

The Influence of Radical Islam on the Quality of Islamic Education in Schools

Subhan Hi Ali Dodego^{1*}, Arisatul Muwafiqoh², Buya Hamka³, Maulana Aminudin⁴

Abstract

This paper discusses the influence of radical Islamic understanding on the quality of Islamic education in schools. The method used in this research is qualitative. While the data collection technique is literature. The results of this study indicate that. First, the notion of radicalism in Islam is an understanding that wants radical changes in both the individual, social, political and religious domains. The understanding of religious radicalism wants a fast and revolutionary change by using exclusive, extreme, fundamentalist methods and finally terrorizing opponents who do not agree with them. Interpreting the verses of the Qur'an and hadith is done textually and according to their wishes. Second, currently the influence of radicalism has targeted and entered into Islamic education in schools. The survey results of several institutions indicate that the influence of radicalism and intolerance is included in the realm of Islamic education. The influence of radical understanding in the world of Islamic education today is through various ways, it could be from the teachers, the learning curriculum in schools, learning methods, textbooks to the inclusion of mass media platforms. Third, deradicalization of radicalism in Islamic education needs to be done to ward off radicalism, such as parents and the community jointly preventing the rise of cases of radicalism in the world of education. In addition, a religious teacher in teaching Islamic religious education material must prioritize open dialogue, the curriculum and textbooks must contain material on religious tolerance education, religious moderation, so that students can have tolerant thoughts (*tawassut*), balance (*tawazzun*), fair (*i'tidal*) and universal (*taharruf*).

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¹²³⁴ UIN Syarif Hidayatullah Jakarta, Indonesia

*Author Correspondent: subhanhialidodego21@mhs.uinjkt.ac.id

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Introduction

The State of Indonesia is a plural and heterogeneous country, and has the potential for multi-ethnic, multicultural, multi-religious wealth, all of which are potentials to build a large multicultural country. Indonesia consists of a large number of ethnic, cultural, religious and other groups, each of which is plural and at the same time heterogeneous (B.Kusumohamidjojo, 2000). Indonesia is one of the largest multicultural countries in the world. The truth of this statement can be seen from the socio-cultural and geographical conditions that are so diverse and broad (M. Ainul Yaqin, 2005). The heterogeneity of Indonesian society, both religion, ethnicity, race, religious understanding with various dimensions of social interests, economic order, power structure and socio-political ideology that tends to be hegemonic, often becomes a problem that is quite complex and problematic (Kunto Wijoyo, 1998).

If it can be managed properly, pluralism is actually a very valuable social capital for nation building. Conversely, if it cannot be managed properly, pluralism has the potential to cause conflict and social frictions. It seems that Indonesia is a country that has not been able to manage diversity properly. Especially after the mining of the New Order regime, acts of terrorism and Islamic radicalism have spread in Indonesia. In no more than a decade, bombs have rocked this pluralist republic. Call it for example the Bali I bombing, Bali II bombing, the Australian Embassy bombing, the JW Marriot Hotel bombing I, the JW Marriot II Hotel bombing,

the Ritz Carlton Hotel bombing, the “book bomb” aimed at a number of figures, the “Friday bomb” in the Cirebon Police Headquarters mosque, and a suicide bombing at the Full Bible Bethel Church (GBIS) Kepunton, Solo (Muqoyyidin, 2013).

Terror acts that occurred in Indonesia quite a lot. Among those that surprised me because the explosive power was quite large were the bomb attacks on Kuningan, JW Marriot and the Bali bombings. Throughout 2016 alone, terrorist acts could be identified, namely the Thamrin bombing (January 14), the foiling of the terror plan in Surabaya (June 8), the Surakarta Police Headquarters bombing (July 5), the Batam terror attack plan (August 5), the Medan Church terror attack (August 28), the Samarinda Church terror attack (November 13), threatening state vital objects (November 23), palace bomb plot (December 10), Solo terror attack (December 15), Bali bombing plot (December 18) (Susanto, 2018).

The issue of terrorism in Indonesia is very thick with religious radicalism. Several cases prove that radicalism is increasingly finding its moment to grow in Indonesia. Radicalism is not a new case in the history of this nation. Since the time of independence, radical understanding began to grow with the emergence of Wahhabism, DII/TII Kartosoewiryo, etc. Our country is still vulnerable to radicalism and terrorism, because there are still many radicalism networks that exist in Indonesia, especially with the emergence of the ISIS militant group, that’s why young people as the most vulnerable generation must be protected from these propaganda efforts, especially propaganda through the media which is very difficult. to be dammed (Prasatiawati, 2017)

The world of formal education in Indonesia is now very prone to being infiltrated by radicalism. This is a serious concern in the seminar in Yogyakarta. Ahmad Syafii Maarif who was present as a speaker alluded that radicalism had entered educational institutions, with the indicator that some of the lecturers and teachers taught radicalism. The open and democratic nature of education provides space for radical movements to infiltrate their understanding. Even in certain Islamic educational institutions, the infiltration of radicalism has become increasingly evident, to the point that these institutions are willing to implement activities that express radical understandings. This Islamic educational institution is not aware that it is being used by radical movements to spread its understanding to students. Gradually, a radical understanding can thrive in Islamic educational institutions, without anyone realizing the dangers of this understanding for teachers and students (Heri Cahyono & Arief Rifkiawan Hamzah, 2018)

The potential for the development of radicalism in educational institutions was revealed by Suhardi Alius as the head of the BNPT. He explained that now there is nothing truly sacred about radicalism, including education. Educational institutions are currently really worrying, because they have been infiltrated by radicalism, both radical right and radical left. The existence of this infiltration is indicated by the results of research which explain that people with radical views are on average financially capable, highly educated, and some even have doctoral degrees (Cahyono & Hamzah, 2018: 19).

On the other hand, radical movements which are very intense, will take advantage of the open space and lack of control to spread their understanding in various ways. According to Irfan Amalee as the Director of Peace Generation, indoctrination of radical views is carried out through several narrations, namely the first is a political narrative which is presented in the frame of injustice, and provokes them to carry out jihad in the sense of war. Second, historical narrative, historical education which is actually used to grow wisdom, actually breeds grudges. Third, psychological narrative, by making violent figures as heroes who must be emulated. Fourth, violence is seen as a solution to solving problems of injustice, inequality, and so on. Fifth, religious narratives by exploiting verses of the Qur’an and interpreted exclusively (Cahyono & Hamzah, 2018: 19–20).

The influence of religious radicalism can give rise to the radicalization of religious movements which, according to Endang Turmudzi, are due to the fact that the religious fundamentalism of its adherents has strengthened due to a strong desire to practice the

doctrines of their religion in the form of an image of an ideal society and challenges to the domestic reality of the domestic community and the international political constellation that is assessed cornered and damaged the socio-political life of Muslims (Sihbudi, 2005).

This radicalization can be implemented through the teachers themselves, curriculum, textbooks, the atmosphere of the educational environment, and daily interactions. Therefore, the world of Islamic education today must be responsive to the symptoms of radicalization in the world of Islamic education. Responsive here means that educational institutions must immediately realize as well as prevent and overcome radicalization in the world of Islamic education. Awareness of educational institutions regarding the dangers of religious radicalism, will give rise to movements that reject the development of radicalism in Islamic educational institutions, both PAUD, MI, MTs, MA, MAK, to tertiary institutions (Cahyono & Hamzah, 2018: 20).

Based on the explanation above, today the notion of radicalism, exclusion and extremism is a real threat to Indonesia in general and especially in the world of Islamic education in schools. Therefore, the author will explain related to the influence of radicalism in Islamic education and what efforts must be made so that Islamic education can ward off the rise of radicalism which targets the younger generation as well as students and students who are in Islamic educational institutions in Indonesia.

Method

This article uses qualitative research methods. This article is library research. Qualitative research method is a research method used to examine the condition of natural objects where the researcher is a key instrument, data collection techniques are carried out by triangulation, data analysis is inductive and the results of qualitative research emphasize meaning rather than generalization (Sugiyono, 2021). Meanwhile, this type of research is qualitative in nature, namely the type of research that produces findings that do not use statistical or quantification procedures (Suwandi, 2008). The data collection method uses literature study techniques, namely collecting various kinds of documents related to the author's research. Concretely, researchers collect documents in the form of books, journals and also the results of research related to radical Islamic understanding and its influence on Islamic education in schools. The data mentioned above are primary data relating to the influence of radical Islam in Islamic education as well as secondary data, namely supporting data on the theme.

Results and Discussion

Radicalism Concept

Definition of Radicalism

The word radical comes from the Latin "radix" which means root. In English the word radical can mean extreme, comprehensive, fanatical, revolutionary, ultra and fundamental (Musa, 2019). Meanwhile, radicalism means the doctrine or practice of adherents of radical or extreme views (Mustiqowati Ummul Fithriyah, 2018). In the Big Indonesian Dictionary, radicalism is defined as "an ideology or flow that wants social and political change by violent or drastic means." (Departemen Pendidikan dan Kebudayaan RI, 1989).

In Arabic, the term radicalism is referred to by several terms, including *al-'unf*, *at-tatarruf*, and *al-guluww*. *Al-'unf* is an act of violence with the illegal use of force (vigilante) to impose one's will and opinion. *Al-tatarruf* linguistically comes from the word *al-tarf* which means "end or edge". This means being in an end or edge position, either on the left or right end. Therefore, this word means radical, extreme, and excessive. Thus, *al-tatarruf al-dini* means all excessive acts in religion, which is the opposite of *al-wasath* (middle/moderate) which has a good and commendable meaning (Muhammad Harfin Zuhdi, 2017).

Thinking radically is tantamount to thinking down to the roots, this is what will most likely lead to anti-establishment attitudes. Thus, radicalism can be understood as an attitude or position that wishes to change the status quo by totally destroying it and replacing it with something new, completely different. Usually the method used is revolutionary, meaning that it overturns existing values drastically through violence and extreme actions (Marx Juergensmeyer, 2002).

Radicalism can be distinguished into two levels, namely the level of thought and the level of action or action. At the level of thought, radicalism is still in the form of concepts and ideas that are still being discussed, which essentially support the use of violent means to achieve goals. As for the level of action or action, radicalism can be in the social, political and religious domains. In the realm of politics, this understanding seems to be reflected in the act of forcing their opinion in unconstitutional ways, it can even be in the form of mass mobilization for certain political interests and lead to social conflict (Ulyan Nasri, 2020).

When religion has entered the realm of ideology, then at that time religion has become part of the truth that must be defended and fought for in various ways, including ways that are essentially against the religious text itself. Destruction, arson, destruction, and bombing in the name of religion which are carried out by saying Takbir (Allahu Akbar) are a few stories about the face of religion with religious interpretations that are harsh, radical or fundamental (Syam, 2009).

Factors for the Emergence of Radicalism

The doctrine of jihad and the conditions on the ground seem to be important motivations and factors that inspire terrorists, who often show their willingness to separate themselves from the wider community and their courage to carry out suicide bombings. According to U.S. Army Training and Doctrine Command quoted by Muhammad Tholchah Hasan; are some of the motivational reasons for the radical movement and terror, as follows: 1. Separatism. Movement motivation aims to gain recognition of independence, sovereignty, political power, or freedom of religion. 2. Ethnocentrism. Movement motivation is based on trust and belief in the existence of a racial degree classification. This classification makes a person or group of people who come from a higher racial class carry out acts of terror against people of a lower race. The purpose of the terror as the mother of strength and power is to gain recognition from other races that their race is superior. 3. Nationalism. This movement is motivated by loyalty and adherence to national ideology. This understanding is accepted and placed as a cultural unit that cannot be separated, so that it becomes the main concern for nationalists, and becomes the motivation to do anything for their nationality. 4. Revolutionary. Movements motivated to effect change by overthrowing the ruling government, such as movements motivated by politics and communist idealism (Saihu, 2019, hal. 29).

Furthermore, radicalism can occur due to several factors. First, is an inaccurate understanding of religion. Understanding the verses of the Al-Quran cannot be done by understanding in bits and pieces. The verses of the Al-Quran should be understood as a whole, paying attention to the relationship between one verse and another, as well as its proper implementation according to the conditions of the times. The second is the wrong literacy of Islamic history. This has led to an over-appreciation of Islam in the past. Even though historical literacy should be a means to take lessons, not to force them to apply them in the present. Islam itself is always relevant to the times. Islam wants its people to progress by sticking to the teachings of the Al-Quran and Sunnah. The third is social, political, and economic conditions. The problems that occur in society are very complex. Problems in social, political and economic terms are often exploited by irresponsible parties to spread radicalism. For example, by guaranteeing that they will be given money or other incentives, people are provoked to get involved in radical movements. Difficult economic conditions are sometimes the reason for some groups to be affected (Noven Kusainun, 2020).

Islamic Education Concept

Definition of Islamic Education

According to Hasan Langgulung quoted by (Shafwan, 2019), said that education is seen from two aspects, namely the individual and community aspects. From an individual point of view, education is developing abilities or potentials that are embedded and hidden. He then concluded that education can be understood as a process of passing on potentials as well as culture. While education in terms of society is a process of passing on culture from the older generation to the younger generation so that people's lives continue and continue.

According to Zakiah Daradzat, the notion of education can be seen from the aspect of Arabic because the true teachings of Islam were revealed in Arabic. The word "education" which is generally used is taken from the Arabic language, namely "tarbiyah", with the word using the verb "rabba". The word "teaching" in Arabic is "ta'lim" using the verb "allama" while the term Islamic education in Arabic is "tarbiyah Islamiyah" (Daradzat, 2014). The terms *tarbiyah*, *ta'lim* and *ta'dib* are three words that are always used by experts in relating the concept of education in Islam. The three terms above have been included in the Qur'an and inspired the birth of the concept of Islamic religious education (Firmansyah, Iman, 2019).

The Foundation of Islamic Religious Education

The basis of Islamic religious education consists of the Qur'an, sunnah, and ijihad. The following explains these definitions, namely: first, the Qur'an. The Qur'an is the word of Allah Swt. which was revealed to the Prophet Muhammad Saw., to explain the right way of life in achieving safety and happiness in life in this world and in the hereafter. The Qur'an contains basic teachings that can be developed for the needs of all aspects of human life, including education through ijihad (Zakiah, 2013).

Second, Sunnah. As-Sunnah is the entire sayings, attitudes, and actions of the Prophet. As-Sunnah is used as the second source of Islamic law after the Qur'an, which becomes a reinforcement and explanation of various problems, both those contained in the Qur'an or the problems faced in the life of Muslims as conveyed and practiced by the Prophet Muhammad. in everyday life, all of which can be used as the basis of Islamic religious education (Kodir, 2015).

Third, *Ra'yu*. After the death of the Prophet, the challenges of life faced by society are increasingly complex. Because all the problems that came after the Prophet saw can no longer be asked directly to him. The problems that then arise both in the aspect of faith and muamalah. Of course, all this must be answered to meet the demands of the times. Therefore, the scholars appeared to explain the problems that arose later.

These problems are new problems in the world of education that have not been discovered at the time of the Prophet, but require answers for the interests of education in the present. It is on this basis that ijihad is needed from Muslim educators. Ijihad is an effort carried out in earnest by Muslims who still adhere to the teachings of the Qur'an and Sunnah regarding a Muslim's behavior will direct all his abilities to find it by paying attention to the general principles of the Qur'an and Sunnah (Zakiah, 2013).

Fourth, Community Values and Customs (*'urf*). *'Urf* is a word and deed that makes the heart feel calm when carrying out an action because it works and is accepted by good human reason and character. People generally think that education has great benefits for life. In other words, both traditional and modern societies need education to improve their standard and quality of life (Zubaedi, 2012).

The Purpose of Islamic Religious Education

Education has a very noble function and purpose, namely humanizing humans, which means making humans better understand their functions and roles as humans on earth and know about the nature of humans themselves. This is very important, because if humans do not

understand human nature, they will easily slip into the characteristics of animals or animals. In essence, humans and animals are the same, the difference is only in the use of reason. Humans in Arabic terms are called thinking animals. Or in English the term is known, human is animal rational, human is a thinking animal (Kompri, 2017).

The purpose of education according to Daud Ali as quoted by Mohammad 'Ulyan that the purpose of Islamic religious education is an effort made to create good morals, prepare oneself for life in the world and the hereafter, prepare to seek sustenance, instill a spirit of seeking knowledge, and prepare subject professionalism educate. Of the five goals, the goal is to reach the peak of perfection, the indicator of which must be achieved is that a person must increase both in quantity and quality. The above objectives must be used as a direction and orientation as a whole and integrated. Education that is dichotomous in nature cannot be used as a character of Islamic religious education. This is because Islamic religious education is a complete blend of physical, spiritual, intellectual, aqidah, morals, beauty, feelings and social aspects ('Ulyan, 2020).

The Effect of Radical Islamic Understanding on the Quality of Islamic Education

The escalation of radicalism is increasingly widespread, including targeting students. Azyumardi Azra's research states that school children to university students are being targeted specifically for recruitment by radical groups by brainwashing students and being filled with certain radical ideologies. Komarudin Hidayat also revealed that religious radicalism movements and networks had infiltrated educational institutions. Data from the Ministry of Religion for 2019 shows that universities are also an easy target for radicalism. UI Jakarta, IPB, ITB, UGM Yogyakarta, UNY, Unibraw Malang, Unair, Unram, UIN Jakarta and UIN Bandung, have been exposed to religious radicalism (Qosim, 2020). The radicalization of public campuses or campuses labeled as Islamic continues to strengthen. Not a few intellectual circles are lulled by the political struggle agenda of radical Muslims in the form of implementing Islamic law. In fact, the research results from BNBT and BIN show the same figure, namely 39% of students from 15 provinces are attracted to radicalism (Ahmad Royani, 2020)

Another case related to radicalism that occurs in educational institutions which is an important issue today is that until 2015, two cases of radical teachings were found in LKS (student worksheets) and textbooks for Islamic Religious Education in Jombang, East Java and Bandung, West Java. The books and worksheets teach radicalism and intolerance. For example, on page 78 of the book contains content that contains teachings that allow killing people who are considered polytheists and worship other than Allah. This content is included in the radical category. As the definition of the US Department of Homeland Security explains that radicals contain elements of adopting a belief system which contains elements of a willingness to use, support, and facilitate violence, as a method for carrying out social change. Ironically, the LKS was compiled by the MGMP (Subject Teacher Deliberation) of Islam in Jombang Regency by completely copying the radical material contained in the Islamic Religious Education and Moral Education books in schools (Jakaria Umro, 2017).

Other facts, for example, research by the Maarif Institute (2011), Setara Institute (2015), and Wahid Foundation (2016) show that radical groups have massively penetrated radical views among the younger generation through educational institutions. Then, it was reinforced by several surveys which showed that students and students had a tendency towards intolerance and radicalism which was quite worrying, so was the teacher. Symptoms of intolerance and religious-based radicalism will tend to be bigger than ethnicity issues. Then intolerance and radicalism also occur in social media (Sutrisno, 2019).

In a book published by the Maarif Institute entitled "Maintaining the Fortress of Diversity in Schools" there are three main doors for how radical understanding and intolerance penetrates the school environment; First, extracurricular activities. Second, the role of the

teacher in the teaching and learning process. Third, through weak school policies in controlling the entry of radicalism in schools (Sutrisno, 2019).

Another research from the Institute for Islamic Studies and Peace (LaKIP) on radicalism among students throughout Jabodetabek. As written by M. Bambang Pranowo, Director of LaKIP Professor of Sociology, UIN Syarif Hidayatullah Jakarta, Ciputat, Jabodetabek area, which is the sample. Concerning Muslim radicalism and tolerance towards non-Muslims (October 2010-January 2011) with 590 teachers out of 1,639 Islamic religious education teachers and 993 students (junior high school grades VIII and IX as well as high school all grades) out of 611,678 students showed mixed results. Justify the magnitude of radical tendencies and intolerance. From the results of this study it is clear that teachers and students throughout Greater Jakarta know radical organizations and figures and are more and more worried that some of them agree with the actions of these organizations and figures (Haris Ramadhan, 2016).

The strengthening of radicalism in the younger generation is very worrying because from year to year there is a tendency for radical ideology to spread. The results of research publications by the Wahid Institute in 2015 four years from research publications from LaKIP found the fact that in general the views of students in public schools in Jabodetabek schools are indeed open and tolerant. However, the tendency of intolerance and radicalism seems to continue to strengthen. This is evidenced by their support for the actions of the perpetrators of vandalism and sealing of houses of worship (teachers 24.5%, students 41.1%), damage to houses or facilities of religious members accused of heresy (teachers 22.7%, students 51.3%); destruction of nightclubs (teachers 28.1%, students 58.0%), or defending Muslims against threats from other religions with weapons (32.4% teachers, 43.3% students) (Haris Ramadhan, 2016, hal. 52).

Recent research was also conducted by the Makassar Religious Research and Development Center in Eastern Indonesia. Research coordinator for Makassar Religion Research and Development, Ali Saputra, said the research was conducted in five cities in Eastern Indonesia, including Samarinda, Makassar, Palu, Kendari and Ambon. Respondents were selected through random sampling including students of MA and SMA/SMK Class XII with 10 schools in each location with 1100 respondents. The results of the Makassar Religious Research and Development Center found that 23 or 2.1 students were very willing to carry out suicide bombings. From the results of this study, even though the percentage is less than 10% of students who have the potential to be radical, this is very worrying and a concern for all parties (Haris Ramadhan, 2016, hal. 53).

From the data and casuistics above, it can be understood that today both general education institutions and Islamic educational institutions starting from the RA, MI, MTs, MA to tertiary levels are facing considerable challenges. These challenges are related to radicalism, intolerance and extremism. As previously explained that the notion of radicalism has targeted the world of Islamic education, this condition is very worrying and requires the cooperation of all stakeholders in stemming the flow of radicalism in the sphere of Islamic education.

Deradicalization of Radicalism to Improve the Quality of Islamic Education

Etymologically, deradicalization is formed from the root word radical, which begins with the prefix *de*, which in English means to eliminate, remove or erase something. Thus, deradicalization can be interpreted as an effort to eliminate, eliminate or eliminate radical actions (Muhammad Harfin Zuhdi, 2017, hal. 217). Deradicalization based on Muqoyyidin's research explains that deradicalization can be carried out through an inclusive-multicultural approach to Islamic education. This will have an integrative impact on various religious, ethnic and cultural communities (Mhd. Teguh Syuhada Lubis, 2021).

In order to build inclusive diversity in schools there are several Islamic religious education materials that can be developed with multicultural nuances, including:

First, in determining the selected verses, in addition to verses about faith, it is also necessary to add verses that can provide understanding and inculcate attitudes when interacting with people of different religions, so that attitudes are instilled as early as possible. tolerant, inclusive of students, namely 1) Material related to the Qur'an's acknowledgment of the existence of plurality and competition in goodness (Q.S. Al-Baqarah [2]: 148). 2) Material related to the recognition of peaceful coexistence in inter-religious relations (Q.S. Al-Mumtahanah [60]: 8-9). 3) Material related to justice and equality (Q.S. An-Nisa' [4]: 135).

Second, fiqh material, can be expanded with *siyasa* (governance) fiqh studies. It is from this *siyasa fiqh* that the concepts of nationality are contained which have been exemplified at the time of the Prophet, companions or caliphs after him. During the time of the Prophet, for example, how did the Prophet Muhammad manage and lead the multi-ethnic, multi-cultural and multi-religious Medina community. The condition of the Medina community at that time was not much different from that of Indonesian society, which was also multi-ethnic, multi-cultural and multi-religious.

Third, the moral material which focuses its study on good and bad behavior towards Allah, the Prophet, fellow human beings, oneself and the environment, is important for laying the foundations of nationality. Because, the longevity of a nation depends on morals, if a nation underestimates morals, the nation will become extinct. In the Qur'an it has been told about the destruction of Lut's people, caused by the collapse of the moral foundations. In order for religious education with multicultural nuances to be effective, the role of the Islamic religion teacher is indeed very decisive. Apart from always developing teaching methods that are varied, not monotonous, and more importantly, Islamic religion teachers also need to set an example.

Fourth, SKI material, material that is based on historical facts and realities can be exemplified by the practices of social interaction applied by the Prophet Muhammad when building Medina society. From a historical point of view, the process of building Medina carried out by the Prophet Muhammad found facts about the recognition and appreciation of the values of pluralism and tolerance (Muqoyyidin, 2013, hal. 144–145).

In addition, several ways can be taken as involvement in taking steps to overcome and prevent the entry of Islamic radicalism into schools, including: 1) Providing adequate explanations about Islam. The mission of Islamic teachings which are actually very noble and sublime often experiences distortion due to erroneous understanding of several aspects of Islamic teachings that have the potential to give rise to radicalism. Some of them are explanations about jihad, tolerance, and an introduction to the relationship between Islamic teachings and local wisdom. 2) Prioritizing dialogue in Islamic religious learning. PAI learning that emphasizes the indoctrination of certain understandings by setting aside other understandings will only make students have an exclusive attitude which in turn lacks respect for the existence of others or others. 3) Monitoring of religious mentoring activities and materials. The existence of Islamic religious mentoring activities or other spiritual activities in schools is actually very helpful in achieving the goals of Islamic religious education. However, if PAI teachers do not provide assistance and monitoring, it is feared that mentoring and other spiritual activities will be diverted. 4) Introduction and implementation of multicultural education. Multicultural education is basically an educational concept and practice that puts forward the values of equality regardless of differences in cultural, socio-economic, ethnic, religious, gender, and other backgrounds. In this case, all the material from the books he teaches must certainly touch on the issue of plurality. From this, we will then understand the urgency to develop a religious education curriculum based on religious pluralism (A Faiz Yunus, 2017, hal. 149).

When explored thoroughly, it can be understood that Islamic education with moderate character (*tawasuth*) is education that is based on the principle of tolerance (*tasamuh*), takes the middle way and is balanced (*tawazun*) and neutral (*ta'adul*) in solving various existing problems, and aims to create welfare. Thus being challenged to assert the correct interpretation, argumentative and sturdy in the face of the times. So that moderate Islam will

be able to place justice above various acts of tyranny in the local and global space (Bayu Alif Ahmad Yasin Hanifatulloh, 2020)

Furthermore, to stem radicalism in schools, a teacher can convey the concept of moderation in Islamic education. The concept of moderation in Islamic education is one of the characteristics of Islam that other religions do not have. This moderation of Islamic education calls for a tolerant Islamic da'wah, opposing all liberal and radical thoughts. Liberal in the sense of understanding Islam by standards of lust and pure logic that tends to seek unscientific justification (Yohan, 2019), radical in the sense of interpreting Islam textually and eliminating the flexibility of its teachings, so that it seems rigid and unable to read the realities of life (Hanifatulloh, 2020).

Nur Syam (2009) in the book *Challenges of Indonesian Multiculturalism* has quite an interesting analysis that in order to create the right perspective, it is necessary to learn from the ideology of *ahlussumah wal jamaah* or NU which is characterized by four things:

First, *tawasuth* (moderate). This doctrine teaches that humans have the freedom to carry out an activity, but no matter how free humans are, they are still limited by the will of God Almighty. This means that to achieve success, humans must endeavor optimally, but don't forget that Allah SWT also determines success. After trying, humans must pray and surrender to Allah Swt.

Second, *tawazun* (balance). This doctrine teaches that humans in viewing a reality should not be extreme either to the left or to the right. This means that a good human being does not overdo it when he likes or hates something. This is based on the assumption that what is good according to human eyes is not necessarily good according to Allah Swt, conversely, what is bad according to human eyes is also not necessarily bad according to Allah Swt.

Third, *i'tidal* (justice). This doctrine teaches that fellow human beings must give mutual trust and the trust that is built must give feelings proportionally. The world will quickly be destroyed if each element does not have the awareness to carry out their respective roles proportionally.

Fourth, *tatharruf* (universalism). This doctrine teaches every human being to put forward a universal (global) understanding of Islam. The truth of Islam is seen from general norms such as justice, humanity, safety and welfare (Muchith, 2016).

From the explanation above, it can be understood that to stem radicalism, intolerance and extremism in schools, various methods must be used. Starting from policies in schools or educational institutions, the curriculum or material taught must be inclusive and tolerant, a teacher must set a good example for his students regarding tolerance among others, etc.

Conclusion

From the explanation above it can be concluded as follows:

First, the notion of radicalism in Islam is an understanding that wants radical changes in both the individual, social, political and religious domains. The notion of religious radicalism wants a quick and revolutionary change by using exclusive, extreme, fundamentalist methods and the culmination is to carry out terror movements against their opponents that are contrary to their teachings. People who understand radicalism do not accept other people's opinions, the most correct opinions only come from themselves and their group. In the context of interpreting the verses of the Qur'an and hadith in a textual and rigid way. So that this thinking makes it easy for them to carry out acts of intolerance, radicalism and also terrorize other people who do not share their views.

Second, the influence of radicalism in Islamic education. In the discussion above, various casuistics have been explained which have been carried out by survey institutions whose credibility can be trusted regarding the influence of radicalism and intolerance in the realm of Islamic

education. The influence of radical understanding in the world of Islamic education today is through various ways, it could be from the teachers, the learning curriculum in schools, learning methods, textbooks to the inclusion of mass media platforms.

Third, deradicalization of radicalism in Islamic education. As stated in the explanation above that apart from the influence of radicalism and intolerance in Islamic education, there are solutions that can be taken by educational institutions, parents and the community to deradicalize or prevent rampant cases of radicalism in the world of Islamic education. Solutions that can be taken to stem and ward off radicalism are like a teacher in teaching Islamic religious education material must prioritize open dialogue, curriculum and textbooks must contain educational content on religious tolerance, religious moderation, so that students can have tolerant thoughts (*tawassut*), balanced (*tawazzun*), fair (*i'tidal*) and universal (*taharruf*).

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