

Islamic Boarding School, Education Laboratory and Terrorism Action: A Dialectic Study in Indonesia

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ABSTRACT

The purpose of this study is to validate the Islamic boarding school in the vortex of conflict between the peace laboratory and the crime of terrorism. This study proves that Islamic boarding schools are a place for activities to spread religious values or educational laboratories. Islamic boarding school activities develop general knowledge and religion, this has been validated by the guardian of the santri. Islamic boarding schools and santri are not triggers for criminal acts of terrorism. There are only graduates of Islamic boarding schools who have the potential to become triggers for criminal acts of terrorism after being in bad association and understanding religious knowledge without any mentor.

Keywords: *Islamic Boarding Schools, Educational Laboratories, Criminal Acts of Terrorism, Indonesia*

1. INTRODUCTION

Islamic boarding schools (pondok pesantren) are a place for the education and development of the people in the framework of providing superior and competitive human resources (HR). The existence of Islamic boarding schools is very strategic as agents of development and change in society. Islamic boarding schools have played an active role in the development process. Islamic boarding schools have been used as centers of the struggle for independence since the era of struggle,

Islamic boarding schools are in the spotlight every year related to criminal acts of terrorism in Indonesia. This began during the Bali Bombing discussion involving the name of Abu Bakar Ba'asyir, as the leader and caretaker of the Al-Mukmin Ngruki Islamic Boarding School, Sukoharjo, Central Java, and it was proven legally and convincingly to mobilize other people in the use of funds to commit criminal acts of terrorism [1]. At the same time, the Police Anti-terror Special Detachment (Detasemen Khusus) 88 arrested a Rehab Hati Islamic boarding school cleric in Sumur Pecung Village, Warunggunung, Lebak Regency, Banten for allegedly being involved in a terrorist network. The special Tahfidz Quran Rehab Hati Islamic boarding school located on Jalan Raya Rangkasbitung-Pandeglang belongs to Ustaz Ahmad. (nn, n.d.). Other news is the Special Detachment Steps Anti-terror Police which searched the Ibnul Qoyyim Islamic Boarding School in

Gandu Hamlet, Sendangtirto, Berbah, Sleman, Yogyakarta. In addition, the arrest of suspected terrorists in a number of areas in Bantul and Sleman. Terrorists are a common enemy. terrorists are not synonymous with Islam [2].

Balanced news is the attack with the target object of a boarding school, namely the police arrest of a suspected terrorist bombing on Jalan Raya Magelang-Kopeng, Magelang, Central Java. And it is suspected that the perpetrators will bomb the Islamic boarding school, namely based on wanting to bring down the good name of the API Islamic boarding school. The perpetrators planted the bomb to prevent students from registering at the API Islamic boarding school [3]. Each element in the body of the Islamic boarding school is more sensitive in anticipating the movement of radical groups who intensively use social media to carry out propaganda, garner support, and recruit. The history of the santri boarding school has even helped to guard Indonesia's independence and the hopes of santri and female students being educated to love religion but also love the country. The boarding school became the fortress of the Unitary State of the Republic of Indonesia. Terrorism is a common enemy so it is a common task to fortify young people, including students and female students, from radical thoughts of terrorism. The dual function of Islamic boarding schools and santri is as a vanguard to become agents of education as well as a forum that is prone to becoming a center for spreading ideas that lead to acts of terrorism. The contradiction between the two

matters needs to be discussed in detail based on the conflict between the Educational Laboratory as well as the suspicion that it leads to criminal acts of terrorism. So, there is an identification of Islamic boarding schools in the dialectical vortex between the tolerance laboratory and the criminal act of terrorism. This can be studied from other activities besides general schooling and mentoring at Islamic boarding schools.

2. RESULT AND DISCUSSION

Islamic boarding schools are the oldest educational institutions in Indonesia which gave birth to several great scholars in Indonesia. The organization of Islamic boarding school educational institutions in the form of dormitories which is a separate community is assisted by several ulama, or ustadz who live together with the students with the mosque as the center of religious worship activities.

Research on 116 guardians of students with the results of the study that the majority of guardians of students came from a good level of education, namely from bachelor/master and with professions as teachers, both teachers and lecturers. Guardians of students play a role in knowing the activities of students in addition to taking education in general science as well as participating in religious activities. This research was submitted to the guardians of students with children aged 12 years in Islamic boarding schools as many as 71 students (61.21%), aged > 12 years as many as 45 students (38.79%). The students came from Ma'had Al Muqaddasah Litahfidzil Qur'an Islamic boarding school as many as 17 people (14.66%), Pondok Amanatul Umah as many as 27 people (23.28%), Pondok Darussalam Gontor Ponorogo as many as 21 people (18%), Pondok Amanatul Ummah as many as 21 people (18%), Pondok Darussalam Gontor Ponorogo Al falah as many as 23 people (2.59%) and others as many as 28 people (24.1%). Other huts are Pondok Al Amanah Junwangi Sidoarjo, Al Faqih, Aulia Rachman, Anwarul Haromain, Darul Ulum Jombang, Imam Safi'i Tulungagung, Miftahul Huda Sukobubuk Gembong Pati, Central Java, Darul Hikmah Modern Pondok Tawang Sari Tulungagung. The results of the study received validation from the guardians of students that with high education and work as teachers and lecturers, activities at Islamic boarding schools can be recognized as valid data because they are based on observations and experiences of guardians of students when visiting Islamic boarding schools or valid information from their respective children [4].

Islamic boarding school activities become an integration between general knowledge and religious knowledge. This is reinforced by research [5] that Curriculum management at La Tansa Islamic boarding school is an integrated curriculum between the curriculum of Diknas and the curriculum of Islamic boarding school, so that it becomes a typical curriculum

of boarding school. Therefore, curriculum development and assessment are given attention by the Islamic boarding school, by following the curriculum of the government, without leaving the curriculum system that has become a tradition of Islamic boarding school.

The activities of Islamic boarding schools are almost the same as each other, namely to get closer to the pleasure of Allah SWT by increasing the deepening of religious knowledge and experience in the form of worship. This is by research [6]. that the principle of Islamic boarding schools is to continue to hold positive traditions, and compensate by taking positive new things. The issue of civic values can be addressed through the principles of Islamic boarding schools and reforms that are effective, efficient, and able to provide equality as human beings (al musawah bain al nas). The renewal of Islamic boarding schools requires improvements related to the field of management, Islamic boarding school education curriculum, and various fields of expertise (language and life skills). Islamic boarding schools can play an educative role in providing quality and characterful human resources that are into faith, knowledge, and good deeds.

The companions of these religious activities are kyai and mentors. In another article, it is shown that Islamic boarding school leaders [7] have so far conducted themselves quite well in terms of providing social and financial support to students and parents. Pondok pesantren leadership has shown how strong educational leaders can thrive in the pandemic. Islamic boarding schools cannot be separated from the role of those who are responsible for the education of their students. Kyai Together with mentors and teachers becomes, a central position in implementing and realizing activities at Islamic boarding schools. The role of the kiai in improving the learning system is: Implementing new systems, making annual master plans, supervising and evaluating and maintaining the relevant systems. the methods applied by the kiai in guiding the behavior of students at the Jabal An-Nur Al-Islami Islamic boarding school Batu Putu Bandar Lampung [8] are through exemplary methods, training and habituation, educating through ibrah (taking lessons), educating through mauidzah (advice) , educate through discipline, educate through targhib wa tahzib.

There are three pillars in the Islamic boarding school, namely the curriculum, activities, learning methods, and all three can take place well after the leadership of the Islamic boarding school has the support of the hostel supervisor. The efforts made by the hostel supervisor when the student's enthusiasm for learning decreased by giving advice, giving special attention and giving punishment. Intercourse among students affects the students themselves, fatigue, different student interest in learning and the coach makes the students always close to the atmosphere or learning environment [9].

Activities, learning methods and parties involved in the learning process in Islamic boarding schools can be analyzed with allegations that Islamic boarding schools are involved in criminal acts of terrorism. The response of the Al-Hamid Islamic boarding school in preventing radicalism, namely: interpreting jihad through studies, understanding Pancasila as a national ideology, seeing democracy and pluralism as a forum for togetherness, being selective about the recruitment of teaching staff and collaborating with the ministry of religion in formulating the curriculum [10]. The attitude of Islamic boarding schools is carried out by instilling deradicalization values in Bandar Lampung City, namely by instilling the spirit of nationalism based on the Unitary State of the Republic of Indonesia, Pancasila and the 1945 Constitution to students, teaching Islamic insights that are Rahmatan Lil Alamin, moderate, open, and tolerant, fostering ukhuwah Islamiyah, ukhuwah wathaniyah, and ukhuwah basyariah, instill critical thinking towards students, and the ustadz must remind students to avoid activities that encourage radicalism in Islamic boarding schools [10], as well as studies on the concept of jihad at the Al-Luqmaniyyah Islamic boarding school in Yogyakarta as an effort earnestness to seek the pleasure of Allah. The forms of jihad consist of jihad with property, knowledge, fighting lust and the way of da'wah. The concept of jihad is conveyed through public lectures, discussion activities and learning activities. Learning is contextualized with terrorism [11].

The allegation against Islamic boarding schools became unproven when the results of the study identified that the importance of strengthening the role of government to de-radicalization of Islam through Islamic boarding schools with the institutional strengthening of this Islamic educational institutions in the form of program to support community empowerment to break the chain of radicalization movement [12]. This is supported by the hope of BNPT that Islamic boarding schools and santri become the nation's hope in carrying out moral improvement. Santri is considered an important pillar in terms of understanding tolerance (difference), as well as a community group that is identical to Islamic boarding schools. The National Counterterrorism Agency (BNPT) [13].

The main element that supports someone to commit acts that lead to criminal acts of terrorism, that the cause is religious literacy without a mentor and a network of friends. Religious literacy without teachers gives rise to radical salafi groups that promote a literal understanding of Islamic teachings [14]. This is confirmed by the opinion that in the Islamic world it is known about the urgency of scientific sanad. Sanad or transmission of knowledge has an important role in religion. There is an expression of wisdom that states, *Laulal isnaadu laqaala man sya-a ma sya-a* (If there were no sanad, people would think religion is what they want). Thus, the consequences are very dangerous if religion is preached without

scientific knowledge and scientific chains that are consistent and clear, causing confusion and confusion. Other data are related to the understanding and interpretation of textual religious teachings, problems of religious ideology, tendencies to salafism [15].

3. CONCLUSION

This study proves that Islamic boarding schools are a place for activities to spread religious values or educational laboratories. Islamic boarding school activities develop general knowledge and religion, this has been validated by the guardian of the santri. Islamic boarding schools and santri are not triggers for criminal acts of terrorism. There are only graduates of Islamic boarding schools who have the potential to become triggers for criminal acts of terrorism after being in bad association and understanding religious knowledge without a teacher.

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