ISLAMIC BOARDING SCHOOLS AS AN EFFORT TO PREVENT RADICALISM BASED ON PROPHETIC

(Case Study of Islamic Boarding Schools Madrasah Wathoniyah Islamiyah Banyumas)

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Abstract

Religion is the most influential factor in many phenomena of social conflict in society. An unbalanced understanding of religion is one of the triggers. Therefore, efforts are needed in educating the public about good religious behaviors so that people can understand that the existence of religion can create harmony in social life, not to cause hostility. Islamic boarding schools can be expected to be a way out to unravel religious issues into problems in Indonesia. Islamic boarding schools play a role in realizing peace in the lives of heterogeneous communities, namely through prophethood. The results in this study are Islamic boarding schools as an effort to prevent prophetic-based radicalism including first, *hablun min Allah* or the transcendent pillar of the spiritual bond between man and God. The pillar of Islamic boarding school humanization is trying to return to an education system that is not dependent on technology with the skills possessed by the students to improve intellectually. Activities in developing the inculcation of cultural values and local wisdom owned by Islamic boarding schools.

Keywords: Islamic Boarding School, Radicalism, Prophetic

Introduction

Malls practice physical violence in the name of religion ranging from radicalism, fundamentalism, to terrorism, the current condition is growing rapidly. The unity and integrity of the nation is currently experiencing the test of the existence of this nation. Various achievements show signs of the division of a nation that are visible and clear. Starting from understanding the ideology of religion, it becomes a motivation for mankind to establish peace and improve the welfare of the people on this earth as a form of manifestation of Islam bringing mercy to all its adherents. However, in reality religion is the cause of violence, damage, and destruction of the people. Therefore, it is necessary to take preventive measures so that religious problems can be minimized. (Al Katiri, 2018).

In today's era, radicalism is increasingly widespread, many phenomena result from shallow religious understanding of diversity. Many religious people are trapped in religious truth claims and alienated from differences of opinion or an exclusive understanding of religion which will soon be

resolved through education that teaches the importance of the spirit of respecting differences and upholding tolerance in the name of respecting differences. Regarding the urgency of education, Helmy quoted the sentence conveyed by Malala Yousafzai, 2014 Nobel Peace Prize laureate with weapons you can kill terrorists, with education you can kill terrorism. This is where the collective awareness was born that education can solve the root of the problem, not just what appears on the surface, such as in this case the notion of radicalism or fundamentalism (Zaini, 2018).

Islamic boarding school is an alternative that can be expected to be a way out to unravel the fabric of religious problems which is a classic problem in Indonesia today. Islamic boarding schools have a very important role in realizing peace in a heterogeneous life, namely through the prophetic having a foundation of academic tradition and a conducive environment, with solid pillars. This will affect all dimensions and education systems. In its application, the posts of humanization and liberation accompany it so that education must return to its prophetic mission. They humanize humans (humanization), perform ijtihad (freedom), and human beliefs (transcendence) (Indianto, 2021).

This paper contributes one of the first, the prophetic mission becomes the basis of the curriculum in Islamic boarding schools, Second, the transformative value of the pillars of transcendence, humanization, and liberation to prevent exclusive and intolerant understandings which in turn will damage religious harmony and eliminate mutual respect for the truth of other religions.

Literature Review

As a reference in this paper, there are several references related to Islamic boarding schools as an effort to prevent radicalism. Research conducted by Muhsin and Mahmud results in efforts to prevent Islamic boarding school radicalism, including teachers as hostel supervisors, optimizing students to be able to participate in extracurricular activities in sports and the arts, supporting government programs for peaceful action and religious harmony (Muhsin, 2020)

The results of the research conducted by Dimas Ramdan Namto on the Al-Hamid Islamic Boarding School rejected radicalism by taking various steps and actions. There are 4 (four) steps taken by Al-Hamid in preventing radicalism, namely: interpreting jihad through studies, understanding Pancasila as the ideology of the nation, seeing democracy and pluralism as a forum

for togetherness, being selective about the recruitment of teaching staff and collaborating with the ministry of religion in formulate curriculum (Namto, 2020).

The research conducted by Siti Suwaibatul Aslamiyah revealed that through the role of teaching in the Al-ma'ruf Islamic boarding school, students were taught an understanding of the ideology of Ahlussunnah waljamaah anahdliyah (NU), which is characterized by moderate, balance, justice, and universalism. Then through the role of the kiai, first the kiai as role models, behave well so that his students imitate him. The two Kiai as advisors, As a leader the role of the kiai in advising all elements in the Islamic boarding school is very much needed, the three Kiai as mentors The role of the kiai as mentor is closely related to daily practice. A kiai must be able to treat his students with respect and love (Aslamiyah, 2020)**.**

Research Methode

This research was conducted at Islamic boarding schools MWI Banyumas. The research method used is a descriptive qualitative method with a case study approach where the researcher continuously interacts with the theoretical issues studied with the data that has been collected (Mulawarman, 2011). with a focus on Islamic boarding schools as an effort to prevent religious radicalism at the Islamic Boarding School MWI Banyumas. Data collection techniques were carried out through (1) in-depth interviewing with Kyai speakers, parents, and Santri at the Islamic Boarding School MWI Banyumas (2) Observation by observing the process of Islamic boarding schools as an effort to prevent religious radicalism; (3) Documents used in this research are videos, photos, assessment sheets and other documents used in the process of Islamic boarding schools as an effort to prevent Religious Radicalism. The data analysis technique was carried out with an interactive method by simplifying the collected data, presenting the data, and drawing conclusions (Moelong, 2009).

Discussion

Radicalism

The word radicalism in terminology comes from the root word radix which means root (tree) (Toyyib, 2018). This word can be developed into a radical word, namely an adjective. So, a glimpse that people who think radically must have a more detailed and deep understanding, such as the roots above, as well as persistence in defending their beliefs (Widyaningsih, 2019). After that, the

addition of the suffix -ism itself gives meaning to the view of life (paradigm), understanding, and belief or teaching. Its use is also often associated with certain sects or beliefs.

The emergence of the radicalism movement and the birth of fundamentalist groups were caused by two factors. First, internal factors, the legitimacy of religious texts, in carrying out resistance often use text legitimacy (both religious texts and cultural texts) as support. For the case of the Islamic extremism movement that has spread in almost all Islamic regions (including Indonesia) also uses Islamic texts (Al-Qur'an, hadith, and classical sources of the yellow book) as the basis for theological legitimacy, because these texts are textual support exclusivism and extremism. Second, external factors. among them: first, from the political-economic aspect, the government's deposit power deviates from the fundamental values of Islam. Second, the cultural factor, this factor emphasizes the western culture that dominates today's life. culture of secularism which is considered a great enemy that must be removed from the face of the earth. Third, socio-political factors (Kusuma, 2018).

Radical groups have characteristics, among others, first, they often claim one truth and mislead other groups who do not agree. Truth claims always arise from those who seem like prophets who never make mistakes (mothers), even though they are only human. The claim of truth cannot be justified because humans have relative truth, and only Allah knows the absolute truth. Therefore, if a group feels that they are the most righteous, they immediately act arrogantly, seizing the power of Allah.

Second, radicalism complicates light Islam by considering sunnah worship as an obligation and makruh as if it were haram. The characteristics of radicalism are religious behavior that prioritizes secondary problems and ignores primary problems. Third, radical groups are mostly excessive in inappropriate religion. In preaching, they put aside the gradual ways of the Prophet so that their da'wah makes ordinary Muslims feel afraid and objected. Whereas QS Al-Hajj: 78 has emphasized that God wants things that illuminate and does not want things that burden his people (Akbar, 2021).

Fourth, rough interactions, loud in speaking, and emotional in preaching. The nature of this da'wah contradicts the politeness and gentleness of the Prophet's da'wah in QS 3:159. In QS. 16:125, Allah also advises Muslims to preach politely and avoid harsh words. Fifth, radical groups are easily prejudiced against other people outside their group. They always see other people only from the negative aspects and ignore the positive aspects. Muslims should avoid this because the

root of radicalism is prejudice against others. Having a bias is a form of demeaning others. Radical groups often seem to feel holy and regard other groups as heresy and heresy (Khamid, 2016).

Sixth, it is easy to ignore other people who have different opinions. In classical times this attitude was identical with the Khawarij group, so today, it is like the Jamaah Takfir wa al-Hijrah and other puritan groups. This group denies other people who commit immorality, disavows a government that adheres to democracy They deny people who want to implement democracy, denies Muslims in Indonesia who uphold local traditions and deny all people who are different from them because they believe that their opinion is Allah (Najib, 2020).

Prophetic Education in Islamic Boarding Schools

Prophetic education is an educational model that is inspired by the educational model exemplified by Muhammad saw. The learning model that the Prophet practiced aims to form productive humans who can contribute to the birth of a scientific civilization that does not stop at the level of knowledge but can be realized in everyday life. The Prophet always made goodness the main agenda and mission in every person's actions. He is also a human model who always rejects all forms of evil. It is proof of the high morals of the Prophet Muhammad. therefore, his actions are frequent. imaged as the Koran. Prophetic education is Islamic education based on the values of humanization, liberation, and transcendence. These three pillars should be the central theme of Islamic education. First, call to the makruf (ta`muruna bi al-ma‟ruf). This can be understood as the spirit of fighting for human values (humanization). Second, prevent all forms of evil (wa tanhauna an al-munkar). This point can be understood as an effort to liberate from all forms of oppression (liberation). Third, have faith in Allah (wa tu‟minuna billah) which means the idea of transcendence. A concept of faith that excludes all forms of worship of gods other than Allah. This point can be understood as an effort to liberate from all forms of oppression (liberation). Third, have faith in Allah (wa tu‟minuna billah) which means the idea of transcendence. A concept of faith that excludes all forms of worship of gods other than Allah. This point can be understood as an effort to liberate from all forms of oppression (liberation). Third, have faith in God (wa tu‟minuna billah) which means the idea of transcendence. A concept of faith that excludes all forms of worship of gods (Arifuddin, 2019).

The term prophetic Islamic boarding school is not yet commonly used among academics and practicing p. However, a prophetic Islamic boarding school is one that bases its curriculum on prophetic values, namely transcendence, humanism, and liberation. These three are important pillars

in prophetic education. Definitively, prophetic teachings can be interpreted as a set of theories that describe and transform social phenomena. He does not change things for the sake of change but is expected to bring about changes based on ethical and prophetic ideals, which are guided by – as in verse 110 of Surah Ali-Imran – three elements that must be watched out for. First, al-amr bil-ma'ruf, is humanized. Second, al-nahy anil munkar has a liberating character. Third, tu'minuna billah is transcendent (Roqib, 2012).

Education at the MWI Islamic Boarding School is based on Prophetic in the Prevention of Radicalism

Media religious education in the awareness of religious people in understanding that some groups maintain exclusivity in religion. That way, it will foster an understanding of religion that is not inclusive so that a harmonious life in religion will be realized in society. Thus, efforts are needed in an exclusive paradigm of thought towards a tolerant and inclusive religious understanding paradigm. In teaching spiritual emphasis on religious truth. So in tackling religious radicalism, Islamic boarding schools must transform prophetic education with various characteristics in a direction that pays more attention to cultural and social diversity to achieve the goal of the integrity of the Unitary State of the Republic of Indonesia, including the following:

Educating Santri to Love the Homeland in Commemorating a historic day

Santri who get the material of Islamic boarding school nationalism Santri equipped with the spirit of nationalism has a very positive impact on the lives of students in the future in the lives of the future era, as said by Mr. KH. Marwan Marghani:

> "In instilling the spirit of nationalism in students every day of the independence of the Republic of Indonesia on August 17, 2022, as a means to instill a sense of nationalism, every August 17, 1945, a flag ceremony is held in commemoration of the anniversary of the independence of the Indonesian nation. Through activities to commemorate the independence day of the Indonesian nation, the MWI n Islamic Boarding School is equipped with students to have a growing sense of nationalism. So that in looking at ideological differences in everyday life, do not make it a reason to be hostile to each other. However, it will be an encouragement to unite the Republic of Indonesia" (Interview with Mr. KH. Marwan Marghani, 2023).

Ways in overcoming social conflicts that occur in society by reducing social conflicts that occur in the life of society, nation and state. By having a spirit of nationalism, it will make it easier to resolve conflicts that occur in people's lives. There will also be a high tolerance attitude to accept cultural differences and customs that apply in every community group, organization, religous community, and other community groups) (Muniroh, 2019).

Living a Peaceful Life

In reviving the prophetic spirit of the MWI Islamic boarding school instilling peace education. This is done in equipping students to practice harmony and peace in social life under any conditions. This awareness assumes that terrorism among Islamic boarding schools, especially santri, can implement peace-based Islamic education or better known as peace education. In the last five decades, the discourse of peace education in Indonesia has been filled with multiculturalism and pluralism education following the rise of incidents of violence with religious backgrounds, both between religious adherents and followers of the same religion as well as issues of terrorism and radicalism. 2014.

As stated by KH. Marwan MArghani:

"The MWI Islamic Boarding School equips students to study several books of Ihyau Turats so that students' understanding has a broad insight. So it can filter the information obtained. And can apply a tabayun attitude towards the news and information received (Interview wih Marwan Marghani, 2023).

Prophetic Education in Islamic Boarding Schools as an Effort to Prevent Religious Radicalism For this reason, MWI Islamic Boarding School Banyumas welcomes the activities in the framework of a workshop on hoax news and information. The event was held on April 18 April 2023. The event took place at the MWI Islamic Boarding School Banyumas Hall. Around 200 participants were attended, from among students, Cilacap Catholic Youth, Gusdurian Community, and Pancasila youth (Observation, 2023).

Preserving Local Cultural Wisdom Education

The MWI Islamic Boarding School is the only Islamic boarding school in Banyumas that applies the concept of education based on local cultural wisdom and incorporates it into the education curriculum. Prophetic education will be recognized and implemented consistently if it is able to dialogue with local cultures that have their own local wisdom.

In this case, the MWI Islamic Boarding School presents local cultural wisdom by introducing traditional medicine in learning and collaboration between the Barlingmascakeb Islamic Boarding School produces a dialogue on local cultural wisdom in overcoming the problems of life (Observations, 2023).

This local cultural wisdom usually comes from the inner insight of the kiai who are in contact with Islam and Javanese cultural values in the pesantren, which is held every two years

(Roqib, 2012). Through learning health sciences, students are expected to be able to take local wisdom from the culture that exists in the community. Academically, students are more sensitive to cultural issues. Meanwhile, as we know, culture has a fair value for an inclusive understanding of life and living.

This is shown by introducing local culture in traditions or ritual culture such as performances (Observation, 2023). the ritual or ceremony of alms of the earth carried out by the community in the sirau area and its surroundings. According to the belief of the Banyumas people, alms to the earth can bring prosperity. This is done by bringing food together and then gathering at the village hall to hold a prayer ritual together to bring divine grace to become a source of life.

The MWI Islamic Boarding School introduces culture and introduces religion by positioning culture as a complement. This is done with the awareness that Islamic Boarding School is a cultural tradition that transcends the boundaries of social groups, although sometimes these traditions are also represented by groups that perfectly support cultural ideals.

Equipping Santri to Integrate Islamic Boarding School Materials with Diversity

Islamic boarding school. The Islamic material consists of aqidah, shari'ah, morals, and Islamic scientific and spiritual traditions. Indonesian material consists of Pancasila and the 1945 Constitution, Law no. 20 Th. 2003, as well as related and applicable laws and regulations. The schools of jurisprudence and creed taught at the MWI Islamic Boarding School are the Ahlussunnah wal Jama'ah schools (Observation, 2023).

The curriculum of this pesantren includes Islamic religious sciences, Indonesian insight and Islamic boarding school. The MWI Islamic Boarding School combines the curriculum from the National Education Standards Agency, referring to the books of the Salaful Ummah manhaj, Ahl as Sunnah wa al-Jama'ah. The students are also equipped with tahfidz al-Qur'an, tahfidz al-Hadith, Shari'a knowledge, Arabic and provision of teaching and preaching skills. The schools of jurisprudence and creed taught at the MWI Islamic Boarding School are the Ahlussunnah wal Jama'ah schools (Interview with Mr. KH. Ahmad, 2023).

Tolerance is a global issue that is currently emerging, so it needs to be included in materials and learning methods to support the cadre of santri as preachers in a global environment. Planning for pesantren in tackling religious radicalism is through strengthening Islamic, Indonesian and Islamic values which are one of the elements of the Institutional foundation. Uphold the philosophy of education in all organizational activities of Islamic boarding schools. The implementation is

through socialization of the educational orientation of the MWI Islamic Boarding School to all residents of the Islamic Boarding School which includes: community with the principle of standing above and for all groups, and thalab al-'ilmi worship. Supervision by carrying out learning evaluations related to Islamic material (Observation, 2023).

Conclusion

Radicalism in today's era causes a lot of conflict in society. Shallow understanding of religion is a trigger factor for people's sensitivity in understanding religion. Therefore, if something related to religious issues tends to be discredited, the public responds with various variations. Most of them are triggered by contradictory provocations that cause problems in society. Thus, education is needed that does not only provide knowledge to students. However, there will be substantive values about religion.

Islmaic boarding school as a solution can provide alternative answers, namely through prophetic. Prophetic education is based on transcendence, humanism, and liberation. So that religion does not just stop at the question of dogma. but also religion can be the dominant source of life. The MWI Boarding School is a prophetic education that can be a solution in preventing radicalism by educating students of Cinta Tanah Air in commemorating historic days, implementing peaceful living, preserving local cultural wisdom education, and equipping students to combine material with diversity.

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