

RADICALISM PREVENTION THROUGH ISLAMIC RELIGIOUS EDUCATION LEARNING AT ELEMENTARY SCHOOL

Nuhayati

Universitas Tadulako Palu

Jl. Soekarno Hatta No. KM. 9, Kota Palu, Sulawesi Tengah, Indoneisa, 94148

Email: nurhayatihamzah1973@gmail.com

Abdul Hamid

Universitas Tadulako Palu

Jl. Soekarno Hatta No. KM. 9, Kota Palu, Sulawesi Tengah, Indoneisa, 94148

Email: hamiduntad@gmail.com

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ABSTRACT

Radicalism has been a threat to the world civilization and every country has deployed its effort to prevent radicalism especially in the educational sector. Every level of education including elementary school can be designed to prevent radicalism. Given this situation, educators in elementary schools are expected to be able to design and develop the program that are able to prevent students from radicalism understanding. This study was aimed at investigating the efforts of SD (*Sekolah Dasar*/Elementary School) Putra Kaili Permata Bangsa Palu in preventing radicalism, especially in PAI (*Pendidikan Agama Islam*/Islamic Religious Education) learning. This research was qualitative using a case study approach. Interview and documentation techniques were used to collect the data. To analyse the data, this study applied Creswell analysis techniques. The findings of this study show that the school has designed and developed program to prevent radicalism. The efforts deployed by the school included: selecting textbooks, developing learning modules and PAI manuals by teachers, and maintaining nationalism-related activities. The strategy was implemented through PAI learning both in the classroom and outside the classroom. In the classroom learning included the objectives, materials, media, methods, and evaluation of learning process. Outside classroom learning covered extracurricular, religious, and nationalism-related activities.

Keywords: Islamic Education, Learning Modules, Radicalism, Textbooks

ABSTRAK

Radikalisme telah menjadi ancaman bagi peradaban dunia dan setiap negara telah mengerahkan upayanya untuk mencegah radikalisme terutama di sektor pendidikan. Setiap tingkat pendidikan termasuk sekolah dasar dapat dirancang untuk mencegah radikalisme. Dengan situasi ini, pendidik di sekolah dasar diharapkan dapat merancang dan mengembangkan program yang dapat mencegah siswa dari pemahaman radikalisme. Penelitian ini bertujuan untuk menginvestigasi upaya SD (*Sekolah Dasar*) Putra Kaili Permata Bangsa Palu dalam mencegah radikalisme, khususnya dalam pembelajaran PAI (*Pendidikan Agama Islam*). Penelitian ini adalah kualitatif dengan menggunakan pendekatan studi kasus. Teknik wawancara dan dokumentasi digunakan untuk mengumpulkan data. Untuk menganalisis data, penelitian ini menerapkan teknik analisis Creswell. Temuan penelitian ini menunjukkan bahwa sekolah telah merancang dan mengembangkan program untuk mencegah radikalisme. Upaya yang dilakukan oleh sekolah termasuk: memilih buku pelajaran, mengembangkan modul pembelajaran dan manual PAI oleh guru, dan memelihara kegiatan yang berkaitan dengan nasionalisme. Strategi tersebut dilaksanakan melalui pembelajaran PAI baik di dalam kelas maupun di luar kelas. Di dalam kelas pembelajaran termasuk tujuan, bahan, media, metode, dan evaluasi proses pembelajaran. Pembelajaran di luar kelas mencakup kegiatan yang berkaitan dengan ekstrakurikuler, keagamaan, dan nasionalisme.

Kata Kunci: Pendidikan Agama Islam, Modul Pembelajaran, Radikalisme, Buku Teks

INTRODUCTION

The problem of radicalism in Islam became an issue in many parts of the world at the beginning of the 21st century. The international world faced the reality of a new threat of violent terrorism involving a strong radical Islamist group (Mubarak, 2007), emerging hard Islamic movements, fundamentalists, and others (Zada, 2002). This radical Islamic movement grow very rapidly until they emerged in various parts of the country. This can be seen from many shootout attacks, suicide bombs, physical attacks, terrorism or others. Such cases become evidence that violence which is delivered in form of religion continues to emerge (Zainuddin, 2002). This violence triggers religious conflict which is caused by a false understanding of religion. This false understanding refers to a textual and literal pronunciation. Islam should not be understood this way so that it may bring peace and mercy to the world (Arifin, 2016).

Radicalism is derived from the word radical as a root, and ism, meaning understanding or school of thought. Biased radicalism is understood as a state political-savvy who demands a massive change in order to achieve a significant level of progress (Dirjen Bimas Islam Kemenag RI, 2014). Radicalism in terms of thought operates at the level of concept, discourse, idea, and it essentially supports the way of violence in achieving goals. It can be in action which operates at the level of socio-political and religion (Munip, 2012). It leads to the behavior of systematic violence, actual violence, and symbolic violence which is dangerous in the survival of religion life, especially in Indonesia (Qodir, 2014). The radical is a person who favors rapid and sweeping changes in laws and methods of government. Bondokji (2017) stating that the understanding of radicalism is one of the paths to terrorism. The phenomenon of people embracing opinions, views and ideas which could lead to acts of terrorism (Hornby, 2000). In line with this, Ma'arif (2014) states that radicalism in the action landscape is called terrorism.

The movement of radicalism can be divided into three, namely radicalism as the political movement, radicalism as a cultural movement, and radicalism as a religious movement (Makruf, 2007). These movements have resulted in the growth of radicalism in various parts of the world. Radicalism has been disseminated through Political, cultural, and religious issues in society. However, the radicalism referred to in this writing is an individual movement or group that seeks violence on behalf of religion and impose the will in realizing significant changes. This form of movement can be physical, psychic, or oral violence.

A survey by the Wahid Foundation in 2016 showed from 150 million Muslims in Indonesia, about 7.7 percent or 11.5 million people were potentially acting radically while 0.4 percent or 600 thousand people had been involved (Hakim, 2017). In addition, based on (BBC survey, 2018), conducted by LaKIP (*Lembaga Kajian Islam dan Perdamaian*/Institute of Islamic and Peace Studies) shows that 49 percent of students have demonstrated a disagreement to radical action against religion. As well as assuming that people who are not Muslims are disbelievers who deserve to be hated and get different treatment. The movement of radicalism has begun to shift into the world of education, especially in formal or non-formal educational institutions. The understanding of radicalism and terrorism have been associated with the content in the material of religious subjects.

Radicalism can be found in PAI (*Pendidikan Agama Islam*/Islamic Religious Education) learning material for SD (*Sekolah Dasar*/Elementary School) (Hasim, 2017). The learning material which could potentially foster a radical attitude in religion include pagan concepts, religious militant stories, *jihad*, war stories in the period of Muhammad's religious companion (*Sahabab*), the Islamic reformer figures, and the conflict of interfaith teachings. According to Permen (*Peraturan Menteri*/Ministerial Regulation) of Religion of Indonesia No. 2 of 2008, PAI

in Madrasa includes four subjects, namely the *Qur'an Hadits*, moral creed, *fiqh*, and history of Islamic civilization. Each of these subjects has a very related connection with one another.

The root of radicalism has been closely related with at least 4 things. *First*, religious understanding is spiritually patterned and based on the Semitic texts without relating it to the context of the surrounding. *Second*, religious radicalism can grow and develop against people or groups that study religion in a closed environment and give education and religious learning that is wrong. *Third*, a view concerns the religion as a complete way of life, regardless of the norm, law and culture system of society or country. *Fourth*, Unconducive community environment. It is related to prosperity, the attitude of tyranny of majority, equitable, fairness, modernization, lack of attitude agrees in Disagreement in society, nation and State, as well as beliefs that they consider true with an emotional attitude to lead to radicalism (Hamid, Mahmud, Aldiawan, 2019),

Therefore, it is necessary to prevent the understanding of radicalism among students in their PAI learning. PAI has some significant roles and one of them is to anticipate the emergence of a spiritual crisis (Idi & Suharto, 2006). It has functions as a medium of moral formation, ethics, or the character of students. It should be used as an alternative solution to prevent the development of radicalism (Wiyani, 2013).

PAI is the primary source of education to instill Islamic values concerning good behavior, worship, and socialization with others. It serves as any form of teaching and learning that is based on the principles and values of Islam (Tan, 2011). According to Daradjat (1992), PAI is an education through Islamic religious teachings, namely the guidance and care of learners which must then be developed and practiced into real life in accordance with the teachings of Islam that *Rahmatan Lil' Alamin* (Azra, 2012). This subject should not nurture a fanaticism, and weaken the harmony of religious life and unity of the nation. It should align with its purpose that is to instill a strong faith in God, strengthen the *aqidah* and the values of Islam, cultivate a sense of optimism, confidence, responsibility, mutual respect, and have a clean heart from hate, envy, roughness, selfishness, and disputes (Muhaimin, 2004).

Lewis (2017) suggests several efforts that can be made to fight radicalism and to instill deradicalization education such as tolerance and peace, maintaining a spirit of patriotism. To achieve this, special books should be designed and written for educational institution. In addition, Davies (2018) proposes to build a cohesive community such as integrating pluralism values in school environment. Alhairi (2017) thinks that here are at least three important things that can be internalized into the subject of PAI to fight radicalism, among which are Islamic religious peace, tolerance, and compassion. This religious subject should be geared toward the transfer of Islamic global values such as inclusivism, humanism, tolerance, and democracy. Islamic religious education plays an important role for human life and can be used as a tool to resist the movement of radicalism in education (Arif, 2012).

There are studies conducted on radicalism in schools. Some of them address the role of teachers and schools in an effort to stem radicalism with various activities that lead to the nuances of moderation in religion (Parisi, 2017; Munip, 2012; Fuad, 2018). Those studies provided new insight on how some terms in Islam that are often understood 'negatively' like *jihad*, and *kebilafah*. They also offer some suggestions like applying dialogue in learning activities, and monitoring students' activities in schools beyond a school hour. Hasim (2015) examined some strategies to counteract radicalism in schools through the study of teaching materials in elementary schools. The research focused on the study of content (textbooks) of PAI using literature studies. However, studies on teaching material and how to deliver it in PAI subject is under research. This study tries to fill the gap. It examines PAI teaching materials in elementary schools, from literature studies to praxis in PAI learning through the use of Special Handbook prepared by the School Team.

Based on the objective mentioned previously, this study investigated two things. First, it described the teaching material or contents of the PAI Special Guidebooks that served as an effort to prevent radicalism in elementary school. Second, it investigated the implementation of radicalism prevention through learning activities, in the classroom and outside the classroom.

METHOD

This research was qualitative using a case study approach which is an intimate approach that explores everything in real life in detail and depth through a variety of ways (Creswell, 2015). And according to Gumati (2016), the strength of a case study was his research observing the effects in real life. It tried to investigate the condition or phenomenon experienced by the subject, and described it using words (Tohirin, 2017). It took place in SD Putra Kaili Permata Nation Palu.

This study gained some sources used as a reference in the preparation of research. First, the primary data source. In this study, the principal of the school, the PAI teachers, and the students served as primary data sources. In addition, the data were also obtained from teachers who had the authority to teach students. Second, the secondary data sources. They were taken from books such as "from Radicalism to terrorism" compiled by Setara team of institutes, "religious radicalism in Indonesia" authored by Qodir (2014) and "Curriculum Development: Theory and Practice" by Idi (2006).

Data were collected using: interview, observation and documentation method. In this study, interviews were conducted in two ways: structured and unstructured (Sugiyono, 2008). The informants who were involved in interview were the principal, the teacher of PAI subjects and the students. Observation was applied in this study by observing and recording (Margono, 2008). The study used a frankly and faint observation method. In this case, the author stated frankly to the data source while conducting research. However, in certain cases, the research is also done in the faint, this is to avoid if the data is still kept confidential, and if done frankly it is possible that the data is not allowed to be observed (Sugiyono, 2008). The learning process inside and outside the classroom with a variety of activities at school were observed. The researchers positioned themselves as observers of the activity and did not participate in the activities directly (Moleong, 2004). Documentation was applied to gain data from the research object that were obtained from written sources or documents such as images, life history, biography, rules, etc. (Sugiyono, 2008). This method was used to collect data about the profile, vision of the school mission, activities, schedules, organizational structures, infrastructure and facilities, materials, activities, and others related to the efforts of radicalism prevention in PAI learning at SD featured Putra Kaili Permata Nation Palu.

The validity of data was tested using triangulation as checking data from various sources, using various means, and various times (Sugiyono, 2008). Data were analyzed using technique adopted from Creswell (2009). *First*, preparing the data for analysis. This step involved a transcripts interviews, observations, documentation by scanning materials, typing field data, or sorting and compiling the data into different types depending on the source of the information. *Second*, reading the whole data. The first step was to build a general sense of information acquired and reflect its overall meaning. Once all the necessary data was collected, a thorough analysis was conducted to find out the anti-radicalism-based PAI values taught at the school. *Third*, coding the data. This step involved writing data, segmenting the sentences or pictures into categories. *Fourth*, coding process to describe the settings, categories, and themes to be analyzed. *Fifth*, showing the description and the themes in a narrative/qualitative report. Structured analysis was applied to understand radicalism in PAI learning at SD

featured Putra Kaili Permata Bangsa Palu. *Sixth*, interpreting the data. The result of data analysis was developed in accordance with the objectives of this study.

RESULTS AND DISCUSSION

Efforts to Prevent Radicalism at SD Unggulan Putra Kaili Permata Bangsa Palu

There were some efforts that the school deployed to prevent radicalism among students at the school.

Textbook Selection

The textbooks were selected to meet the demand of PAI learning. Routine activities at the beginning of the new school year was administered by selecting books that will be used in the learning and the emphasis was on learning material or content in PAI learning. The principal stated in an interview:

"Every beginning of the new school year, our duty is to select the textbook to be used in learning. We already have a cooperation with some publishers. In fact, I often come directly to publishers, for example Gramedia, to ensure that the book is free from any element of radicalism " (Irfan, Personal Communication, January 15, 2020).

Before the textbook was distributed to the students, learning material selection had been conducted. This process ensured both the effort to prevent radicalism and a means of adjustment with the syllabus. The screening of the textbooks was done by all the teachers and the school principal. The screening was based on some indicators with special emphasis was given to the principle of Islam *Rahmatan Lil ' Ālamīn* and radicalism free element. In line with this, Alhairi (2017), proposes some values of anti-radicalism, namely:

The Development of Master Module

The school applied the national curriculum. It also provided its own distinction for curriculum using some module. This module is made to increase students ' insight and to achieve vision and mission of the school. The most important thing is that the module can curb radicalism understanding among students. The module was compiled by the teacher of PAI who uses sources of *Qur'an Hadits* as basic guidelines for human life. Therefore, students were expected to understand the fundamentals of religion so that they will not be affected by the understanding of radicalism.

PAI Guiding Book

A special handbook was designed to meet the need of PAI learning. PAI teacher's stated in an interview:

"All PAI teachers or class teachers who teach PAI materials are obliged to use the Handbook of schools, so they can have an understanding. They are obliged to use the handbook in teaching and learning PAI" (K. Hasanah, Personal Communication, January 16, 2020).

This study found that the school administered nationalism-related activities. Nationalism can be interpreted as a nation and country loving ability. This can be nurtured by various activities ranging from the small things, for example by singing Indonesia Raya song. Nationalism actually contains elements of religious education. Religion is defined as one of the symbols of nationalism. The forms of nationalism activities performed at the school was to perform the flag ceremonies, to celebrate the Independence Day or the historical day for Indonesia, and to sing national songs.

Senior teacher explained that as a good citizen, living in Indonesia, we must follow the rules that exist in Indonesia. In order for students not to be reluctant to implement Pancasila, the Indonesian ideology has embraced a characteristic of Islamic states.

"In the charter Jakarta, Jakarta Center Kan. Indeed, the first of the Sila, the deity with the obligation to apply Islamic Shari'a. The application of Shari'ah is also protected by the Constitution 1945 of article 28 where the state protects every resident who embraces their respective religions. Actually, it was enough. This country is actually based on Islam. " (Hanip, Personal Communication, January 17, 2020)

So, various forms of rejection of radicalism groups against Indonesia and encouraging to establish the Islamic State is not the right thing. Pancasila, the foundation of Indonesia today already contains elements of Islam. In order for students to accept it, the teachers led their student to continue to carry out nationalism-balanced activities with Islamic activities, as both are mutually sustainable. In realizing the peace and unity of the nation, religious nationalism is required.

Based on the findings of this study, the efforts to prevent radicalism at SD Unggulan Putra Kaili Permata Bangsa Palu can be depicted as follows:

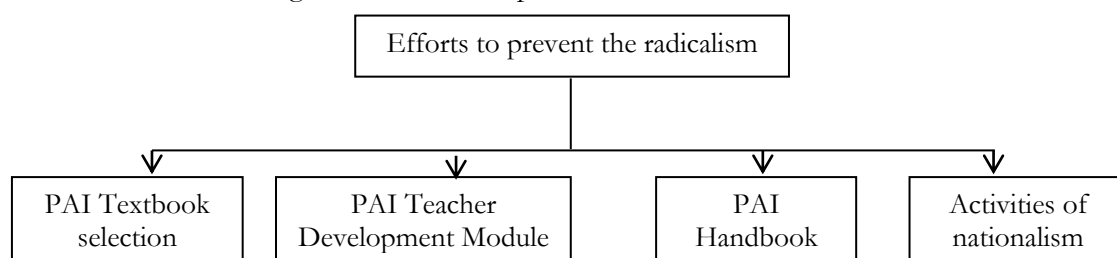


Figure 1. Radicalism Prevention Efforts

Implementation of Radicalism Prevention in PAI Learning

Efforts to Prevent Radicalism in the Classroom

To carry out the program, real effort was made at SD featured Putra Kaili Permata Nation Palu. In PAI learning, the learning components included:

Objectives

Purpose is the most important aspect of learning. The objective is to give direction to the educational element to achieve the desired outcome, either in relation to the students or the vision and mission of the educational institution. The principal stated in an interview:

"Teachers and staff at SD featured Putra Kaili Permata Bangsa Palu, have established programs, either short, medium, or long-term. It is intended to achieve the vision and mission of the school. The vision and mission are aimed at: "Creating a generation of excellence, religious and environmental insight in the future". Among the objectives is to shows the establishment of knowledge, attitudes and skills of students who are aware of the importance of religious sciences and the attitudes of *Akhlak karimah* that can be applied in the community. (Irfan, Personal Communication, January 18, 2020).

For the prevention of radicalism, it is not only focused on Islamic religious education objectives, but also national education because in Islamic religious education there are curricular objectives which is the description of national educational objectives.

The purpose has actually been included the objective of PAI subject and national education. The purpose is to form discipline, morality, skill, creativity, and other general ability. It is in line with the Law number 20 year 2003 which states:

The objective of national education is to develop the potential of students to become human beings who have faith in God Almighty, noble, healthy, knowledgeable, capable, creative, independent, and become a democratic citizen and responsibility (Sisdiknas, 2003).

The national education system and PAI subject have essentially the same goal of forming attitudes, knowledge, and high creativity in students. This aims to serve as a first step in the prevention of religious radicalism among students through PAI learning.

In the regulation of the Minister of Religious Affairs (2008), concerning the graduation standards of the 2013 curriculum, the following objectives of learning PAI are set.

Table 1. Domain of PAI Learning

No.	Madrasah Ibtidaiyah	
	Dimensions	Qualification Ability
1.	Attitude	Having behaviors that reflect the attitude of believers, noble morality, knowledge, confidence, and responsible for interacting effectively with the social and natural environment in the home environment, school, and places to play
2.	Knowledge	Possess factual and conceptual knowledge based on their curiosity about science, technology, art and culture in the insight of ability, nationality, state, and civilization related to phenomena and events in the environment Home, school, and play place.
3.	Skills	Have the ability to think and a productive and creative follow in the abstract and concrete sphere

Good attitudes become one of the goals that students must achieve. Being good can keep students away from traits that can lead to radicalization. The knowledge aspect aimed to make students not only behave, but also to be basic in behavior and action. In addition, students were directed and led to the correct understanding of their religion and at the same time they were protected from radicalism. For skill aspect, students were taught to be able to live in the community. They learned good skills, especially those related to extracurricular activities such as dance, *qira'ah*, *Pencak Silat*, drum band and scouting. Attitude, knowledge, and skill, should be the main focus in determining learning objectives and to prevent radicalism as early as possible.

Material

To ensure the preventive efforts of radicalism in the school environment, integrating the values of anti-radicalism should occur in the subjects (Alhairi, 2017). The analysis of core competencies and materials in the curriculum had been done in the previous discussion. The school had integrated the values of anti-radicalism such as peace, tolerant, and affection in the PAI lessons. According to Fuad (2018), the form of tolerance can be categorized into two. First, religious tolerance is associated with *aqidah* and the attitude to give the opportunity of other religions to worship in accordance with their belief. Second, social tolerance is geared towards public tolerance.

Religious tolerance can be applied in the school because Indonesia has a multicultural religion. Although at SD featured Putra Kaili Permata Nation Palu There is only one religion, namely Islam, but the study of religious tolerance can be applied outside the school. Social tolerance has been indirectly applied to classroom learning. In the classroom there are many students who have different abilities, a learning approach used multiple intelligence (Gardner, 1993). This approach was intended for students to interact harmoniously with each other and fraternal attitudes can be established regardless the differences.

To evaluate tolerance attitude, observation was conducted. Teachers periodically observed their students' attitudes and behaviors inside or outside the classroom. There are no special records such as incidentals records that can be used as a reference in the attitude assessment or feedback for the teacher. Without special notes available, the teacher often assessed only in general and not yet detailed, even being subjective. Some indicators of

tolerance attitude had been applied. Respecting the opinions of others, exhibiting friendly attitude without distinguishing ethnic and religious, expressing mutual respect, controlling emotions, not mocking friends, designing and conducting social activities, respecting school officers, helping each other, visiting sick friends, and visiting students whose parent died were the examples of the indicators (Fuad, 2018).

Based on the observation, this study found that not all of the indicators were fulfilled by students at the school. Some student had mocked their friends. Although this behavior had been punished by the teacher, some students still mocked their friends. This took many forms including to call their friends' name not by their name. This shows that the effort to prevent radicalism had not been carried out well.

Radicalism understanding can be obtained from anywhere, including playmates. Activities in the school should be supported by the students' family and the surrounding environment. This is to anticipate the understanding of radicalism that has been spreading throughout the elements of society.

Method

The method of learning in the school applied lectures and groups. Almost all of the teachers used the lecture method because it was considered easier and did not require much preparation. This is sometimes tedious, so in its implementation, it requires certain skills in order to attract students. However, the method of discourse is crucial in order that students obtain information on an issue (Anas, 2014). The method did not spend a long time and it made the atmosphere of the class quiet because the students had some activity.

Sociodrama method was rarely used in learning process of PAI. This study found that there was only one teacher implemented it. According to the teachers, this method took a long time to administer whereas the PAI learning was limited to 5 hours per week.

The methods used in developing anti-radicalism PAI learning is to carry out transparency, habituation and coaching. The first method refers to a method of precision. According to the principal in an interview:

"We use methods of transparency, habituation, and coaching in PAI learning. With transparency, students can see directly and try to follow the examples. A habituation and Coaching method from the teachers and other staff allow them to learn good attitude." (Irfan, Personal Communication, January 15, 2020).

According to Azizy (2003), the method of modelling was based on the teachers' performance in the school. Especially for the basic level, the teacher was in the position to provide good examples. They were central to students since they acted as a caregiver, model, and mentor (Suyono & Haryanto, 2011). Students often considered what their teacher said as something correct to follow.

The example of a teacher that should be performed to the students served as *Usmah Hasanah*. The character of the students can be shaped by their teachers' good example. The teachers are in the position to provide good example for their students. Therefore, teachers are very influential in terms of education and behavior, especially the formation of students' attitudes and characters.

This study found that the teachers in the school had shown a good example to follow by students for their behaviors and attitudes. The teacher's anti-radicalism stance was demonstrated through their daily activities, especially in dealing with or responding to the issues of everyday life, whether culture, politics, or in the school when they treated their learners.

Second method was coaching. Besides serving as an example for students, the teacher was also a character builder. In the learning activities inside and outside of the classroom, teachers became student character builder. According to Paris (2017), the teacher plays a role

as a transformer in instilling love of religion and homeland, nation, and country (nationalism). In addition, they also play a role as an evaluator to the PAI material content. In fact, in extracurricular activities, the teacher played a role to monitor students' activity in the school. The method of coaching was usually applied in the classroom. It served as a basic coaching of *Akhlak* for students and it provided a comprehensive understanding of Islam. Meanwhile, outside the classroom a teacher held extracurricular activities.

Third method was habituation. This study found that the methods were applied in every aspect of the subjects, especially PAI. The habituation of *Akhlak* that is polite and Islamic was very visible in students' daily life in the school. They performed habituation of *Salim*, *Shalat* and being polite to all the school citizens. Recurring habits can be a character. The habits should be repeated and they will be connected with feelings (Elfiky, 2013). Implementing anti-radicalism education, the arena and capital are needed to support the development. According to Swartz (1997), educational institutions can use habits, capital and field to design anti-radicalism education. The three relate in reciprocal and dialectical relationship.

Based on the findings of this study, it can be understood that the program of anti-radicalism education has taken place in the school. Some events required religious and this occur and was visible in daily life in school. The capital is anti-radicalism. The capital was supported by a conducive, moderate, peaceful and religious arena. The capital and arena were helpful to achieve the goal of anti-radicalism education with improvements in some indicators like moderate, tolerant, peaceful, nationalism, friendly, and affectionate characters. The transparency will create habituation, so that students do not forget what they had learned. In addition to habituation, there must also be coaching in a structured and futures. Those efforts were applied in the school so that students could develop an anti-radicalism stance in a prolonged manner.

Media

Sadiman, et al. (2007) view that the media provide channel for the messages from the sender (teacher) to the recipient (learners) so that the students were able to receive messages well. Therefore, the media is one of the most important things in the delivery of the efforts to prevent radicalism in the school, especially in the learning process. It should be taken into consideration in the learning process to achieve the goal of national education.

Media has been influenced by the advancement of science and technology. In education, media plays significant role in supporting the learning process and in facilitating teachers to deliver learning materials. Its presence to some extent in the classroom has reduced the dominance of teachers' performance in the classroom. Therefore, teachers must be able to design learning by utilizing various types of media and appropriate learning resources so that the learning process takes place effectively and efficiently.

This study found that the schools can be categorized advanced level in terms of its supporting media and technology. Based on the observation, it was found that the school had equipped the learning process using audio-visual and computer-based media. There was a computer room for students to develop their skills and knowledge in dealing with the learning process.

Direct learning had also been applied by the school through the experience of drama, tourist demonstrations, and exhibitions for learning process. Students gained more concrete knowledge through direct experience, artificial objects, drama, travel, and exhibitions. This had been made possible because the students had a chance to directly encounter the object of learning. On the part of the students, they had gained knowledge through intermediate objects or tools, such as images, movies, radio, visual and verbal symbols. Therefore, the teachers should be in the position to provide guidance and direction for students. This assistance was given in the form of providing definition or explanation on the topic learned by the students.

This study found that the school had deployed several aspects of media to assist students' learning process. The school had combined direct learning and intermediaries learning, to make it clear, regular direct learning was achieved in the learning process by conducting travel works. To support this, intermediate learning was applied through the use of pictures, video, and symbols in the learning process.

Evaluation

Evaluation is the final stage of a learning activity. It is designed to measure the effectiveness of learning, so that the result can be used as a feedback for teachers to improve further learning activities. It can provide information to determine students' achievement in mastering the specified objectives. It is also helpful for decision maker to examine a curriculum development in a particular school.

This study found that the school evaluate the learning process using test techniques and non-tests. The former allowed the teacher to gain information on students' performance in a shorter period like weekly schedule for learning the sub-chapter. The test helped students to identify how well they had understood the subject matter. According to the PAI teacher, the test was also available in the module in terms of exercises to measure students' understanding of the lesson theme. For example, the topic of "*Hadith* about compassion,". The module provided exercises following the topic. Some exercises written like: If you have a friend who suffers from stress, what would you do? For non-test evaluation, the teacher used observation. This technique was used to determine students' attitudes and skills concerning the topic that students had learned. This study found that this technique was not supported by a special record that demonstrated the student development. Instead the teacher provided a subjective assessment.

Given the evaluation techniques applied in the school, it can be seen that the school had applied the evaluation technique to measure students' attitude of anti-radicalism education. Students performance in exhibiting character of anti-radicalism was measured through their attitude in maintaining harmony, working together to clean classes, performing nationalism related activities, performing religious culture in the school.

In line with the character of anti-radicalism education, the principal of the school thought that a good Muslim should be able to keep the harmony and keep mutual cooperation with fellow human beings despite different ethnic or religious. In a more detailed description, the principal elaborated in an interview.

"If you want to be a good Muslim, you should establish good relationship with your fellow. Allah does not like human who broke relationship with other fellow human."
(Irfan, Personal Communication, January 15, 2020).

Responding to the statement of the school principal, student's parents supported the principal view. The parent had an experience in showing rejection to other religions. After he had learned from discussion with the school concerning religious tolerance, he had changed his attitude to respect other religions. The principal stated the parents' experience in an interview.

"Talking about different religion attitude, Once the parent had negative attitude to other religions. He rejected the existence of other religions. He considered other religions to be bad. After he learned from discussion on religious tolerance, he had the ability to express tolerance. In fact, he had a familiar friend from different religions."
(Irfan, Personal Communication, January 18, 2020)

Efforts Implemented Outside Class to Prevent Radicalism

This study found that the curriculum developed by the school had allocated PAI lessons for 4 to 5 hours per week. Given this allocation of 4-5 hours per week, the teacher saw that

the portion of PAI learning was inadequate. The time allocation could not meet the need of PAI learning to develop student's religious knowledge and skill to deal with the increasingly complex era challenges. To overcome this, the teacher conducted the learning process outside the classroom to carry out anti radicalism education for students.

The school held several activities taking place outside classroom. The activities had something to do with extracurricular activities. They included *Pencak Silat*, Scout, Science Club, English club and other activities. Various extracurricular activities facilitated students to learn anti-radicalism values in the learning process outside the classroom. For example, scouting activity which was held every Friday was aimed at nurturing students' attitude of responsibility and love for Indonesia. In Scouting activities, students were divided into several teams consisting of 5 to 6 students. Each squad was given a task to set up a tent. In this activity there were elements of mutual assistance that can increase their attitude of empathy and harmony.

Maintaining the culture and religious climate was held by the school to carry out anti-radicalism values. To achieve this, the school implemented *tadarus*, praying and other related activities. Short *surah* memorization activity was done in the school. *Tadarus* Qur'an was included in the literacy activities before the lesson began on a daily basis. To carry out this Quran related activities, the teacher became a companion and some students were appointed to lead other students.

The school also promoted Islamic-based activity for students to follow. Before the students entered the school, the teachers had waited to welcome them in the school gate. Students expressed greetings, *Salim*, and smiled with courtesy to their teachers. This was carried out both when student came and left the school.

The school had an effort to combine religious activities with nationalism. This effort was done in order for students to understand both their religion and the values of nationalism. To bring the values of nationalism into existence, the school held regularly the ceremony to raise a national flag every Monday. This activity was designed to promote and to familiarize students with several values like discipline, leadership skills, and responsibility (Anwar, 2014).

The PAI teacher said on an interview:

"The most important purpose of learning with this habituation is that students are able to internalize and awaken the national spirit, love the homeland, and nurture patriotism. Students are expected to be able to actualize those attitudes in everyday life. In addition, the school also preserves the culture of the region as one source of the country's wealth. Ulatural diversity was realized in the form of extracurricular team for *Shalawat*, dance art and others. Themes that have been carried on national and religious nuance, both are mutually adjacent. In addition, the the school has equipped students with libraries that are equipped with moderate readings such as peace love, tolerance, affection towards others, and so on." (K. Hasanah, Personal Communication, January 16, 2020).

From the above explanations, it can be seen that the school had developed the implementation of the anti-radicalism prevention efforts. Those efforts were designed to promote the values of anti-radicalism including; *First*, peace. This value is seen when the teacher explained that Islam is a religion of peace and spreading peace. The attitude to nurture was mutual understanding and respect. *Second*, tolerance. This value was seen when teachers divided students into some groups. They were assigned to work among students with different physical traits or abilities. Groups were formed heterogeneous by randomizing. It can be in form of presence sequence or seating order. *Third*, affection. This value was seen when the school implement the program of religious culture like Greetings, *Salim*, smiling, applied in the school environment when student arrived at school and left the school. In addition, every teacher or school staff who met each other was obliged to greet or shake hands. *Fourth*, nationalism. This value was evident when the students performed several activities like

standing in line before entering the class for learning, singing national anthem "Indonesia Raya". Students also participated in a ceremony to raise national flag and other nationalism-related activities.

Based on the values promoted by anti-radicalism education, it can be concluded that the students had shown their attitude against radicalism. They were able to keep their emotion from anger, exhibit tolerance, respect others, express fraternity like the attitude of care, and compassion, solve problems with deliberation, uphold the value of nationalism through ceremonial activities, scouts, and others. These attitudes were measured through the evaluation, both test and non-test to the students in the school. Given the efforts of radicalism prevention in the school, this study tries to visualize the efforts in the following figure:

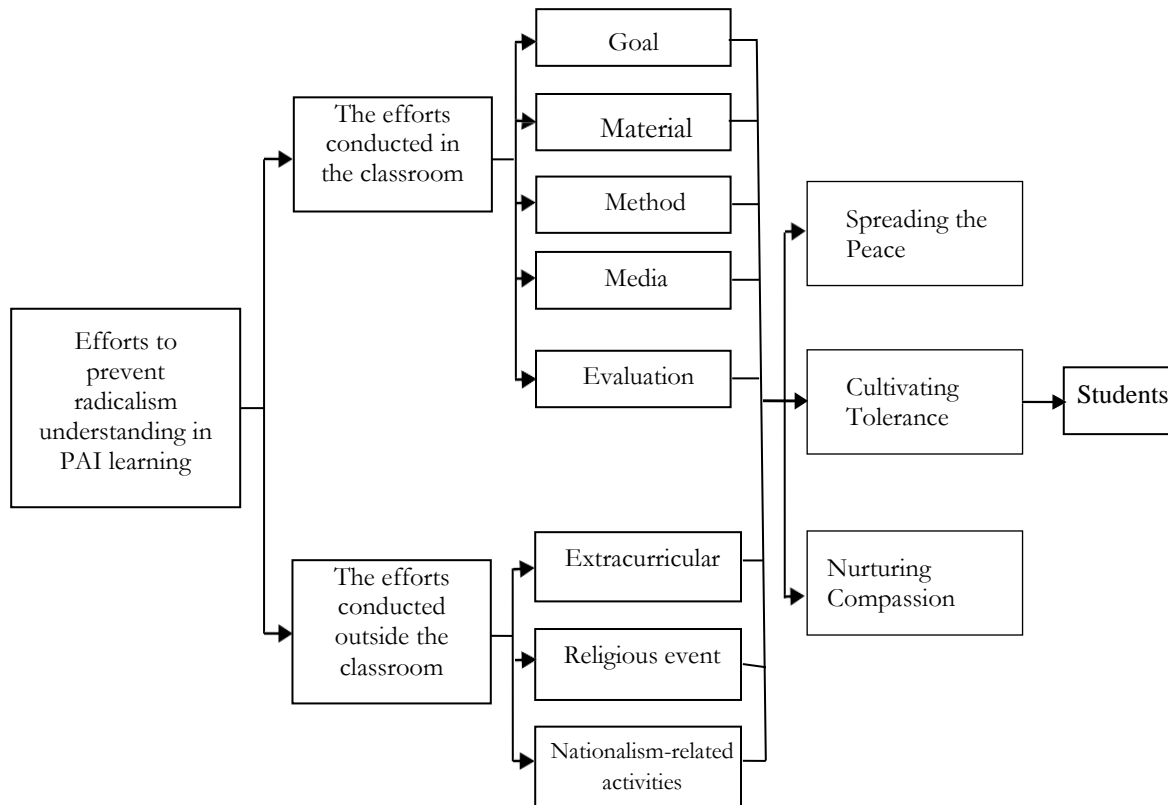


Figure 2. Model for the Efforts to Prevent Radicalism Understanding in PAI Learning

Radicalism and terrorism have been the global problems that require global and collective efforts to solve them. Every country and government have expressed their worry about the spread of radicalism. Educational institutions such as schools have also been used to spread radicalism. Religious education, according to some parties, is accused of being a 'contributor' to the spread of radicalism, so that religious education is the concern of various circles in the education world. Educational institutions in Indonesia have been deemed as a place to nurture terrorism.

SD Unggulan Putra Kaili Permata Bangsa Palu had spent effort to prevent radicalism in its institution. The school expressed its concern and made a huge breakthrough by compiling a special book for PAI as a guideline for PAI learning process. The school wanted to show that PAI learning has a noble purpose that is to build students' character who are pious, have strong faith, have high moral standards, are independent, creative, and so on. The purpose of PAI learning as outlined in a special guidance book compiled by the school is to prepare students who are tolerant and ready to accept the differences in any form. The purpose is relevant to the multicultural reality of the Indonesian nation in terms of ethnicity, race,

language, and religion. This reality demands that PAI learning does not foster excessive fanaticism, let alone intolerant attitudes.

Islamic education has many forms and one of them is through PAI learning in the school. PAI learning is expected to provide students with the ability to understand, internalize, and can practice the teachings of Islam thoroughly (Daradjat, 1992), and make Islamic religion as a guideline in their life, either in the world or in the hereafter. Muhaimin (2004), proposed that PAI in the educational institution should prevent students from fanaticism which weaken the harmony of religious life and unity of the nation. Taking into consideration Muhaimin's view, PAI learning in the school should play a role to prevent fanatic and excessive attitude leading to intolerant attitude. This role is crucial to maintain Indonesia's multicultural country since it consists of different ethnic groups, races, religions, traditions and cultures.

Raising awareness of pluralism-multiculturalism is pivotal to uphold in our country. It has something to do with the efforts to understand the differences among people and how to make the diversity acceptable (*Sunnatullah*). It may reduce discriminatory attitude which can be expressed in many forms like envy, prejudice and etc. One of the efforts to realize pluralism-multiculturalism is through PAI learning in in educational institution. According to Daulay (2016), the purpose of PAI learning in the school is to develop students' personality based on faith towards Allah, moral values and character that is reflected in the overall attitude of daily behavior. Those characters have shaped the formation of national character. In line with this, Muhaimin (2004), states that PAI learning should results in behavioral attitudes like appreciating others, eliminating violence, and egoism. Based on this explanation, it can be concluded that the goals of PAI learning include *Aqidah*, *Shari'ah*, and morality. *Aqidah* refers to a foundation of belief in Allah Swt. *Shariah* serves as a guidance to become a good Muslim. *Akhlak* requires muslim to reflect and actualize Islamic values in their behavior.

The application of anti-radicalism education in the school environment can be pursued through various models. First, integrating the values of anti-radicalism in subjects in the classroom. Anti-radicalism values can be integrated in several subjects of religion, citizenship, social science and other subjects. This study found that the school integrated anti radicalism values with lesson originated from *Quran-Hadith*. This must be arranged properly starting from the objectives, materials, methods, strategies/methods, and the media used in PAI learning.

Second, applying anti-radicalism values outside the classroom environment. School environment consists of students' diversity in terms of ethnicity, religion, and race. Students need to be taught togetherness and harmony in their school environment. They need to be taught the values of compassion for others. This study found that the school taught students through the experience of "compassion for others", "respect for each other and sharing", "being empathetic". Those values developed students' behaviours to respect others, to behave politely to others, and to avoid radical attitudes and behaviour.

Religious education in the context of stemming radicalism in schools needs to emphasize the transformation of religious and moral values rather than merely the transfer of religious knowledge (cognitive). The failure PAI learning has so far been addressed to the emphasis of religious knowledge teaching. The transformation of religious and moral values has not been realized. No wonder there is a gap between students' mastery of religious knowledge and their morals. Their characters like honesty, sincerity, patience, responsibility, and perseverance, for example, cannot be seen from their daily attitudes and behavior. The school in this study designed efforts to prevent radicalism through the selection of teaching materials and their implementation in schools. There is a call for a dialogue in PAI learning. The dialogue in this context seeks to realize PAI learning that can appreciate "efforts to understand" (understanding) as the core in learning activities. Sympathy, empathy, tolerance, and cooperation are examples of attitudes that are only possessed by persons who are able to

understand. Violence in education and the truth monopoly show a low level of effort in understanding the practice of educational activities.

PAI learning at SD Putra Kaili Permata Bangsa Palu had been implemented in a dynamic and dialectical manner. This confirms that the teaching of PAI does not only focus on maintaining tradition conservatively and neglecting to respond constructively to the demands of the environment both national and international. The implementation of PAI learning in the school has indirectly contributed to solidarity between students, between elements of society. This contribution has shaped the nuances of harmony and togetherness. Teachers are required to always think about the meaning of the material taught to themselves and to their students. They in the context of "teaching" PAI are required to conduct reflective activities that promote synthesis, dialogue, and caring. The synthesis attitude can be realized by the effort of combining learning material with students' social reality. The attitude of dialogue can be demonstrated by emphasizing the development of students' abilities to become good listeners, to be capable of analyzing, and to provide polite arguments in discussion. The caring attitude can be shown by being an attentive figure, responsive to the needs, and caring for other students. To conduct a dialog for religious education means avoiding educational activities from the processes of domination, and indoctrination.

Educational activities should be geared toward the effort to prevent indoctrination. Interconnected teaching materials are required. Pedagogy which addresses knowledge transfer only and evaluation systems which emphasizes knowledge reproduction do not enlighten students. This model of educational activity is difficult to inspire, to reflect intelligently and responsibly and to articulate religious teachings. This model can precisely nourish the symptoms of religious radicalism (Arif, 2012; Fuad 2018; Hasim, 2015; Munip, 2012)

CONCLUSION

This study was aimed at investigating the efforts to prevent radicalism at SD Putra Kaili Permata Bangsa Palu in PAI learning. Based on the findings of this study, some conclusions can be drawn. PAI teachers in the school did not show a radical understanding. They had expressed in their statements and performed in their attitudes to reject the radicalism understanding. To prove this, they had carried out activities that contain the values of anti-radicalism including peace, tolerance, and compassion.

On the part of the school, it has deployed some efforts to prevent radicalism namely selecting the textbooks that were used in PAI learning process, developing a module for guidelines in PAI learning and holding several nationalism-related activities such as ceremonies, scouts, and others. These efforts were implemented through PAI learning inside and outside the classroom. Inside classroom, the objectives, materials, methods, media, and evaluation of PAI learning had been designed to achieve national education and support anti-radicalism education. To deliver this, commonly used methods were lectures, groups, and sociodrama. Those methods were assisted by diverse media such as human-based media (friends or teachers), audio visuals, and print-based media (books). To evaluate this, a test and non-test were applied by the school to measure students' cognitive, affective, and psychomotor. On the other hand, the school conducted activities outside classroom to facilitate anti-radicalism. The activities were aimed at internalizing values of anti-radicalism in the school. They included extracurricular activities, religious and nationalism-related activities

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