

Deradicalization of Religion Understanding Among Senior High School Students in Metro City, Lampung Province, Indonesia

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Abstract— This paper tries to look at the de-radicalization activities carried out by Senior High Schools in the Metro City of Lampung Province, Indonesia. Allegedly there are certain Islamic educational institutions that teach both fundamentalism and radicalism. For this reason, educational institutions are very likely to spread radicalism. Schools through the policy of religious formation and the work of teachers have a significant role in establishing the character and religious understanding of students. This study was meant to investigate the roles and forms of activities carried out in senior high schools in Metro City while working on the de-radicalization of students' religious understanding. The results of the study showed that senior secondary schools in Metro City have implemented de-radicalization of education both programmatically and incidentally. The programmed way was through classroom learning and religious formation in extracurricular activities. On the other hand, incidental de-radicalization was carried out through extra-curricular activities in student dormitories for religious public schools and by means of Student Religion (Rohis) for public state schools. Religious development through IPNU and IPPNU organizations for private high schools affiliated to NU and religious coaching through HDI organizations for schools affiliated with Muhammadiyah was widely practiced.

Keywords— *Deradicalization, religious understanding, intracurricular activities, extracurricular activities*

I. INTRODUCTION

The study of de-radicalization has always been related to the study of radicalization. This is very reasonable, because the two are antonyms. [1] Radicalization is often interpreted as a process involving individuals or groups indoctrinated with a set of beliefs to support acts of terrorism, manifested in a person's behavior and attitudes. [2] Deradicalization is the process of leaving extremist world views and stipulates that acts of violence cannot be used to influence social change. [3] Radicalism is often carried out with religious motives. Some Western academics have accused that acts of terrorism, suggesting they are currently religious motivated, especially in Islam. Radicalism and terrorism in the third millennium among Western scientists has been branded "New Terrorism" [4]

Louis P. Pojman, a professor of philosophy at the United States military academy, argues that the terrorism prevailing is more religious motivated. According to him, this is proof of

the truth of Samuel Huntington's thesis in the Clash of Civilizations. Pojman also states that Islam is the biggest threat to the peace and stability of the world today. [5] Another figure who sharing the same opinion is Whittaker who asserts that terrorism arises due to religious teachings. Religious sentiments often trigger and cause radicalism and terrorism. [6] The same thing was also conveyed by Neil J. Smelser. He stated that various factors such as economic, political, religious and other conditions can indeed foster radicalism and terrorism, though they do not directly guarantee the conduct of violence. Violence that occurs is usually combined with other factors, such as the ideological doctrine inspired by charismatic leaders, the development of an effective recruitment system, etc. [7]

Maria do Céu Pinto Arena even concluded that acts of terrorism in the European region were increasingly widespread after immigrants from the Middle East, North Africa and Southwest Asia arrived. She said there were concerns on the existence of global Islamic terrorists. [8] Hannah Stuart in her research report stated that Islamic States of Iraq and Syria are terrorists who most threaten British national security. [9]. The deradicalization of religious understanding needs to be done as a counter to radicalization by extremist groups in various ways and places. There are a number of places that has radicalized and recruited violent groups. According to Golose the most common means of communication used are direct communication, mass media, educational institutions, and family relationships. [10] Educational institutions are places which up to now have been included as effective media for spreading religious radicalism. The institutions turning out to be the media and sites for radicalization are not only Islamic boarding schools and colleges, but also schools. [11].

The research conducted by the Jakarta Institute for Islamic and Peace Studies (LaKIP) were truly shocking. A study conducted between October 2010 and 2011 on PAI teachers and students (Middle and High School) in Jabodetabek showed that 49% of students agreed to radicalism for the sake of religion. [12] Mufid et al. As quoted by Zora, A. Sukabdi shows that 63.6% of terrorists are of high school education backgrounds. [13] Research conducted by Rahmawati showed that there is need for deradicalization efforts through Islamic Education. [14].

Basically schools have a strategic roles in facing radicalism. In this context, according to Azyumardi Azra, the ideology of radicalism and terrorism is not enough just to be faced with the discourse and repressiveness of the apparatus. Radical ideology must be confronted with counter-ideology, religion and be related to Indonesia perspectives. [15] Religious teachers are the keys to campaigning for the importance of an open and tolerant understanding of religion. [16]

Metro City is one of the towns in Lampung province. It is very safe and comfortable, peaceful and far from horizontal conflict, even though the population consists of various ethnicities. The city communities can be said to be moderate people in religious teachings, although there are several Islamic education institutions considered exclusive. The government has taken constructive steps in protecting and maintaining security in Metro City. Then how are the steps taken by educational institutions, including schools in the Metro city, to dispel radical notions, especially in high schools?

II. METHODOLOGY

This was a qualitative-descriptive method. The data sources in this study were divided into two, first, primary ones obtained through interviews with several informants, including head masters and their vice principals as well as religious teachers in senior high schools in Metro City. Second, secondary data sources taken from reference sources such as journals, books, research results and other written sources related to the deradicalization of religious understanding and education in Middle High Schools. The populations of this study were head masters, vice principals, and religious teachers in senior high schools in Metro City, taken through purposive sampling. Data collection was by means of semi-structured interviews and documentation. Analysis of data was based descriptive-analytical method.

III. RESULT AND DISCUSSION

A. *Deradicalization of Understanding Religion: Basic Concepts and Strategies*

There are several words used to refer to deradicalization programs including, dissemination, demobilization, defection, rehabilitation, reconciliation, dialogue and disengagement. [17] Omar Ashour in *The De-Radicalization of Jihadists: Transforming Armed Islamist Movements*, also quoted by Rabasa, stated that part of deradicalization process is the recognition that social, political and economic transformation that only occur slowly and in a pluralistic environment. [18] Muhammad Aburrahman, Lindsay Clutterbuck and Luke Bertram concluded that deradicalization was done through referring to the process of voluntarily separating someone from their extreme views. This "release" is the process of transferring someone from their extreme group activities without changing their views. This process is also called contra-radicalism and includes steps taken to prevent a new generation of extremists. [19] Deradicalization is a program driven by the government in collaboration with various other institutions. It is a process in which radical groups reverse their strict ideologies and delegitimize the use of violent methods to achieve political goals. Moreover, it moves forward through gradual acceptance of politics and economics along with the various changes that exist. [20] Kristen E.

Schulze, as quoted by Saba Noor, stated that deradicalization program aims to neutralize radical ideologies of fundamentalists who spread radicalism and carry out acts of terror. [21]

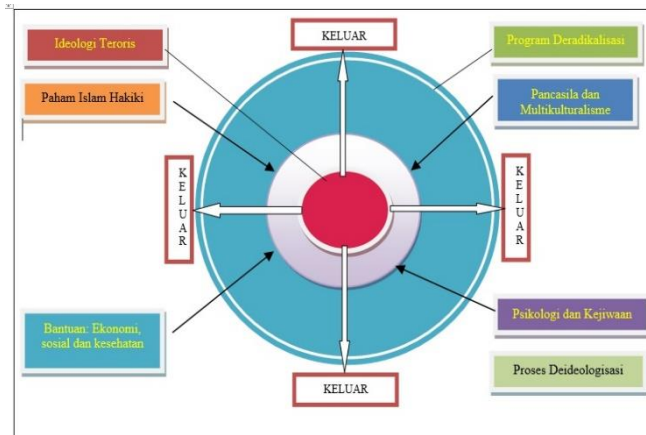
The deradicalization of religious understanding is carried out through a program that has almost the same characteristics across various countries. These are: a) engagement and cooperation with the general public; b) the implementation of special programs in prison; c) educational programs; d) development of cross-cultural dialogue; e) the pursuit of social and economic justice; f) global cooperation in counter terrorism; g) supervision of cyber terrorism; h) improvement of legislation; i) rehabilitation program; j) regional development and dissemination of information, and k) training and qualifications of the agents involved in implementing counter radicalization policies. [22]

The Algerian Ministry of Foreign Affairs observed that that deradicalization included various aspects such as political, economic, social, cultural and religious. [23] The deradicalization program in Indonesia is conducted by means of a number of facilities and media such as using official infrastructures, public, schools, Islamic boarding schools, private homes of the national police members, police detention rooms, penitentiary, hotel restaurants, shopping centers, tourist objects and public places. [24]

Deradicalization goes through a process that is not instantaneous, just like radicalization. [25] However, it is more complex than the later. [26] In terms of time, deradicalization will take a short duration. [27] The involved programs include learning from how individuals become radicalized. Indeed, both radicalization and deradicalization are very dependent on the family or other social ties, and in this case the internet increasingly plays a large role in these two processes. [28]

Yusuf Qaradawi as a prominent contemporary scholar has offered a formula for deradicalization. There are several steps, i.e. (1) developing a joint democratic dialogue, (2) avoiding extreme deradicalization, (3) treating radicals humanely based on the spirit of brotherhood, (4) developing empathic attitudes and openness, (5) not mentioning each other as gentile, and (6) understanding religious teachings comprehensively, not partially. [29]

Yemen implemented a deradicalization program through an ideological approach. The program provides an example to identify the factors that influence the success and causes of deradicalization programs. [30] In this case, Golose in his paper entitled *Deradicalization of Terrorism: Humanism, Soul Approach and Touching Grassroots*, offers persuasive deradicalization with the concept of motivation, reorientation and re-education in deradicalization programs. The schemes for deradicalization programs offered is as follow: [31]



Information:
 Outer circle: The process of physical change
 Middle circle: The process of mental change and thought
 Inner circle: The process of removing terrorist ideology

Motivational reorientation and re-education programs are carried out through dialogue, discussion forums, open debate or the creation of special classes for intensive handling. Psychology coaching by psychologists, psychiatrists and counsellors are very imperative in dealing with mental problems faced by prisoners and convicts of terrorism. Re-education is provided by religious leaders or converted former terrorists. [32] The deradicalization program should not merely focus on ideological transformation. [33] This program must provide alternative activities and positive organizations so that program participants can actualize it. Deradicalization is not only done formally with rigid methods and approaches manifested in certain learning or training processes, but also by integrating plurality values assumed as efforts substantially directed at eliminating the elements of fanaticism, militancy and radicalism in various ways and media. [34]

B. Religious Development in Schools and Deradicalization

De-radicalization programs must be compiled with new concepts to ensure that in future there will be no more young people who can easily be persuaded or brainwashed to become terrorists. This program must be promoted early, if necessary from primary education. It is not only focused on Higher Education as it has been going on so far. [35] Schools are required to play active roles in the deradicalization of religious understanding. [36]

In religious-based schools such as in the Madrasah Aliyah, denominational formation is far more intensive compared to ordinary high schools. In MAN 1 Metro City for example, there are several selected students organized for more intensive religious studies. They get additional lessons day and night. [37] Religious training in that school is carried out intensely by teachers in the student dormitories. Religious materials given to selected students are more detailed than those in classes and other extracurricular activities. Language material, the Koran, Hadith, fiqh and other lessons are studied deeply through the chosen teachers. As a result, students get the right understanding of religion and not a radical understanding.

In public schools such as in the State High School (SMA N) 1 Kota Metro, the intensification of education and religious

materials is not as intense as in religious based schools. Nevertheless, the school continues to provide deepening or additional religious materials to students. It is usually given to the Pesantren Kilat program, which is very short and only held once a year during the month of Ramadan.

For religious schools affiliated to the NU and Muhammadiyah Religious Social Organizations, such as in SMA 1 Ma'arif and Muhammadiyah 2 High School, students are given religious guidance through extracurricular activities and organizations. If in the secondary school of NU, it is carried out through the Student Association Organization of the Nahdlatul Ulama (IPNU) and the Student Female Association of the Nahdlatul Ulama (IPPNU). [38] At Muhammadiyah High School, including Muhammadiyah 2 Metro High School, religious formation is obtained through the Muhammadiyah Student Association (IPM). [39]

1) Efforts in Intracurricular Activities

Supervision conducted by the school to avoid radicalism, according to Suparni, provides insight, awareness, true understanding to students. This also requires the participation of parents to monitor the behavior of their children. [40]

According to Hari Ardiyanto, in an effort to deradicalize, Islamic religious education teachers have been involved because of their strategic position. The teacher is in the midst of students, the community, and deals with existing religious problems. They have carried out prevention of religious radicalism, in the form of recommendations, invitations and even advice to students. Even so, it must be admitted that the strategies carried out by them about the deradicalization of Islam were not fully intact. The family also has a very important role in efforts to de-radicalization. The facts that efforts are made by Islamic religious teachers and the school does not mean anything if parents do not attempt to realize deradicalization in the family environment. [41]

Deradicalization efforts carried out by schools through intracurricular activities providing Islamic education in the classroom is contextual and correlated with national and Indonesian values. The provision of religious material is not only an explanation of the concepts, but also provides concrete examples and direct practices through students. This point has been mentioned and explained in the previous sub-chapter.

2) Efforts in extracurricular Activities

Schools, as a places for children's education, are required to carry out education with teaching and learning activities to on science concepts. In addition, a school is required to develop students' interests and talents. This step is not only implemented in a classical manner in intracurricular activities but also in extracurricular practices. [42]

Efforts to deradicalize through intracurricular activities are not enough. Providing religious education outside of studies is also given through student extracurricular activities. The high school of SMAN 1 Kota Metro provides additional lessons through Rohis extracurricular activities. Through this activity, students get a lot of learning material not found in intracurricular activities. [43] Rohis is part of the structure of the Intra-School Organization (OSIS) that takes care of Islamic events such as the celebration of the birthdays of the Prophet Muhammad, Isra 'Mi'raj, Halal Bihalal, and recitation events at school. [44] At first, ROHIS was an activity meant to support Islamic religious education, which later developed

into a form of Islamic activity. [45] Thereafter, the development of Rohis activists become exclusive, especially in public schools, and it is not under the Ministry of Religion such as the State Madrasah Aliyah (MAN) or pesantren. [46]

Ma'arif 1 Middle School Metro City did not even filter strictly on tutors who provided religious material in extracurricular activities. For routine school activities such as Kultum or recitations every week at school, it often comes from the PAI teacher himself. Meanwhile, for major Islamic events such as the commemoration of the Birthday of the Prophet, Pesantren Kilat, welcoming of Ramadhan and other activities, the event performer might come from Islamic Religious Education (IRE) teachers or from outside the school. If the event organizers come from IRE teachers, the school will be familiar with it. But if the performer of religious activities comes from outside, basically many parties do not know and will be incomplete. [47] This shows that the school affiliated to Ma'arif is more open and provides an opportunity for outside parties to offer religious material in extracurricular activities.

Similar to Metro Ma'arif 1 Kota Metro (metro city) which facilitates extracurricular activities in the form of IPPNU activities (Nahdlatul Ulama Student Association), Muhammadiyah 2 High School Metro City also facilitates students in the IPM activities (Muhammadiyah Student Association). Likewise with MAN 1 Metro, there is a boarding school for students. These examples are one of the efforts to deradicalization through schools regardless of students' intracurricular activities. [48]

If the school is understood as the frontline institution in building generations, then discussion and teachers are one of the most important approaches to fighting extremism. Discussions that emphasize the need for life skills is needed in the 21st century. Teachers should always be aware of the signs of radicalization. [49]

Deradicalization in schools will run effectively if the teacher can do several activities. First, linking the issue of violent extremism to content in the curriculum is vital. Second, there is need for understanding social, cultural, ethnic and religious diversity from the local context. Third, accommodating the perspective of minority groups in discussions - or at least ensuring that their views are represented. Fourth, strengthening the role of the teacher in the student learning process is quite significant. Fifth, identifying the right time, because controversial issues should not be discussed carelessly. [50]

IV. CONCLUSION

From the previous explanation, it can be concluded that senior high schools in Metro City have carried out the deradicalization of religious understandings of their students. This program is implemented as a form of active participation in schools in overcoming radical Islamic ideas and movements. However, the de-radicalization program has not been implemented in a structured, systematic and comprehensive manner. There are two types of deradicalization carried out in Senior High Schools in Metro City. First, programmed deradicalization carried out through classroom learning and religious formation in extracurricular activities, Islamic education provided in the classroom, religious teaching materials are conveyed contextually and

linked to local cultural and national values. Therefore students will have an open, respectful spirit of diversity, tolerance and respect for national culture. Second, incidental deradicalization, carried out through extra-curricular activities in the form of intensive religious coaching. Incidental deradicalization is carried out in student dormitories for religious public schools. For general public schools, religious activities are carried out by extracurricular activities of Religious Students (Rohis). Private high schools affiliated to NU public organization, extracurricular activities of religious formation are mostly carried out through IPNU and IPPNU organizations. Still, Schools affiliated Muhammadiyah public organization are mostly carried out by IPM.

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