

Bringing Pesantren into Diplomacy to Achieve the World Trust

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Abstrak-Situasi konflik di Timur Tengah akan berpengaruh pada banyak mata dunia. Seluruh mata di dunia akan mengalihkan pandangannya pada daerah yang lebih stabil dalam urusan keamanannya. Asia Tenggara merupakan daerah yang relative lebih tenang dibandingkan Timur Tengah saat ini. Kondisi ASEAN yang cukup aman akan menarik perhatian dunia padanya. Indonesia di ASEAN merupakan mesin penggerak utama. Satu musuh bersama masyarakat internasional saat ini adalah terorisme. Teroris yang membawa doktrin radikalisme diakui masih ada di Indonesia. Membahas radikalisme saat ini dapat dilakukan oleh siapa saja dari kalangan apapun. Namun, apa yang membuatnya tidak nyaman ketika radikalisme didekatkan dengan Pesantren. Radikalisme atas nama agama, dalam beberapa kasus, dilakukan oleh beberapa "mantan siswa" Pesantren (santri). Tapi itu tidak kemudian terjadi generalisasi bahwa radikalisme agama selalu dikaitkan dengan Pesantren. Sangat penting untuk memperkenalkan Pesantren dengan semua karakternya. Berbagai kegiatan diplomasi, terutama diplomasi publik, dapat digunakan untuk membawa pesantren. Poin utamanya adalah untuk menjelaskan kepada dunia bahwa Indonesia, yang mayoritas Muslim, dengan pesantren sebagai pusat utama ajaran-ajarannya. Pesantren asli Indonesia selalu mengajarkan perdamaian. diplomasi publik sangat tepat untuk digunakan sebagai sarana mendapatkan kepercayaan dari dunia.

Kata kunci: Kepercayaan Dunia, Pesantren, Diplomasi Publik

Abstract-Conflict conditions in the Middle East would affect the many eyes of the world. All the world's eyes will turn to the areas that are relatively more stable for security affairs. Southeast Asia is relatively calmer than the Middle East today. ASEAN condition that is peaceful enough turns the world's attention onto it. Indonesia in ASEAN is the ultimate driving machine. One common enemy in the international community today is terrorism. Terrorists who brought the doctrine of radicalism admittedly still exist in Indonesia. Discussing radicalism today can be done by anyone of any circles. However, what makes it uncomfortable is when associating radicalism with Islamic boarding school/ Pesantren. Radicalism in the name of religion, in some cases, is done by some "former students" of Pesantren. But it does not then occur generalization that religious radicalism has always been associated with Pesantren. It's very important to introduce the Pesantren with all the character it has. Various activities of diplomacy, especially public diplomacy, can be used to bring pesantren. The main point is to explain to the world that Indonesia, which is predominantly Muslim, has pesantren as the main center of its teachings. The original Indonesian Pesantrens always preach peace. Public diplomacy is very appropriate to be used as a means gain the trust of the world.

Keywords: World Trust, Pesantren, Public Diplomacy

1. Introduction

The international community is quite busy with conflicts related to religious issues. Such conflicts, in some places have become very destructive. They spoil all the order of the state in all fields such as economic, political, social, infrastructure, and so on.

The area that is still covered by conflicts is the Middle East. The countries in the region have been turned into a failed state. The overthrow of the regime with no immediate emergence of a new more capable ruler is a boomerang for the countries.

Middle East filled with the conflicts is actually a great irony. The region is the oldest in the history of human civilization. There is also a religion as a source of belief as well as a source of legitimacy for the first revealed on earth. Still, the past history is not capable of being conflict prevention.

Conflict conditions in the Middle East would affect the many eyes of the world. The area which is rich in oil, is gradually less and less trusted by the international community. So then all the world's eyes will turn to the areas that are relatively more stable for security affairs.

Asia continent is relatively calmer than the Middle East today, especially the Southeast Asian region. The countries in Southeast Asia, although in some cases are in dispute, they did not result in significant conflicts.

Most disputes are between Indonesia and Malaysia. Like the dispute over the ownership of Sipadan and Ligitan islands between Indonesia and Malaysia. Ambalat is also a disputed island. In addition, about cultural claims. However, all the disputes do not then escalate to a more serious conflict. The disputes, at some time, are influential to the relationship of the two countries. But in general it can be said that the relationship between Indonesia - Malaysia is still maintained.

The disputes also occur in the case of the possession of South China Sea. Still, it also does not then bring countries in the region into a major conflict. Although there has been no comprehensive solution, at least the absence of major conflict related to South China Sea is an achievement in itself reaped by the organization of Southeast Asian Nations (ASEAN).

Although the tensions between North Korea and South Korea continue to rise, and China is strengthening its presence in the South China Sea, ASEAN's presence as a vehicle for diplomacy countries in Southeast Asia is able to keep distance from the existing tension. ASEAN is able to prevent itself from the fierce conflicts, which in other parts of the world can trigger war.

2. Research Method

Researchers chose qualitative methods in this study. Existing data in qualitative research is empirical, consisting of documentation variety of events, recording every word, words and gestures of the object of study, behavior that is specific, written documents, as well as various visual image that there is a social phenomenon (Neuman, 1997). Interpretive character is very strong here, where researchers should be able to interpret what is seen, heard, and understood.

3. Result and Discussion

3. 1. ASEAN Positive Image

ASEAN condition that is peaceful enough turns the world's attention onto it. America and Europe have included a fairly positive view of ASEAN. It is recognized that within ASEAN are more open conflicts that occur between Cambodia and Thailand. But the conflict does not significantly affect the West's interest in ASEAN. The EU provides funding for the development cooperation program in ASEAN more than 196 million euros for the period 2014-2020. The amount excludes the bilateral cooperation of the EU with each ASEAN countries, which reached more than 2 billion euros (Kompas, 2016).

The EU is the second largest trading partner for ASEAN. Based on data from the EU statistics, in 2015 the value of the ASEAN-EU bilateral trade reached 201 billion euros, rising 11 percent from 2014. In 2015, ASEAN exports nearly 118 billion to the EU, whereas EU's export to ASEAN countries reached 83 billion euros (www.tempo.com).

The EU direct investment in ASEAN (Foreign Direct Investment) is also the largest, reaching 194 billion euros, up to a quarter of the total FDI in ASEAN. The EU has already completed negotiations of free trade agreements with Singapore and Vietnam. It is in the process of negotiations with Thailand, Malaysia and the Philippines. With Indonesia, the EU is discussing Comprehensive Economic Partnership

Agreement (CEPA). Head of the Foreign Security Policy of the European Union, Federica Mogherini considers that the inter-area relationships between the EU and the Association of Southeast Asian Nations (ASEAN) are excellent. Her statement was delivered in a walk-in-interview after Mogherini's visit to the General Secretariat of ASEAN in Jakarta, Saturday, April 9, 2016 (Kompas, 2016).

ASEAN-US cooperation has long been intertwined. The latest, in terms of cooperation, signed a joint agreement produced at the time of the US-ASEAN Special Leaders Summit on 15-16 February 2016, producing 17 points of declaration Sunnylands Declaration, some of which are (www.whitehouse.gov).

Mutual respect for the sovereignty, territorial integrity, equality and political independence of all nations by firmly upholding the principles and purposes of the Charter of the United Nations, the ASEAN Charter and international law;

1. The importance of shared prosperity, sustainable, inclusive economic growth and development, and the nurturing of our young people to sustain continued peace, development, and stability for mutual benefit;
2. Mutual recognition of the importance of pursuing policies that lead to dynamic, open, and competitive economies that foster economic growth, job creation, innovation, entrepreneurship and connectivity, and that support SMEs and narrow the development gap;
3. Our commitment to ensure opportunities for all of our peoples, through strengthening democracy, enhancing good governance and adherence to the rule of law, promoting and protecting human rights and fundamental freedoms, encouraging the promotion of tolerance and moderation, and protecting the environment;
4. Respect and support for ASEAN Centrality and ASEAN-led mechanisms in the evolving regional architecture of the Asia-Pacific;
5. Firm adherence to a rules-based regional and international order that upholds and protects the rights and privileges of all states;
6. Shared commitment to peaceful resolution of disputes, including full respect for legal and diplomatic processes, without resorting to the threat or use of force in accordance with universally recognized principles of international law and the 1982 United Nations Convention of the Law of the Sea (UNCLOS);
7. Shared commitment to maintain peace, security and stability in the region, ensuring maritime security and safety, including the rights of freedom of navigation and overflight and other lawful uses of the seas, and unimpeded lawful maritime commerce as described in the 1982 UN Convention on the Law of the Sea (UNCLOS) as well as non-militarization and self-restraint in the conduct of activities;
8. Shared commitment to promote cooperation to address common challenges in the maritime domain;
9. Strong resolve to lead on global issues such as terrorism and violent extremism, trafficking in persons, drug trafficking, and illegal, unreported, and unregulated fishing, as well as illicit trafficking of wildlife and timber;
10. Shared commitment to addressing climate change and developing a climate-resilient, environmentally sustainable ASEAN, as well as to implement individual countries' nationally determined contributions made under the Paris Climate Agreement;
11. Shared commitment to promote security and stability in cyberspace consistent with norms of responsible state behavior;
12. Support for the advancement of a strong, stable, politically cohesive, economically integrated, socially responsible, people-oriented, people-centered and rules-based ASEAN Community;
13. Shared commitment to strengthen people-to-people connectivity through programs that engage ASEAN and American citizens, particularly young people, and that promote opportunities for all our peoples, particularly the most vulnerable, to fulfil the vision of the ASEAN Community;

14. Shared commitment to promote a global partnership for sustainable development through the implementation of the 2030 Agenda for Sustainable Development and the Addis Ababa Action Agenda, to ensure a sustainable, equitable and inclusive society where no one is left behind;
15. Shared commitment to enhance collaboration at international and regional forums, especially at existing ASEAN-led mechanisms; and
16. Shared commitment to continue political dialogue at the Head of State/Government level through our Leaders' attendance at the annual U.S.-ASEAN Summit and the East Asia Summit.

During this time the United States have a good relationship with ASEAN countries. US relations with Myanmar were not impressed. However, recently there was little change. It can be seen from Aung San Suu Kyi's visit to United that was received directly by President Barack Obama. The meeting between Suu Kyi and Obama took place on Wednesday, 09/14/2016 at the White House in Washington DC. The meeting itself produced positive things for Myanmar. Obama said ready to revoke economic sanctions against Myanmar (Kompas, 2016).

3. 2. The Position of Indonesia

Indonesia in ASEAN is the ultimate driving machine. In addition to the founder, the influence of Indonesia in ASEAN is taken into account. As a result, what happens in Indonesia could serve as a benchmark for what happens in ASEAN. This includes such matters relating to conflict and so on. Indonesia as the "leader" of ASEAN, internally still has conflicts. But so far these conflicts can be resolved.

One common enemy in the international community today is terrorism. Terrorists who brought the doctrine of radicalism admittedly still exist in Indonesia. Indonesia as a country with a Moslem majority population is bothered with radicalism based on religion. This is not something trivial. This will greatly affect the appearance of the negative image of Indonesia as a terrorist nest.

Discussing radicalism today can be done by anyone of any circles. However, what makes it uncomfortable is when associating radicalism with Islamic boarding school/ Pesantren. Radicalism in the name of religion, in some cases, is done by some "former students" of Pesantren. But it does not then occur generalization that religious radicalism has always been associated with Pesantren.

Pesantren in Indonesia has a proven history in relation to the nation and loyalty to the State. In the events of Surabaya 10 November 1945, which became known as "Hari Pahlawan" (Memorial Day), there was a serious role played by Pesantren. Bung Tomo as the leader of the movement against the British, always undertook coordination and consultation with KH. Hasyim Asy'ari. Sukarno also did many similar things with KH Hasyim Ashari. This was reflected when Soekarno asked how the Islamic law acts about defending the homeland from the threat of invaders. Furthermore, on October 22 to 24, 1945 KH Hasyim Asy'ari gathered Kyais from Java and Madura and agreed that it was a holy war against the invaders; it is jihad. It was then popular with the term Jihad Resolution. Jihad Resolution was applied by Bung Tomo as a struggle spirit burner, which was broadcast by RRI.

The role of pesantren at that time was not only giving fatwa, but also participating directly in the battlefield in Surabaya. And no kidding, the whole network of schools at that time fought on the battlefield. KH Abas from Buntet Pesantren Cirebon West Java, KH Bisri Mustafa from Rembang Central Java and the Kyai and Santri from across other Java, their services in the process should not be forgotten.

3. 3. Bringing Pesantren into Diplomacy

In the dictionary of diplomacy, it is also known for their public diplomacy. Public diplomacy is on the rise lately because it arguably will replace the existing formal diplomacy in the first track diplomacy. According Tuch, public diplomacy is a process of governance in the form of communication with the public abroad and seeking their understanding of the idea and the ideal state, institutions and culture, as well as national goals and policies of the country. Public diplomacy can also be addressed to

the public in the country to explain to the people as the government accountable on policy or his attitude about a certain international issues (Jemadu, 2014).

According to Nancy Snow (2009) public diplomacy is something that unavoidable that deal with power, especially soft power that does not directly influence such as culture, values and ideology. Introducing the ideology of Pesantren to the world is a strategic step to build the image of Indonesia.

Although Indonesia is not an Islamic state, it is an unavoidable fact that the majority of Indonesian is Moslem. So when Islam is associated with terrorism, then it is just right that Indonesia moves to explain it all to the world. Public diplomacy is the most appropriate path in this regard. By bringing pesantren into Indonesia's public diplomacy, it will explain to the world how Indonesian Muslims are not as alleged recently as terrorists.

In the terminology of modern international relations, it is known the term multi-track diplomacy (Diamond and McDonald 2013). Diamond categorizes diplomacy in nine lanes. Nine of these pathways are:

- 1) Government
- 2) Nongovernment/ Professional
- 3) Business
- 4) Private Citizen
- 5) Research, Training, and Education
- 6) Activism
- 7) Religion
- 8) Funding
- 9) Communications and the Media

In the division of the multi-track diplomacy, there is a religious path as diplomacy. Diplomacy meant here is a peace-building effort through the action of religious groups. Groups of various faiths are actively involved in the work of peace, from the local, national, and even international. They even bring a religious perspective into the making of world policy or to study the role of religion in peacemaking (Diamond and McDonald 2013).

This is a community that has an active vision of peace, of what a world peace would look like. It has a sense of mission and sees its role as transformational. Some of the norms and values expressed throughout the system include in belief in and commitment to such things as:

- The spiritual truth of the interconnectedness of all life;
- Social action;
- A prophetic imperative to seek justice, feed the hungry, heal the sick, and minister to the poor;
- Equality and justice;
- Forgiveness, contrition, and reconciliation;
- Practicing one's spiritual values in one's own life;
- Community, especially the "beloved community" Martin Luther King Jr. Spoke of;
- Hospitality;
- Full and loving presence with the poor;
- The fostering of hope;
- Living with an open, loving, and compassionate heart;
- Nonviolence and, in some case, pacifism;
- Caretaking of ourselves, one another, and all precious beings, and;
- Service.

3.4. Pesantren and Anti Radicalism

Radicalism in Islam can be read from the days after the Prophet Muhammad. It seems like *sunnatulloh*. This means that if there are currently radicalism in Islam is not a new thing. This is something that has been passed in the history of Islam. Our history as a nation is what we make today.

Then it becomes necessary to carry out the anti radicalism that the existence of the Republic of Indonesia as a nation is maintained.

Religious radicalism in Indonesia after independence was the DI / TII (Daulah Islamiyah/ Tentara Islam Indonesia). But the stretch of radicalism is very broad, not only within the reach of local, national, but as a social phenomenon also exists in the global world (international).

Radicalism and anti radicalism is something paradoxical. Both belong together. Both were involved in dialectic in pesantren (Kusmanto, 2015). Pesantren in some cases, are already associated with radicalism. Then the Pesantren was moving running anti radicalism. Discourse on the relation between Pesantren and radicalism, refers to the two possibilities. First, the Pesantrens that are present in society take the education patterns from abroad (countries which are the basis of radical Islam). Second, the perspective of textual scripturalistic; as a result, the understanding of the context of religious texts (Qur'an and Hadith) was less. The phenomenon is influenced by the Middle East thinkers like Sayyid Qutb, Hasan al-Banna and others (Nuh, 2007).

Pesantren which still retains the noble values, will not be easy to import the pattern of education or even ideology. The pesantren has even become the holding institution, Pesantren not only teaches about religion but also general education. At pesantren, the students were taught well aware of the importance of good moral. This can be seen from the curriculum found in Pesantren. Pesantren curriculum itself will vary according to the type of pesantren ie, 1). Salaf, 2). Modern, 3). Salaf and modern blend. The curriculum is the entrance, which is very appropriate for the State to inculcate anti radicalism in pesantren.

Radical religious based, according to Scott Appleby is an expression of 'Sacred Rage' against racial discrimination, ethnic and religious; economic policies of injustice, corruption and hipokritas in government; State or private policy is unequal or oppressive to small and weak society groups, systematic violence and security. Therefore, the efforts to suppress radicalism (anti radicalism) of religion should refer to the social problems of political, economic and cultural backgrounds. The approach that does not touch the root of the problem makes it protracted and pointless. It will even reproduce continuously in more varied forms. Moreover, if the ways to solve it involves violence.

One characteristic of pesantren is adherence / loyalty of the students against the Kyai. Relationships are based on such compliance can be used as a positive capital in relation to the anti-radicalism. Such loyalty to awaken is not only when students are still in Pesantren, but still awake when they have graduated from the Pesantren.

Pesantren alumni will make his almamater as a reference in the choices of actual stand, even one of them is the selection of political stands. Anti radicalism could be further binding the alumni when their almamater have held the movement. Pesantren alumni when it plunged into the community, are generally trusted as a role models. It is a social capital in other side.

This means cooperating with schools in anti radicalism is a very strategic move. But here too it must be ensured that the movement was also heard and followed by the alumni of pesantren who had entered into the public directly. By doing so, the effect of this movement could spread widely.

The next characteristic of pesantren is simplicity. In pesantren, students are trained to be able to survive in any condition. They are accustomed to facing the situation that not all the ones available. And no less important is the students and other residents of boarding schools still cheerful in all the simplicity. It makes pesantren alumni tougher than others when in public life. This simplicity can be used as capital to invest in any social movement. It is not expensive to do a social movement.

4. Conclusion

Various activities of diplomacy can be used to bring pesantren. The main point is to explain to the world that Indonesia, which is predominantly Muslim, has pesantren as the main center of its teachings. The original Indonesian Pesantrens always preach peace. At pesantrens, simplicity and obedience/ loyalty are the basic teachings. That is why the label of violent, and even terrorism is very imprecise when attached to Indonesia.

But what should be noted is that the flow of religion has been so diverse. Everything has a claim to truth. Each has its own perspective on the truth. Radicalism in the name of religion by adherents perspective is understood as a way of fighting for religious belief they embrace. Therefore, the orientation, shape and strategy of social movements in relation to the anti-religious radicalism should be well-organized. Given the radicalism itself is done by an organized pattern in such a manner, the efforts to build a movement against radicalism must be done collectively. This movement must arise because of the awareness of all parties involved. And the most importantly is the community's involvement in this movement.

When the international community have understood that Indonesia actually filled with peace, then it is not impossible that the world trust will be reached. When the world trust has been achieved, then the next is the positive impact of investment will flow into Indonesia, including investment from the Europe.

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