Communication Strategy for Deliberalization of Islamic Thought at UNIDA Gontor

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Abstract

Liberalism, when viewed from its development, has two main streams that mutually use the term liberal. Classical liberalism or economic liberalism emphasizes individual freedom in carrying out activities in the economic field, and social liberalism, emphasizes the state's role in defending individual rights, usually formed as anti-discrimination laws. In addition to the trend of liberalization which emphasizes economic, political, and social rights, liberalism is also found in the field of religious thought. Indeed, liberalism in Western civilization's social and political fields has slowly separated religion from social and political affairs. Religion has no place in social and political interests. Concepts such as pluralism, multiculturalism, feminism, gender equality, democratization, humanism, freedom, and human rights are several layers of elements in the liberalization movement. Even theses and dissertations in Islamic universities are written to seek Islamic justification for these concepts. To stem this massive liberalization movement, researchers take the example of preventing the liberalization of Islamic thought in Islamic tertiary institutions, namely at the University of Darussalam (UNIDA) Gontor. This type of research is qualitative, with in-depth interview data collection techniques, and data analysis techniques namely triangulation of data sources (results of interviews and previous research). The result of this research is that UNIDA Gontor uses a curriculum based on the Islamization of Science. In addition, Islamization activities are also carried out through weekly student discussions guided by mentors, bi-weekly studies for lecturers and staff, scientific papers written by students and lecturers, and community service activities.

Strategi Komunikasi Deliberalisasi Pemikiran Islam di UNIDA Gontor

Abstrak

Liberalisme jika dilihat dari perkembangannya memiliki dua aliran utama yang saling menggunakan istilah liberal. Liberalisme klasik atau liberalisme ekonomi yang menekankan kebebasan individu dalam melakukan aktivitas di bidang ekonomi, dan liberalisme sosial, menekankan peran negara dalam membela hak-hak individu, biasanya berbentuk undang-undang antidiskriminasi. Selain kecenderungan liberalisasi yang menekankan hak-hak ekonomi, politik, dan sosial, liberalisme juga ditemukan dalam bidang pemikiran keagamaan. Memang, liberalisme dalam bidang sosial dan politik peradaban Barat perlahan-lahan telah memisahkan agama dari urusan sosial dan politik. Agama tidak memiliki tempat dalam kepentingan sosial dan politik. Konsep-konsep seperti pluralisme, multikulturalisme, feminisme, kesetaraan gender, demokratisasi, humanisme, kebebasan, dan hak asasi manusia adalah beberapa lapisan elemen dalam gerakan

liberalisasi. Bahkan tesis dan disertasi di universitas-universitas Islam ditulis untuk mencari pembenaran Islam atas konsep-konsep ini. Untuk membendung gerakan liberalisasi yang masif ini, peneliti mengambil contoh pencegahan liberalisasi pemikiran Islam di Perguruan Tinggi Islam yaitu di Universitas Darussalam (UNIDA) Gontor. Jenis penelitian ini adalah kualitatif, dengan teknik pengumpulan data wawancara mendalam, dan teknik analisis data yaitu triangulasi sumber data (hasil wawancara dan penelitian terdahulu). Hasil dari penelitian ini adalah UNIDA Gontor menggunakan kurikulum berbasis Islamisasi Ilmu Pengetahuan. Selain itu, kegiatan Islamisasi juga dilakukan melalui diskusi mahasiswa mingguan yang dipandu oleh pembimbing, kajian dua mingguan bagi dosen dan karyawan, karya ilmiah yang ditulis oleh mahasiswa dan dosen, serta kegiatan pengabdian kepada masyarakat.

Kata kunci: *Strategi komunikasi; Deliberalisasi; UNIDA Gontor*

INTRODUCTION

Liberalism is etymologically derived from the Latin ‹liber›, which means free or independent. Until the end of the 18th century AD. This term is still related to the concept of an independent human being from birth, or after being freed from slavery. Liberalism is a package with the ideology of capitalism. Liberalism itself was born from a sick European society in the dark ages. The shackles of the domination of kings in the name of God threaten development, science, and technology. The king also collaborated with the clergy to oppress the people. The solution, these shackles must be removed by giving humans freedom, as freely as possible.

From a philosophical perspective, liberalism means a system or school that upholds individual freedom and independence and provides protection from all forms of oppression. The opposite of this flow is the absolutism of power, despotism, or authoritarianism. Liberalism in the economic field is a flow that gives individuals freely to carry out economic activities without any state infiltration in economic life. Among the supporters of this school is Adam Smith in the XVIII century.

This school is the opposite of socialism and communism (Luthfi 2021).

The fundamental challenges Muslims face today are not economic, political, social, and cultural, but rather, thought. Because the problems that arise in these fields and other related fields, if traced, turn out to be rooted in problems of thought. The thought challenge is both internal and external at the same time. We have long been aware of internal challenges: stagnation, fanaticism, taqlid, and superstition heresy. The consequence is the slow process of Muslim ijtihad in responding to various contemporary challenges, the slow development of Islamic knowledge, and the rapid development of activism. While the external challenge is the inclusion of foreign understandings, concepts, systems, and perspectives such as liberalism, secularism, religious pluralism, relativism, feminism, gender, and so on into the discourse of Islamic religious thought. As a result of external challenges in the form of mixing foreign concepts into the thinking and life of Muslims, there is confusion in thinking and intellectual confusion. Those who are hegemony by this framework that is not in line with Islam, for example, will see Islam from a

secular, liberal and relativistic perspective (Zarkasyi 2009)liberalism in social sciences and politics in Western Civilization has marginalized religion or separated religion from social lives and politics step by step. When liberalism became parts of religious thought of Christianity, Catholic and Protestant, it had subordinated the church under the political interest and humanism, and reduced its theological role in almost all aspects of social lives. Therefore, in liberalism of religious thought, the main problem to be argued is the concept of God (Theology.

In the social field, liberalism can mean many things, depending on the subject. For women, for example, it means emancipation, gender equality, the disappearance of social control on individuals, and the collapse of family values. Allowing women to determine their destiny and no one may force them to become pregnant and give birth.

According to Lewis, Islamic liberalism, in its most recent manifestation, is part of global liberalism (Luthfi 2021). Liberalism here is defined as an understanding that upholds individual freedom, especially that of the state. By upholding this principle of individual freedom, every citizen has human rights in all areas of life, political, economic, social, and cultural. These human rights must be protected and extended in countries that do not understand human rights. Freedom and human rights are the foundation of democracy, because of these principles every citizen is given the right to vote and be elected. Also, every citizen has the right to the need for security (freedom from fear) and freedom of opinion, and freedom of religion (freedom of speech and expression), all of which are guaranteed in the 1945 Constitution. But in Islam, the value of freedom is a new symptom that is being fought for, especially by liberal Islamic groups in Indonesia and the Muslim world in general.

In his history at universities in Indonesia, Harun Nasution became a pioneer in the liberal Islamic movement at IAIN. When he became the rector of IAIN Ciputat, Harun made a serious and systematic movement in changing the curriculum and learning in tertiary institutions. His movement started when Harun started changing the IAIN curriculum.

Based on the results of a meeting of the chancellors of IAIN throughout Indonesia in August 1973 in Ciumbuluit, Bandung, the Indonesian Ministry of Religion decided: the book "Islam Viewed from Its Various Aspects" (IDBA) by Prof. Dr. Harun Nasution was recommended as a mandatory reference book for the Introduction to Islam course. Institute component courses must be taken by every IAIN student.

According to Rasjidi, the first Minister of Religion, Harun›s statement in his book, IDBA, had several fatal flaws. Both scientifically and in the truth of Islam. For example, regarding the hadith of the Prophet Muhammad, Harun wrote: "Unlike the Al-Quran, unknown hadiths were recorded and not memorized at the time of the Prophet. Because hadiths are not memorized and not recorded from the start, it cannot be known with certainty which hadiths come from the Prophet and where hadiths are fabricated, there is no agreement among Muslims about the

originality of all hadiths from the Prophet." (Adian Husaini 2001)

Darussalam University (UNIDA) Gontor is a boarding school higher education institution located in Siman District, Ponorogo, East Java. The university is a waqf college under the auspices of Pondok Modern Darussalam Gontor. In their daily lives, students at the UNIDA Gontor campus live 24 hours in campus. Students are not only required to take part in academic activities in class, but also non-academic activities. Discussion and memorization of the Al Qur'an is an obligation for every student.

Not only students, lecturers, and staff also have a mandatory agenda for discussions and recitation of the Al-Quran. This is in line with the mission of UNIDA Gontor which wants to organize education, teaching, research, and community service within the framework of the Islamization of contemporary Science and the development of the language of the Koran. This research also refers to UNIDA Gontor›s communication actions in deliberating Islamic thought internally and externally on campus, with various activities carried out by the University.

RESEARCH METHODS

Deliberalization as Communication

Communication experts define the communication process as "knowing what he wants to communicate and knowing how he should deliver his message to give it his deepest possible penetration into the minds of his audience." This definition indicates that the character of the communicator is always trying to achieve maximum success in conveying messages. ‹Deepest penetration possible› means that the notion of communication originates from the idea of the communicator who wants to be conveyed to the recipient, with all the power and effort and even trickery so that the recipient (communicant) knows, understands, understands, and accepts his ‹ideology› through the messages conveyed (Purwasito 2015).

In the context of this research, the communication theory model used to support research on deliberalization as communication is Harold Lasswell›s communication theory. Lasswell developed a communication model that is well known among communication experts, ‹who says what, in which channel, to whom and with what effect› (Littlejohn, Foss, and Oetzel 2017). The explanation of the statement is: 1. Who: who is the communicator? 2. Says what: the message conveyed? 3. In which channel: what media are used? 4. To whom: who is the communication? 5.

With what effect: the expected effect. According to Purwasito, this universal expression directs our attention to a transactional dynamic communication process. The word ‹what effect› shows the extent to which influence and influence in the communication process take place. That is the degree to which the behavior of the source influences their reception, which intentionally encodes the behavior to produce the message. The message that is not contained in Lasswell›s expression is contained in the word ‹says what›. Messages must be channeled through a channel to obtain an optimal result, namely in the form of reactions, stimuli, changes in attitudes, and certain behaviors.

Media Deliberalization

In the current era, two types of media can be used as reference sources of information in the need for reference information. Namely, print media and electronic or digital media. According to Joseph Tarrow, print media and electronic media are divided into several sections. Print media includes books, newspapers, and magazines. For electronic media, namely radio, television, and the internet (Turow 2009)

Print Media

Book

Books have many definitions. According to UNESCO›s description, books are printed media publications that do not have a periodization period. The page thickness is at least 49 pages including the cover.

In the context of this research, it can be related to how books are a source of reference for information on the UNIDA Gontor campus. Any book can be a guide in understanding liberalization views as well as a medium in conveying messages of deliberalization of Islamic thought.

Magazine

The history of the origin of the magazine comes from French, which means storehouse. In simple terms, a magazine can be explained as a collection of materials including stories, advertisements, poetry, and others that are owned by the editor and are believed to attract the interest of the readers.

Newspaper

Is a print media product that is printed regularly either on a weekly or daily basis and is printed in a large number of copies. Newspapers have a long history, a short history refers to the definition before Johannes Gutenberg invented the printing press in the 1400s. Although in 59 AD, Emperor Julius Cesar introduced a newspaper with the headline ‹Acta Diurna› (Mania 2016)

As a commercial institution, newspapers get their income from the advertisements placed in the newspaper. These advertisements are spread over various pages, inserted between texts, or provided on separate pages that specifically accommodate advertisements. The advertiser pays a certain rate to the newspaper publisher.

Electronic Media

Radio

Discussion about the origins of the radio should refer to history in the 19th century. The initial purpose of radio was not for entertainment. In 1842, Samuel Morse developed the telegraph by looking for ways in which messages from telegraph wires could send messages through the air using electric waves or frequencies. In 1895, Gugkiemo Marconi from Italy succeeded in sending further messages via telegraph wire. Today, radio has many functions as a medium of communication in the form of entertainment, music, and news.

Television

The commercial introduction of television began in America in 1946,

right after World War II. But the idea of television existed sometime before that and was published in Scientific American magazine in 1870. Meanwhile in England in 1879 the British humor magazine ‹Punch›, the magazine described several people watching a tennis match remotely through the screen. Three years later, French artists draw future families watching the war through the main screen.

Internet

The Internet has a long history. First appeared in 1969 in the form of a computer network created by ARPA (Advanced Research Projects Agency). ARPA built the first internet network which was later named the ARPANET. This is what became the forerunner to the formation of the internet network that you know today.

The internet continued to grow until in the 1980s this network was able to connect top universities in the United States, but access was limited. In 1982, the standard protocol TCP/IP began to be applied to the public. It was only in 1986 that the National Science Foundation Network (NSFNET) was founded as a substitute for the ARPANET. At that time, networks in several countries began to connect.

In the past, information obtained from the internet was only text-based. Only in 1990, a similar service based on a graphical display known as the WWW (World Wide Web) was developed by CERN. Later, InterNIC was founded in 1993 to run domain registration services. This is because the domain name and IP address rules appear in the form of numeric

symbols and a certain format as a computer system identifier.

In the context of this research, the internet is a source of information for communicators to convey messages. Communicators (lecturers and work unit staff) use the internet to convey messages of the deliberalization of Islamic thought. Both internally and externally on campus. In addition, the internet is also a medium for finding information on the issue of the liberalization of Islamic thought.

RESEARCH METHODS

Based on the objectives and formulation of the problem to be achieved, this type of research uses an interpretative qualitative research type. Research on deliberalization as a communication is inductive and the research design is loose, meaning that the data in the field is different from the research proposal. Research proposals can be changed based on data in the field. Meanwhile, this research paradigm uses postpositivism.

For his approach using a case study. This research focuses intensively on one particular object that is studied as a case. The case study method allows the researcher to remain holistic and significant. According to Arikunto (Arikunto 2013), the research method is the method used by researchers in collecting research data. As a research strategy used in many situations to contribute from our knowledge of individuals, groups, social, political, and all related phenomena.

Researchers can conduct face-to-face interviews with participants, interview informants by telephone, or engage in focus

group interviews consisting of six to eight participants per group.

These interviews require unstructured and open-ended questions designed to elicit opinions from participants (Cresswell 2014).

In the context of this study, the interviews used were face-to-face interviews with informants at the location, namely the UNIDA Gontor Campus, who had been selected using the snowball sampling technique following the research objectives.

Data analysis techniques in this study began with preparing and organizing data (text, photos, and films) for analysis. Then the data is reduced to themes and finally presents the data in the form of charts, tables, or discussions (Cresswell 2014)

In this study, data analysis was processed by preparing and organizing data from findings in the field in the form of interviews with informants at each research location at UNIDA Gontor.

Furthermore, the data is reduced and presented in the form of a discussion.

RESULTS AND DISCUSSION

The deliberalization efforts that have been carried out by UNIDA Gontor using various media are used as mediators for deliberalization efforts. First, UNIDA Gontor conducted dialogue forums, and discussion forums held among lecturers, staff, and also students. For lecturers and staff, the Islamization bureau of UNIDA Gontor conducts an Islamization study every two weeks for all lecturers and staff. For students, discussions on Islamization studies are held every week on Saturday afternoons. Students are divided into

several groups in class and guided by mentors from final-year senior students.

Apart from that, UNIDA Gontor also requires an Islamization curriculum for every faculty and study program (Prodi) without exception. The Islamization curriculum includes compulsory subjects, such as Islamic Worldview, Islamization of Science, Al-Quran Studies, Hadith Studies, Arabic Language, and so on according to the faculties and study programs taught.

Students at UNIDA Gontor are also required to take part in the tahfidz (Al Quran memorization) program. In one academic year, UNIDA Gontor students are required to report their Al Quran memorization program to their mentor for 1 juz. Or half juz in one semester.

CIOS

Apart from these activities, UNIDA Gontor also established CIOS (Center for Islamic and Occidental Studies). CIOS is one of the studies centers at UNIDA Gontor. It was founded based on the idea that Islam is a religion and a civilization, and is currently facing challenges from other civilizations, especially the West. However, this challenge is not new in the history of Islamic civilization, because history records that Islam has experience dealing with foreign civilizations such as Greece, Persia, India, and so on.

The activities that have been carried out are as follows: 1. Workshop on the Islamization of Science, 2) Publish books on the results of scientific studies. 3) Holding symposiums, and seminars, both nationally and internationally, 4) Hold regular weekly discussions on certain issues related

to Islamic and Western thought and civilization. 5) Workshops and seminars on heretical sects in Indonesia.

The inauguration of CIOS was held to coincide with the 80th anniversary of Pondok Modern Darussalam Gontor. The inauguration was carried out by the Secretary General of the World Islamic University League, Prof. Dr. Ja›far Abdussalam. The inauguration event was held to coincide with the National Seminar on Darussalam Islamic University, on May 5 2006/7 Jumada Tsaniyah 1427. On this occasion, Prof. Dr. Ja›far Abdussalam delivered the inaugural lecture on "Challenges of the Islamic World" and continued with the signing of the inscription.

Ulama Regeneration Program (Program Kaderisasi Ulama (PKU))

The Ulama Cadreization Program (PKU) at UNIDA Gontor is an intensive 6-month program that aims to cadre prospective scholars in the realm of thought and civilization, especially Islam and the West, who are proficient orally and in writing. Lectures, studies, assignments, and various related matters revolve around Islamic and Western thought and civilization to build a conducive occultist study atmosphere.

At the end of the program, especially in the 6th month, PKU participants are required to present papers that have been written intensively during the program through an event entitled Seminar on Islamic Thought and Civilization which is national and international in scale (online implementation) and specifically in the Java region, DKI Jakarta, Banten, and East Kalimantan when carried out offline at various universities, Islamic boarding schools, and communities that have aligned interest in studies with PKU.

The PKU program itself is a manifestation of UNIDA Gontor in one of the strategies for deliberating Islamic thought in the form of UNIDA Gontor›s dedication to the community.

CONCLUSION

UNIDA Gontor›s efforts to deliberalize Islamic thought have various ways. The first is using the curriculum. As a pesantren university, UNIDA Gontor requires Islamization courses for all students through classroom learning. Second, UNIDA Gontor requires every staff and lecturer to take part in an Islamization study every two weeks. Third, as a form of community service, UNIDA Gontor established CIOS which contains workshops on the Islamization of knowledge, publishes scientific study books, holds symposiums, and seminars, both national and international, holds regular weekly discussions on issues certain matters relating to Islamic and Western thought and civilization, workshops and seminars on heretical sects in Indonesia. UNIDA Gontor also routinely opens the PKU program every year. The program, which lasted for 6 months, aims to cadre prospective scholars in the realm of thought and civilization, especially Islam and the West, who are proficient orally and in writing. One focus is the deliberalization of Islamic thought.

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