Reconstruction of Islamic Religious Education to Encountering Terrorism and Islamic Radicalism

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Abstract: The aim of this research is to explain the importance of reconstructing Islamic Religious Education (hereafter IRE) by creating tolerant and inclusive teachers. Besides that, this research also describes some steps which can be done by teachers in fighting terrorism and radicalism. This is literature research. The data was collected through the documentation method. These research findings revealed that the reconstruction of IRE is important and urgent to do. Recently, IRE is not effective enough to produce a tolerant and inclusive person. It can be seen that many terrorism perpetrators and Islamic radicalism are from both senior high school and university students. Besides that, the failure can be also observed from the result of the institution's survey showing the low level of tolerance among students. Reconstruction of IRE covers some aspects such as curriculum, teacher, material, method, media, and evaluation. Without ignoring other aspects, IRE teachers have an important role in fighting terrorism and radicalism. It is to those who have tolerant and inclusive character. To yield a tolerant and inclusive person, it needs contribution from some parties such as higher education institutions, government, and society. There are some steps that can be taken by IRE teachers in fighting terrorism and radicalism, namely: (1) IRE teachers must be able to create a multicultural atmosphere; (2) IRE teachers must become good figures for their student's concerning tolerance. The significant role of IRE teachers is expected to eradicate terrorism and radicalism at the educational institution level. If IRE teachers are not inclusive, IRE will be a good place to rise terrorism and Islamic radicalism.

Keywords: Encountering Terrorism, Islamic Religious Education, Islamic Radicalism

A. Introduction

It is undeniable that after the fall of the New Order regime, terrorism and Islamic radicalism has been increased in Indonesia. A number of bombing actions happened in Indonesia (Malik, 2023). Besides that, Islamic radicalism also rises everywhere. Ironically, the most of terrorism and Islamic radicalism perpetrators are students and young men (students and university alumni) (Sas, Ponnet, Reniers, & Hardyns, 2020). This fact is terrible, such a young man that hopefully becomes a generation of the nation, somehow they are exactly trapped in a terrible action. This is damaging this

nation. The action is depraving the plurality values and humiliating the dignity of Indonesia in international world. Because of them, Indonesia which is previously a kindly country would become fierce nation now (Hefner, 2019).

Indonesia is a pluralistic country, consisting of diversity such as tribes, languages, ethnicities, religions, cultures and others with the motto Bhineka Tunggal Ika. On the one hand, this is a firm capital to build a stronger and more independent nation (Komang Widyana, Made Darsana, Gede, & Juni Arta, 2022). But on the other hand, this can be a threat to the integrity of the nation, if not accommodated all as an example of conflict caused by SARA (Ethnicity, Religion, Race, and Intergroup) is one form of threat to the integrity of the Republic of Indonesia (Irwan, Hendri, Sriwulan, & Yurisman, 2023). In addition, the nature reflected by this nation is very open to ideas that come from outside, so that in the long history of Indonesia has proven that this nation can welcome the influence of various foreign civilizations including foreign religions and cultures.

The religions embraced by the population in Indonesia and recognized are Islam, Christianity, Catholicism, Hinduism, Buddhism, and Khong Cu (Confucius). The program of fostering religious harmony is regulated by the Ministry of Religious Affairs of the Republic of Indonesia (Sukamto, Herlina, Sofianto, & Soleiman, 2019). In order to avoid disputes and things that are not wanted, and all are arranged and deliberated together to get decisions that must be accepted and carried out for the peace of different religious communities. Therefore, a law was formed that regulates peace.

The implementation of religious broadcasting is carried out in the spirit of harmony, tolerance, mutual respect and mutual respect between fellow religious people and based on respect for the rights and freedom of a person to embrace / adhere to worship according to his religion (Muchtar, Noviani, Islamic, & 2022, 2019). The implementation of religious broadcasting is not justified to be directed towards people or groups of people who have embraced/adhered to other religions by: a. Using persuasion with or without the provision of goods, money, clothing, food and or drinks, medication, drugs and any other forms of gifts so that people or groups of people who have embraced/adhered to other religions convert and embrace/adhere to the religion being broadcast. b. Distributing pamphlets, magazines, bulletins, books, and other forms of printed publishing goods to people or groups of people who have embraced/adhered to other religions. c. Making visits and house to house people who have embraced / adhered to other religions.

In the history of mankind, including Muslims, radicalism has always appeared in thought or movement (Muhtar, Iriantara, Handayani, Wahyudin, & Yudianti, 2022). Radicalism of thought is based on beliefs about values, ideas, and views held by someone who is judged to be the most correct and considers others wrong, he is very closed, usually difficult to interact and only talk to each other with his own group, people who have views like this usually do not accept other thoughts, other than those they have. In politics, examples of movements categorized as radical are treason, revolution, anarchic social demonstrations and protests, and various

destructive acts of violence (Novita, Jambi, & Agama Islam Nusantara Batang Hari Corresponding Author, 2021). Extreme people are usually reactive to the problems they face and resort to violence in response.

Whatever method is used, it is a form of violence to pressure the government or society to accept the demands of radical social and political change (Jaenullah, Ferdian Utama, 2022). Every step of terrorism must have an expected effect, namely an attempt to divert attention, create an atmosphere of fear and chaos, occurrence of revenge and the occurrence of mutual accusations between conflicting political elite groups. The spectrum of motivations behind the movement and its actions has a very diverse spectrum, meaning that it is not only politically motivated, or economically motivated, but it can be ideology, revenge or cumulative anger collectively and so on (Sudarmanto & Latumahina, 2020).

Indonesia has a huge potential for terrorism and needs extra careful anticipation. Government policies that are sometimes not understood by certain people are enough to be used as an excuse to commit terror. potential terrorism that might happen Terrorism carried out by other countries in Indonesia's border areas. Several times other countries have trespassed into Indonesian territory using war equipment is actually a form of terrorism (Walzer, 2019). It is even more dangerous if the next-door neighboring country commits terrorism by taking advantage of Indonesians who live on the border and are less cared for by the state. Lack of nationalism and the demands of economic needs can easily organize people to commit terror (Bushnell, Shlapentokh, Vanderpool, & Sundram, 2019).

Along with the pros and cons of the fatwa, the term terrorist is a very popular term at the moment. Usama bin Ladin, a terrorist who has killed tens of thousands of people in the name of religion, and has inspired thousands of others to follow in his footsteps of violence, hatred and destruction, claims to find justification for all his words and actions from a "sign". For him, the Qur'ān is a book with only one sign: to kill infidels in the name of Allah, to wage jihad as a holy war of self-defense, no matter what the cost and lives. According to Usamah, there is no other obligation more important after faith than the obligation to jihad in the way of Allah. The interpretation of jihad as a doctrine of violence carried out by Usama bin Laden has a network in many countries of the world, therefore terrorism has shifted from a threat to a country to a global threat. For the context of Indonesia as the largest Muslim country in the world, the problem of terrorism raises many pomegranates: between protecting the feelings of Muslims and law enforcement that must be upheld, more than that there is a reality that a brutal attack has occurred and the enemy must be defined to then take the next steps before executing criminals who continue to hide behind symbols and religious reasons (Ari Alfiatul Rochmah, 2023).

The involvement of the students and young man in a series of terrorism cases showed that it is a failure of religious education in Indonesia, especially Islamic Religious Education (IRE). This can be seen, for example, in a number of surveys. The 2018 survey by the Center for the Study of Islam and Society (PPIM) of UIN Syarif Hidayatullah found that the majority of Muslim teachers in Indonesia have high

intolerant and radical opinions. In this survey, PPIM took a sample of 2,237 Muslim teachers. They consist of teachers of kindergarten (TK), Raudatul Athfal (RA), Elementary School (SD), Madrasah Ibtidaiyah (MI), Junior High School (SMP), Madrasah Tsanawiyah (MTS), Senior High School (SMA), and Madrasah Aliyah (MA) in Indonesia. From this sample, PPIM found that 10.01 percent of Muslim teachers had implicitly very intolerant opinions and 53.06 percent had implicitly intolerant opinions. In addition, 6.03 percent of Muslim teachers have a very intolerant opinion and 50.87 percent of teachers have an explicitly intolerant opinion. For radical opinions, PPIM found that 2.58 percent of teachers had implicitly very radical opinions and 11.70 percent of teachers had implicitly radical opinions. In addition, 5.95 percent of teachers have opinions that are explicitly radical and 40.14 percent of teachers have opinions that are explicitly radical (Kusbiantoro, n.d.).

Regarding the vulnerability of young people in terrorism and radicalism, the survey by the National Agency for Combating Terrorism (BNPT) found that the index for the potential for radicalism in Indonesia in 2019 was at 38.4 percent and decreased to 12.2 percent in 2020 to 2021. From this index, the proportion of young people aged 14 to 19 years and the millennial generation aged 20 to 39 years dominates, reaching more than 50 percent (Kusbiantoro, n.d.).

Based on the depiction above, the government with stakeholders should reconstruct IRE as soon as possible in some aspects such as curriculum, teacher, material, method, media, and evaluation (Kristianto, Susetyo, Utama, Fitriono, & Jannah, 2023). Reconstructing IRE is a must in order to IRE will be yield tolerant and inclusive generation so that terrorism and Islamic radicalism involving student and youth can be blocked and eliminated (Udin, Sopian, Andari, & Setiawan, 2023). The urgency of reconstructing IRE does not mean to address terrorism question merely to IRE. However, rising of terrorism is a complex factor. Nevertheless, IRE has moral and intellectual responsibility in encountering terrorism and Islamic radicalism. Through IRE, Islamic doctrines is taught formally in educational institutions.

In examining of redesigning of IRE, I will highlight one aspect, namely educator (teacher). This does not mean to disregard other aspects since it is hopefully more focus and comprehensively in discussing the important role of IRE teacher in combating terrorism and Islamic radicalism.

B. Methods

The study employed literature research. The data were obtained through documentation method. Data is grouped into two parts. They are primary and secondary data. The primary data applied in this study are works written by authoritative intellectuals in relation to religious education practice in Indonesia. Whereas secondary data in this study are scientific publications about Islamic education in Indonesia such as books, report result of research, magazine, and website which is relevant with this research

C. Results and Discussion
Creating Tolerant and Inclusive IRE Teachers

To create IRE which is able to yield pluralist-multicultural awareness needs to redesign IRE. Regardless of aspects in IRE, one discerns that the important point is plurality quality of IRE. The result of survey above reported that level of religious tolerance of most IRE teacher are still very low. However, IRE teacher becomes significant factor for the success of implanting tolerance values to students. In perspective of Santoso, IRE teacher is key of success in teaching and learning process as well implanting universal values. IRE teacher is impossible to generate a tolerant student if they are intolerant to other believers. Therefore, to create tolerant and inclusive IRE teacher needs to maximize the roles of university, government, and society (Santoso, 2005).

Higher Education Institution

Islamic higher education and public higher education that has IRE study program has moral-intelectual responsibility to generate tolerant and inclusive IRE teacher since IRE teacher to be is educated and trained. To generate tolerant and inclusive IRE teacher, one proposes that there are some important thing to those that has IRE study program.

First, lecturer must have knowledge and multicultural awareness. It means that lecturer must have both knowledge about multikulcuralism and awareness for respecting the plurality as well difference in society. Thereby, they are expected to teach tolerance values and respect to whole plurality society and to their student which later will become IRE teacher.

Second, higher education must be able to design and develop curriculum based-plurality. According to Mauritz Johnson (1977), curriculum is structured things expected to reach by students. An appropriate curriculum of IRE supporting students to be democratic and pluralist people and emphasizes on life comprehension as well reflection for human being as a whole, that is not only clever, but also has morality and ethic, can live each other in democratic situation, and respects others rights. Curriculum of IRE should not again address to students individually according to their religion, but address to them collectively as well base on togetherness (Ma'arif, 2006).

In this context, curriculum bases on plurality need to encorporate teaching material of appreciation to others. James Lynch (1986) suggested that institution of education or educator gives multicultural material covering on two purposes, that is: (1) respect for others and (2) respect for self. Both form of this appreciation include. The respect covers three domain of learning. They are knowledge (cognitive), skill (psychomotor), and behaviour (affective) (Abidin & Murtadlo, 2020).

Third, IRE material taught in university must contain inclusive values so that Islam will be able to come up in a right entity, namely pluralist, tolerant, humanist, transformatif, actual, and egalitarian . IRE must be carried out by paying attention to respect other religions in conjunction with national unity (Shaleh, 2000). In addition,

IRE material must always be adapted with social dynamics and actual issues. IRE material should be able to make IRE teacher to think critically, logically, and with multicultural perspective. Thereby, IRE is expected to be able to give solution to Indonesian problems, especially terrorism and Islamic radicalism problems.

Fourth, higher education institutions must be able to create multicultural environment. It means that the teaching learning process is not only at class, but also at campus level which accomodates to plurality. To support the realization of multicultural campus, a university can have a program with multicultural nuance such as religious dialogue, religious seminar, visit to other house of worship, and other activities providing a religious atmosphere in campus.

Government

To create tolerant and inclusive teacher becomes a governmental responsibility and society. The ministry of religious affairs and national education has moral and finance responbility to create them. They are capable to deal with education problem in Indonesia. According to me, government should take up some efforts to create a tolerant and inclusive IRE teacher. First, holding a workshop, training, seminar, and other activities will make them respect to others. I respect to Ministry of Religious Affairs giving scholarship to IRE teachers in public school to study Islam in Islamic higher education entire Indonesia. They will study Islam more comprehensively so that later on they have a wide understanding and moderate. Though unable to reach all IRE teachers in public schools in Indonesia, but Ministry of Religious Affairs' effort is expected to encounter terrorism and Islamic radicalism in any level of public school. Second, holding a dialogue and religion discussion with preachers, religious teachers, and other believers. Somehow, the IRE teachers often get involved with these activities. A such activities is usually participated by social activist and thinkers. Whereas, IRE teacher is potentially to give religious plurality perspective to root level. They who get involved with dialogue is impossible to touch root level. Most perppetrators of religious conflict is root mass (Pramudya, 2005).

Through dialogue and religious discussion, IRE teacher is hopefully able to recognize, share experience, and brainstorm with other believers. It will result in mutual understanding between IRE teachers and other believers. For that reason, prejudice and mispersepsion about other religion would be eridicated. Thirdly, References and any sources about other religions should be introduced to IRE teacher. Therefore, it should be provided to publish multicultural books. At recent time, the government has produces such those books. Fourth, those who teach tolerance and peace values should be given reward. The reward can be money, scholarship, rising the position, etc. Even, the qualification of inclusive teacher would be prerequisited of teacher sertification examination evaluation. IRE teacher should design lesson plan containing tolerance and multiculturalism values. Furthermore, syllabus and lesson plan implemented in micro teaching as part of IRE teacher evaluation.

With multicultural program, IRE teacher is expected to increasingly understand other religions and then teach them so that they eill be tolerant to others. To have

multicultural activities is easy to do since the government has a capable human resource and a big financial resource. Even, the budget for educational sector in Indonesia now reach 20% of government budget (APBN). Now on, it depends on how government bring about political will and political action to hold multicultural program.

Society

Society is able to create tolerant and inclusive teacher. The society can initiate and hold multicultural program by enlightment and optimalism of teacher to have a postive view to others. The society can have a seminar, workshop and other advantageous activities for teacher to encounter radicalism. I appreciate on workshop (and other events) for religious teacher initiated and held by some Non Government Organizations (NGO).

Participation and contribution of public in creating tolerant and inclusive IRE teacher is through by publishing book, magazine, comic, and others containing tolerance values. In this context, one appreciates Maarif Institute have published IRE book and IRE guidance book for teacher entitled Al-Islam Berwawasan HAM (Al-Islam With Human Right Perspective). Those books is so important to support the success of deliberative, contextual and enlightment IRE learning. Maarif Institute may be a model for other institutions in order to be tolerant and inclusive IRE teacher.

Waiting for The IRE Teacher Roles

In my opinion, IRE teachers should take up some points to contribute in encountering terrorism and Islamic radicalism. Firstly, IRE teacher must be able to create multiculturalism learning atmosphere. Here, IRE teacher IRE should replace themselves as a moderat and inclusive figure and be able to accomodate diversity and religious students' background. IRE teacher may not discriminate to students. They should be able to give comprehension that diversity is sunnatullah, conditio sine qua non.

Secondly, IRE teacher must be a model to their students in the context of religious tolerance. For that reason, they will watch their utterance and behaviour so that they must not stain multiculturalism values. However, what teacher do will imitate students. In Javanese terminology, it goes saying, "guru, digugu lan ditiru; teacher is believed and imitated". When teacher can give a good model, students will follow him/her attitude. In contrast, when teacher act badly, students act bad too.

Using a method and learning media for IRE teacher in encountering terrorism and Islamic radicalism so that it is not monotous when they are teaching. Most of them teach student by lecturing method. This means that it is bad but students sometimes feel bored. It is like one man show. Teacher is dominating in learning process. In term of Paulo Freire, it is banking system (Freire, 1995). Students tend to be passive and receive anything from teacher. The more teacher fill knowledges, the more teacher will be fine. In other word, teacher just replace students as an object. There is no space

for them to be creative and critically. Therefore, IRE teacher should leap forward so that student learn fun.

In this context, IRE teacher can apply and elaborat some methods such as discussion, game, quiz, comparative study, etc. IRE teacher, for example, can invite the students to visit the house of worship and have a dialogue with other believers so that the students hopefully respect to others. With regard to learning media, IRE teacher must be able to make and apply a correct and interesting media. In present information technology era, IRE teacher can apply so many interesting learning. For instance, IRE teacher can ask students to watch tolerance and multiculturalism movie. In addition to method and media, evaluation is also important for teacher.

Evaluation standard of IRE may not apply just for normative standard as explicitly implied in religious norm and doctrine, but what extent students' behaviour and awareness could actualize religious norm and doctrine (Paryanto, 2003). Evaluation of IRE must rely on a whole process, it does not solely rely on numerical achievement (Suparno, 2003). More importantly, how to incorporate religious education to shape students' personal (Ludjito, 1998). Islamic school organization (Rohis) in some senior high schools is easily infiltrated by Islamic radicalism. Research finding of social and Islamic Study Center (LKiS) and Center of South East Asia Social (PSSAT) Gadjah Mada University to three favorite senior high school points out that although Rohis is under school's controling in structural organization, Rohis has a relationship among Islamic groups out of school, especially with movements-centered in university (Hairussalim, et.al, 2011). In a similiar line, Azyumardi Azra (2011) explains that students becomes a recruiting target of terrorism and radicalism group. In accordance with Azra, some researchs revealed that recruiting effort addressed to schools and do a brainwashing to students. After that, they are filled with a certain radical ideology.

D. Conclusion

IRE teacher responsivity at present and future time is very hard since a certain religious group efforts systematically to teach radicalism doctrine among senior high school students and a big city. Komaruddin Hidayat (2012) maintains that a number of research result indicates that radicalism movement network has infiltrated to SMA for a long time. The target of Islamic radical group addressed to students who have a bit of religious understanding and psychologically find their identity. Its purpose is to infiltrate student school organization (OSIS) and Islamic school organization (Rohis). He further says that Islamic radicalism network has grown and expanded in many schools so that it needs to investigate and response seriously, either from the school, government, and parents. The terrorists are now incessantly recruiting and aiming for youngster as suicide bomber. A various terrorism and Islamic radicalism propaganda is launched through sites, social network, novel, tabloid, bulletin, radio, magazine, VCD/DVD to attract youth's attention. Therefore, tolerant and inclusive IRE teacher is expected to present in encountering terrorism and radicalism which has spied on

schools at present time. Regardless of them, IRE will be a fertile place to spread terrorism and Islamic radicalism.

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