Islamic Religious Education Teacher's Efforts to Prevent Radicalism in Indonesia: A Genealogical Analysis

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	Abstract
Keywords: Islamic Religious Education; Radicalism; Genealogy.	Radicalism is very contradictory to the values of Islamic teachings. Islam upholds the principles of tolerance, peace, and the principle of respecting one's beliefs. This study aims to analyze and find ideal conceptual ideas for preventing student radicalism through the role of teachers in schools from a genealogical perspective. This study uses a qualitative approach with a type of descriptive-analytic. In order to track historical traces and provide answers to the radicalism issue, the genealogical data analysis technique is utilized to examine the content of pertinent sources. The results of this study indicate that, genealogically, Islamic Religious Education teachers in schools have an important role in preventing radicalism because the main mission of Islamic Religious Education teachers is to teach Islam contextually, Islamic tolerance, and peace-loving Islam through efforts to internalize Islamic teachings that are in line with a sense of nationalism so that a generation with noble character is formed. In addition, Islamic Religious Education teachers also carry out the learning process by adhering to 5 main principles, namely respect for others, moderation, respect for creators, tolerance, and fairness.

	Abstrak:
Kata Kunci: *Pendidikan Agama Islam; Radikalisme; Genealogi.*	*Paham radikalisme sangat kontradiktif dengan nilai-nilai ajaran Islam. Islam menjunjung tinggi prinsip-prinsip toleransi, perdamaian, maupun prinsip menghargai keyakinan seseorang. Penelitian ini bertujuan untuk menganalisis dan menemukan gagasan konseptual ideal dalam pencegahan radikalisme siswa melalui peran guru di sekolah dalam perspektif kajian genealogis. Penelitian ini menggunakan pendekatan kualitatif dengan jenis deskriptif-analiti. Adapun teknik analisis data genealogi menganalisis konten atau isi*

dengan sumber-sumber referensi yang relevan untuk menelusuri jejak kesejarahan dan merumuskan solusi dari permasalahan paham radikalisme. Hasil penelitian ini menunjukkan bahwa, secara genealogis, guru PAI di sekolah memiliki peran penting untuk membendung paham radikalisme karena misi utama Guru PAI adalah mengajarkan agama Islam secara kontekstual, Islam yang toleran, dan Islam yang cinta perdamaian melalui upaya internalisasi nilai-nilai ajaran Islam yang selaras dengan rasa nasionalisme sehingga terbentuklah generasi yang berakhlakul karimah. Di samping itu, Guru PAI juga melaksanakan proses pembelajaran dengan berpegang kepada 5 prinsip utama yaitu menghargai orang lain, moderat, menghormati pencipta, toleransi, dan adil.

1. Introduction

The term Salafi Jihadi group, which is famous for its radicalism movement, became popular among the global community in the early 1980s.[1] The emergence of this group which is considered extreme is allegedly a response to the thick tyranny of the rulers against their people, especially Muslims in all parts of the world.

The project of political Islamization echoed by the Salafi Jihadi group is a campaign in their efforts to restore Islamic shari'a which is considered to have begun to fade and be reduced due to the trend of globalization and modernization.[2] Kepel sees that the current extremism brought by the Salafi Jihadi group with a strong and indiscriminate *da'wah* movement pattern allegedly has connections and relationships with several world institutions in funding assistance to realize its programs. Among the donors who consistently and routinely finance efforts to realize a sectarian understanding in accordance with what they want are the Government of Saudi Arabia which is held by Muassasah al-Haramain al-Khairiyya and Rabithah al-Alam al-Islami. At the same time, the Kuwaiti Jam'iyyat Ihya At-Thurath al-Islami agency oversees and controls the Kuwaiti government.[3]

However, it seems this global project is not going as smoothly as they thought. State leaders around the world have tried a variety of attempts to curb these beliefs. At least these radical movements are partially constrained by the use of armed forces, which prevents them from freely infiltrating places thought to have the capacity to use the knowledge they bring.

At the beginning of the 20th century, the Islamic world was shaken by the WTC bombing incident that occurred on September 11th, 2001. Various views emerged from Muslim scholars in responding to the tragedy. Many Muslim scholars believe that the United States is complicit in a plot to undermine the international community's perception of Islamic teachings. Many observers believe that the global war on terror is a war against Islam based on an analysis

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[1] Muhammad Sani Umar & Mark Woodward, "The Izala Effect: Unintended Consequences of Salafi Radicalism in Indonesia and Nigeria," *Contemporary Islam*, 14 no. 1, (2020), 49-73.

[2] Gilles Kepel, *Jihad: The Trail of Political Islam*. (Cambridge: Harvard University Press, 2002), 234; Olivier Roy, *Globalized Islam: The Search for a New Ummah*. (New York: Columbia University Press, 2004), 142.

[3] Umar and Woodward, The Izala Effect. 49-73.

of the clash of civilizations.[4] In short, the emergence of radicalism and other similar movements is related to global issues related to the clash of civilizations and religious ideologies. Al-Qaeda led by Osama bin Laden is a form of protest against the rampant *munkar* that occurred in several areas of Muslim countries. In addition, the emerged ISIS movement was popular in several Islamic countries such as Syria.

Meanwhile in Indonesia as one of the biggest Islam country, this movement was also become popular. However, In Indonesia, the religion of Islam is compatible with the country's customs and culture. Islam uphold the values of tolerance, peace, and respect among religious adherents. These values is very important in order to lessen intercommunal conflicts caused by ideological differences between various religions that exist in Indonesia.[5]

Issues about the radicalism movement in Indonesia have become famous. This happened because of the connection with the hectic news related to group projects in the name of al-Qaeda and ISIS. According to observers, this group is attempting to combat the widespread unfairness, but they are doing so in the incorrect manner. There is also a statement that views that the outbreak of radicalism in Indonesia is caused by changes in social and political order which are influenced by the presence of immigrants from Arab and Yemeni Hadramauts in Indonesia. With their emergence, the transfer of ideology of thought occurred, and the Indonesian people gradually adopted understandings taken from outside, including the Wahhabi ideology initiated by Muhammad bin Abdul Wahab. The movement that emerged in Arabia began to move to Indonesia gradually.

To prevent this movement that had gradually emerged, Ibn Qoyyim al-Jauziyyah proposed four dimensions in preventing munkar or radicalism: first, getting rid of munkar and replacing it with *ma'rufan*; second, getting rid of evil by reducing it even though it does not eliminate it; third, getting rid of evil by giving rise to similar evils; fourth, getting rid of evil by bringing up the evil that is more evil than it.[6]

Historically, Indonesia also had a track change of Islamic radicalism. Those happened in the post-independence to post-reform period of Indonesia. This period was seen as well as strengthening the history of Islamic radicalism. The Kartosuwirjo movement in the 1950s called Daarul Islam (DI) was a political movement that had an agenda to restore Islamic sharia and implement it nationally in Indonesia. This understanding certainly received strong resistance from both government institutions and the ulama. However, in the end, this movement could be thwarted. This movement reappeared during the President Soeharto era but with a different style and nuance. This radicalism movement arose from military engineering or through intelligence held by Ali Moertopo with his special operations. Additionally, Bakin was told to perform various steps, such as Jihad Command or Gerakan Komando Jihad (KOMJI), in an attempt to isolate Islam after attempting to convince members of the DI/TII group. KOMJI emerged in 1976 and then held an extreme movement by blowing up places of worship. In 1977, the Indonesian Muslim Liberation Front did the same. There was also an act of terror carried out by the Islamic Revolutionary Struggle Pattern in 1978.

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[4] Ahmad Fuad Fanani, "The Global War on Terror, American Foreign Policy, and Its Impact on Islam and Muslim Societies," *Indonesian Journal of Islam and Muslim Societies* 1 no. 2, (2011), 205–227.

[5] Ahmad Asrori, "Radikalisme di Indonesia: Antara Historisitas dan Antropisitas," *Kalam* 9 no. 2, (2015), 253-268.

[6] Ibid.

After the post-reformation period, the emergence of terror movements was initiated by Azhari and Nurdin M. Top.[7]

Regarding the phenomenon of radicalism in Indonesia, scholars from various foreign regions have tried to extract the essence of the content of the Al Quran in order to prevent the emergence of radical practices that are contradictory to the values of Islamic teachings. Yūsuf al-Qardhāwi in one of his works explains the dangers of radicalism. According to him, radicalism in the process started from a wrong view of the concept of Islam, where extremism in something is strictly prohibited, even in matters of worship. Besides, Islam teaches balance in various aspects, not neglecting one aspect to pursue other aspects.[8] This is also in line with the principles actualized by the Prophet Muhammad PBUH in his daily life. In the narration of the hadith, the Messenger of Allah SAW warned his people to stay away from excessive religious behavior because it caused the destruction of the previous peoples.[9] In another narration, the Messenger of Allah SAW denounced those who were excessive in religion.[10]

Additionally, some of the hadith narrations above, Islam views that the attitude of extremism both in ideological understanding and in the form of a practical level will bring destruction to those who apply it. This of course can be dangerous, especially if it is decorated and mixed with takfiri slander, namely slander who likes to disbelieve fellow Muslims. The impact of this ideology is always blaming other people who are not in line with their ideology. So it is more fatal if it is expressed in the form of brutal acts, then the damage will not only have an impact on themselves but also on Muslims as a whole.

A content analysis study on the idea of anti-radicalism is one of several studies conducted on Islamic educational materials in various parts of the world. In educational institutions, the idea of anti-radicalism is emphasized in order to peacefully and cooperatively improve people's lives. The concept of anti-radicalism is discussed in the themes of citizen involvement, critical thinking skills, justice and health, protection from extremism, and compassion for humans. The purpose of this study is to understand how Islamic religious education facilitates learning activities in counteracting radicalism in Indonesia.

Various studies have been carried out by intellectuals both Muslims and non-Muslims on the issue of radicalism. Research on Islamic Radicalism in Southeast Asia focuses on studies about radicalism in the region and the suspicion that various Islamic reformist movements are involved in radicalism mobilization. This is supported by the Bali bombing incident, which is highly likely to have been orchestrated by Jama'ah Islamiyyah. Scientists use various theories in interpreting the phenomenon of radicalism, including theories that explain that radicalism movements are growing rapidly due to religious resistance to the relentless trend of Islamic modernization, Radicalism, Democracy, and Global Trends in Southeast Asia. In addition, the trend of how movements suspected of being radical in Southeast Asia are developing has also not escaped the attention of the public. That is the view of experts regarding the future trend of the issue of radicalism both in Indonesia and in several other countries in Southeast Asia.[11] There is also a scientific work entitled Policies of Radicalization as anti-

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[7] Asrori, "Radikalisme di Indonesia," 253-268.

[8] Yusuf al-Qardhawi, a*l-Khashaish al-Ammah li al-Islam,* "Karakteristik Islam: Kajian Analitik". Terjemah Rofi Munawwar dan Tujuddin, (Surabaya: Risalah Gusti, 1994),145.

[9] Abi Abdillah Muhammad bin Yazid al-Qazwaini, *Sunan Ibnu Majah*, (Beirut: Dar al-Fikr, 2008), 701.

[10] Abu Husain Muslim bin al-Hajjaj, *Shahih Muslim*, (Lebanon: Dar al-Kutub, 2008), 537.

[11] Muhammad Nida Fadlan, and Rangga Eka Saputra, "Islam, Radicalism, Democracy,

And counterculture ideologies.[12] This scientific article tries to reveal the logic of the controversy related to radicalization through a cult ritual approach. moreover, Kühle tried to explore the position of the ulama in order to neutralize the complex understandings that were so dynamic between radical groups and counter-jihadists. Kühle also tried to provide a strategy to suppress radicalization, namely by developing the concept of deradicalization which was adopted from various literatures. This study takes a study in the country of Denmark.

From the various existing literatures, if grouped according to their studies, there are studies conducted by international writers, some by researchers from Indonesia. Among the scientific works carried out by researchers from abroad are Brothers in arms: How Palestinian Maoists turned Jihadists;[13] Al-Qaeda: The true story of radical Islam;[14] The role of Muslim identity politics in radicalization;[15] A Perverted Balance: Modern Salafism between Reform and Jihād;[16] Being a young British Iraqi Shii in London: exploring diasporic cultural and religious identities between Britain and Iraq;[17] Bringing it home: Community-based approaches to counter-terrorism;[18] When students turn to terror: Terrorist and extremist activity on British campuses;[19] Towards "Policed Multiculturalism"? Counter-radicalization in France, the Netherlands and the United Kingdom (Ragazzi n.d.) and others.

The scientific studies conducted by Indonesian Muslim scholars related to discourse on radicalism, terrorism, and related issues, including Radicalism, Liberalism and Terrorism: Their Influence on Islam;[20] A tale of two royal cities: The narratives of Islamists' intolerance in Yogyakarta and Solo;[21] The global war on terror, American foreign policy, and its impact on Islam and Muslim societies;[22] Islam, radicalism, democracy, and global trends in Southeast Asia;[23] Islamic Radicalism in Southeast Asia: With Special Reference to the Alleged Terrorist Organization, Jamā'ah Islāmiyah;[24] Modernism and Islamic Radicalism in

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and Global Trends in Southeast Asia," *Studia Islamika* 24 no. 3, (2017), 643–47.

[12] Lene Kühle, "Policies of Radicalisation as Anti- A Nd Countercult Ideologies," *Journal of Muslims in Europe* 7 no. 2, (2018), 211–36.

[13] Manfred Sing, "Brothers in Arms: How Palestinian Maoists Turned Jihadists," *Welt Des Islams* 51 no. 1, (2011), 1–44.

[14] Jason Burke, *Al-Qaeda: The True Story of Radical Islam*, (London: Penguin, 2004), 23.

[15] Tufyal Choudhury, The Role of Muslim Identity Politics in Radicalisation: a Study in Progress, In *Communities and Local Government*, (London: Eland House, 2007), 17.

[16] Itzchak Weismann, "A Perverted Balance: Modern Salafism between Reform and Jihād," *Die Welt Des Islams* 57 no. 1, (2017), 33–66.

[17] Zahra Ali, "Being a Young British Iraqi Shi'i in London: Exploring Diasporic Cultural and Religious Identities between Britain and Iraq," *Contemporary Islam* 13 no. 3, (2019), 349–67.

[18] Rahel Briggs, Catherine Fieschi, and Hannah Lownsbrough, *Bringing It Home: Community-Based Approaches to Counter-Terrorism,* (London: Demos, 2006), 2.

[19] Anthony Glees and C. Pope, *When Students Turn to Terror: Terrorist and Extremist Activity on British Campuses.* (London: Social Affairs Unit, 2005), 79.

[20] A. Faiz Yunus, "Radikalisme, Liberalisme Dan Terorisme: Pengaruhnya Terhadap Agama Islam," *Jurnal Online Studi Al-Qur'an* 13 no, 1, (2017), 76–94.

[21] Muhammad Najib Azca, Hakimul Ikhwan, and Moh Zaki Arrobi, "A Tale of Two Royal Cities: The Narratives of Islamists' Intolerance in Yogyakarta and Solo," *Al-Jami'ah* 57 no. 1, (2019), 25–50.

[22] Fanani, "The Global War on Terror," 205-227.

[23] Fadlan and Saputra, Islam, Radicalism, Democracy, and Global Trends, 643–47

[24] Akh. Muzakki, "Islamic Radicalism in Southeast Asia: With Special Reference to the Alleged Terrorist Organization, Jamā'ah Islāmiyah," *Al-Jami'ah: Journal of Islamic Studies* 42 no. 1, (2008), 61–87.

Indonesia: Interpreting the Heritage of Muhammad 'Abduh and Rashīd Riḍā;[25] Islamic religious education and radicalism in Indonesia: Strategy of de-radicalization through strengthening the living values education;[26] Radicalism in I Indonesia: Between Historicity and Anthropicity;[27] Conflict, Jihad, and Religious Identity in Maluku, Eastern Indonesia, etc.[28]

Countering the dangers of terrorism as a result of radicalism in the name of religion cannot be resolved only through legal, military, police, and government channels, it also needs to involve education. The development of students' religiosity can be directed well if they have a religious understanding and an environment that is built with a good religious climate, on the other hand, it can have bad consequences if they join a terrorist group. From a historical perspective, Islamic Religious Education teachers are able to provide an understanding of the correct faith without ignoring the values of diversity and nationality as provisions to prevent friction between Muslims and other religious communities and avoid radical teachings to prevent acts of violence in the name of religion. Therefore, the role of Islamic Religious Education teachers is very important in countering the dangers of religious radicalism.

Many studies of this type have been carried out, but the difference between this research and previous research is that there is no study that explores the role of Islamic Religious Education (PAI) teachers, especially in school in order to negotiate various efforts to stem the notions of radicalism that are being forced and popularized. by certain individuals today.

2. Methods

This study uses a qualitative approach with a type of descriptive-analytic. The genealogical data analysis technique was used to analyze the content from relevant references to trace historical archives and formulate solutions to the problem of radicalism. The data was obtained from the field, namely the public senior high school in Pamekasan. The data collection techniques used were interviews, documentation, and observation. Meanwhile, the informants are the Principal, the Islamic Religious Education Teachers, and Students at the public senior high school in Pamekasan. In order to propose answers to the issues of Islamic Religious Education (PAI) teachers' efforts to minimise extremism in Indonesia, data analysis was conducted by taking the acquired data and analysing it.

3. Results and Discussion
3.1 Radicalism in Indonesia From a Genealogical Perspective

Radicalism in Indonesia is the main essence of realizing the ideals of change in both social, political, and legal aspects. If we return to the terminological definition of radicalism, this sentence is rooted in radix which means tree root. Radicalism is not always seen as negative, there are also religious leaders who value this sentence positively if they understand it with an

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[25] Jajang Jahroni, "Modernisme dan Radikalisme Islam di Indonesia: Menafsirkan Warisan Muhammad 'Abduh Dan Rashīd Riḍā," *Studia Islamika* 11, no. 3, (2004), 573-596.

[26] 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.

[27] Asrori, "Radikalisme di Indonesia," 253-268.

[28] Badrus Sholeh, "Conflict, Jihad, and Religious Identity in Maluku, Eastern Indonesia," *Al-Jami'ah: Journal of Islamic Studies* 46, no. 1, (2008), 71–99.

understanding that is in accordance with the values of Islamic teachings. Chairman of the Indonesian Mosque Council, Tarmizi Taher commented, according to him positive radicalism is an effort to realize *tajdid* (renewal) and *islah* (improvement), as well as a positive spirit towards positive values. So according to him, this is certainly not against Islamic law. If the word radicalism is interpreted that way, then according to Taher Indonesia needs people with a radical spirit, to realize the civilization of the Indonesian nation which always prioritizes the norms of goodness by emphasizing the concepts of *tajdid* and *islah*.

In the teachings of Islam, acts of anarchy, terrorism, radicalism, and brutality, are the actions of the Movement that the Prophet did not exemplify in his da'wah. Islam is actually a religion that glorifies the values of rahmatan lil alamin, namely values that promote attitudes and mindsets as well as the tradition of compassion among fellow human beings. This is as stated by Allah, We have not sent you, but to be a mercy to the worlds.[29] The verse clearly states how mercy and compassion are some of the greatest missions of the messengers of the Prophets and Apostles, especially the Prophet Muhammad. So if you find actions that are not in accordance with these values, then these actions are certainly not based on the correct understanding of Islam. This is reinforced by the opinion of a contemporary world scholar Yusuf al-Qadhawi, according to him radicalism is an excessive attitude of a person in a religious way, this is a mismatch between belief and behavior, between what should be and reality, religion and politics, speech and action. Between wishful thinking and action, God's law and the product of human understanding.[30]

According to experts, there are at least two strong factors that are thought to be the seeds for the birth of radicalism, namely internal and external factors. First, internal factors are rooted in a partial understanding of normative arguments such as the Qur'an and hadith. Understanding that is not complete, understanding that is not perfect, will trigger the birth of deviant actions that occur in the community. In understanding Islam, a comprehensive approach is needed, namely an approach that is carried out as a whole, as a whole to a problem. According to Yusuf al-Qardhawi, the birth of radical Islamic groups such as the khawarij, mu'tazilah, and so on was due to a pattern of wrong understanding in interpreting Islam. They take verses and hadiths that they think are in accordance with their political advantages and leave verses that actually limit the legal aspects of the previous verse and hadith. Second, external factors tend to influence the development of radical movements in Indonesia. Among them are politics, economy, power, ideology, and others. Cultural factors are also considered to have contributed significantly to the emergence of this movement. Westernization in the life of the Indonesian people contributed to the birth of radical movements in several regions.

Social media users in Indonesia were shocked to read the results of a survey recently released by the Ministry of Education and Culture. The study stated that 8.2 percent of students who responded rejected an OSIS Chairperson from a different religion. In addition, there were also 23 percent of respondents who felt more comfortable being led by someone of the same religion. The study initially investigated intolerance that occurred in schools. The tendency was that public schools turned out to be a field for increasing intolerance compared to private religious high schools. This study targeted high school students, teachers, and principals at two public high schools and two private high schools in Salatiga,

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[29] Surah Al-Anbiya: 107

[30] al-Qardhawi, *al-Khashaish al-Ammah li al-Islam, 146.*

Central Java, and Singkawang, West Kalimantan. The Ministry of Education and Culture conducted this study in July-September 2016 based on the increasing sentiment of religious and racial conflict in Indonesia, including discrimination and domination of the majority ethnic group over the minority.[31]

Radicalism in schools is not only in the form of physical violence but also through speech and attitudes that have the potential to ignite violence that is not in accordance with Islamic educational norms.[32] There are several factors that influence students to act radically, including religious factors, social factors, and psychological factors. These three factors become an inseparable whole that will encourage students to become someone those have a radical attitude.[33]

Adolescence is a transition period between childhood and adulthood. The age range of a person's adolescence ranges from 12-21 years. In this phase, teenagers, especially high school/vocational high school students, begin to do many activities to find and discover their identity. Teenagers tend to want to learn the belief systems of others around them and accept these belief systems without being followed by a critical attitude in believing them. Radicalism in the school environment is the beginning of the development of terror and radical actions in the surrounding community. The incidents above are proof that radicalism is very easy to enter the souls of these young students.

3.2 Islamic Religious Education Teachers' Perspectives on the Issue of Radicalism

High school age children are a community that is still psychologically vulnerable and unstable so they will be very easily influenced by provocations that appear in the field. The roots of radicalism in schools will very likely emerge because schools are a very potential arena. Schools as arenas will find their point of development when there is social capital such as injections from agents to gain radical religious understanding. The main agents in the school are of course the PAI teachers in the school.

PAI teachers have a strategic position to provide religious understanding to students. What is conveyed by the PAI teacher will be a reference is for students in worship and also in social interaction with others. That's how big the role of PAI teachers is for students. The above gives a signal to us that PAI teachers will determine which direction the students will go, whether they are carried away into the practice of radicalism or otherwise can be avoided because PAI teachers carry out their roles well. Regarding PAI teachers, the following are their comments on the phenomenon of radicalism, both in the school environment and in the midst of social life.

According to one of the PAI teachers in the interview process, radicalism occurs because of the influence of gadgets, the internet, and others. Today technology is very developed, but Indonesian people are still in transition, so they are easily influenced by negative things, including radicalism. Even though we know that radicalism is a bad behavior. Young people are still easily influenced by negative things. They don't have "steadiness" in thinking. Besides that, young people are usually still very passionate about their ambitions, sometimes they still act recklessly and cannot differentiate between good and bad behavior.[34]

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[31] Noermala Sary, "Mencegah Radikalisme di Sekolah," *Mantiq*, 2 no. 2, (2017), 191.
[32] Interview with the PAI teachers.
[33] Nurjannah. "Faktor Pemicu Munculnya Radikalisme Islam Atas Nama Dakwah," *Jurnal Dakwah* 14, no. 2, (2013), 175.
[34] Results of interviews with AR Islamic Religious Education teachers.

The above illustrates to the author that PAI teachers strongly reject all forms of radicalism that exist. The author sees how the teachers there are literate with technological advances so that according to him technological advances that are not accompanied by the cultivation of positive character values will give rise to the seeds of radicalism. According to them, the students must be equipped with a positive mindset and mindset. Holding an educational process on the use of the internet is certainly expected to be a good start in the context of filtering the ideas of radicalism milling about on the internet. In addition, a tolerant attitude must be upheld and instilled in every student.

3.3 Islamic Religious Education Teachers' Efforts in Countering Radicalism

PAI (Islamic Religious Education) Teachers are seen as the frontline in educating and guiding students to have the right understanding and noble character. Therefore, its role and position in the world of education have a strong influence on the success of the mission. The active involvement of teachers in communicating and in dialogue with their students contributes greatly to instilling the values of Islamic teachings brought by the Prophet Muhammad. PAI teaches its people to have good character such as integrity, honesty, tolerance, compassion for others, and other characteristics that contribute to the realization of a dynamic community life filled with a sense of security, peace, and prosperity.

A good teacher, of course, must be equipped with competent competencies and skills in carrying out the learning process for his students so that the knowledge transfer process can run properly and correctly. Mistakes in transferring contradictory understandings with Islamic teachings can have fatal consequences in creating radical millennial generations. Therefore, Islamic treasures, as well as a straight understanding that is in accordance with the majority of the scholars are very crucial in forming agents of national change that have an Islamic character.

In an effort to overcome radicalism in schools, teachers have a very substantial role, although at the level of implementation, they participate and are assisted by school leaders by involving all stakeholders. All components participate in the discourse on preventing radicalism in their schools. In addition to collaborating with the school, the Principal emphasized the importance of intensive collaboration efforts with parents. Every parent has an important task, namely monitoring the development of children, directing, fostering, and guiding their children when they are at home or elsewhere. Intensive supervision and an attitude that tends to be non-destructive from each parent is seen as accelerating the formation of positive thought immunity from each student, so that they are able to filter out ideas that are contrary to the views of Islamic teachings.

The main effort made by PAI teachers here is how to create a learning process that supports the creation of a straight mindset and understanding that is in accordance with Islamic teachings. The stages are the preparation process, the implementation process, the monitoring process, and the evaluation process. These four processes must be considered consistently because if there is a missing process, it will have an impact on the desired output. In the preparation process, the authors see that PAI teachers at this school have prepared themselves with the knowledge needed before entering the learning process in the classroom. Teachers must be willing to explore the knowledge needed so that the students they teach have sufficient depth of knowledge. In addition, at this stage, the teacher must strive to be a *qudwah* (role model) for his students so that what is conveyed is in line with the actions carried out. Wrong examples, examples that are not in accordance with what is taught, can lead to overall

failure. A student's trust in his teacher will be formed when the teacher applies what he conveys.

Furthermore, the second process is the process of implementing learning. What kind of programs are implemented in these schools to stem radicalism? To find answers to these questions, the authors tried to interview and dig up various related information from several PAI teachers. According to one informant, before students carry out the learning process, all teachers are advised to carry out a procession of singing the songs *Indonesia Raya* and *Ya Lal Wathan*. This singing activity is seen as an effective way in order to sow the seeds of a sense of nationalism in each student so that a sense of love for the country, love for the Indonesian nation, love for a sense of unity and integrity will emerge, love for a sense of brotherhood. This will at least be the initial gate in stemming the notion of radicalism among the younger generation. The author sees that this activity is not only carried out once a semester but becomes a weekly routine. The author sees that this repetition process contributes to the crystallization of the national ideology in the minds of students because according to some education experts, the repetition process is one of the keys to success in "humanizing" humans.

In the learning process, there are at least five (5) principles promoted by PAI teachers in order to minimize radicalism in students. All PAI teachers must understand and animate this principle so that the process of protecting against radicalism can be carried out properly. The 5 principles are respect for others, moderation, respect for creators, tolerance, and fairness. It can be more easily understood from Figure 1 about the concept map of the teacher's efforts in countering radicalism.
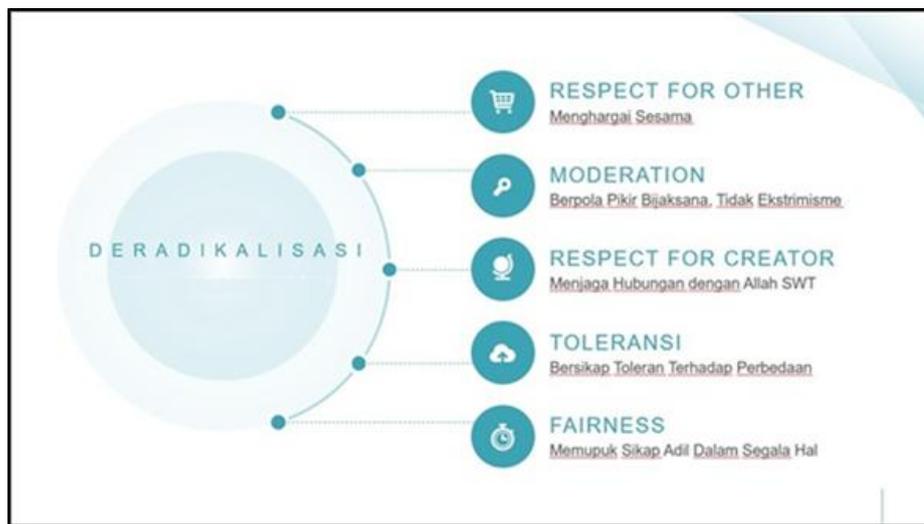
Fg 1.
The concept map of PAI teachers' efforts in countering radicalism

From Figure 1, it can be explained that, first, respect for others. PAI teachers urge and emphasize to all students to always respect the rights and obligations of others so that there are no divisions. In addition, PAI teachers teach their students to always be able to respect the opinions of others by internalizing Islamic values embedded in value-laden Islamic religious education. This is important in order to maintain harmony and brotherhood among fellow students. Students are given an understanding that differences of opinion are natural things, have become sunnatullah, and cannot be avoided. This has

actually been exemplified by scholars, wherein the area of fiqh the difference of opinion has become a spice in the area of academic discussion. Furthermore, students are taught that respect for others is part of getting the pleasure of Allah Swt., because this is certainly in accordance with the principles of da'wah taught by the Prophet Muhammad. Teachers also often quote several hadiths related to respect for others, including the hadith, "Not among my ummah are people who do not respect those who are older and do not love those who are younger than them and do not know the rights of people with knowledge" (HR Ahmad), as well as another hadith: "Every good deed is charity" (HR Muslim). Always trying to respect others is a principle exemplified by the Prophet Muhammad. Muhammad Rawwās in his work describes at least 17 principles of tarbiyyah that the Prophet always held, including being empathetic towards each individual.[35] A good teacher will always recognize the characteristics of each student, so that his actions and attitudes will be adapted to each person's personality.

Second, moderation. The PAI teachers instill in students to always stay away from radical and extreme irrational views and actions such as providing an understanding of tolerance in religion and society. Religious moderation is an effort to stem the notion of radicalism and extremism. Suicide bombings, fighting against the authorities, assuming that the government is unjust and authoritarian, and bullying that occurs on social media shows that the perpetrators are those who have not been touched by moderate and tolerant Islamic values. The teacher emphasizes to his students that moderation is a principle contained in the Qur'an. Moderation is a perspective that is not excessive, is not blind fanaticism, and is neither extreme nor radical. Al-Quran in surah al-Baqarah verse 143 confirms that Muslims are the best (moderate) people among other people. Religious moderation is considered important in order to maintain a balance between life and the hereafter, spirituality with materialism, spiritual and physical. Islam does not allow its followers to carry out radical practices, even in worship. This means that the worship performed by a person must be in accordance with the level of his ability, not forcing and exceeding his capacity. Extreme actions have also been almost carried out by the companions of the Messenger of Allah, where among them there are those who practice worship throughout the day regardless of physical conditions and social aspects. So this was rebuked by the Prophet Muhammad. Islam is a religion that emphasizes the importance of balance in all things.[36] It is not allowed to prioritize one aspect but ignore other aspects.

Third, respect for creators. PAI teachers always remind students to remember Allah Swt., be grateful for all his gifts, carry out all orders, and stay away from all prohibitions. All students are required to reflect on natural phenomena, and why the universe they see has a balance between one another. By contemplation and reflection on the signs of God's power through daily phenomena, it is hoped that students will be more convinced of the existence of God which in the end will have implications for students' personalities. Students are certainly expected to always be introspective of their deeds because Allah is always watching over them at all times. PAI teachers also emphasize the importance of actualizing Islamic religious values by strengthening the pillars of faith, namely Faith in Allah, His angels, His Prophets and Messengers, His Book, the Day of Judgment, and faith in Qadha and His Qadhar. One of the efforts that

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[35] Muhammad Rawwās, *Dirāsah at-Tahlīliyyah li Syahsyiyati ar-Rasūl Muhammad min Khilāl Sīratihi asy-Syarīfah*, (Beirut: Dār an-Nafāis, 1988), 167.
[36] Yūsuf al-Qardhāwī, *Ushūl al-'Amalī al-Khairī fī al-Islām fī Dhaui an-Nushūsh wa al-Maqāshid as-Syarī'ah*. Kairo: Dār asy-Syurūq, 2007), 126.

must be familiarized by students in order to maintain communication with God is to always keep *dhikr*. According to Ali Jum'ah, a servant who always fills his daily time with *dhikr* to Allah then he has the potential to open the door of ma'rifah to Allah.[37]

Fourth, is tolerance. This is the most important thing to be instilled in students where cases of radicalism that arise are motivated by differences in beliefs with the perpetrators of radicalism. Tolerance towards differences will give birth to a sense of unity and brotherhood among others. In his da'wah practice, Rasulullah PBUH always taught his companions to be tolerant of differences, especially aspects that were not related to the area of aqidah such as culture, tradition, and even belief. Islam instructs its people to always preach to invite others to goodness, but imposing opinions, iideology, and desires is certainly contrary to Islamic principles. The Qur'an asserts that there is no compulsion in religion (al-Baqarah: 251). This is also reinforced by the cleric Nashir Muhammad Jad in his work that one of the principles of the Prophet's da'wah is freedom of belief.[38] Hidayah comes from Allah SWT, therefore our task is only to convey, not to justify and even impose beliefs, therefore tolerance is very important to be put forward in the midst of a multicultural and heterogeneous Indonesian society.

Fifth, fairness. The PAI teachers invite students to behave fairly, free from favoritism and group fanaticism, and respect each other's differences among Muslims. Islam commands its people to be fair. A mother must be fair in giving to her children. A teacher must act fairly in assessing his students. Cultivating a fair attitude will minimize the birth of extremism among students.

The next process is monitoring and evaluation involving parents of students. The teachers suggest to every parent, to always be actively involved in supervising the movements of the daily life patterns of their children. With consistent supervision, as well as good communication between parents and their children, the process of stemming radical understanding will quickly be realized. The results of the role of Islamic Religious Education teachers in countering radicalism in the context of Islamic Religious Education. a. Students understand radicalism and its dangers. b. Students reject acts of violence in the name of religion. c. Students are tolerant.

4. Conclusion

PAI teachers have an important role in protecting their students from radicalism. Intense interaction between teachers and students in the learning process at school is the main key to incorporating Islamic values that are in line with a sense of nationalism so as to form a millennial generation with good morals. The role of Islamic Religious Education teachers in countering radicalism is that teachers teach Islam contextually, tolerance, and love of peace. Teachers guide us to live in harmony and avoid mutual insults. Teachers become mediators over differences of opinion. Teachers become role models in terms of tolerance and take the initiative to hold useful religious activities. Teachers always evaluate learning outcomes and Islamic religious activities. The efforts made include the preparation process, the learning process, the monitoring process, and the evaluation process. The initial process is to get used to the tradition of singing the anthem *Indonesia Raya* and *Hubbul Wathan*. In addition, PAI teachers also carry out the learning process by adhering to 5 main principles: respect for others, moderation, respect for creators, tolerance, and fairness. The

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[37] Alī Jum'ah, *Ath-Tharīq Ilā Allah*, (Kairo: Al-Wābil, 2008), 73.
[38] Nāshir Muhammad Jād, *al-Ta'āmul Ma'a Ghairi al-Muslimīn fi al-'Ahdi an-Nabawī*, (Riyadh: Dār al-Maymān, 2009), 39.

results of the role of Islamic Religious Education teachers in countering radicalism in the context of Islamic Religious Education. a. Students understand radicalism and its dangers. b. Students reject acts of violence in the name of religion. c. Students are tolerant.

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