

Religious Radicalism Prevention Model in *Ma'had Al-Jami'ah* at State Islamic Universities

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ABSTRACT

This article aims to formulate a strategy for preventing anti-religious radicalism at PTKIN's Ma'had al-Jami'ah in Indonesia, which is synergized with the Ma'had al-Jami'ah curriculum for the development of Ma'had al-Jami'ah. This study utilized qualitative research methods and a case study approach. This study's population was Ma'had al-Jami'ah at PTKIN in Indonesia. Observation of non-participants and interviews were utilized for data collecting, with condensation, presentation, and conclusion approaches for data analysis. The findings indicated that the strategic procedures implemented by Ma'had al-Jami'ah PTKIN in Indonesia involved teachers' appointments. In preventing religious extremism from Ma'had al-Jami'ah PTKIN in Indonesia, one of the most effective measures is to adjust the Ma'had management system's curriculum. In addition, the model for avoiding religious extremism in Ma'had al-Jami'ah was implemented using the teaching model based on the Islamic Yellow Book (*Kitab Kuning*). Furthermore, this study argued that those responsible for selecting Ma'had al-Jami'ah teachers should comprehensively understand Islam.

KEYWORDS

Radicalism, Curriculum, Teachers, Ma'had al-Jami'ah, PTKIN



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Introduction

Over the last decades, the issue of religious radicalism within the scope of the State Islamic Religious College (PTKIN) has strengthened. This was caused by the Islamic State of Iraq and Syria (ISIS) recruitment scandal at Syarif Hidayatullah State Islamic University (Jpnn.com, 2018). At least ten State Islamic Religious Colleges (PTKIN) were exposed to radicalism, according to Setara Institute (Voaindonesia.com, 2019). Several initiatives were taken to prevent the rise of radicalism at PTKIN, including the formation of a task force, the modification of the anti-radicalism curriculum, the literalization of radicalism by lecturers on social media, and the crucial role of the campus Islamic boarding school (*Ma'had al-Jami'ah*).

As a bastion against radicalism, *Ma'had al-Jami'ah* serves as a venue for instilling anti-radicalization knowledge in incoming students (*Santri*). Students receive material on fostering religious moderation for two semesters. The Ministry of Religion via Islamic Higher Education released the *Ma'had al-Jami'ah* Implementation Module for the PTKIN environment on June 7, 2021 (Dirjen Pendis, 2021). The alignment of the implementation of the *Ma'had al-Jami'ah* curriculum is crucial. Due to the vast number of *Ma'had al-Jami'ah* who employ diverse learning models in teaching and learning activities, *Ma'had al-Jami'ah* has a variety of teaching and learning activities. For instance, the *Ma'had al-Jami'ah* of the State Islamic Institute (IAIN) of Kerinci has a maximum enrollment of 200 students. Meanwhile, the acceptance of new students at IAIN Kerinci is estimated at 800 students. Currently, it is projected that IAIN Kerinci will welcome 800 new students. Thus, *Ma'had's* management took a smart step by limiting *Ma'had* activity to one semester. *Ma'had* activities commence following active lectures and conclude before the end-of-semester examinations (UAS). A maximum of 400 students have obtained *Ma'had* education in at least two semesters. This affects the implementation of a restricted anti-radicalization curriculum. At least for one semester, only *tahfidz* activities (Quran memorization) and operational *fiqh 'amaliyah* are emphasized, resulting in a lack of religious comprehension (*ta'alum fi al-din*).

The Implementation Module for *Ma'had al-Jami'ah* at the PTKIN explains how to implement the *Ma'had* curriculum. The module describes the three organizational goals of *Ma'had*. Initially, *Ta'aruf fi al-Din* (introduction to Islamic religious knowledge). Second, *Ta'alum fi al-din* (understanding and living the teachings of Islam). In this phase, *Mahasantri* (students) are supposed to be able to apply Islam's teachings into practice in the community. This phase, *Tafaquh fi al-Din*, produces students fully understanding religion. The *Ma'had al-Jami'ah* program encapsulates these three objectives (Dirjen Pendis, 2021). The orientation of the *Ma'had* program leads to Islamic teachings that are *Rahmat Lil al-'alamin* with the condition that the yellow book (*Kitab Kuning*) is the same as that used by Islamic boarding schools (*Pesantren*) in Indonesia.

Implementing Ma'had al-Jami'ah requires teachers in the Ma'had environment to have education in Islamic boarding schools. This is because Islamic boarding schools are complete religious education institutions with a multicultural education model and prevention of radicalism (Marzuki et al., 2020). The role of Islamic boarding school education is significant for preventing religious radicalism through strict and moderate Islamic religious learning—both in selecting Islamic law teaching sources that are *mu'tabar* and negotiating the surrounding culture. Knowing how to learn *Ma'had al-Jami'ah* at the PTKIN is vital. How do *Ma'had* managers make efforts to prevent religious radicalism daily among students? This research seeks to find a suitable model to be applied in *Ma'had al-Jami'ah* from various models of handling the prevention of *Ma'had al-Jami'ah* religious radicalism in PTKIN. At the same time, they know whether *Ma'had al-Jami'ah* at PTKIN has prevented religious radicalism.

Ma'had al-Jami'ah function as a bastion of religious extremism in Tertiary Education is vital. Higher Education is guided by Tridharma, which encompasses education, research, and service. Initially, *Ma'had al-Jami'ah* was a member of the university's Education department. *Mu'tabar*, situated in *Ma'had al-Jami'ah*, is the fourth dharma taught at the State Islamic Religious College. *Ma'had al-Jami'ah* as a medium for the deradicalization of religion is not merely a hypothesis. As a learning tool for new students, *Ma'had al-Jami'ah* plays a crucial role in imparting anti-religious radicalism concepts through its curriculum.

According to Ridlwan Habib, from 2000 until now, most suicide bombings were carried out by perpetrators aged 18-30 years (Bnpt.go.id, 2021). Age 18-30 years is the age of students studying at PTKIN. The development of PTKIN by opening general departments opens opportunities for input for students not only from Islamic educational institutions such as Islamic boarding schools or Madrasah Aliyah. But also students from public educational institutions such as SMA and SMK. The enthusiasm and enthusiasm of new students from public educational institutions to study Islam is very high. If it is not balanced with moderate religious material, radical ideas will quickly seep into students' ideology.

Strengthening anti-radicalism-based material is closely related to the curriculum model applied to the *Ma'had al-Jami'ah* learning process. Data from State Islamic Religious Colleges in Indonesia shows 58 universities (Wikipedia.org, n.d.). At the *Ma'had* Indonesia Forum, a WhatsApp Group (WAG) was created on November 21, 2017, consisting of 83 *Ma'had al-Jami'ah* administrators from various PTKINs. At the same time, those who are active in the WAG are 32 State Islamic Religious Colleges. This activity can be seen from the absences present in the meeting minutes and the confirmation of the individual carried out by the researcher. The data above becomes a reference in the background of our research problem. Of the 32 State Islamic Religious Colleges active in the WAG (Whatsapp Group) *Ma'had* Indonesia Forum, they are the primary data for filling out a questionnaire about preventing religious

radicalism at *Ma'had al-Jami'ah* at PTKIN. The questionnaire contains questions designed to be as easy as possible to ask to get accurate and unambiguous data.

So far, Islamic boarding schools are considered capable of stemming the flow of radicalism by providing them with a robust religious understanding through the Yellow Book learning method. The yellow book explains the core sources of Islamic law, the Quran and Al-Hadith. The yellow book has many fans of knowledge, both *Ulumul Quran, Ulumul Hadith, Fiqh, Aqidah Akhlaq, Sufism, Ushul Fiqh*, Grammatical, and various kinds of Islamic scholarship, both classical and contemporary. Therefore, the module for organizing *Ma'had al-Jami'ah* issued by the Islamic Higher Education Ministry of Religion emphasizes *musyrif/musyrifah* (*Ma'had* teachers) as graduates of Islamic boarding schools who have received Islamic boarding school education for a long time.

Musyrif (educators) and the curriculum in *Ma'had al-Jami'ah* must be related and support each other, that is, both aim to form a moderate understanding of students. Jumaeda (2017) has conducted studies related to the understanding of moderate and anti-radicalism students in *Ma'had al-Jami'ah* (Jumaeda, 2017) at the State Islamic Institute of Ambon and Shofiyuddin (2019) at UIN Sunan Ampel Surabaya and UIN Maulana Malik Ibrahim Malang (Shofiyuddin, 2019). In addition, Yusuf and Miftahuddin (2020) (Yusuf & Miftahuddin, 2020) also carried out a communication design to prevent female students from being exposed to radical views at the Salatiga State Islamic Institute.

The studies mentioned above do have similarities with the author's research, namely, the similarity of the research object of *Ma'had al-Jami'ah*. Even though there are similarities, the research the authors conducted significantly differs from existing research. This can be seen in the research object, which is quite broad and includes the entire *Ma'had al-Jami'ah* PTKIN (State Religious College) throughout Indonesia. Of course, this has become even more interesting with the launch of the *Ma'had al-Jami'ah* Implementation Module at the State Islamic Religious College (PTKIN) by the Director General of Islamic Education in 2021 (Direktur Jenderal Pendidikan Islam, 2021). On the one hand, this module can become a grand curriculum to prevent radical views, but on the other hand, the module cannot be taken for granted, and even if it is accepted, it will not be easy for *Ma'had al-Jami'ah* to implement it all at once. Therefore by highlighting the curriculum and the *musyrif* of *Ma'had al-Jami'ah* throughout PTKIN, the author thinks this research is necessary and has not been done yet.

From the explanation above, the limitation of this research lies in the State Islamic Religious College, which has *Ma'had al-Jami'ah* and is incorporated in the WAG Forum *Ma'had* Indonesia. Therefore, the formulation of the problem for this article is what are the strategic steps of *Ma'had al-Jami'ah* PTKIN in efforts to prevent religious

radicalism? Moreover, what is the model for preventing religious radicalism in *Ma'had al-Jami'ah* at PTKIN? Departing from the formulation of the problem, this article aims to create a model for preventing religious radicalism, which is synergized through the *Ma'had al-Jami'ah* curriculum for the development of *Ma'had al-Jami'ah* itself. In addition, this article also aims to analyze and map the model for preventing religious radicalism in *Ma'had al-Jami'ah* in all PTKINs with mapping according to the *Ma'had al-Jami'ah* area including the prevention model in *Ma'had* in Sumatra, Java, Kalimantan, Sulawesi, and Maluku. It is based on a credible sample that has completed a Google Forms questionnaire.

Method

This study used qualitative methodologies to collect detailed descriptive data regarding the research problems. The data was collected qualitatively by observing speech, writing, and individual or group behavior. This study employed the qualitative case study method to get an intensive, detailed, and comprehensive exploration of this issue. This work also aims to determine how to prevent extremism in Ma'had al-Jami'ah's PTKIN. It is also used to investigate a particular instance with a captivating character in depth by utilizing multiple sources of information and attempting to comprehend its context, situation, and period (Raco, 2010). This research is limited to preventing radicalism in several Ma'had al-Jami'ah PTKINs that apply a curriculum for reducing religious extremism.

In this study, fifty-eight *Ma'had al-Jami'ah*'s PTKIN in Indonesia. Due to the scale and scope of the research field, this study employs a purposive sampling technique. The researcher selects a group of participants based on particular criteria pertinent to the research objectives. Dr. KH. Ahmad Muzakki, MA (mudir Ma'had State Islamic University of Malik Ibrahim Malang) presides over the Indonesian Ma'had forum's mudir membership, which consists of thirty-two Ma'had PTKIN in Indonesia that have been participating in activities since November 21, 2017. Using a purposive sampling strategy, this study's sample of informants included nineteen students, representing 59% of all active members of the Indonesian Ma'had Forum. Suska Riau, UIN Raden Intan Lampung, IAIN Curup, IAIN Padang sidempuan, IAIN Bangka Belitung and IAIN Bukit Tinggi) Java region (UIN Bandung, IAIN Kudus, UIN Malang, IAIN Pekalongan, UIN Satu Tulung Agung, UIN Saizu Purwokerto, UIN Sunan Ampel Surabaya) Kalimantan, Sulawesi and Maluku (UIN SI Samarinda, IAIN Pontianak, IAIN Kendari, IAIN Gorontalo, IAIN Mando, IAIN Ternate).

This study employs multiple data collection methods, including 1) nonparticipant observation. By observing Ma'had al-Jami'ah, academics can first-hand understand the implementation of PTKIN's anti-radicalization measures. 2) Interviews. This interview technique's question instruments are also adapted to the module for organizing Ma'had al-Jami'ah PTKIN released in 2021 by the Directorate of Islamic Higher

Education, the Director General of Islamic Education. This article employs a data analysis technique pioneered by Miles et al., specifically data condensation, presentation data, and conclusion (Miles et al., 2014). The data processing in this study was additionally aided by the software NVivo 11 Plus. This software classifies data sources into four categories: internals, externals, memos, and framework matrices.

Results

The phenomenon of religious radicalism has become a common enemy. Based on a seminar conducted by Agency for National Unity and Politics (Kesbangpol) Kudus Regency and Muhammadiyah Youth on April 28, 2021, it was stated that since 2009 terrorist actors have begun to divert the targets of terrorism recruitment to the millennial group, namely, generation Z born in 1997-2012 (Polres, 2021). The same thing was also expressed by Brigadier General Ahmad Nur Wahid, Director of Prevention of the BNPT, who stated that radicalism in the name of religion is the enemy of the state and religion (Tribunnews.com, 2021).

The Islamic State of Iraq and Syria (ISIS) is an Islamic organization that has previously been identified as a religiously extreme organization. All activities of religious organizations that have the same vision and mission as the two groups can be considered exposed to radicalism. The main teachings of the ideology of radicalism include replacing the basis of the Indonesian state, which is considered acts of terrorism are considered *jihad* and have an understanding of *takfiri* (intolerance). According to a survey conducted by Saiful Mujani Research and Consulting in 2017, support for the 1945 Constitution and Pancasila reached 79.3%. However, there is surprising data, namely around 9.2% of the Indonesian people agree with changing the foundation of the Indonesian state to become a state based on Islam following the Al-Quran and al-Hadith (Polreskudus.com, 2021).

Many discussions regarding religious radicalism in Indonesia have proven that the seeds of radicalism do exist. It targets not only the Islamic religion but also other religions. The method that is commonly used in spreading and instilling the notion of radicalism that is commonly used is always carrying the theme of political oppression, economic inequality, and social inequality. The whole theme is carried to corner the government as an actor who must be responsible.

The notion of radicalism does not only target ordinary people, in research conducted by Saifuddin, radicalism also exposes students. They were evidenced by the participation of three PTKIN students in the terrorist network in the 2009 period. Students caught in acts of terrorism were misled due to the transformation factor of the Islamic campus, which opened public majors so that the selection of students did not rule out public schools. As well as the notion of radicalism coming from outside the campus environment, not from the campus itself (Saifuddin, 2011).

To stem the flow of radicalism within the State Islamic Religious College (PTKIN), it organizes *Ma'had al-Jami'ah* to internalize Islamic boarding school values on campus. So far, the effectiveness of the role of Islamic boarding schools' religious radicalism in Indonesia cannot be doubted. Islamic boarding schools, as a religious institution that strictly selects and carefully teaches religion, have so far been an ideal vehicle for cadre formation and fortification of their students from the notions of religious radicalism.

The current Generation Z students are currently active in learning at *Ma'had al-Jami'ah*. Currently, the number of *Ma'had al-Jami'ah* actively involved in the Indonesian *Mudir* Forum is 33 *Ma'had al-Jami'ah* from all PTKIN in Indonesia. From the results of the questionnaires distributed in July-August, 21 *Ma'had al-Jami'ah* filled out the distributed questionnaires. From the results of the distributed questionnaire, all respondents (100%) admitted that they had read carefully the module issued by the Ministry of Religion Education Office regarding the implementation of *Ma'had al-Jami'ah* in the scope of PTKIN. This step is significant to determine to what extent the respondents, namely the *Mudir Ma'had al-Jami'ah*, have one idea and goal in organizing *Ma'had al-Jami'ah* in each tertiary institution.

1. Curriculum Strengthening

Rijal revealed that acts of terrorism, persecution in the name of religion, and sealing houses of worship had colored the life of the nation and state in Indonesia. Muslim youths are expected to become pioneers in limiting the spread of radicalism. If young people have been exposed to radicalism, then which generation will be expected to continue this tolerant and peaceful national struggle (Rijal, 2017)? Therefore, friendly and peaceful Islamic religious education must continue to be echoed in Indonesian education.

Arifin explained that in the national education system, the material on Islamic religious education must be taught from elementary to tertiary education (Arifin, 2016). Because of its very urgent position, Islamic religious education has a very significant role in forming a character of tolerance and peace in students so that they can respond to problems that are troubling at this time. One of the problems is radicalism. Radicalism is a problem that continues to overshadow the lives of the younger generation until now.

Abdallah revealed that currently, religious radicalism has led to labeling other people as infidels to violent behavior. In Islam, this action is known as *takfiri*. Ironically, this model of labeling other people as infidels was included in worksheets for high school students, which the Ansor Youth Movement discovered in March 2015 in Jombang. The worksheet for the high school student calls for the killing of people considered polytheists, which reads: "only Allah can

and must be worshiped, and those who worship other than Allah have become polytheists and must be killed.” (Abdallah, 2016).

Some of the studies above illustrate that radicalism does not only occur in general education students, but the phenomenon of students being exposed to radicalism also occurs in tertiary students. The moderate insight-based *Ma'had al-Jami'ah* curriculum has been included in the *Ma'had* implementation module at PTKIN. *Ma'had* managers take strategic steps to achieve moderate-minded students by considering student input. Educational progress in Islamic higher education has opened up as much space as possible for students with general education backgrounds to become part of PTKIN students. Strengthening the field of the Quran is the initial foundation for learning and further deepening religious knowledge. According to the module from PTKIN, the Al-Quran strengthening program is included in the *ta'arufi ad-diin* class program (introduction to religious knowledge).

Sugihartati, Suyanto, and Hidayat explain that the understanding of radicalism is channeled through religious fundamentalist organizations to students who are Muslim. In this study, data were taken from 700 students from seven tertiary institutions, namely the University of Indonesia, Bandung Institute of Technology, Bogor Agricultural Institute, Diponegoro University, Airlangga University, Ten November Institute of Technology, and Brawijaya University. The results of the study show that radicalism is channeled in the seven tertiary institutions in three ways: first, through a relatively open public media platform that is used to communicate in spreading their ideological propaganda; secondly, through the relatively closed public media platforms that radical religious organizations use to recruit their new members; and third, through closed or private media which is used as the last channel in the spread of radicalism (Sugihartati et al., 2020).

Sahri explained that from the past until now, there have always been groups with radical views in universities, both the extreme right and the extreme left. Particularly in Islamic religious colleges, one of the causes is the conversion of IAIN to UIN, which indirectly provides an opportunity for graduates of public schools to become students of religious colleges. Most of them have high spirits because they have just discovered their religious spirit on campus, mainly because they have met activists from certain da'wah institutions and organizations who also have radicalism views. Having a public school background makes them easy prey to arouse and awaken an attitude of religious militancy within them by radical groups. This condition is also exacerbated by campus policies that do not provide space for students to express themselves freely. Therefore, it allows them to seek escapism (escape) to express their critical ideas, indirectly providing and forming their radical understanding of religion (Sahri, 2016).

Zamzamy explained that the younger generation's involvement in radicalism movements could be seen in several cases, such as the number of acts of terrorism where the perpetrators were found to be youths aged 18-25 years (Zamzamy, 2019). Furthermore, Agus SB in Zamzamy (Zamzamy, 2019) explained that the development of radicalism occurs through two sources, namely the first is conventional, namely through person-to-person contact or as mentioned by closed (interpersonal) media by Sugihartati et al. (Sugihartati et al., 2020); and secondly, through unconventional sources, namely with the help of online media or through public media as mentioned by Sugihartati et al. (Sugihartati et al., 2020). Technological advancements specifically for online media have enabled radicalism groups to recruit and disseminate ideology and propaganda.

All respondents who filled out the questionnaire had their characteristics in the managed *Ma'had* curriculum. Overall it consists of three aspects of the learning component. First, strengthening learning to read, write, and memorize *surahs* of the Quran, Second, Deepening religious material through the Yellow Book, and Thirdly, increasing competence in the field of practice, such as mastering foreign languages, becoming a prayer priest and congregational prayer, preaching and speech, art, and entrepreneur training. In addition, for the sake of more profound mastery of religious knowledge, institutional cooperation is also carried out between *Ma'had al-Jami'ah* and Islamic boarding schools that are close to the existence of related *Ma'had al-Jami'ah*. The strengthening of the yellow book can be seen in the following table 1:

Table 1. Yellow Book Learning Material

Learning materials	Yellow Book
Fiqih	<ol style="list-style-type: none"> 1. Kitab <i>Safinatu an-Najah</i> 2. Kitab <i>Fathul Qarib</i> 3. Kitab <i>Madzhab al-Arba'ah</i> 4. Kitab <i>Fiqih Sunnah</i> 5. Kitab <i>al-Fiqhu wa adillatuhu</i> 6. Kitab <i>Bidayatul Mujtahid</i> 7. Kitab <i>Fiqih Wadhah</i>
Tauhid	<ol style="list-style-type: none"> 1. Kitab <i>Kifayatul Akhyar</i> 2. Kitab <i>Aqidatul Awam</i> 3. Kitab <i>Jawahirul Kalamiyah</i> 4. Kitab <i>Qomiut Thungyan</i> 5. Kitab <i>Aqidah ahlussunah wal jama'ah</i> 6. Kitab <i>Tauhid - Darul Haq</i> 7. Kitab <i>al-Hushun al- Hamidiyyah</i> 8. Kitab <i>Fathul Majid</i>
Akhlaq	<ol style="list-style-type: none"> 1. Kitab <i>Ta'lim Muta'alim</i> 2. Kitab <i>Taisirul Kholaq</i> 3. Kitab <i>salalim al-fudala'</i>

	4. Kitab <i>Al Mukhtar min Adabi Nabawi</i> 5. Kitab <i>Alala</i> 6. Kitab <i>aklaq al-Baniin</i> 7. Kitab <i>Ikhtisar Ihya' Ulumuddin</i> 8. Kitab <i>Al-Washoya</i> 9. Kitab <i>Nashoihul 'Ibad</i>
Tafsir	1. Kitab <i>Tafsir Jalalain</i> 2. Kitab <i>Tafsir Surat Yasiin</i> 3. Kitab <i>Tafsir al-Maroghiy</i> 4. Kitab <i>Tafsir Rawa'i al Bayan</i> 5. Kitab <i>Tafsir al-Misbah</i> 6. Kitab <i>Tafsir Ibnu Katsir</i> 7. Kitab <i>Tafsir Juz 'Amma</i> 8. Kitab <i>Tafsir Shofwatul Tafasie</i>
Hadits	1. Kitab <i>Hadits Arba'in An-Nawawi</i> 2. Kitab <i>Hadits Bulughul Marom</i>
Kitab and other supporting books	Nahwu Shorof <ol style="list-style-type: none"> 1. <i>Jurumiyah</i> 2. <i>Imrithi</i> 3. <i>Alfiyah</i> Al-Quran <ol style="list-style-type: none"> 1. Buku Tajwid 2. Buku Modul Yanbu'u Tauhid <ol style="list-style-type: none"> 1. Buku Penguatan Aswaja 'Amaliyah <ol style="list-style-type: none"> 1. Kitab Wirid <i>Rotibul Hadad</i> 2. Buku Praktik Pengalaman Ibadah

2. Teacher Selection

The study conducted by Maulana revealed that in the context of Islam and Indonesianness teachers (teachers) are at the forefront of teaching tolerance manifested in the social sphere. Every teacher must have an attitude of inclusiveness and tolerance because they have the closest relationship with their students. In Indonesia, the increasing understanding of radicalism is due to errors in interpreting religious texts, which are rigid, exclusive, and closed. This is in line with a study conducted by PPIM (Center for Islamic and Community Studies) UIN Syarif Hidayatullah Jakarta in 2008, where it was found that religious educators (teachers) in public schools had a conservative and exclusive understanding of religion (Maulana, 2017).

Teacher selection in suppressing the phenomenon of religious radicalism is significant. It is clearly stated in the PTKIN *Ma'had* Organizing Module that teachers should have received Islamic boarding school education, be highly educated, and at least have received religious moderation training through the relevant training and training agency. However, due to the limited human resources at different PTKINs, the selection adjusted to the needs and competencies of the available teachers.

Teachers of *mahasantri* have a significant role. Through the teachers, religious materials are conveyed in a sensible way and learning. From the data obtained, 100% of the teachers who teach at *Ma'had al-Jami'ah* are fully known by the *Mudir* both in terms of the teacher's profile, abilities, and ideological background. Subsequent data shows that 26% percent of teachers at *Ma'had al-Jami'ah* PTKIN do not graduate from Islamic boarding schools. The rest, 74% of *Ma'had al-Jami'ah* PTKIN teachers, have Islamic boarding school graduates.

As part of educational institutions, Islamic boarding schools have succeeded in becoming strongholds of religious radicalism in Indonesia. Public trust in Islamic boarding schools as a learning system for Islam in Indonesia is evidenced by many Islamic boarding schools established yearly. Either with the *salaf*, modern education system, or a combination of both. A percentage of 26% of teachers not from Islamic boarding schools graduates conducted an in-depth study of religious material in collaboration with surrounding Islamic boarding schools. Meanwhile, English teachers are not required to graduate from Islamic boarding schools.

Discussions

The polemic of religious radicalism in Indonesia and its prevention through Ma'had al-Jami'ah

On various occasions, so far, the government, through the Indonesian Ministry of Religion, has made various efforts to prevent the spread of radicalism in Indonesian education. Along with that, research on radicalism in education is echoed and supported and encouraged to be carried out. This is proven by the many existing studies examining radicalism. Even though a lot of research has been done, radicalism still exists today. Therefore, with ongoing research on radicalism, it is hoped that it will be able to make up for the shortcomings of previous research and make a contribution that, bit by bit, forms a unified whole so that they complement each other.

The existence of the notion of radicalism to this day, one of the reasons is that many things become pathways for its entry into the realm of education. Such as the education system, curriculum, teaching books (materials), teachers or teaching staff, and even through organizations that are joined by students or students themselves so that educators (teachers) and educational institutions cannot recognize and control them. Islamic educational institutions are expected to become the vanguard as a spear to prevent and limit the spread of radicalism. Even so, Islamic educational institutions are sometimes accused of being a place that produces radicalism itself. Lukens-Bull's study explains that he and Western policymakers consider traditional Islamic schools to be a source or place for the spread of radicalism. In Indonesia, traditional Islamic schools are known as "Pesantren" (Islamic boarding schools). Historically, Islamic boarding schools in Indonesia have become an institution that has a significant role in

preventing students from being exposed to radicalism because the religious understanding given to students is comprehensive (Lukens-Bull, 2008).

Mahardika Assingkily and Kamala revealed that Islam which is identified with radicalism or teaches violence is a big mistake. Islamic da'wah is polite, ethical, and peaceful preaching. Even though Islamic boarding schools teach about *jihad*, the *jihad* that is meant is *jihad* that upholds Islamic teachings, not those that teach acts of violence. Islamic boarding school, as a place for peaceful Islamic teaching, has deep roots in Indonesian folklore. Not only is it deeply rooted, but it has also become a tradition that has been passed down from generation to generation (Mahardika et al., 2020).

Abubakar and Hemay explained that Islamic boarding schools had empowered their social capital to prevent and avoid radicalism. Therefore, the stronger the social identity built by the Islamic boarding school, the stronger the implications are given to counteract radicalism. However, identity alone is not enough to sustain resilience, and other elements are needed to support it, such as religion, ethnicity, and culture. The more Islamic boarding school find and form coexistence, for example, between Islam and national identity, etc, the stronger the resilience that is built so that it becomes a stronghold to prevent radicalism (Abubakar & Hemay, 2020).

This is certainly contrary to the initial concept of the entry of Islam into Indonesia in a peaceful way. However, the growth and development of Islam through Islamic groups speak differently. The emergence of radicalism in Indonesia itself started from the monetary crisis that hit Indonesia, which started in 1997 (Muzakki, 2014). In 2004, Greg Fealy identified radical Islamic groups, including Darul Islam, Negara Islam Indonesia (NII), Jamaah Islam (JI), Indonesian Mujahid Council (MII), Islamic Defenders Front (FPI), Ahlussunnah Waljama'ah Communication Forum (FKAW), Laskar Jihad, and Hizbut Tahrir Indonesia (HTI) (Hasyim, 2017). The list of radical Islamic groups indicates that what is meant by radical Islam is more precisely embedded in the Islamic group, not the Islamic religion itself. According to Abdurrahman Wahid, the understanding of religious radicalism arises due to cultural backwardness and a shallow understanding of religion (Wahid, 2006). These two things form a person's character to be radical. Cultural lag can influence a person to reject other cultures that are superior. And a partial understanding of religion can give birth to a radical understanding.

Radical ideas are often associated with acts of violence, terrorism, and social inequality (Jati, 2013). The link between radicalism and terrorism occurs as a result of the interests of the fundamentalist movement with radical groups. Suppressing terrorism means separating the relationship between fundamentalist movements and radical groups (Hasyim, 2017). The triggering factors for religious radicalism in Indonesia at this time can be seen from four aspects. First, the case of Palestine and Israel. Second, the double standard policies of developed countries. Third, distortion of

religious understanding. Fourth, the ideals of the Islamic caliphate (Zarkasyi & Al-Asyar, 2014). The term for religious radicalism itself is still being debated. Arrazy Hasyim stated that religious radicalism does not exist. Because religion teaches compassion. Radicalism occurs in groups acting in the name of religion (Hasyim, 2017). Likewise, with the term liberal, progressive, and even modernist. Broadly speaking, the occurrence of radicalism in Indonesia is caused by two factors. First, religious radicalism in Indonesia arises as a result of terrorism and violence. Second, religious radicalism in Indonesia arises due to social inequality (Jati, 2013).

The first factor is often associated with terrorist groups that are massively and systematically recruiting members, for example, ISIS. The second factor occurs due to the inequality of welfare that exists in society. The most visible social disparities are economic inequality and political discontent. Communities with lower economies tend to be more easily exposed to radicalism, likewise with political power in Indonesia, which is fully controlled by non-Islamic parties, which are considered incompatible with the State of Indonesia, which is embraced by the largest Muslim population in the world.

Issues of the depravity of modernity are often raised as fuel for radicalism. Rejecting secular government and establishing a society by Islamic order (*nizham al-Islam*). This issue is often peddled to various social classes, including students. In terms of identity, radicalism in Islam is seen from several characteristics, including First, considering the Indonesian government as an infidel government; Second, the rejection of all Indonesian state attributes including respect for the red and white flag and the national anthem Indonesia Raya; Third, having stronger emotional ties than family, work and campus ties; Fourth, regeneration and religious recitation are carried out in private, not open in general and specifically for group members only; Fifth, there is a fee for penance for sins committed by members; Sixth, dress in a distinctive way, which so far has been regarded as clothing that radical groups often use; Seventh, they often regard groups that do not agree with them as wicked and disbelieving groups; and Eighth, do not want to accept the opinion of groups outside their group (Sefriyono & Mukhibat, 2017).

Ma'had al-Jami'ah aims to guide and foster students. For 24 hours, students are controlled by their educational activities. After starting at 07.00 to 17.00 WIB, the students were busy with lectures on campus and other extracurricular activities. Then from 18.00 WIB to 06.00 WIB, they were at *Ma'had al-Jami'ah* to get learning materials and coaching. Currently, *Ma'had al-Jami'ah* is the embodiment of an Islamic boarding school under the auspices of the campus. The orientation of presenting Islamic boarding school values in *Ma'had* is part of an effort to provide a complex and comprehensive understanding of religious material. In contrast, *Ma'had Aly* aims to present a campus in the middle of an Islamic boarding school. *Ma'had al-Jami'ah* is here to provide Islamic boarding school values in higher education.

The presence of *Ma'had al-Jami'ah* (Campus Islamic Boarding School) brought a spirit of religion and nationalism to become a solid stronghold of religious radicalism. At the same time, it is a characteristic of other universities. The enthusiasm for the establishment of *Ma'had al-Jami'ah* throughout PTKIN is getting livelier. To strengthen *Ma'had al-Jami'ah* as an important part of PTKIN, the FGD forum *Mudir Ma'had al-Jami'ah* throughout PTKIN continues to be held. FGDs with the theme of scientific *rihlah* were first held at IAIN Bengkulu in 2014, then carried out periodically respectively at UIN ar-Raniry Banda Aceh in 2015, UIN Sultan Syarif Kasim Riau in 2016, UIN Raden Fatah Palembang in 2017, UIN North Sumatra in 2018, and Tulungagung IAIN in 2019. It is hoped that the development of *Ma'had al-Jami'ah* at PTKIN will become a special and unique training ground for students (*mahasantri*). The notion of religious radicalism can infect various groups, including students. The Director General of Islamic Education has issued a module to implement *Ma'had* PTKIN in 2021. This module is used as an operational theoretical framework in this research.

A Model for Preventing Religious Radicalism Among Mahasantri (Students)

The spread of radical ideology in online media and social media has become a strategy for the extreme right to channel their views. Muthohirin explained that the primary target for using social media is young people because more than half of the total population of Indonesia are young people and already use social media. The model is most often carried out by infiltrating the values of hatred and violence to create hostility that contradicts popular arguments, which are interpreted textually so that it is easy for young people to follow (Muthohirin, 2015).

Saifuddin confirmed that radicalism targets young people, including those with student status. This was proven in the case of the arrest of the Pepi Fernando network, which emphasized that the radical movement against students could not only be felt but was visible and natural. Many students joining this movement came from general university students of the exact faculty. Even so, students from Islamic religious colleges were also targeted for recruitment by radical religious movements. Furthermore, in the study conducted by Saifuddin, he argued that, firstly, there had been changes in Islamic religious tertiary institutions, and secondly, a strategy of massive radical movements had been formed internally to form a metamorphosis on campus (Saifuddin, 2011). Therefore the movement of extra-campus human organizations must be monitored and monitored. So that it does not provide free space for humans to express themselves in religious matters. This has the same impression as Sahri (Sahri, 2016). Although religious organizations are places for students to escape to express their critical ideas, the organizations that serve as forums must still be monitored by the campus.

A study conducted by Hadziq at the Surakarta State Islamic Institute (now UIN) regarding the understanding of nationalism held by Islamic student organizations in counteracting radicalism proves that the understanding of nationalism held by students who are members of extra-campus organizations is formed from formal and non-formal cadres. Each organization has its own AD/ART that applies to cadres (read: students) who are members of it. In this study conducted by Hadziq, the organizations are members of PMII, IMM, HMI, and KAMMI. These organizations move and distribute their ideas massively on and off campus. However, concerning activities carried out on campus, they still collide with existing regulations. So that student organization movements can still be controlled, even though it does not extend to extra-campus student organization activities (Hadziq, 2019).

The first model applied by the *mudir* in efforts to prevent religious radicalism among *Mahasantri* is the insertion of anti-radicalism material, moderate understanding, instilling Ahlussunnah wal Jama'ah values, working with the House of Moderation of Religion which has been formed, equipping students with a spirit of nationalism and love NKRI, prohibiting attributes affiliated with radical Islamic organizations such as ISIS, collaborating with Islamic boarding schools with the *aswaja* orientation, and implementing an up-to-date Yellow Book-based curriculum.

The Model for Preventing Religious Radicalism Among Musyrif and Musyrifah

The prevention of radicalism among students of Islamic religious tertiary institutions, especially in *Ma'had al-Jami'ah*, was carried out by Jumaeda at the Ambon State Islamic Institute (Jumaeda, 2017). This study found that *Ma'had al-Jami'ah* can be a means for students to integrate with a multicultural frame on many things, such as understanding Islam, culture, and technology. The coaching effort is not only related to religious knowledge given to *mahasantri* but also social science and understanding the diversity or ideology of the Indonesian nation. This intends to prevent *mahasantri* from being exposed to radicalism, respect differences, and uphold peace.

Other studies, such as those conducted by Shofiyuddin, reveal that *Ma'had al-Jami'ah* plays a role in strengthening students' understanding of moderate Islam reflected in everyday life. The activities carried out are a strategy for building the character of polite, peaceful, tolerant, and moderate students. *Ma'had al-Jami'ah* can be used as a forum to form a moderate student personality to avoid radicalism. This is for response and as a protector where ideological contestation is currently taking place (Shofiyuddin, 2019). Therefore, the existence of a moderate understanding of Islam gives students a filter to sort out the information that comes to them.

The study conducted by Yusuf and Miftahuddin revealed that at the *Ma'had al-Jami'ah* IAIN Salatiga there was no structured, detailed, and massive radicalism communication design (Yusuf & Miftahuddin, 2020). However, efforts to prevent female students from being exposed to radicalism have been carried out on a small

scale. Much has been done, starting from selecting teachers, selecting teaching materials, and carrying out various formal and informal activities that make it possible to prevent students from being exposed to radicalism. In addition, the *Mah'ah al-Jami'ah* IAIN Salatiga conducts systematic studies (*halaqah*) on polite, peaceful, and tolerant Islamic da'wah, which is managed through the WAG.

In response to this, Yusuf and Miftahuddin recommended that the management of *Ma'had al-Jami'ah* conduct a comprehensive explanation to students about the dangers of understanding radicalism. *Ma'had al-Jami'ah's* role as an institution that provides accommodation for students studying there must be revitalized to provide a leading role for students (Yusuf & Miftahuddin, 2020). In addition, *Ma'had al-Jami'ah* must also carry out a structured campaign by expanding its reach so that in the end, *Ma'had al-Jami'ah* can select and sort out the input of students who have different backgrounds who enter IAIN Salatiga students.

In response to this, *Ma'had al-Jami'ah*, one of the scientific intersections of students in Islamic religious tertiary institutions, must also properly regulate and control the curriculum. One of the controllers is the educator, or in *Ma'had al-Jami'ah*, it is called *musyrif*. The position of *musyrif* and *musyrifah* in *Ma'had al-Jami'ah* has a strategic position. *Mudir* has limited time and opportunity to control all *mahasantri* activities. The relationship between *mahasantri* and *musyrif* is intensely intertwined during teaching and learning activities. *Mahasantri* understanding begins with a learning process driven by *musyrif*. From the data obtained, 75% of the *musyrif* who teach the *mahasantri* are Islamic boarding school graduates because they are Islamic boarding school graduates. However, supervision of the teaching system of *musyriks* and *musyrifahs* must continue to be carried out because the first step in understanding *mahasantri* religious radicalism starts with the teacher.

The preventive models carried out by the *mudir* include; teacher selection strictly through the interview stage. The interview stage reviews the ideological background of the *musyrif* and *musyrifah*. The researcher then asked questions in the form of anticipatory steps taken by the *mudir* if some *musyriks* and *musyrifahs* had radical views. Respondents answered that coaching and dialogue were carried out. The coaching involves PTKIN leaders, Islamic boarding schools, moderation houses, and programs supporting religious deradicalization. The dialogue is carried out by introducing moderate Islamic teachings by giving moderate Islamic readings, for example, *al fiqh bainal ashalah wa tajdid, fiqh wasathiyah al Islamiyah wa al tajdid, al khashaish al ammah li al Islam* by Yusuf Al Qardlawi, *wasathiyah Islam* by Qurais Shihab, and *Islamic moderation* by M. Mukhlis Hanafi. The dialogue room contains discussions about radicals and Islamic wasathiyah to add insight into the importance of wasathiyah.

Two patterns of prevention of religious radicalism occurred both on the side of students and *musyrif*. Clearly, the prevention of religious radicalism lies in the term yellow book and Islamic boarding school. In addition, the overall management data of *Ma'had al-Jami'ah* PTKIN obtained five other models including coaching, leadership policies, exemplary, selection of teachers, and imposition of sanctions for students and *musyrif* who are indicated to have radical views.

The National Deliberation of the *Mudir Ma'had* PTKIN Forum throughout Indonesia in the FGD and Scientific Rihlah event, which took place at IAIN Ternate on 2-4 November 2021, reaffirmed the role of *Ma'had al-Jami'ah* as an icon of religious moderation in PTKIN. All students agree that the existence of *Ma'had al-Jami'ah* PTKIN is a distinction from other tertiary institutions. It is hoped that the existence of *Ma'had al-Jami'ah* will become the chess dharma of the State Islamic Religious College (PTKIN). Overall the *mudir* agreement in calling for anti-religious radicalism and making radicalism a common enemy can be seen from the data obtained. In addition, the results of the National Conference, published on social media via YouTube on November 6, 2021, equate perceptions in preventing religious radicalism through religious moderation. The concept of religious moderation can be seen in table 2:

Tabel 2. Perceptions of Religious Moderation of *Mudir Ma'had al-Jami'ah* PTKIN

Mudir Name	Ma'had al-Jami'ah	Perceptions of Religious Moderation
M. Amri, Lc. M.Th.I	IAIN Ternate	1. Love the motherland 2. Mature in attitude 3. Obey religion 4. Beneficial to others
Dr. Teguh, M.Ag	UIN Satu Tulungagung	1. National Commitment 2. Tolerance of diversity 3. Anti-violence 4. Acceptance of local traditions
Dr. Harun al-Rasyid, M.A	UIN Sumatera Utara	Appreciating diversity is one way to realize religious moderation
Drs. A. Mujib Adnan, M.Ag	UIN Surabaya	Religious moderation is vital for the unity of Muslims in Indonesia
Andi Arif Pamessangi, M.Pd	IAIN Palopo	1. Religious moderation is a joint effort of the nation's children to save the Indonesian generation. 2. Pious and obedient in religion 3. Have a solid national commitment
Tomi Hendra, M.Sos	IAIN Bukittinggi	The concept of wasathiyah is crucial for <i>mahasantri</i> learning

Dr. Usman, M.Pd.I	IAIN Pontianak	Akhlaq al-Karimah Education is part of Religious Moderation
Dr. M. Hasby, M.Ag	IAIN Bone	Religious moderation is a unifying tool for the nation
Rizal Siregar, M.Pd	IAIN Padangsidampuan	Rejection of distorted understandings is part of the understanding of religious moderation
Jamanuddin, M.Ag	UIN Raden Fatah Palembang	The understanding of wasathiyah Islam is fundamental to be taught in <i>Ma'had al-Jami'ah</i>
Saiful Mujab, M.Si	IAIN Kudus	Religious moderation teaches respect for all differences in views
Dr. Azni, M.Ag	UIN Suska Riau	Religious moderation is aimed at Islam and all religions in the archipelago. Therefore, a moderate attitude of national commitment, religious tolerance, and acceptance of tradition are indicators of attitudes for all religious people and a nation
Dr. Mursidin AR, S.Ag, M.A	IAIN Langsa	Knowledge, Charity, and Faith are capital in religion
Agustan Ahmad, M.Pd.I	UIN Palu	Religious moderation is a perspective, attitude, and practice of religious teachings through human values and <i>masalahah</i> . <i>Ma'had al-Jami'ah</i> is a pilot project of religious moderation at PTKIN
Afdal Purnama	UIN ar-Raniry Aceh	The Islamic teachings of rahmatan lil alamin are taught through Muslim attitudes and morals
Drs. H. Lahamuddin, M.Ag	UIN STS Jambi	Comprehensively understanding religion is a step in religious moderation. Religious moderation is dynamic, anti-radicalization, and full of love
Muhammad Nur, M.Hum	UIN Raden Intan Lampung	Religious moderation is a middle attitude that makes justice a necessity. Religious moderation is a suitable character in religion in Indonesia. <i>Ma'had al-Jami'ah</i> was born as the front guard in religious moderation

Model of Prevention of Religious Radicalism in Ma'had Al-Jami'ah....

Dr. Abd. Halim Talli, M.Ag	UIN Makassar	1. National Commitment 2. Religious Commitment 3. Fellowship Commitment
Misbahudin Jamal, M.Th.I	IAIN Manado	Respect for differences is paramount in religion, nation, and state
Dr. M Hasdin HAS, Lc. M.A	IAIN Kendari	Religious Moderation is a necessity in differences that can build a peaceful civilization
Dr. H. Ahmad Muzakki, M.A	UIN Malang	<i>Ma'had al-Jami'ah</i> must teach religious moderation through scientific integration
Dr. H. M. Y. Un. Mayalabit, M.Ag	IAIN Fathul Muluk Papua	Love for the Indonesian nation through the values of national commitment and the 1945 Constitution to the younger generation
Chardinal Putra, S.Ag, M.A	IAIN Batusangkar	The existence of <i>Ma'had al-Jami'ah</i> is at the forefront of the Ministry of Religion in teaching religious moderation

All *mudir* also agree that the most effective model in preventing religious radicalism is the internalized role of the yellow book and Islamic boarding schools in the management of *Ma'had al-Jami'ah*. In addition, essential capital in delivering the learning of the yellow book material is found in the teachers at *Ma'had al-Jami'ah*.

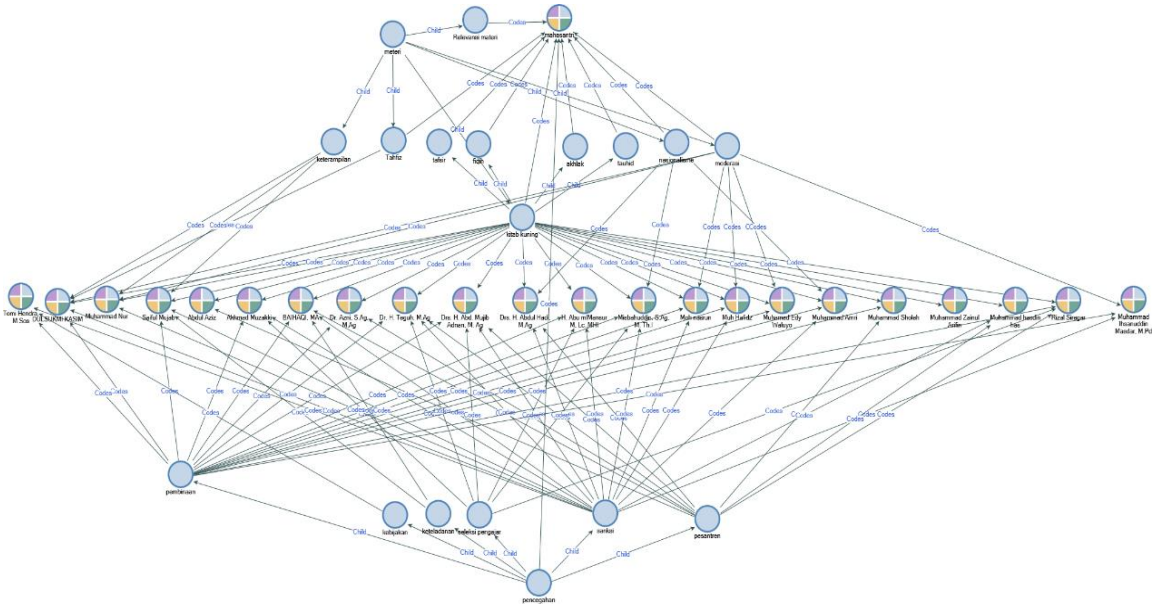


Figure 1. Data analysis by NVIVO

through its Curriculum Development Division guided by the 2017 National Curriculum.

The data in Figure 1 is the result of analysis using the NVIVO application. Apart from the *mudir* respondents agreeing that the Yellow Book is essential in preventing religious radicalism, the data was also triangulated with the *Mahasantri*. The data results show that learning Islamic law, interpretation of the Quran, monotheism, morals, and hadith also has implications for preventing religious radicalism among the female students.

Conclusion

The strategic steps taken by Ma'had al-Jami'ah of PTKIN throughout Indonesia based on research results included the selection process for teachers interviewed by the board. The interview questions included their educational background, ideological background, understanding and perception of moderate Islam, national commitment, mastery of religious material, and Islamic boarding school graduates. Therefore, modifying teaching in the Ma'had management system is the most strategic step in preventing religious radicalism in Ma'had al-Jami'ah PTKIN throughout Indonesia.

Based on the NVIVO 12 plus data analysis, the model for preventing religious radicalism in Ma'had al-Jami'ah is based on the yellow book. Religious content in the yellow book contains content of moderation and anti-radicalism. The yellow book has also been used for a long time as Islamic religious material, including monotheism, morals, Islamic law, grammar, Sufism, and other materials. Especially the importance of conveying moderate Islamic law learning will later have implications for understanding the students. Thus, the prevention of religious radicalism in Ma'had al-Jami'ah PTKIN is realized.

The selection of Ma'had al-Jami'ah teachers should have a comprehensive understanding of religious aspects. So that the opportunity for religious radicalism to enter Ma'had does not occur. Mastery of the yellow book is a necessity for teachers at Ma'had al-Jami'ah. In addition, the complete Yellow Book is available in every Ma'had al-Jami'ah library as reading material, a reference for students.

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