COMMUNICATION STRATEGY OF AS-SUNNAH ISLAMIC BOARDING SCHOOL IN RESTORING ITS IMAGE AFTER IDENTITY CONFLICT IN BAGIK NYAKE

Siti Rahmatullah[1], Fahrurrozi[2], Abdul Malik[3]

[123]Master Program in Islamic Broadcasting Communication, Postgraduate UIN Mataram, Indonesia
E-mail: 210405014.mhs@uinmataram.ac.id fahrurrozi@uinmataram.ac.id abdul.malik@uinmataram.ac.id

Abstract

The objectives of this research were, (1) to be able to explain the situation of the As-Sunnah Islamic boarding school after the identity conflict in Bagik Nyake. (2) To be able to analyze the communication strategies of the As-Sunnah Islamic boarding school after identity conflict in Bagik Nyake. This research used a qualitative approach with the type of case study. Data collection was carried out by using observation, interview and documentation techniques. The intensive research process was carried out almost a year involving various informants consisting of Islamic boarding school leaders, teachers, students of the As-Sunnah Islamic boarding school in Bagik Nyake and the community. The results of this research showed that the situation of the As-Sunnah Islamic boarding school after the identity conflict with the community was as usual the students directly continued their school and various Islamic boarding school activities also continued. The communication strategies carried out by the As-Sunnah Islamic boarding school in restoring its image after identity conflicts were by (1) the relationship function, namely discussing with the community by attending each other's activities but still without leaving the sunnah of Rasulullah PBUH. (2) The education function, namely combining the general curriculum and the Islamic boarding school curriculum. (3) the persuasion function, namely conducting studies every Tuesday night, Tabligh Akbar activities with interviewee from the Middle East and publishing various Islamic boarding school activities on social media such as Facebook, so that this could improve or increase the good image of the As-Sunnah Islamic boarding school. (4) problem solving, namely by convincing the students' parents and the community that Islamic boarding school is the right Islamic boarding school for their children in terms of religious learning in accordance with what was taught by Rasulullah PBUH.

Keywords: Communication Strategies, Image, Identity Conflict.

Introduction

In Indonesia the word salaf has long been known especially among traditional educational institutions, which in this context are usually understood as medieval scholars.

However, then came a certain faction that identified itself as Salafi, and was quite exclusively mainstream Muslims and claimed to be committed to strictly adhering to the teachings of al-salaf-al-salih and certain scholars who were considered to be in line with it. This group tends to be very strict in understanding religion. The problem that arises then is the intellectual exclusivity that this group shows to other Muslims which causes them not to recognize the authority of scholars beyond those they profess in line with the authority of salaf. They consider that they are the only ones who present the teachings of Salaf, especially in the field of creed, and consider that any difference in the matter can lead people astray[1].

In West Nusa Tenggara, precisely on the island of Lombok which is known for a thousand mosques, where in 1998 after the reform the development and spread of Salafi understanding increased quite significantly, this is because the prominent social attitude of this group is the tendency to be exclusive towards other Islamic groups, and also because some educational and learning institutions are Salafi-based. Strong religious doctrines and beliefs give rise to a single truth, that is, only their group, and groups that are not in line with them are perceived as *mubdi'* (people who commit heresy) who tend to be heretical (dhalal) who must be invited and preached in order to return to the right path. Different social attitudes, prominent, and tend to be exclusive to other Islamic groups. So this sometimes causes conflicts with the community, such as conflicts involving the As-Sunnah Bagik Nyake Islamic boarding school with the surrounding community[2].

In West Nusa Tenggara, precisely on the island of Lombok which is known for a thousand mosques, where in 1998 after the reform the development and spread of Salafi understanding increased quite significantly, this is because the prominent social attitude of this group is the tendency to be exclusive towards other Islamic groups, and also because some educational and learning institutions are Salafi-based. Strong religious doctrines and beliefs give rise to a single truth, that is, only their group, and groups that are not in line with them are perceived as *mubdi'* (people who commit heresy) who tend to be heretical (dhalal) who must be invited and preached in order to return to the right path. Different social attitudes, prominent, and tend to be exclusive to other Islamic groups. So this sometimes causes conflicts with the community, such as conflicts involving the As-Sunnah Bagik Nyake Islamic boarding school with the surrounding community[3].

Lombok is known as the island of a thousand masjib, one of the factors that influence the existence of Lombok now is the existence of Islamic boarding schools in large numbers. It was recorded until 2011 that the number of Islamic boarding schools in Lombok was 495 and that number was also a lot of master teachers or even more. The number of Islamic boarding schools has contributed to coloring and giving meaning to the history of Lombok. Lombok scholars highly prioritize the implementation of Islamic teachings according to the

---

[1] Muhammad Imdad Robbani, "Salafiyah: Sejarah Dan Konsepsi," *Tasfiyah : Jurnal Pemikiran Islam* 1, no. 2 (2017): 245–76, https://doi.org/10.21111/tasfiyah.v1i2.1853.

[2] Faizah, "Gerakan Salafi Di Lombok," *Harmoni* 11, no. 4 (2012): 56–68.

[3] Syarifah Gustiawati Mukri, "Modernisasi Sistem Pendidikan Pesantren," *Fikrah: Jurnal Ilmu Aqidah Dan Studi Keagamaan* 15, no. 1 (2016): 165–75, https://core.ac.uk/download/pdf/196255896.pdf.

Imam Shafi'i School. the influence of this school is thought to have entered Lombok through Sumbawa since the 17th century[4].

As-Sunnah Bagik Nyake Islamic boarding school is one of the Salafiyah Islamic boarding schools or commonly known as wahhabi in NTB, precisely in Bagik Nyake, East Lombok Regency. . Initially in recitation, and later in writings that spread widely and shocked scholars in other schools. Ibn Taymiyyah establishes that Salafism uses its main sources, namely the Qur'an and the hadith of the Prophet Muhammad (PBUH), in addition to not using reason, because reason according to them is evil and heresy[5].

The most background for researchers to conduct this study is because researchers want to know how the communication strategy and background of the establishment of the As-Sunnah Bagik Nyake Islamic boarding school, because based on observations and interviews that have been conducted, where the As-Sunnah Bagik Nyake Islamic boarding school and people who have different understandings or perspectives about Islam cause conflicts that lead to burning carried out by people unknown at As-Sunnah Bagik Nyake Islamic boarding school. Therefore, researchers are interested in how the As-Sunnah Bagik Nyake Islamic boarding school can survive and even develop until now even after the conflict that befell it, as well as the communication strategy carried out by the As-Sunnah Bagik Nyake Islamic boarding school, because after the conflict that dragged one of the ustadz of the As-Sunnah Bagik Nyake Islamic boarding school who allegedly insulted one of the tombs in Lombok, of course, it can defame the As-Sunnah Bagik Nyake Islamic boarding school, so researchers want to know how the communication strategy carried out by the As-Sunnah Islamic boarding school after the identity conflict in Bagik Nyake to maintain its good image or public trust in them as before.

Literature Review

1. Strategy and Communication

Marketing strategies that are to be used as a foothold by educational institutions, of course, must be adjusted to the development of the environment. The challenge of educational institutions in the future is high competition so that there are very many offerings of educational institution services, increasing customer or student demands, especially on quality and cost, advances in communication, information and computer technology. This is a concern for educational institutions by understanding various challenges and limitations in order to be able to develop and maintain their existence.

Strategy selection is a crucial step that requires careful handling in communication planning, because if the selection of strategy is wrong or wrong, the results obtained can be

---

[4] Adi Fadli, "Intelektualisme Pesantren; Studi Geneologi Dan Jaringan Keilmuan Tuan Guru Di Lombok," *El-Hikam : Journal of Education and Religious Studies* IX, no. 02 (2016): 287–310.

[5] Suhilman, "Sejarah Perkembangan Pemikiran Gerakan Salafiyah," *Jurnal Islamika : Jurnal Ilmu-Ilmu Keislaman* 19, no. 01 (2019): 70–80, https://doi.org/10.32939/islamika.v19i01.414.

fatal, especially losses in terms of time, material and energy. Therefore, strategy is also a secret that planners must hidek[6].

Literature Review

1. Strategy and Communication

Marketing strategies that are to be used as a foothold by educational institutions, of course, must be adjusted to the development of the environment. The challenge of educational institutions in the future is high competition so that there are very many offerings of educational institution services, increasing customer or student demands, especially on quality and cost, advances in communication, information and computer technology. This is a concern for educational institutions by understanding various challenges and limitations in order to be able to develop and maintain their existence.

Strategy selection is a crucial step that requires careful handling in communication planning, because if the selection of strategy is wrong or wrong, the results obtained can be fatal, especially losses in terms of time, material and energy. Therefore, strategy is also a secret that planners must hide[7].

Good communication can create a good image for educational institutions so that they can produce public loyalty to their services. In everyday life, many people speak, but not everyone has a good ability to convey the content of their message to others. In other words, not everyone has a good ability to harmonize or adjust to the right details between his thoughts or feelings and his speech so that others who listen to him have the right understanding and understanding of the speaker's wishes[8].

In educational services, an image needs to be built and managed properly. The image of Islamic boarding schools that are well known in the community also needs to be built and managed properly, especially Islamic boarding schools that have experienced conflicts need to build a positive image again to maintain and increase the attractiveness of the community to study there[9].

The existence of a group in society is reflected by the functions it will perform. These functions include social relations, education, persuasion, problem-solving, and decision-making, as well as therapeutic functions. All these functions are utilized for the benefit of the community, the group, and the members of the group itself.

1. The first function in a group is social relations, in the sense of how a group is able to maintain and establish social relationships among its members, such as how a group routinely provides opportunities for its members to perform informal, relaxed, and entertaining activities.

---

[6] Karsono, Purwanto, and Abdul Matin Bin Salman, "Strategi Branding Dalam Meningkatkan Kepercayaan Masyarakat Terhadap Madrasah Tsanawiyah Negeri," *Jurnal Ilmiah Ekonomi Islam* 7, no. 2 (2021): 869–80, https://doi.org/10.29040/jiei.v7i2.2649.

[7] Adhis Ubaidillah, "Konsep Dasar Komunikasi Untuk Kehidupan," *Al-Ibtida'* 4, no. 2 (2016): 30–54.

[8] Kadar Nurjaman and Khaerul Umam, *Komunikasi & Public Relation*, *CV. Pustaka Setia, Bandung*, 2012, ???

[9] Ubaidillah, "Konsep Dasar Komunikasi Untuk Kehidupan."

2. Education is the second function of the group, in the sense that how a group formally or informally works to achieve and exchange knowledge through this educational function, the needs of the members of the group, the group itself, even the needs of society can be met. However, the function of education depends on three factors, namely the amount of new information contributed, the number of participants in the group, and the frequency of interaction among group members. This educational function will be very effective if each member of the group brings useful knowledge to his group without new knowledge contributed by each member, it is impossible for this educational function to be achieved.

3. The function of persuasion, a member of the group tries to persuade other members to do or not do something. A person who engages in persuasive efforts in a group, carries the risk of not being accepted by other members. For example, if these persuasive efforts are too contrary to the values prevailing in the group, then precisely the person who tries to persuade will create a conflict, thereby endangering his position in the group.

    a. The function *of problem solving*, the group is also reflected in its activities to solve problems and make decisions. *Problem solving* is concerned with finding alternatives or previously unknown solutions, while decision making is concerned with finding between two or more solutions. So, problem solving produces material or material for decision making[10].

Research Methods

In conducting this study, researchers used qualitative research approach type case studies used to obtain in-depth data. This method is used to analyze and describe the communication strategy of the As-Sunnah Islamic boarding school in restoring its image after the identity conflict in Bagik Nyake. The place chosen to conduct research is the As-Sunnah Bagik Nyake Islamic boarding school. The informants of this study were leaders of Islamic boarding schools, ustadz/ustadzah, parents, students, and the head of the rejection team. Data collection techniques in this study are observation, semistructured interviews, and documentation.

Results and Discussion

1. The post-conflict situation of As-Sunnah Islamic Boarding School

As-Sunnah Bagik Nyake Islamic boarding school uses the national education curriculum and the cottage curriculum every day. As-Sunnah Bagik Nyake Islamic boarding school brings many honorary visits from Middle Eastern countries and other countries. And every Wednesday night the As-Sunnah Bagik Nyake Islamic boarding school conducts studies. The daily activities of the students of the As-Sunnah Bagik Nyake Islamic boarding school are tahfiz, school, etc.

As stated by Ijang, one of the students of the As-Sunnah Bagik Nyake Islamic boarding school:

---

[10] Burhan Bungin, "Sosiologi Komunikasi," in *Kencana Prenada Media Group, Jakarta*, 2009.

"*Jerak praying at dawn tahfiz biase ngeji ite, then lekan school at 07:00-13:00, ne mixed lessons public wine kance study the book, trus ashar tahfiz ato mein bole ite, leleik te manganese, en isya darak te gawak bebas wah*"

Santri/santriwati pondok pesantren As-Sunnah Bagik Nyake carries out her daily activities the same as Islamic boarding schools in general, namely studying, tahfiz, etc., it's just that what distinguishes it is the study and belief or how to understand an Islamic religious science. Because the As-Sunnah Bagik Nyake Islamic boarding school uses all schools, it is different from other Islamic boarding schools in Lombok or the surrounding community which is more inclined to the Shafi'i school.

As expressed by Abdullah Husni, the head of the As-Sunnah Bagik Nyake Islamic boarding school as follows:

"We are not fanatical about one school, so we use scholars in Shafi'iyah as well as Imam Nawawi, Imam Ibn Hajar, Imam Mazahabi, Imam Ibn Kassir we use also his books, as well as from the Hambali school. But we are not different schools but we are not fanatical to one school. Now we explain this to the community, why we are like this we explain. That scholars are also human beings, and we are not commanded to be fanatical to humans, we are commanded to be fanatical only to the Prophet SAW, so we explain it continuously, and finally people understand that, even they may say they enjoy it. Because every one of our actions is based on the Qur'an and Hadith, and they understand that."

And one of the community or rejection team leaders revealed that:

"So far, especially among the youth, we have been indifferent to the Sunnah wal Jama'ah as a label, so that if we speak experientially in reverse language we can say we are grateful to the Wahabis, with their movements awakening us to review our teachings".

Sometimes one of these differences causes various kinds of offense, tension between the community and the As-Sunnah Bagik Nyake Islamic boarding school, or usually the community often refers to the group as wahhabi. Before the conflict that resulted in the burning of an unknown period in the Bagik Nyake Islamic boarding school, it turned out that there were various kinds of rejections or actions that had been taken by the community related to the construction of the Sunnah mosque carried out or chaired by one of the ustadz of the As-Sunnah Bagik Nyake Islamic boarding school.

As expressed by Abdullah Husni, the head of the As-Sunnah Bagik Nyake Islamic boarding school as follows:

"We are not fanatical about one school, so we use scholars in Shafi'iyah as well as Imam Nawawi, Imam Ibn Hajar, Imam Mazahabi, Imam Ibn Kassir we use also his books, as well as from the Hambali school. But we are not different schools but we are not fanatical to one school. Now we explain this to the community, why we are like this we explain. That scholars are also human beings, and we are not commanded to be fanatical to humans, we are commanded to be fanatical only to the Prophet SAW, so we explain it continuously, and finally people understand that, even they may say they enjoy it. Because every one of our actions is based on the Qur'an and Hadith, and they understand that."

And one of the community or rejection team leaders revealed that:

"So far, especially among the youth, we have been indifferent to the Sunnah wal Jama'ah as a label, so that if we speak experientially in reverse language we can say we are grateful to the Wahabis, with their movements awakening us to review our teachings".

Sometimes one of these differences causes various kinds of offense, tension between the community and the As-Sunnah Bagik Nyake Islamic boarding school, or usually the community often refers to the group as wahhabi. Before the conflict that resulted in the burning of an unknown period in the Bagik Nyake Islamic boarding school, it turned out that there were various kinds of rejections or actions that had been taken by the community related to the construction of the Sunnah mosque carried out or chaired by one of the ustadz of the As-Sunnah Bagik Nyake Islamic boarding school[11].

As stated by Abdullah Husni, head of the As-Sunnah Islamic boarding school Bagik Nyake:

"The incident of burning at two and a quarter o'clock in the evening, we are sleeping here full of smoke at home even though the burning is in front, surprised we got a call that there was burning in front. When I came out, there were already many people, including the Chief of Police, also there. Immediately then we sent the security to the police station to report the incident that night, therefore from dawn midnight the reporting reached ashar at BAP. This is an incident that violates the law, we leave it to the competent government. That we don't want to retaliate or anything, because this he did it out of ignorance. Leave it to the authorities later in the legal process".

As stated by Abdullah Husni, head of the As-Sunnah Islamic boarding school Bagik Nyake:

---

[11] Nurjaman and Umam, *Komunikasi & Public Relation*.

A. "The incident of burning at two and a quarter o'clock in the evening, we are sleeping here full of smoke at home even though the burning is in front, surprised we got a call that there was burning in front. When I came out, there were already many people, including the Chief of Police, also there. Immediately then we sent the security to the police station to report the incident that night, therefore from dawn midnight the reporting reached ashar at BAP. This is an incident that violates the law, we leave it to the competent government. That we don't want to retaliate or anything, because this he did it out of ignorance. Leave it to the authorities later in the legal process".

B. Post-Conflict As-Sunnah Islamic Boarding School Strategy

1. Functions of Social Relations

The function of social relations, in the sense of how a group is able to maintain and strengthen its social relations, and this is done by the As-Sunnah Bagik Nyake Islamic boarding school[12].

1. Post-Conflict As-Sunnah Islamic Boarding School Strategy

1. Functions of Social Relations

The function of social relations, in the sense of how a group is able to maintain and strengthen its social relations, and this is done by the As-Sunnah Bagik Nyake Islamic boarding school[13]. And the cause of the conflict between the As-Sunnah Islamic boarding school and the community is because of a video clip that allegedly offends one of the tombs in Lombok. According to Robbins, the conflict arises because of the conditions behind it.

In a fast-paced era and various kinds of educational services, especially educational services in Islamic boarding schools, there are many, of course, various Islamic boarding schools want to present the best or compete to present various educational services, so many parents send their children to the cottage. And this is certainly followed by the As-Sunnah Bagik Nyake Islamic boarding school, because if it does not follow the flow of change in this era, it will be abandoned by the times and less desirable by the community but still without leaving its identity as a Salafi lodge.

As expressed by the head of the As-Sunnah Islamic boarding school Bagik Nyake as follows:

"*Our current situation is not what is called modern or what is called so it does not prevent us from being religious in the way of the Prophet SAW, which he believed to be a creed in the past, which was practiced as worship in the past we can also apply in this era*".

1. Educational Functions

Education is the second function of the group, in the sense that a group formally or informally works to achieve and exchange knowledge through this educational

---

[12] Bungin, "Sosiologi Komunikasi."

[13] Hafied Cangara, "Perencanaan & Strategi Komunikasi.," in *PT Rajagrafindo Persada, Jakarta.*, 2017.

function, the needs of the members, and the community can be met. The educational function will be most effective if each member of the group brings useful knowledge to his group[14].

In maintaining its identity as a Salafi lodge, the strategy carried out by the As-Sunnah Bagik Nyake Islamic boarding school is to combine the cottage curriculum with the national curriculum so that it still follows the flow of changes in the national curriculum but does not leave the curriculum of his nephew who teaches the creed or the way the Prophet SAW used to be religious or follow the sunnahs of the Prophet Muhammad SAW.

Referring to the classification of the Ministry of Religious Affairs of the Republic of Indonesia, in general that pesantren are divided into three types, *first* pesantren *salafiyah* (traditional), this type of pesantren maintains the teaching of classical Islamic books as the core of its education. *The second* pesantren khalafiyah *(modern), namely pesantren that have included general lessons and use the classical system. The three* pesantren that combine the two[15].

According to Dhofier, the categories of Islamic boarding schools from the perspective of openness to changes that occur are distinguished, namely:

1. Salafi Islamic boarding schools are Islamic boarding schools that teach classical Islamic books (salafiyah) as the core of education in Islamic boarding schools, without introducing the teaching of general knowledge in the education system.

   a. Modern Islamic boarding schools are Islamic boarding schools that have included general lessons in developed madrassas or opened types of public schools within the Islamic boarding school environment[16].

Based on Dhofier's explanation above, the As-Sunnah Bagik Nyake Islamic boarding school is included in the category of modern Islamic boarding schools because it has combined the national curriculum with the nephew curriculum, which of course without losing its identity as a Salafi boarding school.

As expressed by Abdullah Husni, the head of the As-Sunnah Bagik Nyake Islamic boarding school as follows:

"The curriculum is used by the official one, the rest of the time we enter the cottage curriculum, so it is a combination of the official curriculum and the cottage curriculum. Alhamdulillah, we are not constrained to teach religion, but also they we teach education from the agency".

---

[14] Bungin, "Sosiologi Komunikasi."

[15] Abdul Malik, "Jaringan Intelektual Dan Ideologi Pesantren Salafi Jihadi: Studi Pada Daerah 'Zona Merah' Terorisme Di Bima," *Ta'allum: Jurnal Pendidikan Islam* 6, no. 2 (2018): 223–40, https://doi.org/10.21274/taalum.2018.6.2.

[16] Kelik Stiawan and M Tohirin, "FORMAT PENDIDIKAN PONDOK PESANTREN SALAFI DALAM ARUS PERUBAHAN SOSIAL Di KOTA MAGELANG," *Cakrawala* 10, no. 2 (2015): 194–209.

School and reciting are one of the goals of parents to send their children to Islamic boarding schools, but still the happiness and desire of children is the main thing in carrying out the process, because in the As-Sunnah Bagik Nyake Islamic boarding school not only schedules children for school and recital but there is time for activities that are favored by students / santriwati. So that the students / santriwati do not get bored in the cottage environment which only does school and reciting activities but there are activities that entertain themselves. And many parents who still believe in the As-Sunnah Bagik Nyake Islamic boarding school even after the midnight burning incident carried out by unknown people because of alleged video footage of Ustadz Mizan Qudsiyah insulting one of the tombs in Lombok spread.

As stated by one of the parents of the students of the As-Sunnah Islamic boarding school Bagik Nyake:

'*'kanjak marak ongkat dengan sik taok yee lebih bagus kee ampok te tolok ye lek tono, soalne luek dengan sik wah nyekolahang anak ne tono kan ampok te mele nyekolahang yee tono. Misal ne kan taok ne pergaulan sik sekarang ine kee nggk ne temang anak te lek pondok pesantren. Sebenar ne mbe-mbe pondok pesantren bagus doang cuman kan sang ino mele ne anak te ndah''*.

Every parent wants the best for their children, from food to education. The As-Sunnah Islamic boarding school gained great trust from the parents of the students, even after the arson incident by unknown people in the middle of the night it was suspected because of the video footage of Ustadz Mizan Qudsiyah insulting one of the tombs in Lombok, and the parents still believed in sending their children to the As-Sunnah Bagik Nyake Islamic boarding school. Of course, this is inseparable from how the As-Sunnah Bagik *Nyake Islamic boarding school branded* itself so that the trust of parents, students, etc. did not just disappear even after the conflict that hit the As-Sunnah Bagik Nyake Islamic boarding school.

1. Persuasion Function

The function of persuasion is where a member of the group tries to persuade other members to do and not do something. A person who engages in persuasive efforts in a group, carries the risk of not being accepted by other members. (Bungin, 2009)

The As-Sunnah Bagik Nyake Islamic boarding school conducts studies every Wednesday night, and often conducts Tabligh Akbar which brings in speakers from the Middle East. So this causes many people to be interested in following the grand tabligh. Thus, many people know how the As-Sunnah Bagik Nyake Islamic boarding school is. Because by taking a persuasive approach, in order to create mutual understanding, respect, understanding, tolerance, and so on[17].

---

[17] Rosady Ruslan, *Manajemen Public Relation Dan Media Komunikasi*, *PT. Rajagrafindo Persada : Jakarta*, 2007.

Gambar 3.3

Marketing activities so that the types and types of educational services can be widely known and accompanied by the public. Marketing of educational services is needed so that the existence of managed educational institutions is not abandoned by the community[18]. As-sunnah Bagik Nyake Islamic boarding school also conducts its marketing through social media, so that various activities carried out by students / santriwati can be seen by parents and the public. Thus, the more people who know the As-Sunnah Bagik Nyake Islamic boarding school, it is expected that more and more will send their children to the As-Sunnah Bagik Nyake Islamic boarding school. One of them is the activities of Islamic boarding schools that often carry out grand tabligh that brings speakers from the Middle East who upload through social media such as Facebook. Therefore, many people were initially interested in just following the grand tabligh, but began to know and began to be interested in sending their children to the As-Sunnah Bagik Nyake Islamic boarding school.

1. Function *Problem Solving*

The function of *problem solving* is that in which the group is also reflected in its activities to solve problems and make decisions. Problem solving is concerned with finding alternatives or unknown solutions[19].

---

[18] Karsono, Purwanto, and Salman, "Strategi Branding Dalam Meningkatkan Kepercayaan Masyarakat Terhadap Madrasah Tsanawiyah Negeri."

[19] Bungin, "Sosiologi Komunikasi."

The process to restore the deteriorating "trust and image" takes a long time. The image of an institution / organization and the form of service services in open information systems in the era of globalization are all competitive, in essence inseparable from the form of quality of services that have been provided, the value of trust and is a "mandate from the public, and good will displayed by the institution or organization concerned[20].

Seperti yang diungkapkan oleh Abdullah Husni pimpinan pondok pesantren As-Sunnah Bagik Nyake sebagai berikut:

> ''kami ingin menunjukkan agama ini, bagaimana cara Nabi SAW beragama dulu itu sekarang kita berusaha jalankan itu, dan bahwasanya keadaan kita sekarang ini ntah namanya modern atau apa namanya lah itu, tidak menghalangi kita untuk beragama dengan cara Beliau dulu, dan Beliau yakini sebagai akidah dulu, yang diamalkan sebagai ibadah dulu bisa juga kita terapkan di zaman ini''.

As-Sunnah Islamic boarding school did various ways to show the community and convince the trust of pilgrims and parents after the arson incident that the As-Sunnah Bagik Nyake Islamic boarding school is the right boarding school for their children in terms of religious learning in accordance with what was taught by the Prophet SAW, various general lessons, and renewal or renovation of the Islamic boarding school in terms of infrastructure, especially the place where the arson incident was carried out in the parking lot, is now much more beautiful without any traces of midnight burning carried out by unknown people, so this is one way to eliminate the trauma of students / santriwati or residents of the As-Sunnah Bagik Nyake Islamic boarding school. In addition, the As-Sunnah Bagik Nyake Islamic boarding school exposes the activities of students on social media, and this is one way for parents to know the activities carried out by their children and as a cure for longing for them. With these various strategies, the acceptance of new students in 2022 is 701 starting from kindergarten to Ma'had Ali, which is more than the number of new students before or before the fire incident at the As-Sunnah Bagik Nyake Islamic boarding school, which is 627 new students.

Table 1.II
Number of new female students/students for the year 2022

Level	Number of Students	*Santri*	*Santriwati*
Ma'had Ali	38	13	25
SMA	235	114	121
SMP	243	123	120

---

[20] Ruslan, *Manajemen Public Relation Dan Media Komunikasi*.

SD	135	69	66
Jumlah	651		

Tabel 1.III
Number of new female students/students for the year 2021

Level	Number of Students	*Santri*	*Santriwati*
Ma'had Ali	24	-	24
SMA	195	80	115
SMP	184	85	99
SD	173	90	83
Sum	576		

The results of the table above show that the As-Sunnah Bagik Nyake Islamic boarding school did not lose the trust of the community after the fire incident, this can be seen from the number of new students / female students who are more than the previous year. The image built by the As-Sunnah Islamic boarding school is very attached to the eyes of its worshippers and the community, so that the post-conflict does not undermine its existence.

As said by East Lombok Police Chief AKBP Herman Suryono, around 2.30 WITA community groups of approximately 300 people attacked the As-Sunnah Headquarters. Therefore, this incident certainly resulted in more conflict between the As-Sunnah Islamic boarding school and the community. With this incident, it is certainly a negative thing for the image of the As-Sunnah Bagik Nyake Islamic boarding school. So with this incident, a strategy is needed that can restore the good name of the As-Sunnah Islamic boarding school or can improve the image of the cottage.

The results of the table above show that the As-Sunnah Bagik Nyake Islamic boarding school did not lose the trust of the community after the fire incident, this can be seen from the number of new students / female students who are more than the previous year. The image built by the As-Sunnah Islamic boarding school is very attached to the eyes of its worshippers and the community, so that the post-conflict does not undermine its existence.

As said by East Lombok Police Chief AKBP Herman Suryono, around 2.30 WITA community groups of approximately 300 people attacked the As-Sunnah Headquarters. Therefore, this incident certainly resulted in more conflict between the As-Sunnah Islamic boarding school and the community. With this incident, it is certainly a negative thing for the image of the As-Sunnah Bagik Nyake Islamic boarding school. So with this incident, a strategy is needed that can restore the good name of the As-Sunnah Islamic boarding school or can improve the image of the cottage[21]. and citra is one of the ways that the As-Sunnah Bagik Nyake Islamic boarding school solves the problem is to show that the As-Sunnah Bagik Nyake Islamic boarding school adheres to their beliefs about the sunnah or the teachings of the Prophet SAW, this is the foundation for the As-Sunnah Bagik Nyake Islamic boarding school whatever is done must be based on the sunnah or the teachings of the previous Prophet SAW.

As expressed by Abdullah Husni, the head of the As-Sunnah Bagik Nyake Islamic boarding school as follows:

> *''kami ingin menunjukkan agama ini, bagaimana cara Nabi SAW beragama dulu itu sekarang kita berusaha jalankan itu, dan bahwasanya keadaan kita sekarang ini ntah namanya modern atau apa namanya lah itu, tidak menghalangi kita untuk beragama dengan cara Beliau dulu, dan Beliau yakini sebagai akidah dulu, yang diamalkan sebagai ibadah dulu bisa juga kita terapkan di zaman ini''.*

Cover

1. Conclusion

Based on the exposure of data, and the findings of research on the Communication Strategy of the As-Sunnah Islamic Boarding School in Restoring Its Image After Identity Conflict in Bagik Nyake, the following conclusions can be drawn:

1. The situation of the As-Sunnah Bagik Nyake Islamic boarding school carried out activities as usual, namely directly school, and various nephew activities also took place even after conflicts with the community which resulted in midnight burning by unknown mobs.

2. The communication strategy carried out by the As-Sunnah Islamic boarding school in restoring its image after the identity conflict in Bagik Nyake is with (a) the function of relations, namely discussing with the community by attending each other's activities but still without leaving the sunnah of the Prophet SAW. (b) The function of education, which combines the general curriculum and the nephew curriculum. (c) the function of persuasion, namely conducting studies every Wednesday night, grand tablig activities with

---

[21] Suhilman, "Sejarah Perkembangan Pemikiran Gerakan Salafiyah."

speakers from the Middle East, and publishing various pondok activities on social media such as Facebook, so that this can improve or improve a good image for the As-Sunnah Islamic boarding school. (d) *problem solving*, namely by convincing parents and the community that Islamic boarding schools are the right huts for their children in terms of religious learning in accordance with those taught by the Prophet SAW.

References

Bungin, Burhan. "Sosiologi Komunikasi." In *Kencana Prenada Media Group, Jakarta*, 2009.

Cangara, Hafied. "Perencanaan & Strategi Komunikasi." In *PT Rajagrafindo Persada, Jakarta.*, 2017.

Fadli, Adi. "Intelektualisme Pesantren; Studi Geneologi Dan Jaringan Keilmuan Tuan Guru Di Lombok." *El-Hikam : Journal of Education and Religious Studies* IX, no. 02 (2016): 287–310.

Faizah. "Gerakan Salafi Di Lombok." *Harmoni* 11, no. 4 (2012): 56–68.

Karsono, Purwanto, and Abdul Matin Bin Salman. "Strategi Branding Dalam Meningkatkan Kepercayaan Masyarakat Terhadap Madrasah Tsanawiyah Negeri." *Jurnal Ilmiah Ekonomi Islam* 7, no. 2 (2021): 869–80. https://doi.org/10.29040/jiei.v7i2.2649.

Malik, Abdul. "Jaringan Intelektual Dan Ideologi Pesantren Salafi Jihadi: Studi Pada Daerah 'Zona Merah' Terorisme Di Bima." *Ta'allum: Jurnal Pendidikan Islam* 6, no. 2 (2018): 223–40. https://doi.org/10.21274/taalum.2018.6.2.

Mukri, Syarifah Gustiawati. "Modernisasi Sistem Pendidikan Pesantren." *Fikrah: Jurnal Ilmu Aqidah Dan Studi Keagamaan* 15, no. 1 (2016): 165–75. https://core.ac.uk/download/pdf/196255896.pdf.

Nurjaman, Kadar, and Khaerul Umam. *Komunikasi & Public Relation. CV. Pustaka Setia, Bandung*, 2012. ???

Robbani, Muhammad Imdad. "Salafiyah: Sejarah Dan Konsepsi." *Tasfiyah : Jurnal Pemikiran Islam* 1, no. 2 (2017): 245–76. https://doi.org/10.21111/tasfiyah.v1i2.1853.

Ruslan, Rosady. *Manajemen Public Relation Dan Media Komunikasi. PT. Rajagrafindo Persada : Jakarta*, 2007.

Stiawan, Kelik, and M Tohirin. "FORMAT PENDIDIKAN PONDOK PESANTREN SALAFI DALAM ARUS PERUBAHAN SOSIAL Di KOTA MAGELANG." *Cakrawala* 10, no. 2 (2015): 194–209.

Suhilman. "Sejarah Perkembangan Pemikiran Gerakan Salafiyah." *Jurnal Islamika : Jurnal Ilmu-Ilmu Keislaman* 19, no. 01 (2019): 70–80. https://doi.org/10.32939/islamika.v19i01.414.

Ubaidillah, Adhis. "Konsep Dasar Komunikasi Untuk Kehidupan." *Al-Ibtida'* 4, no. 2 (2016): 30–54.