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New Model of Anti Radicalisme Learning for Moslem Teacher

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Abstract: Post-fall of the New Order regime, the action of Islamic radicalism spreads out fast in Indonesia. Unluckily, actors and the perpetrators are mostly Muslim and claiming graduated from Islamic educational institutions. Radical Islamic movements nowadays are worrying the people and threaten the life of the nation that contains the values of pluralism, tolerance, and acculturative, including in religion. According to way of life on Indonesian, Pancasila, and the 1945 Constitution and the Republic of Indonesia which is the basics of nation and state are also threatened. even their movement tends to do with violence. Proven by the presence of several violent incidents that resulted in deaths were not counted. (National Agency for Counter of Terrorism, 28/8/2002). Therefore, Indonesia (and even the world) needs strategies to prevent the anti-radicalism and terrorism. Learning the last fact, education that be designed by conforming new model of learning for Moslem Teacher is absolutely needed. The approach to the handle the Islamic radicalism must always be strived, One of models is through character education. Education is partly done by reconstructing the Islamic Religious Education (PAI) that is taught in educational institutions. Reconstruction of PAI should be able to produce learners that possess attitude of tolerant, moderate and inclusive. In short, there is a tendency of systematic efforts made by certain religious groups to teach the doctrine of religious hardliners among students of Elementary School (SD), that often reborn radicalization. Here, the writer will show how Moslem teacher can take anti-radicalism learning by some new models that can be implemented, namely the de-radicalization preventive, de-radicalization preservative against moderate Islam, and curative deradicalised.

Keywords: *new model, islamic learning, PAI, religious, radicalism*

A. INTRODUCTION

Radical Islamic groups to some extent has changed in the face of Indonesian Islam and the Islamic world in general. They intensively become aggressive, violent, intolerant and hateful. Whereas in fact, according to Holly Book of Moslem, Al-Quran, Islam is a religion that is gentle, tolerant, and peaceful verses. However, the rise of radical Islamic movements are worrying the people and threaten the life of the nation that it contains the values of pluralism, tolerance, and acculturative, including in religion.

Radicalism that led to terrorism becomes a significant problem for Indonesian Muslims today. The issue has caused labeled Islam as

religion of terror and radical action. Muslims are considered like the violence to spread their religion. Even if the assumption was easily countered, but the facts prove that the perpetrators of terror in Indonesia is a Muslim hardliners, placing a heavy burden on the whole psychology of Muslims.

The involvement of various parties in addressing the problem of radicalism which caused terror and fear everywhere, is desirable, including primary school institutions. The goal is to narrow the space for such radicalism, if necessary, eliminate it completely. In the above context, the role of schools and educational institutions is crucial in halting the Islamic

Education and educational institutions has the potential for seed dispersers antidote to radicalism and radical Islam at the same time. Teachers PAI has a strategic role to inculcate Islam as moderate and can find the right way to tackle radical Islam. By starting from this, it is important to formulate a model of learning anti radicalism, especially for teachers PAI.

B. FORMULATION OF PROBLEM

Facing the radicalism problems above, Indonesian needs new model of Antiradicalism Islamic Learning urgently. So, what is the model of anti radicalisms Islamic Learning that should be building today's and the next in the form of reconstructing method of Islamic Learning beyond the Moslem Teachers?

C. DISCUSSION

1. Understanding The Problem of Radicalism

The term radical comes from the Latin "radix" which means root, base, bottom, or it could also mean a comprehensive, all-out and very hard to demand change. According to Big Indonesian Dictionary (KBBI, 1998) radicalism means that ideology that takes value of radical, attitude that refers to violence.

Here radicalism often shows some clues namely, (1) the ideology or radical streams in politics; (2) the ideology or the flow of wanting a change or renewal of the social and political by force or drastic; (3) the extremes in the political currents.¹

At least, radicalism can be divided into two levels, namely the level of thought and action or action level. Its level of thought, radicalism is still a discourse, concepts and ideas that are still debated, which essentially supports the use of violent means to achieve goals. As for the level of action or actions, radicalism could be in the realm of socio-political and religious, in the political sphere, this ideology looks reflected their opinion imposing measures in ways that

are unconstitutional, could even be acts of mass mobilization for certain political interests and lead to social conflict.

In the religious field, the phenomenon of religious radicalism reflected in destructive acts-anarchist in the name of religion of a group of people against the other religions (external) or a group of co-religionists (internal) are different and considered heretical. Included in the act of religious radicalism is an activity to impose opinions, desires, and religious ideals by violence. Radikalisme way religion can infect all faiths, not least among Muslims.

Rubaidi (1998) outlines five characteristics of radicalism, First, make Islam as an ideology final in regulating individual life and politics also in nationality. Second, the values of Islam espoused adopt its source in the Middle East as it is without considering the social and political development when the Qoran and the hadith are present on this earth, with local realities present. Third, because of the attention is more focused on the text of the Qur'an and hadith, the purification is very careful to accept any non-native Islamic culture (culture of the Middle East), including careful accept local tradition for fear of interfering Islam with heresy. Fourth, rejecting ideology Non-Middle East, including a Western ideology, such as democracy, secularism and liberalism. Again, all the regulations set should refer to the Qur'an and hadith. Fifth, the movement of these groups are often at odds with the wider community, including the government. Therefore, sometimes even physically ideological friction with other groups, including the government.²

General argument that often appear on the tendency of radicals who commit violence and justify any means to achieve the goal, it is generally said that radical groups are doing the bombing for their injustices in this world, where powerful countries like the United States and Western Europe

¹Departemen Pendidikan Nasional. *Kamus Besar Bahasa Indonesia Pusat Bahasa*. (Jakarta: PT Gramedia Pustaka Utama 2008) hlm. 1151.

² A. Rubaidi, *Radikalisme Islam*,

Nahdlatul Ulama; Masa Depan Moderatisme Islam di Indonesia, (Yogyakarta: Logung Pustaka, 2010), hlm. 63

(incidentally background Christians and Jews) in addition to their mendomonasi world economy, Also in the Middle East policy (issue and the Israeli-Palestinian conflict) tend to defend the interests of Israel, including the provision of weapons. This sparked a spirit of solidarity primordial religion because there is a sense of frustration among the radicals have on the power of culture (science and technology) owned by the major powers such as they have to fight in demanding justice.

Implications of our nation's Muslim population, particularly among Islamic organizations such as the Islamic Defenders Front (FPI) and the Indonesian Mujahidin Council (MMI), and so openly react 'hard' against the US superpower on conflict intervention middle east (helping Israel). What Palestinian conflict 'considered to represent Islam, and Israel represent the' Christians and Jews'. Sense of anger and resentment against Zionist Israel, the US and its allies, has possessed since 1967, where historically the gain or win is always on the side of Israel. infiltration of anger and hatred is eventually crystallized into an ideology of solidarity primordialism for radical Islamic groups that are spread both in the Middle East (Saudi Arabia, Lebanon, Syria, Iraq); in Afrika (Egypt, Libya, Sudan, Morocco, Algeria) and in Asia (Afghanistan, Iran, Malaysia and Indonesia).³

2. Roots of Radicalism

Radicalism that led to acts of violence, anarchism and the real terrorism is not a movement that comes out of nowhere but has a background as well as a factor driving the rise of radicalism.⁴

a. Historical Dialectics

The first argument is that Islamic radicalism emerged in response history. There

³Dikutip dari tulisan Albert WS Kusen, Dosen Jurusan Antropologi FISPOL Unsrat Manado, dalam <http://www.suluttoday.com/tag/teori-radikalisme/>, diakses pada tanggal 11 September 2016.

⁴Mubarak, Muhammad Zaki. 2008. *Geneologi Islam radikal di Indonesia*. Jakarta: LP3ES

⁵Van Bruinesen, Martin. 'Genealogies of Islamic Radicalism in Post- Soeharto Indonesia'. *South East Asia Research*, Vol. 10,

are some writers who called Islamic radicalism as a historical process. According to van Bruinesen, the birth of what he calls "radical Islam" can be traced to the emergence of the Darul Islam in several cities and the political parties of the Muslim Consultative Council of Indonesia (Masjumi) which can often develop transnational networks with several movements in the Middle East. Movement is diverse, such as Wahhabis in Saudi Arabia and the Muslim Brotherhood in Egypt. At a later appeared Hizb ut-Tahrir from.⁵

According Vedi R. Hadiz Radical Islam is essentially born of the New Order. Birth of terrorism is a long process of social and political turbulence that stuck out because the regime is so repressive been using roles to suppress Islam as a political force in Indonesia.⁶

b. Gaps Class

In political economy, we can see the settings of the New Order very strong character with the ideology of developmentalism.⁷ Group feel marginalized by the political regime of the New Order, to come forward to take the fight. Political state corporatism New Order made resistance impossible to do with media union. Group union has become marginal, and with his Muslim religious beliefs, poor workers who became radical.

Islamic Shariah used ideology bid because the system is believed to have a plenary basis for bringing prosperity. thus, if using these glasses, terrorism did not we think of as an incompatibility between Islam and the West. Terorisme interpreted as an excess of social inequality as a result of inhalation of capital group of the bourgeoisie.⁸

2002) hlm. 117-154

⁶Hadiz, Vedi R. *Islamic Populism and Political Transition in Post- Soeharto Indonesia*, disampaikan dalam Seminar internasional tentang Transisi Politik di Indonesia, (Fisipol UGM, Yogyakarta, 2009)

⁷Baswir, Revrison. *Pembangunan Tanpa Perasaan: Evaluasi Pemenuhan Hak Sosial, Ekonomi dan Budaya*. (Jakarta: Elsam. 1999)

⁸Ahmad Rizki Mardhatillah Umar. "Melacak Akar Radikalisme Islam di Indonesia" (*Jurnal Ilmu Sosial dan Ilmu*

c. Exclusivism

Exclusivism is an attitude and a way of life which confirms that the most correct doctrine is only religion he follows. Other religions deemed heretical and must be scrapped or adherents need to be converted because the religion and its followers is seen as cursed in the sight of God.

In this context, there are serious problems that still plague spirit of religious education in Indonesia, where it can be seen from the vision, objectives, curriculum, teacher, literature and the attitude towards the plurality that still leaves a lot of various issues. Not excessive, if students are many and often acquire religious knowledge-based exclusivism, such as mutual mengkafirkan, blaming other religions, each convert and various other things. because the presence of streams and other religions considered a threat. As a result, the seeds of conflict continues to be embedded in religious experience and religious cognition are believed to be students. This is often a trigger for violence in the name of religion when religious awareness exclusively appear in the middle of the community.⁹

Understanding the problem of radicalism faced by Indonesian, especially, Moslem Teachers assure that we can started to prevent radicalism from home, school and reconstruction of learning model in education of Islamic system itself.

3. Radicalism in Education and Schools

Education and the School are both very important anti radicalism media that should be carried out by PAI teacher for several reasons:

First, PAI and its curriculum content standards and competence is strongly influenced by the tendency of understanding which is taught by the teachers to the students. Therefore, teachers are required to teach Islam in a way that does not encourage students to be radical.

Second, the student / students who do not have religious education background (schools) are very easily influenced by models of Islam literally taught by teachers or their chaplain. Therefore, the schools and teachers of religion need to establish cooperation with Islamic organizations are known. It is important that students have extensive knowledge about the understanding of Islam from various sources.

Third, the schools and teachers need to improve the capability for early detection (early warning) learners who begin to 'deviate' from the generality of the existing Islamic understanding. Students who started "goody-goody", alone or exclusively with its own group, easy proscribe and heathen, follow the teachings of days without permission, follow the teachings in which there allegiance, fanatical, attacking other Islamic groups, began to dare to teachers and parents, have the ideals of jihad and establish an Islamic state, is a fraction signs should be in - alert by teachers PAI. By identifying the source of radicalism in schools, will be found to be effective de-radicalization efforts when the schools and teachers PAI can play a positive role by teaching moderate Islam.¹⁰

4. New Model of Anti Radicalism Learning

a. Based Multicultural Religious Education

To reorient religious in term of education-based multicultural, pluralist inclusiveness, Islamic religious education values should be developed in the direction that is able to bring the religion to appreciate the differences and able to uphold universal human values. Religious education should be cultivated in order to be able to nurture the awareness that human dignity comes from keterciptaananya and not on ethnicity and religion has.

In this context, in schools, for example, students sought to be free of barriers primordial emphasizing religious education based on plurality and togetherness, so that the learning method which was developed not indoctrination but the atmosphere of

Politik Volume 14, Nomor 2, November 2010). hlm 173-177

⁹Edi Susanto. "Pendidikan Agama Berbasis Multikultural (Upaya Strategis Menghindari Radikalisme)" Karsa, Vol. IX No. 1

April 2006 hlm. 783-784

¹⁰Abu Rokhmad. "Radikalisme Islam Dan Upaya Deradikalisasi Paham Radikal" Walisongo, Volume 20, Nomor 1, Mei 2012. hlm. 81-82.

dialogue. Students are invited to "recreation" to the reality of a plurality of simultaneously digging values of humanism and solidarity with fellow ditradisikan building. In other words, religious education curriculum must be laid with frame inclusiveness, *frameinklusivisme*, strengthen the religious dimension of the social contract in religious education.¹¹ Education religion-based multicultural, inclusive pluralist must move from individual morality towards public morality.

Religious education as media awareness of people faced with the problem of how to develop patterns of diversity based on inclusiveness, pluralist and multicultural, and thus in public life growing religious understanding tolerant, inclusive and insightful multicultural, because the embedded consciousness so, to a certain extent will produce a pattern paradigm religion straight. This all must be done at the level of how to bring religious education in a tolerant and inclusive paradigm. Filosofi only justify their own religion, refusing to accept the truth of other religions, to be scrutinized for further addressed and done reorientation. The concept of faith-pagan, Muslim non-Muslim, and the claims of a large impact on the way people in other religions, should be "dismantled" so that people no longer regard other religions as false and not the path to salvation. If this happens, without a doubt and will definitely damage the religious harmony and eliminate mutual respect, so that in turn highly vulnerable conflict.

Here, PAI teachers should design and implementing a new of model to rebuild comprehension of Islamic multiculturalism value by adding time and chance for students in building communication, taking dialog among different religious faith and adherences. The writer often try to ask for students to take discussion among different adheres, by visiting some others religion in Banyumas, Cetrnal Java Province. Students can debate and argument of their religions compared with that of other faiths. Here

students show a multiculturalism value that significantly change radicalism potential to be anti-radicalism.

b. Changing Inclusive Curriculum PAI-Multiculturalist

According to Syamsul Maarif, curriculum design based PAI multiculturalism done by considering a few things. First, change the philosophy of the curriculum that applies uniformly as today to philosophy more in line with the goals, objectives, and functions of each level of education and educational units. Philosophy curriculum developed must necessarily emphasize education as a humanitarian effort to develop the ability of students both as individuals and as members of the community of nations and the world. Philosophy progressive curriculum such as humanism, progressivism and social reconstruction can be used as the basis for curriculum developmen.

Second, the theory about the curriculum must change the content of a theory that defines content as the substantive aspects which contains facts, theory, generalization to the understanding of which include values, morals, procedures, and skills that must be owned by the younger generation.

Third, learning theory used in the curriculum of the future that takes into account the diversity of social, cultural, economic, political and should not be longer simply base themselves on the psychological theories of learning that are individualistic and put learners in a condition free value, but must also be based on the theory learning that puts learners as social beings, culture, politics, and life as an active member of the community, nation, and world.

Fourth, the learning process should be developed for learners also based processes that have a high degree of isomorphism with social reality. That is, the learning process that relies on students to learn individualistic should be abandoned and replaced by learning in groups. In this way, the differences between individuals can be developed as a power of the group and learners accustomed to living with a wide range of diversity of

¹¹AminAbdullah, *Pendidikan Agama Era Multikultural Multireligius*, Jakarta: PSAP, 2005

cultural, social, intellectual, economic, and political aspirations.

Fifth, the evaluation used should include all aspects of learners' abilities and personality, in accordance with the objectives and content were developed. Evaluation tools used must be varied in accordance with the purpose and nature of information to be collected.¹²

Based on the writer's experience, PAI teachers can started to change syllabus of Islamic learning by practicing an model of Islamic Learning itself. The writer tries to implement a syllabus of Islamic History (socalled as *Pembelajaran Tarikh islam*) for all students as a daily added learning by taking pre and post test of Islamic History, starting with the whole history of Mummad Prophet still in chilehood, mature to highest level of life: prophet. Here students then understand that violence is not Islamic values and the writers assure that it can be prevent students to follow radicalism action in ther circumstances.

c. Inclusive Education-Multiculturalist

There are several ways that can be taken to make education inclusive-multiculturalist. First, Organizes training, workshops, seminars, and other activities to the vision of multicultural educators. Second, organize religious dialogue with religious educators, leaders, or of other faiths. Thus, the Islamic religious educators and educators of other religions can mingle and get to know each other, so that in turn will give birth appreciative and tolerant attitude towards other religions. Thirdly, introduces readings or references various nuances of multicultural education from an early age to educators.¹³

Religious teachers at the school who is spearheading religious education was barely touched by the wave of struggles and religious thought in the discourse surrounding the

issue of pluralism and inter-religious dialogue.¹⁴ Though teachers mediator that is the first to translate the values of tolerance, pluralism and multicultural in students, which at a later stage to actively participate in transforming consciousness more intensely intolerant.

d. Evaluation of Islamic Learning in Radical Islam

To prevent the spread of radical Islamic ideology, should be followed by evaluation of Islamic Learning in class itself. It means that the de-radicalization must be presented in daily life of education and should be done with a variety of strategies in various places. Education as a learning center students who are growing and looking for identity is a strategic place to embed understand moderate Islam.

1) Providing adequate explanation of Islam

Mission true teachings of Islam are very noble and sublime it is often distorted as a result of a false understanding of some aspects of Islamic teachings that potentially cause radicalism. Some of them are: an explanation of jihad, an explanation of tolerance and recognition of the relationship of Islam with local wisdom.

2) Promoting dialogue in learning Islam

Learning Islam that emphasizes a particular ideology indoctrination to the exclusion of other schools will only make the students have exclusive attitudes which in turn is less understand or appreciate the existence of other religions. It is time teachers PAI equip themselves with a broad understanding and across schools so as to mememenuhi spiritual thirst pupils and students with enlightenment bersendikan peace and coolness of the teachings of Islam.

¹²Syamsul Ma'arif, "Islam dan Pendidikan Pluralisme (Menampilkan Wajah Islam Toleran Melalui Kurikulum PAI Berbasis Kemajemukan)", makalah disampaikan dalam *Annual Conference on Islamic Studies*, di Lembang, Bandung pada tanggal 26-30 November 2006.

¹³Ahmad Asroni, "Membendung Radikalisme, Merajut Kerukunan Umat

Beragama: Sebuah Upaya Rekonstruktif terhadap Pengajaran Pendidikan Agama Islam di Perguruan Tinggi Umum", Penamas, Vol. XXIV No. 1 Th. 2011, hlm. 126.

¹⁴AminAbdullah, *Pendidikan Agama Era Multikultural Multireligius*, Jakarta: PSAP, 2005 hlm. 131-132

3) Monitoring of activities and materials of religious mentoring

The existence of Islamic mentoring activities or other activities in the school Rohis actually very helpful meeting the educational goals of Islam. But if the teacher PAI do not provide guidance and monitoring feared happened deflection mentoring and other Rohis. Rohis for the board, they should always consult with the religious teachers or other parties are deemed to have a moderate Islamic outlook, so as not to drift to the understanding of Islam that is loaded with radicalism.¹⁵

Here, in short, PAI teachers could take a strategic role in term of Islamic Mentoring and Coaching for every students in school and to a real 'detective' in watching students in their daily life in their family, their home. Here, PAI student can use daily notes or diaries that must be fulfilled by every students in term of their daily activities. By noting every activities at home or in out of class, PAI teachers, then, would know what and how to educate and learn Islam that be able to prevent antiradicalism itself.

D. CONCLUSIONS

Religious education in preventing radicalism is rooted awareness process tolerances are intended as a comprehensive effort in preventing inter-religious conflicts, prevent religious radicalism, while at the same time foster the realization of positive appreciative attitude towards plurality, in any dimension and perspective.

Religious teaching model anti radicalism applied by teachers inclusive of PAI-multiculturalist strive to teach students to be religious, without eliminating the religious identity of each, so that the face of diversity displayed by religious education multicultural identity is religion that is displaying the moderate side and tolerant. Thus, the fulcrum of inclusive multicultural religious education lies in their understanding to live together in the context of religious and cultural differences, an understanding of shared values and collaborative efforts to overcome common problems.

PAI teachers has strategic role in preventing anti radicalism starting form home, class dan school circumstances. Besides, building intensive learning in term of Islamic studies PAI teachers should become 'master' and 'mentor' for students in implementing anti radicalism learning. Daily activity from home until in the class and schoold, can be presented routinely. Here, innovative learning of the PAI teachers become insurance to apply the new model of anti radicalism learning. The writer is sure that if the new models are massively implemented in every school (both Islamic and non-Islamic ones), radicalisme, even the root of terrorism would be deleted effectively. Now, this is to our Islamic challenges to change the world of Islamic values in order to get positive image of Islam: Islam without radicalism and terrorism as the basic values of Moslem themselves.

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¹⁵Abdul Munip. "Menangkal Radikalisme Agama Di Sekolah" *Jurnal Pendidikan Islam* Volume

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