THE METHOD OF COUNTERACTING RADICALISM IN SCHOOLS: Tracing the Role of Islamic Religious Education Teachers in Learning

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Abstract: The Researches of radicalism have been widely studied, but the methods to counteract in school have not yet been found. This study aims to explore the methods of Islamic religious education teachers in counteracting radical understanding of students in learning. This research used a case study approach that was carried out for two years in high school in Pekanbaru which conducting interviews with teachers, principals, and students. This research produced a method which the teacher counteracts radicalism in learning are dissemination of understanding and the dangers of radicalism. The examples of them are tolerance and living in harmony, oversee Islamic spiritual activities, companion to religious activities, instilling moderate Islamic teachings, transmitter of Islâm *kâffah* teachings and dialogue about similarity in learning. The implication of this research is to develop the theory of "The methods to counter radicalism in schools" in education, by strengthening the methods used by teachers in countering radicalism in learning.

Abstrak: Studi radikalisme telah banyak dipelajari, namun metode untuk menangkalnya di sekolah belum ditemukan. Penelitian ini bertujuan untuk mengeksplorasi metode guru pendidikan agama Islam dalam menangkal pemahaman radikal siswa dalam pembelajaran. Dengan menggunakan pendekatan studi kasus, penelitian ini dilakukan selama dua tahun di SMA di Pekanbaru, Indonesia, dengan melakukan wawancara dan observasi bersama guru, kepala sekolah, dan siswa. Penelitian ini menghasilkan suatu metode dimana guru menangkal radikalisme dalam pembelajaran di sekolah adalah sosialisasi paham dan bahaya radikalisme, contoh toleransi dan hidup harmonis, mengawasi aktivitas spiritual Islam, pendamping kegiatan keagamaan, menanamkan ajaran Islam moderat, penyampai ajaran Islam *kâffah*, dan dialog tentang kesamaan dalam pembelajaran. Implikasi penelitian ini adalah mengembangkan teori "metode penanggulangan radikalisme di sekolah" dengan memperkuat metode yang digunakan guru dalam penanggulangan radikalisme dalam pembelajaran.

Keywords: radicalism, Islamic religious teacher, teaching method, learning

Introduction

Counteracting radical understanding in students in the world of education in Indonesia is very urgent because it is the key to success for the development of self-character in the future. Various theories have asserted that counteracting radicalism and reactionaries is very urgent to do because it is another attribute of Islamic fundamentalism that can be classified as a political dimension of Islamic fundamentalism.[1] The role of education is to radicalize radical understanding through teacher methods, multicultural education and local character will give birth to tolerance, mutual cooperation, and good religious behaviour in students.[2]

The phenomenon of violence in the name of religion, often known as radicalism, overshadows and is a problem that is now faced by countries in the world, including in Indonesia.[3] Such understanding is in the view of Abdallah[4] actually not caused by a single factor that stands alone. But there are social, economic, environmental, political, even educational factors also contribute. The style of radicalism is often found in a number of Middle Eastern countries. Indonesia, which used to be peaceful, is not impossible to become like the countries of the Middle East, if the government and its people are not united in preventing radical ideologies in the community. The actions of radical groups have colored the chaos in this country. Ranging from terrorist acts to bombings that caused hundreds of casualties. This is certainly a serious threat to peace and order in the life of the nation and state.[5]

In Indonesia itself in 2002, the Bali Bombing I tragedy occurred at Paddy's Pub and Sari Club, which claimed 202 lives. Only three years later, the Bali Bombing II tragedy again occurred in the Kuta and Jimbaran areas which claimed 23 lives. The culprit is a member of Jamâ'ah Islâmiyah (JI) which has strong links with al-Qaeda, an international terrorist organization under the leadership of Osâma bin Lâdên.[6] In Pekanbaru itself, in 2018, it was horrendous with an attack by a group of terrorists at the Riau Regional Police

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[1]Imam Mustofa et al., "Reading Types of Islamic Fundamentalism in Lampung Province: (A Study on Doctrine and Movement of Islamism at Lampung University)," *Qudus International Journal of Islamic Studies*, 2019, https://doi.org/10.21043/qijis.v7i2.5719.

[2]Rubaidi Rubaidi, "Islamic Populism in Post-Truth Indonesia," *Epistemé: Jurnal Pengembangan Ilmu Keislaman*, 2020, https://doi.org/10.21274/epis.2020.15.02.265-286.

[3] Ja'far Ja'far, "Respons Al Jam'iyatul Washliyah Terhadap Terorisme," *AKADEMIKA: Jurnal Pemikiran Islam* 22, no. 1 (2017), https://doi.org/10.32332/akademika.v22i1.561.

[4]Abdallah, "Exclusivism and Radicalism in Schools: State Policy and Educational Politics Revisited," *Studia Islamika*, 2016, https://doi.org/10.15408/sdi.v23i3.4425.

[5]Jakaria Umro, "Upaya Guru Pendidikan Agama Islam dalam Mencegah Radikalisme Agama di Sekolah," *Journal of Islamic Education (JIE)*, 2017.

[6]Ahmad. Mutrofin., Kharis, "Deradikalisasi Kaum Remaja dalam Membendung Radikalisme," *Jurnal Sosiologi Agama: Jurnal Ilmiah Sosiologi Agama Dan Perubahan Sosial* 14. no. 2 (2019): 273-290. https://doi.org/10.14421/jsa.2020.142-08.

Headquarters in Pekanbaru. The attack on Wednesday (05/16/2018) morning. has claimed the death of one of the members of the National Police and four of each of the perpetrators of terrorism. Based on this the role of education in which there is a teacher is very important to ward off radical understanding, so that violence does not occur in the face of religion in the community to result in disharmony in life.

So far there have been various studies that have examined radicalism in the world of education. Ridwan's research in Thailand revealed the anticipation of radical understanding through mosques as central to education, in which various Islamic materials were taught, ranging from religious lectures, children's learning, to learning for the wider community.[7] Yusoff's[8] research on Islamic radicalism in Malaysia. Qualitative studies have been carried out to examine the meaning of radicalism in the Malaysian context, some historical background and how this term developed during this period especially after independence. Post 11 September also played a role in shaping the new meaning of radicalism in general and Islamic radicalism in particular.

Andrews[9] research about radicalism in educational institutions in the Negro. This research specifically aims towards independent education that is free from the influence of radicalism. Research with this qualitative approach seeks to develop independent schools and complementary school movements for students and the community in the country. Fadlan & Saputra's[10] research on radicalism in Southeast Asia, where the last few years, witnessed extraordinary events occurring in the social, religious and political fields in Southeast Asia. On the other hand, religious extremism, terrorism, ethnic-religious conflict, and other religious-based violence are seen that have disturbed the stability of this region. The Marawi conflict in the Philippines, the Rohingya case in Myanmar, as well as several cases of violence against minorities in Indonesia and other Southeast Asian countries are clear evidence, this problem poses a threat to the stability of a very pluralistic and heterogonic society in the region.

Abdallah's[11] research in Indonesia on religious radicalism in the world of education. Religious radicalism leads to violent behavior and labeling others as infidels (*takfriyah*)

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[7] Ridwan, "Pattani Central Mosque in Southern Thailand as Sanctuary from Violence," *Indonesian Journal of Islam and Muslim Societies* 4, no. 2 (2014): 213-232. https://doi.org/ 10.18326/ijims.v4i2.213-232.

[8] Kamaruzaman Yusoff, "Islamic Radicalism in Malaysia: An Overview," in *Procedia-Social and Behavioral Sciences* 5 (2010): 2326-2331. https://doi.org/10.1016/j.sbspro.2010.07.458.

[9] Andrews, Kehinde. "Toward a Black Radical Independent Education: Black Radicalism, Independence and the Supplementary School Movement," *Journal of Negro Education* 83, no. 1 (2014): 5-14. https://doi.org/10.7709/jnegroeducation.83.1.0005.

[10] Muhammad Nida Fadlan and Rangga Eka Saputra, "Islam, Radicalism, Democracy, and Global Trends in Southeast Asia," *Studia Islamika* 24, no. 3 (2017): 643-647. https://doi.org/ 10.15408/sdi.v24i3.6566.

[11] Abdallah, "Exclusivism and Radicalism in Schools: State Policy and Educational Politics Revisited."

developing rapidly in society. Ironically, radical ideology infiltrated the Indonesian education sector. Muhsin, Rochmawati & Huda[12] research on the revolutionary movement and its development in forming a moderate LDK network with a qualitative approach. Erzad & Suciati's[13] research on preventing radicalism by maintaining local culture in Kudus Regency, through qualitative research methods that uses literature study by examining some of the literatures both printed and online. Said's[14] research on exploring Sunan Kudus' multiculturalism in Java with a special focus on revitalizing them in responding to Islamic radicalism in Indonesia with qualitative research.

Another study was found about the understanding of radicalism into schools in Indonesia. Asril's[15] research found that school children were targeted specifically for the recruitment of terrorist and radical groups by brainwashing students who were then charged with certain radical ideologies. Desmita[16] research revealed that high school students in terms of age are in adolescence (15-19 years) which is a transitional period between the lives of children and adult life. That is why high school students at this time do many activities to find their identity (ego identity), one of which is finding identity in developing religious insight and enhancing their religious experience. In addition, research conducted by the Jakarta Institute for Islamic Studies and Peace (LaKIP) in 2010 in which 48.9% of students in Jabodetabek expressed their approval of radical actions.[17] This is reinforced by the report of the 2011 survey that radicalization among young people, especially middle and high school students, in Jakarta, Bogor, Tangerang and Bekasi, gives an indication of the radical actions that they support and dare to do as part of jihad. They get wide enough support from young people in middle and high school. When asked to 100 schools in Jabotabek, with 590 teachers, about whether they were willing to be involved in acts of violence, 48.9% were willing to support. When asked what was done by Noordin M. Top, that could be justified, as many as 14.2 students said they could justify. Meanwhile, when asked whether they agree with the implementation of Islamic sharia as much as 84.8% (85%) answered agree.[18]

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[12] Ilyya Muhsin, Nikmah Rochmawati, and Muhammad Chairul Huda, "Revolution of Islamic Proselytizing Organization: From Islamism to Moderate," *Qudus International Journal of Islamic Studies* 7, no. 1 (2019): 45-70. https://doi.org/10.21043/qijis.v7i1.5076.

[13] Suciati and Azizah Maulina Erzad, "The Existence of Kudus Islamic Local Culture to Prevent Radicalism in Globalization Era," *QIJIS (Qudus International Journal of Islamic Studies)* 6, no. 1 (2018): 39-56. https://doi.org/10.21043/qijis.v1i1.3460.

[14] Nur Said, "Revitalizing The Sunan Kudus' Multiculturalism in Responding Islamic Radicalism in Indonesia," *QIJIS (Qudus International Journal of Islamic Studies)* 1, no. 1 (2014). http://dx.doi.org/10.21043/qijis.v1i1.175.

[15] Asril Asril, "Membangun Kesadaran Inklusif-Multikultural Untuk Deradikalisasi Pendidikan Islam," *At-Ta'lim/ : Media Informasi Pendidikan Islam*, 2017.

[16] Desmita Desmita, "Revolusi Mental dan Revolusi Etos Kerja: Upaya Membangun Bangsa Indonesia yang Lebih Bermartabat," *Ta'dib*, 2016, https://doi.org/10.31958/jt.v18i1.273.

[17] Abdullah Botma, "Deradikalisasi Paham Keagamaan Melalui Pendekatan Pendidikan Agama Islam dalam Keluarga," *Jurnal Ilmiah Iqra'*, 2020, https://doi.org/10.30984/jii.v14i2.1212.

[18] Masdar Hilmy, "Radikalisme Agama dan Politik Demokrasi di Indonesia Pasca-Orde Baru,"

The results of research conducted by PPIM UIN Syarif Hidayatullah Jakarta (in 2016, 2017, 2018) and the Ma'arif Institut (2017) revealed that the young generation is an easy target for the spread of intolerant and radical understandings in educational institutions. One indication of the strengthening of radical understanding among these young people is the fading of the spirit of diversity and tolerance towards groups with different religious beliefs, as well as groups deemed heretical according to the understanding they believe in.[19] Arifin's[20] research offers Islamic religious education as one of the educational institutions that needs to be empowered to stem the flow of radicalism. To realize this thought, research offers living values education (LVE) as a theoretical framework for developing Islamic religious education.

These various studies illustrate that the problem of radicalism is still rampant in this country. So that this problem becomes very crucial to be solved so that students as the next generation of the nation are not exposed to radicalism. Although various efforts have been designed to stem radicalism in students, especially by using a security approach, radicalism still exists in Indonesia. Thus, this study explores the methods of Islamic religious education teachers in countering radicalism in learning at the Public High School Pekanbaru, Indonesia, an area that has experienced terrorist attacks, which are indicated because of the radical understanding of the perpetrators. This research has never been reviewed by others and has novel value, because so far the prevention of radicalism has only been carried out through security, and has not been carried out since school. Important efforts to counter radicalism must be carried out in a structured manner and education in schools is the beginning of prevention. Islamic religious education teachers are the right people to counter radicalism and this has never been studied by anyone.

This made Islamic education teachers aware that radicalism had entered the world of education, including in Pekanbaru. There are dangers that threaten students' understanding and behavior in this area. So that students are not exposed to radicalism, the method of deterrence is the main solution and starts with Islamic religious education teachers. The method used by Islamic religious education teachers has a vital role in deradicalization. Learning methods are the main key in changing one's attitudes and views. This inclusive view of Islam will provide an open insight into Islamic law. Islamic religious education teachers play an important role in the development of students to have a comprehensive understanding of Islâm. Islamic religious education teachers must also be able to prepare their students to grow and develop well, able to prepare students to be responsible for

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MIQOT: Jurnal Ilmu-Ilmu Keislaman, 2015, https://doi.org/10.30821/miqot.v39i2.33; S Usman, Z Qodir, and J Hasse, "Radikalisme Agama Di Indonesia," *Yogyakarta: Pustaka Pelajar*, 2014.

[19]Muhammad Wildan, *"Menanam Benih di Ladang Tandus: Potret Sistem Produksi Guru Agama Islam di Indonesia"*, Yogyakarta: JCISForm Center UIN Sunan Kalijaga Yogyakarta, 2019.

[20]Syamsul Arifin, "Islamic Religious Education and Radicalism in Indonesia: Strategy of de-Radicalization through Strengthening the Living Values Education," *Indonesian Journal of Islam and Muslim Societies* 6, no. 1 (2016): 93-126. https://doi.org/10.18326/ijims.v6i1.

building a civilization that is blessed by Allâh SWT.[21] Therefore, educators must also be responsible for all activities in the school environment, both in the learning process in the classroom and outside the learning process, as well as outside the school environment.

The religious experience of high school students is intrinsic to human experience. The theory about the stages of development in one's belief (stages of faith development) throughout the span of human life, revealed that high school students are at the third stage, namely the stage of conventional synthetic beliefs. At this stage high school students obey the opinions and beliefs of others. High school students tend to want to learn the belief system from others around them and accept the belief system without being followed by a critical attitude in believing it.[22] Dirga Maulana[23] revealed that at the stage of conventional synthetic belief high school students can be easily doctrine, including doctrines that conflict with religious values they believe so that it can endanger themselves. That is why high school students are often used as targets for recruiting terrorist members. If they are already part of a radical group, then the radical group will easily influence the way high school students engage in religion, attitude and socializing in social life.

This research has implications for the prevention of radicalism through education in schools with good methods carried out by teachers, so that future generations will have a tolerant, inclusive, peaceful attitude, and respect for diversity. Thus, Islamic religious education teachers have an important role in spreading moderate Islamic teachings and are able to counteract radicalism. The blurring of the portrait of intolerance among students in schools specifically shows that there are serious problems in the learning process related to the understanding of religious attitudes given by teachers in schools. The method used by Islamic religious education teachers in countering radicalism in students in Indonesian school, is very crucial to create moderate religious behavior. The formulation of the research problem is; how the method used by Islamic religious teachers in countering radicalism in students in learning at Public High School in Pekanbaru, Indonesia.

Methodology

This research uses a case study approach[24] and focuses on exploring methods of

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[21]Eka Prasetiawati, "Menanamkan Islam Moderat Upaya Menanggulangi Radikalisme di Indonesia," *Fikri/ : Jurnal Kajian Agama, Sosial Dan Budaya* 2, no. 2 (2017): 523-570; Zulfani Sesmiarni, "Membendung Radikalisme dalam Dunia Pendidikan Melalui Pendekatan Brain Based Learning," *KALAM* 9, no. 2 (2017): 233-252. https://doi.org/10.24042/klm.v9i2.330.

[22]Nurhayati Nurhayati and Abdul Hamid, "Radicalism Prevention through Islamic Religious Education Learning at Elementary School," *Jurnal Pendidikan Islam*, 2020. https://doi.org/10.15575/jpi.v6i1.8352.

[23]Dirga Maulana, "The Exclusivism of Religion Teachers: Intolerance and Radicalism in Indonesian Public Schools," *Studia Islamika* 24, no. 2 (2017): 395–401, https://doi.org/10.15408/sdi.v24i2.5707.

[24]Lexy J. Moleong, *Metodologi Penelitian Kualitatif, Cet, XI. Bandung: PT Remaja Rosdakarya,*

Islamic religious education teachers in counteracting radicalism in students in public high schools in Pekanbaru, Riau, Indonesia. This research lasted for 2 years, using interviews with each Islamic education teacher in 4 (four) Public High School (SMA) located in Pekanbaru, Indonesia, namely SMAN 8, SMAN 14, SMAN 15 and SMAN 4 Pekanbaru. Also involved the principal for interviews and five to six students in each school. Interviews took place in depth, used to understand the methods of Islamic religious education teachers and learner perspectives. Last is to make observations about student behaviour related to avoiding radical understanding in school. The important themes that were collected based on interviews and observations were; methods in counteracting student scriptural, namely literal and textual understanding of the verses of the al-Qur'ân, in learning; the methods used in countering the rejection of pluralism and relativism which are considered to damage the sanctity of the text; a method of counteracting the rejection of historical and sociological approaches which are considered to lead people away from the literal doctrine of the scriptures; and methods of counteracting the monopoly of truth over religious interpretation.

Data analysis was carried out through several stages: data cleaning, transcripts, coding and categorization, and interpretation.[25] Every night after data collection, discuss information found, identify what is relevant and what is not for research purposes. After clearing the data, transcribe it verbatim. Encode transcripts, categorize them into themes, and compare them in all cases. By taking these steps, I succeeded in generating theoretical prepositions from data about exploring the methods of Islamic Religious Education teachers in counteracting radical understanding of students in Public High School in Pekanbaru, Riau Province, Indonesia. Thus, various methods of Islamic Religious Education teachers will be produced in countering radicalism (scriptural, rejection of pluralism and relativism, rejection of historical and sociological approaches, and monopolize the truth on religious interpretation) in learning in schools.

Results and Discussion

Islamic religious education teachers' various roles of methods in counteracting radicalism in the students of the Public High School in Pekanbaru in learning. Islamic religious education teachers realize that the effort to provide various roles to anticipate radicalism so as not to be exposed to students in schools is a noble task. The various methods that can be played can be explored during field research, namely:

2018; A. Corbin, J. & Strauss, *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory (4th Edition)*, *Thousand Oaks, CA: Sage Publications, Inc.*, 2015.

[25]Brad Wuetherick, "Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory," *Canadian Journal of University Continuing Education*, 2010, https://doi.org/10.21225/d5g01t; Corbin, J. & Strauss, *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory (4th Edition)*.

The Sociator of Understanding and the Dangers of Radicalism

The danger of radicalism is recognized by Islamic Religious Education teachers in four Public High Schools in Pekanbaru can damage the thinking and behaviour of students. Therefore, Islamic education teachers in this state school try to socialize at every opportunity to convey the meaning of understanding radicalism and its dangers to the thoughts and lives of students. The teacher states that the first thing that must be conveyed to students is the meaning of radicalism. The teacher conveys the meaning of radicalism on various occasions, including in social activities and also in learning. By conveying the meaning of radicalism, students understand and recognize which radical attitudes, radical understandings, and forms of radicalism understand which can damage the joints of life. Islamic religious teachers associate understanding of radicalism with learning material in the subjects they teach. For example, the historical material preaching of the prophet, about *aqdah*, and good character. A teacher revealed:

> First of all, what we must convey to students is the meaning of radicalism. I always say that on various occasions, including in social activities and also in learning. By conveying the meaning of radicalism, students understand and recognize which radical attitudes, radical understandings, and extreme forms of understanding can damage the joints of life.

Radicalism and its various forms and spreads are introduced to students so that they can be identified so as to avoid them. Azca, Ikhwan & Arrobi[26] research findings reveal that Islamic radicalism or intolerance has several forms and is dynamic. Islamic intolerance can be realized in the form of ideological, instrumental, and symbolic. It must be stressed again that this categorization is unclear and rigid because these three forms of intolerance may overlap with each other. They can also shift from one dimension to another following dynamic changes at either the local, national, or global level. These three forms of intolerance develop in 'limited' public and socio-political spaces. They compete with each other in capturing meaning, identity, symbolism, and political-economic resources even though their expressions and interests are bound and intricately bound.

According to Masduqi[27] radical groups have characteristics including; often claim a single truth and mislead other groups who disagree; radicalism complicates the true religion of Islâm (light) by considering sunnah worship as if it is obligatory and makruh as if it is haram; mostly excessive in inappropriate religion; easy to prejudice to others outside

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[26]Muhammad Najib Azca, Hakimul Ikhwan, and Moh Zaki Arrobi, "A Tale of Two Royal Cities: The Narratives of Islamis*t*s' Intolerance in Yogyakarta and Solo," *Al-Jami'ah: Journal of Islamic Studies* 57, no. 1 (2019): 25-50. https://doi.org/10.14421/ajis.2019.571.25-50.

[27]Mifrohatul Musyarrofah, "Deradikalisasi Melalui Pendidikan Karakter Berbasis Khazanah Pesantren," *Jurnal Mudarrisuna: Media Kajian Pendidikan Agama Islam* 8, no. 1 (2018): 46-59. http://dx.doi.org/10.22373/jm.v8i1.2785.

his group; and they always look at others only from the negative aspects and ignore the positive aspects. Muhammad Zuhdi and Sarwenda Sarwenda[28] outlines five characteristics of the Islamic radicalism movement, namely; making Islâm the final ideology in regulating individual life and also the politics of state administration; Islamic values adopted adopt their sources in the Middle East as they are without considering social and political developments with current local realities; purification that is very careful to accept all non-Islamic origin cultures; rejecting Non-Middle Eastern ideologies including Western ideologies, such as democracy, secularism and liberalization; often at odds with the wider community including the government.

Islamic religious education teachers also conveyed the dangers arising from the understanding of radicalism to students. The Islamic teacher always conveys the danger of radicalism when teaching in class, in public spaces, and also when chatting casually with students. The danger of radicalism is the existence of acts of violence (terrorism) and the disbelief of people outside the group, coercion to convert to Islâm, the understanding of jihad that is wrong with the appearance of killings in a heinous manner, destruction of public sites, and so forth. The danger of understanding radicalism, was also conveyed by Islamic religious education teachers during the Friday morning prayer activities, religious activities, religious lectures, and spiritual guidance. Islamic religious education teachers in all these schools, convey the true creed by not ignoring the values of patriotism as a provision to prevent friction between Muslims and religious communities and avoid radical teachings. Prevent acts of violence in the name of religion. So, students are not easy to be indoctrinated by radical understandings and organizations. An Islamic teacher revealed:

> I always say that radicalism when I teach in class, in public spaces of students, and also when talking casually with students. For example, the danger of radicalism is the existence of acts of violence (terrorism) and disbelief of people outside the group, coercion to convert to Islam, the understanding of *jihâd* that is wrong with the appearance of killings in a heinous manner, destruction of public sites, and so forth. All that must be avoided properly and should not be followed.

The danger of radicalism is very damaging to the joints of human life. Anticipating the danger of radicalism can be done by the method of tracing the liberal movement. Wahid[29] revealed by analysing van Bruinessen's book that radical Islamic movements in South Sulawesi and Solo, Central Java indicated the emergence of a conservative trend back in Indonesian Islâm. This analysis provides two theories to the reader. First, he argues

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[28]Muhammad Zuhdi and Sarwenda Sarwenda, "Recurring Issues in Indonesia's Islamic Education: The Needs for Religious Literacy," *Analisa: Journal of Social Science and Religion*, 2020, https://doi.org/10.18784/analisa.v5i1.1038.

[29]Din Wahid, "Kembalinya Konservatisme Islam Indonesia," *Studia Islamika* 21, no. 2 (2014): 375-390. https://doi.org/10.15408/sdi.v21i2.1043.

that the decline in the influence of liberal thought has accompanied the process of democratization. Second, he identified increasing Middle Eastern influence in Indonesia through alumni. Conservatism is not only seen in the radical Islamic movements that have emerged during the reformation era but is also present in established organizations such as the MUI and Muhammadiyah.[30] In this connection it is necessary to study Indonesian Islâm with its explanation of how conservatism entered into these organizations. By learning this, the radicalism movement will be detected so that teachers can anticipate it early in the students at school.[31]

Symptoms of radicalism in the Islamic world are not sudden phenomena. But it was born in a political, economic, and socio-cultural situation which was considered by supporters of the radical Islamic movement to be very cornering Muslims. Politically, Muslims are not only disadvantaged by the system, but also feel they are being treated unfairly. They felt that their aspirations were not well accommodated because the political system developed was a pagan political system which naturally favoured the secular nationalists rather than the Muslims themselves.[32] Many factors have the potential to trigger religious radicalism. In the eyes of Islâm, religious radicalism originates from; literal religious understanding, fragments of verses of the al-Qur'ân; erroneous reading of Islamic history combined with excessive idealization of Islâm at any given time; political, social and economic deprivation that still persists in society. The result is violence and chaos in society, nation and religion.[33]

Exemplify in Tolerance and Living in Peace

The teacher exemplifies the attitude of tolerance and living in harmony with students with the aim that they have the same feelings for living in harmony and caring for tolerance. The method is applied by good communication between Muslim and non-Muslim students. Appreciating differences of opinion among students, mutual respect, respect and living in harmony with religious differences. A teacher in Islamic education revealed:

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[30] Mhd. Syahnan, Ja'far Ja'far, and Muhammad Iqbal, "Ulama and Radicalism in Contemporary Indonesia: Response of Al Washliyah's Ulama on Radicalism," *AHKAM: Jurnal Ilmu Syariah* 21, no. 1 (2021): 89–110.

[31] Marzuki, Miftahuddin, and Mukhamad Murdiono, "Multicultural Education in Salaf Pesantren and Prevention of Religious Radicalism in Indonesia," *Cakrawala Pendidikan* 39, no. 1 (2020): 12-25. https://doi.org/10.21831/cp.v39i1.22900.

[32] Muhamad Harfin Zuhdi, "Fundamentalisme dan Upaya Deradikalisasi Pemahaman Al-Qur'an dan Hadis," *RELIGIA*, 2017, https://doi.org/10.28918/religia.v13i1.176; Muhammad Syafiq, "Deradicalisation and Disengagement from Terrorism and Threat to Identity: An Analysis of Former Jihadist Prisoners' Accounts," *Psychology and Developing Societies*, 2019, https://doi.org/10.1177/0971333619863169.

[33] Vicente Llorent-Bedmar, Verónica C. Cobano-Delgado Palma, and María Navarro-Granados, "Islamic Religion Teacher Training in Spain: Implications for Preventing Islamic-Inspired Violent Radicalism," *Teaching and Teacher Education* 95 (2020): 103138. https://doi.org/10.1016/j.tate.2020.103138.

For the first, I exemplified a peaceful way of life with good communication and attitude towards fellow teachers and students. In the learning process, if the material is related to tolerance, I always explain that the religion that is most favored by Allâh SWT is Islâm. However, I also explained that Islâm is a religion that loves peace, not to denigrate other religions besides Islâm. Islâm teaches that we must live side by side with other religions with peace. Prophet Muhammad SAW while in Medina lived side by side with non-Islamic religions in peace. We live in a country with a variety of diversity, so we must respect each other from different aspects with us ranging from physical form, nature, customs, culture, ethnicity, to religion.

Islamic education teachers teach that tolerance is not only limited to mutual respect but how people in the school environment can live together peacefully, and create a community that is able to work together, help one another, and coexist peacefully and peace without conflict. Teach good morals between people, respect each other, and avoid violence in differences. The teacher displays a weak attitude during the learning process.[34] Involve Muslim and non-Muslim students in every learning and religious activity at school. Establish good communication with Islamic religion teachers and also non-Muslims. Research findings by Biyanto[35] and Alam[36] state that one indicator of cases of radicalism, even terrorism, involves followers of each religion, the trigger factor is the unpreparedness of followers of each religion to live in pluralism. Along with the many cases of religious radicalism nuanced in religion, the idea of pluralism is reformulated in the present context based on semitic religions, namely Islâm, Judaism and Christianity.

So, an Islamic religious education teacher must be able to neglect tolerance and harmony in learning activities in schools in counteracting radicalism. The teacher builds peaceful habits by applying harmony in the differences that exist in students, ranging from ethnicity, religion, and culture. The findings of the Qomaruzzaman & Busro[37] study, which examined the thoughts of Tariq Ramadan, revealed that the development of religious teacher tolerance in Indonesia was carried out with a more peaceful and tolerant Islamic theological education, namely; (1) education is at the heart of Islamic theology, there is no faith without understanding and no understanding without education; (2) education oriented in encouraging

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[34]Syahraini Tambak and Desi Sukenti, "Strengthening Islamic Behavior and Islamic Psychosocial in Developing Professional Madrasah Teachers," *Cakrawala Pendidikan* 39, no. 1 (2020): 65-78. https://doi.org/10.21831/cp.v39i1.26001.

[35]Biyanto Biyanto, "Pluralism in the Perspective of Semitic Religions," *Indonesian Journal of Islam and Muslim Societies* 5, no. 2 (2015): 255-282. https://doi.org/10.18326/ijims.v5i2.255-282.

[36]Masnur Alam, "A Collaborative Action in the Implementation of Moderate Islamic Education to Counter Radicalism," *International Journal of Innovation, Creativity and Change* 11, no. 7 (2020): 497-516.

[37]Bambang Qomaruzzaman and B Busro, "Tolerance Islam Theology of Education Hermeneutic Reading of Tariq Ramadan Thought," *QIJIS (Qudus International Journal of Islamic Studies)* 7, no. 2 (2019): 203-238. https://doi.org/10.21043/qijis.v7i2.5128.

individuals to gain religious experience that is committed to participating in creating justice and social achievement; and (3) religious experience that results from education is transformed for the benefit of people through the implementation of education and the preaching of tolerant Islamic teachings.

Maulana's[38] research confirms that in the context of Indonesia's and Islamism, religious teachers function as the vanguard of tolerance, which is then manifested into their social context. Religious tolerance and inclusiveness must be shared by religious teachers; because these teachers have the closest connections with their students who are mostly young people. Hidayat's[39] research findings in achieving national education targets, formal or non-formal, an exemplary method of a teacher is very vital. From the role that must be played by the teacher, provide a good model for students that is needed and efficient. In this case, students will see not only developing their cognitive aspects but also affective and psychomotor aspects. To be more specific with Islamic education, give students good models that are effective in internalizing Islamic values.[40] Therefore, the exemplary method in developing tolerance and a peaceful life can be an eraser for the emergence of radical seeds in students at school.[41]

Methods for Monitoring Islamic Spiritual Activities

The method of supervision of the activities of Islamic spiritual organizations (*Rohis*) conducted by students is an important aspect in counteracting radical understanding. Islamic religious education teacher realizes that one of the influxes of radicalism understandings can emerge through religious organizations owned by students. Therefore, it is necessary to supervise or monitor so that students are awake and avoid extreme religious understandings and other perversion. The method of supervision is carried out by selecting presenters or lecturers so that the material delivered is in accordance with moderate Islamic teachings which are not exposed to radical teachings. Guiding *Rohis* members to have a *ukhuwah Islâmiyah* attitude in school life. Cooperating with the surrounding environment in supervising religious activities carried out by students. A Islamic religious education teacher stated:

Rohani Islam (Islamic spiritual organizations) itself is one of the extracurricular activities

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38Maulana, "The Exclusivism of Religion Teachers: Intolerance and Radicalism in Indonesian Public Schools."

39Nurul Hidayat, "Metode Keteladanan Dalam Pendidikan Islam," *Ta'allum: Jurnal Pendidikan Islam* 3, no. 2 (2015): 135-150. https://doi.org/10.21274/taalum.2015.3.2.135-150.

40Syahraini Tambak et al., "Profesionalisme Guru Madrasah: Internalisasi Nilai Islam Dalam Mengembangkan Akhlak Aktual Siswa," *Jurnal Pendidikan Agama Islam Al-Thariqah*, 2020, https://doi.org/10.25299/al-thariqah.2020.vol5(2).5885.

41Syahraini Tambak and Desi Sukenti, "Exploring Methods for Developing Potential Students in Islamic Schools in the Context of Riau Malay Culture," 2020, https://doi.org/10.5220/0009148703430351.

in this school. Therefore, the form of monitoring methods carried out in extracurricular implementation needs to be done. This is intended to protect students from external influences such as narcotics and radical ideologies. Supervision is carried out by controlling every Islamic spiritual activity, controlling and at the same time giving input to every lecturer who fills in the activity, asking for a report from the Islamic spiritual administrator at the end of each activity. The main thing that becomes our supervision is to be very selective in choosing presenters or Ustâdz (Islamic teacher) who will give lectures at school. If it is found the presenters who will be invited are indicated to have radical thoughts, then we as teachers of Islamic education, immediately cancel it and find a new replacement.

Supervision is very urgent in terms of avoiding radical notions that are taught in religious organizations in schools. Increased radicalism in educational institutions has been linked to models of interpretation, understanding, teaching, schools of thought, denominations, and even certain sects in certain religions.[42] For example, an international agency has reported the discovery of an "intolerance curriculum" in Saudi Arabian schools. In Indonesia, the growth of radicalism is caused by interpretations of the scriptures, rigid, exclusive, and closed to religious texts. Religious teachers in Indonesian public schools have an exclusive and conservative view of religion.[43]

This supervision is related to the anticipation of the spread of radicalism in the activities of students at school. Radicalism can be seen as a religious understanding that refers to a very basic religious foundation. Religious fanatics are quite high. It is not uncommon for adherents of this understanding to have the potential to use violence in actualizing the religious beliefs held and believed. Thus, religious radicalism is related to the way of fighting for religious beliefs that are held with no compromise, and carried out by means of anarchism and violence.[44][45] In the religious field, radicalism is interpreted among interest groups which are religious movements that try to completely overhaul the existing social and political order by using violence.[46]

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[42]Kenya G. Bledsoe et al., "A Content Analysis of School Counseling Supervision," *Professional School Counseling*, 2018, https://doi.org/10.1177/2156759x19838454.

[43]Eliana Sari, "The Role of Environmental Management Education in Islamic Boarding Schools (Pesantren) in Preventing the Radicalism," *International Journal of Education and Research*, 2016.

[44]Wahyuddin Noor, "Azyumardi Azra/ : Pembaruan Pemikiran dan Kelembagaan Pendidikan Islam di Indonesia," *Tarbawy/ : Jurnal Pendidikan Islam*, 2018, https://doi.org/10.32923/tarbawy. v5i1.827.

[45]Khamami Zada, "Radikalisme di Jantung Pendidikan Islam," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 2017, https://doi.org/10.32729/edukasi.v7i4.256.

[46]M Thorokul Huda, Eka Rizki Amelia, and Hendri Utami, "Ayat-Ayat Toleransi dalam Al-Quran Perspektif Tafsir Al-Misbah dan Tafsir Al-Azhar," *Tribakdi*, 2019; Sunardi Nardi Panjaitan, "Transformation of Radicalism Discourse into Extremist Violence (Analysis of News on the Handling of Radical Movements in Indonesia)," *Jurnal Studi Sosial dan Politik*, 2020, https://doi.org/ 10.19109/jssp.v4i1.5344.

Companion Methods for Religious Activities

The role of Islamic religious education teachers in preventing radicalism is also done through the method of mentoring religious activities. However, it must be realized that if religious activities are carried out without being accompanied by assistance, they will not be directed and allow unfavourable impacts to occur. Therefore, we need assistance from Islamic religious education teachers in religious activities of students. Assistance is done by guiding, supervising and evaluating each religious activity carried out by students. Provide clear directions on the characteristics of moderate religious teachings, controlling religious material from lecturers to be conveyed by students. Monitoring of religious mentoring activities and materials. Islamic religious education teacher said:

> The assistance that we do by dividing tasks between Islamic religious education teachers in assisting religious activities. Always give direction to students and match them in every religious activity. Religious activities carried out by schools such as the activities of reciting and religious lectures on Friday mornings, celebrations of Islamic holidays, and religious activities on groups of students, we always accompany. We provide this assistance so that the material received by students is able to lead to the attitude of kindness and improve fellow human rights.

Mentoring student activity is very important because in Muzakki's[47] research findings that the rise of Islamic radicalism is mainly triggered by a combination of the regime's political repression, crucial socio-economic deprivation, globalization, and Arab support. In addition, he also believes that there is a shift in strategy among radical Muslim activists in conveying their message and in carrying out their radical actions. The emergence of a shift in the activist strategy of radical Islamic *da'wah* requires anticipation by Islamic religious education teachers in schools by assisting religious activities so as not to be exposed to movements like this.

Implanting Moderate Islamic Teachings

Islamic religious education teachers guide students to be moderate in their attitudes, speaking and acting in school life activities. The teacher conveys the thoughts of the school of priests so that students can have a tolerance of other schools. Give a good explanation to students so as not to have the bad character of prejudice against other schools. Provide understanding of the concepts of *jihâd*, tolerance, inclusivism, and multiculturalism. Provide an explanation of the mission of the teachings of Islam which is very noble. Provide an introduction to the relationship of Islamic teachings with local wisdom. With this understanding,

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[47] Akh Muzakki, "The Roots, Strategies, and Popular Perception of Islamic Radicalism in Indonesia," *Journal of Indonesian Islam* 8, no. 1 (2014): 1-22. https://doi.org/10.15642/JIIS.2014.8.1.1-22.

Islâm can be accepted and live side by side with local traditions that have undergone the process of Islamization. Develop curriculum with emphasis on human rights so that the material taught is moderate. Teaching the value of *wasathiyah Islâmiyah* to students with the principles of *tawâsuth, tawâzun*, and *ta'âdul*.[48] A teacher of Islamic education in one of the schools revealed:

> The method I use in counteracting radicalism in students is to instil teachings in a moderate way. Islâm must be understood with broad insights from various perspectives. In the field of *fiqh*, I give an explanation of a problem to students by involving the thoughts of the *imâm* of the school. The goal is that students can be tolerant of other schools. In learning, I emphasize morals of mutual respect in differences. I pack my learning by applying the principles of *tawâsuth, tawâzun*, and *ta'âdul*.

The teachings of moderate Islam contained in the concept of *al-wasathiyyah al-Islâmiyah* in Islamic epistemology carry the message of doing good with perseverance, strength, truth and consistency and the abandonment of all forms of evil and preventing evil with wisdom. The concept of *wasathiyyah* (moderation Islam) is one of the concepts found in Islamic epistemology. Based on the definition of *al-wasathiyyah*, which in Arabic means "middle", this concept gave birth to a moderate, fair and best approach. It aims to balance extreme and fanatical actions in every aspect of men's lives.[49] The concept of *wasathiyyah* must be implemented in all communities through all aspects of life including education, politics, economics and social so that people's livelihoods, namely Muslims, become safe; and also to pave the way for the development of far more united people.[50]

Miller's[51] research findings state that learning material is taught with regard to human rights so as to avoid extremism. A number of issues relating to extremism and violence inspired by religion in the curriculum are raised-definition, politics and education. A justification was proposed that focused on human rights in two ways: the right to freedom of religion and belief and the promotion of students' moral development through human rights issues.

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[48]Sulaiman Dorloh and Kamarussalam Bin Yusuf, "Wasatiyyah and Islamic Values in Reinforcing Malay Muslim Ethnic Relations: A Case Study of Thai Wasatiyyah Institute for Peace and Development in Thailand," *International Journal of Nusantara Islam*, 2015, https://doi.org/10.15575/ijni.v3i2.1413; Sarwat Sultan, Frasat Kanwal, and Irshad Hussain, "Moderating Effects of Personality Traits in Relationship Between Religious Practices and Mental Health of University Students," *Journal of Religion and Health*, 2020, https://doi.org/10.1007/s10943-019-00875-x..

[49]Mohd Shukri Hanafi, "The Wasatiyyah (Moderation) Concept in Islamic Epistemology: A Case Study of Its Implementation in Malaysia," *International Journal of Humanities and Social Science* 4, no. 9 (2014): 51-62.

[50]M Bakir and K Othman, "Wasatiyyah (Islamic Moderation)," *Journal of Islamic Thought and Civilization*, 2017; Muhamadul Bakir Hj Yaakub, Khatijah Othman, and Nik Nadian Nik Nazli, "Islamic Moderation (Wasatiyyah) Manifestation of Practices: An Elaboration of Its Degree of Effectiveness," *Humanities and Social Sciences Reviews*, 2019, https://doi.org/10.18510/hssr.2019.7121..

[51]Joyce Miller, "REsilience, Violent Extremism and Religious Education," *British Journal of Religious Education* 35, no. 2 (2013): 188-200. https://doi.org/10.1080/01416200.2012.740444.

Moderate Islâm in the view of Kear[52] as an important personality trait of an individual that determines organizational productivity and community stability. In other words, it encompasses a variety of knowledge users who build Islamic moderation personalities in various lives of education, society and the state.

Muslih's[53] research found that teachers in the Netherlands used Islamic elementary schools to promote the integration of their students into Dutch society. The inclusion of citizenship education in the curriculum of Islamic schools is another indication that they are seriously teaching their students how to be good citizens who can actively participate in Dutch society. This is done to avoid radical, extremist and other ideas so that religious education is taught with respect to humanity and moderate aspects. Teachers in Islamic elementary schools are able to prepare their students both physically and mentally to be integrated into Dutch society.

Transmission of Kâffah Islamic Teachings

The purpose of Islamic teachings that are actually very noble and noble often actually experience distortion due to incorrect understanding of some aspects of Islamic teachings that have the potential to cause radicalism. Islamic teachings that are *kâffah* are taught by Islamic religious education teachers to students to avoid indoctrination. Islâm is understood by students by explaining the current issues that are developing in society to avoid radical understanding. Providing an understanding of religion that is appropriate, contextual, and upholds human values in religion. Performing de-radicalization acts as a response to acts of violence, terror and radicalism by involving the police, religious leaders, and community leaders, as well as families. Teaching Islamic religious education with an inclusive, non-sectarian approach. A teacher of Islamic education revealed that:

> I always provide learning to students by teaching Islâm comprehensively, thoroughly or *kâffah*. Islâm must be taught thoroughly and avoid incremental illumination. Islâm is taught contextually rather than textually. The way that I do it is very effective to avoid radical understanding in our school.

Zainiyati's[54] research findings reveal educational institutions where Islamic religious

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[52]Martin Kear, "Wasatiyyah and Hamas's Modulating Positions on the Two-State Solution and Israel: Finding the Middle Path," *Australian Journal of International Affairs* (2021): 1-19. https://doi.org/10.1080/10357718.2021.1926421.

[53]Muslih Muslih, "Islamic Schooling, Migrant Muslims and the Problem of Integration in The Netherlands," *British Journal of Religious Education* 43, no. 2 (2021): 196-205. https://doi.org/10.1080/01416200.2019.1628004.

[54]Husniyatus Salamah Zainiyati, "Curriculum, Islamic Understanding and Radical Islamic Movements in Indonesia," *Journal of Indonesian Islam* 10, no. 2 (2016): 285-308. https://doi.org/10.15642/JIIS.2016.10.2.285-308.

education teachers can play two roles in the context of transmitting Islamic understanding; both to preach tolerance or vice versa radicalism. Providing guidelines for Islamic religious teachers to promote student character in accordance with Indonesian values. Preparing the conditions and the school environment to anticipate space for the process of spreading radical movements in Indonesia. Transmission of Islamic understanding as well as possible solutions to overcome the spread of radicalism with curriculum implementation. The curriculum in its various forms is just a text and therefore the teachers are the ones who really determine how to read and interpret it.

Dialogue on Equity in Learning

The method of dialogue is carried out by Islamic religious education teachers in learning to ward off radicalism in schools. Dialogue between students and students or teachers and students, as well as inviting religious leaders, has an impact on increasing students' religious insight in interpreting Islâm itself. *"Dialogging knowledge about the differences in schools in Islâm so that students have many differences in the perspective of diversity. Dialogue is the right way to convey ideas or ideas, not violence that can provide solutions to any existing problems,"* said an Islamic religious education teacher. Implanting the highest awareness in students as cultured creatures who have the ability to cultivate reason and mind that radical actions are very improper to be carried out by people who have reason and mind. Invite religious leaders to dialogue with students about current issues about Islam so they think universally.

Lattu's[55] research found that dialogue in learning is the main key in transforming values for learning science comprehensively. Dialogue that takes place with direct meetings with students, mutual transformation invites people to engage in deep dialogue and be open to learning, from the teachings of religious traditions to make human thought more inclusive. Looking at the issue of humanity more openly and religion is a solution to the problems of life and not to be contested. The results of Fenton's[56] research prove that dialogue in an open society with a spirit of democracy helps people to break away from radicalism.

Garadian[57] research also confirms that dialogue is the right method in eroding various differences in religious life. Dialogue is able to solve human problems in various differences because each other hears and gives arguments, so that good thinking is found for the solution

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[55]Izak Y.M. Lattu, "Mutual Transformation in the Early Histories of Christianity and Islam," *Qudus International Journal of Islamic Studies* 7, no. 1 (2019): 1-23. https://doi.org/10.21043/qijis.v7i1.4252.

[56]Adam James Fenton, "Change and Continuity in Indonesian Islamist Ideology and Terrorist Strategies," *Al-Jami'ah* 52, no. 1 (2014). https://doi.org/10.14421/ajis.2014.521.1-24.

[57]Endi Aulia Garadian, "Document: Youth Camp for Preventing Violent-Extremism: Fostering Youth Dialogue, Encountering Diversity," *Studia Islamika* 25, no. 2 (2018): 423-432. https://doi.org/10.15408/sdi.v25i2.7924.

to the problem. The dialogue method is very appropriate to be used in learning to improve the ability of understanding, insight, and social attitudes in the lives of students so that the material can be well received and maximized.[58]

Conclusion

This study resulted that the method of Islamic Religious Education teachers in countering radical ideas at the Public High School Pekanbaru, Indonesia was to provide socialization of understanding and the dangers of radicalism. The teacher provides examples of tolerance and living in harmony in the learning process as an effective way to counter radicalism. In addition, to avoid radical understanding, supervision of Islamic spiritual activities carried out in schools is carried out in order to maintain the goal of the activity. Islamic religious education teachers provide assistance in religious activities as an important method so as to avoid misunderstandings. The crucial method of teaching is instilling moderate Islamic teachings in every lesson in schools and the environment. The teacher becomes a *kâffah* conveyer of Islamic teachings so that students have *wasathiyah* thoughts. The important thing about the method used by the teacher is a dialogue about similarities in learning so that students get used to being different in diversity. The results of this study can be conduded that in countering radical notions in the world of education, it is carried out by various methods that are systemically appropriate by Islamic religious education teachers to give birth to moderate attitudes of students who are *rahmatan lil'âlamin*. Islamic religious education teachers have seven methods in counteracting radicalism in students in learning in Pekanbaru schools, are; socialistists understand and the danger of radicalism; an example of tolerance and living in harmony; oversee Islamic spiritual activities; companion to religious activities; instilling moderate Islamic teachings; transmitter of *kâffah* teachings of Islâm; and dialogue about similarity in learning. Islamic religious education teachers who play these seven methods are preventive efforts in counteracting the inclusion of radical understanding among students in schools.

The implication of this research is to develop the theory of "methods to counter radicalism in schools" in the world of education, by strengthening the methods used by teachers in countering radicalism in schools. The more important things, of course, is the policy of the Riau Province Education and Culture Office to implement various methods of counteracting radicalism, which is applied by all Islamic Religious Education teachers in the Province of every school life so that students are not exposed to radical ideas. In addition, Islamic religious education teachers should apply the results of this study so that students avoid radicalism so that schools become comfortable places to sow knowledge and good dignity.

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[58]Syahraini Tambak and Desi Sukenti, "Strengthening Linguistic And Emotional Intelligence of Madrasah Teachers in Developing the Question and Answer Methods," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 43, no. 1 (2019): 111-129. https://doi.org/10.30821/miqot.v43i1.672.

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