

## EFFORTS TO STEM RADICALISM AT THE NURUSSALAM ISLAMIC BOARDING SCHOOL

**Ahmad Halid<sup>1</sup>, Hasan Bin Jali<sup>2</sup> Gusti Alif Rohmatullah Kusasih<sup>3</sup> Syamsul Arifin<sup>4</sup> Ardy Ansyah<sup>5</sup>**

<sup>1</sup> Universitas Islam Jember, Jawa Timur Indonesia

<sup>2</sup> Universiti Kuala Lumpur, Malaysian Institute of Information Technology (UniKL MIIT)

<sup>3,4</sup> Pesantren Walisongo Situbondo Jawa Timur Indonesia

ahmadkhalid02021982@gmail.com

hasan.jali@unikl.edu.my

gustialifrohmatullahkusasih@gmail.com

syamsularifin12@gmail.com

ardyanasyah044@gmail.com

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#### Kata Kunci.

Deradicalization,  
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### ABSTRAK

This article examines deradicalization and violence in education: A study of Islamic education analysis based on the treasures of Madrasah-Pesantren at the Pesantren Nurussalam. This research method uses a qualitative-descriptive method. Data collection techniques use observation, interview and documentation methods. The very interesting findings of this study about the very effective Deradicalization of pesantren are (1) the kiai teaches noble ethics to all students accompanied by the provision of examples from the kiai. (2) the kiai teaches yellow books written by the group of defenders of Islam Ahlussunnah wal Jama'ah, a moderate group in Islam (3) checks the books written before being taught to all students with the aim of avoiding books written by experts in heresy, radical heretics (4) the kiai teaches love for the Indonesian homeland as a legacy of the struggle for independence of the Indonesian nation and the pesantren community (5) the thoughts taught to the students are tawassuth, I'tidal, tawazun, tasamuh, tabayyun, amar makruf nahi mungkar (6) local Indonesian culture with friendliness (7) peace, mutual respect, preserving local pesantren traditions (8). Understanding Islam from original sources and schools of thought, conducting ijtihad. With these eight, pesantren produce students who are humanist and have Islamic morals rahmatan lin alamin.

**\*Corresponding author.** E-mail addresses: [ahmadkhalid02021982@gmail.com](mailto:ahmadkhalid02021982@gmail.com)

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## INTRODUCTION

Islam is a religion that is rahmatal lil 'alamin, why are there a number of groups that use the name of Islam to spread global terrorism. As Muslims, we can apologize that global terrorism is not an action but a reaction to the world political order that sides with the West and harms Islamic countries. Some Muslims even argue that violence in the name of religion is included in jihad in amar m'ruf nahi munkar and upholding Islam as a whole (kuffah).(Masduqi 2012)

Is it possible that radicalism that encourages violence in the name of religion is also caused by Islamic education that actually sows the seeds of tolerance? Is it true that Islamic education basically teaches theology of hatred towards different sects and religions to its students? If the radicalism movement in Islamic educational institutions is true, then how to overcome it? These questions are very important to find answers to in order to reorganize Islamic education in the future. (Abdullah 2002)

Today, violence in the name of religion is increasingly common. The complicated problem is none other than the threat of radicalism in the name of religion, whether carried out by individuals or inter-person, networks affiliated with certain radical organizations. In the global context, for example, the international world is made to shudder by acts of terror launched by hardline groups, namely the Islamic State of Iraq and Syria or known as the Islamic State in Iraq and Syria (NIIS)(Hilmy 2014),(Masduqi 2012).

Another thing that is quite worrying is their increasingly sophisticated actions because they are digital-based, with methods that are constantly updated, including the variety of their actions that are increasingly complicated to detect. The phenomenon of religious violence can be seen through electronic media and print media. Various demonstrations, whether political, social, economic and cultural, color the lives of the community. Some are triggered by religio-political issues, such as regional elections, the implementation of sharia in the state, some are facilitated by religio-social issues such as the spread of interaction between religious communities, pluralism and interfaith relations (Azra 1991), some are caused by religio-economic issues such as increasingly powerful capitalism, trafficking in women, sending female workers, exploitation of women in the mass media, and religio-cultural issues such as the application of Islam in its entirety, the spread of heresy in its various variations and traditions of sin that tend to strengthen. These problems tend to be responded to with violent actions, which in

**\*Corresponding author.** E-mail addresses: [ahmadkhalid02021982@gmail.com](mailto:ahmadkhalid02021982@gmail.com)

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many ways are counter-productive (Budi Munawar-Rahman, *Islam Pluralis, Wacana Kesetaraan Kaum Beriman*. Jakarta: Paramadina, 2004.). One implication is that religious violence constructed as radicalism or fundamentalism becomes the dominant variable in various acts of violence in the name of religion. Religion, which originally had a mission of peace, is reduced to actions that contradict it (Halid 2021)

Acts of terror are not a monopoly of Muslims. The perpetrators of terror in India are Hindu, in Japan they are Tokugawa, in Ireland they are Protestant, in the Philippines they are Catholic, in Thailand they are Buddhist and various terrors in other parts of the world with other religious frameworks. So it is natural that if there is a terrorist movement in Indonesia, then those who do it are Muslims. (Hasan M. Noor, "Islam, Terrorism and the Global Agenda" in *Perta*, Vol. V/No. 02/202, p. 4-5)

## RESEARCH METHODS

This research method uses a qualitative-descriptive method (Halid 2024b). Discussing qualitative research means discussing a qualitative research method in which the philosophical view of a study on disciplined inquiry and the reality of the research subject in the habits of social science research including educational and religious research will also be discussed, including the methods used in the study.

The results of the research method can be said to be valid if they go through the stages of the research method process that are good and correct, in this study there are stages that will be described including: data collection techniques, data validation and data analysis. The data collection technique uses observation, interview and documentation methods (Halid 2024a). Data validity uses data triangulation by comparing the research results of experts with more than three opinions. The data analysis of this study uses disciplined inquiry and reality and uses a content analysis model.

## RESULTS AND DISCUSSION

### Educational Radicalism

Radicalism (*al-tat'arruf*) in terms of language means standing in an extreme position and far from the middle position or going beyond the limits of reasonableness (Hadimulyo 1993). In classical terms, religious texts refer to radicalism as "*al-ghulwu*", "*al-tasyaddud*", and "*al-tanaththu*". Allah says, "Say: O People of the Book, do not exceed the limits in your religion unjustly" (QS.

\*Corresponding author. E-mail addresses: [ahmadkhalid02021982@gmail.com](mailto:ahmadkhalid02021982@gmail.com)  
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5:77). The Messenger of Allah said, "Stay away from excessive behavior. Indeed, the destruction of the previous people was caused by excessive behavior in religion". (Ahmad 2024b) This authentic hadith emerged in order to criticize the behavior of the companions who exceeded the limit in throwing numbers using large stones. Although this hadith emerged in a specific historical context, some scholars state that this hadith applies to all radicalism. In terms, radicalism is fanaticism towards one opinion and dialogical, likes to accuse other groups who disagree (Eck 2001). And textual in understanding religious texts without considering the essential goals of sharia (maqashid al-syari'at). (Masduqi 2012).

### **Characteristics of Radicalism in Education**

Radical groups have characteristics including (Halid and al-Ghafir, Siddiq, Aman 2024): first, often claiming a single and misleading truth that does not agree (Galtung 2003). Claims of truth always emerge from groups who seem to be prophets who never make mistakes (ma'sum), even though they are only ordinary humans. Second, radicalism complicates the Islamic religion which is actually sambah (light) by considering sunnah worship as if it were obligatory and makruh as if it were forbidden. Radicalism is characterized by religious behavior that prioritizes secondary issues and ignores primary ones (Zaqzuq 2009).

Third, most radical groups are excessive in their religion that is not appropriate. In preaching, they ignore the gradual method used by the Prophet, so that their preaching actually makes Muslims who are still lay feel afraid and objected. Fourth, they are rude in interacting, loud in speaking and emotional in preaching. Fifth, radical groups easily suspect others outside their group. They always view others from their negative aspects and ignore their positive aspects (Basyaib 1993). This must be avoided by Muslims, because the root of radicalism is having bad thoughts about others. Having bad thoughts is a form of belittling others (Al-Qardhawi 1406).

Sixth, it is easy to accuse others who have different opinions. In classical times, this attitude was identical to the Khawarij group, then in contemporary times it was identified with Jamaah Takfir wa al-Hijrah and puritan groups. This group accuses others who commit sins, accuses the government that adheres to democracy, accuses people who are willing to implement democracy, accuses Muslims in Indonesia who uphold local

**\*Corresponding author.** E-mail addresses: [ahmadkhalid02021982@gmail.com](mailto:ahmadkhalid02021982@gmail.com)

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traditions, and accuses everyone who has different views from them because they believe that their opinion is the opinion of Allah.. (Al-Qardawi 1998)

### **Factors in the Emergence of Radicalism**

According to Ali Mahrus, radicalism is caused by many factors, including:

1. half-hearted religious knowledge through a doctrinal learning process
2. literal in understanding religious texts so that radicals only understand Islam from the surface but have minimal insight into the essence of religion.
3. preoccupied with secondary problems such as moving fingers during tasyahud, growing beards, and pulling up pants while forgetting primary problems.
4. excessive in forbidding many things that actually burden the community.
5. weak in historical and sociological insight so that their fatwas often contradict the welfare of the community, common sense, and the spirit of the times.
6. radicalism often appears as a reaction to other forms of radicalism such as the radical attitude of secularists who reject religion.
7. resistance to social, economic, and political injustice in the midst of society(Mahrus 2024).

Radicalism often emerges as an expression of frustration and rebellion against social injustice caused by the ineffective performance of legal institutions. By implementing sharia law, they feel they can obey religious commands in order to uphold justice. However, demands for the implementation of sharia law are often ignored by secular states, so they become frustrated and ultimately choose violent methods.

### **Efforts to Stem Radicalism at the Nurussalam Islamic Boarding School**

Interview with Gus Ali Mahrus "The emergence of the issue of terrorism and contemporary radicalism movements has the potential to paralyze the values of the great tradition held by the Islamic boarding school world. In facing the flow of religious radicalism, the initial step that needs to be taken immediately by Islamic boarding schools is at least with two attitudes, namely being careful and critical. Being careful means that Islamic boarding schools must be oriented towards producing students who continue to rely on the



steadfastness of faith, tafaqquh fi al-dîn being an absolute thing and a critical attitude means producing students who have a multicultural perspective, are progressive, resilient and responsible in facing all problems.

Kamaruddin Amin in an interview said that the government will standardize Islamic boarding schools through mandatory books and Islamic boarding school competency standards. Standardization is intended to strengthen the characteristics of Islamic boarding schools, not eliminate the characteristics of Islamic boarding schools, one of which is strengthening the science of hadith, interpretation and so on (Amin 2024).

The literalist view that does not provide proper space for reason in understanding Islam, and through offering a vulgar understanding of the literal meaning of the Qur'an and Sunnah. It presents a rigid pattern in facing every change and transformation, so that reason and change have no influence on the understanding of Islam and its values (Halid et al. 2024). As a result, two clear choices are presented between Islam or the reality of change and transformation in the world. While the liberal view assumes that society must fully adapt to the times, transformations and intellectual achievements of mankind, and on the basis of that achievement must review Islam, even though it may leave behind many religious concepts and elements of Islam contained in the Qur'an (Ahmad 2024a) Both groups' views have given 'color' to religious and state life in Indonesia. The first group's view is as an icon of a group that is disappointed with large mass organizations such as NU and Muhammadiyah that are not firm in fighting for Islamic aspirations. Meanwhile, the second group's view considers NU and Muhammadiyah to be less responsive to new issues (Noorhayati: 2022)

### **Peace Building Education in Islamic Boarding School Style**

After the rampant war against terrorism propagated by America and its allies, Islamic boarding schools are often accused of being Islamic educational institutions that teach terrorism. It is undeniable that there are a small number of Islamic boarding schools whose uztad and students have been found involved in terrorism through court decisions, but none of these Islamic boarding schools are affiliated with the NU mass organization. Facts show that NU Islamic boarding schools have played a major role as educational institutions that teach the wisdom of respecting local culture. Islamic boarding schools rarely take a strong stance in declaring local

**\*Corresponding author.** E-mail addresses: [ahmadkhalid02021982@gmail.com](mailto:ahmadkhalid02021982@gmail.com)

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wisdom as infidel and heretical(Zada 2002). Islamic boarding schools are considered by many to have been able to play a role as protectors and peacemakers in the midst of society. This is inseparable from the teachings of KH. Hasyim Asy'ari. Indeed, on the one hand, he persistently launched jihad against Dutch colonialism, but on the other hand, he encouraged Indonesian citizens to maintain harmony and unity(Hasyim, n.d.)

In the Introduction to the Basic Qanun of NU, KH. Hasyim Asy'ari reiterated that a united people is like one body. Individuals of the people are like parts of the body(Asy'ari 1980). Each member has a different role but needs each other. With a sociological and historical perspective, he reminded Indonesian citizens that: "all humans need association and interaction because there is interdependence between individuals in order to realize common welfare. Unity, bonds of the heart, and togetherness are the main causes of happiness and strong glue of love (Aditoni and Rohmah 2022), (Gempell 1995). With unity, many advanced countries are built, leadership is achieved, and prosperity is evenly distributed. Division will only cause weakness, humiliation and failure in every era. Even division can trigger damage, stagnation, destruction, and disgrace."(Asy'ari, Hasyim, Muhammad 2011)

The very interesting findings of this study about the very effective Deradicalization of Islamic boarding schools are (1) the kiai teaches noble ethics to all students accompanied by the provision of examples from the kiai. (2) the kiai teaches yellow books written by the group of defenders of Islam Ahlussunnah wal Jama'ah, a moderate group in Islam(Ahmad Halid and Zainal 2023) (3) checks the books written before being taught to all students with the aim of avoiding books written by experts in heresy, radical heretics (Halid 2012) (4) the kiai teaches love for the Indonesian homeland as a legacy of the struggle for independence of the Indonesian nation and the pesantren community (5) the thoughts taught to the students are tawassuth, I'tidal, tawazun, tasamuh, tabayyun, amar makruf nahi mungkar(Halid 2020) (Halid 2023) (6) local Indonesian culture with friendliness (7) peace, mutual respect, preserving local pesantren traditions (8). Understanding Islam from original sources and schools of thought, conducting ijtihad. With these eight, Islamic boarding schools produce students who are humanist and have Islamic morals rahmatan lin alamin.

## CONCLUSION

The above study shows that religious radicalism is very threatening to the future of Islamic education and the nation's generation. Islamic education that teaches hatred towards different opinions and beliefs is not ideal for the continuity of diversity and plurality in Indonesia. Islamic education that is infiltrated by radicalization needs to be reoriented in accordance with the spirit of Islam which teaches mutual respect and brotherhood. In the future, it is necessary to build a tolerant, inclusive, humanist, and multicultural Islamic education that teaches compassion, unity, respect for others, and harmony, so that in the future it can encourage the realization of harmony in the nation.

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\*Corresponding author. E-mail addresses: [ahmadkhalid02021982@gmail.com](mailto:ahmadkhalid02021982@gmail.com)

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**\*Corresponding author.** E-mail addresses: [ahmadkhalid02021982@gmail.com](mailto:ahmadkhalid02021982@gmail.com)

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