

THE ROLE OF PESANTREN IN FIGHTING RELIGIOUS RADICALISM IN WEST SUMATRA

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Abstract

This article aims to examine the role of *pesantren* (Indonesian Islamic boarding schools) in West Sumatra in countering religious radicalism. The two *pesantren* used as case studies are the Pesantren Sumatera Thawalib Parabek Banuhampu and the Perguruan Islam Darul Muwahhidin Panyalaian West Sumatra. This issue is critical to reveal because radicalism targets adults and Islamic boarding school students who are in the process of deepening and understanding religious knowledge. The existence of *pesantren* in educating students and instilling friendly Islamic values has become a little disturbed by the issue of radicalism which has spread to *pesantren*. The method used in this study is a qualitative method with a historical approach. The reality that occurs in the *pesantren* is revealed along with the history and background of the establishment of the *pesantren*. The results of this study indicate that the learning system in *pesantren* can counteract radicalism through several things, including strengthening the capacity of students, reviewing the curriculum, enlightening teachers and employees regarding radicalism, and having a friendly and tolerant environment for students.

Keywords: Religious radicalism; *Pesantren*; Islamic values.

Abstrak

Artikel ini bertujuan untuk mengkaji peran pesantren di Sumatra Barat dalam menangkal paham radikalisme agama. Dua pesantren yang dijadikan studi kasus adalah Pondok Pesantren Sumatera Thawalib Parabek Banuhampu dan Perguruan Islam Darul Muwahhidin Panyalaian Sumatra Barat. Isu ini penting diungkap karena radikalisme ternyata tidak hanya menasar orang dewasa namun juga santri pesantren yang sedang berproses dalam mendalami dan memahami ilmu agama. Keberadaan pesantren dalam mendidik santri dan menanamkan nilai-nilai Islam yang ramah menjadi sedikit terganggu dengan adanya isu radikalisme telah menjalar ke pesantren. Metode yang digunakan dalam penelitian ini adalah metode kualitatif dengan pendekatan historis, realitas yang terjadi di pesantren diungkap bersamaan dengan histori dan latar belakang berdirinya pesantren. Hasil dari penelitian ini menunjukkan bahwa sistem pembelajaran di pesantren dapat menangkal radikalisme melalui beberapa hal, di antaranya: penguatan kapasitas santri, peninjauan kurikulum, pencerahan bagi guru dan pegawai terkait radikalisme dan adanya lingkungan yang ramah dan toleran bagi santri.

Kata Kunci: strategi, pesantren, radikalisme, nilai-nilai Islam

INTRODUCTION

Reformation has not only yielded results by guaranteeing freedom of expression, but it has also left long-lasting problems, such as the emergence of radical movements. This movement holds the view that everything that is not in line with them must be removed and considers a separation between the expectations conceived by religion and the existing reality. The radicalism that thrives in Indonesia is often triggered by domestic problems and the international political constellation, which is considered to have cornered the socio-political life of Muslims.¹

Radicalism is often associated with the concept of Islamism, namely the use of Islam as an ideology. An understanding of Islamism dwells on applying religion and politics and makes Islam a religion that covers all dimensions of modern society. Historically, the impact of this view is the growing belief about the need for an Islamic state or system; for them, Islamic society can be conceptualized as a just, prosperous, and strong state, not just pious people.²

Religion-based education or Islamic boarding schools are also likely to be infiltrated by radicalism. Islamic boarding schools are often associated with the issue of radicalism, while the number of Islamic boarding schools that reach 28,000 in the archipelago emphasizes the importance of Islam rahmatan lil 'alamin. Another thing that is also more important is that Islamic boarding schools are a stronghold in tackling radicalism and terrorism in Indonesia. Because teaching Islam in Islamic boarding schools can eliminate the phenomenon of radicalism or terrorism in the name of religion.³

Nasaruddin Umar believes that radical

Islamic groups understand that sharia is identical with Islamic law, God's law that His servants must implement. The institutionalization and formalization of Islamic law in Indonesia is considered normal because Muslims constitute most of the population. This group also views the relationship between religion and the state as integral (*ad-din wa al-daulah*). Islam must be the basis of the state; sharia must be the state's constitution, the highest political sovereignty is in the hands of God, the idea of a nation-state is contrary to the concept of the *ummah*, which knows no territorial boundaries.⁴ Zulfan Taufik also noted that mosque facilities were also used as an arena to spread radical ideas by influencing mosque administrators, after which it was continued by carrying out various activities aimed at spreading ideology.⁵

In West Sumatra, *pesantren* or *surau* have produced many ulama and national figures in the past. However, recently this role has been reduced due to the development of textual understanding of religion and denying the function of reason in understanding religious texts comprehensively.

According to the records of the Regional Office of the Ministry of Religion of West Sumatra, the development of Islamic boarding schools has reached 215 Islamic boarding schools with details on the type of *salafiyah* 60 and *khalafiyah* 155.⁶ This large number of Islamic boarding schools will become targets in developing radical understanding if it is not anticipated early on because the age of the students who are still young and have high religious enthusiasm is a vulnerable position for this understanding to enter.

This study reveals the role of Islamic

¹ Endang Turmudi and Riza Sihbudi, *Islam Dan Radikalisme Di Indonesia* (Jakarta: LIPI Press, 2005), 1.

² Greg Fealy and Anthony Bubalo, *Jejak Kafilah: Pengaruh Radikalisme Timur Tengah Di Indonesia*, trans. Akh. Muzakki (Bandung: Mizan, 2007), 27.

³ <http://www.republika.co.id> Kun Wazis dalam artikel "Isu Radikalisme-Terrorisme dan Pendidikan Pondok Pesantren", diakses pada 21 Oktober 2017

⁴ Nasaruddin Umar, *Rethinking Pesantren* (Jakarta: PT. Elek Media, 2014), x.

⁵ Zulfan Taufik, "Berebut Kuasa Rumah Tuhan: Ekspansi Ideologi Radikal Melalui Masjid Di Kota Bekasi," *Jurnal Islam Realitas* 4, no. 1 (2018): 35.

⁶ Tim Penyusun, "Kementerian Agama Sumatera Barat Dalam Angka," *Subbagian Informasi Dan Hubungan Masyarakat Kemenag Sumbar* (Padang, 2019), 185.

boarding schools in countering radical ideas both scientifically and extracurricular activities implemented at the Pesantren Sumatra Thawalib and the Darul Muwahhidin Islamic Boarding School in Tanah Datar.

This study uses a qualitative method with a historical approach. Sources of data used in this study are divided into two things: primary data in interviews with several informants, namely leaders, administrators, and teachers of Islamic Boarding Schools. While secondary data consists of documentation of *pesantren*, literature, and previous research.

PESANTREN AND IT'S DEVELOPMENT

Pesantren can be tangible evidence of a development process of Indonesia's education system. From a historical point of view, pesantren is synonymous with Islamic meaning and contains the meaning of Indonesian authenticity (indigenous) because institutions similar to this pesantren have existed since the time of Hindu-Buddhist rule. So that Islam continues and Islamizes the existing educational institutions. This condition does not cause the role of Islam in pioneering education in Indonesia to be small.⁷

According to historical records, the emergence of pesantren has started since the XIII century. In its development, this institution has become an Islamic educational institution that grows and thrives in rural or remote areas. Among the reasons for the rapid development of pesantren in rural areas was the entry of Islam into Indonesia in the VIII century and very few people who embraced Islam, making it challenging to develop Islamic teachings, especially among leaders. The strategy used is to build a solid da'wah base starting from Islamizing the community first. With the establishment of pesantren in remote areas, it can be used as a unique attraction for the area at that time.⁸

Ronald Alan Lukens Bull, as quoted by Abd. Halim Soebahar, said that the pesantren was first pioneered by Sheikh Maulana Malik Ibrahim in 1399 AD which focused on spreading his religion on the island of Java. Furthermore, the figure who succeeded in establishing and developing the pesantren was Raden Rahmat (Sunan Ampel). The first Islamic boarding school was established in Kembangkuning where at that time it was only inhabited by three students, namely Wiryo Suroyo, Abu Hurairah, and Kiai Bangkuning. The boarding school was then moved to the Ampel area around the Surabaya Delta. Therefore, Raden Rahmat was held with Sunan Ampel. After that the sons and students of Sunan Ampel began to establish several new pesantren, such as the Giri Islamic Boarding School by Sunan Giri, the Demak Islamic Boarding School by Raden Fatah, and the Tuban Islamic Boarding School by Sunan Bonang. The function of the pesantren was initially as a medium of Islamization that combined three elements, namely worship to instill faith, tabligh to spread Islam, and knowledge and charity to realize daily activities in people's lives.⁹

Islam teaches that seeking knowledge knows no end. As a consequence of this understanding, students are always emphasized to continuously travel from one Islamic boarding school to another to seek knowledge and seek famous teachers in various fields of knowledge. With this odyssey, the main characteristics of knowledge in pesantren will be realized and form the unity (homogeneity) of the pesantren education system and can be used as a stimulus for activities and scientific progress. Soebardi believes that the tradition that developed in Islamic boarding schools, especially in the Java area, was the result of acculturation between the Javanese urge to seek the essence of life and wisdom and wandering, which was the character

⁷ Nurcholis Madjid, *Bilik-Bilik Pesantren* (Jakarta: Paramadina, 1997), 17.

⁸ Izzur Rozabi, *Percikan Api Sejarah* (Malang: UB Press, 2013), 271.

⁹ Abd Halim Soebahar, *Modernisasi Pesantren: Studi Transformasi Kepemimpinan Kiai Dan Sistem Pendidikan Pesantren* (Yogyakarta: LKiS, 2013), 33.

of education during education the Abbasid period.¹⁰

In order to maintain pesantren in order to win the hearts of the people, four things must be considered, such as (1) reorienting pesantren education which not only produces a cadre of ulama but also intellectual, professional, and entrepreneur cadres (2) improves the professionalism and expertise of teaching staff, administrators, and administrators of Islamic boarding schools (3) perfecting the educational facilities and infrastructure obtained to support the success of PBM and other supporting activities (4) developing the potentials of Islamic boarding schools to the fullest, both sources of funds, human resources (HR), natural resources (SDA), and the environment.

The development of education in Islamic boarding schools in the New Order era seemed to sink in its existence because it was in line with government policies that were less in favor of the interests of Muslims. Good news emerged for Muslims after the reformation, Islamic boarding schools began to improve and gain a place in national circles. One of them is that the government recognizes Islamic boarding school education as part of the national education system as enshrined in the National Education System Law (Sisdiknas). Islamic boarding schools are no longer seen as illegal traditional educational institutions, but the government recognizes pesantren as educational institutions with equality in rights and obligations with other formal institutions.¹¹

The emergence of radical groups has started long ago in Indonesia, but its escalation increased after the fall of the new order. When there was a demonstration in Jakarta on August 17, 1988, Laskar Pembela Islam stated that it was

ready to face groups that opposed Habibie as President of the Republic of Indonesia. In addition, the Laskar Jihad organization in Ambon is also a paramilitary organization under the command of the Ahl al-Sunnah wa al-Jamaah Communication Forum.¹²

Radicalism often arises from hate speech in utterances such as tagut, heretical, infidel, polytheist and so on. This attitude developed intolerance, such as intimidation, persecution, expulsion, and massacre. Not infrequently, this behavior leads to terror by using weapons. According to Ahmad Kamal Abul Majid, radical movements and terrorism thrive in three forms of environment, such as (a) an environment where the opportunity to enjoy democracy is very limited (b) an environment in which social justice is not realized and inequality is visible, the distance between the owners of capital and the poor the greater the subordination they receive in obtaining their rights (c) the environment without the rule of law and the occurrence of violations of basic individual rights, especially with accusations accompanied by repressive attitudes and torture, causing an attitude to rebel.¹³

Radicalism is an attitude that craves total change and is revolutionary by overturning existing values drastically through violence and extreme actions. Among the characteristics of a radical understanding are: (1) intolerant (do not want to respect the opinions and beliefs of others) (2) fanatical (always feels right and thinks others are wrong) (3) exclusivity (differentiate themselves from Muslims in general, and) (4) revolutionary (tend to use violent means in achieving goals).¹⁴

Rasulullah has warned the man who memorizes the Qur'an but incorrectly

¹⁰ Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Pandangan Hidup Kyai Dan Visinya Mengenai Masa Depan Indonesia* (Jakarta: LP3ES, n.d.), 49.

¹¹ Direktorat Jenderal Pendidikan Islam, "Sejarah Pendidikan Islam dan Organisasi Ditjen Pendidikan Islam", accessed from website pendis.kemendiknas.go.id at August 11, 2018.

¹² Syarifuddin Jurdi, *Kekuatan-Kekuatan Politik Indonesia: Kontesti Ideologi Dan Kepentingan* (Jakarta: Kencana, 2016), 231.

¹³ M. Zidni Nafi, *Menjadi Islam, Menjadi Indonesia* (Jakarta: PT. Elek Media Komputindo, 2018), 3.

¹⁴ Tim BNPT, "Strategi dalam Menghadapi Paham Radikalisme-ISIS", <http://belmawa.ristekdikti.go.id> accessed at December 26, 2018.

understands the Qur'an and cultivates a radical attitude, as he said:

إن ما أتخوف عليكم رجل قرأ القرآن حتى إذا رئيت بهجته عليه
وكان ردنا للإسلام غيره ما شاء الله فانسلخ منه ونبذته وراء ظهره
وسعي علي جاره بالسيف ورماه بالشرك قال: قلت : يا نبي الله
أيهما أولي بالشرك المرمي او الرامي؟ قال: بل الرامي (رواه البزار)

Indeed, what I fear most of you is someone who reads the Qur'an, until the greatness of the Qur'an is seen in him. He always defended Islam. then he changed it, then he let go of it. He threw away the Qur'an and went to his neighbor with a sword and accused him of shirk. I (Huzaifah) asked: O Prophet of Allah, which of the two is more entitled to shirk, the accused or the accuser? The Messenger of Allah replied: those who accuse. (HR. Al-Bazzar)

The hadith above explains that the conditions worry people with a strong religious spirit. It goes through surprising stages and changes. This stage starts from loving the Qur'an and sinking in it until the light of the Qur'an shines in him, but he disbelieves in Muslims, takes up arms and sheds blood.¹⁵

According to Hasyim Muzadi, it is okay if someone thinks radically in the sense of thinking deeply to the roots, such as the view that Indonesia is being hit by many problems, especially in the economic, educational, and legal fields because Islamic law is not implemented, so it is necessary to apply Islamic government. Furthermore, this is okay if it is limited to discourse and thoughts. In contrast, radicalism is radical in its understanding or ism. Radicals strengthened by this ism can thrive with power and terror. Radicalism can also be interpreted as radicals that have become ideologies and schools of thought. A radicalization is a person becoming reactive when injustice occurs in society. Usually, the attitude arises when they see the government's injustice in the economy and law enforcement. So, the arrest of terrorists does not

necessarily eliminate radicalization before the realization of a sense of justice in society.¹⁶

In Islam, the phenomenon of radicalism is found in two opposites. It is present in the Middle East region where all the teachings of Islam began. However, on the other hand, Islam has always taught peace, safety and prosperity to all humanity. There are several questions regarding the Middle East as the place where Islam begins, including: (1) why does radicalism often appear in the Middle East, which in fact is Muslim? (2) is there something wrong with the Middle East? (3) is there anything wrong with the Middle East's understanding of Islam.¹⁷

There are various variants in Islam, but it still has a single dimension, namely the religion of peace and monotheism, so that Islam in Africa, the Middle East, East Asia, South Asia, still has the *kalimatun sawa'*, which is a point in the substantive teachings. Bassam Tibi said that the radicalism that emerged in Islam was purely a political problem, not a theological phenomenon, because Islamic doctrine does not teach violence against fellow Muslims or people of different religions.

There are five factors that lead to the proliferation of radicalism, including:¹⁸:

1. Socio-political, religious violence symptoms are more suitable for socio-political symptoms than religious phenomena. It is following the view of Azyumardi Azara who stated that the deteriorating position of Muslim countries in the north-south conflict contributed to the high level of radicalism.
2. The religious sentiment is also the cause of someone becoming radical. Seeing fellow religious groups being oppressed by other religious groups will create a sense of

¹⁶ Jaja Zarkasyi and Thobib Al-Asyhar, *Radikalisme Agama Dan Tantangan Kebangsaan* (Jakarta: Dirjen Bimas Islam Kemenag RI, 2014), 4.

¹⁷ Zuly Qodir, *Radikalisme Di Indonesia* (Yogyakarta: Pustaka Pelajar, 2014), 39.

¹⁸ Zarkasyi and Al-Asyhar, *Radikalisme Agama Dan Tantangan Kebangsaan*, 10.

¹⁵ Usamah Sayyid Al-Azhari, *Islam Radikal: Telaah Kritis Radikalisme Dari Ikhwanul Muslimin Hingga ISIS*, trans. M.Hidayatulloh (Abu Dhabi: Dar al-Faqih, 2015), 33.

solidarity to help fellow religious groups. Activities like this are also used as shields for radical groups to attack other groups and use religious symbols as justifications.

3. Culturally, according to Musa Asyari, there are often attempts to get people out of the cultural net that they do not fit into. The culture here is understood as the antithesis of the rise of secularism.
4. The development of anti-westernization understanding. The idea of westernization is considered a barrier to the implementation of Islamic law.
5. Government policy. The inability of the Islamic leaders in the countries to make changes to the situation while the people are increasingly frustrated with the situation they are facing has led to anger by some groups.

Bassam Tibi assessed that, strong political factors triggered the emergence of the Islamism movement in causing damage. The label of radical Islam that is often attached to Islamism groups is incorrect, as is the stamp of moderate Islam, understanding that Islamist groups do not commit violence and pursue their ideals peacefully. But the critical issue is the desire to re-create the world.¹⁹

In the concept of Islamism, there are differences between institutionalist Islamists and jihadists, but both have different perspectives and the same goal. According to Daniel Bell, the emergence of this idea is called the return of the holy. Another path to religion is due to the occurrence of a double crisis, among them:

- a. A crisis that is normative and related to the phenomenon of secular modernity
- b. Structural crises and related development failures

Islamism is the fifth ideological typology that has become the orientation of the movement in post-reformation Indonesia. The other four

ideologies are: (1) radical left (2) moderate left (3) conservative right, and (4) liberal right and its variants. The four models are from the West. According to Greg Fealy, the characteristics of Islamism include (1) Islamic movement from the downturn of the 20th century (2) as a journey from international Islamic caravans (transmissions) with global fundamentalist ideology.²⁰

Supporters of Islam as an alternative are trying to create a radical change in the socio-political system towards Islamic rules. The leading ideologues of Islamic revivalism, among others: Imam Khomeini, Hasan al-Bana, Abu al-A'la al-Maududi, Sayyid Qutb, Muhammad Baqir Sadr, Abdussalam Faraq, Said Eve, and Juhaimin al-Utaibi. Among these great figures, Sayyid Qutb (Muslim Brotherhood) and Abu al-A'la al-Maududi (Jamaat Islami) had important Islamic revivalism. It is more due to the strong writing tradition by these two figures in preserving ideas by presenting an interpretation of Islam, the basis for the rise of Islam, and the way to be taken.²¹

THE PROFILE OF PESANTREN THAWALIB PARABEK

The Pesantren Sumatra Thawalib Parabek is one of the Islamic educational institutions incorporated under the Sumatra Thawalib organization, which emerged in West Sumatra in the first quarter of the 20th century. In 1910 (another opinion states 1908), after returning from the pilgrimage and studying, Sheikh Ibrahim Musa founded a boarding school. It is where it was still in the form of an informal recitation halaqah. In 1916 the halaqah was given the name Muzakaratul Ikhwan as written in the community magazine published by Ibrahim Musa with his student, al-Bayan.

Sumatra Thawalib Parabek was adopted as the name for this institution when Sheikh

²⁰ Qodir, *Radikalisme Di Indonesia*, 26.

²¹ M. Imdadun Rahmat, *Arus Baru Islam Radikal: Transmisi Revivalisme Islam Timur Tengah ke Indonesia* (Jakarta: Penerbit Erlangga, 2007), 14.

¹⁹ Bassam Tibi, *Islam Dan Islamisme* (Bandung: Mizana Pustaka, 2016), 2.

Ibrahim Musa agreed to establish an organization with Dr. Abdul Karim Amrullah (also known as *inyiak De-Er* or *Haji Rasul*) was named *Sumatra Thawalib* in 1921. The name *Parabek* after *Sumatra Thawalib* indicates that several other educational institutions joined *Sumatra Thawalib*, from *Aceh* to *Bengkulu*. Until now, for more than a century, *Sumatra Thawalib Parabek* is one of the institutions that still survives.

After returning from *Makkah*, he formed a *halaqah* group at the *surau* named *Muzakaratul Ikhwan*. Four years later, he made his second trip to *Mecca*. He emphasized that *halaqah* should not stop and hand over the responsibility to the students while waiting for their return from *Makkah*. This responsibility resulted in a solid commitment to education that continues today. Whatever the obstacles faced, the activity will continue as much as possible. During the Japanese occupation, the Dutch military aggression, the heated *PRRI* political events, the great earthquake in 1926 and the fire in 1937, *Sheikh Ibrahim Musa* emphasized that teaching and learning activities were not hindered as much as possible.

He is also moderate and progressive. *Syafi'iyah* with the *madhab* but does not oblige students to follow it. He even advised his students to study all the schools and consider the advantages and disadvantages of each. Meanwhile, his progressive side can be seen from his awareness of the importance of organizations, libraries, writing, sports, arts, etc. In the field of writing, he and his students publish the magazine *al-Bayan*. The library called *Kutub al-Khanah* was built in 1920. In the field of sports, he allowed football which at that time was widely rejected in *madrasas*, while in the field of art he sent several students to study at *INS Kayu Tanam*.

The progress of *Sheikh Ibrahim Musa* brought *Sumatra Thawalib Parabek* from informal *muzakaratul* to structured classical education. *Sumatra Thawalib* was formed at the secondary education level, and *Kulliyat* was established for higher education. Since 1940 the

study period in *Sumatra Thawalib* became 12 years, eight years for *Sumatra Thawalib* and four years for *Kulliyat Diyanah*.

THE PROFILE OF PERGURUAN ISLAM DARUL MUWAHHIDIN

Perguruan Islam Darul Muwahhidin is an Islamic educational institution in the form of a boarding school (*pesantren*) under the auspices of the *Ibadurrahman waqf* foundation. Founded in *Padang Panjang* by young scholars and preachers as well as community leaders in *Minangkabau* on April 1, 2011.

The purpose of its establishment is to educate and regenerate the Islamic generation to become *kaffah* Muslims, knowledgeable, broad-minded and have noble character. In addition to the above objectives, the *Perguruan Islam Darul Muwahhidin* was built to help economically weak Muslims, orphans, the poor and converts (especially those from *Mentawai*) to get quality education like other children.

When the *Mentawai* earthquake and tsunami hit in 2011, several young *Minangkabau* clerics and *dai* went to *Mentawai* to become humanitarian volunteers and to deliver aid from mosque congregations and donors. During their stay in *Mentawai*, the volunteer team saw that the lives of Muslims there were very apprehensive. They are economically poor and poor in faith and understanding of Islam. The group witnessed how Muslims were marginalized politically, economically, and educationally. Muslims in the *Mentawai* live in complete poverty, many children do not go to school because of the weak ability of their parents and the lack of educational facilities there and there are barely even adequate Islamic educational institutions such as Islamic boarding schools.

In contrast to the condition of Muslims, non-Muslims dominate in all fields of government, economy, and education. Christian educational institutions with complete facilities and churches are scattered everywhere. Even the

college of Christian theology stands majestically in Mentawai.

There was a desire to bring native Mentawai children out of the Mentawai to get an excellent religious education and return to Mentawai to become preachers and preachers. So, several young Minangkabau figures and scholars agreed to establish an educational institution in the form of a boarding school.

So, after returning from Mentawai to be precise in April 2011, with the help of Allah SWT and the support of various parties, an Islamic educational institution was established, named the Perguruan Islam Darul Muwahhidin (PIDM).

Perguruan Islam Darul Muwahhidin has started its educational activities since April 1, 2011. Initially, PIDM carried out its educational activities on the campus of the Sheikh M. Thaib Umar Sungayang Batusangkar foundation. At that time the campus was empty and its activities were vacuum for 7 years.

During the 2 years PIDM has carried out educational activities on this campus, many educational and social activities have been carried out, and various proud achievements have been obtained, even college activities were covered and aired in the goodwill program of Islamic boarding schools in the month of Ramadan 2012 by RCTI.

PIDM fosters and educates about 85 male and female students in this place. As many as 75% of the students are underprivileged children, orphans, the poor and converts. Even at that time around 16 PIDM students were converts from Mentawai.

Although the majority of PIDM students are underprivileged children and universities do not have a fixed source of funds, thanks to the support of the community both morally and materially, including the help of brothers and sisters in faith from Malaysia, namely the NGO Global Peace Mission (GPM) and Zul Iman Smart Khalifah, PIDM can meet the education costs of these children and achieve results according to the educational goals outlined in the vision and mission of the college.

Among the results that have been achieved are PIDM students, including converts who have memorized the Qur'an from 1 juz to 5 juz, their morals and personality are starting to be nurtured, and even they have been able to give lectures in mosques and prayer rooms.

However, behind this proud achievement, after two years of carrying out activities on campus belonging to the Sheikh Muhammad Thaib Umar Foundation, PIDM management began to think about finding a new location for the PIDM campus, due to the rapid development of the college so that the existing location was inadequate, in addition to the Sheikh Foundation. Muhammad Thaib Umar expressed his intention to manage their own activities at the location.

After a long search for the right location, the management finally got a positive response from the people of Koto Tuo Panyalaian Tanah Datar. One of the residents of Koto Tuo Nagari Panyalaian, Mr. Yarman Dt. Labiah met with the management and stated the intention of his people, namely the Panyalai tribe under the umbrella of Datuk Majo Basa Nan Ngunguah to endow their land located in Bancah Dianai Koto Tuo Panyalaian for the establishment of a new PIDM campus.

In early November 2013, the Perguruan Islam Darul Muwahhidin campus construction project began with the help of donations from donors and the process was carried out by working together with people from various regions.

Currently, at the location of the new campus, physical construction is underway, a prayer room, a dormitory building, and local studies. The PIDM management is determined that although in a simple form, this new campus can already be used for learning activities for the 2014/2015 academic year. Although the capabilities of PIDM are very minimal, with sincere intentions because of God and the community's support, the management believes that with God's help these noble ideals will be realized.

THE UNDERSTANDING ON RADICALISM

According to the Indonesian Dictionary (KBBI), radicalism is an understanding or sect that requires social and political change by using acts of violence as a stepping stone to justify their beliefs that are considered true.²² So, radicalism can be understood as a state political ideology that requires massive changes and revolutions to achieve a significant level of progress.

Ustad Kamrianto, as the head of the Darul Muwahhidin Islamic Boarding School, expressed his view that radicalism comes from the word *radic*, which means rooted. So, radicalism is thinking profoundly and rooted. There is nothing wrong with thinking deeply, and rooted in this when discussed in the context of religion is to think in *ushuli/principles*. So, it's not wrong when something is considered a principle thing and must be fought for.²³

Radicalism is a term coined by the West deliberately used to pit people against each other. The definition used also comes from them, if we look at it fairly, then what the West has done to Islamic countries, such as Iraq, Afghanistan, and so on is also part of radicalism which always spreads fear to the people.²⁴ From the informant's description above, it is understood that Muslims are prohibited from studying and practicing Islamic teachings in depth because of the radical label that reduces their seriousness in studying religion.

Ustadz Kamrianto explained that radicalism had already started when the *khawarij* group emerged who opposed the arbitration decision between Ali and Muawiyah and they did not hesitate to disbelieve in the Prophet's companions who were guaranteed to enter heaven. In the Indonesian context, rebels such as the OPM, RMS, and GAM organizations are part

of radicalism because these groups want to change by using violence or even through war. Basically, in understanding radicals, we look at two things, namely actions and opinions. When an opinion is right, and we struggle, can it be categorized as radical.

The labeling of radicals is also unbalanced, such as carrying out the Sunnah of the Prophet, which is also considered radical, such as beards, pants above the ankles, etc. The government also seems to take justice into its own when it catches people who are praying and even shoots them without seeking the truth first. The philosophy that must be understood when acting is that *tibo di mato indak dipiciangkan, tibo di paruik indah dikampihkan* so that the law is enforced fairly and does not harm others.

Meanwhile, in the case of the veil, in fact we at this boarding school do not require students to use the veil, but for those who have used it, we urge you to be persistent in using it and not disassembling it as if they were just participating in the veil. We also see that many people wear the veil due to the growing spirit of Islam in society.

At the Darul Muwahhidin Islamic Boarding School, students are not forced to wear the veil, beard, and other things that certain groups often consider radical traits. However, we provide enlightenment regarding the sunnah of the things in question so that if the students understand the sunnah of the Prophet and believe in doing charity, then we also do not prohibit them. The essential thing in this problem of radicalism is a clear definition so that it does not harm people who are considered different by some parties.

In the curriculum section, the Darul Muwahhidin Islamic boarding school follows the curriculum at the Thawalib Padang Panjang Islamic Boarding School because many of the leaders and administrators are graduates from the pesantren. This pesantren also emphasizes the *da'wah* aspect so that the community can feel the benefits of knowledge. The teaching staff also

²²Tim Penyusun, accessed from <https://kbbi.web.id/radikalisme> July 24, 2018

²³Ustadz Kamrianto (The Leader of Pesantren Darul Muwahhidin), *Interview*, July 26, 2018.

²⁴Ustadz Kamrianto (The Leader of Pesantren Darul Muwahhidin), *Interview*, July 26, 2018.

come from different backgrounds, including domestic graduates, such as IAIN, UNP and so on, and there are also al-Azhar alumni.²⁵

At the Pesantren Sumatra Thawalib Parabek, according to Ustad Deswandi, we still hold the order from Inyik Parabek which does not only adhere to one school of thought and does not justify one opinion. Students are taught to respect the opinions of others. He also revealed that the rise of radicalism in Islamic boarding schools was motivated by the thinking foundation built by the founders and alumni who had returned to study elsewhere.²⁶

According to him, Parabek always observes the development of available information, especially about radicalism. It is proven by the absence of alumni involved with this understanding. We always prioritize openness so that new ideas that enter are very easy to detect.

In every opportunity, Inyik Parabek said, *“take something else as a comparative study”*. This concept explains that students must defend argumentative opinions and also use other people's opinions as comparison material.²⁷

Ustad Deswandi also revealed that in this hut, we studied the fiqh book of Imam Asy-Syafi'i but his position was neutral, neither inclined to the Nahdlatul Ulama organization nor Muhammadiyah. Sheikh Ibrahim emphasized that all knowledge should be studied, but only one practice is required without mixing up schools of thought or understanding. To equip students in understanding religion, they need tool knowledge, such as Nahwu, Sharaf, Usul fiqh, balaghah, so that they can understand the Qur'an as a whole. Often people find people who have little knowledge in interpreting but have dared to give fatwas in society and even blame others.

The Pesantren Sumatra Thawalib also emphasizes the question and answer system so that students are trained to think critically and not only receive from the teacher. So that if an intrusion occurs, new ideas can be detected quickly. According to ustad Deswandi, the new understanding is often brought by alumni who studied abroad and try to apply what they know in the pesantren. However, the Parabek pesantren in deciding policies are always taken together and through the foundation, leadership and teacher councils so that teachers who want to incorporate the new understanding cannot move and automatically resign.

In Ismail Novel's notes in commemorating the 1st century of Madrasah Sumatra Thawalib, this pesantren was established to increase student creativity, including Sheikh Ibrahim Musa getting used to the muzakarah method so that students can express opinions accompanied by strong arguments. Madrasah Sumatra Thawalib Parabek has made a big leap forward by using this method, even though the pesantren method was more of a conventional system that emphasized one-way learning.²⁸

Educational institutions usually focus on cognitive development, but in Parabek the affective and psychomotor domains are also considered. Many activities are implemented by Sheikh Ibrahim Musa so that his students are smart and strong, including getting used to sports training, strengthening students in the field of management and entrepreneurship. To strengthen the skills of students, especially their relationship with art, a phonil group or play is formed.

Buya Masrur Sahar also added that one of the missions of the Sumatran Thawalib Islamic boarding school is to produce a cadre of ulama, so a cleric cannot be radical who likes to blame

²⁵ Ustadz Ilham (The Head of Madrasah Tsanawiyah), *Interview*, August 26, 2018.

²⁶ Ustadz Deswandi (The Vice Leader of Pesantren Darul Muwahhidin), *Interview*, July 23, 2018.

²⁷ Ustadz Deswandi (The Vice Leader of Pesantren Darul Muwahhidin), *Interview*, July 23, 2018.

²⁸ Ismail Novel, “Syaiikh Ibrahim Musa Parabek: Ulama Pembaharu yang Moderat” diakses dari <https://surauparabek.or.id/ismail-novel/syaiikh-ibrahim-musa-parabek-ulama-pembaharu-yang-moderat/> October 23, 2018.

others and feels triumphant on his own. Towards the homeland has been proven and persisted until now, especially the consistency of pesantren in producing intellectual scholars who love the homeland. There are a lot of radical ideas that we cannot generalize to all pesantren, but only some individuals make pesantren as a place for hatred and radicalism to breed.²⁹

THE ROLE OF *PESANTREN* IN DEALING WITH RADICALISM

One element of society that is potential and vulnerable to radicalization is youth (young people) who are said to be youth aged between 16-19 years. Schools are also used as arenas and supported by adequate social capital to foster radicalism. The Setara Institute released a report that recently the student who experienced radicalization on their way turned into terrorists. Several Islamic boarding schools are alleged to have contributed to radicalization in Indonesia. This radicalization gradually becomes terrorism which justifies any means to get rid of other people who are considered different from their group.³⁰

Several factors allow the emergence of radicalism among young people in religion. (1) mental health problems. According to Michael McCullough and Timothy Smith, mental health exists in young people as a vulnerable position so that young people are prone to depression caused by various factors. (2) unequal economic factors. Economic inequality easily creates social outrage. This economic disparity will foster social grievances (social anxiety and jealousy) towards a society whose economy is abundant. (3) socio-political conditions. According to Peter Beyer's analysis, there will be a nursery related to people's religious beliefs and behavior in the future because world politics changes drastically. Changes in society will affect the religious attitude of a person and group in responding to

globalization which sometimes does not benefit the larger group, but benefits the small group with large capital. (4) religious commitment from religious understanding. Seeing the nation's problems getting worse, questions related to certainty arise. All religious dimensions are always considered sacred, so that this will support the increase in supporters, especially amid a confused society.

Zulfahmi assessed that Islamic boarding schools played a role in countering the rise of radicalism. Many perpetrators of terror acts were found from Islamic boarding schools. The question lies in whose fault it is? In answering this question he revealed that Islamic teachings never teach violence. Rasulullah comes to bring mercy not to frighten or even judge others according to our will.³¹

He also revealed that radical groups are people who have not finished studying but have interpreted the verse according to their thoughts. Whereas when deciding on a legal matter, one must understand the original rules so that there are no mistakes when deciding something. Radical groups are also wrong in understanding the hadith:

من رأي منكم منكرا فليغير بيده فإن لم يستطع فليغير بلسانه فإن لم يستطع فبقلبه وذلك أضعف الإيمان (مسلم)

(Whoever among you sees an evil, then change it with your hand, if you cannot, then change it with your tongue. And if he can't, then let him do it with his heart. This is the weakest of faith.)

If it is understood textually, it will be understood that nahi munkar must be done with violence. Whereas contextually this hadith can be understood that power is an important part in order to prevent evil.

Pesantren as an educational institution that seeks to educate the nation's children both in the intellectual and spiritual fields has been tarnished by many individuals with radical views, many of

²⁹ Buya Masrur Sahar (The Leader of Pesantren Sumatra Thawalib), *Intervien*, July 23, 2018.

³⁰ Qodir, *Radikalisme Di Indonesia*, 75.

³¹ Zulfahmi, "Pandangan Islam Tentang Radikalisme," 2018 disampaikan pada FGD tanggal 17 Oktober 2018.

whom come from Islamic boarding schools. It raises the assumption that pesantren is a repository for terrorists. Some parties try to reject this assumption, and some other parties try to take lessons by reviewing the curriculum, which is indicated to be radicalism.³²

Ma'ruf Amin considered no radicalism in Islamic boarding schools, both salafi and modern, even though the terrorists were pesantren graduates. He thinks that radicalism exists outside the pesantren, so those who are immature in the pesantren then leave. However, due to unstable conditions they are recruited and influenced by certain groups and has been a distortion of the understanding of the word jihad. So, it is necessary to socialize the true meaning of jihad as well as rehabilitation for those who have been exposed to an understanding that is actually contrary to Islamic values.³³

Ustad Deswandi is of the view that the education system that has been implemented in Islamic boarding schools plays a vital role in countering radicalism. According to him, in Parabek itself, there was also a ustad whose understanding was slightly different who was brought from outside. However, this understanding could not enter and develop because other teachers already had sufficient religious provisions so they could not be influenced later because they did not get strong support. Then the ustad leaves the pesantren.³⁴

He also revealed that there are several pesantren strategies in dealing with radical ideas that target pesantren students, including:³⁵

1. From the personal aspect of students, values can be instilled: a) leadership b) self-maturity c)

- d) care for the environment d) Muslim character e) Muslim mentality f) Muslim lifestyle
2. From the curriculum aspect, there are several books that students must master, such as: a) Usul Fiqh by Abdul Hamid Hakim b) Hadith Bulugul Maram c) Sufism from the Muhammadiyah dance book d) Bidayatul Mujtahid by Ibn Rushd e) Adyan by Mahmud Yunus
3. From the extracurricular aspect there are several activities: Muhablood, Muzakarah, Halaqah Kitab Kuning, sports and scouting
4. From the aspect of teaching and educational staff, in the recruitment of teachers and administrative staff, a strict selection is carried out in religious understanding, piety, and national insight to not transmit certain ideas.
5. In terms of the campus environment, campus comfort needs to be improved so that children become friendly and away from violence and seeds of radicalism

Ustad Yendri Junaidi also explained that pesantren can play a role in countering radicalism in several ways, including:³⁶

- a. Developing the nuances of a dialogical discussion and the development of scientific studies
- b. Dissect discourse from various points of view
- c. An emotional approach through the dormitory system and the gentleness of the teacher to students through nurturing and sheltering

Abu Ishaq explained that Islamic boarding schools have an important role in countering radicalism, especially the main target for radical groups are teenagers who still have a passionate religious spirit. According to him, two aspects need to be strengthened, including:³⁷

- a. Aspects of education and teaching, in this case, several activities must be carried out, such as absorbing the national curriculum,

³² DS. Narendra, *Teror Bom Jamaah Islamiyah* (Jakarta: Pionir Ebook, 2015), 125.

³³ <https://kemenag.go.id/read/mui-tidak-ada-radikalisme-di-pesantren-90ww> accessed at Thursday, 9 December 9, 2021

³⁴ Ustadz Deswandi (The Vice Leader of Pesantren Darul Muwahhidin), *Interview*, July 23, 2018.

³⁵ Ustadz Deswandi (The Vice Leader of Pesantren Darul Muwahhidin), *Focus Group Discussion*, October 17, 2021.

³⁶ Buya Yendri Junaidi (Chairman of Sumatra Thawalib Foundation Padang Panjang), *Focus Group Discussion*, November 12, 2018.

³⁷ Abu Ishaq (Teacher at Pesantren Darul Muwahhidin), *Focus Group Discussion*, November 12, 2018.

teaching students to be critical and conducting discussions to enrich their horizons, and providing ideas from various points of view.

- b. Social aspects of society, this role can be applied by spreading the cool da'wah and rahmatan lil alamin, mingling and interacting closely and harmoniously and playing a role in improving the community's economy

CONCLUSION

The term radicalism that embraces Islamism has changed the friendly perspective of Islam and led to efforts to form an Islamic state that is considered a just and prosperous country. This perspective can enter Islamic boarding schools that can change the paradigm of students in studying, so pesantren's role is needed to stem the notion of radicalism that will target students. The learning system applied in Islamic boarding schools and strict selection for teachers and employees are potential alternatives to counteract the seeds of radicalism in Islamic boarding schools.

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