

Religious Development of Students as an Effort To Prevent Radicalism In High Schools In Bandung

Yayah Fijriyah, Agus Salim Mansyur, Supiana, Nina Nurmila

Sunan Gunung Djati State Islamic University, Bandung, Indonesia

Sunan Gunung Djati State Islamic University, Bandung, Indonesia

Sunan Gunung Djati State Islamic University, Bandung, Indonesia

Sunan Gunung Djati State Islamic University, Bandung, Indonesia

Email: yayahfijriyah@gmail.com, agussalimmansyur@uinsgd.ac.id, supiana@uinsgd.ac.id, ninanurmila@uinsgd.ac.id

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ABSTRACT

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This study aims to describe religious development as an effort to prevent radicalism in students at SMAN 10 and SMA Karya Pembangunan 2 Bandung. This study uses a qualitative approach with a descriptive method. Data collection techniques through interviews, observation and documentation. Data analysis techniques using data analysis techniques consisting of data reduction, data presentation, and conclusions. There are three findings, namely: (1) PAI teachers' perceptions of religious radicalism are twofold, namely a) radicalism is seen as thought b) religious radicalism is seen as action. (2) Factors Affecting Teachers' Perceptions of Religious Radicalism there are two factors, namely factors originating from the perceiver (PAI teachers) and the situation. (3) The preventive efforts of PAI teachers in both schools against the issue of religious radicalism in students are divided into two scopes, namely inside the classroom and outside the classroom. The scope of the class has three efforts, namely (a) Islamic religious education subject matter on the issue of religious radicalism has been discussed by the teacher in the classroom, (b) various learning methods by raising the issue of religious radicalism and tolerance in society, the teacher uses learning methods namely lectures, question and answer, sociodrama and practice, (c) students' knowledge of religious radicalism is diverse and dynamic. Meanwhile . Outside the classroom, the efforts include (a) prayer before and after learning, (b) congregational prayers, (c) religious extracurricular activities, (d) anti-violence task force, (e) creating tolerance in schools.

INTRODUCTION

A number of studies show intolerance and radicalism have entered and developed in various circles, including youth or millennials in Indonesia. The findings of the Jakarta Institute of Islamic Studies and Peace in 2010 to 2011, against junior high and high school

students, which resulted in 48.9% of the students expressed their approval of radicalism (Usman, Qodir, & Hasse, 2014). This is reinforced by a Wahid Foundation survey report in 2016 showing 60 percent of young people active in Islamic spiritual activities (rohis), who attend certain trainings,

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are willing to fight in conflict areas such as Poso and Syria. 10 percent of them supported the Bomb attack in Thamrin, Jakarta, plus 6 percent supported ISIS.

The emergence of radicalism today among students, inseparable from the rapid development of science and technology (science and technology) due to the current globalization and westernization. With the advancement of science and technology, the easier it is for a person to be no exception for students in accessing information, wrong one is information about radicalism. As a result many students who commit radical acts and they dare to do on the grounds as part of jihad such as engaging in acts of violence and sweeping activities. This is due to the lack of understanding of radicalism and moral education among students, so they are easily carried away by the current globalization.

The fact that radicalism and terrorism are already in the world of education, raises deep concerns. Schools that should be a place to build a superior generation of the nation, have instead been 'poisoned' by negative understandings, which aim to damage the future of the nation.

The enactment of Presidential Regulation No. 87 of 2017 on Strengthening Character Education is considered appropriate in the midst of the multidimensional crisis that hit the country, because to solve the crisis, a solution to the root of the problem is needed thoroughly and continuously. The root of the problem, according to experts, is the result of a false culture that was built up in the past and has a clear impact on today's life (Ramli, 2007).

The phenomenon that occurs among the students above shows that education goals have not been achieved. The purpose of national education has a noble purpose that is listed in the Law of the Republic of Indonesia number 20 of 2003 on the national education system in article 3, which states that Education serves to develop the ability and form the character and civilization of a dignified nation in order to educate the life of the nation, aiming to develop the potential of learners to become human beings who believe and fear God Almighty , noble, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen".

Education is not enough to only provide the most advanced knowledge, but also must be able to instill and build a system of beliefs and strong character of each student so as to develop his potential and find his life goals in accordance with the rules, especially religious rules.

Education as a process of socialization of values and culture is seen as appropriate to rebuild a humanist and advanced culture and civilization that begins with the development of the character and mentality of the younger generation, in this case learners, in order to form positive behavior based on faith and piety to God Almighty, Sisdiknas Law No. 20 of 2003 refers to it as Akhlak Mulia. So the Ministry of Education together with the Ministry of Religious Affairs and BNPT agreed to cooperate in signing a memorandum of understanding on the prevention of radical understanding and intolerance among students.

So on the one hand at the synthetic-conventional faith stage, the religious development of high school students can be well directed if they join a religious group that builds a healthy religious climate. Then on the other hand the religious development of high school students can get worse if they join radical groups and it can harm them. That is the problem of religious development of high school students today that must be really considered by various parties, especially Islamic Religious Education teachers (PAI) in high school. PAI teachers are required to be able to create a healthy diversity climate in schools so that high school students avoid radicalism. One of the efforts that can be done by PAI teachers is to practice deradicalization of Islamic education by integrating the values of counter-terrorism education in PAI learning in high school through religious coaching in schools.

In Bandung, there have not been any students who are exposed to radicalism. But even so, it is better to prevent the emergence of such understanding, which is through the religious guidance of learners.

This research on religious development is a preventive effort so that students avoid radicalism. And the location of his research in two high schools (SMA) Bandung, namely SMAN 10 and SMA Karya Pembangunan 2 Bandung.

Religious activities carried out both in SMAN 10 and SMA Karya Pembangunan 2 Bandung are almost the same but for the guidance and religious coaching of learners conducted through extracurriculars there are differences.

Basically, both SMAN 10 and SMA Karya Pembangunan 2 Kota Bandung are not schools that embrace radicalism or indicated radicalism. This school is the author chosen as a research location based on consideration to prevent radicalism in public schools and private schools in Bandung. This is because preventing is certainly better than treating or eliminating radicalism that is getting massive. However, both in SMAN 10 and at SMA Karya Pembangunan 2 Kota Bandung there are still problems related to daily morality related to radical understanding, such as there are some students who are not polite in speaking, often skipping study hours, have religious views with radical opinions such as feeling the most correct opinion and considering others wrong, and the view that the laws applicable in society are now incompatible with the Islamic law, has also formed radical attitudes such as quarreling with his friends and there is a presumption that different religions mean not friends.

Many ways they use to spread this understanding such as: through cadre organizations, lectures in mosques managed by them, magazine publications, booklets, books and through various sites on the internet. Perhaps we still remember the case a few years ago that required the government to remove sites that existed on the internet, because those sites are indicated to spread radicalism. The spread of radicalism also does not cover the possibility of entering most of the schools in various regions.

This is what underlies the author to know the picture of how The Religious Development of Students as an Effort to Prevent Radicalism in students in SMAN 10 and SMA Karya Pembangunan 2 Bandung.

METHOD

This study uses qualitative approach with descriptive analytical method on student religious coaching as an effort to prevent radicalism in SMAN 10 and SMA Karya Pembangunan 2 Bandung. The type of data in this qualitative study is data presented in a verbal form that is narrated through words

(Muhadjir, 1996). The data sources in this study are principals, teachers, Rohis coaches and high school students in Bandung. The data collection in this study uses observations, interviews, and documentation. Data is analyzed through data reduction stages, data presentation, conclusion drawing, and testing the validity of the data by triangulation.

RESULTS AND DISCUSSION

In the results of this research and discussion has been presented data and research findings in the field through the process of selecting data that has been found both documentation data, interviews and field observation data. So in this chapter of discussion, the findings will be analyzed to reconstruct concepts based on empirical theories already in the Chapter on theoretical studies.

The sections discussed in this chapter are based on the focus of research on religious development of students in an effort to prevent radicalism in students in SMAN 10 and SMA Karya Pembangunan 2 Bandung, which will be divided into 3 sections, namely: (1) perception of pai SMAN 10 teachers and SMA Karya Pembangunan 2 Bandung City, about religious radicalism, (2) factors that influence the perception of teachers PAI SMAN 10 and SMA Karya Pembangunan 2 Bandung, about the understanding of religious radicalism, (3) preventive efforts of teachers in countering religious radicalism in SMAN 10 and SMA Karya Pembangunan 2 Bandung. For more details, as seen in the exposure below:

1. Perception of Pai SMAN 10 teacher and SMA Karya Pembangunan 2 Bandung, About Religious Radicalism

Radicalism is a common symptom that can occur in a society with diverse motives, both social, political, cultural and religious, characterized by harsh, extreme, and anarchic actions as a form of rejection of the symptoms faced. While religious radicalism is those who carry out acts of violence in the name of religion.

So education should be a way to stem the flow of radicalism, especially Islamic religious education. As mukhibat said;

Education should be one of the fundamental instruments as a medium

for the formation of nation and character building in the midst of heterogeneity and plurality that become the main characteristics of the Indonesian nation. In the midst of these differences, as a national unity in order to maintain national integrity, it is necessary to build an inclusive, pluralist, tolerant and side-by-side attitude with love and peace. Heterogeneity and plurality in the context of social interaction, both horizontally and vertically, require educational instruments of inclusive, tolerant, and plural character (Stavenhagen, 2013).

Discussing the teacher's views becomes mandatory when we talk about learning, because teachers are role learning in the classroom that interacts directly with students. Some perceptions of Islamic religious education teachers arise from empirical data in the field conducted in SMAN 10 and SMA Karya Pembangunan 2 Bandung, about religious radicalism. Pai teacher's perception of religious radicalism can be categorized into two, namely teachers who view religious radicalism as thoughts and teachers who view religious radicalism as an action.

a. Understanding Religious Radicalism as Thought

Some PAI Teachers in SMAN 10 and SMA Karya Pembangunan 2 Bandung, consider that religious radicalism is a group that argues in accordance with the principles of the Qur'an and al-Hadith. This is based on the verse of Qs al-Fath; 29, that:

Muhammad is a messenger of Allah and those who are with him are violent towards the unbelievers, but they are dear to each other. you See them bowing and prostrating themselves seeking the bounty of Allah and His pleasure. On their faces there were signs of prostration. Such are their attributes in the Torah and their attributes in the Gospel, as the seed that shoots forth its shoots, then they become stronger and become large and perpendicular to their trunks; It pleases its growers because Allah intends to upset the hearts of the unbelievers. Allah promises those who

believe and do good among them forgiveness and a great reward.

Referring to the verse above, Guru PAI at SMAN 10 and SMA Karya Pembangunan 2 Kota Bandung, stated that the Prophet Muhammad was not hard but principled with islamic teachings. The Prophet taught in making decisions then Muslims must be based on the Qur'an and hadith so that in understanding religion to be perfect.

It is the same with kh's thinking. Hasyim Muzadi in walisongo journal, that Basically someone who thinks radically (meaning thinking deeply, down to the roots) is okay, and indeed thinks it should be like that. Let's say for example, someone who in his heart thinks that Indonesia is experiencing many problems (economic, educational, legal, and political) because Indonesia does not apply Islamic law. Therefore, for example, the basis of the State of Indonesia should be replaced with an Islamic system of government (khilāfah islāmiyyah). Such a radical opinion is perfectly legitimate (Rokhmad, 2012).

Radicalism at the level of thought, radicalism is still a discourse, concepts and ideas that are still being discussed, which leads to supporting the use of violent means to achieve the goal.

2. Understanding Religious Radicalism as An Act

Some of them are also PAI Teachers in SMAN 10 and SMA Karya Pembangunan 2 Kota Bandung, who see that religious radicalism is a rigid and violent group or sect in Islam in opinion and action. Some teachers agreed that the hard and rigid attitudes of these groups were unfounded so that caused public unrest. as Azyumardi Azra revealed that;

Radical Understanding refers to the ideas and actions of groups moving to subvert the established political order, state or regime aimed at weakening political authority and legitimacy or changing existing power relationships in the international. The term radicalism is therefore intrinsically related to the concept of political and social change at various levels.

Religious radicalism as an act is a group that uses religious texts as a pretext

to commit acts of violence in the name of jihad.

3. Factors Influencing The Perception of Teachers PAI SMAN 10 and SMA Karya Pembangunan 2 Bandung on Religious Radicalism

Perception according to Jalaludin is the experience of objects, events, or relationships obtained by summing up information and interpreting messages. The human view will perceive an object according to the experience and expectations that exist in him, so that one's perception of something can be dynamic and change.

A person's perception of an object can be different from others. These differences are influenced by several things. The way we perceive the current situation cannot be separated from previous sensory experiences. If the previous experience often arises, then our reactions have always been a scientifically correct habit given the responses shown. Ninety percent of our sensory experiences daily are perceived by habits based on repeated past experiences.

Therefore what we perceive at any given time will depend not only on the stimulus itself, but also on the background of the stimulus. This is reinforced by the theory of perception expressed in bimo walgito and Mifta Toha (Walgito, 2004).

Perceptions of religious radicalism between teachers are different, this is influenced by a variety of factors. The author categorizes into two namely the perception (pai teacher) and the situation. With the following explanation:

1. Perception Factor (Islamic Religious Education Teacher)

a) Personality Characteristics of Islamic Religious Education Teachers

The character shows the traits of the individual self being portrayed, so that the character can be interpreted by the overall individual traits of man. Characteristics are characteristics or forms of character, characters owned by each individual, patterns of behavior, special signs (Al-Bahri, 2014).

From empirical data obtained that the characteristics of Islamic

religious education teachers are able to influence the perception of religious radicalism to students. While this characteristic is also able to affect the teacher's closeness with students. In other words, if there is closeness between PAI teachers and students, it will be easy to channel knowledge and channel religious values to students. So that religious radicalism does not go to school.

Then personal characteristic factors become influential factors in perception. Many factors related to the characteristics of individual perpetrators of perception that influence one's perception, including attitudes, motives, interests or interests, past experiences, expectations and others.

b) Educational Background

From the data obtained in the field, suggests that pai teachers' views on religious radicalism regardless of educational background. Educational background becomes urgent in one's view because, from education is the formation of an idea and knowledge especially about religious radicalism.

Teachers who have been observed from SMAN 10 there are 4 teachers who have islamic education subjects, and all of them are with qualifications strata 1 majoring in Islamic religious education. While two of them are never studied in boarding schools.

The location of the next research is at SMA Karya Pembangunan 2 Bandung, there are 3 teachers who have Islamic religious education subjects and two of them are linear graduates of Islamic religious education while the other is a major in Shariah or Islamic law.

As for non-formal educational background also affects the views and understanding of teachers towards religion. In this case some teachers say also add knowledge in Pondok Pesantren.

c) organization

Syamsul Arifin said that there is a religious phenomenon in Islamic society in Indonesia that has changed significantly, since the fall of the new order regime in 1998. Significant changes and many changes are the rise of various religious groups that carry radical ideology.

Therefore, it is necessary to trace the factors that influence the perception of PAI teachers in both SMAN 10 and SMA Karya Pembangunan 2 Bandung, against understanding of religious radicalism from religious organizations that are followed or believed. Of the majority of teachers who are the object of research, that they are followers of one religious organization such as nahdatul ulama' PERSIS or muhamadiyah, but they do not limit their thinking (fanatics) to the religious organization. They choose to return to the Qur'an and hadith.

While only a few teachers are both in SMAN 10 and SMA Karya Pembangunan 2 Bandung, namely two teachers who claim to be akif in participating in religious activities or organizations. Some other teachers prefer to be passive due to time constraints in organizing activities in one organization.

d) Community environment

Society becomes the next shaper for the thought of teachers. Apart from the religious orgaisasi of the community, then religious activities in the community also become a field of teachers that radicalism can be countered by amaliyah activities in the community. Some teachers say that the community in which they live has many amaliyah activities and all of which aim to create a ready tolerance for each other. Let's say activities, reading diba', compensation, reading tahlil and istighosah, tasyakuran and others. Despite the view of some groups that the activity did not exist in the

time of the prophet Muhammad but the activity was able to become the glue of community friendship and foster tolerance of religious people.

Some teachers also observe religious radicalism as destructive groups in their surroundings, some of them claim to have seen the action of the Islamic Defenders Front (FPI) in Bandung that damaged some shops and entertainment venues (sweeping) because it sells during the month of Ramadan.

2. Situation Factors

The second factor that also affects the perception of Islamic religious education teachers is the situation. People's perception of one object can be different, although the object is the same, the culprit is the same, but the conditions are different. There are three things: time, circumstances and proximity.

In terms of time, circumstances / places and proximity can be interpreted in the context of the implementation of research. The time of capture and collection of perception depends on the effectiveness and length of time, so it needs to be deepened again by prolonging empirical data retrieval. Similarly, the proximity factor, due to a short time so that the proximity of new subjects and objects are awakened at the research site.

While in terms of the circumstances or place of research is also a factor in the delivery of thoughts and actions of research motorcycle taxis. This is because this research was conducted in schools. Cases that lead to radicals in each school also affect teachers' perceptions of religious radicalism.

While in terms of the circumstances or place of research is also a factor in the delivery of thoughts and actions of research motorcycle taxis. This is because this research was conducted at SMAN 10 and SMA Karya Pembangunan 2 Bandung. The case that led to radicalization in each of these schools also influenced teachers' perceptions of religious radicalism.

3. Pai Teacher Preventive Efforts in Countering Religious Radicalism in SMAN 10 and SMA Karya Pembangunan 2 Bandung

Preventive efforts are a social control that is done to prevent events that have not occurred or are an effort made before a violation occurs. In preventing the community or someone being directed, persuaded, or reminded not to commit the violations mentioned in the.

Efforts to prevent the spread of Islamic ideology referred to as deradicalization are a must and must be done with various strategies in various places. Education as a learning center for students who are developing and looking for identity is a strategic place to instill moderate Islamic understanding. Educators and educational personnel have an important task in improving the quality of education in schools. Educators in this case teachers face to face with students, but will not be able to carry out their duties properly without the support of other educational personnel. So in trying to anticipate the spread of radical Islamic ideology or religious radicalism all parties must be able to work together to create learning that is able to be the antidote.

Based on field empirical data, religious radicalism has not appeared in the research site, namely in SMAN 10 and SMA Karya Pembangunan 2 Bandung. However, several preventive efforts to counter religious radicalism have been made by Islamic religious education teachers. Preventive efforts made by Islamic religious education teachers in each school are divided into two based on the scope of their application, namely in the classroom (when learning) and outside the classroom. Then the following will be discussed about the preventive efforts;

a) Pai Teachers' Preventive Efforts to Counter Religious Radicalism in the Classroom

Teachers in learning play the role of the main actors, teachers must be able to carry out several tasks in addition to giving lessons.

Meanwhile, PAI teachers, teachers who have tasks other than providing learning materials, for example, form the character of students in accordance with Islamic guidelines. In the student's view, the teacher is the source of science so that in this case the student sees the teacher in the process of implementing Islamic religious education has a major role in guiding students to achieve the expected goals, which are all very decisive to the success of students in the process of Islamic religious education in schools. Then the teacher must be able to explain comprehensively to the students, with that understanding will help educators in carrying out their duties and functions as actors transfer of knowledge.

Pai teachers' preventive efforts in countering religious radicalism in the classroom can be seen from the innovations created by teachers in learning strategies. This effort has not been organized and written in the implementation instructions or implementation instructions, because the theme of religious radicalism has not been contained in the chapter of Islamic religious education subjects. The following preventive efforts are applied to the learning strategy at SMAN 10 and SMA Karya Pembangunan 2 Bandung;

1. Islamic Religious Education Subject Materials

Islamic religious education materials that are good and relevant in order to achieve the purpose of Islamic education is the one that is integrated and comprehensive and makes the Qur'an and As sunah as the main guidelines in life (Chabib Thoha, 2009). The scope of Islamic religious education learning applied in secondary schools includes four materials, namely the Qur'an Hadith, Fiqh, Aqidah Akhlak and Islamic Cultural History summarized in one

subject of Islamic religious education.

SMAN 10 and SMA Karya Pembangunan 2 Bandung; has implemented the curriculum 2013 so that the name of the subject is Islamic religious education and ethics, with an allocation of 3 hours of lessons per week. The reason for the added word ethics is; The Minister of Education also raised the issue of morality, where there is a loss of social ethics, manners, and ethics. Therefore, he continued, curriculum 2013 relies on the importance of attitude as knowledge and skills, including developing thinking skills. In these religious subjects will also be included ethical lessons.

Religious radicalism is not a subject matter in Islamic education subjects both in SMAN 10 and SMA Karya Pembangunan 2 Bandung. But Islamic religious education teachers have incorporated insights into religious radicalism into classroom discussions. Because the subjects of Islamic religious education is a social science that means to continue to be dynamic (develop according to the times), so teachers are required to be able to develop material as a form to respond to issues or problems of Islam that occur in society.

This is in line with what Ahmad Tafsir said that curriculum development needs to be done because of the various challenges faced, both internal and external challenges. In addition, in the face of the demands of the times, there needs to be improvement of mindset and strengthening of curriculum governance as well as deepening and expanding materials. In addition, no less important is the need to strengthen the learning process

and adjust the learning burden in order to ensure the conformity between what is desired and what is produced (Tafsir, 2002).

In the discussion of the problem of religious radicalism as a preventive effort has been summarized in a group of subjects of Islamic religious education and ethics. In fact, radical behavior in religion is caused by one's incomprehension of the teachings of religion as a whole. So that the discussion and deradicalization of religion does not need to be fixated on basic competencies. In addition to conveying the material contained in the syllabus, PAI teachers from the data found in the field also conveyed about Rahmatan Lil' alamin Islam. Guru PAI gives the understanding that Islam is a mercy for all nature.

As revealed by Toto Suharto that the content of Islamic teachings such as Islam grace for all, tolerance, humanism, plurality, and multiculturalism are among the aspects that should be of concern to the lecturers, so that education is no longer ideologically-political (Suharto & Assagaf, 2014).

This is stated in the rational syllabus of Islamic Religious Education and Ethics subjects published by the Ministry of Education and Culture in 2016. Islamic Religious Education and Ethics developed by paying attention to Islamic values rahmatan lilalamin that put forward the principles of Islam that are humanist, tolerant, democratic and multicultural.

In the study of the History of Islamic Civilization can be used problem-based learning method in minimizing the impact of radicalism. Examples of using these learning models are not standard, but must be adapted to the characteristics of the

learning material. So it can be concluded that the issue of religious radicalism has had an impact on educational learning materials islamic religion both in SMAN 10 and SMA Karya Pembangunan 2 Bandung. Similarly, the impact of islamic education teacher perception on the material, teachers have conveyed and developed islamic religious education subject material in accordance with the problems in the community.

2. Learning Methods of Islamic Religious Education Subjects

The method of Islamic religious education can be interpreted as a teaching method that is adapted to the material or materials contained in Islam itself. Because the content of Islamic teachings is wide, the method of Islamic religious education is wide coverage. According to Ahmad, the interpretation of Islamic teaching methods is the most effective and efficient way of teaching Islam.²⁰⁸ Choosing the right method in addition to being effective and efficient will also bring an interesting learning atmosphere for students. The method has an important position in the efforts to achieve educational objectives. through the right method not only the subject matter is possible to be achieved in learners, but furthermore, through the method of education functional understanding will be absorbed by the participants didik (Bakry, 2013).

Here are some learning methods used by Islamic religious education teachers in SMAN 10 and SMA Karya Pembangunan 2 Bandung, namely:

1) Lecture Method

The lecture method is a method that does not require much media, this method

conveys information and knowledge orally to a number of students who generally follow passively. The disadvantage of this method is that students only get information and knowledge from the teacher.

2) Q&A Method (Sharing)

Q&A method in learning is one of the conventional learning methods that are often used in the teaching and learning process in the classroom. This method is appropriate to answer the material that students do not feel understood. This is also in line with his opinion roestiyah which states that :

The question-and-answer method is a technique to motivate students to rise to the thought of asking questions, during listening lessons; or the teacher who asked the questions, the student replied. It must be the questions about the content of the lesson that the teacher is teaching; and the student should have understood; or the broader question of origin relating to the lesson, or perhaps the experience that is lived with the question-and-answer, the lesson will be more profound and widespread (Roestiyah, 2008).

Based on the findings in the field both in SMAN 10 and SMA Karya Pembangunan 2 Bandung, that this method is used by Islamic education teachers, to arouse or arouse students' curiosity about the content of the problem that is being discussed even students ask the teacher to solve problems in individuals or in the community about

religion. Some students began to ask about the issues of religious radicalism and the traditions that exist in Islam that they find in society.

3) Sociodrama Method

The socio-social method, which is a method of teaching by showing students about social relationship issues, to achieve certain teaching goals. Sociodrama method is a method of role-playing learning to solve problems related to social phenomena, problems related to human relationships such as juvenile delinquency problems, drugs, authoritarian family imagery, and so on. Sociodrama is used to provide understanding and appreciation of social problems and develop students' ability to solve them (Sanjaya, 2019).

4) Practice Methods

The method of practice is an effort to provide opportunities for students to get hands-on experience, teachers not only provide instruction and explanation of materials in front of the class, but the activity can also be done together by direct practice.

The practice method is used by teachers to explain the material of prayer, reading the Qur'an, da'wah, Hajj and so on. In performing the practice of prayer there is a difference in the way students pray, so that it is used by the teacher to explain to students about the differences in the implementation of prayer because it is based on differences in sects, so that students have many views on the differences in the implementation of prayer in Islam. By understanding the

many sects, participants become not fanatical only one sect. In addition, students also become tolerant of the differences in views that may occur among scholars and consider themselves the most correct.

Based on empirical data in the field both at SMAN 10 and SMA Karya Pembangunan 2 Bandung, the development of Islamic religious education learning methods will also answer the challenges of the school in this case the principal that Islamic religious education should be able to provide material that is balanced with practice, so that Islamic religious education is not only charged to cognitive (knowledge) but also balanced with affective or attitude (attitude) and psychomotor. Because the ultimate goal of education is a change in one's behavior and attitude and quality. Therefore, it is necessary to use a method of defense that touches the hearts of students, with balanced with the study of the Qur'an and Hadith thoroughly or comprehensively. So that the hope will give birth to an inclusive understanding and tolerance of people's lives.

4. Learners' Knowledge of Religious Radicalism

Teacher understanding of religious radicalism, from empirical data in the field also contributes students' knowledge to religious radicalism. This can be seen from the accuracy of students in answering and responding to religious radicalism given by researchers. The difference in knowledge of students from each school that becomes a field of study is so diverse. But the understanding of these students is still in the stage of knowing religious radicalism groups that exist in Indonesia or abroad such

as ISIS. They get this information in addition to teachers in schools, teachers in the place of recitation, Kyai in the Cottage, books, television, or even the internet.

5. Pai Teachers' Preventive Efforts to Counter Religious Radicalism Outside the Classroom

Education and educational institutions are very likely to be the spreaders of the seeds of radicalism and at the same time an antidote (read: deradicalization) radical Islam. Studies on radicalism and terrorism signal that certain Islamic educational institutions (especially nonformal ones, such as pesantren) have taught fundamentalism and radicalism to students. Later, formal schools also began to teach elements of religious radicalism, such as teaching students not to salute the Red and White flag during flag ceremonies and prohibiting the singing of the National Anthem of Indonesia Raya.

Therefore, there needs to be cooperation between Islamic religious education teachers and school residents to counter religious radicalism in and spread in schools. Here are some efforts made by schools in countering religious radicalism, either directly or by school policies;

a) Do'a Activities Before Studying and Before Going Home

Do'a morning before studying and before going home, from observation in the field is carried out by different methods. SMAN 10 Bandung chose to perform the prayer before studying and before returning home with a scheduled led by students, PAI teachers position themselves as mentors. While the reading of the do'a is read in the order of do'a shalawat in Arabic, In Indonesian and closed with shalawat. While SMA Karya development 2 Bnadung city prayed with the lead by the sound system center (recording), without dictating the text of the do'a.

b) School Policy on The Implementation of Jama'ah Prayer

The policy on the implementation of congregational prayers in schools is indeed an internal policy of the school. School policy to perform congregational prayers, from the data in the field in each school there are different models of application, namely: if in SMAN 10 Bandung city applies prayers during pai and ethics lessons, while the other students perform prayers in the rest hours alternately, this means that at SMA KP 2 Bandung, the implementation of prayer worship is not scheduled in a scheduled manner but from observation data students are able to get used to performing prayers b erjamaah without any written regulations.

c) Religious Extracurriculars

PAI teachers and the school in general have limitations to supervise the religious activities of students, both those inside the school let alone those outside the school. Almost all pai teachers who are informants of this research are supervised, but the fact is that it is not possible to do so to the maximum. Their answers revolved around: "definitely watching, sometimes watching, inside the supervised school and outside the school not." This indicates that the teacher's lack of supervision of the student's religious activities. One of the reasons is because it is not comparable between the number of students and the availability of teachers.

Some religious activities are initiated by religious teachers and students themselves, while others are initiatives from schools or teachers of subjects other than PAI. Because of the limitations of teachers to supervise student activities, religious nuances are expressed in the school so that students are accustomed to moderate religious activities. The following activities are carried out by moderate schools regardless of sect or religion.

Teachers are one of the important aspects in PAI learning, both formally and non-formally.

Because PAI learning has a lot to do with religious doctrines, information about the educational background and affiliation of socio-political organizations from the performers of school studies is very important. This is intended to avoid the influence of religious understanding brought by the performers of activities to the students.

Extracurricular religion in SMAN 10 Bandung namely Sie Spiritual Islam, Read Tulis al-Qur'an and Banjari. This activity was fostered by Islamic religious education teachers. Previously extracurricular Islamic Spiritual Sie collaborated with Islamic institutions outside the school to build the extracurricular. However, because it is suspected that the institution has spread religious radicalism, the school provides a policy to be returned to teachers of Islamic Education subjects. Then Extracurricular religion at SMA KP 2 Bandung there are three namely tartil, qiro'ah and banjari fostered by outside parties who are experts in their fields.

d) School Policy on Anti-Violence Task Force

It is said by Yusuf Qardhawi that the indications of people who lead to religious radicalism are people who are violently out of place and rude. Violence that occurs sometimes the perpetrator himself has not been able to recognize it, both verbal and non verbal violence. So that the school has policies and related to the rules of discipline of the school in tackling harsh and abusive attitudes to students.

The implementing officers and supervisors of violence in each school are the responsibility of the team that has been formed by the principal. For example, for SMAN 10 Bandung city refers to the Regulation of the Minister of

Education and Culture (Permendikbud) of the Republic of Indonesia number 82 of 2015 on the prevention and prevention of violence, this anti-violence team also involves Religious teachers. While at SMA KP 2 Bandung using the term with the Disciplinary Team.

Then the school has discipline and score obtained, this encourages students to always behave in accordance with the rules in the school. Then the type of violation especially with the form of violence non verbal fights such as fights are rare because they are categorized as high score.

e) Creating a School of Tolerance

Considering the phenomenon of radicalization that occurs in the world of education (upper secondary and higher education), the thing to do by institutions and educators is how to provide a comprehensive understanding of various religions, at least give understanding to students and students that the diversity of religions on earth, including in Indonesia, is not a mistake or a sin of origin, but that's the sociological reality (Qodir, 2013).

Creating tolerance in schools by providing facilities and support both material and non-material for all religions in SMAN 10 and SMA KP 2 Bandung.

From some preventive efforts made by teachers and schools in countering religious radicalism in schools, there are things that must also be considered. That Islamic religious education teachers are mainly suri tauladan and role models for students and school residents in the field of religion. A teacher is a source of conscientiousness, a person full of examples and examples for learners.

In the Qur'an the word example is projected with the word *uswah*, a method that has considerable influence in educating children. Allah has shown that the

example of the existence of the prophet Muhammad is to contain pedagogical value for mankind. As Allah says in Sura al-Ahzab: 21.

It means: Surely in the Messenger of Allah there is a good example for you for him who hopes for Allah and the Last Day, and mentions Allah much.

This is in accordance with medley's research on the effectiveness of teacher success in carrying out his educational duties, he found the assumption of teacher success that serves as a starting point in its development. These assumptions are: first, the assumption of a teacher's success depends on his personality; second, the assumption of teacher success depends on the mastery of the method; third, the assumption of teacher success depends on the frequency and intensity of interactive activities teachers with students; and fourth, the assumption that whatever the basis and reason, the appearance of the teacher is the most important as a sign of having insight, there are indicators of mastering the material, teaching and learning strategies, and so on (Muhaimin, 2003).

So in this study it can be concluded that Islamic religious education teachers play a very important role in preventing the spread of religious radicalism in schools.

CONCLUSION

This study aims to describe religious development as an effort to prevent radicalism in students in SMAN 10 and SMA Karya Pembangunan 2 Bandung. In general, the conclusion of this study, namely: (1) pai teacher perception about religious radicalism there are two, namely a) radicalism is seen as thought b) religious radicalism is seen as action. (2) Factors that Affect Teachers' Perception of Religious Radicalism are two factors that are derived from the perception (pai teacher) and the situation. (3) Pai teachers' preventive efforts in both schools on the issue of religious radicalism in students

are divided into two scopes, namely in the classroom and outside the classroom. The scope of the class there are three efforts namely (a) islamic religious education subject matter on the issue of religious radicalism has been discussed by teachers in the classroom, (b) diverse learning methods by raising the issue of religious radicalism and tolerance in the community, teachers using learning methods.

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