



ISLAMIC BOARDING SCHOOLS AND DE-RADICALISATION OF ISLAM IN BUKITTINGGI

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Abstract

This research examines the deradicalisation of Islamic boarding schools in an effort to ward off fundamentalism and radicalism in Bukittinggi, West Sumatra. Pesantren as the oldest educational institution in Indonesia has always played a strategic role in influencing the mindset, knowledge, understanding and religious behaviour of Muslim communities in Indonesia. Pesantren as a religious institution was actually not established to produce radicalism. The pesantren is tasked with producing cadres of scholars who are knowledgeable (tafaqquh fi al-din). Since the revelation that the perpetrators of the Bali bombings involved alumni of al-Islam Islamic Boarding School students in Lamongan, radicalism has often been associated with religious education in pesantren. There seems to be a link between religious education in pesantren and radicalism. Rigid and scriptural interpretations of Islam can contribute to the growth of violence in the name of religion. Radicalism is a sharp contrast between the values championed by a particular religious group and the prevailing value order. The existence of a sharp conflict between the two values encourages radical attitudes.

Keywords: Boarding Schools, Fundamentalism and Deradicalisation

INTRODUCTION

The phenomenon of boarding school radicalism is actually something strange and has only recently occurred. The boarding school as a religious institution was actually not established to produce radicalism. Pesantren are tasked with producing cadres of scholars who are knowledgeable (tafaqquh fi al-din) (Wahid, 1999). Therefore, boarding schools teach all things in religion, from tawhid, sharia, to morals. Even the authentic character of the boarding school from the early days of its establishment actually displays a tolerant and peaceful face. In the rural areas of Java, Sumatra, and Kalimantan, many pesantren performances can be found that successfully dialogue with the local community culture.

The boarding schools in Java, especially those with the Syafi'i school of thought, display a balanced accommodation attitude with the local culture so that the boarding school is blending well with the community. The success of such boarding schools then became a model of tolerant religiosity among Muslims in general. No wonder the character of Islam in Indonesia is often perceived as a friendly and peaceful Muslim. Therefore, there is almost never a

radicalisation process among santri in the name of religious doctrine in the form of violence.

However, along with the various styles of pesantren in the archipelago, from salaf or traditional pesantren ("boarding schools" that only teach religious sciences, especially classical Islam) to khalaf or modern pesantren, which already teach general subjects, the face of the boarding school is slowly changing. The boarding school is no longer an agent of social change with its ability to adapt to local traditions, but rather carries out extraordinary purification.

Even in some cases, such as in Bukittinggi, boarding schools actually produce a doctrinal radicalisation process. The concept of jihad for the sake of fighting for religion seems to be a doctrine among Ahmad Khatib salafi boarding school and Baitul Ridwan boarding school. This is what then contributes to the symptoms of radicalism among pesantren (Fananie, 2002). Therefore, radicalism in Indonesia, especially in Bukittinggi, is always associated with the pattern of religious education in boarding schools, namely exclusive and dogmatic religious teaching that has created hostility

towards outside groups. Departing from the above problems, this research tries to discuss the role of Islamic boarding schools in deradicalising to ward off acts of radicalism and terrorism in Bukittinggi.

This research is qualitative research, the method that will be used is descriptive analytical method, intended is the accumulation of basic data in a description solely does not need to look for or explain interrelationships, does not test hypotheses, and does not make predictions.

In this study, data were collected by means of participant observation and non-participant observation. Involved observation is carried out on activities carried out by boarding schools in providing lessons to students. Through this method, the researcher tries to enter the inner circle and seems to be a member of the pesantren group. Uninvolved observations were carried out secretly to the activities of the pesantren group, either carried out on individual activities or on group activities.

Besides observation, data collection was carried out by in-depth interviews. The informants include: boarding school caregivers, kiyai/teachers/ustadz, students, religious leaders, community leaders, local government and the community around the boarding school. In addition to in-depth interviews, researchers also conducted FGDs (Focus Group Discussions) with related parties to achieve the formulation of solutions that can be offered in deradicalising Islamic boarding schools in countering radicalism movements.

Document or literature studies are also included in data collection, programme documents and vision, mission both short, medium and long-term programmes are usually implied. Furthermore, data obtained from informants consisting of various levels are matched with data from other informants including being matched with the results of document studies or literature studies, so that data can be extracted accurately, in detail and in detail. The literature used is academic texts of Islamic boarding schools, online news, or studies on deradicalisation of Islamic boarding schools that have been conducted by previous researchers. This data can be used as a reference in supporting primary coming.

After the data is collected, the researcher processes the data that has been obtained in the field. The steps that will be taken in data processing by reducing data, displaying data, interpreting data and conclusions.

The abstracted data will be analysed using the framework of deradicalisation and radicalism. From this analysis, conclusions will be drawn about the birth of radicalism movements, forms of radicalism movements and deradicalisation efforts of Islamic boarding schools in counteracting movements and acts of terrorism that can threaten the integrity of the nation and state.

RESULTS OR FINDING

1. The Roots of Islamic Radicalism in Indonesia

The change in the system after the collapse of the New Order in 1998 had a huge impact on the development of various elements of the nation, including the development of Islam. The forms of Islam in Indonesia have become very diverse. This diversity is reflected in the number of Islamic organisations and interest groups in the name of Islam that have varied over time.

Peter G. Riddell divides Indonesian Islam into four forces after the collapse of the New Order, namely; modernists, traditionalists, neomodernists and Islamists. In general, Riddell agrees with the

definition of each category by ignoring one category from Woodward, namely indigenised Islam. For Riddell, each category has its own characteristics in responding to various crucial issues in the first years after the first election of the New Order, in 1999. These issues included a return to the Jakarta Charter, the Maluku crisis, opening trade relations with Israel, a federal Indonesian state, the place of minorities in the Indonesian state system, a female president, and political parties that only opened their doors after the New Order collapsed (Riddell, 2002).

The grouping done by Riddell above when viewed in terms of interpretation can be narrowed down to only two groupings, namely liberal-moderate and radical or fundamental. Liberal and moderate Islam has an open interpretation of Islamic teachings, although not exactly the same, while radical or fundamentalist Islam has a closed interpretation. Some Islamic groups such as the Liberal Islamic Network (JIL), the NU Institute for Studies and Human Resource Development (LAKPESDAM), the Muhammadiyah Young Intellectual Network (JIMM), are some Islamic groups that can be categorised into open-minded Islamic groups.

In addition to liberal Islam, hardline or radical Islam has enjoyed a lot of political change in Indonesia. Radical Islam has developed into one of the most important new Islamic movements in Indonesia. Various radical Islamic groups have emerged. Some are international Islamic movements such as the Salafi movement and Hizbut Tahrir. Others are national movements such as the Islamic Defence Front, Hizbut Tahrir Indonesia, Lasykar Mujahidin, and Ikhwanul Muslimin Indonesia. In addition, there are local radical Islamic movements such as the Islamic Youth Front of Surakarta (FPIS) in Surakarta and the Tariqah Jihad Front (FTJ) in Kebumen.

Radicalism or fundamentalism does not emerge from a vacuum. In social theory, radicalism is a movement that is related to or caused by other facts. In the view of social facts, there are three assumptions that underlie the whole way of thinking, namely that there is constancy or there is social order, there are changes at any time and there are no facts that stand alone unless there are facts that cause them. The roots of radicalism can be seen from several causes, including: first, the political pressure of the ruler against its existence. In some parts of the world, including Indonesia, the phenomenon of radicalism or fundamentalism arises as a result of authoritarianism (Azra, 1996).

In the case of the New Order, the state always cleared out those identified as radical movements. For him, radicalism is enemy number one and is used as a common enemy through various media transformations. Left and right radicalism are the same. Left radicalism such as the New Left Movement, which had developed in Indonesia around the 1980s and continued to gain momentum in the 1990s through the Democratic People's Party (PRD) was an exponent of organisations that were considered enemies of the state. So intense was the pressure on this radical left movement that many of its leaders were arrested, tortured, and some even disappeared.

The New Order was also very harsh on right-wing radicalism. Among the most prominent was the issue of the Jihad Command in the mid-1980s. Many Islamic figures identified as leaders or members of Komando Jihad were arrested and detained. Efforts to suppress radical Islamic movements continued until the emergence of the Indonesian Muslim Intellectuals Association (ICMI) in the mid-1990s.

Abdul Aziz Thaba typologised the relationship between Islam and the State into three categories: antagonistic, critical reciprocal, and mutually necessary. The antagonistic relationship occurred in the early New Order until the early 1980s and the symbiotic relationship occurred in the 1990s [4]. In the reformation era, if the left radical movement is in a state of suspended animation, this is not the case with the right radicalism movement.

After the democratic freedoms were opened, it did not necessarily make this radical movement recede, it even flourished, such as the emergence of Hizbut Tahrir Indonesia (HTI), the Indonesian Mujahidin Council (MMI), the Islamic Defenders Front (FPI), the Salafi Movement, Laskar Jundullah, Lasykar Jihad, the Ahlussunnah wal Jamaah Islamic Movement, Jamaah Ansharut Tauhid (JAT), the Indonesian Islamic State (NII) and various localised religions is a portrait of the outbreak of these religious movements.

Second, the factor of religious emotion. It must be recognised that one of the causes of radicalism is religious sentiment, including religious solidarity for friends who are oppressed by certain forces. It is more accurate to say that it is a factor of religious emotion and not religion (absolute holy revelation), because radicalism always raises religious flags and symbols such as the pretext of defending religion, jihad, and martyrdom. In this context, what is meant by religious emotion is religion as an interpretative understanding of reality, which is relative and subjective.

The involvement of this religious emotion factor is clearly shown in the mass riots at the beginning of the reformation, where hundreds of churches and ethnic Chinese businesses were burned, damaged and looted. In May 1998 racial riots killed more than 1000 people. The East Timor riots, Poso, Ambon, Sambas, and others are part of a long list of riots motivated by religious and ethnic conflicts (Rahman, 2010). Recent violence such as the FPI violence with Ahmadiyah in Cikeusik, riots in Temanggung, Lombok, and Shia and NU riots in Madura have religious backgrounds.

Third, cultural factors also play a significant role in the emergence of radicalism. This is natural because culturally, as stated by Musa Asy'ari [6], in society there is always an attempt to escape from the bondage of certain cultural nets that are considered inappropriate. What is meant by cultural factors here is as an antithesis to the culture of secularism. Western culture is the source of secularism, which is considered an enemy that must be eliminated from the earth, while historical facts show the dominance of the West in various aspects over Muslim countries and cultures.

Western civilisation is today the dominant and universal expression of humanity. The West has deliberately carried out a process of marginalisation of all aspects of Muslim life so that Muslims become backward and oppressed. The West with its secularism has been considered as a nation that pollutes the cultures of Eastern nations and Islam as well as being considered the greatest danger to the sustainability of Islamic morality. This can be seen from daily changes, such as the increasingly massive consumption patterns of religious people in Western products, such as ATMs, mobile phones, the internet, and other global products (Qodir, 2011).

Radical movements in Indonesia are signalled by Yudi Latif because they do not accept differences. Differences that arise in society are considered a threat to the existence of radicals. They

assume that to show their existence, they must eliminate the existence of others. Terrorists dare to die because they consider differences as enemies and threats that must be destroyed. "Terrorists dare to die, but dare not live, they are enemies of life"(Latif, 2005).

Fourth, the ideological factor of anti-westernism. Westernism is an idea that endangers Muslims in applying Islamic law, so Western symbols must be destroyed in order to uphold Islamic law. Although anti-Western motivations and movements cannot be blamed on religious beliefs, the violent path taken by radicalism shows their inability to position themselves as competitors in culture and civilisation. Yudi Latif emphasised that the emergence of terrorism is due to the ineffectiveness of the sense of conception of justice. Terrorists emerge because of scepticism towards democracy. Democracy is considered a pagan state system [9].

Fifth, government policy factors. The inability of governments in Islamic countries to act to improve the situation of the growing frustration and anger of some Muslims is due to the ideological, military and economic dominance of the big countries. In this case, the government elites in Muslim countries have not been able to find the root causes of the emergence of violence (radicalism) so that they cannot overcome the social problems faced by the ummah. In this country, we can see the incomplete resolution of the problem of corruption, the state assets that have fled abroad, the annexation of Indonesian territory by Malaysia, and the siphoning of state wealth by political conspirators.

Sixth, the factor of Western mass media (press) that always cornered Muslims is also a factor in the emergence of violent reactions by Muslims. Propaganda through the press is indeed powerful and very difficult to counteract so that some "extreme", namely radical behaviour as a reaction to what is inflicted on the Muslim community.

2. Boarding School Deradicalisation Efforts in Bukittinggi

a. A Moderate Curriculum

Akbar S. Ahmed concluded that Islamic education faces a problem. Islamic education is too narrow and encourages the growth of religious chauvinism (Ahmed, 2004). One form of religious education in Indonesia that has received sharp attention after the occurrence of several radical acts in the name of religion is boarding school.

The phenomenon of boarding school radicalism is actually something strange and has only recently occurred. The boarding school as a religious institution was actually not established to produce radicalism. The boarding school is tasked with producing cadres of scholars who are knowledgeable (tafaquh fi al-din) (Wahid, 1999). Therefore, boarding schools teach all things in religion, from tawhid, sharia, to morals. Even the authentic character of pesantren from the early days of its establishment actually displays a tolerant and peaceful face. In the rural areas of Java, Sumatra, and Kalimantan, many pesantren performances can be found that successfully dialogue with the culture of the local community. The boarding schools in Java, especially those with the Shafi'i school of thought, display a balanced accommodation attitude with the local culture so that the boarding school is blending well with the community.

However, along with the various styles of the boarding schools in the archipelago, from salaf or traditional boarding schools (boarding schools that only teach religious sciences, especially

classical Islam) to khalaf or modern boarding schools, which already teach general subjects, the face of the boarding school is slowly changing. The boarding school is no longer an agent of social change with its ability to adapt to local traditions, but rather performs extraordinary purification. Even in some cases, such as in Lamongan and Ngruki, pesantren actually produce a doctrinal radicalisation process. This is what then contributes to the symptoms of radicalism among pesantren (Fananie, 2002). Therefore, radicalism in Indonesia is always associated with the pattern of religious education in the boarding school, where exclusive and dogmatic religious teaching has given birth to hostility towards outside groups.

This literal, scriptural, and rigid religious understanding is absorbed by students in the education unit in boarding schools. Ironically, the educational approach model used is doctrinal-literal-formal, thus forgetting attention to the historical aspects of human existence and life that are always changing. The literal education style is also less concerned with the substantial-essential model of religious education that touches more on religious morality values, not instrumental or technical values of religious thought (Adam, 1976). This style of religious education is easy to blame others, antagonise and disbelieve, which in turn gives birth to radical action.

The rise of acts of terrorism with educational backgrounds from Islamic boarding schools, the pesantren curriculum needs to be reviewed and updated, so that it can break the chain of radicalism and terrorism from the pesantren. Based on the field data that the author found at the research location, there are several efforts made by Islamic boarding schools in Bukittinggi in deradicalisation efforts. One of them is by implementing a moderate curriculum, providing moderate literature, training teachers and leadership, establishing dialogue forums and strengthening human values.

A moderate curriculum, (or "moderation curriculum") is an educational curriculum designed to teach the values of moderation, tolerance, and interfaith harmony and encourage a balanced understanding of religion and ideology. It aims to promote an understanding that is inclusive, tolerant and supportive of harmony between individuals and communities. In the context of religion, a moderate curriculum focuses on a balanced understanding of religion and emphasises a middle stance (wasatiyyah). This means not advocating extreme or radical views in religious interpretation, but rather emphasising tolerance, justice and mercy. The components of a moderate curriculum are a balanced understanding of religion, teaching ethics and morals, interfaith dialogue, and teaching critical thinking skills that enable learners to evaluate information, identify propaganda or radical narratives, and make informed decisions. A moderate curriculum also includes aspects of character education, such as integrity, empathy, cooperation and social responsibility. The aim is to mould individuals who are better in terms of morals, ethics and interactions with their surroundings.

Moderate literature provision, Moderate literature provision refers to efforts to provide reading materials, texts, or literature resources that support balanced, moderate, and tolerant understandings, views, and values in various aspects of life, including religious, political, social, cultural, and philosophical. The main purpose of providing moderate literature is to give individuals and communities access to reading materials that promote critical thinking, harmony and respect for diversity, and help counter

extremism, intolerance and radicalism. In the context of religion, the provision of moderate literature includes the dissemination of books, articles, brochures and other materials that teach a balanced understanding of religion, emphasise values such as tolerance, justice and interfaith dialogue, and avoid the propagation of radical or extreme narratives in religion. The provision of moderate literature can also cover other aspects of education, such as history, politics, civics and cultural studies. These materials are designed to support balanced learning and a broader understanding of the complexities of today's world.

The purpose of providing this moderate literature is to provide a balanced understanding of various issues, including religion, politics, and social conflict. This allows individuals to access multiple viewpoints and make more informed decisions. In addition, it also aims for the promotion of tolerance and harmony, ensuring that the literature portrays the values of tolerance, respect for diversity, and harmony between individuals and communities. At the same time, it supports the moderate curriculum in pesantren. This includes textbooks, articles, recorded lectures, and other resources that teach a balanced understanding of religion, politics, and culture.

Teacher and leadership training, an effort to provide teachers and educational leaders with the skills, knowledge and understanding of how to detect, prevent and address radicalisation and extremism in educational settings. It also includes the development of leadership skills that enable them to lead schools or educational institutions in creating a supportive environment for the prevention of radicalisation and extremism. A training process designed to provide teachers with a better understanding of issues related to radicalisation, potential signs of radicalism among students, and how to deal with it. It may also include teaching strategies that support moderate understanding and interfaith dialogue. Training also involves preparing teachers and education leaders in dealing with cases of radicalisation in their environment. This includes how to report suspicious cases, support students affected by radicalism, and liaise with authorities.

Establishment of dialogue forums, in deradicalisation efforts, a dialogue forum is the process of creating a platform or container that is structured with the aim of encouraging dialogue, open discussion, and exchange of views between various parties involved in deradicalisation efforts. These dialogues can involve various stakeholders, including government, educational institutions, civil society, religious groups, and individuals affected by or involved in radicalism or extremism. Dialogue forums can be used to design and implement more effective radicalism prevention and de-radicalisation strategies. This can include the development of moderate education programmes, the provision of training, and resources that support vulnerable individuals. The dialogue forum respects the diversity of views and beliefs in an effort to achieve better understanding. It also promotes cross-cultural and interfaith cooperation. The establishment of dialogue forums promotes collaboration between all stakeholders involved, builds strong partnerships in support of deradicalisation efforts, and strengthens synergies between various parties.

Strengthening human values, aims to change the views and attitudes of individuals who may be influenced by radical ideologies. This helps in creating a society that is more resistant to extremist propaganda and better able to prevent the radicalisation process. Through education, dialogue and community building that

focuses on human values, de-radicalisation efforts can be more effective in preventing the spread of radicalism and extremism.

The objectives of strengthening human values are to increase individuals' understanding of human values so that they are more likely to reject radical or extremist views that threaten social peace and harmony, strengthen awareness of the importance of tolerance, inclusiveness, and respect for cultural and religious diversity in society, encourage individuals to engage in efforts to prevent radicalism and extremism, Whether through education, interfaith dialogue, or other community activities, providing more constructive and humanitarian alternatives for individuals who may be tempted by radical or extremist views, ensuring that eradication efforts are carried out by upholding humanitarian principles, so that the actions taken do not violate human rights or involve unlawful violence.

b. Deradicalising students

In education, students often become objects of knowledge. In other words, students are a group that will be crammed with knowledge in the education unit. They will always receive knowledge from caregivers/teachers and the sources of knowledge they read (books/bibles). In this context, the knowledge and attitudes of students are easily influenced by caregivers/teachers. Especially in pesantren, obedience to caregivers/teachers is very high, so the style of religious understanding of caregivers/teachers can have a strong influence on the understanding and attitudes of students. This is reflected in the views of santri on religious and social understanding, especially those related to interactions between Muslims and non-Muslims (Syawal, 2023).

However, there is no tendency for radicalism among santri/students. Students are generally not willing to commit violence and suicide bombings as described. This finding is actually caused by the absence of a context that affects the lives of students. They are still in an educational environment in pesantren that does not allow them to commit radical acts. If the students have left the pesantren, it is possible that the students are willing to commit radical acts.

The context that exists in the mindset of santri/students shows that they have not found an external context that can accelerate radical action. They are usually not so immersed in international political issues where there is political injustice by Western countries in responding to the fate of Palestine, Afghanistan, and Iraq. Similarly, attacks on Western culture and civilisation, such as secularisation, democracy, human rights, and gender, do not concern santri/students as issues that can be used to accelerate radical action. In this case, they have not shown attitudes and behaviours that resist Western political and civilisational hegemony.

In contrast, young people who are outside boarding schools will more easily access the issue of Western hegemony over the Islamic world. They often show violent reactions to Western multinational interests or companies. US embassies, hotels, or companies are often the targets of violence influenced by conservative-radical religious views.

The curriculum taught in pesantren in general is on the one hand directed towards conservative - dogmatic religious understanding and attitudes and on the other hand directed towards moderatism. The subjects of fiqh, tafsir, and akidah, which lead to a conservative-dogmatic understanding and attitude, generally exist

in issues of worship and politics. In politics, the issue at issue is the issue of non-Muslim leadership. Meanwhile, in social issues, the curriculum taught is quite moderate.

However, the curriculum taught in pesantren is not directed at radicalism to its santri/students. The indoctrination learning model in the boarding school is effective in influencing the religious understanding of santri/students to become radicalised, but it does not lead to radical actions. Thus, the pattern of education in boarding schools is significant enough to influence santri in shaping the insights and attitudes of santri/students to have a rather conservative dogmatic religious understanding (moderate; can be radical and can also not be radical according to the context), as found in caregivers and teachers (Ahmad, 2023).

This religious understanding actually has the potential for radical action if they find the context, such as issues of international political injustice towards the Islamic world, national politics that marginalise Islam, and the collapse of moral values due to Western culture and civilisation invading Muslim societies.

In an effort to counteract religious radicalism among Islamic boarding schools, the strategic step that must be taken by the government is by taking a structural approach. The government must oversee the development of boarding schools and pay special attention to boarding schools to understand and strengthen national unity. The deradicalisation efforts of the boarding school must be optimised, because the boarding school has great potential in creating religious fundamentalism that leads to radical actions and even leads to acts of terrorism.

c. Multicultural Curriculum Development

Indonesia is a country rich in culture (as stated in the motto "Bhineka Tunggal Ika" different but still one). Therefore, if culture is one of the strong foundations in curriculum development, then the development process in Indonesia is a must that cannot be ignored. The curriculum development process should include three dimensions of the curriculum, namely the curriculum as an idea, the curriculum as a document, and the curriculum as a process implemented by various policies.

To make education more multicultural, the curriculum learning model, school atmosphere, extracurricular activities, and the role of teachers must be made multicultural. The content, approach and evaluation of the curriculum should respect differences and not be discriminatory. The content and teaching materials in schools need to be selected that genuinely emphasise recognition and respect for other cultures and values.

The development of ideas is concerned with determining the philosophy of the curriculum, the curriculum model used, the learning approaches and theories used, the approach/model of evaluation of learning outcomes. Curriculum development as a document deals with decisions about information and types of documents produced by the GBPP form/format and curriculum components that must be developed.

Curriculum development as a process occurs in educational units or schools. This development should be preceded by socialisation so that developers (teachers) can develop the curriculum in the form of lesson plans/lesson units, learning processes in the classroom and evaluation in accordance with the principles of multicultural curriculum. What must be considered in developing a multicultural curriculum is the absence of uniformity. The curriculum must explicitly address that students do not learn for the

sake of the subject, but the subject is a medium for developing the personality of students. In developing this personality, the curriculum approach requires a curriculum that is able to become a medium for developing national culture.

Curriculum development as a document involves the development of various curriculum components such as; objectives, content, learning experiences and evaluation. Objectives are the qualities that learners who study under the curriculum are expected to possess. The source of the qualities stated in the curriculum is not limited to the qualities determined by scientific disciplines alone. Human qualities such as creativity, discipline, hard work, cooperation skills, tolerance, critical thinking, religious human beings and so on should be highlighted as curriculum objectives. A multicultural curriculum should emphasise the educational function as much or more important than the teaching function.

Society as a source of learning should be utilised as a source of curriculum content. Therefore, values, morals, habits, customs/traditions, and cultural traits must be accommodated as curriculum content. Curriculum content is society and cultural based and open to problems that live in society. Curriculum content should cause students to feel that the school is not an institution unrelated to society but a social institution that lives and develops in the community and can develop the human qualities of learners. Curriculum content that can support the development of learners' humanity includes religion, literature, languages, sports and the arts.

Curriculum development as a document places students as subjects in learning, then students who learn and interact with learning resources (including the community) and teachers act as facilitators for students in learning. In multicultural education, the approach of students as subjects in learning means that the method is a teacher's tool in helping students learn, not students learn because of the teacher's method, the teacher's method is determined by how students learn.

Curriculum development as a process is determined by the teacher either in the context of centralisation or autonomy. The role of the teacher is as a curriculum developer at the empirical level that is directly related to the learners, therefore if the curriculum is developed, not in accordance with what is determined by the curriculum as an idea and curriculum as a document, then the curriculum as a process is not a continuation of both.

Knowledge, understanding and attitude and willingness of teachers to multicultural curriculum that will be very successful curriculum as a process. Four things that teachers pay attention to in curriculum development as a process, namely: (a) the position of students as subjects in learning; (b) the way students learn is determined by their cultural background; (c) the cultural environment of the majority of society and personal students is the entry behaviour cultural students; (d) the cultural environment of students is a source of learning (Mastuhu, 1998).

In its development, pesantren experience rapid changes and even tend to show trends. The curriculum is a set of plans and media to deliver educational institutions in realising the desired educational institutions. The curriculum of "salaf" pesantren whose status is a non-formal educational institution only studies classical Islamic books. The implementation of the curriculum is based on the ease and complexity of the knowledge or problems discussed in the book, so there are initial, intermediate, and advanced levels.

However, the characteristics of the curriculum in modern education have begun to be adapted to the educational curriculum equivalent to other Islamic schools (under the Ministry of Religion), but pesantren still have their own characteristics by developing a local pesantren curriculum.

The phenomenon of pesantren adopting general knowledge for santri but still maintaining classical Islamic sciences is an effort to continue the main purpose of these educational institutions, namely the education of prospective scholars who are loyal to traditional Islam, and to maintain the distinctiveness of the "pesantren".

Along with the development of the times and the needs of the community, the pesantren tried to improve the curriculum aspect. The modern pesantren education curriculum is a combination of the salaf pesantren system and the public school system with the hope of being able to bring out quality outputs that are reflected in aspirational, progressive and orthodox attitudes.

In salaf pesantren education, the learning process still follows traditional patterns, namely the sorogan and bandongan models. This model only emphasises active kiai and passive santri. Technically, the sorogan model is individual, that is, the santri face the teacher individually (alone) by bringing the books to be studied. Meanwhile, the bandongan model is more of a classical teaching, where santri follow the lessons by sitting around the kiai who teaches the lessons (Supena., 2007).

The above learning methods cannot always be said to be stagnant, or even irrelevant to the conditions of the times, but can be maintained by adding innovation. Because if you look closely, both methods actually provide consequences of individualised services to santri. The sorogan method actually prioritises a person's maturity and attention and skills (Tohari., 2011)

The sorogan method provides an opportunity between kiai and santri to interact and get to know closely so that a dialogical relationship occurs. So the sorogan learning method does not need to be eliminated but updated to suit the situation and conditions. The assessment system developed in pesantren (salaf) is very simple. A santri is said to be successful not seen from the results of education determined by the numbers given by the teacher, but determined by his ability to teach the books or knowledge obtained from others. So the potential of pesantren graduates is directly determined by the consumer community (Qadir, 2004).

Curricula that use a multicultural development approach must be based on the principle; cultural diversity is the basis for determining the philosophy, theory, model, and relationship between schools and the local socio-cultural environment. Cultural diversity is the basis for developing various curriculum components such as objectives, content, processes, and evaluation. Culture in the educational unit environment is a source of learning and an object of study that must be made part of student learning activities. The curriculum acts as a medium in developing regional and national culture. And the life of pesantren in its development era has tried to go towards and uphold multicultural values in its curriculum development.

CONCLUSIONS

Radical ideology that leads to acts of terrorism is a latent danger for the world community these days. Radicalism ideology that develops in religious communities, especially Islam, makes this understanding an understanding that needs to be monitored and

avoided. radicalism ideology that always claims that its ideology and religious understanding are the most correct and people who differ in ideology from their group are considered infidels and must be fought. textual religious understanding makes this understanding very dangerous for the continuity of religion and society.

Islamic boarding schools as the oldest educational and social religious institutions in Indonesia have a strategic role. Pesantren actively carry out religious de-radicalisation. The daily cultural practices of pesantren residents are manifested.

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