

Pesantren dan radikalisme

by Ulul Albab

Submission date: 13-Jan-2021 07:26AM (UTC+0700)

Submission ID: 1486601466

File name: 11212-30612-1-SM_1_TANPA_NAMA.docx (57.93K)

Word count: 7967

Character count: 44291

THE CONCEPT OF MODERATE EDUCATION AND RADICALISM PREVENTION EFFORTS: Studi on Wali Songo Boarding School of Ngabar Ponorogo

Abstract:

This scientific work aims to describe the moderate educational views of the Wali Songo Boarding School community of Ngabar Ponorogo and efforts to prevent radical ideology. The research method used is qualitative research and the approach used in this study is phenomenology. The research subject is the main source of research, it can also be said as a source of data, namely the actors involved, namely the Caregivers/*Kyai*, and the Teacher/*Asatidz* Council in the Wali Songo Boarding School of/at Ngabar Ponorogo. The results of this study revealed that the Wali Songo Islamic Boarding School designed a curriculum that provided a comprehensive understanding of Islamic teachings. In addition, the Wali Songo Islamic Boarding School recruited a board of teachers who had a moderate understanding and had a background in Islamic ideology. Wali Songo Islamic Boarding School in developing moderate Islam is through a curriculum carried out by studying books that shape the understanding of Islam *ahlussunnah waljamaa'ah* and habituation through activities that form the character of moderate Islam.

Keywords: Moderate Education, Islamic Boarding School, Prevention of Radicalism

Introduction

The presence of a radical Islamic style leaves its own problems for community, nation and state life, especially in a life as diverse as in Indonesia (Eliraz, 2007: 2). (put this statement somewhere else in the paper) It is not uncommon for them to be intolerant of followers of other religions, or of different ideas. Radical Islamic style shows fanaticism and exclusivity, he often forces understanding and considers his understanding to be the most correct. This exclusive attitude breeds radicalism in religion and will become a danger if it reaches the level of *ghuluw* (transgressing) and *ifrat* (outrageous) when forced upon followers of other religions (Laisa, 2014: 2). The sweeping action of non-Muslim attributes imposed by Muslims during the Christmas commemoration, anti-immoral acts that lead to narcotics, "Islamic constitutionalism", accusing each other of disbelief, heresy and so on that is not in line with their thoughts, even more extreme bombings in some churches and public facilities in the name of jihad such as the Bali bombing that occurred on October 12, 2002 which killed 200 people committed by Imam Samudra and his friends in the name of jihad (Tan, 2011: 22).

Such an attitude certainly cannot be separated from the perspective of the doctrine of a teaching. This perspective can not be separated from the education received, or at least from the results of dissemination of reading about a doctrine that he learned. From here it seems that education is the most important entity in shaping one's religious character and attitude.

Peace culture is a culture in which there are values of tolerance and acceptance towards other communities. Among Islamic communities, the emergence of tolerance

is usually a product of understanding Islamic teachings (theology). Therefore, looking at the potential for peace in the environment of adherents of Islam must be seen the extent to which their interpretation of Islamic teachings (theology) relating to hot issues that usually become a trigger for the emergence of violence (Sholeh, 2007). After understanding these perceptions, then the extent to which the interpretation of these perceptions is implemented in the form of action into the form of socialization or education and outreach or dissemination to the public.

One of the educational institutions that specifically teaches the basics of Islam (theology) is an Islamic boarding school. It is a traditional Islamic educational institution that is developing widely in Indonesia. The Islamic boarding school in general, teaches a culture of peace and shows a more moderate Islamic character because in general the Islamic boarding school is part of the Sunni community that is widely embraced by the Indonesian people (mainstream).

The moderate character and peaceful culture of the Islamic boarding school cannot be separated from its educational model, many Islamic boarding schools aim to be flexible, open, not rigid or not close to the outside world. The dialogue process illustrated in the study of the books he taught shows the dynamics of thought in Islamic boarding school. In the classical repertoire (the classical books taught), the diversity of opinions of the scholars has become a reality in itself in the world of Islamic boarding school (Baso, 2007: 112). The education model by showing the view of "*khilafiyah*" contained in the contents of the yellow book that was studied by the students then actually fostered an open attitude towards insight, accepting and at the same time criticizing new symptoms that arise.

Besides the educational model as above, the world of Islamic boarding school is very respectful of the traditions that are developing in the community. If seen from its history, Islamic boarding school is part of an accommodative form of culture and values of Islamic teachings. It is a combination of the *Zawiyah* tradition (Islamic recitation circle) (traditional school for spiritual training) that developed in the Holy Land and the *Padepokan* tradition (Hindu-Buddhist college) that developed in the archipelago for centuries. The meeting between the two different cultures is a combination of *zawiyah* substance which contains Islamic teachings and the structure and method of the hermitage that has taken root in Archipelago society (Mun'im, 2016: 39).

The above description, strengthened from the results of initial observations, that Wali Songo Islamic boarding school of Ngabar Ponorogo has a character as a cultural heritage that develops its own traditions, both scientific thought traditions, language and dress code, and even able to maintain a plurality of understanding of the Islamic Archipelago and Islamic relations with various communities under the principle of tolerance which developed (Observation, 21 October 2019). Such traditional foundation makes the Wali Songo Islamic boarding school community of Ngabar Ponorogo accommodating to local traditions without ignoring the substance of the values of Islamic teachings. In practice, the Wali Songo Islamic boarding school community of Ngabar Ponorogo, as a Muslim group with a school of thought, is not

only satisfied with the doctrine, but tries to continuously seek its relevance for real life in society. This effort then encouraged Muslims to meet and mingle with local culture.

Seeing the characteristics of Wali Songo Islamic boarding school of Ngabar Ponorogo, of course this Islamic boarding school is in sharp contrast to the ideas and thoughts of radical groups that deny local culture because they are considered syncretic. It is proven that this Islamic boarding school rejects Islamic radicalism which is considered to have developed in the Islamic boarding school community.

The social role of Wali Songo Islamic boarding school of Ngabar Ponorogo, both *kyai* and *santri* is very strategic to be portrayed in the context of diversity interaction, especially related to *ukhuwah wathaniyah* (brothers of nationhood nations) and *ukhuwah basyariyah* (brotherhood of fellow human beings/brotherhood of humanity) (Interview, Nurcholis 2019). This Islamic boarding school through its alumni who are already living in the midst of the community also develops and traditionalises a peaceful culture of the Islamic boarding school in the midst of the community (Interview, Kurniadi, 2019).

Preparation of the Islamic boarding school peaceful culture by developing the attitude of *ukhuwah wathaniyah* and *ukhuwah basyariyah* in the context of *Bineka Tunggal Ika* (Unity within Diversity) and wisdom in responding to local culture in accordance with the teachings of *ahlussunnah waljama'ah* (Sunni school of thought) can neutralize and minimize the influence of radical understanding. Moreover, the traditional culture of peace by Islamic boarding school will also minimize the influence of the terrorist movement in the name of *jihad*. With some conditions in the Islamic boarding school, the researchers conducted further research on how and why moderate Islamic education developed in preventing radicalism in Wali Songo Islamic boarding school of Ngabar Ponorogo.

Research Methods

This/The type of research used in this study is qualitative research that is the process of exploration and understanding the meaning of individual and group behavior, describing social problems or humanitarian problems. Data collection relies on participant settings, inductive data analysis, building partial data into themes, and then providing interpretations of the meaning of data. The approach used in this research is phenomenology. As alluded to above that the phenomenological approach was chosen because in it the researcher/s identifies about a particular phenomenon, and requires the researcher to study the subject by being involved.

The research subject is the main source of research/investigation, it can also be said as a source of data, namely the actors involved in the education process of the Wali Songo Islamic boarding school of Ngabar Ponorogo mainly through sampling techniques, namely using purposive sampling techniques. As for this study the subjects of the study are: Caregivers/*Kyai*, and the Board of *Asatidz/asatidzah* in Wali Songo Islamic boarding school of Ngabar Ponorogo. The analysis steps taken in this study are:

1. Data collection is done through observation, interviews, and documentation
2. Reduction of data by simplifying the data obtained

3. Presentation of data, namely the collection of all data and analysis in order to obtain clear data about Islamic anti-radicalism education models in Islamic boarding schools.
4. Conclusion drawing is making conclusions from the data researchers, in order to obtain definitive conclusions.

Research Results And Discussion

A. Moderate Islamic Education Development Strategy

Moderate Islamic education is basically entering the space of value education, namely the value of moderate Islam. Therefore value education must help students to experience these moderate values and place them integrally in their whole lives.

In terms of value education in order to be effective and successful, Notonagoro (in Adisusilo) provides the steps that must be taken in a learning process, namely:

1. Educators must first know and be clear with their minds, understand with their hearts what values will be taught by educators
2. Educators transform these values to students with a touch of heart and feelings through examples of the congress and as far as possible the model of the educator so that students (students) can see for themselves the goodness of these values.
3. Assist students (santri) to internalize these values until they become a part of their whole life, making these values their nature and attitude and being the basis for behavior.
4. Life attitudes that are in accordance with these values are encouraged and helped to realize or express them in behavior and daily life (Adisusilo, 2013: 72).

In instilling moderate Islamic values, the things that Wali Songo Islamic boarding school of Ngabar Ponorogo did were through modeling (modeling) of caregivers, through curriculum (learning process) and daily habituation practices. Some strategies in moderate Islamic education are as follows:

1. Through exemplary *Kyai*/ *Kyai* as the role-model

Exemplary is an ideal example that should or should be followed in this Islamic boarding school. The example of a *kyai* is a reflection of the behavior followed and emulated by students at the Wali Songo Islamic boarding school of Ngabar Ponorogo (Interview, KH. Ihsan, 2020). According to Abdurahman Mas 'ud, in the world of Islamic boarding school, modeling, exemplary, *uswah hasanah* is interpreted as *tasyabbuh*, the process of self-identification in a person, the 'alim (Mas'ud, 2007).

The results of research in the field, Islamic boarding school of Wali Songo Ngabar Ponorogo, the role of *kyai* is very important and very influential in it. The *kyai* is the sole leader who holds an almost absolute role. The charisma of a *kyai* at Islamic boarding school Wali Songo of Ngabar Ponorogo makes the *kyai* highly respected and respected by the *kyai* and their students. A *kyai* must become a role model for students in a/an Islamic boarding school (Observation, 2020). For this reason the *kyai* are very influential in terms of education and behavior, especially in the formation of the attitudes and character of students. The formation of student in the Islamic boarding school environment depends on the role of the *kyai*'s leadership in it. The success of

the *kyai's* leadership in shaping the character of the student/s was also influenced by the *kyai's* charism which was then followed by the student/s.

In Wali Songo Islamic Boarding School of Ngabar kharisma *kyai* is highly respected and emulated by students. The exemplary in showing the moderate attitude of the *kyai* is reflected in the teachings and daily behavior of the *kyai*, especially in dealing with/responding to problems of daily life, both political, cultural and in treating students in their Islamic boarding school (Observation, 2020).

One of the *kyai* figures who is very exemplary, according to one *kyai* (Ust. Royani, 2020), because of the attitude shown by the *kyai* who are always imitated by students about moderation in attitude is the idea of the values of differences in togetherness(unity within diversity). Caregivers always appeal to maintain *Bhineka Tunggal Ika* in addressing differences, but must respect other people who are different.

For *Kyai*, something according to true religion may continue to be practiced even though it comes from culture, but on the contrary if it is contrary to religion it must be rejected, of course in a polite and gentle manner. According to him if it can still be given an explanation with the correct logic, then it must continue to be guided by not doing coercion and violence (Interview, KH. Ihsan, 2020). The persistence of the *kyai* in holding religious principles is always based on the logic of thinking that does not leave present values, let alone living amidst differences, a wise attitude is always emphasized in dealing with all problems including in educating his children. These attitudes and views are then modeled and imitated (modeling) by the students as a foothold in attitude.

Thus the *kyai* at the Wali Songo Islamic Boarding School as leaders and caregivers are both exemplary and highly respected by both religious teachers and students. In accordance with the opinion of Ziemek (1997: 138) that the leadership of the *kyai* can also be described as a strong *kyai* whose abilities and radiant personality as a leader of a/an Islamic boarding school, which determines the position and caliber of a/an Islamic boarding school. Thus, the figure of the *kyai* as the leader of the boarding school is a picture of the santri in carrying out activities or activities in the hut/dormitory especially in shaping the character of the student.

2. Through the learning process

a. Planting/ In inculcating the values of *ahlussunnah waljamaa'ah* through the study of the book

In instilling the understanding of the teachings of *ahlussunnah waljamaa'ah* which was inherited by the scholars of *salaafunaa al-shaalih* in the Wali Songo Islamic Boarding School, it was realized through the teaching or curriculum of the salaf books. In substantive understanding *ahlussunnah waljamaa'ah* taught by the scholars of *salaafunaa al-shaalih* at least covers three aspects in Islam, namely aspects of the creed, aspects of *shari'ah (fiqh)* and morals or *tasawwuf*. These three aspects become the orientation of the yellow books (traditional jawi texts on Islam) taught in the Wali Songo Islamic Boarding School. The yellow books are books written by previous scholars (*salaf*) which are used as a source of understanding *ahlussunnah waljamaa'ah*.

In the field of *Aqidah*, at Wali Songo Islamic Boarding School from the beginning, the book *qi Aqidatul 'Layman, Kifaayatul' Awaam, Jauharut Tauhid, Nuru al-Zhalaam*. In

the field of Jurisprudence the students are taught; *Safinat an-Najaah*, *Fathul Qariib*, *Fathul Mu'in*, *Sulam At-taufiq*, *Kasyifatu as-Sajaa*, *Fathul Wahhaab*. In the field of Morals/Sufism; '*Adaabul' alim wal Muta'alim*, *Ta'limul Muta'aalim*, *Taisurul Khalaaaq*, *Akhlaaqul Banain*, *Minhajul Aabidiin*, *Ershadul Ibaad*, *Al-Azdkaar*, *'Izzatu al-Nasyii'in*, *Al-Tahliyatu wa Targhibu al-Fitr Fatwa li al-Nawawi*, *Umdhatul Salik wa 'Idzatul Nasikh*.

The contents/content of the books taught are complementary and at the same time shape the personality of the child/students, namely planting/inculcating true Islamic monotheism, understanding Islamic law (*fiqh*) based on the understanding of the *kyai salaf* and at the same time planting/instilling the morality of a typical Islamic boarding school. Knowledge learned from these books is immediately practiced in the boarding school environment and directly monitored by the development of *kyai* or religious teachers.

Aside/Besides from the contents of the books, they are understanding/taught the teachings of *ahlussunnah waljamaa'ah*, the system and scope of the teaching of the yellow book taught by Islamic boarding schools are very broad, covering various (discipline of Islamic knowledge) fields of Islamic knowledge discipline. This broad scope will form an understanding that is inclusive, substantive and able to comprehend a teaching widely.

The organization of education through the teaching of the yellow books written by the scholars of the *Salaf* is an optimal form of studying Islam. Almost all aspects of Islam are studied in the teaching of the book, ranging from the Qur'an, monotheism/aqeedah, *fiqh*, *tafsir* (Qur'anic exegies) interpretation, *hadith*, *Taarikh/Seerah* (history), language, Sufism/ morals to social ethics and culture (*muamalah*). The books taught in the Islamic boarding school which contain various disciplines all complement each other between the education of the Qur'an, monotheism/aqeedah, *fiqh*, interpretation, *hadith*, *taarikh* (history), language (*nahwu*, *sharaf*, *mantiq*, *bayaan*), Sufism/morals to social ethics and culture (*muamalah*). (kindly avoid repetition) Simultaneously the contents of the books were applied in daily life in Islamic boarding schools in the custom of the *kyai/ustadz*. From here it is expected that students to have a broad understanding, attitude and behavior with consideration of in-depth knowledge so that students have an open horizon, inclusive and wiser in capturing the problems they face, especially in the religious field.

The plurality of thought contained in the yellow book studies studied at the Wali Songo Islamic boarding school is a separate phenomenon for the formation of the views and personalities of the students in viewing the reality that occurs in society.

Besides the reality of the plurality of thoughts contained in the yellow books in one discipline, there is also dialogue between various disciplines. For example the science of *fiqh* and *ushul fiqh*, monotheism and Sufism, *taarikh* (history) and *muamalat*, Arabic and interpretation (Hadith or the Qur'an). All disciplines in the yellow book dialogue and complement each other. (you are repeating again) The synergy phenomenon from various disciplines will form a dynamic, broad, inclusive, contextual, substantive and moderate mindset. With the pattern of education through the yellow book, by itself will erode the understanding of an exclusive, rigid, narrow, textual, denying historical aspects that are potentially radical.

b. Through national education insight

Nationalism education is one of the pillars of the formation of moderate Islamic character. Nationalist insight is one's view of the nation and state. Nationality insight consists of the word insight and nationality. Insight in language implies views, reviews, visions, sensory responses. In other terms, insight means meaning of understanding or belief about a matter, perspective, method of review and method of sensory response. Nationality comes from the word nation which is defined as a group of people who originate from the descendants of the same ancestors (Azra, 2016: 83). The term nationality is generally associated with characteristics that characterize a class of people which has elements in the form of brotherhood, ancestry, customs, history and government system. Thus nationality is the result of the development of a dynamic sense of nationalism in achieving the ideals of the nation. The national insight finally gave birth to a concept of nationalism or nationalism, namely national thoughts, where a nation has ideals of life and national goals.

Indonesia is a country that consists of various kinds of different/ces both ethnicity, race, nation, culture, religion and language. With that in mind, to prevent the emergence of radical ideas and strengthen the character of moderate Islam it is necessary to instill a nationalist insight. The goal is for the students to have a knowledge horizon about the facts of the various differences that exist in Indonesia and strengthen with a sense of nationalism. From here the students can play an active role in the midst of a pluralistic society and contribute to creating a conducive atmosphere and take part in achieving national goals.

3. Through the Practice of Habituation

a. Habituation of Islamic traditions

Besides planting Islamic values through learning curricula in the Islamic boarding school environment, it is also carried out through efforts to actualize Islamic values in daily life. Islamic values in daily life are embodied in the traditions that developed in the Islamic boarding school environment and society in general outside the Islamic boarding school (Indonesian Muslims). Among the traditions performed at the Wali Songo boarding school are the reading of *Tahlil*, *Istigosah* and the reading of the Prophet's Birthday (wrong translation).

These traditions are a form of actualization of Islamic teachings that have existed since the time of Walisongo and remain preserved. The tradition that developed in the midst of society then gained legitimacy from the Islamic boarding school.

Speaking of traditions, as in scientific studies in Islamic boarding school, it has a strong foundation. In the study of *usul fiqh*, the issue of tradition (*al-fu'uru*) received considerable attention. Among the four popular schools of jurisprudence (Hanafi, Maliki, Syafi'i and Hambali) two of them, namely the Hanafi and Maliki schools which widely use tradition as the foundation/proposition of *Istinbath* and see it as a basic principle of foothold of the pilgrimage, as long as the tradition does not conflict with the texts that is certain (*nash qath'i*). In the Syafi'i tadisi school (*al-fu'uru*) it is also noted that there are no texts or other bases in the form of *Ijma* or *Qiyas* which can be used as a basis for conducting *Ijtihad*. The same thing applies to the Hambali school of thought (Mas'ud, 2010).

In the connection between culture or tradition and religion at least according to Bagir (2015: 177) there is a positive view, namely as a source of wisdom and as a legacy of divine wisdom. The tradition that developed among the Islamic boarding school in particular and society in general is a source of local wisdom to realize harmonization of life in the community.

Wali Songo boarding school which has long historical roots in the midst of society, especially the surrounding traditionalist communities, in teaching Islamic values cannot be separated from the struggle of tradition. This traditional approach is proven successful in instilling Islam peacefully in the surrounding community, which is coming to seep in peacefully and slowly but surely. Festival activities "*solawat* and *qasidah*" from "*karawitan*" to "*tambourine*", and almsgiving to "*walimahan*", constitute the conversion of pre-Islamic values into new Islamic values.

b. Habituation through commemoration of national holidays

Commemoration of national holidays is the most appropriate momentum to instill the spirit of nationalism towards the students. National holidays at Wali Songo Islamic Boarding School are usually commemorated by holding a flag raising ceremony. Among the national tastes that are often commemorated are the commemoration of the Proclamation of Independence of the Republic of Indonesia dated August 17, 1945, Heroes' Day and *Santri* Day. The warnings are reminiscent of the struggles of the first heroes when they won independence (Interview, Nurcholis, 2020).

(A ceremony honoring flags/A flag raising ceremony) for radical groups is considered to be *haram*. Because it is considered respecting inanimate objects so it is considered *shirk*. This assumption was deemed wrong by the Wali Songo Islamic boarding school community, because respecting the flag is essentially respecting the services of heroes who have sacrificed everything and even their lives in order to gain independence. The fluttering of the (*Sang Merah Putih*) Red and White Flag shows that independence has been achieved. Here is the significance of honoring the flag with a sense of obligation in maintaining independence and filling it with positive actions for nation building.

c. Regional organization activities

The regional organizations in the Wali Songo Islamic Boarding School are students based on their respective regions. The aim is to introduce the potential of the respective regions of the *santri* (student). Besides introducing the potential of the region, the Orda has a function as a place to learn together and to facilitate learning of certain materials according to the schedule determined by the Islamic boarding school, for example *khithabah* exercises (speeches), recitation of *zhiba'*, *Maulid* of the Prophet Muhammad SAW which is scheduled on every Friday night and Tuesday night (Interview, Marjuni, 2020). These activities are carried out with the aim that the students are no longer awkward when directly involved in the community. For new students, this is very useful because they can practice their confidence. Many students who still do not have the confidence to appear in public. As a result they have to be coercive so that they want to make a speech in front of their friends.

B. Conception of Islamic boarding school Society on Understanding Religious Radicalism

The radical understanding of religion according to Islamic boarding school caregivers is primarily an understanding model that is at odds with moderate Islamic understanding which is more likely to have a tolerant character to differences (Interview, KH. Ihsan, 2019). As also stated by Ust. Toha (2019) in an interview with researchers, that radicalism is a textual understanding, exclusive and often uses instruments of violence in preaching his teachings. This is different from what was developed at the Walisongo Islamic Boarding School. According to him, in Walisongo Islamic Boarding School in teaching Islamic teachings carried out in a friendly manner, not by means of violence and very accommodating (Interview, Ust. Toha, 2019).

According to Abdullah (2016: 21) radical actions that occur in Islam are mostly caused by Muslim interpretations of the scriptures and the *Sunnah* of the Prophet which are textual, scriptural and rigid. The Qur'an and *Sunnah* are not interpreted contextually which involve the historicity of the text and its contextual dimensions. The verses that tend to lead to acts of violence, such as verses about *kufr*, *shirk* and *jihād*, are often interpreted as they are, regardless of their sociological and historical context. In its extreme example, such tendencies have prevented some Muslims from being able to clearly understand the messages of the Qur'an as a divine instrument that provides a true guide to moral and ethical values for human life.

Based on some of the explanations above, radical ideology in Islam often arises from a narrow view and understanding of Islamic teachings. For example the teachings about *jihād*, relations with non-Muslims, the enactment of Islamic law, acceptance of the Pancasila and the 1945 Constitution as the basis of the State, as well as greetings to different religions.

The doctrine of returning to the Qur'an and the *Sunnah* is more intended as a command to return to the roots of early Islam and the authentic practices of the Prophet. Returning to the Qur'an and *Sunnah* this is understood scripturally and in a totalistic way. This struggle is then understood by the radicals as returning to Islam in a *kaffah*, namely an obsession back to the past as a whole without seeing the socio-cultural changes that have been experienced by Muslim societies today (Hakim, 2016).

The construction of radical understanding which is based on textual interpretation is what later gets its enthusiasm in the doctrine of *jihād* to fight for *kaffah* Islam. In the name of *jihād*, according to radicalism, a person is justified in carrying out radical actions. *Jihād* becomes an ideology and an instrument that moves to take radical action in order to change the secular order into an Islamic order (Saefullah, 2014).

Starting from the understanding of *jihād*, according to KH Heru's view (Interview, 2019) that *jihād* in Islam is a command that has been stipulated in Islamic *sharia*. In reality, *jihād* is understood in a varied way by the community, not least by religious educators (*kyai*, religious teachers, religious teachers). This difference in understanding *jihād* is actually influenced by the level of religious mastery, experience, transfer of knowledge received, and social conditions encountered.

In the view of the *kyai* of Wali Songo Islamic Boarding School, that the notion of *jihad* should not only be understood narrowly as war, but also interpreted in a broad sense encompasses all activities that demonstrate the struggle for God, especially in the field of education to educate Muslims, as carried out by This Islamic boarding school, while *jihad* in the sense of war is understood only when Muslims are attacked by the enemy as before when facing the invaders (Interview, Nurcholis, 2019).

Meanwhile, the view of Wali Songo Islamic Boarding School caretakers that social relations with non-Muslims, such as trading, dealing, associating, making friends, etc. in principle, is no problem. In terms of choosing Muslim leaders, it needs to be understood that Indonesia is using a democratic system that everyone has the right to become a leader both Muslim and non-Muslim. However, Muslims should choose leaders who are Muslim while having leadership characteristics that are in accordance with Islamic teachings namely mandate, honesty, fairness and always think in the interests of the people (Interview, KH. Ihsan, 2019). However, it is different from the view of the radicals, that the implementation of Islamic *shari'a* is the ideology of the state, is deemed necessary as an effort to run Islamic *kaffah*. The reason is because the implementation of Islamic *sharia* as the basis of the state, all problems can be solved by returning to the Qur'an and Sunnah, because according to them in the Qur'an and Sunnah it has covered all aspects of life (Masduqi, 2012: 82).

The view of the other Wali Songo Islamic Boarding School caretakers that although Indonesia is not an Islamic state, it is a safe, peaceful country whose people live the values of Islamic teachings. So the state does not have to be forced to formally implement Islam as the basis of the state, what is important is that the people live the values of Islamic teachings and state law that are not substantively opposed to Islamic teachings. Considering that our country is a unitary state consisting of various religions, ethnicities, and cultures, it is impossible to accept Islam as the sole principle in the country because it will experience rejection from non-Muslim based groups. This is where Muslims must realize that for the creation of the unity and integrity of the Indonesian state, they must not force Islamic law into the principle of the State (Interview, Ust. Nahrowi, 2019).

In the discourse of the implementation of the *Khilafah* system as is being widely discussed and is being fought by radicals, the *Kyai* Islamic boarding school of Wali Songo (KH. Ihsan, 2019) believes that Indonesia does not need a *khilafah* system, because in Islamic sources there is no government system that governs the country. Although in Islamic history there is a *khilafah* phenomenon, but there is no standard concept of *khilafah*, for example the *khulafaurnasyidin* government system. In his journey, his government system was different in the system of appointing a caliph from one caliph to another, for example Caliph Abu Bakr was chosen by consensus agreement, Caliph Umar was chosen through the mandate of Abu Bakr, the Caliph Usman was chosen through a team (*ahlul hal wal aqdi*), Caliph Ali was chosen by acclamation or majority of the people. Continues on the Caliphate of the Umayyads, the Abbasids who tend to be monarchical (hereditary in the royal system). So in principle the caliph/caliphate leadership system by default in Islamic teachings is not found.

Likewise, Indonesia, in the form of a democratic state, is a form that suits its diverse circumstances. Pancasila, the 1945 Constitution is the right state base to unite various religious, ethnic, cultural and island differences in the frame of the Unitary Republic of Indonesia. Therefore the emergence of radicalism is caused by a narrow, textual, scriptural, rigid understanding and without looking at the historical and socio-cultural aspects of a teaching. Such understanding then gave rise to a violent and violent interpretation of religious attitudes, which in turn gave birth to acts of violence, radicals and even terror. Strictly speaking, interpretations of Islam which are rigid, scriptural, and have contributed to the flourishing of violence everywhere. Coupled with the tendency of scripturalists who prefer and are familiar with the verses of the sword (*jihad*), disbelief (*takfir*), and *tasyrik*. They prefer to choose verses that have the content to do hard rather than verses that are pro-peace. (many of the verses are interpreted out of context. Besides that, reading such verses needs the contextual understanding under what circumstances the revelation was sent down).

C. Islamic Boarding School's Efforts to Protect Santri from Islamic Radicalism

Islamic boarding school as religious education institutions have always played a strategic role, especially in influencing the mindset, knowledge, understanding, and religious behavior of Indonesian Muslim communities (Fahham, 2015). Through the education it holds, Islamic boarding schools play a role as a tool for overall cultural and social transformation in people's lives, not only in the field of religion (*tafaqquh fi al-dien*), but in all aspects of life (Bizawie, 2014; Dhofier, 2011).

The social transformation that has been carried out by Islamic boarding school can begin with the characteristics of Islamic boarding school education which are populist and can be seen as a miniature of the community, where students can fluently learn to socialize with the Islamic boarding school's internal and external environment (Nuryanti, 2014: 82). As a miniature community, Islamic boarding school has its own dynamics in dealing with social change in the community (Mas'ud, 2010). In the midst of social change and the tug of influence of religious discourse, Islamic boarding school have a role in shaping the religious character of the santri and society in general, especially amid the growing radical movement of radicalism.

Wali Songo Islamic boarding school as an educational institution that develops a moderate understanding of Islam by adhering strictly to the teachings of *ahlussunnah wal jama'ah* which characterize *tawazun*, *tawasuth* and *tasamuh* are confronted with the problem of radicalism that develops in a society which is in sharp contrast to the character and traditions of Islamic boarding school which so far known (KH. Saiful, 2019).

It is important for the Wali Songo Islamic boarding school which has the function to build the mindset and behavior of religious students / communities who carry out preventive efforts towards radical understandings. The efforts made by the Wali Songo Islamic boarding school in protecting students from radical understanding are as follows:

1. Through the curriculum

The curriculum is the main capital in building the mindset and behavior of the community, especially students who will plunge into the community. The curriculum

at Wali Songo Islamic Boarding School is basically fundamental and has the potential to be interpreted radically, especially those that rely on the subjects of faith/monotheism, *fiqh* and interpretation (Ust. Nurcholis, 2019). These three subjects provide knowledge tools to respond to the social conditions of society as well as the construction of religious understanding which has the potential for radical understanding tendencies, especially in discussing the issue of *jihad*, infidelity and Islamic law, especially if understood dogmatically and radically, it will have the potential for radicalism. Conversely, if understood contextually or moderately, can minimize the potential for radicalism.

In counteracting a radical understanding, there needs to be a counterweight to comprehensively understand the teachings of Islam. In Wali Songo Islamic Boarding School, the subject has received a balance, for example the *fiqh* material is balanced by the method of *ushul fiqh*. In the subjects of *Usul Fiqh* there are the rules of *istinbat al-hukm* (how to take law) apart from the Qur'an and the Hadith such as *ijma'*, *qiyas*, *wf*, *masalah mursalah*, *maqaasyidu al-syar'i* so that in understanding Islamic law (*fiqh*) flexible, because there are rules that align between text and reality.

In the teaching of faith, according to Al-Makassary (2011) to ward off radical understanding, balanced with moral material. Because with morals, students are taught how to behave and relate well with fellow human beings (*hablun minannaas*). From here, then the attitudes and movements of a person will feel able to behave well towards fellow humans even with people of different religions.

Then the subject of interpretation, in studying it requires a set of knowledge that is a requirement in interpreting the Qur'an and the Hadith, including the science of *asbabun al-nuzul*, *asbabu al-wuruud*, *nasah mansuh*, history, *qiraa'ati*, *mustalahul hadith*, *rijaalul hadith* besides *mantiq* and *bayan* even *ushul fiqh*. With this set of knowledge, it is hoped that the Qur'an and al-Hadith can be comprehensively understood and intact, so that it can be substantially implemented in daily life according to the conditions of the times (*shaalih li kulli epoch*) in accordance with the historicity of a text.

2. Recruitment of Lecturers/Ustadz

The next effort in protecting students from radical understanding in Wali Songo boarding school is the selection of teachers/*kyai*, especially teachers/*kyai* who teach in formal schools, while the *kyai* who teach in the halls are recruited from senior students, alumni and *kyai* graduates from institutions other education. In terms of recruiting teachers/religious teachers, Islamic boarding school of Wali Songo bases on the competence and educational background especially the alliance or "ideology" of the religious teacher (Interview, KH. Ihsan, 2019). Educators (religious teachers/ teachers) are recruited from those who have the understanding of *ahlussunnah wal jamaa'ah* and do not understand radically.

Religious understanding is often associated with the views and attitudes of a person or group that is influenced by religious teachings in seeing the problems faced (Masduqi, 2012). The religious and educational background of a teacher becomes important to consider in order protecting the students' understanding from radicalism. According to KH. Ihsan (Interview, 2019), If there is found a radical *kyai* (in the case of Wali Songo Islamic boarding school, for example, those *kyai* who have activities

outside the Islamic boarding school are part of PKS, FPI, HTI etc.) then the Islamic boarding school will expressly issue the kyai on the grounds potentially affect the students. The concepts available in the Islamic boarding school curriculum have the potential to be interpreted with a conservative, literal and dogmatic understanding, especially in responding to religious and political issues by these religious teachers.

It cannot be denied that Islamic mass organizations such as FPI, HTI, PKS are radical organizations. These mass organizations are very keen in fighting for the establishment of an Islamic State, formalizing Islamic law and often applying anarchism in the efforts of Ma'ruf Nahi Mungkar and exclusivist and literal in understanding a text so that it often acts to impose rigidity in applying its teachings in the midst of society. It is for these reasons that the Islamic boarding school are selective in recruiting teachers who will teach the students. However the teacher is a role model that will be imitated by students in everyday life. Radical understanding of teachers will be imitated by students becoming radical. The religious pattern of the santri will be influenced by an educator who teaches about his religion.

3. Protection through association and access to information

Islamic boarding school is a subculture as termed Abdurrahman Wahid (1999:13) has its own traditions and relationships. The patterns of association and traditions that exist in Islamic boarding school are separate from community life outside Islamic boarding school. The values developed in Islamic boarding school are the designs of caretakers or founders of Islamic boarding school, so that the character or religious character of Islamic boarding school is sourced from the views of the kyai. These values are then developed in the process of association in Islamic boarding school. The values developed in the Wali Songo Islamic Boarding School are values that are based on the Islamic understanding of ahlussunnah wal jama'ah which has moderate character, so the values that are contrary to the character of ahlussunnah wal jama'ah cannot be accepted in this Islamic boarding school, especially those who understand teaching radicalism.

As we know that Islamic boarding school is a gathering place for students who are studying Islam. The pattern of association in Islamic boarding school cannot be separated from the existence of the students themselves. The patterns of association of students in the Wali Songo Islamic Boarding School cannot be separated from a number of factors surrounding them, including kyai, religious teachers, students and the environment. In the learning process, these factors will interact with each other, so that there are various interactions or interactions that occur within the Islamic boarding school, both the interaction of students with kyai, students with kyai, students with fellow students, and students with the environment. Interactions that exist in this Islamic boarding school are individual and group.

In the process of social intercourse carried out by Wali Songo Islamic Boarding School students basically influenced by several factors, both internal and external factors. Internal factors of students in this case include all things, both words, deeds, or behavior and personality. This internal factor in the process is actually a factor that cannot be separated from external factors. While external factors are all things that are

outside the *santri*, both the family environment, boarding schools and the wider community that has helped shape the personality of the students.

The next process, the behavior of Wali Songo Islamic Boarding School students was/are also influenced by the innate personality, namely the personality carried by the *santri* before he entered and became a *santri* in the Wali Songo Islamic Boarding School of Ngabar and the patterns of interaction developed and enforced by the Wali Songo Islamic boarding school managers themselves, both the regulations written or unwritten (Wali Songo Islamic boarding school association). In practice, this last social pattern requires time for the students to adapt and do it.

In the association that was built, to prevent the entry of radical understanding in the students themselves was done by detecting patterns of student behavior through activities in daily learning by religious teachers and *kyai*. This detection is not difficult. Social interaction with the *kyai* and religious teachers in boarding schools is a must. *Santri* as those who seek knowledge, while the educators (*kyai* and religious teachers) as those who give and teach knowledge. As someone who seeks knowledge, students must abide by the various norms, rules, values that are in Islamic boarding school; both written and unwritten norms, both the values contained in the book being studied and the advice given by the *kyai*, so that it is expected to easily detect radicalism and how to prevent and foster it.

Wali Songo Islamic boarding school as an Islamic boarding school based on the understanding of *Ahlusunnah Waljamaa'ah*, who has a moderate character and has a mission to support the national development program by providing flexible human resources in attitude, of course rejecting radical ideas, especially those that lead to rejection of the basic state of Pancasila and the 1945 Constitution. The Wali Songo Islamic Boarding School firmly prevented these radical notions of students who were detected as having radical understandings to be fostered so as to have moderate attitudes and views.

In addition to preventing radical understanding and attitudes through association, efforts to prevent radicalism in the Wali Songo Islamic Boarding School are by monitoring the media that is developing in the Islamic boarding school. Efforts made are by selecting the readings, references and information that goes to the Islamic boarding school. The *kyai* were instructed to be careful in giving information media to the students not to let the material in the media contain radical notions, not least through the radio they have. The radio owned by the Wali Songo Islamic boarding school was established with the aim of providing good information and at the same time as a propaganda media that develops Islamic boarding school ideas including the teachings delivered by the *kyai* in conveying Islamic understandings which are *rahmatan lil 'alamiin*.

Besides Radio, several media owned and developed in the Islamic boarding school environment are magazines, internet and computers. The existence of these media is basically as a medium for the development of Islamic boarding school education and propaganda media, especially in responding to the dynamics that develop in the community, not to mention the discourse of radicalism. In the content of those media,

ideas, ideas, moral discourse, and mercy and Islamic treasures of *rahmatan lil alamiin* are spread.

With these media, Wali Songo Ngabar Islamic Boarding School counter-radicalism discourse by developing *ubudiyah* discourse, *muamalah*; humanism, ethics (morals) in society, harmony, tolerance, mutual respect among fellow members of society despite differences, nationalism and how to be good citizens.

CLOSING

The rise of radicalism makes Islamic boarding school need to try to protect students from infiltrating radicalism. Wali Songo Islamic Boarding School designed a curriculum that provides a comprehensive understanding of Islamic teachings through various Islamic subjects which include Jurisprudence, Islamic Jurisprudence, faith, interpretation, *ulumul qur'an*, *ulumul hadith*, *asbabun nuzul*, *masalah mursalah*, *balaghah*, *taarikh* and so on. In addition, Wali Songo Islamic Boarding School recruited a board of teachers who had a moderate understanding and had a background in the ideology of *ahlussunnah waljamaa'ah*. The Wali Songo Islamic boarding school students are also protected from the association and access to information that encourages the growth of radicalism

In developing moderate Islamic values, the most important thing done at the Wali Songo Islamic Boarding School is to instill *ahlussunnah waljamaa'ah* understanding through modeling by the *kyai*, curriculum and habituation. Through the curriculum is done by learning books that form the understanding of Islam *ahlussunnah waljamaa'ah* and habituation through activities that form a moderate Islamic character.

REFERENCES

- Abdullah, Anzar. (2016). "Gerakan Radikalisme dalam Islam: Perspektif Historis", *Jurnal Addin: Media Dialektika Ilmu Islam* 10 (2016), pp. 1-28.
- Asror, Ahidul. (2012). "Rekonstruksi Keberagamaan Santri Jawa," *Islamica: Jurnal Study Keislaman* 7. 2012, pp. 1-23.
- Eliraz, Giora. (2007). "Islam and Polity in Indonesia: An Intriguing Case Study", *Hudson Institute: Center on Islam, Democracy, and the Future of the Muslim World* 1, pp. 1-21.
- Hakim, Lukman. (2016). "Islamic boarding school, Radikalisme dan Ajaran Jihad: Memahami Penafsiran Konsep Jihad di Lingkungan Lembaga Pendidikan Keagamaan Islam Pondok Islamic boarding school, *Tekno Efisiensi; Jurnal Ilmiah KORPRI Kopertis Wilayah IV*, 1 (2016), pp. 123-135.
- Laisa, Emna. (2014). "Islam dan Radikalisme," *Islamuna: Jurnal Studi Islam* 1 (2014), pp. 1-18.
- Nuryanti. (2014). "Penanaman Wawasan Kebangsaan Di Pondok Islamic boarding school Melalui Pembelajaran Sejarah", *Majalah Ilmiah Pawiyatan*, 1 (2014), pp. 124-134.

- Saefullah. (2014). "Dakwah Multikultural Islamic boarding school Ngalah dalam Meredam Radikalisme Agama", *Islamica: Jurnal Study Islam* 8 (2014), pp. 422-446.
- Adisusilo, Sutarjo. (2014). *Pembelajaran Nilai-Nilai Karakter: Konstruktivisme dan VCT Sebagai Inovasi Pendekatan Pembelajaran Afektif*, Jakarta: Rajawali Pers.
- Al-Makassary, Ridwan dkk. (2011). *Benih-Benih Islam Radikal di Masjid: Studi Kasus Jakarta dan Solo*, ed. Ridwan al-Makassary, Jakarta: CSRC UIN Syarif Hidayatullah.
- Azra, Azyumardi. (2016). *Transformasi Politik Islam: Radikalisme, Khilafatisme dan Demokrasi*, Jakarta: Prenadamedia Group.
- Bagir, Haidar. (2015). "Islam dan Budaya Lokal" dalam *Islam Nusantara dari Ushul Hingga Kebangsaan*, Akhmad Sahal dan Munawir Aziz, ed. 175-180, Bandung: Mizan Pustaka.
- Baso, Ahmad. (2007). "Islamic boarding school dan Kultur Damai: Pengalaman Islamic boarding school Bugis-Makasar", dalam *Budaya Damai Komunitas Islamic boarding school*, ed. Badrus Sholeh, 110-132. Jakarta: Pustaka LP3ES Indonesia.
- Bizawie, Zainul Milal. (2014). *Laskar Ulama Dan Santri: Resolusi Jihad Garda Depan Menegakkan Indonesia (1945-1949)*, Ciputat: Pustaka Compass.
- Charlene Tan, *Islamic Education and Indoctrination: The Case in Indonesia*, New York: Routledge Taylor & Francis Group, 2011.
- Dhofier, Zamakhsyari. (2011). *Tradisi Islamic boarding school: Studi Pandangan Hidup Kyai dan Visinya Mengenai Masa Depan Indonesia*, Jakarta: LP3ES.
- Fahham, Achmad Muchaddam. (2015). *Pendidikan Islamic boarding school: Pembentukan Karakter, dan Perlindungan Anak*, Jakarta: P3DI Sekretariat Jenderal DPR RI.
- Mun'im, Abdul. (2016). "Pergumulan Islamic boarding school dengan Masalah Kebudayaan," dalam Badrus Sholeh, *Budaya Damai Komunitas Islamic boarding school*, ed. Badrus Sholeh, Jakarta: Pustaka LP3ES Indonesia.
- Masduqi, Irwan. (2012). *Berislam Secara Toleran: Teologi Kerukunan Umat Beragama*, Bandung: Mizan.
- Mas'ud, Abdurrahman. (2010). "Memahami Agama Damai Dunia Islamic boarding school" dalam *Peranan Islamic boarding school Dalam Mengembangkan Budaya Damai*, ed. Nuhriison, 23-34. Jakarta: Badan Litbang dan Diklat Kementerian Agama.
- Sholeh, Badrus. (2007). "Dinamika Baru Islamic boarding school" dalam *Budaya Damai Komunitas Islamic boarding school*, ed. Badrus Sholeh, xxvii-xli. Jakarta: Pustaka LP3ES Indonesia

Wahid, Abdurrahman. (2009). *Ilusi Negara Islam: Ekspansi Gerakan Islam Transnasional di Indonesia*, Jakarta: The Wahid Institut.

Ziemek, Mamfred. (1997). *Islamic boarding school Dalam Perubahan Sosial*, Jakarta: P3M.

Pesantren dan radikalisme

ORIGINALITY REPORT

3%

SIMILARITY INDEX

0%

INTERNET SOURCES

2%

PUBLICATIONS

1%

STUDENT PAPERS

PRIMARY SOURCES

- | | | |
|---|--|----|
| 1 | Submitted to IAIN Bukit Tinggi
Student Paper | 1% |
| 2 | Riris Tiani. "Cultural Environment in Coastal Islamic Boarding School Regarding the Form of Politeness to Kyai", E3S Web of Conferences, 2019
Publication | 1% |
| 3 | FATHORRAHMAN. "KIAI LEADERSHIP IN INTEGRATING ISLAMIC SCIENCE AND SCIENCE TOWARDS IDEAL PLANNERS (CASE STUDY AT SUMENEP ISLAMIC BOARDING SCHOOL RAUDLATUL IMAN)", International Journal of Research - GRANTHAALAYAH, 2018
Publication | 1% |
| 4 | Anas Alhifni, Biyati Ahwarumi. "AGRICULTURE AND PLANTATION MANAGEMENT TO SUPPORT THE EMPOWERMENT OF RURAL ISLAMIC BOARDING SCHOOL (CASE STUDY IN ISLAMIC BOARDING SCHOOL | 1% |

ABDUSSALAM)", JURNAL SYARIKAH : JURNAL EKONOMI ISLAM, 2018

Publication

Exclude quotes On

Exclude matches < 1%

Exclude bibliography On