

INSTILLING ANTI-RADICALISM VALUES IN STUDENTS LEARNING ISLAMIC RELIGIOUS EDUCATION AND CHARACTER AT STATE HIGH SCHOOLS IN HULU SUNGAI UTARA

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Abstract

This research aims to describe anti-radicalism education for high school students in learning Islamic religious and character education. This research uses field research aimed at describing and analyzing anti-radicalism education (PAI learning analysis) and the primary data sources are state high school teachers and students in Hulu Sungai Utara district. Data collection techniques use observation, interviews and documentation. The findings of this research are anti-radicalism education for high school students in learning Islamic religious and character education through the integration of anti-radicalism values in learning by linking the material with real life experiences. Socialization of anti-radicalism values in learning through current examples or stories about forms of radicalism and providing advice in learning.

Keywords: Anti-Radicalism Values; Islamic Religious Education Learning; Character

A. Introduction

This social jealousy grows and spreads like dust in the dry season among the people and becomes food every day. This spread is one of the effects of technological progress. The many technological results that are growing in today's society do not all have a positive impact but some also have a negative impact. Therefore, it is necessary to think wisely in responding to these developments whether technological developments are worsening human quality conditions (Mieczakowski et al., 2011). Some people feel that developing technology has a negative impact and has quite a strong influence on family relationships and closeness, but other people have a good relationship with technology and find little negative impact. Technological advances and the rise of social media users have become a breath of fresh air for radical groups to spread their beliefs. The spread of this ideology is very dangerous and can threaten the ideology of Pancasila. The development of radical ideology needs to be considered and addressed globally. The role of educational institutions is very urgent to provide national insight, love for the homeland, good Islamic values, peace, and moderation to their students in preventing

radicalism in students and is the key to success for developing personal character in the future (Ritonga, 2017).

Education is a means of overcoming radicalism. Great hope for education lies in Islamic religious education learning materials in schools, because only by studying, understanding and practicing the correct teachings of Islam, radicalism can be overcome. Schools are a strategic means of implementing anti-radicalism education, especially in cultivating anti-radicalism values among students. One of the subjects that can provide more value in the aspect of changing attitudes in students is Islamic Education & Character subjects at school. However, until now it turns out that Islamic Religious Education learning has not been able to shape students' attitudes for the better. This is caused by the attitude of educators who aim only to fulfill the cognitive domain and are material oriented so that the affective and psychomotor domains and processes are neglected (Putra, 2017).

The Islamic Religious Education learning curriculum in high school uses a scientific approach which is structured in the 2013 curriculum. The scientific approach can be described as learning designed for students to be able to actively develop concepts, laws or principles through the stages of observation, formulating questions, collecting data and information using various techniques, processing, analyzing data and information and drawing conclusions. Learning with a scientific approach is carried out with five learning experiences, namely: observing, asking, gathering information, associating, and communicating (Ritonga, 2017).

The Islamic Religious Education Competencies that will be achieved in the 2013 curriculum are the core competency of spiritual attitudes, the core competency of social attitudes, the core competency of knowledge, and the core competency of skills. The 2013 curriculum is expected to be able to answer various problems that occur today, especially radicalism. Because the 2013 Curriculum learning process provides opportunities for students to develop their potential into abilities that increasingly increase in attitudes (spiritual and social), knowledge and skills that they need for life and for society, the nation, and contribute to the welfare of the people. human, as well as spiritual attitude competence in Islamic Religious Education subjects will be able to form a moderate Muslim society.

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social), knowledge and skills that they need for life and for society, the nation, and contribute to the welfare of the people. human, as well as spiritual attitude competence in Islamic Religious Education subjects will be able to form a moderate Muslim society (Hasbiyallah, 2017).

Radicalism is a concept of mental attitude in promoting change and tends to use violence (Pusat Pembinaan Bahasa Departemen Pendidikan dan Kebudayaan RI, 2010). Furthermore, in order to implement curriculum content in preventing radicalism, teachers must always understand what radicalism is and its dangers to religion, nation and state. Therefore, teachers must understand and develop learning materials with good planning, then teachers must be able to lead and protect students to create an interesting learning atmosphere so that learning effectiveness can be achieved. Achieving learning effectiveness is greatly influenced by the educational environment. The educational environment is the place where students are located which can change students' lives. The environment consists of family, school and community.

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Based on the results of the BBC report, radicalism has entered educational institutions as summarized below. Azyumardi Azra revealed that radicalism has infiltrated secondary schools through teachers. "I experienced it myself. My daughter goes to a good, elite, quite expensive school in south Jakarta. "There are one or two teachers who, when teaching, like to insert messages from Salafi teachings, who think in black and white, or teach ideas that seem pro-radicalism to change the situation, but they just don't know how many students could be affected,"

A survey by the Institute for Islamic Studies and Peace (LaKIP), led by Prof. Dr. Bambang Pranowo, professor of Islamic sociology at UIN Jakarta, from October 2010 to January 2011, revealed: "almost 50% of students agree with radical actions. The data shows that 25% of students and 21% of teachers stated that Pancasila was no longer relevant. Meanwhile, 84.8% of students and 76.2% of teachers agree with the implementation of Islamic Sharia in Indonesia. The number who said they agreed with violence for religious solidarity reached 52.3% of students and 14.2% justified the bomb attacks."

Seeing these conditions shows how widespread radicalism is in this country and that it has entered educational institutions, including the material content of learning Islamic religious education and character in class XII high school (Kementerian Pendidikan dan Kebudayaan., 2013). Therefore, it is very important to carry out intensive research on the learning of Islamic Religious Education and Character, especially anti-radicalism education so that the results are useful and as a way to overcome radicalism.

B. Method

The type of approach used is descriptive qualitative, namely research that provides a careful description of certain individuals or groups regarding the conditions and symptoms that occur (Koentjaraningrat, 2009) and is related to anti-radicalism education for high school students in North Hulu Sungai district (analysis of learning Islamic Religious Education. This research uses field research, namely research aimed at describing and analyzing phenomena, events, social activities, attitudes, beliefs, perceptions. In anti-radicalism education (analysis of PAI learning) this research has two objectives. namely, describing and revealing, illustrating and explaining. The research that the author conducted was at public high schools in Hulu Sungai Utara district, namely at SMA Negeri 1 Amuntai, SMA Negeri 2 Amuntai, SMA Negeri 1 Amuntai Utara and SMA Negeri 1 Sungai Pandan. Government Hulu Sungai Utara Regency was founded in 1953. The primary data source is Islamic Religious Education teachers, while secondary data is data obtained from school principals, TU, teachers, Islamic religious education, BP teachers, and students at Amuntai State High School as well as books and research journals. Data collection techniques use observation, interviews and documentation.

Data analysis techniques use data reduction, namely sorting and selecting data that has been collected and then adjusting it to the focus of the research so that a conclusion can be drawn, data presentation is presenting the data obtained and in accordance with the criteria in the research, providing the possibility of drawing conclusions and taking action, drawing conclusions or data verification is carried out by paying attention to the quality and validity of the data, so that the data concluded can answer the research focus according to the object being studied.

C. Finding and Discussion

Anti-Radicalism Education in Learning Islamic Religious Education and Character

The attitude expressed by the PAI teacher above is in line with Mukti's statement that Pancasila as the basis of the Indonesian State is the benchmark for the Indonesian nation to carry out all aspects of national and state life (Mukti, 2010). According to (Saoki, 2014) changing Pancasila would be considered a betrayal of the revolutionary struggle and endanger the peace and unity of Indonesia. Teachers whose job is to educate, must make Pancasila the basic guideline in carrying out their profession. The attitude exemplified by PAI teachers can certainly be a good example for their students in warding off radicalism,

as stated by Z. Aqib. The role of a teacher is very important in warding off radicalism, especially a PAI teacher because he can provide an understanding of Islamic teachings correctly and in harmony with the values of diversity and nationality as a provision to prevent conflicts between Muslims or between religious communities. PAI teachers are likened to doctors and Islamic religious education is the medicine, while the school environment is the hospital (Aqib, 2002). Regarding the election of leaders, the PAI teacher stated that when choosing a leader he must be a Muslim, however, if the elected leader is not Muslim, then they will accept it gracefully. In An Nisa verse 59 above, it is explained that believers obey leaders who have been entrusted with leading. Quraish Shihab states in his interpretation: orders believers to obey the legal decisions of anyone who has the authority to determine the law. as long as the order does not contain disobedience (does not conflict with the commands of Allah and His Messenger) (Shihab, 2000).

The attitude of tolerance expressed by the teacher is a good attitude in national and state life. Tolerance is very necessary in all aspects of life. This attitude is manifested in appreciating, permitting, permitting attitudes, opinions, views, beliefs, habits and behavior that are different from one's own (Tim Mitra Guru, 2006). According to Parsudi, one form of tolerance is being tolerant in accepting all differences, not discriminating (discriminating) against friends with different beliefs, and not forcing other people in terms of (religious) beliefs (Suhartono Suparlan, 2008). According to Imam Machali "Peace and non-violence are important parts in realizing harmony, tolerance and peace in very diverse societies" (Machali, 2013). Furthermore, related to exclusive attitudes in religion, PAI teachers reject exclusive attitudes in religion. The attitude expressed by PAI teachers is in line with the statement below: According to (Panikkar, 1994) an exclusive attitude is very dangerous and creates intolerance, arrogance and contempt for others. An exclusivism attitude will give rise to the view that the most correct teaching is only the religion one adheres to, while other religions are heretical and must be eradicated, or their adherents converted. This exclusive attitude occurs when one sees a religion that is not one's religion, other religions are the wrong path, which is misleading for their followers. This paradigm is the dominant view from time to time and continues to be adhered to today: "Religion itself is the most correct, others are wrong".

Based on searches carried out on PAI teachers at SMA 1 Negeri Amuntai, SMA 2 Negeri Amuntai, SMA 1 Negeri Amuntai Utara, and SMA 1 Negeri Sungai Pandan, it shows that they make plans in the form of lesson plans by including the school identity, namely the name of the educational unit, the identity of the subject. lesson or class/semester theme/subtheme, main material, time allocation, learning objectives, basic competencies and indicators of competency achievement, learning materials, learning methods, learning media, learning resources, learning steps and assessment of learning outcomes. What the PAI teachers did above is in line with the opinions of Udin Syaefudin Sa'ud, and Abin Syamsudin Makmun., as quoted by Ahdar Djameluddin, and Wardana in the book *Learning and Teaching* as follows; Planning has an important meaning as a guide

for implementing activities aimed at achieving goals, providing opportunities to choose various best ways of learning, choosing sequences in terms of the importance of a goal, target or business activity and for conducting supervision or evaluation of business performance. or organizations, including education (Djamaluddin & Wardana, 2019).

Then the RPP made by the PAI teacher is in line with Kaufman's statement in Nanang Fattah: Planning is the process of formulating goals (Djamarah & Zain, 2010). Apart from that, the RPP made by PAI teachers is in accordance with Minister of Education and Culture Regulation No. 22 of 2016 concerning basic and secondary education process standards, that the RPP must contain several components, namely school identity, subject/theme/sub-topic identity, class identity, semester, teaching materials, time allocation, learning objectives which are formulated based on using operational verbs that can be observed and measured including attitudes, knowledge and skills, learning materials, learning methods, learning media, learning resources, learning steps starting from the introduction, core and closing, and finally the assessment of learning outcomes.

Based on the above, it shows that planning is very important and is a reference in the learning process, in which there is a series of objectives, materials, learning steps, and assessments. So it is not true if the RPP is made simply to fulfill administrative demands and then simply placed on the table as was done by PAI teachers at SMA 1 Negeri Amuntai, SMA 2 Negeri Amuntai, and SMA 1 Negeri Amuntai Utara. Furthermore, how can PAI teachers carry out learning according to the plans that have been made if the RPP is not brought into the classroom? Therefore, lesson plans must be brought into the classroom because how can learning be carried out well and correctly without a learning implementation guide (RPP). So, so that the learning objectives can be achieved optimally, lesson plans must be brought into the classroom and implemented during teaching.

Based on the discussion above, it shows that PAI teachers at SMA 1 Negeri Amuntai, SMA 2 Negeri Amuntai, SMA 1 Negeri Amuntai Utara and SMA 1 Negeri Sungai Pandan make plans in the form of lesson plans in accordance with regulations. RPP can be used in one meeting or two meetings. The RPPs that were created were not brought into the classroom when teaching as was done by PAI teachers at SMA 1 Negeri Amuntai, SMA 2 Negeri Amuntai, and SMA 1 Negeri Amuntai Utara. Based on the results of the investigation, there are similarities between what PAI teachers at SMA 1 Negeri Amuntai and PAI teachers at SMA 1 Sungai Pandan do, namely that in the core activity (Competency Formation) they stimulate students to be able to think critically through stories and encourage students to be active in learning. through interactive conversations using a functional and rational approach using lecture and question and answer methods.

The attitude of PAI teachers whose learning objectives can be integrated into everyday life is in line with Armai Arif's opinion which states that the presentation of Islamic religious education learning materials must emphasize the benefits of students in

everyday life (Armai, 2002). This opinion was confirmed by Ramayulis that the functional learning approach is an effort to provide religious material that emphasizes the benefits to students in their daily lives in accordance with their development (Ramayulis, 2007).

Furthermore, what the PAI teacher at SMA 2 Negeri Amuntai and the PAI teacher at SMA 1 Amuntai Utara did was not in line with Rustaman's opinion which explained that the learning process is a process in which there are interaction activities between teacher-students and reciprocal communication that takes place in an educational situation to achieve learning goals (Rustaman, 2001). In line with the opinion above (Winkel & Sri, 2007) explains that "the learning process is a psychological or mental activity that takes place in active interaction in the environment, which results in changes in knowledge, understanding, skills and attitude values".

The formation of competency in the learning process must involve students' activeness in engaging. It is known that in the core activities of SMAN 1 Amuntai, the teacher uses the story method in delivering Islamic Religious Education material. The method used has the aim of ensuring that students can learn from the essence of the story being conveyed, take good lessons and avoid attitudes that can harm themselves and others. Research at SMAN 2 Amuntai can be seen in the learning process of Islamic Religious Education teachers using 2 methods, namely the lecture method and the question and answer method. The implementation of core activities for students at SMAN 1 Amuntai Utara shows that the teacher is guided by the Islamic Religious and Character Education book by prioritizing the lecture method in the process so that there is no question and answer process. Investigations at SMAN 1 Sungai Pandan showed that the teacher used the lecture method in the process, but also used the story method where students seemed enthusiastic about participating in the lesson because the teacher also used the question and answer method in between telling stories.

Based on the results of the search above, it can be seen that the implementation of the core activities depends on the teacher who of course remains guided by the Learning Implementation Plan, the implementation of the core activities takes approximately 105 minutes. In the 2013 curriculum, core activities require teachers to encourage students to think critically through observing, asking, reasoning and trying. You can read, hear, listen and write. Observing provides students with the opportunity to make observations through viewing, listening, listening and reading activities. All feelings and will are mobilized so that these forces remain active to obtain the desired results. Questioning provides students with the opportunity to arouse curiosity, interest and attention to the learning process. Reasoning (Paradesa, 2015) gives students the opportunity to think logically about existing facts. Trying to give students the opportunity to imagine and prove for the sake of developing learning goals, namely attitudes, knowledge and skills. Providing students with a more interesting or meaningful learning experience.

In this activity, PAI teachers at SMA 1 Negeri Amuntai carried out competency building activities marked by students' participation in learning management, related to their duties and responsibilities in organizing the learning program. The student's obligation is to learn and the teacher is responsible for helping students to participate in learning by fostering and developing the learning activities that have been determined. Efforts must be made to form competencies to involve students as optimally as possible, by providing opportunities and involving them to take part in the learning process. This aims to exchange information between students and between students and teachers regarding the material to be discussed, to achieve agreement, similarity, compatibility and harmony of thought. The formation of competence is the core of the learning process, therefore teachers must really have the ability, besides mastering the material teachers are also required to master learning methods and media and utilize all learning resources.

Based on the results of observations and interviews, it is known that teachers carry out core activities with varied processes. There are those who are completely guided by the RPP, there are those who carry out learning according to the class situation when implementation takes place. The teacher gives students the opportunity to prepare as many questions as possible related to the images presented which will be answered and explained through learning activities. Observe and add to other reading sources. After the activities mentioned above, you can continue with collaborative activities, for example discussing with peers. In discussion activities, it can be seen that the division of groups must be heterogeneous, namely a mixture of those who have higher knowledge and students who have less understanding. The aim of this collaborative activity is to gather information and help all students improve their critical thinking skills. Thinking is a mental activity that cannot be separated from the learning process in human life and each student has different critical thinking abilities. In the learning process, learning media is usually used depending on the material to be delivered (Neni, 2021).

Each lesson certainly has a different level of difficulty. On the one hand, there are subjects that do not require aids, but on the other hand, there are study materials that really require aids. Difficult learning material will be difficult for students to accept and process, especially if the child really doesn't like the subject. According to Mulyasa, he states that: "Learning success is the success of students in forming competencies and achieving goals, as well as the success of teachers in guiding students in learning (Maf et al., 2022)."

Based on the discussion above, it shows that in the learning process the teacher tries to ensure that the process is not monotonous and stressful, trying to create a learning atmosphere that can increase student activity and make learning enjoyable. Almost all teachers do not have supporting documents such as affective assessment sheets in the affective assessment, however, in the final semester assessment there are general attitude values such as tolerance, gratitude and devotion to worship, where in the process of taking the grades the teacher pays attention to the students' attitudes in activities. daily activities.

In line with the opinion above, Rina Febriana said, "Attitude assessment is carried out using observation techniques or other relevant techniques" (Febriana, 2019). Assessment activities in the learning process regarding attitude aspects are useful for knowing attitudes and behavior as feedback for learning development. PAI subjects motivate students to understand and practice their *aqidah* so that they are accustomed to carrying out commendable morals and avoiding disgraceful morals in everyday life. Good morals are very important to practice or apply in everyday life. Annas Salahudin and Irwanto Alkrienciehie said, "Mortal education or character education is sustainable".

Based on the description above, in the implementation of Islamic Religious Education learning, teachers at SMA Negeri 1 Amuntai, SMA Negeri 2 Amuntai, SMA Negeri 1 Amuntai Utara and SMA Negeri 1 Sungai Pandan have carried out the learning in accordance with the general Learning Implementation Plan such as preliminary activities, core activities and closing activities. This is in accordance with the opinion of Nana Sudjana and Ahmad Rivai who say that: "The steps in learning religious education include preliminary activities, learning presentation activities and closing". The learning sequence is designed around the religious activities that students must carry out. The material in the book *Islamic Religious Education and Character* is useful for guiding what students must do with their teachers and classmates in understanding and implementing the teachings of their religion.

E. Conclusion

Anti-radicalism education for high school students in Hulu Sungai Utara means integrating anti-radicalism values in learning is carried out by linking the material to real life experiences. Socialization of anti-radicalism values in learning and Pancasila. Through the latest examples or stories about forms of radicalism and providing advice on learning and adhering to the Al-Quran and the Sunnah of the Prophet.

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