

De-radicalization in the Implementation of Islamic Education Curriculum in SMA Masamba South Sulawesi

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Abstract

The emergence of radicalism problem has threatened disintegration of nation. Therefore, it needs a big role of education especially Islam religious education in preventing the understanding of radical religious teachings, maintaining the character of loving peace and nationalism values. Thus, this research is important to be conducted. This research aims to elaborate de-radicalization of Islamic teachings in Senior High School. This research used descriptive qualitative approach. Research data was obtained from the implementation of curriculum 2013 by senior high school teachers of Islamic religious education in Masamba, South Sulawesi. Data collection was done through direct observation, in-depth interview, and documentation. Data validity was checked through source triangulation and methods. The analysis was done by collecting, presenting, reducing, and drawing conclusion. The results of research were shown that de-radicalization in Islamic education faced several obstacles in achieving assessment standard. Nevertheless, Islamic education in curriculum 2013 can foster students' character of religious, tolerant, democratic, and peace-love. As an effort of preventing, de-radicalization was done early through Islamic education. The practice of de-radicalization was carried out by teachers in a form of introducing and implementing religious values, tolerance, and nationalism in learning process by integrated with syllabus, teaching materials, and lesson plan.

Keywords: De-radicalization, Islamic Religious Education, Curriculum 2013

A. Introduction

Religious life experienced a quite hard dynamics by the emergence of radicalism. Radicalism problem becomes threat of national disintegration. Government has ruled the religious life in the law on improving the quality of service and understanding of religion, religious life, and increasing harmony between religious groups such as tolerance, equality and cooperation. The inter-religious harmony has a pillar of tolerance which must be accompanied by equality, then perfected by an attitude of mutual cooperation in the family and community environment. Especially in Islam which teaches love of peace, tolerance, unity, justice, and guarantees of human right (Jannet, 2015). Said's research (2017) emphasizes the important of tolerance education in Islam to determine values as core materials such as brotherhood, togetherness, justice, and generous attitude to society.

De-radicalization seeks to minimize crime and prevent radicalism by implementing religious understanding through various approaches, behaving in mutual respect, acting according to rights and obligations, and loving peace. De-radicalization has the purpose of introducing education, teaching, and realizing that religious as a life guide who is realized by education process in this case Islamic Religious Education. De-radicalization in education can also be done through pedagogical approach through careful planning in the curriculum of Islamic religious education. In addition, de-radicalization can also be done through psychological approaches that contain psychiatric elements of students, and sociological approaches to provide understanding to students and the community that Islam is a religion that is peaceful, harmonies and tolerance (Bakti, 2016). The opinion, indirectly said that the implementation of de-radicalization needs to involve various parties such as parents, teachers, and the community.

De-radicalization needs to be done early, starting from the level of primary, secondary, upper, and higher education by integrating Islamic religious education. Learning is done in education by applying the current curriculum, namely curriculum 2013. In curriculum 2013, it was implemented in certain schools as a trial by implementing character education. Islamic Religious Education in that curriculum requires teachers to make plans for implementing learning by integrating religious values, such as instilling faith, strengthening worship, and developing noble character (Mulyasa, 2013). Islamic Religious Education was expected to born human who always strive to perfect faith, piety and morals and actively build civilization and harmony of life, so they are able to face challenges and changes that arise in community relations (Ruswandi, 2014). Based on that case, the research on de-radicalization in Islamic Religious Education at the level of higher education or high school is conducted.

On previous research which was conducted by Arifin (2016) entitled "Islamic religious education and radicalism in Indonesia: strategy of deradicalization through strengthening the living values education" explained that Islamic religious education can be one of the institutions that need to be empowered to prevent radicalism through living value education in implementing the curriculum. Then, Ma'arif & Rofiq (2018) through the research entitled "The Role of Islamic Education Teachers in Improving the Character of Nationalism in Boarding School" argues that in fighting radicalism, the planting of nationalism values is important to fight radicalism, the planting of values is important to do which is not only borne to civils teachers but also carried out by Islamic religious education teachers. This is supported by a research of Hasibuan, dkk (2017) entitled "Radicalization in the Teaching Religion and Its Relations with Criminal Acts of

'Terrorism' which explains that de-radicalization needs to be sought by all levels of society primarily by Islamic religious education through the promotion of right Islamic religious education and moderate and moral education based on *Pancasila* at school.

B. Literature Review

1. De-radicalization in Learning

De-radicalization is the most important instrument in combating radicalization (Elshimi, 2016). Radicalization itself appears to be caused by two factors (from within each individual) and external factors (from external factor such as the environment and technological development). Radicalization can happen to anyone and anywhere, including students at school. Radicalization and terrorism cannot be regarded as mere social movements but as an ideology that cannot be easily eradicated by one party (Hasibuan, et.al., 2017). Therefore, it is important to carry out early detection, prevention and rapid handling of radicalization adherents.

The meaning of de-radicalization includes things that are faithful to God, humanity, until prevent before violence occurs (Hasani & Naipospos, 2010). De-radicalization is intended as an effort to convey a moderate and true understanding, instill about what and how Islam (Umar, 2014). Deradicalization can also be interpreted as an effort to harmonize the understanding of deviant ideologies (Wiwoho, Pujiyono, & Triyanto, 2017). Furthermore, it is explained that de-radicalization is an attempt to neutralize radical ideology through interdisciplinary approaches such as religious leaders, psychologist, sociologists, legal and educational departments (Sumbulah, 2017). Radicalization adherents have strong resistance so that they are not easily influenced by anti-radical groups outside their groups. However, sometimes that belief can change due to decreased group commitment that allows de-radicalization to begin (Doosje et al., 2016). The occurrence of de-radicalization is characterized by behavioral changes. De-radicalization can be done by conditioning thought through hypnotherapy, e-learning, religious guidance and information technology (Rodli, 2017). Other actions that can be taken for someone who has been radicalized are through formal education, training, counseling and therapy (Noor, 2013). According to Ashour (2009), de-radicalization is divided into three levels, namely: (1) behavior refers to groups that abandon violent behavior, (2) ideology refers to the definition of legitimacy of violence and (3) organization refers to demobilization of members.

De-radicalization is carried out not only for those who are influenced by radical notions but given to students with an interdisciplinary approach involving parents, teachers, and the community (Spalek, 2016). At the development stage, students in high school are directed to join religious groups by building healthy tolerance (Wiyani, 2014). Groups play important role in a process both radicalization and de-radicalization. Efforts that can be implemented by teachers through introducing Islamic education by the integration of religious values into Islamic education subjects (Ma'arif & Rofiq, 2018). In addition, the planting of the value of nationalism also needed to be integrated in Islamic education which can lead students to peaceful love behaviour.

The role of education in countering radicalism can be viewed from several theories that are currently developing. Among those are: (1) Role Theory, which means that education plays role in effort to de-radicalization through the learning system applied by school, (2) Counter-Radicalization Theory which explains that prevention strategies are

very necessary in preventing the development of radicalism where the community acts as the subject and objects in empowerment and strengthening in countering radicalism (Ali, 2018).

2. Islamic Religious Learning

Islamic religious learning is one of the compulsory subjects in curriculum. Religious subject aims to enhance noble character and spiritual values for students. Islamic Religious Education is a continuous process of planting Islamic education in which there is reciprocal relationship between educators and students aimed at the formation of good moral values (Ainiyah, 2013).

Curriculum 2013 is implemented to develop the character of students, shown through vertical and horizontal integration between subjects (Kaimuddin, 2014). Therefore, Curriculum 2013 is expected to improve students' competitiveness in responding to global issues. In curriculum 2013, teachers need fair good understanding about concept and learning process with various forms of activity to participate in principles and curriculum development (Murray, 1993).

In the Islamic religious education, there are three main material, namely faith, worship and morality (Rahman, 2012). The three subject matter is then elaborated into 7 aspects of the scope of Islamic learning which consist of: Qur'an and Hadith Faith, Morals, Fiqh, Islamic History and Culture. Integration of de-radicalization into Islamic religious learning can be done by linking de-radicalization with standard of competence and basic competencies to each of the scope of learning. Books as learning material are one of the focuss in de-radicalization implementation (Ide, 2017). Through review or teaching material that is in the textbook, educators and students gain an understanding of something that can provide reinforcement of the understanding that they already had. In order to achieve optimal results, the integration of course must be supported by strategies, approaches, methods and learning techniques that are in accordance with Islamic religious subject and the conditions of students.

The strategy to instill the character or learners at least three things (Zubaedi, 2011) namely: (1) use principles of example from all parties, both parents, teachers, communities, and leaders; (2) use the principle of continuity/ routine (habituation in all aspects of life); (3) use the principle of awareness to act in line with the values of characters being taught. The stages of character development according to Maksudin (2013) can follow the Taxonomy Bloom education value model include: (1) receiving/attending, prepared and willingness to accept (2) respond, hold actions on stimulus, readiness to respond, respond to willingness (3) assess, posses and appreciate the stimulus faced. (4) organization, set the value in the system based on the level of preference; (5) characterization, namely the ability to use value system in daily life.

C. Research Methodology

Research methodology used was descriptive qualitative by using teacher's pedagogical approach, psychological learners as well as teachers and sociological approaches to see the role of society in doing de-radicalization. The objects of the research were teachers, students, and related elements to the implementation of Islamic Education in High School in North Luwu district, South Sulawesi. Data collection techniques used were observation, interview, and documentation. Researchers were

directly involved in collecting data with the help of observation sheets, interview guidelines, stationery, and recording cameras.

The process of testing the validity of the data was done using triangulation by checking the data, as well as cross checking to extract information accurately. Data were analyzed using four steps, namely collecting data through direct observation in the field, special interview with teachers, taking data at school and taking pictures as proof of research. Data reduction as selection, simplification, and transformation of rough data that appeared so that it is more focused on the object of research, the presentation of data was done after the information had reduced on research object and then presented based on the overall picture obtained in the field, and drawing conclusions as giving final interpretation using simple language and easy to understand.

D. Findings

1. Implementation of the Curriculum 2013 on Islamic Religious Education in SMA

The implementation of curriculum 2013, especially in the study of Islam, was still experiencing obstacles in the field. Those obstacle such as the unavailability of handbooks for students, so students must be more active in looking for subject matter on the internet without an ideological filter. In addition, the main emphasizes of Islamic Religious Education on the aspects of graduate aspect in learning, character formation of students, and scientific approach.

Aspect of graduate competence in learning Islamic Religious Education emphasized affective aspects or attitudes. The results of the interview indicates that the teachers conduct affective assesstment or attitudes in order to make the students as the nations' successors who have noble character, can behave in line with Prophet Muhammad teachings. Character development that was very relevant to the learning of Islam was religious character, tolerance, democarcy and love-peace which was needed to be planted on students.

There were topics that had potential to contain radical elements such as material which elaborated faith in God, tolerance, *jihad*, brotherhood, interpretation of the Qur'an and Hadith, and wars in the history of Islamic culture. For example in basic competencies "Understanding and analyzing Q.S *al-Hujurat* (49): 10 and 12." could be potentially radical if the reformist movement of Islam in the world", potentially radical because of islamic reformerd due to the division of Muslim into several groups. Basic Competence "Understanding the concept of Jihad in Islam", was potentially radical if the concept of Jihad was considered a physical war or war using weapons to fight the enemies of Allah and enemies of Islam. Basic Competence "Accustomed to dressing in accordance with Islamic Law for Muslim women", potentially radical if you consider the clothes that used most appropriate, other Muslim clothing was considered not in line with Islamic law.

Based on the result of the interview, information was obtained that efforts to shape the character of students need to involve parents, teachers, and the community enviroment. Character formation was carried out in a process and continues manner, by orienting experiences that had been received from the environment, especially the family, then subsequently developed in school. Rismala's expression as teacher of Islamic Education that, learning had referred to the development and ability of students to understand. Based on the

results of the interview, information was obtained that, efforts to shape the character of students need to involve parents, teachers, and the community environment. Character formation was carried out in a process and continuous manner, by orienting experiences that had been received from the environment, especially the family, and then subsequently developed in school. Rismala's expression as a teacher of Islamic Education that, learning had referred to the development and ability of students to understand, appreciate, and practice Islamic values and harmonize the value of faith according to the competence of attitudes, their authority on science and technology.

Islamic learning was done through soft approach with integrated to scientific approach. That approach was implemented by preventing violence through the delivery of fact-based or real learning material that was acceptable with reason and logic. The purpose was complied as simple as possible in interesting classess, based on concepts and theories that could be responsible for, motivated, and inspired students to be able to think critically, be able to appreciate differences, and develop rational and objective thinking..

2. De-radicalization of Religion on Islamic Education Subject in SMA

The results of research were shown that the teacher did religion de-radicalization on Islaimic Religious Education through various approaches, development of culture, forming the character of students, and providing motivation to strengthen religious understanding by planting Islamic values and following studies conducted outside school hours. From these various things, it could be said that the de-radicalization of religion was done at school through several process in stages. However, it could be categorized into two, namely: (1) Introducing, this stage was carried out by providing knowledge in line with Islamic teachings and nasionalism in daily practice, so that it becomes religious, tolerant, democratics and loving-peace Islam; (2) Planting religious values and Islamic, that stage was done with habituation way in daily life. Habituation was done by teachers with modelling the commendable behaviour that was a role model for students.

Effort to de-radicalization religion in curriculum 2013 on Islamic Education in the form of introduction, integrated with syllabus, teaching materials, and lesson plan. De-radicalization religious process on Islamic Education subject was not in the form of subject matters, but integrated in subjects, self-development, and school activities. The teacher integrated several values of characters education that strengthen de-radicalization into the teaching material, self-development, and school activity. Teachers integrate several values of character education that strengthen several aspects of Qur'an and Hadith, Faith, Morals, Fiqh, and History of Islam.

Introduce to students that Islam always taught peace, harmony, peace with fellow Muslim and with different religious or different understandings. In addition, introducing that Indonesia was a nation with various ethnic groups, religions, cultures, customs, and races, then it must be able to hold tight the national pillars. In introducing knowledge to students, it should not be focused on theoretical but related to life in society. In addition, Islamic Religious Education teacher also needed to teach religious values and norms which were balanced with the practice of guiding students to gain knowledge in the wider community, and to develop knowledge acquired into a view of life that was in line with Islam teachings.

Character building which was done by teachers in order to make radical students, by several means: (1) Planting moderate religious values through the implementation of religious teachings in line with command of Allah SWT, imitate the struggle of Prophet Muhammad; (2) Character building of tolerance as an attitude that respects worship, understand the opinions of others, understand both same religion or different; and (3) Establishment of loving-peace character maintains honesty as a reflection of life which maintained unity integrity of Indonesia.

The teachings of Islamic values must be accustomed to a various activities in religious activities on students both inside class or outside. Related to class implementation, character buildings was done by praying before start the class, implement problem-based learning in discussion activities, dialogue between students, and debating to find solutions. With these activities habituation to respect opinions, cooperation, social attitudes can be embedded. In addition, the implementation outside school was done with zuhur prayers in mushala, reciting together every Friday morning, and for male students Friday prayer and attending Islamic spiritual studies at school.

E. Discussion

1. Implementation of Curriculum 2013 in Islamic Religious Education

The result of implementation or application of curriculum 2013 on Islamic Religious Education still faced obstacles. This was based on Wildan's research (2013) which stated that, teachers experienced difficulties especially in achieving content standards that demand changes in the mindset of students by emphasizing aspects of knowledge towards aspects or attitude. Besides, teachers experience obstacles in integrating character education with development in the competency of students' attitude. The implementation of Islamic Religious Education teachings was to form students characters through the learning process in the classroom by integrating into subjects especially Islamic religious education (Kaimuddin, 2014). Islamic Education Learning used curriculum 2013 had been applied to classes X and XI even though it did not yet have a completeness (printed book). The result of research conducted by Fuad (2017) found that de-radicalization teachings for students could be done by using reconstructed teaching materials by selecting the relevant teaching material topic.

Curriculum 2013 focuses on shaping the character of students in order to become useful human beings for the nation in accordance with the goals and functions of national education. Curriculum 2013 as a result of review from previous curriculum aims to prepare the Indonesian people as individuals who were faithful, productive, creative, inovative and affective and have a contribution in life of nation and state in progressive era.

Overcoming the obstacles faced in integrating characters, teachers as professionals were required to be able to carry out learning using appropriate concepts and learning process (Murray, 1993). The implementation of curriculum 2013 could be carried out on students' attitudes aspects, it was expected that teachers could be role models and had competencies that could be used as example for students (Zubaedi, 2011). Besides, it must be balanced with aspects of knowledge, and psychomotor aspects. The role and function of the curriculum had important policies as one of the successes in the education process. The curriculum was developed by strengthening aspects of knowledge, attitudes,

and skills in a balanced manner (Machali, 2014). Role and function of curriculum could be classified into three things, namely, the material of discussion could be classified into three things, namely the material of discussion had basic nature of life, an event based on knowledge of truth, and many benefits obtained from the religious knowledge (Ritonga, 2017).

Curriculum 2013 was designed as good as possible to welcome the next few years by preparing an advanced and developing generation, while utilizing a productive age population whose numbers were very abundant to become a demographic bonus (Muzamiroh, 2013). Community empowerment efforts in order to synergize character values in the form of religion, loving-peace, democracy, and tolerance by cooperating with various parties such as traditional, religious, community, education, youth and women leaders (Bakti, 2016). This was in line with Hasibuan et al (2017) that empowering communities plays an important role in combating terrorism, especially religious education. The effort that could be done was to promote moderate and right moral education based on *Pancasila*.

Through learning Islamic Education, students are taught to make faith as the basis of their religion, fiqh as legal signs of worship, teach life exemplary from Islamic history, and teach morality as a guide for human behavior whether behaving well or bad (Ainiyah, 2013). Islamic education with the existence of *Pancasila* would shape peace, social justice, and fulfill the needs of the community by uniting various religions, ethnicities, cultures and customs (Ainiyah, 2013). With this plurality, it was necessary to have tolerance and build awareness of multiculturalism as a value of humanity, especially through the philosophy of *Bhineka Tunggal Ika* (Misrawi, 2014). Philosophy becomes a benchmark in the Indonesian in order to unite various religions, tribes, cultures, commonly called multicultural, which was introduced to students in education to form a character of tolerance.

Besides that, Kholis' research (2017) showed that the values of character education were elaborated from the trilogy of Islamic doctrine namely *Iman, Islam, and Ihsan*. Stages of character buildings were started from the good internalization of moral, change ways of thinking, looking and a positive attitude to implement at school at home and in everyday life. This supports the findings that say, efforts to grow the character of students (religious) needed to involve parents, teachers, and the community environment.

Another problem that arises in curriculum implementation was that there were several topics that contain radical elements. This was in line with Mustaqim's findings (2013), namely there were verses from the Qur'an which had the potential to be radical and potentially error in interpretation if they were not balanced with the right understanding. Interpretation was done only by assessing the translation of the verses of the Qur'an (the meaning of the text) without adapting to the context, spirit, and its implications in a multicultural society capable of encouraging someone to commit acts of violence. Thus it was necessary to de-radicalize the interpretation of the verses of the Qur'an which could be done by the school through Islamic Education

2. De-radicalization Religion in Islamic Religious Education

The form of de-radicalization carried out in the learning of Islamic Education in high schools in this study could be divided into two, namely introducing and planting. The results of the study were different from the Rokhmad's research (2014) who said the

de-radicalization view of radical Islam in the city of Semarang could be divided into two deradicalisation models that were in accordance with the nature of the perpetrators of radicalism itself. The things in question were deradicalization of prevention and de-radicalization of treatment. The de-radicalization carried out in the general public. De-radicalization efforts in the form of introducing and instilling Islam were carried out in the learning of Islamic religious education at the high school level, based on the reason that students at that level were looking for self identity. Students were in the phase of transition from the phase of the children to the adult phase which was often faced with uncertainty so that it was easily influenced by the doctrines that come into their thinking. Especially for students who did not have a religious background (Islamic boarding school) they will easily be influenced by the literal Islamic teachings that they had obtained both at school and in the community. While the handling efforts as stated in the Rokhmad's research (2014) was conducted to people who had been radical or had committed terror (terrorism), then handling through rehabilitation and reeducation.

De-radicalization was not only carried out for terrorism but was carried out at educational institutions such as high schools so that radicalism did not spread especially among students. This was in line with the research conducted by those who argue that de-radicalization was not only aimed at those who had been influenced by radicalism but also require de-radicalization through an interdisciplinary approach involving parents, teachers and the community (Spalek, 2016). In Qodir's research (2014) stated that, Indonesia had added tolerance in de-radicalization by looking at various ethnicities, cultures and religious differences. Besides, it had planted tradition to do mutual assistance and understanding. The need to pay attention to the phenomenon of radicalization in high schools to provide an introduction and understanding of comprehensive religious teachings.

When referring to the seven strategies found in the research (Pirol & Sukirman, 2017) to prevent ideology and radical actions, one of which was scientific integration. This opinion, made the integration of science as one of the de-radicalization strategies. That opinion could be interpreted as an internalisation of de-radicalization in learning, especially Islamic Education. So, in terms of prevention carried out or de-radicalization or prevention, it was more important to introduce and instill to education that could be integrated in subject especially Islamic religious education.

The efforts made by teachers in senior high schools in preventing radicalism by introducing religious values by teaching them about faith or beliefs of Allah SWT, by carrying out orders and avoiding all prohibitions stated in Qur'an and the hadith. The teacher also introduced about faith or behavior that must be possessed in interaction to God, to all human, and to the universe. The third introduced worship by training through habituation learning in daily life. In addition, the understanding sense of loving-peace, diversity and the spirit of nationalism could foster tolerance among others. Students were assisted in receiving, acknowledging and appreciating the diversity of socio-cultural, political and economic diversity. With the attitude of accepting, people who tend to be different could help each other and complete one another. This attitude would quickly develop if trained and educated through national education. Therefore, the government, schools and teachers need to think about the model and appropriate learning models and strategies.

The prevention of radicalization or de-radicalization requires a foundation in thinking carried out in high school by instilling several principles, namely: First, differences were necessity that was imposible to deny. Second, opinions of each individual become a form of Islamic cultural wealth that made Muslims more dynamic and free in making choices. Third, learn and understand the diversity of opinions to choose the one that fits the teachings or moderate Islam. Fourth, avoid attitudes that could not respect the opinions of others. Fifth, help each other who need it. Sixth, maintan tolerance. With these principles, Masduqi (2012) in his research stated that, de-radicalization was important to keep the unity, integrity, harmony and realization of nation's harmony. The de-radicalization given to students need to be given training and habituation to maintain integrity in religion and nationhood.

De-radicalization in the learning of Islamic religious education in school was implemented through habituation and training given to teachers by directing students to pray together at the beginning and the end of learning, praying zuhur together in mushola, improving worship both obligatory and sunnah, recite Qur'an in tarteel, maintain unity and integrity by respect each other, and apply tarbiyah as self-development to support the learning of Islamic religious education. Actions taken to plan religious and Islamic values, by way of habituation in everyday life.

The research results were in line with Syukur (2015) with the expresion that, Islamic religious education as learning ro recognize religion, conduct a learning process with an evaluation system directed through a pattern of coaching, develop coaching efforts by practicing in order to form religious obedience, and orientation of Islamic religios education through the planting of values of Islamic religious teachings such as aqeedah, morals, and worship (Thaha & Rustan, 2017). While tolerance learning could be done with constructive theory, which involved students actively in learning, creating interaction between students, building knowledge from the construction of different eperiences and forming social learning. Through the implementation of these strategies, it was expected to encourage openness of students' way of thinking, respect the differences in opinions and the ability to think critically. Thus, students were not easy to claim a truth by denying the truth possessed by others so that radical understanding of students could also be eliminated through teachings and learning activities (Fuad, 2018).

F. Conclusion

Islamic religious education in curriculum 2013 could foster the character of students who were religious, tolerance, democratic and loving-peace. There was a need to do prevention of radicalism in high school through the integration of Islamic religious education with the concept of de-radicalization of religion in two ways, namely introducing and instilling. Steps to introduce religious teachings as a whole, provide an understanding of Islam and nationalism in daily practice, so that it became a religious and democratic Islam. Steps to instill moderate religious values through religious teachings based on the command of Allah SWT, imitate the struggle of Prophet Muhammad, and form the character of tolerance and loving-peace.

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