

Islamic Boarding School's Social Capital in Preventing Radicalism

Muhammad Ikhsanul Amin¹, Tiyas Nur Haryani², Arina Mardhiyana Husna³, and Nur Hidayatul Arifah⁴

Department of Public Administration of Faculty of Social and Political Sciences of Universitas Sebelas Maret, Indonesia
tiyasnurharyani@staff.uns.ac.id, ikhsan45@student.uns.ac.id

Keywords: Social Capital, Islamic Boarding School, Political Stability, Radicalism, Terrorism

Abstract: Radicalism develops rapidly in Indonesia at the post-reform period. Globalization, transparency information, and the rights to assemble are the factors that supporting the growth and the appearance of radical movement to the surface. The result of this article is the prevention of radicalism in Indonesia by using qualitative method. The data was collected through interviewing the administrators of Islamic Boarding School in Surakarta City by using purposive sampling technique. Data interview was supported with data observation on the activities of Islamic Boarding School and also the document from previous studies on Islamic Boarding School and radicalism, book and news clipping on radicalism in Indonesia. The focus of analysis based on social capital built by Islamic Boarding School in preventing the growth of radicalism. The result of research showed that social capital built in preventing radicalism was still on bonding level, reinforcing the internal administrators of Islamic Boarding School and its foundation. On the bridging and linking levels, it was still weak. Therefore, active participation of stakeholders should be built and connected to educate in Islamic Boarding School in order to realize deradicalization and to maintain the state's social and political stabilities.

1 INTRODUCTION

Political stability is one of empirical thinking bases to the organization of strategy to live within state (Sanit, 2014). Political stability is closely related to the nation's economic and political conditions. Recently, Indonesia faces a big challenge in maintaining its political stability that is a threat from radical movement. From time sequence, terrorism attracts much public attention that was occurred for the first time in post-reform era exactly in 2000 at Jakarta Stock Exchange Building and followed with Natal Bomb in the same year. Afterward, Bali Bomb occurred in 2002 followed with 2nd Bali Bomb in 2005. In 2009, bombing an act of terror was committed in JW Marriot and Ritz Carlton Hotels. The last suicide bombing occurred in three churches in Surabaya City with a new radical movement pattern involving family, children and women.

The growth of radicalism is encouraged by the globalization factor. Political stability condition and the external ideological radicalism contribute the widespread the ideological radicalism in Indonesia. The word radical linguistically derives from Latin word *radix* meaning root (tree). Radicalism means

tracing a root of problem in-depth. Therefore, the definition of radical actually refers to something positive, something fundamental or *tauhid* (Mukodi, 2015). Radicalism is a movement with fundamentalist thought and often using anarchy in enforcing their belief. The indicators of radicalism, according to Qardhawi (2009) are fanatic against an opinion without recognizing the presence of other opinions, stringency and crudity expressed unduly, prejudice to those out of group.

Education sector is one of starting points in preventing and coping with the development of radicalism. Radicalism inside the individuals can be able to develop in primary and secondary education environments. One of institutions organizing formal education in Indonesia is Islamic Boarding School (*pondok pesantren*). Islamic Boarding School uses national education model type following the regulation specified by government, in this case through Republic of Indonesia's Ministry of Religion. In addition, some Islamic Boarding Schools use traditional model. In traditional model of Islamic Boarding School, the curriculum is organized internally by the administrators and the

instructors of Islamic Boarding Schools, and it is evaluated internally.

Islamic Boarding School as an Islamic education institution plays an important role in preventing radicalism in young generation and community. Islamic boarding school should have social capital in preventing the development of radicalism.

Social capital takes a crucial part in a group to achieve basic objective of corresponding group and solve the public problem that encountered. Social capital grows in a group with value and norm that approved in the group to cohere group, to connect and give the members of group an access to the existing resource (Bourdieu, 1986, Prasetyono, Astuti, et al, 2017). Field (2010) suggested that social capital contributes importantly to social aspect in addition to a group's or a community's economic performance in broader scope. Social capital has trust, value and reciprocal norm, institution and association, reciprocity and network elements constituting a source and energy to the members of a community (Abdullah, 2013). Social capital has three dimensions: bonding, bridging, and linking (Syahra, 2003; Yamina and Dartanto, 2016).

Social capital bonding is the balance between social capital governing harmony and solidarity of internal relationship between fellow group members (Syahra, 2003, Wijaya, 2016). Meanwhile bridging is a mutually benefit cooperation and relation with the members of other group or with other groups' bonding (Syahra, 2003; Wijaya, 2016). Linking is a relationship between a community group or different community groups and local government (Wijaya, 2016).

It is important to see social capital on bonding, bridging and linking levels in Islamic Boarding School in preventing radicalism so that the state's political stability can be maintained through Islamic Boarding School as a part of formal institution having urgency in education sector. This research was taken place in Darusy Syuhadah Islamic Boarding School because it is a large Islamic Boarding School and Al Muayad Widndan Islamic Boarding School located in Surakarta City Residency.

Research and publication on social capital in deradicalization have not been conducted by Indonesian national authors. Thus, this research and article gives novelty to the study on deradicalization viewed from social capital of Islamic Boarding School. Previous studies on Islamic Boarding School and radicalization analyzed the role of Islamic Boarding School in the term of its education pattern, the relations between ideology in Islamic Boarding

School and radicalization, and transformation of Islamic Boarding School (Suradi, 2018; Susanto, 2018; Zulfa, 2018; Ma'arif, 2014; Hamruni, 2016; Mursalin, 2010).

2 METHODS

This study employed a descriptive qualitative method to represent a social phenomenon (Faisal, 2005). The approach on this case study was taken on selected Islamic Boarding Schools that located in Surakarta City Residency. The location of research was selected by using purposive sampling technique. Darusy Syuhadah Islamic Boarding School was selected because it is the large one with diverse *santris* (students), and with *salaf* education model integrated into modern education model. This school was selected because it became hot topic in mass media due to some alumni that involved in terrorism action in Thamrin, Jakarta in 2016. Additionally, Al Muayad Windan Islamic Boarding School was selected because it is one of Islamic Boarding Schools which develop Indonesian diversity character led by K.H. Dian Nafi.

The techniques of collecting data were observation, interview, and document study. Firstly, observation technique included recording systematically events, behavior, and objects viewed from other things necessary to support the research. The authors conducted an observation on any programs related to the application of Islamic Boarding School's education model, any activities conducted by instructors and particularly *santris*.

Secondly, interview technique was used to acquire information through social interaction between the author and the object of study. Interview was conducted with the leader and the administrators of Darusy Syuhadah and Al Muayad Windan Islamic Boarding Schools. Thirdly, the document study was conducted on journal of previous studies' results, book and news clipping in mass media related to radicalism, and education in Islamic Boarding School.

Data analysis was carried out by using a functional interactive method departing from four activities: data collection, data reduction, data display, and data verification. The procedures of this research were: (1) data collection defined as a process of collecting data through interview, observation, and documentation to obtain complete data, (2) data reduction defined as the process of sorting, and concentrating attention to simplifying and transforming the raw data arising from field

notes, (3) data display conducted to be checked, organize, and be categorized data thereby resulting descriptive data in this study, and (4) verification constituting the end in field note or a conclusion that can be reviewed just like the one resulting from the data validated. Triangulations used were source and data triangulations.

3 RESULT AND DISCUSSIONS

The research found interesting profiles of the two Islamic Boarding Schools. Darusy Syuhadah Islamic Boarding School is the one applying *salaf* education model. However, its education model still refers much to Gontor Islamic Boarding School which has modern education model. Thus, the findings in Darusy Syuhadah Islamic Boarding School show that the School has a mixed *salaf* and modern education model, but being dominated with *salaf* education model. Al Muayad Windan Islamic Boarding School applies modern education model and has frequently developed nationality insight material in discussion learning.

The dynamic in a group or organization should be understood in solving the public problem encountered. *Salaf* education model with local system has a predisposition to grow radicalism due to interpretation acceptance that is textual in nature. *Salaf* education model also tends to be exclusive because the curriculum is organized internally by the administrators and instructors of Islamic Boarding School foundation.

Darusy Syuhadah Islamic Boarding School has local guidelines in achieving the objective of Islamic Boarding School, resulting in *dakwah islamiyah* generation. Meanwhile, Al Muayad Windan Islamic Boarding School has Islamic Boarding (*kepesantrenan*) local values to build the character of *santris*. Those local values practically underlie the interaction occurring in Islamic Boarding School. The interaction successfully captured in the observation conducted includes ethics, interaction, and relationship of *santris* to their *ustadz*s (teachers). *Santris* learn sincerely and close themselves to their *ustadz*s. The interaction and the relationship is not established by feudal relationship but by bonding that established between the instructors and the administrators of Islamic Bonding School and *santris*. Social capital bonding of Islamic Boarding School in this research seems to be very strong, moreover in Darusy Syuhadah Islamic Boarding School still dominated with *salaf* education model.

The strong bonding can be seen from the reinforcement of relationship and communication in the organization of Islamic Boarding School administrators as shown with the result of observation indicating the presence of ethics, emotional bond and relationship between *ustadz* and *lurah* and *kang ndalem pesantren*. *Lurah* is a given predicate to *santris* in charge of receiving guests in Islamic Boarding School. *Kang ndalem* is a given predicate to *santris* in charge of preparing beverage for the guests of Islamic Boarding School. Those tasks are undertaken as the ethics and the attempt of building the characters of *santris* in the learning process in Islamic Boarding School.

Social capital bonding in Darusy Syuhadah can also be seen in local leadership aspect of foundation upheld highly to realize the collective decision of Islamic Boarding School agenda that is organized through *mudzir* or *ustadz* as the main administrators of Islamic Boarding School. Social capital bonding is defined as an interaction occurring in the group due to mutual trust in the management of respective groups.

Theoretically and practically the findings in research location show that the interaction on bonding level in Islamic Boarding School can be reflected on the effective local leadership of organization, its capability of managing organization, effective communication in disseminating information and making decision and process of organizing education curriculum involving internal stakeholders.

Social capital bridging is defined as a bridge in the relationship between outsiders and the corresponding group. In the bridging dimension, Islamic Boarding School should establish positive cooperation with outsiders. Al Muayad Windan Islamic Boarding School with modern background has been able to build social capital bridging with external stakeholders including government, media, academicians, and practitioners.

The relationship established includes sharing information about global development, the development of more modern curriculum in Islamic Boarding School and its openness to outsiders. This strong bridging can prevent the growth of radicalism because the *santris* have been invited to understand nationality insight moderately and have dialog in learning process, and because there is a dialog between religious communities.

Meanwhile, in Darusy Syuhadah Islamic Boarding School is dominated with *salaf* education model. The bridging is still weak because there are no opened relations with outsiders. This school

relies more on the management of foundation. Islamic Boarding School with local system and tends to have weak bridging. It causes the process of organizing *kepesantrenan* curriculum is conducted, assessed and evaluated internally.

Social capital linking is stronger relationship and cooperation dimension. The result of research shows that linking is still weak in Islamic Boarding School with local system such as in Darusy Syuhadah. Although there has been a study of *tausiah* given by guest teacher (*ustadz tamu*) that held once a month, the openness to outsiders is still limited. Linking considers on how the relationship keeps occurring and exerts positive effect on individuals. In modern Islamic Boarding School, linking is established more strongly because of the openness to outsiders (external party) is very considerable and sustainable program can be held in collaboration with both home and abroad institutions.

4 CONCLUSIONS

Social capital of Islamic Boarding School in preventing radicalism from growing in Islamic Boarding School community depends on the education model types and the applied systems by the school. Modern Islamic Boarding School will build bonding, bridging, and linking social capital dimensions more strongly. Bonding dimension is the strongest one among other two dimensions. It will support the role of Islamic Boarding School to the State in resisting the development of radicalism. Meanwhile, in Islamic Boarding School integrating *salaf* and modern education models, the strongest dimension of social capital is bonding. Bridging and linking dimensions are still weak due to the school's limited openness to outsiders.

This study gives an alternative way to Islamic Boarding School to become inclusive rather than exclusive organization, in order to prevent the development of radicalism. Relationship and cooperation with outsiders should be strengthened to reinforce tolerance, nationalism, and cooperation in maintaining Indonesia state stability.

REFERENCES

- Abdullah, Suparman. 2013. Potensi Dan Kekuatan Modal Sosial dalam Suatu Komunitas. *Jurnal Socius Volume Xii - January 2013*
- Bourdieu P. 1986. *The Forms of Capital*, in Richardson, J.G. *Handbook of Theory and Research for the Sociology of Education*. Westport. Connecticut: Greenwood Press.
- Field, John. 2010. *Modal Sosial*. Bandung: Kreasi Wacana.
- Hamruni and Ricky Satria W. 2016. Eksistensi Pesantren dan Kontribusinya dalam Pendidikan Karakter. *Jurnal Pendidikan Agama Islam, Vol. XIII, No. 2, Desember 2016*.
- Ma'arif, Syamsul. 2014. Ideologi Pesantren Salaf: Deradikalisasi Agama dan Budaya Damai. *Ibda' Jurnal Kebudayaan Islam Vol. 12, No. 2, Juli - Desember 2014*
- Mukodi. 2015. Pesantren dan Upaya Deradikalisasi Agama. *Jurnal Walisongo Walisongo Walisongo, Volume 23, Nomor 1, Mei 2015*.
- Mursalin, Ayub and Ibnu Katsir. 2010. Pola Pendidikan Keagamaan Pesantren dan Radikalisme: Studi Kasus Pesantrenpesantren di Provinsi Jambi. *Jurnal Kontekstualita, Vol. 25, No. 2, 2010*
- Prasetyono, Astuti, et.al. 2017. Pemberdayaan Petani Berbasis Modal Sosial dan Kelembagaan. *Jurnal Ajie – Vol. 02, No. 03, September 2017*
- Qardhawi, Y. 2009. *Islam Radikal*. Pajang Laweyan: Era Adicitra Intermedia.
- Syahra, Rusdi. 2003. Modal Sosial: Konsep Dan Aplikasi. *Jurnal Masyarakat dan Budaya, Volume 5 No. 1 Tahun 2003*
- Suradi, A. 2018. Transformation Of Pesantren Traditions In Face The Globalization Era. *Nadwa Jurnal Pendidikan Islam Vol. 12 Nomor 1 Tahun 2018*
- Susanto, Nanang Hasan. 2018. Menangkal Radikalisme atas Nama Agama Melalui Pendidikan Islam Substantif. *Nadwa : Jurnal Pendidikan Islam Vol. 12, Nomor 1 Tahun 2018*
- Wijaya, Andy Arya Maulana. 2016. Modal Sosial untuk Kapasitas Community Governance (Studi Kasus Perempuan Pesisir Kelurahan Sulaa Kota Baubau). *Jurnal Ilmu Pemerintahan : Kajian Ilmu Pemerintahan dan Politik Daerah Vol. 1 No. 1 April 2016*.
- Yamina, Sofyan and Teguh Dartanto. 2016. Pengentasan Orang Miskin di Indonesia: Peran Modal Sosial yang Terlupakan. *Jurnal Ekonomi dan Pembangunan Indonesia Vol. 17 No. 1 Juli 2016: 88-102*.
- Zulfa, Umi. 2018. Model Of Islamic Religion Education 435 Based On Islam Nusantara On College. *Nadwa: Jurnal Pendidikan Islam Vol. 12, Nomor 1 Tahun 2018*