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Communication Design of Ma'had Al-Jami'ah in Preventing Radicalism in IAIN Salatiga

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Abstract

The purpose of this study was to describe how Ma'had Al-Jami'ah designed the message of religious antiradicalism in Institut Agama Islam Negeri (IAIN, State Islamic Institute) Salatiga. In this study, communication design was interpreted as a creative strategy from Ma'had Al-Jami'ah through informative and transformative messages. The strategy started from how the idea was expressed and who would be the messenger. This study used a qualitative method with descriptive case studies. The collecting data techniques in this study were in depth interview, observation, and documentation techniques. The results obtained from this study were that although there is no antiradicalism communication design that is detailed, structured, and massive and is still on a small scale, but efforts to counteract radicalism have been carried out by Ma'had Al-Jami'ah IAIN Salatiga. This is done by the manager, instructor, caregiver and management. Starting from the selection of teachers, the contents of the material, and presenters in a variety of formal and informal activities, updating *maqalah* (quote) about the love peace message of Islam the WhatsApp group management. The recommendations found in this study are: (1) the importance

of a comprehensive explanation of the antiradicalism benefits; (2) revitalizing the role of Ma'had Al-Jami'ah as an antiradicalism agent on campus; and (3) a structured and massive campaign is needed that covered the entire academic community of IAIN Salatiga, given the heterogeneous input of students.

Keywords: *Communication Design, Ma'had Al-Jami'ah, Radicalism.*

Abstrak

DESAIN KOMUNIKASI MA'HAD AL-JAMIAH DALAM MENCEGAH RADIKALISME DI IAIN SALATIGA. Tujuan penelitian ini adalah mendeskripsikan metode Ma'had Al-Jami'ah mendesain pesan anti radikalisme agama di Institut Agama Islam Negeri (IAIN) Salatiga. Dalam penelitian ini, desain komunikasi diartikan sebagai strategi kreatif Ma'had Al-Jami'ah melalui pesan-pesan yang informatif dan transformatif. Strateginya dimulai dari bagaimana ide diungkapkan dan pemilihan siapa yang akan menjadi penyampainya. Penelitian ini menggunakan metode kualitatif dengan studi kasus deskriptif. Teknik pengumpulan data pada penelitian ini melalui wawancara mendalam, observasi, dan dokumentasi. Hasil yang diperoleh dari penelitian ini adalah meskipun belum ada desain komunikasi antiradikalisme yang mendetail, terstruktur, dan masif, serta masih dalam skala kecil, namun upaya menangkal radikalisme telah dilakukan oleh Ma'had Al-Jami'ah IAIN Salatiga. Ini dilakukan oleh manajer, instruktur, pengasuh, dan manajemen. Mulai dari pemilihan pengajar, isi materi, dan pemateri dalam berbagai kegiatan formal ataupun informal, serta pengunggahan secara rutin *maqalah* (kutipan) tentang dakwah Islam yang cinta damai dalam pengelolaan grup WhatsApp. Rekomendasi yang ditemukan dalam penelitian ini adalah: (1) pentingnya penjelasan komprehensif tentang manfaat antiradikalisme; (2) merevitalisasi peran Ma'had Al-Jami'ah sebagai agen antiradikalisme di kampus; (3) perlu kampanye terstruktur dan masif yang menyentuh seluruh civitas akademika IAIN Salatiga, mengingat input mahasiswa yang beragam.

Kata Kunci: *Desain Komunikasi, Ma'had Al-Jami'ah, Radikalisme.*

A. Introduction

Radicalism is a concept that is rejected by various groups.¹ Institut Agama Islam Negeri (IAIN, State Islamic Institute)

¹Galym Zhussipbek, "Religious Radicalism in Central Asia", *Rethink Paper* (Washington, DC: Rethink Institute, 2013), No. 12.

Salatiga as one of Perguruan Tinggi Keagamaan Islam Negeri (PTKIN, State Islamic Higher Education) is a group that seriously rejects radicalism.² One of the concrete actions taken by IAIN Salatiga is established a student dormitory that is expected to be an antiradicalism agent on campus, namely Ma'had Al-Jami'ah IAIN Salatiga. Therefore, Ma'had Al-Jami'ah needs to design a specific communication to counteract radicalism on campus. This article will discuss how Ma'had Al-Jami'ah IAIN Salatiga designs communication to counter radicalism in the campus environment.

Radicalism in the name of religion as a dangerous view for the nation is well known.³ Various trusted institutions such as Lembaga Kajian Islam dan Perdamaian (LaKIP, Institute of Islamic Studies and Peace), Lembaga Ilmu Pengetahuan Indonesia (LIPI, Indonesian Institute of Sciences) and the Wahid Institute shows findings about serious concerns about the massive development of radicalism groups in Indonesia that are disrupting tolerance and love of Pancasila, especially youth and academic groups.⁴

The idea of radicalism turned out to be attractive to students.⁵ Spokesperson for the Head of Badan Intelijen Negara (BIN, State Intelligence Agency), Wawan Hari Purwanto, confirmed the existence of seven Perguruan Tinggi Negeri (PTN, State Universities) exposed to radicalism. Wawan said that in 2018, 39 percent of students in 15 provinces showed their interest in radical understanding.⁶ This data is reinforced by a study conducted

²Illya Muhsin, Nikmah Rochmawati, and Muhammad Chairul Huda, "Revolution of Islamic Proselytizing Organization: from Islamism to Moderate", *QIJIS: Qudus International Journal of Islamic Studies* 7, No. 1 (2019): 45-70.

³Martin van Bruinessen, "Genealogies of Islamic Radicalism in Post-Suharto Indonesia", *South East Asia Research* 10, No. 2 (2002): 117-154.

⁴Robingatun, "Radikalisme Islam dan Ancaman Kebangsaan", *Empirisma* 26, No. 1 (2017): 97-106.

⁵Illya Muhsin, Nikmah Rochmawati, and Muhammad Chairul Huda, "Revolution of Islamic Proselytizing Organization: from Islamism to Moderate", *QIJIS: Qudus International Journal of Islamic Studies* 7, No. 1 (2019): 45-70.

⁶<https://nasional.kompas.com/read/2018/11/20/23070271/>, accessed November 15, 2019.

by Alvara Research Center on Students related to the answers of students who are holding with jihad for the sake of establishing an Islamic caliphate or state, which is 23.4%. As shown in Figure 1

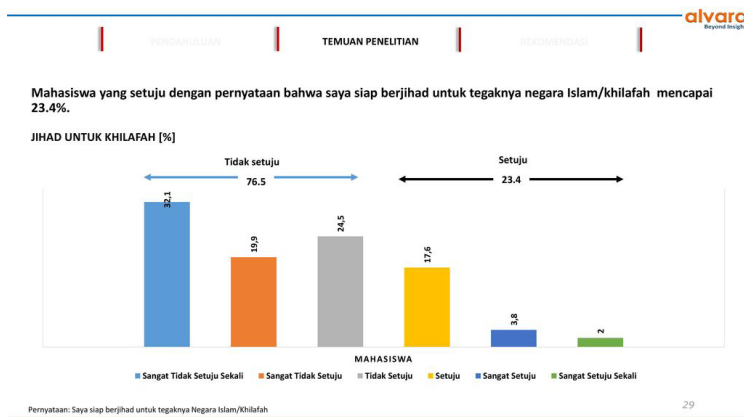


Figure 1
The Percentage of Students Who Are Holding with Jihad for the Sake of Establishing an Islamic Caliphate or State

Source: Alvara Research Center, 2018

Various data about the dangers of radicalism on campus leads us to a conclusion the importance of preventing it, but not to create a new danger. As in a hadith narrated by Imam Malik, Hakim, and ad-Dar al-Quthni,⁷ “*La dharara wa la dirara*,” that you must not endanger yourself and others. Imam as-Suyuti⁸ stated that this hadith became the basis for the *Qaidah al-Fiqhiyyah*, namely *ad-dararu yuzalu* that everything that is harmful must be destroyed. In destroying the danger by not creating a new danger, the Islamic scholars made the derived rule (*qaidah*), *ad-dararu la yuzalu bi ad-darari*, means that the danger must not be eliminated by the danger either. Because of the rules (*qawaid*), researchers chose communication design to be a tool to prevent radicalism in

⁷Jalaluddin Abdurrahman as-Suyuti, “al-Ashbah wa an-Nadzair”, *Maktabah Syamilah Edition 2*, n.d.

⁸As-Suyuti.

campus, not destructive and repressive actions that could lead to new problems.

Communication may not be the panacea of various problems. However, a survey states that communication is the most important skill.⁹ Effective communication can improve the quality of relationships between individuals and employees and management within the company.¹⁰ Phatical communication can improve learning for students.¹¹ The success in preventing radicalism on campus is no exception because of the importance of communication.

One of the successful ways to prevent radicalism is effective communication.¹² Effective communication can be achieved with the right communication design, while the design of communication needs to be made and implemented by the appropriate person or society as well.¹³ The role of the society is later expected to be an antiradicalism agent on campus. According to researcher the role was appropriate to be given to Ma'had Al-Jami'ah.

Considering that there is no data on whether Ma'had Al-Jami'ah IAIN Salatiga has designed special communication to prevent radicalism on campus, the issues raised are is there a communication design of Ma'had Al-Jami'ah IAIN Salatiga in preventing radicalism on campus? If it already exists, how is the communication design of Ma'had Al-Jami'ah IAIN Salatiga in preventing radicalism on campus?

Researches on radicalism have been carried out. The results showed that radicalism is still an issue worth studying.

⁹Dedi Mulyana, *Ilmu Komunikasi: Sebuah Pengantar* (Bandung: Remaja Rosdakarya, 2014), 65.

¹⁰Hassa Nurrohim and Lina Anatan, "Efektivitas Komunikasi dalam Organisasi", *Jurnal Manajemen Maranatha* 8, No. 2 (2010): 11-20.

¹¹Muhamad Fahrudin Yusuf, "Implikasi Komunikasi Fatik dalam Meningkatkan Pembelajaran di IAIN Salatiga", *Komunika* 2, No. 2 (2019): 22-42.

¹²Froukje Demant and Beatrice de Graaf, "How to Counter Radical Narratives: Dutch Deradicalization Policy in the Case of Moluccan and Islamic Radicals", *Studies in Conflict & Terrorism* 33, No. 5 (2010): 408-428.

¹³Mark Aakhus, "Communication as Design", *Communication Monographs* 74, No. 1 (2007): 112-117.

One of the researches was carried out by Muhsin¹⁴ in two major campuses in Yogyakarta, Universitas Gadjah Mada (UGM, Gadjah Mada University) and Universitas Islam Negeri (UIN, State Islamic University) Sunan Kalijaga. The results showed that both the campus wants to maintain the ideology of Pancasila amid the challenges of transnational ideology. In line with this, there is an article from Robingaton entitled “Radikalisme Islam dan Ancaman Kebangsaan” which considers radicalism in the name of religion is a threat to the ideology of Pancasila.¹⁵

The role of family members regarding the importance of antiradicalism education can be found in the writings of Abu Rokhmat.¹⁶ He recommended that Pendidikan Agama Islam (PAI, Islamic Education) teachers and parents play a role in reeducation a more complete understanding of Islam and the *ukhuwah Islamiyyah* and antiradicalism campaign. There is also the article “Pengembangan Pendidikan Aswaja Sebagai Strategi Deradikalisasi” by Ngainun Naim¹⁷ which tried to provide solutions to the deradicalization of character education. Next solution is offered by Darlis¹⁸ with Islamic moderation that encourages openness and tolerance for differences. Differences are believed to be *sunnatullah* and mercy for humans.

Regarding the design and planning of communications to prevent radicalism, there is an article entitled “Desain Perencanaan dan Aksi Komunikasi untuk Program Kampanye Jihad Damai Anti Terorisme” by Surokim.¹⁹ A similar article is Muhammad Fadeli’s,

¹⁴Illya Muhsin, “Ideology of Pancasila versus Islamism: Measuring Actions and Reactions of Campus Organs to Permenristekdikti No. 55 of 2018 in UGM and UIN Yogyakarta”, *ADDIN* 13, No. 2 (2019).

¹⁵Robingaton, “Radikalisme Islam dan Ancaman Kebangsaan”, *Empirisma* 26, No. 1 (2017): 97-106.

¹⁶Abu Rokhmat, “Radikalisme Islam dan Upaya Deradikalisasi Paham Radikal”, *Walisongo* 20, No. 1 (2012): 79-114.

¹⁷Ngainun Naim, “Pengembangan Pendidikan Aswaja Sebagai Strategi Deradikalisasi”, *Walisongo* 23, No. 1 (2015): 69-88.

¹⁸Darlis Dawing, “Mengusung Moderasi Islam di Tengah Masyarakat Multikultural”, *Rausyan Fikr* 13, No. 2 (2017): 225-255.

¹⁹Surokim, “Desain Perencanaan dan Aksi Komunikasi untuk Program Kampanye Jihad Damai Anti Terorisme”, *Dimensi* 4, No. 1 (2012): 17-35.

which proposed a Polmas, a form of participatory communication between police and citizen to prevent Islamic State of Iraq and Syria (ISIS) radicalism.²⁰ Last but not least, Gondo Utomo proposed how to design a communication strategy against religious radicalism.²¹

Those articles will be complemented by this researcher's article. In this article, communication designs will be suitable to be applied in the student dormitory where it will be the antiradicalism agent on campus. In this case Ma'had Al-Jami'ah IAIN Salatiga dormitory. Therefore this research is important to carry out. This research was a qualitative research using in-depth interview, observation, and documentation techniques. Interviews were conducted with Kiai Ahmadi Hasanudin Dardiri, Kiai Mochammad Nuryansah, and Kiai Ahmad Samingan who were caregivers and teachers at Ma'had Al-Jami'ah IAIN Salatiga.

B. Discussion

1. Communication Design

The word "design" according to the Indonesian dictionary²² is a form, frame; design; motive; style. Communication itself has many definitions. In the Dance record there are more than one hundred definitions of communication. There are various definitions that position the communication participant as an object for other participants (or more specifically that of communication as a tool or an instrument), such as the definition of Carl I. Hovland and Harold D. Lasswell.²³ Others position participants equal, such as the definition of Steward L. Tubbs and Silvia Moss.²⁴

²⁰Muhammad Fadel, "Komunikasi Partisipatoris Kemitraan Polisi Masyarakat dalam Mengantisipasi Paham Radikal "ISIS" di Surabaya", *Jurnal Komunikasi, Media, dan Informatika* 5, No. 3 (2016): 121-131.

²¹Gondo Utomo, "Merancang Strategi Komunikasi Melawan Radikalisme Agama", *Jurnal Komunikasi Islam* 6, No. 1 (2016): 93-128.

²²Kementerian Pendidikan dan Kebudayaan RI, *Kamus Besar Bahasa Indonesia* (Jakarta: Kementerian Pendidikan dan Kebudayaan RI, 2008).

²³James Farr, Jacob S. Hacker, and Nicole Kazee, "The Policy Scientist of Democracy: the Discipline of Harold D. Lasswell", *American Political Science Review* 100, No. 4 (2006): 579-587.

²⁴Steward L. Tubbs and Silvia Moss, *Human Communication, Principles, and Contexts* (New York: McGraw-Hill Education, 2006).

Tubs and Moss define communication as the process of creating meaning between two participants (communicator 1 and communicator 2).²⁵ This definition is considered by some experts as a more humanistic definition on the grounds that position participants in communication equally. Both are equally active in translating symbols, both verbal symbols such as language and non-verbal symbols such as waving. Another definition worth mentioning is Hall's definition that states culture is communication and communication is culture.²⁶ Culture is always displayed as a symbol, verbal and non-verbal. So, this Hall's definition is also appropriate to be included in the definition of communication from a cultural perspective.

Referring to the various definitions of the communication design, the cultural content as well as the religious and linguistic contents are options in the strategy to convey messages. Cutlip, Center, and Broom (2009) said that effective information campaigns must be designed to suit the situation, time, place, and audience, including antiradicalism campaigns.²⁷ According to Gondo Utomo, information campaign is important. The information starts with evaluation and plan, including the vision, mission, targets, and financial priorities.²⁸ This information campaign can only be held out by established organizations that funded solely for campaign. The disadvantage is, of course, that if it is done continuously it will take a long time and a large cost.

The solution of this disadvantage is inserting antiradicalism communication design into various activities. According to Kotler and Keller,²⁹ communication design is an important study in marketing communication. According to him, marketing

²⁵Dedi Mulyana, *Ilmu Komunikasi: Sebuah Pengantar* (Bandung: Remaja Rosdakarya, 2014), 65.

²⁶Molefi Kete Asante, William B. Gudykunst, and Bella Mody, *Handbook of International and Intercultural Communication* (California: Sage, 2008), 26.

²⁷Gondo Utomo, "Merancang Strategi Komunikasi Melawan Radikalisme Agama", *Jurnal Komunikasi Islam* 6, No. 1 (2016): 93-128.

²⁸Utomo.

²⁹Zein Mufarrih Muktaf, *Periklanan: Sebuah Pendekatan Praktis* (Yogyakarta: Litera, 2015), 110.

communication design rests on three main pillars, namely: *what to say*, *how to say*, and *who should say*.

The following Figure 2 is a chart of Kotler and Keller Communication Design (2012).

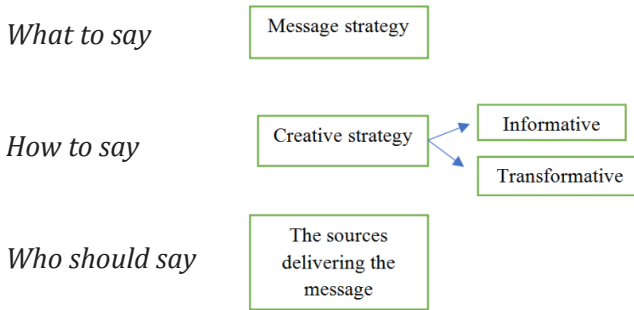


Figure 2

A Chart of Kotler and Keller Communication Design (2012)

“What to say” practically being operationalized as a message strategy focuses on research on consumers by management. The strategy can be done by searching for themes and ideas that can later build “brand positioning” that the products offered. Ma’had managers can introduce themselves as ma’had that understands moderate Islam and Islamic Indonesian culture. In the context of this research, the message strategy becomes important because the message delivered becomes the brand in the Ma’had Al-Jami’ah campaign in order to counteract radical understanding on campus.

The next pillar is “how to say” or creative strategy. This strategy refers to how a message is effectively communicated and expressed.³⁰ A message may be ineffective communicated due to poor communication or inappropriate way of expression.

Creative strategy can be done informatively. This strategy conveys informative messages, where product information can be conveyed. For example, radicalism is informed as a product that harms students. Then offered Islamic moderate solution as a

³⁰Muktaf.

beneficial product. This is an informative strategy that can be done, especially when conveyed logically not imaginatively.

Transformation approach is revers to image or non-product approach. Or in other words emotional approach is more prioritized in this approach. In this approach, the image of Ma'had Al-Jami'ah as a home for student is more highlighted than the informative logical approach. Referring to this approach, the glorified of Ma'had Al-Jami'ah as an antiradicalism agent on campus is emotionally more highlighted.

The last pillar, "who should say it" or who will deliver the message, referring to informative creative strategies using testimonials and explanations from Ma'had Managers and teaching staff. You can also use testimonials from students or community users of campus services. Another thing that can be done is to endorse students who are high achievers on campus or can also be campus officials such as the rector, or even manager and caregiver of Ma'had Al-Jami'ah themselves.

2. Radicalism

The exposure of several Perguruan Tinggi Umum Negeri (PTUN, State Public Higher Education) campuses to radicalism inevitably made Perguruan Tinggi Keagamaan Islam Negeri (PTKIN, State Islamic Higher Education) respond. Reported by *Harian Tempo (Tempo Daily)*, as many as 50 leaders of PTKIN throughout Indonesia agreed to reject all forms of intolerance, radicalism, and terrorism that endanger the Pancasila and Negara Kesatuan Republik Indonesia (NKRI, the Unitary State of the Republic of Indonesia). The agreement was outlined in the Aceh Declaration which was read out by the Chairperson of the Indonesia wide PTKIN Forum.³¹

³¹<https://nasional.tempo.co/read/871301/50>, accessed November 15, 2019.

So, what exactly is meant by radicalism? The word “radical” itself comes from the Latin *radix* which means root. In English the word *radical* can mean extreme, comprehensive, fanatical, revolutionary, ultra, and fundamental.³² While *radicalism* means doctrine, ideology, or practice of proponents to radicalization or extreme understanding.³³ In *Kamus Besar Bahasa Indonesia* (KBBI, Indonesia Dictionary), radicalism is defined as an understanding that wants changes in a hard or drastic way. While Sartono Kartodirdjo defines radicalism as a social movement that rejects the overall ongoing social order and is characterized by strong moral irritation to oppose and hostile to people who have special privileges and power. Radicalism is often interpreted differently between interest groups.

In religion, radicalism is a religious movements that attempt to completely overhaul the existing social and political order by means of using violence. Whereas in the study of social sciences, radicalism is interpreted as a view that wants to make fundamental changes according its interpretation of the adopted social reality or ideology. Thus, radicalism is a general phenomenon that can occur in a society with diverse motives, on social, political, cultural and religious terms, which is characterized by violent, extreme, and anarchist acts.

Radical groups have the characteristics included. *First*, often claims a single truth and misleads other groups who disagree. *Second*, radicalism complicates the Islamic religion, which is actually *samhah* (light) by considering *sunnah* worship as obligatory and *makruh* as if *haram*. Radicalism is characterized by religious behavior that prioritizes secondary issues and overrides the primary ones. *Third*, most radical groups are excessive in religion which is not appropriate. *Fourth*, rude in interacting, loud

³²Albert Sydney Hornby, *Oxford Advanced Learner's Dictionary of Current English* (Oxford: Oxford University Press, 2000), 691.

³³Ömer Taşpınar, “Fighting Radicalism, Not Terrorism: Root Causes of an International Actor Redefined”, *SAIS Review of International Affairs* 29, No. 2 (2009): 75-86.

in speaking, and emotional in preaching. *Fifth*, radical groups are easily prejudiced to others outside their group. *Sixth*, it is easy to disbelieve others with different opinions.³⁴

3. Antiradicalism Design of Communication at Ma'had Al-Jami'ah IAIN Salatiga

The agreement of 50 leaders of Perguruan Tinggi Keagamaan Islam Negeri (PTKIN, State Islamic Higher Education) throughout Indonesia, should have been formulated and mandated by all PTKIN in Indonesia, including IAIN Salatiga. One environment worthy of being an antiradicalism agent at IAIN Salatiga is Ma'had Al-Jami'ah given its existence within the campus environment for twenty-four hours. Not to mention the *mahasantri* figures who live in it which are generally used as a model by other students, because of their religious scholarship that exceeds students outside Ma'had, no exception to Ma'had Al-Jami'ah IAIN Salatiga. Following are some pictures of the activities and conditions of Ma'had Al-Jami'ah IAIN Salatiga.



Figure 3
Some Pictures of the Activities and Conditions
of Ma'had Al-Jami'ah IAIN Salatiga

Ma'had Al-Jami'ah IAIN Salatiga was established on September 1, 2005, under the auspices of Yayasan Kerjasama Alumni Orang Tua Mahasiswa (YAKAOMI, Student Parents Alumni Cooperation Foundation). The establishment of Ma'had was motivated by the

³⁴Irwan Masduqi, "Deradikalisasi Pendidikan Islam Berbasis Khazanah Pesantren", *Jurnal Pendidikan Islam* 2, No. 1 (2013): 1-20.

basic included. *First*, to combine the positive dimensions of higher education institutions and *pesantren*, that both must be achieved together to create a generation that has mastery of science and technology and has good personality and morality. *Second*, at the scientific level it is very important to be able to put monotheistic values into the scientific areas studied by students so that the science and technology learned can provide knowledge of the importance of metaphysical and spiritual values of religious teachings.

Third, in the social area, society today is apparent increasingly that there is an elitist phenomenon of smart educated groups in schools but isolated by the knowledge possessed in the midst of their communities so that students lose their sensitivity to their social environment. This reality impacts the distance between universities and their students in the midst of real needs and problems in society. Higher Education in such a position is like on top of an ivory tower that is alien from the reality of society and culture. Higher Education should ideally be united with the community to strengthen the development of science, technology, and art.

Fourth, it cannot be denied that the current education product coupled with the pragmatic culture that develops in Indonesian society makes students move in a very narrow space. Superficial spaces, however, have become the mainstream of a culture that has developed trends, popularity, and material in the midst of society. The empirical phenomenon of the community is seen as important for organizing education that optimize the potential of human nature holistically so that a generation will have a complete character: physically healthy, intelligent in mind, skilled at work, and always based on Islamic teaching values.³⁵

One reason of the Ma'had establishment obviously because of the alumni and parents' concern about alumni and student recognition in their respective communities, in addition to a great desire to incorporate science in college and boarding school in an institution. Such a reality would be even more worrying if it was

³⁵<https://mahadaljamiiahiansalatiga.blogspot.com>, accessed November 15, 2019.

precisely because of being a *santri* in the Ma'had, a student was instead exposed to radicalism.

Ma'had Al-Jami'ah IAIN Salatiga is a unit at the level of Unit Pelaksana Teknis (UPT, Technical Implementation Unit) under the student affairs of IAIN Salatiga.³⁶ The vision of Ma'had Al-Jami'ah IAIN Salatiga is:

“The realization of Ma'had Al-Jami'ah IAIN Salatiga as a center of strengthening the faith and morals, as well as developing the Islamic knowledge and traditions for the emergence of Muslim scholars who excellent in the fields of Islamic knowledge, foreign linguistic abilities, intact personalities, and good morality.”³⁷

In order to realize the vision, there are three missions that must be done by Ma'had Al-Jami'ah IAIN Salatiga. *First*, educating *mahasantri* to have ability to read and understand Al-Qur'an properly, steadiness of faith, spiritual depth, nobility of character, and the comprehensive of religious knowledge. *Second*, strengthening internalization of Islamic, personality, and civilization values through integrated education between academic education colleges and boarding schools. *Third*, training foreign language skills (Arabic, English, and others) for *mahasantri* through the creation of a conducive environment and *bi'ah lughawiyah*.

Looking at the vision and mission, explicitly there has not yet been found any antiradicalism communication design in Ma'had Al-Jami'ah IAIN Salatiga. This was admitted by the caregiver of Ma'had Al-Jami'ah Putri IAIN Salatiga, Kiai Mohammad Nuryansah.³⁸ According to him, vision and mission of Ma'had Al-Jami'ah are old ones, long before he joined Ma'had Al-Jami'ah IAIN Salatiga, and are not up to date again. However, that does not mean Ma'had Al-Jami'ah gives space to radicalism. Even Ma'had Al-Jami'ah offers Islamic teachings that are pleasant for students who live there as solutions for radicalism.

³⁶<https://mahadaljamiahiainsalatiga.blogspot.com>, accessed November 15, 2019.

³⁷<https://mahadaljamiahiainsalatiga.blogspot.com>, accessed November 15, 2019.

³⁸Interview with Kiai Mohammad Nuryansah, March 31, 2020.

There is no exaggeration to come up with the idea to make Ma'had Al-Jami'ah IAIN Salatiga as an antiradicalism agent on IAIN Salatiga campus. One who supports that view is the caregiver of Ma'had Al-Jami'ah Putri IAIN Salatiga, Kiai Ahmadi Hasanuddin Dardiri. He stated:

"I strongly agree with the statement that Ma'had is an antiradicalism agent, because the students of Ma'had must have a lot of knowledge. This knowledge will make them inclined towards moderates because they have many perspectives in understanding something while radicalism is built by one perspective so that it will be hard and inflexible."³⁹

A similar opinion was delivered by Ma'had Al-Jami'ah Putra Caregiver, Kiai Mohammad Nuryansah, who said that as an agent of antiradicalism, Ma'had Al-Jami'ah should play an active role in the campaign against radicalism in Salatiga by designing communication of antiradicalism. This can start from the idea how the message is conveyed, by whom, and using the right channels and media.⁴⁰

Ma'had Al-Jami'ah IAIN Salatiga which is located at Jalan Nakula Sadewa V/03/03 and Jalan Nakula Sadewa V/05/03 Kembangarum, Dukuh, Sidomukti, Salatiga has two representative buildings. Located right next to Campus 2 of the IAIN Salatiga, the buildings can accommodate hundreds of students. At present there are around 70 *santri* living in Ma'had Al-Jami'ah Putra and around 200 *santri* in Ma'had Al-Jami'ah Putri.

At present Ma'had Al-Jami'ah is managed by several IAIN Salatiga lecturers, consisting of *Mudir* (Kiai Muh. Hafidz), Ma'had Al-Jami'ah Putra Manager (Kiai Abrori), and Ma'had Al-Jami'ah Putri Manager (Kiai Ahmad Samingan). At the technical level there are caregivers of Ma'had Al-Jami'ah Putra (Kiai Mohammad Nuryansah) and caregivers of Ma'had Al-Jami'ah Putri (Kiai Ahmadi Hasanuddin Dardiri), assisted by male and female caretakers.⁴¹

³⁹Interview with Kiai Ahmadi Hasanuddin Dardiri, March 31, 2020.

⁴⁰Interview with Kiai Mohammad Nuryansah, March 31, 2020.

⁴¹Observation at Ma'had Al-Jami'ah IAIN Salatiga, March 30, 2020.

Students who live in Ma'had Al-Jami'ah come from various educational and family backgrounds. There are even some students from abroad, precisely from Thailand who live in Ma'had Al-Jami'ah.⁴² The *mahasantri* were got into Ma'had Al-Jami'ah through the selection lines usually held each academic year.⁴³ Such conditions allow the entry of students who have brought seeds of radical understanding from the previous school or *pesantren* that were left behind.

Realizing this possibility, the idea of delivering the message of antiradicalism originated from the initiative of Ma'had Managers and caregivers. In practice, implementing the deliver while educating Ma'had students. The Director of Ma'had, Kiai Muh. Hafidz, always reminds the importance of teaching Islamic moderation in Ma'had.⁴⁴

According to Kiai Ahmadi Hasanuddin Dardiri as the caregiver of Ma'had Al-Jami'ah Putri,⁴⁵ Ma'had Managers in general have made practical efforts so that Ma'had Al-Jami'ah is not exposed to radical understandings. Considering Ma'had is in the form of boarding environment, so it is easy to dictate students with a certain understanding. According to him, the caregivers must start the steps early to prevent radicalism. The initial step conducted by Ma'had's Manager was communicating to all levels of management not to select lecturers who were exposed or indicated as being exposed to radicalism. However the teachers' selection is subjective and imperative, in the sense that it is the prerogative of the Manager.

According to Kiai Mohammad Nuryansah, the selection is not only for teachers, but for students who want to join Ma'had Al-Jami'ah. To be registered as a Ma'had Al-Jami'ah student, IAN Salatiga students must take a series of tests, one of which is an interview test. In this test, nationality insight material will be submitted, including the understanding of radicalism. In fact, according to

⁴²Observation at Ma'had Al-Jami'ah IAIN Salatiga, March 30, 2020.

⁴³Documents of Ma'had Al-Jami'ah IAIN Salatiga.

⁴⁴Interview with Kiai Mohammad Nuryansah, March 31, 2020.

⁴⁵Interview with Kiai Ahmadi Hasanuddin Dardiri, March 31, 2020.

Kiai Mohammad Nuryansah, the background checks of the material presenters from outside of the campus were also conducted. If the prospective presenter is suspected of being exposed to radicalism, then he will not be invited.⁴⁶

These actions are held as the strategies to counter radicalism. Several presenters were proposed and agreed upon were Kiai Abdul Ghofur Maimoen and Kiai Miftah Habiburrahman who had been known as scholars who were antiradicalism and Islamic preachers who were *rahmatan li al-'alamin*. Regarding the presence or absence of antiradicalism message campaigns, Kiai Ahmadi Hasanuddin Dardiri emphasized that the message of antiradicalism certainly exists although it is still limited to students of Ma'had. He argued that Ma'had must always convey antiradicalism messages because its position as an institution under the government institution. Although he acknowledged that structured messages did not yet exist. In addition, the message is still limited to the scope of 150 Ma'had female students.⁴⁷

The absence of structured and massive campaigns of course is related to various things, one of them is the absence of funding from the campus. Because after all, as Unit Pelaksana Teknis (UPT, Technical Implementation Unit), Ma'had Al-Jami'ah could not take any action outside its authority and budget constraints.

In line with Kiai Ahmadi Hasanuddin Dardiri, Kiai Mohammad Nuryansah,⁴⁸ as the caregiver of Ma'had Al-Jami'ah Putra, added, although there had not been a massive campaign of antiradicalism yet, as a caregiver, he was also very concerned with the issue. For him, radicalism is a concept that should be obsolete and should not feasible to be processed into strategic and practical issues.

According to Kiai Ahmadi Hasanuddin Dardiri, Ma'had Al-Jami'ah follows the Government's suggestion, especially the Ministry of Religion, which calling the existence of Islamic Moderation, as

⁴⁶Interview with Kiai Mohammad Nuryansah, March 31, 2020.

⁴⁷Interview with Kiai Ahmadi Hasanuddin Dardiri, March 31, 2020.

⁴⁸Interview with Kiai Mohammad Nuryansah, March 31, 2020.

opposed of Islamic radicalism. The calling revolves around the danger of the radicalism teachings which is always contrary to the ideology of a legitimate government. So that, the *santris* of Ma'had Al-Jami'ah were not turned into radical *santri* and opposing the Government.⁴⁹

A message will certainly be effective if the messenger and media are considered carefully. Kiai Ahmadi Hasanuddin Dardiri continued, the message of antiradicalism was conveyed by the caregivers at the event activities in Ma'had Al-Jami'ah IAIN Salatiga. The activities include ceremonial events and every Qur'anic activity.

“We convey this message in the agendas when we give speeches or as implementation of Al-Qur'an. Indeed, we don't hold the special forum for tackling radicalism yet. But in our opinion it is precisely the effective strategy in delivering messages to the students. Because we can do it continuously and the students also do not feel uncomfortable if they did have an interest in radicalism. Given that of course those who are here (Ma'had) previously came from from different boardings.”⁵⁰

The above is a direct quote from Kiai Ahmadi Hasanuddin Dardiri about the form of antiradicalism campaign in Ma'had Al-Jami'ah IAIN Salatiga. While Kiai Mohammad Nuryansah added, the message of antiradicalism was embedded in the subject matters of Ma'had, such as Arabic and *Nashaih al-'Ibad*. The teachings of Islam as a peace-loving and non-violent religion are always being held. Kiai Mohammad Nuryansah said, apart from the teaching forums, antiradicalism messages were also delivered through the WhatsApp messaging group. *Maqalah (quotes)* that lead to antiradicalism messages are always updated by the management of Ma'had as an effort to prevent radicalism. The *maqalah* teach moderate Islam. The updating is done by the Public Relations Department of Ma'had Al-Jami'ah.⁵¹

⁴⁹Interview with Kiai Ahmadi Hasanuddin Dardiri, March 31, 2020.

⁵⁰Interview with Kiai Mohammad Nuryansah, March 31, 2020.

⁵¹Interview with Kiai Mohammad Nuryansah, March 31, 2020.

The Manager of Ma'had Al-Jami'ah, who is also a lecturer in English, Kiai Ahmad Samingan, confirmed what was conveyed by the two caregivers of Ma'had Al-Jami'ah Putra and Ma'had Al-Jami'ah Putri. As the manager, Ma'had Al-Jami'ah confirmed that there had not been a special campaign on radicalism. In the future, he hopes that there will be such activities so that IAIN Salatiga students know very well about t radicalism and that Islam are *rahmatan li al-'alamin*. Kiai Ahmad Samingan added by exemplifying himself when teaching English. He is not only teaching subject matters but also introduced Islam *rahmatan li al-'alamin* which is clearly a vis a vis of radicalism.⁵²

These various explanations bring the researcher to an understanding that substantively, Ma'had Al-Jami'ah already has a creative strategy. The strategy held by the caregiver to the *santri* of Ma'had Al-Jami'ah has been informative and even transformative. The message conveyed already mentioned the anti-thesis product of radicalism, namely moderation of Islam and forming a moderate image in religion. Moderation of Islam itself refers to awareness of diversity in various conditions that exist in Indonesia. Therefore, a comprehensive religious teaching system that can covered every students' needs through flexible teaching by not leaving the text (Al-Qur'an and hadith) is needed. Plus the importance of *aqliyah* (sense) and *naqliyah* (Al-Qur'an and hadith) reasonings as a solution to every problems.⁵³

The explanations given by the caregivers to students were informative considering that there was an information about the radicalism product and its dangerous for *santri*. The caregivers also offered a solution, namely Moderate Islam. Although it tends to be normative based on Al-Qur'an and hadith, but it is also sense logical and solutive.

Nevertheless, the selection of communicators to deliver antiradicalism messages is considerate. The communicators are

⁵²Interview with Kiai Ahmad Samingan, March 31, 2020.

⁵³Tim Penyusun, *Tafsir Al-Qur'an Tematik* (Jakarta: Kementrian Agama RI, 2012).

caregivers in Ma'had Al-Jami'ah, who occupies a central position and deal directly with students. So that the message delivered more effectively, and digested and manifested in more concrete antiradical actions.

C. Conclusion

Although there is no proper planning yet, the importance of antiradicalism messages has been realized in the environment of Ma'had Al-Jami'ah. The messages were informative and transformative even in a small scope. Indirectly, although not yet structured, the design of antiradicalism communication on campus has practically been implemented. As the end of this paper, the suggestions that researchers make are: *First*, a comprehensive explanation of the non-radical way of religion benefits and the dangerous of following the understanding of radicalism. *Second*, revitalizing the role of Ma'had Al-Jami'ah as an antiradicalism agent on campus, given the important role of Ma'had Al-Jami'ah as a student dormitory that is active for 24 hours and the important role of students of Ma'had being an example for other students outside Ma'had. *Third*, it requires a structured and massive campaign that covered the entire academic community of IAIN Salatiga due to the heterogeneous input of students.

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