

The Efforts of Deradicalism in Assirotal Mustaqim Islamic Boarding Schools

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ABSTRACT

The purpose of this study was to analyze the efforts of deradicalism at the Assirotal Mustaqim Baru-Baru Tanga Islamic Boarding School (Pesantren) Pangkep Regency. This type of research is qualitative. Phenomenology as a research approach. Data were collected using the following methods: interviews, observation, and documentation. Validation of data through: Persistence of Observation, Triangulation (time, source, method), Description of details, Auditing. The results of the study show that the Islamic boarding school has standard and measurable tools and equipment in degrading radicalism that has entered its environment. Efforts to de-radicalize radical understanding and behavior in Islamic boarding schools have been going well. All internal parties have understood well what the duties and roles that must be taken or carried out when there are internal pesantren parties exposed to radical ideas. The process of strengthening religious values, national values, the values of communal solidarity, obedience and obedience to the coaches/ustas and internal rules is a part that continues to be improved and perfected. The pesantren also encourages the contribution and active role of the community around the pesantren to become a socio-moral bulwark in protecting the environment together from destructive radical ideas and behaviors.

Keywords: *Deradicalism, Education, Pesantren.*

1. INTRODUCTION

Langeveled, as quoted by M. Saekan Muchith in the book *Education Without Reality*, education is a guidance process carried out by adults with the aim of maturing others which is characterized by three general characteristics, namely: (a) stable, namely attitudes and personalities that remain in all circumstances. situations and conditions, whether normal, happy, or difficult conditions; (b) responsibility, namely people who have the ability to give strong arguments against what has been said and done; (c) independence, namely the ability to make decisions on the basis of their own abilities, not because of coercion from other parties [1]

Education as stated by Langeveled is actually related to pesantren education. Whereas pesantren as an educational institution that also has goals and contributes together with other educational institutions to realize the goals of national education [2]. Regarding the concept and understanding of pesantren, it is specifically regulated in Law Number 18 of 2019 concerning Islamic Boarding Schools CHAPTER I GENERAL PROVISIONS, Article 1, what is meant by:

Islamic Boarding School, Dayah, Surau, Meunasah, or other designations, hereinafter referred to as Pesantren, are community-based institutions established by individuals, foundations, Islamic community organizations, and/or communities that instill faith and piety to Allah SWT, cultivate noble character and upholding the teachings of Islam rahmatan lil'alamin which is reflected in the attitude of humility, tolerance, balance, moderation, and other noble values of the Indonesian nation through education, Islamic da'wah, exemplary, and community empowerment within the framework of the Unitary State of the Republic of Indonesia.

Islamic Boarding School education is education organized by Islamic boarding schools and located in Islamic boarding schools by developing a curriculum in accordance with the uniqueness of Islamic boarding schools based on the yellow book or considered Islamic with the pattern of Muslim education [3].

Pesantren as an educational institution with its own uniqueness. Islamic boarding schools have historically taken root and contributed to and experienced the dynamics of development in the community in order to actualize their roles and

functions as educational institutions, as well as da'wah institutions, as well as community empowerment institutions as an integral unit. Pesantren is an institution that is born, grows and develops and is community-based either on the basis of individuals, foundations, Islamic community organizations and/or the community [4].

Pesantren also develop the task of instilling faith and increasing piety to Allah SWT, developing noble character, and how students are istiqomah in Islamic teachings as rahmatan lil'alamin with indicators through attitudes and behavior as members of the family, community, community, and citizens. within the framework of the Unitary State of the Republic of Indonesia. Pesantren education is generally organized by the community as an embodiment of education from, by, and for the community.

As an educational institution that grows and develops and is managed by the community, it is possible to be exposed to radicalism which is increasingly symptomatic today in the world of education [5]. The number of Islamic boarding schools currently in Indonesia, which is calculated by the mechanism for collecting data on prospective national exam participants through the 2018/2019 academic year emis, is that EMIS has institutional and student targets. As for Islamic boarding schools, the targeted institutions are 21,921 (twenty one thousand nine hundred twenty one) with a total of 3,227,234 students (three million two hundred twenty seven thousand two hundred thirty four).

In general, there are three tendencies that are indications of radicalism [6]. First, radicalism is a response to ongoing conditions, usually the response appears in the form of evaluation, rejection or even resistance. The rejected problems can be in the form of assumptions, ideas, institutions or values that are considered responsible for the sustainability of the rejected conditions. Second, radicalism does not stop at efforts to reject it, but continues to try to replace the order with another form of order. This feature shows that radicalism contains a program or a worldview of its own. Radicalists are trying hard to make the order as a replacement for the existing order. Thus, according to the meaning of the word 'radic', a radical attitude presupposes a desire to fundamentally change the situation. The third is the strong belief of the radicals in the truth of the program or ideology they carry [7]. This attitude is at the same time accompanied by a denial of the truth of other systems that will be replaced in social movements, beliefs about the correctness of programs or philosophies are often combined with means of achievement in the name of ideal values such as 'populist' or humanity [8]. However, the strength of this belief can lead to the emergence of emotional attitudes among radicals. (Tarmizi Taher, et.all, Religious Radicalism, PPIM IAIN; Jakarta)

Based on these data, it shows how big the potential of Islamic boarding schools is for the Indonesian nation. therefore it must be managed and developed as fully and as fully as possible in all its aspects. On the other hand, when a pesantren institution is left without any effort to continue to develop its positive potential to the maximum, it may actually become an institution that has resistance to the widespread development of radicalism. The issue of radicalism in Indonesia has always been associated with patterns of religious education in Islamic boarding schools [9]. There may even be a possibility that there are already Islamic boarding schools exposed to radicalism. If so, as an institution with extraordinary potential, of course, it also requires deterrence and internal solutions for pesantren to get out or overcome it (deradicalism).

2. METHOD

The form of research is qualitative. The approach is phenomenology. Data were collected using the following techniques: interviews, observation, and documentation [10]. Data is validated through: Persistence of Observation, Triangulation, Detailed description, auditing. Data were analysed by categorization.

3. RESULTS AND DISCUSSION

The existence of Islamic boarding schools also has the potential to be exposed to radicalism. Islamic boarding schools are educational institutions that are characterized by Islam and Indonesianism. Until now, there are more or less signs of radicalism in it. The symptom that can be described is the entry of information and understanding that is different from what has been taught and traditionalized so far in the pesantren. These symptoms do not seem very visible, this may be due to the lack of plurality of coaches having previous educational backgrounds from the same pesantren. This happens because the pesantren is limited or very selective in accepting or recruiting teachers/coaches. the background of the school/Islamic boarding school in recruiting or accepting coaches/teachers is considered from the alumni themselves who have studied at a university and then wish to serve at their alma mater/at the pesantren. In principle, the coaches/teachers who are recruited are very selective and careful. Therefore, it is also very urgent for the pesantren to pay attention to the traces of the study journey of the prospective teachers / coaches who will be recruited [11].

Kyai (Anre gurutta). is a central figure in the pesantren. The existence of anre gurutta is a highly respected, admired and charismatic figure. Anre gurutta as the main controlling figure in every activity in the pesantren. Anre gurutta is also a very capable catalyst and mediator in bridging the needs of pesantren facilities and infrastructure with outside parties. Anre

gurutta who is charismatic is easy to communicate to the government and companies and entrepreneurs who benefit from the needs of the pesantren. This is because anre gurutta is still seen as an honest, fair and trustworthy person in every attitude, speech and action. This is what later became the main strength of the pesantren to build public trust. The strength of the positive-spirituality and morality-sociological aura of an anre gurutta, internally and externally, is one of the pesantren's deterrents against radical understanding and behavior. The figure of anre gurutta becomes a shield and tamen as well as a social dick who is still respected, is still heard and followed by his words and actions by the pesantren community. When this is still going on and remains firmly rooted in the pesantren, it is of course very difficult for the pesantren to enter into radical understanding and behavior.

Regular and strictly programmed book recitation is one of the internal deradicalism processes of pesantren against the entry of radical understanding and behavior. The characteristic inherent in every pesantren is the existence of book recitation. The recitation of this book by the pesantren is termed in two terms which according to them have the same meaning and meaning, namely; The Yellow Book and/or the Bald Book. The pesantren named the yellow book because the books used in general book recitations or usually the paper are yellowish in color. In addition, they called it the bald book because the classic books used for regular recitations did not have any line or kharakat at all [12].

Book recitation conducted by pesantren is a means of equipping students with a complete and comprehensive understanding of the teachings in the main books that are wasyatiyah [13]. Studying books that are structured in material from the beginning to the end of the chapter before moving on to other books is a guarantee that the students' understanding will be intact and not piecemeal about the contents of the book being studied. The recitation of the book is also very in-depth and comprehensive so that the understanding that emerges from the santri is not only from one side or one perspective, but the caregivers / coaches / kyai of the recitation generally relate to various perspectives and other sides both from within the book itself and from other relevant tips and sources. The presentation of the book of discussion is indeed complete and complete because it discusses or examines the book of words, sentences, pages, and even chapters. This process is expected to make the students understand the concept of Islamic teachings in every book study that they do well and intact so that this will also be the foundation as well as a solid fortress as well as an early detection of radical understanding and behavior. At the same time, our recitation facilities are a key deradicalism strategy for the pesantren when there are students exposed to radical ideas and behavior.

Control and supervision in the study of books in Islamic boarding schools are also very strict. At every

book recitation and every coach who guides book recitation also always gets strict evaluation and monitoring from the leadership of the lodge. This vigilance is because when the recitation of this book was exposed to the radical understanding of the supervisor of the recitation of the book, the impact would be very large and dangerous for the sustainability of the santri in the cottage and after it was finished. So, the pesantren conducts selection and is selective to determine the supervisor of the book recitation from the pesantren's own internal. The selection of a book recitation coach or caregiver has definitely passed several requirements that must be possessed [14].

It is ensured that only those who have certain requirements must be the supervisors/caregivers of the book recitation. So not all coaches in pesantren can be given the task of bringing book recitations. Those who are given the requirements to take care of the book recitation must of course have adequate competence. The requirements for the guidance of the book recitation have been determined by the pesantren itself. The following are the requirements to become a book study supervisor, among others; those who share the dominant ideology have an educational background in the DDI organization. The recitation supervisor/caregiver must also understand ahlussunnah waljamaah. Have good Arabic language skills. Have a broad religious insight. Have an understanding of the interpretation of the Qur'an and Hadith. Have a moderate understanding in religion that has been tested during their time at the pesantren.

Islamic boarding schools have a very big role in building the life of the nation and as a people. One of the big roles of pesantren is as a bulwark of morality-spiritual-intellectual-Indonesian. Pesantren in this role, of course, from the beginning, even pesantren are very strong in fortifying themselves from radical understanding and behavior. The Islamic Boarding School has encouraged various efforts as an internal fortress through; strengthening faith and understanding of pure religious teachings in a kaffah and istiqamah manner. Instilling the values of Ahlussunnah waljamaah and the national values of the Republic of Indonesia to stronger students. Religious understanding that is wasathiyah or inclusive Islam instills an understanding that parallels Islam and nationality as well as Indonesia. Unity and respect for each other.

Several coaches and students have also been included in the anti-radicalism socialization carried out by the Ministry of Social Affairs at UIM Makassar. Giving a nationalist understanding by the yellow book recitation supervisors in accordance with the direction of nationality and Indonesianness within the framework of the Unitary State of the Republic of Indonesia. instilling Islamic teachings from an early age and strengthening Islamic studies. teach students about moderate religious understanding. limiting the space for students to understand Islamic Religion. These activities

are carried out continuously in the pesantren. In fact, along with the rise of issues of understanding and radical behavior outside, the managers are increasingly increasing the intensity and quality of these activities within the pesantren [15].

Pesantren and the community are two things that cannot be separated. The pesantren and the community are likened to two sides of a coin. The two are interdependent. Islamic boarding schools need the community and the community needs pesantren. Therefore, the pesantren has sought to involve the community around the pesantren to participate in deradicalism efforts within the pesantren. . Community participation sought by the pesantren in involving the community in deradicalism through activities; Da'wah bill oral, bill hal, and bill the book. Involve the community in small foundation and cottage discussions when there are important events. Provide regular recitations specifically to the community around the pesantren. In every religious event such as; make efforts through academic activities in pesantren as well as religious activities involving parties from outside the pesantren.

Implementation of graduation activities, hijraturrasul parade, birthday, isra' mi'aj. The commemoration of welcoming the Islamic New Year I Muharram and 10 Muharram and others by inviting the surrounding community. The community is involved so that the community around the pesantren will definitely and gradually have the power of sensitivity as well as a strong deterrence from radical ideas and attitudes that capitalize on the knowledge of Islamic teachings that are kaffah the fruit of a long process of recitation carried out. The community around the pesantren as well. embraced in the sense of involving them in every activity carried out by the pesantren. The involvement of the community, such as directly or indirectly, is expected to make the community feel part of the pesantren. Therefore, it is only natural that until now, many people have given land waqf, making donations in various forms and their enthusiasm seems to include their children to study in Islamic boarding schools. Trust in the pesantren so far has also made them/the community play a role as social control over progress and of course other bad things that occur in the pesantren must be resolved as soon as possible, including if there is found radical understanding and behavior within the pesantren.

One of the important elements in pesantren is the existence of santri. The existence of santri is also one of the descriptions of the progress of the pesantren, seen from the number of parents entering and entrusting their sons and daughters to study in the pesantren. Parents now have good intelligence in choosing educational facilities for their children. So that when many parents enter and choose this pesantren as an option, it means that in the eyes of the community this pesantren must be considered good and conducive to the sustainability of

their children's education. Of course, knowing how the pesantren has a good means of deradicalism for the safety and comfort of their children. Also, in particular, the pesantren has fortified its students with a strategy that has been prepared early on how to alternate appropriate and sustainable solutions regarding its internal deradicalism efforts.

This strategy is important and is considered appropriate to restore or deradicalism efforts on the part of the Santri/Santriwati, coaches, managers of radical understanding and behavior. In particular, regarding the efforts of deradicalism to students on an ongoing basis, the pesantren is also still being carried out to this day; 1. Instilling pure and kaffah Islamic teachings 2. Providing and disseminating additional information about the dangers of radical ideology and behavior. Always giving advice on central issues regarding the dangers of radicalism in Indonesia, both during the joint boarding ceremony and other activities. Commitment to religious understanding and practice so far. socializing the untruth of radicalism from the community, santri and teacher levels. Sipakatu and sipakalebbi and know their respective functions. Providing an understanding of hubbul wathan in several santri organizations such as Paskibraka, PMR, Scouts, OSIS and others. And carry out strict supervision efforts and planting aqidah as well as good and correct morals in all student activities in Islamic boarding schools.

Likewise, Islamic boarding schools have made efforts by sending students or pesantren managers to seminars and discussions related to efforts to deradicalism. Pesantren have also included material or the attitude of the Unitary State of the Republic of Indonesia in learning. The coaches, whether scheduled or not, have been intensively giving lectures and recitations continuously in the community, which of course also conveyed the dangers of understanding radicalism as the life of a nation in the country, even for Muslims themselves. Pesantrens continuously monitor and fortify students as well as teachers and coaches with moderate Islamic understanding. He likes to carry out religious activities that are far from radicalism. Through coaches who often do da'wah and recitations in the community. It shows that personally and institutionally the Assirotal Mustaqim Islamic boarding school has played a role and function with real, clear, concrete and continuous efforts in minimizing and at the same time efforts to deradicalism both within the pesantren and in the community.

4. CONCLUSION

The pesantren already has standard, measurable, sustainable tools and equipment, both internally and externally to the pesantren in an effort to de-radicalize understanding and behavior. Efforts to de-radicalize radical understanding and behavior in Islamic boarding schools have also been going well. All internal parties

have understood well what tasks and roles must be taken or carried out when there are Islamic boarding schools' internal parties exposed to radical understanding and behavior. The process of strengthening religious values, national values, values of solidarity-communal-internal solidity is a part that continues to be improved and perfected. The pesantren also encourages the contribution and active role of the community around the pesantren to become a socio-moral bulwark in protecting the environment together from radical ideas and behaviors that will damage the integration and hormones that have been going well so far.

AUTHORS' CONTRIBUTIONS

1. Ibrahim as the head of the research implementer is responsible for coordination and research ideas and Corresponding author
2. Syarifah Balkis as a member I, acted as the initial problem analysis at the research site and helping data analysis and finalizing article manuscripts
3. Muhammad Zulfadli as member II acts as a data collector in the field

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