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Held by:
Directorate of Islamic Higher Education
Directorate General of Islamic Education
Ministry of Religious Affairs, Republic of Indonesia



Hosted by:
Universitas Islam Negeri
Maulana Malik Ibrahim Malang
October 8-10, 2018



**INTERNATIONAL CONFERENCE ON
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October 8-10, 2018**

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ENCOUNTERING RELIGIOUS RADICALISM IN THE ISLAMIC BOARDING SCHOOL OF NURUL AZHAR TALAWE IN SIDRAP DISTRICT SOUTH SULAWESI

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Abstract

The title of this research-based community services is the role of higher education to the issue of religious radicalism in the Islamic boarding school of Nurul Azhar Talawe in SIDRAP district, South Sulawesi. It explains the phenomenon of radicalism in Islamic boarding school. The main issues are that Islamic boarding school becomes the main basis for spreading radical doctrine through teaching Arabic literature and indoctrination. The purpose of this research-based community services is to map the potency of radicalism, and the way of higher education handle it. This research-based community service applies community-based research (CBR) approach. The findings are: 1) There is potency for radicalism in Islamic boarding school through a method of teaching and learning Arabic literature and indoctrination of students, 2) There is no connection between Islamic boarding school and community and 3) civic education subject does not work as a basis for counteracting radical teachings.

Keywords: Higher Education, Islamic Boarding School, and Radicalism

Introduction

Post-reform, which was marked by the opening of the democratization tap, has become a fertile ground for the growth of radical Islamic groups. The phenomenon of radicalism among Muslims is often based on religious understanding, even though the originators of radicalism can be born from various axes, such as economic, political, social and so on. Radicalism which leads to terrorism is an important problem for Indonesian Muslims today. These two issues have caused Islam to be labeled as a religion of terror and Muslims are considered to like the way of violence to spread their religion. Even though this assumption is easily countered, the fact that terrorists in Indonesia are hardline Muslims is very burdensome to the psychology of Muslims as a whole.

The involvement of various parties in dealing with the problem of radicalism and terrorism is expected. The aim is to narrow the space for radicalism and terrorism, and if necessary eliminate altogether. In the context above, the role of schools and educational institutions is very important in stopping the pace of Islamic radicalism (Akbar, 2002; Choueiri, 2003). Education and educational institutions are very likely to be a propagator of seeds of radicalism and at the same time an antidote to radical Islam. Studies on radicalism and terrorism indicate that certain Islamic education institutions (such as pesantren) have taught fundamentalism and radicalism to students (Euben, 2002; Napoleni, 2003). Later, formal schools also began to teach elements of radical Islam, for example teaching students not to respect the Red and White flag during the flag ceremony.

Islamic boarding schools which are Islamic education institutions and the main buffer of Islam in the archipelago are now faced with a tough test. Islamic boarding schools are accused of educating their students to carry out radical actions. Of course, the bad accusation made the Muslim community anxious. Whereas in fact Islamic boarding

schools generally adhere to the notion of moderation, although they cannot be rejected by a small number of Islamic boarding schools adhering to radicalism. Therefore, pesantren have a strategic position to overcome radical ideas in society. However, it was felt that in overcoming these radical understandings, each Islamic boarding school was still overwhelmed in finding the right activity format. For this reason, assistance is needed as a form of dedication to the community, especially the pesantren community and the surrounding areas of the dangers of radicalism. In order to answer this restlessness, we consider it necessary to provide assistance to the Nurul Azhar Talawe Islamic Boarding School in Sidrap Regency, South Sulawesi, because the Islamic Boarding School is the basis of religious education in Sidrap Regency and as understood that the face of religious education can be double-faced whether it has a friendly face or a radical face with opportunities and potential they have.

The focus of this service is on the role of higher education in the form of participatory assistance and empowerment in order to shape the character of the pesantren community towards their awareness of the dangers of radicalism that borrow religious clothes.

Current Subject Subject Conditions

1. Conditions of Education and Valuation Processes

The educational process at the Nurul Azhar Talawe boarding school adheres to the madrasa education system by adopting the Ministry of Religion curriculum. This means that all the consequences associated with the schedule and subject matter follow the policies of the Ministry of Religion. The weakness of this system is the process of planting values, especially those related to the fundamental values of the pesantren, namely friendly, tolerant and tafaquh fiddin which is not apparent because most of the educators come from the Ministry of Religion where the teaching intensity is limited to formal learning (Abdullah, 2005; Azra, 2000). This condition is very unlikely to make the process of moral development intensely let alone planting values that require a long process of face to face.

Another problem is the failure of the yellow book/cottage study which is usually carried out by large Islamic boarding schools in Indonesia. This condition is very worrying because the substance of pesantren is precisely in the mastery of the yellow book. It is in the yellow book that the santri are taught patience and tenacity in reviewing each sheet of paper containing lines without lines. Through the study of the yellow book also the value of tolerance can be taught through the main reference which is usually used in Islamic boarding schools with Syafi'i schools such as Kifayatul Akhyar, Tanwir Al Qulub, Bulughul Maram, etc. This condition can have implications for students' ignorance of yellow/bald book learning so that they do not have sufficient knowledge when offered another perspective. If a radical perspective is included in the world of pesantren, it will be very easy for students to digest it because their foundations for yellow books are inadequate.

2. Conditions for Management of Islamic Boarding Schools

The fundamental problem faced by this pesantren is the management of pesantren management which is still managed conventionally and centrally where all strategic policies related to pesantren and madrasa management are centered on one figure, namely Kyai. On the one hand, kyai figures have an appeal with their authority, but on the other hand, this managerial system is prone to be misused. If the cleric is not sensitive to the development of the pesantren, then it is not possible that the future of the pesantren will depend on the figure of a cleric. If the clerics have an inclination to be inclusive, then the paradigm of the pesantren residents will adjust to the way the kyai views, but on the

contrary, if the clerics have a rigid and rigid understanding of religious interpretations, then the pesantren are concerned about radicalization efforts.

3. Relations between Pesantren and the Community

The process of establishing the Pesantren Nurul Azhar Talawe in Sidrap Regency was not based on public awareness of religious life and their need for religious education but was based on the founder's personal initiative, K.H. Fathuddin Sukkara, so that relations with the local community are isolated from the lives of citizens.

4. Relations between Pesantren and the Government

The relationship between Pesantren and the Government is quite well proven by the assistance program from the Ministry of Religion and related institutions in the form of physical facilities and the provision of educators. Several Islamic boarding school activities were attended by Ministry of Religion officials and the Ministry of Education and Culture of Sidrap Regency.

5. Community Empowerment Programs

Empowerment programs are still minimal, especially those directly related to empowering people outside the pesantren.

Besides that, the existing conditions illustrate the urgency of assistance that is urgent to do because: conditions of Human Resources: there is still a lack of adequate human resources which has direct implications for the quality of the education process, natural Resource Conditions: potential to be developed further with an area of + 5 hectares, $\frac{1}{4}$ of which are still in the form of vacant land, the historical setting of the establishment: the community's response to the existence of pesantren which initially occurred resistance and the pesantren base in the interior is isolated and far from the influence of the city, allowing for an indoctrination process that escapes reporting.

Expected Side-by-Side Conditions

1. Changes in the Mindset of Pesantren Managers Changes in mindset in question are related to the understanding of pesantren citizens ranging from Kyai figures, kyai assistants and pesantren teachers about the function and presence of pesantren as Islamic education institutions that carry messages of peace and are able to appreciate pluralism. This can be realized through an education system developed in the pesantren environment that does not only pay attention to fiqh / legal / legality studies, but also needs to be developed in studies with a nuance of morality and the development of a spirituality attitude
2. Community involvement in Pesantren activities The issue of religious radicalism is sometimes caused by the stigma of a particular community or community towards a community or group outside itself. Therefore, the pesantren's stigma is influenced by the opinions of the surrounding community. For this reason, pesantren are important to open themselves to all possibilities of building relationships with the community, not only to the local government which is more important is the community around the location of the pesantren, because the community is the base of pesantren da'wah. For this reason, pesantren need to involve the community in efforts to counter religious radicalism issues that have been addressed to the pesantren community.
3. Contribution of Islamic Boarding Schools in Counteracting the Issues of Religious Radicalism During this time Nurul Azhar pesantren focused on formal education projects when other institutions pursued development targets in addition to formal education. To pursue abandonment, Nurul Azhar Talawe Islamic Boarding Schools must have excellent programs that distinguish them from other educational institutions and one that can be used as a flagship program is the provision of containers or yellow book-based study materials that discuss actual issues about the challenges of the Islamic world in

responding radicalism movement and this date can be realized by establishing cooperation with citizens/communities and related parties.

Method

1. Side-by-side method

The assisted method used is participatory and empowerment paradigm. Participatory is carried out by involving pesantren actively in service programs (planning, implementing, and evaluating activities). While the empowerment paradigm is used to make pesantren and the community aware of the potential they have to be empowered so that pesantren and the community are able to map and solve the problems they face related to the radicalization efforts of religious teachings. The form of empowerment can be seen in the expected stages of change starting from the level of understanding, awareness and as actors or agents of social change in terms of strengthening national identity by promoting Islamic teachings that love peace and tolerance.

2. Type of Side-by-side

Assistance carried out such as program planning and management ranging from planning to monitoring and evaluation (monev), strengthening and developing institutional organizations, to network development such as the formation of forums, which was also accompanied by strengthening the function of pesantren leadership. In this case, the servant uses the formula used by Jim Ife in the task of supporting the pesantren about the dangers of radicalism in the name of religion, as illustrated in the following schemewhich has undergone an adaptation process adapted to the theme of service:

Table 1. Programs

No	TASK	Ability to be possessed
Facilitation tasks, namely: building community activity processes		
1.	Capacity building of the role of pesantren: the ability to encourage institutions to work together in the community development process.	In order to carry out this task, the companion must have six things, namely: enthusiasm (enthusiasm) commitment, loyalty (integrity), communication skills, ability to understand and analyze, and an open personality.
2.	Intermediate (mediation) and negotiate (negotiation): namely the ability to deal with and overcome conflicts that occur in the community.	In order to carry out this task, the companion must have the ability: listening, understanding from many points of view, analyzing, formulating stakeholder interests and consensus. In addition, the companion must also be able to transfer this ability to the community itself.
3.	Provide support: that is, provide the necessary support so that the community can carry out community development activities.	In order to be able to carry out this task, the companion must have the ability: to convince other people (who needed the support of resources), express appreciation for the support given by others, always be encouraging, always ready to be invited community discussions, etc.

4.	Build consensus: that is to face differences in values, interests, and competition not with a conflict approach.	In order to be able to carry out this task, the companion must have the ability: identify the basics of equality, formulate common goals, plan actions, encourage the community to respect differences of opinion, and help the community act on the basis of agreement.
5.	Facilitating groups: that is managing various actions and activities of the group because usually, the work of mentoring is more with the	In order to be able to carry out this task, the companion must have the ability: building structure and group management, facilitating group planning, group awareness and dynamics, group training, building teamwork, decision making, etc.
6.	Utilizing local resources and skills: that is helping people recognize and utilize local potential that has not been used optimally.	In order to carry out this task, the companion must have the ability: to identify local potentials (skills, natural resources, social resources, etc.) that can be developed, identify sources that can be used, encourage community action based on existing capabilities and resources, etc.
7.	Organizing: namely encouraging the implementation of activities with the community.	In order to be able to carry out this task, the companion must have the ability: identify the types of activities that need to be carried out, understand the types and how to make logistical needs to organize an activity, form and cooperate with local committees, etc.
8.	Critical awareness: that is to build public awareness that each individual is related to or influenced by structures and systems that work to regulate the life of his community.	In order to carry out this task, the companion must have the ability: identify structural factors that hinder group efforts, encourage people to develop relationships to change relationship patterns, develop strategies for change, etc.
9.	Providing information: that is, providing relevant information to the community for exploring needs, planning, learning activities, etc.	In order to be able to carry out this task, the companion must have the ability: identify and provide types of information from outside that are related to the community (what is the difference between the economic-social-cultural-political community environment compared to other communities or general trends at the national level; information technology, education and training information, program resource information, etc.), identifying information about the community itself (economic profile-social-culture-politics-environment, information on activities of different community groups, etc.).
10.	Dealing with (confrontation) with principle violations: namely the ability to act decisively when needed against individuals or groups of people who violate a principle of cooperation (for example: being racist, committing acts of damage to the environment, financial abuse	In order to carry out this task, the companion must have the ability: carefully assess whether a case can be dealt with by negotiations or must be resolved with decisive action (if necessary be given administrative sanctions or legal action), develop an advocacy process with an anti-violence approach and prioritize negotiations, calculating the risk of any decisive action (confrontation) that must be taken, etc.

Based on the type and type of mentoring described above, it basically refers to the assistance effort that the presence of a servant or team is to help the community and Islamic boarding school as an institution in making them aware of the dangers of radicalism and structured efforts that can be taken to prevent radicalism in Nurul Azhar boarding school SIDRAP district.

Results and Discussion

The purpose of this activity is to provide assistance to the pesantren community and its surroundings about the dangers of radicalism with the design of counseling activities, seminars, and religious cultural performances that aim to enlighten the importance of the principle of moderation in seeing plurality facts that occur in the community.

The target object of this activity is:

Pesantren community consisting of clerics/leaders of Islamic boarding schools, asâtidz (teachers), coaches and santriwan / santriwati • The community around the pesantren is a community living around the location of the pesantren which is a native of Talawe After the community service activities are carried out, the output achieved is: 1. Growing awareness, understanding of the dangers of radicalism towards religion, and the importance of efforts to deradicalize (revive) understanding of Islam that is peaceful and tolerant through the empowerment of pesantren and society, 2. The implementation of mentoring-based community service programs such as counseling, workshops, seminars, symposiums and religious-based local cultural performances, 3. The creation of pesantren society and its surroundings that are free from the seeds of radicalism, and 4. The realization of the pesantren community, especially the Nurul Azhar pesantren which is peaceful, tolerant, and able to affirm the national paradigm based on ethnic, cultural, ethnic and religious pluralism.

Table 2. The Strategies

No.	Activity	Output	Indicators of Acceptance
1	Counseling	The implementation of counseling with the theme of radicalism and threats to the integrity of the nation	1. Growing understanding of the dangers of religious radicalism 2. The emergence of awareness about the roots of the problem of radicalism and efforts to overcome it
2	<i>Workshop</i>	The implementation of a community-based workshop with the theme "The Lower Community Movement Against Radicalism"	1. The growth of community participation in efforts to overcome the epidemic of radicalism 2. The establishment of peaceful love community forums and pesantren
3	Seminar	The seminar was held with the theme "Cultural Islam: Integration of culture and religion in the process of	Growing public awareness of local characteristics that are integrated with religious values

		Islamization in Sidrap Regency".	
4	Religious-based local cultural performances.	The implementation of local cultural performances based on religiosity	<ol style="list-style-type: none"> 1. The involvement of pesantren community in maintaining local wisdom 2. The involvement of the community around the pesantren in preserving local culture and wisdom 3. Establish a religious-based cultural forum

Details of the strategy for implementing the activities are: a. Counseling: Counseling is carried out by bringing in experts, both from the clergy and institutions related to the issue of radicalism with objects targeted by pesantren (kyai, teachers, santri) and the community (community leaders and ordinary people). b. Workshop: The workshop was held by presenting speakers, then accompanied by a facilitator with the surrounding community participants and pesantren teachers, this workshop was conducted for one week with interactive methods and performanceperformance, then evaluated and the evaluation results were then recommended jointly with the activity development steps. c. Seminar: The seminar was held in the pesantren complex by presenting the ulema of ulama, community leaders and the police, facilitated by a moderator and the implementing committee, participants were taken from the santri, pesantren residents and the surrounding community. d. Religious-based local cultural performances: This activity was carried out by inviting the participation of santri, traditional leaders, to display local arts that have experienced the process of acculturation of religious values in a cultural-religious stage, assessed by the assessment team, appreciated by involving local government in this Regent of Sidenreng Rappang District.

The output of all these action strategies is to make pesantren and society in the framework of cooperation as actors in counteracting issues of religious radicalism. The facilitator in this service consists of two: the first is the facilitator as a team of devotees and facilitators as a service institution/institution and its contribution. The facilitator is a team: Dr. St. Jamilah Amin, M.Ag, Dr. Zainal Said, M.H and Rustan Efendy, M.Pd.I
Facilitator in the form of agency/institution

IAIN Parepare as the institution from which they serve. The form of IAIN Parepare's involvement lies in policies or regulations related to the tri dharma of higher education, namely community service. At IAIN Parepare there is a community service program that is technically reviewed by the Center for Research and Community Service (P3M). Through this regulation, IAIN Parepare is a facilitator in the community service. IAIN Parepare through the regulation of the law on the functions and duties of higher education confirms its existence in relation to the community assistance program, especially in the pesantren community.

In the Tri Darma Perguruan Tinggi there are three main tasks of the IAIN Parepare institution as the first institution from which the servant is based on the task of education and teaching, the second is the task of research and the third is the duty or obligation of community service. The form of institutional involvement is to fully support the programs proposed by the service team and provide support in the form of non-material and assist in all matters relating to the smooth service process starting from the ease of submitting a proposal permission and other mailing procedures needed by the team. In addition, the agency also discussed with the team the follow-up of the proposed service proposal.

Table 3. Involved Parties (stakeholders) and Forms of Engagement

No.	Parties involved	Form of involvement
1	Educational institutions: Nurul Azhar Talawe Islamic Boarding School District. Sidrap	Subjects assisted: location providers and facilitators/resource person counseling, workshops, seminars and religious cultural performances
2	Ministry of Religion in Sidrap	Moral support, policies, workshop and seminar facilitator providers
3	Ministry of Education and Culture	Moral and material support, provider of workshop and seminar resource persons
4	Talawe community leaders	Moral and material support, cooperation in safeguarding activities
5	Local government	Licensing activities

Contribution to Deradicalization Service Contruction or contribution to this service in deradicalization is: Strengthening the function of pesantren institutions as institutions with the vision and mission of internalizing the values of Nusantara Islam with cultural distinctiveness and value of wisdom. The value that has been an icon of pesantren is absolutely maintained such as tolerance (tasâmuh), moderation (wasath) and respect for the diversity that exists in the midst of society. Changing the mindset of pesantren stakeholders to their potential towards the value of empowerment. Nurul Azhar Islamic Boarding School which is the subject of assistance is still struggling with its traditional role in the process of tafaqquh fi al din. If this process is not reconstructed, stigma will emerge against pesantren that are only able to process the transfer of knowledge, but are less able to respond to national or global issues, such as religious radicalism or terrorism.

Involve the community in an effort to instill and guard national values (deliberation, tolerance, moderation, and respect for diversity). During this time, there were weaknesses of Nurul Azhar pesantren in relation to relations with the local community. Even though the pesantren genealogy was born from the needs of the community and ideally not free from the lives of the people, including the creation of peaceful and peaceful conditions. Through this service program, the volunteer team synergizes the strength of pesantren and the community to create conditions and guard the values of Nusantra Islam which have been pioneered by the diverse Indonesian founding fathers.

Discussion

From the results of the dedication activities carried out by the team, there are several results of the discussion that will be presented, including:

1. The problems experienced by Islamic boarding schools in counteracting radicalism issues include the lack of maximum effort from Islamic boarding schools in providing awareness to both the citizens or the pesantren community and the community about the dangers and impacts of radicalism and how to handle it
2. Inconsistencies occur against efforts to counter radicalism and the reality that occurs. In the realm of Nurul Azhar Islamic boarding school, affiliated with the NU mass organization by strengthening the concept of statehood through the Ministry of Religion curriculum, specifically learning Education and Citizenship. But the fact is that learning has not had significant implications for the formation of citizenship and

the way or strategy to instill patriotism and the spirit of diversity in counteracting radicalism.

Based on the aforementioned findings, the service team carried out two specific activities which specifically aimed at affirming the role of higher education in this case was the State Islamic Institute (IAIN) Parepare as a service institution in the effort to prevent radicalism through strengthening activities, including:

1. Cadre workshops prevent radicalism

The workshop was carried out by presenting speakers both academics and practitioners who discussed the genealogy of radicalism in Indonesia and its impact on the threat of the integrity of the Unitary Republic of Indonesia. The participants consisted of students, teachers, teachers of Islamic boarding schools which had implications for changes in participants' mindset about the dangers of radicalism in Islamic boarding schools

2. Seminar on anti-radicalism

The seminar was held by presenting pesantren stakeholders, including the community and providing them with active participation in counteracting religious radicalism movements. In the seminar it was agreed that the material of sermons, lectures, taushiyah and the like were strengthened by the material content of Islam rahmatan lil alamin, Indonesia as a safe and peaceful country, as well as the dangers of radicalism and fundamentalism in threatening and contemplating the four pillars of nation and state namely Pancasila, Invite - the Republic of Indonesia national base in 1945, the Unitary Republic of Indonesia (NKRI) and Diversity.

Conclusion

The role of higher education in counteracting the issue of radicalism in the Nurul Azhar Talawe Islamic boarding school in Sidenreng Rappang district can be seen in the action strategy and accompaniment methods carried out, including workshops, seminars and mentoring through changing the mindset of the pesantren community to its function as an indigenous Islamic educational institution. Its presence is expected to strengthen the concept of nation and state. The approach used in mentoring is more to community-based research with the principle of participatory and partnership by establishing several agencies as partners in carrying out the mentoring process.

The result of the mentoring is a change in the mindset of the pesantren community and the surrounding community about their duties and functions as an icon in affirming the concept of diversity and counteracting the inclusion of radical ideas in pesantren and society. The obstacles faced include culture of Islamic boarding schools that have not been able to embody the learning process in the form of an action strategy to counter radicalism and a lack of relations with the surrounding community in an effort to counter radicalism. Therefore, as a form of recommendation for both the pesantren and the community to be able to utilize the potential as an institution and community in collaboration with relevant government agencies in order to fortify themselves from the influence of radicalism ideas and actions. Among them are the inclusion of anti-radicalism materials in the curriculum, Friday sermons and recitations.

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