

De-Radicalization through Prophetic Education in High School

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Abstract

This research analyze the management of de-radicalization through the prophetic education, case study in State Senior High School (SMAN 1) and State Islamic High School (MAN 1) Kendal, Jawa Tengah, Indonesia. The research used qualitative method. Data collection technique in this research are observation, interview and documentation. The results showed; 1) the humanizing human beings is the key in organizing the radicalism ideological movement in prophetic education in Indonesia. Meanwhile, in the relationship between religious values and national culture, it must provide space for pluralism and multiculturalism 2) the process of de-radicalization in prophetic education in Indonesia through prophetic values in Islamic Civilization History (*Sejarah Kebudayaan Islam, SKI*), *Al-Qur'an, Hadith, Akidah Akhlaq*, and various extra-curricular activities. Based on the evaluation conducted most of students are already good in showing anti-radicalism attitude.

Keywords: de-radicalization; prophetic education; high school; humanity.

Abstrak

Penelitian ini menganalisis pengelolaan de-radikalisasi melalui pendidikan kenabian, study kasus di Sekolah Menengan Atas 1 (SMAN 1) dan Madrasah Aliyah Negeri 1 (MAN 1) Kendal, Jawa Tengah, Indonesia. Penelitian ini menggunakan metode kualitatif. Teknik pengumpulan data dalam penelitian ini adalah observasi, wawancara dan dokumentasi. Hasilnya menunjukkan; 1) bahwa memanusiaikan manusia adalah kunci dalam menata gerakan ideologi radikalisme dalam pendidikan profetik di Indonesia. Sedangkan dalam relasi antara nilai-nilai agama dan budaya bangsa maka harus memberi ruang pada pluralisme dan multikulturalisme. 2) proses deradikalisasi dalam pendidikan kenabian di Indonesia melalui nilai-nilai kenabian dalam SKI, Al-Qur'an, Hadits, Akidah Akhlaq, dan berbagai kegiatan ekstra kurikuler. Berdasarkan evaluasi yang dilakukan, sebagian besar siswa sudah bagus dalam menunjukan sikap anti radikalisme.

Kata kunci: deradikalisasi; pendidikan profetik; SMA; MAN; kemanusiaan;

Introduction

Juvenile delinquency which leads to violence among high school-age adolescents. The influence of radical attitudes in religion has been the cause of juvenile delinquency, criminal acts, brutal acts in motorcycle gangs, and many of them even died because of student brawls. According to the Indonesian Child Protection Commission (KPAI) violence committed by adolescents, especially school age is based on the involvement of religious teachings given by schools that allegedly has taught intolerance and directed students to have fanaticism towards certain religious doctrines.¹ The indoctrination of religious education occurred at all levels of education through activities systematically and children have become victims.

Humanitarian values, appreciation for the rights of other individuals, respect for others, mutual respect is no longer a cornerstone of doing and acting. Some people at this time tend to ignore religious values and moral teachings. Those two-polar meeting that often evoke variety of conflicts until the occurrence of a physical confrontation such as the inter-ethnic unrest and various cases of threat of national disintegrating. Character and identity as a nation that likes to help, to cooperate, to friendly, and to forward deliberation is no longer reflected in every action. The source is in a multi-dimensional crisis that increasingly eats into the nation's identity and increasingly uncertain national orientation.

¹Moh. Hasim, *Potensi Radikalisme di Sekolah Sudi terhadap buku Pendidikan Agama Islam di Sekolah Dasar*, Balai Litbang Agama, Semarang, 2015, hlm. 1.

The education world demanded its role to re-align this nation's goals. Because seeing the fact that the world of education will be in a dilemma-contradictory situation and condition due to the demands of modernity as well as the demand for the role of guardians of moral values. While the world of education is in a paradox, on the one hand it wants to instill and teach moral values on the other hand the behavior of some educational institutions actually reflects educational practices that deviate from its moral values, mission and main vision. Political changes in this country always sacrifice the concepts and education system so that the sustainability of educational programs never runs smoothly. Ironically, every transfer of minister always produces new policies that do not really have an adequate philosophical basis. In fact, education is an investment and economically as a capital that will be pick up the beneficial for the nation if the system is correct. Thus, to realize the whole of the human beings and do not marginalize, it will difficult to achieve because the principle of economics does not know the terms of spiritual, morality and togetherness. Moral values are taught as mere theories and have never been proven in the real life.

Prophetic education is defined as an educational paradigm that seeks to synthesize an education system that focuses on moral and religious values and a modern education system that develops general values. Prophetic education can be developed in three dimensions that direct changes in society, namely humanization,

liberation and transcendent.² The prophetic education paradigm can be understood as a set of theories that not only describe, transform social phenomena, and change things just for the sake of change but also more than that direct the change on the basis of ethical and prophetic ideals. Through the development of school cultures, for example, students are expected to have social capital to familiarize with anti-corruption. Teaching of prophetic values should be given to children since 7-15 years old. They can understand the existence of objects movement, classify on a concrete level, and understand the problem of cause and effect that are concrete. Therefore high school students can be introduced to an action with good and bad consequences.

Research Methodology

This research is qualitative research that aims to explore, to build or to explain various phenomena or events that occur in the religious life of students in high school or at same grade in Kendal Regency. In this research, the researcher focused on the case of education based on prophetic value at SMAN I and MAN 1 Kendal district. The research subjects are the principal, Islamic education teachers and students. The object of this research is the concept of de-radicalization through prophetic education. Three data collection techniques were used by the researcher namely observation, interviews, and documentation studies. Activities in analyzing data include data reduction, data display and conclusions.³

²Moh Shofan, *Pendidikan Berparadigma Profetik Upaya Konstruktif Membongkar Dikotomi Sistem Pendidikan Islam*, Yogyakarta : Ircisod, 2004, hlm. 143

³Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan Kombinasi*, Bandung: Alfabeta. 2008,

Deradicalization and Radicalism

Deradicalization is an effort to reduce radical activities and neutralize radical understanding for those involved in terrorists and their sympathizers and members of the public who have been exposed to radical terrorist understanding. De-radicalization can mean a way or action to change attitudes and views that are considered hard or fanatical to be soft, tolerant, plural, moderate and free. Deradicalization is called a strategy of transforming radical beliefs or ideologies into non-radical ones with a multi and interdisciplinary approach (religious, social, cultural, etc.) for people who are affected by radicalism. With this foundation, de-radicalization is more an effort to make cognitive changes or moderate people's thoughts or beliefs.

According to the Indonesian dictionary radicalism is root word from radical which has several meanings, namely: a) radical understanding or flow in politics, b) understanding or flow that wants social or political change or renewal by means of violence or drastic, c) extreme attitudes in political flow. Whereas the word radical itself is interpreted as a whole, all-out meaning; very hard changes demand changes (government law, etc.), move forward in action.⁴ This understanding is reinforced by Dawisa that radicalism is an attitude of the soul that leads to actions that aim to weaken and change the political system which is already

⁴Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, Jakarta : Balai Pustaka, 1989, hlm. 718-719.

established and usually by forcing to replace with a new system.⁵ Then it can be concluded that radicalism is a group of people who want to overhaul or change a government system which is considered to be incompatible or contrary to the group by using violence to change the order.

Prophetic Education

Education is the process of changing the way of thinking or behavior through teaching, counseling and practicing systematically. According to Shihab⁶ education in essence has a very broad range of meanings in order to achieve perfection requires time and energy that is not small. In other words, education is not limited to a tiered formality system. However, education is part of life or commonly referred to long lasting education. Azra said that education is a leadership for the body and spiritual toward the perfection and completeness of the meaning of humanity with its true meaning.⁷ The purpose of this education is to achieve better conditions for children in terms of maturity and readiness to develop their potential.⁸ Whereas in the constitution No. 20/2003 about the National Education System, stated that "Education is a conscious and planned effort to create an atmosphere and learning process so that students can actively

⁵Wachid Khozin, *Sikap Keagamaan dan Potensi Radikalisme Mahasiswa Perguruan Tinggi Agama*, Edukasi Jurnal Pendidikan Agama dan Keagamaan, , 2013, hlm. 294.

⁶Quraish Shihab, *Lentera AlQur'an Kisah dan Hikmah Kehidupan*, Banadung : Mizan, 2008, hlm. 221.

⁷Azyumardi Azra, *Pendidikan Islam Tradisi dan Modernisasi Menuju Milenium Baru*, Jakarta :Logos,1999,hlm.4.

⁸Hiban S Rahma, *Konsep Dasar Pendidikan Anak Sejak Dini*, Yogyakarta : PGTKI, 2002,hlm. 105-110.

develop their potential so that self-control, personality, spiritual strength, noble character, intelligence, and skills needed by himself, society, nation and country"⁹.

Definitively, prophetic education can be understood as a set of theories that not only describe and transform social phenomena, and not only change things for alteration, but also more than that, are expected to be able to direct change on the basis of ethical and prophetic ideals. So it can be concluded, prophetic teaching is a method of education that always takes the example of the Prophet Muhammad's teaching. The principle in prophetic education is to prioritize integration. In providing certain material is also associated with the existing foundation in the Qur'an and As sunnah, so that both worldly and hereafter goals can be achieved.

Prophetic education is a process of transfer of knowledge and value that aims to get closer to God and at the same time understand it to build an ideal social community. In prophetic education, students are perceived as individuals as well as communities so that the standard of success is measured based on internal accomplishments in individuals and socially actualized.¹⁰ Prophetic education starts from self-example and ideal family building. Educators or teachers include all elements and individuals involved in interactions both within the family and community.¹¹ An educator must be able to provide good service

⁹Wiji Suwarno, *Dasar-Dasar Ilmu Pendidikan*, Yogyakarta: Aruzza Media, 2006, hlm.21-22.

¹⁰Moh.Roqib, *Prophetic Education*, hlm 88.

¹¹Moh.Roqib, *Prophetic Education*, hlm 88.

to students and the community. The services provided by teachers to the community include things that are positive, comprehensive, broad and more durable in ordinary circumstances than hammerhead (rail) services. From the various educational goals that have been proposed, it can be concluded that, the purpose of education shape reliable human resources and have ability developing themselves to achieve a better life. It means with education the child will have the basic ability to develop the potential as member of the world society. Through education too someone has opportunity to change their life be better and more prosperous.

Prophetic Values

Value is the quality of a thing, which makes it liked, desired, pursued, valued, useful and can make people who apply it be prestigious.¹² In Rosyadi's view, value is the implication of the relationship held by humans who are giving value each other.¹³ Therefore, value is regarded important for human because it affect in social life. The value that makes true human is to function as an optimal basic human potential so that they are able to apply in their life activities and how to actualize it through educational stimuli.¹⁴ Therefore, values are related to human activities in the

¹²Sutarjo Adi Susilo, *Pembelajaran Nilai Karakter Konstruksivisme dan VCT sebagai Inovasi Pembelajaran Efektif*, Jakarta : Rajawali Press, hlm. 5.

¹³Khoiron Rosyadi, *PendidikanProfetik*, Yogyakarta: PustakaPelajar, 2004, hlm.115.

¹⁴Moh.Shofan, *Pendidikan Berparadigma Profetik*, hlm. 143.

community of conceptions that live in minds of some members of community, regarding things that they must consider very valuable, so the values in society cannot be separated from cultural value and moral value system. In Koentjaraningrat's view that the cultural value system is the most abstract level in a custom. A cultural value consists of concepts that live in the minds of most members of the community, about things that they must be believed very valuable in life. Therefore, the cultural value system serves as the highest guideline for human behavior. As part of the customs and ideals of culture, the cultural value system seems to be outside and above the individuals who become the community concerned.¹⁵

Prophetic comes from the English word *prophet* which means *prophet*.¹⁶ Prophetic also means the state of being prophet or the prophet's characteristics as an ideal human spiritually, a pioneer of change, guiding people towards improvement and making a relentless struggle against oppression. Prophetic or state being prophet refers to two missions, namely someone who receives revelation, he is given a new religion, and ordered to preach to his people is called an apostle. Whereas the person who receives the revelation and he is not ordered to convey to the people or his people is called a prophet.¹⁷ While the prophetic means all matters relating to a person who has obtained the potential of prophet hood. In history, Prophet Muhammad can be example as a role model for universal humanity. The Prophet presents a reflection of life whose insight as broad as the ocean of

¹⁵Koentjaraningrat, *Kebudayaan Mentalitasdan Pembangunan*, Jakarta: Gramedia, 1984.hlm.24.

¹⁶ John M Echols danHasan Shadily, *KamusInggris Indonesia*, Jakarta: PT. GramediaPustakaUtama, 2006, hlm. 452.

¹⁷MohRoqib, *Prophetic Education Kontekstualisasi Filsafat dan Budaya Profetik dalam Pendidikan* ,Purwokerto : STAIN Press, 2011, hlm. 46.

life. Muhammad SAW not only as a Prophet and Apostle, but also as an ordinary human being who can be imitated by his people. Therefore every Muslim must strive having noble character as exemplified by the Prophet Muhammad. Indeed it has been reflected in the life of the Prophet Muhammad a good example for people. This is in accordance with the word of God in the Qur'an al-Ahzab verse 21. *“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often”*.¹⁸

That is because this prophet has gone through and laid down the human joints of life, ranging from poor children, orphans, shepherds, traders, teachers, educators, leaders and even warlords.¹⁹ Educator competence in prophetic education includes four things, namely honesty, responsibility, communicative and intelligent.²⁰ Definitively prophetic values can be understood as the essence inherent in something that is very useful for human life as well as the nature of a Prophet. Prophetic values are also a set of theories that not only describe and transform social phenomena, and not only change things for the sake of change, but more than that, are expected to direct change on the basis of ethical and prophetic ideals.²¹

The Prophet Muhammad (Pbuh) taught about the basic values of a society that was built, taught about Islam, which was taught to all of his followers, both what they needed in the world and the hereafter. The prophetic values referred to values that can

¹⁸Departemen Agama RI, *Al Qur'an Dan Terjemahannya*, Jakarta : Yayasan Penyelenggara Penterjemah Al Qur'an , 1984., hlm.700.

¹⁹Kailany, *Islam dan Aspek-aspek Kemasyarakatan*, Jakarta : Bumi Aksara, 2000, hlm. 111.

²⁰Moh.Roqib, *Prophetic Education*, hlm 88

²¹Moh.Shofan, *Pendidikan Berparadigma Profetik*, hlm. 131.

be used as benchmarks for social deeds, this includes the three values of verse 110 of Ali Imran's letter:

*You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah.*²²

The verse contains three basic values, namely humanization, liberation and transcendence. Humanization is as the manifestation of *amar ma'ruf* which means the understanding of humanity. Liberation comes from the evil *munkar* meaning freedom. While transcendence, it is a dimension of human faith. These three values have very basic implications in shaping more humanist people.

Concept of Prophetic Education

Prophetic education is an educational paradigm that seeks to synthesize an education system that is concerned with moral and religious values and a modern education system that develops human values. The dualism of the dichotomous education system in the context of Indonesia has two diametrically sides between nationalized Western-style education and Eastern-style education which have historically existed since ancestors. Prophetic education can be developed in three dimensions that direct changes in society, namely humanization, liberation and transcendence.²³

The prophetic education paradigm can be understood as a set of theories that not only describe and transform social phenomena, and change things only for the sake of change but more than that direct the change on the basis of ethical and prophetic ideals. These ethical and prophetic ideals should be

²²Departemen Agama RI, *Al Qur'an dan Terjemahannya*, Jakarta :Yayasan Penyelenggara Penterjemahan Al Qur'an , 1984, hlm. 94.

²³ M. Shofwan, *Pendidikan Berparadigma Profetik*, hlm. 135.

derived from values that are rooted in culture, religious teachings, and national moral values so that the achievement of educational ideals does not sacrifice national identity. While in the relationship between religious values and national culture must be placed within the framework of pluralism and multiculturalism.²⁴

The Management of De-radicalization through Prophetic Education at SMAN 1 Kendal and MAN Kendal

The researcher analyzed prophetic value through Islamic education books that taught for students such as *al-Qur'an Hadist, History, and Akidah akhlak*. Based on interview with Nur Alifah as the Islamic education teacher at SMAN 1 Kendal, she said that

“nilai nilai profetik yang ada dalam mata pelajaran PAI (Alqur'an, Al Hadis, fikih, akidah akhlaq dan SKI) telah ditanamkan pada siswa-siswi SMANIK, para guru PAI dan guru umum juga mengupayakan agar para siswa dalam kehidupan sehari-hari menjauhkan diri dari sikap fanatisme, sikap intoleran antar peserta didik dan bermasyarakat, dan hendaknya PAI memperkokoh dan memperkuat kerukunan hidup beragama serta persatuan dan kesatuan bangsa”
 “(The prophetic values in Islamic religious education subjects (*Alquran, Al Hadith, fiqh, akidah akhlaq* and Islamic history), have been conveyed by students at school. The teachers also try to keep students in their daily lives away from fanaticism, intolerance between students and society. PAI should strengthen religious harmony and national unity and integrity”.²⁵

²⁴M. Shofwan, *Pendidikan Berparadigma Profetik*, hlm .135.

²⁵ Nur Alifah, PAI teacher, interview on 17th July 2019.

From Nur Alifah statement, in Islamic Education development, the teachers do not teach fanatic and intolerant attitude. Moreover, Indonesia is multicultural country that has many differences such as tribe, race, religion, tradition and culture which vulnerable conflict and disruption. Developing pluralism-multiculturalism is one of the ways to understand the differences among people because the differences are natural (*sunatullah*). We do not discriminate a group.

The same opinion also stated by the principle of SMAN 1 Kendal that the difference life in Indonesia country is *sunatullah* that cannot be denied everyone. The principle wants all of students having tolerance in social life either on school or in society. One of the methods applied in developing Berbhineka Tunggal Ika awareness through Islamic education and other education. This integration can make students understanding in the social life. The implementation of Islamic education shapes the students having personality based on faith and piety to Allah and builds good character based on Prophet Muhammad's teaching.

Prophetic Teaching as Effort to Avoid Radicalism

The management of De-radicalization at school, implemented anti-radicalism values in the teaching and learning process through prophetic education. SMAN 1 Kendal and MAN Kendal apply prophetic values to overcome radicalism in the teaching and learning Islamic Education process. Islamic Education is one of compulsory subject that must be mastered by the students. Beside that Muslim students are required to memorize *juzamma* on the Islamic education teachers. Islamic Education plays an important role in preventing the spread of radicalism in the education world. This process can direct

students to reject radicalism. Through learning with various components, the prophetic values taught :

Creating peace. Islam always upholds peace in any situation. This is shown in the verses of the Qur'an and various examples of the Prophet's behavior which always prioritizes peace, rather than disruption. Nur Alifah said that

“Orang berbeda pendapat itu sah-sah saja. Ulama pun banyak yang berbeda pendapat. Akan tetapi, adanya perbedaan tersebut tidak selalu berarti perpecahan atau permusuhan.”(People with different opinions are fine. Many scholars have different opinions. However, the existence of these differences does not necessarily mean division or hostility)²⁶

Radicalism movements often make differences of understanding and opinion as one of the triggers for disruption. Where those who disagree, they must be fought. The indication of the existence of radicalism there is a fanatical attitude regarding one opinion without respecting other opinion. That attitude caused disruption and hostility. In building good character especially in the education world, learning is needed that leads to the formation of commendable attitudes to students. In Islamic education learning, there are materials about avoiding despicable traits such as anger, wickedness, apostasy, and carrying out praiseworthy traits such as spreading greetings, friendly, compassion, respect, being humble, sincere, polite, harmonious, helpful, and peaceful in the society. In the textbook al-Qur'an hadist 10th grade contains the prohibition of anger because it is despicable. The purpose students can resist anger and know the impact of being angry.

²⁶ Nur Alifah as PAI teacher and Eko as vice-principal SMAN 1 Kendal, interview on July, 27/ 2019).

Building tolerance. Implicitly, tolerance material is already present in many general subjects such as citizenship education. *Al-Qur'ān al-Ḥadīth* subject also contains tolerance material. The purpose of this material is so that students are able to mention, interpret, and explain the contents of the verse and *al-hadiths* about tolerance, and students are able to practice it in daily life. The materials are QS. *al-Kafirun*: 1-6 and QS. *Al-Hujurat*: 13-24. This material is directed to Islam with a friendly, peaceful and loving religious. Nur Alifah as Islamic education teacher explained that students should be given a broad explanation about tolerance. The students not only adopt verses or *hadist* textually, but also contextually. It means in implementing the recommended verses and *al-hadīth*s also must pay attention to environmental culture. Islam in Arabic is different from Islam in Indonesia. Islam in various regions cannot be separated from the socio-historical conditions of the people who have their respective local wisdom and have experienced Islamization. With this understanding, students are expected to be able to accept, be able to live side by side, and be more tolerant.

Being tolerant means seeing something not from the background but how to achieve the goal of a safe and peaceful country. Humanist society where every difference people and ethnic groups tries to be solved by discussion not by violence. Social tolerance is also applied to religious activities in SMAN I Kendal and MAN Kendal, such as *qurban* activities, *maulidur Rasul*, *Halal bi halal*, *sharing*, etc. Those activities are coordinated by teachers, student council and other students. These activities are as learning to build peace, tolerance, helping each other and also preventing radicalism. Because from the questionnaire that distributed for students, there are indication some students that follow radicalism. This can be proven from their answer from the question “who is a public figure that you

admire, below? A. Abu Bakar Ba'asyir. B. Amin Rais. C. Syafi'I Ma'arif." Most of students choose B and C but two students at SMAN 1 Kendal and one student at MAN Kendal choose A. from Answering Abu Bakar Ba'asyir as sign there is indicator radicalism entering at the school.

Spread affection. In the book *al-Qur'ān al-Ḥadīth* 11th class there is *al-hadīth* about affection:

من لا يرحم لا يرحم

"Whoever does not love, is not loved"

In this delivery, Mrs. Nur Alifah (as the Islamic Education teacher at SMAN 1 Kendal and Muallifah (as the Islamic education teacher at MAN Kendal) use the lecture and exemplary method with the aim that students learn by heart, understand, and be able to practice in everyday life.

"Kalau untuk kasih sayang, penjelasannya kan hanya sedikit. Yang ditekankan adalah anak mampu hafal dan mempraktekkan. Jadi saya lebih banyak menggunakan teladan, contoh".²⁷

Strategies to counteract radicalism in and out of classroom

In classroom. The strategy used by SMAN 1 Kendal in encountering radicalism through prophetic learning contained in Islamic education subjects that implemented in the teaching and learning process. The following learning objectives of Islamic Education from attitudes, knowledge, and skills aspects in SMAN 1 Kendal are attitude, knowledge and skill. Having behavior that reflect the attitude of the faithful, noble, knowledgeable, confident, and responsible when communicate with the society,

²⁷Interview with Bapak Eko Cahyono, on 14th June 2019, at SMAN I Kendal.

at home, school, and playground environment. Having factual and conceptual knowledge based on their curiosity about science, technology, art, and culture in the insight of the ability of nation, state and civilization related to phenomena and events at home school and playground environment. Having productive and creative ways of thinking and acting in the realm of abstract and concrete in accordance with what was assigned to him. The formation of attitudes is one of the goals that must be achieved by students, because a good attitude can distance students from traits that can lead to radical actions.

SMAN 1 Kendal students are though with good skills, here are some superior programs at SMAN 1 Kendal. There are parenting for new students' guardian, religious arts droup formed by each class, superior student selection program,

Outside the Classroom. Extracurricular activities such as scouts, science clubs, English clubs, and other general activities. Various extracurricular activities become a means of implementing anti-radicalism values in the learning process outside the classroom. An example is the scouting activity which is carried out every Friday, after school. This activity is carried out with the aim that students can have an attitude of responsibility and a sense of love for Indonesia.

Based on the evaluation conducted, both test and non-test, most of the students of SMAN I and MAN Kendal are already good in showing anti-radicalism attitude. Like being tolerant of his friends with different ethnic groups, maintaining harmony is by working together to clean the class, and activities of nationalism and religious culture in schools.

Conclusion

Based on the research conducted at SMAN I and MAN I Kendal on De-radicalization through Prophetic Education in High Schools in Kendal, it can be concluded that: *first*. Humanizing

human beings is the key in organizing the radicalism ideological movement in prophetic education in Indonesia. Moral and religious values as well as a modern education system that develops human values centered on three dimensions, namely humanization, liberation and transcendence. Meanwhile, in the relationship between religious values and national culture, it must provide space for pluralism and multiculturalism. *Second*, The process of de-radicalization in prophetic education in Indonesia through prophetic values in the subject history of Islamic civilization, *Al-Qur'an, Hadith, Akidah Akhlaq*, and various extra-curricular activities. *Third*, To evaluate the application of de-radicalization through prophetic education is done by evaluating students, both tests and non-tests. Based on the evaluation conducted most of students are already good in showing anti-radicalism attitude.

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