

## **Growing Awareness To Ward Off The Ideology Of Radicalism In Islamic Boarding Schools**

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**Abstract:** The purpose of this study is to analyze and describe the efforts made by Islamic boarding schools in growing awareness in order to shape the character of students about the dangers of radicalism. 2 what obstacles are faced in raising awareness to ward off the ideology of radicalism in Islamic boarding schools. Methodology uses a qualitative research approach. The results put forward Islamic boarding school as a very strategic place to instill tolerance values. The students in the future will lead to the situation and conditions of society or the state that is increasingly plural and complex. They as a generation are in the midst of a diverse environment, both cultural and religious differences. Schools are obliged to form thinking patterns and attitudes that are inclusive, tolerant and open to seeing the various differences that surround them. There are two strategic patterns implemented by the principal: 1) Academic strategy. Academic strategy is a strategy established by the head of Islamic boarding school and Ustadz to develop boarding school. Academic strategy refers to the curriculum and instruction to develop a number of predetermined programs. This strategy includes holding additional curriculum hours, increasing additional curriculum, enhancing several instructional programs, and intensifying activities oriented to increasing religious understanding. 2) Non-Academic Strategy. Non-academic refers to extracurricular activities and additional activities outside school hours. The headmaster together with the deputy headmaster and other teachers carry out various programs that support learning outside of the school hours. Extra-curricular programs are freely chosen by students. Students are free to choose according to their interests and time. The programs offered are quite diverse including sports and arts.

**Keywords:** awareness, character, ward off, boarding schools and radicalism

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### **I. INTRODUCTION**

Radicalism is an interesting issue to be discussed and becomes a hot topic that never ends. Radicalism is believed by most circles as the origin of the terrorism movement, although in concept, between radicalism and terrorism are very different. Within the scope of handling, radicalism has not been well handled. This can be seen with the findings in the recent "Radicalism of Youth" case study

In its development, radicalism has influenced more young people to give rise to the adage "The young radical". Young people are generally more easily influenced because they have two sides of emptiness - besides having an unstable mental state called the "identity crisis". young people's religious knowledge and the weak character of young people due to the lack of character education and character education.

Pesantren is the right studio for rehabilitating the emptiness found in young people. Because pesantren in their level of education have two stages that must be passed by students, namely the stages of character education and character education. With the existence of education that is not only oriented towards material understanding, it is expected that young people not only being a person who knows but is also able to reflect his knowledge into his daily attitudes and ultimately young radicalism can be tamed.

The issue of radicalism through various forms is not new in the global phenomenon. Likewise in the national level, this phenomenon becomes a dynamic issue which turns into a general discussion because of its influence in the social life of religious communities and national security and resilience. Indonesia itself has a long history of radicalism, which started from the beginning of this country, the era of the Old Order, New Order and post-New Order both in the form of political parties and movements or community organizations.

The fact that most of the perpetrators of radicalism and terrorism in the name of Islam in Indonesia are alumni of madrasa education or Islamic boarding schools is inevitable. However, considering all such educational institutions as sources of radicalism and theoretical teachings is clearly a fundamental mistake given the very diverse characteristics and patterns of development of Islamic educational institutions in Indonesia. Moreover, a number of findings indicate that Islamic educational institutions in Indonesia are very different from similar educational institutions in other countries.<sup>2</sup> The Islamic de-radicalization program then surfaced in an effort to stem the understanding of radicalism and terrorism with a religious background in Indonesia,

specifically aimed at Islamic teachings. The National Counterterrorism Agency (TNCG) in collaboration with the Ministry of Religion and managers of higher education and other non-governmental organizations in the country actively campaigned for the de-radicalization movement. Various activities ranging from seminars and workshops to activities

Radicalism which is often associated with Islam as a container for the growth of terrorist movements is one of the stereotypes now faced by several Islamic countries, as well as countries with the dominant number of Muslims in the world, including Indonesia. In Abdullah (2005) [1] explained that the act of radicalism is not really caused by a single factor that stands alone. Social, economic, educational, environmental and political factors are also factors that influence the emergence of radicalism. However, Islamic radicalism is often driven more by the pattern of narrow religious understanding, psychological conditions, feeling hegemony, insecurity, and local and global injustice. Furthermore Bakri (2004) [2] provides another explanation related to the emergence of radical movements and religious sentiment, that the main causes of symptoms of violence in the name of religion (especially Islam) are social and political factors. Radical views that Muslims feel disadvantaged by the existence of global civilization such as the mushrooming of cultures that are considered not in accordance with Islamic teachings, thus causing resistance to those who dominate

In line with this presentation, Jurgensmayer (2003) [3] states that at this time the Muslim community is in an atmosphere of war facing the forces of modern secular society (groups who want to separate religion from national and state life). This movement is also seen as a direct reaction to the growth of the nation-state as well as the complicated problems of this century that require coping strategies to counter its spread. As explained earlier, the motives for the emergence of the radicalism movement were also triggered by various assumptions. In addition to socio-political and historical socio-economic factors, education and knowledge production are also one of the factors driving radical understanding so that the relationship between religion, education and terrorism is interesting to discuss, given the phenomena of Terrorism and Radicalism are often blamed on Muslims, especially Wahabi groups or other extremists so pesantren and madrasa (Islamic schools) are often suspected of being a place for developing radical understanding. Moreover, the tendency that occurs is that teens and students are the main target of this group movement.

In this regard, Ahmed (2004) [4] concluded that Islamic education faces a problem. Some Islamic education materials are considered too narrow and encourage the growth of religious chauvinism. In line with Ahmed, Ramakhrisna (2009: 129) [5] in one chapter of his book *Education & Terrorism* also mentioned that education is one of the tools known as a key factor in driving the support system of radicalism and terrorism. Furthermore, Ramakhrisna (2009) exemplified [6] with the state of Saudi Arabia, where 30% of their state budget is allocated in the realm of education which follows the religious curriculum of the Wahabi group which clearly dichotomizes between their people (Islam) and enemies of Islam such as the infidels who clearly form binary opposition (us vs. them) in their view, which is suspected to be one of the seeds of igniting radicalism. Related to the relationship between radicalism and education, one form of religious education in Indonesia that received a sharp spotlight after the occurrence of several radical actions in the name of religion was the pesantren.

A series of acts of radicalism and terrorism in the name of Islam that occurred in Indonesia made Muslims the blame. The accusation mainly arises because the teachings of jihad in Islam are suspected as the main cause of religious radicalism. Since the exposure of the Bali bombers involved alumni from several Islamic boarding schools such as Al Islam in Lamongan and also the Ngruki boarding school, radicalism has often been linked to religious education in Islamic boarding schools. Seeing this fact, it increasingly strengthens that there is a link between religious education in Islamic boarding schools and radicalism.

The binary opposition is in line with the most typical point of view shown by Samuel Huntington (1997) [7] in *Clash of Civilization* which sees terrorism as the implication of the clash of two major civilizations in the world: Islam vis-a-vis the West. Huntington's own logic in the *Science of International Relations* starts from a realist style of view that sees world politics as a struggle for power.

Especially explained by Mursalin & Katsir (2010) [8] as the diversity of pesantren patterns in Indonesia, from salaf or traditional pesantren to khalaf or modern pesantren, the face of pesantren is slowly changing. It is exemplified by the fact that pesantren is no longer an agent of social change with its ability to adapt to local traditions, but rather to carry out extraordinary purification (purification of Islam from non-Islamic traditions). Even in some cases, such as in Lamongan and Ngruki, pesantren actually produce radicalization with doctrines in their teaching. This is what later helped to bury the symptoms of radicalism among Islamic boarding schools. The explanation above shows that pesantren is a significant religious institution in this phenomenon. And vice versa, in addition to being often associated with the issue, pesantren as a religious education institution as well as a shield of anticipation of the emergence of radical understanding. In analyzing social changes that occur in Islamic radical movements, especially in Indonesia, the author refers to the presentation of Agus Salim (2002) [9] in his book: *Social Change: Theory Sketches and Reflections on Indonesian Case Methodology* Various findings in an empirical study are presented in a discussion which

includes 1) Main thoughts summarized from the starting point of the observed change; Substantial implications include thoughts about the observed changes and 3) the development of future problems summarized from social transformation. Based on this, this section will describe the fluctuations in the pattern of Islamic movements in Indonesia from time to time by using political conditions to become the starting point for these changes.

In Indonesia alone, the escalation of radical movements increased after the reformation, many radical movements were established and acts of terror also occurred at that time. But actually the radical movement in Indonesia itself has occurred since the new Indonesia was founded (Yudha, 2012) [10]. One form of radicalism in the Old Order that was strong enough was the darul Islam (DI) / Indonesian Islamic Army (T2) led by Maridjan Kartosuwiryo. This movement aims to establish an Islamic state and considers war against the government in Indonesia as an act of jihad. This group acted around the 1950s, but was successfully crushed by the Indonesian government in 1962. However, the suppression of this movement did not mean the movement was completely lost but transformed into other groups called extreme right wing groups, such as the Jihad Command and Jemaah Islamiyah . Entering the New Order era, a series of Islamic radicalism actions were not too visible and fairly few.

This is based on the New Order leadership pattern which is very authoritarian and strict in eradicating radical ideology. All forms of activities that oppose the government are very difficult to develop, one of the radical actions that merge at this time is the explosion of the Borobudur temple on January 21, 1985 which also received international attention and one of the masterminds of the bombing was captured in 1990. Different as in the era of reform, where the freedom tap is wide open, at that time many radical groups stood up. As in the five hardline Islamic organizations in Indonesia that emerged mainly after Suharto's resignation, namely the Ahlus Sunnah wal Jamaah Communication Forum (FKASWJ) and its military wing Laskar Jihad (LJ), Islamic Defenders Front (FPD), Indonesian Mujahidin Council (MMI), Hizb ut Tahrir Indonesia (HTI) and Jemaah Islamiyah (JI). Summarized in Mubarak (2007) [11] from several studies to map the anatomy of the Militant Salafi Movement (GSM) and come to some conclusions that the rise of radicalism after the reformation is suspected due to several aspects, namely, 1) The impact of the ineffectiveness of the government in responding to sensitive issues, especially related to Muslims; 2) The scope of boundaries in the concept of democracy, indicated by the mushrooming formalization of Islamic law in Indonesia in the name of democracy; 3) There is an internal drive, namely the problem of welfare, social, domestic and external politics, namely the doctrine spread from the radical movements that already exist.

Then, the years 2004 - 2009 could be said to be a year of vacuum of radical movements, but starting in 2009 began to spread again with the explosion of bombs in several churches and the development of understanding Islamic State of Iraq & Syria (ISIS) or ISIL (Islamic State of Iraq & the Levant) which began to influence radical group network in Indonesia.

Back again as explained earlier, in relation to education and knowledge production, researchers are interested to see how the views of the pesantren community, this is related to the accusation that radicalism was created and characterized identically with the output of Islamic boarding schools, such as ngruki in solo. This is then considered by the kyai who teach on the issue of radicalism and terrorism. Including mapping the positions of the three pesantren elements (kiai, ustadz, santri) in viewing the discourse of radicalism, exploring the process of forming perceptions of the three through social, political, economic and cultural backgrounds of individuals, curriculum and other findings in research and looking for fundamental differences in the findings of the two pesantren as different research objects. Furthermore, the focus of the research is the effort to find out and analyze the perception of radicalism at the level of concepts in general, including perceptions of jihad, amar ma'ruf nahi mungkar (directing the good and avoiding evil) and enforcement of Islamic law.

Problem Formulation: 1. What are the efforts made by the Islamic boarding school in order to counter radicalism? 2. What obstacles are faced in growing awareness to form the character of counteracting radicalism in Islamic boarding schools?

## **II. RESEARCH METHODS**

Stages related to the preparation of research implementation. This includes research types and approaches; unit of analysis; research focus; research sites; determination of informants; method of collecting data; data analysis methods and data validity. In this case also explains the reasons for choosing pesantren - pesantren as the research location and informant criteria as the object of research.

### **2.1. Research Approach**

This research uses a case study approach, is research using qualitative analysis and research explores real life, contemporary cases, through the collection of detailed and in-depth data involving diverse sources of information or multiple sources of information and reporting on case descriptions and case themes. The unit of analysis in the case study itself can be either a compound case or a single case (Cresswell, 2015: 137) [12].

Case study approach (case study approach) in research is often attached to qualitative research (Bogdan and Biklen, 1982) [13] In line with the above understanding Ary, Jacobs, and Razavieh (1985) [14] explained that case studies are an approach that aims to maintain the integrity of the object under study (wholeness), then the data collected through case study research is analyzed as integrated data as a whole. Then, the purpose of research through case studies is to develop in-depth knowledge about the object under study. This means that the case study research approach must be as a descriptive and exploratory study (Arikunto, 1989) [15].

In this regard, qualitative analysis has several types. Each requires certain considerations to determine whether it can be examined and whether the procedure will be used. According to Robert K. Yin (1987) [16] the types of case studies are divided into three, namely exploratory, descriptive and explanatory case studies. Exploratory and descriptive case studies are used to answer "what" questions, then explanatory ones are used to answer "how" and "why" questions. However, when compared with other research methods, case studies are more likely to be used to answer the question how and why.

Based on various kinds of case studies by K. Yin, in this study the cases studied were case studies. As religious education institutions, including clerics, religious teachers and students certainly have a relationship with the discourse of radicalism that is formed in their daily experiences in various forms of religious material in pesantren, so that it can be seen how the discourse of radicalism develops and the process of character formation about de radicalism.

Pesantren itself is often associated with institutions that play a role in fostering the understanding of radicalism, so that this study at the same time reveals the correlation between the two based on observations in the construction of radicalism discourse that is built. This study uses a qualitative approach that fundamentally relies on observations of human behavior in the social settings in which they interact and relate to people who are studied with their own terms and language (Kirk & Miller, 1986) [17]. Meanwhile according to Bogdan & Taylor (1975) [18].

Qualitative analysis is a research procedure that produces descriptive data in the form of written words from people and observable behavior. (Sarantakos 2005: 37) [19] adds that the key element of qualitative research is based on: the perception of a reality is subjective, constructed, varied and open to various interpretations; the resulting perception is a core of reality that creates meaning; the basis of a knowledge rooted in subjective interpretation, common sense and background; and social research aims to interpret and understand society and the meaning that exists.

Thus, one's experience consists of a process that constructs meaning and that is composed of the place where they live. In addition, experience in people living in pesantren is a process in the development and attachment of religious values, however the construction formed will be different from one another. This research will then discuss the interpretation of Islamic education, including the curriculum (both written and non-written) and how the process of radicalism discourse is formed which is the result of interaction between existing structures and systems, namely society, culture and religious teaching systems in pesantren, including in it the organization and family background.

## **2.2. Research focus**

The focus of the research aims to facilitate research in gathering data needed in research to set limits and avoid widening the problem. The preparation of the focus of this study is elaborated from the formulation of the research problem in the form of points which will later become the writer's guide in conducting interviews. The focus of data mining in this research lies in how to build the character of the radicalism community in the pesantren issue of radicalism. Limitations in this study are as follows:

The views of the pesantren community regarding radicalism are limited to the scope of "religious radicalism" which will be presented in several indicators as follows: Model Interpretation of the Qur'anic text: Historical (Contextual) or Ahistoric (Textual), including: a) the view of Jihad: Jihad as Qital (War or assassination) or Jihad by other means, responses to acts of terrorism and the emergence of militant groups b) Views of amar ma'ruf nahi mungkar (calling for good and preventing mungkar): what are the views on the application of amar ma'ruf nahi mungkar and response to violent mass organizations in the name of religion c) Views of Islamic law: State law and discourse on the establishment of the Khilafah state

What is the process of forming the perception of the pesantren community on the issue of radicalism? Researchers analyze how the formation process of pesantren community construction on radicalism by using three dialectical stages of social construction theory on the reality of Berger and Luckman, as follows: a. Externalization, or the moment of adaptation and disclosure of one's subjectivity (in this case the Kyai, religious teacher and santri) is poured out based on the stock of knowledge in each subject. Where the stock of knowledge can be generated from abstract moments, namely events or conditions around the environment and their social settings; and concrete moments, namely from the texts of the lessons they learn in Islamic boarding schools or through other media and the background of each informant (political, economic, social) b. Objectivity: the

process of interaction or intersubjective dialogue in the socio-cultural world which is also a process of institutionalization or institutionalization which means the process of building thought becomes.

action. This data was obtained from interviews and observations through learning processes that occur at each boarding school c. Internalization: is the result of this process, the withdrawal (absorption) of reality into human beings. These individuals continually create a reality in the dialectical process.

### **2.3. Research sites**

The unit of observation in this study took place in Pesantren Maftahul Uluum, Jatinom, Kanigoro, Blitar. Blitar has quite a number of Islamic boarding schools, both Islamic boarding schools with students who are still at the elementary level up to students. pesantren as the resource persons above were chosen because they have modern and traditional characteristics.

In this case, the main source representing pesantren based on educational institutions has a tendency to understand pesantren in general, which is moderate in understanding with a portion of general and religious subjects in a balanced manner based on NU-based pesantren (Ahlusunna Wal Jamaah) with pesantren pattern which tends to be traditional, in which researchers are expected to be able to compare radicalism discourse that develops on the basis of pesantren.

When linked to the map of Indonesian political thought Feith & Castles (1988) [20] it is interesting to discuss the distribution of political thought streams in Indonesia, namely (1) radical nationalism, for example PNI; (2) Javanese traditionalism for example mysticism and other traditional traditions (not included in political parties) but influential in political thought; (3) Islam for example Masyumi and NU- as parties (modernist and traditional); (4) democratic socialism; and (5) Communism, for example PKI. In relation to the type of pesantren and its thinking, it is explained that the third point is Islamic political thought, Feith divides it again into two streams, namely Islamist reformation that carries renewal (tends to be fundamental) and traditionalists rooted in the culture and traditions of the local community. From this division it can be seen that in the same school of political thought, differences are still possible.

. Furthermore, in order to obtain adequate qualitative data analysis, the researcher also selected the research sites by carefully exploring the characteristics of the physical environment in which the pesantren was located by interviewing Kyai, religious teachers and students as research material with informant criteria to be explained in the next point. In the end, the focus of this research is an effort to see the role of Islamic boarding schools in giving character education to radicalism related to understanding related to Islamic values, and understanding that develops not only obtained through written texts or conventional books but also can be obtained and freely accessed through various kinds the media and also based on the two pesantren's bases.

### **2.4. Data Types and Sources**

Based on the design and type of research, the type of data presented in this study is qualitative data. According to Bungin (2011) [21], qualitative data is presented in the form of sentences, and can even be in the form of short stories (as the type of writing in the novel, especially in ethnographic research). Based on the data source, the types of qualitative data are divided into two, namely primary data and secondary data (Sarwono, 2006) [22]. In this study, which is a type of primary data and secondary data, namely:

a. Primary data is data in the form of text from interviews and was obtained through in-depth interviews with each informant in the pesantren community that was sampled in this study. Where the informants were chosen purposively with certain criteria which will be explained in the next point.

b. Secondary data in this study in the form of data that is already available and can be obtained by researchers by reading, seeing or listening. This data is usually derived from primary data that has been processed by previous researchers. Included in this are data in the form of texts such as books, news, journals and magazines, pictures, sounds, and a combination of the three related to social construction, the pesantren community and radicalism issues that are in accordance with the focus of this research.

### **2.5. Method of Determining Informants**

According to Lofland and Lofland (1984) [23] as quoted by Moleong (1999: 112) [24] said that research data sources with qualitative analysis in addition to words and actions, can also be additional data such as documentation and others. other. So, to find out the character education in pesantren regarding radicalism, it is necessary to determine informants who are competent and in accordance with the research questions. Therefore, the informants in this study were selected purposively with certain parameters in order to obtain the appropriate data.

The source of information in this study is Islamic boarding school which consists of its constituent elements, then the criteria in determining informants in the pesantren community are as follows:

1) Having authority and power within the boarding school environment

- 2) Involved directly in the preparation of regulations and curriculum in the boarding school environment.
- 3) Active in organizations or activities held both inside and outside the Islamic Boarding School or active in local activities.
- 4) Concern on religious social issues, especially related to the phenomenon of radicalism.
- 5) Willing to be interviewed Based on the criteria above, the selected informants are Kyai, Ustadz - Ustadzah, as well as students who meet the above parameters with the following explanation:
  - 1) Leaders or Kyai at Islamic boarding schools; That is because the Kyai / leadership of the boarding school has the power, authority and knowledge that influence the internal boarding schools and also the community (Dhofier, 1994) [25].
  - 2) Ustadz / Ustadzah who are most involved in the internal activities of Islamic boarding schools (curriculum designers or supervisors of pesantren activities) and are also active in organizations that are outside Islamic boarding schools, especially religious teachers who are active in the activities of the Islamic boarding school and are concerned with issues - religious social issues will be chosen as informants.
  - 3) Santriwan / Santriwati; Not much different from the criteria for religious teachers and religious teachers, the criteria for students selected as informants were also active students in organizations and activities both inside and outside the pesantren and concerned with socio-religious issues.

## **2.6. Method of collecting data**

In this study, researchers are the main instrument (researcher as instrument) and will be assisted with other instruments such as voice recorders (tape recorders), image recorders (photo cameras) and other stationery needed. In qualitative research, the process of collecting data starts from searching on an empirical field in an effort to build theory and analysis of the data collected. The process of collecting data in research at this boarding school includes the following stages:

a. The Process of Entering the Research Location (Getting In) Before entering at this stage the researcher will look for information and talk informally with the cleric / cleric. After the informal permission is obtained, the researcher enters the location of the pesantren that is intended to bring formal permission as proof that the researcher will actually conduct the study.

There are three (3) kinds of data collection techniques that researchers use, namely:

- 1) In-depth interviews (In Depth-Interview) conducted to obtain information (empirical data). This in-depth interview will be conducted with the informants appointed above, in an empathic and sympathetic manner in which the informant feels the situation is informal so it is expected that in-depth information will be obtained. The interview process has been explained in the previous point
- 2) Observation (observation), According to Nawawi & Martini (1991) [26] observation is a systematic observation and recording of the elements that appear in a symptom or symptoms in the object of research. This observation was carried out to observe all events and symbols in the pesantren environment that were captured. The symbols can be in the form of concrete curricula such as subjects and activities or abstract ones such as how the ustadz-santri relation (respect, speech and body language), daily clothes, posters and slogans in pesantren etc. Researchers also sought to actively participate in all forms of santri activities in each pesantren such as recitation (material and content), joint learning, speech practices, routine and other events that have implications for the discourse of radicalism that is formed.
- 3) Documentation, Hadari Nawawi (2005) [27] states that the documentation technique is a technique of collecting data through written data mainly in the form of archives including books, journals or other research results regarding opinions or theories related to the formulation of the investigation problem. In this study, documentation was carried out through the collection of relevant documents such as news in the mass media and the internet, Government Decree, regulations and curriculum in each boarding school.

## **2.7. Data analysis technique**

The data that has been collected is analyzed inductively, that is, drawing conclusions at the end of the data analysis process. With the inductive method researchers can openly analyze interview data and can focus on finding significant data. In accordance with the objectives, formulation and focus of the research that has been described in advance, the data collected will be described, then analyzed and finally interpreted. Data analysis in research by Cresswell (2015) [28], was divided into several steps of research including organizing data, coding data, reducing data, drawing conclusions. According to these stages,

The researcher begins by organizing all data by reading the data as a whole and writing marginal notes related to the data that are considered important. After that, researchers conducted interview data encoding and group categorization. The coding of the interview data here is to group and label important highlights - highlights that lead to a full description of each informant's understanding of the discourse of radicalism. While in the categorization of the research group the subjects are grouped into 3 namely Boarding School Leaders

(Kyai) as a source of teaching systems in Islamic Boarding Schools, Islamic Boarding Schools and Islamic Boarding Schools as a means of delivering information or teaching from Kyai and Santri as parties who receive information.

Furthermore, statements that are judged to be irrelevant to the topic and arrangement of questions or statements that are overlapping or repetitive will not be included in the data. The statement was then collected separately and then described a description of how the pesantren community construction of radicalism discourse takes place. Next the researcher develops the overall description of the results of the interview and observation so as to find its main essence. The researcher then analyzes the data by linking several interview categories into several themes through developing a textural description (on how the radicalism discourse is constructed by each informant) and structural description

## **2.8. Data Validity**

Research with qualitative techniques must reveal the truth objectively. Therefore the researcher must know the importance of validity in a data, so that the research credibility can be achieved. The technique of testing the validity of the data in this study uses data triangulation. Norman K. Denzin (1978) [29] called the triangulation technique as a combination of various methods of studying interrelated phenomena from different perspectives and points of view.

Furthermore according to Denzin, the triangulation technique consists of four things, namely method triangulation; triangulation between researchers (if the study was conducted with a group, because this study is not a group study, then the second point is not carried out); triangulation of data sources (both interview data, observation and data data obtained from the two other pesantren), and theory triangulation, how the construction process occurs based on Berger & Luckmann's social construction theory.

After that, the combination of the description and triangulation is written into a narrative so that a complete conclusion can be drawn. In addition, according to Moleong (2010) [30], triangulation is a data validity testing technique using tools or means outside the data to be used as a comparison of the data. Seeing the type and design of data in this study, the type of triangulation used in this study is triangulas.

In triangulation with methods, Patton in Moleong (2010) [31] explained that there are two strategies that can be used, namely checking the degree of trust in research results and testing the credibility and the degree of trust in several data sources or informants using the same method. It was explained in Bungin (2011) [32] that the triangulation method was carried out as a testing tool for the data collection method. In the process it is hoped that researchers can find out whether the information obtained through interviews is the same as that obtained through observations, or whether the results of observations found are the same as the information provided in the interview process. The use of the same technique is also used for testing data, whether the data during the interview and observation process will provide the same information or vice versa. Furthermore, if researchers find the results are not the same, researchers must be able to provide an explanation for the existence of these differences with the aim of finding similarities in data with different methods in order to obtain more valid research results.

In this research, triangulation will be done by the writer during the research process in the observation process. In conclusion, this research is a type of qualitative research with a case study approach with the formulation of a research problem that aims to find out how the construction of radicalism discourse in the pesantren community in Blitar Regency city and the process of forming the construction. Informants, namely Kyai, Ustadz-Ustadzah and Santriwan / Santriwati who fit the established criteria. Data were collected through in-depth interviews, observations, documentation and literature studies as well as analyzed by the Craswell and Seidman research analysis methods (thematic analysis) and ended with triangulation of Moelong data related to triangulation of methods and data sources.

## **III. RESULTS**

### **3.1. Maftahul Uluum Islamic Boarding School's Overview**

Al Ma'had Al Islamiyyah As Salafiyyah An Nahdliyyah Maftahul Uluum or better known as Maftahul Uluum Islamic Boarding School (MUIBS) is an Islamic educational institution under the auspices of the KH. Imam Bukhori Jatinom. Located in Jatinom village, Kanigoro sub-district, Blitar district, East Java, MUIBS was founded in 1880 by Asy Shaykh As Sayyid K.H. Imam Bukhari Al Husainiy. Since then MUIBS has been carrying out teaching and learning activities by pivoting on the character of Islam which has the character of Indonesia in accordance with the teachings of ahlussunnah wal jama'ah annahdliyyah.

MUIBS stands on waqf land area of 5 hectares. Beautiful environment, calm and comfortable village atmosphere and spacious garden space, make the teaching and learning process in MUIBS close to nature, so that it is expected to be able to print independent, sincere, simple students in ukhuwah Islamiyah and always think and behave on the basis of Al -Quran and Sunnah Rasulullah SAW to increase taqwa to Allah SWT

Vision and Mission of MUIBS, Vision - The formation of a generation of Indonesian Muslims with the personality of the pesantren salafiyah annahdliyyah. Mission: 1. Tarbiyah based on Sharia, Aqeedah, and Aswaja Annahdliyyah morals, 2 Educating Indonesian sons and daughters towards Islam with local wisdom, 3. Educated for later education, 4. Strengthening the pesantrenan and harmony, 5. The use of appropriate technology and the expansion of national networks. and international.

MUIBS Human Resources. In MUIBS, the management of education and teaching as well as daily santri activities are carried out by teachers / clerics with educational backgrounds from various public and private tertiary institutions, holding general and religious education degrees that are competent with the pesantrenan mentality. Some of them are alumni with achievements. Some of them live in the dormitory and fully supervise and guide students in the process of teaching and learning activities and caring for students. The interactions that are created between santri, teachers and caregivers of pesantren are familial, inclusive, and egalitarian.

Da'wah and Education Activities. At present, MUIBS houses the following educational activities and Islamic preaching: 1. Madrasah Aliyah, 2. Madrasah Tsanawiyah, 3. Madrasah Diniyah Malam, 4. Al Qur'an Education Park. 5. Field Istighotsah, 6. General Recitation of Al Hikam Sunday Morning, 7. Recitation of Ummahaat, 8. Student Development

As for supporting routine education activities, MUIBS includes intra and extracurricular activities to support the learning and development of potential students, as follows: Intrakurikuler: 1. Tahfidz Program from grades 7-11, 2. Reviewing the yellow book based on Fathul Qorib for Mts and Fathul Mu ' in for Senior High School, 3. Studying tools (jurumiyah) and imriti based on muhafadzoh Alfiyah Ibnu Malik, 4. Amaliyah Dzikirul Ghofilin, manaqib, sholawat, simtuddurar maulid, dliyaul 'ilmi, 5. NU-an cadre through Membership Loyalty Period (MAKESTA), Young Cadre Training (LAKMUD), Nahdlatul Ulama Student Association ' (IPNU) / Nahdlatul Ulama Women's Student Association (IPPNU), and Latsar BANSER, 6. Guardian Pilgrimage

Extracurricular: 1. The art of reading the Koran (Tartil and Qiro'at), 2. Speeches with reinforcement to 4 languages, Indonesian, Arabic, English and Javanese, 3. Scouts, 4. PMR, 5. Paskibra, 5. Nature Lovers, 6. Choir, 7. Marawis. MUIBS facilities. To support educational activities, intra and extracurricular activities, daily boarding routines and propaganda to the environment of the cottage, MUIBS is equipped with the following facilities: Worship Facilities, MUIBS Mosque as the center of activities of students, teachers, guardians of students and people who live in boarding schools. . The MUIBS mosque is also used for religious recitation activities of the surrounding community majors and santri meeting places relating to worship. School Facilities: 1. Classrooms; consisting of classrooms, 2. Libraries; general knowledge books and pesantren books, 3. Laboratory; Computer Laboratory., 4. Counseling Board Room; as a place for Guidance and Counseling on various problems of students, 5. Career Center Room; as a place for students to consult about career opportunities and future learning prospects, 6. Principal's room, teacher's room and school administration room. Dormitory Facilities: 1. Dormitory building; 2. Canteen; 3. Santri Cooperative; Supporting facilities; Various supporting facilities, among others; Hall, sports field.

Islamic education in Indonesia has begun since the first entry of Islam into this country. Starting from the mosque and mosque, Islamic education is brought to the huts where students can spend the night and study Islamic knowledge deeper. According to historical records, Islamic boarding school is the oldest educational institution in the archipelago. Howard M Federspiel, in *The Oxford Encyclopedia of the Islamic World*, said that religious education activities in the archipelago had begun in 1596. In Blitar, Islamic education developed through Islamic boarding schools. One of the oldest cabins in

"Mbah Kiai is historically still closely related to the Yogyakarta palace. Because yes, it is reportedly still close to the palace, the religious knowledge he learned is still pure from the books of the previous scholars," said Sunawan, head of the students at Pondok Maftahul Uluum, Monday (1/28/2019).

It is not known for certain, at what age and with whom he married while in Yogyakarta. But some history says he was married there and ended in divorce. Until then he then wandered eastward to deepen the science of religion and science. Among his teachers and students (said so because the two learn from one another) namely Kiai Zaid from Njalen, Ponorogo. In addition, he also studied with the founder of the Keling Islamic Boarding School or Agung Agung Pare, named Raden Sek Elders or known as Kiai Nawawi, he was a priyayi and former leader of the Surakarta Hadiningrat Palace. This is where he met a close friend from Jatinom village named Mas'ud Komarudin who would later become his brother-in-law.

Long story short, see the wisdom KH. Imam Bukhori, KH. Mas'ud set him up with his younger brother named Khadijah Binti KH. Hasan Mustar alias KH. Qomarudin in ± 1883. KH. Qomarudin was a santri who fought in the Diponegoro War. At Jatinom, which was already standing a cabin that was taken care of KH. Qomarudin, there is KH. Imam Bukhori with KH. Mas'ud helped his parents-in-law to take care of the students. From this gemblengan he will later give birth to students and fighters who have a big hand in the da'wah of Islam and the liberation of the archipelago from the clutches of the invaders.



Not long ago KH. Imam Bukhori continued his da'wah struggle to Jambewangi, Wlingi. There he set up a rapid and has quite a lot of students. However, it has not yet been able to develop even bigger KH. Imam Bukhori was picked up by Uncle Nyai Khadijah, Namely KH. Irfan to return to Jatnom Village to help KH. Qomrudin preached there.

In ± 1883, KH. Imam Bukhori was given a plot of land to pioneer back the Islamic religious building center named Daarus Salaam which means Village of Peace. Like the novice pesantren, a small and modest mosque was established in the plot of land and several santri boarding rooms. Only until 1923 KH. Imam Bukhori led the construction of a decent mosque and boarding house called the Maftahul Uluum Islamic Boarding School. This is where he taught the students of various Islamic sciences. "Indeed, here, which is taught a lot of tool science, it means nahwu shorof science. So students can read the yellow book more favored. Later what is expected after they graduate can be useful in the community, especially being able to study and teach the community about religious knowledge," explained Sunawan.

Until now, many of which are taught at the Maftahul Uluum Islamic Boarding School include, among others, the Koran and its Tafsir, Hadith, Nahwu, Sharaf, Fiqh and others. There are countless graduates of the Maftahul Uluum cottage who are now major scholars in the Blitar and surrounding areas. Although it was founded in the 1800s the cottage still retains the architectural style of the ancient building with the characteristic thick walls in each section. In addition, salafiyah traditions are still maintained today such as the Bandongan Koran and the meaning of the Yellow Book.

One of the traditions that is still preserved by Sampek today is Grebeg Maulud, so each maulud makes a large cone made of eggs made by mountains. Paraded around the village continues to be distributed to the community," explained Suanawan. KH. Imam Bukhori was given a fairly long one which is around 122 years. He passed away to Rahmatullah in 1945. It is said that he had a premonition before he died, often every time he woke up before his return he said 'Ealah, durung was subjected to (Ealah apparently had not been called by God). After the death of KH. Imam Bukhori, Maftahul Uluum Islamic Boarding School was raised by one of his sons, KH. Banu Sofwan. Until now Pondok Jatnom has been cared for by KH. Abdul Hafidz with his son KH. Abul Fatih Zakaria.

## **IV. DISCUSSION**

### **4.1. Strategies for preventing radical Islamic understanding in the Islamic boarding school Maftahul Uluum.**

This study describes the results and discussion that refers to research questions that have been previously formulated. Through this discussion consideration can be made to be submitted as a recommendation. Thus clearly illustrated the findings of research that discusses "The strategy of boarding schools in the Prevention of Radical Understanding"

Maftahul Uluum boarding school strategy in the prevention of understanding radicalism. As a pesantren education institution, it has a strategic role in controlling all activities in the pesantren environment, especially those related to religious formation patterns, one of which is to anticipate the spread of radical religious understanding. In carrying out this role, Islamic boarding schools refer to their functions and duties, so that in carrying out their work as an educational institution it can be directed and in accordance with planning.

Maftahul Uluum Islamic Boarding School as a very strategic place to instill tolerant religious values. The students in the future will lead to the situation and conditions of society or the country that is increasingly plural and complex. They as the next generation are in the midst of a diverse environment, both diverse cultures and religions. The cottage is obliged to form a mindset and attitude that is inclusive, tolerant and open to seeing the various differences that exist around it. For this reason, appropriate strategies are needed in carrying out efforts related to the religious formation of students.

Religious beliefs and understandings instilled by the cleric to students will be expressed in the midst of social life. As said by Jenny Teichman (2003) [34] that all actions and ways people act are influenced by beliefs about what is good and what is bad. Likewise Gage, as quoted by Muhaimin explained that the behavior of the teacher is a "source of influence" while the behavior of the learner seen as the effect of various processes, behaviors and interactive learning activities. (Muhaimin, 2004) [35]

This means that the religious patterns of the religious teachers expressed in the process of learning interaction with their students will have implications for the religious character of their students: are they friendly or rude, are they exclusive or inclusive? At the next level it will be seen whether the learning process is capable of anticipating radicalism, or just the opposite; sometimes the cleric himself unconsciously has become a part that actually encourages the growth of the seeds of radicalism.

#### **4.1.1. Academic Strategies**

Academic strategy is a strategy established by pesantren and religious teachers to develop boarding schools. Academic strategy refers to the curriculum and instruction to develop a number of predetermined programs. This strategy includes holding additional curriculum hours, increasing the additional curriculum, enhancing several instructional programs, and intensifying activities oriented to increasing religious understanding.

As explained by Gus Fahmi (Putra Kyai Khafid Dhofir) about the strategies adopted for the academic development of the students. Gus Fahmi explained: "We have established a number of programs that are oriented towards the development of students, both in terms of cognitive, affective and psychomotor. We do this so that students besides having optimal academic abilities, must also have an attitude or character that is commendable, and also have useful skills for their future. We carry out this program with the appointed time and accompany the chaplains who have been appointed to be the mediators of the activity. "

Based on the observations of researchers in the field, the process of coaching students progressed quite well, this can be seen from the routines of students (santri) which focus on the activities programmed by the cottage. Various efforts proclaimed received positive appreciation from both the students themselves and the teachers (ustadz) in the Maftahul uluum boarding school.

The steps taken in the academic strategy in the context of religious formation of students as follows:

##### **a. Strengthening Curriculum**

Various series of learning processes in madrasas, the curriculum is a guide used by teachers as a reference frame for developing the learning process. All learning activities, starting from preparing lesson plans, selecting learning materials, determining approaches and strategies / methods, selecting or determining learning media, determining evaluation techniques, should all be guided by the boarding school curriculum.

The curriculum used is in accordance with the vision and mission of national education, so it is less likely for the inclusion of understandings that damage national values and tolerance. In the boarding school curriculum, there are fields of study that are closely related to the formation of students' character, namely; Akidah Akhlak, Fiqh, Quran Hadith, History of Islamic Culture, and Kalam Science. Then, for general subjects relating to the formation of national character, namely Civics. This was revealed by Ustadz Aqidah Akhlak in the field of interview:

... in the learning process carried out in the classroom, the cleric is expected to strengthen moderate religious understanding which certainly makes students not easily provoked by negative influences, particularly those relating to religious thought that allow anarchist actions. At this cottage we emphasize understanding religious tolerance and nationalism. (Interview with Ustadz Sunawan at the Maftahul Uluum boarding school jatim, Kanigoro, Blitar at 09.00)

The explanation above reinforces that the Maftahul Uluum boarding school is very serious in its efforts to counteract various thoughts that are not in accordance with moderate and tolerant religious understandings. To build an education of intelligent noble character through educational activities will form a noble character, it takes a responsive, informative action, openness and sensitivity of all elements of society, especially policy makers, educators, and students. This condition is in accordance with the objectives of the archipelago insight, which is to create a sense of high nationalism and enthusiasm for Islamic boarding schools, both through students and their religious teachers.

Therefore there is no other way to refresh the memories of all levels of society about this plurality of facts except through the correct educational process. There are two strategies that might be good to try. First, make sure that all religious teachers at the pondok understand the cross-curricula approach and the willingness to divide their time in deepening diverse and diverse Indonesian material into all subjects, including religious subjects.

This strategy is also not too dependent on space and time, because learning can be done with so many instructional strategies that are more in line with students' understanding needs. Cross-curricular approaches, in some places, are proven to be able to increase teacher capacity because a teacher always tries to find topics new courses that are appropriate to the field of study but are directly related to student needs. This causes innovation in curriculum development to be more open and creative, especially for developing context-based approaches in learning.

##### **b. Development of Islamic Boarding School Culture (Zamroni, 2013) [36]**

Culture is a pattern of basic assumptions of life that is believed to be shared, created, discovered, or developed by a group of people and can be used to address the problems of their lives, and therefore taught and passed down from generation to generation, as a guide for behavior, and a sense of togetherness among them. The Ustadz is someone who holds a decisive role in the face of pesantren culture. Pesantren culture is related to one's values, reasoning and behavior. Thus, the development of pesantren culture cannot only be condemned, or

forced through the process of education-veiled indoctrination. The development of pesantren culture needs to be based on the right strategy.

Pesantren culture is an atmosphere of life in which students interact with each other, religious teachers with religious teachers, counselors with students, educators and students, and group members are bound by various rules, norms, morals and shared ethics that apply in a madrasa. Leadership, example, friendliness, tolerance, hard work, discipline, social care, environmental care, nationalism, and responsibility are values developed in madrasa culture. Character values will be able to strengthen the norms, values, and beliefs that are the nature, habits and driving forces, are entrenched in the scope of madrasas, then reflected in attitudes into behavior, beliefs, ideals, opinions and actions that play a role in determining the success of madrasas .

Pondok head

Pondok culture development is carried out through self-development activities such as activities carried out by students gradually and consistently. For example, Monday's ceremonial activities, grand state ceremonies, examinations, class pickets, prayer in congregation, praying before lessons begin and end, and say hello when meeting religious teacher, educators, and friends. Exemplary, Is the behavior, attitudes of teachers, education personnel and students in providing examples through good actions so that they are expected to become role models for other students. (Interview of the head of Sunawan Pondok Mas in Maftahul Uluum Islamic Boarding School, Jatinom, Kanigoro Blitar, July 16 2019 at 09:30)

From the results of this study indicate that there are efforts made by the boarding school in creating a positive boarding school culture. Among the cultures that were built in the Maftahul Uluum boarding school as follows:

### **1) Scientific Culture**

Based on the observations of researchers, in this madrasa often held activities that are scientific, in the form of religious studies and scientific studies. This activity can be initiated by the santri organization or other santri groups.

As coaches at this boarding school, we always encourage all students to realize the importance of scientific discussion culture, especially if they have the intention to continue their education to a higher level. From these efforts, habits have been formed for the students every time they have free time, then naturally they will create a scientific forum. (Interview with gus Fahmi, at Ponpes Masftahul Uluum, Jatinom, Kanigoro, Blitar July 16 2019 at 16.00 WIB)

The development of knowledge in this boarding school does not only depend on activities in the classroom that are formal and emerge from the awareness of students. Of course this awareness does not arise by itself, but requires encouragement and motivation from educators at the boarding school.

In line with the results of observations at the Maftahul Uluum boarding school, scientific activities held by students look free and are not tied to a particular class. These discussion activities, for example, were held in mosques, in parks and in rooms. Discussion themes that became the object of study ranging from general knowledge, religion to the social problems they witnessed.

The description of the development of scientific culture in the Maftahul Uluum boarding school is an attitude and action that always seeks to find out more deeply and extensively from something that is learned, seen and heard. The indicators are curiosity in the spaces to study, creating an atmosphere of curiosity, the availability of communication or information media. While the implementation of the development of scientific culture carried out by the clerics in general at the Maftahul Uluum boarding school is

From the explanation of the SKI study field teacher, it was found that:

"In learning, students are transposed to find out everything in science, especially those related to subject matter." (Muh. Sabil, SKI Study Teacher, Interview, at Maftahul Uluum Islamic Boarding School on 15 July 2019)

### **2) Democratic Culture**

Democracy may be a new term in the treasury of national culture, but in essence democracy is something that long lived in Indonesia. In the Islamic treasury also known the term shura which is in principle in line with democracy. And the principle of democracy in its development is developed within the boarding school education environment.

Every boarding school has a culture, but a successful boarding school is a boarding school that has a positive culture and is in line with the vision of cottage development. In connection with a boarding school that is democratic, in it creates togetherness, mutual trust, equality, and promoting peaceful resolution, dialogue, and tolerance.

The picture of democratic culture in the Maftahul Uluum boarding school is a way of thinking, behaving, and acting that shares the same rights and obligations with others. In line with this opinion, the leadership of the lodge gave their comments:

"The implementation of the development of democratic culture in the classroom is to take decisions together through deliberation and consensus. Transparent selection of class management. Practicing interactive and dialogic learning." (Sunawan, S.Ag, Teacher in Civic Education, Interview at Maftahul Uluum Ponpes, Mamuju, 15 July 2019).

Furthermore, according to Sunawan S. Ag: The development of democratic culture carried out by religious teachers in Ponpes Maftahul Uluum is in classroom learning. This condition can be seen in learning, the cleric involves students in opinion, then the cleric concludes. The development of a democratic culture is carried out in learning, namely the cleric provides a dialogue space for students to ask questions and give suggestions for all forms of learning.

#### **4.1.2. Non-Academic Strategies**

The Boarding School Board of Directors has established another strategy to achieve the madrasa vision, which is the non-academic strategy. Non-academic refers to extracurricular activities and additional activities outside school hours. The leadership of the pondok together with his staff and other religious teachers compiled various programs that support learning outside formal school hours.

Extra-curricular programs are freely chosen by students. Santri are free to choose according to their interests and time. The programs offered are quite diverse including sports and arts.

Interview with the head of the cottage:

"We determined a number of activities that were considered important for the development of our students' character. We have carried on this for many years and I see that the enthusiasm of the students is very great, it can be seen from their active presence outside the formal hours, instead they come earlier than the specified schedule. The positive impact that we have seen is a change in attitude from the santri they show. Even though this is an informal activity, we never force them to attend the activity." (Wahdia, Head of Madrasah Aliyah Maftahul Uluum, Interview, at Maftahul Uluum Islamic Boarding School, July 20, 2019)

This was also confirmed by the deputy head of the madrasah on student affairs said: The madrasa head was very concerned about extracurricular activities. He stated that extracurricular activities are also oriented towards religious aspects, especially regarding the cultivation of tolerance values, given the current development of radical religious ideas which are very dangerous for the personality of students.

The form of non-academic strategy activities carried out at Maftahul Uluum Islamic Boarding School are as follows:

##### **a. Extracurricular.**

Extracurricular activities that have been held by madrassas are also one of the potential media for fostering and improving the academic quality of students. Through extracurricular activities, it is expected to develop the ability and sense of social responsibility, as well as the potential and achievements of students. Therefore, there are four ways delivery which is called the delivery of character education cottage, namely:

"As a separate subject: this approach model is considered as a separate subject that has the same position and is treated the same as other subjects or fields of study." (Rahmat, Deputy Head of Islamic boarding school, Students' affairs, interviews, at the Maftahul Uluum boarding school, jatinom, Kanigoro, Blitar, July 16, 2019.)

1. Integrated in all fields of study: this approach in the delivery is integrated in every subject, chosen character education material in accordance with the theme or subject of the field of study.
2. Outside teaching: strengthening values with this model is more about processing and instilling values through an activity that has character values. This model is not structured in terms of education and teaching in schools.
3. Combined models: use a combination of integrated models and models outside the lesson. The inculcation of formal teaching values is integrated together with activities outside the lessons.
4. Following are the types of activities carried out at Maftahul Uluum boarding school:
  - a. Leadership Basic Training: A basic leadership exercise is a program of activities oriented towards character development. The santri organization and the cleric co-ordinator work together in carrying out these activities. A variety of scientific material includes religious insights, nationalities and self-development and invites speakers from outside the madrasa environment who have the qualifications on the material they bring.
  - b. Weekly recitation: Resembling the pattern of Islamic boarding schools that conduct recitation at night, the cottage also conducts recitation at the mosque. The intensity of this activity is carried out once a week. The dominant participants in the activity were students (male) due to the time of the evening, with the consideration of not giving obligations to students. Accordingly, the deputy head of the hut explained: At the hut

"We conduct recitation sessions at night, and those who attend the recitation are from students and some from the clerics as well. The activity is not mandatory, but for students who want to enrich their religious

knowledge can take part in the activity. "(Rahmat, Deputy Head of the boarding school, Affairs of the students, interviews, at the boarding school Maftahul Uluum, Jatinom, Kanigoro, Blitar, July 16, 2019.)

The efforts made by the pondok in the framework of preventing students from the influence of radicalism and various other negative influences. Maftahul Uluum Islamic Boarding School, according to the researchers' observations, is aware of the dangers of radical religious patterns, especially with the rise of media coverage of the development of radicalism that could affect anyone, including students.

#### **4.2. Inhibiting and Supporting Factors of Maftahul Uluum Islamic Boarding School in the Deradicalization of Islamic Teachings.**

Each run a variety of programs that have been planned can not be separated from two factors that are often encountered in a plan, namely supporting factors and inhibiting factors. Based on the findings and objective conditions in the field, after conducting an in-depth study and analysis of the research results, it can be explained the supporting and inhibiting factors in the efforts to deradicalize Islamic teachings in the Maftahul uluum boarding school as follows:

##### **4.2.1. Supporting factors**

As a pesantren institution, in implementing planned programs relating to fostering the learners' religiosity in efforts to prevent religious radicalism in the Mamuju Aliyah Madrasah State, there are several factors that support the madrasa head in running the program.

###### **a. Vision and Mission of Islamic boarding school:**

Vision and mission are the main instruments needed by the cottage in actualizing its future. What aspirations and hopes will become in the future depends on the vision and mission. Pondok that has a picture of the future can be sure to have a clear direction and direction in its development. The vision and mission formulated by superior and quality boarding houses as set forth in the vision are superior to the foremost achievements of mastery of science and technology and role models based on moral values and local wisdom towards a competitive cottage. Whereas in one of its missions is to hold education that strengthens the existence of santri personalities that are based on the values of Islamic teachings that are rahmatan lil alamin and local wisdom.

According to the researchers, local wisdom used as a foundation in carrying out religious activities in the cottage was able to fortify students from various negative influences, especially related to the development of radical religious thought. Symbols of religion through culture is a means used to increase love of religion and local traditions that exist.

###### **b. Pondok Rules.**

Pondok regulations are an absolute aspect in an effort to develop a conducive cottage atmosphere. The regulations in the cottage include the rules of procedure which contain rights, obligations, sanctions, awards, both to students, religious teachers, and other cottage residents. This order must be carried out and obeyed with full responsibility by all elements of the cottage without exception.

The way to do this is by imitation (imitation), identification (modeling) and internalization (absorption) of children gradually learning about social and moral values as guidelines for behavior. With the growing number of children, the values that were originally instilled and exemplified by the cleric, were finally internalized into the santri value system itself which had attained autonomy in assessing good and bad behavior. So the discipline of punishment should be given to students who show deviant behavior from what is expected or as an outside control. (Munandar, 2002) [38]

Educational institutions as generators must be able to bring students into intelligent and noble characters. This can be realized if the cottage successfully applies discipline as a form of creating pleasant conditions for learning. Discipline in general can be interpreted as self-control in connection with the process of adjustment.

Based on the results of an interview with the cleric, the data obtained that routine activities that support the rules of the cottage is a duty picket. According to the observation of researchers, that students in the cottage have enough awareness and compliance with the rules set by the boarding, this is inseparable from a firm attitude and consistently from the head of the boarding school and the chaplain in applying the rules in force at the cottage. Violations within the pondok environment can be minimized and in the end will raise awareness for students.

In an interview with the head of the hut explained that the rules that apply in this hut have been socialized at the time of the introduction of the hut, which is in the form of rules that they must obey and sanctions as a consequence of the violations they have committed. From the implementation of these rules, our students are quite good in understanding the rules that we have set. (Sunawan, Head of the Maftahul Uluum Islamic Boarding School, interview, at the Islamic Boarding School, July 15, 2019.)

The formation of the discipline of the cottage depends on the firmness of the education manager in carrying out the regulations of the cottage. The clerics, administrative staff and students at the pondok feel that the rules in their cottage really must be obeyed without exception, because the head of the cottage itself is also very compliant with existing regulations. Because discipline must start from the leader.

**c. Community Interest**

As an educational institution that has the characteristics of Islam, in this case Islamic boarding schools play an important role in the process of forming the personality of students, because through this boarding school parents hope that their children have two abilities at once, not only general knowledge (science and technology) but also has a personality and high commitment to his religion (IMTAQ). Therefore, if we fully understand the expectations of these parents, the boarding school actually has bright prospects.

Public trust in an educational institution is an indicator of the quality of an educational institution. From several sources that the authors get, the interest of the community to put their children in boarding schools is quite high. The community thinks that this is the right educational institution to develop various potentials, especially the formation of character and morals. As explained by the head of the cottage.

"In this cottage we have quite a lot of students for the size of the cottage. Our students do not only come from around the city of Blitar, but there are also those who come from outside the city of Blitar. Those from outside the city of Blitar." ((Sunawan, Head of the Maftahul Uluum Islamic Boarding School, interview, at the Islamic Boarding School, July 15, 2019.)

At first this hut was understood as a hut that only taught religion but now the public perception has changed that it turns out that the hut is basically the same as other public schools because it has the same curriculum, on the other hand the hut is considered as public education plus religion. then the cottage is then considered as Public Education plus which has more value compared to public schools.

**d. Conducive atmosphere of the cottage**

The creation of an atmosphere that supports life in a conducive cottage is very important to run, because the atmosphere of the cottage greatly influences the behavior of students. Pondok is obliged to create a friendly environment, especially for all students. The relationship between the cleric and the santri in the maftahul uluum boarding school is quite good, as seen from the familiar but still polite communication patterns. Positive emotional atmosphere will certainly make students more motivated to increase the spirit of learning and enthusiasm in developing personality.

As the results of observations by researchers about the conditions in the cottage that created a conducive atmosphere in it, it can be seen from the communication patterns that exist between the residents of the cottage. The researcher did not find any serious problems regarding interpersonal relationships, but what the researchers found was a good family atmosphere that was established among the boarding school residents.

**e. Ustadz Council Support**

The policy of the head of the pondok in supporting the efforts to deradicalize Islamic teachings certainly had a positive impact on the development of the religious understanding of the students. This is as an interview with the cleric and head of the cottage:

"I, as the head of the boarding school, always strive for preventive measures against the spread of radicalism or that is contrary to the general understanding of religion in the cottage environment. This is of course very important to note because this understanding has the potential to form a hard and rigid mindset and certainly detrimental to the students themselves. (Sunawan, Head of the Maftahul Uluum Islamic Boarding School, interview, at the Islamic Boarding School, July 15, 2019.)

The results of the interview above indicate that the head of the pondok is very concerned about the development of religious understanding of the students at the cottage. The policy of the head of the boarding school in supporting every effort to foster students' togetherness is very beneficial, as was the interview with the deputy head of the student affairs office.

"The policy of the head of the pondok in supporting all policy steps in tackling religious actions or practices that are wrong brings positive results for deviant behavior. (Rahmat, Deputy Head of Islamic boarding school, Santri affairs, interviews, at the Maftahul Uluum boarding school, jatinom, Kanigoro, Blitar, July 16, 2019)

The results of the interview above revealed that every positive activity oriented towards character and moral development of students always had the support of the madrasa headmaster. This was also reinforced by interviews with the deputy head of the student affairs madrasa which confirmed the statement.

**f. Facilities and infrastructure**

Facilities and infrastructure are very important in the world of education because they act as a driving force for education. Educational facilities and infrastructure can be useful to support the implementation of teaching and learning processes, both directly and indirectly in an institution in order to achieve educational goals. Educational infrastructure and facilities are one of the resources that serve as benchmarks for the quality of madrassas and need to be continuously improved in line with the development of science and technology that is quite sophisticated.

Facilities and infrastructure are very important and needed supporting factors, because with the facilities, it will facilitate students to carry out their activities. The results of the interview with the Deputy Head of the Center for Infrastructure and Facilities as follows:

"Facilities and infrastructure are very supportive for every student activity, we provide various facilities so that students have a positive preoccupation and in the end will reduce their time for something less useful. With the busy activities of students outside of class hours, it is also expected that students will be able to develop the potential they have. " .)

From the observation of researchers, that there are various facilities provided by the cottage, both inside and outside the room. These facilities can be used by students according to their designation. Some of the educational facilities and infrastructure available at the Maftahul Uluum boarding school are, among others: 1. A cottage that has a safe, clean, shady environment, gardens and flower gardens. The mosque as a place of worship to carry out prayer and recitation. 2. Hall that can be used for religious activities and commemoration of religious holidays and other activities. 3. The sports fields used by students improve their abilities and expertise in certain sports. 4. The existence of facility activities, then with the visible that this cottage does not only carry out activities in the morning and afternoon, but in the afternoon the activities in this cottage continue to run.

**g. Achievement motivation**

Motivation is the dominant and important determining factor in achieving one's achievements at work. Motivation is a factor in competencies that can change which causes a person's work orientation towards results. Motivation is the ability to influence others, increase initiative, provide encouragement, appreciation for the work of subordinates. Give recognition and individual attention from superiors and other behaviors that have a positive influence.

Educational leaders and educators at work need motivation and motivate their members to carry out their duties and work well and passionately, because they want to find the best way to carry out their work. In an interview with the head of the cottage:

"I as the head of the lodge certainly have a strong motivation to make this cottage as a superior cottage. I have done various methods to make this institution feasible and friendly for the development of the students. The results of our efforts are the achievements of our students which are quite encouraging. (Sunawan, Head of the Maftahul Uluum Islamic Boarding School, interview, at the Islamic Boarding School, July 15, 2019.)

The head of the cottage is very concerned about improving the achievements of students in this madrasa. As a superior cottage in Blitar district, certainly does not want to experience a decline in achievement caused by a variety of problems that are counterproductive for the development of the character of students

**h. Academic qualifications of coaches**

Discussing the qualifications and competency standards of teachers where it is stated that each ustadz (teacher) must meet the academic quality standards and competencies that apply nationally, also that the clerics who have not met the diploma academic qualifications (D-IV) or scholars will be asked to adjust. The academic qualifications of the clerics at the Maftahul Uluum boarding school have met the requirements, all clerics who teach at the lodge have S1 qualifications from diverse disciplines. The recruitment process carried out by the boarding school is also not easy, the boarding school assesses from various aspects, both majors and backgrounds of tertiary institutions.

**4.2.2. Obstacle factor**

As a boarding house, in carrying out leadership to realize all the programs that have been set.

a. Library Conditions

The purpose of the Pondok Library is to support the learning program of students and teach religious teachers in the cottage so that education in the cottage can be achieved optimally as stated in the curriculum of the cottage. Therefore, all activities in the Pondok Library must be adjusted to the educational goals and curriculum of the lodge both in the selection of library materials and library services.

The condition of the library in the Maftahul Uluum boarding school which still lacks a collection of books is a barrier for the development of the students' insights. Difficulty in getting recommended references in the library, making students look for the information they need outside the cottage environment.

The availability of moderate references or collections of Islamic books in libraries is very important. It aims to make students form the character of thinking that is more humanistic and moderate. Thus, those who have a tendency to read rather than listen, will be able to understand moderate Islam through the books they read.

The lack of reading material of religious and civics subject matter content that can strengthen the character and national values is one of the main problems of the lack of success of these two lessons in shaping the character of the students in the learning process

b. Social / Mass Media

Social media can inhibit learning by means of TV programs with less educational value that are served every day through these media. And the influence of technology that is now sweeping all circles with the presence of mobile phones / gadgets that are used to access social media, both inside and outside the cottage and when the learning process takes place, playing games, and the internet that is not used properly, so it does not support coaching in cottage.

The mass media has a strong influence, is able to influence the behavior of a person who watches a variety of shows, the effect of a person who has a habit is to make television a patron of every attitude and action. This certainly occurs in a range of children who have not been able to think critically and simply accept what is displayed on the media screen.

c. Community Environment

The community environment is a place where all components of society blend, both from religion, ethnicity, economic status and social status. Influence in the community can influence children on education. Thus in the daily intercourse between children and children in the community there are also commensurate and there are more mature in certain fields. In socializing children must sort out friends who will be invited to hang out, do not let one choose friends who are not ethical and disrespectful in accordance with existing norms in society.

From the observations of researchers, that around the location of the Islamic boarding school, there are several bases of movement of religious organizations known to be very active in carrying out da'wah and other religious activities that tend to conflict with the opinions and religious traditions of the local community. Of course this is a concern, because students who still lack religious insight are very easily influenced by radical religious doctrines.

There are efforts made by certain groups or organizations to attract students to follow the activities they carry out. A persuasive approach in the form of activities that accentuates the religious side is a very effective way of leading students into radical groups or networks.

d. Family environment

The family environment is one of the factors that is very influential in the development of education. Because the family is the beginning of the interaction between parents and children, so the first education carried out is in the family environment. Therefore, many families play a role in developing education. Guidance and direction given by parents will affect the stage of development of their children, children must be given freedom in development in accordance with the stages of development they go through.

Education in the family will determine how far a child in the process of becoming a person who has good character, has a commitment to certain moral values. The facts show that many parents are negligent and do not understand how to carry out the task of educating correctly. Most parents assume if their children have entered the world of madrasas, then the task of education is entirely the responsibility of the teacher. Even though the madrasa environment in providing education has limitations. Because of these limitations, it is expected that parents should be the main educators for their children.

This is as stated by Rahmat that:

The teacher in carrying out the process of coaching students and supervising only a limited time for approximately 6-7 hours, this is certainly a limited time for a coaching process. Moreover, it is the family environment that contributes more to good coaching. However, most parents assume that the madrasa is responsible for the development of their children. (Rahmat, S.Pd, Deputy Head of Islamic Boarding School, Students Affairs, Interview, at Maftahul Uluum Islamic Boarding School, Jatinom, Kanigoro, Blitar, July 16, 2019.)

The family environment certainly greatly influences the character of students in the cottage. The pattern of relationships between family members can have both good and bad effects on the behavior of students in the hut. Wrong habits or rules can trigger negative character formation.



**e. What are the Implications of the Radical Understanding Prevention Strategy**

Some of the results of previous studies found field facts that radicalism movements and networks have long infiltrated educational institutions. The students who are still laymen about the understanding of religion and psychologically are looking for self-identity into the land targeted by supporters of the ideology of radicalism.

In subsequent developments, these radical movements influenced and even controlled several state public education institutions both at the tertiary level and at the level of high school / MA. Through this radical movement, there are symptoms of public public schools becoming centers for seeding intolerance, exclusivity, anti-diversity, and even violence. (Wahid, 2008). In some cases, school institutions, in fact, are seen to encourage and even facilitate the growth of radicalism and extremism that tend to be intolerant of differences, discriminatory, rejecting democracy, and anti-human rights.

**1. Theological Implications**

The meaning of the Qur'anic text and hadith, gave birth to the polarization of thought in the fields of interpretation, law, theology, Sufism, and philosophy. In the context of the implications of thinking the understanding of the Qur'an and hadith radically, at least resulted in several tendencies namely theological fanaticism and division, radicalism on behalf of or the emergence of fundamentalism and even terrorism. (Umar, 2014) [39]

The thought of radicalism will give birth to a rigid view of assessing differences that arise related to the issue of religious teachings. In theological perfective, erroneous interpretation of religious teachings gives rise to selfish attitudes and feels most right with and blames groups that differ from their understanding. Through research that in general the students in boarding schools have not indicated religious understanding that leads to radical views, from the results of interviews with teachers in the field of moral study.

"At this boarding school there has not been a serious indication of radicalism, but indeed there are some of our santri who are slightly different in terms of their religious understanding. (Rahmat, Deputy Head of Islamic boarding school, Santri affairs, interviews, at the Maftahul Uluum boarding school, jatinom, Kanigoro, Blitar, July 16, 2019.)

From the researcher's observations, there are no different actions surrounding the implementation of worship or practices of worship that are different from the usual. This shows that in the boarding school environment is still not contaminated with the existence of radical religious understanding.

**2. Sociological Implications**

Deviant behavior is all actions that deviate from the norms that apply in a social system and cause the efforts of the authorities in the system to correct the deviant behavior. Based on the results of interviews with the head of the cottage:

"We at the Islamic boarding school have always paid attention to the behavior of the students in this cottage, so far there has not been any significant influence, we have never received reports of our students participating in activities related to radical groups. If we find anything, we will certainly develop it specifically. (Sunawan, Head of the Maftahul Uluum Islamic Boarding School, interview, at the Islamic Boarding School, July 15, 2019.)

Based on observations and interviews of researchers, the students at MAN Mamuju did not show any social irregularities in relation to diversity. This was evident from the interactions they carried out on a daily basis and did not show any unusual phenomena in the community. in other schools.

**3. Psychological Implications**

The emergence of the phenomenon of religious radicalism is inseparable from the psychological problems of both its vanguard leaders, followers and society at large. The propaganda of religious radicalism breeds anomalous values in society. Religious radicalism illustrates an anomaly as well as the possibility of social derivation ie there is always an abnormal community. Both he is in demographic abnormalities and psychological abnormalities. (Kartono, 2004) [40]

The ability to manage oneself directs an individual to be able to hold himself, emotions, lust, and other impulses in him. When dealing with unpleasant or painful events, the individual is able to regulate his emotions and self-treat negative feelings. In other words, the individual can regulate what is felt and will be done to fit the situation and the moral outlook of the community.

Individuals involved in the process of radicalization experience a process called pre-radicalization. In this process the individual experiences internalization of religious values that are exclusive, moral, struggle and honor. In this process the individual concerned experiences a "religiousseeking" process that will encourage the birth of conflicts within, such as the emergence of a sense of sin, then the feeling encourages it to improve themselves by taking new references to human behavior standards.

Based on this conception individual behavior is declared abnormal if there are certain behaviors, such as illusions, hallucinations, obsessions, phobias, etc. Conversely individuals whose behavior does not show the existence of these symptoms are normal individuals. The implications of the steps of religious guidance by madrassas are: 1. The development of an understanding of radical Islam does not have a strong influence on the religious understanding of students in the Maftahul Uluum boarding school. 2. Not yet seen clearly the existence of individuals or groups in the fanatic cottage environment and sentiment towards other groups.

According to researchers' observations and interviews in the field, in the Maftahul Uluum boarding school environment, there are no individuals or groups that indicate an attitude of psychological abnormalities. The students still display the usual attitude without any abnormalities in the pattern of interaction, both to the clerics and to fellow students.

## V. CONCLUSIONS AND SUGGESTIONS

### Conclusion

Each run a variety of programs that have been planned can not be separated from two factors that are often encountered in a plan, namely supporting factors and inhibiting factors. 1) Supporting factors: Visions and mission of the cottage, Community interest, Conducive atmosphere of the cottage, Qualifications of educators, Suggestions and infrastructure. 2) Inhibiting Factors: The lack of collection of libraries, the use of information technology and communication, the environment, the family environment 3) From the steps carried out by the head of the cottage, there are several factors that become obstacles. Therefore, efforts are needed in overcoming these obstacles: Increasing students' interest in reading, Promoting smart internet usage Improving communication between madrasas and students. 4) As for the implications of the implementation of strategies to prevent radical Islamic understanding in Islamic boarding schools are as follows: a. Theological Implications. In this research process no theological understanding was found that was different from the general understanding of Islam held by the people in Indonesia. b. Sociological Implications. There are no phenomena that indicate abnormalities of interaction in society. The boarding school students continue to carry out social activities as usual. c. Psychological Implications. According to researchers' observations and interviews in the field, there are no individuals or groups in the Maftahul Uluum boarding school. The students still display the usual attitude without any abnormalities in the pattern of interaction, both to the cleric and to fellow students

### Suggestion

Based on the implications above, it is recommended to:

1. The boarding school needs to hold a variety of activities oriented to strengthening moderate religious insights and strengthening nationalist insights.
2. Support and participation of the pondok components in shaping the mindset of the humanist santri.
3. Strengthening the national outlook of the students and increasing awareness of the dangers of religious radicalism.

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