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Deradicalization in Islamic Education in Indonesia: A Phenomenological Study

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A R T I C L E I N F O	A B S T R A C T
	Purpose: Radicalism is a reality and a challenge for a pluralistic and plural society. Animalism can grow and be anywhere, no exception in the world of education. This study aims to describe the implementation of the deradicalization program in schools and the challenges that may arise. **Methodology:** This study adopted a field research method with a phenomenological and qualitative approach. The participants of this study were religious teachers at high schools in Malang, Indonesia. The participants were 12 men and women who had received information and training on the deradicalization program. The purposive sampling technique was used to identify informants, for the interviews used as data collection instrument. Data analysis was carried out with data reduction stages through coding, displaying data and drawing conclusions based on the analysis that had been done.

Findings: The findings of the study can be divided into five parts. First, the study made evident that there is the potential for the growth of radicalism in the school environment. Second, the opportunity to be exposed to radicalism for school members is not only for students, but also for teachers or even principals. Third, in the practice of learning there have not been found any teachers who insert teachings or ideas of radicalism into students. Fourth, the form of deradicalization in schools through remotivating, reorientation, resocialization activities. Fifth, the obstacles faced are the lack of complete guidelines for the implementation of this deradicalization program. **Implications to Research and practice:** The results of this study are generally a marker to prevent radicalism movements in the world of education, but more intensive supervision is needed. The shortcomings in this study become a gap for further research to be carried out.

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Introduction

The phenomenon of radicalism is increasingly widespread and developing along with changes in society and the government system. Not only in the religious world, the world of education is also one of the potentials for the growth of radicalism in Indonesia (Yudi, 2019). This is marked by the increasing number of forms of violence in the form of bombings, attacks, and other forms (Kistoro et al., 2020). The collapse of the New Order regime gave rise to hope about the emergence of a democratic system in Indonesia. Society had a new hope about freedom in all aspects. This positive signal of change was also accompanied by the emergence of movements in the name of freedom in all lines, including radical understandings (Kothari, 2019). The stigma of radicalism, however, is still often pinned to groups that adhere to certain religious ideologies (Rufaedah & Putra, 2018). Although the originator of radicalism can also be caused by other factors such as economic, political, social and others (Massetti & Schakel, 2016). The notion of radicalism given to this religious group can be refuted through the facts on the ground. But because the perpetrators of radicalism are also carried out by certain elements, psychologically all Muslims are burdened.

Observing the phenomenon of radicalism that exists, of course, will also look at the factors behind the emergence of the movement. Several countries in the world have also witnessed radicalism movements caused by political factors (Vergani et al., 2020). As a result of the authoritarian form of the existing government system. Another factor that is strongly felt is the existence of religious sentiments based on emotional attachment and religious solidarity. A narrow and rigid understanding of religious teachings gives rise to an absolute defense in the form of jihad and martyrdom (Mostfa, 2021). The third factor that causes radicalism is the plurality of society, both culturally and culturally owned (Marzuki et al., 2020). It is undeniable that differences in religion, ethnicity, race, and group allow strong friction between members of the community (Arifin, 2016). The efforts of certain groups or groups who want to break free from cultural entanglements that are considered inappropriate are another trigger for the emergence of community friction. This difference in certain views can threaten the existence of certain community groups as well. Anti-western thinking is also the fourth factor in the emergence of radicalism (Lim, 2005). Products of western democracy based on the concept of freedom are considered to provide space for people to act freely without limits. This view raises pessimism about the existing democratic system (Steenvoorden & Harteveld, 2018). Moreover, the democratic system is a western product that is not in accordance with religious teachings. The fifth factor that is the originator of radicalism is the existence of unfair government policies (Gøtzsche-Astrup, 2018). The government is considered less sensitive and wise in responding to the problems faced by the community in the economic and social aspects. The economic sector is controlled by minority groups who have large capital (Musacchio et al., 2015). While the majority become consumers and economic objects of this economic group.

Apart from the five factors above, what is no less important is the influence of information technology which is rapidly emerging due to globalization. The media, especially the western press, provide information that is not balanced on conditions that occur in Islamic countries with other countries (Van Leuven et al., 2015). This propaganda then triggers the antithesis of this negative information. The existence of this phenomenon certainly requires a way to counteract it. One form of program against radicalism is

deradicalism (Kruglanski et al., 2014). The implementation of this program certainly requires the involvement of all elements of the government and society. The involvement of all elements of society, including the world of education, is expected to narrow, reduce, or even eliminate radicalism (Arthur, 2018). Educational institutions as educational institutions have the potential to guard the prevention of radicalism; but on the other hand, educational institutions also have the potential to spread the seeds of radicalism.

The results of previous studies show that elements of education or schools tend to agree with violent acts in the name of religion (Jerome & Elwick, 2019). This is a serious problem that educational institutions need to be further strengthened as the main basis for deradicalizing programs. School stakeholders led by the principal and assisted by teachers have a strategic role to instill religious values that are more moderate and in the right way (Day et al., 2019). The mechanism for implementing the deradicalism program can be implemented in various school policies. Curriculum planning that is in accordance with the standard content and competence of the deradicalism program needs to be included (Sukarieh & Tannock, 2016). Schools need to make policies to detect early on the potential for the growth of the seeds of radicalism in schools. Cooperation with parents to monitor children's activities also needs to be strengthened. School students who do not have sufficient religious provisions will be easily provoked and follow deviant religious understandings (Zuhdi, 2018). This is understood because adolescence is a time to find identity and develop (Latipah et al., 2021). If no one accompanies and directs it, it will have the potential to do deviant actions as well. Broad religious insight and knowledge need to be given to students with many references from various sources. Students will understand that in understanding religious teachings there will be many variations in interpreting and applying religious teachings correctly.

The main problem that will be studied in this research is the implementation of deradicalism activities in the school environment based on the experiences felt by the research subjects. The research focus was emphasized on the implementation of deradicalism programs in schools. Radicalism, which began to emerge in the 2000s with violence such as bombings, in the following period developed into other movements that used many ideological and religious issues against people who did not conform to their group (Muhammad & Hiariej, 2021). Radicalism movements in groups of different religions and ethnicities, even rejection of ustadz or clerics of other sects, are new issues from this movement. Hence, the main objective of this research was to explain the factors that trigger the emergence of radicalism in Indonesia. This is based on symptoms that occur in society. That radical behavior also appears not only in the socio-religious sphere in which radicalism occurs but in the school environment, which is ideally accessible from these aspects. This condition is essential to base this research on.

Literature Review

- *Potential of Radicalism in Educational Institutions*

A complete understanding of radicalism needs to be given a thorough description to facilitate the meaning and definition of its origin. There are four main terms related to radicalism. These are terms like radical (Lynch, 2018), radicalism (Iramdan, 2019), radicalization and deradicalization (Rustan et al., 2018). The meaning of the first word is a

form of deep thought to its roots. In this sense, radicals are still in the form of thoughts that have not yet been realized in practice. For example, when there are economic, political, social, or even religious issues, thinking about finding solutions to problems can be thought about in depth or even think about extreme options (Dollahite et al., 2018). This is legal and reasonable as an effort or human ijtihad. Radical thinking is also legally not subject to punishment (Bosworth, 2019).

The meaning of the second word, namely radicalism, is an understanding which is then used as a certain understanding. In other words, radicalism can become an ideology that is believed by someone to carry out the practice of everyday life (Webber et al., 2018). Everyone has the potential to be radical and embrace radicalism. The main factor that often arises is the environment and the burden of the problems it bears (Manisalidis et al., 2020). The third word, namely radicalization, is pinned to someone who has a reactive attitude towards the surrounding environment, especially because of the sense of injustice that exists in society. Economic factors, social politics, law, and others are the main triggers (Yoosefi Lebni et al., 2021). This radicalization is in line with the condition of society. If the condition of society still has many inequalities, radicalization will always be fertile (Eleftheriadou, 2020).

Regarding the fourth word, namely deradicalization, it is defined as a form of efforts to reduce and overcome one's radicalism. This deradicalization aims to neutralize the thoughts of those who have been exposed to the notion of radicalism, another goal is to provide an understanding that what they have done is a mistake and harms many people (Rezan & Naupal, 2019). It is hoped that the existence of deradicalization will restore thoughts and actions so that they do not conflict with religious teachings and state regulations.

In the current era, the potential for radicalism can grow everywhere. In the government environment, in the community, in the family and even in the school environment (Spinelli et al., 2020). The potential for the emergence of radicalism in schools can be through teacher learning with textbooks, doctrine in school organizations or even through information and groups on social media. The form of radicalism is not always synonymous with acts of violence (Jerome & Elwick, 2020). Forms of speech and attitudes that are not in accordance with educational norms also lead to violence. Attitudes and actions that give rise to violence have an impact on school conditions that are not comfortable and conducive to learning (Saputra et al., 2020). Schools that have a strategic role in guiding, developing, and directing the potential of students must carry out their functions properly. Schools as places of awareness with diverse information need to be reaffirmed as agents of change and development of school community and knowledge (Truong et al., 2021).

- *The Urgency of Deradicalization in Education*

Radicalism as a form of ideology is very difficult to prevent through security or military channels alone. Even with this path oftentimes, the impact is the stronger the resistance and the militancy to fight back (Hailu & Sarubbi, 2021). One important approach is through an educational approach. Through education, their understanding and belief in the concept of radicalism can be neutralized or reduced (Sjøen & Jore, 2019). An interesting offer in this prevention is through the deradicalization movement (Susilo & Dalimunthe, 2019). Perpetrators of radicalism are invited to abandon all forms of violence. Deradicalization is

an attempt to neutralize understanding through an interdisciplinary approach (Taskarina & Veronika, 2021). This means that there are many disciplines that can be used in the deradicalization movement. Religion, psychology, law, sociology, and social science are disciplines that can be used together. As a program, many aspects of deradicalization are also discussed, namely re-education, resocialization, re-orientation, and re-motivation (Ternavska et al., 2020). The process of releasing involvement in radical activities for members of the deradicalization program requires assistance and guidance. When they are free from radicalism, the most difficult agenda is to return them to society and society.

Their acceptance needs to be facilitated because not all members of the community also want to accept it. There are four ways that can be used to overcome the problem of radicalism. First, provide a non-extreme reaction in deradicalization efforts. Second, provide space and opportunity for their aspirations to be discussed and find solutions. Third, treat like other people without any tendencies so that they feel comfortable interacting and socializing (Hou et al., 2017). Fourth, provide a space for discussion to appreciate thoughts and opinions through various religious understandings. Besides the four main points, it is also necessary to understand that by nature all creatures are different, so that people think and act differently. The existence of an understanding of each other's rights and obligations not to violate is the key to a more dynamic and conducive community life (Clark et al., 2018). Within the scope of education itself, in implementing the deradicalization movement (Sukarieh et al., 2016), one way to do this is to provide multicultural education materials as the main basis (Gay, 2013). Multicultural education is a perspective that recognizes and prioritizes differences and pluralism both from aspects of religion, culture, ethnicity, race, and class.

As a concept that has developed into an applied science, so to support the success of the deradicalization program, multicultural education materials need to be included as material in all subjects. It is hoped that the distribution of subjects that include multicultural education will be able to grow and develop the main values, namely democratic, inclusive, humanist, and religious (Mukhibat & Effendi, 2020). Islamic education as an institution that functions as a place for learning and raising awareness among the people needs to develop a pattern of diversity based on the values of local wisdom, both in terms of religious values or otherwise, which will foster a more tolerant, inclusive, and moderate understanding and attitude. This needs to be implemented at all levels of education from low level (Latipah et al., 2020) to higher education level. This condition implies that religious teachers have a strategic role and spearhead the success of the deradicalization program. Teachers, especially those at the elementary level, are the first mediators in translating multicultural values. Teachers are faced with big problems to teach, guide and direct students to understand and practice these values in daily practice (Tomozeiu et al., 2016).

Methods

- *Research Design*

This research used a qualitative research design with a phenomenological approach as a part to identify symptoms that exist and are experienced by someone related to the theme of radicalism and deradicalization in school institutions. The impression of a deep

experience will lead to more complete and detailed data in accordance with the expectations of the researcher. The use of research using a phenomenological approach is based on the idea that those who become informants are those who experience radicalism, either as victims or even perpetrators of radicalism itself.

- *Sampling*

The sample of this study comprised 12 participants, both male and female, who were religious teachers at high schools in the Malang region, Indonesia. The selection criteria of the teachers included (i) they should be religious teachers in high schools; (ii) they should have received training on deradicalization programs; (iii) each should have an understanding of religion, community values, and culture; (iv) the informants should be able to provide complete information to students who tend to carry out radical movements; (v) The age factor was also an important consideration because students who join radical movements still have short minds and cannot think further.

A purposive sampling technique was used to identify respondents who met the appropriate criteria. To maintain privacy and confidentiality, all willing participants were identified by initials or letter codes (Plomp, 2013). Informed consent of all the participants was taken in advance as a mark of their willingness to participate, and complying with the code of ethics, they were assured of protecting their identity.

- *Research Instruments and Procedure*

This research went through a predetermined procedure and was divided into four stages. First, the researcher sought permission from the school to select the prospective participants, from among schoolteachers who were willing to be research subjects. The next step was to determine the time and location of the study. The respective school was selected as the location for the interview and to facilitate data collection. Teachers were also comfortable because they were in their own environment. As the situation improved, interviews were conducted directly with strict health protocols. because the participants came from three different schools, the collection was carried out in 3 meetings as well.

Each school with four participants was given a maximum of one hour for one participant. So, it took four hours to complete one school. To obtain valid data, the authors made an interview protocol containing questions about the experience of implementing deradicalization in schools. The questions included obstacles and solutions to school conditions that find students adopting a radical ideology. This interview instrument was made using an open interview model. This means that questions can be given the same to other participants.

- *Data Analysis*

Data reduction was an essential stage in data analysis. Selecting data using coding based on verbatim techniques or copying classified crucial themes. These themes were arranged into a sequence of events, finally given meaning to get results that match the desired data. Data coding was carried out to find important themes and in sync with the research objectives. Coding used a verbatim technique where all the interview results

obtained were copied and then the same and identical core words were looked for and then made into one main theme. These themes were synchronized into a series of meaningful events. Meanwhile, the data presentation was carried out to create a flow and description of the data that were related to each other based on the main data that had been found. At the end of the analysis stage, all the data that had been strung together were given a complete description and made into conclusions.

Results

- *Education Stakeholder Response*

In the first school, which was used as the research location, responses from participants about deradicalization were be grouped into three important parts. First, all the teachers who participated gave the same response that the potential for radicalism in schools did exist. The religious education teacher (AG) stated that "some of the students at our school are exposed to the values of radicalism. It is not taught at school; it could be from outside the school and related to the organization they follow. Personally, children like this are more introverted and less friendly." When asked whether there were teachers who embraced radicalism in schools, several respondents gave different responses. A foreign teacher exclaimed, "there are teachers in our school who have good and normal daily relationships, but when discussing religious matters, they tend to be reactive and give a strong response. But we also don't know whether it is an indication of a radical ideology."

A different experience was expressed by the teacher (WT): "as far as I know, because many teachers have participated in the socialization of the deradicalization program, it seems that the percentage of teachers exposed to radical ideas is small, even though we hear information in the media and outside the region, there are some teachers who are exposed and even participate in movement activities. the radicals." Another interesting finding, according to the teacher (KH): "Some of the children or students who are interested in this understanding come from previous public schools. Maybe because they have little knowledge and then they meet people who are considered to have religious explanations that they think are correct, they feel like they are suitable." When there was a question whether religious learning might be incorporated into radical ideas in schools, the majority answered that it was most likely not. This was emphasized by the teacher (KH): " schools usually adopt a standardized curriculum, it is unlikely that radical material will be inserted". Another teacher (PS) also emphasized that "the school is currently more intense in monitoring the progress of students and teachers. Supervision is usually carried out by the principal to find out obstacles or obstacles that arise in class or at school."

- *Deradicalization Model in Education*

Deradicalization as a method to reduce and deal with radicalism is absolutely given in all places, including schools. The model applied in each school can take various forms. This expression comes from the teacher (AG): "the form of activity given to students to prevent radicalism is usually a re-explanation of the true religious teachings. This explanation is expected to open new understandings for students and provide signs about the consequences of radicalism for themselves and others." Another teacher's (PS) explanation also stated that "one way that is usually given by our school is to provide socialization

again about the effects of radical behavior in the form of violence. Many parties are harmed, even the perpetrators themselves are also harmed. The form of socialization also usually brings in former perpetrators of radicalism by cooperating with the government."

Testimonies made by former activists of radicalism groups also provided an in-depth picture of how they experienced many problems, especially in the social sphere. According to one of the teachers of religious education (SM): "there is evidence and recognition of former perpetrators of radicalism, then it is used as basic material to provide new orientations and new motivations to students that this understanding is wrong and is considered to deviate from religious teachings". Teacher (KH) added that "to counter radical ideas, it is necessary to counter ideology but with polite language and not using violence. The school also does this, where the school creates a special team which is coordinated by one of the religious teachers."

- *Obstacles to Implementing Deradicalization in Schools*

In practice, schools or teachers face many obstacles in implementing deradicalization. Some of these obstacles are mostly due to the limitations of schools and teachers in terms of time. As explained by the teacher (HA): "schools cannot fully supervise students in their daily lives. In the school environment, teachers can monitor and provide direction according to their duties. Meanwhile, in the learning process in class, there is not much time available, so that all of the material content cannot be conveyed". Another obstacle encountered was the guidelines and provisions for the implementation of school deradicalization. Although there have been programs launched by the government, the practice in the field has not been optimal. This is in line with the explanation of the foreign teacher who suggested: "the school usually cannot implement this activity optimally because there is no complete guideline that can be used. The school should provide students through several training and outreach activities. Furthermore, teachers as providers of class material should also provide additional information and reinforcement in class learning according to subjects that support deradicalization, such as character, religion, and citizenship lessons." The teacher (WT) emphasized: "In implementing the school deradicalization program, the government needs to do more socialization both at the national and regional levels through the media and field visits. It is also necessary to make a complete and detailed module to make it easier for teachers to deliver in class."

Discussion

The main task of religious education, especially Islamic education at all school levels in general, can be divided into four areas. First, schools need to explain about modern issues that occur in the world related to the development of multicultural movements. The discourse that is echoed will at least form a new perception of pluralistic community governance during the swift currents of modernization (Farxodjonova, 2019). Second, education can be a mediator in resolving conflicts that occur in society. At a minimum, educational figures and religious leaders have a contribution to solve the problems that arise (Dowler & Lambie-Mumford, 2015). Third, synchronizing knowledge or cognitive domains in applications in the field (affective and psychomotor). Fourth, Islamic education contributes to the quality of graduates who have personal morality which will then develop into public morality or the wider community. Research findings also indicate that schools

have a strategic role in monitoring the development of children's knowledge and behavior. But this can only be done at school. After returning home, children will mingle and interact in the community (Bigby & Wiesel, 2015). From here the role of the family and society takes over to be able to escort and direct children to positive behavior.

The deradicalization program in schools is not only an effort to prevent radicalism, but also a tool to equip students with life skills in the form of the ability to navigate their lives during a pluralistic society. At a minimum, knowledge of correct religious understanding will raise awareness that universally good behavior is an internalization of the values of religious teachings (Arifin & Hermino, 2017). This understanding also encourages examining differences which in the end will foster harmony between people of different religions, ethnicities, races, and cultures. Deradicalization is the next form of activity after identifying the roots of radicalism. As a prevention of deradicalization, it is also necessary to anticipate the seeds of radicalism that want to grow and develop (Schmitt et al., 2018). No matter how small the seeds that have started to appear, it needs to be anticipated as early as possible. Because if the opportunity meets the opportunity, it can create a bigger opportunity for radicalism to grow.

Field findings show that the seeds of radicalism can be found in schools through intra-school organizations that provide partial and not yet comprehensive explanations of religion. This encourages students who receive it to have a rigid understanding and will give rise to dislike for others who disagree with their thinking. Some of the bombing cases that occurred were even carried out by children aged 17 to 23 years who were still in their teens and early adulthood.
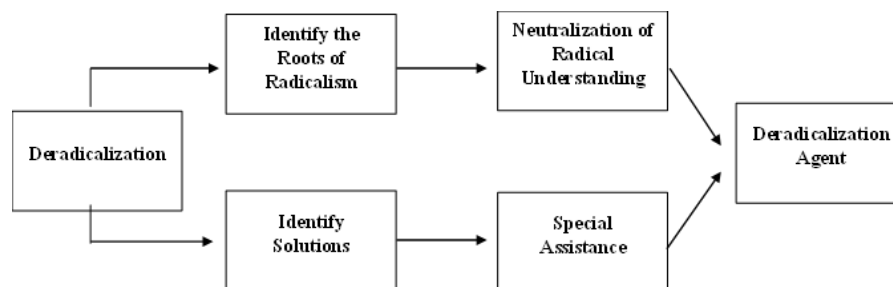

Figure 1: *The Process of Deradicalization in Schools.*

Figure 1 presents the process of deracialization in schools. The most strategic school elements in the deradicalization program are teachers and especially religious teachers. Indirectly, because radicalism is almost identified with violence in the name of religion, teachers have also unwittingly provided prevention in the form of advice and religious materials according to their subjects (Abbink, 2020). Even though it is not optimal yet, the teacher's role in prevention needs to be more supported and given optimal debriefing. The types and programs of deradicalization in schools are further clarified (Ulyana & Riyansyah, 2021). Is it a policy of the curriculum itself or is it a hidden curriculum in each of the existing subjects. This becomes important as one of the anticipatory steps and early detection of the sources and roots of radicalism that appears in the school environment. The main subjects who play a role in the deradicalization program are the state, the

government, and all elements of society (Agastia et al., 2020). In the world of education, foundations, schools, teachers, parents, and the community are the keys to the success of this program.

Deradicalization is carried out for two purposes, namely as a curative action and preventive action. Curative action is taken when someone has been exposed to radicalism (McGilloway et al., 2015). This healing function will take time and cost or be expensive. Meanwhile, preventive measures are preventive measures before someone is exposed to radical ideology. In this action, an accurate detection tool is needed so that every stimulant that has the potential to become a radical movement can be anticipated at the outset. everyone needs a different treatment related to this understanding of radicalism. If it is still a thought and discourse, then the opportunity for prevention is faster (Döring, 2014). Therefore, if it has become an ideology, it will take a long time to restore the initial conditions through neutralizing the ideas that have entered. Intensive dialogical activities, psychological approaches, and social assistance need to be carried out together if someone has been exposed to radicalism (Oleś, 2020). Education, rehabilitation, integration, and re-socialization will be an integrated step in the success of the program.

The findings of this study recommend several essential things in future research. Firstly, there is a radicalism movement that is emerging and developing. It also requires broader research with a quantitative research design that requires many respondents so that they can photograph and generalize the results of the findings. Secondly, the level of success that has been used in reducing radicalism also needs to be measured so that it can become an essential reference in designing more effective and efficient handling strategies. Third, there is a need for more solid cooperation between government, schools, and society. This will provide more expansive research space to determine the factors that trigger the emergence of radicalism. This more comprehensive study will provide guidance that can be used as material for both preventive and curative treatment.

Conclusion

The conclusion of the study shows that the potential for radicalism in the school environment is very open. The influence of radicalism does not only affect students as objects, but teachers may also be affected by this influence. The results of the sample from this study indicate that there are no student activities that lead to forms of radicalism that have been carried out. Even if it is related to thinking, it is possible there is. The experience of teachers in implementing radicalism is also diverse and shows the success of the deradicalization program in schools. Although not yet optimal, this program needs to be promoted and disseminated for the purpose of preventing radicalism in society, especially in the world of education.

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