

## DEVELOPING PESANTREN EDUCATION QUALITY THROUGH RADICALISM PREVENTION PROGRAM FOR SANTRI

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### ABSTRACT

Pesantren (Islamic boarding schools) institutions in the current era are chosen for education destinations for the Muslim community to foster the quality of Islamic education, especially in countering ideas of religious radicalism. In this context, pesantren role in preventing radicalism are considered important to investigate. The present study investigates the education program carried out by pesantren in preventing radicalism. It was conducted at the Pondok Pesantren Miftahul Huda Al Azhar (PPMHA), Citangkolo, Banjar City. It applied qualitative approach using descriptive method. The data were collected using observation, in-depth interviews, and documentation. The results showed that the pesantren designs and delivers education using several dimensions including intellectual, skills, and character education. These three educational dimensions are implemented in classroom learning using various models, approaches, and learning strategies. For character building, education is supported by hidden curriculum. The curriculum is carried out in student activities according to the rules that is applied at pesantren. In pesantren, Kiai serves as a role model in education to boost all education program to develop santri character. Those education programs are used to prevent santri from radicalism in pesantren.

Keywords: Education Quality, Kiai, Pesantren, Radicalism, Santri

### ASBTRAK

*Pondok pesantren di era sekarang dijadikan sebagai destinasi masyarakat Muslim dalam pembinaan kualitas santri, terutama dalam menangkal paham-paham radikal. Pondok pesantren dalam konteks ini menjadi penting untuk diteliti. Tulisan ini bertujuan mendeskripsikan pendidikan yang dilaksanakan oleh lembaga pesantren dalam pembinaan santri melalui pencegahan radikalisme. Penelitian yang dilaksanakan di Pondok Pesantren Miftahul Huda Al Azhar (PPMHA) Citangkolo Kota Banjar ini menggunakan pendekatan kualitatif realis yang berupaya mendeskripsikan data penelitian secara objektif. Metode yang digunakan dalam penelitian ini metode deskriptif. Sementara itu, teknik pengumpulan datanya menggunakan teknik observasi, wawancara mendalam, dan dokumentasi. Hasil penelitian menunjukkan bahwa pendidikan yang dilaksanakan di Pondok Pesantren Miftahul Huda Al Azhar dilaksanakan berdasarkan kurikulum pesantren. Dimensi pendidikan mencakup pendidikan intelektual, pendidikan keterampilan, dan pendidikan karakter. Tiga matra pendidikan ini dilaksanakan dalam pembelajaran di kelas dengan menggunakan berbagai model, pendekatan, dan strategi pembelajaran yang bervariasi. Khusus untuk pembinaan karakter didukung dengan pendidikan berbasis hidden curriculum. Kurikulum tersebut dilaksanakan dalam aktivitas santri sesuai aturan yang berlaku di pondok pesantren. Kiai menjadi role model dalam pendidikan di pesantren. Pendidikan ini secara signifikan dapat menangkal paham-paham radikal di pondok pesantren.*

*Kata Kunci: Kiai, Kualitas Santri, Pendidikan Pesantren, Radikalisme*

## INTRODUCTION

Pesantren (Islamic Boarding School) in Indonesia at the beginning of the XXI century became the object of criticism by a number of groups because those religious institutions were identified as an educational institution to nurture radicalism (Hasmayni et al., 2012; Saifuddin, 2011). Ideally speaking, pesantren institutions are deisgend to understand, live and practice Islamic teachings in people's lives in the society (Muzakki, 2014; Rahmatullah, 2017). In the context of radicalism, unfortunately, some pesantren instituitons have changed their view as institutions that focus on thoughts, ideologies, and social groups as well as very massive movements. Radicalism has to some extent ensnares Pesantren institutions that historically have a subtle, accommodating and adaptive character to local culture (Laisa, 1014; Muchith, 2016; Mubarok & Hamid, 2018; Suharto, & Assagaf, 2016).

The relationship between pesantren and the notion of radicalism refers to two possibilities. First, pesantren instituions which are indicated to have radical understanding take curriculum from outside without a proper review process and the sources are usually taken from countries that are considered as the source of terrorism. Second, the concept of Qur'an interpretation which relies more on abstract thinking without the support of supervisors and academic studies, has the potential for misunderstanding in the understanding of certain verses (Munip, 2012; Qurtubi & Hudi, 2021). A number of studies show that the emergence of radicalism and radicalization is legitimized by the text of the scriptures (Rumbaru, 2016; Abdillah, 2014).

The radicalization of the understanding of the Qur'an can give birth to various implications. Theologically speaking, the understanding serves as a source of fundamentalism for the people to inspire their radical action. Sociologically speaking, the understanding nurtures fundamentalist and radical religious movements. Politically speaking, the understanding gave birth to Islam phobia and the loss of Islamic power (Umar, 2001; Fuad, 2007). In the context of terrorism in Indonesia, Western circles accuse radical ideologies and movements as well as terrorism appearing in pesantren, or the breeding grounds as written by Hefner (2009) and van Bruinessen (2008).

In Indonesia, some pesantren institutions that were independent from the government are accused as fertile breeding grounds for terrorism. The institutions are considered to train poor children and develop their understanding into radical Islam (Sulasman, 2015; Rustan et al., 2018). This allegation is associated with a number of reasons, for example some of the perpetrators involved in acts of radicalism and terrorism came from pesantren. For example, Al-Ghozi was arrested in the Philippines for storing one ton of high explosives and dozens of weapons. Other terrorists include Amrozi, Imam Samudra, Ali Imron, Ali Ghufron studied Islamic teaching and were graduated from pesantren. This evidence strengthens the accusation of the pesantren as the breeding ground of terrorist where the seeds of radicalism and terrorism grow (Akhmadi, 2019; Apud, 2017; Febriane, 2013).

Historically speaking, pesantren education is generally known as a form of traditional education that emphasizes the basic teachings of Islam, as well as the original culture of the Indonesian nation. Pesantren grow and develop an open and tolerant Indonesian culture, then they shape the identity and traditions of pesantren into educational institutions based on local wisdom (Crawford, 2001). In those Islamic educational institutions, some values like simplicity, openness, and togetherness are upheld (Krisdiyanto et al., 2019; Ta'rif, 2012). Their existence and contribution have shaped social understanding that pesantren serve as an educational institution that develops Islamic values and accommodates local Indonesian values (Behaghel et al., 2017).

The pattern of education developed in pesantren is peaceful, open and moderate. In addition, pesantren at the same time develop a polite and familial Indonesian Islamic culture.

This is to say that pesantren in Indonesian context have contributed and promoted not only Islamic teaching but also the cultural values of Indonesian authenticity (Mukhibat, 2014; Bötticher, 2017). Given this circumstance, pesantren focuses on teaching religious ideas that contribute to preventing radical movements in society. They make a major contribution in providing views, attitudes, and alternatives for preventing religious-based radical movements (Prayoga & Sulhan, 2019; Hasani & Bonar, 2012).

Studies investigating pesantren have been conducted by researchers. Pesantren has a tradition whose components include: kiai, santri, dorms, mosques, and the *kitab kuning* o Islamic Books written by Muslim Scholars (Dhofier, 1994). Generally, they have education system featuring the kiai as the main figure to educate the students through the materials and methods that Kiai developed to produce quality graduates. There is a scarce literature on the studies investigating pesantren effort to curb radicalism. This study tries to fill the gap. One of the pesantren found in West Java is Pesantren Miftahul Huda Al-Azhar, Citangkolo, Banjar City. It has implemented education using pesantren system. So far, there are no indications that santri or students and graduates are involved in radical actions due to their radical understanding and radicalism. The present study aims to investigate the education system at PPMHA in producing quality students through the prevention of radicalism.

## METHOD

This research applied descriptive analytic method with a qualitative approach. Using this approach, the researcher serves as the key instrument and the sampling of data sources was carried out purposively and snowballing. Data were collected using the technique of triangulation (Sadiah, 2015). Data were analyzed using the process of systematically searching and compiling data obtained from interviews, field notes, and other materials. The steps of data analysis started from data reduction, data presentation, and inference and verification (Milles & Huberman, 1984).

## RESULTS AND DISCUSSION

This study was aimed at investigating the education system at PPMHA in producing quality students through the prevention of radicalism. The present study has collected the data describing the development of Islamic education at PPMHA in shaping the quality of students through a program to prevent radicalism. This description includes: milestones of Islamic education in pesantren, kiai as mascots and role models, educational and learning methods, and educational outcomes or outputs of santri.

### Islamic Education Milestones at PPMHA

PPMHA Citangkolo is located in Banjar City, West Java, Indonesia. It applies pesantren education system. To gain a bigger picture, Islamic education carried out by pesantren can be seen in Figure 1.

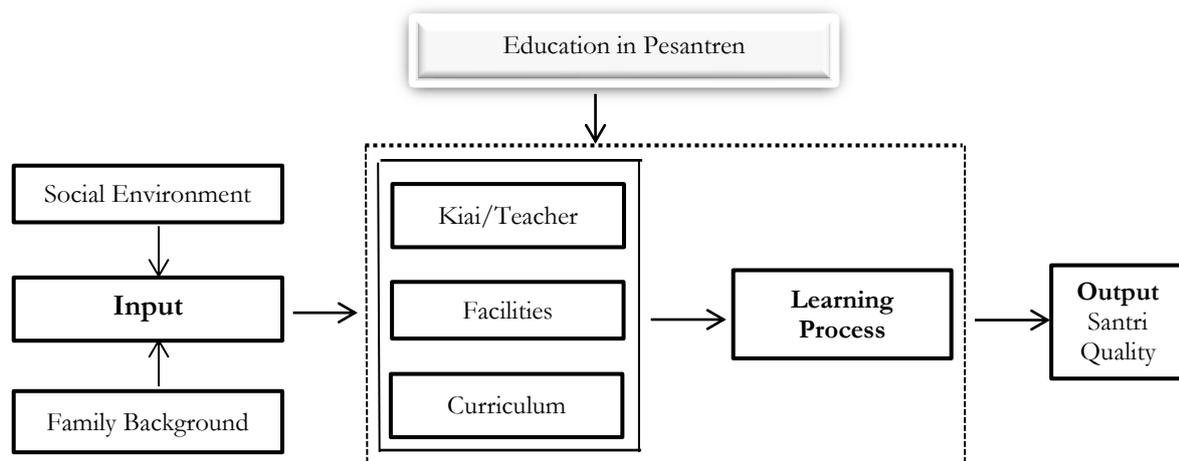


Figure 1. Education Implementation at Pesantren

Based on Figure 1 above, the implementation of Islamic education in PPMHA refers to the education system framework. First, Pesantren consider the raw-input of students based on family background and social environment. Second, the educational process depends on supporting factors, including kiai as educators, educational curriculum, and facilities and infrastructure. Third, output, qualified graduates as a product of the educational process. The education system is carried out consistently by pesantren in fostering quality humans in several aspects: cognitive, affective, and psychomotor (Muin, personal communication, September 2021). The quality of education has to some extent contribute to students' competence and can be a provision for students who have become alumni and take part in their various professions (Abduurohim, personal communication, September 2021).

The output (quality) of education in the pesantren is tailored to develop santri who are able to synergize the abilities of reason, affection, and psychomotor, towards noble character. The output of this education is in accordance with the vision of PPMHA aiming to realize a community of believers, Muslims and muhsin based on Ahl Sunnah wa al-Jamaah. The vision translated into the mission of the pesantren includes: (1) encouraging the realization of a society based on Aswaja, (2) encouraging the birth of practitioners and educators who are able to exhibit *tasamub*, *ta'addul*, *tawasuth*, *tawazun*, able to keep good old things and adapt to a current better practice that are wiser based on the Aswaja principle, and (3) mobilizing Islamic ummah and institutions, be consistent, and committed to realizing the welfare of the state and nation (Syuhudi, personal communication, September 2021).

The leader of the pesantren, K.H. Munawir is a mascot, as well as a pioneer of PPMHA. His return from Egypt became a momentum, as well as a milestone in the development and progress of the pesantren. Along with the change in the name of the pesantren --- from pesantren Miftahul Huda Citangkolo to PPMH Al Azhar Citangkolo in 1987 --- K.H. Munawir made a breakthrough by establishing a formal school, in addition to pesantren education. In 1988, Al-Azhar junior high School and Al-Azhar senior high School were established. In 1989, Madrasah Aliyah Al-Azhar was also established, then in 1992 the Miftahul Huda Al-Azhar Islamic College (STAIMA) was established. Two years later, in 1994 Madrasah Tsanawiyah Al-Azhar was founded. Meanwhile, in 2007 the Al-Azhar Vocational High School was established. The educational development initiated by PPMHA Citangkolo has confirmed Citangkolo Village as a religious area, as well as becoming an icon of Banjar City (Muin, personal communication, September 2021).

As a pesantren that is committed to apply Ahlussunnah wa al-Jamaah, PPMHA has characteristics as an Islamic educational institution that teaches two excellent programs: tahfidz and Arabic language. In addition, this pesantren has the set the standard competence

for those graduates to be proficient in reading and studying classical books (*ketub at-turâs*). In this pesantren environment, the nuances of foreign languages (Arabic and English) can be seen in students' communication practices. Other program, memorization of the Qur'an by the students is clearly visible in students' daily program at pesantren. In addition, the students are given various skills as a provision of life skills. Given this nuance of educational development, PPMHA adopted the pattern of education in Al-Azhar, Egypt. Pesantren is set to implement the motto: preserving good old traditions and developing new, better traditions, so it is called the Al-Azhar prototype.

### **Figure of Kiai in Educating the Quality of Santri through Prevention of Radicalism**

The quality of education is determined particularly by the educators. In the context of pesantren, kiai is responsible for the formation and development of students intellectual, social, and mental competence. The kiai's responsibility in educational activities in pesantren needs to be supported by educator's competence. The kiai's competencies that can be identified at PPMHA are related to personal-religious competencies, namely competencies related to their demands for personality based on Islamic teachings. As a role model, kiai is required to have positive-constructive values that can be transformed to the students. Based on observations, the kiai has an honest, sincere, brave, patient, fair attitude, and are disciplined. This can be seen from his behaviors and attitude. He is kind, does not lie, is always passionate in carrying out his duties. He is proportional in solving every problem, and is accommodating to various opinions and views that develop among his interaction with the people. The kiai's competence is his claim as a servant of God, '*abdullâh*, as well as an empowerer of the earth, '*kebañfatullâh*. These demands are at the same time a demand for good morals for the kiai (Syuhudi, personal communication, September 2021).

The kiai's personal-religious competence is also demonstrated by the possession of a strong, militant faith, fond of conveying the truth of Islam and believing in it. He carries out *amar ma'ruf and nahi munkar* in real terms, and realizes it in the ultimate goal of education. is to educate students to obey Allah. The kiai as pesantren educators are cadres of awareness to be committed to the word of God, not selfless, and remain optimistic in facing various obstacles that hinders to some extent in education and learning at pesantren (Syuhudi, personal communication, September 2021).

Other competencies relate to socio-religious competence. This competence demands for kiai to have concern for social issues that are in line with Islamic teachings. Based on observations, Kiai in this study has shown an attitude of mutual cooperation, helping, egalitarian, and tolerant person. His socio-religious competence can be seen when the kiai is able to release santri from various shackles of community life. He aims to teach students to have sensitivity (respect) to the suffering of others, is committed to empower the oppressed and bridges the differences in understanding occurring in society. The kiai has succeeded in protecting the people and society from economic powerlessness and speech that can stifle human freedom to create and innovate. In this context, he warns students who violate norms, as part of their sense of responsibility. He always gives lessons with optimism, is not ashamed to learn from others, and is not easy to label students bad. He does not complicate the learning process (Abduurohim, personal communication, September 2021).

Another competence of Kiai relates to professional-religious competence. Professional-religious competence can be demonstrated by the kiai through his ability to carry out his duties professionally based on Islamic teachings. This professional competence is demonstrated by the ability of the kiai in teaching tasks, ranging from mastery of material, mastery of learning strategies and models, to mastery of conducting learning assessments. Based on observations, the kiai is intelligent people who has the ability to think carefully, wisely, and are thorough in dealing with various problems. Kiai is also able to manage learning

well according to the nuances and climatic conditions of the pesantren (Iswandi, 2017). Kiai in the context of personal-religious master's competence in the field of qualified Islamic education. In terms of knowledge, he mastered various books as a reference in the field of Islam. Pedagogically speaking, he is also able to teach well and charismatically by conducting qualitative assessments, so that the criteria for learning success are shown by reliable cognitive, affective, and psychomotor qualities (Muin, personal communication, September 2021).

### Islamic Educational System at Pesantren to Prevent of Radicalism

The education system in pesantren is very unique because the kiai is central in education process in general and particularly in learning process. To gain a bigger picture, PPMHA has applied pesantren education system that can be described in Figure 2.

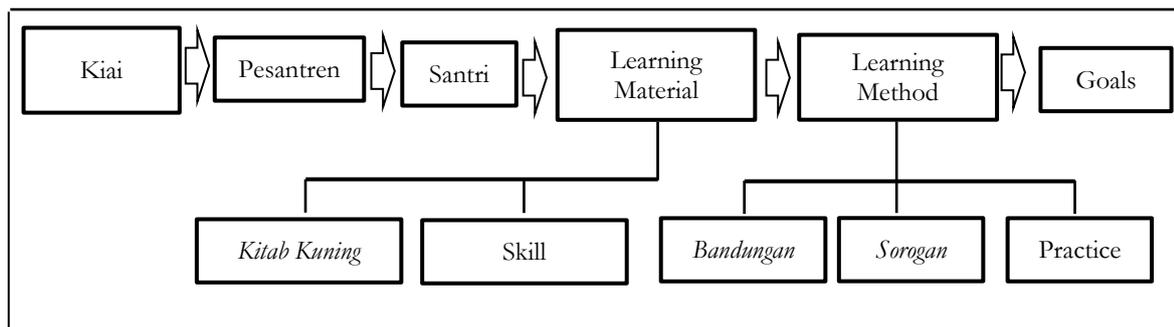


Figure 2. Learning System at Pesantren

Based on Figure 2., the education system in PPMHA covers a number of aspects in order to deliver educational service to the students. The present study has collected the data in relation to the following components of education system at pesantren.

#### 1. Students at pesantren

Based on documentation, the present study found that students came from areas in West Java such as Ciamis, Kuningan, Banjar, Sukabumi, Majalengka, Cirebon, and others. The students have been declared to have passed the administration and academics. They have been bound by the rules at PPMHA, so that it has consequences for those students as applicable in pesantren. They are placed in class according to the results of the placement test. They prepare to comply with the program that are tailored to the learning taking at school (madrasah tsanawiyah to madrasah aliyah) or tertiary institutions. Students, as applicable regulations, are declared by students if they have taken the graduation test, both administrative and scientific, the same as the requirements that apply in other Islamic boarding schools (Muin, personal communication, September 2021).

#### 2. Learning Materials

Learning material is the content or message given by the kiai to the students in Islamic material learning. The learning materials are can be in the form of written materials delivered in various books and life skills trained in pesantren (Latifah, 2020). There are learning materials related to faith, worship, morals, body, intellect and social life. Faith learning material is important because all goodness in the form of obedience to worship, obedience, honesty, and noble character can be built and developed only through the cultivation of the creed of monotheism. The material for worship is important to be given to accompany the material for the creed of monotheism. Worship is the fruit of monotheism, so that one's worship is of no value before God if it does not arise from the spirit of monotheism. *Tanbid* is fostered and maintained through worship as is customary in the lives of students at PPMHA. Worship and monotheism are like two sides of a coin that cannot be separated between the two (Muin, personal communication, September 2021).

The students learning at PPMHA, with these learning materials, can master competencies through the material presented systematically. Given the systematic learning material, students are cumulatively able to master all competencies in an integrated manner. The written learning materials at PPMHA have been compiled in a learning guide that refers to popular and representative reference for Kitab kuning.

Other learning materials are in the form of practice in students' life at dormitory held based on tradition at PPMHA including: waking up at night to repeat the material that has been taught, memorizing the Qur'an, or performing sunnah prayers. Other material relates to the habit of respecting kiai, class seniors, or pesantren administrators and room administrators, dressing clean and politely, fasting sunnah, class picketing, and promoting cleanliness.

In addition, at PPMHA there are extracurricular activities that can train the students' interests and talents. The activities include Scout activities, flag-raising squad, youth red cross, Marchingband, Nahdhatul Ulama youth association (IPNU), and Ansor youth movement (GP Ansor), and language activities including Indonesian and foreign languages training. The Santri at PPMHA in this context are cadres to have readiness and life skills as capital to face their lives in society. Language skills are usually held in the routine agenda of the pesantren, *ayyâm al-lugah*, including sports and art performances (Muin, personal communication, 2021).

### 3. Learning Method

PPMHA has its unique way in applying educational methods, namely modeling and habituation methods. The modeling method is carried out by presenting a set of good examples from the kiai to students through transactional communication inside and outside the classroom. This modeling method is used not only in the form of conveying ideas, but is internalized in real life. The demands of material and ideas are not only to be preached, but also to be practiced. The modeling method has placed the kiai as the central figure of the santri. In a day and night, the kiai becomes a reference for the lives of the students, so that the kiai's habits become a model for developing student's noble character starting with their speech, attitude, and worship. When it comes to teaching, all the words of the kiai, the way of his communication become a reference for the students. When the kiai receives guests, all his words and attitudes become models for his students (Muin, personal communication, 2021).

Another educational method is habituation. This is done by offering positive activities for the lives of students. For example, getting up at night to perform sunnah prayers, repetition of the Qur'an, rereading the subject matter that has been studied. Cleanliness movement in the pesantren environment and its surroundings. Other forms of worship like congregational prayers, *sunnah* fasting are also part of the habituation method. This habituation method is carried out in synergy between all pesantren residents (Muin, personal communication, 2021).

In addition, PPMHA consistently applies the educational concept of Sheikh al-Zarnujî. His concepts are firmly held by pesantren residents. They try their best to reinforce the method of habituation related to learning motivation for their students. Students are taught to seek for *riḍâ Allâh*, not to seek popularity, let alone bring down the prestige of others. In addition, pesantren emphasizes the urgency of choosing good teachers, friends, and sources of knowledge to support their learning achievement. The kiai in this context becomes an important pillar in the development of santri in pesantren. Kiai is a role model in upholding justice, tolerance, and embodiment of equilibrium in pesantren in daily activities. The teachings of justice are described in the holy book and Hadith of the Prophet Muhammad. It is practically manifested by the kiai in the pesantren environment, so that it becomes a character that is inherent in the minds and attitudes of the santri. The enforcement of justice in pesantren by the kiai can be seen in two ways. First, the application of punishment for

students who violate the rules established at pesantren. Second, rewarding and praising students who excel in their learning. Tolerance is shown by the kiai in the pesantren when there are different opinions that need to be resolved proportionally and elegantly. The kiai also shows an equilibrium attitude about the phenomenon of life in pairs; the need for the life of the world not to forget the afterlife, to be able to take advantage of the healthy time before suffering from illness, to be able to empower the ability of reason and revelation information proportionally, and so on.

In addition, the kiai emphasizes the moral responsibility of the graduates both in their homes, places of residence, and other environments in which graduates take part. The graduates must be at the forefront in implementing individual piety and social piety. The students must obey God and be able to maintain their lives with fellow humans and the natural surroundings. The kiai in this context becomes a reference in solving every problem in life, rising with regard to social, political, cultural, and health problems.

Regarding the learning method implemented at PPMHA, there is a wisdom method that emphasizes a persuasive and motivational approach that can awaken and open the minds of students. This is done according to their psychological nature in every phase of students' development that requires appreciation. This method provides comfort to students when receiving information from the kiai because it is used according to the students' minds. Other learning methods used by kiai are in the form of *bandungan*, general stadium. Kiai uses this *bandungan* method for large numbers of students in the classroom. Usually, this method is used in the subjects of *Tafsir Al-Qur'an*, *Hadith*, *Fiqh*, and language. Practically speaking, this method is carried out in several stages. Kiai reads the texts of certain books and students listens as well as notes important matters. Students will be asked to reread and asked some questions. In this *bandungan* tradition, the santri perform dialect activities with Arabic *Pegon*, giving certain symbols to facilitate reading the contents of the book being studied, followed by the kiai's explanation. In addition, there is a private practice method called sorogan. Kiai usually use the training method, this sorogan when teaching language, *tahfīz* Al-Qur'an, and giving speeches (*muhādarah*). The purpose of the training method, sorogan, is to instill the habit of students acquiring skills (Muin, personal communication, 2021).

PPMHA use various learning methods for several purposes. The methods should help students to know and understand the plurality of methods and can choose or synergize them. The introduction and inculcation of character through the use of various learning methods can form an accommodative way of thinking among students. The use of various methods in this learning is also carried out in the application of various learning resources. For example, when a kiai teaches *hadith* by referring to the book of *Riyāḍ as-Ṣālihīn*, he compares it with the book of *Syar al-Bukhārī* or others. According kiai, this method can minimize the short-sighted attitude of students (Abduurohim, personal communication, September 2021).

### Changes in Student Quality

Islamic education at PPMHA is centered on the charisma of the kiai. The kiai's charisma cannot be separated from his figure as a role model in the pesantren environment and other social circles. The charisma of the kiai has a major impact on the behavior of the life of the santri, both inside and outside the pesantren after becoming an alumnus of the pesantren. The santri always show respect (*ta'zīm*) to the kiai and his seniors. They speak politely, avoid inappropriate words, and always broadcast positive and productive information. The words of the Prophet Muhammad, "silence is golden", they hold fast. They always hold back words that are provocative, tendentious, incitement, hate speech. They also hold fast to one of the words of the Prophet Muhammad. "The true Muslim is shown by his ability to maintain his tongue and hands, so as not to harm other Muslims."

Other characters and behaviors shown by the students are committed to following the rules that apply in the pesantren. Congregational prayers, reading the Qur'an, memorizing the Qur'an, and learning other sciences are carried out with passion, enthusiasm, and loyalty. They are committed to upholding the principle of "*ukhwah islamiyah*" broadly which is demonstrated through cooperation, respect for privacy, and upholding justice. They always refrain from inappropriate and productive activities without proper arguments. They also serve the government based on the principle: *hubb al-waṭan min al-īmān*, to love homeland is part of faith. The students also showed a critical attitude in their opinion and argumentation. This is exemplified by the kiai so that every time they find ideas and actions that are not constructive and productive, they do not stand by without having an opinion. The religious attitude of the santri is shown by their inclusiveness in taking positions between various opinions. It is not easy to justify the views of other parties who do not share the same views. They look for various references to explain their views.

The quality of other santri has a high *rul jibād*, the spirit to work and struggle in earnest manner. The students well followed the application of study hours together carried out by their class groups both in the foyer of the mushalla of the cottage or in madrasa classes. They are used to doing devotional work every Friday in order to maintain cleanliness. The spirit of *jibād* is an implementation of the *ihسان* character of the santri. They can work anywhere and anytime with various risks and challenges (Abduurohim, personal communication, September 2021).

The academic quality of the students can be seen from the success of the excellent program *taḥfīz* Al-Qur'an. The program has contributed to the graduated pesantren alumni who are sent to study at domestic and foreign universities. A number of destination countries for education abroad include Saudi Arabia (University of Medina and Umm al-Qurā), Damascus (Jāmi'ah al-Dimasyq), Egypt (Al-Azhar University) and Sudan (International University of Africa). Most of the students who excel in *taḥfīz* program receipt scholarship to further education at university.

The key to the quality of education at PPMHA is to elevate the morals of students for the nation and state. Character education is not just teaching what is right and wrong from only one aspect, but it includes integrated aspects, namely; aspects of good knowledge, feeling well, and behaving well/doing well. The orientation of moral knowing is mastery of knowledge about values; distinguishing good and bad values, values that need to be done and those that are prohibited; master and understand it logically and rationally why bad values need to be avoided in life; get to know exemplary moral figures studied through various studies in pesantren. Moral feeling/loving needs to be instilled in students as a source of energy from humans to behave in accordance with moral principles. At this stage, PPMHA encourages students to develop a sense of love and need for noble moral values (Abduurohim, personal communication, September 2021).

Based on the results of field observations, the key to the success of the graduates of the pesantren Miftahul Huda Al Azhar is supported by a pesantren development system that refers to the book of education which is classically written by Sheikh al-Zarnujī, *Ta'ālim al-Muta'allim: Ṭarīq at- Ta'allum*. Among the keys to successful learning as used as guidelines by PPMHA, Students should: (1) have intelligence and are free from bad food, haram, and from obtaining dirty sustenance; (2) grow their motivation and mentality to love science and love to read books; (3) have sufficient capital support; not necessarily money, but reducing eating, sleeping, and the temptations that interfere with learning activities; (4) learn to live simply by getting into the habit of fasting; (5) disciplined against the rules of the pesantren; and (6) lifelong learning.

Referring to the work of Sheikh al-Zarnujî, PPMHA emphasizes the motivation to learn for its students, *riḍâ Allâh*, not to seek popularity, let alone bring down the prestige of others. Pesantren emphasizes the urgency of choosing good teachers, friends, and sources of knowledge. The kiai in this context becomes an important pillar in the development of santri in pesantren. Kiai is a role model in upholding justice, tolerance, and embodiment of equilibrium in pesantren in daily activities. The teachings of justice are explained in the holy book and the Hadith of the Prophet Muhammad. It is practically manifested by the kiai in the pesantren environment, so that it becomes a character that is inherent in the minds and attitudes of the santri. The enforcement of justice in pesantren by the kiai can be seen in the application of punishment for students who violate the rules and praise for students who excel. Tolerance is shown by the kiai in the pesantren when there are different opinions that need to be resolved proportionally and elegantly.

Education in pesantren started with the curriculum of Kai. It experienced a shift with the madrasah pattern of education which had been regulated and outlined by the state through the national education system. The education process also changes, from input to output. The development of the pesantren curriculum remains within the framework of the national education system; education is developed based on the crises that occur, namely: declining national character, lack of equal distribution of learning opportunities, low internal efficiency of the education system, institutional status, educational management has not been directed, and human resources are not yet professional. PPMHA has accelerated to respond to these challenges. It teaches science and knowledge, faith and piety to Allah through routine worship and a supportive religious atmosphere (habituations), and equips students with various work skills and social skills through community service. The reality of the pesantren shows that there has been a transformation of pesantren, as well as the development of pesantren orientation through pesantren management (Amirudin, 2019; Asy'ari et al., 2020; Fathurrochman, 2017; Qurtubi & Hudi, 2021).

In pesantren, there is a unique relationship between kiai and santri because it is not just an ordinary friendship or ordinary social relationship, but a strong and sacred relationship. The relationship between the kiai and the santri is full of obedience, reverence, sincerity and respect for the high charisma of the kiai (Setiawan, 2016; Alkhairy et al., 2017; Sadiyah, 2018). It is this sacred relationship that affects the character education of students. This practice can be seen in the relationship between kiai and santri at PPMHA. They are able to maintain worship, discipline, sincerity in carrying out activities, reverence for the older ones, affection for the smaller ones, trustworthy in their work, both in social relations, and keep increasing their knowledge. Habituation of character that is instilled during education in this pesantren has an impact on the habits of graduates to work in the midst of society.

There is a pattern of education based on example. The kiai, in his capacity as a central figure, becomes a role model for his students. The kiai's personality is not only an educator, but also a leader. Karman (2018) citing Ediger's opinion, asserts, "*the teacher may provide innumerable roles in working toward improved teaching and learning situations.*" Educators can play innumerable leadership roles in working to improve learning situations. Kiai as educators are required to have a personality that influences the moral formation of students (Mumtahanah, 2015; Rizal, 2016).

Based on the education system that applies in pesantren with kiai figures who always teaches, as well as pass on the good values of religious teachings, the moral quality of students is getting higher. Their attitude is far from negative behaviors that can harm other parties, including having radical views. Classroom learning takes place openly; learning material does not lead to an exclusive radical understanding. The learning methods and strategies used vary. Discussions in learning activities are open and there is no single dominance for certain views,

and ideas. This is the key to the success of PPMHA in building inclusiveness in religious understanding. A number of studies show that radical understanding as well as action begins with the way of teaching, the material being taught, then finding momentum and areas of action (Asrori, 2015). Education at PPMHA has clearly displayed education with the jargon of "religious moderation", building inclusiveness in various ways. Religious moderation is identical to the reinterpretation of views that have been considered less relevant to the value of text messages.

PPMHA in a broad context has interpreted and embodied Islam in its generic meaning, total submission to God, whose derivation requires humans to uphold peace with each other (Susiyani & Subiyantoro, 2017; Sumarlim & Mappincara, 2019). Peace in Islam, the main components include three things. First, peace in the form of inner peace that appears as a product of honesty, sincerity, generosity and tolerance emphasized by Islamic teachings. Second, peace in the form of social harmony in the community which is reflected in social interactions. Third, peace in managing conflict by peaceful means. Islam has the ideal aspiration of building a world, in which all religious people can live together in justice, peace, and harmony (Zuhdi, 2010; Rink & Sharma, 2018). Qur'an teaches peace, justice, harmony, and egalitarianism. In reality, those values are understood to be rigid so that it gives birth to an antagonistic view, and a radical attitude. It means that there is something wrong in the perspective of some of its adherents. This phenomenon has been implemented by PPMHA by reinterpreting religious texts that are deemed not in accordance with the spirit of Islamic teachings. This "reinterpretation" effort in the view of experts is called the deradicalization of interpretation (Zidni, 2018; Laisa, 2014; Khamdan, 2015; Robingatun, 2017).

Based on the results of research at PPMHA, the view that says pesantren institutions are a place to nurture radicalism is not true. This can be related to the research of Prayoga & Sulhan (2019), radical understanding can occur due to various factors. Religious doctrine is not the main factor. Pesantren generally adheres to the *Salaf*-conservative religious perspective. This perspective can make it difficult for those who live in a nation-state like Indonesia. An important factor that needs to be resolved is finding solution in dealing with political and economic problems. Pesantren can participate in reducing radicalism in Indonesia if they can participate in democratic political development and people-oriented economic development that leads to justice and the welfare of the Indonesian people. PPMHA as pesantren in Indonesia has become an educational institution that develops Islamic values and accommodates local Indonesian values. The pattern of education he developed is based on Mukhibat's (2014) view which is peaceful, open and moderate, and is able to develop an inclusive Indonesian Islamic culture.

According to Malik et al., (2016) the pesantren tradition which is tolerant and open is an important capital which includes three things. First, pesantren are social reality-based educational institutions that grow and develop with the community. Given this fact, the institutions have social cohesion with the surrounding community. Second, pesantren reflects the culture of the local community. This is to say that pesantren can go hand in hand with the community when it comes to culture. Third, the values and teachings of pesantren can adapt to the community environment. This is also supported by the religious understanding of pesantren which adheres to the understanding of *Ahl as-Sunnah wa al-Jamā'ah* by referring to selected books (*al-Kitab al-Mu'tabar*) by classical medieval scholars who tend to be flexible.

## CONCLUSION

The present study aims to investigate the education system at PPMHA in producing quality students through the prevention of radicalism program. The result results showed that education at the PPMHA was carried out by making the kiai the central figure of pesantren.

The pesantren tradition that shapes the habits of the santri in the pesantren and the role model of the kiai have shaped the character of the santri in their way to think, speak, and behave. The pesantren tradition and the kiai's character are implemented in classroom learning activities through the application of various learning methods and strategies that involve various learning reference sources. Kiai uses various methods in certain situations, even in concurrent situations, such as the wisdom method, *bandungan*, and *sorogan*. The teaching model applied by kiai is supported by the positive and conducive tradition of the pesantren. It has instilled positive values for the students in behaving and interacting with others in social life. The students are also accustomed to acting in a positive and productive manner such as in handling cases of covid-19 according to Islamic teachings and state rules. They should avoid destructive actions that harm self-image, family, and pesantren.

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