

Deradicalization in Textbooks of Islamic Religious Education Material with Radicalism in Schools

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Abstract

This article is limited to a literature study dealing with radicalization in educational institutions. More specifically, the authors want to add as much information as possible, so that this paper strengthens the study of literature and data that can strengthen further research. The preliminary results are as follows: radicalism enters through textbooks, by changing the religious understanding of teachers and students, the books used are official books published by the government and private institutions through worksheets. Based on the above problems, the author has indeed tried to look back at some of the teaching materials for Islamic religious education which are mixed with radical ideas as revised by the government and by the community to improve textbooks so that radical understanding can be lost. So it is necessary to reorientate the handling of radicalization which has been done and understood by great people. Efforts to stem radicalism, which have so far been more focused on terrorists or warfighters, have not been carried out much as an understood precaution and radical action.

Key Word: *Deradicalization, Islamic Education Textbooks, Radicalism*

Abstrak

Artikel ini terbatas pada studi literatur yang berhubungan dengan radikalisasi di institusi pendidikan. Lebih spesifiknya penulis ingin menambah informasi sebanyak-banyaknya, sehingga tulisan ini memperkuat kajian literatur dan data yang dapat memperkuat penelitian selanjutnya. Hasil sementara adalah sebagai berikut: radikalisme masuk melalui buku teks, dengan mengubah pemahaman agama guru dan siswa, buku yang digunakan adalah buku resmi terbitan pemerintah dan swasta melalui lembar kerja. Berdasarkan permasalahan di atas, penulis memang mencoba menengok kembali beberapa bahan ajar pendidikan agama Islam yang diramu dengan pemikiran radikal seperti yang direvisi oleh pemerintah dan masyarakat untuk menyempurnakan buku ajar sehingga pemahaman radikal bisa hilang. Sehingga perlu dilakukan reorientasi penanganan radikalisasi yang selama ini dilakukan dan dipahami oleh orang-orang hebat. Upaya membendung radikalisme yang selama ini lebih difokuskan pada teroris atau pejuang perang, belum banyak dilakukan sebagai tindakan pencegahan dan tindakan radikal yang dipahami.

Kata kunci: *Buku Teks Pendidikan Islam, Deradikalisasi, Radikalisme*

Introduction

After the fall of the New Order in 1998, Indonesia experienced inflation of radicalism movements. This phenomenon is suspected to be the result of the implementation of a reformed system that “legalizes” various expressions of individuals and groups. However, in its implementation, reform is not free. This is because the Reform Order consequently increased the two axes of national disintegration simultaneously. First, vertical disintegration, such as social conflicts between political relations and conflicts between regions and the center. Second, horizontal disintegration is marked by conflicts between ethnic group, ethnicities, religions, races, and groups. This fact, of course, in turn, threatens the existence of Indonesia's integration as a nation-state.¹

One of the rewards that must be received by the Indonesian people, as a result of the implementation of democratization, is the increasing number of discordant voices identified as spreading radical ideas with religion as their pretext. The phenomenon of radicalism among Muslims is often based on religious understanding, even though the triggers for radicalism can come from

various sources, such as economic, political, social, and so on.

Radicalism, which is the root of acts of terrorism, is an important problem for Indonesian Muslims today. Reality has proven successful in portraying Islam as a religion of terror. Ironically, there is a lot of stigmas that conclude that Islamic teachings are considered to legitimize acts of violence and terrorism as a way of preaching. Even though this assumption is easily countered, the fact that the perpetrators of terror in Indonesia are Muslim is very burdensome for the psychology of Muslims.

Even recently, radicalism has started to enter the realm of educational institutions because schools are a very potential arena. Schools as an arena will find a point of development when there is social capital, such as injections from recruits to get radical religious understanding.² As evidence, for example, recently circulating textbooks from kindergarten to high school (SMA) levels have been proven to teach the material with a tendency towards radicalism, such as in the subject of Islamic religious education in high school class XI which contains “people who worship other than Allah or non-Muslims can be killed”, furthermore in Akidah Akhlak subject in MA, Fiqh in MA and SKI MTs

¹Ali Maschan Moesa, *Nasionalisme Kiai: Konstruksi Sosial Berbasis Agama*, Cet. 1 (Surabaya: Yogyakarta: IAIN Sunan Ampel Press; LKiS, 2007). h. 9.

²Zuly Qodir, “Perspektif Sosiologis Tentang Radikalisasi Agama Kaum Muda,” *MAARIF* 8, no. 1 (2013): 45–66.

book class VII.³ Some formal schools have also started to openly teach elements of radical Islam, for example teaching students not to respect the Red and White flag during flag ceremonies.⁴

Realizing this very ironic phenomenon, the involvement of various parties in dealing with the problems of radicalism and terrorism is very important. The aim is to narrow the space for radicalism and terrorism to move so that the face of Islam is not contaminated by the barbaric acts of irresponsible individuals. In this context, the role of schools / educational institutions is very important in stopping the pace of Islamic radicalism. This is because education is very likely to spread the seeds of radicalism, but at the same time, it can act as an antidote (read: deradicalization) of the movement. Studies on radicalism and terrorism indicate that the existence of certain Islamic education institutions, both formal (schools) and non-formal (pesantren), have taught fundamentalism and radicalism to their students.

Furthermore, along with the expansion of post-reform Islamic mass organizations, education is considered the most effective entry point for the spread of Islamic da'wah. Now, thousands of integrated

Islamic education (from early childhood education, kindergarten to high school levels) were born, which were founded by certain Islamic organizations. These mass organizations have their characteristics and tend to be different from existing mainstream Islamic organizations. The religious characteristics they profess are: (1) typical of Middle Eastern Islam; (2) tend to be textual in understanding Islam; (3) campaigning for new Arabic-nuanced terms such as *halaqah*, *dawrah*, *mabit*, *akhi*, *ukhti*, and so on as community identities. Senior high school (SMA / SMK) students are taken seriously by Islamic mass organizations that have the characteristics above.

From 2010 to 2011, the Jakarta Institute for Islamic Studies and Peace (LaKIP) conducted research that led to surprising conclusions. Research conducted on Islamic religious education teachers and students (SMP and SMA) in the Jabodetabek area found that 49% of students agreed with radicalism for the sake of religion.⁵ Seeing this ironic phenomenon, the existence of Islamic religious education teachers has a strategic role in inculcating moderate Islam and can find the right way to overcome (deradicalize) radical Islam. Thus, research on Islamic radicalism in public schools is very important for several reasons.

³A Jauhar Fuad, *Penetrasi Neo-Salafisme Dalam Lembar Kerja Siswa Di Madrasah* (Jakarta: Kementerian Agama Republik Indonesia, 2015).

⁴ www.metrotvnews.com. Berita ini dimuat pada 6 Juni 2011.

⁵Abu Rakhmat, "Radikalisme Islam Dan Upaya Deradikalisasi Paham Radikal," *Jurnal Walisongo* 20, no. 1 (2012).

First, the Islamic religious education curriculum with its content and competency standards is strongly influenced by the tendency of religious understanding that is believed by teachers. As a consequence, teachers are very free to teach ideologies that are not in accordance with the principles of nationality. So seeing this reality, a teacher is required to be able to teach Islam in a way that does not encourage and provoke students to have religious understanding and radical behavior.

Second, high school students who do not have a religious education background, either in the family environment or in Islamic boarding schools, are very vulnerable to being influenced by Islamic shock models taught by their teachers or ustadz. Therefore, schools and religious teachers need to collaborate with Islamic mass organizations known to teach moderate Islam. This is important so that students have broad insights into Islamic understanding from various sources.

Third, schools and teachers need to improve their ability to make efforts to detect early (early warning) students who are allegedly “deviating” from the prevalence of existing Islamic understanding. Students who begin to “pretend to be pious,” alone or exclusively with their own groups, are easy to forbid and disbelieve, follow recitation for days without permission, take part in

recitation in which there is allegiance, are fanatical, attack other Islamic groups, begin to dare to teachers and Parents, having ideals of jihad and establishing an Islamic state, are some of the signs that teachers of Islamic religious education should be aware of.⁶ By recognizing the source of radicalism in schools, it will be found that deradicalisation efforts can run effectively whenever schools and Islamic religious education teachers can play a positive role by teaching moderate Islam.

Radical times are an important issue in the development of Islamic religious education textbooks. There is a lot of research that talks about it. For example: there are differences in the radicalism of students who use and do not use teaching materials⁷; the value of radicalism in Islamic religious education learning materials in elementary schools⁸; The results showed that there were no concepts of intolerance and radicalism in the SKKD material, textbooks and the understanding of fiqh teachers in Islamic Senior High School in terms of

⁶Rakhmat.

⁷Imam Syafei, “Pengembangan Bahan Ajar Pendidikan Agama Islam Berbasis Problem Based Learning Untuk Menangkal Radikalisme Pada Peserta Didik Sma Negeri Di Kota Bandar Lampung,” *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 10, no. 1 (May 27, 2019): 137–58, <https://doi.org/10.24042/atjpi.v10i1.3631>.

⁸Moh Hasim, “Potensi Radikalisme Di Sekolah Studi Terhadap Buku Pendidikan Agama Islam Sekolah Dasar,” *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 13, no. 2 (August 30, 2015), <https://doi.org/10.32729/edukasi.v13i2.242>.

marriage, inheritance, and politics⁹; development of textbooks as a supporter in the Diversity-Based Islamic History Learning model (PSI-BK) as a deterrent against radicalism in Higher Education¹⁰; and (special) institutions are also needed with special duties and functions for the writing, evaluation and publication of books on religious education.¹¹

Furthermore, what is important to note is why Islamic religious education material is an important entity to be studied in this paper. This is because the material of Islamic religious education is subject matter that has one unity with another. In the material of Islamic religious education, there are several subject matter with religious content which in madrasa schools are categorized independently and separately. In the subject of Islamic religious education in SMA, there are materials on aqidah akhlaq, al-Quran and Hadith, Islamic Cultural

History and Fiqh. So, when viewed from the various material content, it is not an exaggeration if learning Islamic religious education needs to get emphasis and attention, especially in high school. This is because this material is an entry point for students in understanding the relatively complete teachings of Islam. So, when there is a “misunderstanding” by educators, both in terms of teaching and teaching materials, it will have a very serious impact on the development of students' knowledge in expressing their Islam.

This paper describes a conservation approach in overcoming radicalization in students. This approach is carried out by reconstructing textbooks intended for elementary to middle level students with an inclusive orientation emphasizing Islamic teachings that are rahmatal lil alamin. Thus the purpose of this paper contains what teaching materials are indicated to contain radical views? And how to construct deradicalization teaching materials?

Research Methods

This research is only limited to literature review, which examines various sources of related literature from: books, research results, scientific journals and student textbooks. The author examines book sources, especially those related to Islamic teachings that are contrary to the prevailing

⁹Khamami Zada, “Radikalisme Dalam Paham Keagamaan Guru Dan Mata Pelajaran Fikih Di Madrasah Aliyah,” *Penamas* 28, no. 1 (August 3, 2017): 75–90.

¹⁰Heri Effendi et al., “Analisis Kebutuhan Pengembangan Buku Ajar Dalam Model Pembelajaran Sejarah Islam Berbasis Kebhinnekaan (Psi-Bk) Sebagai Daya Tangkal Radikalisme Di Perguruan Tinggi,” *Jurnal Education And Development* 8, no. 3 (August 10, 2020): 330–330; Djohan Effendi, *Pembaruan Tanpa Membongkar Tradisi: Wacana Keagamaan di Kalangan Generasi Muda NU Masa Kepemimpinan Gus Dur* (Penerbit Buku Kompas, 2010).

¹¹Mulyawan Safwandy Nugraha and Mohammad Fauzan, “Penanggulangan Potensi Radikalisme Melalui Penilaian Buku Pendidikan Agama Pada Sekolah Dan Madrasah,” *Tatar Pasundan: Jurnal Diklat Keagamaan* 14, no. 1 (June 10, 2020): 1–18, <https://doi.org/10.38075/tp.v14i1.47>.

regulations in Indonesia. The religious teachings in question are religious teachings under the Wahhabi group that easily forbid, disbelieve and deny the practices practiced by Muslims in Indonesia in general. The analysis used by researchers is more towards comparison with religious teachings that are understood by many people. The benchmarks are used by using the concepts of faith, jurisprudence and tasawuf.

Textbooks that become studies related to the issue of radicalism are as follows: (1) Tim Penyusun Guru Bina PAI Madrasah Aliyah. "Aqidah Akhlak Kelas X" *Modul Hikmah Membina Kratiftas dan Prestasi*. Sragen: Akik Pustaka, tt; (2) Tim Penyusun. "Aqidah Akhlak kelas VIII," *Fattah: Pembuka Wacana Secara Terarah*, Surakarta: Putra Nugraha. tt.; end (3) Tim Penyusun. "Aqidah Akhlak untuk MA kelas X" *Buku Pendamping Materi Amanah: Penunjang Belajar Siswa Aktif*, Solo: Amanda. tt. The three textbooks have a tendency to teach radicalism, by labeling other groups that are not in line with their teaching called kafir and seeing heresy towards some of the practices carried out by the Islamic ummah in general, such as tahlil, tawasul and others.

Some research: (1) Infiltrasi Salafi Wahabi pada Buku Teks di Madrasah dan

Respons Warga Nahdliyin¹²; (2) Penetrasi Neo-Salafisme dalam Lembar Kerja Siswa di Madrasah¹³. The two researches are related to the form of radical teachings entering into textbooks in madrasah. There are three areas of teaching that enter: through faith, political thought, and Islamic law (sharia).

Discussion

Islamic Radicalism

Radicalism is a movement that holds conservatives and often uses violence to teach their beliefs.¹⁴ Meanwhile, Islam is a religion of peace that teaches peace and seeks peace.¹⁵ Islam does not condone the use of violence in propagating religious practices, religious affinity and political beliefs. But it cannot be denied that in the course of its history there have been certain Islamic groups that used violence to achieve political goals or maintain a rigid understanding of religion that the language of global civilization is often called Islamic radicalism.¹⁶

¹²A. Jauhar Fuad, "Infiltrasi Salafi Wahabi pada Buku Teks di Madrasah dan Respons Warga Nahdliyin," *Marâji': Jurnal Ilmu Keislaman* 1, no. 2 (March 2, 2015): 361–92.

¹³Fuad, *Penetrasi Neo-Salafisme Dalam Lembar Kerja Siswa Di Madrasah*.

¹⁴Harun Nasution, *Islam Rasional* (Bandung: Mizan, 1995), h. 124.

¹⁵Nurcholis Madjid, *Islam Agama Peradaban, Mencari Makna Dan Relevansi Doktrin Islam Dalam Sejarah* (Jakarta: Paramadina, 1995), h. 260.

¹⁶Syamsul Bakri, "Islam Dan Wacana Radikalisme Agama Kontemporer," *Dinika* 3, no. 1 (January 2004).

Radical Islamic groups understand Islam as a perfect and complete religion, and pay attention to cultural authenticity. Islam is not a religion in the western sense, but Islam is a perfect way of life that governs all aspects of human life. This understanding forms a view of life that always longs for the implementation of Islamic aspects in every aspect of life, not only in the aspect of ritual worship. This also has an impact on the formation of an exclusive identity as a special criterion for this group.¹⁷

The criteria for radical Islam include: *first*, having high ideological and fanatical beliefs which they strive to replace the existing value order and system; *second*, in their activities they often use violent actions, even if they do not rule out the activities of other groups that are considered contrary to their beliefs; *third*, in socio-cultural and socio-religious terms, radical groups have strong group ties and display distinctive features of self-appearance and ritual; *fourth*, radical Islamic groups often move in guerrilla manner, although many of them also move openly.¹⁸

Radical Islam is divided into two meanings, namely as discourse and action. Radical in discourse is defined as the idea of establishing an Islamic state, an Islamic

caliphate, without using open violence. Whereas at the level of action, radical means making changes by means of violent actions in the name of religion.¹⁹ Referring to this last meaning, the radical Islamic movements chose the path of violence as a way to achieve their goal of establishing an Islamic caliphate in Indonesia and opposing Indonesian law and government. Then came the understanding of the position of the Indonesian government as a form of tagging. For radical Muslims, especially the jihadi faction, the taghut government is a target that can be fought through terror or irhab by deterring anyone who is considered an enemy.

The Form of Radicalism Movement in Islamic Religious Education Textbooks in SMA

The discourse of Islamic religious education in Indonesia in 2014 experienced shocks. This is because the study guide books officially published by the Ministry of Education and Culture of the Republic of Indonesia (Kemendikbud RI) are indicated to campaign for radicalism values in subject matter. Many of these books were found to teach high school (SMA) students about the doctrines of violence internalized through Islamic religious subjects.

¹⁷Emna Laisa, "Islam dan Radikalisme," *Islamuna Jurnal Studi Islam* 1, no. 1 (June 2014).

¹⁸Adian Husaini, *Hegemoni Kristen-Barat Dalam Studi Islam Di Perguruan Tinggi* (Jakarta: Gema Insani Press, 2006).

¹⁹Ismail Hasani dan Bonar T.N, *Dari Radikalisme Menuju Terorisme* (Jakarta: Pustaka Masyarakat Setara, 2012), h. 11.

One of the important points which is the crucial point in justifying this radical nuanced book is the academic legitimacy of killing people who are kafir (leaving Islam) and musyrik (associating Allah with other creatures). This reality is becoming a social anxiety amid the plurality of the Indonesian nation.²⁰ In this textbook, radical understandings campaigned through lessons began through a discussion of the history of Islamic thought. In this book, the pattern used is to explain Islamic figures (person) who are considered to be meritorious and at the same time describe their thoughts that deserve to be imitated / examples.

Religious education books as Religious Literature are very urgent and strategic for the development of students' understanding of religion, because there is a potential for radicalism in the book Religious Education in Schools and Madrasahs. The shape is very soft, maybe not even felt. However, it will develop and have fatal consequences if it continues to live and develop. The state must be present to be the supervisor and guardian of the quality of religious education books.²¹

The results of research on Islamic religious education textbooks are as follows:

(1) The form of lexical semantics can be seen from the meaning contained in words and can be known by using a dictionary. The lexical form is in the form of sharp diction, such as: (a) "fatalism", "bid'ah", "superstition", "khurafat", "jumud" "shirk", "blind taqlid", and "about" and return to al-Qur'an and hadith; b) Opening "ijtihad" activities in general to the Islamic community; (c) "Setback" of Muslims. (2) The form of structural semantics can be seen from the meaning contained in the sentence structure. Such as: "The main teachings of Muhammad Bin Abdul Wahab are against all forms of bid'ah and khurafat and return to the main teachings of the Qur'an and Hadith" from the composition of the sentence, sparking radicalism. It can be seen from the statement against all forms of bid'ah and khurafat. The word opposing literally has a negative connotation, which is to justify acts of violence in the name of religion against any person or group that deviates from a different ideology. If the text falls on a radical teacher or is interpreted by students textually and superficially, it only opposes in the sense of rejecting, fighting, fighting so that it can become one of the justifications for acts of violence against religion.²²

²⁰*Pendidikan Agama Islam dan Budi Pekerti Untuk SMA/MA/SMK/MAK Kelas XI*, 1 ed. (Jakarta: Pusat Kurikulum Perbukuan, Balitbang, Kemdikbud., 2014), h. 168.

²¹Nugraha and Fauzan, "Penanggulangan Potensi Radikalisme Melalui Penilaian Buku Pendidikan Agama Pada Sekolah Dan Madrasah."

²²Aminatuz Zahro, "Mengungkap Muatan Radikalisme Dalam Materi PAI Di SMA/ SMK (Studi Analisis Semantik Ferdinand De Saussure)" (diploma, IAIN Ponorogo, 2019), <http://etheses.iainponorogo.ac.id/7049/>.

For example, in the textbook on Islamic religious education and character, published by the Ministry of Education and Culture, it explains the beginning of the modern era of Islam, which is thought to have been initiated by a figure who was “considered” to be instrumental in liberating Muslims from the confines and shackles of his time. He is Taqiyyudin Ibn Taimiyah, who in the book is represented as a salaf figure. In fact, in definitive-history terms, the figure of Ibn Taymiyyah is far from the salaf generation.²³

On page 168 of this book, it is also explained about Islam in the Modern Period (1800-present), which says that this period is the period of the awakening era of Muslims. Descriptively, this textbook illustrates that the era of Islamic awakening was marked by the birth of the figures of Ibn Taymiyyah and Ibn Qoyyim al Jauziyah, who were exalted by Wahabi followers as the main figures in Islamic reform.²⁴ The two great Wahabi

figures are imaged as the Salaf generation who want to restore the understanding of Muslims.

Of course, the explanation stated on page 168 above is questionable. The fact is that Ibn Taymiyyah is seen by the majority of scholar ahlussunnah wal jama'ah as deviant and full of controversy. Both Ibn Taymiyyah and Ibn Qayyim al Jauziyah are also not part of the salaf generation as claimed in the book, because the two figures of Wahhabi thought had a long life from the three best generations, namely the time of the companions of the prophet, tabi'in and tabi' ut tabi'in.

It is precisely the scholars of the Imam Madzhab Arba'ah namely Imam Hanafi, Imam Malik, Imam Syafi'i, and Imam Hanbali who are the scholars representing the salaf generation. By following the Imam Madzhab that is really following the salaf generation, not following Ibn Taymiyyah who is anti-madzhab. From Ibn Taymiyyah, new schools of thought emerged outside the four schools (Hanafi, Maliki, Syafi'i, and Hanbali) which were the forerunners to the formation of the Wahabi school of thought by Muhammad bin Abdul Wahhab. Although, there are still a small

²³Definitively, to interpret the term salaf often refers to the Prophet's hadith which says "The best of humans is in this period (namely the time of the Companions), then after (the time of Tabi'in), then after (the time of Tabi'ut Tabi' in). (Narrated by Al-Bukhari (no. 2652) and Muslim (no. 2533). From this definition, the actual definition of salaf is limited to a period or year. Namely, during the time of the companions, tabi'in and tabiut tabi'in, the year limit is the range of the 1st to 3rd Hijri centuries, or within the first 300 years in the Islamic calendar, while Ibn Taymiyyah was born in 661 AH.

²⁴In the discourse of radicalism, there is a well-known figure who commonly inspires various violent movements which in turn give birth to acts of terrorism. Ibn Taymiyyah and Muhammad Ibn Abdul Wahab are the two figures who are commonly used as

ideological references in an effort to fight against any Muslims who do not have the same understanding with them. Regarding these two figures and their implications for the radicalism movement in Indonesia, it can be traced deeply Abdul Mun'im DZ, *Runtuhnya Gerakan Subversi Di Indonesia* (Jakarta: Pengurus Besar Nahdlatul Ulama, 2014).

number of Wahabi followers who claim to follow the four Imam Madzhab such as Imam Hanbali.

In the book, it is explained that the seeds of Islamic renewal began to appear in the XII H century which was marked by the birth of Ibn Taymiyyah who was defined as a figure who cared about the fate of Muslims. Ibn Taymiyyah's concern, in the narrative is described as trying to return the understanding of Muslims to the understanding and experience of Islam during the time of the Prophet Muhammad.

For this reason, in the book, in order to restore the understanding of Muslims who were considered deviant by Ibn Taymiyyah, he reproduced his thoughts, including:

- a. Providing space and opportunities for ijtihad in various religious studies related to muamalah worldwiyah.
- b. Not absolutely bound by the opinion of the previous scholars.
- c. Fighting those who deviate from the aqidah of the salaf such as polytheism, khurafat, bid'ah, taqlid and tawasul.
- d. Return to the Koran and Sunnah as the main sources of Islamic teachings.²⁵

Ibn Taymiyyah's thought, identified as a representation of the salaf movement above, becomes interesting because it

contains many provocative diction. His appeal to combat all kinds of deviations in the aqeedah of Muslims suggests that Ibn Taymiyyah's thought did not recognize what could be called compromise and tolerance. Furthermore, the suggestion not to be bound by the words of the ulama with the apology that it is sufficient with the Koran and the Sunnah, is a strategic effort similar to the divide et impera that was practiced by the Dutch colonialists when they wanted to divide the people's power. Keeping the Ummah away from the ulama is like dividing the Muslim community itself. It is impossible not to follow ulama because Muslims are very diverse in their daily activities, ultimately paying less attention and deepening religious scholarship, so following ulama is a relevant choice for ordinary people.

Ibnu Taimiyah dan salafi telah menjadi satuan kesatuan yang tidak bias dipisahkan dalam pembahasan disegala aspek. Tidak lain yang paling populer yakni klasifikasi dalam pembahasan trilogy tauhidnya pada abad ketujuh hijriah, Ibnu Taimiyah membuat sebuah konsep tauhid yang mempunyai beberapa konsekuensi sangat berat. Konsep yang ia karang dikenal dengan pembagian tauhid menjadi tiga macam, yakni Rububiyah, Uluhiyah dan Al-Asmâ' Was-Shifât. Sebelum era Ibnu Taimiyah, ketiga istilah ini sudah dikenal dan

²⁵Kemendikbud RI, *Pendidikan Agama Islam*, h.168.

beredar luas, tetapi hanya sebagai istilah lepas yang mandiri, bukan sebagai istilah yang terintegrasi dalam sebuah konsep berjenjang tentang tauhid yang mempunyai beberapa agenda serius.²⁶ The trilogy of tawhid, if one of them is not carried out, will make a person out of the Islamic faith and kafir. The ideology of takfiri endangers Muslims because it will easily offend groups that do not share one understanding.

In addition, in the learning narrative, it has also been stated that in order to justify his opinion by saying that as part of saving the aqidah of Muslims, Ibn Taymiyyah's thoughts that are contradictory to the religious tradition of the Muslim nation of the archipelago are also not off target. Namely, through his thoughts which are clearly stated in the book, it is explained that Muslims must stay away from the wrong understanding of the followers of tariqat and tasawuf,²⁷ and participate in developing the world of education and defending the Muslims from western political games.²⁸

Furthermore, to be more emphatic, the teachings of radicalism contained in Islamic religious education teaching materials for grade XI Senior High School

are as quotations which state the legitimacy of fighting people who are considered infidels / musyrik as stated in a text, namely; "Muhammad bin Abdul Wahhab is of the opinion: the only one who can and must be worshiped is Allah SWT, and those who worship other than Allah SWT have become polytheists and may be killed".²⁹

The inculcation of the values of Rahmatan lil 'alamin, the more harmonious relationships in the family, neighbors, other non-Muslim people, and more honest and diligent in carrying out their profession or job³⁰. Islam taught by the Prophet Muhammad SAW, in fact, proves to be a religion that upholds peace, compassion, and respects peace? The mission of Islam brought by the Prophet Muhammad SAW to mankind is peace (*salam*), this is why this religion is not called Mohammadanism, Arabism, or other isms, but this religion is called Islam which means safety, peace and peace, whoever preaches Islam must have the principle of prioritizing peace not the other way around.³¹

²⁶Mochamad Nur Safi'i, "Konsep Tauhid Salafi Dalam Buku Mulia Dengan Manhaj Salaf Karya Yazid Bin Abdul Qadir Jawaz: Analisis Hermeneutika Hans-Georg Gadamer" (undergraduate, UIN Sunan Ampel Surabaya, 2020), <http://digilib.uinsby.ac.id/44829/>.

²⁷Kemendikbud RI, *Pendidikan Agama Islam*,

²⁸Kemendikbud RI, *Pendidikan Agama Islam*.

²⁹Kemendikbud RI, *Pendidikan Agama Islam*, p. 170

³⁰Lukman, Badrun Kartowagiran, and Muzhoffar Akhwan, "Effectiveness of Dessimation of Rahmatan Lil 'Alamin Values Using Problem-Based Learning Methods on Ya Badi' Dhikr and Ta'lim Assembly, Kalitirto, Berbah, Sleman, Yogyakarta" (2nd Southeast Asian Academic Forum on Sustainable Development (SEA-AFSID 2018), Atlantis Press, 2021), 128–33, <https://doi.org/10.2991/aebmr.k.210305.024>.

³¹Ahmad Faqihuddin, "Islam Moderate In Indonesia," *Al-Risalah : Jurnal Studi Agama Dan Pemikiran Islam* 12, no. 1 (February 15, 2021): 107–18, <https://doi.org/10.34005/alrisalah.v12i1.1238>.

In the context of teaching materials, this book describes a fairly complete Wahabi version of tauhid teachings. Mentioned in the textbook, there are at least eight points of tauhid teachings that teach students, namely:

- a. Those who may and must be worshiped are Allah SWT, and those who worship other than Allah SWT have become polytheists and may be killed.
- b. Most Muslims are no longer adherents of true tauhid because they no longer ask for help from Allah, but from the Shaykh or the guardian of the power of heaven. Such Muslims have become polytheists.
- c. Calling the name of a prophet, sheikh or an angel as an intermediary in prayer is also shirk.
- d. Asking for intercession apart from Allah SWT, is also shirk.
- e. Taking vows to other than Allah SWT is also shirk.
- f. Obtaining knowledge other than the Koran, hadith and qias (analogy) is kufr.
- g. Not believing in Qada 'and Qodar Allah SWT, is also kufr.
- h. Likewise, interpreting the Al-Quran with ta'wil (free interpretation) is kufr.³²

Various thoughts that tend to choose violence as a manifestation of religion are the embryos of the emergence of the seeds of radicalism which in turn make acts of terrorism and violence as prestigious acts of worship in the context of implementing one's Islam. Of course, this distorted understanding of the mission of Islam rahmatan lil alamin, which is most responsible for incised the stigma of an Islam that likes war, violence, terror and other terrible idioms.

They have the characteristics of focusing on the dimensions of purity of faith, morals, and Islamic identity and are not very interested in being involved in political power. They are not in line with the mainstream Islamic understanding of the archipelago, which sociocultural-religiously has been quite firmly rooted in Indonesian society.³³

Deradicalization

The understanding of the concept of deradicalization has recently expanded its meaning. Deradicalization is not only understood as a modernist process towards the beliefs and behavior of a person previously involved in a radical organization, but as: early detection, early deterrence, and targeting various layers of potential with various forms and variants relevant to each target group. Deradicalization is not only

³²Kemendikbud RI, *Pendidikan Agama Islam*,

³³Fuad, "Infiltrasi Salafi Wahabi pada Buku Teks di Madrasah dan Respons Warga Nahdliyin."

limited to former terrorist actors who are arrested and put in prison, but can also be carried out in various public spaces as well as through various media.³⁴

Deradicalization is a pattern change and has become the newest formula in dealing with terrorism today. Deradicalism is an attempt to stem the rate of radicalism. This radicalism needs to be contained because the movements and thoughts of individuals and groups that are oriented towards radical activities, such as leading to violence, war and terror, threaten people's lives.³⁵

Deradicalization can be done in various ways. The best way forward to carry out deradicalisation is to develop deradicalisation of religious understanding through educational institutions. It is necessary to encourage a curriculum review that includes textbooks for students at various levels of education to develop knowledge, attitudes and actions against religious radicalization. This deradicalization program must be promoted from an early age, if necessary, from basic education. Not only focused on higher education as it has been. Brochures or socialization programs

for deradicalisation are provided in public spaces. The family as the basic and smallest institution in the social system needs to be involved in this program. In essence, anything that has the potential to grow terrorism socially, politically, economically and so on must be anticipated.³⁶

By referring to the understanding of the meaning of deradicalization as mentioned above, there are at least two things that need to be done by educational institutions. The first is to do early detection (early warning) of radical movements, either through a top-down process carried out by outsiders or bottom-up process, i.e. individuals themselves explore understanding. radicals through various sources so that he is infiltrated. Second, developing an educational model that can prevent the infiltration of radical ideology. This model needs to refer to a complete design that contains; philosophical foundation of Islam; Theory; learning model; as well as an environment that can foster knowledge and recognition, tolerance and cooperation towards different parties for reasons of religion, religious understanding, culture, and so on.³⁷

³⁴A. Jauhar Fuad, "Rekonstruksi Buku Ajar Pendidikan Agama Islam Bermuatan Paham Radikal Di Sekolah," *Proceedings of Annual Conference for Muslim Scholars*, no. Seri 2 (May 14, 2017): 663–72.

³⁵Haris Ramadhan, "Deradikalisasi Paham Keagamaan Melalui Pendidikan Islam Rahmatan Lil 'alamin," *Universitas Islam Negeri Maulana Malik Ibrahim Malang*, 2016, h. 63.

³⁶Imam Machali, "Peace Education dan Deradikalisasi Agama," *Jurnal Pendidikan Islam*, Vol. II, No. 1 (Juni 2013).

³⁷Syamsul Arifin, *Studi Islam Kontemporer: Arus Radikalisasi Dan Multikulturalisme Di Indonesia* (Intrans Publishing, 2015).

The Koran is indeed the legitimacy of war, but the legitimacy of war has certain legal indications.³⁸ The results of this study reveal that Islamic education at the Al-Furqon Islamic Boarding School teaches students to behave virtuously in accordance with Islamic teachings. Jihad is interpreted as a sincere effort to bring about peace but not in the sense of radicalism.³⁹ The results showed that SMA in Metro City had implemented deradicalization of education both programmatically and incidentally. The programmed method is through classroom learning and religious guidance in extracurricular activities. On the other hand, incidental deradicalization is carried out through extracurricular activities in student dormitories for madrasah aliyah and through the Student Religion (Rohis) channel for public schools. Religious coaching through the IPNU and IPPNU organizations for private senior high schools affiliated with NU and religious formation through the HDI organization for schools affiliated with Muhammadiyah are widely practiced.⁴⁰

Understanding of religious teachings is the basis for efforts to deradicalise. The incompatible way of understanding religious teachings has an impact on radical attitudes. Teaching materials, teachers' understanding and how to present subject matter are the keys in deradicalization.

Conclusion

Islamic religious education teaching materials that contain radical content related to, first, the teachings of religious purification which consider groups of unbelievers to be infidels. Second, the political system of the Khilafah, by looking at other political systems, is wrong, such as the democratic system, the sultanate system, the federation system, the royal system. Deradicalization of religious understanding through educational institutions: namely (1) need to study curriculum that includes textbooks for students at various levels of education to develop radical knowledge, attitudes, and actions; (2) providing an understanding of religion that really creates young people, especially students, is a wise step so that acts of terror do not happen again in the future; (3) building a curriculum that contains Islamic religious education teaching

³⁸Nurullah Nurullah and Taqwiya Taqwiya, "Konsep Deradikalisasi Pemahaman Al-Qur'an Nasaruddin Umar," *TAFSE: Journal of Qur'anic Studies* 6, no. 1 (June 30, 2021): 126–36, <https://doi.org/10.22373/tafsé.v6i1.9206>.

³⁹Idi Warsah, "Jihad And Radicalism: Epistemology Of Islamic Education At Pesantren Al-Furqan In Musi Rawas District," *Jurnal Ilmiah Islam Futura* 0, no. 0 (February 5, 2021), <https://doi.org/10.22373/jiif.v0i0.7683>.

⁴⁰Imam Mustofa, Muhammad Roy Purwanto, and Tamyiz Mukharram, "Deradicalization of Religion Understanding Among Senior High School Students in Metro City, Lampung Province, Indonesia" (2nd

Southeast Asian Academic Forum on Sustainable Development (SEA-AFSID 2018), Atlantis Press, 2021), 396–400, <https://doi.org/10.2991/aeblr.k.210305.073>.

materials for students at all levels of education.

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