COUNTERING RADICALISM THROUGH INCREASING PEACEFUL DA'WAH TO INDONESIAN STUDENTS

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Abstract

This study aimed to counter the spread of radicalism through increasing peaceful proselytizing among students in high school in Pangkajene District, Pangkep Regency. Da'wah is packaged with educational values oriented to inculcate the values of religious moderation in students. Students are expected to be able to build an attitude of moderation through religious education lessons. This paper is carried out through descriptive qualitative research focused on efforts to implement peaceful da'wah. According to Islamic teachings, the correct educational process in providing and forming Islamic understanding then makes students more critical in acting and thinking. The phenomenon of violence in the name of belief (religion) often causes various victims and even fatalities, the emergence of various threats and terror on the surface. The efforts to ward off radicalism through increasing peaceful proselytizing to students in Pangkajene District, Pangkep Regency are important so that students do not seem forced or coerced in achieving the Islamic mission to become rahmatan Lil 'alamiin to make humans with an insanniyah level.

Keywords: Counter, Radicalism, Enhancement, Peace Da'wah, Student

INTRODUCTION

Da'wah design with modern da'wah concept attracts public sympathy. The missionaries began to be invited to social gathering events, family recitations, takziyah, marriage advice, and educational context. This opportunity is used by the preacher to infiltrate provocative materials. The results of provocative da'wah are quite significant. The public started to recognize the caliphate government system, and know the importance of enforcing Islamic law in Indonesia to be fought for as a solution to the complex problems of the nation.

Religion with a mission of peace should not be easily drifted by criminals with a radical ideological basis. Islam as Rahmatan Lil 'alamiin is certainly spread and taught peacefully. Teaching humans to be aware of their mistakes does not have to be violent. Islam is a religion that encourages silaturrahmi (friendship), leadingpeople to find a peaceful way of life. Terrorism is condemned by two Islamic organizations in Indonesia (Misrawih Zuhairi 2010:20).However, criticism of radicalism should not stop at statements, but it requires real follow-up. The responses of the community and educated people varied, some supported the concept of the caliphate, some were apathetic and some rejected it.

Radical groups or extreme attitudes often clash between religious values and nationality. Radicalism groups force drastic changes by carrying out activities that are contrary to the prevailing value order. Radicalism provides social change using violence, spreading the

doctrine that there is no truth but the truth that they promote. Radicalism is an idea that requires social and political reform or change to be extreme and drastic to its roots (Komaruddin, 2002: 212). So that the thought requires social change and renewal as well as a political change using violence. Radicalism leads to social conflicts with religious backgrounds and tends to be Islamic.

The seeds of radicalism have penetrated the educational context. The doctrine is spread in schools by brainwashing students and educators. From the various realities existing, the seeds of radicalism develop through various forms such as learning activities carried out by educators, teaching materials, and also through the influence of alumni in extracurricular activities. Countering terrorism is necessary to be solved by involving the law, military, police, government, and educator(Agus 2014:136).

This research is conducted to provide efforts of preventing radicalism in the next generation through peaceful propaganda. Countering radical thought among students is carried out to create harmonious students, students who have a comprehensive perspective and awareness of the increased radicalism in schools, especially students in Pangkajene District, Pangkep Regency. This research was managed by involving educators, principals, and students as well as intra and extra-school organizations in Pangkajene District, Pangkep Regency. The research was compiled in workshops and general discussions. This activity is expected to be a real and strategic step to counter radicalism in the educational context, especially for students as the next generation of the nation. This research is conducted to provide an understanding of religious insight and national insight so that students could uphold Islamic values as the plenary religion and the values of Pancasila and diversity.

METHOD

This research is a type of descriptive qualitative research that belongs to field research. The research is an Operandi research model by provides an overview of situations and events based on facts and events to counteract radicalism through increasing peaceful proselytizing among students in Pangkajene District, Pangkep Regency. The location of this research was in the District of Pangkep Regency and was focused on public high schools as locations that support the ease of collecting data relevant to this research.

The approach is carried out according to the syar'i which is related to the theological approach, namely, researchers gainthe data by looking at students' religious behavior, values , and attitudes to life in the form of religious rituals. This normative theological approach delivers accurate data on the perception of professionals towards efforts to counter radicalism through increasing peaceful proselytizing to students using a normative theological syar'i approach and phenomenology. Data collection techniques were carried out through observation, interviews, and documentation.

The data sources of this research were informants and various literature. The key instruments of this research are the researchers themselves, writing instruments, recordings, and cameras. Furthermore, credibility check of the data by data reduction

techniques, data presentation, conclusion drawing/verification, using inductive analysis. Testing the validity of data research by extending observations and increasing persistence.

DISCUSSION

The phenomenon of the Islamic radicalism deployment which has begun to penetrate the education context is a vital thing to anticipate early and requires certain steps to prevent and overcome as well as possible. The existence of a peaceful invitation in the form of an indictment is an attempt to explain how to be religious and practice Islam properly. This da'wah provides a true thought of living in prosperity and peace.

Through peaceful da'wah among students, it will be a resolution to prevent the spread of radicalism among students in Pangkajene District, Pangkep Regency.The precise educational process in providing and shaping Islamic understanding makes students more critical in their actions. The phenomenon of violence in the name of belief (religion) often causes fatalities. The emergence on the surface of various threats and terror that occurred in Indonesia is part of the behavior of radicalism or violence in the name of religion (Muhammad Amir, 2021). Present-day religious figures no longer talk about God, but they speak in the name of God or even become commandments of God, to convey moral messages on earth. This is quite dangerous because when there is an affair between religion and power, it will lead to authoritarianism or the arbitrariness of the authority. (Abou el-Fadl, 2004: 16).

Several studies reveal that radicalism has entered educational institutions through various methods. A well and correct understanding of religious patterns is a shield for radicalism. This insight could be an analytical tool and an initial foundation that must be committed to young intellectuals (students) so they avoid radicalism or destructivism. Destructivism is detected in two parts, namely the concept level and action. In the form of a concept, this thought is still an idea that justifies acts of violence in the name of religion in realizing their goals and by action can be suppression or unconstitutional behavior that triggers social conflict.

Behavior in the name of religion in anarchic actions against adherents of other religions, even within the same religious group and is considered heretical (Muhammad Amir, 2021). The emergence of violence in belief, and coercion of opinion are religious radicalism. Interaction in the community determines self-identity even though a person is isolated from the community but can still communicate via the internet to form virtual relationships in identity groups (Muh. Khamdan, 2015: 189-190).

Efforts to counter radicalism through increasing peaceful proselytizing to students are not only the responsibility of certain teachers but all elements contained in educational institutions and other institutions must always emphasize love for the homeland.Guidelines for human life (al Qur'an) explain the differences in perspectives and unity contained in the QS al Hujurat 49/13. Therefore, Islam guides us to respect each other and love our homeland which is a means of shaping the character of students to

become human beings who believe and fear God Almighty, and have a noble character (Noviyanti 2021).

Preventive action is the first step in dealing with serious problems because the propagationis done in secret and intolerant or anarchic behavior is formed in every religious act. As a religion, Islam is guidance on achieving perfection in various fields and aspects of life, this includes aspects of aqidah, morals, sharia, and worship.This perfection is obtained through processes and is not done instantly. Students as the next generation as well as assets to form people who fearGod. Continuity and equality of education are not only formed through informal education at school but are also formed through informal education at home (Muhammad Arif 2021).

Educators are required to always improve coaching and supervision so that students have awareness, understand and practice the norms in Islam based on the Qur'an and Sunnah. Learning about the importance of Islamic values which are conceptualized based on social perceptions to prioritize values in building social culture, have wisdom, build strong faith, and form holistic human beings so that they preserve themselves in kindness.

Islamic values emphasize the establishment of morals (the process of educating behavior). Religious studies provide opportunities for students to understand religion entirely, rejecting thoughts that cause divisions between students of the same religion or different religions. Beliefs about philosophical truths are often carried out in ways in the name of ideal values such as "populist" or "humanity" accompanied by an emotional attitude and giving a judgment that only their beliefs are true. (M. SidiRitaudin, 2014: 391-392).

The essence of the values contained in the Qur'an emphasizes the value of glory in establishing human morals towards other humans, towards the universe, and to God. Values in Islam are aesthetics in carrying out worship by emphasizing the establishment of the moral aspect of Al-Karimah, thus human worship becomes a communication platformbetween the servant and the creator.

Building moderation behavior through the door of religious moderation. Moderation behavior is behavior that eliminates violence and extreme actions in society. Thus religious moderation provides an accommodative view of religion and animates the nature of tolerance. Education should become a student laboratory, forming effective behavior in building and carrying out religious moderation in a comprehensive manner.The education system should strengthen moderate behavior both in curriculum development, the learning process, and the development of teaching materials that are systematically arranged. Every religion should provide solutions and take the middle path in living life.

Religious moderation instills unity and integrity without blaming other religions among students in Pangkajene District, Pangkep Regency. The realization of religious harmonization does not mean that students are negligent and weak in religion, on the contrary, they will firmly practice the religious teachings and have gentle actionsbehavior.

Enforcement of religious moderation is the duty of the state that must be realized in the entire society because the mission of religion generallyis unexpectinganyviolence and social conflict, resentment and hatred, or intolerance. Moderation in behavior is needed so that students in Pangkajene District, Pangkep Regency accept differences in opinion of other religions. Thus, establishing unity and integrity is the sort of religious tolerance to build collective awareness (Muhammad Arif 2021).

Revitalization and evaluation of students' behavior are regularly related to inclusive religious and citizenship lessons. The educational institution collaborates with extra and intra-school organizations to dilute the exclusive movement which is the root of radicalism among students in Pangkajene District, Pangkep Regency.

In particular, there are no activities to counteract radicalism/intolerance behavior, but educators provide an implicit thought of the dangers of radicalism in learning activities. The peaceful stimulus was easily accepted by students in Pangkajene Subdistrict, Pangkep Regency in strengthening thoughts, and providing deep insight into Islamic values in a kaffah manner, providing opportunities toprevent the rise of radicalism.

Students in Pangkajene District, Pangkep Regency are multi-religious, it is important to build an integrated understanding of tolerance and multiculturalism in the daily process at school, especially in the learning process. Supervision of religious studies carried out by students impactsthe collective awareness to build the integrity of ummah and be free of intolerance and inclusive thoughts.

The efforts to ward off radicalism through increasing peaceful proselytizing in Pangkajene District, Pangkep Regency are important so that students do not seem forced to achieve the Islamic mission, which is to make humans with an insanniyah level. Because every human being is obliged to maintain relationships with each other to complement each other. Implementation and supervision of religious activities in educational institutions must be carried out optimally so that activities are well coordinated.(Arsyad2021).

Actions based on religious violence are a disgraceful trait and are never exemplified by the Great Prophet Muhammad SAW, as the role model in our daily actions in living the dynamics of life. The invitation to the kindness that the Prophet proclaims in preaching is a peaceful da'wah and fully tolerant. The Prophet gave examples of how to respect differences, not to use differences as an excuse to disagree but to interpret differences as a blessing given by Allah SWT.

Guidance activities for students in Pangkajene District, Pangkep Regency need to be improved. Guidance on religious studies, Pancasila, and citizenship must be strengthened, so that Pancasila becomes daily behavior and character in society, nation, and state.(Muhammad Arif 2021).

The phenomenon of group da'wah (in spiritual organizations) that gets guidance from external counselorscouldturnthe forum into radical thought under the pretext of religious

purification. This is a mode for penetration of radicalism among students so that students who lack religious insight and citizenship will be easily provoked. The education system must increase supervision in the various religious activities carried out in schools.

The spread of radical ideas and intolerant behavior can be prevented by various methods. These methods are routinely providing an understanding through peaceful da'wah, tightening the licensing process for religious activities, being selective toward da'wah activities, and providing appropriate guidance in every extra and intra-school activity.

The government, general educational institutions, and Islamic educational institutions are struggling to prevent the spread of radicalism among students in various ways. Peaceful da'wah among students is the substance of theological teachings of Islam which are delivered with dialogical principles, contribute, well analyzing, and foster a critical attitude in a belief or accept a change in religion.

The same perspective on differences such as different ethnicities, races, religions, nations, countries or others is a manifestation of the behavior of diversity (Bhineka),thus, the practice of Islamic values that are Pancasila is engraved in the souls of students in Pangkajene District, Pangkep Regency.Religion in Islam is known as tolerance, mutual respect, the benefit of the ummah to realize unity and unity based on the grace of God Almighty (Zaenal Ali Baso 2021).

Through education that is framed in a peaceful dakwah among students in Pangkajene District, Pangkep Regency wasexpectedto open up their thinking horizons and mature their mindset as the national education struggle to achieve. Guidance efforts through peaceful da'wah are expected to broaden students' knowledge and are expected to be able to ward off da'wah which often blames other Islamic groups. The implementation of peaceful da'wah is not only carried out formally in the mosque but also carried out during intra and extra-school organizational activities, Likewise, in the learning process, educators provide direction to maintain the unity and peace of religious communities. With the correct understanding and knowledge, students in Pangkajene District, Pangkep Regency will not make single claims and justifications against other groups or blame other groups.

Radicalization in education does not always look violent, but can also manifest itself in the form of words and situations that tend to produce violence that is not in accordance with educational standards. Situations that have the potential to cause violence to have implications for the emergence of unpleasant school situations and conditions for students in learning activities. The role of the school, which is guiding students, and a place where children play and learn, has now turned into a scary place, confusing, stressful and even physically and mentally torturing students. The orientation of education which is initially part of the sensitization process in the process of forcing to know, understand and develop knowledge, has decreased (M. SaekanMuchith, 2016).

Radical movements are considered to be the cause of instability in social institutions and social chaos, mainly because of the aggressive nature of the movement, whether it is solid

or firm, black or white, does not give up and does not hesitate to use methods that tend to be chaotic and destructive. In addition, radical movements are also seen as intolerant at the expense of the interests of other groups. The influence of radical movements is felt directly or indirectly to threaten the existence of the position of the ruling elite, especially because the influence of ideological agitation and provocation of radical movements that spread in society lowers the level of public trust. Which in turn results in uprisings and social revolutions that will overthrow the throne of the ruling regime. Therefore, it is not surprising that the ruling regime in a country does its best to eliminate, tame, curb or prevent radical movements (Nuhrison M. Nuh, 2009).

Ethics and courtesy must be upheld by all parties, but in educational institutions such as schools, it seems that there is no longer any mutual respect between teachers, students to teachers as well as between teachers to leaders. Instant learners, easy, fast school and achieve satisfactory results. Teachers always expect easy jobs so they don't bother themselves in carrying out their duties and work as teachers. Parents should fully support their children's teaching and learning process at school but seem they have interestless or supportless so it seems as if the school is left to just do teach (M. SaekanMuchith, 2016).

These various cultural phenomena that tend to be negative, gradually give rise to habits that ignore or underestimate the teaching profession. Providing understanding to students by inviting wisdom in terms of peaceful da'wah should use discussion and advocacy methods that are easy and understand the condition of students well, becoming a priority for messengers to convey messages so that students can receive messages well. Da'wah carried out among santri should use analysis of national and religious ideologies with an understanding structure based on comprehensive Islamic guidance.

By changing ideologies and beliefs, human freedom is a form of freedom bound by God's will, after trying and then returning and surrendering all the results to God. The call for peace also requires a balanced attitude without presenting behavior that affirms one sect, and building equality and justice by overturning proportional elements on the basis of continuous awareness. Students are also required to prioritize Islamic values in general, namely upholding human values and universal welfare. Seeing what is mentioned in the Qur'an about guidance, certainly shows the meaning of the Prophet's call not to force to follow the teachings of Islam, especially to commit acts of rioting and violence.

Students need a variety of knowledge as a crutch consideration to face these unusual challenges. Therefore, educational institutions are in dire need of comprehensive and radical education in carrying out their functions to educate the life of an advanced nation, carry out the formation of literature, obtain highly competitive outputs, have a noble character, believe and be pious. God Almighty is a reflection of the provisions of the state.

The spread of thought clearly disturbs and even damages the foundations of the life of the nation and state, therefore such a thought must be prevented and prohibited. So if there is an understanding that says that democracy is something that must be rejected, especially

in the name of religion that is a mistake. Because religion, especially Islam, has never taught the notion of rejecting democracy. In addition, the notion does not only allows, even order or encourages students to carry out purification by force with other parties who have different thoughts from them. This kind of thought in the Indonesian context is not allowed because the understanding of the majority of Indonesian Muslims achieves a moral society that upholds just and civilized human values. (Muhammad Abid Al Jabairi, 2006).

The learning process in educational institutions (schools) is required to organize national and religious education that follows the philosophical understanding that exists in the nation. , the Indonesian nation certainly adheres to the philosophical idea of Pancasila which is used as a national ideology to have harmony between the goals of the state and the goals of education. So that students do not think extreme, of course, they must have a perfect understanding of religion, and thus students have provision and awareness of the need for humanistic and religious knowledge to avoid extremism that endangers the life of the nation and state.

CONCLUSION

Efforts to ward off radicalism through increasing peaceful proselytizing to students in Pangkajene District, Pangkep Regency were pursued by collaborating with all school stakeholders, parents, and the authorities. The spread of radicalism and intolerant behavior could be minimized by instilling Islamic values regularly through peaceful da'wah (it is delivered with gentleness, courtesy, good speech and actions), tightening the licensing process for every religious activity, be selective in extra-religious activities. Education that is oriented toward religious moderation among students is expected to build an attitude of moderation through religious education, character education, as well as Pancasila and civic education. There is an understanding of the value of Islam and the substance of life in seeking the pleasure of Allah in the concept of mercy for the universe.

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