



**Declaration Of Understanding Radicalism To Islam  
(Critical Analysis of Islamic Religious Educational Materials in  
Response to Allegations of Understanding Radicalism to Muslims)**

<sup>1</sup>Lalu Gede Muhammad Zainuddin ATsani, <sup>2</sup>Ulyan Nasri

<sup>12</sup>Institut Agama Islam Hamzanwadi NW Lombok Timur

<sup>1</sup>zainuddin.atsani@iaihnwlotim.ac.id. <sup>2</sup>ulyannasri@gmail.com

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**Abstract**

Indicators to call groups in Islam radicalism to include terrorism, anarchists, rebels, and extremists. The research method uses a descriptive type of research. The results of this study are one of the causes of the trapping of elements in radicalism, namely a partial understanding of religion and tends to the nature of fanaticism. This trait then results in a sense of superiority over followers of other religions. Failing to understand the concept of jihad in religion makes someone take a shortcut by spreading terror to innocent people. the logical consequence of this interpretation is the juxtaposition of terrorism as the fruit of radicalism. This hypothesis is reasonable, considering that various terrorist activities in various parts of the world always act in the name of jihad carried out by Muslims as a form of obedience to God. This has led to various upheavals which, without realizing it, will not only have implications for the decline in national stability. However, it even sparked a negative response from various parts of the world. Therefore, it is necessary to have an inclusive understanding of religion so that religious adherents realize that plurality is a necessity. Seeing these problems, there needs to be a strengthening and reaffirmation of the originality of Islamic teachings that contain humanist pluralistic and tolerant values. The conclusion is that a very strategic role, in this case, is that Islamic religious education materials must be able to reconstruct relevant materials to counteract accusations of radicalism.

**Kata Kunci:**

Analisis Kritis,  
Materi Pendidikan  
Agama Islam,  
Faham  
Radikalisme

**Abstrak**

Indikator-indikator untuk menyebut kelompok dalam Islam radikalisme di antaranya adalah terorisme, anarkis, pemberontak dan ekstrim. Salah satu penyebab terjebaknya oknum kepada perilaku radikalisme yaitu pemahaman agama yang parsial dan cenderung kepada sifat fanatisme. Sifat inilah yang kemudian mengakibatkan rasa superioritas atas pemeluk

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*agama lain. Gagal faham tentang konsep jihad dalam agama menjadikan seseorang mengambil jalan pintas yaitu dengan menebar teror kepada orang-orang yang justru tidak bersalah. konsekuensi logis dari interpretasi ini adalah penyandingan terorisme sebagai buah dari radikalisme. Hipotesa ini adalah sesuatu yang wajar, mengingat berbagai aktivitas teror di berbagai belahan dunia senantiasa mengatasnamakan jihad yang dilakukan umat Islam sebagai bentuk ketaatan kepada Tuhan. Hal ini menimbulkan berbagai gejolak yang tanpa disadari tidak hanya berimplikasi pada menurunnya stabilitas nasional, tapi bahkan menyulut respon negatif dari berbagai belahan dunia. Oleh karena itu diperlukan adanya pemahaman inklusif terhadap agama sehingga pemeluk agama menyadari bahwa pluralitas adalah sebuah keniscayaan. Melihat permasalahan tersebut, perlu ada penguatan dan penegasan kembali tentang originalitas ajaran Islam yang mengandung nilai-nilai humanis-pluralistik dan toleran. Maka, peran yang sangat strategis dalam hal ini adalah materi pendidikan agama Islam harus mampu merekonstruksi materi-materi yang relevan untuk menangkal tuduhan tersebut.*

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## **Introduction**

The ideology of radicalism that is accused of Islam is already embedded in the personality of Muslims (Nasri, 2018). Radical in terms of etymology comes from the word "radix" which means root. The term radical when explained in terminology in philosophy means thinking deeply to the root of the problem, so that pearls of wisdom are revealed behind what is in existence (Nasri, 2016). When examined critically-constructively, this radical meaning has a different meaning as understood by most people. For example in philosophy, the term radical tends to have a positive connotation, because radical in philosophy is one of the characteristics of philosophical thinking that has the potential to give birth to science. However, if this radicalism is placed on Muslims, it must have negative connotations that tend to lead to terrorism, rebels, anarchists, and extremists (Nasri, 2019:4).

Indonesia is a plural and heterogeneous country and has the potential for multiethnic, multicultural, and multi-religious wealth, all of which are potentials to build a large multicultural country. Indonesia consists of a large number of ethnic, cultural, religious, and other groups, each of which is plural (plural) and at the same time heterogeneous (Kusumohamidjojo, 45:2000). Any religion tends to make truth claims (claiming to be the most correct) because religion is a belief value that must be firmly held by its adherents, the attitude of the truth claim will have a positive value if it

is only oriented inward (intrinsic orientation) in its appreciation and application, not to get out (extrinsic orientation) which causes negative prejudice and conflict (Nasri, 2020:5).

Intrinsic religion fills all life with motivation and meaning, while extrinsic religion makes religion enslaved to support and justify personal interests (Roqib, 2009: 189). If the practice of religion leads to truth claims that alienate other truths, then such an attitude in Kimball's view is the same as carrying out the decay of religion (Arifin, 2015:10). The purpose of Islamic education is to form a complete human being (Insan Kamil), this goal is the highest goal of Islamic education because it is by the purpose of human life, and its role as a creature created by Allah. The indicators of Insan Kamil are first: To be a servant of Allah, second: to lead students to become the caliph of Allah fi Al-ardh, and third: to obtain prosperity and happiness in the world and the hereafter, both individually and in society (Nasri, 2020: 43). However, this noble goal will be difficult to achieve throughout human life, if it is polluted by misleading thoughts, discourses, and ideas. So Islamic Religious Education learners both in formal and non-formal education should be able to answer these challenges. And indeed Islamic education itself has existed and has distinctive characteristics, especially in educational discourse in Indonesia (Nasri, 2020:65).

The notion of radicalism that has already been attached to the teachings of Islam and its adherents not to say Islam is a religion of terrorism that teaches violence, rebellion, war, and intolerance is the focus of the study in this paper. This is the academic anxiety of this paper which seeks to reconstruct Islamic teachings that contain humanist, pluralist, and socialist values in the sense that Islam is a religion that loves peace is tolerant of other religions, and tends to teach compassion to all humans. Not only that, all creatures are required to be loved. These positive values are trying to be reviewed and published so that accusations of radicalism against Islam can be muted. Starting from teaching materials on Islamic religious subjects, it is necessary to get serious attention from all teachers at all school levels.

## **Methods**

This type of research is descriptive research. Descriptive research explains the description of the characteristics of a phenomenon under study. This research is to reveal a problem and the situation as it is. Descriptive research; explain the description

of the characteristics of a phenomenon under study. This research is to reveal a problem and the situation as it is. Descriptive research is research that seeks to describe a symptom, event, event that is happening at present (Sujana and Ibrahim, 1989:65). Descriptive research focuses on solving actual problems as they were at the time the research was carried out (Furchan, 2004: 54).

Based on the above understanding, it can provide an explicit description that this article seeks to reveal the current facts and realities related to negative accusations against Muslims, known as terrorism or radicalism. This issue has become a very central issue in today's world and Islam has become a religion that has been sentenced to terrorism or radicalism. In this article, we focus on the problem of false accusations against Islam. Because the teachings are not at all allowed to kill people without a clear reason. Thus, this study uses descriptive research, namely research that focuses on solving actual problems as they were at the time the research was carried out.

This research is descriptive by using the type of library research (Library Research). The literature study referred to in this research is to collect data from the field (library) and look for non-human data sources. This research is based on reading literature that has information and is relevant to the research topic. The data collection method in this study uses a variety of literature related to research, such as books, journals, research reports, websites and so on that are relevant to the research topic. The object of this research is related to the government's efforts to deradicalize ISIS in Indonesia.

## **Results and Discussion**

### **1. Historical Radicalism**

In Wikipedia, it is stated: Radicalism can refer to Radicalism (historical), a loose political group or movement to achieve independence or electoral reform which includes those who seek to achieve republicanism, abolition of titles, redistribution of property rights, and freedom of the press, and is associated with developments liberalism. "According to the Encyclopædia Britannica, the word "radical" in a political context was first used by Charles James Fox. In 1797, he declared "radical reform" of the electoral system, so the term is used to identify movements in favor of parliamentary reform (Wikipedia, 2019).

Radicalism can refer to the following things: Extremism, in politics, means belonging to radical left groups, extreme left, or extreme right. Radicalization, the transformation from a passive attitude or activism to a more radical, revolutionary, extreme, or militant attitude. While the term "Radical" is usually associated with extreme leftist movements, "Radicalization" makes no such distinction.

Examining the specific meaning of radicalism (historical) indicates that a loose political group or movement to achieve independence or electoral reform which includes those who seek to achieve republicanism, abolition of titles, redistribution of property rights, and freedom of the press, and is associated with the development of liberalism. Radical Party – some political organizations that call themselves the Radical Party, or use the word Radical as part of their name. In historical reality, those in power or those who do not want their strength to be weakened have always accused the weak parties of being radicals. Meanwhile, their radical attitude towards others is not considered a radical act.

Radicalism in Islam can be said a religious behavior that requires drastic changes by taking a hard character that aims to realize certain goals in terms of instinct. And when viewed from the behavior that is not willing to submit to a legitimate government. In the history of Islam, the phenomenon of radicalism in Islam has been going on since the death of the Prophet Muhammad Sallallahu 'alaihiwasallam. The change of each caliph to the enmity of Ali and Muawiyah colored the world of Islamic politics. Ali and Muawiyah's hostility gave birth to arbitration between the two. From Ali's attitude, some groups opposed him, which later called themselves the Khawarij which was founded by Dhu al-Khuwaysirah (Rofiq, 2014:229). This Khawarij group considered Ali and Muawiyah to have committed a grave sin and came to the conclusion that their blood was lawful to kill (Zarkasy& al-Asyhar, 2014:6).

The growth of the radicalism movement in Indonesia is not only from within but is also accompanied by infiltration from the outside. As Barton points out that the Wahhabi movement began to grow, it could not be separated from the role of Muhammad Natsir. Through an organization built by Natsir, the Indonesian Islamic Da'wah Council, he succeeded in providing scholarships to students to continue their education at Ibn Saud University. In its development, DDII collaborated with the university to establish the Arabic Language Knowledge Institute-LPBA or better known as LIPIA (Barton, 2009). One of the most famous graduates from LIPIA is Ja'far Umar

Thalib, founder and leader of the Ahlusunnah Wal-Jamaah Communication Forum (FKAWJ). From the phenomenon of Darul Islam and LIPIA, it became the forerunner of the growth and development of radical Islam in Indonesia, both structurally and culturally. However, it should be noted that the Islamic political ideology movement experienced its lowest point during the New Order era when the regime became increasingly authoritarian and marginalized Islam. The new, increasingly widespread repression occurred in 1985 when the government established the obligation of the single principle of Pancasila for community organizations through Law no. 8/1985 which is increasingly causing tensions with Muslims (Nashir, 2019:279). In this period of repression, ideologically Islamic groups did not die, because ideological beliefs and orientations in every movement, especially religious ones, were usually not easy to crush. Islamic groups and figures who openly opposed the imposition of the New Order-style ideological and political uniformity were Ustadz Abdullah Sungkar and Abu Bakar Baasyir who were known as the leaders of Jamaah Islamiyah.

## **2. Critical Analysis of Islamic Religious Education Materials**

Education is a lifelong process and the realization of self-formation as a whole. Educational activities can take place in the family, school, and community. The common thread can be drawn from the notion of education that the elements of education consist of; personality development, potential development, and improvement from not knowing to know (Nasri, 2018: 46).

Re-examining the meaning of Islamic Religious Education generally refers to the terms al-Tarbīyah, al-Ta'dīb, and al-Ta'līm (Nasri, 2018:25). Of the three terms, the most popular term used in the practice of Islamic education is the term al-Tarbīyah, while the terms al-Ta'dīb and al-Ta'līm are rarely used. Apart from the differences in the use of these three terms (al-Tarbīyah, al-Ta'dīb, and al-Ta'līm), the meaning of the three terms above, in terms of terminology, Islamic education experts have tried to formulate the meaning of Islamic education. Among these highly variable limits are:

- a. Zakiah Darajat explained that Islamic religious education is an effort in the form of guidance and care for students so that later after completing their education they can understand and practice the teachings of Islam and make it a way of life. Which is implemented based on the teachings of Islam. And make the teachings of Islam

as a view of his life for the safety of life in the world and in the hereafter (Darajat, 1995: 50).

- b. Ahmad Tafsir defines Islamic education as guidance given by someone to someone so that he can develop optimally by Islamic teachings. If abbreviated, Islamic education is guidance for someone so that he becomes a Muslim as much as possible (Tafsir, 1992: 32).
- c. Ahmadi explained that what is meant by Islamic education is all efforts to maintain and develop human nature and human resources that exist in it towards the formation of a complete human being (*insānkamīl*) by Islamic norms (Achmadi, 2005:31).
- d. Zuhairini, Islamic Religious Education is a conscious effort, namely activities. Zuhairini, Islamic Religious Education is a conscious effort, namely guidance activities towards the formation of students' personalities systematically and pragmatically, so that they are by Islamic teachings so that happiness in the world and the hereafter occurs (Darajat, 1993:11).

The educational process is a series of efforts to guide, direct the potential of human life in the form of learning abilities so that changes occur in his personal life as an individual and social being and about the natural surroundings in which he lives. The process is always in Islamic values, namely the values that give birth to sharia norms and al-karimah morals (Arifin, 2014:15). In my opinion, the author departs from the several understandings of Islamic education and education above, no material leads to acts of radicalism, violence, terrorists, and extremists. So, the accusation of radicalism in Islam is refuted and is an untrue claim. Because Islamic teachings contain humanist-pluralist teachings and tend to be tolerant of other religions. the Qur'an has been confirmed in many verses (Nasri, 2014: 4-5).

### **3. Etymologically and Terminologically Radicalism**

Radical comes from the word 'radix' which means root, and radical is (something) that is fundamental or up to its roots. This predicate can be applied to certain thoughts or understandings so that the term radical thought emerges and can also be a movement. Based on this, radicalism is defined as a hard ideology or sect that wants social and political change or reform in a hard or drastic way and the extreme attitude of a political school (Tayibi, 2003:45).

Yusuf al-Qardhawi gave the term radicalism with the term al-Tatarruf ad-Din. Or the plain language is to practice religious teachings improperly or to practice religious teachings by taking a turf or sideline position. So far from the substance of the teachings of Islam. That is the teaching of moderate in the middle. Usually, this side position is the side that is heavy and excessive, which is not appropriate. What is the meaning of the implications of this way of being religious, is that in the practice of religious experience there are people who behave in extreme ways, so that they exceed what is reasonable (Abdullah, 2016:5).

Radicalism can be divided into two levels, namely the level of thought and the level of action or action. At the level of thought, radicalism is still a discourse of concepts and ideas that are still being discussed, which essentially supports the use of violent means to achieve goals. As for the level of action or action, radicalism can be in the social, political, and religious realms. In the realm of politics, this understanding appears to be reflected in the act of imposing his opinion in unconstitutional ways, it can even be in the form of mass mobilization for certain political interests and lead to social conflict (Munip, 2012:162).

When religion has entered the realm of ideology, then at that time religion has become part of the truth that must be defended and fought for in various ways, including ways that are essentially against the religious text itself. Destruction, burning, destruction, and bombing in the name of religion carried out by reciting Takbir (Allahu Akbar) are a few stories about the face of religion with harsh, radical, or fundamental religious interpretations (Sham, 2009:132).

#### **4. Critical Analysis Study of Islamic Religious Education Materials and Countering Radicalism**

The implementation of education in Indonesia according to Law Number 20 of 2003 Article 1 paragraph (2) states that a National Education is education based on Pancasila and the 1945 Constitution which is rooted in religious values, Indonesian national culture and is responsive to the demands of changing times (Hasbullah, 2005:174). It is undeniable that Islamic education, both as a system and as an institution, is the nation's cultural heritage, which is deeply entrenched in Indonesian society. Thus it is clear that Islamic education will be an integral part of the national education system.



The need for education is something that cannot be denied it is the right of all citizens, about, Article 31 paragraph (1) of the 1945 Constitution clearly states that; "Every citizen has the right to be taught". The purpose of national education is stated in the RI Law no. 20 of 2003 Article 3 aims to develop the potential of students to become human beings who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. The national education goals of a nation describe good human beings according to the view of life held by that nation, and the educational goals of a nation may not be the same as other nations, because their outlook on life will usually not be the same (Hasbullah, 2005).

But the education of every nation is the same, that is, all want the realization of good human beings, namely humans who are healthy, strong and have skills, their minds are intelligent and clever, and their hearts are perfectly developed. Education is a continuous effort that aims to develop the entire human potential of students in preparing them to be able to face various challenges in their lives. Thus, on the one hand, education is an effort to instill values into students to shape their character and personality. Furthermore, education encourages students to embody these values into behavior in everyday life (Shaleh, 2006:259). Meanwhile, Islamic religious education has the following functions according to Kurshid Ahmad: First: a tool to maintain, expand and connect levels of culture, traditional and social values, as well as the ideas of society and the nation. Second: A tool for making changes, innovations, and developments, in general, through newly discovered knowledge and skills, and training productive human workers to find a balance of social and economic change (Mujib & Mudzakkir, 2006: 69).

By the nature of Islamic education which is a process that takes place continuously or continuously, the tasks and functions carried out by Islamic education are full human education and last a lifetime. This concept means that the tasks and functions of education have targets on students who are always growing and developing dynamically since they are still in the womb until death picks them up. In general, the task of Islamic education is to guide and direct the growth and development of students from stage to stage of life until they reach the point of optimal ability by the demands of Islamic teachings (al-Rasyidin, 2005:32).

The radicalism group according to Yusuf al Qardhawi has the following characteristics: First: Often claims a single truth and misleads other groups who disagree, Second: Radicalism makes it difficult for Islam which is samhah (light) by considering sunnah work as obligatory and makruh as if illegal. Third: Radical groups are mostly excessive in religion which has no place. Fourth: Rude in interacting, loud in speaking, and emotional in preaching, Fifth: It is easy to be suspicious of others outside the group. 6) It is easy to disbelieve other people who have different opinions (Masduqi, 2012: 3-4).

The causes of the emergence of Islamic radicalism are caused by the following things: First: Literal understanding of religion, understanding the verse in pieces. Second: A misreading of Islamic history combined with an over-idealization of Islam at a given time. Third: Political, social, and economic deprivation that persists in society. Fourth: It is easy for Muslims to be influenced by new understandings without being followed by a critical attitude in believing in them (Munip, 2012:163-164).

Learning Islamic Religious Education Non-Radicalism The mission of Islamic teachings which is very noble and noble is often distorted due to a misunderstanding of several aspects of Islamic teachings that have the potential to lead to radicalism. Some of them are (Abduh&Nahrawi, 2009:113-130).

- a. An explanation of jihad. Jihad is a concept of Islamic teachings that most often causes controversy among the people. For radicals, jihad always means qitâl or war or struggle by taking up arms. The meaning of jihad has various meanings, although one of them is a war against the enemy of Islam. There are several meanings of Jihad: (a) War, (b) Hajj Mabruur, (c) Conveying the truth to oppressive rulers, (d) Devoting to parents, (e) Seeking knowledge and developing education, (f) Helping the poor.
- b. Explain tolerance. Islamic teachings are conditions with tolerance. However, tolerance is often understood in a narrow sense, so that it is not able to become outside and inside religious glue.
- c. An introduction to the relationship between Islamic teachings and local wisdom, Islam that came down in the Arab world is not Islam free from the local history that surrounds it. This means that understanding Islam cannot be separated from the socio-historical roots in which Islam is located.

## **5. Inclusive Islamic Education Learning Strategy**

### **a. Inclusive Learning Strategy**

Islamic education has a strategic role in building inclusiveness and at the same time eradicating religious exclusivity in Indonesia. This is because media education is the most effective and efficient to inculcate human and religious values in students. Islamic education which emphasizes more on normative doctrinal aspects tends to give birth to an exclusive-literalist attitude. An exclusive attitude tends to try to monopolize the truth, does not want to hear and understand other people, and tends to be authoritarian. This tendency shows how easy it is for someone to punish others cruelly and inhumanely, this is one of the initial factors for radical attitudes that lead to acts of terror (Khamdan 2012:182-183). In facing the plurality of a multi-ethnic and multi-religious society, inclusive Islamic education is needed that is oriented towards social piety by not forgetting individual piety. Inclusiveness is an attitude of open-mindedness and respect for differences in the form of opinions, thoughts, ethnicities, cultural traditions to religious differences. In the Qur'an it has been explained in the following verse:

Allah does not forbid you to do good and do justice to those who do not fight you because of religion and do not (also) expel you from your country. Verily, Allah loves those who act justly (Surah Al-Mumtahah 60:8).

Departing from the verse above, it becomes a clear reference that Islam does not teach terrorism to its adherents. The verse above tends to command tolerance towards religions other than Islam as long as they do not fight and oppress first. In another verse:

And if both force you to associate with me something of which you do not know, then do not follow them, and have good relations with both in the world and follow the path of those who return to Me, then only to Me is your return, So I inform you what have you been doing. (Surat Luqman 31:15).

Simply put, if other religions outside of Islam do not believe in the teachings of Islam, then the behavior that must be done is good, because perhaps by highlighting good behavior, it is hoped that they will be interested in converting to Islam. This is what the Messenger of Allah did.

### **b. Contextual Learning Strategy**

Contextual learning strategy is a learning strategy that links the material being taught with real life. This learning motivates students to connect the material obtained with application in real life. With this concept, it is hoped that the learning outcomes will be more meaningful. The learning process takes place naturally in the form of

student activities working and experiencing, not transferring knowledge from teachers to students (Sumartana, 2001:252). The purpose of this contextual learning is to clash the issues of radicalism or terrorism with the teachings of Islam which teach compassion to the whole world. Thus, in this way, humanist values are found in the true teachings of Islam. Contextual learning strategies come from a constructivist approach. According to constructivist learning theory, individuals learn by constructing meaning through interaction with their environment and then interpreting it. In essence, contextual learning of Islamic religious education always links PAI learning with the context and life experiences of diverse students and the contexts of problems and real-life situations (Muhaimin, 2009:261-262).

## **6. Reinterpretation of the Term Radicalism**

As far as we read from the existing references, we have not found that radicalism is aimed at religious teaching, let alone specifically aimed at Islam. However, most definitions relate it to politics. Here we cite the meaning of Radicalism: "Radicalism (from the Latin radix which means "root") was a term used at the end of the 18th century for supporters of the Radical Movement. Historically, the movement that started in Great Britain has called for radical reform of the electoral system. This movement initially declared itself as a far-left party opposed to the far-right party. Once historical "radicalism" began to be absorbed in the development of political liberalism, in the 19th century the meaning of the term radical in Great Britain and mainland Europe changed to a progressive liberal ideology" (Nasri, 2020).

Through the explanation above, we can conclude that the origin of radical actions emerged from one political stream, not from the teachings of a particular religion. In other words, we can also state that radical movements do not originate from religious teachings. However, religious misunderstandings can lead to radical movements. Habits in the stigma of Radicalism, a group will accuse another group of being a radical group, there is no clear standard in the assessment of when a certain group or individual is called a radical person or group. So far, the authority for the assessment has always been left to the perception of the mass media or the influence of political forces. This can be proven by reading the history of radicalism from time to time. "But we need to know that accusations of radicalism for Muslims have only been known in recent years. It started since the cold war between the two superpowers ended,

after the defeat of the superpower of the Soviet Union against Afghanistan. Then the Islamic countries that were in the grip of the country tried to break away. Then more prominent again after the events of September 11 in the United States in 2001.

However, one thing that is very surprising and embarrassing is the statement from one who is considered an Islamic figure that the characteristics of the Radicalism group are beards, Cingkrangan pants, and always carry small manuscripts. This shows the backwardness of the character in terms of information and thoughts on understanding religious teachings. This statement is in addition to being inconsistent with the facts, there is also a form of hatred towards Muslims who try to practice their religion by what was ordered by the Prophet Muhammad (Sallallahu 'alaihiwaSallam). Departing from some of the things above, it becomes academic anxiety for this paper, so it is an interesting theme to analyze about, "Measuring Islamic Religious Education Materials to Counter the Accusations of Understanding Radicalism to Muslims."

## **Conclusion**

Islamic teachings explicitly describe religions that teach humanism-tolerant to other religions as long as other religions do not interfere and fight first. This attitude must be internalized in Islamic religious education material so that students are not easily influenced by radicalism. Islamic Religious Education is a conscious and planned effort in preparing students to recognize, understand, appreciate, and believe in the teachings of Islam accompanied by guidance to respect adherents of other religions about inter-religious harmony so that national unity is realized. The term Radicalism is defined as an understanding or a hard line that wants social and political change or reform in a hard or drastic way and the extreme attitude of a political school. So, to anticipate students from understanding radicalism, it is deemed necessary to re-measure the values of Islamic teachings that contain humanist and tolerant values. Some materials for Islamic Religious Education (PAI) in Combating Radicalism that must be a concern for teachers are: (1) Providing Non-Radicalism Islamic Religious Education Learning, including (a) Explanation of jihad. (b) Explain tolerance. (c) Introduction of the relationship between Islamic teachings and local wisdom, - Providing Non-Radicalism Islamic Religious Education Learning Strategies, namely; (a) Inclusive Learning Strategy. (b) Contextual Learning Strategy.

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