2003:32).

Thus, by elaborating the concept of tolerance between Abdurrahman Wahid and Al-Ghazali, we will find some solutions to prevent the terrosism based on the religion doctrine. Because we can assume that one of the main cause doing the violence, radicalism, and terrorism movement is the lost of tolerance spirit. The problems of the radicals can be divided into two levels; first, the abuse and manipulation of certain Islamic doctrine to justify radicalism and terrorism. The abuse undoubtedly comes from a literal interpretation of Islam. The second problem is the use of violence and terrorism, which undoubtedly runs contrary to Islam (Azra, 2003:53). By looking at the concept of tolerance between Abdurrahman Wahid and Al-Ghazali, we can also conclude that Islam is not terrosim religion. Islam loves the peacefull and harmony in life. Both of them are the famous scholar in Islam, both of them also *sufism*. There is a near correlation between the concept of tolerance between Abdurrahman Wahid and Imam Al-Ghazali, we can look at from the discourse in their books. First book is Islam Kosmopolitan wriiten by Abdurrahman Wahid and the second book is *Bidayatul-Hidayah* written by Imam al-Ghazali. Actually, this research is the continuance of the research hah been elaborated before by Anis (2015) about the leadership of Abdurrahman Wahid towards Muslim Pluralistic Society in Indonesia: Media and Discourse Analysis. The author or the researcher has big passion

to elaborate about Gus Dur in his effort to build the muslim pluralistic society. This beginning research had concluded that the vision of Abdurrahman Wahid in his leadership toward Muslim Pluralistic Society in Indonesia is astonishingly dominant with intended or having the power to induce action or belief (persuasive) to overshadow the diversity in Muslim broterhood. Finally, the action of persuasive has produced the spirit of tolerance toward the Muslim. Hopefully, this article can contribute to build the better future of Indonesian people building the harmony in diversity.

2. Method

The method in this research is qualitative descriptive. The data in this research is the unit of languages from the words, phrases, clauses, and sentences which had been taken from the text in the *Islam Kosmopolitan* book and Islamic moral ethic, *Bidayatul Hidayah*. The data was taken by the observation the text which has the correlation with the spirit of tolerance. The data was supporting the concept of how Abdurrahman Wahid and Imam Al-Ghazali build the spirit of tolerance. The hypotesis from this research had concluded that there is a connection line between Abdurrahman Wahid and Imam Al-Ghazali. There are two types of data in this research, they are: the primary data and secondary data (Marzuki, 1982:55). The primary data was taken from the first source, in this case from the text which had been written by both famous *ulama',* Abdurrahman Wahid and Al-Ghazali. Furthermore, the second data was correlated with the context, especially the context of discourse which had been constructed by (1) setting and scene, (2) participants, (3) ends, (4) message, (5) key, (6) instrument, (7) norms, (8) genre (Djajasudarma, 2012:25-27). The data was noted in the particular groups to support the concept of tolerance. To get the correlation between the text and situation, this article used the lexical items and the discourse analysis. By a lexical item (lemma) we understand a word-abstraction, linguistically defined, described and characterized in a manner which is best suited to a given kind and type of dictionary (Vachek, 2003:101). The data from al-Ghazali dominantly with Islamic terminology, such as the prayer and the elaboration of Islamic way of life, because the book of *Bidayatul Hidayah* had elaborated dominantly with the moral ethics.

Bidayatul-Hidayah (*ath-thariq al-'ubudiyyah*) or "the way of slavery to the God" is the famous book of moral ethic in the Islamic students at traditional boarding school in Indonesia. This book was written by Imam Al-Ghazali. This book had been translated into another language, such as in Javanese language. Kyai Haji Hammam Nashirudin from Magelang, Central Java, Indonesia, was the translator of that book into Javanese language. There are several chapters about moral ethic in this book, such as: (1) preface of the book about how the etiquette of learning, (2) the obedience toward Allah SWT, (3) the moral/ethics/ ādāb to wake up from sleeping, (4) the moral/ ethics entering the toilet or bathroom, (5) the moral/ ethics for doing *wudhu'* (cleanness), (6) the moral/ ethics for taking a bath, (7) the moral/ ethics for doing *tayammum*, (7) the moral/ ethics for going out from the mosque, and so on about the moral/ ethics in daily life based on Islamic ethics.

3. Findings and Discussion

What is a spirit of tolerance? Spirit is a noun which has the lexical meaning "soul", for example: his spirit is still with us. In Arabic language the word spirit has the equivalent meaning with the word (روح) /rūch/. In the other hand, the word "spirit" also has the lexical meaning is "the energetic way of doing something" /thariqah chaiwiyyah/ (طريقة حيوية) (Collin, 1988:523). Thus, the spirit /ruch/ of tolerance from Abdurrahman Wahid and Al-Ghazali has to cover the spirit of Indonesian people to build the harmony in life between the diversity of religion. After collecting the data, this research will analyze the data using the descriptive analysis. The findings was divided into three parts, they are: (1) the concept of justice, (2) a spirit of tolerance on the individual levels, and (3) a spirit of tolerance on the group and the state (Social and Political View).

(1) The Concept of Justice

If we talk about tolerance, we will find about the justice. But sometimes tolerance also correlated with "coercion". Actually if we look at to the Qur'an, we don't find the concept of tolerance clearly. The Qur'an doesnot have a specific term to express the idea of tolerance, but several verses explicitly state that religious coercion (*ikrāh*) is either unfeasible or forbidden (Friedmann, 2003:1). Abdurrahman Wahid had begun his analysis about the principals of justice by elaborating the terminology of the word /*'adl*/ in Arabic language. He argued that Al-Qur'an never used the same word for "justice", there are many words in Arabic

language, such as: *qisth, hukm,* and *ta'dilu* (Wahid, 2007:349). He also defined the word /'adl/ as (1) an attitude non-aligned/ unbiased, (2) human right, (3) the appropriate way to make a decision, (4) keep a promise and keep faith, (5) protective the suffer, weak, and poor, (6) solidarity between each other, and (7) honesty. This is the basic principal of justice that had become the spirit of tolerance based on Abdurrahman Wahid. Why should the principals of justice become the spirit of tolerance? It's depends on the implementation of the basic principal of justice on the micro and macro scope. Micro was connected with the person and macro was connected with the whole life of the person and social environment. We had to underline from the Abdurrahman Wahid visions that the attitude of justice not only for the Muslims, but also it should be implemented to the other religions. The implementation of justice is not limited by their business (of non-Muslims), but rather their "freedom" to defend their faith and belief, and also doing their rituals (Wahid, 2003:350). If we had implemented the concept of justice and tolerance on the interfaith relation, indeed, we will reduce the effect of terrorism step by step in Indonesia. Let's start and begin from the little thing to implement the principals of justice to gain the spirit of tolerance.

(2) The Spirit of Tolerance on the Individual Levels

Binbayyah (2007) has described about the meaning of *jihad* in Islam comprehensively. We can look from his book under the title "al-Irhāb" (terrorism). In Arabic language the term "terrorism" was taken from the word /ra-ha-ba/. This word had been used in Al-Qur'an twelve times. One of this verse, can be found in the Surah al-Baqarah, verse: 40. The word /ra-ha-ba/ dominantly correlated with the meaning of "fear" /khauf/. To avoid the bad effect of terrorism we should be hold on the spirit of tolerance on the interfaith between religions. One of the main ways based on the tolerance concept of Abdurrahman Wahid is the implementation of the process dialectical. We should begin from our self to make the culture of the dialectical (individual process). Why we still look at the radicalism based on the religion dogma, it's caused by loss of the dialectical culture in our self. After we had been implemented this process, we have to implement it to the higher scope, such as family and the social group. Consider the following statements of tolerance and dialectical process from Abdurrahman Wahid below.

> *Di samping kebenaran yang dapat diraih melalui pengalaman esoteric, Islam juga memberikan peluang bagi pencapaian kebenaran melalui proses dialektis. Justru proses dialektis inilah yang memerlukan derajat toleransi sangat tinggi dari pemeluk suatu keyakinan, dan Islam memberikan wadah untuk itu, yaitu lingkungan kemasyarakatan terkecil yang bernama keluarga. Di lingkungan sangat kecil itulah individu dapat mengembangkan pilihan-pilihannya tanpa gangguan, sementara kohesi sosial masih terjaga karena keluarga berfungsi mengintegrasikan warganya secara umum ke dalam unit kemasyarakatan yang lebih besar.*

(Wahid, 2007:7).

Al-Ghazali had prepared this concept from the daily prayer to strengthen the self-quality. The spirit of tolerance comes from the spirit of our self and our heart to find the better way in religion. The spirit of tolerance comes from avoiding "nifāq". Nifāq (hypocrisy) is pretending to be the opposite of what you really are/ to feel the opposite of what you really feel (Collin, 1988:264). If we consider Bidayatul-Hidayah, we will find these prayers.

اللهم طهر قلبى من النفاق و حصن فرجي من الفواحش

Allahumma thahhir qalbiy minan-nifāq wa chash-shin farjiy minal-fawāchisy

Ya allah- mugi nuceaken Tuhan- ing manah kula- sangking sifat – munafiq- lan mugi ngreksa Tuhan- ing farji kula- sangking penggawe ala.

(Nāshiruddin, 1964: 54)

اللهم إني أسألك اليمن و البركة و أعوذبك من الشؤم و الهلكة

Allahuma inniy as'aluka al-yumna wal-barakata wa ʾaʿūdzubika minasy-syu'mi wal-halakah

Ya allah- setuhune kula- nyuwun kula ing Tuhan- ing qiyat tha'at- lan ing tambahe- kebagusan- lan nyuwun kabahu reksa kula- kelawan Tuhan- sangking ala- lan kerusaan.

(Nāshiruddin, 1964: 58)

(3) The Spirit of Tolerance on the Group and the State (Social and Political View).

In this part, the spirit of tolerance will be elaborated on the group and the state using the social and political view. There are a near correlation between the religion and politic, and also social egocentric, especially in the interfaith connection between religions. Recent decades have seen a dramatic increase in the activities of radical religious groups, and consequently, in the amount of publlic and academic debate on questions of interfaith relations. Academic serials dedicated to this field, such as *Islamochristiana, Islam* and *Christian – Muslim* relations and studies in *Muslim – Jewish* relation, have come into being (Friedmann, 2003:3). Islam is the religion of peace, the religion of tolerance. Islam teaches tolerance on all levels: (1) individual, (2) groups, and (3) state. The findings in this research was divided into some parts: the correlation between the concept of Al-Ghazali and Gus Dur, towards the concept of tolerance on individual, tolerance on groups (social organization), and tolerance on the state (political view). In the last level we can elaborate the spirit of tolerance by looking Al-Ghazali opinions about the relationship between the God and human being.

The reason of someone doing violence based on the religion doctrine is caused by the social factor such the relationship between among the other person. As Haberfeld (2009: vii) had been concluded that terrorist incidents that took place in many countries and were perpetrated by individuals who had just one thing in common – "they were the minority in a majority world". In the book of *Bidayatul Hidayah*, Al-Ghazali has described about the last chapter about the relationship between the God and the human being. There are some chapters (Al-Ghazali, 1998:143-162), such as: (1) the morals/ethics in the companionship with the God (آداب الصحبة مع الله تعالى), (2) the morals/ethics towards the scientist or scholar (آداب العالم), (3) the morals/ethics towards the educated/ literate (آداب المتعلم), (4) the morals/ethics between the children and the parents (آداب الولد مع الوالدين), (5) the category of the persons and the morals/ethics in relationship among them (أصناف الناس و آدب مجالستهم), and (6) the morals/ethics in the general relationship (آداب الصحبة). In this case, Al-Ghazali had devided the term of "al-ikhwah" or brothers into three parts, as in this statement below. The jihadis who always used the violence based on the religion doctrine, actually should understand well the concept of brotherhood in Islam. Al-Ghazali has divided the term "brother" into three main parts, the brother toward the hereafter life (أخ لأخرتك), the brother for our world life (أخ لدنياك), and the brother for the incarnation (أخ لتأنس به), this concept of brotherhood is focused to make the harmony in the world and the hereafter, so the humam being will avoid the violence between among people, although they are different in religions.

أن الإخوة ثلاثة : أخ لآخرتك فلا تراع فيه إلا الدين ، و أخ لدنياك فلا تراع فيه إلا الخلق الحسن و أخ لتأنس به فلا تراع فيه إلا السلامة من شره و فتنته و خبثه.

Setuhune – konco – iku telung werno – suwiji konco kerono akhirat iro – mongko ora ngrekso siro – ing dalem akhi iku – anging ngrekso ing agamane – lan kapindo konco – kerono dunyo iro – mongko ora ngrekso siro ing dalem akhi tsani – anging bebuden – kang bagus – lan kaping telu konco kerono iring iringane siro – kelawan akhi tsalis – mongko ora ngrekso siro ing dalem akhi tsalis – anging ing salamat – saking olehne akhi tsalis lan fitnahe akhi tsalis – lan tipune akhi tsalis (Nāshiruddin, 1964:451-452).

4. Conclusions

This paper had concluded that there is a connection line between Al-Ghazali and Abdurrahman Wahid in the paradgim of spirit of tolerance. In the concept of justice, there is a connection line between Abdurrahman Wahid and Al-Ghazali, this concept of justice should be implemented in the way of life together in diversity. If we talk about the concept of tolerance between Muslim and the social groups or the state, by looking the text written by both of them, we can conclude that both Abdurrahman Wahid and Al-Ghazali have the same perception. Thus the spirit of tolerance actually had to be reducing the spirit of terrorism, radicalism, jihadis, and the violence based on the name of religion. Abdurrahman Wahid and Al-Ghazali were Sufism who loves the harmony in the diversity. To get the easy way to understand the concept of tolerance between Abdurrahman Wahid and Al-Ghazali, we can consider this particular table 1 below.

Table 1: the scheme of connection between Abdurahman Wahid and Al-Ghazali models
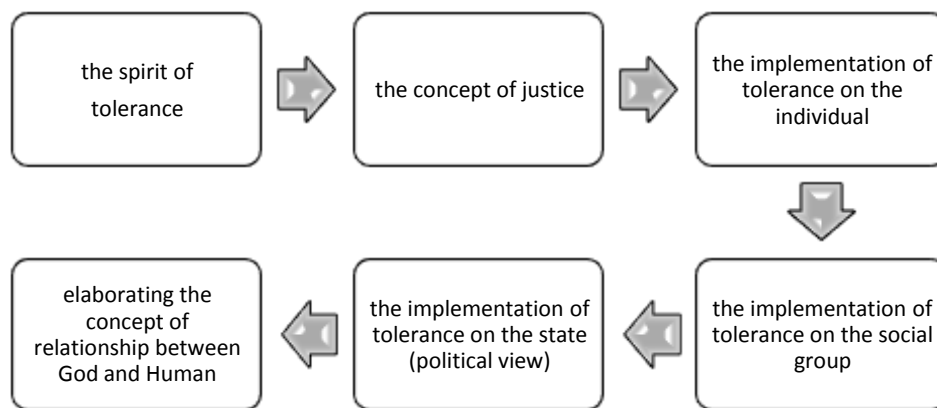
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Islamic Values in Motifs Batikle)

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Abstract. Batik has many roles and functions in the governance of public life owner. One such function is the function of batik in social activities. In Java, batik obviously have a ritual function at the beginning of the function. Originally batik is a special clothing for king. Parang motif used only by kings on pasewakan agung event as a symbol of legitimacy.

One Islamic values within the motif is not described various species of animals in a naturalistic form. Pictures of animals depicted stylized form by combining the elements of plants forming animals. This is an application form of Islam because in Islam is forbidden depict animals or living things.

Batik evolved since the days of Mataram. It is becoming understood this because the kings of Mataram is essentially a Muslim king who takes the title of "khalifatulah Sayidin panagama".

In traditional societies of Java, batik motif that was related to the position of social status. For example, parang motif worn by the king and his family while kawung motif worn by courtiers. Thus, the motif contains a description of the structure of the Java community. Inside are the symbols of power to maintain the dignity and power in society supporters

Since the 20th century, batik has been out of the palace and spread to various regions in the archipelago. One such area is Bengkulu, which has a distinctive batik called batik Besurek. Lieratur batik early days did not identify Besurek batik, but today is the existence of batik Besurek has been appointed as one of the icons of Bengkulu.

Batik Besurek have ritual significance of Islam as one tool in a funeral ritual morgue, the ark, and ritual circumcision / cutting. The use of batik Besurek this is one way of preaching Islam, which is one way of glorifying God name. However, in Bengkulu concept was amended by eliminating the verses of Allah in batik with the intention of glorifying and appreciate the verses of Allah. .

Keywords: batik, Islam, Islamic value

1. Background

Batik is a technique for creating images on the fabric by pouring wax on the fabric. Waxed cloth that forms the image. If the cloth dipped in a solution of color, the image will not be affected by color. If the wax was cleaned, it will display a pictorial cloth. The image was very closely related to the value that exists in society. Figure it's up to the painter.

The word "batik" does not find in Old Javanese Language. I suppose batik appeared in the era of the Mataram kingdom. Batik developed along with puppets, gamelan, and so on. Today sense batik refers to the process of making batik and motifs that appear. Batik has had a particular motive. Making batik techniques vary, but there are at the same principal, which cover the fabric in order to create an image of a part that is not covered. In terms of motif, batik distinguished from specific motifs. The motifs contains many values and stories. They reflected the idology of the owner.

Batik growed in islamic era, about 17th century in Mataram Kingdom, Central Java. This kingdom was islamic state. But, actually there are also transition era from Hinduism to Islam. Doellah did not call batik Islam in his book (Doellah, 2002). He said that there are palace batik (batik Kraton), influenced palace batik, mercahnat batik, farmer batik, Indian influenced batik Dutch batik, Chinese batik, Japanese batik, Indonesian batik, and Danar Hadi batik (Doellah, 2002: ii). But, actually Islam has influenced batik. Doellah impicitly admit that from the gold era of hinduistic Old Mataram to the coming of religions and the menchants coming from India, China, Arab, and Eurepa, and the emergent of the centrum of batik e.g. Surakarta, Yogyakarta, and it shows that Cirebon batik has correlation to the development of people (Doellah, 2002: 7). Of course, as the religion of Indonesian majority, Islam has give more contribution to the development of batik.

This article discussing about the influenced of Islam to the motif. Islam has canged the values of art in Java. As part of Javanese art, batik adopted islam has value on its creation.

2. Method

The method is qualitative descriptive. The target of this study is to describe the Islamic influenced in the Javanese batik motifs. Studies focused on aspects of the motits and its Islamic values.The research location is in Surakarta as the center of Javanese batik is still active. The sample in this study adjusted for purposes of research that will seek the value of Islam in batik's motifs. Researchers also will use the internal sampling, the researchers determined based on the needs of the informant.

To obtain these data, the data source of this research includes:

a. The informant made up of artists, artisans, entrepreneurs, users, as well as competent figures with Islamic values of batik.
b. Events and Behavior: events or behavior that becomes the source of data is the events or actions related to the creation, production, marketing, its Islamic values .
c. Document: This document in the form of notes or publications about Islamic value of Javanese batik. Included in the data source document is of commentaries and writings in newspapers / magazines / and internet regarding Javanese batik and socio-cultural background of its creation.
d. Artifact: Artifacts used in this study of Islamic view of Javanese batik cloth.

In accordance with the types and sources of data, data collection techniques are done by:

a. Interviews were conducted with informal interviews (depth interview) to the other informants that have been mentioned above. To maintain the validity of the data, then the interview will be accompanied by a member check (see Nasution, 1992: 117).
b. Involved and uninvolved observation conducted on the events and the behavior of the informant / source data. This type of observation is done under the conditions of the field. The results of observations will be recorded into electronic files (digital photos and so on).
c. Assessment of written documents (content analysis) taken to read the document and record in the data display things according to the research theme.

In this study the validity of the data was tested using data triangulation, the researchers used several data sources to obtain similar data (Sutopo, 1988: 31) in order to get a thorough understanding of data traffic.

The validity of the data will also be strengthened by means of peer debriefing (see Nasution, 1992: 117). Peer debriefing has reached by way of inviting people who are not involved in the study to comment on the study results in a validation seminar. The comments are then used to enhance research results

Component analysis of the data so that the data presented well and can be interpreted there are 3, namely (1) data reduction, (2) presentation of data, and (3) conclusion. In accordance with the model qualitative approach, the analysis process lasted the entire duration of the study; even data reduction process is already underway at the time we impose restrictions on the choice of subjects and study.

The model used in the analysis of these data take an interactive model (see Miles and Huberman, 1993: 20), which is the third component of data analysis interacting with each other during the research process. This analysis is done in the field and recorded in fieldnotes for subsequent results are used in the preparation of the final study report. In data processing and presentation of data, this study will use the constant comparative data processing techniques. Operational techniques that the data obtained from the data collection made crude categories. The categories are always compared and revised during the research process. At the beginning of the study, many categories are still rough, but in line with the findings of the data, these categories are refined until no longer found negative cases so that all the data relevant can be accommodated by categories until the study found no new data again.

To determine the appropriate data to the research objectives and are not, then perform the assessment and classification. Data that is not relevant reduced. After the data reduction is completed, then the repeated data display / set again and the researchers conducted conclusion. If the conclusion is still questionable, the researchers will repeat collect data on Javanese batik again, especially about the Islamic values.

3. Finding and Discussion

Many Islamic value influenced batik production. For example, the great sin according Islamic thought is *syirik*. It mean pray except for Allah. Asking help to genie is a kind of syirik. In this situation, there was a description about the relation Panembahan Senopati and Ratu Kidul (a kind of genie). Islam also bans life creatures. The batik designer obeyed it by drawing life creature in ornamental form.

3.1. Islamic View on Parang Motif.

Batik has experienced a long development. Parang motif is a forbidden motive. It specialized for king. Parang motif is closely related to the teachings of Islam. In the story mentioned that the founder of the kingdom of Mataram named Panembahan Senopati imprisoned in Parangkusuma Beach. As a result of this, the East Ocean of Java into a mess. Ratu Kidul (Princess of South Ocean) come to Panembahan Senopati and said that She is surrendered to him. After that Panembahan Senopati helped by this genie. According to Islamic Law, asking for help Jin it is a great sin. However, Panembahan Senopati did not ask the helping, but Ratu Kidul offered it.

Actualy this point opposite to the story to Batari Durga (Siwaistic Princess). Someone who asked help from Batari Durga must give the victim to feed the bad demon who have helped them. Parang motif shows the superiority the Mataram King to the South Princess. So Pujianto said that with the coming of Islam in Mataram Kingdom has added new product thought in art created by people around the king. Shadow puppet play, literature, philosophy has batik coloring. There are new concept e.g the unity in God (manunggaling kawula Gusti), and the character in the human soul e.g. amarah, luamah, supiah, and Muthmainah (Pujiyanto, 2010: 23).

Islamic thought forbids people to draw life creature, e.g. human or animal. This thought trasformed in puppets and batik. The style of puppet of shadow play does not form of realistic human. The face is flat, the nose is big or too tiny, the eyes are not similar to the real human eyes, and the hand are too long, even under the feet. What is the mean? It is to avoid to draw real creature. So does it in batik. The motif composed of geometric patterns which not drawing living things. The picture is ornamental form. Usually the old motit.e.g. parang has no animal form. There is also motif that describe animal, for example naga wisikan (speaking dragon, a babon angrem (hen brood eggs), but the form of the picture are from leaves that form of animal or in ornamentic form. The pictures has to obey islamic thought about picturing creature.

3.2. Arabic Letter in Batik

Batik besurek is part of a network batik Nusantara which originally came from the palace Java. In Java, the manufacture and use of batik was originally a ritual activity. Batik initially only be undertaken by the daughter of the palace. Batik is done on the basis of the spiritual values that require concentration, patience, purity of soul and based ask instructions and blessings of God Almighty (Doellah2002: 54). Some of the batik patterns are also considered a ban patterns that should not be used or created any person. The forbidden motifs has connection with the user and historical occurrences. Parang motif is a ban motif because this motif is commonly used by the king while sembagen huk motif is the motif of the ban because historically this pattern created by Sultan Agung Hanyokrokusumo (Doellah, 2002: 55). The Sultan well known as a good muslim and eagerly changed Javanese culture to use islamic color.

There is batik use Arabic character as its source of inspiration. It happens in Bengkulu. The batik called besurek batik. Literature batik 1980s have not mentioned the existence of batik Besurek Bengkulu. Batik kind found in Jambi. Djoemena (1986: 84) states that Jambi batik was originally developed by the Malay kings of Jambi. Batik is growing began in 1875 when the family of Haji Mahibat moved from Central Java to Jambi and establish batik business there.

Development of batik in Jambi is also due to the development of trade is pretty crowded between Jambi to Indramayu, Cirebon, Lasem, Tuban, and Madura. In Jambi batik are Arab influence with the advent of decorative Arabic calligraphy and decorative geometry of the Middle East. The decorative scarves and headbands worn on the course with the intention of glorifying the holy verses of the Quran (Djoemena, 1986: 85).

According to our analysis, batik Besurek likely the flow of the batik Jambi Jambi and Bengkulu considering an adjoining area. Besurek cloth inscribed calligraphy verses of Al-Quran in Jambi glorified by the way is only used at the top of the course. Meanwhile, Bengkulu people avoid the use of verses by writing verses are vague with no meaningful but resemble the Arabic script. From this it can be stated that batik

Jambi glorify the verses of the Quran puts surek the upper body, while Bengkulu avoid using passages for clothes in a way that is similar to disguise the writing of Arabic calligraphy, but essentially unreadable.

Before developing batik in Bengkulu as people's interaction with the community outside Bengkulu, there was existing Islamic traditions. One Islamic tradition contained in Bengkulu society is the use of cloth used to cover a casket bodies. Islamic burial tradition that closes the casket with a green cloth or lettered verses remember death as "wa innalilahi Innailahi rojiu'un". The article can be considered as part of the ritual of death, although it is not required. In the treatment of bodies that are required to bathe, to cottonize, to pray (shalat jenasah), and bury them. During the process, the body was covered with a cloth that read verses. This cloth has several functions.

1. As a reminder to the living of an impending death.
2. Is a consolation for the family that happens is God's will.
3. Is a form of propaganda to convey the teachings of Islam and introduce ordinances of Islam in the care of the bodies.

Cloth that read the verses referred to as bersurek fabric or cloth inscribed. Accordingto an informant, first original fabric bearing the passages (inscribed = Besurek) is a sacred cloth that is only used to cover the corpses. The fabric is not used for clothes. Unlike the Jambi people who use cloth inscribed on the upper garments, Bengkulu community more cautious again by not using a cloth that read the holy verses.

In the view of an informant, not wearing a cloth bearing the holy verses as a form of prudence at Bengkulu because when the verses used in parts of the body, then when the verses used to sleep, then these verses be honored because only a pedestal. At the time of wash cloth will also be at the bottom, thereby reducing the guard the sanctity of the verses.

Fabric surek of Bengkulu also linked to the tradition of the ark. Ark tradition is a tradition of parading coffins, corpses empty. This tradition is a form of ritual that has to do with the historical development of Islam such as the killing of two grandsons of the Prophet Muhammad named Hassan and Hussein. According to the story Hasan was killed by poisoned while Hussein was killed in an unequal war in Padang Karbala. Hussein reportedly killed by the army of Yazid and his head sent to Muawiyah as proof of victory.

These events make sorrow Muslims. Shia considers the 10th of Muharram as a day of mourning to hold a ritual ceremony to torture ourselves for men and women as a form of crying for their condolences. In West Sumatra, this tradition is called "throwing tabut".the ark of the form empty coffin which is then discharged into the sea. This influence is also found in Bengkulu, Bengkulu and Sumatera weight because very close together. The tradition of the ark in Bengkulu implemented by parading coffins, already decorated the coffin and then dumped in a cemetery called Padang Karbala (in Bengkulu).

3.3. Arabic Letter in Javanese Batik

Arabic letter or Arabic calligraphy is rarely found in Javanese batik. Commonly Javanese people consider Arabic letter as a sacred thing. Arabic calligraphy found Mangkunegaran Palace. Mangkunegara VII reappeared Arabic calligraphy in batik used in Bedaya Anglir Mendung Dance. This calligraphy actually to rememorize his ancestor, Mangkunegara I. The calligraphy was found in Mangkunegara's attribute when he was in waragainst Dutch.

The calligraphy motif which draws in cloth was imitations of calligraphy draw by Mangkunegara I. The motif has connection to the Sufism Islamic thought. It describes about 4 desires of human being, angels and Allah. The concept sometimes found in the Sufism texts in form of schema.

The calligraphy form is in Javanese Arabic script (called pegon). The content is in Javanese language. Here it is the meaning of the content.

a. Gabriel Angel stay on the skin, the Amarah desire, the door is in the ear, it is the shape of Allah.
b. Michael Angel stay on the flash, the Luamah desire, the door is in the mouth, it is the shape of Allah.
c. Izroil Angel stay on the bone, the Muthmainah desire, the door is in the nose, it is the shape of Allah.
d. Isrofil Angel stay on the blood, the sufiyah desire, the door is in the eyes, it is the shape of Allah (Pujiyanto,2010:54).

The calligraphy appears in the context of Mangkunegara I strangle. He gained the inner power from the Islamic value, especially from Sufism. It showed us that Islamic value is part of Mangkunegara mysticism movement. According to Javanese mysticism, the four desires (4 nafsu) are the brothers/sisters of every human being. They will help us in every activity and the good thing is ask their help in order to get the right.

4. Conclusions

Batik is an art that developed in the era of Islamic Mataram. Batik has been influenced by Islamic values. One form of Islamic values is not painting the living beings. Batik oldest form of parang and kawung not bring up images of a living creature. Batik is also painted to remind people to avoid syirk. Syirk is a great sin. The story behind the parang motif leads people to avoid shirks. Panembahan Senopati never asked for help from genie called Ratu Kidul, but she offered assistance.

Some types of batik using Arabic calligraphy. Calligraphy was written in order to spread Islam. This batik is developing in Jambi. This type of batik has been changed in Bengkulu. Batik with Arabic calligraphy is just for covering a corpse. Common batik used the Arabic calligraphy drawn made without meaning. It's to avoid lying sacred Quran under something and bringing it to the not clean place.

Also found in Mangkunegaran batik with Arabic calligraphy. It has connection to the Sufismthought about 4 desires in human being. The calligraphy is from Mangkunagara I and transformed to batik by Mangkunegara VII. It use in bedhaya Angling Mendung Dance.

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Islamic Influences in the Mystical activities di Javanese Cult

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Abstract. From the 8th century, Dieng is a center for Hindu's ritual. There is the oldest Hindu's temple in Indonesia. Dieng is one of center point of ritual organization (**aliran kepercayaan**) in Java and Bali.

This research is an area studies focused on Dieng and the subject matter is religion system called aliran kepercayaan (ritual organization). This research is a part of my area research about Dieng which I have started at 2006.

Field research finds that theology concept ritual organization in Dieng is much religion system. They assume that most in command is Allah, but in requesting something they come to their ancestor like Ki Kaladete, Ki Semar, Dewi Kumalasari, and other ancestor who live in Dieng. They have the ritual by giving offerings and fast to all ancestor and look after the self and their 4 passion accompanying their self (**amarah, aluamah, sufiyah, and mutmainah).**

Dieng's ritual organization now has started to decrease its follower. According to Mr. Rusmanto, ritual organization follower in Dieng is about ten which are still routinely to conduct the ritual. In fact, ritual organization still run by people who categorized old, but they shy at to confess referred to embrace the ritual organization. In chronological of time, existence of trust stream start to fade since 1990th when opening of society knowledge and start coming influence from outside. Mostly society Dieng have changed over to Islam teaching.

Ritual organization in Dieng leads by Rusmanto who believes in **panggayuh budi luhur** precept. This precept believes to perpetuate ancestor heritage, keep the entire world, and to be kind to each other. Although in Dieng itself the number of member the ritual organization just ten people but Rusmanto admitted that actually he has more than that member who live far away out there. They will gather in **Sura (Muharam)** to do such ritual together which lead by Rusmanto. They usually come at night to do tirakat (not sleep) together and then in the morning they will meditate in some place such as Bima Temple, Sileri Cauldron, and another lake which reputed being a place to lie down the ancestors.

Keywords: Dieng, cult, Islam

1. Background

There are many cults in Javanese culture. The term of this cult is nay variants. Sometime the cult calls as kebatinan. It is meant mystical activity. On the other it calls kejawen, means mystical according Javanese. Nationality these mystical activities in the term aliran kepercayaan, or the school of belief. One of holly places according Javanese culture is Dieng.

Dieng plateau is in Wonosobo and Banjarnegara District. Now we know Deing as a plateau with many object tourism and many attraction and interested many people from around the world. Dieng is the second tourism object after Borobudur in Central Java. (Dinas Pariwiwsata Propinsi Jawa Tengah, 2005). Form ancient time, Dieng is the place for pray. There are hundreds temples from Javanese Hindu era. Etymologically, word "Dieng" from dha+Hyang means "the place of Hyang" or the place of God according Hindu thought. The word "Da+hyang" then changed to be "dieng".

Dieng is adoptable for mystical activities. There are many volcanic activities, in the high place, and the temperature is cold. According Javanese belief, Dieng is the place where Mahabharata stories taken place. The temples named according Mahabharata characters according wayang stories. The examples are Arjuna temple, Bima Temple, Kresna temple, Semar temple, and so on.

This research tried to uncover the Javanese cult activities in Dieng as the center of mystical activities in cults in Javanese. It specialized analyzed on the cults that determine Dieng as the center of their mystical activities. The cults are in two kinds. First, the cult that lives in Dieng and seconds the cult that lives outside Dieng, but determine Dieng as the center of their mystical activities.

2. Method

This research is qualitative descriptive. The target of this study is to describe the cult in Javanese society, especially around Dieng Plateau. The research location is in Dieng as the center of Javanese cult. The sample in this study adjusted for purposes of research that will seek the broadest possible matter.. Therefore, the sampling technique used was purposive sampling or sampling aims. Researchers also will use the internal sampling, the researchers determined based on the needs of the informant.

To obtain these data, the data source of this research include:
e. The informant made up of practical cult and their followers.
f. Events and Behavior: events or behavior that becomes the source of data is the events or actions related to mystical activities in Dieng related to the cult.
g. Document: This document in the form of notes or publications about Javanese cult and their mythical activities.
h. Artifact: Artifacts used in this study of cult and the thing related to the mythical activities.

In accordance with the types and sources of data, data collection techniques are done by:
a. Interviews were conducted with informal interviews (depth interview) to the other informants that have been mentioned above. To maintain the validity of the data, then the interview will be accompanied by a member check (see Nasution, 1992: 117).
b. Involved and uninvolved observation conducted on the events and the behavior of the informant / source data. This type of observation is done under the conditions of the field. The results of observations will be recorded into electronic files (digital photos).
c. Assessment of written documents (content analysis) taken to read the document and record in the data display things according to the research theme.

In this study the validity of the data was tested using data triangulation, the researchers used several data sources to obtain similar data (Sutopo, 1988: 31) in order to get a thorough understanding of data traffic.

The validity of the data will also be strengthened by means of peer debriefing (see Nasution, 1992: 117). Peer debriefing reached by way of inviting people who are not involved in the study to comment on the study results in a validation seminar. The comments are then used to enhance research results

Component analysis of the data so that the data presented well and can be interpreted there are 3, namely (1) data reduction, (2) presentation of data, and (3) conclusion. In accordance with the model qualitative approach, the analysis process lasted the entire duration of the study; even data reduction process is already underway at the time we impose restrictions on the choice of subjects and study.

The model used in the analysis of these data take an interactive model (see Miles and Huberman, 1993: 20), which is the third component of data analysis interact with each other during the research process. This analysis is done in the field and recorded in fieldnotes for subsequent results are used in the preparation of the final study report.

In data processing and presentation of data, this study will use the constant comparative data processing techniques. Operational techniques that the data obtained from the data collection made crude categories. The categories are always compared and revised during the research process. At the beginning of the study, many categories are still rough, but in line with the findings of the data, these categories are refined until no longer found negative cases so that all the data relevant can be accommodated by categories until the study found no new data again.

To determine the appropriate data to the research objectives and are not, then perform the assessment and classification. Data that is not relevant reduced. After the data reduction is completed, then the repeated data display / set again and the researchers conducted conclusion. If the conclusion is still questionable, the researchers will repeat collect data on Javanese mystic again.

3. Finding and Discussion

3.1. Dieng as mecca of Javanese cult

Dieng is a mecca for many cults in the Indonesian archipelago. The routine rituals perfomance various places in the the archipelago is often done. Among the rituals are:
1. Muspe mabakti conducted by Hindu Darma, Bali, especially of Brahmins caste. Of the activities in the form of homage to the ancestors in Dieng, particularly Hindu ancestors because Dieng considered a forerunner to the establishment of the oldest Hindu temple in Indonesia. Hindu Dharma in Bali then take

holy water in Gua Sumur (a well in Dieng) and water was regarded as holy water to be used in worship in Bali (Department of Tourism and Culture Wonosobo, 2005: 3).

2. A mystical group conducted by a tarikat of Bangkalan, Madura to the physical ability followers by bathing in the hot springs Candradimuka Crater

3. Ritual in New Year Eve according Javanese calendar (Malem Siji Sura) in the Big Jalatunda Well conducted by a cult. It will bring success for their life.

4. Memorize Kyai Lurah Semar conducted by Sapta Darma Cult because Kyai Lurah Semar including religious symbols that for the cult. There are three places in Dieng relating to Semar, the Watu Semar, Semar Cave, and Semar Temple. By Sapta Darma, Semar is used as a symbol of nobility. Semar is described as having a sense of noble, the power of the word, and the words of the sacred (Hadiwijono in Mulyono, 1978: 37).

5. Dieng is also considered a holy place for cult of Kaki Tunggul Sabda Jati This cult cults Semar as the ancestor of Nusantara. Dieng regarded as the home of Semar, their mythical ancestral. In Dieng, there are a place for pray called Pertapan Mandolo Sari. The dedication was held on 7 April 2000.

Today, in Dieng is also growing cult. Data from the Department of Tourism and Culture, Wonosobo 2005 indicates that in developing 58 cults and that entire sect regards Dieng as a mecca for their spiritual activities... Mystically, they claim to be successors of their mythical ancestor named Ki Kala Dete that inhabit Dieng, particularly around Sikidang Crater (Department of Tourism and Culture of Wonosobo, 2005).

Cult is one form of religion. In a religious form there will be a theological concept or concept of God. This article will attempt to discuss the theological concept of cult in Dieng.

3.2. Islam and Cult in Dieng

The cults in Dieng have connection with other cult in Indonesia, especially in Java. The Dieng cult belief is near to the syncretism belief which combines between religion and local belief. There is Hindu's belief, bud his, and Islam. So understanding cults in Dieng is like understanding rainbow.

Indonesia has many cults. First is Sapta Darma cult. It has international network... Although it said that Sapta Darma concern to Javanese religion, but actually some its doctrine come from Islam. God in Sapta Darma doctrine called Allah Hyang Maha Kuasa. The name Allah is come from Islam. But, the doctrin has difference with di Islam doctrin. According Sapta Darma cult, Allah has 5 elements so they call as Allah Pancasila (God with 5 natures). They call God as Allah Pancasila. Allah has 5 atributes and some of the term came from Islamic doctrin. There are Maha Agung, Maha Rahim, Maha Adil, Maha Wasesa, and Maha Langgeng. This term is actually from Islam terminology.

Other cults are Sumarah and Pangestu. These cults are a cultural mystical movement. Their idea is to back to the origin Javanese mystical values. Muslim and other religion allows joining their activity. Religions and cults can be done together. In Indonesia, religion is written in ID card, but cult (aliran kepercayaan) is not. Cults considered to be cultural activities. Religions are part of lesson in Indonesian school, but cult is not.

There is a cult name Tunggul Sabda Jati Daya Amongraga. It is said as a cult that its belief to cult Kyai Lurah Semar. What does the mean of that word. Look to see the table below.

No.	Word	Mean
1.	Tunggul	Superior
2.	Sabda	Speech
3.	Jati	Really, true
4.	Daya	Power
5.	Amongraga	Take care of body

The meaning of the name is "the really true speech to take care the body". The total means that the cult has an idea to take care to the old speech. They want to back to the Javanese old belief. Semar is a symbol of old Javanese ancestor. According Javanese stories, Semar is older that Siva (Batara Guru). Although Semar is a simple man, but Semar can defeat Siva. Semar understands the happens in Kayangan (Gods place).

Majority of Dieng people are Islam. Some of them still belief in cult. They said that this cult was come from their ancestor. Their belief is the mixing between Hindu, Islam, and Buddhism and animism. One

of them is Rusmanto who his duty is to care some cave in Dieng, e.g. Semar Cave, Sumur Cave, Horse Cave, and so on.

In Dieng's cult, there are a mixing Islam and others religions. It describe in the concept of invisible world *(alam gaib)*. Ancestor is not dead. They life in ancestral life (alam pengrantunan). It is a temporal world before someone come to paradise. The ancestors will give us guidance in our life. Rusmanto beliefs that there will be a Judgment day (kiamat). In the ancestral world, human will experience tortures or glories according their deed in the human world. In the ancestral world, human can incarnate to the human world improve upon their deed before. According to Tunggul Sabda Jati Daya Amongraga, human can experience 9 times incarnation. When their deed were not so good, so he will go to hell. To repair the deed, human must take ascetic (samedi or tapa).

Let we analysis the concept and their origin.

	The Concept	The Origin
	Ancestral world to give guidance	Animism and dynamism
	Alam pangrantunan (temporary world)	Islam/ the concept of alam barzah
	Judgment day (Kiamat)	Islam
	Incarnation	Buddhism/ Hindu
	Hell (neraka)	Islam/ Hindu

According the cult, the concept about God (Allah) is in step with Islamic teach. People can communicate with the God by semedi (ascetic). The description of Allah is: *Gusti Allah cepak tanpa sinenggolan, ora arah ora enggon, ora papan ora jaman, adoh tanpo wangenan* (The God is near but untochtable, no direction no place, no adress and no time, far wioutout boundries). This concept is linear with Islam that the God is gaib (untochtable).

Rusmanto Said that according the belief of Kaki Tunggul Sabda Jaati Daya Amongrogo cult, people can communicate with God in the caves around Dieng. It doesn't that the God inside the caves. It just a media. It can be analogized with the Islamic people pray in the direction of Kabah. There is Hajar aswat In The Kabah. It doesn't mean Islamic people pray for the Hajar Aswat. They pray for Allah, the Hajar Aswat is just a media for rule the direction. This analogy implies than the follower of this cult understand Islamic teach.

According the cult people must follow the rules from ancestor. One of the rules is the obibation to show some respects to the invisible brother who accompany every people when they birth. They are the desires:

(1) aluamah
(2) amarah
(3) sufiyah
(4) muthmainah

Amarah and aluamah are bad desires. Amarah drives people to angry and aluamah drive to eat. Sufiyah and muthmainah are good desires. Sufiyah drives people to do ascetism and muthmainah drives to do good things. The desires wimbolize by colour and people give them offerings. Letlook at the table below.

No.	Desire	Colour	Offerings
(1)	aluamah	black	Rice from black rice
(2)	amarah	red	Rice from red rice
(3)	sufiyah	yellow	Rice with turmeric
(4)	muthmainah	white	Rice without nothing
(5)	Self	green	Rice with pandan leafs

Actually this concept was coming from Islamic culture or Arabic language. The concept is a kind of mystical Islam called sufism. Some of the terms (sufiyah, aluamah, and muthmainah) come from Quranic words. The term sufiyah come form ascetism in the Islamic version.

The followers of Kaki Tunggul Daya Among Raga belief that the origin human is from Adam and Hawa. But, they also belief that Adam and Hawa alway reincarnate and come to the world. The prophet also dead with redemption. The prophets will birth in the world again to be Semar, Brawijaya, or kings of Mataram who give enligtment to the world.

4. Conclusions ans suggestions

One of the cults in Dieng is Kaki Tunggul Daya Amongraga. There are many Islamic concepts in this cult. Islam has contributions to the Javanese cult. The concept from Islam was mixed with animism, dynamism, Hindu, and Budha e.g. the belief about ancestors, reincarnation, hell, and paradise. Other concept is about 4 desires in the human being. There are aluamah, amarah, sufiyah, dan muthmainah. This concept comes from Islamic Sufism

This cult wants to comeback to origin Javanese belief. It symbolized by Semar. Semar is figure that doesn't existence in Mahabharata dan Ramayana. Semar symbolized the origin Javanese people

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Cultural Transformation of Farmers around Mount Merapi

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Abstract. The biggest farmers in Indonesia are small-scale farmers, which is characterized by limited resources ownership so it has a low level of living. Farmers put more the social culture rather than the economic culture. This condition often causes the program economic culture in the form of capital strengthening.

This research is done utilizing the qualitative approach with a case study on snake fruit farmers of Salam-Trumpon, Sleman Regency. This regency manages capital strengthening programs for the corporate social responsibility of PT. Telekomunikasi Indonesia Tbk Community Development Sub Area Yogyakarta. The gathering data method was utilizing observation, interview and Focus Group Discussion.

The results showed that the culture of the farmers began to abandon the culture of subsistence farmers towards rational farmer or farmers are farmers full of creative rational calculation, but it has not completely left the subsistence character who still hold strong traditional values. Farmers are undergoing a process of cultural transformation for social culture to economic culture, but no leaving local wisdom as a farmer's social culture. In other words, farmers began to put economic culture aligned with the social culture of farmers. The important factor that led to success of this process is local wisdom as farmers who live near Merapi mountain. Local wisdom with an open minded attitude towards the new culture and be able to keep their own culture run well, such as life which is continually seek for salvation, happiness, and prosperity, in harmony with God, the universe and the society.

Keywords:cultural transformation, capital strengthening, local wisdom

1. Background

Most of the farmers have a limitation of farming source and the dependency of subsistence production. As a characteristic, they apply social culture instead of economic culture. It means that they excel social value rather than economic value. In other words, farmers are influenced economically by cultural orientation than the economic orientation (Soemardjan, 2002). Furthermore, farmers tend to avoid failure by their unwillingness to take any risk or create themselves closer to the subsistence limitation. They precede safety without fulfilling the external parts.

In Indonesia, farmers generally live in the village with low economic standard or in poverty. The capital of farming, as one of the limited farming source, affects the development of farming technology. It also affects the courage to take a risk. However, Popkin (1979) has convicted that farmers are creative, brave enough to take any risk, and have rational consideration.

In order to increase the revenue, they need a great amount of venture which is difficult to gain. One of the ways to solve such problem is by developing cooperation with the capital owners although they are afraid to owe. So, Duri Kencana group of farmers has done the venture reinforcement by applying CSRPT Telkom's fund. Besides this solution, PT Telkom' CSR faces some obstacles in relation with the farmers' characteristic such as social-cultural aspect priority than the economic-cultural aspect.

This research views Duri Kencana's efforts in Dusun Salam-Trumpon, Mount Merapi, to cope with the group's dynamism from social disintegration where the economic-cultural values replace their social-cultural values.

2. Method

The participant of this research were small scale farmers whose grouped in Snake fruit pondoh Duri Kencana, Salam-Trumpon, Merdikorejo village, Tempel distric, Sleman Regency. This research was conducted from October 2013 - March 2015. This research used descriptive qualitative approach on case studies. The subjects in this study were the administrators and the members of the farmers group. The methods of the data collection were observation, interviews, and Focus Group Discussion (FGD). The data collected were tested their validity with triangular sources and methods. The analysis techniques using Miles and Hubermen models.

3. Finding and Discussion

3.1. The Dynamism of the Farming Group and the Communication Pattern

The process of the group's dynamism can be observed through phases. Those stages are performed by all members to establish a cohesive group and it is also aimed to reach the group's goal (Tuckman and Jensen, 1977). Every phase of dynamism is followed by communication pattern among its members. The communication between the farmers and the group in Dusun Salam-Trumpon can be seen as an interaction which creates a joint action. It involves various kinds of social process constructing dynamics elements in society. The process of communication between farmers can happen everywhere. It may take place on the streets, stalls, snake fruit farms, their houses, and even mosque as the houses of prayer.

The communication between the farmers can happen through the role of the group's leader as a charismatic and notable figure. The figure embraces traditional personality and struggles to encourage the group's participation. The farmers have to be open minded and be eager to learn, so that they can maintain and conserve the group's harmony.

According to the communication process that happened, the form of frequent communication occurs through cooperation, conflict, religious figure's role, or the institution based on Dusun Salam-Trumpon society. The dynamism in the form of communication is a reconstructed process; it is not an inherited situation. The farmers themselves and the group of farmers, as participants of the communication, are generally aware that the difference of farming is required to maintain proper social system continuously. The image of the group's harmonic communication can be understood in Duri Kencana Farming Group's growing phase in the following explanation.

1. The Phase of Forming

It is marked by the individual trials done in a group to the members regarding the relation they wish. The individual behaves particularly in order to receive the members' reaction. In such condition, the members are starting to question about what the group will produce and wish, and also to evaluate the existing condition.

In the context of communication, the agreement among the members of Suka Mulya is developed. This condition is related to the member's relationship when all members start to attempt the group's situation about whom the person is or which person is authoritative. The relation is surrounded by shyness, hesitation, and courteous in a form of small talk. The situation of this relation is still awkwardly occurred. However, generally, every person is fond of showing his or her superiority completely and continuously. The end of this conditioning phase is marked by the disappearance of the member's awkward relation, so the solidarity is constructed.

The phase of forming in Duri Kencana Farming Group was started in 1985 when Musrin developed pondoh snake fruits plantation. Yet, he was still in doubt to develop the plantation due to the difficulty in obtaining the seeds. By the meeting held with the officers of Penyuluh Pertanian Lapangan (LPPP) Kecamatan Tempel, Musrin was suggested to establish a group to solve this problem through the assistance of Dinas Pertanian dan Kehutanan Kabupaten Sleman. Therefore, he established a farming group named Suka Mulya. He was the head of the group consisting of 30 snakefuit local farmers in Salam-Trumpon.

When firstly established, according to the farmers' characteristic by keeping social-cultural aspect, the group needed a charismatic leader. This trait can be found in Musrin, as the head of the farming group. He was respected and able to become a role model for the community.

After the success of pondoh snake fruit farming, the local farmers of Salam-Trumpon turned themselves into pondoh farmers. Due to the increasing number of pondoh snake fruit farmers, the Farming Group of Duri Kencana was formed in 1994 to replace Suka Mulya Group.

2. The Phase of Storming

In this phase, all members have recognized each other's strength and weakness. They are able to decide who will be the thinkers and the executors. Here, the role of each member is obvious. In the context of communication, this phase begin with critics toward ideas, interruption, lack of presence, and sign of hostility.

A kind of conflict and, at the same time, cooperation begin to appear in this phase. The conflict comes out due to the increasing demand of the pondoh snake fruit. Furthermore, the capital has changed the social relation among the group. It lead to the appearance of group with strong individual interest that contradicts the initial groups.

Storming phase in Duri Kencana Farming Group was also marked when they formed an organizational structure of 1994-2009 period. It was aimed to show the status, roles, and authority for each member. The structure was related to the decision-making, duties, communication flows, and target for the group to interact.

3. The phase of Norming

In this phase, the conflict still occurs, but each member has deepen their understanding toward others' characteristic. So, they are able to understand how to treat each person in the group. In Duri Kencana Farming Group, this phase is marked by the chance of organizational structure that began when BPTP Yogyakarta improved snake fruit management through SPO/GAP and SPO/GHP in 2004 and later on followed by the CSR PT Telkom capital. This circumstance is still happening.

The last condition of this norm establishment is to achieve harmony within the group, so that the individual relationship previously filled with hesitation and conflict can be changed. The relationship becomes media to solve problems and to fulfill the group work. For example, in the agreed behavior norms, all members have already known about things that should and should not be done among the social group. Therefore, the group will work functionally; every person works according to the agreed task and function which are suitable for each capability. So, there is an agreement regarding the social norm implementation.

4. The Phase of Performing

In the phase of performing, the group has already supplied by a harmonic working relationship between the members, the agreed group norms, the obvious group's goals, tasks, and rule of each member, openness in group's interaction, the tolerable arguments, and the developing innovation. In such circumstances, the group's synergy will be gained; the group will able to work optimally. In this phase, Duri Kencana Farming Group has received some achievements and appreciations from the Governor, the Ministry of Agriculture, particularly in SOP/GAP and SOP/GHP pondoh snake fruit implementation and in food security, and the group has also achieved CSR Award from PT Telekomunikasi Indonesia Tbk.

In the context of Habermas communication paradigm, the farming group developing phases show that not only the production strength or technology determines social change but also the learning process in ethical and practical dimensions. The paradigm shows that the society is essentially communicated in such concept. It is assumed that the communicative modern society manages the conflict by separating morality and legality. Habermas (Hardiman, 2009) assumes that the consensus can be gained in a reflective society which has successfully done a satisfying communication. There, the participants make the interlocutors to understand the meaning by attaining "claims of validity" (truth, rightness, sincerity, and comprehensibility) which is rational and acceptable without coercion as a result of the consensus.

Relating to the communication between the farmers and the farming group, the Habermas's communicative interaction theory can reveal some dialogues chance among the members. The dialogue is expected to create role appreciation and position of each member to establish a society which is humane, democratic, and valuing human rights. Through the critical analysis of Habermas communicative interaction theory, he has developed the concept rationality of living together. Dialogues do not determine the person who wins or loses. The aim of the dialogue is to explain the rationality of living together, so all people will agree or reach rational consensus, especially in pondoh snake fruit farming.

3.2. The Culture of Mount Merapi Society

The cultural values of Dusun Salam-Trumpon farmers, who live around Mount Merapi, are a form of local wisdom. Some of the cultural values are:

1. *Mikul dhuwur mendhem jero* is a value relating to leadership using *Semar* symbolism. It represents a figure with a role model of leadership, obedient, and respectful towards parents (although they have passed away), and protecting the reputation by praying for the ancestors through selamatan ceremony. *Mikul* means "to bear", to bring things on the shoulders, while *dhuwur* means "high", and *jero* means "deeply". The proverb of *mikul dhuwur mendhem jero* represents honoring others and teaching the values. The concept is applied by the farming group when they decide the management mechanism and the CSR venture repayment. The repayment is done together. The repayment process must be reported at the monthly meeting. It shows that all members control and monitor the capital because it becomes the group's responsibility although they have the full authority in managing the capital. So, the group proposing the capital reinforcement is responsible for protecting the group's reputation as a manifestation of *mikul dhuwur mendhem jero*.

2. *Sepi ing pamrih, rame ing gawe* is a proverb to teach about hard-working and optimism, kinship, and social. A hard worker is helpful towards others who need and dislike unemployment. *Sepi ing pamrih* means "working sincerely". They avoid personal motives; they point their work for a religious purpose and social dedication. It does not matter whether they are appreciated or not. It means that the proverb of *sepi ing pamrih* must be tested with *rame ing gawe,* and vice versa. This concept is applied by the farming group when they implement SOP/GAP and SPO/GHP that consist of 19 activities such as land and seeds preparation, embroidery, trimming and thinning the young plants, irrigation, pollination, fruit thinning, pest control, harvest, post-harvest, sorting, cleaning, grading, wrapping, labeling, and packaging. The SPO/GAP activities are done consciously and thay have been planned before, unlike the other activities. The most important aspect of GAP/GHP activities is the group's hardworking to reach success as a group, not individually.

3. *Nerimo ing pandum* describes resignation towards God's judgment. The society of Dusun Salam-Trumpon understands that there is The One who rules every will; human cannot avoid or against Him. *Nrimo ing pandum* signifies acceptance of every giving without demanding. The concept is applied when the group decides a rightful member to manage the CSR funds. The member who has not proposed the CSR yet fully accepts all decisions. The acceptance of *nrimo ing pandum* has created the members to struggle to manage their business, so that they consider themselves to be appropriate in receiving CSR funding.

The three social concepts above are done in order to gain safety and welfare (*hamemayu hayunning bawono*). The world's continuation begins when people are cautious about the environmental degradation. Therefore, people have to consider the function of environment in planning activities. The goal is to gain harmony towards God, nature, and human being. Thus, Duri Kencana Farming Group constantly maintains the member's reputation.

3.3. Farmers' Cultural Transformation

The dynamism of Duri Kencana Farming Group is pointed to the membership's effort of achieving improvement. It was started when BPTP Yogyakarta joined management improvement of snake fruit through SPO/GAP and SPO/GHP in 2004 followed by PT Telkom's loans as their capital source. It changes the institutional development and the group's social relations.

The capital inflows are unavoidable. It is followed by economic culture such as banking, money as a medium of exchange, and measuring interaction process with money. The capital inflows are responded by the membership meeting to decide member who is able to manage the CSR funding, mechanism of distribution, the usage of mechanism, and the CSR funding mechanism.

This process needs high commitment from all the members in order to establish a strong long-term relation. Every member understands other's need. But, the Farming Group of Duri Kencana does not either need much time or high commitment because it still applies social-cultural aspects than the economic culture aspect. The farmers are excelling social values than the economic values (Soemardjan, 2002).

The farmers respond the economy inflows by performing a cultural transformation. They leave subsistent culture and accept the concept of rational farmer. Yet, they still embrace the traditional values; they precede safety and start to think rationally. The rationality is shown by the plantation. They do not plant staple crops such as rice and corn because they will earn less relatively. So, the farmers are courageous to take risk by cultivating pondoh snake fruit. This case signs that the farer of Dusun Salam-Trumpon are rational, according to Popkins's (1979) argument. He convinces that farmers want to increase their earnings and they are courageous to take risks.

The case above shows that the farmers place the economic culture in line with their social culture. Local wisdom is the important factor which brings the farmers to success. It is implemented through being open-minded about new culture, so they will be able to preserve their culture well like finding safety, happiness, and being in accordance with God, nature, and society. In other words, the farmers of Dusun Salam-Trumpon have traditional character, but keep rationality. This kind of character is needed in the rural development area, according to Bandi (2015), Chhikara and Anand (2013), Mungmachon (2012), and Sylvana (2010). Thus, the development process does not abandon the existing culture. The local values are required in the process of dynamization in a group, as stated by Ismulhadi (2009) and Nikmatullah (2013), so that the dynamization does not disintegrate the social culture.

4. Conclusions ans suggestions

The dynamization and communication patterns of Duri Kencana group of farmers in Dusun Salam-Trumpon are established by the capital inflows causing the institutional and social relation changes. Although they perform cultural transformation, they do not leave their social culture and traditional character, but they have rational thinking. The success of this farming group in maintaining the cultural values is achieved through the concept of local wisdom *hamemayu hayunning bawono*. It means that people must constantly attempt to harmonize towards God, nature, and human being.

Therefore, the society of Dusun Salam-Trumpon constantly defends their traditional character with the rational way of thinking. This character is required in the development process of the rural area and in the dynamization of rural community to preserve the social culture from the economic culture which tends to disintegrate the social culture of the farmers.

Acknowledgement

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Tackling Terorism Through "Prayaan" Culture

(A Cultural Study on the Rural Community in Jerukwudel, Girisubo Sub-District, Gunungkidul District, Yogyakarta)

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Abstract. Terrorism is seen philosophically asa crime that is not subject to any rules because the value of truth is within us. Environmental conditions of community as the habitat play a role in shaping the action. People's apathy and ignorance attitudes acts are beneficial cracks leveraged by terrorist groups to grow up in the middle of a community. History recorded that the terrorist movements in Indonesia are done by closed groups who take distance with their environment. So that, it is no exaggregation to saythat the value of mutual cooperation as a form of mutual caring could be an antidote to terrorism acts.

"Prayaan" is the culture of mutual cooperation for the Jerukwudel's rural community, GirisuboDistrict, Gunung Kidul Regency, Yogyakarta. It is still strong today. This study aims to reveal how far the culture of *prayaan* takes a role in maintaining the citizens from the influences of terrorism activities ad also to explain what ways the community does to preserve the culture. This research used a qualitative approach. Data were collected through results of interviews, observations, and documentations.

The results showed that the culture of "Prayaan" can make the rural community in Jerukwudel able to avoid the influence of terrorism movement. The influence is measured from susceptibility, resistance, and durability. The public resistance can be realized through the term "Ora lumrah" or "Uncommon" that is the social control of the action out of a joint agreement. The strong social control is encouraged due to the awareness to live in harmony and peace. Compliance with the principle of reciprocity required by the culture of *prayaan* makes the prayaan culture still exist until today. As a result, it is found that there is a society condition that is relatively safe and peaceful while its citizen lives in simplicity.

Keywords: culture, terrorism

1. Background

Terror has become a major problem that plagues many countries in the world today. Groups that have resorted to violence to mistakenly believe that the armed opposition is the only way to achieve goals. Terrorism group considers that crueler and more destructive acts, terrorist actionswill be increasingly influential as well. So that, it is considered that they are likely closer to achieving the objectives (Yahya, 2003: 62).

Acts of terrorism in Indonesia surfaced since the tragedy in Legian Bali's bombings in October 2002. Since then a series of bombings occurred at the Marriott Hotel in Jakarta in 2003, then in front of the Australian Embassy in Jakarta on September 9, 2004. Bombing incidents in Bali in 2005 and the explosion of other bombs and the last incidents that invited the more attention of the world was the bombing incident in the Sarinah shopping center Jl.MH Tamrin, Jakarta, on January 14, 2016. The tragedy of the bomb was an act of terror that claimed many casualties and one of the human tragedies in Indonesia.

It should be understood; actually, terrorism is a complex phenomenon that has no roots and a single source (Tore Bjorgo, 2013). That means someone who is affected or joining in the network of terrorist groups is not with an instant process. There are several processes and stages that cause a person to fall for and be attracted to the terrorist network. The process depends on the influence level of the individual on the terrorist network.

The flow of influence to join the terrorist networkdepends on the level of someone's vulnerability. There are three concepts in understanding the influence, including vulnerability, resistance, and resilience or resistance (Ekici, 2009). Vulnerability refers to the condition of the environment and community who are prone to terrorism or who does not care about terrorism activities. Resistance is an effort to improve the

ability of the environment and the community to reduce and eliminate of their vulnerability in facing terrorism. Resistance here also means the attitude and activities of pro-active in the alert to the symptoms of terrorism. Meanwhile, resilience is the level of resilience of the environment and community. They must be alert and ready to face terrorism threats anytime and anywhere.

The opinions above illustrate that the environment in which the individual lives bring out a great influence in shaping terrorist acts. Reza Aslan (2009) affirms that in fighting terrorism, everyone has to take a firm act, must choose one of two sides: terrorism or contra-terorrism. Fear of intimidation and inaction will eventually lead to apathy attitude in community. People's apathy and ignorance attitudes are beneficial cracks leveraged by terrorist groups to grow up in the middle of a community. History recorded that the terrorist movements in Indonesia are done by closed groups who take distance with their environment. So that, it is no exaggeration to say that the value of mutual cooperation as a form of mutual caring could be an antidote to terrorism acts.

Mutual cooperation/*gotong royong* is one of Indonesian culture which brings out many positive values. Mutual cooperation is derived from the Javanese language, namely cooperation and mutual. 'Gotong' is equivalent to the word 'bear' or 'lift' and 'royong' is equivalent to the word 'together'. In other words, mutual cooperation simply means doing something together (Rochmadi,2012: 4). In general,the culture of mutual cooperation has been long attached to the Indonesians, including to the rural community in Jeruk Wudel, Girisubo, Gunung Kidul Regency,Yogyakarta. There is a special term to name one of mutual cooperation concepts that applies tothe condition that must be done interchangeably with the term "Prayaan".

"Prayaan" is a form of mutual cooperation by completing a work belonging to one of the members of a community together and interchangeably. For example, there is one of citizens who are building houses; the other residents within the scope of the village will help build the house until the building is livable. Another example, if there are people who are harvesting in the field, the people in the village will also help to harvest. They work without a wage from the citizen who has jobs or events. Helping to complete the work of another citizen in the culture of *prayaan*is obligatory. The citizen who is ever helped is obligatory to help another citizen. If there is one of the families who do not deliver its representative to participate, the family will get sanction from the group. The form of the sanctions is to replace the costs of labor that is compliance with standardized wages applicable in the village.

Such culture now is rarely found especially in urban areas. People are no longer aware of the hassles of the people around him. A sense oof more care and high solidarity are the reasons for Jerukwudelcitizens togive attention to one another. Although there are no blood ties, but they are united in the bonds of culture. Mutual cooperation and mutual care can not be a hollow space for the terrorist networks to grow. If when they are in the society, the suspicious movement will be easily knownor revealed by other community members**.**

The above description has been the reasons of researchers to be interested in learning 'Prayaan' culture. The formulation of the problem posed, namely: (1) "How Prayaan culture can be a bulwark for the Jerukwudel villagers from the influence of terrorist movement?"(2) "How do Jerukewadel community still preserve the culture?". The aim of this study is to reveal the extent of the role of Prayaan culture to keepcitizen from the influence of terrorism movement and what ways the community does to preserve the culture

2. Method

This study used a qualitative approach. Badgon and Taylor (Moleong, 2010) explains that the qualitative research method is basically a research used to obtain descriptive data in the form of text, speech, and behavior observed. Therefore, the qualitative researchat is lead to individuals or communities in a holistic manner without reducing or evaluate certain variables. While the methods used is descriptive case study. Robert Y Kin provides limitations on the case as research studies investigating this phenomenon in the context of real life, when the boundaries between phenomenon and context are not clearly visible, and where evidence multisource is used. (2000:18) multisources are obtained from a variety of data collection instruments. The end result of this method is detail descriptions of the topics studied (Kriyantono, 2006: 66).

The study was conducted in the village of Jerukwudel, Girisubo, Gunung Kidul Regency, Yogyakarta. Data collected prior to the observation followed by interviews with a variety of selected resource persons. Verifying data obtained by reviewing the literature. The object of this study was limited to the implications of the concept of culture Prayaan mutual cooperation in counteracting terrorism and how to

preserve community.

Data collection technique used in-depth interviews, observation and documentation. Primary data was collected through in-depth interviews with several speakers, including village head, hamlet chief and also the residents in Jerukwudel village. While, secondary data are obtained from other supporting documents such as books, the Internet and other relevant data. Once the data was collected and interpreted the data. Interpretation is giving a significant meaning to the analysis, explaining the pattern of descrisption and looking for relationships among description dimensions (Maleong, 2000:103). The analyisis of qualitive data was provided in the form of descriptive explanation in sentences or narration (Kriyantono, 2006:196). This research is about society culture. Therefore, cultural analysis is an analysis of the daily life as a framework for analyzing. The aims is to explore conceptions and to identify idesas in cultural theory (Mulder, 1996:11).

3. Finding and Discussion

3.1 The Definition of Terrorism

The word 'terror' is derived from the Latin language 'terrere' with a likely meaning as activities or actions that can make another party frightened (Ezzat A Fatah, 1997). The word 'terror' means the effort to create fear, horror or cruelty by a person, group or community. In fact, the terror has occurred everywhere and any time, so it is not something peculiar or uncommon. The 'terror' word could make people tremble because of the events experienced had caused many parties harmed and sacrificed. As the 'terror' act is frequently used as one of the human's act choices, the word 'terror' shifted by itself as terrorism. The terrorist act also takes part in the life of this nation to show another portrait from and among the types and kinds of crimes, particularly violent, organized crimes and crimes with a category of extraordinary measures (Abdul Wahid,2004:2).

For a definition of terrorism itself until now there is no standard formula. Lequeur (1996) in the Luqman Hakim's book entitled *Terorisme di Indonesia* (2004:9-10) explains about a classical view on terrorism, namely *"Terrorism has been defined as substate application of violence or threatened violence intended to show panic in society, to weaken or oven overthhrow the incumbents, and bring about political change. It shades on occasion into guerrila warfare (although unlike guerrillas, terrorist are unable or unwilling to take or hold territory an even a substitute for war between states"*. Another definition is mentioned in article no. 14 paragraph (1) The Prevention of Terrorism (Temporary Provisions) Act, 1984, as follows: "Terrorism means the use of violence for political ends and includes any use of violence for the purpose putting teh public or any section of the public in fear.

Although there is no standard definition of terrorism but acts of terrorist can be identified through their characteristics. Amalya (2002) describes the main characteristics of terrorism acts include: (1) the use and threat of violence to create fear; (2) The threat of violence against an enemy or an opposition to achieve political goals; (3) Aiming at creating a psychological or physical impact to change attitudes and political behavior in accordance with the intent and purpose of terror; (4) The performers include revolutionaries, political extremists, criminals whose political aims and the true lunatics; (5) The performers can operate alone or be members of organized groups, and even certain governments; (6) their motive may be personal or destructive motives to the government or the power of group; (7) Their mode can be kidnapping, hijacking, murder, cruel though probably unintended by the performer but this is done to strengthen the credibility (8) The actions are undertaken to draw global attention to its existence; (9) The actions is categorized as criminal, illegal acts, disturbing the public and inhuman; (10) The purpose of the action is to create chaos.

3.2 Prayaan in a Culture Perspective

In the Indonesian Dictionary, it states that culture is the mind, common sense, customs. Meanwhile, 'culture' is the result of activities and the creation of human's mind (common sense), such as beliefs, art, and customs (Poerwodarminto, 1976:156). Askar (2009) mentions various definitions of culture according to experts. Culture is a patterned behavior of certain groups whose members have the same intent and symbol to communicate the intent (Colleta, 1987:2). Another expert also reveals that culture means an idea or thought systems of people that are used as a reference to act in the social life of the concerned people (Melalatoa, 1997:4).

Chris Barker interprets culture through language, then is built and communicated. Languages

build knowledge about ourselves and about the social world, and further language construct meaning (2004.9). Lee Wharf in LittleJohn (2011: 374) states that "Human beings do not live in the objective world alone, nor alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular languaage roomates Become the medium of expression for Reviews their society. The fact of the matter is that the "real world" is to a large extent unconsciously built up on the language habits of the group.

The two experts refer to outlook in the tradition of semiotics that involves signsand language is a bridge to see the world through experience and human thought. Although there has never been an objective relationship between language and reality, but the language actually shapes reality. Meanwhile, in cultural studies, it is about how language is used. (Littlejohn, 2011: 373). The view "Prayaan" in culture can be analyzed in the opinion of Chris Baker and Lee Wharf.

Based on an interview with Mr. Supriyanto which is the figure in Jerukwudel village, he explained that "Prayaan" is derived from the word "Rayah" which in Javanese means taking something abuzz.. On the other side, the Indonesian Dictionary states that the word "Rayah" means plunder; seize or rob (Poerwodarminto; 1976.807). The word "Rayah" in Indonesian refers to negative connotation and is actually closer to the meaning of terrorism as described above. However, based on the concept of Jerukwudel community, the word "Rayah" is interpreted positively that means a job done together to finish it quickly. The difference of the meaning of the word 'Rayah' in the Indonesian language and in the interpretation of the Jerukwadel villagers is on the object. The treasures are the object of the word 'Rayah' in Indonesian. Meanwhile, based on the Jerukwadel villagers, the object of the word 'Rayah' is a job. So that, the meaning of Prayaan based on the perspective culture's Jerukwadel villagers is to complete a work together in order to the work can be finished quickly. It is the same as Lee Whatf's view that a language in culture determines behavior and thought habits (Littlejohn,2011:375).

3.3 Prayaan Culturein Tackling Terrorism

The first problem formulation of this research is "How prayaan culture can be a bulwark to keep r the Jerukwudel villagers from the influence of terrorism?". The key words in the above question are prayaan culture and the influence of terrorism. To see the problem, researchersrefer to the opinion of Young Yun Kim in LittleJohn (2011: 382.383), which explains that a newcomer will experience the tension in adapting in order to explore a community. Keys to the success of adaptation to new environments depend on three things; (1) how the acceptance of a native / host; (2) how the adjustment with the host, and (3) how the power of ethnic groups.

According to the statement of Sangidu as Karangtengah's Hamlet Chief, the level of awareness among citizens in the area is still very high, proven from the existence of *prayaan* culture. The *prayaan* culture requires every member of community to deliver a representative to participate in completing the work of another citizen in turns. What distinguishes the *prayaan* culture from another type of mutual cooperation's is the necessity of doing something in 'turn'. The word 'silih bergantian/in turn' implies a duty that must be conducted by citizens if they want to be part of Jerukwudel's community. As if they do not participate and do not want to give money as replacement of labor costs as agreed, so the Jerukwudel community will isolate them and consider that they have done something that is'ora lumrah' or 'uncommon'. The word 'ora lumrah' is the sort of criticism and can develop to be a rumor. The person that he/she did 'Ora Lumrah/Uncommon'will be monitored his/her movement by another citizen. The concept 'Ora Lumrah' is a form of social control in Javanese community (Mulder,1996:50,51)

Flashbacks of terrorist incidents in Indonesia show that the bombing performers involved to terrorist networks frequently moves around. (Hakim, 2004: 39). Thus they must be able to adapt to different environments quickly, so that people can accept their existence. In the opinion of Young Yun Kim, apart from relying on the ability of adjustment to the host, the presence of a new comer also depends on how indigenous people of an area can receive him/her, as well as how strong the power of community group has. The immigrants who can not adjust himself/herself to the community nearby will be free from social sanctions 'Ora Lumrah/Uncommon' if they are in around an apathetic community. Conversely, if they live in a public group that has strong interpersonal relationships, they will have more care to other citizens. Prayaan is one of the strong interpersonal relationship forms in Jerukwadel community that is still being conducted and maintained. Why does it still exist? Mulder says that in a community, it is necessary to maintain relationships orderly in an urge to live in accordance with local rules and also to carry out various types of liabilities (2004: 51).

Thus, to answer howPrayaan culture can be a bulwark to keep Jerukwudel villagers from the influence of terrorist movement relies on how strong interpersonal relationships is established or in the other word, the kinship relationships among the villagers is still high. The relationship can be realized through the prayaan culture. More care to pay attention each other and reminding each other are reflected from the social control with the term 'ora lumrah/uncommon'. The member of the community that holds this label will be more monitored by its environment. Prayaan culture has a philosophy to help in a form of actively participating in the hassles of other citizens as part of Jerukwudel community. Therefore, a terrorist group that commonly only cares for the interests of terrorist network will feel uncomfortable living in such community.

Further discussion is to answer the problem formulation on "what ways does community do to preserve *prayaan* culture?"Mudler (2004) mentions that the ideal of social life is to create a harmonious society that is in harmony life. This harmony life does not come as a gift but the result of the active willingness to respect and adapt to the surrounding environment. This willingness is based on the recognition that people can not live alone and need others to settle the affairs of life. As a result, people need each other to remember the existence of the other, knowing the expectations of each other, mutual tolerance, have respect and adhere to the principle of reciprocity in dealing with others.

What Mudler said in line with the statement of Mrs. Partinem, Sutilah and Mr. Giso as local residents who said that Prayaan is a form of respecting, maintaining relationships in their community. Forms of mutual respect and willingness to maintain relationships are realized by replying to the good of the others in accordance with what they had received. Members of the community in this village do so with full awareness. Proven culture inherited from their ancestors is still running today. They add that the concept of in turn. In Javanese, it is often known as "gentenan", meaning consciousness in implementing the principle of reciprocity. A form of consciousness that in the social life people need someone else to finish up the affairs of their life refers to the principle of reciprocity.

The *prayaan* culture that still exists in Jerukwudel community can be seen from the dimension of group structures, including three things: (1) the interpretation and understanding (2) morality and measures (3) the power to act. The Anthony Gidenns's view (in Littlejohn, 2011) at least helpsto explain how something is understood, what should be done and how to do it. Jerukwudel people have an understanding that Prayaan culture has positive values, then the consciousness of morality they do and established joint agreements to resolve the conflict. The deal is an unwritten norm to maintain the existence of Prayaan culture in the community.

4. Conclusions

Prayaan culture is a resistance of Jerukwudel community group that contribute to the level of vulnerability and resilience of its citizens from the influence of a new comer. The role of culture prayaan is realized through the social control over the actions that are considered "ora lumrah/uncommon" aligned to the culture that has been running. Social control is as the result of an agreement of their personal awareness among the public to realize the ideal of living in harmony and peace. Awareness of the value of mutual cooperation, care, mutual need and the recognition that people are not able to meet his own affairs alone encourages the willingness to actively participate in the activities of "Prayaan"

Adherence to the principle of reciprocity for the sustainability of the prayaan culture is the result of the recognition of the existence, knowledge to expectations among community members. The interpretation and understanding have encouraged morality of the actions of treating each other with respect and controlling among members of community. As a result, the condition of a community that is relatively safe and peaceful can be realized, though its citizens live in simplicity.

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Beyond Paradise: Who is Sheherazade?

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Abstract. The portrayals of Sheherazade in the film *Beyond Paradise* cause pros and cons, one of which is as a defacement of Islam and the other of which is as a form of freedom for women. One main reason why the director of the film raised the film was to stop violence against women. In the film, I can see how the government of Iran determines the rules of the country and obliges the society to obey them. It shows that how Iranian women are being oppressed and tortured. The government apparently ignores the freedom of right to express their interests. By implementing a discourse analysis and feminist's perspective through cultural studies on this film, we try to dig up the truly condition of social culture in Iran as it relates to human rights and see feminism aspect in Sheherazade along with how women should behave according to Islam. I use a feminism approach to see the portrayal of woman reflected upon Sheherazadeand criticize a patriarchal hegemony in the film *Beyond Paradise*. This research is very significant to conduct as the film shows many controversial of feminism and human rights determined by the government of Iran. Therefore, this research aims at revealingIslamic values portrayed by Sheherazade and power hegemony represented by the Iranian government.

Keywords: discourse analysis, feminism, Islamic views, patriarchal hegemony, resistance

1. Background

The term feminism has been discussed by many scholars over the past many years. Creators and practitioners of women's history, taking shape as a new field in the 1960s, and expanding in 1970s and 1980s, have analysed the plethora of feminisms that have appeared in different global locations (Badran, 2009). Mills (1995) posits that most feminists hold a belief that women as a group are treated oppressively and differently from men and that they are subject to personal and institutional discrimination. However, there are still many of the ignorance who cannot see what's in and behind the term feminism, particularly Islamic feminism; and therefore, it leads them to misunderstanding, misrepresentation, and mischief. It is important to dig up the underlying meaning and not just to see feminism at a glance.

To begin with, this story is raised due to some reasons. At first, this film is dedicated not only to Iranian women but also women around the world. Secondly, this film suggests us to stop violence against women. And thirdly, this film shows us that love is no limit. Sheherazade is an Iranian Muslim who wants to leave her homeland because of stringent women rights. The depiction of feminism is clearly portrayed in media discourse, specifically film, as seen in the film *Beyond Paradise*. The portrayals of Sheherazade in the film cause pros and cons, one of which is as a defacement of Islam and the other of which is as a form of freedom for women. I figure out that feminism facets appeared in the film are categorized into postmodern feminism, meaning that Sheherazade lives in a patriarchal society. Much resistance has been found out in the film, as it is depicted in Sheherazade, such as resistance to power hegemony, to husband, and to religion. This film delineates an Iranian Islamic woman who emigrates to Los Angeles, California for some reason; and therefore, the portrayals of Sheherazade can be viewed through postmodern feminism, or in this case secular feminism (simply feminism), and islamic feminism. Mir-Hosseini (2006) claims that Islamic feminism is about a movement to sever patriarchy from Islamic ideals and sacred texts and to give voice to an ethical and egalitarian vision of Islam can and does empower Muslim women from all walks of life to make dignified choices.

Power hegemony indeed enacts a crucial role in treating women in society. It is clearly seen in the film that the condition of women in Iran is seemingly or in reality bad. Women in Iran, as portrayed in the film, become male's objectification. In other words, the status of women in the patriarchal society puts women lower than men. In the light of this condition, the feminists would like to raise their voice that they have the same social rights to education and work as men. The ideas that the secular feminists put are somehow the same way as those of the islamic feminists'. The ideas of islamic feminists, however, are originated from the Koran; they are gender equality and social justice. When they come to solidarity, the power hegemony is seemingly trying to impede both feminists. The film director of *Beyond Paradise* gives representation of women in Iran at that time, during the reign of Ahmedinejad. However, the director does not pertain to any parties, race, religion, or social class during the film production. I would just posit that violence against women is still out there, and there would be ways to stop it.

2. Method

By implementing a discourse analysis and perspectives through Islamic studies on *Beyond Paradise*, we try to dig up the truly condition of social culture in Iran as it relates to human rights and see feminism aspect in Sheherazade along with how women should behave according to Islam. I use a feminism approach to see the portrayal of woman reflected upon Sheherazade and criticize a patriarchal hegemony in the film Beyond Paradise.

3. Finding and Discussion

1.1. Feminism

As the abovementioned, the Islamic feminists vividly declare gender equality and social justice in accordance with interpretation of the Koran. They believe that they are now living in a society with male domination and female subordination. They find themselves an object and cannot raise their voice in an outspoken way. The patriarchal societies in which they live control everything and the female subordination is hardly moving around. It is the fact that there are many verses mentioned in the Koran which declare male and female equality, one of which is in Chapter 49, verse 13: 'Oh humankind. We have created you from a single pair of a male and a female and made you into tribes and nations that you may know each other (not that you may despise one another). The most honoured of you in the sight of God is the most righteous of you (the one practicing the most *taqwa*).' This verse posits that the state of men and women in a society is of equality. However, the God does not see one's status in a society but one's quality. This verse unequivocally justifies that men and women are equal, and women have rights to education, work, and social justice.

Men and women have their respective obligations as mentioned in the Koran, Chapter 4 and verse 34: 'Men are responsible for women because God has given the one more than the other, and because they support them from their means.' Let's say, a mother gives birth and a father is supposed to fulfill the means of child-bearing. This verse actually supports the aforementioned one, that one should not despise one another. In the film *Beyond Paradise*, Sheherazade's husband has done the right thing to protect her from any disturbance. However, he became jealous when he found his wife with another man until he bandied words with his wife and finally slapped her without listening to Sheherazade's accounts. This shows us that men domination is so much powerful over the female subordination. The husband should listen to his wife's accounts before chastising her. In the light of this reason, the Islamic feminists open their voice publicly and ask for equality between man and woman in a society since the male domination seems to abuse their power. One more verse in the Koran that declares men and women should protect each other; Chapter 9 and verse 71: 'The believers, male and female, are protectors of one another.'

In the film *Beyond Paradise*, there are many representations of Sheherazade that I can see. The way she behaves reflects and represents many things, even mise-en-scene of the film lies representation.

Figure 1.

Let's take a look at how she is now. This close-up shot is taken in order to show her conditions further. She has a tense-looking and is wearing a purple hijab. She looks like being confused about deciding a thing. The colour of her lipstick shows that she is in pain as purple portrays sadness. The area of her eyes is black, showing that she has cried many times. The narrow angle is taken to suggest that she is under pressure.

Figure 2.

Figure 2 shows that the position of the angle is narrow, meaning that the object (Sheherazade) seems to be sad because of some reason. The lighting used shows us that Sheherazade is trying to pray to God and ask Him to relieve her. It is clear that she has problems in life. Her face symbolizes purity as it is white. It looks like she is a good woman, hoping that she has someone who can cheer her up.

Sheherazade's figure in the film *Beyond Paradise* symbolizes two symbols. First, she could be symbolized as a defacement or defamation of Islam. The way Sheherazade dresses and behaves does not reflect the real Muslim female figure. Not only that, in the film she also does unacceptable things which are not in accordance with the teachings of Islam. It tells us that she was married, but when another man approached and seduced her, she ended up kissing him. Certainly a married Muslim woman are not supposed to do things that way. Not only those who are married, but Muslims who are not yet married are not supposed to be doing things like that. For those who do not know Islam more deeply, then they might think that the religion of Islam is the same as other religions. Sheherazade figure in the film also does not reflect the culture of Islam. This is the result if the political interference that wants to destroy or damage the culture of a foreign country secretly. The second, Sheherazade figure in the film *Beyond Paradise* can be represented as a form of freedom for women. The film is popularized in order to stop violence against women, either in Iran or in other countries. The form of freedom for women which is shown by Sheherazade is similar to that of R.A. Kartini, a woman with an outstanding figure and daring to fight for the rights of women, or better known as the 'emancipation of women'. And the figure of Sebastian, the man who kissed Sheherazade, is a figure of a man guarding and protecting women, and not hurting Sheherazade. He accepts the conditions of Sheherazade in any way whatsoever. No wonder if Sheherazade feels comfortable and happy with him. In this film, I found that patterns of thought and behavior of Sheherazade influenced by the culture of the western mindset, in this case the Americans. Social and cultural environment that exist around Sheherazade affect her personality in acting and thinking. This proves that Sheherazade's identity is shaped up due to her social and political interference. Thus, it will create a cultural product, which Sheherazade acts as a 'victim' culture in Los Angeles, California.

1.2. Patriarchal Hegemony

This film shows us that Sheherazade lives in a patriarchal society as the social order is controlled by men. The idea of patriarchy per se clearly carries the connotations of the male-headed family, mastery and superiority (Barker, 2004), as shown by Sheherazade's husband who controls her social life and the Iranian goverment who strictly controls the social life of the Iranian women. Also, the film gives us a clue that the

condition of the Iranian women under the reign of Ahmedinejad is being oppressed; and therefore, it suggests us that women appears to be oppressed in the same way but also there is a tendency to represent them as helpless and powerless (Barker, 2004).

At the time of Ahmadinejad, the president began to separate the western culture and Islamic culture. Since the western culture has been entered into Iran and before Ahmadinejad became the ruler, the Iranian's life is a copy of Western culture life. Therefore, Ahmadinejad wants to eliminate the Western culture which he thinks it is not in accordance with the teachings of Islam. As we know that Iran is an Islamic republic, then Ahmadinejad wants to promote the country according to the teachings of Islam. At the time of his reign, the country is also considered to be more advanced in terms of education and economy, but there are some aspects that cannot be said to be 'successful'. Not to mention that Iran is also under the spotlight of various countries, especially the United States. Iran, a country which is developing a nuclear power whose abilities are much stronger than the creation of the United States and Russia, receives special attention from the USA. From here the emergence of friction between the two countries affects human rights in Iran, in particular the rights of women. In the film *Beyond Paradise*, Sheherazade finally leaves Iran for good and settle in Los Angeles, California. Her lifestyle is greatly changed, and she does not wear the hijab anymore but dresses like western women.

Not only can it be seen through Islamic views, but her lifestyle can also be seen through political views. In the film *Beyond Paradise* there is a political element that is inserted into the story. The film seems to show everyone in the world that Iran is a country that fails to protect human rights, especially the rights of women. If we examine closely, Iran or any country in the world is not as bad as they think. Any interference from outside parties makes everyone assume that Iran is a very poor country, either in terms of the government, economic, political, social or religion. We need to know that each of their problems or conflicts in the countries of the Middle East, there is always intervention of the United States. This illustrates that America wants to be a 'hero' which can solve problems and conflicts in these countries. No wonder that the American military is deployed in the conflict there. When it comes to power hegemony, America wants to show the world that the country is actually a superpower. Political influence is ultimately impact on the way people behave. This is because the interference of the government wants to regulate people's lives.

Barker (2004) argues that femininity and masculinity, which are a matter of how men and women are represented, are held to be sites of continual political struggle over meaning. He also claims that feminism is centrally concerned with sex as an organizing principle of social life that is thoroughly saturated with power relations. When it comes to the reign of Ahmedinejad, each female artist must wear a hijab whether she is a Muslim or not. Sheherazade is not an artist, but she is obliged to wear a hijab. In other words, all women in Iran during the reign of Ahmadinejad should wear a hijab properly. The Koran on Chapter Al-Ahzab verse 59 says 'O Prophet, enjoin your wives and your daughters and the believing women, to draw a part of their outer coverings around them. It is likelier that they will be recognised and not molested. Allah is Most Forgiving, Most Merciful.'

The portrayal of Sheherazade in the film seems to suggest that she resists to the power hegemony, in this case, to the country and religion. She flees her homeland and intentionally uncovers her veil. However, the explanations in The Koran is very broad in meaning, so there are at least four great clerics giving a more specific explanation. For example, according to Imam Shafi'i, the nakedness of a woman which can be shown are the palms and faces to facilitate their work.

1.3. Resistance to Patriarchal Hegemony

Figure 3.

Let's have a look at figure 3. It is seen that Sheherazade felt tired and disappointed with her condition. In the film I can see how women are treated and there is also resistance to what men do to the women. Since the number of women who resist men's treatment is outnumbered, the men apparently dominate the society. Once Sheherazade emigrates from Iran to America, she feels safe because she believes that she will be protected by her future husband. To her, she does not need to wear hijab anymore as she is not under the reign of Ahmedinejad. This tells us that she resists to the government. The patriarchal hegemony has more power to control and rule women as men dominates the society over women. In this context, the patriarchal hegemony is the government per se, that is, Ahmedinejad as the ruler of Iran. He, supposedly, treats the Iranian women according to Islam. Therefore, resistance appears since there is no justice or the same rights between a man and a woman socially.

Figure 4.

Figure 4 unequivocally shows us how Sheherazade's husband treats her when he finds out that she spends much time with Sebastian, their neighbour. What her husband does to her is right in order to prevent her cheating with Sebastian. The Koran on Chapter 66 (At-Tahrim) verse 6 says 'O you who believe! Save yourselves and your families from a fire whose fuel is men and stones; over it are angels stern and strong, they do not disobey Allah in what He commands them, and do as they are commanded. In the The Koran, it is already mentioned unequivocally a man is ordained to protect and maintain himself and his family from bad things. However, to feminists, it seems like their position never goes up. Such treatment has resulted resistance to male-power. What her husband does to her reflects violance against women that Sheherazade herself feels it under the reign of Ahmedinejad. Therefore, resistance to her husband comes up by repertoires of activity whose meanings are specific to particular times, places and social relationships (Barker, 2004) that she felt under the reign of Ahmedinejad.

4. Conclusions and Suggestions

For the film director, *Beyond Paradise* was raised due to the emergence of women violance. However, the director does not pertain to any parties, race, religion, or social class during the film production. To feminists, it is unfair if they are treated differently to men because they believe that they also have the same rights as of men. There are still many people out there who think women are weak and inferior. Basically, the status of women and men as social beings are equal. The difference between both only places on their rights and obligations. A woman should be treated more noble, not persecuted. They are not toys who can be dumped anytime we already feel happy and bored of them. They also are not animals, which should be treated equally as animals. But they are a couple for men, because women are created from the rib of a man. They should be treated 'better' than men, should be respected and maintained. In the film *Beyond Paradise*, the reason why Sheherazade wants a divorce from her husband and wants to be with the man she loved is because she feels uncomfortable and hurt by her husband.

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The Discourse of Friday Sermon in Indonesia:
A Socio-cultural Studies in Language Perspective

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Abstract. This research aims to explain the Friday sermon by analysing the structure of its discourse, the selection and composing of its topics, the functions of its codes and code switching, the function of its speech acts, and the characteristics of its language and specific terms. The method used is descriptive and qualitative. This research considers the speech components of the sermon and approaches it contextually. The data were collected in Indonesia and several of its mosques assuming the representativeness of the city and the location of the mosques. The analysis and presentation of the data have led to the following conclusions: The Friday sermon contains oral discourse which has regular and typical structure; the strategies of the composition of the topics include quotation, storytelling, use of popular expressions; the forms of the codes and code switching involve Arabic, Indonesian, Malay, Javanese, and English languages; the utterances of the sermon contain all forms of speech acts; various terms appear in the sermons indicating that the Friday sermon functions as a register or usage of language in a particular field. Friday sermon has various functions: they are expressive, directive, informational, metalingual, interactional, contextual, and poetic

Keywords: Friday sermon, Indonesia, Sociolinguistics, language used

1. Background

The main fuction of language is as a means of communication in society. Those function is used in various environtment, level and various interest , as well as in Friday Sermon. Code form and function in Friday Sermon have already been investigated by some researchers (Ma'ruf; 1997; Saddhono, 2011). There are some perpectives in studying code function of Friday Sermon, for example as media of religious proselytizing and tool of communication (Suriati, 2012; Juliastuti, 2012; Hamdan, 2007). There is also a Friday sermon used as an identity in believers who are involved in that activity. (Millie, 2012; Rijal, 2009). But, the main fucntion of Friday sermon is to persuade believers in order to increase their faith towards the God Alloh SWT. (Sukarno, 2013).

Discharging code in speakers can be identified its functions. Based onpartner response, code function can be devided into two, namely transactional in which speech content is mainly priority. The example of transactional function is Friday sermon which is communicated orally, as form and code function in Surakarta City (Saddhono, 2012; 2013, 2014, 2015). In Friday sermon, the content is highly priority. This corresponds to the function of Friday sermon that convey faith massage towards Muslim believers which is delivered by Muslim scholars as speaker. Brown dan Yule (1996: 1-2) state that in transactional function, language is priority in speech event. And secondly, interactional in which reciprocity or interaction between speaker and partner is primary. In transactional function, interaction between speakers is more emphasized, for example speech event in daily conversation.

2. Method

This research is descriptive qualitative with natural setting in which basically describe qualitatively in form of words and not numeric or statistics. (Lindlof, 1994: 21). The object of the study is Friday Sermon in Indonesia. Friday sermon discourses used as the sample were data which have suitable character in

accordance with researcher need and considered to be the representative of the whole. Refer to Subroto opinion (2007: 32), that sample constitutes a part of the whole population which is used as research object. Sample which is used in this research known as internal *sampling*, namely the sample represents information and not merely uttering the number of informant*(*Bogdan & Biklen, 1982). The sources of the data were: (1) Friday sermon events in Indonesia that were recorded audiovisually in four countries; (2) transcription documents of Friday sermon; (3) informants and speakers; and (4) Other events that directly or indirectly affect a Friday sermon speech event. The techniques used in collecting the data were (1) interview,(2)observation**,** and (3) content analysis. Validity testing used in this research is triangulation, which is devided into three, namely source, method and theory triangulation.

Friday sermon discourse was contextual research concerning speech form that consider social context accompany speech form. Data analysis consideredsocial context in form of speech components, namely (1) speaker, (2) partner, (3) speech situation, (4) speech intention, and (5) speech object (Sudaryanto, 1995: 38). Interactive analysis was employed to analyze the data, covered data reduction, data display and verification (Miles & Huberman, 1992).

3. Finding and Discussion

In communication event, language or code in Friday sermon has various functions. Vestergaard and Schroder (Rani et al., 2006: 20) mentioned that language function or code divided into seven functions, they are expressive, directive, informational, metalingual, interactional, contextual and poetic. Various Friday sermons have also been investigated from various perspectives which finally stated that Friday sermon function as media of proselytizing towards Moslem believers (Sukarno, 2013; Suriati, 2012; Juliastuti, 2012)

Basically, expressive means precise or able to give and express feeling. This function refers to convey massage. In this function, code was used to communicate expression of conveyed massage. This code function usually used to express emotion, willing, or feeling of the massager. Expressive function closely related to originator or speaker (Leech, 1981). In other term, this function is called emotive which relate to its function as whistleblowers of speaker condition. This function also seen in Friday sermon examined by Siregar (2013). Rani et al. (2006: 20) stated that this function typically individual. For example, language forms which are used to ask apologize, request, sympathy expression, and so on. In the end of Friday sermon is a speech in form of pray expressed by Muslim scholar and agreedby Friday prayer. It can be seen that speech expression is a request to God Allah swt wholeheartedly. Those speech hoped in order to whatever they say can be granted by God Allah swt. Those speeches also express the deepest desire and asking accompany with emotional inside. Muslim speaker in his sermon stated the expression in Arabic. Muslim speaker in his sermon said common Arabic expression for Muslim, such as *alhamdulillah* (thanks for God) and*subhanallah*(Glorious is God). Those constitute expression of thanking to God Allah swt and seeing a miracle from God Allah. .

Directive function in Friday sermon oriented in massage receivers and listeners. In this directive function, code can be used to persuade others, as well as their emotions, feeling, or behavior as stated by Hymes (1974) that aligndirective function and persuasive function. Meanwhile Jakobson (1960) mentions that conative as an understanding that language function as intention expression of the speaker which directly or stimultanously thought by the hearer. Besides that, directive function also used to give information, invitation, command, request, warning, and others that belong to directive speech (Rani et al. 2006: 21). Directive function in Friday sermon in Indonesia that can be found seen from verbs that have call meaning, such as 'let's us' and this is confirmedusing *-lah*particle in the end of the word. In this word, speaker or Muslim scholar asked Friday sermon believers to increase their faith to God Allah swt. through praise, glorify, and magnifythe name of God Allah swt. Because He is All mighty and Creator, Almighty Creator of everything. It can be said that in those speech, the speaker want to remind his partners or Friday sermon believers to thank to God Allah swt for His blessing. One thing that clearly relate to directive function is

back to the function of Friday sermon itself, which is a call to increase God-fearing to God Allah swt. So directive function mostly found in this speech event.

Informational function in Friday sermon has a focus in conveyed meaning. In informational function, code is used to inform something, for example reporting, describing, explaining and informing something. This code a can also be seen in texts transcript of Friday sermon.   From various transcripts that have already made in this research, informational function can be identified clearly. It can be seen from a study conducted in Malaysia and Singapore (Ahmad, et al, 2015; Soepriatmadji, 2009). Leech (1993) states that informational function correlate with *subject matter*. The examples of informational function in Friday sermon are as follows:

[1]

Hadirin *jemaahrahimakumullāh.*

Penjelasan pada ayat-ayat yang mulia ini memberi petunjuk kepada kita bahwa Allah itu Mahaadil dan Mahabijaksana yang tidak akan menurunkan balak dan bencana atas suatu kaum kecuali karena perbuatan manusia yang maksiat, yang melanggar perintah-perintah Allah. Kebanyakan dari orang-orang kita memandang berbagai macam musibah yang menimpa saudara-saudara kita hanya dengan logika berpikir rasional semata. Terlepas dari tuntutan wahyu *Illahi*, misalnya terjadinya letusan gunung api, banjir, gempa bumi, kebakaran, hilangnya pesawat terbang, hilangnya kapal adalah kesalahan faktor manusia saja itu tidak, adalah karena kita melanggar perintah-perintah Allah.

Friday prayers *rahimakumullāh.*

The explanation of holy verses serve guidance to us that God Allah is The Most Righteous and The Most Wise who never give disaster to His believers except in the reason of immoral human action, which break the commandments of God Allah. Most of our society views various types of disasters that happen in our brothers and sisters only use logical thinking. Regardless from revelation of God Allah demand, for example volcano eruption, flood, fire, an earthquake , the loss of an airplane , the loss of a ship were not merely human errors, but because we transgress the commandments of God Allah.

In speech data [1] information or ideas were considered as important. Notion of sentences in those discourse become the focus of the discourses. Explanations related to the causes of disasters were the human itself. Actually, speech data [1] also constitutes explanation of holy Qur'an surah Ar Rum verse 41 which means more or less is 'Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness]'. Muslim speaker then give examples by explaining about disasters that recently happened in Indonesia, such as volcano eruption, flood, fire, an earthquake, the loss of an airplane, the loss of a ship truthfully caused by human action.

Code in Friday sermon also has metalingual function that focused in real codes or language codes that were used to symbolize other codes. This function also constitutes light towards cipher or codes that are used. (Jakobson, 1960). This function can also be observed from society or involved believers in that sermon event, as exposed by Yousif (2000) and Weng (2014). This function is narrow or limits meaning. In wider meaning, metalingual function views language used to express something about language. The intent of metalingual function constitutes language that is used to talk about the language itself.   Hymes (1974) states that metalingual function focuses in meaning. Metalingual function in Friday sermon seem when Muslim scholar gave an explanation related to those who are faith to God Allah. God Allah swt. says in His Holy Quran surah Al Baqarah verse 3 Who believe in the unseen, establish prayer, and spend out of what we have provided for them. So, Arab language is used to talk about the Arab language itself so Arab language fulfill its multilingual function. Metalingual function in Friday sermon also found in Indonesian speech that

gives explanation in relation to "God-fearing". The word God-fearing in Friday sermon is explained by Muslim scholar in the next speech. The word God-fearing meantas avoiding His prohibitionand do His commandments in whole activities of life aspect. So, Indonesian language is used to explain an understanding in Indonesian, which is the word "taqwa" that constitutes word that derived from Arab.

The interactional function in Friday sermon focuses in channel or speech media. In this interactional function, code is used to express, argue and end a communication contact between speaker and partners. Halliday (1994) states that this interactional is language function to guarantee and stabilizeenduranceand sustainability of social communication. Generally, this interactional function occurred in indirect communication. Whereas, Friday sermon constitutes a direct communication in form of oral communication. But, in general Friday sermon is followed by many believers so Muslim speaker must use loud speaker in order to the sermon can be heard by the whole believers so the sermon objective to ask believers to increase their God-fearing to God Allah swt. can be delivered to believers. The presence of loud speaker certainly relates in guaranting and stabilizes the sustainability of social communication. If the believers do not hear scholar Muslim speech so it can be said that communication do not run well and social relation between scholar Muslim and believers do not proceeding smoothly and perfect. The weakness of communication using this media certainly believers cannot see directly the facial expressions or Muslim speaker mimic who speak the Friday sermon.

Meanwhile contextual function in Friday sermon focuses in context of code and language usage. Those function guidedthat a certain speech must be understood with considering its context. Hymes (1974) also mentions contextual function as situation function. This happen because the same utterance will have different meaning if it occurs in different context and situation. Tool aid to interpreted context considered cohesive devices and reference used in utterance situation.

This main function of the pistilput code or language oriented in meaning stimultanously. This shows that linguistics code selected exclusively in order to accommodate notion that will be expressed towards massage sources. An esthetics and art element, for example, rhythm, rima and metaphors constitutes form and function of poetic language. The example of rhythms, poetics function in Friday sermon in Indonesia was in data [2] as follows.

[2]

Pada siang yang cerah ini, yang bahagia ini, marilah kita bersama-sama lebih mendekatkan diri dan meningkatkan takwa kita kepada Allah *subḥānahu wa ta'ālā* dengan memuji Allah, mengagungkan Allah, membesarkan nama Allah, bahwa di jagat raya ini hanya Allah lah maha Suci, hanya Allahlah yang maha Agung, maha Pencipta dan maha segala-galanya. Pencipta langit, pencipta bumi, pencipta bulan, pencipta matahari, pencipta bintang-bintang, planet-planet dan segala mahluk hidup, yang termasuk juga kita, manusia.

In this lovely afternoon, in this happy situation, let's get closer to God Allah swt subḥānahu *wa ta'ālā*and praise to Allah, glorify the name of Allah, magnify the name of Allah, that in this world only God Allah All mighty, only Allah swt the Biggest, the Creator, He is above ever thing. Sky creator, art creator, moon creator, sun creator, star creator, planet creator and living thing creator, including us, human being.

Data [2] it seem beautifully arranged and meant as confirmation. Form of increasing faith to Allah repeated by Muslim speaker through praising to Allah, glorifying the name of Allah, magnifying the name of Allah,. Allah swt. Also described as The Most Holly, The Most Sacred, The Most Glory, The Most Creator, and He is the most of everything. In data [2] also found repetition of word creator and it made the speech

become much more beautiful, they are Sky creator, art creator, moon creator, sun creator, star creator, planet creator and lining thing creator, including us, human being.With the presence of those language creations, the Friday sermons seem much more comfortable and nicer to be heard and more meaning full for Friday prayers.

Speech data [2] if arranged in a temple of poetry, so it can be exposed as follows:

Allah *subḥ ānahu wa ta'ālā* dengan

memuji Allah,

mengagungkan Allah,

membesarkan nama Allah,

bahwa di jagat raya ini

hanya Allah lah maha Suci,

hanya Allahlah yang maha Agung,

maha Pencipta dan

maha segala-galanya.

pencipta langit,

pencipta bumi,

pencipta bulan,

pencipta matahari,

pencipta bintang-bintang,

planet-planet dan

segala mahluk hidup,

yang termasuk juga kita, manusia

Allah *subḥ ānahu wa ta'ālā*with

Praising to Allah,

Glorifying the name of Allah,

Magnifying the name of Allah

That in this universe

Only God Allah is the Most Holy

Only God Allah is the Most Glory

The Most Creator and

He is the Most of Everything.

Sky creator,

Art creator,

Moon creator,

Sun creator,

Star creator,

Planet creator

And all living thing,

Including us, human being

Fatic function relates to language used to holdand maintain contact between speaker and hearer. Fatic function correlates to the massage of the language itself. (Leech, 1993: Sudaryanto, 1995: 13). The examples of fatic function are greeting or saying good bye. When we conduct a close a watch of fatic function, this constitutes chit chat in a language. Fatic function aims at maintaining social relation between the speaker and hearer.

The language used in Friday sermon is formal language, because the situation is formal and religious. But when it is examined carefully, apparently there are chit chat elements in Friday sermon. Often occurs greeting words in Friday sermon, apparently it merely as "code" or connector between previous speech and the next speech. Other objective is as time gap for Muslim scholar to think to what he will say next. Muslim scholars also often use greeting to make sermon time much longer. So, greeting mentioned by the speaker actually as chit chat if it seen from the objective above.

4. Conclusions

The function of Friday sermon is expressive, directive, informational, metalingual, interactional, contextual and poetic. Various code function and code switching in Friday sermon shows that in giving massage in Friday sermon, a moeslem scholar has freedom in gaining sermon aim. This is done to give something that more meaningfull for the Friday prayers.

Based on the consclusion above, so it can be stated that Friday sermon is speech that delivered by moeslem scholar in religoius situation because it constitutes a part of Islamic worship which contain impulsive to moeslem people to belive God Alloh and increase God-fearing to Allah swt.. The typical of Friday sermon can be seen from the structure of discourse, forms as well as code function and code swicthing, speech act, and language characteristics and diction. From the explanation and understanding above, so it can be seen that Friday sermon has typical characteristics compared to proselytizing, Qur'an recitation, *kultum* , and the other sermon in the Islamic religion or a sermon outside Islam religion.

5. Acknowledgements

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Islamic Poetry Graph: Media to Increase The Appreciation of Poetry and Anti-Corruption Campaign

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Abstract. Poetry was has been a medium of criticism for voicing a wide range of social inequality in the society. In the context of Indonesia as a developing country which is being hit by the multiple problem of corruption, the poem can be weapons to struggle the problems. The existence of poems with anti-corruption articulation into evidence is part of the movement to reject and oppose the mental of corruption. In tune with the emergence of poetry with anti-corruption sense, an effort to increase the poetry of anti-corruption appreciation should be improved. Through the media of poetry graph which propose the Islamic values, the appreciation of poetry can be embedded to students' appreciation core in universities in Central Java and Yogyakarta. Departing from the idea, the research was done in order to describe the effort of enhancing anti-corruption and poetry into anti-corruption values through the medium of Islamic poetry graph. The summary reveal that: (1) the Islamic poetry graph media can be used as a strategy to enhance appreciation of the poetry of anti-corruption and anti-corruption attitudes among students; (2) the Islamic poetry graph can be used as media of anti-corruption campaign.

Keywords: Islamic poetry graph, appreciation of poetry media, anti-corruption campaign media

1. Background

Poetry was has been a medium of criticism for voicing a wide range of social inequality in the society. In the context of Indonesia as a developed country which is being hit by the multiple problem of corruption, the poem can be weapons to struggle the problems. It was tried by the movement of *Puisi Menolak Korupsi (PMK).*This movement is led by Sosiawan Leak, a poet from Solo. Through this movement, has produced five anti-corruption poetry collections: (1) *Puisi Menolak Korupsi;* (2) *Penyair Indonesia Menolak Korupsi 2-A dan 2-B;* (3) *Pelajar Indonesia Menggugat;* (4) *Ensiklopegila Koruptor;* (5) *Perempuan Menentang Korupsi*. The emergence of PMK and anti-corruption poetry needed to be appreciatedin order tomake the sound of fighting against corruption with the poetry can be heard loudly.

The existence of poems with anti-corruption articulation into evidence is part of the movement to reject and oppose the mental of corruption. In tune with the emergence of poetry with anti-corruption sense, an effort to increase the poetry of anti-corruption appreciation should be improved. Through the media of poetry graph which propose the Islamic values, the appreciation of poetry can be embedded into students' appreciation core in universities in Central Java and Yogyakarta. Departing from the idea, the research was done in order to describe the effort of enhancing anti-corruption and poetry into anti-corruption values through the medium of Islamic poetry graph.

The idea arose as a result of the behaviors of religionpoliticization, especially Islam, as an effort to cover up the crimes of corruption committed. There were many poets who criticize it using poetry. The poems made bythe students' of Indonesian Education Program transformed into a poetry graph as the media to improve their appreciation ability and anti-corruption campaign movement.

As we all know that Indonesia has experiencing an emergency of corruption. It was caused by many corruption case committed by the government officials (executive, legislative, and judicial). Motif corruption even more diverse, sophisticated, and systematic. The television broadcasted many news about the case power abusing by teh officials. Thus were a serious problem for the Indonesian people who were crawling in order to realize the developed and prosperous society.

Despite of the efforts to fight against corruption, the corruption number has been increasing from over the years. The Transparency International (TI) found that scores Corruption Perception Index (CPI) Indonesia in 2015 increased to 36 and got 88th ranks out of 168 countries measured. Indonesia's scores rose slowly in the number of 2 points, and rose 19 rank of the previous year (http://www.ti.or.id). However, the corruption cases also increased. ICW noted during 2015, in corruption cases handled by the court amounted to 524 cases. Ironically, from the many cases of corruption that occurred most of the corruption suspectwere

only get a very light punishments such as 2 years and 2 months in prison (http://www.antikorupsi.org). The punishment is not comparable to the losses incurred and no deterrent for the supects.

Tranparency International Indonesia (TII) recommended nine points to fight against corruption. The nine points are specifically targeted to several parties, such as government through the president and his ministers, the Commission, the Parliament, political parties, and the general public. Of the nine points offered, the ninth points has a quite large meaning in this study, that of civil society are asked to continue the strengthen of the social movement against corruption into various community as a form of citizen control of the government (http://www.ti.or.id).

The recommendation indicated that the importance of the efforts through a cultural approach by involving the community in preventing action against corruption. The public participation in preventingcorruption can be used as an alternative priority to see the helplessness of the law on fighting against corruption. United Nations Against Corruption (UNCAC) also suggested the preventive effortsrather than repressive efforts, since the repressive efforts through the legal system remains vulnerable to corruption.

Wijayanto (in Sofia, 2011: 3) proposed four approaches made in the fight against corruption: the legal approach, business approach, market or economic approach, and cultural approach. Among the four approaches, the cultural approach to be the only approach that has long-term effects. Cultural approach is what lies behind the emerge of the Anti-Corruption Education courses in college.

Education becomes a choice of corruption prevention efforts because education is intended to re-establish a correct understanding of the public about corruption, raising awareness to all potential acts of corruption, not engaged in any corruption, and dare to oppose the corruption that occurred (Sofia, 2011: 4).Anti-corruption education is a form of learning that is designed according to the system of education learning methods in Indonesia that contain anti-corruption educational materials aimed at providing knowledge about corruption and early treatment. Anti-corruption education should not stand alone as a field of science in the form of the subjects, but can be internalized into various subjects in college.

At the Sebelas Maret University, the Anti-Corruption Education has not become a compulsory subjects that must be taken by students of all majors, especially in the Indonesian Education Department ofTeacher Training and Education Faculty. Therefore, the efforts to integrate the values of anti-corruption education needs to be done in the existing courses in the study program. One of the subjects were considered to have a major role in efforts to prevent corruption is the study and appreciation of poetry or other subjects which contains materials about poetry.

Thus made the idea to internalizethe values of anti-corruption education in the subjects of Sanggar Bahasa dan Sastra with a scientific approach. The scientific approach chosen because it has a comprehensive learning stages. By following the procedures in the scientific approach, which is to observing, questioning, associating, experimenting, and networking, the values of anti-corruption education can be more ingrained to the students, especially with a humanist and aesthetic approach in poetry. Based on above discussion, the idea was conceived to implement a scientific approach in the material appreciation of poetry based anticorruption education by using Islamic poetry graph.

2. Method

This study used a qualitative descriptive approach. The objects of study were the student of Indonesian Education Department ofTeacher Training and Education Faculty ofSebelas Maret University. The data collected was the quality of the classroom learning process and results of students' work. The data obtained through observation and documentsanalysis. The observation carried out to investigate the implementation of the learning process in the classroom, while the analysis of documents analyzed the results of the analysis of student work. The analysis model of the data used was interactive analysis with four stages, namely data collection, data reduction, data presentation, and data conclusions (Miles and Huberman, 1992: 15-21).

3. Finding and Discussion

Islamic poetry graph used in this study was obtained from the student assignment ofSanggar Bahasa dan Sastra in Indonesian Education department of FKIP UNS. The learning process is done in the classroom and following the rules of the scientific approach which consists of five stages: observing, questioning, associating, experimenting, and networking. The first step is observation. In this observation activity, students are asked to explore a wide range of knowledge, insight, and understanding of corruption cases that occurred in Indonesia to explore the sources, obtained some information about the problem of corruption in

Indonesia. Then, students were shown a couple of anti-corruption poetry that has relevance to the corruption problem. The poetry has been classified thematically. One of the themes specified were Islamic anti-corruption poetry. In this context, the discussion will focus on Islamic poetry graph prepared by one of the groups in the activities of the discussion.

These exploration activities provoke questions to students related to the relationship between the corruptions with Islamic values. Several questions emerge from the discussions in the classroom, such as why religion used as a cover for the crimes of corruption committed?, What they (criminals) do not be afraid or perhaps embarrassed to God?, and so on. These questions were the basis in determining the next step.

On the next step, the students were asked to find the correlation between the exploration results and their questions. Thus made the students change the anti-corruption poetry into Islamic poetry graph. The aimed were to help the readers understand about the meaning of the poetry. The poetry graphs were also be a media to campaign the anti-corruptions widely.

The fourth stage was experiment. In this stage, the students tried to change the anti-corruptions poetry into poetry graph. This activity was an outclass activity, due to it took long time to do. Then, the results were presented in the next class as the closing of learning process. Each of the group that presented their works will get the suggestion from other group.

The descriptions above were the activities conducted during the lectures. In the following explanation, will be described the work of one group that focuses on the idea of Islamic poetry graph. From a number of poems given, the group chose four poems to be changed in the form of poetry graph. There were four poetries that will be discussed: *"Tuhan Kedua"* by Joko Wahono, *"Tuan Haji Tujuh Kali"* by Sulis Bambang, *"Caleg Silakan Masuk Masjid"* by Samsuni Saman, and *"Tuan Berpeci Tuhan"* by Rivai Adi.

A poem entitled *"Tuhan Kedua"* by Joko Wahono contained allusions to the corruptors who made their wealth and position as their Lord. Everything is done by the corruptors in order to getting money and the position. So, God has not only the one that can be asked for help. The corruptor was no longer said *Basmallah* or say, "In the name of Allah the Merciful and Compassionate." They actually made power, position and money as their protector from punishment as well as a shield. So, the Almighty God is no longer the primary, but it is secondary.

The poetry illustrations below, shown about someone who was praying at the top of the bills. It was a symbol that the corruptors just prayed for the sake of money. They prayed in order to fulfill the worldly desires.

Fig. 1: The poetry graph of *Tuhan Kedua*

The second poem *"Tuan Haji Tujuh Kali"* by Sulis Bambang is in line with the poem *"Tuhan Kedua"*above.This poem also makes the position, power, and wealth as the main purpose of his life. Thus, any form of worship that is done in order to fulfill the worldly desires, rather than to improve the quality of their hereafter. The Hajj conducted as a cover, charity to orphans was only to find support and donation to the mosque just for God to multiply his wealth.

The figure below displays a portrait of someone as if they were fervently praying. However, in his prayer, he saves material desires. He had in mind was money, position and power. Unfortunately, these images do not reflect the rituals of the Hajj, according to the selected title.

Fig. 2: The poetry graph of*Tuan Haji Tujuh Kali*

The third poem titled *"Tuan Berpeci Tuhan"*by Adi Rival. This poem specifically criticized the efforts of the corruptors who use religious symbols as a cover for the crime admitted. Physically, the corruptors will appear almost like a holy Begawan without sin. In his sermons, they were very diligent campaigning against corruption. However, they themselves were using the positions and powers for doing corruption.

The poem is also specifically targeted at an Islamic party chairman that caught in a corruption case. It destroyed the Islamic image that they build. Lutfi Hasan Ishak, the Former President of PKS, together with his close friend Ahmad Fathanah, entangled in beef importsscandal.

Fig. 3: The poetry graph of*Tuan Berpeci Tuhan*

The allusion to the corruptors who use religion as a cover also appears in the poetry"*Caleg Silakan Masuk Masjid*" by Samsuni Sarman. It illustrated that the corruptors will remained welcome in the mosque because they have the power and wealth to donate. However, person who hides his badness best,soon will be revealed. Moreover, this badness concerned the lives of many people.

The campaign before the general elections was just the scene of the candidates to spend money in gaining support. Mosques or other religious symbols become an inevitable part of the political situation. Many candidates suddenly become very empathetic with various social and religious activities. However, the main goal was just gaining support in order to be on the board of honor. Many people accused that corruption affected by the evolving political system in the country. Fraudulent practices in the elections led the officials elected tend to use their powers for their own interests (Mulgan, 2006: 1).

Fig. 4: The poetry graph of*Caleg Silakan Masuk Masjid*

Poetry was never born from the emptiness of the soul. It presentedthe encouragement on the problems of living around. Therefore, poetry that illustrated the practice of Islamic politicization actually exists. That is, the practice of using religious symbols and imagery in the name of religion is really existed in Indonesia.

In fact, religion should be a shieldto prevent from badness that could destructthe life. Religion could help promote moral standard in particular and all other aspects of life as a whole (Mustapha, 2015: 7). Islam provided exemplary to their nations to be followed because Islam is *rahmatan lil Alamin*. By quoting the opinion of Emha Ainun Nadjib, Islam guarantees the save of the life, property and dignity of every human being. However, it is unfortunate because it is precisely the act of a group of actors who make Islam as a cover for ones or groups sake.

Islamic parties lack a clear and consistent direction in their furtherance of party ideology. Islamic parties are widely seen by the Muslim masses as exploiting Islamic symbols for political gain (Yunanto and Hamid, 2013: 258). The majority of Indonesians do not see many differences between conduct of members of Islamic parties and the behavior of members of nationalist parties, including in the breach of Islamic moral codes. Those identified in the public minds as Islamic politicans are not immune to being implicated in numerous corruption allegations and sex scandals. Such as Lutfi Hasan Ishak, Former President of PKS,

together with his close friend Ahmad Fathanah, entangled in beef importsscandal.Waode Nurhayati, PAN politicians, exposed bribery scandal case in NAD province. Artalita Suryani (PKB), bribed the judges, Urip Tri Gunawan to win a case of suspected corruption by Syamsul Nursalim, etc. (Yunanto and Hamid, 2013: 256-257).

Among the many corruption involving Moslems, the peak of the destruction of the Islamic reputation was that when the cases of corruption in the procurement of the Qur'an by the Ministry of Religious Affairs revealed. Wibowo (2013: 3-4) was very upset with this case. He could not understand how the Qur'an which is the verses and the words of Allah which contain precious teachings for mankind actually corrupted. The pillars of religion that should be able to keep the balance of the order of life were broken down by a handful of persons in the name of Islam. Unfortunately, the writers have not been discovered which criticized the case.

Therefore, the presence of Islamic poetry graph as a media social criticism was not something that ridiculous. This was because the poet still believe that the role of poetry in the socio-political context is very large, especially when the state of social inequality. Several studies conducted in order to explore the relationship between poetry with social and political situation of a nation. Anedo (2011: 281) in his research found that poetry can be a powerful weapon to unite the nation. In fact, the poetrycontained some protests may also have to change the political system of a country (Srestha, 2000: 259). In Indonesia, we know the poet, W.S. Rendra were able to shake the *Orde Baru* government dictatorship through his poetry. "They actually only had weapons, we had words," as he said (Rendra, the Horison No. 11, 1982, 538).

The effort of internalizing the values of anti-corruption education in the higher education context was important. The subjects of Islam religion may need to associate Islamic values with a portrait of the real Islam in the socio-political context similarly with other subjects. Wickberg (2013: 2) confirmed the importance of entrust the prevention of corrupt behavior in students as young generation is based on the younger generation is the largest age group of the population in some countries. It provides reinforcement that young people should be involved in the efforts of changing the social problems, including the efforts to fight corruption. Therefore, the anti-corruption education has a strategic position in the efforts to prevent corruption.

The corruption prevention efforts can begin with educated the values of anti-corruption to all individuals. There were nine anti-corruption values that are important to be implanted in all individuals, namely honesty, caring, self-reliance, self-discipline, responsibility, hard work, simplicity, courage, and justice (Bura and Puspito, 2011: 75). However, the discourse of the emergence of anti-corruption education did not acceptedeasily. Besides the parties that did not give their support, some are still pessimistic on the effectiveness of the program. This is due to the vulnerability of the Indonesian education against corrupt practices. The internalization of anti-corruption education will be more effective when students were showed concretely anti corruptions exemplary behavior from teachers, principals, and other elements (Tanjung, 2009: 1-6).

The above opinion can not be considered wrong due to the fact that there were still a lot of corruption in education. In this regard, Suwarno, et al. (2010: 109) said that the strategy to fight against corruption requires the transparent principle and free of conflicts. The conflict of interest in education causing pessimism about the efforts of the KPK took the Ministry of Education and Culture as a strategy to fight the corruption.

Dewantara (2011: 10) objectively looked at the pros and cons of the implementation of anti-corruption education. On the one side, he realized that the education were not ready in implementing anti-corruption education significantly due to some corruptions case in it, both in small and large scale. The implementation of anti-corruption education will be more effective if accompanied by the example. On the other hand, Dewantara welcomed the corruption prevention efforts early that initiated by the government. The most wise way for the success of the program was startedfrom the smallest things, ranging from the family, the school and the surrounding community.

However, regardless of the debate about anti-corruption education is needed or not, the prevention and the fight against corruption should be continued. Poetryhas a strategic position in this case and it has been started by the movement of PMK. So, how does academics in college helped to appreciate this? At least, this is a small step that can be done in an effort to prevent and fight corruption.

4. Conclusions and suggestions

The conclusions of this paper were: (1) the Islamic poetry graph media can be used as a strategy to enhance appreciation of the poetry of anti-corruption and anti-corruption attitudes among students. The students should know that there were groups of poets who fight corruption using poetry. Therefore, the ability to appreciate the anti-corruption poetry among students should be continuously improved. One of them was through the media of poetry graph.(2) The Islamic poetry graph can be used as media of anti-corruption campaign. The media of poetry graph had great potential to campaign against corruption. The images were easier to distribute in various social media.

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What's Up with Hindun? An Analysis of The Title and The Changing Attitude of The Main Character in *Bidadari itu dibawa Jibril* by Mustofa Bisri

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Abstract. Stories are excerpts of everyday occurrences, giving us lesson to learn from, and to be or not to be of the characters highlighted in the story. This study is aimed at analyzing a short story entitled *Bidadari itu diculik Jibril* by Mustofa Bisri. The principal objective of this study is to describe the significance of the title to the development of the main character: Hindun and to critically analyze what causes Hindun drastic change in attitude and beliefs. This study applied discourse analysis to examine contexts and descriptions of the story. The data are the dialogs and other information in the short story that reveal the purpose and the messages targeted by the author. The results of this study show the phenomena of blind faith on a role model, in this context, the Jibril. Hindun's character that based on her status and social background also help us understand typical people who want to make a difference but ironically end up as being "different" from the normal society.

Keywords : critics, character, theme

1. Introduction

Fiction is the most popular genre of literature that almost all people enjoy it as entertainment. Short story as prose fiction of writing tells a story briefly where readers can finish reading in short time. Unlike novel that is "lengthy" in describing its story, short story tells a fragment of life and deals with a single thing or conflict (Colibaba, 2010). Despite of its form that concerns with a single effect conveyed in only one or a few significant episodes or scenes, short story has an ability to provide a complete or satisfying treatment of its characters and subject (Hansen, 2015).

Speaking of characters, a short story cannot be conducted without characters as it is the main concern in the short story. In short story, the focus is usually on one character and the other characters are portrayed only in complementary detail. This also means that the main character is more than just a leading role. The main character may also carry an author's intention such as moral value, cultural background, shared values, and so on.Holman and Harmon (1986, p.83) divided character to be either static or dynamic. A static character is one who changes little if at all. The story provides changes to the character without any changes within the character. The pattern of action reveals the character rather than showing the character changing in response to the actions. In contrary, a dynamic character is one who is modified by actions and experiences.

This article will discuss an analysis of a character named Hindun, how her attitude changes drastically from a pious muslim woman to someone that is far from the character of a muslim. As it has discussed earlier, the objective of a short story is to highlight a character that bring about the message of the story itself. This story is interesting to analyze since itdepicts religious issue that commonly occurs in Indonesia. Although Indonesia is known for its diverse culture, ethnicity and religion, it is also known as the most populated Muslim country in South East Asia. The fact has made common Indonesian people have different perspectives about their own religion that often

time miss leaded them.Hindun as the main character of the story is pictured as a very piousmuslim transformed into a person who acted against Islamic teaching under the influence of a spiritual teacher that called himself jibril, the God's angel. The title of the story itself is also interesting to examine since it provides the connection of Hindun's changing attitude that overall reveals moral of the story that the author wanted to convey.

2. Method

Discourse analysis is a method of data analysis was applied to this study. Fowler (1983) stated that discourse is studies in all aspects of the novel to which concepts like dialogue, point of view, attitude, world view, tone, are relevant: the indication in language structure of the author 's beliefs, the character of his thought-processes, the types of judgment he makes; similarly for the narrator and the characters within the fiction; and the whole network of interpersonal relationships between author, characters and implied reader, as these are mediated through language. Therefore, this study examines all aspects that build up the story to depict the main character, Hindun, the reasons for her dramatic change in beliefs and attitudes and eventually to come up with a conclusion on the importance of the title to the development of the main character.

3. Finding and Discussion

This story begins with the narrator description of Hindun, the main character. Hindun is portrayed as a pious muslim woman that wears head covers who was brought up by a pious family. She never miss her daily prayer and other *ibadah*. When Hindun was at college, she was also active in religious activity. Hindu was described as a strict person and never hesitates to correct things if she found wrong doings that people do even they are in a higher social position than her. The narrative can be seen as follow:

"Dia pernah menegur dosennya yang dilihatnya sedang minum dengan memegang gelas tangan kiri, "Bapak kan muslim, mestinya bapak tahu soal tayammun;" katanya, "Nabi kita menganjurkan agar untuk melakukan sesuatu yang baik, menggunakan tangan kanan!" Dosen yang lain ditegur terang-terangan karena merokok. "Merokok itu salah satu senjata setan untuk menyengsarakan anak Adam di dunia dan akherat. Sebagai dosen, Bapak tidak pantas mencontohkan hal buruk seperti itu." Dia juga pernah menegur terang-terangan dosennya yang memelihara anjing. "Bapak tahu enggak? Bapak kan muslim?! Anjing itu najis dan malaikat tidak mau datang ke rumah orang yang ada anjingnya!"

"She was once warned her lecturer when she saw him drinking water by using the left hand. "You are a muslim, you should know about tayammun, said her. "our prophet suggest us, when we do good thing to use the right hand!" The other lecturer was also warned because of smoking. "Smoking is one of the devil weapons to torture the sons of Adam in this world and here after. As as a lecturer, it is not appropriate to give that kind of bad example." She had also warned her lecturer who kept dog, "Did you know, sir? You are muslim, aren't you? Dogs are *najis* and angel won't visit the house that keeps dog!"

Description of Hindun's personality as a stern muslim who strictly warn and against the wrong practices of Islam is discussed further that made her friends named her iron fist fairy. However, Hindun's bold character decreasing when she got married to Danu. Danu was potrayed as a pious man but calm and patience. The narrator 'I' who describes himself as a friend of Danu states that Danu's calm and patience characters are more effective in giving advice, it is illustrated as follow:

"Mungkin dia sering melihat bagaimana Mas Danu, dengan kesabaran dan kelembutannya, justru lebih sering berhasil dalam melakukan amar makruf nahi mungkar. Banyak kawan mereka yang tadinya mursal, justru menjadi insaf dan baik oleh suaminya yang lembut itu. Bukan oleh dia"

"Maybe she often sees how Mas Danu, with his patience and softness is more effective in campaigning good practices of Islam. Many of their friends that were once wrong doers of Islamic rules became good muslims because of her husband, not by her".

The conflict started when the 'I' received a phone call from Danu and told him that Hindun now has a new spiritual teacher called *syeikh*. Then Danu said that this *syeikh* is *Jibril* (Gabriel) the God's angel. The narrator was surprised and thought it was a joke, but unfortunately it was not. It all started when Hindun joined pengajian, the *syiekh* was often 'visited' by Gabriel and now the Gabriel himself teaches of what Danu called ajaran dari langit/ teachings from heaven while the *syiekh* is only the medium of Gabriel. The members of that pengajian believed him since he could show proofs such as unusual natural phenomena. The 'I' doubted that the *syiekh* was really Gabriel as devil could disguise and fool people. Danu had no idea and said there are many smart people join the pengajian. The narrator then said:

"Aku membayangkan sang bidadari bertangan besi yang begitu tegar ingin memurnikan agama itu kini "hanya" menjadi pengikut sebuah aliran yang menurut banyak orang tidak rasional dan bahkan berbau klenik. Allah Mahakuasa! Dialah yang kuasa menggerakkan hati dan pikiran orang".

I imagine the iron fist fairy that was so tough to purify the religion is now 'simply' a follower of a sect that most people think it is illogical and even somewhat heresy. Allah is the All Mighty! He has the power to change people's heart and mind.

The conflict of the story become more intense when Danu called 'I' some weeks later and told that Hindun has just burnt herself. It was done under the command of the *Jibril* to clean themselves from filth of sins. Danu also said that what funny was that the *Jibril* himself got the most burnt on his body's part. Danu closed the conversation by asking 'I" to pray for the best for Hindun. A few days later Danu called the narrator that his wife Hindun was rarely home since she was on a mission to repair this damage world. She was once home but made Danu extremely shocked because she brought a dog along with her. Danu has never called the 'I' ever since. The story ends in horror when Danu texted a short message to inform that Hindun has left Islam and no longer wears head covers, pray and fasting. Then the narrator describes this scene as follow:

"Aku tidak bisa membayangkan bagaimana perasaan Mas Danu saat menulis SMS itu. Aku sendiri yang menerima pesan itu, tidak bisa menggambarkan perasaanku sendiri. Hanya dari mulutku meluncur saja ucapan masya Allah.

"I could not imagine Mas Danu's feeling when he texted the message. Even I who receive the message could not describe my feeling. I only say masya Allah".

There are some points to make in describing the change of attitude of the main character, Hindun. First, Hindun's background as a vocal muslim activist who is quite stern on maintaining Islamic rules then married to a pious man who is also a pious muslim but a more calm and patience character. In term of advising people, her husband calm character is more effective to change people to be good muslim comparing to her harsh way of warning people. This fact has somehow creates jealousy in Hindun that made her decided to join pengajian (communal religious learning) which at the end of the day responsible for her strange behaviour. Second, the fact that the nature of Hindu character as 'the one of a kind', who are not afraid to be different and stood out from others in defending her beliefs has provided opportunity for other people to manipulate her. The manipulator in this story is the *syeikh* who was successful deceiving Hindun that she was on a mission to save the damage world. It is rather ironic to see the change in Hindun beliefs about

irrational things such as burning oneself to purify from sins. This can be seen from the description about Hindun in the beginning of the story:

> "Apalagi bila melihat atau mendengar ada orang Islam melakukan perbuatan yang menurutnya tidak rasional, langsung dia mengecapnya sebagai klenik atau bahkan syirik yang harus diberantas."

> "More else if she sees or hears a muslim do something that she considers irrational, she would straightly call it a heresy or even a polytheism that should be fight against".

Under the influence of the *syeikh* who claimed himself as the angel Gabriel, Hindu has lost her senses of what is wrong or right that she used to know as a pious muslim woman. She used to be the one who condemned wrong doings and anti God actions but now she becomes the perpetrator.

Concerning to the significance of the title to the development of the story itself, the *syeikh* who claimed as Gabriel has taken Hindun away from the beliefs and identity of what she used to be. At the beginning of the story the narrator described how Hindun was named the iron fist fairy for her strict actions when facing wrong doing in Islamic practices. Therefore the title *Bidadari Itu Dibawa Jibril* is very much describing how Hindun as a fairy was taken away from herself, from what she used to believe and fight for. This title also refers to Danu's feeling of lost as his wife; his fairy was taken away from him.

4. Conclusion and Suggestion

4.1. Conclusion

Based on the analysis, it can be concluded that Hindun character changed ever since she joined the communal religious learning that was led by a *syeikh* who then claimed himself as Gabriel. It is a surprise how a pious, stern and outspoken and muslim woman could transform into a person that is beyond of what a muslim is, even left the religion under the influence of a misleading teacher. The story provides an insight of a phenomenon occurs in our surrounding when people tend to believe and obey someone as claimed himself to have a superior power but fails to examine the trustworthiness by actually put their senses of what is right or wrong according to their beliefs.

4.2. Suggestion

Stories are life's excerpts in which people read not only to get amused. More importantly, they are to pass moral values of what we should or should not be. Understanding the characters portray in the story is essential as the author certainly has purpose in mind of why he/she creates such ones.

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Integrating "Betawi" Values in Elementary School for Student Character Building

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Abstract. Jakarta is a capital city of Indonesia. Unfortunately, the city has faced many conflicts which are caused by moral degradation. Many sociologists said that the degradation happened because Jakarta's people lost their identities. Whereas, Betawi whom Jakarta native ethnic has much local wisdom with many values which can be used to solve the degradation. This research is aimed to find out how to integrate Betawi values in elementary school for students character building in Jakarta. The research used the qualitative method with two steps, they arefinding Betawi values which are appropriate to be integrated intoelementary school and looking for how the values can be used to overcome terrorism. The result showed that there are at least 20 Betawi values can be integrated intothe elementary school. In addition, most of the values support humanism which is the main resources to avoid global terrorism.

Keywords: Betawi values, character building, elementary school

6. Background

In the current global era, the local culture is increasingly being abandoned because communities have a strong tendency towards a global culture. Absolutely, it will affect to national identity, especially for young people. Losing identity will reduce the ability to compete with countries in the world because identity is a key factor in developing a country. One of its efforts to solve this problem is revived the local values based on their local wisdom. Local wisdom is unique culture which has idea, norm, behaviour, regulation, and capability to face their problems for their life sustainability. local wisdom is all forms of knowledge, beliefs, understandings, or insight as well as custom or ethics that guide human behaviour in life. (Keraf, 2010; Alfian: 2013)

As a capital city, Jakarta has many ethnics which came from many regions in Indonesia, but people in Jakarta agreed that the indigenous people of Jakarta are Betawi ethnic. Betawi's culture is very unique and contains many positive values. In fact, the young generation born and raised in Jakarta, do not understand about the existence of the Betawi ethnic and cultural character. Generally, they only know some of the Betawi cultures such as the *ondelondel*, *keraktelor*, and another traditional song, but they do not understand the meaning of wisdom contained in it.

7. Method

This research uses thequalitative method to classification, mapping, and find out Betawi values. For collecting data, the research use questionnaire, observation, and depth interview with information. Data validation technique for the research uses data and method triangulation. For analysing data, the research uses cyclic process. To find out the local values, the researchuses three step, which is classification Betawi local wisdom, choose the local value from local wisdom, and drawing up of local values that could be integrated into learning.

8. Finding and Discussion

1.1. The Origin of Betawi Ethnic

Jakarta is a city that grew from its function as a centre of the economy and business as well as the services and industrial activity. Other figures from Jakarta is the city as a centre for the development and the control of territory surround it. Development of the city can not release from its history. In the past, Jakarta was formerly known as Sunda Kelapa, then changed into Djajakarta and became Batavia, the main city in Colonial Era. Furtherly, Colonial Government built and developed Batavia as a replica of Amsterdam, Dutch Capital, and made as a centre of government. The decision of the Government made Batavia as the administrative centre and commercial centre because of the strategic geographical layout (Wyner, 1986). Absolutely, it made Batavia had a great developing and of coursemade many people outside the city keen to come. Then, although name of Batavia changed into Jakarta after independence day, the government still kept its character as the centre of government. (Suswandari, 2010)

There is a different opinion about the origin of Betawi ethnic as an indigenous people in Jakarta. The first opinion said that Betawi ethnic appear from ethnic combination which lived in Batavia, so it means that Betawi ethnic was created by Colonial Government (Suparlan, 2004). Other said that Betawi ethnic settled in Jakarta region before Colonial Government came and built Batavia (Shahab, 1994: Saputra, 2007). Regarding thefirst opinion which is supported by Castle. He states about ethnic diversity that exists in Batavia in 1673, as illustrated in the table below.

Table 1. Ethnic Diversity in Batavia in 1673 year

Ethnic	Year		
	1673	1815	1893
Dutch	2750	2028	9017
Chinese	2747	11854	26569
Mardijkers	5362	-	-
Arab	-	318	-
"Moors"	6339	119	2842
Javanese and Sundanese	-	3331	-
South Sulawesi	-	4139	-
Bali	981	7720	72241
Sumbawa	-	232	-
Ambon and Banda	-	82	-
Malay	611	3155	-
Others	13278	14249	-

Source: Castle, 1967 in Suparlan (2004)

The table gives information about the existence of various ethnicities in Batavia in 1673 when Jan Pieterszoon Coen became Governor General. Majority ethnic came from various areas. Most of them are labour with cheap salary to support the colonial powers, in accordance with the motives of imperialism. Batavia has a strategic port, that of the reason why Batavia can notavoid from the arrival of merchants from different ethnicities, which some of whom settled in the area. Chinese ethnic is the greatest number of ethnic, then followed Balinese and Javanese. In 1893 there were some ethnic groups who started missing and followed by ethnic dominance. Ethnic groups are missing in 1893 with the number of 75,083 people, concluded by Castles as the group that gave birth to the Betawi ethnic. (Suparlan, 2004)

In addition, the table also provides information that in 1893 there was simplification ethnicity in Batavia into four classes, which are Europeans and Eurasians, Chinese, Arabs and "Moors", and Betawi. This condition lasted until 1942 and they are arranged in a hierarchy of formal Government (Netherlands Indies Government), as well as the respective live separate from each other. Nevertheless, Netherlands East Indies national systems and existence of a market are the reason for their unity. As Furnivall said that market is becoming the bridge between Europeans and indigenous people. Modern market dominated by Europeans, while local market dominated by local people. (Suparlan, 2004)

Hometown-based ethnic separation occurs after warwith Banten in 1656. Each hometown is overseen by the four heads of the environment. This rule was implemented in order to make easier the VOC oversees indigenous population and recruiting troops.This ethnic segregation resulting in the ethnically concentrated in one region, for example, Javanese people in Kampung Jawa, kampung Bali, and so on. However, this separation is not thus terminate the merger between ethnic, because they still are allowed to purchase land in other ethnicities. In following years, there were many Javanese lived in Kampong Makassar, Batak people

lived in the village of Java, and so on. But, the Eastern Netherlands and foreign people intentionally separated from the ethnic indigenous Betawi people, i.e., Javanese, Batak, and so on. (Suswandari, 2009; Nugroho, 2012)The arrival of various ethnicities to Bataviais related to the role of the colonial Government. The arrival of Ambon, Makassar, Bali, and the majority of them were invited to Batavia to enter military service during the execution of the military expedition in Ceylon, Sumatra, and Sulawesi. Most of the residents arrived at Batavia as slaves. After they were free, they follow the "head of kampung" each and adjust to its system, then settled in Batavia. (Grijn and Nas, 2007)

Some people believe that the origin of Betawi ethnic related to the arrival of labour and slaves from another region. After they settled and built community, their culture acculturatedeach other. The acculturation of ethnics is called Betawi.Census of Batavia's population in 1930s is reason of the statement. The table shows that in the census of the 1930s, Colonial Government inserted Betawi as one of ethnic in Batavia. In following years, the Betawi ethnic increasingly large and occupies some territory in place currently called by Jakarta. The Betawi ethnic term officially appeared in the 1930s, when it appeared in census category, as appeared in the table below.

Table 2. Population of Batavia in 1930s

Ethnic	Batavia Meester Cornelis	Suburban areas	Jakarta Raya	Jakarta raya dan sekitarnya
LOCAL PEOPLE				
Betawi	192.897	220.000	418.900	778.953
Sundanese	135.251	15.000	150.300	494.547
Javanese	58.708	1.000	59.700	142.863
Malay	5.220	100	3.800	3.882
North Sulawesi	3.736	100	3.800	3.882
Minang	3.186	-	3.200	3.204
Maluku	2.034	-	2.000	1.263
Batak	721	200	900	998
Depok andTugu	-	-	-	-
South Sumatra	799	-	800	817
Madura	317	-	300	397
Others	5.553	1.400	6.900	7.063
Sub Total	409.655	243.800	653.400	1.443.517
NON-LOCAL PEOPLE				
Tionghoa	78.185	9.400	88.200	136.829
European	37.076	100	37.200	37.504
Others	7.469	400	7.900	8.243
Total	533.015	253.800	786.800	1.636.098

Source: Castle, 2007

Other opinion came from Al Fatawi community, whichclaim that ethnic Betawi is not a colonial product, because they existed before the Batavia develops, as their stated in *Harian Pagi*newspaper on 24 June 1986, "the word of Betawi derives not from Batavia, because of the Betawi people ancestors was settled in the region before the colonization of the Netherlands" (Shahab, 2004).This statement also told by Saputra that ethnic Betawi ethnic is not appearing after Coen brings the slaves and workers from other regions.Betawi Ethnic has emerged since the 130 AD, the proof is the report the Wangsakerta manuscript Sunda report, said that the Salakanagara Kingdom is in West Java not in Pandeglang. Because Pandeglang doesn't have a harbour. Therefore, the location of Salakanagara was estimated in Condet, a region in Jakarta, which is a toponym of *Ciondet.* (Saputra, 2007)

1.2. The Forms of Betawi Local Wisdom

Ethnic Betawi culture not only constitutes the entire effort and intended to give the meaning of life but also simultaneously setting a life lived only humanely with great value in it.

a. Religious value

Betawi people are known as agood Moslemandobey theirs religious teaching. Therefore, any activity that is carried out among the public were not separated from their religion. The influence of the religion of Islam has established a certain view on the people to migrants who were occupying the area of their residence. In the implementation of life cycle ceremonies, they are also based on the teachings of Islam. However, before Islam came, some of whom argues that the belief system espoused by the Betawi is trust of ancestral spirits (animism and dynamism). (Soimon, 1993; Saputra, 2007) An understanding of the religion is the main competence for Betawi's people. The figure of religion leader gets a high position in the social structure of society. Their role in society often trumps formal leaders, because of what they tell is always followed by the community.

Betawi people always give priority to the teaching of religion in his life. Since childhood, they already introduced with the Qur'an, so they understand the role of the Qur'an in their life. After teenager, they are taught *silat*, a kind of martial arts.Usually*, silat* as taught to the boy, so that they can protect their families and the environment from all sorts of distractions. In adult phase, Betawi people assume that they should be able to carry out the pilgrimage. In Betawi's community they called *ngasosi (ngaji, solat, silat)* or recite Qur'an, pray, and silat*,* as their principle of life.

b. Art

The Betawi art born of the fusion of various ethnicities and tribes that had existed since colonial times. The Betawi art music, for example, hasthe very strong influence of foreign cultures, like China, Netherlands, Portuguese, and Arabic. Some art music were known by the public at large, among others: gambangkromong, tanjidor, keroncongtugu, samrah, and tambourine. The influence of Chinese culture reflected in the rhythm of the song, name of tools, and instruments, such as the arts Gambang Kromong Harmony or Xylophone. Other art is ondel-ondel, which was influenced by Hindu culture.In the past, ondel-ondel,paraded when a harvest feast, in honour of the goddess. While gradually ondel-ondel philosophy began to shift.Ondel-ondel isbelieved as an ancestral symbol that keeps their descendants. Hence ondel-ondel usually is used to expel any evil spirits that will interfere with the course of events.

The kind of art that is a combination of the Betawi and Portuguese is Keroncong Tugu. The kind of traditional music containing elements of Portuguese music. In the past, Keroncong Tugu played by young people in Tugu Region, who enjoy a night of a full moon on the banks of the Ciliwung River. Nowadays, Keroncong Tugu is also performed to accompany worship services at the Church and special event in Betawi people.

c. Local Building

Local building of Betawi's People called "Rumah Bapang". The uniqueness of Betawi building, among others: a) have a solid foundation built from natural stone, which reflects the robustness of the spirit of the Betawi people, b) Hall, spacious family room equipped with table and chairs Betawi people, describing a friendly in receiving guests. c) guest rooms or called*Paseba*, is devoted to the guest and also used as a prayer room, d). The family room or *pangkeling* as a gathering place for the family room at night, e). family bedroom, f). kitchen or *srondayan* located behind the house blends with the dining room.The aspect of Betawi's house shows that they are open person, humble, keep in touch in togetherness., and receptive to difference

d. Traditional Games

Various traditional game shows that communities were very appreciative of his childhood. In Betawi traditional games, there is a separation between the game for boy and girl. The game for boy shows a heroic character and full of energy, e.g. *Kuda-kudaan, Jangkungan, Sumpitan, Protokan.* While the game for girlare more reflective of the game that has been described as a prevalent activity women (cooking, parenting, and household activities), e.g. *congklak, anak-anakan, tuk-tuk ubi, dan pong-pong balong.*

e. Folk Song

The Betawi folk songs are adaptations frompantun and poems, accentuating the high aesthetic value. Thus, it is not true when there is a stigma that Betawi people are uneducated and less ethical, proven they not only developed melodic songs with a beautiful and dignified, but also still easy to be heard (easy listening).

Betawi folk songs store messages and advice to the audience about wrong and right in their life. Because of the songs, the character of "nyablak" in Betawi people does not appear. Through the

song, they use words with a subtle allusion to convey the meaning to others, for example the song of Jali-jali, Kemayoran, Lenggang Kangkung Kroncong, and Sirih Kuning.

f. Folklore

The content of the majority of the story is the resistance to colonial policy. This signifies that Betawi People were uncomfortable when being in colonisation, so they do the resistance by making folklore that contains resistance of colonial policy. In these stories emerged of heroism, strength, value and stubbornness in the face of problems. In addition, in stories such as Pitung nor Jampang, Betawi People showed their credentials as a swordsman who is not only good at martial arts but also good at reading the Qur'an and uphold social justice. There is also the story of Nyai Dasima, GagakKarancang and Telaga Warna.

g. Traditional Tools

Betawi people cleverness in the martial art also indicated with amachete (*golok*). They always store their machete owned under their pillows. This marked the person are always vigilant and careful in all conditions.

h. Culinary

Various of Betawi culinary indicates that the ethnic indeed a very open ethnic, but still want to maintain their original culture, e.g. Sayur Gabus Pucung, Ketoprak, Soto Tangkar, and Bir Pletok. The names of such unique culinary, such as sayurbabanci and sayurbelandekecebur also indicate that the ethnic is humorous people.

i. Life cycle ceremony

Some traditions in the community often suggested that people were having high social spirit. It is appeared in their life cycle (births, marriages, and deaths), they tend to always do a ceremony involving a lot of people in it. For example, if there is a mother who will give birth, all of the family and some neighbour stay in her side. After a newborn baby has been born, they will hold "*akeke*" a ceremony as greeting to God. In *akeke* ceremony, all of family and neighbour will prepare anything. It is marked that Betawi's people always keep togetherness in their happiness and sadness.

j. The caring of environment and natural resources

The attitude of valuing natural resources and the environment is demonstrated by the existence of more attention to animals, even some of them become a part of the ceremony. They always held sacrifice ceremony before cultivating. In addition, they also always keep togetherness in every activity, for example in the tradition of farming, namely *nandur,* they call their neighbours and other farmers to help, in their culture, it is called *nyambat.* Betawi people also respect to the animal. Further more, Saputra (2014) confirms that the ethnic were paying attention more to animals, especially cats, crocodiles, tigers, birds.

Generally value the wisdom of local ethnic Betawi can be observed in their daily activities, especially in their religion, interaction, art, and local building. Religious values indicated with the obedience of the community to the teachings of Islam in their daily activities. In the Betawi ethnic linguistic shows elements of straightforward, egalitarian, honest, friendly and humorous people. Meanwhile in social interaction can be observed in the attitude of those who are tolerant, egalitarian, open, cooperation, mutual respect, togetherness, care for the environment, democratic, and brave.

These values are an important part in the development and strengthening of the characters through the learning process. The multicultural Jakarta should be built with a strong cultural grounding in order not to become a trigger for the onset of the social conflict. The following is the values of Betawi local wisdom that needs to be integrated into learning.

No	Local Value
1	Religious
2	Honest (*cablak*)
3	Friendly
4	Faithful
5	Egalitarian
6	Togetherness or cooperation
7	Easy to share

8	Care to environment
9	Democrat
10	Social awareness
11	Brave
12	Humourous
13	Innovative
14	Confidence
15	Tough
16	Peace
17	Critical thinking
18	Forgiving people
19	Positive Thinking
20	Dynamic
21	Willing to sacrifice
22	Never give up
23	Adaptable

Source: Suswandari, research report, 2015

1.3. Integrating Betawi Local Values in Learning

It is well established that character building is one of learning goal in Jakarta. Regarding this, school have to create their activities based on character building. There are some ways to integrate Betawi local values in learning, it will describe in the following paragraph.

a. Using Betawi local values as learning content

In Jakarta, it has been done with Pendidikan Lingkungan Budaya Jakarta (PLBJ) subject. But, it does not enough, the teacher has to be more creative with integrating local values in other subjects, for example, IPS, Bahasa Indonesia, Mathematics, and so on.

b. Integrate local values to learning methods

In this way, the teacher has to be creative and innovative. They can use contextual teaching-learning method, project method, problem-based-learning method, and IILV (Integrated Inquiry with Local Value. IILV has five steps, which are stimulation, exploration, search value, presentation, and reflection. Each step in the method appears in every learning activity. The figure below will describe more about this method.
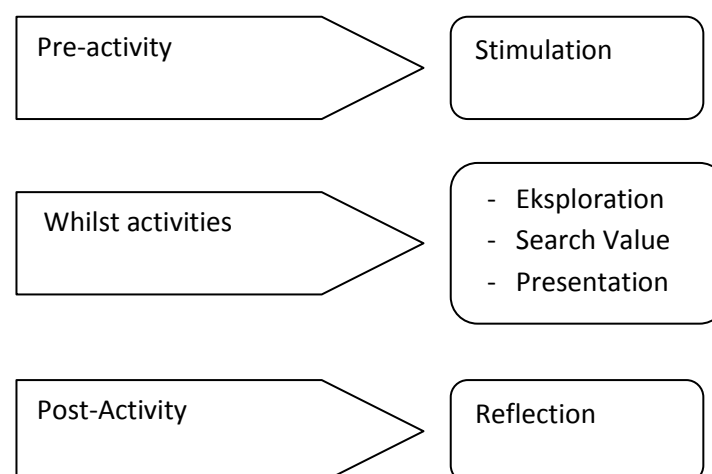

Fig. 1. Five steps in IILV method

9. Conclusions

In last decade, Betawi ethnic continued strengthened and managed to build its own identity that characterises and different with other ethnic in Indonesia. Although the development of Jakarta tends to insist them to lose their identity, their existence can not be eliminated. There are strong values in their local wisdom which is very appropriate to integrate into learning, especially for elementary school students. There are many ways to integrate local values, one of them by using IILV method and integrating Betawi local values in every subject.

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Creating Positive Washbackin EFL Assessment Using Authentic Assessment

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Abstract. Washback has become a main concern for researchers in the field of language testing proven by numerous studies have been done. The degree, nature, and scope of washback depend on the kinds of tests employed and the contexts the tests are administered. This present article is aimed at discussing how to create positive washback in EFL assessment using authentic assessment. This article limits and focuses the discussion on the washback at microlevel, meaning the test effect on teaching and learning at the classroom level. The discussion addresses how authentic assessment can provide positive washback in EFL assessment. The factors to be considered in creating positive washback are also discussed. The discussion also explains how each form of authentic assessment can uniquely generate positive washbackin EFL assessment. In conclusion, authentic assessment can provide positive washback in the EFL classroom. It links the classroom instruction to the students' real-world experience. It is suggested for all EFL teachers to be literate of how to create positive washback in EFL assessment and how to explore authentic assessment to be implemented in their assessment practices.

Keywords:authentic assessment, EFL assessment, EFL classroom, positive washback.

1. Introduction

Testing cannot be separated from teaching and learning in both theory and practice. Language testing has a very significant role in language teaching. It becomes the concern of teachers, researchers, and administrators in education. It is also obvious to say that students and their learning are at the center of assessment (Abdullah et al., 2016, p. 135-137).

The use of tests at every level of education gives impact on many intentional or unintentional changes in the curriculum, particularly in teaching and learning practices. The impact of testing on teaching and learning is known as "washback" in language testing. It is obvious that tests give effect not only on learning products but also learning processes and strategies (Damankesh&Babaii, 2015, p. 62). Therefore, washback is considered as one important aspect to ensure the quality of assessment in foreign language teaching (Hamidi, 2010).

The degree, nature, and scope of washback depend on the kinds of tests employed and the contexts the tests are administered (Damankesh&Babaii, 2015, p. 62). Moreover, Shohamy et al. (as cited in Safa&Goodarzi, 2014, p. 91) state that the degree of washback changes over time based on the status of the test, the status of the language being tested, the purpose of the test, the format of the test, and the language skills being tested.

Washback has become a main concern for researchers in the field of language testing proven by numerous studies have been done (Safa&Goodarzi, 2014, p. 91). Many researchers have done empirical studies to explain further the term and the interaction with its related concepts as well as to identify the effect of different tests due to the essential role which washback plays in language testing. Accordingly, the washback of tests as an essential and trending topic of studies has recently attracted testing specialists and researchers in applied linguistics. Thus, many researchers have studied the phenomenon for different purposes (Damankesh&Babaii, 2015, p. 62-63).

Numerous studies on washback in language testing literature have increased rapidly because of its critical impact on learning, learners and teachers, and the whole educational system. Therefore, the testing

formats over the world have guided the scholars to focus on the effects of tests on students and teachers (Şenel&Tütüniş, 2011, p. 49).

Washback is an aspect of impact or a part of consequential validity which has become a main field of study within the applied linguistics, particularly language testing and assessment (Hamidi, 2010). To understand the test impact and the extent to which language tests manage or not in encouraging learners to achieve appropriate target language behavior and skills, it needs a comprehensive interpretation and analysis of the concept of washback. In addition, washback may be positive or negative. It also reflects the tests effect and test practices give on teaching and learning processes. Although it is a very essential topic in language teaching, there is still few evidence or support which links specific test practices to any specific kinds of behavior (Andrew, 2010, p. 49).

Therefore, this article is aimed at discussing how to create positive washback in EFL assessment using authentic assessment. This article limits and focuses the discussion on the washback at microlevel, meaning the test effect on teaching and learning at the classroom level. The discussion will address how some forms of authentic assessment create positive washback in EFL assessment.

2. Review of the Literature

3.1. Washback

The current literature on language testing has mainly focused on the impact of tests on teaching and learning. It refers to washback (Green & Andrade, 2010, p. 324). According to Bailey (as cited in Fulcher and Davidson, 2007, p. 221), washback refers to the influence of testing on teaching and learning. Accordingly, Hughes (as cited in Brown, 2004, p. 28) defines washback as the effect of testing on teaching and learning. Dorobat (2007, p. 29) also defines washback as the effect which a test has on teaching in the classroom.

Messick (as cited in Fulcher and Davidson, 2007, p. 221) states that washback refers to the extent to which the administration of a test influences language teachers and learners to do things which they would not do which foster or limit language learning. Messick (as cited in Azadi&Gholami, 2013, p. 1336) adds that washback is included in the facet of construct validity and considered as a basic quality of any kind of assessment, particularly if the results are to be considered for important decisions.

Cheng & Watanabe (as cited in Azadi&Gholami, 2013, p. 1336) state that impact of the test on the teaching and learning is considered as a very complex phenomenon called washback. Moreover, Pan (2009, p. 257) defines washback as the way in which tests give influence on teaching and learning.

Bachman and Palmer (as cited in Bailey, 1999, p. 4) define washback as a set of the impact of a test on society, educational systems, and individuals. They divide the test impact at two levels: the micro level (e.g., the effect of the test on individual students and teachers) and the macro level (the impact on society and educational systems). In addition, Wall (as cited in Damankesh&Babaii, 2015, p. 62) defines washback as every effect which a test may affect on individuals, policies, or practices within the classroom, the school, the educational system, or society as a whole. In short, Wall (as cited in Catelly, 2014, p. 395) simplifies the term washback as the test impact.

The effect of tests on an educational curriculum and its related components, like learning goals and objectives, teaching and learning materials, procedures, teaching and learning, and teachers and learners is generally known as washback. It is obvious that washback is basically a neutral concept which can be positive or negative (Damankesh&Babaii, 2015, p. 63). According to Fulcher and Davidson (2007, p. 224), washback itself is neutral and related to influence. It means if the test is poor, the washback may fall to be negative. However, good tests will have good effects when the washback hypothesis holds.

At the micro level, washback refers to the extent to which a test gives effect on teaching and learning within the classroom, primarily in the change or innovation of curricula and teachers' methodologies and the effect on students' learning (Pan, 2009, p. 259).

3.2. Authentic Assessment

" Actualizing The Values of Humanism to Avoid The Global Terrorism "|

Mueller (2005, p. 2) states that authentic assessment is a type of assessment in which students are encouraged to perform real-world challenges which demonstrate meaningful application of essential knowledge and skills. According to Wiggins (as cited in Mueller, 2005, p. 2), authentic assessment is defined as engaging and sufficient problems or questions in which students have to apply their knowledge to perform effectively and creatively. The tasks are either replicas of or analogous to the types of problems met by adult citizens and consumers or professionals in the real-world.

Finch (2002, p. 3) defines authentic assessment as a process-oriented way of evaluating communicative competence, cognitive abilities, and affective learning by applying reflective forms of assessment in appropriate instructional classroom activities (e.g., communicative performance assessment, language portfolios, and self-assessment). Authentic assessment focuses on curriculum goals, enhancement of individual competence, and integration of instruction and assessment.

Darling-Hammond (as cited in Rennert-Ariev, 2005, p. 1) points out the characteristics of authentic assessment as follows: 1) it samples the actual knowledge, skills, and dispositions of teachers in teaching and learning contexts; 2) it needs the integration of multiple types of knowledge and skill; 3) it relies on multiple sources of evidence obtained over time and in diverse contexts; and 4) it is evaluated using codified professional standards. Wiggins (as cited in Rennert-Ariev, 2005, p. 1) also explains the characteristics for authenticity as follows: 1) assessment must reflect the intellectual work of practicing professionals and 2) assessment must be able to facilitate active engagement, exploration, and inquiry on the part of the students.

3. Discussions

Washback presents in every type of assessment. In the areas of education and applied linguistics, it is obviously believed that testing gives effect on teaching and learning (Safa&Goodarzi, 2014, p. 90-91). Moreover, washback is generally defined as the effect of each test item on teacher's teaching and learner's learning which may result in positive and negative aspects (Paker, 2013, p. 1464). Brown & Hudson (1998, p. 667) also state that washback can either be positive or negative.

Stobart (as cited in Safa&Goodarzi, 2014, p. 91) states that testing will never be a neutral process and always bring impact. Accordingly, Altowaim (2015, p. 33) argues that testing is never a neutral process. It always has impact due to being an undertaking to examine students' competence. The main idea of washback is that examinations or tests should ideally guide learning and teaching. Similarly, Popham (as cited in Safa&Goodarzi, 2014, p. 91) states that washback is noted to enable tests or examinations to drive teaching, and therefore learning, and is also known as measurement-driven instruction.

Safa&Goodarzi (2014, p. 97) state that washback happens as the consequences of different assessment procedures within the classroom. Researchers are encouraged to study changes in students' motivation, learning styles, learning strategies and educational outcomes, and achievements. Moreover, White (as cited in Abdullah et al., 2016, p. 139) argues that assessments impact directly on learning. If assessment only value memory, students will suffer due to rote learning and memorizing facts. Accordingly, students can learn deeper if assessments focus on the understanding of principles. It reflects the fact that changes to assessment practices often have more influence on students' learning styles than teachers' methods of teaching and the curriculum itself. Therefore, Abdullah et al. (2016, p. 140) suggest teachers to identify their own assessment practices and to understand well how to use these practices to encourage and foster their students' learning.

According to Alderson and Wall (as cited in Pan, 2014, p. 2), washback might look like on teachers and learners as follows:

- A test will influence the rate and sequence of teaching/learning.
- A test will influence the degree and depth of teaching/learning.
- A test will influence attitudes about the content, method, etc., of teaching/learning.
- Tests that have important consequences will have washback.
- Tests that do not have important consequences will have no washback.
- Tests will have washback for some learners and some teachers but not for others.

Brown (as cited in Green & Andrade, 2010, p. 325) reviews several studies on washback to identify a set of principles to develop beneficial washback related to test design and content, logistic concerns, and interpretation and analysis of the exam by disregarding the broader educational context. Hughes (as cited in

Abdullah et al., 2016, p. 135) argues that beneficial washback can be created if the students and teachers become familiar with the test, its objectives, and its format. By being aware of the objectives of the tests, students and teachers are able to prepare for it in an organized and a more directed way. According to Bailey and Messick (as cited in Munoz and Alvarez, 2009, p. 5), students must be familiar with the format of the assessment to make beneficial washback exist so that the connection between assessment and educational goals can be achieved.

Bailey (as cited in Bahmani, 2014, p. 344) points out four aspects to create positive washback which are the objective of language-learning, authenticity of the testing, students' autonomy, and self-assessment and the feedback of test results. In addition, Hasselgren (as cited in Hamidi, 2010) emphasizes that the tasks should foster good learning and assessment activities in which students and teacher should develop their ability to assess according to explicit criteria in achieving positive washback. At the micro level, Pan (2009, p. 261) states that positive washback employs meaningful and innovative learning activities in teachers' teaching methodologies and increases teachers' attention to students' intentions, interests, and preferences. Students will be immediately encouraged and motivated to perform their best.

If the test items are parallel with the objectives of the syllabus/curriculum, they will have potential positive washback on the learners; otherwise, they will impact students' learning negatively (Paker, 2013, p. 1464). Some researchers also reveal that tests will result in beneficial washback if the accountability in testing improves (Hamidi, 2010). Moreover, Tylor (as cited in Azadi&Gholami, 2013, p. 1336) argues that positive washback will be resulted if a testing procedure fosters good teaching practice. Messick (as cited in Andrew, 2010, p. 54) further suggests to increase test validity to ensure positive washback.

A positive washback will be resulted if the assessment procedures are in line with the goals and objectives of the course. For example, performance assessments (e.g., role plays, interviews) and personal-response assessments (e.g., self-assessments, conferences) should be employed to create a powerful and positive washback if the course includes a set of communicative performance objectives. In short, positive washback happens if the tests measure the same types of materials and skills which are set in the objectives and taught in the course. Therefore, teachers should consider the way to assess the objectives and follow through by choosing the most appropriate assessment format which matches every objective. It will lead to generate a strong relationship between the assessment procedures and the objectives and hence help to create a positive washback (Brown & Hudson, 1998, p. 668).

Hughes (as cited in Bailey, 1999, p. 5) points out seven aspects of a test to promote beneficial washback as follows:

- It measures the abilities whose development is to be encouraged.
- It takes sample widely and unpredictably.
- It employs direct testing.
- It employs testing criterion-referenced.
- It places achievement based on objectives.
- It ensures students and teachers to know and understand the test well.
- It needs to provide assistance to teachers if necessary.

On the other hand, Djuric (as cited in Azadi&Gholami, 2013, p. 1336-1340) reveals that negative washback will be resulted if teachers narrow any aspect of the curriculum due to the tests. In short, every teaching practice leading to ignoring or narrowing down the students' essential needs will result in negative washback. Moreover, Azadi&Gholami (2013, p. 1340) state that the negative washback, either due to the narrowing down any aspect of the curriculum by the teacher or lacking of facilities, will give impact on the students' linguistic competence and letting communicative competence alone. If the teaching practices are constricted in the classroom, it indicates that the negative washback on teaching is resulted. To encourage a positive washback, Linn & Herman (as cited in Safa&Goodarzi, 2014, p. 91) argue that a particular test or examination should be modified and improved.

Exams which foster the development of communication skills rather than the use of rote memory and a narrow range of specific test taking skills can create a positive washback on the students' learning strategies and their focus. The final stage of the Certification Test in Practical English Proficiency, a speaking test in the form of a personal interview, is an example of this evident. It needs actual performance and communication in English to foster communication skills. However, most tests do not employ the tasks which students will experience in real life situation. These kinds of tests are poor motivator of practical skills and behaviors and considered as a strong source of negative washback, without considering any appropriate content and representativeness (Andrew, 2010, p. 50-51).

To overcome this problematic issue, authentic assessment comes to provide positive washback into the

classroom (Safa&Goodarzi, 2014, p. 98). It has purpose to link the classroom instruction to the students' real-world experience (Dikli, 2003, p. 14). It also aims to obtain information about students' progress and the social learning environment in the class, accompanied by a re-assessment of classroom roles and responsibilities.

According to Gielen et al. (as cited in Gulikers, 2006, p. 22), authentic assessment can positively affect students' learning in these two ways: 1) to stimulate a deep study approach to improve understanding and application and 2) to stimulate the development of professional competencies. In addition, Finch (2002, p. 4-5) gives example on the forms of authentic assessment which are such as portfolios, projects, self- and peer-assessment, learning conversations, and reflective journals.

Brualdi (as cited in Dikli, 2003, p. 15) argues that the more authentic assessment tools, such as portfolios, independent projects, journals, etc., are used, the more the students express their knowledge on the material in their own ways using various intelligences. Winking (as cited in Dikli, 2003, p. 16) also agrees that students should have chances to practice the authentic activities which they might experience in the real-world. These activities enable them to perform their skills in various real-world contexts. To achieve greater success, collaborative working should be encouraged. Therefore, authentic assessment helps teachers to gain a better understanding of students' learning.

Obviously, washback is closely related to the idea of whether the success of students in a test becomes an indicator of their life skills development which is necessary for daily communication (Altowaim, 2015, p. 34). Of course, a role play or communicative test can possibly provide the context, authenticity, and positive washback which other tests lack of. Therefore, one main purpose of education is obviously the preparation of students to engage and have role in the real-world (Andrew, 2010, p. 55).

A test should be valid and designed to contain representative language in the real-world contexts. A series of role play variations or communicative interactions can effectively achieve this objective in the context of a classroom or typical test environment. This kind of testing can facilitate students to replicate the real-world languages and other non-linguistic factors which are essential for successful communication and also generating the positive washback necessary for encouraging students to foster more abstract and un-testable communication skills like critical thinking, meaning negotiation, creativity, or flexibility (Andrew, 2010, p. 54).

Portfolios also guide the students to create various kinds of more authentic works and reinforce them to become more creative. Moreover, portfolios provide more freedom to the students and facilitate them to foster and encourage higher order thinking skills and meta-cognitive strategies. Portfolios also facilitate the students with the chance to see themselves not only as readers or writers, but also as individuals having specific interests and needs, and provide students with unique chances to foster their learning (Charvade et al., 2012, p. 130).

Other forms of authentic assessment which are practical and effective in language classes are self- and peer-assessment. These forms of authentic assessment foster affective and cognitive aspects of social awareness-opportunities which can be maintained by the teacher and used by the students to reflect on issues which they might encounter. Self- and peer-assessment can also decrease most of the students' assessment burden and their responsibility (Finch, 2002, p. 11).

Self-assessment provides various educational advantages such as providing continuous feedback, improving students' self-monitoring, developing students' and teachers' self-esteem and motivation, appraising via obvious standards, focusing on mastery and progress, and generating positive washback (Bahmani, 2014, p. 350). In addition, Munoz and Alvarez (2009, p. 6) point out that self-assessment is related to beneficial washback because it facilitates students to encourage internal requirements for progress and success, and hence foster students' autonomy.

4. Conclusions and Suggestions

There are many factors to be considered in creating positive washback in EFL assessment. These factors are test design and content; logistic concerns; interpretation and analysis of the exam; familiarity with the test, its objectives, and its format; the objective of language-learning; authenticity of the testing; students' autonomy; self-assessment and the feedback of test results; the accountability of testing; a testing procedure which fosters good teaching practice; and test validity. These factors must be taken into consideration if a person will conduct an assessment in EFL context with positive washback.

In conclusion, authentic assessment can provide positive washback in the EFL classroom. It links the classroom instruction to the students' real-world experience. By implementing authentic assessment, students will have chances to practice the authentic activities which they might experience in the real-world. These

activities enable them to perform their skills in various real-world contexts. The more authentic assessment tools are used, the more the students express their knowledge on the material in their own ways using various intelligences.

It is suggested for all EFL teachers to be literate of how to create positive washback in EFL assessment and how to explore authentic assessment to be implemented in their assessment practices. By generating positive washback in the assessment, the teaching and learning in the classroom will gain positive impact. Therefore, students will be positively encouraged to develop and improve their communicative competencies, behaviors, and skills to encounter the real-world challenges.

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Mut'ah Marriage a Cultural Phenomenon its Impact in Indonesia

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Abstract. This research discusses: (1) How is the background of the emergence of *mut'ah* marriage in Iran that still survive until now? (2) What is the legal basis of against the existence of *mut'ah* marriage existence? (3) What is the phenomenon of *mut'ah* marriage and its possible impact? The research method used is qualitative presented descriptively, i.e. it describes *mut'ah* marriage in general, *mut'ah* marriage in line with Sunni and Shia, the development of *mut'ah* marriage, the procession of *mut'ah* marriage, the phenomenon and its effect of *mut'ah* marriage. Based on the results of this study, it can be concluded that; *First*, *mut'ah* marriage is an act of worship which currently has evolved into a culture of Shia; *Second,* in today's modern era, *mut'ah* marriage has became a phenomenon for the Shia; *The last*, *mut'ah* marriage has a significant phenomenon and impact which is quite influential both in Indonesia and in Iran.

Keywords: *Culture Phenomenon, Mut'ah Marriage*

1. Background

A marriage is a promise or a holy bond between a couple of men and women to the more serious and mature path. The word "marriage" derived from Arabic, that is *nikah* نَكَحَ – يَنْكِحُ - نِكَاحًا that literally means assemble or gather. Another definition of marriage based on the Marriage Law number 1, 1974 is an inner and outer bond between a man and a woman as husband and wife with the intention of forming a family (household a happy and everlasting based on belief in one God). (Ramulyo, 1999: 2). *Mut'ah* derived from the words *mata'a–yamta'u–mutu'a* (مَتَعَ-يَمْتَعُ-مُتُوعَ) that means: increased red or dark red (اِسْتَدَّتْ حَمْرَتُهُ - *istaddatu chamratuhu)* (Al-Alayali, t.th: 432). Other definition of *mut'ah* reviewed from its language is, the word "*mut'ah"* has some meanings, those are benefit, having fun, enjoyment, and provision. Islam knows two kinds of *mut'ah*; hajj *mut'ah* and *mut'ah* marriage. Hajj *Mut'ah* in short is the separate pilgrim ritual of hajj and umrah. They do umrah first in the hajj season, and then they do hajj. Whereas *mut'ah* marriage is a wedding set with a specific time limit by agreement between the prospective husband and wife (Shihab, 2011: 208). The other definition of *mut'ah* is a woman who marries herself to a man in the absence of any obstacle (on herself) that makes her forbidden to be married based on the religion rules, with the specific dowry until a certain limit of time and has been agreed upon in advance with the marriage contract that meets all the requirements of its validity according to the Shari'a. Then, after creating the agreement and the willingness of the two, she was saying: "You, I marry," or "You are mut'ah over me with dowry 'umpteen', for 'so', day, months, or years, or during certain time periods specified for sure." Then the man should immediately -without saying anything- interspersed replied: "I accept"(Syarafuddin, 1994: 87). The problems of this research are: 1. How is the background of *mut'ah* marriage in Iran which is still last nowadays? 2. What is the legal basis for the presence of *mut'ah* marriage? 3. What are the phenomena that happened from the presence of *mut'ah* marriage and the impacts? The purposes of this research are: 1. Presented the background of *mut'ah* marriage in Iran which is still last today. 2. Explain the legal basis for the presence of *mut'ah* marriage. 3. Explain the phenomenon of mut'ah marriage custom and the presence impacts.

2. Method

This research used descriptive-qualitative method using library research technique. There are some steps of arranging the script; first, choosing the topic; second, choosing the strategy; third, collecting the data; fourth, analyzing the data; and fifth, conclusion.

3. Finding and Discussion

At first, it was true that *mut'ah* marriage (temporary marriage) is allowed in the beginning of Islam for the need and emergency situation at that time. Then, the Messenger of Allah, Rasululullah forbade *mut'ah* forever until the doomsday. He has forbidden *mut'ah* twice, first at the *Khaibar* in 7 H, and second at *Fathu* Makahin 8 H (Al-Buhairi, 2011: 200). The history of *mut'ah* marriage was narrated from the *shahabah* Rabi' ibn Saburah Al-Juhaini who had followed the war with the Messenger of Allah (*Rasulullah*) ., in order to conquer the city of Makkah. When the Messenger of Allah, Rasulullah allowed the *shahabah* to do *mut'ah* marriage as the dispensation to fulfill sexual needs and to avoid *zina* (Ali, 2012: 10), the Messenger of Allah said,

وَفِى رِوَايَةٍ لَهُ: (١٣٢/٤) : عن الربيع بن سبرة الجهيني أنّ أباه حدّثه أنَّهُ كَانَ مَعَ رَسُوْلِ اللهِ صلّى الله عليه و سلّم فَقَالَ: يَاۤاَيُّهَا النَّاسُ اِنِّي قَدْ كُنْتُ اَذِنْتُ لَكُمْ فِى اْلاِسْتِمْتَاعِ مِنَ النِّسَاءِ وَاِنَّ اللهَ قَدْ حَرَّمَ ذٰلِكَ اِلٰى يَوْمِ الْقِيَامَةِ, فَمَنْ كَانَ عِنْدَهُ مِنْهُنَّ شَىْءٌ فَلْيُخَلِّ سَبِيْلَهُ وَلاَ تَأْخُذُوْا مِمَّا اٰتَيْتُمُوْهُنَّ شَيْئًا

Meaning:

Rabi' ibn Saburah al-Juhaini explained the prohibition of mut'ah marriage by the Prophet"O people! I allowed you the Mut`ah marriage with women before. Now, Allah has prohibited it until the Day of Resurrection. Therefore, anyone who has any women in Mut`ah, let him let them go, and do not take anything from what you have given them" (HR. Muslim No.6/Jilid 4/132).

The followers of Shia think that this kind of marriage is allowed like what is said in the authentic hadith of *Bukhari* in the Book of Wedlock in which is explained about the allowance of doing *mut'ah* marriage by Messenger of Allah , he said,

قَدْ أُذِنَ لَكُمْ أَنْ تَسْتَمْتِعُوا فَاسْتَمْتِعُوا...أَيُّمَا رَجُلٍ وَاِمْرَأَةٍ تَوَافَقَا فَعِشْرَةُ مَابَيْنَهُمَا ثَلاَثُ لَيَالٍ فَإِنْ أَحَبَّ أَنْ يَتَزَايَدَا أَوْ يَتَتَارَكَا تَتَارَك

Meaning:
"Has been allowed (by Allah) to you do mut'ah. So, please do so. Anyone men and women agreed, the association between them for three days. If both agree to add (this time, it is okay) and when they agreed to split up, they parted way." (HR. Bukhari No. 4725)

Based on the explanation above, the problem about the *mut'ah* marriage has been debatable for a long time between Sunni dan Shia with respect to the status of its legality. Many people consider this marriage is allowed, doing it with pleasure and doing it in the emergency situation. Meanwhile, other people prohibit this marriage because it had been prohibited by Messenger of Allah .The Sunni and Shia scholars has agreed that *mut'ah* marriage is a kind of marriage that was allowed by the Messenger of Allah at the beginning of the presence of Islam in Makah. However, as the time went by, Messenger of Allah prohibited it because it has more drawbacks instead of benefits.The prohibition of this marriage was done in sequence as well as the prohibition of intoxicant (*khamr*). Muhammad Quthub argued that in the prohibition of illegal sex, Allah also took sequencing way, as well as the sequence of prohibiting to sip any kind of booze (Shihab, 2011: 214). On the other hand, the followers of Shia declared that the kosher law of *mut'ah* marriages are never deleted and remained kosher until the Day of Resurrection because they think that marriage and sex are seen as something positive and also human needs (Sahla Haeri, 1995: 46).

3.1. Sunni perspective

The majority of Sunni agree that the marriage which is pleased by Allah is apermanent marriage (*daim*) and not temporary or the marriage which is based on the *Sunnah* of the Messenger of Allah without any given time and without harming anyone. At the beginning of Islam in Makah, this marriage is allowed because the condition of the people was still in the stage of the transition from the past to the Islamic period. It was because of the ignorance of carrying out the tradition. Then, *mut'ah* marriage is forbidden when the *Khaibar*, the Battle of *Hunain*, and the three-day event *Fathu* Makah until doomsday. The prohibition of mut'ah marriage is based on the Qur'an and Hadith.

Q.S an-Nisaa: 24

فما استمتعتم به منهنّ فئاتوهنّ أجورهنّ فريضة

Meaning:

"Then as to those, whom you profit by, give them their dowries as appointed". (Q.S. An-Nisaa: 24)

Based on that verse, the majority of Sunni scholars understand the word "فما استمتعتم‑*fama>stamta'tum*" as: done in a marriage with respect to the Islamic Law without limiting it by a certain time. And, the word "أجْرُ‑*ajru*" literally means *wages* or *retain* regarding to the kind of dowry (Shihab, 2011: 190).

According to al-Qadhi Abi Muhammad Abdu al-Haq ibn Ghalibin the book of *"al-Muharrar al-Wajiz fi Tafsir al-Kitab"*, the word "فما استمتعتم‑*famastamta'tum*" is mixed in an appropriate marriage based on the Shari'a because it is followed by the obligation of paying her dowry after mixing with that woman. The previous verse talks about the women with which are forbidden to marry, so it is unlikely to say that this verse is the verse about mut'ah marriage. (Hamdani, 2008: 98).

Q.S al-Mu'minun: 5-7.

والّذين هم لفروجهم حافظون (5) إلا على أزْواجهم أوما ملكت أيمانهم فإنّهم غير ملومين (6)

(7) فَمَنِ ابْتغى وراء ذلك فاولآئك هم العدون

Meaning:

…and who guard their private parts, except before their mates of those whom their right hands possess, for they surely are not blamable. But, whoever seeks to go beyond that, these are they that exceed the limits. (Q.S. Al-Mumenoon: 5-7)

According to Aisha and Qasim Bin Muhammad, these verses are the evidence of the *mut'ah* marriage abolition. Mut'ah is not mentioned in these verses; therefore, these verses forbid it or in the other words mut'ah marriage is not a proper way to fulfill sexual need. The women who are allowed to be touched are wife and slave; whereas the woman being mut'ah is not considered as one of them. Then, in the Quran Surah An-Nisa verses 12 with respect to inheritance rights,

ولكم نصف ماترك أزواجكم...

Meaning:

"And you shall have half of what your wives leave..." (Q.S An-Nisaa: 12).

A wife has a right to get the inheritance from her husband. While the woman being *mut'ah* does not get inheritance rights, this shows the illegality of her marriage. (Malullah, 2008: 16).

Messenger of Allah had said about the prohibition of *mut'ah* marriage,

وَفِى رِوَايَةٍ لَهُ: (١٣٢/٤) : عن الربيع بن سبرة الجهيني أنّ أباه حدّثه أنَّهُ كَانَ مَعَ رَسُوْلِ اللهِ صلّى الله عليه و سلّم فَقَالَ: يَآأَيُّهَا النَّاسُ اِنِّي قَدْ كُنْتُ اَذِنْتُ لَكُمْ فِى اْلاِسْتِمْتَاعِ مِنَ النِّسَاءِ وَاِنَّ اللهَ قَدْ حَرَّمَ ذَلِكَ اِلى يَوْمِ الْقِيَامَةٍ, فَمَنْ كَانَ عِنْدَهُ مِنْهُنَّ شَيْءٌ فَلْيُخَلِّ سَبِيْلَهُ وَلاَ تَأْخُذُوْا مِمَّا آتَيْتُمُوْهُنَّ شَيْئًا

Meaning:

Rabi' ibn Saburah al-Juhaini explained the prohibition of *mut'ah* marriage by the Prophet"O people! I allowed you the Mut`ah marriage with women before. Now, Allah has prohibited it until the Day of Resurrection. Therefore, anyone who has any women in Mut`ah, let him let them go, and do not take anything from what you have given them" (HR. Muslim No.6/Volume 4/132).

Muslim on his book Jami'u al-Shahih said,this prohibition happened when the conquest of Makah took place and the year of '*Autas*, and will be prohibited until the doomsday. This hadith shows that The Prophet allowed or ordered his shahabah to do *mut'ah* marriage when the *Fathu* Makah, and then he had prohibited it before they left Makah. In this hadith, there is similarity in its editorial and *sanad* from Ali ibn Abi thalib that mut'ah marriage and pet donkey meat were prohibited when Khaibar (Ali, 2012: 157-160).

3.2. Shia perspective

The majority of Shia scholars cling to the verses that explain the permissibility of doing *mut'ah* marriage. Those verses are stated on the Quran Surah An-Nisa: 24 and Surah Al-Mumenoon: 5-7 that have been mentioned before.According to Aba Ja'far, *mut'ah* marriage is permitted because it is stated on the Quran, Surah An-Nisa: 24. He stated that *mut'ah* marriage legality is permitted as mentioned in that verse, that is "فماستمتعتم‌-*fama>stamta'tum*". One day Abdullah ibn Umair al-Laitsi had come to Ja'far, then he asked: "What do you say about *mut'ah* marriage?", Ja'far answered: "Allah has permitted it on His book through His Messenger's words, and marriage is permitted until the doomsday (Hamdani, 2008: 75).And then, Thabathaba'i denied the Sunnis perspective about their interpretation with respect to Q.S al-Mu'minun: 5-7, which are the verses of *mut'ah* marriage abolition. "there is no possibility of Q.S an-Nisaa: 24 to be supported by Surah Al-Mumenoon: 7 because the verse was revealed in Medina, while the 7 verse is *Makkiyah*" (Hamdani, 2008: 76-77).

The other hadith considered by Shia as the permissibility of doing *mut'ah* marriage is the hadith that was narrated by Bukhari from Ibn Abbas:

حَدَّثَنَا شُعْبَةُ عَنْ أَبِي جُمْرَةَ قَالَ سَمِعْتُ ابْنُ عَبَّاسَ سَئِلَ عَنْ مُتْعَةِ النِسَاءِ فَرَخَّصَ فقال له مَوْلًى
لَهُ إِنَّمَا ذَلِكَ فِي الحَالِ الشَّدِيدِ وَ فِي النِسَاءِ قِلَّةٌ أَوْ نَحْوِهِ فَقَالَ ابْنُ عَبَّاس نَعَمْ

Meaning:

...From Abi Jamrah, he said: I heard Ibn Abbas is asked about *mut'ah* and he permitted it as a dispensation (in the emergency condition) and on that, a freed slave of his said to him, "That is only when it is very badly needed and (qualified permanent) women are scarce, or similar cases." On that, Ibn Abbas said, "Yes." (HR. Bukhari, Chapter 29/Volume 9/88).

The ratification of *mut'ah* marriages in Islam was conducted in order to allow the religious laws that minimize the possibilities of crime as a result of human passion. If it is not distributed according to shari'a, it will manifest itself in the other ways that can be more dangerous outside the structure of religious laws. (Thabathaba'i, 1989: 267).According to Thabathaba'i, a Shia scholar, the requirements of *mut'ah* marriage covered the musts; the woman does not have any husband, the woman marries only one man at one time, and she will have prescribed period in which she is not allowed to marry after she has divorced; where the period is the half of the permanent marriage prescribed period. (Thabathaba'i, 1989: 266).Based on Mohammad ibn Hasan from Ahmad ibn Mufaddal from Assudiy, the requirements of *mut'ah* marriages are, 1) until a certain time and the determination of dowry/wages; 2) witnessed by two witnesses; 3) married with the permission of the woman's guardian; 4) if the time of the marriage is ended, then they are separated by himself; 5) Mandatory for wife to have a prescribed period/*iddah* (purify her womb); 6) they both did not inherit each other (Hamdani, 2008: 89).According to some of the requirements of *mut'ah* marriage, there are many of those who practice *mut'ah* without following the provision mentioned above because of various reasons. In fact, many people do this kind of marriage without any witness or guardian because of the flexibility factor (Natamarga, t.th: 2).

3.3. The phenomena and the effects of *mut'ah* marriage

Mut'ah marriage in this modern era has become a phenomenon for the Shi'ite (Shia followers) especially in Iran. It is proven by the presence of many kinds of *mut'ah* marriage. Those kinds of *mut'ah* marriage are sexual *mut'ah*, marriage trial, group *mut'ah*, repentance *mut'ah*, and punishment *mut'ah* (Sahla Haeri, 1995). Sexual *mut'ah* is a kind of marriage which is mostly practiced by the Shi'ite. It is intended for men who have a high religious level, for example the scholars, even though the others can also do it. Marriage trial is a new kind of marriage which is intended to the young who is not capable to have a permanent marriage because of the high cost of living. Group *mut'ah* is a marriage whish exists because of the anxiety of the Iranian youth about sexual intercourse which can only be done with one person. This marriage is made between a woman with several men by turns, but in a limited period that is for several hours.Repentance *mut'ah* is a marriage which is intended for women who work in prostitution without any marriage bond. This marriage became a solution for those who want to repent and purify themselves.Punishment *mut'ah* is kind of marriage which is intended to tarnish virgin women so that they cannot go to heaven. According to their belief, if a woman was sentenced while she was still virgin, she will go to heaven. Therefore, before being sentenced, she was forced to perform *mut'ah* marriage so that she could not go to heaven. Each perpetrator of *mut'ah* marriage has specific factors to do so. The majority of perpetrators of *mut'ah* marriage (particularly women) do it due to the economic factors, namely, to meet the needs of everyday life since they are mostly widows and / or jobless (Mortezai, 2008). In addition to economic factors, there is also cultural factor which encourages them to do it. Because, *mut'ah* marriage is a sign of one's faith and it makes the Shi'ite always do this tradition to spread their belief so that it can survive (Malullah, 2008: 193). Then, biological factor became a

compelling reason for someone to do *mut'ah* marriage. *Mut'ah* marriage presents as the best solution for those who are not capable yet to get married permanently but want to vent sexual desire legally and to overcome the sexual temptation faced by teenage boys and girls (Hamdani, 2008: 87). The *mut'ah* marriage in this modern era has particular objectives; those are young men and women. Most of them want this marriage with the reason of learning, so that they can face the household problems in the permanent marriage. They do not want taking the risk to do permanent marriage because it needs larger funds than *mut'ah* marriage. In general, *mut'ah* marriage has both positive and negative impacts. The negative impacts of *mut'ah* marriage or temporary marriage tend to be much more, compared to the positive sides. In Iran, the country of the largest Shi'ite (Shia followers) which has a Law of Mut'ah Marriage, it is still debatable and defeated by its society. The majority of *mut'ah* practice defeaters in Iran are women. Lately, it is undoubted that the women in Iran have demonstrated demanding the abolition of *mut'ah* from the earth of Persia which was pioneered by Fatimah Karrubi. Fatimah Karrubi is a daughter of Mahdi Karrubi, The Chief of Iran Parliament (Semesta Magazine "Women Unwilling to be-*mut'ah*", July 1992). Furthermore, there are some other negative impacts from *mut'ah* marriage which happens in this modern era, for example the indistinctness or vagueness of the lineage (*nasab*) and presence of venereal disease. The most dangerous one is AIDS because it is easy for women to be shifted about, from one man to another. At the year of 1994 in Iran, it was noted that there were 5000 people suffered from AIDS and 82 people died (Republika 26 July 1994). However, the most piteous news was there were about 250.000 children who had no father (reported on Asshira' Magazine from Gulf, documented on the 'Clipping' Albayyinat Institute of Indonesia) because of the irresponsible *mut'ah* marriage (Baharun, 2013: 168). The majority of the perpetrators were the tourists from Middle East who are in vacation and enjoying the surrounding nature. They lived and stayed in the villa for about one week to one month. The positive sides of *mut'ah* marriage are; to ease some people releasing their biological sexual desire (including those foreigners), and to fulfill the economic needs of the women's family with the money from the men through this marriage. (Surahman, 2011: 56). The cases that happen in Iran are most likely to be the same cases that happen in Indonesia. The women the majority of whom did this marriage consider it is beneficial for them because of the money they got from the men. However, some people are traumatic of the temporary marriage in the area of Puncak Bogor. They feel despised because they tend to be treated like a servant or a slave instead of a partner. Additionally, many kinds of venereal disease appear due to the behavior of changing partner. There is also another significant negative impact, which is the damage of the family and household. Some of the perpetrators of *mut'ah* or temporary marriage already have a partner and children. If one of the partners does *mut'ah* without being known by his partner, the household will be unorganized and the relationship will be mistrusted: full of skepticism. It will trigger internal conflict. The children will be uneducated well, meaning that the parents just give birth to the immoral generation. In accordance with the positive law in Indonesia, the status of the wives in *mut'ah* marriage is acknowledgeable or invalid/illegal, so they do not have any right to persecute anything: earn living or wealth, when they are still alive or dead. The children status from *mut'ah* marriage is also illegal with respect to the father or their lineage.

4. Conclusions and Suggestions

Mut'ah marriage is a marriage that initially was allowed by the Rasulullah in the period of Islam transition. The wedding was performed by men and women to legalize a relationship with a certain period of time according to the agreement or contract that has been agreed by both parties. Mut'ah marriage still exists today among Shi'ite (adherents of Shia) in Iran. In addition to value-worship, this marriage can also be a solution for the adolescents, especially those who have not been able yet to get married permanently (eternal) and also can tackle the problems of prostitution. The legal basis of *mut'ah* marriage for Sunni is stated in the Quran Surah An-Nisa: 24, which they think that the verse has been removed due to the drop verses on inheritance rights. Furthermore, there is an authentic hadith of Bukhari and Muslim regarding to the permissibility and prohibition of *mut'ah* marriage. Another case for Shi'ite, the legal basis for which they apply is stated in the Quran with the same Surah and verse, and also stated in the hadith which can be trusted by them because it comes from the Shia scholars. *Mut'ah* marriage in this modern era has become a

phenomenon among Shi'ite in Iran because there are a whole range of factors and motives do this kind of marriage. This wedding culture eventually spread to Indonesia, particularly in the tourist areas such as Puncak Bogor. Generally, the perpetrators of this marriage are foreign tourists from the Middle East who want to marry in a contract with a local woman in the region. The impacts of *mut'ah* marriage are quite a lot. From the positive side, the wedding was very helpful regarding to the economy and a person's sexual needs. While from the negative side, the existence of this marriage would make substantial losses for women because women are treated as merchandise that are easily transferable, and it also has great potential in the spread of AIDS.

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Transformational Leadership of Driver Institution in The Implementation of Gender-Responsive Planning and Budgeting Regulation in Sragen Municipality

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Abstract. This research aimed to bring the equal-gender public budget into reality through Driver Institution's Transformational Leadership Style in the Implementation of Gender-Responsive Planning and Budgeting Regulation (PPRG), to explore the Driver Institution's Transformational Leadership Style in the Implementation of PPRG, to map the constraints encountered by Driver Institution in applying Transformational Leadership in the implementation of PPRG, and to formulate the draft Transformational Leadership of Drive Institution in the implementation of PPRG. This research was conducted in Sragen Municipality with descriptive qualitative research. The data was collected through field observation, interview, documentation and focus group discussion. Data validation was carried out using source triangulation, the sampling technique used was purposive sampling, and data was processed / analyzed with an interactive analysis technique.

The result of research showed that Transformational Leadership of Driver Institution in the implementation of PPRG studied from 4 (four) criteria including: (1) providing insight and consciousness of mission, generating pride, and growing respect and trust among its subordinates (Idealized Influence – Charisma), (2) growing high expectation through using symbols to focus the attempt and to communicate the important objectives in simple way (Inspirational Motivation), (3) improving intelligence, rationality, and solving problems thoroughly (*Intellectual Stimulation*), and (4) paying attention, building, guiding, and practicing everyone specially and personally (Individualized Consideration), had not implemented maximally.

Some constraints arising in Transformational Leadership are: the driver institutions' less consistent commitment to the implementation of PPRG; less confirmation of authority in their role thereby encouraging poorly the spirit of executors/groups to deal with PPRG more seriously, and less bravery in making new breakthrough in allocating additional fund to support the smoothness of PPRG implementation.

Keywords: Transformational Leadership, Driver Institution, PPRG

1.Introduction

In Sragen Regency, the result of development so far still shows gender discrepancy. Compared with other regencies/municipals in Central Java, its HDI and GDI gains are still lower. HDI of Sragen Regency in 2013 was 68.0 and GDI was 57.9. For that reason, the acceleration of PUG implementation through PPRG in Sragen Regency is urgent. For that reason, a study on Transformational Leadership of Driver Institution in the Implementation of Gender-Responsive Planning and Budgeting (PPRG) in Sragen Regency is important to do, so that it will result in the governance prioritizing gender-equality value.

Transformational leadership is a process of reinforcing each other between leaders and adherents to higher modality and motivation levels (Komariah and Triatna, 2008). Thus, it can be said that transformational leader is the determinant of employees' attitude, perception, and behavior in which there is an increase in trust in leader, motivation, job satisfaction and it can reduce a number of conflict often occurring in an organization. In addition, transformational leadership is also the determinant of organizational change toward the leaders' want.

Many studies have been conducted on transformational leadership. Studies conducted by Hakan Erkutlu (2008), Flavia Cavazotte et al (2013), Gang Wang, et al (2011), Prof. Dr. GholamReza Jandhagi, et al (2009), Ben, Etim Udoh (2012), Cristina Trinidad, et al (2005), and Thomas W Kent, et al (2010) contributes to transformational leadership in relation to human resource development, organizational/institutional development, all of which leads to the improvement of organization performance and commitment and satisfaction of organization members. However, these studies have not studied PPRG specifically, and these studies were more explanatory, explaining the relationship between variables, rather than exploratory. Meanwhile some studies on PPRG conducted by many authors, for example Nurhaeni et al (2011), focused only on the preparedness of SKPD and the implementation of PPRG, the effectiveness of regulation on education division of PUG, the effectiveness of Gender-Responsive Budget Policy implementation. Susiloadi et al (2013) suggested that there are some constraints related to human resource capacity in the implementation of PPRG. Is Hadri Utomo, et al (2014) found such constraints as the personnel of SKPD's less understanding on how to develop PPRG through GAP and GBS, top management's less commitment, weak authority and limited funding in the implementation of PPRG.

This research's novelty is that it studies the Transformational Leadership of Driver Institution in the Implementation of PPRG Regulation. The transformational leadership of Driver Institution intended here lies on how Bappeda performs transformational leadership along with other driver institution (Woman Empowerment Division, Inspectorate, and DPPKAD) to activate every implementer institution (SKPDs) in implementing PPRG regulation in Sragen Municipality. Thus, development plan in area actually take its advantage into account in equal-gender manner.

2.Research Method

The data of research would be collected using such methods as field observation, interview, Focus Group Discussion (FGD), and documentation. Field observation was conducted through observing the process of formulating gender-responsive policy and program in Bappeda, Woman Empowerment Division, Local Inspectorate, and DPPKAD. In-depth interview would be conducted by interviewing key informants responsible for implementing PPRG, including Chairperson of Bappeda, Chairperson of PP Division, Chairperson of Local Inspectorate, and Chairperson of DPPKAD.

Furthermore, the data collected would be analyzed using an interactive model of analysis from Miles and Huberman (in Denzin and Lincoln, 1994) involving data reduction, data display, and conclusion drawing.

3.Result and Discussion

Interestingly, a finding of our observation as the author shows that the role of leader usually assumed by Driver Institution of Bappeda as the coordinator/leader now shifts to the driver institution of Woman Empowerment Division actually occupying the position of driver institution secretariat. In fact, it is this Woman Empowerment Division that dominates all of gender-responsive activity so that the representatives of work team in each of SKPDs tend to be more obedient to this driver institution.

The leader, in this case driver institution, is sufficiently able to apply high standard, to encourage the subordinate to achieve the standard, and to generate high optimism and enthusiasm among the subordinates, in this case the work teams existing in each of SKPD. Driver institution in this case driven by Woman Empowerment Divisionwill always inspire and motivate its subordinates; it can be seen from the work teams existing in SKPD that make new breakthrough bravely in implementing their activity as well as gender-responsive budget proposal.

Driver institution driven by Woman Empowerment Division can encourage its subordinate to solve problem precisely and rationally. In addition, the driver institution also encourages the work team in each of SKPDs to find more effective new way of solving problem. In other words, driver institution coordinated by

Woman Empowerment Division is sufficiently able to encourage (stimulate) the work teams to always implement its gender-responsive activity creatively and innovatively.

Driver institution coordinated by Woman Empowerment Division can understand the difference of opinion among between work teams of individual SKPDs and it, in the sense that it can accept many input related to gender-responsive activity. As the coordinator of driver institution, they are willing and able to listen to aspiration of, to educate, and to train the subordinates. In addition, the driver institution can also see the potential, achievement, and developmental need of work teams and facilitate them in implementing the gender-responsive activity.

4. Conclusion

A study on transformational leadership of driver institution in implementing the regulation of gender-responsive planning and budgeting (PPRG) in Sragen Regency, results in some following findings:

1. The leader's role actually assumed by the driver institution of Bappeda as its coordinator/leader tend to shift to the driver institution of Woman Empowerment Division the status of which is actually as the secretariat of driver institution.
2. Woman Empowerment Division in this case serving as coordinator of driver institution can apply high standard, can encourage the subordinate to achieve the standard and can generate high optimism and enthusiasm among the work team existing in each of SKPD.
3. Driver institution can encourage his/her subordinate to solve problem precisely and rationally as well. In addition, it can encourage the subordinates to find more effective new way of solving problem.
4. As the coordinator of driver institution, they are willing and able to listen to aspiration of, to educate, and to train the subordinates. In addition, the driver institution can also see the potential, achievement, and developmental need of work teams and facilitate them in implementing the gender-responsive activity.

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A Literary Psychology Study of Terorism Act
in Najib Al-Kilanis'Work Entitled Ar-Rajulul-Ladzi Amana

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Abstract. Terorism is an act by one person or a group without humanity reasoning and justification. The person or group dealing terorism is named terorist. In literary work, it is represented by the character in Najib al-Kilani's work antitled *Ar-Rajulul-Ladzi Amana*.To describe terrorism and kind of terror made by the character, the researcher used literary psychology method.Theoritically, literary psychology is recognized as a study that sees literature as a work containing some facts of human life conveyed by the imaginary characters inside it. Furthermore, the method was conducted by explaining and describing the characters in the book under study, so terrorism act in literary work could be revealed. Then, the results of this research are expected to be beneficial to provent terrorism in the real life.

Keywords:Terrorims act, literary psychology, *Ar-Rajulul-Ladzi Amana*, Najib al-Kilani.

1. Background of the Study

Najib bin Ibrahim bin Abdul latif al ilani is the full name of Najib al-Kilani,. He was born on 01 June 1931 in Syarsyabah in the western Egypt, about 20 km from Thanta. He is the oldest child of a local farmer family that has three sons, and they are Najib, Amin, and Muhammad (al-kilani, 1983:11; al-arini, 1409 M:11)

Najib al kilani took his formal education in Syanbath, and then he continued to study in a senior high school in a small town of Thanta for five years. After that, he took his medical study in the faculty of medic in Fuad al-auwal university. When he was a young man, he was a bookworm. He read so many literary magazines, like ar risalah, ats tsaqafah, al hilal, al muqtathaf, etc. in addition, he learned lots of thing directly from other authors like Sayyid Quthb, Musthafa Shadiq al-rafi'I, al aqad, al mazani, al manfaluthi, thaha Husain, and taufiq al-chakim (al-kilani, 2000:III-IV).

With his life experience and education, Najib al Kilani becomes a famous writer in Egypt and wrote several fictions and non fictions. His books reveal the totality of the society and also the wide social with all classes included, the rejection toward borguise, and also how he gave coments to the social reality back then. An imaginative work that is offered to rebuild Islamic ideology that is getting weaker under capitalist industrialist, rationalist, and radikalist ideology that are very strong to tight the society. People agree that his works are such critical reflection toward the world's problematic. Therefore, it can be concluded that al kilani's works are inspired from the reality of the life and also history (al-arini, 1409 M: 62-63)

In addition, Al Arini (1409 M:35-36, 59) explains that what is by Al Kilani's literary works that are inspired by his own life experience (al waqiyah) are all literary works sourced from several events experienced by the author as well as his experience in jail like ar rabiul –ashif, Fi Azh-Zhalam. Then, Kilanis' works that are sourced from history (at tarikkhiyah) are some of his literature that are taken from historical experiences like Qatilu Chamzah, Adzra' Jakarta. Related to all of those things, Kilani's work entitled Ar Rajulul Amana is concluded to be the one sourced from life reality.

Along his life, Najib al-Kilani wrote 59 texts both non fiction and fiction (al-arini, 1409 M:18).Not only few of awards granted for him to memorize his works. In 1957, he was awarded from the Ministry of Education in Egypt for his novel entitled at tlariquth tlawil. In 1958, some of his novels like *fidl-Dlalām,Iqbalsy-Syā'ir ath-Thāir, Syauqi fi Rakbil-Khālidin, al-Mujtama`ul-Maridh,*and the anthology of short storyentitled *Dumu`ul-Amir*are also awarded. In 1959, he got a gold medal from Thaha Husein for his great novel *Mau'idunā Ghadan. In 1960, he won a competition of novel writing hold by the highest*

institution of art and literature for his novel entitled Yaumul-Mau`ud. His novel entitled *Qātilu Hamzah*was awarded by *Majma'ul-Lugatil-'Arabiyyah*in 1972. A gold medal from Pakistan precident, Zia Ul Haq, is granted for him in 1980 for his famous novel *Iqbalusy-Syā'ir ath-Thāir.* His fils script won the international film festival in Tashkent, Rusia (al-Kilani, 2000:V)

From many fictions wrote by Kilani, al-Qaud (in http://www.asmarna. org/al) categorizes them into four types. First, romantic type like *ath-Tharīquth-Thawīl, ar-Rabī'ul-'Āshif, AlladzīnaYahtarifun, Fīzh-Zhalām, 'Azrā al-Qaryah, Chamāmah Salām, Ar-Rajulul-ladzīĀmana, Thalā'i`ul-Fajr,Ibtisāmah fī Qalbi asy-Syaitān, Lailu al-Ba'īd,* dan *Jādul-lāh.* Second, historical type such as *Nur Allāh, Qātilu Hamzah, 'Ardu al-Anbiyā, al-YaumulMau'ud, Nidā'ul- Khālid,* dan *'Ardu al-Asywāq.* Third, stories from across the sea like *Layālī Turkistān, az-Zillu al-Aswad, 'Azrā Jākartā,* dan *'Amaliqatu asy-Syimāl.* Fourth, the stories as a prisoner like *I'tirāfāt 'Abdu al-Mutajalliy, Imra'ah Abdu al-mutajalliy, Malikah al-'Inab.*

Furthermore, his non fiction texts are *Hawla Dīn waDawlah, al-Tarīq ila Ittihād Islām, Nahnu wa al-Islām, Tahta Rāyati al-Islām,A'dā al-Islamiyyah, al-Mujtama' al-Marīd.* As a doctor, Najib al-Kilani also wrote some medical books like *FīRihab, al-Tīb an-Nabawiy, as-Saum wa as-Sihah,* dan *Mustaqbal al-'Alam fīSihah at-Tifl* (al-Kīlānī, 2000:IV-V).

Despite of the classification of his works, the novel entitled *Ar-Rajulul-Lazī Āmana*is a text telling the story of a musician, a son of a priech that comes from Italy, and he has a sweetheart named "Souvia" that left him. His carreer as a musician, he with his friends in a group travel around the world to held some concerts and that finally they reach Dubai. In the concerts, the musician with his friends collaborate with local singers that are in the same music genre, so that the concert is impressive like a blast.

The musician character in this story is "Iryan", and the singer is "Syamsi". The character of Iryan and Syamsi collaborate to held such good concerts in every occasion, so that by the time goes, they fall in love to each other. In this stage, it is quite visible that there is tension between western and eastern ideology conveyed by the both characters. One of the things is the idea of marriage between two people with the same religion, and also the contradiction about some norms on relationship even food and drink. Those ideas give significant influence to Iryan, so in the end he decided to convert his religion into Islam, the religion that Syamsi believes in. in addition, Iryan also decides that he will stop to play music with alcohol, prostitute, and some other lifestyles that are banned in Islam. Then, Iryan's parents in Italy know what is happening to him. As what Non Muslim they are, "…*walan tardha 'ankal-Yahud walan-Nashara chatta tattabi'a millatahum...*" (al-Qur'an), Iryan's father asks Souvia to meet Iryan in Dubai to take him back to Italy, make him reconvert his religion, and she is also allowed to kill him if he refuses to back to his former religion and Italy. In the end of the story, it is getting more and more obvious that there are some terrorisme conducted by Souvia and Benetou.

Theoritically, terrorisme is defined as a form of movement to cause fear and chaos in the society by doing violence like bombardment (Kang GlosarID, 2016). Then, practically, terrorism is divided into two types: first, physical terrorism that is defined as all phenomena noticed by human like bombardment, suicide bombardment, kidnapping, piracy, and blasting. Second, ideological terrorism (idea and comprehension) that is defined as an effort to destroy the ideology of certain person or group in order to make them give in to a new given ideology (Sanusi. 2012). From those explanation, it is assumed that terrorism is different with Jihad (*jihad fi sabilillah*). Therefore, the condition of the psychology of both terrorist and jihadist is also distinctive. Then, from the elaboration, the problem focused in this research is "how is the psychological condition of terrorist and the victim, and how the terrorist accomplished the mission". This problem is able to be solved by employing literary psychology method as what will be explained in detail below.

2. Literary psychology method

The elaboration of background of the study and also the focused problem above implied to the employment of the method. Therefore, the method used in this research is literary psychology. Below are some principles of the method.

Literary psychology is a discipline that sees literature as a work with psychics phenomena inside that exist in human represented in imaginary and factual characters (bdk .Scott, 1962:69-70; Semi, 1993:76). In other words, literary psychology is a study that places literature contains psychics of the characters

represented in the literature itself. In addition, Sayyid Quthb (1980:182) says that psychological approach to literature is a kind of approach that describe the feeling and emotion of the author through several characters inside the work. Then, it can be concluded that there are three methods related to those theories, they are (1) elaborating the inadvertence of the author and readers, (2) deciphering the author's life to comprehend the literature, and (3) outlining the characters' character in the literature under study (Scott, 1962:69-70). From those three methods, the researcher only used the third one that is outlining the characters' character in the literature under study.

Therefore, literary psychology method and theory is concluded as the appropriate method to be applied in the study according to the goal of outlining the psychics of the characters, and it is seen to be able to give alternative solution for the existing problem related to the psychological condition of the characters and how the characters resolve it).

3.   The result of the analysis

By employing literary psychology theory and method toward the psychological condition of the terrorist and the victim, and how the terrorist accomplished the mission. Below is the explanation:

3.1. The psychological condition of Iryan (Abdullah Caralou)

In this case, as what have been told previously, Iryan (Abdullah Karolu) is the victim of terror and murder. His tendency to convert his religion to Islam and discharge himself from his music group make him to be the central target of the terror conducted by his own father helped by his ex-girlfriend Souvia. The psychological condition of Iryan tends to prioritize his ego and superego to face the condition. It can be seen in the textual evidence below:

> *Meaning: the legal decision is purely on Abdullah Caralou. When his condition is getting better, he gives his testimony related to the murderer (Benetou). He is thankful to Allah for his safety, and it is the most important. Meanwhile, the murderer realizes that Abdullah Caralou does not sue him at all. However, the police ask him to keep the country security stable, so that every single citizen is secured from any threat 2001:164).*

According to the above textual data, it can be explained that Iryan is hurt and hospitalized. When he knows that the murderer is Benetou who is his music group member, he does not sue him for any reasons. Psychological element of superego supercede anything. Gentle soul and his comprehension of religion make him to be a kind of person that is easy to forgive other's mistake. He trust the police to solve the murder case, so he can live peacefully.

The cool attitude of Iryan (Abdullah Caralou) is given from the same attitude of his own father. As a prominent religious leader, a priest, he is wise and quiet. It can be seen in the next textual data.

3.2. The psychological condition of Iryan's father

As a father and also a priest, Iryan's father has a good personality and tend to be quiet. It is obvious in the textual data below:

> *Meaning: told to him (Iryan): "Iryan, you should go to the east, place that is studded by charm, elegance, and filled with secret. You can live by the bay. A bay where all people pointed it as a black pearl. Behold the new world and you will find such miracle and excitement. However, never forget what you should give to Your God" (al-Kilani, 2001:5).*

Based on the textual data above, it is obvious that Iryan's father use to give advice to his son, Iryan, related to his plan of travelling to Dubai in one music concert with his group. In addition, he also instruct his son to observe, learn, and enjoy his carreer as a musician that leads him to always visit a new country. A rich country that is famous to be the black pearl. His father is so proud of his carreer as a musician, and he is happy to see his son success, and he also does not forget to remind his son about the God's right.

From the data, it is clear that Iryan's father is a wise person that tells him how he suppose to live in a foreign country like Dubai. In addition, the psychological condition of the father is prioritizing his superego.

He reminds his son that every single joy is from God. Therefore, he tells Iryan to always remember God and give His right.

3.3. The psychological condition of Souvia

The character of Souvia is the representation of antagonist. She was Iryan's lover in Italy, but she broke their relationship as Iryan decided to go to Dubai and accentuate her ego and id to live his youth. This condition did not last for so long as she heard Iryan becomes Successful, and she regrets everything she did. This idea is proven in the text below:

> *Meaning: Souvia regrets her decision for not giving her decisive answer to Iryan's feeling. She only cared about herself to move from somebody to someone else and broke her relationship with Iryan when he would leave Italy. This is the thing that makes her so regretful and guilty. She hopes that Iryan is willingly to back to his former religion, country and also friends in Italy (al-Kilani, 2001:107).*

Based on the textual data above, it is elaborated how Souvia regrets her decision. After broke up with Iryan, she keeps her eyes on Iryan. She knows that Iryan is successful. His fame is heard by Souvia through his own family. In addition, the most shocking news is that Iryan converst his religion to Islam.

Then, it becomes the reason for Souvia to take back Iryan from his new girlfriend in Dubai, and she also tends to reconvert Iryan's religion. Souvia is so confident as Iryan's family fully support her idea, and her id is over everything. Therefore, she decides to go to Dubai. Arriving in Dubai, Souvia meets one of Iryan's music group member to help her accomplishing the mission. Then, Souvia smoothly influence Benetou with her promises. However, in the end, Souvia is failed and Beneteo is imprisoned for his trial to kill Iryan (Abdullah Caralou). It can be seen through the textual data below:

Meaning: Souvia visits the prison where Benetou is jailed

Souvia said: Benetou, I will back to Roma.

Why? Benetou said hesitately.

"I am bored with all this crazy drama"

"will you leave me, Souvia?"

"then, what I can do for you?"

"don't we promise to get married?"

"but, you are now imprisoned, you are a prisoner"

"does my current condition will change our promise?"

"I am not the best for you, and you are not…"

Benetou almost hits her, fortunately he realizes that he is a prisoner in foreign country and not in Italy. His face is red because of anger, his chin is wet of sweat, and then he said:

"do you know what I have done to Iryan? And I can do the same to you."

"you want to kill me, Benetou?"

"yes, if you betray me."

"why don't you call it betrayal?"

"so, what will you call it?"

"we still have so many friends.I have given you everything you want" (Al-Kilani, 2001:171-170).

According to the above textual data, it is known that both Souvia's and Benetou's id is the same, they samely want to win the situation. Souvia visits Benetou in the jail after he was sentenced as a murderer. She means to leave Benetou as what her ego says. She does not want to face difficult life as what Benetou have recently in the jail. In addition, she also cannot help to free Benetou.

On the other hand, Benetou is so angry and threat Souvia that he will kill her if she leaves him. Benetou realizes that his life in the jail will not be short, and there will be no friends that visit him in the foreign country. Therefore, he is so fierce when Souvia tells him that she will go back to Italy. His ego is too high to keep Souvia staying in Dubai till he is released. However, his effort to keep Souvia in Dubai is meaningless as Souvia decides to leave him in jail and back to Roma, Italy.

3.4. The psychological condition of Benetou

Benetou is Souvia's friend that was so willingly to kill Iryan to win Souvia and all the promises that Souvia has given to him. It can be seen from the textual evidence below:

Meaning: hardly Benetou said: we will never let Iryan free even we have to sacrifice on one thing.

Souvia answered: Benetou, if you can do this, so I will be yours, only you. I promise.

Benetou seems happy, and then he said: is what you just said true?

Souvia answered: Even starting from now, I am yours, I promise to you (al-Kilani, 2001:112-113).

With full of spirit Benetou wants to help Souvia. His id and ego are influential in accordance with his attitude. Benetou wants Souvia as his sweetheart and future wife. Therefore, he thinks that killing Iryan is the best way. Then, Souvia's and Benetou's mission is the same that is to kill Iryan when Iryan refuses to go back to Italy and reconvert to his former religion.

On the other hand, Souvia's promises seem to be so sweet for Benetou. His ideology and ego win over his superego. With the mission on her hand, Souvia approach and seduce Benetou by stating that she is owned by Benetou right from the first time meeting. As Benetou loves Souvia more than anything, then it blocks him to think carefully. Only delight that is prioritized by Benetou. He does not think whatever will be the impact after what he has done with Souvia. In the end, everything leads him to suffer in his own life.

4. Conclusion

According to the analysis of Ar-Rajulul-Lazi Amana novel by Najib al-Kilani related to the psychological condition of the characters as well as the solution given to face the problems in their life, it is concluded that Iryan is a type of character that prioritize ego and superego in every action. Therefore, his "id" is always be defeated. However, it is beneficial for him because he could live his life with his ego (realistic). He chooses to lighten his life with good moral that is in line with all norm in Islam (superego). In his life story, earthly life and all of joyful things he had done (id), he left everything because they do not peace and comfort to his life. It is in line with what his father does. He tends to follow religious path and acts as a good priest. Therefore, he chooses to preach spreading his religion. In this case, what is called "id" is defeated by ego and superego.

Meanwhile, the character of Souvia and Benetou, they are the type of persons that accentuate earthly life that is joyful like the free relationship between man and woman without marriage, drinking alcohol, terrorizing, and also killing. "Id" is over both of them, and then followed by ego that is tend to choose everything that will be beneficial for their life, for example Souvia will get the reward from Iryan's father if she is able to take back Iryan from Dubai to Italy or even kill him. The superego element in those characters is defeated because they tend to behave based on bad moral. The bad moral, in this case, is not realized by both Souvia and Benetou, and bad moral will give bad impact both for them and even others.

The terrorism act conducted by Souvia and Benetou is one example that is recorded in a literary work. The behavior to hurt other even to kill because of religion reason is not the one that is allowed in any religion and it is also not legalized in any rule. Therefore, terrorism, bombardment, and murder are not

allowed and considered as criminal, and the actor will be granted punishment according to the regulation where it happens.

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Multi Functions in Friday Speech
at Chusain and Al-Azhar Mosque, Cairo, Egypt
Functional Analysis

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Abstract. Friday speech is a direct communication used by the priest to deliver his words to those who are praying friday prayer and it is delivered before the prayer. The aim of this speech is to build the life of civil society, as the life which is conditioned by iman and taqwa.

Dealing with the aim, friday speech could be seen as a language to do its function as 'language in use', which is assumed has three functions (multi functions), namely: ideational function, interpersonal function, and textual function. The link between those three functions with friday speech are: first, ideational function or experience which is the main content of the speech. Without understanding the meaning of ideational by the priest, people would not get the message. Secondly, the social Interaction between priest and people is important to get the will of the speech. A non-harmonic relationship between them would disturb the speech and people would not pay attention to speaker. Thirdly, it is about the textual function, how thie idea is sentenced with a systematic text and logic text.

This reseach is to know the development of ideational function in Arab version in the friday speech with Arab language by a native speaker from Egypt, Syeikh Muhammad Abdul Maqsud, on 12th August, 2011 in the Chusain and Syeikh Shalahuddin Muhammad Nashar, on 19th August 2011 in al-Azhār mosque, Cairo, Egypt. The data of this research are from the speech of the priest which form ideational function in Friday speech naratic.

The result show that the priest use words from Al-Quran, hadits from Muhammad the messenger and the words from ulama as well as from our messenger's companions to build the ideas and knowledge to deliver the speech. This is found in the ideational meaning from the friday speech.

Keywords: friday speech, functional, ideational function

1. Pendahuluan

Bahasa merupakan alat komunikasi yang berfungsi menyampaikan pesan dari penutur (komunikator) kepada mitra tutur (komunikan). Dengan adanya komunikasi, maka akan terjadi interaksi antara penutur dan mitra tutur. Selanjutnya, gagasan tersebut perlu disusun secara logis dan sistematis antar satu unsur dengan unsur yang lain, agar tujuan komunikasi dapat tercapai dengan baik. Bahasa memiliki fungsi representasi, aksi-interaksi, dan sebagai penyatuan gagasan merupakan suatu kesatuan yang utuh. Ketiga fungsi bahasa tersebut dalam tata bahasa fungsional (*systemic fungsional linguistics*) dinamakan metafungsi ideasional, metafungsi interpersonal, dan metafungsi tekstual (Halliday, M.A.K dan Ruqaiya Hasan, 1992:61-62).

Terdapat dua macam komunikasi bahasa yang terjadi antarmanusia dalam masyarakat, yaitu komunikasi searah dan komunikasi dua arah (Chaer, A dan Leoni, 2004:21). Salah satu komunikasi searah yang menggunakan bahasa adalah khotbah. Khotbah berasal dari kata خطب – يخطب – خطبة *khathaba-yakhthubu-khuthbatan* atau *khithabatan*, yang berarti berkhotbah, berpidato, meminang, melamarkan (Munawwir, 1997:348). Ditinjau dari segi bahasa, khithabah atau khotbah dapat diartikan sebagai pengajaran, pembicaraan dan nasihat (Arfam, 1956:169). Menurut Abu Soleh dan Ahmad (1411 H:170), khotbah adalah seni pembicaraan kepada khalayak yang di dalamnya terdapat suatu pesan. Di dalam

khotbah, biasanya penutur (*khathīb*) menyampaikan ide, gagasan, dan pikirannya kepada mitra tutur (*jama'ah*).

Penamaan khotbah disesuaikan dengan situasi dan kondisi. Situasi dan kondisi tersebut biasanya bersifat sakral, seperti khotbah nikah yaitu khotbah yang disampaikan pada acara pernikahan, khotbah Hari Raya, yaitu khotbah yang disampaikan setelah shalat hari raya Idul Fitri atau Idul *Adhchā*, dan sebagainya. Demikian juga dengan khotbah Jumat, yaitu khotbah yang dilaksanakan pada hari Jumat. Pelaksanaan Khotbah Jumat pada hari Jumat, karena hari tersebut merupakan hari yang paling mulia untuk orang Islam. Az-Zabidi dalam bukunya *Mukhtashar Sachīch al-Bukhāri. Ringkasan Hadis Shahih al-Bukhari* (2002:244), mengemukakan istimewanya hari Jumat, yaitu pada hari tersebut terdapat suatu saat yang apabila tepat pada saat itu seorang muslim berdiri melaksanakan shalat dan memohon sesuatu kepada Allah, niscaya Allah akan memberinya.

Khotbah Jumat merupakan syiar Islam yang besar (ulama Azhar, tt), artinya dalam khotbah Jumat tersebut merupakan sarana untuk menyampaikan wasiat atau pesan kepada mitra tutur (jamaah) untuk meningkatkan ketakwaannya kepada Allah SWT dengan melaksanakan perintah-Nya dan menjauhi larangan-Nya. Khotbah Jumat lebih utama dilaksanakan di masjid, karena masjid merupakan jantungnya masyarakat muslim. Adapun Muslim dalam hadisnya yang berkenaan dengan keistimewaan hari Jumat, menyebutkan bahwa waktu terkabulnya doa pada hari Jumat, yaitu antara duduknya imam hingga selesai salat (Al-Mundziri, 2003:231).

Pemilihan khotbah Jumat berbahasa Arab oleh penutur asli Mesir, dianggap penting dan menarik sebagai bahan pada penelitian ini karena *khathīb* menyampaikan ide, gagasan dan pesan/ wasiat khotbah Jumat tersebut dengan menggunakan bahasa Arab oleh penutur asli Mesir. Selain itu penggunaan kalimat sederhana oleh *khathīb* dalam mengungkapkan hal yang butuh penjelasan terperinci, serta adanya bahasa *'Ammiyah* yang digunakan oleh *khathīb* dalam menyampaikan khotbah Jumat. Dalam aturan khotbah Jumat yang ada di negara Mesir, bahasa *fushchā*lah yang digunakan, karena bahasa *fushchā*termasuk ragam bahasa resmi dan digunakan dalam acara-acara resmi dan formal, salah satunya khotbah Jumat. Klasifikasi model Arab hanya membedakan dua ragam bahasa, yaitu *fushchā* dan *lahjah* atau ragam baku dan non baku. Ragam *fushchā* juga sering disebut dengan *lughah musytarikah*, *lughahmuwachhidah*. Ragam ini menjadi *lingua franca* di dunia Arab. Secara umum, ragam ini dianggap sebagai ragam yang lebih murni benar, terpelajar dan tinggi. Ragam kedua atau *lahjah* sering dianggap sebaliknya. Pada akhir abad 20, klasifikasi model Arab dibagi menjadi dua, yaitu bahasa Arab Modern Standard (*Modern Standard Arabic* /MSA) yang digunakan dalam menulis dan percakapan resmi serta dialek/*lahjah*, yang digunakan dalam percakapan normal (Holes, 1995:5). Adapun klasifikasi model Barat membedakan *fushchā* menjadi dua, yakni klasik dan modern. Dengan demikian, ragam bahasa dibagi menjadi tiga, yaitu bahasa Arab klasik (*Classical Arabic*), Bahasa Arab Modern Standar (*Modern Standar Arabic*/MSA) dan bahasa Arab *Lahjah* (Ni'mah, 2009: 31).

1.1 Rumusan Masalah

Berdasarkan latar belakang penelitian di atas, permasalahan utama yang akan dibahas dalam penelitian ini yaitu bagaimana cara mengungkap makna ideasional dalam teks khotbah Jumat berbahasa Arab yang dituturkan oleh penutur asli Mesir.

1.2 Tujuan Penelitian

Secara umum penelitian ini bertujuan untuk mendeskripsikan karakteristik bahasa dalam khotbah Jumat berbahasa Arab yang dituturkan oleh penutur asli Mesir.

Secara khusus penelitian ini bertujuan untuk merumuskan makna ideasional dalam khotbah Jumat berbahasa Arab oleh penutur asli Mesir di masjid *al-Azhār* dan masjid *Chusain*, Kairo, Mesir.

1.3 Landasan Teori

Teori yang melandasi penelitian ini adalah teori tata bahasa fungsional yang dipelopori oleh M.A.K. Halliday. Pemilihan teori fungsional Halliday, karena dianggap lebih kini dibandingkan dengan teori fungsional yang lain. Selain itu, pemerhati tata bahasa fungsional Halliday yang kemudian dikenal dengan Linguistik Fungsional Sistemik (*Systemic Functional Linguistic*) semakin berkembang dan mereka terus berinovasi dalam mengembangkan teori ini.

Metafungsi ideasional dalam teks adalah makna pengalaman, yaitu suatu makna yang mengacu pada fungsi bahasa sebagai refleksi pengalaman, pengetahuan atau gagasan penutur baik tentang dirinya, tentang orang atau objek yang ada disekitarnya (Thompson, 2004:30). Metafungsi interpersonal yakni metafungsi yang memperlakukan bahasa bukan sebagai sarana berpikir (sebagai pikiran) tetapi sebagai tindakan atau sarana bertindak (Halliday dan Hasan, 1989:20). Metafungsi interpersonal ini juga dianggap sebagai sumber aksi-interaksi antar pelibat wacana, dalam hal ini yaitu hubungan interpersonal antara *khathīb* dengan jamaah. Hubungan interpersonal ini sangat penting dalam khotbah Jumat, karena apabila hubungan interpersonal antara *khathīb* dengan jamaah tersebut kurang baik, misalnya terjadi perdebatan ketika khotbah Jumat berlangsung, maka khotbah Jumat dianggap tidak sah. Dengan adanya hubungan interpersonal yang baik antara *khathīb* dengan jamaah, *khathīb* akan leluasa dalam menyampaikan pesan atau wasiat keagamaan yang berfungsi untuk membentuk pribadi umat Islam menjadi lebih baik, melaksanakan perintah Allah dan menjauhi larangan-Nya. Dengan demikian, hakikat khotbah Jumat dapat terimplementasikan dengan baik.

Dalam penelitian ini, fokus landasan teori yang digunakan adalah metafungsi ideasional. Adapun metafungsi tekstual dan interpersonal tidak digunakan dalam penelitian ini, dikarenakan terbatasnya tenaga dan waktu.

1.4 Metode Penelitian

Metode penelitian merupakan alat, prosedur dan teknik yang dipilh dalam melaksanakan penelitian (dalam mengumpulkan data). Metode penelitian bahasa berhubungan erat dengan tujuan penelitian bahasa, yaitu mengumpulkan dan mengkaji data, serta mempelajari fenomena-fenomena kebahasaan (Djajasudarma, 1993:3).

Penelitian mengenai khotbah Jumat berbahasa Arab oleh penutur asli Mesir, analisis fungsional merupakan penelitian ilmiah untuk mencari kebenaran ilmiah mengenai fungsi bahasa (metafungsi), khususnya metafungsi ideasioanal dan tekstual dalam khotbah Jumat tersebut. Penelitian ini mengkaji pemakaian bahasa khotbah Jumat berdasarkan konteks dan situasi. Jenis penelitian ini berbentuk deskriptif kualitatif dengan *setting* natural atau alami yang pada dasarnya mendeskripsikan secara kualitatif dalam bentuk kata-kata dan bukan angka-angka matematis atau statistik (Lindlof, 1994: 21). Pemilihan jenis penelitian ini bertujuan untuk mengungkapkan berbagai informasi kualitatif dengan pendeskripsian yang teliti dan penuh nuansa untuk menggambarkan secara cermat sifat-sifat suatu hal, keadaan, gejala, atau fenomena, tidak terbatas pada sekedar pengumpulan data, melainkan meliputi analisis dan interpretasi mengenai data tersebut (Sutopo, 1996:8).

Ada beberapa tahapan strategi yang dilewati dalam penelitian bahasa, antara lain: (1) penyediaan data, (2) analisis data, (3) perumusan hasil penelitian, dan (4) penulisan laporan hasil penelitian (Mahsun, 2005:32).

1.4.1 Penyediaan Data

Penelitian ini merupakan penelitian lapangan terhadap tuturan khotbah Jumat. Bentuk data penelitian adalah tuturan khotbah Jumat berbahasa Arab yang disampaikan penutur asli Mesir yaitu Syeikh Muhammad Abdul Maqsud, pada tanggal 12 Agustus 2011 di masjid *Chusain* dan Syeikh Shalahuddin Muhammad Nashar, pada tanggal 19 Agustus 2011 di masjid *al-Azhār*, Kairo, Mesir yang di dalamnya mengandung matafungsi ideasioanal dan metafungsi tekstual. Adapun sumber data diambil dari data lisan berupa tuturan khotbah Jumat berbahasa Arab di masjid *Chusain* oleh Syeikh Muhammad Abdul Maqsud, dan masjid *al-Azhār* oleh Syeikh Shalahuddin Muhammad Nashar. Selanjutnya, sumber data yang diambil

dari masjid *Chusain* disingkat dengan KJC, dan sumber data yang diambil dari masjid *al-Azhār* disingkat dengan KJA

Pengumpulan data dalam penelitian ini menggunakan teknik rekam dan teknik catat. Teknik rekam dan catat dipergunakan untuk merekam khotbah Jumat di masjid *Chusain* dan *al-Azhār*, Kairo, Mesir. Setelah itu, data ditranskripsikan dalam bentuk tertulis pada kartu data. Data yang diambil berupa satuan kebahasaan yang membentuk khotbah Jumat. Adapun Objek sasaran yang diteliti adalah satuan kebahasaan yang didalamnya mengandung makna ideasional dan tekstual dalam khotbah Jumat tersebut.

Dalam pengumpulan data ini juga diiringi dengan teknik catat dengan mencatat hal-hal yang diperlukan dari peristiwa yang terjadi dan kesempatan merekan tidak memungkinkan. Adapun hal-hal yang perlu dicatat antara lain, adalah (1) waktu dan tempat terjadinya peristiwa tutur, (2) wujud tuturan, (3) identitas penutur dan masyarakat tuturnya, dan (4) tujuan tuturan atau hal yg dituturkan.

Pengumpulan data juga menggunakan teknik wawancara mendalam (*indepth-interviewing*) yang dilakukan penutur khotbah Jumat atau *khathīb*. Hal-hal yang ditanyakan dalam wawancara terkait dengan permasalahan dalam penelitian yaitu bahasa khotbah Jumat. Teknik ini diharapkan dapat meminimalkan sikap subjektivitas peneliti dalam menginterpretasi tuturan khotbah Jumat.

1.4.2 Analisis Data

Tahap selanjutnya adalah analisis data. Metode yang digunakan dalam analisis ini adalah metode padan. Metode padan adalah metode analisis yang alat penentunya unsur luar bahasa (Djajasudarma, 1993:58). Adapun teknik dasar yang dipakai adalah teknik pilah unsur penentu yang penentunya menggunakan daya pilah pragmatis. Daya pilah pragmatis adalah daya pilah yang menggunakan mitra wicara sebagai penentu. Metode padan dengan menggunakan daya pilah pragmatis (metode padan pragmatis) digunakan untuk mengidentifikasi, misalnya satuan kebahasaan menurut reaksi atau akibat yang terjadi atau timbul pada lawan atau mitra wicaranya ketika satuan kebahasaan itu dituturkan oleh pembicara (Kesuma, 2007:49). Pragmatik dihubungkan dengan komunikasi merupakan syarat-syarat yang mengakibatkan serasi tidaknya pemakaian bahasa. Di dalam aliran fungsional digunakan trikotomi, yaitu sintaksis, semantik dan pragmatik. Fungsi sintaksis secara khusus menyatakan perbedaan sudut pandang/ perspektif sebagai titik tolak keadaan yang ada dalam ekspresi bahasa. Fungsi semantis menyatakan peran acuan dalam satuan ekspresi (term) yang berfungsi sesuai dengan kejadian yang ditentukan oleh predikasi tempat ekspresi itu muncul. Adapun pragmatik memarkahi status informal konstituen predikasi dalam latar komunikasi yang lebih luas dari tempat konstituen itu muncul (Djajasudarma, 1993:59).

1.4.3 Perumusan Hasil Penelitian.

Berdasarkan hasil analisis data yang sudah dilakukan, perumusan hasil analisis data dilakukan dalam bentuk deskripsi. Perumusan dalam bentuk deskripsi adalah penyajian (atas hasil analisis data) dalam bentuk uraian dengan menggunakan kalimat formal, bagan-bagan, serta kode secara konsisten. Penelitian ini diharapkan menghasilkan rumusan-rumusan sebagai berikut: pertama, menghasilkan rumusan metafungsi ideasional atau intisari dalam khotbah Jumat berbahasa Arab oleh penutur asli Mesir. Kedua, dapat mendeskripsikan kesistematisan teks, retorika, diksi serta gaya bahasa yang digunakan *khathīb* untuk menyampaikan khotbah Jumat. Dengan demikian, hakikat khotbah yaitu pesan atau wasiat yang bersifat persuasi kepada jamaah, dapat ditangkap dengan baik sehingga pesan tersebut terimplementasikan dalam kehidupan jamaah.

2. Pembahasan

Fungsi ideasional (*ideational*) atau makna ide/gagasan, merupakan penggunaan bahasa untuk merefleksikan realitas pengalaman, mengorganisasikan, memahami, dan mengungkapkan persepsi serta kesadaran partisipannya. Fungsi ini dibagi menjadi dua makna yaitu *ideational;experiential* (pengalaman) dan *ideational;logical* (logis) (lih. Santosa (2003), Bloor dan Bloor (2004), Adenan (2007). Makna

pengalaman mencakup masalah isi atau gagasan, sedangkan makna logis mengenai hubungan antar gagasan atau ide. Dalam tingkatan klausa, makna ini direalisasikan melalui analisis transitifitas atau sistem transitif-ketransitifan menurut aliran fungsional bukan ketransitifan di kalangan aliran tradisional, yang memiliki unsur pokok yaitu: partisipan (*participant*) yang meliputi orang, tempat, benda yang terlibat di dalam proses; proses (*procces*) meliputi segala sesuatu yang terjadi; dan suasana kejadian/sirkumstan (*circumstance*) yang terkait dengan tempat, waktu, cara, penyebab dan sebagainya. Fungsi makna yang kedua, yaitu *ideational logical*, ini dalam tataran klausa direalisasikan dalam klausa kompleks, kelompok nomina, kelompok verbal, kelompok *adjucnt* dan lain-lain. Dalam tingkat wacana semantik direalisasikan dalam sistem kohesi dan struktur teks. Metafungsi ideasional merupakan realisasi dari medan wacana, yaitu variabel konteks situasi yang mengacu pada sesuatu hal yang sedang diperbincangkan oleh para pelibat wacana (Halliday, M.A.K dan Ruqaiya Hasan, 1989:45). Dengan demikian, medan wacana bersifat sangat luas cakupannya. Medan wacana dapat diekspresikan melalui bentuk klausa maupun kalimat. Dari klausa maupun kalimat tersebut dapat diambil beberapa topik. Halliday (1993:110) menjelaskan bahwa suatu topik yang lebih spesifik dari medan wacana disebut pokok bahasan (*subjec matters*).

Menurut Jabarah (2009:155) metafungsi ideasional dalam linguistik Arab diungkapkan dengan istilah *at-tashwīriyah*, yakni realisasi dari makna/ide yang terkandung di dalam suatu teks atau keseluruhan dari pokok pembicaraan dari suatu teks tersebut. Metafungsi ideasional atau *at-tashwīriyah* yakni mengedepankan makna yang terkandung dalam suatu teks. Selain menggunakan istilah *at-tashwīriyah*, metafungsi ideasional dalam bahasa Arab juga dapat menggunakan istilah *wadzifatu fikriyah* (Ba'albaki,1990:235). Pada penelitian ini, teks yang akan dijadikan objek adalah teks khotbah Jumat yang disampaikan oleh Syeikh Muhammad Abdul Maqsud di masjid *Chusain*, pada tanggal 12 Agustus 2011, dan khotbah Jumat yang disampaikan oleh Syeikh Shalahuddin Muhammad Nashr di masjid *al-Azhār* pada tanggal 19 Agustus 2011. Kedua teks khotbah Jumat dalam penelitian ini disingkat dengan KJC (Khotbah Jumat *Chusain*) dan KJA (Khotbah Jumat *al-Azhār*). Metafungsi ideasional atau *at-tashwīriyah* dalam khotbah Jumat tersebut mengungkapkan tentang *madhmūn* atau isi yang terkandung dalam teks khotbah Jumat. Secara terperinci analisis *madhmūn* dalam khotbah Jumat meliputi *maudhū'* yang merupakan pokok pembicaraan atau masalah yang di sampaikan penutur (*khathīb*). Pokok pembicaraan atau permasalahan yang di sampaikan *khathīb* berkaitan dengan situasi dan kondisi ketika khotbah Jumat tersebut disampaikan. Jamaah khotbah Jumat merupakan orang-orang Muslim yang berpegang teguh serta meyakini sunah Rasul dan Kitabullah/ al-Quran, maka dalam menyampaikan pokok pembicaraan, *khathīb* juga menggunakan kutipan dari hadis Nabi SAW, ayat al-Quran dan perkataan ulama terdahulu dengan tujuan untuk menguatkan perkataan penutur (*khathīb*) kepada mitra tutur (jamaah). Dengan adanya penguatan argumen oleh *khathīb* dalam penggunaan al-Quran, hadis Nabi SAW dan perkataan ulama terdahulu, maka jamaah khotbah Jumat akan meyakini apa yang di sampaikan *khathīb* sehingga hakikat dari khotbah Jumat sebagai sarana menyampaikan wasiat ataupun pesan terlaksana.

Khathīb dalam menyampaikan ide maupun gagasan yang terkandung dalam khotbah Jumat dengan menyitir dari al-Quran, hadis Nabi maupun perkataan ulama, tidak terlepas dari pandangan pemikiran *khathīb* tersebut. Pandangan pemikiran *khathīb* di sini dapat diidentifikasi dengan pemahaman *khathīb*, apakah *khathīb* tersebut termasuk golongan ulama salafi/ *salafi*, ulama kontemporer/ *tajdīdi*, atau ulama ilmuan/ *'ilmānī*. Munawwir, dalam kamusnya yang berjudul *al-Munawwir*, mengartikan kata salafi yaitu nenek moyang, leluhur, orang yang lebih dulu (1997:651). Berdasarkan konsultasi peneliti dengan salah satu dosen linguistik di universitas Canal Suez, Ismailiyah, Mesir yaitu Dr. Abdurrahim Kurdi, menjelaskan tentang klasifikasi golongan ulama yang ada di Mesir yakni ulama salafi adalah sebutan ulama yang berpegang pada *turats* atau buku-buku terdahulu yang cenderung tidak mempelajari bahkan menolak pendapat-pendapat di era yang lebih maju atau berkembang. Mereka juga cenderung menolak adanya modernisasi zaman. Ulama kontemporer atau *tajdīdi* adalah ulama pembaharu, yaitu ulama yang menerima modernisasi zaman dan juga tidak meninggalkan buku-buku yang terdahulu/ turas. Adapun ulama ilmuan/ *'ilmānī*yaitu ulama yang berkosentrasi terhadap keilmuan saja.

Sebagaimana penjelasan di atas, peneliti pada bab ini akan mengurai unsur-unsur yang terdapat dalam analisis *madhmun* atau isi yang terkandung dalam teks KJC dan KJA. Pada KJC peneliti menemukan data berupa 11 ayat al-Quran, 5 hadis Qudsi, 3 hadis Nabi, dan 2 perkataan ulama atau sahabat. Berdasarkan data tersebut, peneliti hanya mengambil sample 2 ayat al-Quran, 2 hadis Qudsi, 1 hadis Nabi, dan 1 perkataan ulama. Adapun pada KJA peneliti menemukan data berupa 19 ayat al-Quran, 8 hadis Nabi SAW, dan 1 perkataan ulama atau sahabat. Berdasarkan data tersebut, peneliti hanya mengambil sample 2 ayat al-Quran dan 2 hadis Nabi SAW. Pengambilan sample data yang hanya beberapa saja untuk dijadikan bahan analisis, karena sample tersebut dianggap telah cukup mewakili. Pada contoh data KJC ini, *khathīb* mengutip hadis Qudsi yang diriwayatkan oleh Bukhari Muslim.

Contoh (1)

قال النّبى (ص) قال الله "عزّوجلّ أنّ عبداً أذنب ذنباً فقال أى ربّ اغفر لى هذا الذنب اعترف بذنبه .

قال الله " لملائكته علم عبدى أنّ له رباً يغفر الذنب و يعفو عنه عبدى قد غفرت لك ثمّ يقسو العبد بعد فترة

بعد قليل أذنب ذنباً فقال"أي ربى اغفرلى ذنبى فقال الله" علم عبدى أن له رباً يغفر الذنب فغفرت له" ثمّ

يقسو عبدي يقول " أي ربّى اغفرلى ذنبى.

'Nabi SAW bersabda" Allah yang SWT berfirman 'Sesungguhnya, hamba-hamba ini adalah hamba yang berlumur dosa. Kemudian dia (hamba) berkata 'Ya Allah, ampunilah dosa-dosaku, Engkau mengetahui dosa-dosa itu'. Kemudian Allah SWT berfirman 'Malaikat mengetahui hamba-Ku bahwasanya Aku mengampuni dosa dan memaafkan serta mengampuni dosa darinya. "Hambaku, aku telah mengampuni dosamu" kemudian hamba tersebut setelah beberapa saat mengeras kembali hatinya dan kembali berlumur dosa. Kemudian ia (hamba) berkata"wahai Rabbku ampunilah aku dan dosa-dosaku. Kemudian Allah berkata "hamba-Ku tau sesungguhnya dia memiliki Tuhan yang mengampuni dosa maka diampunilah dosanya". Kemudian hati hamba tersebut mengeras kembali, dan berkata"wahai Tuhanku, ampunilah aku".

Dari contoh (1) kemudian penutur (*khathīb*) melanjutkan dengan hadis Qudsi yang diriwayatkan oleh Bukhari dan Muslim memperkuat hadis sebelumnya.

Contoh (2)

قال النّبي صلى الله عليه و سلم يقول الله: عبدي علمت أنّ لك ربّا يغفر الذنب فافعل ماشئت فقد غفرت

لك.

'Nabi SAW bersabda, Allah SWT berfirman" wahai hamba-Ku kamu mengetahui bahwasannya kamu memiliki Tuhan yang mengampuni dosa-dosa maka lakukan apa yang kamu inginkan dan Aku telah mengampunimu'.

Pada contoh (1) dan contoh (2) hadis qudsi yang diungkapkan oleh penutur (*khathīb*), apabila mitra tutur (jamaah) memahami secara parsial, maka mereka akan melakukan segala sesuatu kemaksiatan dengan mudah setelah itu mereka bertaubat. Untuk menanggulangi pemahaman yang parsial tersebut, *khathīb* kemudian menyitir contoh perkataan seorang ulama yang benama al-Imam ibn Hajar.

Contoh (3)

قال الإمام بن حجر: العبد اخطاء بدون قصد فى حقّ الله أو غلبت عليه نفسه فكان صادقا فى توبته مع مولاه

فأمهله الله ليعيش فيستغفر ويغفر له.

'Imam ibn Hajar berkata: seorang hamba memiliki kesalahan tanpa bermaksud meremehkan hak-hak Allah atau mengalahkan hak-hak Allah kemudian dia (hamba) jujur dalam taubatnya kepada Allah, maka Allah akan menangguhkan untuk kehidupannya dan apabila dia meminta ampun, Allah akan mengampuninya'.

Dari contoh (3) perkataan Al-Imamu ibnu Hajar yang dikutip oleh *khathīb*, menjadi pembatas bahwa bukan berarti mencuri atau menyuap atau melakukan sesuatu dengan terang-terangan kemaksiatan dan segala hal yang diharamkan Allah, kemudian berkata 'ya Allah, ampunilah aku', kemudian Allah mengampuninya. Ada kriteria tersendiri seseorang yang melakukan dosa kemudian Allah ampuni, yaitu yang melakukan kesalahan akan tetapi tidak bermaksud meremehkan hak-hak Allah kemudian dia bertaubat dengan jujur, yakni sebenar-benarnya taubat dan berjanji tidak akan kembali kepada perbuatan maksiat.

Khathīb menjelaskan bahwa sebesar apapun dosa seorang hamba sampai seluas langitpun, Allah akan ampuni dengan syarat mengingat Allah. Hal ini dikuatkan dengan kutipan *khathīb* dalam KJC dengan ayat al-Quran yaitu surat al-Baqarah ayat 152.

Contoh (4)

فاذكروني أذكركم واشكرولى ولا تكفرون

'Apabila kamu mengingat-Ku, maka Aku akan mengingatmu, dan bersyukurlah kepada-Ku dan janganlah kamu sekalian kufur'.

Contoh (4) yaitu ayat al-Quran yang dibacakan *khathīb* tersebut merupakan motivasi kepada jamaah agar senantiasa mengingat Allah dan selalu bersyukur atas segala nikmat yang Allah limpahkan termasuk ampunan terhadap dosa-dosa hambanya.

Contoh (5)

والنّبى صلى الله عليه والسّلام" إذا تكلّم عن المغفرة و أيام المغفرة قالوا يا رسول الله ذكرنا بيوم القيامة الّذى لا

يتوب أو نسى من امتك. أمّتك ضعيفة أمّتك فقيرة أمّتك ليس لها إلاحب مولاها ورسولها وآل بيت نبيها

ضعيفة وكلّنا ذنوب وأخطاء قال يتودّد الله إلى عبده المظلوم أو الّذى اخطاء فى حقّ غيره إنسان ضرب عبداً أو

أخطأ فى حقّه فقالوا له الصحابة صف لنا يا رسول الله؟ الله يتودّد إليه كيف؟ يعنى يغنى له يعنى يثريه فى

العطاء فيقول الله "عبدى ألا تغفر لاخيك". قال"لا يارب, لن أغفر له؟

'Nabi SAW bersabda " kamu membahas tentang ampunan dan hari-hari penuh ampunan. Mereka (sahabat) berkata"wahai Rasulullah ingatkan kami tentang hari kiamat yang tidak diterima taubat dari dari umat-umatmu. Umatmu adalah umat yang lemah, umatmu adalah umat yang faqir, umatmu adalah umat yang tidak memiliki suatu apapun kecuali kecintaan dari Allah, Nabi Muhammad dan keluarga Nabi Muhammad. Tiap-tiap dari kita mempunyai dosa dan kesalahan. Nabi bersabda "Allah memperlihatkan cinta/kasih sayang kepada hambanya yang terdhalimi atau yang mempunyai salah pada hak-hak yang lainnya dari manusia, memukul seorang hamba atau berbuat salah dalam hak-Nya. Sahabat kemudian berkata 'perlihatkanlah kepada kami wahai rasulullah, bagaimana Allah bisa menyayangi mereka, dengan

memberikan kekayaan kepada mereka atau memberikan harta yang banyak'. Kemudian Allah berfirman"wahai hambaku maukah kamu memberikan ampunan bagi saudaramu? Sahabat menjawab"tidak wahai Tuhanku, aku tidak akan mengampuninya'.

Khathīb melihat dari contoh (5) kutipan hadis Nabi tersebut adanya perbedaan antara seorang hamba dengan Rabb-Nya, yaitu tentang pemberian maaf. Hamba tidak akan memberikan maaf kepada saudaranya yang banyak berbuat salah. Adapun Allah selalu memberikan ampunan bahkan cinta kasih kepada hamba-Nya, walaupun hamba tersebut berbuat kesalahan ataupun dosa. Hal ini sudah membuktikan bahwa Allah maha kaya atas rahmat-Nya dan manusia sangat miskin atas pemberian maaf. Pernyataan tersebut kemudian dikuatkan kembali oleh *khathīb* KJC dengan kutipan contoh (6) yang berupa al-Quran surat al-Isra ayat 100:

Contoh (6)

قل لو أنتم تملكون خزائن رحمة ربّى إذاً لأمسكتم خشية الإنفاق وكان الإنسان قتورا

'katakanlah (Muhammad) 'seandainya kamu sekalian menguasai perbendaharaan-perbendaharaan rahmat Tuhan-ku niscaya perbendaharaan (kekayaan) itu kamu sekalian tahan, karena takut membelanjakannya (menafkahkan di jalan-Nya), dan manusia itu memang sangat kikir'.

Kutipan hadis nabi oleh *khathīb* pada contoh (5) dan ayat al-Quran pada contoh (6) merupakan bentuk penyadaran kepada jamaah. Pada contoh (5) *khathīb* memberikan hakikat dari umat Nabi Muhammad SAW yaitu merupakan umat yang lemah, faqir dan tidak memiliki apapun kecuali kecintaan dari Allah, Nabi Muhammad dan keluarga Nabi. Dan pada contoh (6) *khathīb* memberikan hakikat sifat manusia, yaitu kikir dalam membelanjakan harta, jiwa maupun nyawa di jalan Allah. Pada contoh (5) *khathīb* KJC juga menyebutkan luasnya kasih sayang Allah yang berupa kekayaan dan ampunan. Ampunan dan kekayaan tersebut tidak hanya kepada orang-orang yang terzalimi, akan tetapi juga kepada orang-orang yang berbuat salah kepada sesama maupun berbuat salah terhadap hak Allah.

Adapun pada KJA, *khathīb* dalam khotbahnya juga mengutip ayat al-Quran, hadis Nabi SAW maupun perkataan para ulama serta sahabat Nabi SAW. Hal ini dilakukan penutur (*khathīb*) bertujuan untuk menguatkan dan meyakinkan mitra tutur (jamaah), bahwa apa yang penutur sampaikan benar dan tidak diragukan. Dengan demikian pesan/ wasiat dalam khotbah Jumat akan tersampaikan dengan baik dan direalisasikan dalam kehidupan sehari-hari.

Contoh (7)

ونفس وّماسوّاها.فألهمها فجورها و تقواها.قد أفلح من زكّاها.وقد خاب من دسّاها

'Demi jiwa serta penyempurnaan (ciptaan) Nya. Maka Dia mengilhamkan kepadanya (jalan) kejahatan dan ketakwaan. Sungguh beruntung orang yang menyucikan (jiwa itu). Dan sungguh rugi orang yang mengotorinya'.

Contoh (7) merupakan kutipan dari ayat al-Quran surat as-Syam ayat 7-10 yang diungkapkan *khathīb* pada awal bagian isi khotbah pertama KJA. Dalam contoh (7) *khathīb* menjelaskan tentang dua jalan penciptaan Allah yang di berikan kepada manusia, yaitu jalan kejahatan dan ketakwaan. Kesucian jiwalah yang membatasi orang mukmin dengan nafsu yang memerintahkan kepada kejelekan. Jika manusia ingin mencapai derajat ketakwaan mempunyai syarat tertentu yaitu mensucikan dirinya. Apabila manusia mensucikan dirinya, sesungguhnya hal itu demi kebaikan dirinya sendiri, hal ini dikuatkan dengan kutipan *khathīb* KJA dari contoh (8) ayat al-Quran surat fathir ayat 18.

Contoh (8)

<div dir="rtl">

و من تزكى فإنّما يتزكى لنفسه و إلى الله المصير
</div>

'Dan barang siapa yang mensucikan sesungguhnya dia mensucikan dirinya sendiri, dan kepada Allah lah tempat kembali'.

Dari ide atau gagasan yang di sampaikan *khathīb* dengan mengutip ayat al-Quran pada contoh (7) dan contoh (8), jamaah dapat memahami bahwa Allah SWT menganjurkan untuk membersihkan dan mensucikan diri mereka. Cara mensucikan diri yaitu dengan puasa. Hal ini juga di ungkapkan *khathīb* dalam khotbahnya dengan dalam kalimat berikut:

Contoh (9)

<div dir="rtl">

هذه العبادات الّتى شرعهاالله عزّ و جلّ لتزكية النّفوس صيام شهر رمضان
</div>

Hadzihil-'ibādāt allatī syara'ahāllāhu 'Azza wa Jalla litazkiyatin-nufūs shiyāmu syahru ramadhān.

'Ini adalah ibadah yang disyariatkan Allah yang Maha perkasa dan Maha tinggi untuk mensucikan diri yaitu puasa pada bulan ramadhan'.

Khathīb pada contoh (9) menjelaskan cara mensucikan jiwa yaitu dengan puasa pada bulan ramadhan. Karena dengan puasa akan memberikan makanan yang bergizi bagi jiwa-jiwa manusia.

Khathīb dalam KJA juga memberikan nasehat kepada jamaah agar senantiasa mencintai kebenaran, sabar di atas kebenaran yang telah diyakini dan menghimbau kaum muslimin untuk menyatukan kebenaran, mencari keridhaan Allah, dan menjauhkan dari sesuatu yang membuat Allah murka. Selain itu, *khathīb* dalam khotbahnya juga berpesan kepada jamaah untuk senantiasa meminta surga, menjauhkan dari siksa api neraka, dan memohon kepada Allah untuk diampuni segala dosa-dosa. dan bulan ramadhanlah bulan yang tepat untuk memohon ampun atas segala-dosa yang diperbuat. Hal ini sesuai dengan kutipan contoh (10) hadis riwayat Bukhari-Muslim yang di sampaikan *khathīb* dalam KJA.

Contoh (10)

<div dir="rtl">

من صام رمضان إيمانا واحتساباً غفر له ما تقدّم من ذنبه و من قام رمضان إيماناً احتساباً غفر له ما
</div>

<div dir="rtl">

تقدّم من ذنبه.
</div>

Man shāma Ramadhana īmānan wach-tisāban ghufira lahu mā taqaddama min dzanbihi, wa man qāma ramadhāna īmānan wach-tisāban ghufira lahu mā taqaddama min dzanbihi.

'Barang siapa yang berpuasa Ramadhan dengan keimanan dan mengharap pahala, maka Allah akan mengampuni dosa-dosanya yang telah laludan barang siapa yang berdiri pada bulan ramadhan dengan keimanan dan mengaharap pahala, maka Allah akan mengampuni dosa-dosanya yang lalu'.

Pada kutipan hadis contoh (10), *khathīb* menyampaikan pesan kepada jamaah bahwa orang yang berpuasa dengan keimanan dan mengharap ridha Allah maka akan diampuni dosa-dosanya yang telah lalu dan orang yang bangun pada malam harinya untuk melaksanakan tahajud pada bulan ramadhan dengan keimanan dan mengharapkan pahala, maka Allah akan mengampuni dosa-dosanya yang telah lalu.

Contoh (11)

Raja'nā رجعنامن الجهاد الأصغر إلى الجهادالأكبر. قالوا: وما الجهاد الأكبر يا رسول الله؟ قال جهاد النّفس

minal-jihādil-asghar ilā jihādil-akbar. Qālu wa ma jihādul-akbar yā rasūlullah? Qāla jihādun-nafsi.

'Kita kembali dari jihad yang kecil kepada jihad yang besar. Mereka (sahabat) berkata: "apa itu jihad yang besar wahai rasulullah?" Rasul menjawab:"jihad kepada diri sendiri".

Contoh (11) merupakan hadis yang dikutip oleh *khathīb* pada KJA pada pembukaan bagian isi khotbah kedua. Isi atau kandungan yang terdapat pada khotbah kedua merupakan simpulan atau penegasan dari khotbah pertama. Pada khotbah pertama, *khathīb* banyak mengungkapkan tentang keutamaan sepuluh hari terakhir dari bulan ramadhan. Pada khotbah pertama, *khathīb* menjelaskan juga tentang perang Badar yang terjadi pada bulan ramadhan dan dimenangkan oleh kaum muslimin. Pada perang tersebut, kaum muslimin berjihad melawan musuh Allah. Akan tetapi, setelah perang Badar selesai, tidak kemudian jihad selesai, karena jihad yang paling besar adalah jihad melawan diri sendiri. Untuk memperkuat pendapat tersebut, *khathīb* dalam khotbahnya mengungkapkan ide dengan mengutip hadis nabi pada contoh (11).
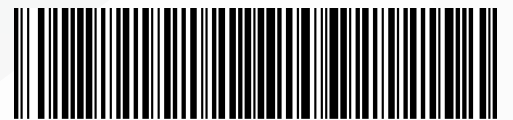
3. Penutup

Kesimpulan yang dapat diambil dalam penelitian tentang khotbah Jumat berbahasa Arab oleh penutur asli Mesir yaitu makna ideasional atau *at-tashwīriyah* yang diungkapkan *khathīb* banyak mengutip dari ayat al-Quran, hadis Nabi SAW, maupun perkataan para ulama dan sahabat. Pengutipan ayat al-Qur'an, hadis Nabi, maupun perkataan para ulama memiki tujuan untuk menguatkan pendapat *khathīb* kepada jamaah. Dengan demikian, hakikat dari khotbah Jumat berupa menyampaikan wasiat atau nasehat kepada jamaah tersampaikan, sehingga dapat di praktekkan dalam kehidupan sehari-hari. Pengungkapan ide atau gagasan melalui kutipan ayat al-Quran, hadis Nabi maupun perkataan para ulama serta sahabat membentuk sebuah benang merah tentang tema atau gagasan utama yang dibicarakan oleh *khathīb* dalam khotbah Jumatnya. Tema pada KJC yang di tuturkan oleh Syeikh Muhammad Abdul Maqsūd, pada tanggal 12 Agustus 2011 adalah taubat dan istighfar pada bulan ramadhan. Adapun gagasan utama dalam KJA yang dituturkan oleh Syeikh Shalahuddin Muhammad Nashar, pada tanggal 19 Agustus 2011 adalah keutamaan sepuluh hari terakhir pada bulan ramadhan. Faktor lain yang mempengaruhi dalam tuturan khotbah Jumat adalah pandangan pemikiran *khathīb*. Berdasarkan hasil wawancara peneliti dengan *khathīb* KJC dan *khathīb* KJA, kedua *khathīb* tersebut termasuk ulama *tajdīdi* 'pembaharu/ kontemporer. Hal ini terlihat dari hasil wawancara peneliti tentang paham yang mereka ikuti. Selain itu, dari hasil *curiculum vitae* atau riwayat hidup kedua *khathīb* tersebut, lulusan S1, S2 dan S3 universitas *al-Azhār*, Kairo, Mesir. *Khathīb* KJC yang bernama Syeikh Muhammad Abdul Maqsud, menyelesaikan sarjana, master dan doktornya di jurusan Dakwah Islamiyah. Adapun *khathīb* KJA yang bernama Syeikh Shalahuddin Muhammad Nashar menyelesaikan sarjana, master, dan doctor di jurusan Ushuluddin, universitas *al-Azhār*. Di negara Mesir, alumni-alumni yang berasal dari universitas *al-Azhār* terkenal *muthawasit*nya, maksudnya yaitu terkenal berada di bagian tengah-tengah dan cenderung masuk dalam klasifikasi ulama *tajdīdi*/ pembaharu.

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