

ISBN 978-986-87417-7-5

# BALI

CONFERENCE PROCEEDINGS

2014  
June

International Conference on Social Science and Business

International Symposium on Society, Economy  
and Urban Studies

1091867	ICSSB-8717-7-5	324
1091868	ICSSB-8717-7-5	325
1091869	ICSSB-8717-7-5	326
1091870	ICSSB-8717-7-5	327
1091871	ICSSB-8717-7-5	328
1091872	ICSSB-8717-7-5	329
1091873	ICSSB-8717-7-5	330
1091874	ICSSB-8717-7-5	331
1091875	ICSSB-8717-7-5	332
1091876	ICSSB-8717-7-5	333
1091877	ICSSB-8717-7-5	334
1091878	ICSSB-8717-7-5	335
1091879	ICSSB-8717-7-5	336
1091880	ICSSB-8717-7-5	337
1091881	ICSSB-8717-7-5	338
1091882	ICSSB-8717-7-5	339
1091883	ICSSB-8717-7-5	340
1091884	ICSSB-8717-7-5	341
1091885	ICSSB-8717-7-5	342
1091886	ICSSB-8717-7-5	343
1091887	ICSSB-8717-7-5	344
1091888	ICSSB-8717-7-5	345
1091889	ICSSB-8717-7-5	346
1091890	ICSSB-8717-7-5	347
1091891	ICSSB-8717-7-5	348
1091892	ICSSB-8717-7-5	349
1091893	ICSSB-8717-7-5	350
1091894	ICSSB-8717-7-5	351
1091895	ICSSB-8717-7-5	352
1091896	ICSSB-8717-7-5	353
1091897	ICSSB-8717-7-5	354
1091898	ICSSB-8717-7-5	355
1091899	ICSSB-8717-7-5	356
1091900	ICSSB-8717-7-5	357
1091901	ICSSB-8717-7-5	358
1091902	ICSSB-8717-7-5	359
1091903	ICSSB-8717-7-5	360
1091904	ICSSB-8717-7-5	361
1091905	ICSSB-8717-7-5	362
1091906	ICSSB-8717-7-5	363
1091907	ICSSB-8717-7-5	364
1091908	ICSSB-8717-7-5	365
1091909	ICSSB-8717-7-5	366
1091910	ICSSB-8717-7-5	367
1091911	ICSSB-8717-7-5	368
1091912	ICSSB-8717-7-5	369
1091913	ICSSB-8717-7-5	370
1091914	ICSSB-8717-7-5	371
1091915	ICSSB-8717-7-5	372
1091916	ICSSB-8717-7-5	373
1091917	ICSSB-8717-7-5	374
1091918	ICSSB-8717-7-5	375
1091919	ICSSB-8717-7-5	376
1091920	ICSSB-8717-7-5	377
1091921	ICSSB-8717-7-5	378
1091922	ICSSB-8717-7-5	379
1091923	ICSSB-8717-7-5	380
1091924	ICSSB-8717-7-5	381
1091925	ICSSB-8717-7-5	382
1091926	ICSSB-8717-7-5	383
1091927	ICSSB-8717-7-5	384
1091928	ICSSB-8717-7-5	385
1091929	ICSSB-8717-7-5	386
1091930	ICSSB-8717-7-5	387
1091931	ICSSB-8717-7-5	388
1091932	ICSSB-8717-7-5	389
1091933	ICSSB-8717-7-5	390
1091934	ICSSB-8717-7-5	391
1091935	ICSSB-8717-7-5	392
1091936	ICSSB-8717-7-5	393
1091937	ICSSB-8717-7-5	394
1091938	ICSSB-8717-7-5	395
1091939	ICSSB-8717-7-5	396
1091940	ICSSB-8717-7-5	397
1091941	ICSSB-8717-7-5	398
1091942	ICSSB-8717-7-5	399
1091943	ICSSB-8717-7-5	400
1091944	ICSSB-8717-7-5	401
1091945	ICSSB-8717-7-5	402
1091946	ICSSB-8717-7-5	403
1091947	ICSSB-8717-7-5	404
1091948	ICSSB-8717-7-5	405
1091949	ICSSB-8717-7-5	406
1091950	ICSSB-8717-7-5	407
1091951	ICSSB-8717-7-5	408
1091952	ICSSB-8717-7-5	409
1091953	ICSSB-8717-7-5	410
1091954	ICSSB-8717-7-5	411
1091955	ICSSB-8717-7-5	412
1091956	ICSSB-8717-7-5	413
1091957	ICSSB-8717-7-5	414
1091958	ICSSB-8717-7-5	415
1091959	ICSSB-8717-7-5	416
1091960	ICSSB-8717-7-5	417
1091961	ICSSB-8717-7-5	418
1091962	ICSSB-8717-7-5	419
1091963	ICSSB-8717-7-5	420
1091964	ICSSB-8717-7-5	421
1091965	ICSSB-8717-7-5	422
1091966	ICSSB-8717-7-5	423
1091967	ICSSB-8717-7-5	424
1091968	ICSSB-8717-7-5	425
1091969	ICSSB-8717-7-5	426
1091970	ICSSB-8717-7-5	427
1091971	ICSSB-8717-7-5	428
1091972	ICSSB-8717-7-5	429
1091973	ICSSB-8717-7-5	430
1091974	ICSSB-8717-7-5	431
1091975	ICSSB-8717-7-5	432
1091976	ICSSB-8717-7-5	433
1091977	ICSSB-8717-7-5	434
1091978	ICSSB-8717-7-5	435
1091979	ICSSB-8717-7-5	436
1091980	ICSSB-8717-7-5	437
1091981	ICSSB-8717-7-5	438
1091982	ICSSB-8717-7-5	439
1091983	ICSSB-8717-7-5	440
1091984	ICSSB-8717-7-5	441
1091985	ICSSB-8717-7-5	442
1091986	ICSSB-8717-7-5	443
1091987	ICSSB-8717-7-5	444
1091988	ICSSB-8717-7-5	445
1091989	ICSSB-8717-7-5	446
1091990	ICSSB-8717-7-5	447
1091991	ICSSB-8717-7-5	448
1091992	ICSSB-8717-7-5	449
1091993	ICSSB-8717-7-5	450
1091994	ICSSB-8717-7-5	451
1091995	ICSSB-8717-7-5	452
1091996	ICSSB-8717-7-5	453
1091997	ICSSB-8717-7-5	454
1091998	ICSSB-8717-7-5	455
1091999	ICSSB-8717-7-5	456
1092000	ICSSB-8717-7-5	457

**ICSSB**

International Conference on Social Science and Business  
 ISBN 978-986-87417-7-5

**ISSEUS**

International Symposium on Society, Economy and Urban Studies  
 ISBN 978-986-90263-5-2

# **Overcoming (the Effect of) Radical Ideology by using Parent – Children Effective Communication, Peer Group Communication, and Self-Concept**

Made DwiAdnjani and Mubarak

Communication Studies Program , Faculty of Communication Science

Universitas Islam Sultan Agung Semarang , Jl . Kaligawe Km 4 Semarang

Hp : 08122814746 / 081326004861 email : made@unissula.ac.id / [mubarak@unissula.ac.id](mailto:mubarak@unissula.ac.id)

## **Abstract**

Radical ideology is a latent danger that could arise any moment. The ideology is globally spread and directed to students who are members of Muslim student organizations. Students' openness towards new things, critical, and passionate nature are being used by various terrorist organizations to spread their ideology. Students who were already embedded by the radical ideology would easily do various acts of terror such as murder, kidnapping, robbery, and bombing.

This study aims to determine the role of parents – children effective communication, peer group and self-concept in neutralizing the radical ideology embraced by students. In the short term this research is expected to result in a radical ideology handling model based on parents – children effective communication, peer group and self-concept. In the long term it is expected that the model will be able to prevent and neutralize the radical ideology embraced by the younger generation so that they could give the highest contribution for the nation. This study will begin by collecting information about students who became member of Muslim student organizations at several campuses in the city, observing the pattern of recruitment, organizational doctrine, and understanding of organizational ideology. Furthermore, the next step of the research will

beobtaining a model of effective communication that will be a guide for parents, government and the community at large to overcome the ideological radicalization.

**Keyword: ideology, radicalism, peer group, effective communication, self-concept.**

## **Introduction**

Human action is guided by beliefs and ideology that they are embraced. Those beliefs and ideologies lead people to act and to behave. Radical ideology could trigger anarchist terror acts committed by the perpetrators. Several types of terrorist acts are bombings, murders, ambushes, kidnappings, robbery, hostage taking, sabotage and intimidation. Several cases of bombings in Indonesia with its variations can be the manifestation of radical ideology that they embraced. Based on data from the year 1999-2003, there were 193 cases of bombings occurred in various parts of the country. The terrorists committed several ways to fund their activities. Theft, robbery and fraud become legitimate things in the eyes of their ideology.

Cases of brain washing and the disappearance of 15 students at the University of Muhammadiyah Malang (UMM) in East Java in 2011 are an example of brainwashing activities and “planting” networks ideology of radical Indonesian Islamic State (NII). Four students at the University of Airlangga, Surabaya, also fell as victim to activist recruitment by Negara Islam Indonesia (NII). The terrorist bombings, who were the member of Noordin M Top’s group, carried out their action due to the radical ideology that they believe. Based on the data intelligence, the members of Negara Islam Indonesia currently has reached 120000-160000 people. The Book bomb case occurred in 2011 also adds another list based on the ideology of radical terrorism.

Muslim students who joined the Islamic student organization are targeted to be recruited by various organizations that have an ideology of terror. Nature of the student who has a high curiosity, intelligent, active, have financial backing and easy to accept new things is a target recruitment of various radical organizations. The condition is a real threat to the security, order and unity of the country sustainability.

Students, who have already indoctrinated by the radical teachings such as the NII, have the potential to spread the ideology to other people who live in the same environment. When they are finally completing their studies and have various kinds of professions, the potential damage caused by radical ideology that they believed will be even greater. Their profession as teachers, employees, employers, community leaders and others will be used to spread their radical ideology that they adopted. The radical ideology could also spread into the school through extracurricular activities. For instance in Klaten, Central Java, a group of teenagers have become part of a terrorist network. Those students are also suspected as the main target of Islamic State of Indonesia (NII).

So far, the doctrine of the ideology will be started after the students join the organization. This situation is certainly more difficult to overcome than if the doctrine was started before they join the organization. Having been a member of a terror organization, they will usually disappear and difficult to communicate with families. Therefore, it is important to develop an effective communication method as a preventive measure, which is able to identify, to prevent, and to normalize ideological doctrines by using soft power action. The communication model will be a useful guide for parents, schools, colleges, government, community leaders, Islamic schools boarding, and all levels of society to help the government program in facing terror of ideology doctrinal.

Based on the description above, there should be a method to assess what kind of effective communication can be used by the parents in order to overcome the effect of radical ideology that has already been planted on their children's head, the role of peer group and self-concept as a preventive measure, which is able to identify, to prevent and to normalize ideology of terror doctrine. This research will be identified what kind of communication patterns that the parents should use towards their children who become activists of Islamic organization, the pattern of doctrinal ideology of the organization's members, and the role of the peer group to plant and neutralize the radical ideology at the same time.

To help understand the process of ideological radicalization among students, it is necessary to understand some basic concepts about ideology in the first place. In addition, the notion of effective communication and peer group will provide more understanding of the relationship ideology between effective communication and peer group. Ideology in Marx's view is referred as a doctrine that describes a situation, especially the structure power in particular so that people assume something is legal or legitimate, not to mention something that is clearly illegal. Ideology serves the interests of the ruling class because it gives legitimacy to a state that does not have the legitimacy or endorsement (Suseno, 2001:122). Ideology was being understood as a false consciousness which contains a number of ideas that distort the reality in order to protect the interest of the ruling class.

Ideology is a falsification and distortion of what really happened in the community, and therefore the subordinate classes can be fooled. Definition of ideology as fake consciousness is not sufficient enough to represent Marx' ideas since fake consciousness can not specifically indicate what type of distortion to be criticized. The ruling class has a material force in society which also determines their intellectual strength. Those who have mental and intellectual

production devices are capable of determining and directing the ideas that emerge in society automatically.

Ideology is one part of the superstructure in which the position is considered entirely dictated by the (economy) base which is running the primary role. Marx emphasized the importance of philosophical materialism which asserts the social circumstances of a person, and not vice versa. Social condition of a person in the community will determine his/her role and the ability to act. The concept of hegemony can be used to answer what intellectual tools should be used as an instrument to spread the ideology.

This concept is the answer to Marx's unsolved statements about ideology of what intellectual tools used to spread the ideology. According to Antonio Gramsci, hegemony is a mastery of one class against another class in society without violence. The subordinates will do what ever they are asked to do by the ruling class. Within certain limits, the subordinate classes will follow the wishes of the dominant class. Hegemony, therefore, is not relying on physical repression, yet it is done through the mechanism of agreement or consensus. It is usually contrasted with the dominant hegemony that relies on mechanisms that are repressive or relying on physical emphasis.

The ideology works through interpolation performance (call) in which individuals who feel as the chosen one will automatically turned to the power of (state) that call earlier. Another criticism by Althusser on Marx' ideas are the relationship between 'base' and 'superstructure' which is according to Marx's theory is relatively autonomy. Traditional Marxism saw 'Base' as the economic structure that will determines all activities, whereas 'superstructure,' such as the structures of ideological, political, social, cultural, and so forth are located above the 'base.'

According to Althusser, the position of 'base' and 'superstructure' is a relative autonomy. Base and economic structure is not necessarily a determinant of all the 'superstructure' activities above it. This happens because each level has its own problems. Althusserian Marxist view the practice of ideology in media is relatively autonomous from economic determination. According to Althusser, ideology is material base. In contemporary capitalist society, it always goes through what is known as the "ideological state apparatuses" (ISA). Those who indoctrinate the ideology could come from the state, religious leaders, political parties, family, the law, the system of political parties, trade unions, communication and culture (Storey, 1996:151 - 152).

In the case of radical ideology indoctrinate, the perpetrators were the members of the organization who are specifically tasked to recruit members. In the early 1980s Abdullah Azzam published a leaflet entitled "*Mempertahankan Tanah Muslim*" (Defending the Moslem Land). In this leaflet Abdullah Azzam declared an individual obligation (*fard ' ayn*) and the Muslim community obligation (*fardkifayah*) to help fight for Afghanistan to banish the communists (Cragin, 2007:2).

The posts were spreading all over the world, including Indonesia and have been inspiring the actions of some Muslims. Ideological process received by students of Islam today can not be separated from the influence of the text. Some Muslim student organizations use references of published writings about Jihad by Abdullah Azzam, Sayid Qutb, and other writers that push the obligation to fight for the land of the Muslims. Al Qaeda, led by Osama Bin Laden was also inspired by the writings, (Fucito, 2006) although in the late 1980s Usama bin Ladin split with Abdullah Azzam and then joined with Ayman Zawahiri (Kragin, 2007).



It is a shallow translation of the meaning of Jihad which was later corrupted by some organizations to do anything to achieve their goal. Group leader Noordin M Top, for example, assumes that the United States and its allies are enemies that must be destroyed in anyway. Several acts of bombings that they did in Indonesia is based on the ideology that their target is an ally of the United States (Abas, 2005).

The organizations of terror keep spreading their ideology and targeted the youth as their active member. The spreading of the ideology uses many kinds of media that leads to a new generation of terrorist which is totally different from their predecessor (Croft and Moore, 2010). Al Qaida which is considered to be a global terrorist believed to be the one who spread the ideology as well as their network through out 60 countries across the world. Nowadays thousands of people share the same ideology and support many radical actions (Wilkinson, 2005).

Massive spread of the ideology among the young generation can not be separated from the lack of effective communication within the family. Communication considered to be effective if the message is received and understood as intended by the sender of a message, followed by an action by the receiver of the message and there is no obstacle to do so (Hardjana, 2003). Effective communication in the family can be used to discuss and share things that happen in each individual and it is the kind of communication that can be applied to every family member. By communicating to one another, family member could detect if there is a problem suffered by other family member, and together, they will find the best solution to solve it.

Some of the family functions began to be distributed to several social organizations, but family remains as the main reference of each individual in making decisions. In building a relationship with the other, family will always be the main reference for each individual to make decisions

related to the development of these relationships (Berger and Kellner, 1994). Self-openness is necessary to establish effective communication within the family (Poire, 2006). Students who became the member of terrorist organization or organization with radical ideology are those who do not have good and open communication in their family.

## **Research Method**

This study uses both quantitative and qualitative approaches. Variables that exist in the study are calculated by using correlation technique in order to determine the relationship between variables. To deepen the results of research, in-depth interviews were also conducted with respondents in order to obtain more information other than the questions provided in the questionnaire. The populations of the study are students who belong to organizations such as the Muslim Student Action Union (KAMMI), the Muslim Students Association (HMI), the Indonesian Islamic Students Movement (PMII), Muhammadiyah Students Association (IMM), and several other organizations existing in Central Java.

Samples were taken from 100 respondents purposively taken in accordance with the criteria set by the researchers. Sample criteria are Muslim students, member of the Muslim student organizations and an activist of the organization. Observational data and the results will be analyzed qualitatively FGD. This data will enrich the quantitative analysis of the results of the questionnaire. Results of quantitative data relating to the influence between variables will be calculated with SPSS. Location of the research conducted in Semarang with consideration of the Islamic student organizations spread across several campuses in Semarang. Several terrorist

cases were also occurred in Semarang, not to mention that this city is also designated as one of the suppliers of terrorist network members.

## **Results and Discussion**

### **a. Communication patterns**

Communication patterns in the family somehow describe the communication atmosphere between parents and children, between one child to another, and between a nuclear family to a large family. The communication pattern used as a foundation in daily life whether when the family member interacts with one another or when the family became part of the social environment. Communication patterns will show how the values passed down in the family, how your problem solved, how to understand the differences between individuals and the various problems that may arise in family relationships.

The following table illustrates how the intensive and effective communication between parents and children make the values embraced by the family will remains strong. Although a student must live in a different environment, the values of the family will be maintained and become the guidance for every single act.

84 % of respondents agreed that effective communication between parents and children really help students to strongly hold values in a family. This is a serious concern when many families blame the system and the social interaction that is considered to fade in the family values . While on the other hand just by building effective communication within the family will strengthen the values adopted.

Table 5.1 Effective communication with parents helps reinforce the values of the family.

	Amount	Percentage
Communicate with parents help students to strongly hold the family values	84	84%
Communicate with parents doesn't help students to strongly hold family values	16	16%

Source: question no 4 from the questioner

Most of the respondents said that they are openly communicated with their parents. They even said that the communication between parents and children remains in a good way even though they have already joined certain organization.

Communication can be called effective when the message is received and understood by the messenger, the message then, carried on by an action done by the receiver without any difficulties (Hardjana, 2003). Family talks about things happened to every person in the family, and it gives benefit to one another. By conducting a good and effective communication, member of the family can solve the problems together.

Then another question arises, why then the openness does not stop them from receiving the ideology easily? This is the point of question that can be answered through interviews outside the content of the questionnaire. Parents do conduct an open communication with parents but do not touch the depth of the content and quality of the conversation. For example, older people usually do in-depth conversation with the child when they meet face to face. When children come home, or when the parents visited their children in a boarding house. Although information technologies has evolved and helps people to communicate, face-to

-face talks remains to be the most important part of communication between children and parents.

When parents meet their children, they usually talk about their health, school achievement, or financial condition. Questions about the organization activities followed by their children usually become less important. More often, the question is only touch the outer aspect of the child's activities, such as what kind of organization that the children has joined, what can of activities that they do, and most importantly, making sure that every activity in the organization does not interfere with academic achievement. When child gives information about academic achievements, parents often considers other activities in the organization is not a serious problem.

This happens to most of the students who participate in student organizations. Those who understand and participate in radical thought are usually students who have good academic achievement. This often makes parents less vigilant to changes in behaviors and attitudes of their children. Academic performance parameter has closed a variety of questions about the child's activities in the organization.

Students who are already infected by the radical thought usually tries to hide the fact from their parents. They are still maintaining a good communication, but actually the radical thought has been successfully planted into their brain. The peak of the radical action arises when the organizations have started demanding sacrifice and action. For example, the organization asked for the payment from its members in order to fund some activities held by the organization. The students will do anything to get the money. If they can not make money themselves, the parents will be their first target.

Students will commit any tricks form lying that the money will be used for the college purposes, practical needs and academic journey is also used to get funds from parents. If these methods are not working (usually the parents will be able to detect after a few times of lying), then students will do criminal things. Stealing parents' money or belongings and cheating are considered to be legal. This kind of behavior comes in the form of action or activities emerged in discussions with fellow members of the organization. This is where they usually express a variety of thoughts and actions that they believe.

Ideology is a falsification and distortion of social reality of what really happened in the community, so that the subordinate classes can be fooled (Suseno, 2001). Ideology in the Marxian paradigm is understood as a false consciousness which contains a number of ideas that distort the reality in order to maintain the interests of the ruling class. Ideology is a falsification and distortion of social reality of what really happened in the community, so that the subordinate classes can be fooled (Littlejohn, 2008).

Ideology is referred as a doctrine that describes a situation, especially the power structure in particular so that people's perception about something as legitimate as in reality it is clearly illegal (Littlejohn, 2008). Ideology serves the interests of the ruling class because it gives legitimacy to a state that does not have any. Ideology is understood as a false consciousness which contains a number of ideas that distort the reality is in order to maintain the interests of the ruling class.

The question is how come the students who are academically smart can be so easily fooled by a radical ideology? Or is it their ability and cleverness that makes the understanding of the radical ideology can be easily accepted? The awareness to follow a particular radical ideology is not necessarily known as a false consciousness as in the Marxian view. What kind of the ruling

class is actually received the benefit by the presence of a radical ideology that, since they are actually the minority. On the other hand, they also assume that the radical ideology that they are following is the deconstruction of the establishment status quo that is exist for so many years and considered to oppress them. Resistance towards the dominant ideology is considered to be a manifestation of a radical ideology that they believed.

The next interesting discussion about the findings of the study is effective communication between parents and children on how to get along in the influential peer group. Most respondents thought that the way they communicate in the family had an influence on the way they communicate in a peer group.

Along with peers who met in college as well as organizations that followed requires attitudes and different ways of communicating. There are cultural differences in the character, habits, and ways of communicating that have been obtained in the family. Usually they will compare and try to highlight the personal identity that they have received in the family. Most of them chose to be silent and wait for reaction from the others before showing his personal identity. .

Self-concept which is built through education and communication within the family are likely to shape character of an individual. However, some students actually make peer group as their reference. Those who make peer group as their reference in order to make self-concept that has already been established through communication within the family slowly began to change. However this number is not dominant because most students still make their family as a main reference. There are only small number of students are actually being indoctrinated with radical ideologies.

Entering their teenager stage, children divide the influence of the family on the decision making with their peer group influence. Peer group has a strong influence on a person because it is where children find togetherness, trust, commitment, and caring. Sutisna stated that there are a lot of studies shows that peer groups can influence individual to make decisions.” Research conducted by Buhrmester (Santrock, 2004) showed that in adolescence close relationship with peers increasing dramatically, and at the same time a close relationship with the teen parents’ decreasing dramatically. The results corroborated by the Buhrmester findings (Nickerson & Nagle, 2005) that in adolescence, communication and trust between parents and children is reducing, and peers are people that they are looking to fulfill the need for attachment. Another study found that teens have a close relationship and interaction with older youth will be encouraged to engage in delinquency, including early sexual intercourse (Billy, Rodgers, &Udry, in Santrock, 2004).

The existence of trust in each other becoming the factors that influences a person in making a decision. This trust was built upon the openness in order to express themselves. When someone sees an ad, he/she will discuss it with his friends. This is where the peer group has a role to influence someone’s decision. When his/her friends say that it is a good organization, or it is a good ideology then he/she has the potential to follow the advice of his friends. During adolescence, communication and trust toward parents are decreasing, and therefore he/she turned to peers to fulfill the need for attachment. The needs to identify oneself with friends and groups will influence ones action.

Peer group that become a reference in thoughts and ideologies may change the figure of a person into a completely different person. Change is not always negative because the majority of students actually admitted making progress in their lives after joining the organization. Most of



the students feel positive changes such as becoming more discipline, responsible, progressive thinking, and open to change. While changes in thinking and ideology negative thoughts often lead to radicalization.

These small numbers of students is not dominant but they actually categorize as smart students and potential academically. Ideological radicalism grows along with their ability to digest the radical ideology and thoughts that go with it. Radical ideology requires understanding and capabilities to digest the radical ideology itself. It requires an adequate ability and logic. Usually students who are potential academically are capable of digesting the ideology.

Manifestation of the ideology of radical absorption appears in many kinds of form. Some of them are obedient to the rules of the organization; change their name into a new identity, starts lying, maintaining loyalty and brotherhood. Physical changes are usually regarded as the changes are easy to be seen. However the physical changes are not always apparent to students who have already been brainwashed by the ideology. It requires more observation to see the changes experienced by the student.

Change of name, for instance, is such a common activity when someone decides to join the organization. However, not all parents are aware that their children have a new name or a new identity. Changes in organizational identity do not always signify loyalty or sincerity in following the doctrine of the organization. It could also be translated as a momentary manifestation of hysteria which then disappeared when they are getting bored of the organization.

In general, those who attend student organization are not necessarily easily influenced by organizational doctrine. In fact most of them still hold strong values taught in the family for generations. Only a few number of students who were radicalized by the thoughts of student

organizations. These small numbers are potential member of terror organization who could be recruited at any time. .

Here are some findings that revealed by respondents based on interviews conducted during the distribution of questionnaires. This discussion is related to:

a. First, the actors who do the recruitment

The recruitment of radical organizations conducted in several phases. Actors who do the recruitment must be tailored to the target. In the student organization, it is also known as active committee, an active member, and also full members who are already completed their study period. These full time members have already completed the study but still actively involved and sometimes recruiting someone outside the organization line.

The actors who do the recruitment do not usually know each other and are only given the duties and powers to certain restrictions. For example, A's main duty is to invite members to come to a place and follow some events. Then, there was B who is assigned to accompany and to give influence when the event took place. Elsewhere, there is also C who was prepared with a variety of tasks that will be given in order to test the loyalty, sincerity, and willingness of prospective members.

b. Second, students who have the potential to be recruited

Students will be recruited into radical ideology are divided into several groups, namely: the thinkers, the bold action, students who supported the execution of tasks. Students who became the thinkers should be able to understand the ideology of a comprehensive doctrine, and able to influence others is usually called a special option. They become promising targets for the

organization regeneration. Usually they are not burdened with the field task that is both practical and high risk. They are placed behind the screen as a drafter and creator. Their duty is to prepare an action plan, recruit new members, and prepare a variety of alternative exit in case of problems. Thinkers are those who prepared other members to work in the field.

The second groups of students are those who have the courage and the ability to perform actions on the ground. For example, those who do the terror, intimidation, sabotage, etc. Students of this type are needed to perform a variety of tasks that demand courage and physical sacrifice.

The third groups of students are those who have the ability to support the action. They are usually required for financial support, equipment, vehicles, field surveys, gathering information, preparing a hiding place, exploring potential funding and other supporting tasks. Physically they are not necessarily active members of an organization but it could be sympathizers who have similar ideas and goals with a particular organization.

To define the various types of students would require another research, observation, and recognition which need a long process. Before someone decided to put them in different groups, heads of organizations usually will give the target some tests with specific purposes. The variety of assignments and exams will be used as a reference what are their advantages and disadvantages so it is easily to categorized people in different groups.

### c. Third, follow-up and patterns of doctrinal

Student organizations are sometime considered as first phase for the recruitment of radical organizations. As if it were products display window, students' organization offering a wide selections to choose from. Ideology becomes the bridge that separates those two things. Students who considered being unserious and having no loyalty will be left out. They are

considered as a complement, or even sometime considered dangerous if these “left out” students reveal the actual ideology of terror and the network.

Students who have the potential to be recruited will be followed up with an intensive approach that is usually done by others outside the student organization. Doctrinal patterns also adjusted to the level of intelligence, preferences, and demographic factors. Fun activities for example, can be used as a method to strengthen the loyalty of each membership. Sport events, picnics, and other forms are used as a medium to put the radical ideology inside their head.

d. Fourth, the position of student organizations as a preliminary screening

As an initial screening place, student organizations do not show their real face. They need to exist so that they could restrict both the actions and thoughts that are considered to endanger the existence of the organization. They do not necessarily need to show its original feature. As a place to start a screening process, student organizations are likely to be a talent show that are also functioning as a place in which mental and abilities were being shaped.

Althusser defines ideology in two main theses, namely: First, ideology represents the imaginary relationship between the individuals with the real conditions of existence. Second, ideology is not merely an idea, but it also has a material existence. Finally, ideology puts certain individuals as subjects in society.

Ideology works by performing interpellation (call) in which individuals who feel called or invoked will automatically turned to the power of (state) that call him/her in the first place. Althusser criticism towards Marx ideas is about the relationship between 'base' and 'superstructure' in which according to Marx's theory is relative autonomy. 'Base' in the view of

traditional Marxism, is the economic structure that determines all 'superstructure' activities, such as the structures of ideological, political, social, cultural, and so forth.

According to Althusser, the position of 'base' and 'superstructure' is a relative autonomy. Base and economic structure is not necessarily a determinant of the 'superstructure' activities above it. This happens because each level has its own problems. Althusserian Marxist view of ideology in media practice is relatively autonomous from economic determination. According to Althusser, ideology is based on material. In contemporary capitalist society, it always goes through what is known as the "ideological state apparatuses" (ISA). Those who indoctrinate the ideology could be the state, religious leaders, political parties, the family, and the law, the system of political parties, trade unions, communication and culture. Student organizations are being used as successor of the ideology. This interpellation process is running in a very systematic and simultaneous way.

## **Conclusion**

- a. Open communication between parents and children turned out only touching the surface of the problems.
- b. 84 % of respondents agreed that effective communication with parents really help students to strongly hold the family values. This is a serious concern when many families blame the system and the social interaction that is considered to be fading away in family values. While on the other hand, just by building effective communication within the family will strengthen the values believed.
- c. There are 0.170 correlations between the value of Effective Communication in the family and self-concept. This suggests that the relationship between the two variables is weak. Although

the relationship between the two variables is weak but significance high is 0.90. This shows the magnitude of the significance of the relationship between two variables. Students who are members of an organization perform an effective and harmonious communication between family members. Those who are in this condition have a strong self-concept, knowing his/her main purpose and duties as a student and not easily influenced by a variety of indoctrination that runs in by the organization.

- d. Relationship between effective communication and the peer group communications is 0,089. This suggests that there are strong relationships between the two variables. While the significance value between the two variables is 0.379. It shows the significance of the relationship between the two variables. Effective communication between parents and children shows that it helps children to be able to get along in a peer group.
- e. The relationship between communication and the concept of peer group reach 0.108. It indicates that both variables have a weak link. Despite its weak relationship, the two variables have significant relationship that is 0.285. Those who make the peer group as a reference to make self-concept has been established through communication within the family slowly began to change. However this number is not dominant because most students still consider family as a main reference. The few numbers of students are actually being indoctrinated with radical ideologies.
- f. To obey the rules of the organization is the general doctrine existing in any student organization. Obedience to the rules of the organization is usually stressed since the beginning of the recruitment. A total of 70 % stated that they obey the rules of the organization they joined. Some students said that obedience can be appearing in several

forms. Among them is unconditional obedience, total obedience, obey the rules of the majority and even put the organization above all.

### **Acknowledgements**

Researchers would like to thank DP2M Higher Education for funding this research through competitive grants scheme in 2012/2013. Researchers are also grateful for the help of the academic community Communication Studies Program, Unissula Semarang which has provided support for this research.

### **Bibliography**

Abas, Nasir, 2005, *Membongkar Jamaah Islamiyah*, Jakarta: Grafindo Pustaka Ilmu

Berger, Arthur Asa, 1999, *Media Analysis Techniques: Revised Edition*, New Delhi: Sage Publications

Bocock, Robert, 1986, *Hegemony*, London dan New York: Tavistock Publications.

Bryan, Jennings & Zillmann, Dolf (ed.) 2002. *Media Effects: Advances in Theory and Research (2<sup>nd</sup> edition)*. New Jersey: Lawrence, Erlbaum Associates Inc

Croteau, David and Hoynes, William, 2000, *Media Society*, Second edition, California: Sage Publications

Denzin, Norman K dan Yvonna S. Lincoln (2005), *Handbook of Qualitative Research*, London : Sage Publication

Eriyanto, (2001). *Analisis Wacana, Pengantar Analisis Teks Media*. Yogyakarta : LKiS,

Fairclough, Norman (1995). *Media Discourse*, London : Edward Arnold (2006).

Fiske, John, 1990, *Introduction to Communication Studies: Second Edition*, London and New York: Routledge,

Garrett, Peter dan Allan Bell, 1998, "Media and Discourse: A Critical Overview", dalam Peter Garrett dan Allan Bell (eds.), *Approaches to Media Discourse*, Oxford: Blackwell

Griffin, EM. 2003. *A First Look at Communication Theory*. Boston-Toronto: McGraw Hill

Gurevitch, Michael, Bennett, Tony, Curran, James, dan Janet Woollacott (eds.), *Culture, Society, and the Media*, 1990, London dan New York: Routledge

Gudykunst, William B. & Yun-Kim, Young. (1997). *Communicating with Strangers: An Approach to Intercultural Communication*. 3<sup>rd</sup> edition. Boston: McGraw Hill

Karnavian, M. Tito, 2008, *Indonesian Top Secret: Membongkar Konflik Poso*, Gramedia Pustaka Utama : Jakarta

Liliweri, Alo. (2005). *Prasangka & Konflik: Komunikasi Lintas Budaya Masyarakat Multikultur*. Yogyakarta: LKiS.

Littlejohn, S. W. 2008. *Theories of Human Communication 9<sup>th</sup> Edition*”, Belmont CA:Wadsworth N/A

Magnis-Suseno, Franz, 2001, *Pemikiran Karl Marx: Dari Sosialisme Utopis ke Perselisihan Revisionisme* ,Jakarta: Gramedia,

M Echol, Jhon dan Hasan Shadily, 1975, *Kamus Inggris-Indonesia*, , Jakarta:Gramedia

McQuail, Dennis, 2003, *Teori Komunikasi Massa, Edisi Terjemahan*, Jakarta: Erlangga



- McQuail, Dennis, 2001, *Mass Communications Theory*, London: Sage publications
- Mills, Sara, 1997, *Discourse*, London dan New York: Routledge
- Muhammad, Ardison, 2010, *Terorisme Ideologi Penebar Ketakutan*, Surabaya:Liris
- Pribadi, Abdurrahman, Rayyan, Abu, 2009, *Membongkar Jaringan Teroris*, Jakarta:Abdika
- Partanto, Pius A dan M Dahlan Al Barry, 1994, *Kamus Ilmiah Populer*, Surabaya:Arkola
- Ritzer, George, 1996, *Modern Sociological Theory Fourth Edition*, New York:Mc Graw Hill Companies
- Shoemaker Pamela dan Stephen D. Reese, 1996, *Mediating the Message: Theories of Influences on Mass Media: 2<sup>nd</sup> edition*, New York: Longman.
- Sobur, Alex. 2001. *Analisis Teks Media, Suatu Pengantar Analisis Wacana, Analisis Semiotik, dan Analisis Framing*, Bandung : Rosdakarya,
- Storey, John, 1996, *An Introductory to Cultural Theory and Popular Culture* (Singapore: Harvester Wheatsheaf
- S.T. Kwame Boafo, John Maguire and Sylvie Coudray, 2003, *Media Violence and terrorism*, Paris: UNESCO
- Van Zoonent, Lisbet,1994, *Feminist Media studies*, London: Sage Publications
- Waluyo, Sapto,2009, *Kontra Terorisme, Dilema Indonesia di Masa Transisi*, Jakarta:Media Center