

Radicalism and Deradicalization at Institutions of Islamic Education

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Abstract

Research discusses the phenomenon of radicalism and redicalization among students, so the young generation in Indonesia will be more critical, intelligent, enlightening, and have a high commitment to the future of this nation and country. The research method used is library research, namely data collection techniques by conducting study studies of books. The analysis of this research uses descriptive-qualitative, namely research that does not use statistical tests in data processing. There are two kinds of data sources used in this study, namely primary sources and secondary sources, which are related to radical Islam and moderate Islam. The results showed that radicalism in educational institutions was very influential on anarchic actions because of fanaticism. In educational institutions tainted with radical thoughts, it is usually seen from the way the education system is eccentric as if it is rational and usually does not hesitate to act anarchist. This is because they always think of themselves as the most correct, and it is not taught that students or educators will commit violence which is certainly strictly prohibited in Islamic education. In order to create deradicalization in Islamic educational institutions, the educational curriculum must contain subject matter that is normative-doctrinal-deductive and historical-empirical-inductive in nature, as a balance between

material in the form of text and context. Thus, the curriculum content given in education is normative in nature and concrete cases in society so that children can understand and be aware of real situations that are full of differences.

Kata Kunci: Radicalism, Deradicalization, Institutions of Islamic Education.

Introduction

At the level of thought, radicalism is still in the form of discourses, concepts and ideas that are still being discussed, which essentially supports the use of violent means to achieve goals. As for the level of action or action, radicalism can exist in the socio-political and religious domains. In the political realm, this view is reflected in the act of imposing its views in unconstitutional ways, even in the form of mass mobilization for certain political interests and resulting in social conflict.

In the field of religion, the phenomenon of religious radicalism is reflected in destructive anarchist actions in the name of religion by a group of people against other religious groups (external) or religious groups (internal) which are different and considered heretical. Included in acts of religious radicalism are activities to impose religious opinions, desires and ideals by means of violence.

Jean Piaget in cognitive development theory says that education must be in accordance with human development. This means that education must always pay attention to two things at once, namely the development or abilities possessed by every human being and pay attention to the dynamics that develop in society which includes science, technology and culture.

Along with the dynamics of life, which is marked by increasingly sophisticated equipment, increasingly complex life problems, and the increasing demands of society, it should be

followed by intelligence in carrying out the educational process so that education is not left behind with the dynamics of social life.¹

Religious radicalism can infect all adherents of religion, including among Muslims. In more detail, Rubaidi in Munif describes five characteristics of the radicalism movement, namely:

1. making Islam the final ideology in regulating individual life and also the politics of state order.
2. adopted Islamic values adopt their sources in the Middle East as they are without considering social and political developments when. Al-Quran and hadith are present on this earth, with contemporary local realities.
3. because attention is more focused on the text of the Koran and hadiths, this purification is very careful to accept all non-Islamic cultures (Middle Eastern culture) including being careful to accept local traditions for fear of interfering with Islam with heresy.
4. rejecting non-Middle Eastern ideologies, including Western ideologies, such as democracy, secularism and liberalism. Once again, all regulations that are established must refer to the Al-Qur'an and hadith.
5. the movement of this group is often at odds with the wider community, including the government. Therefore, sometimes there is ideological and even physical friction with other groups, including the government.²

Islamic education is a character building process in accordance with Islamic recommendations, but it often turns

¹ Zakiyah Daradjat, Ilmu Pendidikan Islam, 2019. <http://respo.iainbatusangkar.ac.id/xmlui/handle/12345689/9327>.

² Abdul Munif, "Menangkal Radikalisme Agama Di Sekolah", 2014, <http://ejournal.uin-suka.ac.id/tarbiyah/index.php/JPI/article/view/1119/1015>, 10-21.

bad for the educator or the students themselves if Islamic education is contaminated or mixed with radicalism which causes many bad effects, this is where this article will discuss what it is about radicalism and the impact of radicalism in the world of Islamic education.³

What is concerning, since the last few years the radicalism movement has entered the world of education and among young people. The phenomenon of the suicide bombing, the bombing in Serpong, the snuffing out of the NII (Islamic State of Indonesia) network some time ago confirmed that many radical movements infiltrated their beliefs and expanded their network reach through campuses and schools.

Students and students who are still in the process of searching for self-identity and learning to know many things, are the most strategic targets to strengthen this religious radicalism movement. Moreover, the strategic position of students and students who have a wide social range and are relatively autonomous is considered by the radical movement as the most appropriate and easy means of proliferating the radical understandings they are fighting for.⁴

What is also interesting from the findings of previous research is that various religious organizations that are very violent have filled open spaces in schools with their respective agendas. This group also brought the Islamic understanding they understood into the school room to fill the empty space in

³ Ani Aryati, and A. Suradi, "The Implementation of Religious Tolerance: Study on Pesantren Bali Bina Insani with Bali Hindus Communities", *Jurnal Ilmiah Peuradeun*, 10 (2), 2022, 471-490. <https://www.journal.scadindependent.org/index.php/jipeuradeun/article/view/646> and Imam Rohani, 'Landasan Pokok Pendidikan Islam Di Era Society 5.0.', in *Bunga Rampai Pendidikan Islam Menyongsong Era Society 5.0*, ed. by Dewi Maharani (Yogyakarta: Nuta Media, 2022), pp. 25–36.

⁴ Ahmad Fanani, "Fenomena Radikalisme di Kalangan Kaum Muda", *Jurnal MAARIF*, Volume 8, Number 1, Juli 2013, 6.

the state ideology that was often taught massively. The ideology of this state is Pancasila which was previously taught and indoctrinated through the P4 Upgrading (Guidelines for the Living and Practicing of Pancasila). Therefore, the students' Islamic awareness is thicker and stronger than their awareness of nationality or citizenship.

When students who will later become leaders of the nation at various levels and in these fields have been infiltrated with radical understanding, it is certainly worth expressing concern for the future fate of the Indonesian nation. Of course there are many factors that cause the phenomenon of radicalism among students, ranging from the issue of religious exclusivity, identity crisis, identity action, to the socio-cultural-economic and political crisis symptoms.

According to Muhammad Najib Azca, there are at least three factors that can be used to explain the phenomenon of radicalism among young people. 1) the socio-political dynamics in the initial phase of the transition to democracy that opened up new political opportunity structures amidst high volatility and uncertainty. 2) the transformation of the radical Islamic movement, which partly had genealogies at the beginning of independence. 3) the high rate of unemployment among young people in Indonesia.⁵

Based on the description and facts presented above, the writer tries to map further radicalism and radicalization in Islamic educational institutions. The author here also intends to examine in depth the impact of radicalism among students, its motives, goals, methods, and neutralization. In order not to stop at the discourse of the problem, this journal seeks to find alternative answers to the problem of radicalism among

⁵ Muhammad Najib Azca, *Yang Muda, Yang Radikal: Refleksi Sosiologis Terhadap Fenomena Radikalisme Kaum Muda Muslim di Indonesia Pasca Orde Baru*. (Jakarta: Logos. 2012), 37

students by raising several best practices from programs carried out by various parties to stem the religious radicalism movement. The author hopes that by discussing the phenomena of radicalism and redicalization among students, the younger generation in Indonesia will become more critical, intelligent, enlightening, and have a high commitment to the future of this nation and country.

Research Methods

The research method used by the author is the library research method, namely data collection techniques by conducting study studies of books, literature, notes or reports that have to do with the problem being solved. Library research is carried out by examining documents, archives, journals, and books related to the topics discussed.

This research is also a type of descriptive-qualitative research, namely research that does not use statistical tests in data processing. There are two kinds of data sources used in this study, namely primary sources and secondary sources. Primary sources are books or journals that are directly related to this research, and secondary sources are books that support research, namely those related to radical Islam and moderate Islam as a support for analyzing the values of radical Islam and moderate Islam.

Results and Discussion

Radicalism in Islamic Education Institutions

Radicalism in an educational institution is an understanding that requires major changes and reforms to achieve progress. In the perspective of social science, radicalism is closely related to attitudes or positions that crave a change in one thing by destroying other things totally and replacing them with new ones that are completely different.

Thus, radicalism is a response to ongoing conditions, this response appears in the form of evangelization, rejection, and even resistance. The problems that are rejected can be in the form of assumptions, ideas, institutions or values that can be responsible for the continuity of the rejected condition.⁶

In a simple way, the radicalism of thought or attitude in Islamic educational institutions is marked by four things which are at once its characteristic, namely. 1) intolerance and disrespect for other people's opinions; 2) fanaticism, which is always feeling self-righteous and considers others wrong; 3) the exclusive attitude is to differentiate oneself from the habits of most people; 4) a revolutionary attitude that tends to use violence to achieve goals. The birth of religious radicalism in Islamic education institutions, especially in Islamic boarding schools, has a close relationship with salafiyah thought in the Middle East.⁷

Forms of radicalism in education are not all in the form of acts of violence, but can also be manifested in the form of speech and attitudes that have the potential to produce violence that is not in accordance with educational norms. Attitudes that have the potential to produce violence have implications for the emergence of situations and school conditions that are not pleasant for students in learning. This happens because the educational orientation has decreased which initially was part of the awareness process into a coercive process in knowing, understanding and developing knowledge.⁸

⁶ Muhammad Andik W, "Membangun Kesadaran Inklusif-Multikultural untuk Deradikalisasi Pendidikan Islam" 2018, <http://ejournal.uin-suka.ac.id/tarbiyah/JPI/ article/view/1131>, 29-38.

⁷ Ahmad Rubaidi, *adikalisme Islam, Nahdlatul Ulama; Masa Depan Moderatisme Islam di Indonesia* (Yogyakarta: Logung Pustaka, 2013), 83.

⁸ M.S. Muchith, "Radikalisme Dalam Dunia Pendidikan", *Addin*, Vol. 10, No. 1, Februari 2016, 172-184.

Changes in the situation and environment as well as the atmosphere of education that gave birth to a change in orientation were not without cause. It is precisely the change or shift that is the result of the development or cultural dynamics that hit society. This means that each element in education is unable to take positive values or benefits from the development of science, technology and culture.⁹ The majority of people actually take a negative meaning from the changes and developments in science, technology and culture. For example, the reformation movement whose aim is very noble to uphold the rule and justice has instead become an arena for mutual social "slaughter".

Transparency, which was meant to be a means of accountability for duties and roles, turned into a place to find fault with others, which ultimately tormented certain parties. Humanist attitudes or humaneizing others which are meant as part of an effort to respect and respect each other instead turn into a reality of underestimating one another which results in no obedience to one another.

It needs to be admitted that there are Islamic educational institutions that have an exclusive, extreme, intolerant attitude towards differences. An exclusive attitude refers to the belief in absolute religious truth, thus excluding the truth of other religions, which ultimately contains extreme seeds, being only black and white, assuming that one group is right while the other is wrong. A person can do something outrageous, actions that lead to violence against a different group.

Furthermore, extreme attitudes can lead to acts of intolerance, namely the inability to tolerate that arises because

⁹ Hikma Raftanisyah and others, 'Increasing Cognitive Abilities In Early Childhood Through The Patting Method In Tarbiyatul Athfal Al-Manaar Ngabar Group B2', *Tarbawi Ngabar: Jurnal of Education*, 3.2 (2022), 238–46 <https://doi.org/10.55380/tarbawi.v3i2.283>.

we cannot or do not want to accept and appreciate differences. Religious and cultural intolerance can lead to tense relations between people or communities of different religions and cultures.¹⁰

Even though Islamic education does not recognize radicalism and extremism, Islamic education is education that is peaceful and does not like damage (facade), radicalism or violence.¹¹ Religious radicals often deviate excessively from the true teachings of sharia, from radicals can change to extremes which justify the most correct group and then commit acts of violence against other groups with different opinions. .¹²

From the aforementioned phenomena and elobarations, it can be drawn a picture that radicalism in Indonesia has spread on every front. These radicalism, mutual suspicion, prejudice, exclusivity and extreme traits should be immediately stopped or minimized so that they do not spread, so that unity and integrity can be well preserved. One of the efforts that must be made is to implement anti-radicalism Islamic education, namely moderate education, tolerance, peace, strengthening friendship, brotherhood and love in order to create harmony, with this capital we can build a country with various achievements.

The three types of schools that are prone to radicalism in our study are:

a. Closed school

Instead of accepting change, the characteristics of a closed school are that it teaches a narrow attitude and tends

¹⁰ Alam, Wisnarni & Irawan, "Penerapan Pendidikan Islam Anti-Radikalisme Dalam Merajut Harmoni: Suatu Tinjauan di Kota Sungai Penuh Jambi", *Lentera Pendidikan*, Vol. 21 No. 2 Desember 2018, 257-270.

¹¹ QS. Al-Baqarah [2]: 205.

¹² Choirul Mahfud and others, 'Islamic Education for Disabilities: New Model for Developing Islamic Parenting in Integrated Blind Orphanage of Aisyiyah', *Indonesian Journal of Islam and Muslim Societies*, 13.1 (2023), 115-42 <https://doi.org/10.18326/ijims.v13i1.115-142>

to cover up ideas and developments from outside. One of the principals we met explained the importance of using Islamic civilization (tsaqofah Islamiyah) as a bulwark against Western globalization.¹³ In addition to clashing Islamic and Western civilizations, this school which has a closed typology emphasizes the importance of their version of the Islamic teaching practice and rejects the version of Islam which is mostly practiced by Muslims in Indonesia.

b. The separated schools

This type of school is at risk of cultivating radical teachings is a separate type of school. This type of school can be seen from the way they recruit teachers and their participation in socio-religious activities. Separate schools are very strict in the teacher recruitment process, especially religious teachers.

Based on the data we have, schools in this category will only recruit religion teachers from their group. Schools will use recommendations from their networks or recruit alumni who share the same Islamic understanding. In addition, schools do not want to participate in community activities that do not conform to their understanding.

This type of school is very different from other Islamic schools that apply the integrated concept (integrated schools). Several schools affiliated with major Islamic organizations such as Nahdlatul Ulama (NU) and Muhammadiyah did not question the background of different Islamic groups.

¹³ Ahmad Suradi, "The Development of Oriented on Multicultural Islamic Religious Education in School", *Journal of Education and Learning (EduLearn)*, 12 (3), 2018, 493-500. <https://edulearn.intelektual.org/index.php/EduLearn/article/viewFile/8679/5364>

One school principal from the NU school, for example, stated that in his school there were teachers with Muhammadiyah backgrounds. These schools also actively participate in community activities, including participating in interfaith activities.

c. Schools with pure Islamic identity

This type of school can be seen from the way the school constructs Muslim identity. Schools that are at risk of growing radicalism make Islam as a single identity construction and reject other identities. This is different from other Islamic schools which tend to assume that identity as Muslim and other identities do not contradict Islamic teachings. For example, moderate Islamic schools usually do not conflict with their identity as a Muslim and an identity as an Indonesian citizen.¹⁴

When a school raises a single Muslim identity, the school fosters a radical attitude because they only have a single interpretation of Islam according to their sect. This model school usually explains that all students must follow all religious rituals that are followed in school even though they come from different Islamic organizational backgrounds.

This practice is very different from other schools which authorize religious teachers to give students flexibility to do qunut or not. In addition, a single identity and rejection of other identities tend to lead to an attitude of "we versus them", thus giving rise to efforts to divide like Muslims and

¹⁴ A. Mutohar, Radikalisme di sekolah swasta Islam: tiga tipe sekolah yang rentan., Retrieved Agustus 8, 2020, from <https://theconversation.com/radikalisme-di-sekolah-swasta-islam-tiga-tipe-sekolah-yang-rentan-96722> and Imam Rohani, 'Conflict Management between Students at the Integrated Islamic Elementary School Qurrota A'yun Ponorogo', in 6th International Conference on Community Development (ICCD 2019) (Atlantis Press, 2019), CCCXLIX, 250–53.

non-Muslims, even among Muslims who have different religious interpretations.

The three types of schools mentioned above facilitate the growth of intolerance and radicalism in educational institutions which can lead to acts of terrorism. Therefore, the series of bomb terror that has occurred recently can be used as a momentum for the government to plan proactive steps to promote openness, diversity, social integration, and the construction of diverse identities in schools in Indonesia.

Schools must be equipped with a framework and program to foster an attitude of moderation and tolerance. In addition, the Education Office and Regional Offices of the Ministry of Religion in regions must also be able to identify schools that are prone to radicalism and take persuasive steps to prevent the spread of radicalism in these schools.

Triggers of Islamic Radicalism in Islamic Education Institutions

The emergence of religious radicalism is rooted in the fact that various interpretations, understandings, currents, and even sects have spread within (intra) one particular religion. According to Azyumardi Azra, who was quoted by A. Syafi 'explained that in Islamic circles, including in Islamic educational institutions, religious radicalism comes from:

- a. Literal religious understanding, understanding bits and pieces of the verses of the Koran. Such an understanding hardly leaves room for accommodation and compromise with other Muslim groups who are generally moderate and therefore become the mainstream of the ummah.
- b. Wrong interpretation of Islamic history combined with excessive idealization of Islam at a certain time.
- c. Political, social and economic deprivation that still persists in society. At the same time, socio-cultural disorientation

and dislocation, and excess globalization, and the like are also important additional factors for the emergence of radical groups.¹⁵

In addition, the factors that influence the emergence of Islamic radicalism include:

1. the religious factor, namely as a form of purification of Islamic teachings and the application of the Islamic caliphate on earth;
2. the socio-political factor, Muslims do not benefit from the global civilization so as to cause resistance to the dominating power that causes the radicalism movement which is supported by religious synthesis and emotio.
3. the factor of education, the minimum level of education results in the lack of knowledge information obtained coupled with the shortcomings, the basis of religion makes it easy to receive religious information from people who are considered highly scientific. This backfires if the information received by other people is wrong.
4. Cultural factors. The West is considered by Muslims to have deliberately carried out the process of marginalizing all joints of Muslim life. It is also considered the greatest danger of the survival of Islamic morality.
5. the ideological factor of anti-westernization is a thought that endangers Muslims in applying Islamic law, even though anti-western motions and movements cannot be blamed even for religious reasons, but the path of violence taken by radicalism shows their inability to position themselves.¹⁶

¹⁵ Ahmad Syafi', "Radikalisme Agama (Analisis Kritis dan Upaya Pencegahannya Melalui Basis Keluarga Sakinah", Jurnal Sumbula, Volume 2, Nomor 1, (2017), 3-12.

¹⁶ Emna Laisa, "radikalisme islam". 2014. <http://www.ejurnal.stainpamekasan.ac.id/index.php/islalmuna/article/554>, 72-83.

Other radical groups justify violent methods in fighting for their religious beliefs. Therefore, religious radicalism movements are not always marked by anarchism or terrorism. In more detail, Rubaidi outlines five characteristics of the Islamic radicalism movement;

1. making Islam the final ideology in regulating individual life and also the politics of state administration.
2. adopted Islamic values adopt their sources in the Middle East as they are without considering the social and political developments in the Qur'an and hadith. present on this earth, with contemporary local realities.
3. because attention is more focused on the text of the Koran and hadith, this purification is very careful to accept all non-Islamic cultures (Middle Eastern culture) including being careful to accept local traditions for fear of interfering with Islam with heresy.
4. rejecting non-Middle Eastern ideologies including Western ideologies, such as democracy, secularism and liberalization. Once again, all regulations that are established must refer to the Al-Qur'an and hadith.
5. the movement of this group is often at odds with the wider community, including the government. Therefore, sometimes there is ideological and even physical friction with other groups, including the government.¹⁷

The spread of radicalism itself in Islamic educational institutions has taken several ways, including:

1. Internal cadres. Internal cadres are usually carried out in the form of training for new recruits and coaching existing members. Recruitment of new prospective members is carried out either individually or in groups. Recruitment of individuals is usually done through what is often referred to

¹⁷ Ahmad Mustofa, *Beragama Dengan Akal Sehat*. (Makassar: PADMA Press, 2013), 93.

as brainwashing. Almost all of the brainwashing victims of this group shared their experiences related to their doctrine of teachings or ideas which were loaded with radicalism.

2. Islamic mentoring. At present, Islamic mentoring activities can also be seen in several secondary schools. Usually, the trainers (often called mentors or murabbi) come from upperclassmen or outsiders who are deliberately brought in. Islamic education mentoring activities in schools are often used by their mentors to inject Islamic teachings with radicalism.¹⁸
3. Islamic Spiritual Development (Rohis) schools/ madrasas. The activities of students who are members of Islamic Spirituality (Rohis) can also become easy targets for radical ideology. Student activities are often infiltrated by outsiders who are invited to fill in these activities.

At the level of national and state life, the radicalism movement does seem quite troublesome for the rulers, mainly for several reasons: the radicalism movement is often seen as a movement with an interest in building and coloring the basis of state ideology with its purely ideological understanding, or replacing established state ideology with ideology.

These radical movement groups, without considering the ideological interests of other groups that are different from them.

1. The radicalism movement is considered to bring social instability, social unrest, especially because the movement's militant, tough, assertive, black and white nature, does not give up and does not hesitate to use methods that tend to be anarchic and destructive. In addition, the radicalism

¹⁸ Ahmad Syafi', "Radikalisme Agama (Analisis Kritis dan Upaya Pencegahannya Melalui Basis Keluarga Sakinah)", Jurnal Sumbula, Volume 2, Nomor 1, (2017), 3-12.

movement is also seen as unwilling to compromise and intolerant of the interests of other groups.

2. the impact of the radicalism movement, both directly and indirectly, is seen as threatening the existence of the position of the ruling elite, especially because the influence of ideological agitation and the provocation of widespread radical movements in society can reduce the level of people's trust in the ruling regime, which in turn can give birth to insubordination.¹⁹

Various attempts to prevent the spread of radical understanding or thought have been carried out by the government in collaboration with ulama ahlussunnah waljama'h. The most recent is a directive from the Indonesian Minister of Religion to monitor and supervise the spread of radical ideas or thoughts, especially in universities.

From the various literatures that are followed, it produces similarities with the data I have observed, namely that radicalism is a threat in the world of Islamic education, where the impact of someone whose thoughts are mixed with radicalism will tend to act according to what he believes without thinking about the impact, and this is in accordance with the theory earlier that the characteristic of radicalism is that he feels himself to be the most correct and thinks that other people are wrong.

If seen from other theories, radicalism comes from radical or thinking without limits to its roots, and this can have a negative effect on religion or Islam because if there are many things in Islamic education that are unnecessary or cannot be reached by reason, so that If it continues to be forced to conform to reason, it is like a wrong example of the matter of

¹⁹ Muqayyidin Wahyu Andik, "Membangun Kesadaran Inklusif-Multikultural untuk Deradikalisasi Pendidikan Islam". 2018, 29-38. <http://ejournal.uin-suka.ac.id/tarbiyah/JPI/article/view/1131>,

God's substance which should not be thought of using reason but in faith by heart, so that radicalism will lead to reduced faith, even worse someone will become an atheist or not believe. with religion.

In another theory, it is explained that radicalism will cause its adherents to politicize the shari'a of Islam because it puts forward the ratio too much, this happens a lot among students where they are the target of this radicalism, students are easily tainted by their thoughts because in this flow of radicalism is almost similar to what they are. Learn mainly in terms of studying religion where students who are exploring knowledge about religion can easily be isolated from other people's radicalism or the literature they read which they think is true without clear knowledge that in fact this opinion is radicalistic thinking.

In addition, radicalism also affects anarchist actions because the nature of this radicalism is one of which is fanatical which results in its adherents always feeling that what they believe is the most true, so that if there are things or beliefs that are different, they will not hesitate to change it. and those people who have radical thoughts will do anything to achieve their goals including by means of violence, and this is rampant and unsettling for the community, and if it is related to religion it will damage the name of the religion they embrace, one example. is "terrorism" which is rife with the excuse of defending and fighting for religion.

People who are isolated or tainted by their thoughts with radicalism are usually seen from their eccentric way of thinking as if they are rational, besides that they are usually not reluctant to act anarchist. In the world of education, usually students who are isolated from radicalism tend to fight against educators without thinking long because those who are isolated from radicalism will always think of themselves as the most correct,

and it is not true that students or educators will commit acts of violence which is of course strictly prohibited in Islamic education.

Deradicalization of Inclusive-Multicultural Islamic Education

A person is easily influenced by radicalism, that is because. 1) there is a lack of knowledge from someone so that if there are people who are considered higher than them they tend to follow them regardless of how Islamic education refers to the Al-Qur'an and Al-Hadith. 2) it is influenced by the times that follow the lifestyle of western people, this is usually done by young people. Thus, solving the problem of radicalism requires a comprehensive or systemic approach in which all components must work synergistically. One of the institutions that need to be optimized in relation to efforts to stem the flow of radicalization is education.²⁰

Various other approaches to dealing with Islamic radicalism must also be pursued. One of them is the deradicalization program through Islamic education with an inclusive-multicultural nuance. Deradicalization is a systematic effort to build public awareness that narrow fanaticism, fundamentalism and radicalism have the potential to generate terrorism.

Deradicalization can also be understood as any attempt to neutralize radical ideas through interdisciplinary approaches, such as religion, psychology, law and sociology, aimed at those who are influenced by radicalism. As a series of ongoing programs, this deradicalization includes many programs consisting of reorientation of motivation, re-education, resocialization, and striving for social welfare and equality with

²⁰ Syamsul Arifin, "Membendung Arus Radikalisasi Di Indonesia". *ISLAMICA: Jurnal Studi Keislaman*, Volume 8, Nomor 2, Maret 2014, 412.

other communities for those who are involved in criminal acts of terrorism.

In this context, Islamic education as a medium for awareness of the ummah is faced with the problem of how to develop inclusivist, pluralist and multicultural based religious patterns, so that in the end, religious understanding that is tolerant, inclusive and multicultural in life will grow. This is important because by implanting such awareness, to a certain extent it will produce a hanif style of religious paradigm. All this must be done at the level of how to bring religious education into a tolerant and inclusive paradigm.

There are at least two things that educational institutions need to do deradicalization. The first step, early detection (early warning) of radical movements through a top-down process carried out by outsiders; as well as those carried out from the bottom up (bottom-up process), namely the individual himself explores radicalism through various sources so that he is infiltrated.²¹

Early detection requires a pattern of relationships that allows people, especially teachers, to be sensitive to changes in the religious understanding of individuals around them (students and friends). In social psychology studies are known, two patterns of interaction;

1. the exchange relationship. This kind of relationship is mostly based on calculations of the fulfillment of interests between the two parties.
2. communal relationship. In an educational environment, this kind of relationship pattern needs to be developed because

²¹ Tinka Jorgan Staun, Tinka Veldhuis dan Jorgen Staun, *Islamist Radicalisation: A Root Cause Model* (Netherland: Netherland Institute of International Relation Clingendel, 2009), 138.

the attachments between individuals in a group are based more on love, equality, justice, and feelings of belonging.²²

Thus the relationship pattern that needs to be developed in the context of early detection is the communal relationship pattern. Sometimes there are strong reactions with various considerations that result in ostracism of individuals who are considered to have radical views. Actions like this even further strengthen the process of radical understanding of the infiltration of individuals. This is different if a communal relationship pattern is developed because the response to individuals who are infiltrated by radicalism is carried out persuasively so that individuals can be returned to moderate understanding.

Then the second step, which educational institutions need to take in the context of deradicalisation, is to develop an educational model that can prevent the infiltration of radicalism. This model needs to refer to a complete design that contains a philosophical foundation against Islam; Theory; learning model; as well as an environment that can foster knowledge and an attitude of recognition, tolerance and cooperation towards different parties for reasons of religion, religious understanding, culture, and so on.

If a conceptualization is made, this educational model can be called a multicultural-based Islamic education model. Thus, it can be emphasized here that the educational model that needs to be developed in the context of deradicalization is a multicultural-based Islamic education model. At the level of academic discourse and praxis, the concepts of multiculturalism and multiculturalism have received positive and constructive responses, especially from academics. Acceptance indicators for multiculturalism can be observed in various academic

²² Shelley E. Taylor, Psikologi Sosial, terj. Tri Wibowo B.S., (Jakarta: Kencana, 2015), 83.

activities such as seminars, workshops, research, and publications to explore and elaborate them as the character of a particular policy and activity model, including in the world of education.

Integrating education with multiculturalism in the context of education organized by Muslims, of course requires a theological justification which can show that Islam is a religion that contains values and at the same time supports the formation of attitudes emphasized by multiculturalism.

In Asroni's perspective, there are several ways that can be taken to produce inclusive-multiculturalist educators;

1. organizing various trainings, workshops, seminars, and other activities with a multicultural perspective for educators.
2. holding religious dialogues with religious educators, leaders, or other religious communities. Thus, Islamic religious educators and other religious educators can mingle and get to know each other, so that in turn it will give rise to appreciative attitudes and tolerance towards other religions.
3. introducing readings or various references with nuances of multicultural education from an early age to educators.²³

However, the above expression is not sufficiently accommodated, so the writer early adds that in the context of deradicalization, learning material as a derivative of the perspective on Islam needs to be focused on doctrines constructed through radical reading. Doctrines that need to be deconstructed and reconstructed include jihad, qital, murtad, ahl al-Kitab, and kafir.

Within the framework of a radical Islamic perspective, these doctrines have triggered tensions, conflicts and violence

²³ Ahmad Asroni, "Membendung Radikalisme, Merajut Kerukunan Umat Beragama: Sebuah Upaya Rekonstruktif terhadap Pengajaran Pendidikan Agama Islam di Perguruan Tinggi Umum". Jurnal Penamas, Volume XXIV (1) 2011, 126.

with other parties who disagree with and oppose the understanding of radical Islamic organizations. Deconstruction and reconstruction are not meant to negate these doctrines from Islam.

In this case, the author agrees with what Muqowwim explains, that what needs attention is the curriculum, educators, and learning strategies used by educators. This does not mean that other factors are less important, but these three things seem to take priority.²⁴ Thus, the formulation of an Islamic education curriculum that contains tolerance is an urgent step that must be taken. Because, currently the escalation of religion-based violence is increasing. The existence of an Islamic education curriculum filled with values of tolerance is an important component because it becomes a guide for educators in delivering materials about Islamic teachings that respect diversity and difference.

Deconstruction and reconstruction are intended to provide a new understanding of these doctrines which are expected to emerge at a later stage, an attitude that is more open to other parties without the need to worry about eroding one's identity, because it not only develops knowledge, but also attitudes, then understanding the doctrines needs to consider the learning model in the frame of character education.

Character education wants to develop three aspects of human beings simultaneously which include aspects of good moral knowledge, good feelings and good behavior (moral action). At the implementation stage in the realm of learning, understanding doctrines through character education requires:

1. the existence of teachers and educators who master various learning methods, especially those that can attract active

²⁴ Muqowim, "Mencari Pola Pendidikan Agama Dalam Perspektif Multikultural". Jurnal MDC Jatim, I (3) Tahun 2014 , 8.

- student involvement and are able to provide persuasive, not doctrinal, explanations;
2. an educational environment that is conducive to forming an attitude of recognition, is open, tolerant, and cooperative towards other parties; and
 3. the availability of material that can be accounted for academically, easily accessible, and easy to understand.²⁵
- With this full implementation, the output is expected to have a moderate, inclusive and cooperative character with other parties based on universal human values.

Starting from the description above, from the perspective of the curriculum, from an early age students must be taught and familiarized not only with subject matter that is normative-doxtrinal-deductive which has nothing to do with the cultural context, but also material that is historical-empirical-inductive in nature. This indicates the need to balance the material in the form of text and context. Whereas the text contains normative teachings that are still general in nature, while the context is in the form of a particular empirical-factual reality.

Problems often arise precisely when the text deals with this heterogeneous particular reality. Therefore, the subject matter should contain the realities faced by students in everyday life. In addition, even though the material provided contains normative texts, it must also contain concrete cases in society so that children are aware that they are living in real situations that are full of differences.

Coclusion

Radicalism in educational institutions greatly influences anarchic actions because of their fanatical nature. This trait can cause followers to feel the truest of what they believe, so that if

²⁵ M. Arifin, Ilmu Pendidikan Islam (Jakarta: CV Bumi Aksara, 2010), 136.

there is a belief that is different from them, they will not hesitate to change it and will do anything, including by means of violence. In educational institutions tainted with radical thoughts, it is usually seen from the way the education system is eccentric as if it is rational and usually does not hesitate to act anarchist. Thus, in the world of education, students who are isolated from radicalism tend to fight against educators without thinking. This is because they always think of themselves as the most correct, and it is not taught that students or educators will commit violence which is certainly strictly prohibited in Islamic education.

In order to create deradicalization in Islamic educational institutions, the educational curriculum must contain subject matter that is normative-doctrinal-deductive and historical-empirical-inductive in nature, as a balance between material in the form of text and context. Text as normative teaching that is still general in nature, and context is a particular empirical-factual reality which contains the realities faced by students in everyday life. Thus, the curriculum content provided in education is to contain normative texts, and contains concrete (contextual) cases in society so that children have an awareness of real situations that are full of differences.

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