Revitalization Management Of Islamic Boarding School Preventing The Radicalism

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Revitalization Management Of Islamic Boarding School Preventing The Radicalism

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Abstract: This qualitative research is based on phenomena that occur in Islamic boarding school environments that get negative stigma related to radicalism, aims to uncover the characteristics of radicalism, character education patterns in preventing radicalism, efforts made by Islamic boarding schools through the implementation of character education in preventing the entry of radical understanding in the students at the Islamic Boarding School and the boarding school Revitalization management. The results showed that there were no embryos of radical ideology and no indication of radicalism teachings. That is because the clerics, leaders of Islamic boarding schools, and their stakeholders have committed that in the boarding schools that they manage there should not appear radicalism. Revitalization of the management of Islamic boarding schools in order to have a significant role in preventing radicalism is by; (a) Creating commitment and not giving the slightest opportunity for the emergence of radical ideas; (b) Restoring the existence of Islamic boarding schools as *tafaqquh fiddin* and managing boarding schools committed not to engage in practical politics; (c) Closely monitoring all boarding school programs to be free from radicalism.

Keywords: Revitalization of Boarding School Management, Character Education, Radicalism.

Introduction

Revitalization of Islamic boarding school management according to (Khusnuridlo, 2003) is a continuous process, while (Fathurrochman, 2017; Khoiri, 2017) emphasizes the implementation of management revitalization theory as a continuous improvement effort that will ensure the implementation of management functions to be more optimal. Along with the current era of globalization and modernization, the functions of Islamic boarding schools (as educational institutions, religious and social broadcasting) increasingly lead to socio-economic and educational functions. The development of socioeconomic functions carried out by the Islamic Boarding School is based on the idea of the independence of students after completing their education at Islamic Boarding Schools and demands for Islamic Boarding Schools for self-supporting and self-financing (Fathurrochman & Apriani, 2017). Islamic boarding school is the only structured educational institution, so this education is very prestigious, in this institution Islam is studied by Indonesian Muslims to become the basic doctrine of Islam, especially concerning the practice of religious life (Bahri, 2018). The main problem that becomes an interesting issue of this research is whether the existing boarding school management is not optimal, so whether this becomes an opportunity in growing the seeds of radicalism, we know that small city with big problems (Kumala, 2019) is still a plural thing found in various cities in Indonesia, for this reason this research was conducted, so that the revitalization of boarding school management will be able to ward off radical ideology at boarding schools.

Today Islamic boarding schools are faced with many challenges, including the modernization of Islamic education (Mardlotillah, 2013). The Islamic boarding school system and institution have been modernized and adjusted to the demands of development, especially in the institutional aspect which will automatically influence the determination of the curriculum that refers to the institutional goals of the institution (Darmadji, 2011). The issue that arises is whether boarding school in determining curriculum must merge with the demands of the present age, or rather it must be able to maintain it as a characteristic of Islamic boarding school which in many cases is actually more able to actualize its existence amidst the demands of society.

Literature Review

1. **Revitalization of Islamic Boarding School Management**

David Osborne and Ted Gaebler (1996) explained that revitalization in government and the administration of the state was absolute, as was the writing of John Naisbitt and Patricia Aburdene in their book Reinventing the Corporation (2001) which emphasized that the new role of managers in their leadership was more pressing on participation through networking (*people style of management*), (Fathurrochman, 2017) confirms that revitalization itself is absolutely necessary in the management of Islamic boarding schools while Islamic boarding schools have the first meaning of the word place of residence, the second word means as an educate process which means improving morale and intellectual training. Meanwhile, according to (Koesuma, 2018) education is a process that helps grow, develop, mature make the unorganized or wild become more organized, a kind of process of creating a culture and order in oneself and in others. In addition, education also means the process of developing various kinds of potential that exists in humans, such as academic ability, relational skills, talents, talents, physical abilities, or artistic abilities. Then according to Wahyudin education is a conscious and planned effort to create an atmosphere of learning and learning process so that students actively develop their potential to have spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves and the community. Epistemologically, the understanding of Islamic boarding school is expressed by (Abdurrahman Wahid, 1998) that the so-called Islamic boarding school is a unique life, a complex with a location that is generally separate from the surrounding life, which in the complex consists of caregivers (in Javanese kyai), a *surau* or mosque, where teaching is given (Madrasa Arabic which also often contains school connotations), and student residence halls.

2. **Radicalism**

Radicalism is always associated with fundamentalism (Muhammad, 2004), which is a concept that was initially more attached to a theological movement in Christianity in the West, which seemed to strengthen in the quarter of the 20th century (Rahman, 2009). The core of fundamentalism group's understanding is that everything written in the Bible is true and never wrong, and must be understood textually, literally, as is and does not need to be interpreted (Azra, 1999). In further developments mainly due to advances in science and technology, this understanding of religious fundamentalism then develops towards a more political nuance (becoming political fundamentalism), especially when followers of Christianity have an interest in fighting for their position in the public sector, such as their rejection of Darwin's theory and the theory of evolution of natural events which are

developed in the world of education (Kumala, 2019; Koesuma, 2010, Alo 2005; Ricklefs, 2002). In the Book of Studies in Religious Fundamentalism (Albany: State University of New York Press, 1987) diversity is defined as the implementation of the ideas and values of religious teachings in a radical, hard, fanatical, and extreme way. In this sense, the meaning of religious radicalism is not always marked by acts of violence that are anarchic or terrorist. In the perspective of social science, the term radicalism has characteristics that can be associated with the attitude of dissatisfaction of a person or group towards the existence of the status quo and demands for something that has been established to make changes fundamentally to certain problems (Melisa, 2012). At first the term radical is often associated with social movements that are extreme left (communist socialist), but in subsequent developments the term is also attached to the term extreme right movement (for example fascism and Nazism). In the context of Islam, the term radicalism or Islamic fundamentalism was popularized after the Iranian Islamic revolution in 1979 to refer to radical Muslim groups in the Middle East (Mastuhu, 1994). On that basis, the concept of radicalism developed into the concept of global radicalism. A radical is someone who wants a quick and fundamental change in the law and methods of government. So radicalism can be understood as an attitude that craves a change from the status quo by totally destroying the status quo and replacing it with something new and completely different. (Rais, 1987) revealed that the way that is usually used is revolutionary, which is to overturn existing values drastically through violence and extreme actions.

3. Indicator of Islamic Radicalism

Everyone can debate at length about the relative problems to the parameters for the measurement of Islamic radicalism. For example, it is difficult for us to determine whether a mountain is big or small without defining numerical values such as what cubic meters qualify as large or small. The same principle must be applied to determine Islamic radicalism, otherwise discussion of radicalism will produce endless debate. (Mufid, 2015) suggested that indicators of the level of radicalism are as follows: (1) Hate the Indonesian government for not carrying out Islamic law (*thogut*), (2) Refusing to sing the national anthem and respecting the flag, (3) Their group's emotional ties are stronger compared to emotional ties with family / campus / work, (4) Recitation and regeneration closed in the halls / corners (self-isolation), (5) Must pay for atoning for sins, (6) Some wear distinctive clothing (he said according to the teachings of Islam), (7) Muslims outside their group are wicked and disbelievers before migrating (joining them), (8) Are reluctant to listen to lectures outside their groups even though their knowledge of Islam is still very limited. More detail (Rubaidi, 2010) describes the five characteristics of the Islamic radicalism movement: First, making Islam as the final ideology in regulating individual life and also the political order of the state. Second, the Islamic values adopted source in the Middle East as it is without considering social and political developments when the Koran and hadith are present on this earth, with the current local realities. Third, because attention is more focused on the text of the Koran and the hadith, this purification is very careful to accept all non-Islamic cultures including being careful about accepting local traditions for fear of interfering with Islam with heresy. Fourth, reject Non-Middle Eastern ideologies including Western ideologies, such as democracy, secularism and liberalization. Once again, all the rules set must refer to the Koran and the hadith. Fifth, this group movement is often at odds with the wider community including the

government. Therefore, sometimes ideological and even physical friction occurs with other groups, including the government.

Indicators of Islamic radicalism (JPNN.com, 2017), said that there are several indicators of Islamic radicalism including involvement in various radical actions, willing to take radical action if there is an opportunity, conduct or plan raids on people or groups deemed to behave contrary to Islamic law, demonstrations against groups deemed to defile Islamic teachings, carry out attacks on houses of worship of other faiths, and or contribute funds for the struggle to uphold Islamic law. (Nur Syam, 2015) suggested that indicators of Islamic radicalism are as follows: (a). understanding which says that the nation-state (nation state) is something that must be rejected, (b). The prevailing understanding that honoring the flag or singing the song "Indonesia Raya" is haram, (c) understanding that does not merely allow, even orders or encourages someone to kill another party with different religious beliefs, (d) understanding that justifies any means to attract or influence someone to accept a certain religious belief.

4. Factors of Radicalism Understanding

There are several reasons that give rise to radicalism in the religious field, one of which is like what was conveyed by Prof. Dr. H. Afif Muhammad, MA, stated that the emergence of radical groups in Islam was the result of socio-political developments that made them marginalized, and subsequently experienced disappointment, but these socio-political developments were not the only factor.

The radicalism movement is actually not a movement that just appeared but has a background which is at the same time a driving factor for the emergence of the radicalism movement, in (JPNN.com, 2018) these factors are distrust of the government, not achieving desires, and understand that the wrong of state administrators who is incompetent.

5. Development of Character Education in Islamic Boarding Schools

Education that emphasizes intellectual intelligence turns out to be a boomerang for the existence of the Unitary Republic of Indonesia itself, as evidenced by various moral issues, nature, disposition or character, still a significant problem that hinders the development and noble ideals of our nation, such as increased moral degradation, ethics, declining student courtesy, increased student dishonesty, such as cheating during exams, skipping class during school hours, taking other people's belongings, decreasing respect for parents, teachers, and against figures who should be respected, the high number of cases of violence, both of which occur among fellow students or students, sadistic robbery accompanied by rape or murder committed by children - classified as students, the emergence of self-destructive behavior such as behavior free sex, abuser the use of drugs, and suicide (Kristiawan and Tobari 2017; Lian et al, 2018; Tobari et al, 2018; Fitria et al, 2019).

About the word character education (Fathurrochman & Apriani, 2017) provides a definition using the perspective of two sides of the language and the terminology. According to language (etymology) the word character comes from the Latin Character, *kharassein*, and kharax. In Greek the character comes from or *charassein*, which means to make sharp and make inside. From the point of view of the term character can be interpreted as temperament or behavior that is always done (habit). Character can be interpreted that the original state that exists in a person's individual. Character is the disposition, nature or things that are very

basic to a person, things that are very abstract in a person, and often people call it by nature or temperament. (Ulfah Masamah, 2014) in his scientific journal explained that Surakarta is a city that has a high intensity of religious social conflict and must be managed as well as possible, amended, and built peace. That transformation of religious conflict can be carried out based on the principle of acceptance and the existence of empowerment. These principles are based on theology that is perceived and used as motivation to make social change, and develop transformative Islam in multiculturalism, while (Mantu, 2015) explains the results of research that the relationship of peace building that exists between boarding school residents and the community is one of the strategies the counter-radicalism movement of the Islamic implementation movement of the raḥmatan lilālamīn through teaching patterns, learning materials, which in turn shaped the character of the santri which were inclusive, friendly, and tolerant. Second, practically boarding school residents are able to make social adaptations in the form of interactive communication with the community so that the perception of radicalism that is always identified with boarding school can be refuted.

Research methods

Research conducted using qualitative methods, in this study the researcher became an instrument to obtain data using interview techniques, in (Sugiyono, 1996) asserting that the object of this study was to the leaders of Islamic boarding schools in Rejang Lebong district, to obtain a description or picture of revitalization management at Islamic boarding schools, character education patterns in preventing radicalism and conducting data analysis using data triangulation techniques on research subjects.

Results and Discussion

Rejang Lebong Regency currently has 4 active boarding schools and has their respective statistical numbers or has received an operational permit number from the Ministry of Religion Rejang Lebong Regency namely; Muhammadiyah Islamic boarding school, Ar-Rahmah Islamic boarding school, Miftahul Jannah Islamic boarding school, and Hidayatullah Islamic boarding school. While there is one boarding school that does not yet have a statistical number or operational permit number from the Ministry of Religion in Rejang Lebong Regency, namely Asy-Syafiiyah Islamic boarding school. In this study, we only examined, observed, interviewed, collected the documentation, and presented our findings at 3 boarding schools only because of consideration of the distance of location and time available, and after we investigators conducted observations, interviews with three boarding schools namely Muhammadiyah boarding schools, Ar-Rahmah boarding school, Miftahul Jannah boarding school turned out to be that we found not much different almost in various dimensions.

Revitalization of Islamic Boarding School Management

Islamic boarding schools should implement management revitalization as explained in the literature review above, for that boarding schools must implement (Etizoni, 1981) defines that Management with the Human Relations Model (Human Relations), (Gibson, 1994) emphasizes the implementation of the Management Model of Human Resources, and (Mayo, 1993) Modern Management must be carried out in the management revitalization stage, based on the results of research in Rejang Lebong district, the process of implementing revitalization of boarding school management must be carried out in order to achieve the goal of making the Islamic boarding school the first institution to run a counter-radicalism program. For this reason,

openness, democracy, and community participation in revitalization are needed (Antoni, 2018) to say that the management of Islamic boarding schools in Rejang Lebong Regency. That can be supported by various technological advances and open mindset that is increasingly rational.

Character Education of Islamic Boarding School Students

The characteristic of radicalism understanding in Muhammadiyah Islamic boarding school is a group of people who think and act at the same time the pattern of thinking is hard, indicative of likes and easy to blame others, whether against an individual, institution, or government institution, in advancing human civilization we must carry out a comprehensive revitalization in implementing character education (Kristiawan, 2016; Wandasari et al, 2019; Fitria et al, 2019). Both groups of people who want to understand the teachings of Islam but whose business is low, so do not have a comprehensive ability in conducting studies but their enthusiasm is very high which is often trapped in the conditions of understanding the verses of the Koran and Hadith only textual translation, do not understand the contextual and and even then he found not learning from qualified speakers, but self-study by reading the translation and also influenced by unfavorable economic conditions, then came an offer that gave the lure of financial gain (financial). Superficiality and economic conditions like this are often trapped in radicalism that tends to blindly tend to be. Furthermore, the third group of people who can be said to be qualified in the field of Islamic knowledge (Asmani, 2012), but carried on by the influence of the idealism of faith (aqeedah) accompanied by high temperamental potential and then the more pumping the enthusiasm of the seemingly over time the intolerance then increased the emergence of deep hatred towards certain groups moreover if it is associated with the injustice of the international community on their religion and beliefs, then jihad was born by carrying out bombings including suicide bombings. Monitoring of the material in the implementation of learning both in curricular learning can extracurricular learning or the boarding school curriculum always be monitored in the form of efforts to deviate from the context of the Koran verses, hadiths, and understand the flow of radicals that have the potential to foster misconceptions resulting in an embryo will emerge to understand radicalism. So that the pattern carried out in such a way will erode the space that has the potential to cause radical understanding. This is as stated (Antoni, 2018) that the understanding of radicalism is the embryo of understanding that radicalism usually starts from the superficiality of religious knowledge which results in understanding verses or hadiths not being able to understand and synchronize between textual and contextual, which results in the potential for narrow and narrow thinking, as a result it is very easy to carry to radicalism. Meanwhile still according to (Amin, 2018; Badrussalam, 2018) that radical understanding must carefully nurture and guide those who, if possible, have detected such symptoms, by providing enlightenment, understanding, and inviting them to think broadly. On the other hand, for those who have not and / or are not detected to have symptoms of radicalism, prevention is necessary because prevention of Islamic teachings is better than cure, which is the duty of the scholars to provide enlightenment. Because Islam does not have the teachings of radicalism, but Islam teaches people to bring goodness wisely (wisdom) and Islam teaches compassion and provides protection, coolness, peace, peace to all beings on the surface of this earth *(rahmatan lil alamin).*

Because of this, not a few specific people have tried to attract Islamic boarding schools starting from institutional or individually towards certain groups or parties. This cannot be denied aside from the fact that not a few big names in this country are coming out of the belly of the Islamic boarding school, besides that the number of institutions that is not small along with

the chaplains and their students is not small, even those who tend to be more attractive to the majority culture in the Islamic boarding school always obedient what was instructed by his chaplain that such a soft land for the viewers who are interested in gaining votes in Pilleg and the 2019 Presidential Election. Even more interesting lately Deputy Chairperson of the House of Representatives Commission VIII Noor Ahmad proposed to the Ministry of Religion of the Republic of Indonesia that the Directorate General of Islamic Education be divided became 3 DGs namely the Directorate General of Islamic Higher Education, the Directorate General of Islamic Boarding Schools, and the Directorate General of Madrasa. This idea can be understood that politically certain parties want to show attention to the world of education in the oldest in Indonesia so that they want to be attracted to gain votes at the upcoming Pilleg and Presidential Election.

Therefore according to (Antoni, 2018; Amin, 2018; Mu, in, 2018) the management of the revitalization of Muhammadiyah Islamic Boarding Schools, Miftahul Jannah and Ar-Rahmah is how the Islamic Boarding School community has always been committed to the existence of Islamic boarding schools from long ago which aims to create a chaplain who is a chaplain scientists and scholars of Kiyai (*tafaqquh fiddin*). This is in line with the commitment of the Indonesian Ministry of Religion that all institutions must remain neutral in conveying the truth, which is not tendentious to one particular group.

Acknowledgements

Conclusion

Characteristics of radicalism in Muhammadiyah Islamic boarding schools, Miftahul Jannah, Hidayatullah and Ar-Rahmah in Rejang Lebong Regency based on research findings that there were no embryos detected at all and indications of radicalism teachings. That is because the clerics, boarding school leaders, and their community members have committed that in the boarding schools that they manage, radicalism should not emerge, and they are not involved in practical politics in any form. The efforts undertaken by the Islamic boarding school community are to closely monitor all activities ranging from intra curricular, extra curricular, and extracurricular activities so that there are no places and movements for the seeds of radicalism. revitalization of the Management of Islamic Boarding Schools in Muhammadiyah, Miftahul Jannah, Hidayatullah and Ar-Rahmah in Rejang Lebong Regency in order to have a significant role in preventing the understanding of radicalism, so that they can take part in preventing the understanding of radicalism is as the findings of researchers in the field by way, updating the development of organizational management, because characteristics of the organization in modern management as a form of actualization in management revitalization in Islamic boarding

schools are (1) an update on the increasingly massive development of information system technology for the progress of boarding school in counteracting the development of radicalism; (2) Islamic boarding schools in the future in order to form a more professional organization; (3) Islamic boarding schools to be more Matrix Professional in progressive development for the progress of the Ummah; (4) boarding school in order to be able to utilize information systems (information based organization) in managing the wheels of the organization.

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