

INTERNALIZATION OF ANTI-RADICALISM VALUES IN LEARNING AT DAYAH CITY OF SABANG

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ABSTRACT

Radicalism is one of the challenges that can threaten national unity and give rise to a narrow and exclusive understanding of religion. Islamic educational institutions, including Dayah (traditional Islamic boarding schools), hold a strategic role in shaping santri (students) with moderate, tolerant, and nationally-minded character through the internalization of anti-radicalism values. This study aims to analyze the process of internalizing anti-radicalism values in learning at Dayah in Sabang City, to identify the strategies applied by teachers (teungku), and to examine the supporting and inhibiting factors in their implementation. The research employed a qualitative approach with a descriptive design. Data were collected through observation, in-depth interviews, and documentation studies involving Dayah leaders, teachers, and santri at Dayah Darul Wa'di Istiqamatuddin and Dayah Darul Hijrah, Sabang City. Data were analyzed through data reduction, data display, and conclusion drawing, with triangulation applied to ensure validity. The findings show that the internalization of anti-radicalism values is carried out in an integrated manner through the cultivation of wasathiyah (religious moderation), tasamuh (tolerance), tawazun (balance), i'tidal (firmness/non-violence), ukhuwah Islamiyah (Islamic brotherhood), love for the homeland, and the study of classical texts that Islam as rahmatan lil-'alamin. The internalization process occurs through three interrelated stages: value transformation (the transmission of religious knowledge), value transaction (dialogical interaction between teachers and students), and trans-internalization (exemplary conduct and habituation within twenty-four-hour dayah life). Supporting factors include the commitment of dayah leadership, teacher competence and exemplary behavior, an integrated curriculum, and a conducive educational environment, while obstacles arise from the influence of digital media, unverified religious information, limited teaching materials, and restricted programs for strengthening religious moderation. The study concludes that the internalization of anti-radicalism values in the Dayah of Sabang City has continued regularly and has contributed to shaping santri who are moderate, tolerant, and strongly committed to national values.

Keywords: *value internalization; anti-radicalism; dayah learning; religious moderation.*

INTRODUCTION

Radicalism is one of the challenge big that can threaten unity nation as well as create understanding narrow and exclusive religion. In Islamic literature, attitudes too hard in religious called radical, whereas attitude too submit called liberal; both You're welcome deviate from attitude moderate (wasathiyah) as desired Islamic teachings. Al-Qur'an Surah Al-Baqarah verse 143 confirms this people of the Prophet Muhammad SAW as community wasathan, namely people who behave moderate Good in attitude, behavior behavior, as well as speech. Attitude moderate This also emphasized in Al-Hujurat letter verse 13 which emphasizes that diversity tribes and nations created for humans each other know, whereas glory somebody determined by piety, not by identity social.

The rise action radicalism and terrorism in the name of Islam in Indonesia and the world has put Muslims , including institution Islamic education such as madrasas, Islamic boarding schools Islamic boarding schools and colleges high Islam, as parties who frequently blamed . Studies about radicalism and terrorism even indicate existence institution education certain that teach fundamentalism and radicalism to participant educate . In fact , education and institutions education have a chance become distributor seed radicalism at a time become antidote to radical Islam , depending on how values religious internalized in the process . Events Bali bombings I and II, action bomb kill self in the Church Makassar Cathedral , as well as various action violence ideological extreme other become reminder importance strengthening moderate Islamic education since early .

Dayah, as institution traditional Islamic education that is unique in Aceh, has role strategic in form character moderate , tolerant and insightful students nationality . In Sabang City, dayah grow as response public to moral and social challenges , including concern to distribution understanding and behavior negative among generation young . In context this is the internalization process anti- radicalism values in dayah become important For reviewed in a way deep , especially concerning the strategies used by teachers or teungku , its implementation in learning and life daily students , as well as factor supporters and inhibitors that influence his success .

Study previously has Lots study role Islamic boarding school in ward off radicalism . Halim revealed that Al-Hikmah Sirampok Brebes Islamic Boarding School fortifies students from understand radical through election appropriate teaching materials , recruitment competent asatidz , as well as supervision to social interaction and access information students , with Ahlus Sunnah wall Congregation as runway education (Halim, 2019). Kusmanto et al . found existence connection dialectical between radicalism and anti- radicalism in the environment Islamic boarding school , where is the Islamic boarding school at a time become center resistance to radicalism (Kusmanto , Fauzi, & Jamil, 2015). Salim, Suryanto , and Widodo showed that education multicultural effective grow attitude tolerant MAN 1 Kediri students as effort prevention radicalism (Salim, Suryanto , & Widodo, 2018). Meanwhile that , Latif emphasized importance internalization moderation religion in the madrasa environment through habituation and role model (Latif, 2022).

Although studies the give contribution important , research that is special uncovering the internalization process anti- radicalism values in system learning Islamic boarding school in Sabang City, with emphasis on the internalization process stages as well as comparison of strategies between Islamic boarding schools , still Not

yet Lots found . This article fill in gap the with answer three question research : (1) what strategies and methods are used by teachers or my brother in internalize anti-radicalism values to students ; (2) how implementation anti- radicalism values in the learning and life process daily students ; and (3) what just factor supporters and inhibitors internalization anti- radicalism values in learning at Islamic boarding schools in Sabang City. Research objectives This is produce description comprehensive regarding the processes, strategies, and factors that influence success internalization anti- radicalism values , so that can become references for development education moderation religion in institutions similar Islamic education .

RESEARCH METHODS

Study This is study field research with approach qualitative , namely an approach that seeks understand problem social or problem man based on creation description holistically formed with words. The type of research used is study descriptive , which aims describe characteristics , situations , relationships activities , attitudes , views , and ongoing processes ongoing about something phenomenon in a way What existence , in matter This internalization anti- radicalism values at dayah in Sabang City.

Subject study chosen purposively (purposive sampling), namely parties who are considered own knowledge , experience , and involvement direct in the internalization process anti- radicalism values in the environment dayah . Research location including Dayah Istiqamatuddin Darul Wa'di in Batee Shok Village and Dayah Darul Hijrah in Paya Seunara Village , Sabang City. Informant main consists of on leadership dayah (mudir), deputy leader or administrator dayah , ustaz and ustazah , as well as students , with other parties such as figure society and elements government field religious involved as supporting data sources if relevant .

Data collected through three technique main . First , observation done in a way direct to location Islamic boarding school use checklist instrument that focuses on the learning process in the classroom , role models educators and interactions social , as well as implementation activity religion and order Islamic boarding school that supports prevention understand radical . Second , semi- structured interviews done For dig information deep about policies , implementation , and experience informant related internalization anti -radicalism values , with still give freedom to informant For explain view they in accordance context . Third , the study documentation used For examine libraries , books , and document institutional relevant dayah with focus study .

Data analysis was performed following the interactive model of Miles and Huberman, which consists of on three stage . Data reduction is carried out with summarize and select things appropriate subject with theme study from results observation and interviews . Data presentation (data display) is arranged in form description narrative for findings more easy understood . Withdrawal conclusion and verification done For formulate findings new regarding the internalization process and strategy anti-radicalism values . Data validity is guaranteed through technique triangulation , namely compare and confirm the results data interview with observation and documentation data from various group informant .

RESULTS AND DISCUSSION

Research Location Profile

Istiqamatuddin Darul Wa'di Islamic Boarding School founded in the early 2010 as response the people of Gampong Batee Shok towards moral challenges faced generation young moment that , including the rise behavior deviate like abuse drink violence , narcotics , and gambling . This Islamic boarding school now has 107 students from from various inner area and outside Sabang City, even outside Aceh Province , with eight level classes (classes I to VII B) and a curriculum centered on the study of the yellow book such as Matan Taqrib , Fathul Qarib , l'anatutthalibin , and Mahalli. Activity daily students arranged start from after the dawn prayer until late night , covering four time studying , muhadharah (discussion) on Friday night , and dhikr on Friday night Sunday , beside religious studies general for public around .

Dayah Darul Hijrah is one of the Islamic boarding school the oldest in Sabang with the uniqueness that makes it interesting for students local and from outside area with background behind diverse tribes . Structure its institutions involving leadership responsible dayah answer on management , as well as the teaching staff consisting of on scholars and academics competent in their fields . The curriculum applied blend religious studies with lesson general like mathematics , Indonesian , and language English , as well as compile curriculum specifically focused on values nationality and tolerance through discussions , seminars and training involving source person from various background behind .

Internalized Anti - Radicalism Values

Findings study show that Islamic boarding schools in Sabang City internalize a number of mutually reinforcing core values related in ward off radicalism , as following .

a. The value of Tasamuh (Tolerance). At Dayah Darul Hijrah, tolerance placed as part No inseparable from objective education and realized formally through integration material wasathiyah , citizenship , Pancasila, and Indonesianness to in curriculum , as well as in a way substantive through study maqashid al- syari'ah and al- dharuriyyat al- khams (five needs) base humans : religion, soul , reason , offspring , and wealth). Understanding to objective sharia This teach students For No apply religious law in general stiff , no easy judging party others , and place welfare as substance main religious teachings .

b. Values of Tawazun and Commitment Nationality . Balance value between obedience religion and love of the homeland are instilled through activity like ceremony flags at the commemoration day big national , competition sports and works write scientific , as well as national sermons that discuss the relationship between Islam and Pancasila, diversity and wisdom local . Santri from various village and background behind Language and accent life together in the dormitory without grouping based on origin area , so that difference become means enrich outlook instead of source division .

c. I'tidal Values (Firmness /Anti -Violence). Dayah Darul Hijrah emphasizes anti - violence values through curriculum based maqasid sharia which leads to protection soul (hifdzu al- nafs), so students expected No do dangerous actions self Alone or other people, such as fight . Enforcement discipline done through approach educational and not violence physique .

d. The Value of Al- Ishlah and the Tradition of Islamic Boarding Schools. The Value of Self -Reformation realized through respect to tradition Islamic boarding schools , including sincerity in studying and serving (meudagang), simplicity , independence , and the Islamic brotherhood that unites students from various background behind economic and social in bond brotherhood without partition . Freedom is also instilled in form positive and responsible answer , namely freedom think and determine a permanent future based on values religious .

In line with Halim's (2019) findings at the Al-Hikmah Islamic Boarding School , fifth mark the show that Islamic boarding school No put anti-radicalism as material special standing alone , but rather put it together with overall system education religion , morals and life together students .

Stages of the Value Internalization Process

Based on data analysis , internalization process anti- radicalism values in both Islamic boarding school ongoing through three mutually exclusive stages related , in line with draft transformation , transactions , and transinternalization mark .

Stage first , transformation value , in the form of giving knowledge religious support understanding moderate . At Dayah Darul Hijrah, the stage This looks through integration material wasathiyah , Pancasila, citizenship , maqashid al- syari'ah , and rules jurisprudence . At Dayah Darul Wa'di, the transformation mark done through balance among the classic books that provide base jurisprudence , proposal fiqh , morals , and Sufism , with modern literature that connects teachings with development society , so that implant principle modesty between text and context .

Stage second , transactions value , ongoing through interaction active between teachers and students . Teachers do not only read or translate the book, but explain background back , difference opinion , purpose law , and its relevance with life through discussion , halaqah , deliberation , and questions answer . Through this process , the differences opinion treated as part from tradition science , not threats , and students accustomed to convey argumentation with manners and accept decision together in a way mature .

Stage third , transinternalization , takes place through role models and habits for twenty four hours of life dayah . Teachers become figures showing suitability between science and behavior , while students accustomed to praying in congregation , following study , guarding cleanliness , implementing on duty , sharing facilities , and obey the rules and regulations . Life together in a dormitory that brings together students from various background behind become room real For test and strengthen tolerance , so that tolerance No stop as draft but become pattern relationships experienced directly by students .

Findings interesting from interview students show that success internalization No should measured only from ability explain draft radicalism in a way academic . Some of the students Not yet know term the in a way deep , but capable show understanding moderation through action concrete , such as share food , help sick friend , no mocking others, obeying teacher's advice , and ask Sorry after quarrel . This is indicates that change behavior , manner finish conflict , discipline , and concern social is more indicators in accordance For evaluate embedded mark anti-radicalism compared to just mastery term .

Difference Inter-Dayah Approach

Although second Islamic boarding school You're welcome integrate anti-radicalism values to in system education , there is difference emphasis and systematization of the program. Dayah Darul Hijrah is more highlight integration between curriculum Islamic boarding school , formal education , insight nationality , and activities structured institution . Dayah Darul Wa'di more emphasize integration treasury classic and modern approach maqashid , development Sufism , as well as role models and habits more personal character . Second approach This nature each other complete : correct understanding given through learning , strengthened through dialogue, exemplified by the teacher, and made a habit in life together .

Supporting Factors

Study This identify a number of factor supporters success internalization anti-radicalism values . First , commitment leadership Islamic boarding school in build culture moderation religious become foundation main , reflected from consistency policies and engagement direct leadership in activity coaching . Second , the competence and exemplary behavior of teachers or my brother become factor determinant Because students Study mark No only from explanation verbally , but also from behavior real educators . Third , a curriculum that integrates moderate Islamic values to in various eye lesson strengthen consistency messages received students . Fourth , the environment conducive Islamic boarding school as well as parental and community support participate strengthen this process . Wisdom local Sabang people who uphold tall mark brotherhood and life side by side in a way peace is also social capital important to strengthen internalization mark the .

Inhibiting Factors and Challenges

On the other hand , research This find a number of necessary obstacles get attention . First , the influence of digital media and social media make it easier distribution ideology radical as well as information religious that is not verified , so that exposed students content kind of This tend own view different about tolerance and diversity , which requires approach more teaching innovative . Second , the low partial digital literacy students enlarge vulnerability to narrative radical from outside environment dayah . Third , limitations teaching materials and learning media special discuss moderation religious Still felt by a number of dayah , so that teaching anti-radicalism values Not yet completely optimal. Fourth , the limitations time consequence dense curriculum study of the book makes allocation time special For learning anti-radicalism values in a way systematic Still limited . Fifth , the method teaching that is still conventional in part teacher need enriched with approach discussion and study more cases interactive and participatory . Sixth , the lack of Work The same cross

institution between dayah , organization public civil , and government participate limit development of strengthening programs moderation religious in a way more wide , while system comprehensive evaluation For measure success internalization anti-radicalism values in some parts dayah also not yet available in a way adequate .

Findings This confirm that effort prevention radicalism in the environment Islamic boarding school No can done in a way partial , but rather need strengthening capacity institutional , improvement quality source Power human development teaching materials and methods innovative teaching , as well synergy sustainable between Islamic boarding schools , families , communities and government .

CONCLUSION

Based on results study about internalization anti- radicalism values in learning at the Islamic boarding school in Sabang City, can concluded a number of thing . First , the strategies and methods used by teachers or my brother implemented through a holistic , integrative and sustainable approach , encompassing delivery material religious , exemplary (uswah) hasanah) , habituation behavior positive , advice (mau'izah) hasanah) , discussion , deliberation , and mentoring in life daily students , with integrate mark wasathiyah , tasamuh , tawazun , i'tidal , ukhuwah , and love homeland to in curriculum and activity religious .

Second , implementation anti- radicalism values has become part from culture education at the Islamic boarding school in Sabang City, taking place No only in formal learning in the classroom but also in congregational worship , book readings , deliberations , activities social , mutual cooperation, discipline dorm life , as well as interaction daily between teachers and students and between students , so that form character students in a way cognitive , affective , and psychomotor at a time .

Third , success internalization anti- radicalism values supported by commitment leadership dayah , teacher competence and exemplary behavior , integrated curriculum , environment conducive education , parental and community support , and wisdom local Sabang who uphold tall brotherhood and peace . On the other hand , obstacles main sourced from the influence of digital media, information religious that is not verified , low digital literacy of students , limitations material teaching and time learning , methods teaching that is still conventional , as well as lack of Work The same cross institutions and systems comprehensive evaluation .

Study This confirm that internalization anti- radicalism values is an effective educational process in strengthen moderation religion and prevent development

understand radicals among generation young people , especially when ongoing through three mutually exclusive stages strengthen , namely transformation , transactions , and transinternalization value . For study Next , it is recommended development more curriculum systematic based values tolerance and moderation religion , strengthening digital literacy of students , as well as study advanced with approach quantitative or mixed methods for measure effectiveness of internalization program anti -radicalism values in the scope more dayah wide .

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