

Promoting Deradicalization in Higher Education through Reconstruction of Islamic Learning

Aziza Aryati^{1,2}

¹ Institut Agama Islam Negeri Bengkulu, ² University of Bengkulu

Bengkulu, Indonesia

Azizaaryatis3@gmail.com

Abstract—One of the problems that had received the attention of almost all universities in Indonesia was the radicalization of thought which resulted in anarchism, intolerance and even violence in the name of religion. Radicalism at least at the level of thought had received support from the campus community. On several campuses, the tendency of students to support radicalism was also very high. Terror events that often occurred lately involve a lot of educated people including students or alumni from a college. The experimental research which compare the pretest and posttest were if the subject matter of deradicalization include in Islamic learning and use the method of active learning of jigsaw models and assignments could reduce radicalism in college.

Keywords—radicalism; higher education; Islamic religious learning

I. INTRODUCTION

Radicalism is an understanding or hard line that wants social or political change or renewal in a hard or drastic way and extreme attitudes of a political stream [1]. Included in acts of religious radicalism are activities to impose religious opinions, desires, and ideals by means of violence. The results of a survey conducted by the Jakarta Institute of Islamic and Peace Studies (LaKIP) revealed 48.9 percent of students in the Jabodetabek state expressed their approval of radical actions [2]. The survey results above could at the same time awaken teachers, especially Islamic Education (PAI) teachers, that there was a danger that was threatening the younger generation. Approval or acceptance of a value was the initial stage of the 5 stages of one's attitude or affective domain [3]. This meant, if students agreed to radical actions, then there was a possibility that they would have a personality who liked to do violence as a way to achieve goals.

In Panji Futuh's research of 26 students, there were 10 students with very high levels of radicalism, 11 other students with high levels of radicalism, 3 other students with moderate levels of radicalism, and there were 2 students with low levels of radicalism and no students with a very low level of radicalism [4].

Deradicalization is an effort to prevent radical ideology and straighten the understanding of Islam [5]. Deradicalization was all efforts to neutralize radical notions through interdisciplinary approaches, such as law, psychology, religion, and socio-culture for those who are influenced or exposed to radical and

pro-violent ideas. To prevent the spread of radical Islamic ideologies, de-radicalization was a must and must be done with various strategies in various places. Education as a learning center for students who were developing and seeking identity was a strategic place to instill moderate Islamic ideology.

The role of campus in de-radicalization is highly expected, because in addition being able to open the horizons of students' thinking to develop in accepting information and ideology, it also strongly shapes the nationalist but still religious human character. The strategies that can be done by PAI teachers or lecturers are (1) re-educating / understanding Islam more fully, (2) the ukhuwah Islamiyah campaign and (3) anti radicalism [6]. With regard to efforts to combat radicalism, Qardhawi appealed to treat radicalisms with a fatherly spirit full of love, brotherhood and love, impressing that they are part of us. According to him this radicalism comes from the mind. Therefore, he must also get thought therapy too [7].

The ineffectiveness of the steps taken to break the chain of radicalism and terrorism was due to the approach used tended to be militaristic and prioritizes legal processes. This step only cut steps from the middle, not yet optimizing other approaches, such as economic, political and religious approaches [8]. Deradicalization as a prevention strategy was an alternative to counter-terrorism strategies that tended to use violence or a hard measure approach. Nigeria, for example, had mobilized military force and sought help from other countries in the face of the Boko Haram rebellion, but violence was still developing and expanding because of the spirit of revenge against the government. Therefore, John Horgan explained that de-radicalization intended to change radical thinking can actually trigger radicalism itself, so what was needed was life independence in the form of economic access and efforts to distance someone from violence (disengagement from violence) and radical group identity [9].

According to Clarence Schauer, the development of learning was a common sense plan to identify learning problems and try to solve the problem using a plan for implementation, evaluation, trial, feedback and results [10]. Twelker, Urbach and Buck defined it as a systematic way to identify, develop and evaluate a set of materials and learning strategies with the aim of achieving certain goals [11]. The instructional development process began with identifying problems, followed by developing instructional strategies and materials, then ending with evaluating their effectiveness and

efficiency. This evaluation process included revision activities [12]. There were several models that could be used in developing instructional design, and those used in this paper were the AT & T Model of the Development Model [13].

II. RESEARCH METHOD

The type of research used in this study was field research with experimental research methods [14]. The research design was a pre-experimental design with the form of one-group pretest-posttest design [15]. Data collection was done by questionnaire distribution techniques, interviews, and tests. Distribution of questionnaires was conducted to explore data about the respondents' educational background, their understanding of radicalism and others. This technique was considered appropriate and effective because the number of respondents will be studied. The test technique was considered appropriate and effective to determine whether the results achieved from learning about deradicalism were in accordance with what was desired. The interview technique was appropriate to determine students' arguments and understanding of radicalism. This research was conducted at the University of Bengkulu's Faculty of Medicine and Health Sciences (FKIK). The execution time was from August to October 2018. The population was 49 students from the 2018 generation who were Muslim, because the number was less than 100, all of them were used as research samples.

Before delivering material about radicalism, students were given an initial test or pretest. Next, the researcher took action, namely by entering the material of deradicalization in PAI learning, the material was given two meetings with a duration of 3 hours per meeting. The first meeting, the researcher gave an introduction to radicalism, then gave assignments to students by dividing students into six groups, each group was given the task to make papers on (1) understanding and history of the emergence of radicalism, (2) radicalism in Islam, (3) doctrine of radicalism, (4) ways of spreading radicalism, (5) the danger of radicalism, (6) love of the homeland and actual jihad.

The next meeting of each group presented their assignments with a jigsaw learning model, then the selected students got the task of re-explaining what they had gotten from their friends earlier. Then they discussed and the lecturer became the facilitator, then the lecturer gave feedback, and finally the post test was done.

III. RESULTS OF RESEARCH AND DISCUSSION

From the results of the pretest, information was obtained that 63 percent of the 49 students studied Islam from the internet. 45.7 percent of them opened Islamic sites every day and only 9.1 percent watched religious programs on television and only 3.8 percent heard recitation from the radio. This proved that students learnt more religion from the internet rather than learning through direct teachers or from reliable sources. This condition was very vulnerable for radicalism to enter. According to the great Imam of the Istiqlal mosque Prof. Nazarudin Umar (September 10, 2018) that 80 percent of Islamic sites were managed by radical sites. Supporters of Islamic radicalism used various means and media to disseminate their ideas, these methods were: (1) Through cadre

organization, through mosques-masjids who had successfully "mastered", through magazines, bulletins and booklets, and through the internet. Not to mention the increasing spread of radicalism in the virtual world. Gabriel Weimann said that if in 1998 there were only 12 sites owned by terrorist groups, in 2003 the site of this terrorist group had reached 2,650 and in 2014 there were more than 9,800 sites owned by terrorist groups [16]. Besides through print media, radical groups also used cyberspace to disseminate books and information about jihad [17].

In addition to learning from the internet 71 percent of them studied religion in mentoring programs on campus which were filled by seniors or campus activists. The spread of radicalism in higher education was usually through cadre organization which was carried out through Islamic religious mentoring activities on several public college campuses. Initially the mentoring program was intended as a complementary or complementary activity to overcome the limited time of PAI lecture activities in the classroom. Usually, trainers (often called mentors or murabbi) came from outsiders who were deliberately brought in. PAI mentoring activities in schools and in universities were often used by mentors to inject Islamic teachings that contain radicalism. Then there were some radical groups that took advantage of the condition of students who were still unstable to be influenced by the concept of radicalism that they bring. Islamic spiritual units in schools or colleges were going well but there were no sterile guarantees from elements of Islamic radicalism because some of the learning process was left to third parties, namely religious teachers from outside the school whose background was unknown and allegedly encouraged the implementation of religion in a rigid and intolerant manner. The extra-spiritual activities of Islam such as mabit and dawrah are an activity of planting certain Islamic ideologies that can potentially encourage students to be religiously rigid [18].

The subject of Islamic Education is one of the subjects included in the group of personality development courses, and is a common basic course in all universities, meaning that all students in every university who are Muslim must attend this course. The purpose of giving this course is to form students to become Indonesian people who believe and fear God Almighty, have noble character, have a strong personality, are independent and have a sense of social and national responsibility [19].

In implementing PAI learning in the field, many experienced obstacles, both obstacles that came from lecturers, from students, curriculum and others. From lecturers, for example, in several universities, PAI subjects were taught by lecturers who were not from PAI backgrounds, this was due to a shortage of PAI lecturers. Besides, PAI lecturers were too busy with other matters outside of learning, so the learning process did not go well. It could be because the lecturer was not too close to the students so students were looking for other teachers to explore religious knowledge. In terms of students, many students did not consider PAI courses as important, because they felt that what they had learned in PAI courses had been known to them or had been studied before, either at school or at the place of study. Besides that the subject matter

discussed in the PAI course also tends to "overlook" and overlap.

With various shortcomings in the implementation of PAI learning in Higher Education, it then opened the gap for the entry of teachings or ideologies of radicalism. Lecturers who were stuttering technology, busy with administrative matters such as making BKD reports, SKP reports, research, community service, fingerprint absenteeism and others, did not have much time to transfer the value to students, and were unable to fill the void of thirst religious knowledge of students. Finally, students looked for other sources of information such as following halaqoh-halaqoh or group recitations both on campus and off campus, reading religious articles on the internet or in journals, books, bulletins or searching for answers to their problems in cyberspace. This was what made students - who were still looking for their identity - were easily influenced by radical ideas. Even because they were too far affected by these ideas, students no longer believed in PAI lecturers, felt they knew better, were more correct, were more pious than their lecturers and most severely considered their lecturers as infidels.

Regarding the national understanding of students, 72.3 percent of students supported the establishment of the NKRI, but there were 27.7 percent who agreed that Indonesia was an Islamic country, even 65.2 percent agreed with the Khilafah Islamiyah and 88.1 percent agreed with the methods FPI eradicated munkar. As many as 60.9 percent who argued that it was reasonable that the government did not hold the principles of Islam in administering the state was the main cause of the state's deterioration, so it must be replaced with officials who were Islamic. One of the factors causing the emergence of radicalism was the absence of political stability. Political stability which was balanced with equitable economic growth for the people was the ideal of all countries. The presence of leaders who were fair, siding with the people, not just a hobby of fighting and guaranteeing the freedom and rights of the people, would certainly give birth to the pride of the country's children to always defend and fight for their country. They would love and maintain the honor of their country both from inside and outside. Dahrendorf's Ralp explained that radicalism was always driven by groups whose economic conditions were relatively better. This group felt marginalized in the process of ongoing change. Disappointment arose with hatred for the ruling regime, which was considered to be blocking the opportunities for their social mobility. In this case, the gap between hope and reality was fueling radicalism. Dahrendorf argued that poor groups tended to be apathetic [20].

From the questionnaire and posttest, the results were as follows: There was a decrease in the percentage of 75.9 percent studying Islam on the Internet to 67.7 percent, down 8.2 percent, which had opened Islamic sites on the internet every day as much as 45.7 percent fell to 32.6 percent or down by 13.1 percent. This meant that as long as they studied Islam on campus, the internet was no longer their reference in seeking Islam. There was a decrease in the intensity of students studying Islam in halaqoh by 4.3 percent, from 26.7 percent to 22.4 percent. Previously 33.3 percent of Islamic studies in activists dropped to only 2.3 percent and those who had studied Islam with lecturers/teacher/cleric only rose 44.4 percent to

68.2 percent, up 23.8 percent. Of course this was a good sign, which they were learning more about from the internet or learning from activists, switching to learning Islam to competent teachers/lecturers.

For insight into nationalism which had agreed with the Islamic state at 27.6 percent, it dropped to only 8.1 percent, down 19.5 percent. Approval of students establishing the khilafah state dropped dramatically from 65.2 percent to 16.6 percent or down 48.6 percent. The love of students towards the NKRI and the desire to maintain the NKRI rose from 87.5 percent to 100 percent. This showed that PAI learning in higher education was well done, with the right learning methods and models could increase students' love for Islam and NKRI.

For the life of the nation and state 92.5 percent argued that Islam in Indonesia had been tolerant, only 17, 8 percent agreed that Islamic law must be enforced in Indonesia, 74.3 percent thought radicalism arose because of a false understanding of Islam. Dr. Abdurrahman al-Mathrudi once wrote, that most people who joined hardliners were those who personally experienced failure in their lives and education. In addition, a low level of religious understanding could also lead to more susceptibility to misleading teachings. According to Azyumardi Azra, radicalism in Islamic circles derived much from literal religious understanding, understanding that did not provide space for accommodation and compromised with other moderate Muslim groups. And came from wrong reading of the history of Islam combined with excessive idealization of Islam at a certain time. This could be seen in the views and the Salafi movement, the main theme of this group and salafi cell was the purification of Islam, which was to cleanse Islam from religious understanding and practice which they saw as bid'ah, which they often did by means of violence. It also came from political, social and economic deprivations that still persisted in society [21].

As many as 76 percent of students argued that jihad was struggling in any field. Regarding the organization of the Islamic Defenders Front who had an ill-advised marriage with a strict manner, from 88.1 percent who agreed fell 22.3 percent to 65.8 percent. But there was an increase in relation to their opinions regarding government administrators, from 60.9 percent who agreed that government officials must increase to 63.2 from 60.9 percent, up 2.3 percent. Jihad itself comes from the Arabic word meaning to do something in order to worship God. But there are some groups that continue to force understanding that jihad in Islam whose mandatory law must be fulfilled by fighting. Whereas in fact jihad in this era does not have to always be by way of war, but it can be in the form of an effort to make a living halal for the family, seeking knowledge for the future, or struggling to find solutions to problems in society such as eradicating disease, ignorance, poverty or underdevelopment.

IV. CONCLUSION

Lessons learned PAI at PTU is unable to stem the spread of radicalism on campus, therefore requires the development of PAI learning, one of which is by adding the subject of deradicalization into the course. With the development of

learning design based on MPI theory, the influence of radicalism on campus can be minimized.

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