

COMMUNICATION PATTERNS OF FEMALE ULAMA IN COMBATING RADICALISM IN GARUT, WEST JAVA, INDONESIA

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ABSTRACT

The radicalism movement, which is largely synonymous with the threat of violence today, is not only carried out by men, but also by women who began to participate in radical actions. The aim of this research is to analyze and reveal the communication patterns of female ulama in preaching against radicalism through the taklim assembly in Garut, West Java. This research uses a constructivist paradigm with qualitative methods through a case study approach. The selection of informants was carried out using a *purposive sampling* technique with data collection techniques carried out through observation, in-depth interviews, and documentation.

The results of the research show that interpersonal communication is used by female ulama to package issues and messages through the taklim assembly, which prioritizes an attitude of openness and empathy to unravel the dangers of radicalism in religion. Interpersonal communication is carried out through message packaging by raising issues very close to women's daily lives. This communication between female ulama in fighting radicalism in Garut, West Java is carried out through three patterns, namely, one-way communication, two-way communication, and multi-way communication (Effendy, 2011). One-way communication is carried out when giving lectures, two-way communication is carried out through discussion processes, and multi-way communication is through the efforts of women's organizational networks and advocacy for controlling and preventing radicalism and religious extremism in Garut district. Meanwhile, communication barriers occur due to the closed attitude of some congregants, whether caused by takiyah (hiding identity), or culture with the aim of being polite towards scholars or teachers.

Keywords: Communication Patterns, Female Ulama, Fighting Radicalism

1. INTRODUCTION

Women's involvement in radical actions developed over time and has recently been considered a new trend. In a number of places, women's involvement occurs due to the influence of terror perpetrators who use women as their life partners (Syuaib, 2022). Previously, women were only involved as supporters (Widyaningsih & Kuntarto, 2020). The strong grip of patriarchal culture influences subordination in the relationship between husband and wife, which causes women's position to be used to help the radical movement of their husband and his group (Taskarina, 2018). Their weak and subordinate position means they have no choice but to submit to the power of others, such as; their husband, family or relatives (Asiyah et al., 2020). Apart from being supporters, slowly they (wives) will be influenced to take on the role of perpetrators in these

extreme actions (Qorih, 2019). Propaganda and jihad in the name of religion are one of the triggers and motivations for them to become perpetrators of acts of terror (Mulia, 2019). The meaning of jihad becomes problematic when it is linked to matters involving violence, attacks and coercion in the name of religious devotion. Religion loses its essence when it becomes a cover for human arbitrariness even though it has to violate the rights of other humans. However, the meaning of jihad is not immediately understood and interpreted as physical war because of its broad definition. Therefore, Muslims sometimes misinterpret the word jihad as the highest form of worship after monotheistic belief and prayer (Zamzami et al., 2023).

Table 1: Data on women's involvement in acts of radicalism and terrorism



Source: Combined data from BNPT, IPAC and SeRVE Indonesia (In INFID Policy Paper, 2021).

This table explains how women are involved not only as supporters but they have been involved as perpetrators in direct acts of radicalism and terrorism. The role of women has an important role in radical movements.

As a wing of the young women's organization Nahdlatul Ulama, Fatayat NU is concerned with women's issues, especially those related to social and religious issues. This is like the role of NU's trident fatayat at the level of the movement including the role of nationality, the role of religion and the role of women. Through the da'wah program against radicalism, Fatayat NU takes a religious approach to solve the problem of radicalism that befalls women, especially in Garut. This radicalism da'wah program is carried out regularly by the female Ulema of Fatayat NU in Garut in their taklim assemblies whose congregation, members of the taklim assembly assisted by Fatayat NU, come from various educational backgrounds, economics, and different social statuses. This radicalism da'wah program was initiated by the Fatayat NU organization based on the social phenomenon of the strong influence of female ulama in supporting the religious knowledge of the congregation, especially in Garut. The inadequate educational background of most women in Garut has caused them to use taklim assemblies as an alternative to gain knowledge, as well as to

take part in social activities, where the role of female ulama is central because most of them are the guardians of taklim assemblies.

The existence of female ulama has a special position in society. Takim (2006) states that the urgency of the role of female ulama in society cannot be separated from the magnitude of their influence in social, cultural and religious aspects. The special position of female ulama in society is also inseparable from the legitimacy of religious texts which explain that ulama are the heirs of the prophets. Razak and Mundzir (2019) state that this legitimacy also legitimizes the ulama to have the authority to translate religious texts according to the interpretation and knowledge they possess.

One of the roles of ulama, including female ulama, currently is to provide literacy to the congregation regarding the dangers of radicalism through a religious approach. This is important because the scientific authority possessed by an ulama will have the legitimacy to comprehensively explain radicalism from a religious perspective. This is because the phenomenon of radicalism in the name of Islam in Indonesia has become a serious concern for various elements. If this radical Islamic movement is allowed to grow, it will have a greater impact on religious harmony, especially given the condition of the Indonesian nation which is rich in diversity. According to research conducted by Darmawan, Saam and Zulkarnain (2010), it is known that there is a simultaneous relationship and positive causal relationship between the variables of knowledge, attitude, behavior and participation in a person's awareness of doing something, in other words, if the information campaign about the anti-radicalism movement can precisely target the variables of knowledge, attitudes, behavior and participation, it will influence a person's awareness to take similar actions, namely rejecting religious radicalism. Information campaign accuracy can only be obtained if the communication strategy chosen is also appropriate (Utomo, 2017). On that basis, it is important to know how to actually prepare an appropriate communication strategy plan according to the literature so that it can be used in information campaigns against religious radicalism. Therefore, it is expected the anti-religious radicalism information achieves the expected goals during the campaign.

Similar research conducted by (Gumiandari & Nafi'a, 2020), with the title *The Role of Cirebon Women Ulama in Countering Religious Radicalism* aims to describe the experiences and efforts of Cirebon women ulama in the process of socio-religious transformation of Cirebon society in a better direction, namely countering religion-based intolerance in Cirebon. This research was conducted using a descriptive qualitative method with a phenomenological approach through documentation studies, interviews and direct observation with Cirebon women activists from various community organizations and non-governmental organizations. The research results show that several strategies are used by Cirebon women ulama to fight religious radicalism, such as (1) developing religious literacy among the people of Cirebon; (2) shifting communication patterns from monologue to dialogue; (3) reviewing the learning curriculum; (4) living with other religious communities and beliefs, and (5) building institutional networks.

One of the important findings in previous research regarding the shift in communication patterns from monologue to dialogue carried out by female ulama to counter radicalism in Cirebon is also one of the researchers' studies to see how the communication patterns of female ulama in Garut Regency are to make women aware of the dangers of radicalism through assemblies taklim. The researcher also intends to see the communication barriers faced by female ulama in fighting radicalism through the taklim assembly in Garut district.

2. LITERATURE REVIEW

Communication Pattern

In communication, certain patterns are known for the manifestation of human behavior in communication (Nurudin, 2010). The term communication pattern itself is usually referred to as a model, a system consisting of various components that relate to each other to achieve goals simultaneously.

The word "pattern" is equated with "model" which means a picture designed to represent reality (Rakhmat, 2007). Meanwhile, "communication" is something urgent in human life (Ilaihi, 2010), which comes from the Latin "*communication, communis, communico*" which means togetherness, relationships, news, announcements and notifications (Cangara, 2000). Communication patterns are the same as communication models, namely the design of a realistic depiction of a communication process adapted to the forms of communication (Jumardi, 2020). Broadly speaking, the definition of communication patterns can be interpreted as a form or pattern of relationship between two or more people in sending or receiving messages that are suitable for understanding (Yunita Pratiwi et al., 2023).

Understanding communication patterns cannot be separated from the applicable local context and culture. This provides an illustration of how people's communication behavior is interconnected in a systematic way between meaning and the cultural aspects that surround it.

Joseph A. Devito (in Nurudin, 2010) divides communication patterns into four parts, small group communication, interpersonal communication, public group communication and mass communication.

Meanwhile, according to Effendy (2011), communication patterns are divided into three, one-way communication, two-way communication and multi-way communication. 1) One-way communication pattern is the process of conveying messages from the communicator to the communicant using or without media, without any feedback from the communicant, in this case the communicant acts as a listener only. 2) Two-way or reciprocal communication pattern (*Two-way traffic communication*), namely the communicator and the communicant exchange functions in carrying out their functions, the communicator in the first stage becomes the communicant and in the next stage they exchange functions. However, in essence, the person who starts the conversation is the main communicator. The main communicator has a specific goal through the communication process. The process is dialogical, and feedback occurs directly. 3) Multi-

directional communication pattern, the communication process occurs in one larger group where the communicator and communicant will exchange ideas dialogically.

Female Ulama (Moslem scholars)

Abdul Gani Isa (2001) defines ulama as figures who are worthy of being asked questions and asking for fatwas related to religion because they are seen as having high knowledge and understanding of religious knowledge. Nowadays, in its development, ulama is not only addressed to men but also women who have achieved the same abilities and level of knowledge as male ulama can also be called ulama. Currently, many countries have recognized the existence of these female ulama through their role as public figures in the religious field such as preachers, teachers, community leaders, or performers in religious media on television. This is certainly a sign of acceptance of the existence of female ulama as holders of authority in the name of Islam (Razak & Mundzir, 2019).

For the Indonesian context, the existence of female ulama cannot be separated from a difficult journey process. One of the determining factors for female ulama is the existence of Islamic boarding schools as a place to forge religious knowledge for santri, including female santri. Islamic boarding schools are places where not only religious knowledge is developed, but Islamic boarding schools also teach manners, social and organizational knowledge, as well as how to forge a life as a person who benefits the community around them. Because of the large role, the work of Islamic boarding schools has a very important role in the context of Indonesian Islamic society.

Azyumardi Azra (2002) views that there are two reasons why female ulama in Indonesia tend not to be heard in public spaces. First, limited access to wider religious education for women compared to men. Second, the lack of publications regarding the existence of female scholars or figures makes them less known to the public.

In the development, the existence of female ulama in Indonesia today cannot be separated from the birth of the Indonesian Female Ulama Congress (KUPI) which is one of the representations of the implementation of democratization which is able to create a distinctive Indonesian Islamic discourse held at the beginning of its formation in Cirebon on 25-27 April 2017 (Ma'ruf et al., 2021). The birth of KUPI was driven and initiated by female **Nyai** as female ulama from various Islamic boarding schools spread throughout Indonesia, where in KUPI there are also female activists, Indonesian Islamic feminists, and progressive thinkers (Ma'ruf et al., 2021).

Radicalism

According to Vanny Rahman (2021), radicalism is an attitude that desires overall change by going beyond the normal limits of society through violent means. This is the reason why radicalism becomes the seed for the emergence of terrorism.

One factor in the emergence of radicalism is due to fanatical attitudes in religion. This fanaticism causes the followers to have a takfiri attitude, that is, they easily label other people who have different views as infidels and heretics. Masduqi (2013) is of the view that the existence of religious radicalism can be seen

from the birth of the *jihadi congregation*, as a group that has beliefs regarding the theology of *Hakimiyah* and jihad. This group holds the view that human laws must be in accordance with God's laws, while laws produced by humans are considered infidel laws, so they must be replaced with God's laws.

According to Muhamad Ulinnuha (2014), Islamic Radicalism has two forms. *First*, as a mere ideology that ignores the social and social situations that exist in society. *Second*, as a doctrine from certain extreme groups who want to show the rise of Islam according to their version.

The National Counterterrorism Agency (BNPT) has several criteria to identify a person or group who has radical views. *First*, have an intolerant attitude toward differences in views. *Second*, have fanaticism toward one's own views by considering other people's views to be wrong. *Third*, tend to be exclusive or separate themselves from the public. *Fourth*, have a revolutionary attitude in making changes, that is tending to use violent methods (Rahman, 2021).

3. METHOD

This research uses a constructivist paradigm where the communication patterns carried out by female ulama in preaching against radicalism are part of a form of interaction in carrying out communication activities in order to raise public awareness, especially women, in reviewing the issue of radicalism and its dangers. The method used in this research is a qualitative method with a case study type. A case study is an in-depth explanation of various aspects arising from the object under study, whether in relation to an individual, group, community, program, or in relation to certain societal conditions (Mulyana, 2006). According to Robert K. Yin (1989); "Case study research can be used in research that has the aim of finding answers to the questions 'how' and 'why' in everything being researched."

The case examined in this research specifically concerns the communication patterns of female ulama in raising awareness among women's groups about the dangers of radicalism through taklim councils.

Informants in this research are individuals selected based on research objectives using *purposive sampling* techniques. The general criteria used as informants by researchers are female ulama who carry out awareness efforts in the community in the form of taklim assemblies; as well as the congregation of the taklim assembly chosen by the researcher. Meanwhile, the resource persons in this research were the Management of the Counter-Terrorism Communication Forum (FKPT) for women in West Java and the Management of the Indonesian Ulama Council for Law and Human Rights (HAM) in Garut Regency.

Data collection techniques were carried out primary and secondary. Primary data in this research was collected through in-depth interviews. Observations were carried out by directly observing the process of implementing communication by female ulama to community groups as their congregation in the taklim assembly they supervise. Meanwhile, secondary data collection techniques were obtained from the results of previous research, books and mass media articles, as well as reference materials relevant to the research topic.

4. RESEARCH RESULTS AND DISCUSSION

In reviewing the issue of radicalism, researchers conducted in-depth observations and interviews with female Ulama informants as preachers who reviewed the issue of radicalism in their Taklim Council, as well as congregants who were active in the taklim assembly congregation. To dig deeper into the data, the researcher triangulated the sources with sources selected based on a *purposive sample*. The following are the profiles of informants and sources in this research, namely:

Table 2: Informant Profile

No.	Name	Address	Status
1.	Informant I	Pesantren Nurul Huda Cibojong, Kecamatan Cisurupan, Kab. Garut	Chairman of the Taklim Council, Nurul Hidayah
2.	Informant II	Kp kembang RT/RW 01/02, Balewangi, Kecamatan Cisurupan. Kab. Garut	Nurul Hidayah Taklim Assembly Congregation/Honorary Teacher
3.	Informant III	Pesantren At-Taufiq, Kecamatan Pendeuy, Kabupaten Garut	Chairman of the Taklim Council, At-Taufiq
4.	Informant IV	Kampung Ciucing 02/02 Saribakti, Kecamatan Pendeuy, kab. Garut	Congregation of the At-Taufiq Taklim Council /Housewives

Tabel 3: Source Person Profile

No.	Name	Address	Status
1.	Source person I	Ushuluddin Faculty, UIN Sunan Gunung Djati, Bandung	Head of West Java FKPT women and children 2022-2025 /Lecturer/Female Activist
2.	Source person II	Garut Islamic Association Islamic College (Staipi)	Garut Regency MUI Legal Sector Coordinator/Lecturer

The Role of Female Peran Ulama

Female ulama as initiators and communicators of messages discussing the issue of radicalism through taklim councils have an important role, both in their level of knowledge, attitudes and behavior so that they are considered worthy and have credibility in carrying out these efforts. Female ulama saw how religious radicalism manifested itself in the attitudes and actions of the community in several villages in Garut. These differences provoke disputes by cultivating other

groups, giving rise to conflict which causes fear in society, especially women because they are afraid to leave the house; afraid to mingle with society, recite Islamic studies, and narrow the space for women to move.

Radicalism that exists in the people of Garut Regency so far is only ideologically radical, it is only limited in thought, however, radical groups try to apply their teachings to the public, but do not continue their thoughts towards acts of terror. In other words, their radicalism is just being carried away by the current of most of their groups. The way they are given jihad books discussed through special recitations carried out exclusively among them.

According to Source person I, the factors involved in women's radicalism are varied including ideological and family factors, conversion factors, economic factors, and psychological factors.

Repentance is related to the motivation of women who are determined to undertake jihad because they are making amends for mistakes or sins in the past. Source person I gave an example, like the pot bomber from Indramayu, she used to think she was not a good child in the sense that the woman did not wear a veil, had free life, and then became a migrant worker. Then she often accessed websites and social media of radical groups, so she was exposed to them from there. She feels like she is a woman, but why does she violate her nature, such as working outside the house or abroad, she wants to repent by joining a radical group. She even got married to one of the radical figures via social media (telegram) because she wants to get Allah's approval for her guilts and wants to repent, so, fighting for jihad by becoming a pot bomber became her choice.

Meanwhile, psychological factors are conditions when they are in a state of confusion, for example because a parent or relative has died; Then there are those who pay attention and invite them to the path of God, considered pious because they are invited to recite the Koran, but it turns out they lead to radicalism. This fact happens a lot in the field. Of these factors, according to source I, the number one factor in women's involvement is ideology, so the role of female ulama is very urgent in efforts to unravel the factors of women's involvement through taklim assemblies or recitations.

Interpersonal Communication Approach

Joseph A. DeVito (2007) defines interpersonal communication as verbal and nonverbal interaction between two or more people who depend on each other to increase relationship activities between people or groups consisting of verbal and nonverbal communication. Interpersonal communication carried out by female ulama is packaged in conveying issues that are very close to women's daily lives.

According to Informant III, the issue of radicalism among women must be immediately anticipated because this issue will change the direction of Indonesian politics or the lives of women themselves. Still according to him, in Indonesia, women are still considered *second line* because they are easy to direct. This cannot be separated from women's own educational background so that they do not think much about things that can be analyzed or are not able to think critically about the conditions around them. Apart from that, the domestication of women or the withdrawal of women from the public sphere makes political policies not in favor of women so that the

existence of women in public will get worse. The factor of women's ignorance is the main cause of radicalism and other factors include the politicization of religion, patriarchal culture which still domesticates women, access to education, and access to public issues, and so on. So the packaging of messages in interpersonal communication must be adapted to the social context of the congregation.

Rina Nurhayati, as informant II, conveyed her experience regarding the importance of women knowing the dangers of radicalism through taklim assemblies. According to her, so far female ulama have explained that apart from material regarding fiqh, morals, monotheism and all kinds of things, female ulama are also active in fighting radicalism. They try to understand women as their congregation how to practice Islam correctly, how we can live side by side with other religions or groups even though they have different understandings. According to her, this will not reduce the faith that we hold firmly, on the contrary, it is an order from Allah SWT on how to relate to other groups or religions on the basis of humanity.

Meanwhile, Informant III explained that the reason why women are involved in the issue of radicalism is due to ignorance so they are unable to filter out what is true and what is misleading. Another factor is following a partner or husband who was first exposed to radicalism. These two factors influence each other. Because of this ignorance, women are easily influenced either by their partners or by the environment around them, so they are unable to be critical.

Female Ulama tries to invite the congregation to think critically through the dialogical process carried out. Apart from that, case study analysis is also often carried out which is intended to understand the real conditions regarding the dangers of radicalism that appear in real life.

Taklim Assembly as a Means

The dissemination of movements, invitations, suggestions, or any information about anti-religious radicalism is basically part of an effort to communicate resistance to religious radicalism itself. Cutlip, Center and Broom (2009:10) say that effective information campaigns must be designed to suit the situation, time, place and audience. This means that it is related to choosing the correct media and techniques (Utomo, 2016).

In analyzing the problem of radicalism, female ulama chose to use the taklim assembly as a way to provide important information about what and how radicalism is, what its history and forms are, and how to overcome it. This was conveyed by Informant I, as the caretaker of the taklim assembly Nurul Hidayah, that the taklim assembly was a fairly effective medium.

According to Informant 1, fighting radicalism will be effective through recitation materials at majlis taklim, for a number of reasons: **First**, awareness about radicalism can be conveyed through material related to fiqh, especially regarding material that discusses women. Examples include the female reproductive system, there are aurat and so on. This can be connected to issues of radicalism. For example, if we discuss private parts, there are people who insist and don't want to respect other people about how they cover their private parts. This explains that there are several views about the aurat and its limitations in various schools of thought. Then, what are the

boundaries of the aurat outside the four schools of thought. According to her, this is important, because one of the views often disputed by radicals is the issue of women's private parts. **Second**, presentations regarding the rights of zauj (husband) and zaujah (wife) at home which must be fulfilled by each partner. For example, even though it is discussed through book study, there is the book *Durusul Fiqiyyah*, which discusses the rights of husband and wife, where in it explores everyday problems, examples also emerge of how a wife can work together with her husband to take care of children when the wife has business, etc. So, there is no view that the husband has no obligation to take care of the house. People who have the mindset that women must stay at home because it is their duty is also a sign that there are seeds of radicalism in them. **Third**, explain material that has a special relationship with religious radicalism, such as jihad and hijrah. How to discuss the essence of the hijrah that the Prophet SAW made to Medina, where he came to Medina not with the intention of replacing anything that existed after the hijrah in Medina. In fact, he united the divided nations there without destroying anything, that was the essence of the Prophet's Hijrah to Medina. Not destroying Medina or replacing anything that already exists but perfecting what is in Medina.

This is also supported by the opinion of Source person I, the way to prevent the spread of radicalism is to provide a *washatiyyah* or moderate understanding of Islam which needs to be spread as much as possible by ulama. The understanding of Islam that needs to be highlighted is friendly teachings, not angry ones. If the approach is towards women's groups, then the very appropriate and effective way to use Fatayat as one of the women's organizations to approach it through the taklim assembly or mass organizations. Source person I even added that women as mothers are the family's stronghold, not only in terms of economic security, but also from a psychological and religious perspective. So, it is very important for women to have a good ideology and understanding of religion.

Communication Patterns in Discussing the Issue of Radicalism

The Communication Pattern Against Radicalism carried out by female ulama is accomplished through the Taklim Council using several models according to the subject matter. In analyzing communication patterns, Effendy (2011) divides them into three patterns, one-way communication, two-way communication and multi-way communication.

Female ulama in Garut Regency discuss the issue of radicalism in the taklim assembly through several communication patterns including lecture patterns, this pattern can also be called a one-way pattern. In taklim assemblies, the lecture method is quite dominant where a cleric/ustadzah conveys the main material of the lecture being delivered, meanwhile, the audience only listens and listens to what the ustadzah has to say as the main resource person.

Apart from the diversity of material, female ulama, in reviewing the issue of radicalism, use several methods and approaches including selecting the methods and media used to suit the situation and conditions of their congregation as explained by Informant II as a congregation. She said that Nurul Hidayah's recitation was a unique recitation because usually the recitation in the village is usually

monotonous, only about how to get closer to Allah or the study of fiqh, but at the Nurul Hidayah Taklim Council, according to her, it has very broad material and targets the teachings of life in everyday behavior, how to act in a pluralistic society, how to behave towards the environment, how to maintain reproductive health which are important for women, how to manage a family/household, and so on.

According to Informant II, the methods presented in the taklim assembly also varied, starting with the lecture method, which is then followed by the discussion method when the presentation of the material according to the specified schedule has been discussed. Apart from that, an issue is sometimes dissected through analysis of a case in a film. This discussion and analysis is what differentiates it from other recitation forums, making it possible for the congregation to explore their understanding at that time.

While Informant III uses study media in her taklim assembly in the form of a support (sorogan) system such as studying the book *qurratu a'yun*, *sullam taufiq* and others that focus more on the book of fiqh. In fact, sometimes the teachers grant the congregations' desire to learn about morals that they feel are still lacking.

Informant IV as a member of the At-Taufiq Council explained her experience in the taklim assembly. According to her, female clerics conveying their preaching really touches the heart, because many of their approaches are psychological. Even the arguments she conveys can be easily understood because apart from being complete, starting from a study of the arguments contained in the Koran, also from the perspective of the hadith and ijma'. Moreover, the recitation opens a question-and-answer moment that the congregation is waiting for, according to her, through question and answer, the congregation can exchange ideas and discuss, so it is easier to understand with such a model.

Using the lecture method as one-way communication, female ulama in the taklim assembly have also used a discussion system to deepen and enrich material, especially regarding the issue of radicalism. The lecture method, which has conventionally been a characteristic of the lecture method at the taklim assembly, has now experienced a shift because female ulama have added a two-way discussion method through the discussion process. This is *urgent* considering that the discussion process opens the way for the congregation to carry out a dialogic process to absorb religious knowledge from ulama as people considered experts in this field.

Besides using the taklim assembly as an effort to raise awareness among the congregation, female ulama in Garut also organize themselves to upgrade their knowledge about current issues and as a space for mutual sharing between female ulama through the *Garut Daiyah Fatayat Forum* (Fordaf). Female ulama also strengthen their networks through advocacy networks with stakeholders in Garut Regency. This is in line with the concept of multi-directional communication as an effort to externally strengthen the female ulama movement in preaching against radicalism. In the context of multi-directional communication, Source person I describes how female ulama can raise awareness through female ulama networks, advocacy processes, and da'wah through media including mass media, electronic media, and social media. This is in line with the view of

Source person II who is of the view that the issue of radicalism is a serious problem whose roots are not only related to ideology, but it is also intertwined with issues of education, economics, and religion. So according to her, it requires a comprehensive approach to overcome it which is not only carried out by one party, but it requires Penta helix cooperation from all elements. If all approaches are carried out by various parties, the problem of radicalism will be resolved at the roots.

The following is a table of communication patterns for female ulama in Garut:

Table 4: Communication Patterns of Female Ulama

Communication Pattern (Effendi, 2011)	One way communication,	Lecturing	Teaching or understanding
	Two-way communication	Dialog	Invite the congregation to discuss or ask questions
	Multi-way communication	Network of Female Scholars	Through the Daiyah Fatayat Forum Network (Fordaf); Preaching on social media; join other organizations

Source: Researcher's Processed Results (2023)

Communication Barriers

The communication barrier in the communication pattern of female scholars against radicalism is found in the closed attitude shown by some congregations who come from radical groups. This closed attitude is in line with the attitude usually shown by radical groups when dealing with other people outside their group as an effort to hide their identity.

This is in line with the view of Source person II that the movement pattern of radical groups tends to *takiyah* "hiding identity", so it is reasonable if women's involvement is used by radical groups to trick officials and obscure the facts. Anyway, they need cadres who are the driving force in the field. This is a standard system and structure in a movement; and these women are victims of the system and structure they created. According to her, it is difficult to identify the community that is joined or exposed by radical groups.

In addition, the attitude of *nerimo* or accepting whatever is delivered by ulama or missionaries has also become the culture of some congregations because most of the taklim councils do not open a question-and-answer room or discussion process. This certainly complicates the dialogue process that began to be implemented in the women's daiyyah fatayat taklim

assembly. This obstacle began to be overcome by opening up the widest possible communication space by female Daiyah fatayat ulama to the congregation, so that not only a one-way communication process occurred, but two-way communication, even multi-way communication also began to be opened in the effort of da'wah against radicalism.

5. CONCLUSION

To fight radicalism through the taklim assembly, female scholars in Garut regency perform diverse communication patterns depending on the situation and condition of the congregation when attending studies. The taklim assembly is used as an approach to discuss the issue of religious radicalism among women. In short, the delivery of issues that are very close to the everyday life of women are packaged in interpersonal communication carried out by female scholars.

The communication pattern used refers to the communication pattern as suggested by Effendy (2011) who divides it into three patterns, one-way communication, two-way communication and multi-way communication. *First*, one-way communication is done when female ulama give jurisprudence material with a lecture system. The congregation listen and listen to the presentation delivered by the female ulama. *Second*, two-way communication occurs when the congregation is given time to ask questions being discussed through a question-and-answer process. *Third*, the multi-directional communication pattern is carried out by female ulama regarding their efforts to garner support both from the local government and from various elements of society.

Communication barriers in the communication pattern of female ulama against radicalism are found in the closed attitude of the congregation either due to the attitude of takiyah or hiding their identity or the existence of a community culture that tends to follow whatever the scholars say without protesting or daring to ask questions. This is considered by some people as an attitude of respect for the teacher.

6. Limitations and future learning

This research is concerned with the communication pattern of female ulama in fighting radicalism through the taklim assembly. In the future, research needed regarding the effectiveness of the communication pattern is not only through the taklim assembly but also through the larger scope of religious education and can be applied to society in general.

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