The Preventive Function of Islamic Boarding School to Radicalism

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ABSTRACT

The main problems discussed in this study are Islamic Boarding Schools as prevention of radicalism (Studies of Islamic Boarding Schools in Palopo City). The first sub discussion is; What is the definition radicalism? And second, what is the manifestation of the role of Islamic Boarding School as prevention of the Infiltration of radicalism to the city of Palopo? This study aims to explain the notion of radicalism and describe the form of Islamic boarding schools as one of the prevention to radicalism in the city of Palopo.

The results of this study indicate that since the founding of the modern Islamic boarding school of Datok Sulaeman (Boys and girls), there were no students or alumni found involved in radical activities. They even have a positive contribution to the city of Palopo and its surroundings by spreading the values of religious teachings; *tasamuh/hunafa* (tolerance), which provide peace and salvation, respect each other, introduce *wasathiyah* (moderate teachings), and display the face of Islam as a *rahmatan li al-alamin* religion (a religion which brings mercy to the universe) to both in Islamic communities and those who have different religions and beliefs.

Keywords: Islamic Boarding School, prevention of radicalism

1 Introduction

1.1. Background

Islamic boarding schools have been the light of the Indonesian people in instilling a true understanding of Islam which is *rahmatan lil alamin*. Therefore, the Islamic boarding schools are one of the best fortresses of the Indonesian people in combating radicalism. Islamic boarding schools have a long historical value in the journey of the Indonesian people. They do not only exist as a center of Islamic studies but also as a consolidation of the fight for Indonesian nationalism. In the context of preventing radicalism and terrorism, Islamic

boarding schools have a vital role in providing an understanding of Islam (Rabasa, 2014).

Islamic boarding schools are religious-based educational institutions that have played an important role in the historical journey of Indonesia. They have shown their contribution from the period before independence to the present. In fact, Islamic boarding schools have proven their ability to create influential figures in this country, not only in the religious field but also in other fields. For the Indonesian Muslim community, the existence of Islamic boarding schools as educational institutions has become a deep part of the life system of most Muslims in Indonesia.

Islamic boarding schools were established in order to educate the public to understand and implement Islamic teachings, by emphasizing the importance of religious morality as a way of life. They carry a mission, which is to encompass life in Islamic values and morality. In other words, they have the purpose of creating *shaleh* and *akram* people, an educational institution that has world and afterlife implications. Not only *shaleh* , but also *akram* (Mahfudh, 2003).

Islamic boarding schools are one of Indonesia's best fortresses in combating radicalism and terrorism which threatens national unity. Their tradition is an Islamic education system that has grown since the beginning of the arrival of Islam in Indonesia, which in history has been the object of research by scholars who study Islam, since Brumund wrote a book on the education system in Java in 1857 (Dhofier, 2011)

According to Abdurrahman Wahid, Islamic boarding schools are religio-traditional Islamic education, which has historical roots not only in Indonesia, but also in Southeast Asia (with varying terms). The variation of the Islamic boarding schools is referred to as a sub-culture in the wider community. Even after the independence of Indonesia, the types of formal Islamic education are developed in the form of Madrasas up to Islamic Higher Education (IAIN), but broadly, the strength of Islamic education in Indonesia is still in the Islamic boarding schools system. The dominant position held by the Islamic boarding schools producing a large number of high-quality scholars, with enthusiasm and perseverance in guiding, disseminating and strengthening the faith of Muslims through public recitation activities favored by the community (Barton, 2002).

In principle, Islamic boarding schools carry a mission, which is to embrace life in Islamic values and Islamic morality. In other words, Islamic boarding

schools have the purpose of creating *shaleh* and *akram* people, an educational institution that has world and afterlife implications. Not only *shaleh* , but also *akram* (Mahfudh, 2003).

The Islamic boarding schools tradition is a system of Islamic education that has grown since the beginning of Islam in Indonesia, which in history has been the object of research by scholars who study Islam, since Brumund wrote a book on the education system in Java in 1857 (Dhofier,2011). Before the 1960s, Islamic education centers in Indonesia were better known as *Pondok* (Dormitory). The term *Pondok* is probably derived from the definition of student's dormitories or houses made of bamboo, or perhaps derived from the Arabic word, *funduq*, which means a hotel or hostel .

The radicalism of Islam behind the terrorist activities is one of the problems faced by countries in Southeast Asia (Azra, 2005). Radicalism is actually not caused by a single factor ,but the combination of Social, economic, environmental, educational and political factors which contribute radicalism of Islam. However, Islamic radicalism is often driven by a narrow religious understanding, feeling depressed, hegemony, psychosocial insecurity, and local and global injustice. The Muslim community is in an atmosphere of war facing the power of a secular modern society. This movement is also seen as a direct reaction to the growth of the nation-state and the complicated problems of this century. Followers of this movement consist of villagers who migrate to cities or those low social strata communities.

This movement gained many followers from the younger generation of Islam who grew up under the system of secular-nationalist government. One of the factors that helped enrich the understanding and radical activities in Indonesia is education (Anzar, 2003). Akbar S. Ahmed concluded that Islamic education faced a problem; it is too narrow and encourages the growth of religious chauvinism. One form of religious education in Indonesia that has been under the spotlight after a number of radical actions on behalf of religion is Islamic boarding schools.

The phenomenon of Islamic boarding school radicalism is actually something strange and only recently happened. Islamic boarding schools as religious institutions are actually not established to create radicalism. These schools are actually responsible to create of knowledgeable *ulama* (scholars) (*tafaqquh fi al-din*). Therefore, Islamic boarding schools teach all things that exist

in religion; monotheism, *shari'a*, and morality. Even the authentic characters of the Islamic boarding school are tolerant and peaceful.

In remote areas of Java, Sumatra, and Kalimantan, there are many Islamic boarding schools found that managed to acculturate with the culture of the local community. Islamic boarding schools in Java, especially those with Shafi'i schools, display a balanced attitude to the local culture so that the Islamic boarding schools are integrated with the community well. The success of Islamic boarding schools like this later became a model of religious tolerance among Muslims in general. No wonder the character of Islam in Indonesia is often perceived as a friendly and peaceful Muslim. Because of this, there is almost never a process of radicalization among *santri* (students) in the name of religious doctrine.

However, along with the diversity of Islamic boarding schools in Indonesia, from traditional or *salaf* Islamic boarding schools (they that only teach religious sciences, especially classical Islam) to *khalaf* or modern Islamic boarding schools, which teach general subjects, the images of Islamic boarding schools are slowly changing. Islamic boarding schools are no longer the agents of social change with their ability to adapt to local traditions, but to do extraordinary purification. Even in some cases, such as in Lamongan and Ngruki, they actually produce doctrinal radicalization processes. This is what later indicates the symptoms of radicalism among the Islamic boarding schools.

Therefore, radicalism in Indonesia has always been associated with a pattern of religious education in boarding schools, exclusive and dogmatic religious teaching that has resulted in hostility with outside groups.

Based on the information and reality mentioned above, this study will focus on Islamic boarding schools as prevention for radicalism in Islamic boarding schools in the city of Palopo.

2 Review of literature

2.1. Previous studies

1. A thesis entitled "Kiai ; Between Modernism and Radicalism (Case Study of Kiai Pasantren Pondok Daarut Tauhid Kedungsari Porworejo, Central Java)" by Suciyani. In this study the problem raised was why the *santri* (students) of Daarut Tauhid Porworejo took radical actions, how much influence of the Kiai had on the santri's radical actions of Daarut Tauhid Porworejo then what values and footholds were made as the argument of the action

2.   A research was carried out by Reza Febriansyah in his thesis entitled "Religion-based Radicalism in Society (Case Study on Organizations of Islamic Defenders Front in Palembang City)". the problem raised was how the emergence of religious backgrounds and upholding radicalism negated evil (*Amar Ma'ruf Nahi Munkar*) at FPI (Islamic defense front) in Palembang, what was the view of FPI in Palembang about enforcing goodness and negating evil (*Amar ma'ruf Nahi Munkar*)

3.   Another research also discusses radicalism in a thesis entitled; "Radical and Moderate Islam in Indonesia in the Essay of Journalism Photo National Geographic Indonesia Magazine (Semiotic Analysis Study of the Meanings of Essay Photo Journalism About Islam in Indonesia and National Geographic Magazine Indonesian, Edition October 2009), by Agoes Rudianto. The problems raised in this study were the meanings of what the photographer, James Nacthwey, said for the photo essay in the 2009 edition of National Geographic Indonesia magazine which contained a collection of journalistic photos entitled "moderate and radical in one place, called Indonesia". The results of his research were that the photos in the essay were as if every action related to radical actions and leads to terrorism is always associated with Islam. This was evidenced by photos of veiled women who are associated with radical Islam, whereas not all women in the veil are radical Islam, the veil in Islam is actually functioned as protection for women from a crime.

Some of the above studies only discuss radicalism while the focus of this research is Islamic Boarding School as one of Prevention of radicalism (a case study of Islamic boarding schools in the city of Palopo)

2.2.   Radicalism and Its Meanings.

"Radicalism (from Latin radix which means" root ") Hessayon & Finnegan (2011) is a term used at the end of the 18th century for supporters of the Radical Movement. In history, the movement which began in Great Britain has demanded radical reform of the electoral system. This movement initially declared itself a far-left party that opposed the far-right party.

The term "radicalism" began to be absorbed in the development of political liberalism, in the 19th century the meaning of radical terms in the United Kingdom and mainland Europe turned into a progressive liberal ideology. Based on the above explanation, we can conclude that the origin of radical actions arise from one political stream, not from certain religious teachings. In other words, we can also state that radical movements are not based on religious teachings. But

there could be misunderstandings in religion which lead to radical movements. But we need to know that the accusations of radicalism for Muslims have only been known in recent years.

It was started since the cold war between the two superpowers ended, after the defeat of the Soviet Union against Afghanistan. Then the Islamic countries that were previously colonized by those superpower countries (the USA and the Soviet Union) tried to break away. Then this fights reappeared after the events of 9/11 in the United States in 2001.

Radicalism or extreme notions and attitudes will always arise in a person, community, and society if they do not understand the value of Islamic teachings that are characterized by tolerance and mutual respect, because Islam brings the teachings of *tasamuh* and *hunafa* which respect human values. One of the teachings that require tolerance and understanding is teaching about difference and diversity. This is due to the existence of different interests, different tendencies, different choices and even a level of ambition. Therefore, the difference is the *sunnatullah* (necessity) in this world.

The inability to accept differences may lead to radicalism or extreme ideas and attitudes (Crenshaw, 1981). Radicalism or violence in religion and in the name of religion is still quite alarming. In Indonesia, according to some reports, this still shows an increasing trend. West Java is one area that is quite high and prone to acts of violence based on this religion (Riyadi, 2016). Among the crucial issues of acts of religious background violence are related to the issue of religious pluralism, particularly concerning the existence of *Ahmadiyah*, closing worship houses and Christianization issues.

 Regarding the *Ahmadiyya* issue, for example, Muslim communities in West Java, represented by some of Islamic organizations such as; NU, Muhammadiyah, Persis, MUI, FUUI, PUI, al-Irshad, etc., strongly resisted their existence, because they are considered deviated from Islamic theological beliefs. Almost all Islamic organizations reject their existence. They are considered heretical and outside Islam. Even some of the organizers and members of Islamic Organizations also showed their resistance in the form of violence, both verbal (accused of being deceptive, infidel, or evil) and physical (expulsion, destruction of worship places and even murder (Riyadi, 2016).

In line with the above discussion, the fundamental purpose of the idea of religious pluralism is to build harmony, living together (coexist) with peace and

tolerance among people with different religious beliefs which sometimes conflicting (Beck, 2002). In this case, peaceful coexistence is the most important moral principle.

The Coexistence International Report in 2006 briefly formulated coexistence as:" a concept that includes various efforts in all paths of life to overcome the challenges when different groups (cultures and religions) try to live together ".

The practice of coexistence aims to change political social relations, structure and discourse in order to minimize violence and structural conflict. Including; individuals, groups and institutions which are required to be able to increase their capacity in managing conflicts without violence, and it needs patience, humility, moderation, and caution. Thus, as a moral principle of pluralism, tolerance and coexistence are not passive. Pluralism, said Osman (1998), is more than just moral tolerance or passive coexistence which is related to problems of personal habits and feelings; coexistence which is merely a matter of acceptance of the other party to simply not cause conflict. Therefore, pluralism should require institutions and laws that protect and guarantee equality, develop brotherhood, and demand a serious approach in an effort to understand others and work together for the shake of everyone.

In other words, pluralism should create productive consistency through intellectual and humanitarian work in building civilization and goodness for the universe (*Rahmatan li al-alamin*). In line with the information above, M Quraish Shihab, in his book *Membumikan Al Qur'an ,* argued that differences of opinion in all aspects of human life are a phenomenon that has been born and will continue throughout the history of humanity. It is No exception to Muslims, differences have occurred since the time of the Prophet. That was because the friends could fully accept the decisions of the Prophet, and also Prophet Muhammad sometimes, in religious matters, justified the different parties (Shihab,1994).

Differences of opinion between Muslims, in religious matters, began to stand out in the second Islamic century. However, this difference did not involve religious principles (*ushul al-din*), because these differences did not involve things such as the oneness of God, the position of the Prophet Muhammad as the last Prophet and Apostle, or certainty of the coming of the Judgment Day. All they disputed was the position of the attributes of God, the sanctity of Muhammad (Whether before or after his appointment as a Prophet).

It is normal to say that the verses of the Qur'an are some of the causes of differences of opinion among the *ummah (followers).* moreover, there are *mutasyabih* verses, which not only their meaning are disputed but also the stipulation of the verses. Therefore, It can be said that the Messenger of Allah (Muhammad) often tolerating these differences, even tolerating differences in understanding his words.

Furthermore, there are six factors that led to differences of opinion among scholars (*Ulama*). One of these factors concerns the narration of the hadith: "One hadith may be accepted or acknowledged by an *alim*, but it is unknown or not recognized by the other *alims*. This is partly due to differences in the assessment of narrators of hadith, which are broad in their scope of discussion in the study of *al- jarh wa al- ta'dil*. Although Islamic scholars have agreed in the form of *ijma'* to make the Qur'an and Sunnah as sources of Islamic teachings, this agreement does not lead them to an agreement to receive history after history from the collection of the Sunnah.

These differences occurred because the verses of the Qur'an is one of the causes of differences of opinion among the *ummah*, moreover, there are *mutasyabih* verses, which not only their meaning are disputed but also the stipulation of the verses. Therefore, It can be said that the prophet often tolerating these differences, even tolerating differences in understanding his words.

No one can ascertain the true meaning one word or sentence which is spoken or written by someone, except the speaker itself. The understanding by the listener or reader is relative. This is because each understanding is related to many factors that may differ between one and another. These factors are explained by al-Syathibi in al-Muwafaqat. He concludes that there is no or very rarely (*qath'iy*) in *syari* argument if what is meant by *qath,iy* is there is no possibility with other meanings of the verses to stand independently.

Because even if it is *mutawatir*, the certainty of its meaning is determined by the premises which are all or most of them *zhaniy* (presumption), and of course something which is based on the *zhaniy* will become *zhaniy*. Thus it can be concluded that understanding and tolerance are characteristics of Islamic teachings. It can be seen from the study of the meaning of the word "Islam" which in language could mean obedience and surrender. In the broader context of Islam, it could mean safe, prosperous and peaceful. In this context, Islam is a religion that can provide safety, prosperity, and peace for its followers and the surrounding community (Hunter, 1998).

Regarding the information above, the Islamic Boarding School has a role in realizing and upholding the values of tolerance and harmony in Indonesia. It was formulated in three pillars contained in the Islamic Boarding School; the basic values of Islamic Boarding School, the multiculturalism perspective, and social ethics. This was conveyed by Muhammad *Mustafid*, caretaker of the *Aswaja* Nusantara Islamic Boarding School, Mlangi, in a seminar entitled "National Tolerance; Grounding the Harmony Values in the Indonesian Context ", Saturday (12/07), at the Convention Hall of UIN Sunan Kalijaga Yogyakarta. Then, Gus Tafid, his nickname, explained these three things. First, the purpose of the Islamic Boarding School's basic values is *tawasuth* (moderate), *tawazun* (balanced), and *tasamuh* (tolerant). Second, what is meant by a multiculturalism perspective is the attitude of someone who can understand and accept all forms of diversity.

This multiculturalism includes three things; recognition, representation, and redistribution (Fraser, 2006). The third, social ethics is manifested in several behaviors that apply in society. Like doing good to anyone, creating peace and security, and being fair by giving rights proportionally, mutual respect or tolerance and mutual love for each other.

Islamic teachings about *jihad fi sabilillah* which mentioned in many verses of the Koran, basically require the existence of peace among mankind, and Islam does not like hostility, violence, and a war that will take many victims. Hostility and violence actually violate Islamic teachings, and such attitudes are not *jihad fi sabilillah* but can be categorized as terrorism.

The word terrorism comes from the Latin "terror", meaning creating horror. In the Indonesian Language Dictionary explained terror as an arbitrary act (cruel, violent, etc.). So, in language terminology, terror is equated with arbitrariness, and cruelty. While terror and the use of violence with the intention of causing fear to achieve a goal (often a political goal) are called terrorism. Terrorists are people who commit terror as mention in the definition of terrorism.

If terrorism is referred to as an Arabic term, the connotation is the word *al-irhab* (الإرهاب) (al-Kalahi, 1993). This word is a fraction of *fi'il* (verb) *rahaba* (رهب) which means scary, threatening, terrible. Then the perpetrators of terror are called *irhabiy* which is in plural *irhabiyyuna* (إرهابي جمعه إرهابيون) (Ma'lu,1977). The word al-irhab, which originates from the earlier *rahaba* and various derivatives, can be seen for example in QS. Al-Anfal (8): 60 that is

وَأَعِدُّواْ لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ

"And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows." Regarding this verse, those who interprets the meaning of terrorism with *al-irhab*, allows the terror to be carried out as long as it is aimed at the enemies of Allah and the Muslims.

From the brief explanation of terrorism above, it can be concluded that terrorism is a situation that creates a threat, fear and extraordinary violence carried out by a party (individuals, groups, countries and these are called terrorists), both psychologically and physical, to achieve certain goals. This is contrary to the purpose and nature of *jihad fi sabilillah*.

It can be concluded that terrorism is prohibited by the Koran, while *jihad fi sabilillah* ordered by the Qur'an today is no longer oriented to take lives but maintains lives, freeing people from ignorance to intellectual intelligence, spiritual intelligence and emotional intelligence, freeing from poverty to prosperity and freeing humanity from backwardness to be more advance.

The existence of education and Islamic boarding schools in this country faces several challenges and opportunities along with the dynamics of educational policies that occurred in this country. It begins with the Law No. 4 of 1950 concerning the basics of education and teaching in schools, Law No. 12 of the 1954 Decree concerning the statement of the enactment of Law Number 4 of 1950, Law Number 19 of 1965 concerning the points of the National education system, Law Number 2 of 1998 concerning the national education system, and post-Law reform Number 20 of 2003 concerning the national education system which was followed up with Government Regulation Number 55 of 2007.

In this case, Yusuf Qardhawi states that extreme groups have several characteristics (Ismail, 2014);

1. Being fanatic about one view (ideology). This excessive fanatic attitude causes a person to close himself from the opinions of other groups and declare that his views are the right one. the *salaf shaleh* agreed to declare that the view of the people should be ignored except the Prophet.
2. Tend to make it difficult. Actually, it is possible for someone to worship by not using use relief even though it is permissible. But it is not wise to force other people to follow. The Prophet personally is a person who is very strong in worship, but when he becomes a communal prayer

leader at the mosque, he pays attention to the condition of the congregation by shortening the prayer recitation.

3.   Having negative prejudice. This attitude arises because they feel right and makes them have negative prejudice with others. As if there is no kindness to others. For example, there is a preacher holding a stick during a sermon, or someone who does not eat on the floor. So then accused of being someone who did not follow the *sunnah* or love the Prophet. This attitude comes from the sense of *ujub* or feels that he is the one who is the most righteous and the person.

4.   Like to accuse others as an infidel (*kafir*). The most dangerous attitude of *Ghuluw* is to accuse others as the infidel, *halal* to kill (innocent if killed). This has happened to the *khawarij* group. This *Ghuluw* view also resulted in the killing of two caliphs, Usman bin Affan and Ali bin Abi Talib. What was previously committed by the *Khawarij* group. Nowadays, many leaders (presidents) in Muslim countries are accused as infidel they are not applying God's law. They even accused the ulama as infidel too since these ulama refuse to call the government (leaders) infidel. Even though according to the teachings of the Prophet Muhammad, one cannot easily accuses others because it might lead to negative implications such as; halal to kill, separated from his wife, not inherited and so on.

There are limitations of an ideology can be categorized as extreme;

1.   The Limitation of the *Ghuluw* meaning must be based on the Qur'an and sunnah. In that sense, to punish a *Ghuluw*, it should be based on the arguments of the Qur'an and the Sunnah not based on lust, prejudice or even the interests of the enemies of religion.

2.   *Ghuluw* in contemporary life is a freedom that does not need to be denied. This can be caused by blind fanaticism and narrow insight. Therefore everything must be seen as an integral and based on science in order to produce a balanced and moderate view. Do not fall into *ifrat* (narrowing) or vice versa *tafrit* (underestimating).

3.   The religious level of someone (strong or weak) and the surrounding community influence someone to be claimed as *Ghuluw*, half *Ghuluw* or not at all. Because, whoever that has a high commitment to religion, would become invulnerable, not seeing a sin as a mistake but on the other hand seeing one's commitment to his religion as a *Ghuluw* or extreme attitude

4.   Judging someone as ghuluw varies according to conditions and environment. Fighting against despotic (abusive) leaders who are hostile to

Islam might be considered as jihad. This happens if leaders conduct real *kufr* (infidel), with the evidences. But it is also possible to call *ghuluw* if the leaders do not commit *kufr* and there is also no evidence of his *kufr*. All of this depends on differences in conditions and situations.

2.3. Factors that cause extremism

In a thesis written by Abdurahman bin Mu'alla al Luwaihiq from the University of Imam Muhammad bin Su'ud, Musykilat al-Ghuluw fi al-Din fi al-Ashr al-Hadir, he identified the factors that might lead to extremism (*ghuluw*) in the history of Muslims. He classified it in three main reasons: First, the causes related to scientific methodology. Second, causes related to psychological and educational aspects. Third, causes related to the social aspects and world problems.

The first factor related to the scientific methodology (ignorance in Islamic teachings). *Ghuluw* often comes from someone who is too eager to teach religious teachings but lacks knowledge. He studied Islamic teachings partially. Not yet studied the Koran and Hadith thoroughly but quickly concluded a law based on insufficient knowledge. Determine the law directly from the text with a rigid method of understanding the text. Do not understand the objectives of *Shari'a*, literal understanding, do not care about the context of the *Nas* (words or sentences from the Qur'an or hadith that are used as a reason or basis for deciding a problem), human conditions and changing times. The *Ghuluw* group often follows *mutashabihat Nas* and is unable to compromise between several propositions. They behave fanatically towards their group and the school, so that it is difficult for them to accept the truth from others.

The second factor is related to psychological aspects and education which includes character and hard environment. It can be seen from the emergence of the *ghuluw* among the *khawarij*. Puritan groups, mostly *khawarij*, are from Arab Bedouins whose life is hard and have nomadic life in the desert. The barren deserts make them simple in their way of life and thinking, but hard-hearted, brave and independent. Changes in their religion do not change their attitudes. They continue to be violent and fearless. They learn and understand Islamic teachings in the Qur'an and according to literal meaning.

They often follow their desires to fight and hostile to fellow Muslims who are considered by them to have deviated from Islamic teachings. The third factor relates to the social, political economy and world problems. Dissatisfaction with the social and economic condition depressed Muslims; this often becomes the reason for radical groups to act extreme. The destruction of the *aqeedah* of the *ummah*, the loss of the *Shari'a* of Allah in the legal aspects in the majority of

the Muslim countries encouraged them to restore it. Moreover, they indicated that the devastation of the people was caused by the hegemony and injustice of foreign powers in treating the Islamic world. The Widespread of secularization, moral depravity, loss of the role of *ulama* in society caused some Muslims to seclude themselves and be harsh on all matters affiliated with foreigners (Western countries and cultures)

Radicals, the puritan groups are groups that also interpret Islam based on authoritative original sources, in accordance with contemporary needs, but they strongly object to modernist tendencies to westernize Islam. This group took a conservative approach to religious reform, literalist and emphasized doctrinal purification.

This group is also commonly referred to as a fundamentalist group. However, there are some people reject to call them fundamentalist, they argue that fundamentalists are harder in rejecting westernization and more confrontational, the fundamentalists tend to make religion as a political doctrine in social life.

For these puritan groups, *Syari'ah* is flexible and could be developed to meet changes, but the interpretation and development must be conducted through a pure Islamic way. So they criticized traditionally religious ideas and practices, and regarded them as bid'ah.

3 Methodology

This is a descriptive qualitative research which intends to explore, elaborate, explain and map Islamic boarding schools as one of prevention to radicalism in Palopo. The aim of this research is to raise facts, circumstances, variables, and phenomena that occur when research takes place and present it as it is. The research conclusions are based on the data collection, analysis, and interpretation.

4 Finding and Discussion

Based on the observation results and interviews with the boarding school supervisors, foundations, teachers and the Kiyai that since the founding of Datok Sulaeman modern Islamic boarding school (for boys and girls), there were no students or alumni found involved in radicalism. They even positively contribute in spreading the value of religious tolerance both among Muslims and among

different religions and beliefs. It can be seen in the role of alumni who practice and spread Islam *rahmatan lil naturalin* who have different professions in the midst of society. The following will explain the second steps of modern Islamic boarding school in tackling radicalism in the city of Palopo;

4.1. The Internal Steps of both Islamic boarding schools in Anticipating the Spread of Radicalism in Palopo City

In term of the curriculum, both Islamic boarding schools for girls and for boys used the National Education curriculum for formal education is while the non-formal curriculum and other studies use Islamic boarding school curriculum, with the teaching of the yellow books only to increase the faith of the students, morals with Muslims and other beliefs, about the *fiqh* of worship and *muamalah*, about the traditions of the Prophet's *hadith*, about the interpretation of the Qur'an such as the interpretation of the *jalalaen* and also history

Busy with Extracurricular activities such as; scout, drum band, sports, and other artistic activities. In Putra (Islamic boarding school for boys), the material about brotherhood is held on every Saturday night or Friday night combined with *sholawat silatuhrahmi* material and the importance of the practice of *silaturahmi* between students, and provide more book about Islam as *rahmatan lil Alamin* (mercy to the universe).

Furthermore, in an interview with the coach of Datok Sulaeman modern Islamic boarding school (for girls), Rukman ,Said that although there was specifically no material about brotherhood and tolerance, teaching that was oriented towards tolerance and brotherhood was often socialized.

In an interview with Hisban Thaha, he maintained that there were no female students have ever been involved in radicalism. He said that students are only taught one school of *fiqhi* (school of syafi'i), in contrast to universities that the students have been given materials that stimulate critical thinking. Therefore the students at this Islamic boarding school intentionally do not need to think deeply, they only given basic material such as the study of faith, moral lessons,

lessons in the Qur'an and al-Qur'an, lessons on *hadith*, lessons in the history of Islam.

In addition to the above preventives steps, the Islamic boarding school also took anticipatory steps such as conducting moral development, improving the quality of boarding school coaches and practicing three concepts: first, successful worship (congregational prayer). Second, successful learning (diligent in class). Third, sports and art success. Hajj Syarifuddin Daud, director of Datok Putri Sulaeman modern Islamic boarding school said that the steps to prevent radicalism were; giving advice at the time of recitation and at the time of the ceremony inserted information about the value of tolerance in life, as well as on religious holidays always alluded to about acts of tolerance. Furthermore, according to Rukman A.R., he said that as the coach of the modern Islamic boarding school of Datok Sulaeman (girls) to prevent radicalism, they sometimes gave advice, views, and even being expelled from the Islamic boarding school if indicated radical activities.

those are the steps taken by the modern Islamic boarding school of Datok Sulaeman, (boys and girls) in preventing the infiltration of radical ideas in the city of Palopo and in the Islamic boarding school n in particular, starting from the leader, the boarding school coaches, and teachers, as well as all parties, who work together, serving, fostering and educating students to create a qualified Islamic generation with moderate Islamic insight (*wasathiyah*) and socialize Islam as *rahmatan li al-alamin*

4.2. External steps taken by both Islamic boarding school of boys and girls in anticipating radicalism in the city of Palopo

The Islamic boarding school should intensely encourage the students to have active interactions with the community around the boarding school. This can be seen when the students attend an event held by the community. Besides that, the students sometimes socialize with the community around the boarding school

with *Khuruj / jaulah* (going around) with their coaches, even spending the night at the mosque for 3 days for moral development.

Traditions like this will give harmony between citizens around the boarding school and at the same time as a media to socialize about Islam as *rahmatan li al-alamin*, and also prove to the public that the Islamic boarding school is open to the community and not reclusive, and not rigid in carrying out the teachings of Islam, but presenting religious understanding, which is tolerant and friendly to other people and even to the environment.

Invitation to the community is aimed to establish togetherness and friendship in order to show the values of tolerance and the face of Islamic teachings that are friendly, and polite. An Exemple like this is a real action to dispel extremism and as a preventive against the spread of radicalism among students and in the community in Palopo city.

In addition, the Islamic boarding school takes some steps to spread understanding of Islam as *wasathiyah* (moderate) and islam as *rahmatan li al-alamin* , tasamuh (tolerance) ,*hunafa* (straight), al-salam (peace) . these actions were to counter radicalism. So the boarding school sends students to take part in various competitions, because the competition can improve the quality of the students and train their mentality, so that after graduating from this boarding school, they can live independently, so they are not easily possessed by radical ideas.

That is why the Islamic boarding schools equip their students with other skills and expertise. Conduct comparative studies between boarding schools and schools which are considered relevant, because the more frequent the scientific trips and meet and dialogue with educated people at various places and levels, wiser and easy to accept differences and easy to forgive other people flaws and mistakes and do not consider themselves the most righteous and the holiest, because it could be people who are mistaken when in fact he is right and vice versa. Therefore, complete and comprehensive ignorance will lead to radical misunderstanding.

In anticipating radicalism, the Islamic boarding schools have also sent many of their teachers to attend national seminars about Islam as *wasathiyah* to be taught and socialized to students. The teachings of Islam as *wasathiyah* are teachings that brings mercy and affection to the universe, as the Messenger of Allah was sent on this earth to bring mercy to the universe

Thus some functions played by the modern Islamic boarding schools Datok Sulaeman (boys and girls) of the city of Palopo in preventing radical attitude and deed. These actions were performed while teaching and socializing Islamic teachings that provide peace, justice, equality, freedom, friendliness, politeness, mutual respect, humanists, as the embodiment of Islamic teachings as *rahmatan li al-alamin*.

In conclusion, radicalism or extremism will arise in a person, community and society if they do not understand the values of Islamic teachings which are characterized by tolerance and respect. Because Islam carries the teachings of *tasamuh* and *hunafa* which highly respect human values, one of the teachings that requires an understanding of tolerance is the difference and diversity among humans. That is due to the existence of different interests, different tendencies, different choices and even level of ambition. Therefore, the difference is the *sunnatullah* (necessity) in this world.

In the boarding school (for boys and girls), subjects about brotherhood are held every Saturday night or Friday night combined with *sholawat, silatuhrahmi* material, provide more books about Islam as *rahmatan lil Alamin* at the library, holding vocational skill courses which will give benefit to the students after graduating from boarding school, so that the students will not easily be infiltrated by radical ideology. Supervise students intensively about the influence of Radicalism, Conduct vocational courses so that they can live independently after graduating from boarding school.

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