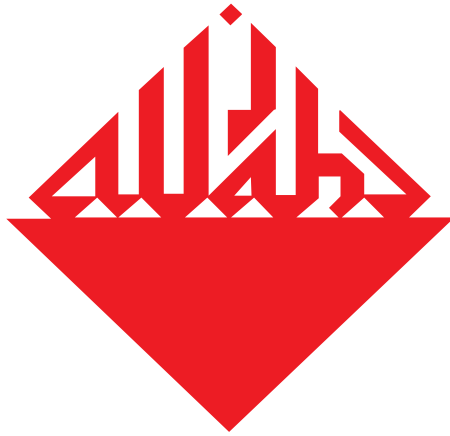


STUDIA ISLAMIKA

INDONESIAN JOURNAL FOR ISLAMIC STUDIES

Volume 28, Number 3, 2021



TO COMBAT EXTREMISM,
HOW TO FRAME RELIGION MATTERS:
SOUTHEAST ASIA IN COMPARATIVE PERSPECTIVE

Takeshi Kohno

THE ROOTS OF INDONESIA'S RESILIENCE
AGAINST VIOLENT EXTREMISM

Jamhari & Testriono

REVISITING THE DUSUN NYOIR REBELLION
IN NARATHIWAT (SOUTH THAILAND), APRIL 1948

Christopher Mark Joll

STUDIA ISLAMIKA

STUDIA ISLAMIKA

Indonesian Journal for Islamic Studies

Vol. 28, no. 3, 2021

EDITOR-IN-CHIEF

Azyumardi Azra

MANAGING EDITOR

Oman Fathurahman

EDITORS

Saiful Mujani

Jamhari

Didin Syafruddin

Jajat Burbanudin

Fuad Jabali

Ali Munhanif

Saiful Umam

Dadi Darmadi

Jajang Jabroni

Din Wahid

Euis Nurlaelawati

INTERNATIONAL EDITORIAL BOARD

M. Quraish Shihab (Syarif Hidayatullah State Islamic University of Jakarta, INDONESIA)

Martin van Bruinessen (Utrecht University, NETHERLANDS)

John R. Bowen (Washington University, USA)

M. Kamal Hasan (International Islamic University, MALAYSIA)

Virginia M. Hooker (Australian National University, AUSTRALIA)

Edwin P. Wieringa (Universität zu Köln, GERMANY)

Robert W. Hefner (Boston University, USA)

Rémy Madinier (Centre national de la recherche scientifique (CNRS), FRANCE)

R. Michael Feener (National University of Singapore, SINGAPORE)

Michael F. Laffan (Princeton University, USA)

Minako Sakai (The University of New South Wales, AUSTRALIA)

Annabel Teh Gallop (The British Library, UK)

Syafaatun Almirzanah (Sunan Kalijaga State Islamic University of Yogyakarta, INDONESIA)

ASSISTANT TO THE EDITORS

Testriono

Muhammad Nida' Fadlan

Rangga Eka Saputra

Abdullah Maulani

ENGLISH LANGUAGE ADVISOR

Benjamin J. Freeman

Daniel Peterson

Batool Moussa

ARABIC LANGUAGE ADVISOR

Tb. Ade Asnawi

COVER DESIGNER

S. Prinka

STUDIA ISLAMIKA (ISSN 0215-0492; E-ISSN: 2355-6145) is an international journal published by the Center for the Study of Islam and Society (PPIM) Syarif Hidayatullah State Islamic University of Jakarta, INDONESIA. It specializes in Indonesian Islamic studies in particular, and Southeast Asian Islamic studies in general, and is intended to communicate original researches and current issues on the subject. This journal warmly welcomes contributions from scholars of related disciplines. All submitted papers are subject to double-blind review process.

STUDIA ISLAMIKA has been accredited by The Ministry of Research, Technology, and Higher Education, Republic of Indonesia as an academic journal (Decree No. 32a/E/KPT/2017).

STUDIA ISLAMIKA has become a CrossRef Member since year 2014. Therefore, all articles published by STUDIA ISLAMIKA will have unique Digital Object Identifier (DOI) number.

STUDIA ISLAMIKA is indexed in Scopus since 30 May 2015.

Editorial Office:

STUDIA ISLAMIKA, Gedung Pusat Pengkajian
Islam dan Masyarakat (PPIM) UIN Jakarta,
Jl. Kertamukti No. 5, Pisangan Barat, Cirendeu,
Ciputat 15419, Jakarta, Indonesia.
Phone: (62-21) 7423543, 7499272, Fax: (62-21) 7408633;
E-mail: studia.islamika@uinjkt.ac.id
Website: <http://journal.uinjkt.ac.id/index.php/studia-islamika>

Annual subscription rates from outside Indonesia, institution:
US\$ 75,00 and the cost of a single copy is US\$ 25,00;
individual: US\$ 50,00 and the cost of a single copy is US\$
20,00. Rates do not include international postage and
handling.

Please make all payment through bank transfer to: **PPIM,
Bank Mandiri KCP Tangerang Graha Karnos, Indonesia,**
account No. **101-00-0514550-1 (USD),**
Swift Code: bmrriidja

Harga berlangganan di Indonesia untuk satu tahun, lembaga:
Rp. 150.000,-, harga satu edisi Rp. 50.000,-; individu:
Rp. 100.000,-, harga satu edisi Rp. 40.000,-. Harga belum
termasuk ongkos kirim.



Pembayaran melalui **PPIM, Bank Mandiri KCP Tangerang
Graha Karnos, No. Rek: 128-00-0105080-3**

Table of Contents

Articles

- 483 *Takeshi Kohno*
To Combat Extremism,
How to Frame Religion Matters:
Southeast Asia in Comparative Perspective
- 517 *Jamhari & Testriono*
The Roots of Indonesia's Resilience
Against Violent Extremism
- 547 *Christopher Mark Joll*
Revisiting the Dusun Nyoir Rebellion
in Narathiwat (South Thailand), April 1948
- 579 *Jajat Burhanudin*
Islamic Turn in Malay Historiography:
Bustān al-Salāṭīn of 17th Century Aceh
- 607 *Bambang Irawan & Ismail Fahmi Arrauf Nasution*
The Political Dynamics of Islamophobia
in Jokowi's Era: A Discourse Analysis of
Online Media Reporting
- 637 *R. Yani'ah Wardani & Muhammad Nida' Fadlan*
Al-Ḥadāthah al-Islāmīyah al-mutaghayyirah:

Şuwar li al-şūfiyah al-ḥaḍarīyah
fi Indonesia wa Pakistan

Book Review

677 *Endi Aulia Garadian*
Jawisasi: Proses Integrasi
Muslim Kamboja ke Dunia Melayu

Document

699 *Laifa Annisa Hendarmin, Ida Rosyidah,*
& Mochamad Iqbal Nurmansyah
Pesantren during the Pandemic:
Resilience and Vulnerability

Document

Pesantren during the Pandemic: Resilience and Vulnerability

Laifa Annisa Hendarmin, Ida Rosyidah, & Mochamad Iqbal Nurmansyah

This paper describes PPIM's research entitled "The Impact and Resilience of Senior High School Education Institutions in Islamic Boarding Schools (*Pesantren*) during the COVID-19 Pandemic Crisis: Study of 15 *Pesantren* in Jakarta, Banten, and West Java" (PPIM, 2021). This study is to observe the resilience and vulnerability of a *pesantren* towards the spread of the COVID-19 pandemic. In addition, the research also aims to explore the role of *nyai* (a wife of *kiai*, a *pesantren* leader) during the pandemic. The study was conducted from May to November 2021. The result of this study was presented to the public in January 2022.

The Ministry of Education and Culture (MEC) Republic of Indonesia reported that the pandemic impacted around 68 million students who were forced to do online learning (Puspita, 2021). *Pesantren* are one of the educational institutions in Indonesia that focus on Islamic teaching. One of the most critical aspects of a *pesantren* is the dormitory that enables students (*santri*) to live together in one environment. The essence of *pesantren* is to train the *santri* to be independent and educate them to have Islamic values. This essence can only be achieved through direct teaching. When most schools carried

out online learning to avoid transmission of the COVID-19 virus, *pesantren* continued to conduct offline learning as mandated by the joint decision of four Ministries; MEC, Ministry of Religious Affairs (MORA), Ministry of Health (MOH), and Ministry of Home Affairs (MOHA) (Kementerian Pendidikan dan Kebudayaan RI, 2020). Even though the Indonesian government has established a set of strict health protocols, it was found that 4.328 *santri* from 67 *pesantren* in 13 provinces were confirmed positive of COVID-19 in 2021 (Putri, 2021). A recent study by PPIM UIN Jakarta in 3 Islamic Universities found that *pesantren* alumni have lower knowledge, behaviour, and perception than non-*pesantren* alumni. In addition, the study also revealed that male students have more inadequate knowledge, behaviour, and perception than females (PPIM, 2021). On that note, the role of *nyai* is essential as the messenger of *kiai* to deliver accurate information and become a role model for *santri* in enforcing the rules.

This research used a mixed-method with purposive sampling. Fifteen *pesantren* in Jakarta, Banten, and West Java were chosen. In the quantitative method, 820 respondents (*santri* and teachers) filled the questionnaires. However, only questionnaires passed the focus test and were analyzed. For the qualitative method, the informants were chosen by expert sampling. 132 people participated in this survey, 82 males and 50 females, including *kiai*, *nyai*, teachers, school principals, task force, and *santri* from each *pesantren*. Data were collected by in-depth interviews, Focus Group Discussion (FGD), document reviews, and observation.

Determinants of *Pesantren's* Resilience during the Pandemic

Resilience in this research project considers whether a *pesantren* can survive the pandemic through adaptation or quickly recover. This study found that *pesantren's* have vital factors that support their strength in responding to the COVID-19 pandemic. The possession of these factors varies widely among *pesantren's*, so the level of resilience of each *pesantren* also differs. The factors affecting health and educational resilience of a *pesantren* during the pandemic are 1) knowledge, attitude, and belief related to COVID-19; 2) leadership characteristics; 3) ability of a *pesantren* to build a network with several parties; 4) resource ownership, and 5) management of *pesantren* (Figure 1). These determinants relate to each other as an inseparable proposition in the resilience of a *pesantren* during the COVID-19 pandemic

First, the knowledge of the *pesantren's* community and *kiai* related to the risk factors of COVID-19 transmission, prevention, and treatment is an essential aspect of avoiding and handling spreading the virus in the *pesantren*. However, this study showed that the *pesantren* community has insufficient knowledge on the latest information of the COVID-19. For example, they did not understand the emergence of various virus variants with higher transmittance than the previous variant. In addition, the infodemic (misleading information) phenomenon increases the difficulty of the community in getting correct information related to the COVID-19. Therefore, the efforts to have the latest knowledge about COVID-19 are important for improving the resilience of the *pesantren* during the pandemic.

Furthermore, this study also found some poor attitudes and beliefs in the *pesantren's* community during the pandemic. For instance, keeping the health protocols in a long period may produce pandemic fatigue and the idea that the virus is not dangerous. Such attitude and belief lead to the lack of implementation of the health prevention protocol, which causes a *pesantren* to be vulnerable to the transmission of COVID-19.

The second determinant is the good *kiai* qualities in responding to the pandemic. These characteristics include strategic leadership, collaboration, openness, brave, and independence. Strategic elements can be seen from *kiai's* responsiveness and adaptive attitude when a pandemic occurs, for example, by forming an information technology (IT) unit and a health experts' unit to handle the teaching process, either online or offline, in the *pesantren*. Collaborative characteristics can be seen from the efforts of the *pesantren* in collaborating with various parties such as local governments, health centers, and other parties in counter measuring COVID-19. Open characteristics can be seen from the transparency of the *pesantren* towards outside parties, especially the health centers and local government regarding COVID-19 cases in *pesantren* and the most updated information related to the COVID-19 response. Brave characteristics can be seen from the *kiai's* ability to make unpopular decisions, such as conducting offline learning when the pandemic is still happening. Lastly, the independent attributes of *kiai* are shown by his ability to create self-funding by optimizing their charity business so that they can support the *pesantren* to have adequate resources in responding to the pandemic.

The third aspect is the ability to cooperate with other parties outside the *pesantren*, such as a fellow *pesantren*; the socio-religious organization affiliated with *pesantren*; their alumni association; other community organizations (Ormas); and government. These various networks provide material support such as COVID-19 prevention facilities, testing tools, basic needs, vaccines, self-isolation facilities, treatment, and immaterial such as online training related to COVID-19 response.

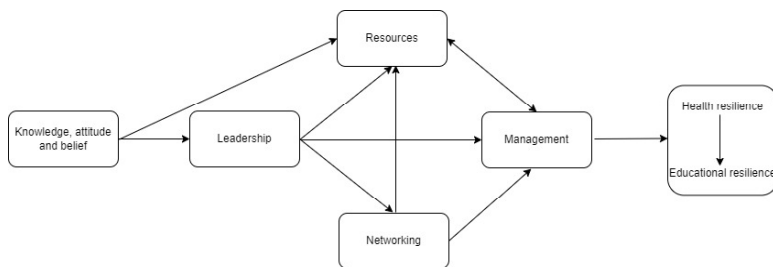


Figure 1. The framework of the resilience of *pesantren* during the pandemic.

The fourth determinant is the ownership of resources in health and education. In the health sector, resources include infrastructure to support the COVID-19 prevention protocol, education information and communication media related to COVID-19, along with testing, tracing, and treatment facilities. This study showed that some *pesantren's* already had adequate COVID-19 prevention tools and facilities. Yet, other *pesantren's* still do not have the proper COVID-19 testing, tracing, and treatment facilities.

In terms of educational resources, it includes educational technology, finance, and human resources. *Pesantren's* have shown their efforts by providing educational technology for online learning, such as increasing teachers' digital literacy, installing a Wi-Fi network in the *pesantren*, providing laptops for students, distributing internet data packages for students and staff. Furthermore, *pesantren's* have collaborated with other educational institutions to increase the capacity of their teachers through various training both internally and externally. In addition, young teachers who are more technology literate have been able to help older teachers who tend to be less technologically proficient in some *pesantren's*. Thus, it is hoped that all teachers will be able to organize online learning as an alternative to learning during the pandemic. In terms of finances, the tolerance of a *pesantren* for late payment of tuition fees from students is one of strategy so that there are no cases of

students being expelled from the *pesantren* due to inability of students to pay tuition fees.

The last determinant factor is the management of the *pesantren*. In the health sector, a *pesantren* will have a task force and operational standards in handling COVID-19 cases that occur in the *pesantren*. Nonetheless, the performance and professionalism of the task force that was formed are highly dependent on the educational background and experience of the officers. Therefore, the task force officer's with a health education background demonstrates the accuracy of the steps implemented to deal with COVID-19 in the *pesantren* environment. Furthermore, a *pesantren's* efforts to limit the mobility and contact of their *pesantren* community with people from outside the *pesantren* are one of the keys for a *pesantren* to minimize the transmission of COVID-19. Moreover, managing to test and trace efforts for early detection of COVID-19 cases in the *pesantren* is also an important factor contributing to the resilience of the *pesantren*.

Pesantren Vulnerability

This study revealed the vulnerability of a *pesantren* during the pandemic in social and political aspects. In social aspects, there were still individuals, especially *santri*, who believed in a conspiracy related to COVID-19. About 45.3% the *pesantren* community believe that Chinese or Americans have created a biological weapon to conquer the world; 48.6% believe that China and the United States already owned vaccines before the pandemic began; and 63% believe that Jewish people created viruses to beat Muslim people. These conspiracies have caused disobedience against the health protocols and a refusal to get vaccinated. These conspiracy beliefs also challenge the preventive actions.

In the political aspect, the *pesantren* vulnerability includes trust issues and the community's skepticism of the government. The trust of the *pesantren's* community in the government regarding both the seriousness and their capability of handling pandemic are low. This distrust was mainly caused by the inconsistencies of government regulation and corruption issues during the pandemic era. The statistical analysis of this study showed that male individuals in *pesantren* had lower trust in the government than females and *santri* had lower confidence than teachers. Moreover, this study also found that individuals who access

information from social media are more susceptible to having a low level of trust in the government than those who do not.

Skepticism in this study is defined as a person's vulnerability to anxiety and doubt about any policies and information issued by the authorities during the COVID-19 pandemic. Nearly half of the total respondents (43.2%) believed that the government deliberately misled the public regarding COVID-19 data, and 33.9% are skeptical of the government's explanation regarding COVID-19.

There is a common thread between belief in conspiracies, low trust in the government, and high public skepticism. Belief in conspiracy theories reciprocally affects the level of trust in government. Distrust of the government is also caused by government policies related to COVID-19 that are considered flawed. In the end, all of these variables affect the level of social cohesion in the *pesantren*. However, it does not result in the level of social cohesion in the *pesantren* being weak in all aspects.

The Role of *Nyai* and Women Leaders

The study discovered that the role and influence of the *nyai* and other female leaders during the pandemic was motivated and greatly influenced by their level of education. The higher the level of education means the *nyai* and other female leaders have a more outstanding agency in their influence on the strategic policies of the *pesantren*. In addition, the *nyai* and other female leaders with educational backgrounds in the health sector have strong bargaining positions because of the knowledge authority that the *kiai* does not possess.

The roles of the *nyai* and other women leaders in contributing to the *pesantren*'s health and education resilience are to provide insights to the *kiai*. They also create networking with other institutions such as universities in procuring PCR tests, participating in regulating students' nutrition to increase immunity, becoming a valuable source of information related to COVID-19, and providing education in related to the vaccination.

Although the role of the *nyai* and other women leaders has improved a lot as modernization and globalization have encouraged women's participation in the public sphere, in general, the *kiai* is still very dominant in decision-making in the *pesantren*. However, amid the *kiai*'s domination, the *nyai* and other women leaders can still develop their agency through bargaining power.

The results of this research have received responses from various parties. Ace Syadzily, the deputy head of Commission 8 of the House of the Representatives Republic of Indonesia, and Waryono Ghafur, Director of Early Education and *Pesantren*, Directorate General of Islamic Education, MORA of the Republic of Indonesia, believe that this research is important for the improvement and value for the basis of policymaking. Meanwhile, Nur Rofiah, a gender expert, highlighted the results of this research from the aspect of gender, in particular the power relations between the *kiai* and the *nyai*, which could be influenced by the existence of the *pesantren* and human resources. In small and newly formed *pesantren*'s, the unequal power relations between a *nyai* and a *kiai* are generally less visible because the human resources are limited, so a *kiai* and a *nyai* work together to advance the *pesantren*. Meanwhile, in larger *pesantren*'s with a complex leadership hierarchy, the gender gap is thicker because there has been a lot of tug-of-war between interests. Romzi Ahmad, assistant of special staff to the vice president of the Republic of Indonesia, strengthened the findings of this study by describing various solutions to the main problems of *pesantren* during the pandemic with transparency, tackle digital divide, healthy lifestyle, and elevating women involvement.

The full report of this research can be further accessed on Convey websites <https://conveyindonesia.com/id/publikasi/laporan-convey/>.

Laifa Annisa Hendarmin, *Center for the Study of Islam and Society (PPIM); Faculty of Medicine, Syarif Hidayatullah State Islamic University (UIN) Jakarta, Indonesia*. Email: laifa@uinjkt.ac.id.

Ida Rosyidah, *Faculty of Social and Political Sciences, Syarif Hidayatullah State Islamic University (UIN) Jakarta, Indonesia*. Email: ida.rosyidah@uinjkt.ac.id.

Mochamad Iqbal Nurmansyah, *Faculty of Health Sciences, Syarif Hidayatullah State Islamic University (UIN) Jakarta, Indonesia*. Email: iqbalnurmansyah@uinjkt.ac.id.

Guidelines

Submission of Articles

S*tudia Islamika*, published three times a year since 1994, is a bilingual (English and Arabic), peer-reviewed journal, and specializes in Indonesian Islamic studies in particular and Southeast Asian Islamic studies in general. The aim is to provide readers with a better understanding of Indonesia and Southeast Asia's Muslim history and present developments through the publication of articles, research reports, and book reviews.

The journal invites scholars and experts working in all disciplines in the humanities and social sciences pertaining to Islam or Muslim societies. Articles should be original, research-based, unpublished and not under review for possible publication in other journals. All submitted papers are subject to review of the editors, editorial board, and blind reviewers. Submissions that violate our guidelines on formatting or length will be rejected without review.

Articles should be written in American English between approximately 10,000 words including text, all tables and figures, notes, references, and appendices intended for publication. All submission must include 150 words abstract and 5 keywords. Quotations, passages, and words in local or foreign languages should be translated into English. *Studia*

