

Construction of Islamic Boarding School in Preventing Radicalism in Indonesia

Sitti Nadirah^a, Bahaking Rama^b, Muhammad Amri^c, Ulfiani Rahman^d

^a Student of Graduate, Doctoral of Education Science, Universitas Islam Negeri Alauddin, Indonesia

^b Professor of Dirasah Islamiyah Science, Universitas Islam Negeri Alauddin, Indonesia

^c Assistant Professor of Dirasah Islamiyah Science, Universitas Islam Negeri Alauddin, Indonesia

^d Assistant Professor of Dirasah Islamiyah Science, Universitas Islam Negeri Alauddin, Indonesia

Abstract

This study aimed to analyse the supporting and inhibiting factors in taking preventive action radicalism in Islamic boarding schools in Indonesia. This research also focuses on the development process in countering radicalism in Islamic boarding schools. The research method used is qualitative with a phenomenological approach. The research sample used is the purposive sampling technique with research subjects: directors, coaches, principals, teachers, and students. The analysis technique used is data reduction, data display and data verification. The study's findings indicate that Islamic boarding schools have supporting factors in countering radicalism, including a curriculum system based on the national and religious curriculum. The dominant inhibiting factor is that differences in perceptions of the meaning of radicalism do not have a standard measure of someone affiliated with radicalism. The construction process in prevention radicalism collaborates with the police and local governments to take preventive action radicalism. The implication of this research is to prevent radicalism by intensive the socialisation of the concept of radicalism and its dangers, especially in educational institutions.

Keywords: Construction, Islamic Boarding School, Preventing, Radicalism.

1. Introduction (Times New Roman 10 Bold)

Religious education is an aspect of strategy in building awareness, style, and inclusive religious attitudes of students. Religious education works to avoid extremism and anarchism due to ideological differences. Religious education plays a role in transmitting knowledge and values that are significant for the moral development of students so that conducive religious attitudes and behaviour are formed in the Indonesian state, which has diversity between ethnic groups and religions. Boarding school is a community-based Islamic educational institution established by individuals and Islamic community organisations and communities that play a role in instilling cultivating noble character in students and upholding Islam *rahmatan lil alamin*.

Boarding schools in international and national forums are considered places to support fundamentalism and Islam and change or modernise Boarding schools by involving policymakers, analysts, and researchers at international and national levels (Muazza, Amirul, 2018). According to the National Counterterrorism Agency (BNPT), in 2016, there were at least 19 Islamic boarding schools indicated to teach and radicalism (Resty Armenia, 2016). Therefore, Boarding schools and religious education

have a deviate impression and are susceptible to radicalism. As the research results (Agussani, 2020), religion-based education is currently very vulnerable to the spread of radicalism.

The problem of radicalism must be prioritised for intensive handling, considering that it can trigger insecurity and the education pattern leads to a negative orientation, thus threatening state security (Adebayo, 2021). Therefore, radicalism is not justified, and precautions must be taken so that this understanding does not develop in society. Thus, the role of this education must be able to prevent the understanding of radicalism because every religious teaching does not justify radical interpretation. Several studies have shown empirical facts that basic religious education can prevent growing radicalism (Abdau, 2020; Sjøen & Jore, 2019). Radical understanding is generally caused by a wrong pattern of thinking from the concept of jihad, thus bringing a negative image to Islam (Agussani, 2020; Warsah, 2021). Understanding radicalism can be avoided by re-actualisation of learning resources, strengthening un-radicalism, strengthening the spirit of nationalism, upholding the principles of *wasathiyah* (moderatism), and applying the theological concepts of *ahlus-sunnah wal jama'ah*, initiating un-radicalism curriculum, implementing progressive *manhaj*, formulating *halaqah* (meetings), with scholars and strengthen the ties of friendship and brotherhood (Saleh, 2020).

Research on radicalism, in general, tends to examine efforts to prevent radicalism from developing in educational institutions (Pranevičiene & Vasiliauskiene, 2019; Sas et al., 2020; Vereshchagin & Glowacz, 2019). In line with that, this research focuses more on the pattern of development, supporting and inhibiting factors, and the results of fostering Islamic boarding schools in countering radicalism in religious-based educational institutions. This research was conducted at the Darul Aman Islamic boarding school in Makassar, providing general and religious education. In practice, this boarding school has adopted a modern education system marked by implementing the official education curriculum from the state, 2013 curriculum at all levels of formal education, from Junior High School (*SMP*) to Senior High School (*SMA*).

This study aimed to analyse the process of fostering Islamic boarding schools, the supporting and inhibiting factors for coaching, and the results obtained from the development of Islamic boarding schools. This study is based on the results of observations made by researchers at the Darul Aman Islamic boarding school in Makassar at least found three main reasons that strengthen the researcher's stance to conduct an in-depth study in uncovering this veil, firstly, the goal of the Darul Aman Islamic boarding school in Makassar is to create moslem cadres, *da'i*, and *mujahid*. Second, the recitation of classical books in the form of *khalakah* is carried out outside of official school hours. Third, in this study, the implanted concept is to adhere to religious teachings consistently or live according to true Islamic laws. The idea of coaching like this can direct students and their students to the formation and strengthening of the socialistic character of the moslem community so that the potential impact is in growing an attitude of exclusivism in religion and an intolerant attitude towards others Islamic understandings.

2. Significance Of The Study

Islamic boarding schools try to continue to exist in carrying out their roles in accordance with the changes and developments of the times. In relation to the world of education, boarding school are faced with various problems. In one aspect, boarding school must be able to maintain positive values as a characteristic of their boarding school, in another aspect, boarding school must accept new things

(renewal) which are the needs of society in life. Guidance for Islamic boarding schools is very important in order to take preventive action to prevent radicalism from entering religious education institutions, because this understanding is very contradiction to the teachings of Islam. The significance of this research is to carry out the coaching process in Islamic boarding schools and the results of this guidance can prevent radicalism that is not in accordance with Islamic teachings.

3.Review Of Related Studies

(Eliana Sari, 2016) conducted study on the Role of Environmental Management Education in Islamic Boarding Schools in Preventing Santri Radicalism in Indonesia. This study found that radicalism is believed to be someone who commits acts of terror, belief in the belief that understanding radicalism is right, so that the practice of pursuing beliefs in other people by means of violence. Radicalism can actually happen anywhere to anyone, but innocent boarding schools can lead to the emergence of radicalism, especially religious radicalism. (Talib, 2008) conducted a research on Islamic Schooling: The Culture and Politics of Modern Muslim Education. This study examines the relationship between Islamic boarding schools and radicalism after the 9/11 tragedy. This study finds that the importance of modernizing the boarding school system that integrates educational programs that include business, technology and other secular subjects to combat extreme backwardness so as to reach Muslims in contemporary education. (Haris Supratno, 2018) conducted research on Character Education in Islamic Boarding Schools as a Media for Preventing Student Radicalism. This study is to find and describe a model of character education for students studying in Islamic boarding schools as a medium to prevent radicalism. This study found that Islamic boarding schools have a very strong culture in implementing character education through formal and non-formal education as a medium to prevent student radicalism. (Selvia, 2019) conducted research on Islamic boarding schools that care about nationalism in preventing radicalism. The purpose of this study was to analyze the material values of nationalism in Islamic boarding schools. So far, there is an assessment that believes that boarding school is the center of radicalism in Indonesia. This study refutes research findings that assess boarding school as the basis of radicalism. Through a study of the curriculum, books and teachings applied in Islamic boarding schools, as well as the values of nationalism and tolerance.

4.Objectives of The Study

- To find out the process of fostering the Darul Aman Islamic boarding school in Makassar in countering radicalism
- To examine and assess the supporting and inhibiting factors of the development of the Darul Aman Islamic boarding school in Makassar in countering radicalism
- To present the results of the development of the Darul Aman Makassar Islamic boarding school in countering radicalism

6. Research Design

This type of research is field research with qualitative descriptive analysis by seeking information through field research. The qualitative method uses descriptive data in written or spoken words from people and observed behaviour (Lexi J. Moleong, 2008, p. 4) (Lexi J. Moleong, 2008, p. 4). This study will investigate and thoroughly describe the symptoms studied in natural situations to explain and predict a sign obtained in the field (Lexi J. Moleong, 2008, p. 5).

However, before the author goes to the object of research, the writer first conducts a theoretical study of understanding the concepts related to the problem under study. After obtaining theoretical clarity, the researchers compiled indicators that then made instruments that were in the form of a list of observations and interviews. The instruments that have been made are carefully examined and refined if there are weaknesses. After being deemed worthy of the list that has been made, it is taken to the research location. The research approach used is phenomenological. The phenomenological approach examines the truth of something obtained by capturing the phenomena or symptoms of the object under study. For humans, symptoms can be in the form of mimics, pantomimes, speech, behaviour, actions and others (Arikunto, 2002, p. 31). Through a phenomenological approach, researchers try to understand the meaning of the various problems in the development of the Darul Aman Islamic Boarding School Makassar in preventing Radicalism.

7. Participants

The sampling technique in this research is purposive sampling. Because the researcher feels that the sample taken knows the most about the problem to be studied by the researcher. The use of purposive sampling in this study aims to find out how the interactions occur in learning activities. Participants are all people or humans who participate or take part in an activity. Participants in this study were directors, principals, coaches, teachers and students. The consideration of taking participants based on understanding the learning activities carried out in Islamic boarding schools.

8. Data Collection Instruments

Primary data is data collected, processed and presented by the first source data researcher. Primary data in this study is verbal information derived from interviews with informants, recorded through written notes or video or audiotape recordings and taking photos. In comparison, the data derived from the direct observations of researchers and field notes can be obtained after observing the research subjects related to the development of the Darul Aman Islamic boarding school educational institution in Makassar.

Secondary data is data collected, processed and presented by other parties, usually in the form of publications and journals (Hadari Nawawi dan Mimi Martini, 1994, p. 72). Secondary data sources function as supporting primary data. Secondary data is a data source that does not directly provide data to data collectors, such as through documentation or through people who are not directly involved in the scope of the research (Sugiyono, 2015, p. 193). In this case, the researcher obtained written documents related to research problems and internet sources related to research problems.

9. Research Process

The steps taken in the research process are to divide it into two stages of implementation. In the first stage, the researchers sought to obtain information about the Darul Aman Islamic Boarding School in Makassar as a step to find the problems raised in the study. Efforts are being made to conduct non-formal visits to discover how the Darul Aman Islamic Boarding School in Makassar is formed. In the second stage, the initial data obtained from the initial observations become material for conducting more in-depth research to get more accurate information from the informants that the researchers had previously determined.

10. Analysis of Data

The researchers analysed the data through three stages from the data obtained through library techniques and field techniques. The first stage is data reduction, which analyses data by starting with specific problems and concluding general terms. The second stage is data display, which analyses data by starting with available problems and drawing particular conclusions. Finally, the third stage is data verification, namely analysing data by comparing one opinion with other data and drawing a conclusion (Sugiyono, 2015, p. 36).

11. Findings

1. Supporting Factors for the Makassar Darul Aman Islamic Boarding School in Countering Radicalism

a. High Community Interest towards Islamic Boarding Schools

Islamic boarding schools in the curriculum consist of general education curriculum and religious education. This curriculum mix is an attraction for the community, so it is a driving factor for the high public interest in Islamic boarding schools. It aims to make students who are superior and able to practice religious teachings and become skilled in religious knowledge moderate and have a noble character based on direction and piety to Allah SWT. The high public interest in Islamic boarding schools is highly correlated with public confidence that Islamic boarding schools are not a place to spread ideas from radical groups who carry out various ways of protecting Islamic law. However, in reality, there are allegations and accusations from multiple parties who supervise boarding school education as a place for the growth of radicalism and crime based on the facts that underlie boarding school education. However, this does not become a true hypothesis because the allegations were obtained from several graduates of educational institutions. The high level of public trust in boarding school education is supported by boarding school institutions' ability to adapt to advances in technology and information. The boarding school institution always observes the characteristics of the times but does not eliminate the boarding school itself so that the boarding school institution still survives and develops. The regulation governing Islamic boarding schools is Law Number 18 of 2019 concerning Islamic Boarding Schools.

b. Competence of educators who have disciplines both from within and outside the country.

Law No. 20 of 2003 concerning the National Education System relates to educators and education personnel. These two terms are two professions that are closely related to the world of education. The term education personnel is defined as community members dedicated and appointed to support the implementation of education. From this definition, education personnel has a scope that consists of educators and includes administrative staff, librarians, security units, etc. Meanwhile, educators are defined as education personnel qualified as teachers, lecturers, instructors, tutors, or other designations according to their specificity and participation in education.

Based on the two classifications above, the chances of the Darul Aman Islamic Boarding School in countering radicals can be supported by existing human resources, both from education staff in general and educators in particular. Because, if percentage, 85% of educators and education staff are alumni of the boarding school themselves who devote themselves. The teacher's role is significant in an

educational institution because it is the teacher who has responsibility for his students. The study results (Nihal Tunca & Dumlupınar, Aytunga Oğuz, 2015) show that a teacher must be ideal by prioritising ethical principles and social responsibility. The results of this study need to be supported that teachers will educate students as well as possible so that it is very much required in preventing radicalism so that it does not develop in Islamic boarding schools. Therefore, this research is in line with research findings that show the importance of quality teachers by prioritising ethical principles in learning and having a social responsibility to their students in avoiding radicalism in Islamic boarding schools.

c. Restrictions on Student Communication Access

The development of technology and information causes the flow of information to be unlimited. This condition can be used as a method or method for radical groups to spread radicalism to students in Islamic boarding schools. Therefore, restrictions on access to information and communication for students are a strategic step to prevent radicalism. The use of communication tools that are permitted is old types of cellphones, not smartphones. The purpose of this restriction is to prevent the understanding of radicalism through the internet to students via smartphones and prevent students from communicating interactively through WhatsApp, Instagram, Facebook, and other social media. Limiting access to communication is a good step in preventing radicalism from growing in the educational environment of Islamic boarding schools. Information and communication technology that is currently developing has a positive impact and can also negatively impact. Research (Alhumaid, 2019) describes four negative effects of communication technology on students: worsening reading and writing competence, inhumane educational environment, social distortion of interaction between teachers and students, and isolating individuals when using technology.

d. Family Boarding School-Based Guidance System

Boarding School educational institutions are educational institutions that require students to settle and live in boarding schools with a family boarding system. This system is a system developed in student coaching because students are required to live in dormitories that have been provided within the boarding school environment; students must also comply with the rules and follow the provisions of activities under the supervision of the guidance and affection of the coaches at the boarding school educational institution. Furthermore, students are given proper faith lessons, *Qur'an* learning and Islamic boarding school lessons, and extra co-curricular and leadership activities in the coaching process. This is used as a control in controlling the behaviour and actions of students in Islamic boarding schools.

The purpose of the coaching is to protect students from kidnapping cases and strengthen students from negative influences caused outside the environment of Islamic boarding schools. Implementing a curriculum that combines the general education curriculum with religion can control the notion of radicalism that will damage the educational order in Islamic boarding schools (Muazza, Amirul, 2018). The results showed that the *Darul Aman* Islamic boarding school in Makassar had implemented a curriculum pattern that combines the general education curriculum with religious education to balance the learning system.

e. Detect student psychological aspects.

Implementation of the boarding school coaching system, the student coaches have the role and responsibility to study and map the psychological condition of their students. Students who have a high temperament, stubborn and young emotions will be given special attention and guidance. Vice versa for quiet students, like to be alone, have low self-esteem, have no enthusiasm for learning, like to daydream, and are also given special attention and guidance. Several previous studies have shown that a radical personality model is closely related to a person's psychological condition (Lichter & Rothman, 1982; Wagoner et al., 2018).

f. High Commitment from Board of Directors and Islamic Boarding

Seeing the rapid development of the Darul Aman Islamic Boarding School in Makassar from the beginning until now, of course, it cannot be separated from the high commitment with all the power and sincere efforts of the administrators and implementers of the Islamic boarding school in fostering and educating students so that the Darul Aman Islamic boarding school is trusted and gets a place. In the heart of society. The existence of high commitment and all the power and sincere efforts carried out by the administrators and implementers of Islamic boarding schools are based on the development of the spirit of service to the nation and state in the intellectual life of the government. All of these are forms of worship to Allah *SWT* as the creator of the universe.

2. The Inhibiting Factors of the Makassar Darul Aman Islamic Boarding School in Countering Radicalism

a. Students cannot stay long in Islamic boarding schools

The high public interest in sending their children to Islamic boarding schools does not always correlate with students' wishes and expectations to settle down. On the contrary, most students follow the wishes of their parents to send them to Islamic boarding schools. This condition can cause students to have no motivation to learn at school. As a result, students have a low level of discipline, are lazy to study, are impatient, pessimistic, and create chaos. Moreover, the adverse actions taken can affect other students and become a burden for the coaches in Islamic boarding schools. Another condition related to the completeness of facilities and infrastructure owned by educational institutions is still relatively low, causing students not to last long in these educational institutions.

b. Parental Intervention on the Enforcement of Islamic Boarding School Rules

Enforcement of rules in Islamic boarding schools sometimes gets intervention or parents who do not accept that their children are punished for the violations committed. The intervention and intervention of parents in the enforcement of the rules of Islamic boarding schools usually begins with complaints from students to parents for the punishments received and sometimes there are parents of students who respond to the sentence with objections in the form of giving an objection letter to the boarding school educational institution for the punishment received by the student. It is not uncommon for parents to come directly to the boarding school institution to meet with the caregiver who imposes sanctions/penalties on students.

c. Differences in perception about the meaning of radicalism

The word radicalism used to this day is unclear. Finally, radicalism becomes a wild concept, multi-interpretation, and tends to judge other parties and self-cleaning. As a result, someone who is

religiously devout is considered a supporter of radicalism negatively or is deemed to be radical because he dresses differently. This difference in perception in understanding radicalism is also challenging for the Darul Aman Islamic Boarding School Makassar to prevent radicalism. This was stated by the leader of the boarding school, who said that:

We do not understand the meaning of radicalism itself because it is still multi-interpreted. And, this is a big challenge for us in nurturing the Darul Aman Islamic Boarding School Makassar. We want to enable our students according to our vision and mission. In understanding this radical, we have to deal with the National Counter-Terrorism Agency (BNPT) based on its release, which included our cottage as one of the cottages exposed to radicalism. Whereas when we were explicitly called to clarify in *Jakarta*, that became an indicator of the National Counter-Terrorism Agency (BNPT), so that we included Darul Aman Islamic Boarding School in Makassar only because our vision contained the word mujahid and one of the sports we fostered, namely archery (Mulahizhun, Personal Communication, March 1, 2021).

The statement can be understood that the obstacle of the Darul Aman Islamic Boarding School Makassar to counter radicalism is the existence of different perceptions about the meaning of radicalism. This difference in perception gives birth to various interpretations so that unusual appearances are also stigmatised as radical, specifically for the Darul Aman Islamic Boarding School Makassar, where one institution's words are the institution's vision of the word mujahid. Moreover, one of the sports he fosters is archery, a radical indicator because it is considered uncommon. However, despite the contradictory understanding of radicals, the Darul Aman Islamic Boarding School Makassar continues to strive to protect and prevent radicalism in any form in all components of Islamic boarding schools, especially Islamic boarding schools. Students were studying at the Darul Aman Islamic Boarding School in Makassar.

12. Discussion and Conclusion

The Darul Aman educational institution planning program to preventive radicalism in all its aspects is to understand teachers, caregivers, and students. Program planning in the form of socialisation to all components involved in institutional development. The socialisation is scheduled in such a way so that the elements involved in the institution know and maximise themselves to attend the activity. This is in line with the statement put forward by Abdul Ghaffar Al Qurtuby:

This boarding school education institution already has a planning program related to the development of students. It is for students, but the coaching program is also aimed at teachers and institutional caregivers (Abdul Ghaffar Al Qurtuby, Personal Communication, February 24, 2021).

The statement illustrates that the Darul Aman Islamic Boarding School has established a program plan related to coaching intended for students and teachers, coaches, and caretakers of the cottage. This is because educators, both teachers and boarding school builders, will become role models in learning in the boarding school environment. Therefore, these teaching staff must be equipped with good national insight, understanding the nation's noble values and state. Thus, the guidance given to students and teachers, coaches, and caretakers of the boarding school is scheduled as a routine activity. A comprehensive development plan for all elements of the institution is of particular concern because there is still the opportunity for the development of radicalism within the scope of the boarding school;

it is not impossible. Therefore, socialisation and continuous guidance and supervision, both from the government, the community, and the boarding school residents, need improvement. Because the notions of radicalism in the boarding school environment can occur through education and teaching delivered by the educators and the influence of the graduate boarding school. However, the most potential opportunity for the spread of radicalism is spread by the boarding school educators themselves because they communicate directly with students every day.

The program to prevent of radicalism at the Darul Aman Islamic Boarding School Makassar is carried out carefully through activities to increase understanding of the dangers of radicalism through coaching and socialisation. This is done to prevent and counter radicalism in the Darul Aman Islamic Boarding School Makassar. The results of this study are the importance of the role of education in preventing the spread of radicalism in educational institutions. This finding is in line with (Sas et al., 2020) that in his research, the role of education can prevent radicalism and violent extremism in developing countries. The form of implementation of this program is to collaborate with several related parties. This is by the statement of one of the leaders of the boarding school who said that:

The implementation of the Socialization Program on the Dangers of Radicalism for Teaching Staff, Caregivers of students, and students in this institution is carried out in collaboration with several related parties. The cooperation that we have established with several related parties is manifested in the form of an MoU. Several institutions that cooperate and sign the MoU are the Police, the National Counter-Terrorism Agency, and the Ministry of Religion. We make all of these institutions partners understand radicalism and terrorism (Mulahizhun, Personal Communication, March 1, 2021).

One of the Darul Aman Islamic Boarding School leaders in Makassar illustrates that the implementation of socialisation and increasing understanding of the dangers of radicalism begins with cooperation in the form of an MoU with several related parties. These parties provide socialisation and guidance to Darul Aman Islamic Boarding School Makassar, ranging from leaders, teachers, and caregivers. With the *MoU*, socialisation and guidance on radicalism are carried out with its initiation by Islamic boarding schools and those initiated by the Police, the National Counterterrorism Agency (BNPT), and the Ministry of Religion. On the other hand, the initiation carried out by external parties, the Darul Aman Islamic Boarding School educational institution is very open. Therefore, it provides opportunities for them to carry out socialisation of the dangers of radicalism. Moreover, these parties have collaborated with the Darul Aman Islamic Boarding School Makassar.

The researcher's observations on March 1, 2021, showed that the boarding school carried out socialisation activities with the Police. The primary material is the escalation of radicalism. Researchers catch the planting of the concept of radicalism which is not only in acts of terrorism. However, radicalism can also be in the form of someone who imposes his religious understanding on others. The concept of radicalism was the subject of discussion at the meeting. The meeting was attended by elements of the foundation, teachers, coaches, and a small number of students. This socialisation can be carried out well at the Darul Aman Islamic Boarding School Makassar because of the cottage's inclusive attitude towards outsiders, especially the Police when they visit the Darul Aman Islamic Boarding School Makassar.

The Darul Aman Islamic Boarding School Makassar is an educational institution in making and implementing policies; it is carried out by evaluation. Policy evaluation is carried out to obtain an

overview of the extent to which policy outcomes have been achieved. On the other hand, policy evaluation also aims to determine the difference between the ideal and the actual conditions. The evaluation results can also measure how the coaching was achieved by the Darul Aman Islamic Boarding School Education Institution.

Increased understanding of un-radicalism that has been carried out, both held in collaboration with the Indonesian National Police and the Darul Aman Islamic Boarding School in Makassar and attended by representatives of the Darul Aman Islamic boarding school in Makassar in *Jakarta* where the Ministry of Religion of the Republic of Indonesia as the organiser has been manifested in the implementation boarding school. However, the Islamic boarding school was surprised by the release in 2016 of the National Counterterrorism Agency (BNPT), which classified the Darul Aman Islamic Boarding School in Makassar as one of the Islamic Boarding Schools affiliated with radical groups. According to *Ustadzah* Munawirah:

The activities and activities at the Darul Aman Islamic Boarding School Education Institute have not been radical. So far, what we have applied is applying Islamic law unless they (BNPT) consider that the application of Islamic law sharia is regarded as radical (Munawirah, Personal Communication, March 24, 2021).

With this category, the researchers made observations and concluded that the beard is a sunnah for Moslem and is not obligatory. Meanwhile, for the Darul Aman Islamic boarding school educational institution, one of which is to produce *mujahid*, it cannot be interpreted as a struggling activity to enforce Islamic law radically as the path chosen by radical-terrorism groups. Judging from the goal of the Darul Aman Islamic boarding school is to produce "Moslem, *da'i* and *mujahid*" cadres, and the word "*mujahid*" must be interpreted in a broad sense. Therefore, to prevent students from being narrow-minded regarding the meaning of *mujahid*, in the process of fostering students, Islamic Boarding Schools have been teaching students to become Moslem cadres who understand the *Qur'an* and Sunnah by always getting used to being close to the *Qur'an*. Boarding School Education Institutions also provide broad understanding and insight into the meaning of life where students in social life must strengthen *ukhuwah Islamiyah* with mutual respect, mutual help, mutual understanding, mutual assistance in kindness and always try to lighten the burden of our brothers and sisters and respect each other in differences, both differences on ethnicity, race, and religion as well as on differences of opinion in the application of Islamic law.

In the aspect of the curriculum, Islamic boarding schools apply the curriculum by the government and the curriculum developed by the Islamic boarding school Darul Aman Islamic Boarding School Makassar. The application of the two curriculum is directed at fostering students to realise the vision and mission of education. Based on observations on March 7, 2021, the coaching of students at the Darul Aman Islamic Boarding School Makassar was carried out quite tightly. Researchers have found student activities starting at 07.30 -12.00. During this time, students receive coaching tailored to the national curriculum and given to formal school classes. Then coaching is continued during the day at 14.00-15.00, afternoon coaching at 16.00-17.20, and night coaching from 20.00-21.30 is coaching that applies the Islamic boarding school curriculum, for example, moral development, *Tahfidzul Quran*, and language. Even before 07.30, the coaching for the students has been carried out, namely the

coaching at dawn where the students are in the mosque from 04.30-06.20. This is based on observations that found a schedule of coaching activities affixed to notice boards and mosque doors.

Based on these observations, it can be understood that the guidance given to students at the Darul Aman Islamic Boarding School Makassar uses two curriculum, namely the curriculum that refers to the national curriculum and the internally applicable religious curriculum. Both curriculum are implemented very tightly to achieve success at regional, national, and even international levels. Then the religious curriculum that is applied can bring students to become Moslem and a moral Moslem by religious guidance. The integration of religious curriculum and general education aims to improve the character and personality of students who are intellectually superior Islamically. The results of this study are in line with (Tri et al., 2021) that in their research, it proves that the character of students can be formed, one of which is through an Islamic education perspective.

13. Suggestions

Radicalism is an increasingly recent issue in Indonesia in the last decades. The birth of radicalism is a crystallisation of one's understanding of something, and that understanding is held as a principle of life. The cause of radicalism in a person is a single factor of religion. However, many factors can be the cause. One of the most prominent causes is the education and coaching given to each of these individuals. Therefore, referring to this research to prevent radicalism, both individually and institutionally, it is necessary to socialise the concept of radicalism, and its dangers through the media, both electronic and mass media, to position the idea of radicalism so that everyone knows and understands it so that they are encouraged to avoid and participate in overcoming it, and educational institutions must make designs to preventive radicalism.

References

1. Abdau. (2020). Peran Pendidikan Dasar Islam dalam Mencegah Radikalisme. *Jurnal Abdau: Jurnal Pendidikan Madrasah Ibtidaiyah*, 3(1), 46–57. <http://jurnal.stpi-bim.ac.id/index.php/ABDAU/article/download/112/81>
2. Adebayo, G. O. (2021). Heliyon Counter-radicalization policies and policing in education : making a case for human security in Europe. *Heliyon Journal*, 7(January 2020), 1–17. <https://doi.org/10.1016/j.heliyon.2020.e05721>
3. Agussani. (2020). Islamic Radical Polemics and Terrorism in Indonesia From The Perspective of Islamic. *Indonesian Journal of Education and Mathematical Science*, x(1), 1–9. <http://ejournal.uin-suka.ac.id/tarbiyah/JPI/article/view/2941>
4. Alhumaid, K. (2019). Four Ways Technology Has Negatively Changed Education. *Journal of Educational and Social Research*, 9(4), 10–20. <https://doi.org/10.2478/jesr-2019-0049>
5. Eliana Sari. (2016). The Role of Environmental Management Education in Islamic Boarding Schools (Pesantren) In Preventing the Radicalism of Students in Indonesia. *International Journal of Education and Research*, 4(7), 402.
6. Hadari Nawawi dan Mimi Martini. (1994). *Penelitian terapan*. Gajah Mada University Press.
7. Haris Supratno. (2018). Character Education in Islamic Boarding School as a Medium to Prevent Student Radicalism. *Advances in Social Science, Education and Humanities Research*, 222(1).
8. Lexi J. Moleong. (2008). *Metode Penelitian Kualitatif*. Remaja Rosda Karya.
9. Lichter, S. R., & Rothman, S. (1982). The radical personality: Social psychological correlates of new left ideology. *Political Behavior*, 4(3), 207–235. <https://doi.org/10.1007/BF00990106>
10. Muazza, Amirul, A. (2018). Education in Indonesian Islamic Boarding Schools : Voices on Curriculum and Education in Indonesian Islamic Boarding Schools : Voices on Curriculum and Radicalism , Teacher , and Facilities. *The Islamic Quarterly*, 62(4). https://www.researchgate.net/publication/332948137_Education_in_Indonesian_Islamic_Boarding_Schools_Voices_on_Curriculum_and_Radicalism_Teacher_and_Facilities/link/5e847bc092851c2f527102b9/download
11. Nihal Tunca, S. A. Ş., & Dumlupınar, Aytunga Oğuz, H. Ö. B. G. (2015). Qualities of Ideal Teacher Educators İdeal Öğretmen Eğitimcilerinde Bulunması Gereken Nitelikler Nihal Tunca Aytunga Oğuz Dumlupınar University Turkey Senar Alkın Şahin Halime Özge Bahar Güner Dumlupınar University , Turkey Introduction One of the objecti. *Turkish Online Journal of Qualitative Inquiry*, 6(April), 122–148.

12. Pranevičiene, B., & Vasiliauskiene, V. (2019). Challenges for European security policy: Issues of the prevention of radicalization in the context of the right to religious education. *Journal of Security and Sustainability Issues*, 8(4). [https://doi.org/10.9770/jssi.2019.8.4\(11\)](https://doi.org/10.9770/jssi.2019.8.4(11))
13. Resty Armenia. (2016). BNPT: 19 Pesantren Terindikasi Ajarkan Radikalisme. *Cnnindonesia.Com*. <https://app.cnnindonesia.com/>
14. Saleh, M. N. I. (2020). Islamic Boarding School and the Deradicalization Efforts of Islamic Education in Madura. *Jurnal Pendidikan Islam*, 8(December 2019), 259–285. <https://doi.org/10.14421/jpi.2019.82.259-286>
15. Sas, M., Ponnet, K., Reniers, G., & Hardyns, W. (2020). The role of education in the prevention of radicalization and violent extremism in developing countries. *Sustainability (Switzerland)*, 12(6). <https://doi.org/10.3390/su12062320>
16. Selvia, L. S. (2019). Islamic Boarding Schools in Indonesia: Caring for Nationalism and Preventing Radicalism. *Jurnal Penelitian*, 16(1), 53–63.
17. Sjøen, M. M., & Jore, S. H. (2019). Preventing extremism through education: exploring impacts and implications of counter-radicalisation efforts. *Journal of Beliefs & Values*, 40(3), 269–283. <https://doi.org/10.1080/13617672.2019.1600134>
18. Sugiyono. (2015). *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Alfabeta.
19. Talib, M. (2008). Schooling Islam: The Culture and Politics of Modern Muslim Education Edited by Robert W. Hefner and Muhammad Qasim Zaman. *Journal of Islamic Studies*, 19(3), 445–449. <https://doi.org/10.1093/jis/etn051>
20. Tri, A., Dina, R., Nuryana, Z., Falikah, T. Y., & Akhmad, F. (2021). Reinforcing Character education on the Perspective of Islam Education: Analyzing inhibiting and supporting factors. *Turkish Online Journal of Qualitative Inquiry (TOJQI)*, 12(5), 400–414.
21. Vereshchagin, A., & Glowacz, F. (2019). Violent Radicalization - Logics of prevention in Belgium and Germany. A focus on education. *Revue Internationale de Criminologie et de Police Technique et Scientifique*, 72(1).
22. Wagoner, B., Moghaddam, F. M., & Valsiner, J. (2018). The Psychology of Radical Social Change: From Rage to Revolution. *The Psychology of Radical Social Change: From Rage to Revolution*, 1(January), 1–294. <https://doi.org/10.1017/9781108377461>
23. Warsah, I. (2021). Jihad and Radicalism: Epistemology of Islamic Education at Pesantren Al-Furqan in Musi Rawas District. *Jurnal Ilmiah Islam Futura*, xx(x), 1–18. <https://jurnal.ar-raniry.ac.id/index.php/islamfutura/article/view/7683>