Islamic Religious Learning
in Providing Understanding of Radical Hazards
Based on Affection Approach

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Abstract: *Islamic Religious Learning in Providing Understanding of Radical Hazard Based on Affection Approach, The word Islam and radical, is a familiar word to hear, even in many of the recent events carried out by a group of people who in the name of Islam. Understanding the radical concept has penetrated into various elements, included in education. In responding to this, the goverment have to take an action through reorganizing the existing materials in Islamic lesson which is taught in educational institutions. Rearrangement of islamic lesson is important. Because the existing material had proved that its inadequate to bear students who are tolerant, moderate, and inclusive. The proof can be seen from the number of terrorist and Islamic radicalism which is involving educated young people, both students, college students, or college graduates. Moreover, lately, there has been a tendency of systematic efforts by certain denominations to teach extreme ideological loyalist of religious doctrine among learners. This paper tries to provide an understanding which related to radical concepts on the explanation of Islamic lesson materials in junior high school. So that, learners can understand more about the concept of islam which is peaceful not violence. One of the strategy in providing a radical understanding among learners is to develop Islamic lesson materials through compassion-based learning.*

Keywords: *Islamic religious Learning, Radicalism and Contextual*

Introduction

In Indonesian national education system, Islamic education has a very important position. Explicitly, in Law Number 20 Year 2003 states that religious education is a compulsory subject to be taught in every level and type of education. Religious education is given in accordance with the religion of learners and is taught by teachers who

are religious and aim to foster and form people who believe and piety to God Almighty (Law No. 20/2003).

Because it has very important position, religious education is often be a leading indicator of educational success, especially the formation of morality of learners. Religious education is often the main accused and the greatest to bear the sin of the degration morality of learners. Religious education is also usually used as a scapegoat on state affairs such as Islamic separatism, terrorism, radicalism, human rights abuses, and religious violence.

The emergence of violence cases and terrorism in the name of religion is motivated by the phenomenon of narrow religious fanaticism as the impact of the widespread Islamic radical movement. Zunly Nadia stated that Islam is regarded as a conservative and often used a violent movement in teaching and defending their beliefs[1].

Education and educational institutions are very have a big possibility be a target of radicalism understanding and as an institution it also has a function to provide a clear understanding of Islamic teachings on radical understanding. Studies on radicalism and terrorism are two things that can not be separated and of course the target could be to the certain Islamic educational institutions (non formal, like Boarding School). And it is possible that formal schools nor miss from understanding of radical Islam.

Islam that was the religion of guaranteeing salvation for the universe become into a religion that seemed "fierce", and the sympathizers of radical movement impressed vicious and violent in society perspective. Indeed it is very unfortunate, Indonesian people who are mostly well-known as freindly muslim, now they are known as a brutal muslim comunity and easy to ignite the hostility. Of course the problem should not be allowed to drag on, do not let the movement of radicalism create the Young terrorists, especially from among students who are ready to carry out the bombing action.

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[1] Zunly Nadia, "Akar-akar Radikalisme Islam dalam Tafsir Fi Zilal al-Quran Karya Sayyid Quth",*Mukaddimah*, 18 (2), 2012: 301-323

Islamic education which has a function as a medium for the formation of moral, ethics, or the character of learners can serve as an alternative solution to prevent and even eliminate the acts of terrorism that arise as a result of radical movements. This effort can be done by implementing islamic religious learning based on the anti-violence education in Junior High School. So, how is the implementation of islamic religious-based learning affection in junior high school? The question will be discussed further in this paper. In expectations, this paper can contribute in providing understanding of the danger of radical among students. It is hoped that students have ethics and affection-based education.

The discussion of Islamic and radical issues in public schools is very important to do for several reasons. **First,** the islamic religious curriculum and its content and competency standards are strongly influenced by the tendencies of the ideals that teachers teach to the students. **Second**, it is important that the students can open their mind and have more understanding about the Islamic understanding from various sources. **Third**, the school and teachers need to improve the ability to early detection (early warning) to learners who begin to deviate from the existing Islamic ideology.

Based on the background above, there are two question in this paper: how is the understanding of radicalism in islamic religious learning in junior high school? And how is the Islamic Religious learning strategy in providing an understanding of Islam and radicalism with affection approach at junior high school?

Understanding Religious Radicalism

The discussion of radical is very interesting discussed in the context of religion. This is because, almost of everyone agrees that there is no one religion that would contain a command to adherence to violence. If anyone taught the thing content of violence , then the existence of religion is considered to have denied himself who wants peace both world and the hereafter. However, at its practical level, and this is ironically in character, it is found that the different conditions

in which religion is often involved, or are involved in violence perpetrated by people as persons and adherents of that religion. In fact, the religious engagement with radicalism that took place was assessed by Gerald O. Barney occupies a high number, as well as in a long historical trajectory. Gerald O. Barney noted that about 48 cases of radicalism in this part of the world that involves religion in it[2].

This reality which raises the accusation that religion is the main cause which makes the world ravaged, and life is full of anarchism. Until somebody says that religion must be erase, because religion is the fundamental cause of the radicalism that sweeps the world, including all the social, economic and ecological issues[3].

In contrast to other spheres of life, in religion there are various teachings, symbolism, stories, concepts, dogmas, rituals and system ideals, and the personal and social structures it wishes, which makes the religion can enter the whole dimension of human life. Starting from the dimensions of the upper realm and the human subconscious, the dimensions of immanence and transcendental, the psychic and physical dimensions of man. The whole substance of religion is universal, whereas when it comes to how the symbols, concepts, rituals and ideals that exist in the religion are understood by its adherents, then religion becomes particular. In its universal nature of religion shows the divine dimension, whereas in particular it can be a reflection and represent of the local culture of a particular group of people. Therefore, it is not surprising that religion has a sacred function and is placed as a superstructure in the whole order of life of society, and touches of the side of human existentialism itself.

The placement of religion as the supreme structure of the whole side of life , and the social system of human life, in the perspective of functionalism makes the function of religion as a superstructure that influences other subsystems. As for those who construct religion with a dialectical background of materialism for example, has a view contrary to functionalism where religious functions are still placed as

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[2] Gerald O. Barney, et. al, *Global 2000 Revisited: What Shall We Do?: The Critical Issues of the 21th Century*, (Virginia: Millennium Institute, 1993), p. 81.
[3] Ibid p. 9.

a superstructure but will be determined by material infrastructure and social structure.

From this position, religion is considered to have a manifest functions that is a function that is well aware by the participants as an objective manifestation of a social system, such as increasing the kehesivitas umku (Ukuwah islamiyah), or have latent functions (functions that are not Consciously) which is conscious of the social system in generating radicalism, or according to Azyumardi Azra religion is a Potential targets to become a crying banner in anarchist action (radicalism-Author), which is also equally based on reading and construction of textuality that exist in religion itself[4].

Because of the substance that is in the religion itself, so it is very easily dragged or is dragged in the arena of radicalism by using various languages of science that exist, such as language, political, social, cultural or economic. Samuel Huntington, is one who worried about it. According to him, after the collapse of Marxist and communist states, it appears a strong tendency to re-show the role of religion as one of the factors which is contributing to the sense of identity of a nation, and the cultural circle held by several nations. According to Huntington's economic power still determines future regional alliances in accordance with the dynamics of capitalism. However, he also argues, that the economic power requires a religious dimension to strengthen the built of alliance.   In this condition, Huntington stated that there will emerge a strong bloc rooted in Confucianism, Shinto Religion, Islam which can threaten the civilization (Western-Pen Civilization).[5] Likewise, in its relation to politics, religion is easily dragged into the arena of radicalism by

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[4] Azyumardi Azra, *Menuju Masyarakat Madani: Gagasan, Fakta dan Tantangan*, (Bandung: PT Remaja Rosda Karya Bandung, 1999), p. 11

[5] karya Samuel Huntington tentang "Clash of Civilizations". Bagi Huntington konflik pada era ini tidak lagi bernuansa persaingan politik Timur-Barat, tetapi lebih disebabkan perbedaan-perbedaan dan rivalitas pahams, terutama dalam hal ini, ia melihat Islam memiliki potensi untuk berbenturan langsung dengan Barat.. Lihat M. Natsir Tamara Dan Elza Taher Peldi Taher (editor), *Agama Dan Dialog Antar Peradaban*, (Jakarta: Paramadina, 1996), p 3-33; lihat juga Saiful Mulani, Jajat Burhanudin Dkk, *Benturan Peradaban, Sikap dan Prilaku Islam Indonesia Terhadap Amerika*, (Jakarta: Nalar, 2010), p, 55.

politicizing religion as a source of open radicalism, which is actually based on the weakening of existing political systems and institutions[6]. In the other hand, in a political perspective, religion is also often used as legitimacy of radicalism by the stake holder to maintain hegemony of power.

In a cultural perspective, religion is concerned with the question of the identity of a group, even within certain limits of religion often identical with certain ethnic or community groups, so that sectarian and ethnic radicalism can drag the religion become the radicalism. In relation to identity and ethnicity, the role of religion can be crucial because religion is often used as a means of restoring the consciousness of certain groups who feel alienated towards the group, authority, nation or system that has been circling in his life. However, if in reality those who carry out the resistance as a form of awareness of the occurrence of alienation have similarities on the level of religion adopted, then the emerging surface is ethnicity.

In fact, in a cultural perspective for loyal adherent there is little difference in behavior based on their own culture. For example, churches in Rwanda before and after 1994 delivered sermons on peace and reconciliation, and even managed programs to promote that goal. However, pastors and nuns, as well as their congregations, are used to participating actively in genocide activities[7]. Holistically, religion does not carry the teachings of radicalism that is fully realized by many people, of course, if this is related to the existence of the function of religion for man. The transcendent morality of the true religion has implications for the immanence of human life. The presence of transcendental morality is actually actualized into the human dimension as a whole as a rational, spiritual beings. So that, the peace, tranquility, and well-being can be manifested firmly in this life. Nevertheless, it can not be denied that in religion, textually found texts that can give a sense of radicalism.

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[6] Eny Effendi (Editor), *Islam dan Dialog Budaya*, Diterbitkan Atas Kerjasama Puspa Swara Dengan Jurnal Ilmu Dan Kebudaayan Ulumul Quran, Jakarta, Cet-1, 1994, p. 166

[7] Simon Fisher et. al., *Mengelola Konflik: Keterampilan dan Strategi untuk Bertindak*, Terjemahan, Cetakan I0, (Jakarta: The British Council Indonesia, 2011), p. 43

Such, textuality may arise in the form of doctrine, symbolism, stories, concepts, dogmas, rituals and the ideals of the system and the personal and social structures desired by religion. All these substances in their sacrament form are of course neutral, and when all those substances wish to be manifested in the "profane" , and meaningful, then human intervention in the form of interpretation is necessary. The issue of interpretation of religious texts is what, according to the authors, judge justifies radicalism in the name of religion. Starting from domestic violence that is difficult to detect, to radicalism in the public sphere (public violence).

As an example of domestic radicalism, in the Qur'an there are texts which may be interpreted to justify radicalism itself, for example the word "idlrih hunna" in An-Nisa's letter of verse 3 by the religious department is translated by "beat them".[8] This definition is not wrong according to Nassaruddin Umar but the word should not be interpreted with the literaly meaning. By referring to the Arabic dictionary "Lisân al-Arab" Nassaruddin gives the definition if the word (dlaraba) is "gauli or sesubuhilah" and this translation is more appropriate to the function and purpose of marriage to create peace and compassion[9]. As well as the prohibition for woman become a leader, who has been judged as a form of political radicalism, It is a matter of how the interpretation of texts is conducted. In the example

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[8] Al-Quran surat an-nissa ayat 3 berbunyi: "kaum laki-laki adalah pemimpin bagi kaum wanita, oleh karena Allah telah melebihkan sebagian mereka (laki-laki) atas sebagian yang lain (wanita), dan karena mereka(laki-laki) telah menafkahkan sebagian dari harta mereka. Sebab itu maka wanita yang saleh, ialah yang taat kepada Allah lagi memelihara diri ketika suaminya tidak ada, oleh karena Allah telah memelihara (mereka). Wanita yang kamu khawatirkan nusyuznya, maka nasehatilah mereka dan pisahkanlah mereka di tempat tidur mereka, dan pukullah mereka. Kemudian jika mereka mentaatimu, maka jangalah kamu mencari-cari jalan untuk menyusahkannya. Sesungguhnya Allah Maha Tinggi lagi Maha Besar.

[9] Nassaruddin Umar menterjemahkan surat an-nissa ayat 3 tersebut menjadi: "perempuan-perempuan yang kamu khawatirkan menentang, berkomunikasilah dengan mereka dengan baik-baik, kemudian tinggalkanlahdi tempat tidur sendirian (tanpa menganiyanya), kemudian gaulilah mereka (jika mereka bersedia). Jika mereka tidak lagi menentangmu, janganlah mencari-cari alasan untuk menyalalahkan mereka. Sesungguhnya Allah Maha Tinggi dan Maha Agung"; Jurnal Demokrasi dan Ham, "Radikalisme Dan Kekuasaan", Vol.2. No.1. Februari-Mei 2002, p. 58-59.

13. Sumanto Al-Qurtuby, KH. MA. Sahal Mahfudh, *Era Baru Fiqih Indonesia*, (Yogyakarta: Cermin, Yogyakarta, 1999), p. 133

above, the main problem comes from how the radicalism is based on religion is the question of how to interpret the religious texts, whether there is an objective meaning of the text itself, especially in religious texts where God's language is contained in The sacred book is the meaning of sacra that is applied in the profane world of man. Therefore, in understanding religious texts it is not enough to do textual interpretation but also a contextual interpretation. Because in textual interpretation the approach used is more formalistic-legalstic, that is an approach that refers to texts understood in the transcendental dimension alone, so that it can be separated from the historical context, both in the context of the introduction, the present and the future. This formalistic-legalistic textual interpretation by Muhammad Arkoun is referred to as a monolithic approach, whereas contextual interpretation is a method of interpretation that sees religion in a wider dimension of life, both in the context of historical and epochal messages being the main pillars in the interpretation of religious texts.[10]

In terms of etymology, the term of radicalism still invites various questions. What are the features that can be included in Radicalism? Does its always assume a violence, anti-establishment political activism, or it is containt of more religiously value than others? If radicalism is associated with religious zeal, so what is the differenciate between this term from puritanism? Conversely, if it is related to a political purpose, is it indistinguishable from movements such as extremism and fundamentalism? Th. Sumtrana prefers the diction word of fundamentalism in explaining the religious phenomena contained in the Protestant tradition, while Tarmizi Tahir and Eddy Krisyanto-Franz Magnis Suseno used the radicalism to describe similar phenomena in Islam and Catholicism. This difference occurs because the phenomenon which found by each author is different, so it takes an application of the term that is more capable to represent the reality. Although Tarmizi Taher and Eddy Krisyanto-Franz Magnis Suseno used the term of radicalism, but the associative meaning which described is not same. Tarmizi Taher associates the word with

religious movements in Islam that tend to challenge conservative religious models as well as secular socio-political value systems. The movement is characterized by a desire to apply Islamic teachings thoroughly in family, economy, political and cultural life. Even the pressure on politics is very strong, as reflected in the thoughts of al-Ikhwan al-Muslimin, Sayyid Qutub, and the leader of the Jamaat Islami, Abul Aala Maududi. They strongly assume that the Islamic state is one of the main agendas to be put into reality in order to bring about an Islamic life.

It has been mentioned before that radical movements in Islamic history have a different agenda. Ideally, they are trying to apply the teachings of religion as a whole, but the methods and understanding of the sacred texts and the implications which they convey are mutually different. This is closely related to the atmosphere of the times and the responses of the communities faced. When Abdul Wahhab launched his purifikanism, the people in that era were not faced to the western powers. Therefore, the targets proclaimed by Abdul Wahhab are limited to the internal community of Muslims.

Based on the description above, is known that if the religious radicalism is more visible in many Islamic religions, while in other religions such as Catholic and Protestant are less prominent to the surface. Radicalism in Islam can not be separated from the early history of the emergence of radical movements in the early days of Islamic history.

Conditional Problems of Junior High School Students and Development Goals of Radicalism

Based on the explanation above, that the target of radical terrorism network development could be the education world such as junior high school. This, can be seen from various events involving youth, among students, college students, and college graduates. In addition to the outbreak of terrorism and Islamic radicalism, there has recently been a tendency of systematic efforts by certain religious groups to teach extreme ideological loyalist doctrine among School

students. Azyumardi Azra said that student became a special target for recruitment of terrorist and radical groups. Professor of UIN Syarif Hidayatullah argued that some research proves the existence of recruitment effort to schools, by doing "brainwashing" to the students, which then filled with a certain radical understanding[11].

The targeting of students, especially junior high schools, becomes the target of recruitment of "candidates" of terrorists quite dangerous for the future of the nation. Therefore, junior high school students are very vulnerable to accept radical doctrine easily. Because junior high school students are in adolescence which is a transitional period between the lives of children and adult life. That is the reason why the junior high school students at this time do a lot of activities to find the identity (ego identity).

The growth of junior high school students is characterized by a number of important characteristics: (1) Gaining a mature relationship with peers, (2) Being able to accept and learn social roles as men or women who are highly esteemed by society, (3) Physical and able to use it effectively, (4) Achieving the emotional independence of parents and other adults, (5) Choosing and preparing for a future career in accordance with their interests and abilities, (6) Developing a positive attitude toward marriage, family life, and Have children, (7) Develop intellectual skills and concepts needed as citizens, (8) Achieve socially responsible behavior, (9) Obtain a set of values and ethical systems as a guide in behaving, and (10) Develop Religious insight and enhance religious experience[12].

The junior high school students' religious experience is intrinsic to human experience. James W. Fowler developed the theory of the stage of development in a person's belief (stages of faith development) throughout the life span of man. In his theory it is revealed that junior high school students are in the third stage, namely conventional synthetic-confidence stages. At this stage junior high school students adhere to the opinions and beliefs of others. At this stage junior high

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[11] Azyumardi Azra, "Rekruitmen Anak Sekolah", *Republika*, 24 April 2011.

[12] Desmita, *Psikologi Perkembangan Peserta Didik : Panduan bagi Orang Tua dan Guru dalam Memahami Psikologi Anak Usia SD, SMP, dan SMP*, (Bandung : Rosda, 2009), p. 37.

school students tend to want to learn the belief system from others around them and accept the belief system without being followed with a critical attitude in believing. Furthermore, Fowler reveals that in the conventional synthetic belief stage the junior high school pupils can easily be indoctrinated including those with doctrines that are contrary to the religious values which they believes so that it can harm themselves. That is why junior high school students are often used as recruitment targets for terrorist members. If he has joined in a radical group, then the radical group will easily affect the way junior high school students in religion.

So, beside of that at the conventional synthetic-belief stage, the religious development of junior high school students can be well directed if they join to the right religious groups. Then, on the other hand the religious development of junior high school students can be bad if they join to a radical group and it can harm themselves[13]. That's the problem.

The religious development of junior high school students at this time must be really islamic religiousd attention by various parties, especially teachers of Islamic Education in junior high school.

Islamic religious teachers are required to be able to give a clear and true explanation about islam in school. So that, they can avoid from the idea of Islamic radicalism. One effort that can be done by islamic religious teachers is to practice deradicalization of Islamic education through integrating anti-terrorism education values on islamic religious learning in junior high.

Although the factors of the emergence of terrorism and Islamic radicalism are very complex, but the outbreak of the phenomenon can be a reflextion for islamic religious teachers in this country. It must be admitted that the practice of religious education (Islam) has been more exclusivist than inclusivistic. It Means that , the teaching of religious education (Islam) is more emphasis on claims of religious is

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[13] James W. Fowler, *Psikologi Perkembangan Islami : Menyingkap Rentang KehidupanManusia dari Prakelahiran hingga Pasca Kematian*, Aliah Bahasa Purwakania Hasan, (Jakarta : Rajawali Press, 2006), p. 297

the truth one and regard to the religion as the only salvation and truth claims and consider other people's religion wrong and think they will not save. Therefore, the reconstruction of islamic religious is a necessity. Islamic religious reconstruction efforts in order to build multicultural awareness to reduce terrorism and radicalism cover various aspects. Some aspects of islamic religious that need to be reconstructed include curriculum, educator, material, method, media, and evaluation of learning.

Problems Contents of Islamic Religious Lesson in Junior High School

There are 13 subjects which is given to junior high school. The material is necessary to examine, there are:

First, the islamic religious curriculum in K-13 with its content and competency standards is strongly influenced by the tendency of the ideology taught by the teachers to the students. Therefore, teachers are required to teach Islam in a way that does not encourage learners to become radical. **Second**, junior high school students who have no religious education background (Boarding School) are very easily influenced by literal Islamic models taught by their teachers or *ustadz*. Therefore, the school and religious teachers need to establish cooperation with the Ministry of Religious Affairs. This is important so that students have a broad insight about the Islamic understanding from various sources. **Third,** the school and teachers need to improve the ability to early detection (early warning) for learners who begin to deviate from the existing Islamic ideology. Students who start "pretentious," alone or exclusively with their own group, are easy to forbid and disbelieve, follow unlawful lectures, follow a recitation in which there baiat, fanatics, attack other Islamic groups, begin to dare to teachers and Parents, have ideals of jihad and established an Islamic state, these are a few of the signs that the islamic religious teachers need to be aware of. By recognizing the source of radicalism in schools, it will be found that de-radicalization efforts can work effectively when schools and islamic religious teachers can play a positive role by teaching the true Islam.

Basically, it is necessary to distinguish between radical, radicalism and radicalization. According to KH. Hasyim Muzadi (chairman of PBNU and caretaker of Boarding School al-Hikam Malang), in national seminar "Deradicalization of Religion through the Role of Muballigh in Central Java", basically someone who thinks radically (meaning deep thinking, to the roots) it is possible and we should be think deeply. For example, someone who in his heart holds that Indonesia is experiencing many problems (economy, education, law, and politics) because Indonesia does not apply Islamic Shari'a. Therefore, the basis of the State of Indonesia should be replaced by the system of Islamic government (khilāfah islāmiyyah).

No matter how strong the statement above, if only in discourse or thought, it will not be a public matter. For in essence, what comes to mind can not be judged (criminalization of thought) because it does not include a crime. Because crime is an action (omission). In this fact, someone cannot be punished because of their mindset, but there must an action to make someone guilty[14].

While radicalism, according to Muzadi, is a radical in his understanding usually permanently. Radical as this ism can grow democratically, the power of society and terror. In other words, radicalism is a radical that has become a ideology. The data from the researcher, proved that everyone has the potential to become radicalism, depending on the environment supports it or not. While the meaning of radicalization, according to Muzadi is someone who grows into reactive when there is injustice in society. Usually radicalization grows with regard to economic, political, law enforcement and so on.

So, do not imagine when terrorists have been arrested, then radicalism is lost. As long as justice and prosperity have not materialized, radicalization will always emerge in society. Justice is

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[14] Tindak pidana, disebut pula peristiwa pidana atau delik, adalah tindakan seseorang yang memenuhi rumusan undang-undang, bersifat melawan hukum dan dilakukan oleh orang yang dapat dipertanggungjawabkan. Kepada seseorang yang telah memenuhi rumusan tersebut dapat dijatuhkan pidana. Siti Soetami, *Pengantar Tata Hukum Indonesia*, (Bandung: Eresco, 1992), p. 54.

concerned with many aspects, both legal aspects, politics, education, social, human rights, and culture. The law is different from justice. The law is a certain aspect, whereas justice is the morals of the law The potential of thinking, being radicalizing and growing reactive to radicalization is the starting point of a person becoming a terrorist . There is no terror without radicalism. In contrary the radicalists do not necessarily like the path of violence (terror). Nevertheless, there is a common language used by both radicalism and terrorism, that is militant language or language of struggle (language of militance).

In this context, the potential of thinking, action and behavior in the understanding of radicalism in islamic religious learning in junior high schools needs to be given so that learners do not misunderstand the word violence in Islam.

There are two primary sources that refer to this section, that are the teacher's view of the learning process of islamic religious, and islamic religious learning materials in the student package and worksheet (LKS).

If it is examined, there are some elements in islamic religious textbooks for junior high school students which is needed to be added with material and explanation regarding radicalism. As the expolanation in Books for class VII it is compiled based on the curriculum of 2013 and explains the seven stardard competencies: 1) by science all becomes easier; 2) closer to Allah SWT 3) life clean and comportable; 4) the beauty of togetherness with the congregation, 5) welcome the prophet of his Beloved 6) calm with honesty and 7) life becomes more peaceful with sincere, patient and forgiving. For each of the standard competency is described the teaching materials that are sourced verses of al-Quran and others.

For the first standard of competence, understand the Surat ar-rahman verse 33, surat al-mujadillah verse 11, understand al-quran and behavior of people who love science. Students are expected to read, interpret and behave as people who love science.

This chapter describes three selected and perceived verses concerning the man who loves science. First the students learn about

how to read the three verses of the Quran. After that, in a row the students are invited to understand the meaning of each verse, by showing the translations of the whole meaning of the verse to show the meaning of expression. Not only it, the author gives an explanation of the quoted verse. In an effort to elucidate the letters of ar-rahman: 33, and al-mujadillah: 11, the author of the textbook quotes the hadith of the Prophet while explaining that "studying is the duty of every Muslim to be benefited for human life itself and sustainably[15]."

Based on the explanation above, there is no voilence content , but it is necessary to pay attention to the necessity of the explanation of the verse in depth that invites people to seek knowledge can be misunderstood: "From one side, the assignment can be a delegation of political power to humans. On the other hand because that makes and commission it is Allah SWT, then the officers in carrying out their duties must pay attention to the will and rules for the giver task[16]. "

The sentence above can be interpreted that is the human task on earth. But, it can also mean that the rule is the rule of God. For the second standard of competence, understand the verses of the Qur'an the author of the textbook begins his description with the subject of tajwīd, followed by the translation of the verse and the meaning of the selected word. The author further describes the meaning of the verses as a whole and ends the discussion with a description of the content of verses and exemplary behavior. In his explanation, the author mentions that: "The verse is in terms of editorial related to those who believe, if it is told to you, so you have to give the spaciousness in the assemblies, then lay it down, Allah will surely give the spaciousness for you. When you say stand, then stand. Undoubtedly Allah SWT will raise the level for those who believe among you and those who are given science a few levels. Allah Almighty Thoroughly what you do (Mujadillah: 11)[17]. "

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[15] Muhammad Ali, *Teologi Pluralis-Multikultural*, (Jakarta: Kompas, 2003), p. 119.

[16] Mugy Nugraha, Milki Aan, dan Erta Wahyudin, *Pendidikan Agama Islam, untuk kelas X SMP*, (Semarang: Karya Toha Putra, 2006), p. 7.

[17] *Ibid.*

Furthermore, the author of islamic religious textbook in junior high school states that "in the verse is not pledged in depth and is special for the believer only[18]." The statement is the meaning of the quoted verses of the Qur'an, ie Al-Mujadillah: 11 emphasize to people Who believe only to demand knowledge and faith in God some levels. It's just that the meaning but if we relate to the contextual meaning of it will give birth to issues related to its application in the world of education that may be awakened in the minds of students how the need to learn.

There is an interesting explanation about the history of this Islamic development if the teacher explains well, then the radical understanding among students can be overcome through an affection learning. The author mentions that the decline of Islam is caused by the influence of Western culture. The teacher can explain correctly that Islam is developed and retreated can not be separated from Western influence, but as learners must be able to filter, we have an existing culture and good to be maintained, beside of that the progress of Islam is influenced by Western culture. And "Another factor that affects the decline of Muslims today is the influence of Western culture. The influence is much imitated by the youth of Islam without choosing which is appropriate and in accordance with Islamic ethics. This has caused a moral crisis among Muslims, whether among youth, or the autorithy[19]. "

The statment above is certainly very wise to not to encourage the emergence of radicalism by raising the need for love to study the science in the order of life. This paper considers the culture in Indonesia to encourage social things. The description is not accompanied by complete evidence or at least example, to make the impression of culture in Indonesia certainly not against to Islam and need to be abandoned. In the context of the purification spirit of Islam, mysticism and heresy are the material in Islamic religious education. Such an explanation will not encourage students to compare and

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[18] *Ibid.,* p. 27.
[33]*Ibid.*

contrast the cultural practices practiced by Muslims. With this kind of duty, it is certainly not going to be an *ikhtilāf* (difference of opinion) in the matter of *tahlil, manakiban*, grave pilgrimage and so on which are deeply rooted in religious activities.

After conducting a discussion to answer the formulation of the problem of radicalism in the learning of islamic religious in junior high school, both from the interview and textbook, found the following things: **First**, the spiritual units of Islam residing in these schools are running well. **Second**, in the package books and LKS emerging various statements that can encourage students to improve the practicing of Islamic teaching well to be a polite student. **Third**, some teachers admit that radical Islamism may have spread because of their lack of religious knowledge. Student participation in Islamic spiritual activities in the control of islamic religious teachers can not support the view of radical Islamic penetration assumptions in the school environment.

Based on the explanation above, it is clear that there are elements in islamic religious textbooks in junior high schools that encourage students to have radical thinking and even can also generate radical movements from junior high school students after they follow the islamic religious lesson at school for that teachers need to explain the understanding of radical with Full of affection, to make them be a polite student.

Preventive Strategy towards the Development of Radicalism Understanding through the Role of islamic religious Learning in Public School

There are several strategies or ways of preventing the development of radicalism through islamic religious learning in public schools, among them the redesigning of islamic religious curriculum in junior high school which is now born character education curriculum. This is important, because the curriculum has a central position in the entire educational process. The curriculum directs all forms of educational activity for the achievement of educational goals. The

curriculum is also an educational plan that provides guidance on the type, scope, content order, and educational process. The curriculum is not just a written plan for teaching, but also something functional that operates in the classroom, which guides and regulates the environment and activities that take place in the classroom[20].

The formulation of a tolerant islamic religious curriculum is an urgent step to take. Because, today escalation of religion-based violence is increasing. The existence of the islamic religious curriculum is characterized by the values of character becomes an important component because it becomes a guide for educators in conveying materials about Islamic teachings that appreciate diversity and difference. In the perspective of Nana Syaodih Sukmadinata, a curriculum must meet four components, they are objectives, content or material, process or delivery and media, and evaluation[21]. The four components are interconnected each other. According to him, a curriculum must always be suitability or relevance. This relevance includes two things. **First**, the suitability between the curriculum and the demands, needs, conditions, and development of society. **Second**, the suitability between the components of the curriculum, the content in accordance with the objectives, the process in accordance with the content and purpose. Similarly, the evaluation must be in accordance with the curriculum process, content, and objectives. Within the theoretical framework, the formulation of the islamic religious curriculum must always consider the various components of the curriculum itself and the relevance aspect.

Due to the pluralistic indonesian society, the ideal of Islamic religious curriculum is a curriculum that can support the process of the students become democratic, pluralist and emphasize the living life and reflection to become a whole human being, that is, the youth who are not only clever but also has morality and ethical. And they can Living in a democratic atmosphere each other, and respecting others right.

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[20] *Ibid.*

[21] Nana Syaodih Sukmadinata, *Pengembangan Kurikulum: Teori dan Praktek* (Bandung: PT Remaja Rosdarkaya, 2008), p. 4-5.

The islamic religious curriculum should be able to support the learner's process into a democratic, pluralist human, and emphasize the appreciation of life and reflection to become a complete human being. The curriculum of the islamic religious should include subjects such as: tolerance, pluralism, inclusive aqidah, jurisprudence and comparative religion and themes on ethno-cultural and religious differences, the dangers of discrimination, conflict resolution and mediation, human rights, democracy, universal humanity And other relevant subject . The form of islamic religious curriculum should no longer be aimed at individual learners according to their religion, but collectively and based on common interests.[22]

The formulation of the islamic religious curriculum can involve many stakeholders such as intellectuals, ulama, educational practitioners, human rights activists, and so on. To design a curriculum based on multiculturalism islamic religious, interesting to listen the opinion of Syamsul Maarif who mentions several things.

First, to change the curriculum philosophy from the prevailing uniform as it is today to a philosophy that is more in line with the goals, missions, and functions of each level of education and educational unit. The developed curriculum philosophy must emphasize on a role of education as an effort to develop the humanitarian abilities of learners both as individuals and as members of the nation community and the world. Progressive curriculum philosophies such as humanism, progressivism, and social reconstruction can serve as a cornerstone of curriculum development.

Second, the curriculum theory of content must change from a theory that defines content as a substantive aspect containing facts, theories, generalizations to a definition that includes values, morals, procedures, and skills that the young generation must possess.

Third, the learning theories used in the future curriculum which have to pay attention to social, cultural, economic, and political diversity should not only base themselves on the theory of individualistic learning psychology and make a learners in a free

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[22] *Ibid.,* p. 102

value condition, but must also be based on theories Learning that puts the learners as social, cultural, political, and living beings as active members of society, the nation, and the world.

Fourth, the learning process developed for learners should based on processes that have high isomorphism levels with social reality. That is, learning processes that rely on individualistic learning learners should be abandoned and replaced by group learning. In this way individual differences can be developed as a group power and learners are accustomed to lived with a variety of cultural, social, intellectual, economic, and political aspirations.

Fifth, the evaluation used should include all aspects of the ability and personality of learners, in accordance with the objectives and content developed. The evaluation tool used should vary according to the nature of the objectives and the information to be collected[23].

If all of the things above can be realized, it will produce a curriculum of islamic religious face a multi-cultural inclusive which will always relevant to the needs and dynamics of a pluralistic Indonesian society. Designing a multicultural curriculum is indeed a necessity in building multicultural awareness. However, the curriculum will be useless without any educator running it. Therefore, presenting pluralist educators is also an inseparable package in efforts to reduce terrorism and Islamic radicalism in Indonesia.

In addition to design a multicuramental or pluralistic curriculum, the next strategy in preventing the growth of radicalism among junior high school students through islamic religious learning is to present a pluralist teacher. Because, islamic religious based on multiculturalism that only can be realized when supported by an inclusive-multicultural educator. How can a multicultural Islamic education based on multiculturalism be realized and run effectively when its educators are not inclusive-multicultural people. It must be admitted

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[23] Pusat Pengkajian Islam dan Masyarakat (PPIM) Universitas Islam Negeri Syarif Hidayatullah, "Sikap dan Perilaku Sosial-Keagamaan Guru-Guru Agama di Jawa", http://www.ppim.or.id/riset/?id=200903 0923 31 54. Diunduh pada tanggal 15 Februari 2015.

to find educators who have multicultural awareness until today is not an easy matter. The proof, based on the results of a survey conducted by the Center for Islamic Studies.

There are several ways that can be taken to produce an inclusive, multi-culturalist educator:

1. To organize various trainings, workshops, seminars, and other multicultural-oriented activities to educators.
2. To organize the religious dialogue with religious educators, leaders, or other religious people. Thus, Muslim religious educators and other religious educators can mingle and get to know each other, so that in turn will give birth to an appreciative and tolerant attitude towards other religions.
3. To introducing readings or references that are nuanced in early multicultural education to educators[24].

Islamic educators must be well aware that every learner is a unique human being. Therefore, Islamic religious educators should not undertake by a uniformity. According to James Lynch religion must be able to convey multi-cultural subjects with two-goal orientation, namely: respect for others and self-respect. Both forms of this award include three domains of learning that are knowledge (cognitive), skills (psychomotor), and attitude (affective)[25].

Islamic religious educators must be able to behave according to multikulturalitas values. The educator's job is not only share the knowledgebut it must also be an example for students, family, and society. Therefore, educators should not teach religion in a manner that tends to indoctrinate, but it must be able to teach the faith in the spirit of religiosity experienced in daily life.[26]

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[24] James Lynch, *Multicultural Education: Principles and Practice* (London: Routledge & Kegan Paul, 1986), p. 86-87.

[25] Jedid T. Posumah-Santoso, "Pluralisme dan Pendidikan Agama", dalam Th. Sumartana, dkk., *Pluralisme, Konflik, dan Pendidikan Agama di Indonesia* (Yogyakarta: Institut DIAN/Interfidei, 2005), p. 285.

[26] Fatah Syukur, *Teknologi Pendidikan* (Semarang: Rasail-Walisongo Press, 2005), p. 21

Islamic educators must be a role models for their students. This is important because all of their attitudes, behaviors, and speech will usually be noticed and imitated protégés. The exemplaryness of the educator is a very important thing for the creation of inclusive-multiculturalistic learners. Keep in mind that one of the primary missions of educators prepares students as independent and responsible individuals.

In addition to presenting pluralist educators, learning materials are important in the education process. The learning material in question is of course the material that can provide enlightenment of diversity. Therefore, presenting enlightening learning materials is something that can not be underestimated in the development effort of multicultural awareness. In addition, there is also need for development of islamic religious learning methods and media that attract students not to think radically. Then the last one is there must be evaluated continuously by islamic religious teacher about the achievement of the target of complete learning achievement.

Based on the description above, it can be emphasized that the strategy in preventing the growth of radicalism among junior high school students is by improving the curriculum, designing methods, media, and learning resources of islamic religious which has the ideology of Ahlus Sunnah wal jamah with religious understanding of rahmatan lil âlamîn.

Conclusions

Basically, deradicalization can begin, both the element and the root of radicalism. In this study concluded the deradicalization of prevention and the preservative deradicalization of moderate Islam. By conducting this model, deradicalization is proactive and does not wait for terrorism to occur.

It can be concluded that the reconstruction of islamic religious is an urgent necessity. Without reconstruction, islamic religious will only be a fertile field for seeding the seeds of Islamic radicalism and terrorism. In this context, *political will* is needed from all stakeholders,

especially the Ministry of Religious Affairs and Ministry of National Education and Culture to joint formulate a blueprint on the multicultural-oriented islamic religious. By implementing it, religious radicalism and terrorism in Indonesia can be minimized, so that the harmony and peace of religious people in this multireligious republic will always be well knit.

The actions and efforts above become important, as the results of the study conclude that islamic religious teachers are aware that radical Islamism may have spread among students due to their lack of religious knowledge. Student participation in Islamic spiritual activities beyond the control of moderate islamic religious teachers can support the view of radical Islamic penetration assumptions within the school setting. The influence of radicalism is not only on students but islamic religious teachers.

In the handbook and LKS emerged various statements that can encourage students to hate or against other religions and nations. The Jewish and Christian interpretation of the choice of non-Jewish and Christian leaders, the decline of Muslims due to the influence of the West, and the marriage of different religions will be the entrance to the emergence of hostile attitudes towards religion. This attitude became one of the roots of radicalism among Muslims.

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