

ESENSIA

Jurnal Ilmu-Ilmu Ushuluddin

Techno-Da'i and The Qur'anic Based Social Integration Building

Nur Afiyah Febriani, Zaenuddin Hudi Prasoj, Badru Tamam

Shaykh Mutawalli al-Sha'rawi's Views About Tafsir and I'jaz al-Qur'an (Descriptive-Analysis Study)

الشيخ محمد متولي الشعراوي وموقفه من القرآن الكريم تفسيراً وإعجازاً (دراسة وصفية تحليلية)

Kusroni

Deradicalization and Formation of Public Attitudes of Islamic Boarding School (Pesantren) in Sukoharjo, Indonesia

Arkanudin Budiyanto, Subejo, Samsul Maarif

The Reactualization of the Pancasila Values in the Light of Perennial Philosophy

Abdul Basir Solissa

Kejawen, Multiculturalism, And Principles of Qur'an Transformation and Resupposition of QS. al-Kafirun (109): 6 in Urip Sejati Community of Yogyakarta

Nazifatul Ummi Al Amin, Egi Tanadi Taufik, Siti Mufidatun Rofiah, Idris Ahmad Rifai

The Urgency of Religious Moderation in Preventing Radicalism in Indonesia

Arifinsyah, Safria Andy, Agusman Damanik

Online Radicalism, When Online Surfing Leads to Suffering

Imam Malik, Khoirul Anam, Sukron Ma'mun

Effects of Violence Against Women in *Suqûth Al-Imâm* by Nawal El-Sa'dâwi A Radical Feminism Study

Syarifuddin

Esensia Terindeks:



ESENSIA

Jurnal Ilmu-Ilmu Ushuluddin

Vol 21, No. 1, April 2020

Editor-In-Chief

Muhammad Alfatih Suryadilaga, Sunan Kalijaga State Islamic University of Yogyakarta, Indonesia

Managing Editor

Saifuddin Zuhri, Sunan Kalijaga State Islamic University of Yogyakarta, Indonesia, Indonesia
Abdul Mustaqim, Sunan Kalijaga State Islamic University of Yogyakarta, Indonesia, Indonesia

Editors

Muhammad Amin Abdullah, Sunan Kalijaga State Islamic University of Yogyakarta, Indonesia, Indonesia
Sahiron Syamsuddin, Sunan Kalijaga State Islamic University of Yogyakarta, Indonesia, Indonesia
Jajang A Rahmana, Sunan Gunung Djati State Islamic University of Bandung Indonesia, Indonesia
Iqbal Ahnaf, CRCS Gajahmada University, Indonesia
Samsul Ma'arif, CRCS Gajahmada University, Indonesia
Aksin Wijaya, IAIN Ponorogo, Indonesia
Umma Faridah, IAIN Kudus, Indonesia

International Editors Board

Mun'im Sirry, Notre Dame University
Ronald Lukens-Bull, Professor of Anthropology and Religious Studies Department of Sociology,
Anthropology, and Social Work University of North Florida, United States

The **ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin** is an independent academic journal focusing on the sciences of the ushuluddin (principles of religion), published twice a year (April and October) by the Faculty of Ushuluddin and Islamic Thought, State Islamic University of Sunan Kalijaga Yogyakarta. It is a shared space to disseminate and publish the scholarly papers of those whose concern is the sciences of ushuluddin, such as, Kalam, Tasawuf, Islamic Philosophy, Tafsir, Hadith, Comparative Religion, Studies of Religion and Islamic Thoughts.

The **ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin** was launched in February, 2000 by the Faculty of Ushuluddin and Islamic Thought, State Islamic University of Sunan Kalijaga Yogyakarta. This journal was once accredited by the Ministry of Education of the Republic of Indonesia based on the Decree of the Directorate General of Higher Education, No. 52/DIKTI/Kep/2002.

Currently, The **ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin** has been accredited based on the Decree of the Director General of Research and Development Research and Development of the Ministry of Research, Technology and Higher Education of the Republic of Indonesia, No. 36a/E/KPT/2016.

In order to improve the quality of the journal and incoming articles, since 2017, the **Esensia: Jurnal Ilmu-Ilmu Ushuluddin** was heading to be an International Journal. Manuscripts submitted can be written either in English or Arabic. Please submit your manuscript via <http://ejournal.uin-suka.ac.id/ushuluddin/esensia>

DAFTAR ISI

Techno-Da'i and The Qur'anic Based Social Integration Building <i>Nur Afyah Febriani, Zaenuddin Hudi Prasajo, Badru Tamam</i>	1
Shaykh Mutawalli al-Sha'rawi's Views About Tafsir and I'jaz al-Qur'an (Descriptive-Analysis Study) الشيخ محمد متوَلَّى الشعراوي وموقفه من القرآن الكريم تفسيراً وإعجازاً (دراسة وصفية تحليلية) <i>Kusroni</i>	15
Deradicalization and Formation of Public Attitudes of Islamic Boarding School (Pesantren) in Sukoharjo, Indonesia <i>Arkanudin Budiyanto, Subejo, Samsul Maarif</i>	33
The Reactualization of the <i>Pancasila</i> Values in the Light of Perennial Philosophy <i>Abdul Basir Solissa</i>	49
Kejawen, Multiculturalism, And Principles of Qur'an Transformation and Resupposition of QS. al-Kafirun (109): 6 in Urip Sejati Community of Yogyakarta <i>Nazifatul Ummy Al Amin, Egi Tanadi Taufik, Siti Mufidatun Rofiah, Idris Ahmad Rifai</i>	71
The Urgency of Religious Moderation in Preventing Radicalism in Indonesia <i>Arifinsyah, Safria Andy, Agusman Damanik</i>	91
Online Radicalism, When Online Surfing Leads to Suffering <i>Imam Malik, Khoirul Anam, Sukron Ma'mun</i>	109
Effects of Violence Against Women in <i>Suqûth Al-Imâm</i> by Nawal El-Sa'dâwi A Radical Feminism Study <i>Syarifuddin</i>	119

Deradicalization and Formation of Public Attitudes of Islamic Boarding School (Pesantren) in Sukoharjo, Indonesia

Arkanudin Budiyanto, Subejo, Samsul Maarif

Sekolah Pasca Sarjana Universitas Gadjah Mada

Abstract

The spread of religious radicalism in Indonesia has pervaded all levels of society without being able to be sorted are rigid. BNPT identify, that the radical groups tend to be intolerant, bigoted, exclusive, revolutionary and prejudice. Responding to the situation, the government does the de-radicalization program. De-radicalization is a movement for radical change characteristics become tolerant, moderate, inclusive and kind thought. Islamic Boarding School (Pesantren) be one of the objectives of the program because it was realized that the schools become a target for the spread of radical efforts.

This study aims to identify the communication strategy, internal and external factors in shaping public attitudes of Islamic Boarding School (Pesantren) towards the de-radicalization of religious. The method used is quantitative and qualitative approaches. The data collection is done by observation, interviews, questionnaires, and focus group discussions. Quantitative analysis tools using SEM. The results showed that the communication strategy of de-radicalization effect on public attitudes of Islamic Boarding School (Pesantren) through external factors significantly. External factors also influence the public's attitudes of Islamic Boarding School (Pesantren) directly with a strong and significant influence. The communications strategy of de-radicalization also directly affects the public's attitudes of Islamic Boarding School (Pesantren) with weak influence.

Keywords: *Deradicalization, Attitude, Pesantren, Communication Strategy*

Abstrak

Penyebaran radikalisme agama di Indonesia telah merasuki semua lapisan masyarakat tanpa dapat dipilah secara rigid. BNPT mengidentifikasi, bahwa kelompok radikal cenderung intoleran, fanatik, eksklusif, revolusioner dan berburuk sangka. Merespon situasi tersebut, pemerintah melakukan program deradikalisasi. Deradikalisasi merupakan gerakan untuk mengubah ciri radikal menjadi toleran, moderat, inklusif dan berbaik sangka. Pesantren menjadi salah satu sasaran pelaksanaan program tersebut, karena disadari bahwa pesantren menjadi salah satu target upaya penyebaran paham radikal.

Penelitian ini bertujuan untuk mengidentifikasi strategi komunikasi, faktor internal dan eksternal dalam membentuk sikap masyarakat pesantren terhadap deradikalisasi agama. Metode yang digunakan adalah pendekatan kuantitatif dan kualitatif. Pengumpulan data dilakukan dengan observasi, wawancara, kuesioner, dan FGD. Alat analisis kuantitatif menggunakan SEM. Hasil penelitian menunjukkan bahwa Strategi komunikasi deradikalisasi berpengaruh terhadap sikap masyarakat pesantren melalui faktor eksternal secara signifikan. Faktor eksternal juga mempengaruhi sikap masyarakat pesantren secara langsung dengan pengaruh yang kuat dan signifikan. Strategi komunikasi deradikalisasi juga berpengaruh langsung terhadap sikap masyarakat pesantren dengan pengaruh yang lemah.

Kata Kunci: *Deradikalisasi, Sikap, Pesantren, Strategi Komunikasi*

Introduction

Religion deradicalisation is a movement that is done to restore the religious group that runs radically^{1,2}, Group intolerant, bigoted, exclusive, revolutionary and prejudice. The indicated radical stance, can not be accepted by society, because it is contrary to the teachings of the religion itself. Islam, as a religion teaches its adherents to develop a tolerant attitude, a moderate, inclusive, and kind thought.

The survey results *The Pew Research Center United States (2015)*³ found there was 4% or 10 million citizens of Indonesia supports ISIS, and most are young children. Maarif Institute conducted research in October to December 2017, shows that high school students in Padang, Sukabumi, Surakarta is considered the most vulnerable and exposed to radicalism.⁴ Gaps in believing in Islam indicated radicals, resulting in the rejection by the government and society⁵ with their religion the de-radicalization program.

Government through the Presidential Regulation Number 46 Year 2010 on BNPT (National Counter Terrorism Agency), define the duties and functions BNPT to formulate policies, strategies, national programs as well as being counter-terrorism coordinator in numbers

consisting of prevention, prosecution and international cooperation. One of the targets of the de-radicalization program is Islamic Boarding School (Pesantren).^{6,7}

At first, the Islamic Boarding School (Pesantren) is not just to meet the needs of education, but also to broadcast the Islamic religion. Pesantren at the beginning of its growth, is central to the spread of Islam, as well as educational institutions. Pesantren also social institutions that experienced the dialectic, because the process of change inside and outside pesantren. Initially, the Islamic Boarding School (Pesantren) were placed as a subculture, rural community development in rural communities, to the part of the national education system, to be a model of alternative education. Sociological context is projected public pesantren themselves, government and the general public who give a role of educational, social, cultural and economic.

Center for the Study of Radicalism and Deradicalisation (PAKAR) showed at least 102 radical pesantren scattered in 15 provinces in Indonesia. (PAKAR), November 2010-April 2011).⁸ The data of the Head of National Counter Terrorism Agency (BNPT) in 2016 also showed that there were 19 pesantren who was twice charged doctrine teaches radicalism.⁹

There are several factors that determine the attitude of the public reason on radicals. Azwar (2012), states that the factors that influence the formation of attitudes, which are 1) personal experience, 2) the influence of others that are

¹ Rapiq, Mohamad. 2014. Deradikalisasi Fahaman Keagamaan Sudut Pandang Islam. *Jurnal: Inovatif*, Volume VII Nomor II Mei 2014

² Suprpto, Rohmat, dan Yesika Maya Ocktarani. 2017. Deradikalisasi Agama Melalui Pendekatan Da'i Hijrah. *Artikel*. Seminar Nasional Pendidikan, Sains dan Teknologi Fakultas Matematika dan Ilmu Pengetahuan Alam Universitas Muhammadiyah Semarang. ISBN : 978-602-61599-6-0

³ Pew Research Center. 2015. *In nations with significant Muslim populations, much disdain for ISIS*. Diakses dari <https://www.pewresearch.org/fact-tank/2015/11/17/in-nations-with-significant-muslim-populations-much-disdain-for-isis/>.

⁴ Detiknews. 2018. Maarif Institute: Ekstrakurikuler Pintu Masuk Radikalisme di Sekolah. Diakses dari <https://news.detik.com/berita/d-3834483/maarif-institute-ekstrakurikuler-pintu-masuk-radikalisme-di-sekolah>.

⁵ Safri, A.N. 2016. Reinterpretasi Makna Al-Islām Dalam Al-Qur'an (Menuju Keagamaan yang Etis dan Dialogis). *Esensia*, Vol. 17, No. 1, hlm. 29-38.

⁶ Peraturan Presiden No 46 Tahun 2010 tentang BNPT (Badan Nasional Penanggulangan Terorisme)

⁷ Indriati, A. 2011. Pengaruh Pondok Modern Assalam Terhadap Perubahan Sosial Keagamaan Masyarakat Sekitarnya. *Esensia*, Vol. 12, No. 2, hlm. 347-365.

⁸ Agus, S.B. 2016. *Deradikalisasi Nusantara Perang Semesta Berbasis Kearifan Lokal Melawan Radikalisme dan Terorisme*. Jakarta: Daulat Pres, h. 256.

⁹ CNN Indonesia. 2016. *BNPT: 19 Pesantren Terindikasi Ajarkan Radikalisme*. Diakses dari <https://www.cnnindonesia.com/nasional/20160203201841-20-108711/bnpt-19-pesantren-terindikasi-ajarkan-radikalisme>.

considered important, 3) the influence of culture, 4) the mass media, 5) educational institutions and religious institutions, and 6) the impact of emotional factors.¹⁰

Sukoharjo district has so much diversity. Not just a matter of tradition or culture of art, but also including religion. Sukoharjo regency society is a plural society consisting of diverse religions. Plurality which is characterized by diversity of religions that have a strong tendency toward religious identity of each and potential conflicts. Religions recognized by the government of Indonesia is Islam, Protestantism, Catholicism, Hinduism, Buddhism and Confucianism in Sukoharjo district. Of these religions there differences in religious affiliation of each individual community. With these differences, if not well maintained can cause religious conflicts are contrary to the basic values of the religion itself teaches us peace,

The number of religious believers resident Sukoharjo based faiths in the year 2017 as follows:

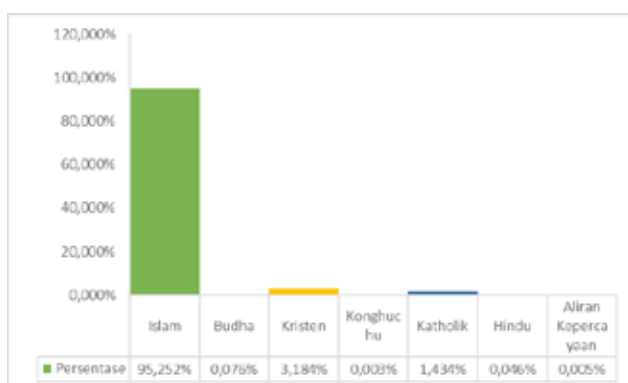


Figure 1. Data Population Religious Adherents Sukoharjo district¹¹

(Source: Data Sukoharjo, 2017)

¹⁰ Azwar, S. 2012. *Sikap Manusia: Teori dan Pengukurannya*. Yogyakarta: Pustaka Pelajar.

¹¹ Data Sukoharjo. *Grafik Jumlah Penduduk Berdasarkan Agama*. Diakses dari http://sukoharjokab.go.id/laporan_kependudukan/agama/rekap/?tahun=2017&semester=1.

Research Methods

The basic method of this research is explanatory survey. Explanatory survey method used to describe the symptoms and problems as well as the object under study. The purpose of this research to study the phenomenon and influence among the variables of research, by testing the hypothesis and conduct ekplanasi. This study uses a quantitative approach is supported by qualitative approach.

Data were collected using questionnaires, in-depth interviews, participant observatory, and focus group discussion. The variables in this study include: public attitudes of pesantren, personal experience, prejudice, communication strategy, culture, leadership, mass media and the educational curriculum. Methods of data analysis using the approach of quantitative and qualitative approaches.

In the quantitative approach, using descriptive analysis, hypothesis testing, analysis of structural equation modeling (structural equation model/SEM). Here are the steps in doing model identification Structural Equation Model (SEM)

1. Identification Model Structural Equation Model (SEM)

a. Determining Degree of Freedom

Degree of freedom required to provide an understanding of the model identification. Intended to provide information prior to identifying the presence of a solution of the structural equation. Degree of freedom is the basis for determining whether a feasible models tested or not. There are three types of identification that may occur in the SEM: just identified, under-identified, and over identified.

Just say the model identified (also known as Saturated) degree of freedom when the value obtained is zero (0). Under indented if the value of degree of freedom obtained negative. While the model is said to be over-

identified if the value of degree of freedom obtained positive. Estimates and judgments are not necessary if the value obtained is zero or negative (just identified and underidentified) because they have been identified. Estimates and a new assessment should be discontinued if the model is over-identified.

b. Assessing Goodness-of -Fit

Stages in using SEM according to Santoso (2011) as follows: SEM model making, preparing research design and data collection, identification of the model (model identification), test the model (model testing and estimation models).

The hypothesis to test a structural equation model is as follows:

Ho: There is no difference hypothetical model to field conditions

Ha: There is a difference with a hypothetical model field conditions

By using a significance level $\alpha = 5\%$ (0:05), then

Accept Ho if $X^2 \text{ count} \leq X^2 \text{ table}$ ($p > 0.05$)

Reject Ho if $X^2 \text{ count} > X^2 \text{ table}$ ($p < 0.05$)

After the estimation of the model produces a solution that contains the final value of the parameters. Next will be the overall assessment model fit with a variety of criteria. Ghozali (2013) states that the evaluation of the degree of fit of the data to the model SEM, conducted by Table 3.4.

Table 3.8 Criteria Goodness of Fit for SEM analysis

Goodness of fit sizes	Indicator Value Fit
1. Chi Square	expected to be small
2. probability	≥ 0.50
3. RMSEA	approaching 0
4. GFI	approaching 1
5. AGFI	approaching 1
6. Cmin / df	< 2

Source: Ghozali (2013)

- 1) Chi-Square (X^2), essentially describes the likelihood ratio test statistic. Chi-square value is very sensitive to the size of the sample. There is a trend chi-square value will be significant. Therefore, if the chi-square value is significant, it is advisable to ignore it and see the goodness of fit the size of the other.
- 2) Probability to indicate input covariance matrix between predictions with field observations indicate not differ significantly. Recommended probability value at $\alpha > 0.05$
- 3) RMSEA (Root Mean Square Error of Approximation), a measure which is trying to improve the chi-square statistic tendency to reject a model with a large number of samples. Acceptable size of RMSEA value is close to 0, but there are also experts who stated ranges from 0:05 until 0:08.
- 4) GFI (Goodness of Fit Index) developed by Joreskog and Sorbom, namely non-statistical measure that ranges dai 0 (por fit) to 1 (perfect fit). High GFI value indicates a good fit, a value above 0.9 even close to 1 as a good measure of fit.
- 5) AGFI (Adjusted Goodness of Fit) is a development of GFI adjusted for df ratio for the model proposed by df for null model. Nilai recommended are the same, which is close to 1.
- 6) Cmin / df, is the chi-square value divided by the degree of freedom (df). Some experts suggest using this ratio to measure fit. According to Wheaton et al, reasonable size of cmin / df is a maximum of 5, while Byrne proposed value ratio < 2 .

c. Data normality and Outlier

One of the requirements is the SEM test data should be considered normal distribution or normal distribution. Normality test is done in two stages. The first stage test for normality in each construct and the second stage is testing

the normality of all the constructs together (multivariate normality). The reason testing is done in two stages is as if every normal constructs alone does not necessarily mean it will be normal distribution when tested together (multivariate).

The size of the normality of the data was based on symmetry with skewness 0 and has an ideal kurtosis (kurtosis number is 0). In general, the numbers will vary the distribution of the data to the skewness and kurtosis negative or positive. Therefore, it will be examined how skewed a distribution of the data so that it can be considered normal, although not really berdistribusi normal. Assessment can be viewed and compared with z table. The measures used are generally 99% confidence level. The figures shown in the table z is the range of -2.58 to +2.58. Figures below or above -2.58 2:58 inferential data are not normally distributed (Santoso, 2011).

If the data obtained are not normally distributed measures that can be taken is to see whether or not the data outliers, ie data has a value far above or below average data. The outlier data can be measured by the method mahalanobis. Outlier data issued then do a test repeatability. However, if the data outlier much that is not possible to delete the data, the next consideration that can be taken is to increase the number of samples (Santoso, 2011).

2. Testing Model

a. Measurement Model Fit

Measurement models is part of SEM models that describe the relationship between the latent variables with their indicators. The purpose of testing is intended to find appropriate manifest variables (indicators) could explain these latent variables exist. Or in other words the construct validity to measure the extent of the manifest variables (indicator) was able to describe the latent variables, meaning that the construct

validity gives confidence that the manifest or indicator variable being measured correctly construct latent variables.

Measurements were taken at each of exogenous and endogenous latent constructs. Measurement construct aims to assess the reliability of the construct unidimensionalitas and unidimensionalitas is the assumptions underlying the calculation of the reliability and indicated when the indicator is a construct has acceptable fit one single factor (one-dimensional) models. The approach to assessing the measurement model is a composite measure of reliability and variance extracted for each construct. Internal consistency reliability is a measure of a construct indicators. The results of the high reliability give confidence that the individual indicators are all consistent with the measurement. The level of reliability that is generally accepted is > 0.70 .

Additional reliability is the size variance extracted as a complementary measure construct reliability. Figures are recommended for variance extracted > 0.50 . Good reliability value does not guarantee their validity. Validity is a measure of the extent to which an indicator accurately measures what it intends to measure.

Tests carried out in the construct validity is a CFA (Confirmatory Factor Analysis) with the MLE (Maximum Likelihood Estimate) (Ghozali, 2011). There are four sizes are used namely: Convergent Validity, Variance Extracted, Construct Reliability, and Discriminant Validity.

1) Convergent Validity

Indicators of a latent constructs should converage or share (share) a variant of a high proportion, to judge by looking at the value of its loading factor. If the loading factor to a high latent constructs showed that the items converage indicators to a single point. The first requirement to be met is to be a significant factor loading. Then look at the criteria of the

value of convergent validity or value of the ideal loading factor is 0.7 or more, but convergent validity 0.50-0.60 still be accepted for early stage research (Ghozali, 2011).

2) Variance Extracted

Average Variance Extracted (AVE) is calculated using the standardized value loading. That is, a total squared standardized factor loading (multiple correlation squared) divided by the total squared standardized loading plus the total variance of errors. AVE value equal to or above 0.50 showed good convergent (Ghozali, 2011). Formula AVE can be seen as follows:

$$AVE = \frac{\sum_{i=1}^n \lambda_i^2}{\sum_{i=1}^n \lambda_i^2 + \sum_{i=1}^n VAR(\varepsilon_i)} \quad (1)$$

3) Construct Reliability

Construct Reliability (CR) 0.70 or more indicates a good level of reliability, while the reliability level of 0.60 to 0.70 still be accepted with the provision of validity of bookmarks in both models (Ghozali, 2011). Formula to get the value construct reliability are:

$$CR = \frac{[\sum_{i=1}^n \lambda_i]^2}{[\sum_{i=1}^n \lambda_i]^2 + [\sum_{i=1}^n \delta_i]} \quad (2)$$

4) Discriminant Validity

Measure how far a totally different construct than other constructs. Discriminant validity of high value gives the realization that a construct is unique and is able to capture the phenomenon being measured. Figures are approaching one show discriminat good validity. How to test this is to compare the value of the square root of AVE or:

$$AVE = \sqrt{AVE} \sqrt{AVE} \quad (3)$$

After measurement models proved valid, process followed by an analysis of the relationship with its construct indicator. Tools used such models, as described in the previous

section, namely: absolute fit indices, incremental fit indices, and parsimony fit indices.

b. Structural Model Fit

While structural models describing the relationship between latent variables (latent exogenous with endogenous latent variables). Done after the test whether the model as a whole has to be said fit and whether each indicator on each construct to explain the construct (valid). If not then the test should not be forwarded or do some action, such as: revisiting the model; sample data whether or not coupled; questionnaires or other forms of measurement of an indicator should be reviewed.

To assess the structural model fit involves the significance of the coefficients. SEM results estimated value of the coefficient, the standard error and the value of critical value (cr) for each coefficient. With a certain significance level (0.05), then it could be assessed the significance of each coefficient is statistically. Selection of the level of significance is influenced by the theoretical justification for linking the proposed causality. If the hypothesized-kan negative or positive relationship, then used a one-tail test of significance (one-sided). But if it can not predict the direction a relationship should be used two tails test (two-tailed).

The hypothesis to test a structural equation model is as follows:

Ho: There is no difference hypothetical model to field conditions

Ha: There is a difference with a hypothetical model field conditions

By using a significance level $\alpha = 5\%$ (0:05), then:

Accept Ho if $X^2 \text{ count} \leq X^2 \text{ table}$ ($p > 0.05$)

Reject Ho if $X^2 \text{ count} > X^2 \text{ table}$ ($P < 0.05$)

In the qualitative approach, the analysis is descriptive qualitative. Qualitative procedures performed using the model created by Miles

and Huberman¹² the following phases: data reduction and triangulation.

Research Result

Attitude formation is influenced by factors that include external factors (culture, the influence of others that are considered important and educational institutions and religious institutions) and internal factors (personal experience as well as the influence of emotional factors).

1. External factors

a. Culture

Culture where someone lived and grew up to have a major influence on the formation of attitudes. If one lives in a culture that has norms that support the de-radicalization of religion, so maybe someone will will have a supportive attitude anyway.

Cultural forms emerged because of the existence and function of religion (Islam) was entered into the culture; religion is seen from the perspective of the local culture.¹³ Pesantren community culture demonstrated by the values that are developed, the activities in the form of behavior and language and artifact in the form of rules and regulations are made. Measurement moderate pesantren community culture shown through Table 1 below:

Table 1. Level of habituation / Culture Society of Pesantren

No	Component	Level of Achievement (%)	Cate-gory
1	Pesantren accustom to honor another group different understand and religion	86	Very often

¹² Sugiyono, 2014. *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Bandung: Penerbit Alfabeta.

¹³ Masroer. 2018. *Religious Inclusivism In Indonesia: Study of Pesantren An-Nida and Edi Mancoro, Salatiga, Central Java*. *ESENSIA*, Vol 19, No. 1.

2	Pesantren do habituation to appreciate the difference	84	Very often
3	Pesantren do not apply discriminatory habituation	83	Very often
4	Pesantren ask you to be not a fanatic in religion	70	Often
5	Pesantren encourage the students to communicate with other diverse groups	68	Often
6	Pesantren encourage the students to carry out cooperation with other diverse groups understand	64	Often
7	Pesantren accustom ourselves to avoid violence	81	Very often
8	Pesantren familiarize themselves to be neutral in differences in beliefs	76	Often
9	Pesantren have rules / guidance system cottage life	89	Very often
10	Rules / boarding guide uphold any difference	79	Often
11	Rules / guide prohibits diskrimatif boarding to anyone	83	Very often
Total Average		78	Often

N = 367

From Table 1 it can be seen that the average level of habituation / culture by 78%. This shows that the public schools have often embody the values of culture that upholds dissent and disagreement. The highest percentage was pesantren have rules / guidelines cottage life order. This is understandable given the respective pesantren studied had Pupils Primary tongue system (Tibsar) which regulates the life of students and to develop a culture that respects and upholds the difference. Even in the Modern Islamic Boarding School Assalaam already has a set of values that is a source of values, behaviors and governance organization called values keAssalaaman. It is in line with what was presented by Rajendra one student organization committee, following.

“Planting the values keAssalaaman carried out repeatedly by the cleric and cleric in every opportunity, until sometimes we get

bored. And became one of the materials required at the briefing in the new school year. There are five grades in the form of principles keAssalaaman is derived from the Qur'an and Assunnah, rahmatan lil 'alamin which means mercy to all the worlds, Assalaam which means peaceful, modern means adaptive to the times and stand above all parties. "

While the lowest percentage is Pesantren encourage the students to carry out cooperation with other diverse groups understand. This is understandable considering pesantren life inside the compound for 24 hours in an environment of relatively homogeneous limit interaction with the wider community more heterogeneous or with other diverse groups understand. Although it has carried out several activities supporting the interaction of students with the surrounding community.

Pesantren have high attention to cultural values. Local culture adopted by the pesantren community, for example, be an indicator of effort peaceful building of the pesantren community. In addition, the preservation of culture is also reflected in the intellectual tradition of pesantren. Lessons offered in boarding institution is a yellow book literature preserved and transmitted from one generation to the next and is directly related to religiosity.¹⁴

b. Leadership

Other people who are around is one among the social components that influence a person's attitude. In the Islamic tradition that is considered to have a strong influence was the leader of pesantren / clerics / senior chaplain. As the man who adhered to the leadership / kyais / boarding senior chaplain will greatly influence the formation of public attitudes boarding.

Pesantren community leadership

¹⁴ Fata, Badrus S. 2015. Arah Baru Pesantren di Indonesia: Fundamentalisme, Modernisme dan Moderatisme. *Esensia: Jurnal Ilmu-Ilmu Ushuluddin*, Vol. 15, No. 1.

demonstrated by the extent to which the example and influence of such leaders as well as how big the lead role in shaping public attitudes towards the de-radicalization of religious schools. Leadership in the public schools demonstrated through Table 2 below:

Table 2. Level of Pesantren Community Leadership Role

No	Component	Level of Achievement (%)	Category
1	Leaders cottage and the teachers to change attitudes and character	84	Very often
2	Submissive and obedient to the leadership of the cottage	79	Often
3	Fully confident with your teacher and head of Pondok	82	Very often
4	Making the lodge leaders and teachers as role models	78	Often
5	Cottage and teacher leaders provide insight deradicalised	80	Often
6	Believe what the leaders of the cottage and the teacher is correct	67	Often
7	Leaders cottage and teachers encouraged to avoid radicalism	79	Often
8	Leaders cottage and teachers provide instruction that is firmly and clearly linked to radicalism	79	Often
9	Leaders and teachers lodge provides discussion opportunities related to radicalism	71	Often
10	Leaders cottage and leave it to individual teachers each in being associated radicalism	61	Rarely
Total Average		76	Often

N = 367

From table 2 it can be seen that the average level of leadership of 76%. This shows that the influence and leadership role in the public high schools. The highest percentage is chairman cottage and the teachers to change attitudes and character. While the smallest percentage

(61%) related to the direction of the leadership of the cottage in being associated radicalism, it indicates that the leadership of the cottage rarely leave it to each individual in being associated radicalism, given the direction of the leadership of the cottage / clerics still expected in attitude was related to radicalism.

One of the organizers leadership Kyai cottage explained in the following interview,

“A clerics in the hut highly regarded and respected. What be told of Kyai will be instituted and implemented. And that we teach the students. Especially in the case of radical Islamic groups. We would expect guidance from Kyai, so we’re going the wrong way or into a part of a group called radical.”

The study’s findings show that leadership in the pesantren, has a strong enough role to the attitude of the students and officers. Kyai in pesantren was not only complains as head alone but also a trendsetter for pesantren students (santri) and society in general.

c. Curriculum and Religious Education

Educational institutions and religious institutions as a system has an influence in the formation of attitudes because both of them laying the basis of understanding and moral concepts within the individual. Understanding and moral concepts contained in education, especially religious education curriculum. Religious education curriculum and curriculum measured by the suitability of the curriculum, curriculum content and influence the curriculum. The role of religious education curriculum and the curriculum for the pesantren community indicated by Table 3 below:

Table 3. The role of religious education curriculum and curriculum

No	Component	Level of Achievement (%)	Category
1	Pesantren taught to respect other groups	87	Strongly agree
2	Pesantren teaches us to appreciate the difference	86	Strongly agree
3	Pesantren teaches to not apply discriminatory	84	Strongly agree
4	Pesantren teaches religious bigotry	64	Disagree
5	Pesantren push to communicate with other groups	74	Agree
6	Pesantren teaches to cooperate with other groups	74	Agree
7	Pesantren taught to avoid violence	83	Strongly agree
8	Pesantren teaches to remain neutral in the difference	79	Agree
9	Pesantren teach cooperation and avoid violence	82	Strongly agree
Total Average		79	Agree

N = 367

From Table 3 it can be seen that the average perception of pesantren students (santri) on the role of curriculum and attitude formation by 79%. The highest percentage was boarding taught to respect other groups. While the lowest percentage is pesantren teach religious bigotry as unfavorable statement.

This suggests that the role of the curriculum as one of the external factors that affect the formation of attitudes and understanding of high de-radicalization. The variable external factors using three indicators, namely culture, leadership and curriculum and religious education. To view the role of external factors in the formation of the overall stance presented in Table 4.

Table 4. Role of External Factors in Formation of Attitude

No	Component	Level of Achievement (%)	Category
1	Culture	78	Often
2	Leadership	76	Often
3	Curriculum Education & Religion	79	Agree
Total Average		77.6	Agree

N = 367

As for the distribution of External Factors in Formation of Attitude in Table 5 below.

Table 5. Distribution of External Factors in Formation of Attitude (N = 367)

No	Category	Number of Respondents (vote)	Percentage (%)
1	Strongly disagree / never	0	0
2	Disagree / rarely	1	0.3
3	Less agree / frequent	11	3
4	Agree / often	222	60.5
5	Strongly agree / often	133	36.2
total		367	100

Source: Primary Data Analysis, 2018

From Table 5 shows that the majority of respondents (60.5%) agree that the role of external factors play a role in the formation of attitudes and understanding of de-radicalization. In fact, 36.2% of respondents stated strongly agree. While 3% said less agree and 0.3% did not agree

It also shows that the formation of public attitudes of pesantren with their religion the de-radicalization program is influenced by external factors such as culture, leadership and curriculum and religious education. Formation will be more positive attitude when incorporating faktor external factors that influence by observing and evaluating through the achievements of the percentage of each indicator.

On the cultural indicators, the highest percentage of schools have rules/guidelines

cottage life order. As for the indicators of leadership is Chairman of the cottage and the teachers to change attitudes and character. And for indicators and religious education curriculum is taught to respect boarding another group

At the lowest percentage indicator is a boarding school culture to encourage the students to carry out cooperation with other diverse groups understand. While the leadership is directive leadership cottage in being associated radicalism. As for indicators of educational curricula and schools teach religion is religious fanaticism.

The findings of the above study, along with exposure to the following schools administrators.

“The role of internal and external factors, would affect the attitude of the students. Certainly this is the case because of the home environment of students also vary. If the learning environment at the school, of course there are the curriculum and rules of pesantren as well. “

In general, the factors forming one’s attitude is derived from internal factors and external students. These factors have the effect of each to the students. The effect difference, due to acceptance of each students rely on students understanding of the internal and external factors.

2. Internal factors

a. Pupils Personal Experience

What has been and is being experienced by the students will help shape and influence comprehension to de-radicalization. The response will be one of the basic formation of attitudes towards the de-radicalization itself. Is the response will then form a positive attitude or a negative attitude, will depend on various other factors. Personal experience is measured through an understanding of the radicalism, the de-radicalization and de-radicalization

participation in the activities shown by Table 6 below:

Table 6. Personal Experience Related Pupils Radicalism

No	Component	Level of Achievement (%)	Category
1	Getting a sense of radicalism	69	Often
2	Following the activities that lead to radicalism	88	Never
3	Do a problem-solving discussion of radicalism	48	Less often
4	Gain an understanding of deradicalised	58	Less often
5	Actively participated in the de-radicalization	46	Less often
6	Activity helpful deradicalised	59	Less often
Total Average		61	Often

N = 367

From Table 6 it can be seen that the average students have personal experience related to the de-radicalization in the category often (61%). This shows that many students who already have experience and follow the activities associated with radicalism and de-radicalization.

The highest percentage of indicators personal experience is to follow the activities that lead to radicalism means that the majority of respondents (88%) did not follow the activities that lead to radicalism. While the lowest percentage was actively participated in the de-radicalization, meaning that respondents expressed less frequently participated in the de-radicalization activities.

b. Prejudice

Not all forms of attitude is determined by environmental circumstances and personal experiences. Sometimes, a form of attitude is a statement based on the emotion that serves as a kind of channeling frustration or alienation of ego defense mechanisms. An example of the

attitude that is based on the emotional factor is prejudice (prejudice). Prejudice students is measured through the eyes of students related to radicalism and de-radicalization and are presented in Table 7 below:

Table 7. Prejudice Related Pupils Radicalism

No	Statement	Level of Achievement (%)	Category
1	Disagrees with the activities of radicalism	84	Strongly agree
2	Agree radicalism required in certain cases	69	Disagree
3	Agree radicalism emerged because Islam is treated unfairly	62	Disagree
4	Agrees with the de-radicalization activities	77	Agree
5	Concurs de-radicalization activities required by schools	79	Agree
6	Deradicalised agree reserved only for Muslims	66	Disagree
7	Deradicalised agree synonymous with deislamisasi	76	Disagree
Total Average		73	Agree

N = 367

From Table 7 it can be seen that the average level of 73% of students prejudice. This shows that students prejudice remains high (73%) of the de-radicalization requiring deeper understanding related to the de-radicalization. The highest percentage of indicators prejudice is agreed with radicalism activity means that most of the respondents (84%) strongly disagree with the activities of radicalism. While the lowest percentage was agreed to appear for Islamic radicalism unfairly treated, meaning that respondents expressed disagree radicalism emerged because Islam is not fair.

Variable internal factors using two indicators: personal experience and prejudice (prejudice). To view the role of internal factors

in the formation of the overall stance presented in Table 8.

Table 8. Role of Internal Factors in Formation of Attitude

No	Component	Level of Achievement (%)	Category
1	Personal experience	61	Often
2	Prejudice	73	Agree
Total Average		67	Agree / often

N = 367

As for the distribution of Internal Factors in Formation of Attitude in Table 9 below.

Table 9. Distribution of Internal Factors in Formation of Attitude (N = 367)

No	Category	Number of Respondents (vote)	Percentage (%)
1	Strongly disagree / never	0	0
2	Disagree / rarely	0	0
3	Less agree / frequent	17	4.6
4	Agree / often	163	44.4
5	Strongly agree / often	187	51
total		367	100

Source: Primary Data Analysis, 2018

From Table 9 shows that most respondents (51%) strongly agree the role of internal factors in the formation of attitudes and understanding of de-radicalization. While 44.4% of respondents agreed. While 17% disagree.

This suggests that the formation of public attitudes of pesantren with their religion the de-radicalization program is influenced by internal factors such as personal experiences and prejudices. Formation will be more positive attitude when incorporating faktor-internal factors that influence by observing and evaluating through the achievements of the percentage of each indicator.

In personal experience the highest percentage indicator of indicators personal experience is to follow the activities that lead to radicalism means that the majority of

respondents (88%) did not follow the activities that lead to radicalism. While on the prejudices indicators are agreed with radicalism activity means that most of the respondents (84%) strongly disagree with the activities of radicalism

The lowest percentage of indicator experience is actively participated in the de-radicalization, meaning that respondents expressed less frequently participated in the de-radicalization activities. And for indicators of prejudice is emerging as Islamic radicalism agree unfairly treated, meaning that respondents expressed disagreement arose because of Islamic radicalism treated unfairly.

On the quantitative test results, known to influence the communication strategy, internal factors and external factors on people's attitudes towards the de-radicalization of religious schools. This is as presentation of data in Table 10 below.

Table 10. Influence of Communication Strategies, Factors Internal and External Factors Against Pesantren Community Attitudes Toward Religion Deradicalisation

No	Variables affecting the	variables Between	Variable Affected
1	Communication strategy	Internal factors (-0.088)	Attitude (-0.064)
2	Communication strategy	External factors (0.44 ***)	Attitude (0.31 ***)
3	Internal factors		Attitude (-0.064)
4	External factors		Attitude (0.33 ***)
5	Communication strategy		Attitude (0,18ns)

Source: Primary Data Analysis, 2018

Description: ***: significant at $\alpha = 0.05$, ns: not significant

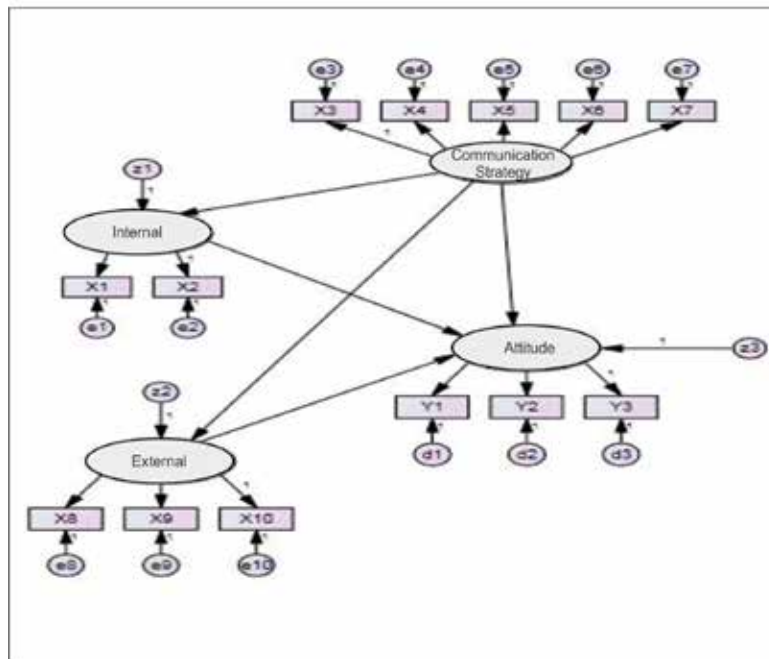


Figure 2. Influence Communication Strategies, Factors Internal and External Factors Against Pesantren Community Attitudes Toward Religion Deradicalisation

10. According to the table can be seen the effect of each variable on the attitude of the pesantren community. The communication strategy of de-radicalization effect on people's attitudes of pesantren through external factors significantly. External factors also influence people's attitudes of pesantren directly with a strong and significant influence. The communications strategy of de-radicalization also directly affects people's attitudes of pesantren with weak influence. Meanwhile, internal factors do not affect the public attitude towards de-radicalization.

Discussion
Influence Communication Strategy Against Attitudes

The success of de-radicalization program of religion in public attitudes change toward the de-radicalization of religious of pesantren in Sukoharjo district will depend heavily on how the communication strategy of de-radicalization programs implemented.

Appropriate communication strategies plays a role in changing the attitude of pesantren communities to deradicalisation programs. So that the communication strategy implemented must be clearly and directed so as to facilitate understanding of the pesantren community that can ultimately change people's attitudes towards the de-radicalization.

According to the table 10 above, it can be seen the value of the estimated regression showed that the influence of the communication strategy of the direct attitude is statistically weak and not significant. This shows that the implementation of the communication strategy of de-radicalization of religion has not been able to change people's attitudes towards the de-radicalization. No real effect on the communication strategy implemented pesantren community attitude is due to the de-radicalization of communication strategies that do not may involve an optimal channel to disseminate information related to the de-radicalization. Communication strategies

implemented have not been able to reach the entire community schools. In addition information regarding de-radicalization not only religion acceptable through the de-radicalization program of the government,

Influence of External Factors on Attitude

Table 10 shows that an estimate of the effect of external factors on people's attitudes towards the de-radicalization of 0,313. This shows that there is a strong and significant influence of variable external factors on people's attitudes towards the de-radicalization. It also mean that the increase in external factor scores will improve also the attitude of the pesantren community. So that external factors need attention because they give effect to the change in public attitudes towards the de-radicalization. Leadership and culture held at the pesantren gave approval for changes in the attitude of the pesantren community.

From the above explanation can be concluded also that the leadership and culture needs special attention in policy making in government. "Intervention" in the government policies and the establishment of culture and effective communication to the leadership of the pesantren indispensable and synchronized in the implementation of the de-radicalization program.

Implementation of de-radicalization program needs serious attention from the government, given the current threat of terrorism is the main threat to the defense in Indonesia. And attention can be realized through strengthening policy strategy and the establishment of cultural leadership held at the pesantren. This can be done by the government through the Ministry of Religious Affairs of the Republic of Indonesia. Due to the boarding school under the auspices of the Ministry of religion in it are the Directorate of Pesantren.

Effect of Internal Factors of the Attitude

The internal factor is the way people in response to the outside world selectively in this study using personal experience and prejudice indicator. Table 10 shows that shows that the estimated number of factors the attitudes of pesantren communities towards de-radicalization is -0.064. This shows that there was no influence of variable factors internal to the pesantren community attitudes towards the de-radicalization.

This can mean that the high and low frequency performance pesantren community interaction and participation in the de-radicalization program does not necessarily bring influence to change people's attitudes towards the de-radicalization boarding. Or in other words change in pesantren community towards the de-radicalization are not influenced by internal factors but is affected by external factors that exist.

It is also in line with what has been described by Anwar that the culture we live and grew up to have a great influence on the formation of attitudes. Skinner emphasizes environmental influences in shaping attitudes and behavior.¹⁵ So that the public schools will have an attitude with regard to the de-radicalization due to receive reinforcement from the environment.

Conclusion

The deradicalisation communication strategy influences the attitude of the pesantren community through external factors significantly. External factors also directly influence the attitude of pesantren communities with strong and significant influences. This means that the deradicalisation communication strategy will influence external factors first to further influence the attitude of the pesantren community towards de-radicalization. The strategy of deradicalisation communication also has a direct effect on the attitude of

¹⁵ Azwar, S. 2012. *Sikap Manusia: Teori dan Pengukurannya*. Yogyakarta: Pustaka Pelajar.

pesantren communities with weak influence. Whereas internal factors do not affect the attitude of pesantren communities towards deradicalization. Communication strategies do not influence internal factors. Likewise internal factors do not affect the attitude of the pesantren community. There is a stronger relationship between external factors and changing attitudes compared to communication strategies and attitude changes. The construct of the attitude of the pesantren community consisting of moderate indicators of inclusive and tolerant shows a very strong relationship. The construct of a deradicalisation communication strategy consisting of indicators of communicator, message, media and recipient shows a very strong relationship. The construct of external factors which consist of leadership and culture also shows a very strong relationship.

Suggestion

Religion de-radicalization programs need to continue to be implemented despite not being able to change the prejudice of individuals against the de-radicalization program. Thus the de-radicalization programs need to be maintained with improvements communication model run. The most important suggestion in implementing the deradicalisation program in the pesantren community is that the government doing intensive communication to the pesantren leaders in the implementation of the de-radicalization program in the form of regular meetings / guidance of the pesantren leaders or regular visits to the pesantren.

Bibliographies

- Agus, S.B. 2016. *Deradikalisasi Nusantara Perang Semesta Berbasis Kearifan Lokal Melawan Radikalisme dan Terorisme*. Jakarta: Daulat Pres, h. 256.
- Azwar, S. 2012. *Sikap Manusia: Teori dan Pengukurannya*. Yogyakarta: Pustaka Pelajar.
- CNN Indonesia. 2016. *BNPT: 19 Pesantren Terindikasi Ajarkan Radikalisme*. Diakses dari <https://www.cnnindonesia.com/nasional/20160203201841-20-108711/bnpt-19-pesantren-terindikasi-ajarkan-radikalisme>.
- Data Sukoharjo. *Grafik Jumlah Penduduk Berdasarkan Agama*. Diakses dari http://sukoharjokab.go.id/laporan_kependudukan/agama/rekap/?tahun=2017&semester=1.
- Detiknews. 2018. Maarif Institute: Ekstrakurikuler Pintu Masuk Radikalisme di Sekolah. Diakses dari <https://news.detik.com/berita/d-3834483/maarif-institute-ekstrakurikuler-pintu-masuk-radikalisme-di-sekolah>.
- Fata, Badrus S. 2015. Arah Baru Pesantren di Indonesia: Fundamentalisme, Modernisme dan Moderatisme. *Esensia: Jurnal Ilmu-Ilmu Ushuluddin*, Vol. 15, No. 1.
- Indriati, A. 2011. Pengaruh Pondok Modern Assalam Terhadap Perubahan Sosial Keagamaan Masyarakat Sekitarnya. *Esensia*, Vol. 12, No. 2, hlm. 347-365.
- Masroer. 2018. Religious Inclusivism In Indonesia: Study of Pesantren An-Nida and Edi Mancoro, Salatiga, Central Java. *Esensia*, Vol 19, No. 1.
- Peraturan Presiden No 46 Tahun 2010 tentang BNPT (Badan Nasional Penanggulangan Terorisme)
- Pew Research Center. 2015. *In nations with significant Muslim populations, much disdain for ISIS*. Diakses dari <https://www.pewresearch.org/fact-tank/2015/11/17/in-nations-with-significant-muslim-populations-much-disdain-for-isis/>.
- Rapik, Mohamad. 2014. Deradikalisasi Faham Keagamaan Sudut Pandang Islam. *Jurnal: Inovatif*, Volume VII Nomor II Mei 2014
- Safri, A.N. 2016. Reinterpretasi Makna Al-Islām Dalam Al-Qur'an (Menuju Keagamaan yang Etis dan Dialogis). *Esensia*, Vol. 17, No. 1, hlm. 29-38.

Suprpto, Rohmat, dan Yesika Maya Ocktarani.
2017. Deradikalisasi Agama Melalui Pendekatan Da'i Hijrah. *Artikel*. Seminar Nasional Pendidikan, Sains dan Teknologi Fakultas Matematika dan Ilmu Pengetahuan Alam Universitas Muhammadiyah Semarang. ISBN : 978-602-61599-6-0

Sugiyono. 2014. *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Bandung: Penerbit Alfabeta.

Call For Papers

The *Esensia: Jurnal Ilmu-Ilmu Ushuluddin* is an independent academic journal focusing on the sciences of the *ushuluddin* (principles of religion), published twice a year (April and October) by the Faculty of Ushuluddin and Islamic Thought, State Islamic University of Sunan Kalijaga Yogyakarta. It is a shared space to disseminate and publish the scholarly papers of those whose concern is the sciences of *ushuluddin*, such as, Kalam, Tasawuf, Islamic Philosophy, Tafsir, Hadith, Comparative Religion, Studies of Religion and Islamic Thoughts.

Submission:

Submissions must be made in English or Arabic contains 8000-12.000 words. The text is single-spaced, uses Palatyno Linotype –latin- (11 pt) Sakkal Majalla -arabic (14 pt), and must include 200-250 words abstract and 5 keywords. Arabic words should be transliterated according to *Keputusan Bersama Menteri Agama dan Menteri Pendidikan dan Kebudayaan Republik Indonesia, No. 158 Tahun 1987 dan Nomor 0543 b/U/1987*. References cited are preferred to the latest journal articles and books published in the last 10 years. All citations should be written in the form of footnote following Chicago style. It is highly recommended for the author to use Zotero Reference Manager.

The *Esensia: Jurnal Ilmu-Ilmu Ushuluddin* has been accredited based on the Decree of the Director General of Research and Development Research and Development of the Ministry of Research, Technology and Higher Education of the Republic of Indonesia, No. 36a/E/KPT/2016.

In order to improve the quality of the journal and incoming articles, since 2016, the *Esensia: Jurnal Ilmu-Ilmu Ushuluddin* was heading to be an International Journal. Manuscripts submitted can be written either in English or Arabic. Please submit your manuscript via <http://ejournal.uin-suka.ac.id/ushuluddin/esensia>

Author Guidelines

We invite scholars and experts working in all aspects of *Ushuluddin* studies to submit their manuscripts either in the form of research and theoretical papers, prospective, and case studies. The topics of interests include but are not limited to Islamic theology, Qur'anic exegesis, hadith sciences, comparative religion, and sociology of religion. Articles should be original, unpublished and not under review for publication in other journals.

Submissions must be made in English or Arabic contains 8000-12.000 words. The text is single-spaced, uses Palatyno Linotype –latin- (11 pt) Sakkal Majalla -arabic (14 pt), and must include 200-250 words abstract and 5 keywords. Arabic words should be transliterated according to *Keputusan Bersama Menteri Agama dan Menteri Pendidikan dan Kebudayaan Republik Indonesia, No. 158 Tahun 1987 dan Nomor 0543 b/U/1987*. References cited are preferred to the latest journal articles and books published in the last 10 years. All citations should be written in the form of footnote following Chicago style. It is highly recommended for the author to use Zotero Reference Manager.

Example of Footnote Style:

1. Fahrudin Faiz, "Sufisme-Persia Dan Pengaruhnya Terhadap Ekspresi Budaya Islam Nusantara," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 17, no. 1 (1 April 2016): 1–15, <https://doi.org/10.14421/esensia.v17i1.1274>.
2. Muhammad Alfatih Suryadilaga, *Metodologi Syarah Hadis Era Klasik Hingga Kontemporer (Potret Konstruksi Metodologi Syarah Hadis)* (Yogyakarta: Suka Press, 2012), 20.
3. Saifuddin Zuhri Qudsy, "Living Hadith in a Family: Reinventing Model of Research in Hadith Using Etnografi Research", *Proceeding International Seminar on Sunnah Nabawiyah and its Contemporary Challenges*, 10-11 September 2014, Brunei Darussalam.
4. Nor Elysa Rahmawati, "Penafsiran Muhammad Talibi tentang *Ummatan Wasaṭan* dalam al-Qur'an", *Skripsi*, Fakultas Ushuluddin dan Pemikiran Islam UIN Sunan Kalijaga Yogyakarta, 2014.
5. Zainal Arifin, "Tradisi dan Pola Perilaku dalam *Maqām-Maqām* Tradisi Tasawuf (Studi Hierarkhi dan Tahap-Tahap Pendidikan Islam Menurut Para Kyai di Daerah Mlangi Nogotirto Gamping Sleman)", *Tesis*, UIN Sunan Kalijaga, 2013.
6. Muhammad Irfan Helmy, "Pemaknaan Hadis-hadis Mukhtalif Menurut asy-Syāfi'ī: Tinjauan Sosiologi Pengetahuan", *Disertasi*, Pascasarjana UIN Sunan Kalijaga, 2014.
7. Azyumardi Azra, "Kaum Syiah di Asia Tenggara: Menuju Pemulihan Hubungan dan Kerjasama" dalam Dicky Sofjan (ed.), *Sejarah & Budaya Syiah di Asia Tenggara* (Yogyakarta: ICRS, 2013), 5.

Example of Bibliography Journal

Faiz, Fahrudin. "Sufisme-Persia Dan Pengaruhnya Terhadap Ekspresi Budaya Islam Nusantara." *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 17, no. 1 (1 April 2016): 1–15. <https://doi.org/10.14421/esensia.v17i1.1274>.

Suryadilaga, Muhammad Alfatih. "Komik Hadis Nasihat Perempuan: Pemahaman Informatif dan Performatif." *Jurnal Living Hadis* 2, no. 2 (15 Maret 2018). <https://doi.org/10.14421/livinghadis.2017.1333>.

Books:

Barazangi, Nimat Hafiz. *Women's Identity and Rethinking The Hadith*. England: Asghate Publishing Limited, 2015.

Suryadilaga, Muhamamd Alfatih. *Metodologi Syarah Hadis: Era Klasik Hingga Kontemporer (Potret Konstruksi Metodologi Syarah Hadis)*. Yogyakarta: Kalimedia, 2017.

Proceeding Seminar:

Qudsy, Saifuddin Zuhri. "Living Hadith in a Family: Reinventing Model of Research in Hadith Using Etnografi Research". *Proceeding International Seminar on Sunnah Nabawiyah and its Contemporary Challenges*, 10-11 September 2014, Brunei Darussalam.

Under-Graduate, Graduate and Doctoral Thesis

Rahmawati, Nor Elysa. "Penafsiran Muhammad Talibi tentang *Ummatan Wasa'atan* dalam al-Qur'an", *Skripsi fakultas UShuluddin dan Pemikiran Islam UIN Sunan Kalijaga Yogyakarta*, 2014.

Arifin, Zainal. Tradisi dan Pola Perilaku dalam *Maqām-Maqām* Tradisi Tasawuf (Studi Hierarkhi dan Tahap-Tahap Pendidikan Islam Menurut para Kyai di Daerah Mlangi Nogotirto Gamping Sleman), *Tesis, Pascasarjana UIN Sunan Kalijaga*, 2013.

Helmy, Muhamamd Irfan. Pemaknaan Hadis-hadis Mukhtalif Menurut asy-Syāfi'ī: Tinjauan Sosiologi Penegtauhan, *Disertasi Pascasarjana UIN Sunan Kalijaga*, 2014.

Website:

al-Ghāmīdī, Muḥammad Sālīḥ. *Manāḥij al-Muḥaddisīn*, diakses tanggal 4 Nopember 2014 dalam <http://uqu.edu.sa/page/ar/161561>

Newspaper:

Nasaruddin Umar, "Puasa Perspektif Syari'at, Tariqat dan Hakikat", *Republika*, 2 Nopember 2014.



ISSN 1411-3775 (P)



E-ISSN 2548-4729 (online)



The **ESSENSIA** : Jurnal Ilmu-Ilmu Ushuluddin is an independent academic journal focusing on the sciences of the ushuluddin (principles of religion), published twice a year (April and October) by the Faculty of Ushuluddin and Islamic Thought, State Islamic University of Sunan Kalijaga Yogyakarta. It is a shared space to disseminate and publish the scholarly papers of those whose concern is the sciences of ushuluddin, such as, Kalam, Tasawuf, Islamic Philosophy, Tafsir, Hadith, Comparative Religion, Studies of Religion and Islamic Thoughts.

E-ISSN: 1411-3775(P)



9 771411 377005

E-ISSN: 2548-4727(online)



9 772548 472007