



Issues of Radicalism And The Part of The Counselor In Islamic Premise School

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Abstract

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Radicalism has ended up a really vital issue to be examined as of late, according to Cross (2013) radicalism could be a term inside the scope of social and political developments which suggests a prepare, hone, or set of convictions from a non-radical circumstance to a radical one. In understanding with Cross's conclusion, radicalism is continuously labeled on social bunches and indeed social instruction based on Islam that tries to apply different rules that are in understanding with Islamic sharia in it. The issue is, instructive social bunches or school bunches that get the name get negative branding in a few communities. In the interim, the time of society 5.0 is an period of openness that requires individuals to think transparently in arrange to lead a super shrewd society and in understanding with the development of science and innovation. This consider employments the library inquire about strategy, which is the strategy utilized to gather in-depth data and information through writing, books, notes, magazines and other references. The comes about in this consider show that the issue of radicalism isn't in understanding with the period of society 5.0 which requests savvy individuals in their exercises and getting data. So that counselors in educational institutions have an awfully central part in giving keen data to understudies through different

counseling administrations. The comes about of this think about too appear that the issue of radicalism is genuine in common instruction educate and instructive educate with an Islamic premise so that school counselors ended up the initiate in arrange to check radicalism in schools.

Abstrak

Kata Kunci:

Isu
Radikalisme,
Era Society 5.0,
Lembaga
Pendidikan

Radikalisme menjadi isu yang sangat penting untuk dikaji akhir-akhir ini, menurut Cross (2013) radikalisme merupakan istilah dalam lingkup gerakan sosial maupun politik yang berarti sebuah proses, praktik, atau serangkaian keyakinan dari keadaan non-radikal menjadi radikal. Sesuai dengan pendapat Cross tersebut radikalisme senantiasa dilabelkan pada kelompok sosial dan bahkan sosial pendidikan yang basis islam yang mencoba untuk menerapkan berbagai aturan-aturan yang sesuai syariah islam didalamnya. Masalahnya, kelompok sosial pendidikan atau kelompok sekolah yang mendapat label tersebut mendapat branding negative disebagian masyarakat. Sedangkan Era society 5.0 merupakan era keterbukaan yang menuntut masyarakat berpikir terbuka dalam rangka menuju masyarakat yang super smart dan sesuai dengan perkembangan ilmu pengetahuan dan teknelogi. Penelitian ini menggunakan metode library research yakni metode yang digunakan dengan mengumpulkan informasi dan data secara mendalam melalui literature, buku, catatan, majalah dan referensi lainnya. Hasil dalam penelitian ini menunjukkan bahwa isu radikalisme tidak sesuai dengan era society 5.0 yang menuntut masyarakat smart dalam beraktifitas dan menerima informasi. Sehingga konselor di lembaga pendidikan memiliki peran yang sangat sentral dalam memberikan informasi smart kepada siswa melalui berbagai macam layanan konseling. Hasil dari penelitian ini pun menunjukkan isu radikalisme memang benar adanya di lembaga pendidikan umum dan lembaga pendidikan dengan basis islam sehingga konselor sekolah menjadi ujung tombak dalam rangka menangkal radikalisme di sekolah.

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Introduction

Indonesia, which employments Pancasila as the premise for the life of the country and state, encompasses a long history of continually clashing with existing "isms" such as communism and Islamism. In its travel, bunches such as communist and Islamist activists have attempted to supplant Pancasila as the premise of the State with different uprisings known as the September 30 PKI (G30S PKI) and DI/TII developments or the arrangement of the NII (Indonesian Islamic State), but until now Pancasila has remained the same. able to outlive as

the premise of the State. The capacity of Pancasila as the premise of the State cannot be isolated from different existing components such as social society, dialect, and religion. Hence, the establishing fathers of the country defined Pancasila as as of now speaking to these components.

Really, the issue of radicalism within the life of the country and state has been completed when Pancasila has been concurred upon as the premise of the state and philosophy in way of life. Be that as it may, as of late the issue of radicalism has reemerged with different forms, both the social adaptation and the instructive adaptation, and indeed entering the world of work. Based on news on Liputan6.com on October 9, 2021, handfuls of young people in Sukamentri Town, Garut Kota Locale, Garut Rule, West Java were uncovered to radicalism. They arrange to re-establish the Islamic State of Indonesia (NII) and consider the current authentic government to be misleading or to welcome fiendish and relate accomplices with God so that it must be battled. Indeed Kompas on September 20, 2021 re-published news containing data that President Jokowi Dodo cautioned almost the danger of radicalism in instructive teach, particularly within the world of campuses.

The cause of radicalism in instructive educate certainly contains a critical peril since the target is the more youthful era since it is simple to be impacted and shaped an narrow minded character. Agreeing to (Qodir, 2018) there are at slightest four seeds of narrow mindedness within the more youthful era, to be specific to begin with, the issue of juvenile mental availability, so that youthful individuals are effortlessly impacted by things that are passed on by individuals who are considered more seasoned, more astute, and more "effective". "In terms of religion. The mindset of youthful individuals in brief is still trying to find a figure who will be utilized as a "direct" in words and in life. Moment, political imbalance that raises theory that youthful individuals don't have satisfactory get to indeed in spite of the fact that they are the spine of legislative issues like in Indonesia. Conditions like this make youthful individuals baffled in their nation. Once you are disillusioned and get a shower of scorn, what shows up is scorn for

one specific religion, even though legislative issues in Indonesia isn't as it were one religion. Third, the issue of financial imbalance. Financial disparity is frequently said by political financial specialists and sociologists to be the foremost rich seed for the development of narrow mindedness and viciousness. Since of the difficult life they suffer, employments are troublesome to discover and unemployment is holding up before them, when a gather or somebody sows the seeds of scorn and goes to paradise promptly, they young people take after suit. Fourth, the problem of understanding devout writings. This is often an ancient item that's continuously duplicated by the suppliers of the "order of dread" and the "order of bigotry" that our religion instructs to jihad physically, to be specific to pass on as a saint or pass on at the edge of a sword, kick the bucket in a explosive or Molotov cocktail. Everything is considered a genuine jihad, so youthful individuals who still do not get it their religion will promptly execute it.

In this manner, radicalism gets to be something that's terrifying for a country and a nation since it is able to alter the order of lifestyle . In western wording, radicalism is known as fundamentalism which suggests the rise of Islam and is taken after by devotion and intemperate militancy in religion. Esposito clarifies the term Islamic fundamentalism by noticing three things: To begin with, in the event that they call for a return to fundamental devout lessons or unadulterated devout establishments; Moment, the understanding and recognition of fundamentalism is emphatically impacted by American Protestant bunches, specifically a 20th century Protestant development that emphasizes a strict translation of the Book of scriptures which is crucial to the life of Christian lessons; Third, the terms fundamentalism and anti-American. Esposito, at that point contends that the term fundamentalism is exceptionally politically charged with Christian and Western generalizations, and shows a solid risk that does not exist. In this manner, Esposito does not concur with the West with respect to the term "Islamic fundamentalism", he favors to utilize the term "Islamic revivalism" or "Islamic activism" which agreeing to him is fair-minded and has roots in

Islamic convention (Abdullah, 2016). In the interim, concurring to Cross (2013) radicalism could be a term inside the scope of social and political developments which suggests a prepare, hone, or set of convictions from a non-radical circumstance to a radical one. In understanding with Cross's conclusion, radicalism is continuously labeled on social bunches and indeed social instruction based on Islam that tries to apply different rules that are in understanding with Islamic sharia in it.

The issue that has as of late happened is the issue of radicalism, causing the Service of Religion of Pematang Rule on October 17, 2017 to discharge news to be mindful of the radicalism development in devout instruction teach. In reality, until presently the level of legitimacy or truth around understudy radicalism in instructive teach, both open and devout, is still flawed. Indeed Syamsir Ali (2022) in his article on Kompas said, "What I truly need to communicate is that the conversation almost radicalism which is by and large related with Islam or Muslims is really more pointed at endeavors to construct an picture or recognition approximately religion and this Ummah." This implies that the surrounding of radicalism against Islam as a religion and indeed teach or education based on religion isn't fundamentally genuine, it may indeed be restricted to surrounding.

At that point, what is the part of school counselors to anticipate the section of radicalism into understudies on the off chance that issues related to radicalism truly exist? It ought to be famous that school counselors are the initiate in changing understudy behavior at school. School counselors are a making a difference calling which suggests they have a logical and mechanical establishment and a clear region of hone (work), and can be recognized from other making a difference callings. Science and innovation are the premise for the usage of proficient administrations and are kept up by a code of morals that's particularly arranged for the calling. Guidance and counseling as a making a difference calling, has the most establishment as a logical teach gotten from the logical teach of brain research (Syakur & Budiarto, 2021)

Agreeing to (Nafila et al., 2021) the errand of school counselors is to help within the improvement of students' identities, in this case the counselor can give counseling administrations, give introduction administrations, learning administrations, situation and dispersion administrations, substance authority administrations, person counseling administrations, bunch direction administrations. , bunch counseling administrations, counseling administrations and intercession administrations to understudies. So that the administrations given truly ended up portion of the counselor's entirety work to each understudy. In giving help to students to total the understudies are able to realize ideal advancement. Hence, school counselors really have an critical part in countering radicalism in schools through the administrations they have.

Method

The strategy utilized by the creator in this article may be a subjective investigate method, according to (Yusanto, 2020) subjective investigate may be a strategy for conducting inquire about based on a commonplace and interesting think about. Whereas the approach that the creator uses could be a writing consider approach which agreeing to (Dalimunthe, 2016) writing think about may be a inquire about approach by taking information through different literary works such as books, inquire about articles, mass media both online and offline and from the web. The following handle is conducting significant ponders and ponders and making depictions by connecting different existing sources at that point making conclusions from investigate comes about and being sought after in agreement with the goals of the inquire about.

Result and Discussion

The discoveries in this think about that the issue of radicalism incorporates a exceptionally noteworthy part in forming open discernment in evaluating radicalism for people, bunches and instructive teach. The comes about of the think about (Hidayati, 2019) appeared that students' sees on radicalism begun from an understanding of da'wah and jihad which concluded (1) Da'wah ought

to be carried out by prioritizing politeness and dodging rough behavior since pluralism may be a portion that must be prioritized (2) Jihad as a portion from the lessons of Islam ought to not be translated in a limit sense, jihad is regularly deciphered as an exertion to protect religion amid war and is broadly hypothesized by fear based oppressors (3) The disgrace that Islam is synonymous with viciousness is misinformed and cannot be advocated since Islam itself isn't a religion of savagery, but Islam frequently utilized as a device to pick up control or a political product to pull in control.

While the roots of radicalism in Indonesia, according to Ummah, (2012) began with the collapse of the New Order era in 1998 which then had a huge influence on social and political changes in Indonesia with the emergence of Islamic groups such as modernists, traditionalists, neomodernists and Islamists. Then Riddel narrowed the group into two, namely moderate and radical, liberal and moderate Islam with an open interpretation of Islamic teachings, although not exactly the same, while radical or fundamentalist Islam has a closed interpretation. Several Islamic groups such as the Liberal Islam Network (JIL), NU's Institute for Human Resource Studies and Development (LAKPESDAM), Muhammadiyah Young Intellectual Network (JIMM), are some Islamic groups that can be categorized as open-minded Islamic groups. Meanwhile, Islamic groups are fundamentalist or radical, such as international-scale Islamic movements such as the Salafi movement and Hizb ut-Tahrir. Meanwhile, in the national scope, the Islamic Defenders Front, Hizbut Tahrir Indonesia, Laskar Mujahidin, and the Indonesian Muslim Brotherhood. In addition, local radical Islamic movements such as the Surakarta Islamic Youth Front (FPIS) in Surakarta and the Tariqah Jihad Front (FTJ) in Kebumen emerged.

It must be admitted that the target of radicalism in Indonesia today is teenagers, because teenagers are easily influenced and influenced by new and seemingly interesting things. One of the inclusions of radicalism is through the internet, based on the results of a survey conducted by CSIS (2017) that teenagers are very high social media connoisseurs (87%) of 5000 students and new

generation students using social media every day. Meanwhile, The Wahid Foundation reported that teenagers are very intensive with social media such as Instagram, twitter, facebook, and linkedin as much as 77%. Teenagers learn religion from social media not from clerics who lecture directly (Qodir, 2018).

Based on some of the explanations above, it can be discussed that the issue of radicalism really exists and certainly needs to be reviewed, because the issue of radicalism in several research articles is always associated with Islam as the majority religion in Indonesia. In fact, Islam has always taught about love, peace, brotherhood and unity. Islam is actually a universal religion and regulates all human activities in every aspect of life. According to KH Hasyim Muzadi (Rasyid, 2016) Islam as a religion of rahmatan lil alamin has three first concepts, the idea of Islam Rahmatan lil Alamin is inclusive, even though it contains exclusive teachings. Exclusivism is part of the internal subjectivity of religion. In the middle of the Qur'an, there is the word "walyatalattof" usually in Indonesian printed Qur'ans using red ink and bolded which has a soft meaning. Second, Islam as a religion and Prophet Muhammad as its bearer are both present to bring peace, tenderness and the highest goodness. Humans who are religious, but do not reach the highest level of humanity, then he is a religious liar (Qs. Al-Ma'un, 107: 1-3). The highest good is a balanced religious polarization, between vertical and horizontal. Third, the Islamic concept of Rahmatan lil Alamin emphasizes that Pancasila is not a religion, but does not conflict with religion. Pancasila is not a path, but a meeting point between many different paths. Only Pancasila can unite differences in religion, ethnicity, culture and language. Pancasila is the state foundation that distinguishes between a religious state and a secular state; it is not a religion, but protects all religions and ethnicities so that Indonesia is not secular. Thus, through this political approach, Rahmatan lil Alamin's vision of Islam is more towards an Islamic society (Islamic society) rather than an Islamic state (Islamic state).

For the sake of getting to Islam Rahmatan lil Alamin as a whole, it is necessary to inculcate Islamic character education to teenagers as a whole like the

character education embedded in the Prophet Muhammad SAW. *Rahmatan lil alamin* produces character education that leads to human morals. Hamudy illustrates that the moral virtue lies in good habits and doing good things for the right people, at the right level, at the right time, with the right motive and in the right way. Moral virtue thus requires a certain decision, an ability or knowledge which is also called "practical virtue". This practical virtue is the capacity to act rationally and righteously with respect for human goodness. The benefits will certainly direct our political behavior towards the goal of a good life, together and for others, in order to expand the scope of freedom and build just institutions (Karyanto, 2017).

From some of the explanations above, Islam is not a radical religion and does not teach radicalism. Islam tends to teach its followers to always do Good and practice Islamic teachings so that they become a religion that gives mercy to the universe. For this reason, one of the manifestations of *rahmatan lil alamin* in educational institutions and to dispel stereotypes of radicalism requires the activeness of school counselors in providing services to students such as developing guidance programs, implementing guidance programs, evaluating the implementation of guidance, analyzing the results of implementing guidance services, and following up on programs. Guidance for students who are the responsibility, then a BK teacher must carry out his duties to provide services to students. And the role of guidance and counseling services in countering the potential for radicalism in schools is carried out by 1) counselors teaching students to maintain harmony by accepting diversity and loving and respecting differences. 2) Through classical services, Counselors provide information about the dangers of radicalism. 3) Giving lectures in every religious activity by involving parties who are experts in their fields (Nurfitriani & B, 2020). In addition, to overcome radicalism among students, counselors can form interfaith communities with natural, direct forms of activity and do not use preparations that are too complicated. If there is an idea to hold an event, members can go through the WhatsApp group or Facebook social media. Both communication

and sharing media and Ramadan with technical events that came not only from among Muslims, but also from students who were non-Muslims.

So basically school counselors are the spearhead in order to counteract student radicalism in schools, and of course need support from various parties in order to make the program a success. School counselors to counteract radicalism, one of which can use a multicultural counseling approach, in the multicultural concept approach it can be a driving force for groups of students to respect and accept one another. The majority can respect the minority, on the contrary, the minority can respect the existence of the majority. The concept of mutual respect and acceptance of one another is a capital in fostering harmony in a pluralistic group of students with educational institutions, either Islamic educational institutions or general educational institutions.

Conclusion

The conclusion in this study is that the issue of radicalism in the world of education and educational institutions based on Islam is true, especially in the world of Islamic boarding schools. So it takes the role of school counselors to counteract this radical understanding with various programs and services to students such as. 1) Counselors teach students to maintain harmony by accepting diversity and loving and respecting differences. 2) Through classical services, Counselors provide information about the dangers of radicalism. 3) Giving lectures in every religious activity by involving parties who are experts in their fields and lastly 4) by providing services with a multicultural counseling approach.

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