JIHAD AND RADICALISM: EPISTEMOLOGY OF ISLAMIC EDUCATION AT PESANTREN AL-FURQAN IN MUSI RAWAS DISTRICT

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Abstract

Jihad and radicalism are often juxtaposed as if jihad is identical to radicalism. Unfortunately, the general public often mistakenly associates Pesantren with radicalism. Islam does not teach radicalism; instead Islam is a religion of peace. The concept of jihad in Islam cannot be identified with religious radicalism because jihad has broad meanings. This study was conducted to find out the epistemology of Islamic education at Pesantren in terms of the issues of jihad and radicalism. This descriptive qualitative study was conducted at Pesantren Al-Furqon in Musi Rawas district. Pesantren Al-Furqon organized an integrated Islamic school providing education resting on Islam as a basis and guideline in carrying out learning activities and in shaping students' attitudes and behavior. The data were garnered from interviews and document analysis, and the data were further analyzed using an interactive model. This study revealed that Islamic education at Pesantren Al-Furqon taught students to behave nobly according to Islamic teachings. Jihad was interpreted as sincere efforts to bring about peace but not in the sense of radicalism.

Keywords: *Jihad; Radicalism; Islamic Education*

Abstrak

Jihad dan radikalisme sering disandingkan seakan jihad identik dengan radikalisme. Begitu juga pondok pesantren sebagai basis pendidikan agama Islam, Islam tidak mengajarkan radikalisme justru Islam adalah agama damai. Konsep jihad dalam Islampun tidak bisa diidentikan dengan radikalisme agama, karena jihad memiliki arti yang luas. Penelitian ini dilaksanakan untuk mengetahui bagaimana epistomologis pendidikan agama Islam dipondok pesantren, terkait dengan issue jihad dan radikalisme. Penelitian dilaksanakan di pondok pesantren Al Furqon Kabupaten Musi Rawas. pondok pesantren Al Furqon menyelenggarakan pendidikan Sekolah Islam Terpadu yang menjadikan Islam sebagai dasar dan pedoman dalam melaksanakan kegiatan pembelajaran dan berperilaku dalam kehidupan. Dari hasil penelitian, pendidikan agama Islam mengajarkan bersikap dan berperilaku mulia sesuai ajaran Islam, jihad dimaknai sebagai usaha yang yang sungguh-sungguh dalam kebaikan untuk mewujudkan kedamaian bukan dalam makna radikalisme.

Kata kunci: *Jihad; Radikalisme; Pendidikan Agama Islam*

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مستخلص

غالبًا وضع الجهاد والمتطرّفي جنبًا إلى جنب كأنّ الجهاد مرادف للتطرف. كذلك المعهد كأساس للتعليم الديني الإسلامي. فإن الإسلام لا يعلم التطرف، بل الإسلام هو دين السلام بدلاً من ذلك ، ولا يمكن ربط مفهوم الجهاد في الإسلام بالتطرف الديني ، لأن الجهاد له معنى واسع. تم إجراء هذا البحث لتحديد كيفية ارتباط نظرية المعرفة في التربية الإسلامية في المعهد بقضايا الجهاد والتطرف. تم إجراء البحث في معهد الفرقان بحي موسي الرواس. تنظم معهد الفرقان تعليمًا إسلاميًا متكاملًا الذي يجعل الإسلام كالأساس والمرشد في تنفيذ الأنشطة التعليمية والعملية في الحياة. من نتائج البحث، تعلّم التربية الإسلامية الأخلاق والسلوكيات النبيلة وفقًا للتعاليم الإسلامية، ويُفسر الجهاد على أنه الجهد في الخير ليظهر السلام وليس بمعنى التطرف.

الكلمات الرئيسيّة: الجهاد؛ المتطرّفي؛ التربية الإسلامية

A. INTRODUCTION

Jihad and radicalism are two sensitive words. Jihad is commonly viewed as if it is identical to radicalism[1]. This makes a negative stigma to Pesantren as a basis for religious education since jihad is often associated with a religious dogma. Likewise, such a stigma also strikes Islamic education subject, leading to a negative judgment given to Islamic education subject, so that there arises an issue to eliminate religious education at schools[2]. The foregoing stems from the problem that religious education is considered unable to instill morals since students' morals and ethics decline at schools[3]. Concerning jihad, it is not synonymous with radicalism. Jihad has a broader meaning which is as an effort to bring about peace, likewise Islamic education which principally aims to educate students to have good character[4].

It is undeniable that wrong understanding of jihad can trigger acts of radicalism[5]. However, the phenomenon of religious radicalism cannot be understood as a cause of false religious teachings, but it is due to wrong understanding of religious teachings and concept in

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[1] Ryan Shaffer, "Jihad and Counter-Jihad in Europe: Islamic Radicals, Right-Wing Extremists, and Counter- Terrorism Responses," *Terrorism and Political Violence* 28, no. 2 (2016): 383–94, https://doi.org/10.1080/09546553.2016.1140538.

[2] See https://news.detik.com/kolom/d-4615355/pelajaran-agama-sumber-radikalisme

[3] Azyumardi Azra, "Pendidikan Akhlak Dan Budi Pekerti: Membangun Kembali Anak Bangsa," *Mimbar Pendidikan* 1 (2001).

[4] Idi Warsah and Muhamad Uyun, "Kepribadian Pendidik: Telaah Psikologi Islami," *Psikis : Jurnal Psikologi Islami* 5, no. 1 (2019): 62–73, https://doi.org/10.19109/psikis.v5i1.3157; Idi Warsah, "Forgiveness Viewed from Positive Psychology and Islam," *Islamic Guidance and Counseling Journal* 3, no. 2 (2020): 108–21, https://doi.org/10.25217/igcj.v3i2.878.

[5] (Agbiboa, 2014; Lee, 2016; Meeus, 2015)

addition to other factors such as social, economic, and political factors[6]. Islam is a religion of peace that teaches compassion and persuasion in da'wah. Rasulullah PBUH introduced Islam with great affection and noble character[7].

The above phenomenon and elaborations drive the researcher to conduct a study on the epistemology of Islamic education at Pesantren Al-Furqon given that Pesantren is an Islamic religious education institution. Pesantren Al-Furqon is chosen as the field of the present study because this Pesantren has the Islamic Education subject (in Indonesian abbreviation as PAI) which has learning topics related to jihad and radicalism. Also, the reseacher has a good access to conduct a study at this Pesantren. Pesantren Al-Furqon holds an integrated Islamic school. Meanwhile, according to the results of a study by Institute for Islamic Studies and Peace of Jakarta (in Indonesian abbreviation known as LaKIP), conducted between October 2010 and 2011 on PAI teachers and students (junior and senior high schools) in JABODETABEK, 49% of students agreed with radicalism acts for the sake of religion[8]. The foregoing is confirmed by Bruinessen, Lindsey, Pausacker, and Menchik in their studies that address the spread of pseudo-radicalism at educational institutions[9]. Hence, the present study is conducted to find out the epistemology of Islamic education in Pesantren Al-Furqan related to jihad and de-radicalization. As a matter of fact, based on the history, Pesantrens became the frontline in fighting for Indonesian independence and in building harmony among religious communities[10]. The present study is guided by the following research question: How is the epistemology of Islamic education in Pesantren Al-Furqan in terms of the issues of jihad and de-radicalization?

Jihad and Radicalism

Jihad comes from the root word *jaahada, yujaahidu, mujaahadatan, wa jihaadan* which means earnest[11]. Jihad in the broadest sense encompasses all physical and emotional aspects of worship as well as how to achieve the goal without despair, giving up, and selfless

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[6] Muhammad Harfin Zuhdi, "Radikalisme Agama Dan Upaya Deradikalisasi Pemahaman Keagamaan," *Akademika: Jurnal Pemikiran Islam* 22, no. 1 (2017): 199–224.

[7] Hendar Riyadi, "Koeksistensi Damai Dalam Masyarakat Muslim Modernis," *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 1, no. 1 (2016): 18–33.

[8] Abu Rokhmad, "Radikalisme Islam Dan Upaya Deradikalisasi Paham Radikal," *Walisongo: Jurnal Penelitian Sosial Keagamaan* 20, no. 1 (2012): 79–114.

[9] Martin van Bruinessen, *Contemporary Developments in Indonesian Islam: Explaining the Conservative Turn* (Singapore: Institute of Southeast Asian Studies, 2013); Lindsey and Helen Pausacker, *Religion, Law and Intolerance in Indonesia* (London: Routledge, 2016); Jeremy Menchik, *Islam and Democracy in Indonesia: Tolerance without Liberalism* (Cambridge: Cambridge University Press, 2016).

[10] Muammar Ramadhan, "Deradikalisasi Agama Melalui Pendidikan Multikultural Dan Inklusivisme (Studi Pada Pesantren Al-Hikmah Benda Sirampog Brebes)," *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)* 1, no. 2 (2015).

[11] Musda Asmara, "Reinterpretasi Makna Jihad Dan Teroris," *Al Istinbath: Jurnal Hukum Islam* 1, no. 1 (2016): 63–80.

whether by means of physical struggle, emotions, possessions, energy, or science[12]. The Qur'an uses two words to explain the meaning of jihad, namely *Al-qital* and *Al-harb*. There are two other words that mean war, namely *gazwah* which means the war the Prophet Muhammad PBUH took part in it, and *sariyah* which means the war between Muslims and infidels in the era of Prophet Muhammad PBUH, but the Prophet himself did not participate in it. The word jihad in its various derivatives is mentioned in the Qur'an as many as 41 times. Mostly, its meaning is referred to war. If the word jihad is followed by the expression of *fi sabilillah*, then what is meant refers to war. Thus it becomes *jihad fi sabilillah* (war in the way of Allah)[13].

According to Chirzin[14], jihad has narrow and broad meanings. In a narrow sense, jihad is war in the way of Allah, which is synonymous with death on the battlefield and the acquisition of *ghanimah*. In a broad sense, jihad is all efforts to get Allah's blessing in the form of special worship (individual worship) and general worship (collective or congregational worship)[15]. Jihad cannot be eliminated because it is basically part of Islamic teachings. However, in what context do we need to interpret jihad? Jihad in the sense of *qital* requires a certain condition such as when the state is attacked or colonized. Jihad in the sense of *qital* is necessary to defend the country. For instance, as revealed in the history of Indonesia, it is jihad in the war for the sake of independence by heroes such as Pangeran Diponogoro, Teuku Umar, and Sultan Hasanudin. The other example was in safeguarding the independence of Indonesia such as KH Hasyim Asyri with Jihad resolution ahead of battle on the November 10th, 1945 in Surabaya which clearly contributed to maintaining independence[16]. In the context of Indonesia as an independent state, jihad is to maintain independence with seriousness by carrying out beneficial and persuasive activities with all elements of the nation.

People in general tend to think that jihad only means war against the infidels[17]. However, jihad basically has a broad meaning. Nowadays, the agenda of jihad or the struggle of Indonesian Muslims covers the economic, political, legal, and educational fields that are

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[12] Deni Irawan, "Kontroversi Makna Dan Konsep Jihad Dalam Alquran Tentang Menciptakan Perdamaian," *Religi: Jurnal Studi Agama-Agama* 10, no. 1 (2014): 67–88.

[13] Irawan.

[14] Muhammad Chirzin, "Reaktualisasi Jihad Fî Sabîl Al-Lâh Dalam Konteks Kekinian Dan Keindonesiaan," *Ulumuna* 10, no. 1 (2006): 59–80.

[15] Irawan, "Kontroversi Makna Dan Konsep Jihad Dalam Alquran Tentang Menciptakan Perdamaian."

[16] Muhammad Rijal Fadhli and Bobi Hidayat, "KH. Hasyim Asy'ari Dan Resolusi Jihad Dalam Usaha Mempertahankan Kemerdekaan Indonesia Tahun 1945," *Swarnadwipa* 2, no. 1 (2018).

[17] Asmara, "Reinterpretasi Makna Jihad Dan Teroris."

actually interconnected with one another[18]. Jihad in the field of economics refers to a sincere effort to seek sustenance with enthusiasm as well as hard work and to enjoy the bounty of Allah that has been bestowed on His servants[19]. In a hadith, Rasulullah (Peace be upon Him) once said,

> "..... If he goes out to work for (the needs) of his young child, it means that he stays in the way of Allah. If he goes out to work for his elderly parents, it means that he stays in the way of Allah. If he goes out to keep himself pure (from begging), it means that he stays in the way of Allah. And if he goes out to show off and brag, it means that he is on the path of the devil"[20].

With regard to Jihad in the field of education, Islam has made the search for knowledge the part of jihad. This is explained by Allah in surah At-Taubah verse 122. In this verse, Allah does not want the believers to go to war entirely, but there should be those who continue to learn to deepen knowledge in order that they can still warn Muslims to look after themselves[21]. In another hadith, it is stated that those who go to study have made the path to heaven easier. For a larger scale, jihad in the field of education is all efforts so that Muslims can obtain education as needed and support the quality of life.

Radicalism in relation to religion is considered a religious understanding or a strict religious group that addresses problems in a violent way[22]. As a matter of fact, radicalism in Islam is more about a political phenomenon but not a theological phenomenon. The real Islamic doctrine does not teach violence to fellow Muslims or non-Muslims[23]. In addition to a narrow understanding of religion, other things that give rise to radicalism include gaps in society such as inequality in terms of both economics and politics. Economically, there are groups that control access to capital, while politically, many religious groups are not accommodated in the political structure[24]. Therefore, radicalism is not a monopoly of certain religious groups or tribes. Radicalism can emerge at any time from any religious group,

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[18] Chirzin, "Reaktualisasi Jihad Fî Sabîl Al-Lâh Dalam Konteks Kekinian Dan Keindonesiaan."

[19] Zainal Abidin, "Kontribusi Pemikiran Jihad Ekonomi Kiai Madura Dalam Pengembangan Ekonomi Berbasis Syari"ah," *Al-Ihkam: Jurnal Hukum Dan Pranata Sosial* 12, no. 2 (2018): 429–47.

[20] Jaribah bin Ahmad Al-Haritsi, *Fikih Ekonomi Umar Bin Al-Khatthab, Terj. Asmuni Solihan Zamakhsyari* (Jakarta: Pustaka Al kautsar, 2014).

[21] Rumba Triana, "Internalisisi Jihad Dalam Pendidikan Karater," *Edukasi Islami: Jurnal Pendidikan Islam* 7, no. 1 (2018): 101–29.

[22] Eitan Azani and Liram Koblentz-Stenzler, "Muslim Converts Who Turn to Global Jihad: Radicalization Characteristics and Countermeasures," *Studies in Conflict and Terrorism* 0, no. 0 (2019): 1–27, https://doi.org/10.1080/1057610X.2019.1657304.

[23] Alexander R Arifianto, "Islamic Campus Preaching Organizations in Indonesia: Promoters of Moderation or Radicalism?," *Asian Security*, 2018, 1–20, https://doi.org/10.1080/14799855.2018.1461086.

[24] Kholid Thohiri, "Radikalisme Islam Dan Deradikalisasi Di Sekolah (Studi Multi Kasus Di SMA Negeri 1 Kedungwaru Dan SMK Negeri 1 Bandung Kabupaten Tulungagung" (UIN Sunan Ampel Surabaya, 2019).

ethnicity, race, and ideology as well as any political group[25]. Insofar as there is a narrow understanding of religion and inequalities in terms of social, economics, politics, and law, the potential for the emergence of radicalism will always exist[26].

Public anxiety about the rise of radicalism at schools, bringing religious affiliation with it, is reasonable. The foregoing is strengthened by the study of Islamic Studies and Peace Institute (LaKIP) of Jakarta conducted between October 2010 and 2011 on PAI teachers and students (junior and senior high schools) in JABODETABEK showing that 49% of students agree with radicalism for the sake of religion[27]. In this case, there are several things that cause radicalism at schools including teachers, teaching materials, and extracurricular activities.

Teachers should have competencies needed[28]. Teachers' inability to deliver comprehensive materials can lead to radical understanding given that religious learning is more in the form of doctrine. Learning resources, such as Islamic education textbooks, sometimes do not have the same contents because of different publishers. In this regard, writers can have different perceptions in translating competencies that students must achieve. In addition to the teacher and textbook factors, students' activities also contribute to both learning and extracurricular activities, where the school cultures are sometimes diverse.

In an effort to develop students' attitudes that can counteract radicalization at schools, there are some elements taught such as: citizenship which is to understand themselves and their rights and obligations as citizens, compassion which is to have empathy and care for the distress of others, courtesy that is being polite and being able to respect others, fairness which is to behave in a fair way that is far from group fanaticism, moderation which means being rational and not radical, respect for others' rights, respect for the Creator which means being able to be grateful for the entire bounty Allah has bestowed on, self-control which means being able to control oneself, and finally tolerance that means being able to accept differences from others, even if the difference in terms of belief[29].

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[25] Edi Susanto, "Kemungkinan Munculnya Paham Islam Radikal Di "Pondok Pesantren," *TADRIS: Jurnal Pendidikan Islam* 2, no. 1 (2007).

[26] (Lee, 2017)

[27] Rokhmad, "Radikalisme Islam Dan Upaya Deradikalisasi Paham Radikal."

[28] Idi Warsah, "Pendidikan Keimanan Sebagai Basis Kecerdasan Sosial Peserta Didik: Telaah Psikologi Islami," *Psikis: Jurnal Psikologi Islami* 4, no. 1 (2018): 1–16.

[29] Thohiri, "Radikalisme Islam Dan Deradikalisasi Di Sekolah (Studi Multi Kasus Di SMA Negeri 1 Kedungwaru Dan SMK Negeri 1 Bandung Kabupaten Tulungagung."

Islamic Education and Radicalism

According to Drajat as cited in Rofiq[30], the degree of Islamic education is a conscious effort to build and nurture learners so that they can always understand the teachings of Islam as a whole (*kaffah*) and then appreciate the purpose that ultimately practices and makes Islam a way of life. While in GBPP PAI, Islamic religious education is a conscious and planned effort to prepare learners to know, understand, appreciate, believe, and be pious as well as virtuous in practicing the teachings of Islam from its main source of the Qur'an and hadith through activities such as coaching, teaching, training, and the use of experiences[31]. In general, Islamic education is an effort to instill and cultivate Islamic religion continuously through a systemized map of Islamic knowledge. Practically, there are reciprocal relationships and interactions between the teacher and students in a way that embed *akhlakul karimah* in students as the ultimate goal of Islamic education[32].

From the meaning of Islamic education above, it can be seen that the expected results of Islamic education are not only believing, understanding, practicing Islam as a guide to live but also having noble character. This is in accordance with the purpose of Islamic education at schools as to construct and embed noble character in students so that such character is reflected on students' behavior and mindset in daily life[33]. There are at least three foundations of Islamic education at schools / madrasah, namely a juridical foundation, a psychological foundation and a religious foundation. Juridical foundation is a foundation that is based on state rules, namely the 1st precept of Pancasila which reads "belief in the one supreme God"; the 1945 Constitution, article 29, paragraph 1 which reads "The State is based on the one supreme God" and paragraph 2 which reads "the State guarantees the independence of each individual of the societies to embrace their respective religions and to worship according to their religions and beliefs"[34]; and Law Number 20 of 2003 regarding National Education System article 12 paragraph 1 point a, "every student has the right to get religious education in accordance with the religion embraced by the religious educators of the same religion".

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[30] M. Nafiur Rofiq, "Pembelajaran Kooperatif (Cooperative Learning) Dalam Pengajaran Pendidikan Agama Islam," *Jurnal Falasifa* 1, no. 1 (2010): 1–14.

[31] Agus Ruswandi, *Mata Pelajaran Agama Dalam Kurikulum Sekolah Dasar*, 2014.

[32] Abdul Rahman, "Pendidikan Agama Islam Dan Pendidikan Islam Tinjauan Epistemologi Dan Isi Materi," *Jurnal Eksis* 8, no. 1 (2012): 53–59.

[33] Nur Ainiyah, "Pembentukan Karakter Melalui Pendidikan Agama Islam," *Al-Ulum* 13, no. 1 (2013): 25–38.

[34] Sekretaris Jenderal MPR-RI, *Undang-Undang Dasar Negara Republik Indonesia Tahun 1945* (Jakarta: Sekjend MPR RI, 2009).

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Psychological foundation is the acceptance that each individual's psychological condition is different due to varieties in terms of developmental level, background, and the inborn socio-cultural blueprint. Therefore, interactions created in the educational situation must be in accordance with students' psychological condition and educators' psychological condition. Subsequently, the religious foundation means that the curriculum developed in the unit of education must be in accordance with the wishes of human Creator about human development. Therefore curriculum development refers to the Qur'an and Hadith.

This is a qualitative study exploring the epistemology of Islamic education. This approach was used because the data needed were in the form of information, explanations, and oral information[35]. The data needed in this study were obtained from participants comprised of the Chairman of Al Islam Foundation housing Pesantren Al-Furqon, and the principal as well as teachers at Pesantren Al-Furqon. They were selected according to the criteria the researcher assigned based upon the present study's context. The selection of participants was undertaken resting upon purposive sampling technique[36]. The foregoing is in line with Tongco stating, "Choosing the purposive sample is fundamental to the quality of data gathered; thus, reliability and competence of the participants must be ensured"[37].

The data were collected using interview and documentation techniques. Interviews were conducted to obtain accurate and detailed information, and interviews were done with the respondents in a face-to-face mode[38]. Interviews were conducted openly to find out information about the epistemology of PAI learning related to jihad and radicalism at Pesantren Al-Furqon. For documentation, the researcher analyzed all documents related to the epistemology of Islamic education learning at Pesantren Al-Furqon such as the vision and missions and objectives of Pesantren Al-Furqon, the curriculum of Pesantren Al-Furqon, and PAI teachers' learning programs (annual programs, semester programs, syllabi and lesson plans) as well as the documents of other school programs in terms of both intra-curricular and extracurricular.

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[35] Donald Ary et al., *Introduction to Research in Education*, *Measurement*, 8th ed., vol. 4 (USA: Wadsworth, Cengage Learning, 2010), https://doi.org/10.1017/CBO9781107415324.004.

[36] Jack R Fraenkel, Norman E Wallen, and Helen H Hyun, *How to Design and Evaluate Research in Education* (1221 Avenue of the Americas, New York, NY 10020: McGraw-Hill Companies, Inc, 2012), https://doi.org/10.1017/CBO9781107415324.004.

[37] Tongco (2007)

[38] Meredith D Gall, Joyce P Gall, and Walter R Borg, *Educational Research: An Introduction*, 7th ed. (USA: Allyn and Bacon, 2003).

The data were analyzed by means of four steps of interactive model as proposed by Miles, Huberman, and Saldana[39] which included data collection, data condensation, data display, and conclusion drawing. In this regard, after the data were collected, the researcher condensed the data by mapping them based on some meaningful themes. The data were then presented in the form of descriptions and explanations as organized according to the themes coded. Data presentation was further followed by related interpretation and discussion. Lastly, the data were concluded in a proper way.

B. DISCUSSION

This section presents the data garnered from interviews and documentation pursuant to the themes coded during the data analysis. The detailed data are presented in the form of elaborations alongside the related discussions.

1. Pesantren Al-Furqon: Educational System and Resources

Pesantren Al-Furqon is located in Wonosari Village, Megang Sakti District, Musi Rawas Regency. This Pesantren is under the auspices of Al Islam Foundation which was established in 2014. At the beginning of its establishment, Pesantren Al-Furqon held PAUD IT and SD IT. This Pesantren then held a new Tahfidz institution and SMP IT. As the only Pesantren that organizes integrated Islamic schools, the community's response to this Pesantren is quite good. This is evidenced by the trust put by the surrounding community to send their children to Pesantren Al-Furqon.

The vision of Pesantren Al-Furqon is to form a generation of intelligent, independent, and Islamic Muslims. The mission of Pesantren Al-Furqon is to support students' talents and interests so that they can develop and excel, to foster students to be independent in their activities, and to equip students with Islamic faith to become individuals who have moral values. The purpose of Pesantren Al-Furqon is to provide a basis for education in the science related to taqwa and general science, to shape character, personality, and morals from an early age, and to get to know students' talents and knowledge as a foundation for continuing to further education. Pesantren Al-Furqon was established to meet the community's needs especially for those living in Musi Rawas district that require Islamic education and also scientific insights in terms of not only cognitive, affective, and motoric competences but also spiritual intelligence. With respect to the foregoing, spiritual intelligence will bring a strong attitude that is not easily swayed by various situations, will raise a proactive attitude and

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[39] Mathew B. Miles, A. Micheal Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook* (Thousand Oaks, California 91320: SAGE Publications, Inc., 2014).

empathy, and will be more beneficial to society especially when spiritual intelligence is driven by emotional intelligence and broad insights.

Pesantren Al-Furqon develops Tahfidz institution, PAUD IT, SDIT and SMP IT. The number of students in the academic year of 2019/2020 is as many as 581 people with the details falling into 47 students at Tahfidz institution, 40 students at PAUD IT, 404 students at SD IT, and 90 students at SMP IT. The SMP IT has now entered its second year. It is quite new so that this school has just got its 7th and 8th grades.

As an institution that organizes integrated Islamic schools, the curriculum of Pesantren Al-Furqon remains oriented towards the Ministry of Education and Culture (in Indonesian abbreviation known as Kemendikbud). But the schools develop in accordance with Islamic values as the basis of educational values. Pesantren Al-Furqon combines general education and religious education into one interwoven curriculum. Thus, all schooling subjects and activities cannot be separated from the frame of the teachings and messages of Islamic values. All general subjects such as mathematics, science, social studies, language, PJOK, SBDP are framed by Islamic principles and guidelines. In the meantime, the religious studies at this Pesantren refer to the Decree of the Minister of Religion No. 183 of 2019 concerning PAI and Arabic Language Curriculum in Madrasas, wherein their learning processes are enriched with approaches pertinent to the present context, meaningfulness, usefulness, and benefit. Besides the PAI materials such as commonly found in a common PAI subject, in integrated Islamic schools, there are also provided additional religious materials such as the madrasa, the Qur'an and hadith, Islamic history, and Islamic fiqh. In addition to learning activities conducted in the integrated Islamic school classrooms, there also some learning activities outside the classroom such as visiting places of community's activities as an effort to bring learning closer to real conditions. The community's activities as such are for instance community industrial production centers, agriculture, animal husbandry, stations, airports, and places that allow strengthening learning. The foregoing is as the application of CTL (contextual teaching and learning) approaches.

Students' talent development activities are also not limited to religious activities. This can be seen from the achievements of Pesantren Al-Furqon students who won championship in science and sports activities at both sub-district and district levels. The students of Pesantren Al-Furqon won as the first winner at the sub-district level and as the third winner at the Musi Rawas district level in the OSK (Kuark Science Olympics) event, and once they won as the first winners in children's football at the Musi Rawas district level.

In extracurricular activities there is a SIT Scouting program, which is essentially the same as scouting activities in general but in each of its activities is framed by Islamic values. For example in *mukhoyyam* (camping) or outbound to a distant place, children learn to pray in a *Jama'* way. In such a way, they understand in detail how to do jama' prayer at one time they need to do it in a real life since they have already practiced doing it.

From the above explanation, the curriculum applied at Pesantren Al-Furqon is a combination of Pesantren and tahfidz Qur'an curriculums, public schools and the Ministry of Education and Culture curriculums, Madrasah and the Ministry of Religion curriculums. In addition, and there is also a combination of natural schools with *mukhoyyam* and outbound as well as other frequent outings.

Pesantren generally implement *salafiyah* education and at formal education levels are usually RA, MI, MTS and Madrasah Aliyah. Pesantren Al-Furqon organizes integrated Islamic schools starting from PAUD, elementary and junior high schools, and this Pesantren will also develop a high school. Islam is used as a guide in carrying out academic activities while still developing general knowledge. In so doing, it is expected to bring up a balanced generation of faith and science. Making accustomed to performing Islamic behavior in daily life seems to be a mirror of how Islam has a noble character, and that Islam is as a religion of peace (*rahmatan lil alamin*). Islam is a religion of peace as long as the origin of the word Islam itself represents the message of peace and safety[40]. From the interviews the researcher conducted with participants, it could be said that the issue of integrated Islamic school in association with instilling the values of exclusivism and radicalism is not true[41]. On the contrary, the integrated Islamic school gives a new color in the management of education in Indonesia, which in fact is welcomed by the community.

Conceptually, in addition to a mixture of curriculums using a combination of general curriculum with Islamic religious education curriculum, learning processes also integrate varied learning models as well as extensive use of various learning media and resources. Following the development of the 2013 Ministry of Education and Culture curriculum, the science-based learning approach (scientific approach) is also used in learning in addition to the habituation, creativity, and meaningful approaches. Therefore, learning models that support these approaches are such as problem-based learning model (PBL), contextual learning (CTL) model, and creative learning (CL) model as a model capably make children

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[40] Moh Toriqul Chaer, "Islam Dan Pendidikan Cinta Damai" Istawa: Jurnal Pendidikan Islam," *Jurnal Pendidikan Islam* 2, no. 1 (2017): 73–94.

[41] Muhammad Yusup, "Eksklusivisme Beragama Jaringan Sekolah Islam Terpadu (JSIT) Yogyakarta," *Religi: Jurnal Studi Agama-Agama* 13, no. 1 (2017): 75–96.

creative, have original and straightforward mindsets, have the skills to do activities beneficial for the environment. Besides the approaches and models as such, teacher exemplary becomes a special model as in a Qur'anic term commonly called *uswatun hasanah*. The teacher is a role model for every student in Pesantren Al-Furqon. This becomes a reinforcement of learning because students are conducive to the learning environment, especially in the aspect of behavior habituation.

In carrying out its activities, Pesantren Al-Furqon is supported by 48 educators, not including the foundation's management. The highest number of educators is at SD IT as many as 32 people, PAUD IT with 4 educators, and SMP IT with 12 educators. The minimum educational qualification of the educators is undergraduate (S1), in their respective fields and according to the subjects they hold. As the number of students in Pesantren Al-Furqon increases, the need for educators becomes a necessity considering that SMP IT has only been running for two years and there is high public interest in sending their children to Pesantren Al-Furqon. It can be seen that SD IT of Al-Furqon is the elementary school with the most students in Megang Sakti District. The recruitment of educators is carried out by the foundation by means of taking into account the needs, educational qualifications, and competencies of prospective educators and education personnel.

2. Epistemology of Islamic Education

Islamic education learning at Pesantren Al-Furqon is not merely limited to the duration of 4 hours a week. It does not merely cover a cognitive realm that pursues the achievement of a subject matter, but it is accompanied by affective and psychomotor competencies based on strong Islamic beliefs. Therefore, PAI is a subject that frames all of the existing subjects as the curriculum concept in an integrated Islamic school. In addition to learning materials delivered in the classroom, learning is also carried out in the form of basic worship habituation activities such as congregational prayers, *duha* prayers, fasting on Monday and Thursday, *tilawah al-Qur'an*, and *tahfidz*. Learning is also carried out by doing some activities reflecting Islamic values in the form of social worship as the representation of Islam *rahmatan lil alamin*. The foregoing is such as eating together, sharing with each other, helping each other, and activities that foster the nature of nationalism such as scouts and others. Extracurricular activities are also a means of Islamic education learning such as the art of *Haddrah*, *Muhadharah*, and other activities.

From the above explanation, it can be simplified that Islamic education at Pesantren Al-Furqon is carried out through classroom learning activities, habituation in daily life with the teachers as role models, and extracurricular activities as well as other student activities.

As the concept of jihad has many meanings, namely not only the meaning of war, there is also jihad against the lust as a sort of self-preservation so that it is always in the truth and in the context of education alongside upholding the religion of Allah SWT through education. Shaping the character of students is also a jihad in order to have a strong mentality to be a strong generation and have a clear identity. Learning materials for jihad in the meaning of *qital* (war) is not included in the curriculum of Pesantren Al-Furqon. This could be seen from the annual program of PAI teachers which does not include jihad materials in terms of war in the curriculum. This refers to the decree of the Minister of Religion Number 183 of 2019 on the PAI Curriculum and Arabic in Madrasah as the basis of PAI teachers in compiling learning programs. Although the word jihad does not exist in learning but jihad in the broadest sense is implicitly represented in the learning materials. Jihad in the broadest sense, intention, and purpose is not merely war, but it also nuances other activities such as developing agriculture, economy, and country, as well as enhancing people's character[42].

Materials that can implicitly be part of jihad in learning are such as: devotion to parents, enthusiasm in learning, helping each other, hard work, abstinence and other similar materials. These materials represent jihad in another sense which teaches children to be hard working, diligent, tireless, and doing and behaving on the basis of Islamic values[43]. Although the materials fall into the category of morality, the determination to practices is part of jihad. Thus, jihad can be interpreted earnestly in goodness.

Jihad does not have to always mean war as in the beginning of Islam, but jihad also means earnestness in learning to change one's character in positive things. Fighting lust so as not to fall into negative things is also a form of jihad. Although in Islamic historical materials there must be war-related histories of Rasulullah saw, the *khulafaur rasyidin* and the companions of the prophet, however, understanding such materials of course must be in accordance with the contexts, wherein at that time war was needed is to eliminate tyranny and to bring peace.

War is not to fight a group or religion but to fight a tyranny. There are many stories of how the prophet treated people of different religions such as the story of the prophet with the

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[42] Irawan, "Kontroversi Makna Dan Konsep Jihad Dalam Alquran Tentang Menciptakan Perdamaian."

[43] Slamet Pramono, "Pandangan HAMKA Tentang Konsep Jihad Dalam Tafsir Al-Azhar," *Dialogia: Jurnal Studi Islam Dan Sosial* 13, no. 2 (2015): 145–58.

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Jewish beggars or the prophet's agreement with the Jews in Medina to live together. It is also such as the national heroes of our nation that fought the invaders to seize Indonesia's independence in the past. The context is to against the colonizers, but not to against a nation or religion. In the present context the war is no longer a physical war, but a war against ignorance and poverty. Studying diligently and controlling oneself so as not to fall into negative actions are also a form of jihad for students at schools.

In implementing the concept of jihad to teachers, the teachers carry out their tasks seriously, have the required competencies namely pedagogical competence, professional competence, personality competence, and social competence. The teachers must also be able to be good role models for students and teach as well as educate by hoping for the pleasure of Allah, not solely because of world affairs. The teachers should be patient in carrying out tasks, finding solutions to problems that arise in learning, accustoming students to respecting teachers, being able to motivate students in order to care for one another as well as keep students from acts that are prohibited by Islam and the state or community norms. Those things are the representation of jihad. Subsequently, jihad for students is to study earnestly, try to obey the rules of the school and keep away from negative things. Acting and behaving obediently and respecting the teacher and keeping yourself from falling into negative actions are other forms of jihad. Performing tasks assigned by the teachers and protecting the good name of the school, teachers, and parents are also the forms of jihad for students.

Pesantren Al-Furqon teaches and develops firm attitudes in believing in the truth of Islamic teachings, even making Islam the basis and guide for every academic activity that exists. However, the inculcation of these attitudes and behaviors is accompanied by the belief that Islam is a religion of peace that teaches and brings peace. Pesantren Al-Furqon is not one which is old-fashioned, stiff, and justifies violence in teaching their beliefs as Harun Nasution defines radicalism[44]. Islamic education in Pesantren Al-Furqon actually develops attitudes of de-radicalization and tolerance. Learning materials such as patience, gratitude, humility, grace, respect for teachers and friends, appreciate differences are provided in the syllabus of learning. The implementation of activities that are able to bring an attitude of accepting differences exists in daily activities, both in intra-curricular and extra-curricular activities. Students' activities in their implementation are institutionally developed and packaged with Islamic values such as *mukhoyyam*, out bond, sympathizing *dhu'afa*, social service and other activities. In fact those actually form students' attitudes and behavior to obey Allah SWT, to

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[44] Sun Ummah, "Akar Radikalisme Islam Di Indonesia," *Humanika* 12, no. 1 (2012).

love fellow creatures and nature, and to foster a good personality, responsibility, and critical thinking.

The development of a disciplined attitude in Pesantren Al-Furqon continues to be carried out to form a disciplined and obedient generation. The development of this attitude is carried out through the development of students' awareness that discipline is part of Islamic teachings. This means that there is a process of inculcation of Islamic values that form the basis of every behavior and attitude. Persuading, familiarizing, raising awareness, showing discipline, and upholding school rules are ways chosen to be instilled into students. In such a way, there will not be violence in terms of both physical and verbal violence amid students. Students will be polite, disciplined, and patient. In such a way, what is embedded in students' mindset when talking about Islam is that Islam is peaceful, full of enthusiasm, polite, patient, and respectful even though students face some differences.

From the description above, it can be said that the integration of de-radicalization values at Pesantren Al-Furqon is done by forming students' character through classroom learning, habituation of attitudes and behavior, personality development and students' talents and interests, and teacher modeling. The character that is instilled in students is a peaceful Islamic character that loves others[45]. The prevention of radicalism includes the prevention of both physical and mental radicalism. The equality of students' rights and obligations to the rules applied in Pesantren Al-Furqon is a form of fulfilling a sense of justice for each student. In this regard, the same treatment can avoid dissatisfaction that can lead to radical actions in both physical and verbal ways. On the other hand, students are taught to empathize with each other, to carry out activities together. Both students and and teachers are motivated to embody a sense of togetherness and a sense of brotherhood so as to form a sense of mutual love between each other. Meanwhile, to prevent radical thinking or mental radicalism in a negative sense, in learning activities, teachers convey Islamic education materials in a *kaffah*, so that students understand Islam comprehensively rather than a partial understanding. With a comprehensive understanding, it is not easy for students to judge something different from themselves, but there will be an attitude of mutual respect.

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[45] Idi Warsah et al., "Muslim Minority in Yogyakarta: Between Social Relationship and Religious Motivation," *Qudus International Journal of Islamic Studies* 7, no. 2 (2019): 1–32, https://doi.org/10.21043/qijis.v7i2.6873.

C. CONCLUSION

Humanizing human beings in a humane way so as to realize the order of mutual respect is an educational goal. Jihad is a religious dogma to eliminate ignorance and tyranny whose ultimate goal is to bring about peace. Radicalism is a serious effort to reach the goal. Unfortunately because of the narrow definition of religion, it cannot accept inequality in a positive way, and then changes are made by means of violence, so that radicalism is closer to terror which ultimately negates the stigma of jihad and religion. Pesantren Al-Furqon as a religious-based educational institution that organizes integrated Islamic school realizes an education that represents Islam as a peaceful religion which is far from radicalism in the sense of terror. Praiseworthy attitudes and behaviors that are taught, such as the spirit of seeking knowledge, working to help, and filling life with kindness are the forms of jihad in other senses. Likewise, habituation activities such as working together, instilling mutual respect, respecting differences and loving others are the forms of de-radicalization education despite being not literally mentioned in the curriculum. At Pesantren Al-Furqon, jihad is understood as a serious effort to achieve goals in a positive way, but not in a negative way, whereas radicalism associated with violence is avoided. Learning activities and learning materials for Islamic education are actually carried out in a comprehensive way. They reflect Islamic education that teaches peace but not radicalism.

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