

Radicalism and Basic Education Institutions

written by Ahmad Khoiri



We have been in 2020 for two weeks, and hope last year's events will not happen again this year. From persecution, hate speech, hoaxes, to terrorist acts, 2020 is said to be a famine era for all of these disasters. It is time - we should - think about this nation going forward, not stagnate because of problems that will never end. What else if not radicalism.

The complexity of radicalism - this is important to say - lies in two elements. First, the subject. The perpetrators of radical actions are often not careless people, but people who are influential in the public eye (public sphere). That is, the utterance of hatred, for example, is often done by religious teachers and those whose attitudes are publicly adopted. As a result, the superficial knowledge is easily influenced, and the fanatical ones are getting crazy themselves.

Second, the object. The object of radicalization is often those with low religious knowledge. Either the shallowness of knowledge is caused by being late in studying religious knowledge, or indeed because of age limitations, such as small children for example. The latter is far more dangerous, because their memory is still clear, easily doctored. What is implanted into their brains, will be remembered until adulthood. This topic will be reviewed now.

Wednesday (01/14/2020) yesterday, we were shocked by the news from Yogyakarta. Precisely at Timuran Public Elementary School, Brontokusuman, Mergangsang, Yogyakarta City. A student guardian, through WhatsApp status, protested the coach because he was taught to teach racist slogans. Responses

also arrive. The Chairman of the Yogyakarta City DPRD urged the builder from Gunungkidul to be removed. Even the Governor of DIY also commented.

"I am very sorry it happened at Boy Scouts," said the Sultan of Yogyakarta Palace, Sri Sultan Hamengku Buwono X after attending the National Dialogue 'Caring for Unity, Respecting Diversity' at the Islamic University of Indonesia, Sleman, DIY, Tuesday (01/14/2020) yesterday , as reported by Akurat.co.

After attending the picket at the UII, Menkopolhukam Mahfud MD even gave a response that was no less scathing. He asked the scout coach to get guidance. "Just first coaching. Lest the teacher is a bit stupid," he said, Tuesday (01/14/2020) yesterday, as reported by Jogjapolitan.com.

Radicalism in Schools and Agencies

Schools and agencies are the most effective media for indoctrination. Science, teachings, understandings, etc., are easily spread through schools, and the average student is easily influenced. That is why the school is in second place, if we look at it, it becomes a place to spread radical ideas, after social media. We cannot deny this fact. Both social media and schools have mass objects.

Because it is limited to the media, of course schools cannot carry out radicalization by themselves. Oknagai who take advantage of this great opportunity. This is proven by the information from various sources, that what happened in the advanced advanced course (KML) of SDN Timuran is not the internal doctrine of the school, but the coach itself. The perpetrators came from Kwarda Gunungkidul, and removal demands were made through the Yogyakarta City Kwarcab.

Yells "Islam Yes, Kafir No!" We consider racist because it indicates religious exclusivism. In this country, the term 'infidel' is a sensitive term. The slogan 'Yes Islam' itself is not something new. Nurcholish Madjid is familiar with the slogan 'Islam Yes, Islamic Party No!'. Nadirsyah Hosen is familiar with the slogan 'Islam Yes, Khilafah No!'.

But the connotation of the term 'Islam' in the scout slogans with the term 'Islamic' Nurcholish and Nadirsyah versions is clearly different. The difference

lies in exclusivism and inclusivism. That is, Islam in the chants is interpreted narrowly, salafi-style Islam, which disbelieves differences of opinion. The opposite of the slogans Nurcholish and Nadirsyah.

Then is the slogan 'Islamic Party No!' Also said to be party racist? The slogan 'Khilafah No!' Is also a racist form to the caliphate? Obviously not. Both slogans are self-critical narratives that all religious doctrines are politicized, we must say 'no'. Moreover, it cannot be denied, the Islamic party and the Khilafah are the political basis of an Islamic state. While the term 'infidel' is a form of mockery to adherents of other religions.

What is intended to be instilled from the words 'Kafir No' is the doctrine of misdirection to non-Muslims. Obviously this is a form of indoctrination. Therefore, one way to ward off radicalization targeting this school; dedoctrination.

Towards Dedoctrination

Actually, the acute disease of radicalism in this country boils down to the cultivation of the doctrine of exclusivism, it is easy to blame all that is different. In indoctrination, it is clear that schools are more effective than social media. Because it involves face to face, face to face. Unlike the social media that relies on the method of persuasion-provocative.

The incident in Yogyakarta yesterday was enough to be an early year gift for us, to reflect how radicalism is very close to us. We never know where it will spread. Even if the student guardian initials K does not spread it, indoctrination continues, and scouts become their fields to spread radical ideas.

The reactive steps of the Yogyakarta City government must be appreciated. But to say it succeeded in counteracting radicalism, it is far from being successful. Government agencies are also not spared from the object of the spread of radical understanding, not much different from schools. For all this, we need to criticize the government, especially the Minister of Work Cabinet II Jokowi-Ma'ruf, to what extent is its performance in combating radicalism? Why only reactive when it already happened?

Dedoctrination in schools can be a solution to prevent radicalization. That is, the

authority of students is also considered. Giving them the opportunity to be critical is an effort to free them. While forcing their teachings unilaterally, without opening a discussion room, they plunged them into the indoctrination.

The case in Yogyakarta yesterday was not the only case, if all the radicalism targeting schools was published. Therefore, there are more effective than the reaction of the government, which incidentally external parties, namely reforming the internal side itself. This includes several actions, such as curriculum development, learning methods, to the filtration of teaching staff.

The aim of radicalism in schools is not because of lack of monitoring, but because there are gaps, which are teacher-oriented, teacher-centered learning methods. As an alternative to preventing school radicalism, dedoctrination is one of the methods for deradicalization.

Radical understanding will be spread to us, as long as there is a gap, no matter how small. Then why are there among us who still doubt the existence of radicalism, and are reluctant to get involved in eradicating it?