RADICALISM AND THE SOLUTIVE EFFORTS OF ISLAMIC EDUCATION

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Abstract: This article examines the radicalism that occurs in the world of education and how Islamic education provides solutions to overcome them. This study was conducted to explain the importance of Islamic education in life to counter radicalism, especially in countries with diversity such as Indonesia. This research is a library research in which data is obtained through documents analyzed by content analysis. The results of this study suggest that Islamic education is an appropriate vehicle for building multiculturalism awareness and as one of the important media that can shape the way one's life style or community. This is proven by the Islamic concepts of as-sawiyah (equality), al-'is or justice, al-hurriyah or freedom as well as tasamuh or tolerance which is the basic capital of multiculturalism theology.

Keywords: *Islamic education, education, radicalism*

Abstrak: Tulisan ini mengkaji tentang radikalime yang terjadi dalam dunia pendidikan dan bagaimana pendidikan Islam memberikan solusi untuk mengatasinya. Studi ini dilakukan untuk menjelaskan pentingnya pendidikan Islam di dalam kehidupan untuk menangkal paham radikal terutama di Negara dengan keberagaman seperti Indonesia. Penelitian ini merupakan penelitian kepustakaan yang mana data diperoleh melalui dokumen-dokumen yang dianalisis dengan analisis isi. Hasil studi ini mengemukakan bahwa Pendidikan Islam merupakan wahana yang tepat untuk membangun kesadaran multikulkturalisme serta sebagai salah satu media penting yang dapat membentuk bagaimana corak pandangan hidup seseorang atau masyarakat. Hal ini terbukti dengan konsep-konsep Islam tentang as-sawiyah (kesamaan), al-'adalah atau keadilan, al-hurriyah atau kebebasan juga tasamuh atau toleransi yang merupakan modal dasar dari teologi multikulturalisme.

Kata Kunci: *pendidikan, pendidikan Islam, radikalisme*

Introduction

The WTC incident on September 11, 2001, became a dark day for United States when two warplanes struck a pair of magnificent WTC buildings and killed many people. America issued a policy of 'war on terror' in which Islam was determined as the culprit. United States has accused Islam of teaching and spreading the ideas of radicalism and terrorism. Radicalism is an understanding that wants change or renewal in social and politics through violence. However, in another sense, as mentioned by Afif Nadjih Anies (2005), radicalism is the concept of attitude carrying change. Meanwhile radicalism in another sense is the core of the change tends to use violence. According to Alwi Shihab (1995), radicalism is a movement that is conservative and often uses violence in teaching their beliefs. While Islam is a cool religion by teaching tolerance, openness, and spreading peace. Islam will never justify the practice of using violence in spreading religion, religious understanding and any political understanding. Islam is a religion of love for fellow human beings, plants, animals and the universe. Therefore, humans are sent as caliphs who give mercy to all.

Theological attitude and views of Islam towards other religions seem very clear. Attitude of surrender only to God is Islam, whatever the name and designation of his religion. Then what distinguishes "Islam" brought by the Prophet Muhammad with "Islam" brought by the other prophet?, to answer this question, we quote the views of a prominent classical commentator from the tabi'in, Imam Qatadah who said: *"Al-din wahid wa al-syariah mukhtalifah"* (Din or religion is only one, while sharia differ). This statement clearly implies that "*al-Din*", that is, the belief in God Almighty brought by the Prophet Muhammad and the previous prophet, is one and the same. What distinguishes one religion from another is its Shari'a, namely the way, rules, methods and traditions. Al-Din is a belief, while al-sharia is a way, a method, and a rule. Thus, all religions teach submission and submission to the Essence of the One and apply gentleness to fellow human beings.

Materials and Method

This paper uses the method of library research, namely research that relies on library materials as a source of information to answer about radicalism and Islamic education efforts to overcome various threats. The stages of research carried out are gathering relevant materials, then these materials will be read, reviewed, recorded and then utilized as best they can. After all the stages are complete then the data is analyzed by means of content analysis so that conclusions can be drawn related to radicalism and solutive efforts in Islamic education.

Result and Discussion

1. History of Radicalism

Political issues regarding Islamic radicalism are no longer new to Muslims. issue of Islamic radicalism has long been sticking out in international discourse. Islamic radicalism is a historical-sociological phenomenon that is widely discussed in civilization and global political discourse, the impact of the power of the media which has great potential in creating the perception of the world community (Al-Qurtuby, 2012). Many labels are given by Western Europeans and the United States to refer to radical Islamic movements, from the term hardliners, extremists, exclusives, militants, right Islam, fundamentalism to terrorism. Even in Western countries after the collapse of the ideology of communism (post-cold war) viewed Islam as a frightening movement of civilization. Islamic movements labeled Islamic radicalism have become the most feared political problems.

The West and its allies who hate Islam deliberately make the label of radicalism as political commodity to overthrow Islam. Call it the FIS Al-Jazair party movement, the Iranian Islamic Revolution, the Palestinian resistance movement, Sudan's anti-US Muslim community, anti-US behavior exhibited by Mu'ammar Gaddafi or Saddam Hussein, spreading Indonesian Muslim solidarity towards the brothers who oppressed and so on, all of which became an alternative for Western media in campaigning the label of Islamic radicalism. So with the great media power of the West, Islam is increasingly cornered and considered an arrogant and harsh religion. However, it cannot be denied that in history there have been certain Islamic groups who have used the path of violence to achieve political goals in maintaining their religious understanding which in the language of global civilization is often called Islamic radicalism (Baso, 2013).

According to Ahmad Bagja in Syamsuddin(2011), radicalism arises because of the injustices that occur in society. This condition could have been caused by countries or other groups that differed in understanding, as well as beliefs. Those who feel they have been treated unfairly then put up a fight. Radicalism is not uncommon for some Muslims to respond to a situation. For them, radicalism is a choice to solve problems. But some other groups, against radicalism in any form. Because they believe that radicalism does not solve anything. It will even give birth to other problems that have a prolonged impact. Furthermore, radicalism will instead make the image of Islam as religion that is intolerant and full of violence. In my opinion, the radicalism movement does not actually exist in the history of Muslims. Because so far Muslims do not use the methods of radicalism to interact with other worlds in the social-community context.

2. Factors that Cause Radicalism Movement

According to Hasyim (1991), the radicalism movement did not just emerge. There are many factors and drivers of the rise of radicalism. Among the factors are as follows: **First**, social-political factors. Symptoms of "religious" violence arising from sentiments towards a particular religion by bringing symbols, language, or religious slogans accused of being a radical religion. Azyumardi Azra explained that the prolonged conflict between North-South was one of the emergence of radicalism because the conflict had further worsened the position of Muslim countries. **Second**, religious emotional factors. Religious emotions influence radicalism as a result of a sense of brotherhood, solidarity and want to help each other friends or relatives who are oppressed by certain strong people. Even though the radicalism movement always uses religious symbols such as the pretext of defending religion, jihad and death, but not infrequently this is only as a symbol, but what is contained in it is nothing but the value of empathy.

Religious emotion is religion as an understanding of reality which is interpretive in nature. So it is relative and not objective.

Third, cultural factors. Musa Asy'ari said that we will always find efforts in society to rid ourselves of the snares of certain cultural nets that do not fit our perspective. So, something that is natural if this cultural factor has a big role in generating radicalism, as a form of resistance to culture that is not in accordance with the radical perspective. This is further supported by the fact that there is Western domination from various aspects, one of which is cultural, over Muslim countries and cultures. **Fourth**, ideological factors are anti westernism. Westernization is a thought that endangers Muslims in applying Islamic sharia. So that Western symbols must be destroyed for the sake of Islamic law enforcement. However, the motivation and anti-Western movement cannot be blamed for religious beliefs. Because in my opinion the error lies in the process, which is the way of violence used by radicals who eventually helped to overthrow the image of Islam and instead increasingly show their inability to compete in global culture and civilization.

Fifth, government policy factors. This generally happens because the government is not able to handle the problems or turmoil experienced by Muslims, which raises the anger of Muslims due to the dominance of ideology, military and economy. In this case the government has not been able to find a solution from the root of the problem that occurred, or because of the government's lack of determination in setting a policy towards the movement of problems that arise in the country. Whereas the government should be wiser in seeing that things like this are the opening of radicalism. In addition, the West through the power of its mass media (press) always corners Muslims, thus provoking Muslims to anger.

3. Radicalism in the World of Education

In the world of education, it cannot be avoided from the phenomena of violence that have failed to achieve the goals of education. Radicalism can emerge from various elements in education. In general the phenomenon of radicalism in education is born from teachers to students, from students to teachers and also from parents / community to elements in education (Agung Prihantoro, 1999). Based on the Bali Post Daily notes that during the years 2010-2014 recorded violence that occurred in educational institutions as many as 21,689,797 (Bali Post, 14 May 2015).

Not all forms of radicalism in education are acts of violence, but they can also be addressed in the form of speech and attitudes that have the potential to cause violence that is not in accordance with educational norms. This attitude which has the potential to cause violence has implications for the emergence of school situations and conditions that are not pleasant for students in learning (Idi & Suharto, 2006). The role or function of the school that has the nature of guiding, directing students, where children play and learn now has changed or shifted into an institution that is frightening, worrying, tense, even torturing the students' physical and mental well-being. Why is that? Because educational orientation has diminished which initially as part of the awareness process becomes a process of coercion in knowing, understanding and developing science.

Radicalism is more caused by a narrow understanding or thought of a phenomenon (Turmudzi, Endang & Sihbudi, 2005). Therefore, radicalism can be swallowed or eliminated and even eliminated must be started from guidance of perspective or way of thinking about a phenomenon. Nur Syam (2009) in the book *Tantangan Multikulturalisme Indonesia* has an interesting analysis that to give birth to the right perspective needs to learn from the ideology of *Ahlussunah wal Jamaah* or *Aswaja* 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 still limited by the will of God Almighty. It means to be able to achieve success, humans are obliged to try optimally but don't forget that Allah also determines success. After trying humans must pray and surrender to God Almighty. **Second**, *tawazun* (balance). This doctrine teaches that humans in seeing a reality must not be extreme either left or right. It means that a good human is not too excessive when happy or hate something. This is based on the assumption that the best in the view of humans is not necessarily good according to God Almighty, otherwise the worst in human view is also not necessarily bad according to God Almighty. **Third**, i'tidal (justice). This doctrine

teaches that among human beings one must give mutual trust and the trust that is built must give proportionately. The world will quickly collapse 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 prioritize a universal (global) understanding of Islam. The truth of Islam is seen from general norms such as justice, humanity, safety and welfare.

The next step that can be taken to eliminate or stem the radicalism movement in education is to strengthen the pattern of internal school collaboration networks and external networks between the school and the community and parents of students. Internal cooperation is a neat and compact collaboration between leaders and teachers, among teachers in dealing with, understanding and resolving student problems (Baidhawy, 2008). Collaboration between schools and the community and parents is a routine and systematic pattern of coordination if problems arise. Cooperation is carried out in accordance with the types of problems and interests that exist, and cooperation is not only carried out in the context of providing solutions to problems that arise but must also be done with the aim of anticipating or preventing the emergence of the problem of radicalism in the world of education.

The leaking of radical school textbooks could be due to insufficient education providers. If we observe, education providers in Indonesia are more likely to be preoccupied by bureaucratic approaches that are so complex and far from the substantive realm regarding the deepening of the intellectual movement. Many education providers promise good education services, but the spirit of science itself is far from the target so that weakness is the target for radicalists and extremists to spread their teachings (Abdullah, 2005). Considering the world of education has the strategic potential to indoctrinate any teachings and schools. This is an important evaluation material for all components of education providers from the Ministry of Education and Culture, Ministry of Religion, Supervision, Principal, to the subject teachers themselves. They should filter the books that are included as teaching material in schools so that there are no more cases of material misappropriation that are considered to be deviant (Musa, 2013).

National education also has an important enough role to ward off religious extremist movements because in national education contains the values of Pancasila and *Bhineka Tunggal Ika* which invites us to look after each other, respect, and respect the existence of anyone and any background as long as they are still in the rules community morals and based on Pancasila values (Latif, 2014).

Educational providers must play an active role according to their respective functions and duties to prevent radicalism and religious extremism in the world of education because the seeds of the nation's future generations are in them. Do not let them be preoccupied with thoughts that threaten the integrity of the Republic of Indonesia, because basically every religion teaches goodness and peace. For You Your Religion-For Me My Religion. Education as a very strategic field for national development, has a direct responsibility in unraveling and repositioning the appreciation of the religiousity of the people, so as not to be trapped in the pools of radicalism, extremism, and false fundamentalism, which can damage the joints of plural nation life (Asy'arie, 2002).

Education should be able to provide alternatives through the application of strategies and concepts based on the use of diversity in society, such as ethnic diversity, culture, language, religion, social status, gender, ability, age and race (Yaqin, 2005). And most importantly, this educational strategy is not only aimed at making it easy for students to understand the lessons learned, but also to increase their awareness so that they always behave humanist, pluralist and democratic. Substantively such education will be much in contact with affective education. Affective aspects are aspects that pertain to what is contained in students (the internal side), so that their existence is always hidden. Affective aspects relate to the mental world, ideals and tastes, images, and human beliefs. At the level of praxis, the implementation of education above is a meaningful learning process, which is able to touch humanism in children (Sukiman, 2004). The learning process is a communication process that is characterized by educational interactions. Namely mutual communication between parents or teachers and children or students in achieving a teaching goal. Therefore learning resources must be designed in such a way as to maximally stimulate the emergence of internal dialogue within students. In other words there is a meaningful communication between students and the learning resources they face.

With the achievement of internal dialogue in students makes them try to capture the message from the media, so that the learning process has occurred. The media succeeds in conveying the message as a source of learning, if then there is a change in the mindset, behavior or attitude of learning in students. In this regard, the planning of messages of pluralism reality in the learning process is very much needed. The planning is based on children's mental health. Good planning will produce learning processes that are conducive to the occurrence of dialogue between students and existing learning resources, which in turn will be embedded in the concepts of character development in a very simple and concrete level. Children are not indoctrinated to follow certain values. Students are expected to be reasonable and reasonable to make choices (free choice) of the values offered in teaching and learning activities (Arifin, 2003). This kind of condition allows the birth of the process of internalizing values and natural morals in the world of education.

Conclusion

Indonesia has a multicultural society that holds diversity in terms of ethnicity, customs, culture, language, religion, way of life and values held by the ethnic groups in that society. Plurality is the will of the Creator (*sunnatullah*) so that life can work in balance. The existence of plurality in people's lives actually makes people's lives dynamic, colorful, not boring, and makes one another complementary and needy. But when this plurality is not able to be managed properly, it will become a source of conflict which will ultimately cause disruption to stability and disharmony. So that diversity can be managed into assets that will give birth to a harmonious symphony of life, not as a source of division, the right instruments are needed to be able to direct the diversity. Islamic education is an appropriate vehicle for building multiculturalism awareness and as one of the important media that can shape the way one's life style or society is shaped. Islam as *rahmatan lil'alamin* contains normative values which are loaded with teachings that respect the pluralist-multicultural dimension. Islam as a teaching is so good in viewing and placing human dignity, both as individuals and as social members. This is proven by the Islamic concepts of *as-sawiyah* (equality), *al-'adalah* or justice, *al-hurriyah* or freedom as well as *tasamuh* or tolerance which is the basic capital of multiculturalism theology.

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