Stigmatization Pesantren Radicalism-Terrorism: An Analysis of Curriculum Supervision Dysfunction

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Abstract

This study aims to determine the activities of educational supervision functions carried out by pesantrens, in the analysis of the curriculum supervision function. This study used a qualitative method, the study location was chosen for 10 pesantren, which were in the Central Java and DI Yogyakarta regions. Data collection techniques used were observation, interviews, documentation studies. The data analysis technique consists of data reduction flow, data presentation flow, conclusion drawing flow. The validity technique of the data in the study was carried out based on four criteria, namely; the degree of trust, transferability, and certainty using techniques, including; extend the presence of researchers, persistence of observation, peer examination, negative case analysis, rechecking, and triangulation. The results of the study concluded that: The act of supervising the pesantren curriculum, all pesantrens took independent supervision. Educatively, 49% are supervised by pesantren. Curricular, only 58% is supervised by pesantren. Supervision of the guidance function, 58% is supervised by pesantren. Administratively, only 58% is supervised by pesantren. Supervision of pesantren services, 64% is supervised by pesantren. Pesantrens with a high intensity of religious learning will shape the attitudes and perspectives of high santri about Islam. When combined with santri exclusivity and the lack of external culture that can be accepted by the santri, it will shape the Islamic attitude about santri (Ashabiyah) fanaticism. This Islamic fanaticism assumes that Islam is a religion that they must fight for and must spread in people's lives. The struggle to spread Islam is done by all means and risks that must be borne. This is the emergence of a radical attitude from pesantren students.

Keywords: *Pesantren Radicalism-Terrorism, Curriculum, Supervision Dysfunction.*

I. INTRODUCTION

Violence on behalf of religion is often linked to the realm of radicalism and terrorism, since the inception of the Global War on Terror (GWoT) program by the United States after the events of September 11, 2001. The inherent label of violence and extremes creates views or assumptions between radicalism and terrorism (especially in the name of religion) has a relationship between one another [1]. Post-resignation of the New Order regime was also marked by the rampant acts of terrorism in Indonesia. In the span of more than a decade of the reform era, many cases of terrorism occurred such as the Bali bombings, JW Marriot Hotel bombs, Ritz Carlton Hotel bombs, car bombs in front of the Philippine Ambassador's house, BEJ bombs, Malaysian Ambassador bombs, and others. All terrorists were found to have been boarding or graduating from *pesantren* (Islamic Boarding School) [2]. The question is, is it true that *pesantren* teach violence? As a result of the acts of the terrorists, many people considered the *pesantren* as a nest of terrorists and a place to seed the seeds of terrorism. The assessment is certainly not always wrong, but it is also not always true. Facts and data show the existence of certain *pesantren* links with terrorism and the involvement of a number of *pesantren* alumni in terrorist networks and radicalism. BNPT data, there are at least 19 *Pesantrens* in Indonesia which are indicated to support radicalism and terrorist activities.

The connection of *pesantren* with terrorism and the involvement of alumni in various acts of terrorism-radicalism is certainly a worrying phenomenon. However, religion has

also caused great acts to occur, and it has acted as a social control mechanism for millions of people [3]. *Pesantren* which should be a place to study religion (*tafaqquh fiddin*) and instill a friendly doctrine of Islam, it becomes a fertile place for radical growth and development [4]. The fact, of course, is contrary to the original character of the *pesantren* in the early days that were able to display a tolerant and peaceful face. Because of this, radicalism has never occurred in *pesantren* in the form of violence, let alone terrorism.

The world of education, both religious and public based, has the potential to be influenced by radicalism and terrorism. For example, *Pesantren* as the oldest Islamic education institution in Indonesia, are repeatedly associated with issues of radicalism and terrorism. In fact, *pesantren* which number 21.921 and the number of santri is 3.227.234 people [5] in Indonesia do not teach radical Islam and terror, but Islamic education that is *rahmatan lil alamin*.

The rise of acts of violence in the name of "religion" as a shield with actors who have an educational background in *pesantren*, has aroused opinion, which arbitrarily states that *pesantren* are a hotbed of radicalism. This paper seeks to trace the possibility of the emergence of Islamic radicalism based on *pesantren* from the aspects of supervision of educational practices [6]. The possibility of the emergence of Islamic radicalism among *pesantren* is not impossible. However, the emergence of Islamic radicalism movements from *pesantren* cannot be equated, given the existence of very heterogeneous *pesantre*n. The causal factors of *pesantren* heterogeneity [7] are: *First*, the background of religious knowledge and the religious understanding of the *pesantren* leaders between the *pesantren* and each other are different. *Secondly*, the education system, including the quality of educators, teaching materials, hidden curriculum [8] and pesantren literature between one another is different. In this connection, educators (clerics) have a very strong influence on santri. Studying at the *pesantren* is learning with the teacher gradually, not from the book independently. *Third*, the *pesantren's* social environment [9], including the social and political networks of the *pesantren* (leadership, clerics, and *santri*) elements is different. *Pesantrens* that have networks with struggle movements and radicalism of international Islamic groups certainly have a higher possibility of giving birth to radicalism. *Fourth*, experience the struggle of the social and political life of the *pesantren* leaders. Each *pesantren* leader has a different experience of social, cultural and political life. Some of them have experiences that might be fun and others have bitter experiences, which are challenging. These past experiences will influence the orientation and vision of *pesantre*n leaders to be supporters and advocates of the Islamic radicalism movement.

Besides the possible factors above, the growth of religious radicalism was allegedly sourced from [10]: 1) Literally pious religious understanding of the verses of the Qur'an; 2) Incorrect reading of Islamic history combined with excessive

idealization of Islam at a certain time, and 3) De-privatization political social and economic that still persists in society. At the same time, the socio-cultural disorientation and dislocation, and the excesses of globalization, and the like at the same time are additional important factors for the emergence of radical groups.

Starting from this reality, it is urgent to conduct research on several *pesantren* in Central Java and DI Yogyakarta. The reason for choosing this *pesantren* is because according to the information the author gets from various sources, there is no finding of supervision activities carried out by the government's function on the practice of education in *pesantren*. Therefore, the author wants to do an analysis related to the function of educational supervision in pesantren. Some of the things that will be studied are related to the criteria for a *pesantren* education activity which can be categorized as an indication of radicalism. Through this research, stakeholders are expected to be able to, especially the government (such as the Ministry of Religion and BNPT), to formulate policies and formulate effective and effective deradicalization of *Pesantren* in Indonesia.

II. METHOD

This type of research is qualitative which uses descriptive type, namely the type of research that describes a phenomenon, conditions, and situations that exist. This research will uncover phenomena based on various facts in the research location. The location of this research is *pesantrens* in Central Java and DI Yogyakarta. Determination of the location of the study was determined on the grounds that Temanggung has been a place of arrest and ambush several times, and suspected terrorists from *pesantren* alumni. *Pesantrens* which are the samples of this study is in the Temanggung region and its surroundings. This location was chosen with consideration of the absence of government involvement in the function of supervising the practice of *pesantren* education. The research locations are as follows:

Table 1. Data on *Pesantren* in the Research Location

No.	District	Name of *Pesantren*	Function of Government supervision
1	Magelang	Darussalam Watucongol	Not Available
2	Magelang	Darrul Qiyam Gontor 6	Not Available
3	Magelang	Pabelan Mungkid	Not Available
4	Temanggung	Al Mukmin	Not Available
5	Wonosobo	PPTQ Al Asy'ariyah	Not Available
6	Purworejo	An Nawawi Berjan	Not Available
7	Sleman	Ash Sholihah	Not Available
8	Brebes	Al Hikmah 2	Not Available
9	Kendal	Darrul Arqom	Not Available
10	Yogyakarta	Taruna al Qur'an	Not Available

The focus of this research is the implementation of the curriculum supervision function of pesantren education practices which includes educational functions, curricular

functions, guidance functions, administrative functions, and service functions [11]. Data collection techniques used in this study include the following: (1) Interviews, (2) Observations, (3) Documentary studies.

In conducting this research, researchers are key instruments in conducting this research study. To maintain the level of objectivity of the researcher as a key instrument in this study, the researcher uses several supporting instruments in the form of interview guidelines and study guidelines to study documentation as a guide in asking questions, observing and studying documentation about the implementation of curriculum supervision functions in *pesantrens* which are targeted. Data analysis techniques used in this study are (1) Data Reduction, (2) Presenting Data (Data Display), (3) Data Verification and Withdrawal Conclusions. Checking the validity of the data is a very important stage in qualitative research because it determines the level of trust in the results of the research that has been done using a credibility test. The application of a validity test clearly includes (1) Triangulation, (2) Increasing Perseverance, (3) Member check.

III. RESULT AND DISCUSSION

A. Context of the *Pesantren* Curriculum

The curriculum applied by *pesantren* emphasizes the learning of classical books (*Kitab Kuning*) by exploring and studying the sciences contained in them. Explicitly the *pesantren* curriculum consists of a curricular, co-curricular curriculum and an extra-curricular curriculum. The curricular curriculum teaches all fields of religion in general or mixed *pesantrens,* and teaches only the special religious section for special *Salafi Pesantrens*. In the co-curricular curriculum between special salafi *pesantren* and the mixture both emphasize supporting material, which includes the science of *Nahwu*, *Sharaf*, *Balaghah* and also the *Manthiq*. As for the curricular curriculum there is no difference because it aims to develop the talents and interests of the santri, activities which include; *Nasyid* or *Khadrah*, *Muhadarah*, Qira'atul Qur'an Art and also *Pencak Silat*. Furthermore, in terms of learning methods, as is usually the case in *salafi pesantren* in Java and the surrounding areas, they use *sorogan* and *bandongan* methods. In terms of the two methods expressed and explored the advantages of both.

Table 2. Context *Pesantren* Curriculum

No.	*Pesantrens*	Curricular	Co-Curricular	Extra-Curricular	Learning Method
1	Darussalam	Fiqh, Kalam, Kitab Kuning	Nahwu, Sharaf, Balaghah	Entrepreneurship, Khadrah, Qira'atul Qur'an Art	Sorogan, Bandongan, Hafalan
2	Gontor 6	Dirasah Islamiyah, Citizenship, Science	Arabic, English	Entrepreneurship, Pencak Silat	Kulliyatul Mu'allimin al Islamiy
3	Pabelan	Dirasah Islamiyah, Citizenship, Science	Arabic, English	Entrepreneurship	Kulliyatul Mu'allimin al Islamiy
4	Al Mukmin	Dirasah Islamiyah	Arabic, English	Entrepreneurship, Pencak Silat	Sorogan, Bandongan, Mudzakkarah
5	Al Asy'ariyah	Fiqh, Kalam, Kitab Kuning, Tasawuf	Nahwu, Sharaf, Balaghah	Entrepreneurship, Khadrah, Qira'atul Qur'an Art	Sorogan, Bandongan, Hafalan
6	An Nawawi	Fiqh, Kalam, Kitab Kuning, Tasawuf	Nahwu, Sharaf, Balaghah	Entrepreneurship, Khadrah, Qira'atul Qur'an Art	Sorogan, Bandongan, Hafalan
7	Ash Sholihah	Fiqh, Kalam, Kitab Kuning	Nahwu, Sharaf, Balaghah	Entrepreneurship, Khadrah, Qira'atul Qur'an Art	Sorogan, Bandongan, Hafalan
8	Al Hikmah 2	Fiqh, Kalam, Kitab Kuning, Tasawuf	Nahwu, Sharaf, Balaghah	Entrepreneurship, Khadrah, Qira'atul Qur'an Art	Sorogan, Bandongan, Mudzakkarah
9	Darrul Arqom	Dirasah Islamiyah	Arabic, English	Entrepreneurship, Pencak Silat	Sorogan, Bandongan, Mudzakkarah
10	Taruna al Qur'an	Dirasah Islamiyah	Arabic, English	Entrepreneurship, Pencak Silat	Sorogan, Bandongan, Mudzakkarah

The table above concludes that *pesantrens* as educational institutions need a curriculum that is dynamic, democratic, flexible, open and in accordance with the times and needs of the community. Thus, curriculum development carried out in *pesantrens* provides a foundation of content and becomes a guideline for the development of students' abilities optimally according to the demands and challenges of community development. *Pesantrens* have a scientific tradition that is different from the scientific traditions that exist in other Islamic educational institutions, such as madrasas or schools.

B. The *Pesantren* Curriculum Supervision Function

The act of supervising the *pesantren* curriculum, based on the results of observations and interviews of researchers (Interviews, 10-25 December 2018), it was found that all pesantren took independent supervision. Educatively, increasing the competence and professionalism of religious teachers in order to increase the quality in accordance with the objectives of the pesantren. 49% of independent supervision efforts are based on the applicable value system, which basically rests on Islamic philosophy. Curricular, only 58% of *pesantrens* supervise the implementation of teaching and improve teaching and learning situations that enable students to learn more effectively. Including supervision to help cleric overcome difficulties in implementing the *pesantren* curriculum (only 20% of *pesantren* do). Supervision of the guidance function, 58% of *pesantren* administrators provide guidance assistance to clerics to be able to overcome their own difficulties, this is for improvement or diagnosis of the difficulty of the teacher in carrying out educational responsibilities charged to him. Administratively, only 58% of *pesantrens* carry out administrative supervision and leadership of religious teachers in the context of education and teaching in *pesantrens*. Regarding the supervision of *pesantren* services, 64% of *pesantrens* determine the material content of the curriculum relating to aspects of service to the interests of *pesantren* in contributing to creating people's lives. Descriptively, presented in the figure below:
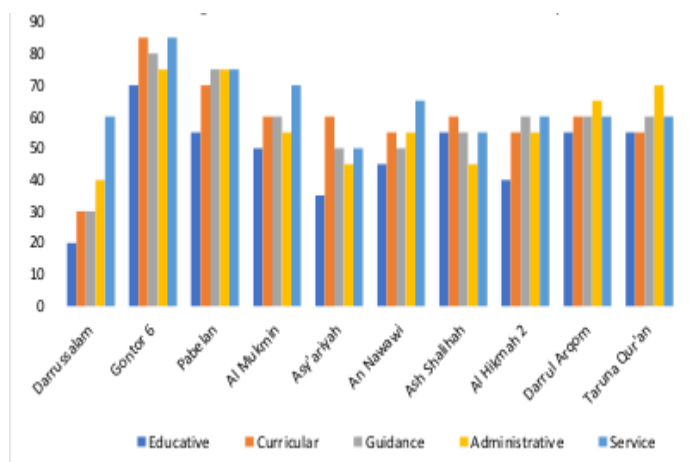
Figure 1.The pesantren curriculum supervision

C. Government Position in Curriculum Supervision

The phenomenon of *pesantren* as outlined in the previous chapter, in reality, the existence of *pesantren* education has not been standardized, both its institutional quality and education. The government through the Ministry of Religion has established a *pesantren* directorate up to the field of management duties at the city district level with the name *Kasi Pontren*, but no supervisors have supervised the *pesantren* education. This has an impact and impressed that in general *pesantren* education is independent and free from government supervision. (Interview with *Kasi Pontren* of Ministry of Religion of Magelang and Temanggung Regencies, January 28, 2019).

The results of the observations during the study, the practice of *pesantren* education is very simple. There is no class classification, there is no curriculum, also there are no standard rules in it. As a model of religious education, there was never a contract or request of the *santri* to the cleric to present a book, let alone arrange in detail the material to be taught. Everything depends on the cleric as the axis of the *pesantren* learning system. Starting from the schedule, method, and even the book that is to be taught, all are the authority of a cleric in full. Two well-known learning models at the beginning of the establishment of *pesantrens* were the model of the non-classical wetonan learning system and the *sorogan* system, still applied to almost all *pesantren* on the object of research. *Wetonan* or *Bandongan* system is a recitation conducted by a cleric who is followed by his *santri* with no age limit or measure of intelligence. In this system, a cleric reads the book, while the *santri* each holds their own book by listening to the Kiai's statement to interpret the *Kitab Kuning*.

The existence of *pesantrens* with their educational patterns and characteristics, the researchers found two forms of *pesantrens,* namely: *First*, the *Salafiyah Pesantren*, which emphasized the teaching of the Qur'an and the Islamic religious sciences, as well as educational and teaching

activities as they had begun. *Secondly*, the *Khalafiyah Pesantren*, which organizes pesantren educational activities, also organizes formal education activities (schools or madrasas).

In the beginning, the cleric were the sole functionaries in the *pesantren*, but since the establishment of the madrasa in the *pesantren* and the need for a number of teachers to teach new types of lessons not all of which were mastered by the cleric, the later scholars no longer became the sole functionaries in the *pesantren*.

Based on table 2 above, some pesantrens began to enter entrepreneurship as one of the materials taught. There are skills in raising livestock, farming, sewing, trading and so on and adding general knowledge. As reflected in the *pesantren* called "modern" by abolishing the *wetonan*, sorogan learning patterns and reading traditional books. By adopting a modern curriculum, *pesantrens* prioritize mastering aspects of language. *Pesantrens* have this model, they implement government curricula with a ratio of 70% general subjects and 30% religious studies.

Types of *pesantren* belonging to *Salafiyah*, of course, the intensity of religious learning is very high in the *pesantren*. With the intensity of high religious learning, it will certainly shape the attitudes and perspectives of the high *santri* about Islam. These attitudes, when combined with santri exclusivity and the lack of external culture that can be accepted by the *santri*, will subsequently bring about Islamic attitudes of fanaticism (*Ashabiyah*) within the santri. This attitude of Islamic fanaticism is related to the attitude of the santri, who consider that Islam is a religion that they must strive for and must spread in the lives of the people. The struggle and spread of Islam are done in all ways and risks that must be borne. This is the emergence of a radical attitude from *salafiyah pesantren*.

The phenomenon of *pesantren* education practices as studied by this study requires action as a response from the government to establish a policy on the function of supervising pesantren education, especially the type of *salafiyah pesantren* so that the embryo of religious fanaticism arising from high religious learning understanding can even be controlled. This is different from the type of *khalafiyah pesantren*, where the practice of madrasa education and schools in *pesantrens* periodically receives government supervision.

IV. CONCLUSION

The curriculum development carried out in *pesantrens* provides a foundation of content and becomes a guideline for the development of students' abilities optimally according to the demands and challenges of community development. 2)The act of supervising the *pesantren* curriculum, all *pesantrens* took independent supervision. Educatively, 49% are supervised by *pesantren*. Curricular, only 58% is

supervised by *pesantren*. Supervision of the guidance function, 58% is supervised by *pesantren*. Administratively, only 58% is supervised by *pesantren*. Supervision of *pesantren* services, 64% is supervised by *pesantren*.

Pesantrens with a high intensity of religious learning will shape the attitudes and perspectives of high santri about Islam. When combined with *santri* exclusivity and the lack of external culture that can be accepted by the *santri*, it will shape the Islamic attitude about *santri* (*Ashabiyah*) fanaticism. This Islamic fanaticism assumes that Islam is a religion that they must fight for and must spread in people's lives. The struggle to spread Islam is done by all means and risks that must be borne. This is the emergence of a radical attitude from *pesantren* students.

The practice of *pesantren* education requires a response from the government in the form of a policy on the function of supervising *pesantren* education, especially the type of *salafiyah pesantren* so that the forerunner of religious fanaticism arising from high religious learning with wrong understanding can be controlled. This is different from the type of *khalafiyah pesantren*, where the practice of madrasa education and schools in boarding schools periodically accept government supervision.

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