

## THE PATTERN OF SCHOOL DA'WA MOVEMENT: Restraining Radicalization Among Adolescent

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### Abstract

Previous researchers show that school is the most vulnerable institution induced by radical religious ideology. There are many factors that cause this, namely: the absence of strictly of religious regulation in school, psychological conditions of adolescent, the lack of religious comprehension, and uncontrolled religious organizations with various ideology in school. These conditions are required the pattern of the school da'wa movement that can be accepted by all adolescent. This research focused on constructing the pattern of da'wa movement which can be an alternative pattern of da'wa developed in schools.

To get the data, this research conducted a qualitative research with phenomenological approach taking Purwokerto as the setting area. It applies observation as well as interview and focus group discussion with school leaders, teachers, students, activists of religious organizations, and religious leaders who understand the problems in this study. The main of data analysis is processed by qualitative research.

To produce the patterns of school da'wa movement that can be accepted by all the communities, the school needs the pattern of integrative school da'wa movement within intra-curricular, co-curricular and extra-curricular activities. In practicing this da'wa movement pattern, the school should pay attention to the characteristics of the school, students' backgrounds, as well as involved stakeholders and the da'wa organizations.

**Keywords:** patterns, movement, adolescent, school, da'wa, and radicalism

## **A. Introduction**

In the 90's and reformation era, the institutionalization of Islam penetrated into various fields of Indonesia society life. In the Law aspects and its institution, Indonesian people had experienced a process of institutionalization, adapt and engaged the formation of the national Legal and Judicial System (Lubis, 1995). Similarly, after Bacharuddin Jusuf Habibie opened opportunity and freedom in political field, the growth of Islamic and national parties were significantly improved. Islam was involved in improving its values traditions and cultures within national ccultures. There are nasyid, islamic songs, soap operas, movies and religious events which grow in public sphere. The other things that can not be ignored is rapid social development, including religious pattern of life in this reform era, i.e rise of radical groups that oriented ideological in Indonesia. Previously, in the New Order era, those groups grew up as the social movement underground.

In the reformation era that winds freedom, the radical groups take part in public space promote agenda with very specific agenda that they stand for, such as the rule of the caliphate, the formalization of Islamic Shari'ah, the Islamization of secular political Institutions, symbolizing Muslim identity, and other different agendas.

One of the interesting agenda that become focus in this research is the phenomena that some radical groups are coming to school institution for disseminating their ideologies. Based on the research in Maarif Institute that was conducted at July 11- 23<sup>th</sup>, 2011 about the mapping problem of radicalism in state Higher Education in four area (Pandeglang, Cianjur, Yogyakarta and Solo) that took data from 50 schools. This research indicated that there is opportunity of disseminating ideologies in schools. Because of too open school management, radical religious group takes such opportunity to disseminating their ideologies and develop their network. Unfortunately, some schools managements do not care with religious schools that are taught through Rohis activities in the school (Gaus, 2013: 174-191).

The research that was conducted by the Maarif Institute strengthens the survey that was conducted by Lembaga Kajian Islam dan Perdamaian (the institute of Islamic studies and peace, LAKIP) in October 2010 to January 2011. The survey

was conducted in 59 private schools and 41 public schools in 10 regions well known as Jabodetabek (Jakarta, Bogor, Depok, Tangerang and Bekasi) by taking a sample of 993 Junior High School (SMP) students and Senior High School (SMA) students. The survey shows that most students (50%) agreed the acts of violence or radical actions for the sake of religion; 14.2% of students agreed with the acts of terrorism committed by Imam Samudera, Amrozi, and Noordin M. Top, and 84.8% of students also agreed with the enforcement of Islamic law. Meanwhile, 25.8% considered that Pancasila was irrelevant as the state ideology. This survey also stated that the extracurricular activities which have done in school mosques, commonly called Rohis or Islamic spirituality, are the gate to enter terrorist recruitment. Then, the results of the survey aired on Metro-TV in September 2012, titled, "Watch out, New Generation Terrorists" (Fanani, 2013: 7).

Regardless of the agree and disagree of the survey results and research that was conducted by both institutions, the reality shows that youth and educational institutions are not immune from the influx of radical ideologies that have grown in global scale. Some of the trigger factors inducing radical ideologies in educational institutions are the Internet, adolescent psychological condition (unstable and looking for identity), as well as the opening of educational institutions in accepting various religious schools. Therefore, one of tasks that need to get the attention from Indonesia society is how to prevent and against radicalism that become a common phenomenon in educational institutions, especially in public high schools. Muslims need to find a da'wa movement pattern or religious education in schools which can provide comprehensive religious understanding and capable to prevent the radical religious in schools. In this context, this article will give opinion and input the pattern of the school da'wa movement to prevent the trigger of radical ideologies among Indonesian students.

### **B. Literature review**

Since the tragedy of September 11, 2001 that destroyed the World Trade Center in New York, the discourse of terrorism and radicalism continues to be an interesting study and decorate a variety of national and international media. In fact,

these events have a broad impact in the global political constellation (Maarif, 2013). Because of the events were carried out by Muslims who is Arabian bred, so accusations toward Islam as a radical religion continues pushed to the surface.

The term radical Islam posed by the West is a term that debatable. Actually, this term propagated to persons or groups who commit acts of violence in the name of religion as its justification. The religion, by those groups, accomplished as an ideology that directs the understanding and actions that their done. They have specific and exclusive scripture interpretation and exclusive behavior. Before the tragedy 11/9, the groups were named as fundamentalists that associated with fundamentalism figures, Maududi and Hasan al-Banna (Tibi, 2000; Poston, 1992; Fazlur Rahman Malik, 1984; and Azra, 1996).

Meanwhile, Emmanuel Sivan (1985) chose to use the term radical Islam to describe the process of generating islamic ideas at the medieval as the path to modern world life. This view is similar to the views expressed by Marty who studied Islamic radicalism to character as follows: *First*, a movement that emerged as the struggle against toward threats that perceived endanger the existence of religion, such as secularization and values of the West in general. *Second*, a movement that refuses to critical attitude in the interpretation of the Qur'an. *Third*, the movement that refuses to school of pluralism which is a false understanding of the doctrines of scripture. *Fourth*, the movement that resisted the historical development that brings people further away from the doctrines in the scriptures (quoted from Azra, 1996).

On the contrary, Yunanto (2003) describes a group fighting for movement goal with the violence called militant Islam. High spirit possessed by the group realized in various actions such as street demonstrations; mass mobilization to make against the unwelcome; and destruction of places of entertainment, gambling, and prostitution. Haedar Nasir (2013) refer to it as the Islam Shari'ah, namely groups or movements that fight for the ideology of formalization of Islamic law into state institutions.

In a broader context, understanding of radical Islam led to the two main movements: the movement of critical radical Islam and the movement of

ideological radical Islam. The movement of critical radical Islam emerged due to the social pressure, abuse and social injustice toward the interests of the Muslim community. While the movement of ideological radical Islamic movement has characteristics i.e: it tend to the process of Islamization radically and has no sensitivity to local traditions and social realities; not dialogues and exclusive behavior; the main target are the group outside of Islam or among the Muslims that are not agree with them; and part of international movements or transnational islamic movements.

There are two strategies employed by fundamentalists or Islamic radical groups in spreading the school or ideologies, namely external-institutional and internal-personal (Poston, 1992). The movement of external Institutional more emphasis on the movement of the spreading Islam through strengthening the organizational structure of society, while the internal-personal movement is a movement that focuses on strengthening the spiritual life of individual Muslims. Both movements are performed by two figures of Islamic fundamentalism, Hasan al-Banna (1906-1949) and Abu A'la al-Mawdudi (1903-1979).

The fundamentalism movement that built by the two figures impacted to tarbiyah movement in Indonesia. The tarbiyah movement in spreading its ideology using two strategies. The first is the spreading of Islamic ideas which are packed to the public society at large. This movement is done by organizing training of Islam in the schools, training of Islam for the beginner, the study of women jurisprudence, tutorial studying, and translation of books, as well as the establishment of educational institutions. The second is the regeneration strategy. They conduct intensive trainings for children, adolescent, and university students. They study Islam intensively as well as the exercise of defender of the faith da'wa, training for coaches, to hold intensive meetings (*liqo*), the course of islam (*daurah*), religious tourism (*rihlah*), evening activity (*mabit*), camping (*mokayyam*), seminars, and book review. There are several activities carried out in the framework of the regeneration process (Zuly Qadir, 209: 103).

In addition, the fundamentalist movement is also carried by Hizbut Tahrir established by Taqiyuddin an-Nabhani. This movement uses three stages:

*Marhalah tasqif* (development stage), *Marhalah tafa'ul ma'a al-umma* (the stage of interaction with the society), and *Marhalah istilam al-hukm* (take over of the rule). The goal of this movement rests on the implementation of Shariah Islam and the establishment of an Islamic state (Zuly Qadir, 209: 104).

In Indonesia, the two forms of the radical Islamic movement have expanded to all groups, not least in Muslim adolescent, especially after the reform era in 1998. The phenomenon of the influx of the radical Islam movement to educational institutions, as demonstrated by the results of the research from LaKIP and the Maarif Institute is an evidence of how radical Islam have targeted to adolescent. Students who are still in the process of the search for identity and to learn of many things, become the target of the most strategic to strengthen movement of religious radicalism. Moreover, the strategic position of students who have a wide interaction and relatively autonomous as considered as media that the most appropriate and easy to proliferation of radical ideologies (Fanani, 2013). Another phenomenon also shown by research that conducted by Venhaus (2010) that many young people are involved in the network of al-Qaeda because of the psychological condition of adolescent, such as frustration, the need of recognition, searching for self identity, and adventuring on new things.

The vulnerable educational institutions is targeted by radical Islamists, because of Islamic religious education that is taught in public schools, from elementary school to High School, not yet effective to provide an understanding of religion to students. As an alternative way to understand Islam, students seek knowledge and understanding of Islam through education that organized by youth mosque (Basit, 2011), a student organization affiliated to the Islamic organizations such as the Association of Muhammadiyah students (IPM), Association of Nahdlatul Ulama students (IPPNU), and Indonesian Islamic student (PII), or they are involved in the activities of Islamic spirituality (Rohis) held at the school.

Religious education was given to the Rohis activists that allegedly many infiltrated by ideologies of radical Islam, although it is possible also occur in mosques adolescents and student organizations that are affiliated to Islamic organizations. According to Ahmad Gaus (2013), instructors of Islamic religious

held by Rohis filled by instructors from outside who has a relationship with transnational Islamic organizations and locally Islamic organizations. The instructors did not get on the monitoring of the school headmaster or a teacher of Islamic religion, which generally have a structural relationship with the Rohis organization. In the manner of this permissive attitude, the instructor could smuggle Islamic materials nuanced ideologies with the result that gave birth to the radical Islam. According Chafiq et.al (2010) "The role of preachers mobilised by the tendencies of reislamisation proves to be crucial. The references quoted by the young people generally show their preferences for one of the tendencies of reislamisation".

In addition, the influence of global information reporting the condition of Muslims is colonized by Western interests, both politically and socially. When it is read by the students will encourage them to take the fight with the understanding that they have. In this context, according to Chafiq et. Al (2010), a radical understanding emerged among young people "the entry of young people into Islamist ideology does not automatically result in a support of jihadism. However, the development of Islamism Among young people creates a global context of ideologisation of Islam contributing to justify jihadism imposed as a political option. It is also worth noting that most of the re-Islamised interviewed young people of any tendency equate the implication of jihadist Islamist and terrorist movements with ignorance. At the same time, they analyze what they call radicalism as the result of political and social ills such as racism and discrimination, social and economic difficulties, political domination of Muslims, ultimately refers to the responsibility to the dominant powers whether they are Western or supported by Western powers. These observations can be basic understanding of the characteristics of Islamism as an ideology that can not be reduced to Fundamentalism, but also incorporates modern elements with the aim of presenting a political alternative to the models of Western democracy. This thought deserves to be further developed through complementary and comparative studies".

Another factor that has contributed to understanding the birth of radical Islam also caused by psychological conditions unstable teenagers from the age of

religious person maturity. According to James W. Fowler, the children of high school age are at the stage of the synthetic-conventional beliefs. At this stage, children are obedient to the opinions and beliefs of others. The students tend to learn the belief system of others around him and accept the belief system without being followed by a critical attitude in their believing (quoted from Chozaanah, 2015: 267).

Efforts to de-radicalization of religious understanding among Muslims paced extreme between "conservatism-traditional" and "liberal-secular", between the flow of "theocentrism-conservative" and "humanism-secular", the flow of "formalist" and "Substansialis", so displays moderate Islam become an alternative and new perspectives that smart and creative. Moderate Islam oriented in affirmation (purification) as well as reform (*tajdid*) more eclectic (Nasir, 2013: 603).

Furthermore, in the context of more specific among students, efforts to de-radicalization done by giving Islamic religious instruction is modified with materials related to the values of anti-terrorism, namely citizenship (being a good and intelligent citizen), compassion (caring to the suffering of others), courtesy (behave courteously and well behaved which is fine), fairness, moderation, respect for others, respect for the creator (appreciate the gift of God and always be grateful), self control, and tolerance (Chozaanah, 2015: 278).

Other efforts made by the developing of school da'wa. The school Da'wa became part of the educational process of the school in fulfill the needs of Islamic education and the establishment of Islamic generation formidable. Through its activities, the school da'wa blends forms of spiritual education (*tarbiyah ruhiyah*), intellect education (*tarbiyah aqliyah*), and physical education (*tarbiyah jasadiyah*). By the school da'wa is expected students or da'wa object can absorb the sciences, both those are delivered in the classroom and applied in the school environment, with a frame of understanding Islam. From the form of education, we expect output that a positive effect for people who are ready to roll out the changes (Kusmarwanti and Widiyantoro Nugroho, 2002: 18).

In order to strengthen the movement of the school da'wa, it needs a comprehensive model of the movement of school da'wa and it is acceptable by learners and stakeholders in schools. Therefore, this article will explain the model



of the movement of the school da'wa based on the results of research that conducted at a high school in the region of Purwokerto. Although this research is only done in the area of Purwokerto, but this research may contribute to the movement of da'wa in other schools, both national and international levels.

### **C. Methodology and Phenomenological analysis**

Purwokerto is the former name of the administrative town in the district of Banyumas, Central Java. Purwokerto region consists of four districts, namely East Purwokerto, North Purwokerto, West Purwokerto, and South Purwokerto. In the region of Purwokerto, there are approximately 35 high schools. The researchers only took 8 schools (3 high schools, three vocational high schools, and two schools under Islamic organizations) which as the object of this research.

This research is qualitative research. In this case, researchers get information from informants, especially school headmaster, teachers of islamic education, students who are active and inactive in student organizations, parents, alumni, and religious leaders who may know well the issues of this study. The data obtained from the field will be analyzed using the phenomenological approach.

Phenomenological approach emphasizes on what is considered the subject has taken place, particularly with regard to the experiences of informants in understanding and applying the teachings of Islam. In view of phenomenology, everyone actively interpret his/her experiences and try to understand the world with his/her personal experience (Littlejohn, 2009: 57). Phenomenology as a tool of analysis done in a way: *first*, the object examined holistically as they are; *second*, the theory is constructed in the field; *third*, it takes sample suspected of having a particular limb; *fourth*, it applies flexibility in extracting and processing the data (Muhadjir, 2000: 263).

### **D. Discussion**

For the students, the need for knowledge of Islam is a necessity that can not be bargained. As a Muslim, students have a desire to be able to obtain a comprehensive understanding of the doctrine they profess. By a deep understanding, students can practice the teachings of Islam in daily life and at the same time, they are able to

fortify them to live a life in adolescence which more turmoil and challenges in today's modern era.

For High School students (SMU) and vocational High schools (SMK), Islamic education is taught in schools; and it is considered not sufficient to understand the teachings of Islam in depth. In addition to the time provided only about 2 hours for one week. As well, materials are submitted more oriented to master theory or concept. In fact, sometimes more chasing a target of achieving curriculum than with a deep understanding. Therefore, in order to cover up these weaknesses, they are steeped in the religion of Islam outside of school hours, either through extracurricular activities, mass media, as well as religious education in the home environment of each student. Meanwhile, for students high school or vocational school that is under the auspices of Islamic organizations, Muhammadiyah (MD) or the Nahdlatul Ulama (NU), they receive Islamic education sufficiently. They get the material aqidah, the Qur'an, hadith, morality, history of Islam and the direct guidance of worship practice with adding the school hours to 5 hours a week and even more.

Based on observations and field data show that the vocational high school students (SMK) or High School students (SMU) under Islamic organizations of MD or NU, less likely to be contaminated from the schools of radical Islam. According to school headmaster, the teachers employed at the school of NU or MD has been through a rigorous process of netting both in terms of competence, ideology, and religious understanding. Social organization of MD and NU are known as social organizations that have a moderate understanding (Nasir, 2013), they was involved in the selection process of teachers and to monitor the track record of teaching in social organizations of NU or MD. If school management inviting speakers who come from outside the school, school leaders come to control and make serious efforts to know the profile of speakers who will be invited.

Thus, the results of research that generalize that all of SMU or SMK in Indonesia is allegedly easy to get into the ideology of radical Islam because of lacks of solid foundation. May be, SMU or SMK outside from the MD or NU Islamic organizations have an opportunity to be induced by radical Islam. It was also more

influenced by the circumstances in which SMU or SMK existing. Results of the research that conducted by LAKIP in 10 areas in JABODETABEK and the research that conducted by the Maarif Institute in 4 regions (Pandeglang, Cianjur, Solo and Yogyakarta) are areas of urbanization high level, so that the various of religious schools can be develop conducive in those regions and there are some regions (Depok, Tangerang, Pandeglang, and Cianjur) that have implemented Islamic law in carrying out regulatory regions.

Meanwhile, in the region of Purwokerto, according to Islamic religious teachers, less likely to be contaminated with schools of radical Islam. In generally, Purwokerto society are people who have a moderate understanding of Islam and the practices of religiosity also run to conducive. In addition, students also do religious activities at school or in the community under control of the school management and the parents. The Students communicate intensively with the coach or the school management in conducting religious activities. Furthermore, teachers also helped to provide discourse or knowledge about the dangers of radicalism and ways of overcoming it, even though in relative limited time.

Nonetheless, the school management, teachers, and students agreed that to anticipate the influence of radical movements and ideologies to the school. They need the movement or practical efforts in understanding the teachings of religion and its implementing in everyday life. Islamic religious education taught in the classroom need to be combined with education and religious practices that are outside the classroom. The term can represent this effort as a whole is the school da'wa. This term is already familiar among Islamic activists, especially in the era of 1980s. but, the term more widely used to refer to the activities of Islamic spirituality (Rohis). They are more done by students in SMU and SMK. Islamic spiritual activities usually done outside of Islamic education in classes.

According Ma'rifah (2016: 39-52), an activist of Rohis at SMU Purwokerto expressing his experiences during involved Rohis activities in the school, the activists of Rohis when socializing with friends tend to be exclusive. In generally, they get along only with friends who are active in Rohis and very rarely socialize with other friends. In addition, they also have special characters in their daily life,

such as the use of Arabic language calls, namely *akhi*, *ukhti*, *ana*, and *antum*; they lowered her gaze when talking to the opposite sex; they do not wish to shake hands with the opposite sex; and they are using the trousers above the ankle (for men) or a long veil (for women).

The exclusive attitude until now still adorn the behavior of the Rohis activists in SMU or SMK. According to Wiwin Ferlindriani, student of SMU in Purwokerto, exclusive behavior that demonstrated by the Rohis activists are one of the factors that caused many of those students who are less interested in follow Rohis activities. In addition, the activities that held by Rohis is not dynamic and the development of talents and interests of students is not accommodated. They hold more activities islamic studies or *halaqah-halaqah* among themselves, so the image of da'wa activities carried out by Rohis tend to be monotonous and theoretical.

The meaning of the school da'wa term that tends to narrow, it need to be straightened out and returned to the true meaning. The school da'wa is not synonymous with Rohis activities, but it is is a model internalization and transmission of Islamic values in all educational activities in the schools. Hence, the school da'wa include aspects of school education, coaching, motivation, supervision, and exemplary in applying the teachings of Islam.

With these meanings, the most relevant movement patterns of school da'wa is the integrative and systematic movement patterns of school da'wa. Islamic instruction in the classroom, the activities of Islamic spirituality (Rohis) outside of class, and religious practice in the schools become an unity. The school management have a significant role in integrating the three aspects. The school management perform design of inter-related whole of intra-curricular, co-curricular and Extra-curricular in Islamic activities.

There are several strategies that can be used to run the movement patterns of integrative school da'wa, namely: *First*, the increase the time for extra-curricular activities outside school hours which is in line. This strategy is parallel to strategy of Minister of Education and Culture, which will increase the time of the school to improve student character. The extra-curricular activities that had been followed by the student in accordance with the interests of students, then with the design of

school, so extra-curricular activities will be organized by the school programmatically. The school management allocate extra time for extra-curricular activities, as noted in the chart below:

NO	DAY	TIME	EXTRA-CURRICULAR ACTIVITIES
1	Monday	13.00 – 15.00	The deepening of Islam
2	Tuesday	13.00 – 15.00	The development of talents and interests
3	Wednesday	13.00 – 15.00	The deepening of the majors (IPA/IPS)
4	Thursday	13.00 – 15.00	The deepening of language
5	Friday	13.00 – 15.00	Training skills/religious motivation
6	Saturday	13.00 – 15.00	The development of talents and interests

The above allocation of time is very flexible in accordance with the agreement between the school and the parents. Similarly, the material will be filled in the extra-curricular activities adapted to the vision, mission, and goals of each school. The above diagram is just one example of efforts in designing the school extra-curricular activities.

*Second*, all student activities during the school day should be made in fortopolio. The increase in level and the graduation of students are not only determined by one segmen only (academic assessment), but there is an assessment of the non-academic aspects, such as active in Rohis or student organizations, religious practice in the schools, discipline, and good behavior in the school. The assessment was performed by an board or unit that is under the leadership of the school management. This strategy is a direct implementation of the policy department of education and culture of character education that involves all the activities among intra, extra and co-curricular.

*Third*, it needs to build a school culture that is in line with Islamic values. The teachings of Islam as a guide in all the behavior of students, teachers, staff, and school leaders. Culture of discipline, courtesy, congregation prayer, and tolerance become their habit implemented in the educational process at school. Leaders, teachers and education personnel should be models of attitude and behavior based on Islamic values.

Integrative school da'wa implementation is important because the school as part of education and living place for youth has a very big role to build adolescent personality. The position of school is very meaningful for students. Students spend most of their time at School. they are at school from the morning until the noon --- approximately 7 hours for lessons in the classroom --- for six days a week. It means that they spend at least 30% of their time in a day the school, and it will increase time for an active student in extra-curricular activities --- about 2.5-3 hours for the activity. In addition the intensity of the presence of the student, the school plays an important role in the formation and education of students because of its position as an institution of formal education. In the school, there are process of educating, learning, coaching, supervising, and evaluating. The process of education and learning with the instruments and means of adequate education should be able to be a supporter of the successful role of the school as a produsen of young people who have holistic personality and character.

Through such integrative school da'wa, Islamic religious education is not only used as a discourse or knowledge as such, but it can be applied in the practice of education in the school. Such conditions will preclude opportunity students from the knowledge and practice of religious radical. Then, outsiders who will induce viruses of radical islamic understanding would be rejected because the school was involved in providing education and guidance of Islam in the schools directly.

#### **E. Concluding remarks**

Islamic religious education has an important role to build the character of the young generation in Indonesia. When the Islamic religious education is influenced by radical ideologies or school, it would be bad effects for the survival of the young generation and the nation. Therefore, the results of research conducted by LAKIP and Maarif Institute can serve as a signal for us to introspective and anticipate, so that religious education in the schools can not be filled by radical Islamic ideologies or schools. The one of effort than can be done is by the developing the patterns of school da'wa movement evolved over the years.

The movement of school da'wa in SMU and SMK still occurs dichotomy between Islamic religious education in the class with religious education in the

## The Pattern of School Da'wa Movement

school Islamic spirituality (Rohis). Sometimes, each tends to be understand in misleading concept. Islamic religious education is more oriented on cognitive abilities and pursue the achievement of the curriculum, while Rohis activities tend to be proprietary and monotonous. The implication is that religious teaching of Islam fails to give a significant role in shaping the character of the students of SMU and SMK.

The pattern of school da'wa movement that can be an alternative way is the pattern of integrative school da'wa movement. This pattern combines among Islamic religious education in the classroom, the school Rohis activities, and religious practices in the school environment. To implement the patterns of school da'wa movement, the strategy can be done in different ways: *First*, the school designs extracurricular activities and adds hours of extra curricular lessons for them. *Second*, all of students activities in the schools get to be assessed. *Third*, The School builds school culture that is appropriate with Islam. The movement pattern of school da'wa development is expected the school can prevent an influx of schools or ideologies of radical Islam and the young generation can be developed with the Islamic character of peace and harmony.

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Abdul Basit