



Planting The Aswaja Concept in Islamic Boarding Schools in Jambi City; Deradicalization Strategy

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Abstract: This research reviews the concept and role of Aswaja lessons at Islamic boarding schools, especially at Islamic boarding schools in Jambi City, in de-radicalization efforts. As is known, radicalization increasingly developed after the fall of the New Order. The Reformation era opened up various forms of expression, including religious expression. The increasing development of radicalization has given rise to widespread public unrest. Various responses emerged, including through counter-ideology. Aswaja is believed to be able to prevent the growth of radicalization. The data presented in this article comes from observations, interviews at Islamic boarding schools in Jambi City; As'ad Islamic boarding school in Jambi City, Saadatul Daren Jambi City and Al Hidayah Islamic boarding school in Jambi City as well as literature review related to the topic of writing. The argument built in this paper is that the reconstruction and actualization of the values contained in Aswaja can be firmly internalized within a santri. The strategies and policies carried out by Islamic boarding schools are important in the socialization and internalization of Aswaja. applying Aswaja subjects and materials, as well as a moderate level of religious understanding among the students Based on test results, the level of moderate understanding among students is as follows: National commitment is 86, maintaining religious tolerance in society is 88, anti-violence is 87 and views and respect for local traditions and culture is 87. Thus, there is a change in religious moderation views in the students after learning the concept of aswaja

Key word : radicalization, deradicalization, Aswaja, socialization

1. INTRODUCTION

The color of Islamic diversity that is typical of people in Indonesia is experiencing a lawsuit with the presence of the phenomenon of radicalism in recent years. The mainstream religious understanding adopted by the majority of the people is considered not to be the correct understanding, because it is different from the ideal Islam, Islam exemplified by Salaf as-Salih. Nor is this group trying to bring understanding of meaning to its context. As a result, this group becomes exclusive, intolerant, rigid, easy to marginalize other people and groups, easy to declare hostility and conflict, even if necessary to commit violence against fellow Muslims who disagree. The uniqueness of the Islamic expression of Indonesian society is reviled as a “modern kejahiliyahan” that is far from true authentic and authentic Islam. The authenticity of Islam is lost when it has been mixed with other elements. Indonesian Islam has lost its authenticity since it accommodates and acculturated with local culture and socio-political systems. Therefore, Indonesian Islam must be islamicized with the banner of purification. Another element that litters Islam is the existence of dialogue with modern western ideas. This lawsuit arises not only in the form of a struggle of ideas and ideas but has taken the form of a movement, the emergence of Islamic mass organizations complete with mass movements such as Hizbut Tahrir Indonesia, the Indonesian Mujahideen Council, the Islamic Defenders Front,

Laskar Jihad and so on as a sign that the challenge has played at the level of praxis. They have presented a real alternative to other colors of diversity. (Rahma,t Imdadun. 2003) .

There is a saying that a great nation can be seen from the quality of the country's character. Therefore, education plays a vital role in giving birth to a superior generation of humanity. Thus, education continues to be developed and built to educate society and form noble and good personalities.

Education of Character in a universal paradigm can be interpreted as character-based education. Meanwhile, the meaning of the character is personality traits more inclined towards morals and manners embedded in a person's mindset and heart, which is later be realized spontaneously and differentiate each individual. So, the discussion regarding character education is still extensive and needs continuous and in-depth study. In the modern era, there have been many cases of students and educators lacking morals, good manners regarding the application for them, others, especially related to the God. The weakness of character education in Indonesia causes most motives. Starting from the perspective of teaching staff, mastery of the material and its application, the sincerity of the teacher's heart, the environment of the students including the interactions at home and the interaction outside the home. In this case, students' daily activities, how their parents monitor them, lacking of motivation and so on. Character education is an education based on all the noble values of religion and customs (which do not conflict with Sharia). 'ASWAJA' which is the abbreviation of 'Ahlussunnah wal Jama'ah' is one of the understandings in Islam that teaches noble values guided by the miracles of the Prophet (the Qur'an), the Sunnah of the Prophet (hadith), consensus and qiyas. Those noble values are often called as 'amar ma'ruf nahi munkar' in Islamic teaching; fair, elegant or moderate (ta'adul and tawassuth), tolerance (Tasamuh), balanced (tawazun),⁴ and helping each other (ta'awun). with the conditions and functions of Islamic boarding schools which instill the concept of aswaja in the learning process, giving rise to a more in-depth study of how this process occurs and what the results of this process are in the students after understanding the concept of aswaja

2. METHOD

This research uses a qualitative approach with a literature study in Planting the aswaja concept in Islamic boarding schools in Jambi City; Deradicalization strategy . The sample used was purposive sampling in providing samples is a the pattern of embedding the aswaja concept in the learning process as a form of Deradicalization . The research locations are Islamic boarding schools in Jambi province, with selected sample al hidayah Islamic Boarding Schools

in Jambi City, Saadaturen in Jambi City, As ad Islamic Bparding schools in Jambi City, Data collection techniques include; data observations, written interviews with descriptiveanalytic techniques to elaborate findings

The research method is a scientific way used to obtain data with specific uses and purposes. From this, there are 4 keywords we need to pay attention to, namely the scientific method, data, usability and purpose. The scientific method is a research activity based on scientific characteristics, namely rational/logical, empirical and systematic (Sugiyono, 2014, p. 3). This research includes the type of field research, which is research that collects data from the field such as in the community, institutions and community organizations both formal and nonformal. While the research method is qualitative, namely a study that is shown to analyze and present facts systematically that produce descriptive data in the form of written or spoken words from observable people. the researchers interviewed The data analysis technique in this study follows the theory presented by Miles and Huberman, which the researchers describe in the schematic below

Figure 4 Components of data analysis: interactive model (Miles and Huberman, 1994)

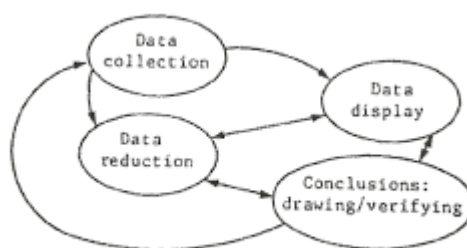


Figure 1. Data Analysis (Miles & Huberman, 1994).

3. RESULT AND DISCUSSION

Islamic concept of Wasatiyyah

The terms radical, comprehensive, fanatical, revolutionary, ultra, and fundamental are all used to describe something that is extreme, comprehensive, fanatical, revolutionary, ultra, or fundamental. The word radicalism, according to the Big Indonesian Dictionary, refers to an ideology or school that advocates for extreme, violent, drastic, or revolutionary change. Radicalism, according to Sartono, is a social movement that entirely rejects the current social order and is marked by a strong moral desire to resist and be antagonistic to the authorities. According to Ahmad Rubaidi, radicalism in the religious arena is a religious movement that wants to radically remodel the social and political system by violence. In sociology, radicalism refers to a point of view that seeks to achieve fundamental changes based on its perception of

social reality or ideology. The philosophy or practice of radicals or believers of extreme and fundamental ideology is referred to as radicalism.

The strategies and policies carried out by Islamic boarding schools are important in the socialization and internalization of Aswaja moderation is a moderate and fair attitude on various issues and avoids exaggeration. For moderate attitudes to be understood in depth, it is necessary to describe the principles of Islamic moderation itself. This characteristic is very important to understand to measure whether the individual has a moderate attitude or vice versa. These characteristics need to be known so that attitudes in moderation of aswaja values can be manifested in pesantren life. Characteristics of aswaja values, namely: 1. Tawasut (middle way) 2. Tawazun. (balanced) 3. I'tidal (straight and firm) 4. Tasamuh (tolerance) 7. Musawah (egalitarian) 6. Shura (deliberation) 7. Islah (reform) 8. Aulawiyah (prioritizing) 9. Tatawwur wa ibtikar 10. Tahaddur (civilized)

Functions and objectives of national education in law no. 20 of article 3 on education states "national education functions to develop capabilities and form dignified national character and civilization, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, independent and become democratic and responsible citizens. One of the educational institutions is the pesantren. In the history of the development of educational institutions, Islamic boarding schools are one of the institutions that are active in the field of Islamic education, through a long history, pesantren still exists today as the oldest Islamic educational institution. Islamic boarding schools are miniatures in developing our potential in how we will be in society later. Islamic boarding schools in continuing the da'wah mission of the Prophet Muhammad, SAW, must have full awareness that pesantren must be able to give birth to Muslim regeneration and the vision and mission of Islamic da'wah, for the sake of realizing an Islamic society and environment and being able to provide benefits to the ummah.

The Islamic boarding schools in Jambi province as samples in the research are the As ad Islamic boarding school in Jambi City, the Saadatudaren Islamic boarding school in Jambi City and the Al Hidayah Islamic boarding school in Jambi City. The vision of the Islamic Boarding School is as Islamic educational institutions are based on the five levels of Islamic awareness. this awareness is not just a motto, both students and alumni can have the spirit of the trilogy and the five consciousnesses. Islamic boarding schools are committed to continuing this. In the dictionary of Indonesian Language, the term „value“ means the properties (things) that are important or useful to humans. That is the quality that really evokes an appreciation response. So, we can know that value is something abstract, can be measured but can not be

exact, is something that is beneficial to humans as a reference to behavior that originates in the heart (feelings) Ahlusunnah Wal Jama'ah which is usually abbreviated as Aswaja in language comes from the word ahlu which means family, class, or follower. Ahlusunnah means those who follow the sunna (words, thoughts or deeds of the Prophet Muhammad SAW). Whereas al-Jama'ah is a group of people who have a purpose. In the context of Islamic jurisprudence, this group is usually associated with madzhab. Thus, it means a group of people who are committed to the opinion of one of the Imams of the school with the aim of securing the salvation of the world and the hereafter. Aswaja's values can be interpreted as the general basis of community life to shape a community and individual behavior consisting of attitudes and outlook on life, and systems that are specifically believed to provide a picture of Aswaja's reasoned life.

Implementing and building moderation of aswaja values for students and the wider community to carry out the mandate of the founder of the Islamic boarding school. So Islamic boarding schools continue to expand their benefits to students and Islamic boarding school students and society through Aswajaan values. In its role as a da'wah or educational institution that spreads the teachings of Islam rahmatan lil alamin, the Islamic boarding school is committed to the principles of aswajaan or moderation values. In its history, Islamic boarding schools have always adhered to the principles of wasathiyah. The concept of Islamic moderation held by the Nurul Jadid Islamic boarding school in advancing its pesantren is doing several important things which include:

Islamic boarding schools have advantages that have been recognized by society, namely the ability to maintain Islamic values and filter western culture that is not following the conditions of the local community. This ability is the speciality of Islamic boarding schools in carrying out their education following the times, because, from the start of entering the Islamic boarding school, there has been coaching or a placement test on individual values, this point has become a priority as if it is a requirement for students so that Islamic boarding schools can read students' understanding abilities about aswaja values. So with that, the Islamic boarding school has carried out Islamic boarding school moderation. The moderation of pesantren in the integration of aswaja values that is most prominent is the existence of learning and having an independent education curriculum. Why is that a form of caring for scientists who are under the vision and mission of the pesantren so that the pesantren is not rigid and not extreme towards outsiders? In this assignment, the teacher and its important elements continue to carry out moderations to achieve aswajan values, and the students are not worried about deviations from aswaja values. The key to the success of educational institutions in Indonesia (Islamic

boarding schools) is, apart from providing the knowledge learned in class and reciting halaqah, before implementing learning activities and attitudes the pesantren evaluates by rejuvenating teachers and analyzing the process of pesantren activities carried out by the central board of the Islamic boarding school Nurul Jadid every year. Another important role in achieving the values of aswajaan is for the students to study the yellow book in the morning and the evening. The recitation halaqah that was formed has the aim of making the students understand Islamic teachings. And on the other hand, pesantren can make improvements to activities for students. And as a response to the solutive criticisms of the santri guardians because it cannot be denied that every educational institution, one of which is Islamic boarding schools, has deficiencies. With this, the essence of Islamic teachings is maintained. This role was taken by the Nurul Jadid Islamic boarding school, namely providing an understanding of Islam (aswajaan values) to the community about Islam which facilitates moderation. The role of Islamic boarding schools in the development of moderation in aswaja values. Implementing a strategy to develop an understanding of the values of aswaja, one of which is a moderate value. In this value, Islamic boarding schools can act flexibly towards students and society in general and do not depart from what their. Aswaja an-nahdliyyah values examined in this paper include

1) Tawasuth (moderate)

Tawassut can be interpreted as a middle attitude. That is, understanding that teaches flexibility between two attitudes; not too hard (for example fundamentalism, Wahhabism, and Salafism), nor too free (like the doctrines of liberalism, radicalism, socialism, and communism). With this kind of moderate attitude, Islam has a great opportunity to be accepted by all levels of society. Tawasuth is the basis and foundation of the attitude of NU residents to be more civilized.⁴⁷ The success of the spread of the Islamic archipelago in the past was also influenced by the religious understanding of tawasuth, so that Muslims in Java did not experience resistance to Islamic doctrines that were accommodating to the established Javanese tradition.

2) Tawazun (balance)

Tawazun is the attitude of maintaining harmony for the sake of preserving the balance between the orientation of the interests of the world and the hereafter, personal needs with the collective, and the interests of the present and the future. Tawazun should be manifested in all matters of life, including in utilizing the ratio as a reference basis (aqli argument) with the support of religious texts that come from the Koran and the Hadith of the Prophet Muhammad. (theorem naqli). The characteristic of tawazun is that they are willing to calculate an action from various points of view before it is followed up with a proportional attitude.

3) Tasamuh (tolerance)

Tasamuh is an expression of the founding of someone who willing to accept various kinds of thought patterns. Although these opinions differ from the views of an individual, he does not necessarily blame. Tasamuh practice refers to the thoughts of Imam Shafi'i who are tolerant of various axioms that arise from Islamic thinkers in his era. He said, "my opinion is right, but it contains the possibility of being wrong, while the opinion of others is wrong but contains the possibility of being right." In the socio-cultural discourse, Aswaja ulama put forward the attitude of tolerance, especially towards established traditions that have already developed in society. Islamic formalism, at a certain point, is set aside so as not to cause friction between religious norms and cultural values

4) I'tidal (justice)

Fair is an upright attitude or placing an object in the right place. 54 Islamic tradition teaches its people about a just social order by way of methodological thinking when interpreting religious doctrines. Islam never gives room for acts of radicalism that lead to extremism. The i'tidal principle is NU's orientation in implementing Aswaja Islam in the archipelago. This is reflected in all dimensions, both political, economic, and cultural. Nahdliyyin is recommended to be always accommodative-critical when translating cultural propaganda in the frame of amar ma'ruf nahi munkar.

Predecessors have done so that Islamic boarding schools continue to exist in moderation. Because of these (moderate) values, Islamic boarding schools think that they are the most suitable and appropriate to carry out according to the times. As mentioned above, one of the concepts of aswaja values (moderate) means cool, peaceful This is done to pioneer and ground the values of aswaja so that the sustainability of the pesantren is guaranteed, and so that the pesantren residents (masyayikh, administrators, and students) appear as ummatan wasatan who become the anchor for the upholding of religious and multicultural educational institutions. And this must be fought for simultaneously so that Islam becomes rahmatan li alalamin. In addition, the method of conveying da'wah messages is also very moderate

Applying Aswaja subjects and materials, as well as a moderate level of religious understanding

Multicultural communities in Islamic boarding schools do not only practice the values of life within them. It is widely known that Islamic boarding schools, as educational institutions based on the Islamic religion, also apply spiritual values such as tawakal, tawadhu, sincerity and service and are willing to make sacrifices. This spiritual attitude has implications for distinctive and unique multicultural values in students' lives. These spiritual values are inner

aspects (ruhiyah) contributing to outer attitudes. It could be said that the higher a person's spiritual level, the higher their multicultural attitude.

Implementation of ASWAJA values is defined as a process of applying ideas, concepts, and ideas in a subject activity, so that students master a set certain competencies, as a result of interaction with the environment (Kasanah, 2023). The implementation of ASWAJA values will lead to the implementation of learning, namely how to ensure that the content or messages or values and principles of ASWAJA can be understood by students appropriately and optimal (Alawi & Maarif, 2021). Aswaja learning objectives aim to introduce and instill the values of Aswaja understanding as a whole in students, so that later will become Muslims who continue to grow in terms of belief and devotion to Allah SWT. and have noble morals in individual and collective life, in accordance with the guidance of the teachings. Ahlussunnah Waljama'ah Islam is exemplified by the congregation, starting from friends, tabi'in, tabi'it and scholars from generation to generation (Wahyudin, 2017). As for the Implementation of Learning Aswaja in this research include;

1. Program Development. Each educational unit carries out process planning learning, assessing learning outcomes and monitoring the learning process for implementation of an effective and efficient learning process. In this case the teacher is given full authority to plan
2. The learning process planning the learning process includes, among others: First, the annual program. This program was prepared and developed by the teacher beforehand academic year, because it is a guide for the development of subsequent programs, namely semester programs, weekly programs and daily programs or learning programs each basic competency. Second, semester program. This program contains outlines regarding the things that will be implemented and will be achieved in the semester. This semester program is an extension of the annual program. Third, program weekly and daily. This program is an elaboration of semester and course programs module. Through this program, it is possible to identify the goals that have been achieved and what is necessary repeated for each student. Fourth, enrichment and remedial programs. This program is a complement and elaboration of the weekly and daily programs. From this program It can be identified that students who experience learning difficulties will be served with remedial activities, while bright students will be served with activities enrichment to maintain learning speed. Fifth, development program self. This program is mostly provided through extracurricular activities or through guidance and counseling or counselors to students regarding personal, social, study, and career

3. Preparation of teaching preparation process planning includes syllabus and implementation plan learning that contains at least learning objectives, teaching materials, sources learning, and assessment of learning outcomes. This principle has been implemented by the Aswaja teacher in developing the syllabus. Selection and use of strategies or methods Aswaja learning has led to the selection of learning strategies or methods which is in accordance with Aswaja principles. By using the bandongan method where this method is widely used in many Islamic boarding schools in Indonesia which are centers spread of Aswaja Islamic teachings. However, there are several shortcomings Among them is very high submission and obedience to a kiyai or teacher thereby reducing a student's critical power
4. Use of learning resources. In Aswaja's learning, he uses learning media in the form of books or yellow books and student worksheets (LKS) which must be owned by students all students to make learning easier. This is also for learning in accordance with the Active, Creative, Effective and Fun (Pakem) learning model
5. Use of learning media. Every educational unit is required to have adequate facilities including furniture, educational equipment, educational media, books and other learning resources, consumables, as well as other equipment needed to support the process regular and continuous learning. In carrying out teaching and learning on the eyes Aswaja lessons, teachers have used varied learning media creating a conducive and enjoyable learning environment and its implementation not only in the classroom, because it is a learning media facility provided by the school are sufficient, such as computers, laptops, internet, libraries, LCD, etc., and have been utilized optimally by Aswaja teachers in the Islamic boarding school environment as samples in this research

Next, the researcher conducted a field study using a questionnaire on the implementation of the aswaja concept in the daily lives of the students the level of moderate understanding among students is as follows: National commitment is 86, maintaining religious tolerance in society is 88, anti-violence is 87 and views and respect for local traditions and culture is 87. Thus, there is a change in religious moderation views in the students after learning the concept of aswaja.

4. CONCLUSION

The argument built in this paper is that the reconstruction and actualization of the values contained in Aswaja can be firmly internalized within a santri. The strategies and policies carried out by Islamic boarding schools are important in the socialization and internalization

of Aswaja. applying Aswaja subjects and materials, as well as a moderate level of religious understanding among the students Based on test results, the level of moderate understanding among students is as follows: National commitment is 86, maintaining religious tolerance in society is 88, anti-violence is 87 and views and respect for local traditions and culture is 87. Thus, there is a change in religious moderation views in the students after learning the concept of aswaja

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