

ISLAMIC BOARDING SCHOOL: CONTENTS EXTREMISM IN ANATOMY OF THE ISLAMIC RADICALISM MOVEMENT

Fani Azfar¹, Lintang Ramadhani², Zuhur Diana³
^{1,3}UIN Maulana Malik Ibrahim Malang
²Universitas KH. A. Wahab Hasbullah Jombang

Korespondensi: Faniazfar@gmail.com

ABSTRACT

This research examines the distortions of radicalism movements that target Islamic boarding schools. Islamic boarding schools are often given the impression of being institutions that produce radical cadres. This was a consequence of the bombings that occurred at the WTC in the United States and the Bali Bombing. Islamic boarding schools in Indonesia in providing teaching to students are very contrary to the values of radicalism assumed by Westerners towards the Islamic world. Departing from the problems above, the author is interested in conducting an in-depth study of the anatomy of the Islamic radicalism movement in Islamic boarding schools. To explore this, the author used a qualitative descriptive research type with a library research approach to collect data that aligns with the theme that the author is studying. The results of the research show that the understanding of Islamic boarding schools as hotbeds of radicalism is a distortion. In its debate, Islamic boarding schools teach the values of Rohmatan lil alamin, which in this case is very contradictory to the teachings of radicalism.

Keywords: Islamic boarding school, Modern Islamic Boarding School, Radicalism Fanaticism

ABSTRAK

Penelitian ini mengulas mengenai distorsi gerakan radikalisme yang menysasar kepada pondok pesantren. Seringkali pondok pesantren dikesankan sebagai institusi pencetak kader-kader radikalisme. hal tersebut merupakan buntut dari peristiwa pengeboman yang terjadi di WTC Amerika Serikat dan Bom Bali. Padahal pondok pesantren yang ada di Indonesia dalam memberikan pengajaran kepada para santri sangatlah bertolak belakang dengan nilai-nilai radikalisme yang diasumsikan oleh orang-orang barat terhadap dunia Islam. Berangkat dari permasalahan diatas, penulis tertarik untuk melakukan kajian secara mendalam mengenai anatomi gerakan radikalisme Islam di Pondok Pesantren. Sebagai upaya mengupas hal tersebut, pada penelitian ini penulis memakai jenis penelitian deskriptif kualitatif dengan pendekatan *library research* untuk mengumpulkan data yang selaras terhadap tema yang penulis kaji. Hasil penelitian menunjukkan pemahaman mengenai pondok pesantren yang diisuka sebagai sarang radikalisme merupakan sebuah distorsi. Dalam dialektikanya pondok pesantren mengajarkan nilai-nilai Rohmatan lil alamin yang dalam hal ini sangat bertolak belakang dengan ajaran radikalisme

Keyword: Pondok Pesantren, Pesantren Modern, Radikalisme, Fanatisme

1. INTRODUCTION

The history of the emergence of educational institutions in the form of the Akita bus boarding school track since the emergence of the walisongo on duty spread Islam on the island of Java. Not only active in the field of education, but Islamic boarding schools are also active massively in the social-use aspect controlling influence from developments of the times targeting society. As a symbol of the boarding school itself is thick will teach religious

knowledge among its students, in the 70s several circles wanted copper boarding schools to adopt General lessons for the students. That matter reaped Lots of responses from circles of nanny boarding schools. Some have an opinion That boarding schools must maintain peculiarity some do the traditional teaching system effort adaptive to enter culture nor general education (Madjid 1985, 126), so in its development of boarding schools, this is called term modern Islamic boarding school. In its dialectics, modern Islamic boarding schools combine the education they have values of modernity and classicism, including deep regarding the teaching system combined between curriculum integrated with classic format based on adjustment certain. Besides that polarization between knowledge general and religion are also merged, so No looks so sharply related dialectics the dichotomy. So deep matter teaching still religious knowledge has a larger portion superior (Tolib 2015, 62).

In development, no forever educational institutions are in shape boarding school this walk with smooth as well as interested in society, often boarding school looked at adjacent people's eyes certain people experience it distortion in understanding the ins and outs of the Islamic boarding school education system. Worse, Islamic boarding schools considered as headquarters of the radical movement in the name of Islam.(Ainur and Wasi 2018, 171) Opinions appear to exist because several perpetrators of radicalism graduated from an Islamic boarding school, so such wild opinions appear torrential. An error big If think all Islamic boarding school institutions teach students about understanding radicalism, considering We know that the pattern of Islamic boarding school education in Indonesia is very different and diverse. That matter supported several revealing findings that educational institutions in Indonesia are different far with educational institutions in other countries.(Ainur and Wasi 2018, 171)

If we track from side history, the radicalism movement coined in the 19th century to 20 AD, especially in the Middle East masterminded by Westerners with the alibi of committing resistance or reaction towards Islamic countries, even though Meaning hidden is expander imperialism to Islamic areas (Anzar 2016). About incident concretely Can Look from the incident the bomb that exploded bombs on the United States Pentagon Tower. The assumption is public towards the Islamic world the more tapered with the incident bombing that occurred at the JW Hotel. Marriot, bombing on Jl. Legian Bali (Farida 2015).

In the middle, it spreads targeting slanted issues to Islamic Education Institutions, in particular, boarding schools as the driving force of education should be understood as miniature *Rohmatan Islam lil alamin*, remembering role of cottage boarding school in teaching and

developing science also has sufficient contribution big in do *pressing* to understand radicals who emerged amid society. Boarding school as an original Indonesian educational institution entity that has its novelty must weighed by those looking at it adjacent eye against Islam, especially Westerners before giving justification that Islam is a religion of terrorism. (Madjid 1985, 58) Based on the exposure above, the author's initiative is entitled the theme Modern Islamic Boarding School and Anatomy of the Islamic Radicalism Movement with the objective give analysis in a way radic about tips on boarding schools in prevention and understand radicalism.

2. LITERATURE REVIEW

2.1 Modern Islamic Boarding School Concept

Cottage modern Islamic boarding schools strive to acculturate a patterned education system traditional or modern. Acculturation the done on base adjustments to things certain. As for the payload religious and general knowledge also began to melt down. Thus, teaching religious knowledge remains dominant in a portion of the presentation. In the development process, cottage modern Islamic boarding schools have experienced evolution specifically regarding the teaching system with emphasis on Arabic English and management more administration neat. Leave of two things that, namely the education and management system administration become point difference between modern and salafiyah Islamic boarding schools (Masyhud and Khusnurridlo 2003, 14–15). More details, are below These are several things attached and characteristic of cottage modern Islamic boarding school. (Tolib 2015, 63)

- a. Emphasis on mastery of Arabic and English (Muhawarah or speaking)
- b. Use of literature contemporary Arabic, as well start to leave use of literature classic or the yellow book.
- c. Has a Formal Madrasah located below shade Ministry of Religion nor Curriculum National Education,
- d. Already No using a learning system in a way classic like wetonan, sorogan, or bandongan.

However, the author's criteria mention no as well as immediately There is A cottage Islamic boarding school that claims a modern-based Islamic boarding school. For example, Cottage Islamic boarding school Darussalam Gontor, the inventor of the use term Characteristic modern cottage typically its modern lies in optimization in Arabic emphasis massive, as well as usage leaning clothes west. However, cottage boarding school the No has a formal madrasah with acquiring curriculum legitimacy from the government.

There's something inside matter management at the cottage-based Islamic boarding schools that occurred in the matter leadership cottage the original Islamic boarding school pattern of charismatic became rationalistic, as well from the pattern of paternalistic authoritarian became diplomatic and participative. That matter can reviewed from Cottage boarding School Tebuireng, where in the dialectics of the managerial system, the position of the kiai in Islamic boarding schools becomes 1 unit Work unity administration in managing maintenance of boarding school Tebuireng. The existence of this system has an impact on the existing centers of elite Islamic boarding schools the portions are very minimal, and well are not focused on Islamic boarding schools (Masyhud and Khusnurridlo 2003, 14–15).

On the other hand, Cottage Modern Islamic Boarding Schools have a program that results from preparation in a way independent. The program consists of formal, non-formal, and informal education processes. The program walks in every day in the dormitory area of a modern Islamic boarding school. From here can we understand that Islamic boarding school institutions or institutions developed with hope and vision impact every program created? Boarding school is not only interpreted as a place to Study just, more from is more for processing the way like yourself, as well as a development source of power for humans, as well as the character of the students (Pendidikan and Pesantren 2003, 24–25). As for If We like from facet of teaching, cottage Modern Islamic boarding schools have something peculiarity in matter innovate related to the teaching system used. Innovations can be reviewed from its closeness in using methodology modern-based scientific, attitude *open mindset*, as well as useful in effort community development (Hasbullah 1999, 155).

2.2 Radicalism in Islam

If linked with Arabic, the term radicalism in real religion has Not yet been found until the moment. This matters because the term radicalism is a product of Western people. Which is often linked with the term fundamentalism in Islam. The term fundamentalism in Western culture is often exchanged with several other terms according to Gilles Kapel ie *Islamic extremism*, according to Emmanuel Sivan, namely Radical Islam, as well some say it with Islamism, Integrism, up revivalism (Abdillah 2017). Several terms on used to tell incidents of the rise of Islam fanatical and militantly inclined extreme. If compared with another term, the term Radical Islam, is often used equalized with the term Radical Islam. This matters because the term Fundamentalist that more impressive Because exposes inner liberalism interprets texts as holy, so culminates in a predisposed action narrow insightful, and often creates actions anarchic and destructive. (Abdullah 2016).

Al Aymawi uses the term fundamentalist Which means to explain existing behaviors of religious extremism in the Islamic world. However, what is meant here is not It's fundamentalist Islam, individuals have certain names as adherents of Islam. So that can't equalize Fundamental terms with Islamic teachings, remembering Islamic teachings themselves do affirm all types effort radicalism, crime, anarchism, up to extremism (Al Ashmawi 1998, 21).

On one side, Yusuf Al Qardhawi's opinion is that the term radicalism is the same as the term Tataruf Ad Diin namely implementing religious teachings that are not should or apply religious teachings with only take side the edge just. So that implementation the become far its substance with moderate Islamic teachings. Usually, behaviors result from taking sides edge just in that religion is characterized by burdensome enforcement, not reasonable, nor excessive. According to Al Qardhawi, the practice of religiousness in case they have three points and weaknesses ie firstly, less favored by nature man normally. Second, not long-lived. Third, vulnerability inside presents violation or madness towards other people (Qardhowi 2001, 23–29). Implications from the method of religious matter ie exist the individuals who act extremely beyond normal limits as it should be.

3. METHOD

In this research, researchers used the library research gun method to review the topic of Modern Islamic Boarding Schools and the Content of Extremism in the Anatomy of the Islamic Radical Movement by describing and analyzing the object of study. Researchers also look for relevant data and information related to problems raised through journals, results of previous research, or books. The approach used is a qualitative descriptive approach. The Qualitative Descriptive Approach is an approach to research that is carried out by presenting information in the form of phenomena related to the problem raised, both natural and artificial, including relationships, characteristics, similarities, activities, etc.(Rusandi and Rusli 2021) Researchers try to explore, analyze, and compare findings in the form of factual data regarding Islamic boarding schools which are rumored to be hotbeds of radicalism. Researchers will find out whether the data found is truly true as the rumors rise or whether it is just a distortion.

Meanwhile, the data analysis used by researchers in this research uses Miles and Hubermen data analysis which consists of four stages, namely data collection, data reduction, data presentation, and verification or conclusion. (Ananda and Maemonah 2022)

4. RESULT AND DISCUSSION

4.1 Distortion in Looking Boarding School as the Face of Radicalism

In essence, the impression of radicalism targeting the world of Islamic boarding schools No Once Existed in the historical dynamics of boarding schools since the 15th Century AD when that is, the world of Islamic boarding schools was echoed by some characters famous from circles of Islamic boarding schools in the country, namely Sheikh Mahfudz At Tarmasi, Sheikh Nawawi Al Bantani, KH. Hasyim Asy'ari, KH. Abdul Wahab Hasbullah, as well as other figures boarding school generation afterward. However, when entering the era of reform, the world of Islamic boarding schools started impressed with radicalism. That matter not from The Bali Bombing incident was the perpetrators named Amrozi and Muchlas, as dropouts from Al Islam Islamic Boarding School Kab. Lamongan, East Java, as well as Abu Bakar Ba'asyir, one of the founding fathers of Al Mukmin Islamic boarding school Ngruki Sukoharjo, was sentenced Because a participant in action violence.

About impression to assess boarding schools as nest radicalism is more massive done in terms of movement and discourse. That matter is based on the results of research conducted by R. Sihbudi & E. Turmudi. According to him, deep matter discourse is done with a method giving material about understanding nature radical. For example, the implementation of Islamic law in general is perfect which is considered can solve problems all something. They alone do not give affirmation to effort violence in implementation Islamic law, will but implementation Islamic law is implemented in scope boarding school they ie through Education. This matters because education has the function of socializing and marking perfect law towards the students, as well as the community as a whole general (Turmudi and Sihbudi 2005, 135–37).

Based on the explanation one can examine track radicalization targeting Islamic boarding schools ie *First*, through the network, especially those with character harsh and radical, moreover biased teachings of Wahhabi (Farida 2015, 152). One of the markets that is branded in teachings Wahhabi ie purification of Islamic teachings towards all forms of bid'ah, khurafat, up to superstition. In dialectics development, teachings of Wahhabi were increasingly widespread, especially in matters adopting radical ideas from several figures such as Hasan Turabi, Hasan Al Banna, Al Maududi, etc., Second ie learning religious knowledge provided in a way dogmatic & exclusively brought up attitude antipathy to group besides himself. Phrases like *infidels*, and *Zionists*, as well as *thoughts* addressed towards others, are understood as something resistance noble that must be completed, as well understood as enemies of Allah SWT. (Khamami 2002, 92–95). Attitudes it's not mirrored by character nor fitroh awareness

from the Indonesian Islamic Society, but because of affected ideology radical from outside the archipelago.

Based on the exposure above, events will have radicalism and fundamentalism If reviewed in a way not because of the influence of education in Islamic boarding school courses, but also Because reality that surrounds society. That matter can said to be a failure of the government in escorting community ideology to maintain its faith.

4.2 Deradicalization Efforts via Vision Boarding School

All attitudes radicalization especially those that are connoted in scope religiosity cause failure in understanding stated religious values in the holy book Al Qur'an. Mistakes generally happen Because somebody understands the Qur'an thoroughly textual just. Remember understanding gained somebody in understanding the Qur'an will make ideology. Whereas understanding the Qur'an is not Enough to depend on One discipline's knowledge just. The ultimate solution related to problem the is Education with based curriculum boarding schools. This matters because boarding schools provide set useful curriculum as provisions in understanding the Qur'an, such as knowledge nahwu, short, tafsir, ushul fiqh, hadith, etc. Besides it, through the vision you have cottage Islamic boarding school, it should be Can prevent or minimize appearance thinking radicalism.

First, goals from Islamic boarding school education ie from people who have religious understanding Good. According to Sudjibno, meaning from understand here is connoted as understanding the existence of religion, and its goals, as well as spaces certain about corner look towards religion (Sudjibno 2014, 201). (Sudjibno 2014, 201) Someone who has a good understanding of religion understands reason or a person's mental state about the purpose of Allah SWT in creating something. Through understanding that, someone will become a figure of natural personality (behaving based on characteristic creator) with character noble, good, as well caring.

Second, with an intermediary Cottage Boarding school, someone will get a religious understanding of peace, appropriate with values *Rohmatan lil alaminl*. We know that from the beginning of the Prophet Muhammad SAW. Sent becomes an Apostle who spreads peace, coolness, and gentleness, as well mediator in all conflict. If these fundamental principles are applied, they will impact good people humans, especially Muslims (Rasyid 2016). As for if synthesized to teaching in the world of Islamic boarding schools, the hopes of the students capable make Rasulullah SAW.as *role models* in alive with put forward principles the spread

of the Islamic religion carried out by the apostle such as brotherhood and deliberation. Besides that the Qur'an as a side revelation values peace that is several times deep the verses give notification to the purpose of the Islamic religion for spreading peace.

Third, Islamic boarding schools not only work as institutions that hold Marwah to guard the wholeness of the teachings of the Prophet Muhammad, including educating the students. More than that, Islamic boarding schools share in internalizing and developing morals and manners character as attached in the person of Rasulullah SAW. Efforts to develop character can be taken through some matters like role models, education, as well exercise (Shihab 2007, 20). Internalization efforts value Budi's leaning character to the Prophet Muhammad SAW. Can walk with good past 3 p.m on with hope can create cadres students with personality sublime.

Fourth. Most of the affiliated Islamic boarding schools in Indonesia to the organization Nahdlatul Ulama. In terms of building and weaving social interaction, NU branding attitude brotherhood as a step preventive in intertwining brotherhood. How much there are many differences, try it search for a point where the possible meeting can unite differences that, even in the most basic thing ie humanity. So from That's NU itself in dialectics attitude brotherhood consists of several matters starting from *ukhuwah Islamiyah*, *wathoniyah*, *insaniyah*, as well as *nahdliyah*. By No direct, attitude brotherhood NU citizens form resistance to fanatical behavior by a predisposed group to blame group another (Fata and Najib 2014). Ideas like This should become highlights, esp for a heterogeneous and plural country like Indonesia. Besides guarding the sovereignty of the Republic of Indonesia, it is also for nurses' ongoing communication with Good between the public.

Fifth, characteristics typical of understanding radicalism ie exists attitude intolerant. Possible efforts were to use a push attitude ie giving education about values and tolerance past the understanding of religion based on what was taught by Rasulullah SAW (Hakim and Sari 2022). As for meaning tolerance is a mirror of one's own religion ie omission, reward, as well respect confidence, and trust, as well as related habits with religion, race, as well ideology.

Sixth, empowerment attitude *tawazun* or balanced for students be one task principal from institution Cottage Boarding school. Attitude *tawazun* is very useful for owned by the students, in particular in combining proposition *Naqli* nor *aqli* to solve something problems, especially related to religion or society. In his dialectic, attitude *tawazun* combines *interkhidma* towards Allah SWT, humans, as well as the environment. Attitude the so attached in teachings *Ahlu Sunnah Wal Jamaah*. Attitude *tawazun* is very useful, esp for responding to differences, as well as combining affairs that existed in the past, present, and future.

Seventh, function next from institution cottage boarding school ie as planting ideology tawasuth to the students. Mindset tawasuth can teach the students to not be too textualist as well as liberal. Besides that, pattern thinks they instruct so as not to give sufficient portions big for ratio, without considering taste as well heart. Existence boarding schools in development understand moderate truly needed in stem understand targeting radicals to the archipelago. Some things must be done connection in to developing its cadres to anticipate the emergence of a radical movement among them namely,

1. The nursery prepared cadres as speakers to use the campaign tolerance of religion.
2. Foster and embrace infected parties to understand radicalism.
3. Produce materials with nuanced lectures on peace, tolerance, as well unity (Hasani and Naipospos 2012, 31).

5. CONCLUSION

Based on the exposure above, yes withdrawn thread red that cottage Islamic boarding school which is an Islamic-based institution often considered as nest radicalization by some parties. Assumptions the actual distorted corner looks like an institution cottage boarding school. In essence, an Islamic boarding school is a teaching institution that values Rohmatan lil alamin, as well as several marks moderate (tawasuth), balanced, tolerant, unity, etc. Attitudes that it is a fundamentally different attitude behind understanding radicalism. Leave from attitudes that's it cottage boarding school teach and internalize to the students to have it attitude the with hope spared from fanatical or fanatical radicalism. Some things must be done connection in to developing its cadres to anticipate the emergence of a radical movement among them namely, (a) The nursery prepared cadres as speakers to use the campaign tolerance of religion; (b) Foster and embrace infected parties to understand radicalism; (c) Produce materials with nuanced lectures on peace, tolerance, as well unity.

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