

Research article

Reviving Religious Modesty in the Face of Radicalism Ideology: The Experience of SMA Al-Azhar Menganti Gresik, Indonesia

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Abstract.

By radicalising educational institutions, this study would like to see an overview of the development of radicalism ideology in educational institutions, as well as the response of teachers in forums across Religious Secondary Schools (SMA) and National Secondary Schools (SMK) in East Java. Sekolah Menengah Al-Azhar Menganti Gresik, one of the educational institutions based on the pesantren system, has held a programme to restore religious moderation as a solution to radicalism. The emergence of the aforementioned programme has piqued the interest of researchers in conducting an objective analysis of school strategies for promoting religious moderation among students. This study employs a qualitative approach with a case study approach at SMA Al-Azhar Menganti Gresik, as well as data collection techniques such as observations, interviews, and documentation. Miles and Huberman analysis was used to perform objective analysis. Objectively, the study's findings indicate that the process of reviving religious moderation requires strong support from educational stakeholders in private schools, specifically foundations. The importance of the top-down model in implementing rehabilitation programmes on religious moderation, as Giddens and Singh explain, determines the success of educational institutions in combating the radicalism movement.

Keywords: Religious Modesty; Radicalism Ideology; Experience of SMA Al-Azhar Menganti

1. Introduction

The rise of radicalism must be addressed because it affects many aspects of life, including religion, economics, and even education. To avoid exaggerating, education is at the forefront of dealing with the radicalism movement. Some credible news data in Indonesia, such as Jawapos, has been delivered from a major source, Bupati Jepara, reminding educators to be vigilant against the understanding of intolerance and radicalism. According to data, 10% of students understand radicalism's ideology and are less tolerant in society and private education (1). The Teachers Forum across SMA and

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Published 5 July 2022

Publishing services provided by
Knowledge E

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Selection and Peer-review under the responsibility of the ICASI Conference Committee.

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SMK in East Java has held a rehabilitation programme in Surabaya in the fight against radicalism and extremism movements in the world of education (2). Listiana believes that Islam is essentially the best solution for reducing religious radicalism. As a result, education should be a representative of Islam, as Rahmatan Lil Alamin (3) .

According to Musthofa, the rise of radicalism has changed dramatically with the advent of the digitalization era (4). so the position of Islamic education offers a solution in implementing the round of deradicalization. Maimun and Kosim also discuss the significance of wasath thinking (Moderation; middle way) as a term of deradicalisation thinking, particularly in Islamic education(5) Hasan, on the other hand, emphasised that the concept of religious moderation as a reinforcement to the growth of national ideology that can be accepted by all groups, including religious differences, is not focused on liberal or radical thinking(6). This statement demonstrates Islam's position as a religion that brings a message of peace to all mankind, and religion as a solution to threats, particularly for radicals who use religion as a vehicle to weaken the Indonesian nation's integrity(7).

Religious moderation emerged as a solution to widespread radicalism. According to Yanti and Witro's research, many tragedies or conflicts in the name of religion have occurred, ranging from radicalism to violence, such as bombings in various locations in the name of religion. The fact that must be addressed in the form of a simple religious understanding, by viewing Islam as a religion of peace and seeing other than groups as a necessity for living together in a country, particularly in Indonesia(8). Meanwhile, Zeng et al. discussed the monology of religion in China, specifically the position of religion as the best solution in making moral changes to education and society in general(9) Religious perspectives can help education become more focused and find its identity, resulting in objective religious and social views that promote peace in all walks of life(10).

This development is consistent with the fact that radicalism doctrine has resulted in violence in educational institutions. As a result, educational institutions should provide the best solutions to such problems (11) There is a conceptual space that needs to be thoroughly investigated. By bringing Islam the Rahmatan Lil Alamin, pesantren provides views on the importance of strengthening manners to students in understanding and practising the concept of moderation in Islam, the standard concept in building religious and nationalist students and humanising human beings. In this regard, the researcher focuses on analysing pesantren-based school strategies for promoting religious moderation among students, with the goal of contributing concepts that can be applied in winning the radicalism movement as a result of the study's findings.

2. Research Methods

The situation in Sekolah Menengah Atas (SMA) Al-Azhar Menganti Gresik, a school under the auspices of Pesantren Darul Ihsan Menganti Gresik, is more of a qualitative method with a case-related approach. A one-of-a-kind case that necessitates an in-depth examination of school strategies for reviving religious moderation as a popular issue in suppressing groups that propagate the doctrine of radicalism. Interviews with school principal, curriculum representatives, and student representatives are used to collect primary data on what the school's strategy is for prioritising religious moderation in students. What are the school's challenges in promoting religious moderation to students? Then, through observation and documentation, they were combined Miles and Huberman's data analysis technique was also used in this study (12) as well as a planned combination with the first triangulation method, which is the interview data tested with various sources (principals, student representatives). Also, curriculum) Second, resource triangulation is based on the findings of interviews and observations about school strategies for empowering religious moderation through school principals, curriculum representatives, and student representatives. Finally, theoretical triangulation is based on the findings of interviews and observations about school strategies for empowering religious moderation through school principal, curriculum representatives, and student representatives.

3. Results and Discussion

Using the problem analysis, focus was on the school's strategy for reviving religious moderation as a stronghold against radicalism among students at Sekolah Menengah Al-Azhar Menganti Gresik. As a result, the emergence of religious moderation has become a requirement in the world of education, particularly education with an Islamic background based on the concept of rahmatan lil alamin(13) This situation is consistent with Al-Azhar Menganti Gresik Secondary School's implementation, namely:

3.1. Developing Students' Religious Personalities

Religious morality has become the identity of Islamic Educational Institutions under the auspices of pesantren, not to mention SMA Al-Azhar Menganti Gresik, the process of student learning emphasises the strengthening of religious morality as a student's foundation. Subaidi emphasised the importance of instilling a religious spirit in students

as a prelude to wasathiyah thinking(14) The presence of structured and measurable programmes run by the school is the most powerful support system(15) As in the SMA Al-Azhar Menganti , one of the strengths in overcoming the framework of student radicalism is the implementation of a pesantren-based curriculum (16), (17) such as Burda prayers every morning, congregational dhuha prayers, congregational dhuhur prayers, learning to read and write the Qur'an at the start of each study, pesantren-style yellow book study in special programmes, and so on (11), At the end of each semester, the material required to complete ibadah amaliyah (SKIA) at each level is controlled, as well as the consolidation of self-help materials through seminars and training at the beginning of the introduction of the student school environment (18), the existence of a school-family coordination programme aimed at strengthening religious spirit through student-parent collaboration. The existence of harmony between the three elements mentioned above provides a solid foundation for students' religious moral education in schools(19).

3.2. National Defense Education Implementation

The process of implementing education to defend the country is the core of education in 2020-2021, and this situation is a positive response for educational institutions related to the spread of radicalism in the world of education(20) with SMA Al-Azhar Menganti educational institution located in Gresik not being an exception. The implementation model is to synergize the curriculum with national defence education, which is mandatory for all students. One of the SMA Al-Azhar Menganti programmes is the introduction of schools to new students, with a focus on exploring national defence education as a foundation to reduce radicalism in students. Zhu's research emphasises the importance of instilling national defence education through EEG programmes with the help of films that promote national love(18), The existence of the aforementioned should be cited as an example of some cases of radicalism in the field of education. Schmidt described the duty to repel radicalism from various angles, beginning with education and progressing to the strengthening of cyber as the foundation for protecting the state from radicalism(21), Because Bandura's social theory states that humans have reciprocal interactions, beginning with cognitive, behavioural, and environmental interactions, a rebellion-dominated environment has the potential for radicalism As Bandura's analysis of social theory states, a rebellious environment can foster the emergence of radicalism movements in the country(22).

Ali et al. emphasised the importance of curbing radicalism movements in the world of education(23). Rodli et al. confirmed the presence of radicalism in the world of education,

as evidenced by the presence of games favoured by many students that tend to reduce the spirit of nationalism and cultivate the spirit of resistance, leading to radicalism(24). Thus, the seriousness of SMA Al-Azhar Menganti Gresik through the national defence education programme is a solution option in reducing the movement of large-scale radicalism among Indonesian adolescents and education(25).

3.3. Educators' Examples

Educators in educational institutions play a critical role in instilling a spirit of tolerance in students. The educators include a variety of parties gathered within the school that are not only focused on the teachers, but also play a role in each student. As happened at SMA Al-Azhar Menganti Gresik, which enforces the strengthening of various aspects in the students, particularly tolerance cultivation through example. Schmidt's writings convey the role of teachers (figures/scholars) in instilling a spirit of tolerance that is acceptable to the maximum, as exemplified by the positions of KH. Abdur Rohman Wahid and Maulana Habib Lutfi bin Yahya, who conveyed the importance of Islam, Rahmatan Lil Alamin, for all human beings regardless of their background(21). Sampaio, on the other hand, emphasises the importance of fostering conducive environmental factors in shaping the nature of tolerance in the world of education(26) as well as educators' roles in implementing tolerance education in schools.

Uba and Bosi confirm the existence of young people who are more likely to enter the realm of radicalism, as their study in 9 countries across continental Europe reveals the dominant factor of entry of radical thinking, which is individual social background(27). Malla expresses that tolerant educators will build a circle of tolerant society because the existence of a plural society can coexist through the multicultural values in Sintuwu culture (28). In his study, Aryani provides a fairly precise key word of various radicalism issues, namely by providing an exclusive understanding in interpreting an event, because the original intention of radicalism was built on the legitimacy of defending the weak, oppressed (Muslims) to the point of sacrificing human intellect on other individuals(29). As a result, it is quite appropriate when educators provide theoretical understanding in the classroom during the learning process, while also providing examples to students.

Based on several interviews and observations by researchers, it is possible to conclude that the implementation of the religious moderation programme mentioned above, namely SMA Al-Azhar Menganti Gresik, cannot be separated from the position of pesantren Darul Ihsan Menganti Gresik, as the foundation. The start of implementation

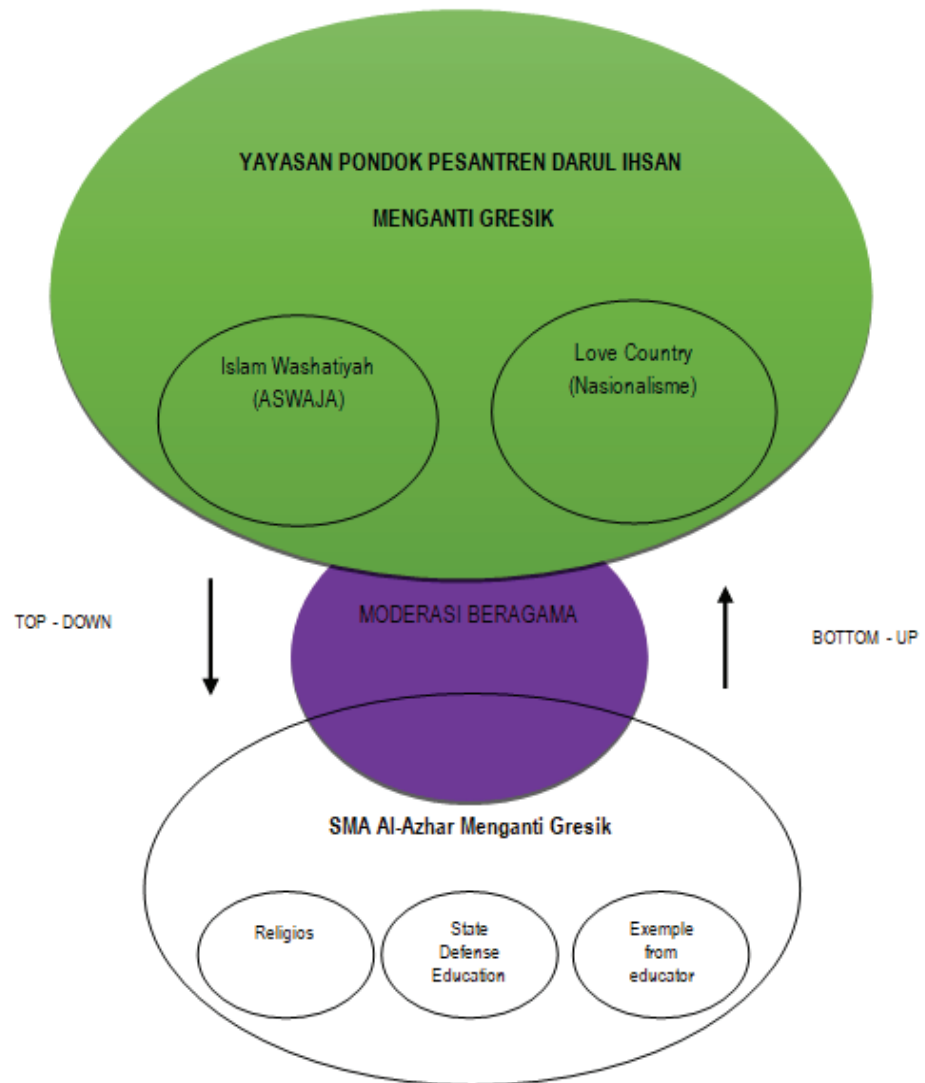


Figure 1: Reviving Religious Modesty In The Face Of Radicalism Ideology: The Experience Of SMA Al-Azhar Menganti Gresik, Indonesia.

of the strengthening of Islamic washatiah (moderate) and awareness of secondary school education to find solutions in the implementation process to students, so that the foundation can conduct an objective analysis of each stage and process. This policy situation is consistent with Giddens' social construction of top-down and bottom-up models as solutions for strengthening diverse moderation in the world of education (30), Singh and Hardaker also use the top-down and bottom-up pattern as a solution in dealing with the diffusion of e-learning in the world of higher education.(31) Figure 1.1 depicts the existence of a complete concept in SMA Al-Azhar Menganti.

4. Conclusion

Based on the focus of problems presented by researchers in the background, on the analysis of pesantren school strategies in strengthening religious moderation among students at SMA Al-Azhar Menganti Gresik, it can be concluded that the rehabilitation programme of religious moderation at SMA Al-Azhar Menganti Gresik, is not missing from the position of the Darul Ihsan Menganti Gresik pesantren foundation, as the presence of the initial foundation for the secondary school education to provide solutions in the implementation process for students, so that the foundation can conduct an objective analysis of the stages of each process, such as strengthening learners' religious character, implementing martial education, and providing examples of educators. The preceding existence is consistent with Giddens and Singh's belief in the importance of top-down and bottom-up management models in educational institutions.

5. Authors' Contributions

Muhamad Arif, contributed, writing, desain, analysis and interpretation, Mohd Kasturi Nor bin Abd Aziz, contributed desain methodology, Ahmad Hifzuahman bin Ridzuan contributed reviewing, supervising, Muhammad Izmer bin Yusof contributed editing, reviewing, and Nur Shaqira Adera binti Mohd Shah contributed reviewing, layouting.

Acknowledgments

This article is dedicated to Darul Ihsan Islamic boarding school Menganti Gresik as one of the educational institutions that develop religious moderation. Acknowledgments are also thankful to the campus Institute KH. Abdul Chalim, Mojokerto Indonesia and University Malaysia Perlis (UNIMAP), Malaysia.

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