



Post-Semiotics of Da'wah Communication in Interpreting Signs of Religious Culture

Dudi Rustandi^{1*}, Dindin Dimyati² & Roro Retno Wulan³

¹²³Telkom University, Indonesia

*drustand@telkomuniversity.ac.id

ABSTRACT

Religious cultural artefacts such as the cap (peci), Koko shirt, turban, sarong, or the diction of ustadz and Islamic boarding schools are part of the power dynamics in the late 2021 and early 2022 abuse cases. This research aims to interpret the da'wah communication messages implied in religious cultural artefacts, as well as dismantle and restore the meaning of religious cultural symbols, in order to maintain and protect the degree of da'wah. A critical paradigm with a post semiotic (hyper semiotic) approach was used in the research. According to the findings of the study, the position of religious symbols in semiotics has noble values in the context of da'wah. However, it is an ideological tool for worshippers of desire to achieve their individual goals in the context of most semiotics. The artefact is shrouded in libido ideology. The authors' research bridges the problem of meaning, which is frequently generalised in everyday life, so that people can see clearly and wisely about this issue. Critical da'wah communication can help to develop this wisdom and policy.

Keywords : *Post-semiotics; critical da'wah; Communication; semiotics of da'wah Communication.*

INTRODUCTION

The end of 2021 may have been the darkest year yet for Indonesian parents and educators. Herry Wiryawan, the owner and teacher of a *pesantren*-based school, committed barbaric acts against several of his students. He did this not just once, but to dozens of his students until some of them had children. The perpetrator was sentenced to death by the Bandung High Court at the end of that year, after previously receiving a life sentence. The public prosecutor filed an appeal, which resulted in this decision. In addition to this decision, the prosecutor has requested that the assets of death row convicts be frozen, according to Desk Jabar, the network of the

Pikiran Rakyat Newspaper, which was published on Monday (Supriadi, 2022).

In 2021, the immoral acts committed by death row inmates are just the tip of the iceberg in terms of a number of similar cases. Because several similar cases involving "*ustadz*," or those who represented the moral guardians of educational institutions, emerged at the same time, not just one or two. There were, in fact, more victims than Herry Wiryawan. Similar cases were reported in West Java, including Depok and Tasikmalaya, Central Java, and South Sumatra. Another case that made national headlines was the rape of a 15-year-old student by the head of an Islamic boarding school in Kutai Kartanegara.

A boarding school caretaker did the same thing, molested his 15-year-old students, and similar new cases seemed to follow one after the other. The incident occurred in Magelang Regency (Susanto, 2022). Mas Bechi, a religious teacher at an Islamic boarding school and the son of a boarding school owner, did the same thing; according to detik.com, Mas Bechi duped more than 15 students (2022). Mas Bechi received a 16-year prison sentence (DetikJatim Team, 2022).

If this is considered a phenomenon, it is not the first, and it occurs not only among organizations or Islamic educational institutions but also among other religious groups. In 2022, religious leaders committed sexual harassment against nine and ten children, respectively, in the church setting (BBCCom, 2022). In fact, similar cases in the church setting have occurred since 2010, albeit with different subjects. Several priests within the Catholic Church in Boston, United States, committed sexual harassment several decades ago, even within Catholic circles. It was eventually turned into a journalism theme film. *Spotlight* (2015) is a film that tells the story of the Boston Globe print media's investigative activities under the investigation rubric *Spotlight* (Djendri, 2020).

Deviance and immoral behaviour by clergymen and religious teachers in religious institutions occur not only in Islamic educational institutions, as they did in late 2021 and early 2022, but also in other religious groups. *Spotlight* is based on a true story. In other words, immoral behaviour disregards one's religious beliefs. They did not do this because of their religious obligations. As a result, their actions are inconsistent with the religion they profess.

Sexual harassment by religious teachers, or *pesantren ustadz*, runs counter to the ideal role of a teacher, who should be a moral stronghold

and role model for students. *Ustadz*, or religious teachers, should be character and personality shapers as well as moral fortresses, according to Rasyid (2014). The teacher is also responsible for promoting a high level of discipline, politeness, and tidiness (Hasna, 2021).

The teacher, according to Zein (2016), is also responsible for deepening faith and piety. According to Faishol, Endy Fadlullah, Hidayah, Aziz Fanani and Silvia (2021) research, the role of teachers, particularly teachers of Islamic religious education, can not only motivate but also create schools conducive to shaping students' character. Teachers create programmes that are religious in nature, such as praying, learning good manners, and learning to respect others. It is hoped that by implementing these habits, students will develop good morals. Furthermore, morals classes are taught in religious education to teach students how to have good morals. This indicates that the teacher already understands how to lead by example, which benefits students.

According to Subakri (2020), the teacher is responsible for assisting students in their spiritual and physical development so that they reach a level of maturity and are able to fulfil their duties as God's servants. According to Al-Ghazaly, a teacher or scholar is someone who places the greatest and noblest ideals in front of his students and guides them to achieve them, as written by Subakri.

However, the teacher's knowledge and understanding in the case are not always directly proportional to and correspond to what he teaches. Teachers have values as well as symbolic messages through the use of the title of the teaching profession, the accessories used, and the educational institution where the teacher spreads his educational and da'wah messages, apart from being based on profession. The words *pesantren*, *ustadz*, or religious teacher, as well as clothing such as *koko* clothes, sarongs, and *cap (peci)s (peci)*, convey a symbolic message.

The wording of Islamic boarding schools (*pesantren*), *ustadz*, *koko* shirts, turbans, sarongs, and *cap (peci)s* conveys a da'wah communication message. According to Rakhmat (2019), teacher accessories are a type of nonverbal communication that falls into the artefact category. As a result, *pesantren*, *ustadz*, *cap (peci)s*, turbans, *koko* shirts, sarongs, or *cap (peci)s* have artefactual value in terms of da'wah communication. This value is associated with what Foucault refers to as the "archaeology of knowledge." Rustandi & Yusanto (2021) archaeology of knowledge related to the history of knowledge is a description of the present. These religious and cultural

artefacts are always powerful in spreading da'wah messages. These artefacts have the same meaning despite the fact that there is no historical discontinuity. The da'wah messages derived verbally from these artefacts and dictions are linked to simulations of goodness in the form of normatively agreed-upon moral behaviour. There are social and ritual functions of verbal and artefactual messages when it comes to communication.

Mulyana (2001) claims that when it comes to communication functions, the diction represented by *pesantren* and *ustadz* or artefacts of *koko* shirts, turbans, sarongs, or cap (*peci*)s represents all communication functions. When it comes to the function of social communication, the diction refers to a teacher's self-concept and the actual existence that represents educational and moral values; however, when it comes to the function of ritual communication, it is the commitment of a Muslim and/or teacher who must set a good example, particularly in clothing. Aside from that, diction refers to the function of expressive communication, which is represented as an *ustadz*, or religious teacher, dressed in clothing and accessories. While the fourth function is an instrumental one, providing an example that is represented in an artefactual manner, it is expected to have a positive impact because it becomes an example for the students, thus changing their behaviour. After all, religious teachers represent moral majesty, and in these religious cultural artefacts, there are good values that represent goodness in the way they dress.

Dwija (2021) conducted previous research on sexual violence perpetrated by religious people, titled "Study of the Forms and Impacts of Sexual Harassment on Hindu Ethnic Children," with the goal of describing forms of sexual harassment against Balinese Hindu ethnic children in Karangasem. Dwija employs a mixed-methods approach that incorporates Jean Piaget's developmental theory, Abraham Maslow's theory of needs, and critical theory. His research discovered two types of sexual abuse among children: abuse by men against girls and abuse by men against boys (paedophilia). Physical problems, trauma, depression, mental pressure, shame, fear, and acting irrationally are all consequences of sexual abuse on children, as are countermeasures such as physical treatment, guidance, assistance, supervision, counselling, and socialisation of child rights and protection regulations.

Saifuddin (2021) conducted research on sexual harassment from a social science perspective, focusing on solutions to dealing with sexual

harassment from various perspectives. According to the findings of the study, studying sexual harassment from a psychological, social, and religious standpoint will result in a more comprehensive alternative solution, such as increasing knowledge about sexual harassment, improving the construction of the image and position of women between men and women, developing self-control, increasing assertive behaviour, providing support to victims of sexual harassment, and increasing religiosity.

Meanwhile, [Safitri and Khusumadewi \(2021\)](#) investigated it from a communication perspective *specifically* related to perceptions of sexual harassment. Sexual harassment, according to researchers, is a common occurrence, including in the educational setting. The goal of his study is to look at how *santri* (students) at Al-Muqoddasah High School perceive sexual harassment differently. According to the study's findings, there are gender differences in students' perceptions of sexual harassment when using a quantitative approach with comparative causal research methods. Meanwhile, there was no difference in the perception of sexual harassment based on age. [Romadon \(2022\)](#) conducted similar research from a communication standpoint on the management of reputation risk for Islamic boarding schools, concluding that there are significant differences between Islamic boarding schools and boarding schools. The study employs qualitative methods and a case study approach, and the findings show that Islamic boarding schools have their own culture in addition to other educations, whereas boarding schools only provide general education and students live in dormitories provided by the foundation.

[Rosyidi and Dulwahab \(2017\)](#) conducted research on the topic of nonverbal communication. Using a qualitative and phenomenological approach, his research highlights the characteristics and identity of the Tablighi Jamaat. The goal of this study is to discover how Tablighi Jamaat's nonverbal communication works. According to the findings of his research, the Tabligh Congregation's nonverbal communication contains a plethora of nonverbal messages attached to every activity and interaction with fellow worshippers or the general public. Nonverbal messages confirm a Muslim's identity and serve as a form of self-control, a medium for strengthening brotherhood among fellow Muslims (*ukhuwah Islamiyah*), and a form of respect for fellow Muslims (*Ikramul Muslimin*).

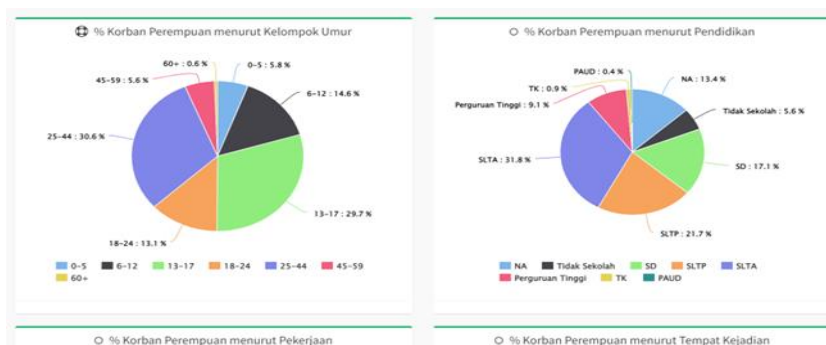
There are several differences between previous studies and the research conducted based on the findings of previous research: To begin, previous research used a quantitative method or paradigm and descriptive

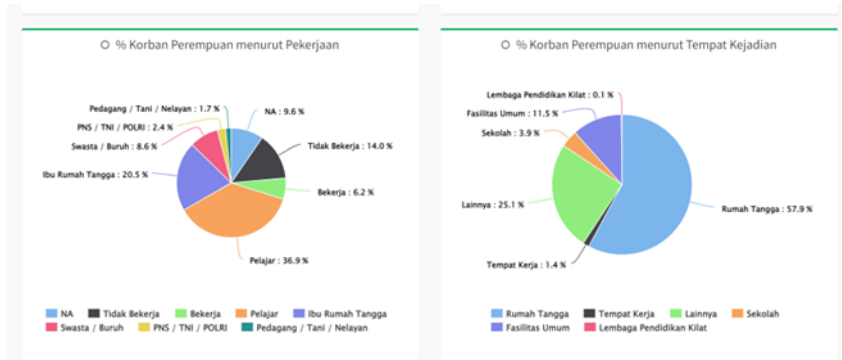
qualitative methods, whereas this study used a critical paradigm with a semiotic approach. Second, the research object is religious cultural artefacts, and the research subject is perpetrators of sexual harassment in the name of religion. Third, data collection techniques make use of existing media observations and data. Fourth, the postmodern semiotic theory is used in the data analysis technique. Theoretically, none of the previous studies used postmodern semiotic theory, or "post-semiotics," as their theoretical foundation, whereas this study does. As a result, in terms of novelty, this research is sufficiently novel to warrant consideration as a research topic. The author's research employs critical research methods and a post-semiotic approach.

RESULTS AND DISCUSSION

According to kemenpppa.go.id data, violence, including sexual violence, occurred in a total of 25,210 cases in 2021, with 5376 cases against men and 21,753 cases against women. Harassment of women occurs in nearly every age group, from 0 to 60 years old. The highest rates were found in the age groups 13-17 and 25-44, with 29.7% and 30.6%, respectively. According to employment data, students are the most victimised (kemenpppa.go.id, 2021).

According to data from [kemenpppa. go. id](http://kemenpppa.go.id), there were 20554 cases of violence in 2022, with the most recent data accessed in October 2022, with 3320 male victims and 18,852 female victims. The procedure is the same as the previous year, with student victims predominating. Between January and February 2022, there were 1411 acts of violence against women. (<http://kemenpppa.go.id/>, 2022).





Source: kemenpppa.go.id (2021)

Figure 1

Data on the number of victims of sexual harassment in 2021 in Indonesia

The number of complaints of gender-based violence reaches hundreds of thousands of cases, according to [Komnas Perempuan's annual records \(CATAHU\)](#). The dynamics of direct complaints to Komnas Perempuan, service agencies, and Badilag are documented in CATAHU 2022. A total of 338,496 cases of gender-based violence (KBG) against women were documented, including 3,838 complaints to Komnas Perempuan, 7,029 complaints to service agencies, and 327,629 complaints to BADILAG. These figures show a significant 50% increase in BECs against women, with 338,496 cases reported in 2021. (from 226,062 cases in 2020). BADILAG data increased by 52%, to 327,629 cases (up from 215,694 in 2020) ([kompasperempuan.go.id, 2022](#)).

This study collected data from victims of sexual harassment while working as religious teachers or caretakers at Islamic boarding schools. A religious teacher or caretaker at an Islamic boarding school corresponds to the actors' accessories and artefacts, such as caps (*peci*), *Koko* shirts, turbans, or sarongs, as well as the institutions where they carry out activities. However, in order to avoid slander, the study's findings will be described in broad strokes that symbolically represent artefactual accessories. These accessories convey symbolic messages to their users while also referring to the functions of ritual and expressive communication, belonging to a *specific* group, and the feeling of living their religion. As a result, in this study, the image will be closed and only the perpetrator's clothes will be

visible.

Interpreting Religious and Cultural Artefacts

A religious teacher, *ustadz*, or boarding school caretaker with a distinct appearance is quite common. This appearance is distinct from that of teachers in general. As stated in the introduction, symbols of religious culture when worshipping are always present in the appearance of a teacher. This appearance is distinct from that of teachers in general. As stated in the introduction, religious symbols of worship are always present in a teacher. Religious cultural artefacts are symbols of religious culture that are worn by religious teachers, *ustadz*, or Islamic boarding school caretakers, such as *cap (peci)*, turbans, *Koko* shirts, or sarongs. Although, as previously stated, not every religious teacher or *ustadz* always appears complete.

However, when they worship, these symbols are linked to both their social and religious lives. Wearing these artefacts denotes membership in a group that occupies a *specific* domain in the religious community's stratification, such as students, *ustadz*, clerics, and so on. At the very least, the cap (*peci*), turban, *koko* shirt, or sarong are not only cultural symbols in Indonesia but also religious symbols. The implied message is explained semiotically by the symbolic world of the artefactual accessories of the cap (*peci*), turban, crow's shirt, or sarong



Source: Results of observations of the keywords *ustadz* and Islamic boarding school caretakers from Google images.

Figure 2

Artifact Profile of *Ustadz* and Islamic Boarding School Caretakers

According to several news sources, the activities of perpetrators of sexual harassment in Islamic educational institutions resemble those of teachers of other religions. Wearing a cap (*peci*) and a *koko* shirt is one of the distinguishing features. If there are other, more formal activities, batik clothing is an option. However, as shown in Figure 1, the cap (*peci*) and takwa shirt, or *koko*, are the most common characteristics worn by Muslims, particularly by those who work as religious teachers. According to [Rustandi & Noviana \(2022\)](#), religious symbols in a socio-cultural context include Al-Qur'an verses, verbal da'wah messages, cap (*peci*s), *ustadz*, *baju takwa*, Islamic boarding schools, and mosques. If these symbols appear in a person's everyday life, it indicates a religious nature, or that person is communicating religiously. According to [Nasrullah and Rustandi \(2016\)](#), another term for this artefact symbol is religious language.

Indonesia is a country steeped in tradition. This tradition influences how religion is practised, such as the use of cap (*peci*s) and sarongs in Muslim worship. Except in neighbouring countries, such as Malaysia, this religious cultural symbol is not used in other religious cultures. Similarly, the cap (*peci*) and *koko* shirt. According to several studies on the cap (*peci*), the clothes or accessories attached to the head are a symbol of national identity. This is because Soekarno, the founder of the Indonesian republic, always wore a cap (*peci*). The cap (*peci*) is also a part of Indonesian culture (2021). Some people who wear this head covering consider it to be essential clothing. Cap (*peci*s) are worn not only during national events, but also in everyday life. [Hadiwijaya's \(2016\)](#) research results show the same thing: it is an attribute of men's clothing in Indonesia. The cap (*peci*) evolved as official government clothing and common people's clothing, culminating in the twentieth century.

Despite the fact that the cap (*peci*) has become a national identity and culture inseparable from the Indonesian nation in general and does not refer to a specific religion, it has historically had strong relevance to the religious domain of Muslims. *Peci* came to Indonesia as a result of the spread of Islam from Turkey, the Arabian Peninsula, and India ([Manggola and Thadi, 2021](#)). In the context of religious culture, as practised in worship activities, the cap (*peci*) is usually worn in conjunction with other clothing, such as *koko* clothes or sarongs. Thus, the use of the cap (*peci*) is related to a Muslim's religious life.

If these signs and markers are used by a teacher who teaches morals using religious tools like Arabic or the Yellow Book, a convention will form that a teacher is a good person with good morals, and the teacher is referred to as a *ustadz* or religious teacher. Because *Ustadz*, or religious teachers, have a good track record, the community trusts them to teach their children religion in a religious education institution such as a religious assembly or an Islamic boarding school. As a result, the existence of *ustadz* is inextricably linked to that of the Institute. The collaboration of the cap (*peci*) marker, *ustadz*, and *pesantren* resulted in a religious observance agreement, giving rise to a symbol of good, moral people. As a result, the sign of religious and cultural artefacts has a sacred significance. that a religious teacher's profession and the religious cultural artefacts he wears can have a positive impact and change a bad situation into a good one, as implied in da'wah communication activities. Messages that bring good and turn someone's life around.

Therefore, the existence of religious and cultural artefacts, especially the stamp, cannot be separated from the religiosity of a Muslim. Even now, this identity has narrowed only to matters of religion and government as researched by Hadiwijaya (Manggola and Thadi, 2021). So, the stamp specifically, especially for Muslims, shows identity and attachment to their religion. A Muslim who displays these markers, especially when combined with other markers such as clothes of piety, raises a convention of meaning (sign) that the person has a high level of religious appreciation. If leaning on a woman with a head scarf (hijab) is supported by other syar'i clothing, such as clothing that is covered like a caftan or robe, the same thing will apply to the person wearing the cap (*peci*). The use of these accessories has a strong semiotic connection with the religious state of its users. A person's religiosity is closely related to his morality. It seems that this agreement has never been changed so that when the moral guard commits a fatal mistake, hateful insults will be directed at the offender. Because he committed an act that was contrary to the values of the agreement previously described.

It is attributed to the user of the cultural artefact marker if it is attributed to the user of marker. That is, he is creating signifiers and meanings as well. Piliang (2004) states that the sign producer sends a code in communication semiotics. The sign producer has control over the message's delivery by using the cap (*peci*). Sobur claims that in this context, one can restructure the message's expression as well as its contents by following the possibilities and dynamic capacities of its combinations.

Based on the old correlations and conventions described above, the code contained in the *cap (peci)* has created a convention that indicates a person's level of religiosity. Religious teachers, *ustadz*, or Islamic boarding school carers use these signs and markers to communicate their identities. Not only because he attends a religious education institution, but also because of the artefacts, he employs.

The perpetrator effectively communicates with the victim through an artefact. The victim interprets nonverbal messages from the perpetrator based on their conventional meaning. For perpetrators, clothing is a fairly effective means of communication. According to [Rakhmat \(2019\)](#), nonverbal messages are also the most appropriate means of suggestion for indirectly expressing ideas and emotions. According to religion, the perpetrator is conveying the message that he is a good person and responsible through artefactual messages. This symbol serves as the foundation of communication, indicating that he can be trusted, has morals, and is truthful. According to [Sobur \(2004\)](#), Littlejohn stated that signs are the foundation of all communication. As a result, this suggestion has an impact on the recurrence of events that should not have occurred, such as sexual harassment.

If studied based on the semiotics of communication ([Sobur, 2014](#)), the user of the religious cultural artefact is the sender of the code, while the victim is the recipient of the code, the artefact is the message, the educational institution is the channel of communication, and learning is the reference. Referring to Littlejohn's statement as quoted by [Sobur \(2014\)](#), artefacts do not work alone but tie together a set of theories that are relevant to symbols, language, discourse, nonverbal forms, and how signs relate to their meanings and how signs are structured.

If it is broken down based on the semiotics of the communication, the artefacts of religious culture correspond to the moral meanings perceived by the victims or *santri*/students. A caretaker of a boarding school, who has religious knowledge in the form of discourses and language that are relevant to religious values, is equipped with religious artefactual clothing; *cap (peci)*, sarong, turban, *koko* shirt. This is interpreted as a value that is r According to the semiotics of communication ([Sobur, 2014](#)), the sender of the code is the user of the religious cultural artefact, while the victim is the recipient of the code, the artefact is the message, the educational institution is the channel of communication, and learning is the reference. According to Littlejohn in [Sobur \(2014\)](#), artefacts do not work

alone but connect a number of theories related to symbols, language, discourse, nonverbal forms, and how signs relate to their meanings and how signs are structured.

According to the semiotics of communication, religious cultural artefacts correspond to the moral meanings perceived by victims or students. A boarding school caretaker who has religious knowledge in the form of discourses and language relevant to religious values is outfitted with religious clothing artefacts such as a *cap (peci)*, sarong, turban, and *koko* shirt. This is interpreted to be a value related to goodness, majesty, and morality. This is a meaning based on the "cultural average," which interprets signs and symbols based on average intelligence, as defined by Piliang and Audifax (2017). The cultural average is constructed socially. If there is a social structure that states that good and pious people can be identified by their occupation, religious knowledge, and the wearing of *cap (peci)s*, sarongs, *koko* clothes, and turbans, then on average, culturally, and based on average intelligence, everyone will judge it that way. The findings of Rosyidi and Dulwahab (2017), who discovered that religious cultural artefacts become part of Muslims' identity, support this.

We conducted research on the nonverbal communication of the Tablighi Jamaat based on how they dress and appear, relevant to goodness, majesty, and morality. This is a meaning based on what Piliang & Audifax calls the cultural average (2017) which interprets signs and or symbols based on average intelligence. The cultural average is a product of social construction. If there is a social structure that good and pious people are shown by their profession, religious knowledge, always wearing *cap (peci)s*, sarongs, *koko* clothes, and turbans. So on average culturally, based on average intelligence everyone will judge it that way. This is reinforced by the research of Rosyidi and Dulwahab (2017) that religious cultural artefacts become the identity of Muslims. As conducted research on the nonverbal communication of the Tablighi Jamaat from the way they dress and appearance.

These religious cultural signs, according to Peirce (Rusmana, 2014), represent something else—in this case, the goodness of one's behaviour. It provides opportunities for interpretation depending on the sender and receiver in terms of social construction and/or cultural average. The reality of religious and cultural signs has meaning in the process of interpretation. That is, in the context of the teacher-student relationship in a religious educational institution, the sign of religious culture represents another sign.

As a result, it's natural for parents who model good behaviour to be willing to leave their children to be educated by abusers. Because the sign and the object have a representative relationship, it portrays the actor as a good person.

Post-Semiotics of Religious Cultural Artefacts

Learn from the various incidents that occurred at the end of 2021 and the beginning of 2022. *Ustadz*, the caretaker of an Islamic boarding school, committed a lot of sexual harassment by using all cultural signs artfully. The religious and cultural artefacts obscure the anomaly, causing the sign's meaning to be misinterpreted. The semantic construction in communication semiotics lacks coherence. What is a verbal sign that does not correspond to its reality as a moral guardian? As a result, it is necessary to reconsider how religious culture's signs should be interpreted.



Source: observation results from various news sources.

Figure 3

Sexual harassment perpetrators' artefacts in the environment of Islamic Education Institutions

It is known as deconstruction, after Derrida's terms and methods. In this context, post-semiotic methods are used to carry out semantic deconstruction. According to Derrida, the main goal of deconstruction is to reveal meanings that have been marginalised, ignored, or hidden (Haryatmoko, 2016). Deconstruction is a method of reinterpreting religious and cultural artefacts from a post-semiotic standpoint. The purpose of deconstruction is to disturb and unsettle the authorities, dismantling what has been sanctioned by tradition and safeguarded by history (Haryatmoko, 2016). This is appropriate because deconstruction provides a method for identifying contradictions in order to become more aware of the existence of inconsistencies.

Although Derrida's deconstruction method is intended to dismantle texts, it is used to dismantle artefacts in this context. Artefacts from the field of media studies are included in the text. This is done because *cap (peci)* markers, *ustadz*, and Islamic boarding schools have recently contradicted the moral guardian institution's ideals. As a result, the level of immorality appears to be doubled when compared to people who do not serve as moral guardians. Several examples involving "*ustadz*" demonstrate that there is no relationship between signifiers and conventional signifieds that refer to the cultural average. *Cap (peci)*s, turbans, sarongs, and *koko* clothing worn by *ustadz* and Islamic boarding schools as institutions where religious teachers seek refuge no longer have a strong connection to the representation of good values.

This phenomenon demonstrates that the signifier is simply separated from the signified as a result of its users' actions. The signifier, which has long been a source of authority for the signified, has lost its equilibrium in terms of moral legitimacy. So, borrowing from the *Piliang* concept, it morphed into a hunting power tool—Libidonomic. These religious and cultural artefacts can be attached to anyone who wishes to use them. Do the users truly live up to the ideals of the agreed-upon marker meanings, or are they merely a tool of power to comply with what Sigmund Freud called Id-Thanatos?

A religious educational institution that teaches religious and moral

knowledge is the cultural average of the *pesantren* concept. When the signified separates from the signifier, this diction may have no connection at all with the conventional concept of *pesantren*. The signifier and the signified are distinguished in this context. Because the harasser uses the Islamic boarding school diction to control the victim's perception of goodness, the *pesantren*'s diction becomes a tool for the perpetrator's power to control the victim's body in carrying out his actions. Sign readers must be cautious of such diction in this case before determining whether the *pesantren* diction corresponds to facts. This is especially true for new institutions that are disconnected from history.

In the context described above, deconstruction proposes changing certain, familiar, inherited, tradition-based, or message-based understandings so that they are open to new perspectives (Haryatmoko, 2016). so that readers—in this case, victims—can distinguish the institutionalised term "*pesantren*" from "*pesantren*" as a commodity for perpetrators of sexual violence. Islamic boarding schools in the hands of sexual violence perpetrators are commodities for sale. As a result, before proving that the student in question attends a religious educational institution, the reader should exercise caution when creating signs for Islamic boarding schools. In other words, this is a form of religious commodification. In practice, the commodification of religion is the transformation of religion's use-value as a way of life and a source of normative values for exchange rates, through the use of these functions tailored to human needs for religion (Rustandi, 2018). So, as stated by Piliang (2003), post-semiotics works when signs no longer rely on conventions, codes, or existing meanings and reproduce without boundaries and without boundaries through all semiotic production machines that continue to rotate without limit. The diction of the *pesantren* is detached from conventional signs and reproduced as a machine for channelling desires in the hands of libido worshippers.

Similarly, the artefacts of the *cap (peci)*, turban, *koko*, or sarong mark the culture. In the hands of humans who are not yet fully mature mentally, these cultural artefacts can turn into *tanatos* rather than *eros*. According to Sigmund Freud, a psychoanalyst, Tanatos is a destructive form of love because the ego and superego are unable to properly regulate the Id. In the hands of a libido devotee, the markers for *cap (peci)*s, *ustadz*, and *pesantren* diction are a form of simulation of markers that have been duplicated, copied, and pasted so that they become pure markers. The sign is separated

from the original signified, resulting in chaos in the signified. The immanence principle, as defined by Piliang (2003), is applicable in this context. The artefacts are attached to a person, and the *pesantren*'s diction is manipulated, processed, and simulated in order to deceive the victim. Abusers' use of *cap (peci)* artefacts, turbans, and *ustadz* labelling is simply a form of sign simulation unrelated to conventional behaviour.

The traditional relationship between religious and cultural artefacts and their users must be understood by readers. Criminals, from the standpoint of the cultural average, use these signs to conceal the relationship between the signifier and the signified. Religious blasphemers who abuse the *cap (peci)*, *ustadz*, and Islamic boarding schools are engaging in a marker-free game, according to Baudrillard. They are libidonomic devotees and do not have a moral guardian spirit. If incidents like this continue, the leaders of religious education institutions will be controlled by Id-tanatos, undermining the dignity of Islamic boarding schools. Indeed, Islamic boarding schools for Muslims are educational institutions with a future not only in the hereafter but also in the world.

The author unravels the power relations of signs from a post-semiotic perspective in this study, preserving the spirit of Islamic education. In the capitalist system, religious cultural artefacts are no different from other cultural products, so society is not influenced by humans who have ridden religion and harmed the image of Indonesia's oldest educational institution by deconstructing conventional signs and replacing them with new signs that go beyond in the hands of libido and sexual desire worshippers. Furthermore, it is merely a simulation stripped of its conventional meaning. It is not fake in the hands of criminals, as Eco stated (Piliang, 2003).

Because, so far, the relationships between signifiers and signified that are present in these religious cultural artefacts are always linear, and attachment conventions occur within the person who wears them. In fact, the destroyer of the moral stronghold is posing as a religious person. The moral human simulation does not always refer to actual reality because the simulation can be contrary to its goals and intentions. He's just jumbling up signs so that it's difficult to see that it's his Id-tanatos, not his superego, who controls his lust, not the verses of the holy book. These religious cultural markers, in their relationship to the *Santri*, become, to borrow from Foucault, a tool for libidonomics adherents to use in exercising their power. Libidonomics adherents understand how their influence is truly effective

through these religious cultural signs.

Critical Da'wah Communication

Based on the preceding analysis, da'wah communication must be developed in a critical direction. In the context of da'wah, every communication message does not always correspond with noble human and religious values. The occurrence of communication ecstasy by making religious culture a commodity clearly contradicts the purpose of da'wah communication, which is to effectively internalise the message within mad'u. As Aristotle discussed, da'wah communication must be developed in a critical direction. In the context of da'wah, every communication message does not always correspond with noble human and religious values. Making religious culture a commodity clearly contradicts the goal of da'wah communication, which is to effectively internalise the message within mad'u. As Aristotle discussed, *ustadz*, or religious teachers, must have ethos values as da'wah communicators. Ethos is made up of good thoughts, morals, and intentions (Rakhmat, 2018). Hovland and Weiss investigated what Aristotle conceptualised, giving birth to ethos elements such as expertise and trustworthiness. However, in the phenomenon under investigation, a person regarded as an expert has no relationship with credibility. Someone's knowledge and understanding of religion do not match their behaviour. Someone who imparts religious knowledge to those who are unrelated to the "trustworthy" ethos.

Various incidents involving *ustadz*, religious teachers, caretakers of Islamic boarding schools, and even leaders of Islamic boarding schools that are contrary to the profession and purpose of these religious educational institutions necessitate the development of critical da'wah communication. *Caps (peci)*, turbans, *kokor* shirts, and sarongs, which are sources of meaning as people with good and noble intentions, have obscured conventional meanings. The user of these artefacts in a religious educational institution, on the other hand, is a human being with the possibility of hidden goals behind the establishment of a *Pondok* (dorm), including the use of religious cultural artefacts, which should have a positive and good outcome. However, in the hands of libido and obscenity worshippers, mistakes are never regretted, so mistakes are always repeated up to a dozen or even dozens of times. As a result, any message or medium that exhibits Da'wah communication values in language or artefacts must be criticised. Because not every message or medium is directly related to the goals of the message

makers or media managers.

The concept of critical da'wah communication is based on the belief that the message and media of da'wah are an ideological cover for controlling the human soul. This mastery is directed at something mundane for the sake of the individual, group, or ideology itself, rather than something lofty. This ideology is deceptive because it employs interpellation and hegemony techniques (Thwaites, Davis, & Mules, 2009). Interpellation works as if the victim of sexual harassment, for example, is someone very important in their relationship with the perpetrator. Interpellation encourages victims to see themselves as valuable members of the institution where they study. Victims are important because they contribute to the existence of these educational institutions. Hegemony operates in this process. At first, the victim felt no coercion. This occurs not only as a result of acknowledging the existence of victims but also as a result of power dynamics. The power in question is the perpetrator's offering in the name of religious values against victims of sexual harassment, including all of the perpetrator's artefacts.

Critical da'wah communication is used to read the possibility of mechanisation in humans during the stages of da'wah. Guattari proposed the existence of a psychic desire machine within humans. That is the desire to create and reproduce desires in order to satisfy oneself (Piliang, 2011). Desire Machine operates with a certain logic that allows it to function properly and achieve its objectives. Similarly, perpetrators of sexual harassment use artefacts and religious educational institutions to achieve their goals and satisfy their own desires.

Critical da'wah communication is carried out to protect da'wah educational institutions in their various forms and activities, not to diminish the dignity of da'wah activities. Avoid the manipulation of libidonomic worshippers and irresponsible humans who seek only their own satisfaction. Using Horkheimer's terminology, the main goal of critical da'wah communication is to keep the elderly from losing their identity in their thoughts and activities and to ensure that individuals continue to feel a part of existing community organisations (Hardt, 2005).

CONCLUSION

According to the discussion's findings, religious cultural artefacts have a noble message value in the context of da'wah communication. This is based on research into communication semiotics. According to communication

semiotics, the artefacts used by abusers, such as *caps (peci)*, turbans, sarongs, and *kekoko* clothes, have conventions related to one's morality. This is reinforced if the artefact user is in a religious education setting. As a result, artefact users in a religious education setting reinforce each other's existence in terms of education and public morals. Because the perpetrator is thought to have high morals, this has become the dominant factor, resulting in repeated harassment.

However, the conventional meaning of communication's semiotic perspective does not always have a strong correlation with the morality of its users. As a result, the separation of these religious and cultural artefacts is reinterpreted from a post-semiotic standpoint. The signifier is not normally associated with the signified. Because the marker's user is the desired worshipper's ideological apparatus.

To maintain the *marwah* of da'wah, it is necessary to develop a critical attitude, specifically through the conceptualization of critical da'wah communication, as a result of this demolition. When a sign appears, even in religious educational institutions, the community must be cautious and vigilant. This is to ensure that religious educational institutions retain their dignity and noble values as guardians of public morals and to distinguish them from artefact users who only use the institution's existence to pursue their own goals of producing machines of “desire” or “passion”.

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