

The Role of Islamic Boarding Schools in Preventing Radicalism in Polewali Mandar Regency

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Abstract

The objective of this research is to find out the role of Islamic boarding schools in preventing radicalism in Polewali Mandar Regency, West Sulawesi. This research is qualitative field research using a phenomenological-theological approach. This research was conducted in two Islamic boarding schools (Syekh Hasan Yamani and Salafiyah Parappe Islamic Boarding School) with data collection methods through observation, documentation, and interviews which were concluded through a general conclusion. The result of this research reveals that Islamic boarding schools in Polewali Mandar play an active role in preventing radicalism. The Prevention is carried out with two models, namely (1) inculcating moderate values in students through selecting reference books and selecting teaching staff, strengthening moderate values through curriculum, responsiveness to acts of terrorism, (2) inculcating a sense of nationalism in students through flag ceremonies, Civic Education learning, scouting activities carried out routinely by the Islamic boarding school.

Keywords: *boarding school; prevention; radicalism; role*

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A. Introduction

Islamic boarding schools are one of the educational institutions in Indonesia which are considered successful in creating an ideal generation, a generation capable of dealing with social problems by developing character education for students to the fullest.¹ In that capability, Islamic boarding schools can connect the gap between the local culture of the archipelago and Islamic teachings, a generation that is not rigid towards religious and state dogmas. This is an achievement in itself for the education system in Islamic boarding schools. Since the introduction of religious education which became known as “pesantren” in the years 1742-1762 M. as an educational institution that teaches Islamic religious values, few people have required their children to stay in Islamic boarding schools for a long time to get an ideal generation. Those who are spiritually intelligent are also socially intelligent.² The success of Islamic boarding schools in creating an ideal generation is fairly durable and is still being felt today, even by the global community. Since the beginning, its existence has contributed in answering global problems. The success of Islamic Boarding Schools in building character has inspired many institutions to imitate the model of teaching religion in the form of dormitories.³

However, over time, several Islamic boarding schools have regenerated their students with ideologies that are at odds with the basis of the Indonesian state. Even after an incident that slowly but surely tarnished the name of the Islamic Boarding School in front of the Indonesian public which then gave birth to a negative stigma from the wider community towards Islamic boarding schools. The impact of those is the public more careful in choosing

¹Hamruni Hamruni and Ricky Satria W., ‘Eksistensi Pesantren Dan Kontribusinya Dalam Pendidikan Karakter’, *Jurnal Pendidikan Agama Islam*, 13.2 (2017), 197–210 <<https://doi.org/10.14421/jpai.2016.132-06>>.

²Usman Muhammad Idris, ‘Pesantren Sebagai Lembaga Pendidikan Islam ((Sejarah Lahir, Sistem Pendidikan, Dan Perkembangannya Masa Kini)’, *Al Hikmah*, XIV.1 (2013), 101–19.< https://journal.uin-alauddin.ac.id/index.php/al_hikmah/article/view/418>.

³Hamruni and W.

the right boarding school for children and their families.⁴ Without neglecting this phenomenon, a regency in West Sulawesi, namely Polewali Mandar regency, where the population is classified as heterogeneous but the feeling of peace is quite tacky.⁵ It can be possible, this quite peaceful and unpretentious Regency is free from radicalism actions until now. One thing for sure is the existence of this district is inhabited by several large Islamic boarding schools, both classified as “salaf” and modern. With a relatively large area, with relatively many Islamic boarding schools, it is almost unheard of in the public for acts of terrorism in this regency. Furthermore, the perpetrators of terrorism that were caught have not been found from this regency. In simple terms, it can be said that peace in Polewali Regency cannot be separated or has a fairly strong relationship with the existence of Islamic boarding schools in the region.⁶

The main problem of this research is how Islamic boarding schools have a role in preventing radicalism in Polewali Mandar regency. In answering this problem, this research was conducted at two Islamic boarding schools, namely Syekh Hasan Yamani Islamic boarding school and Salafiyah Parappe⁷ Islamic boarding school.⁸ Both of those are the largest Islamic boarding schools that take place in Campalagian sub-district, Polewali Mandar regency, West Sulawesi.

To keep this research in a scientific field, the researcher used scientific references which we refer to as research methods and approaches. The research method used is a qualitative method with a phenomenological-theological approach. Farther, this research is relevant to the theory of symbolic interactionism which analyzes society based on the subjective meaning created by individuals in the process of social interaction. This theory assumes that each individual tends to act on things that are believed not objectively.⁹ These methods and approaches try to answer the main problem in this research, namely how Islamic boarding schools have a role in preventing radicalism in Polewali Mandar regency.

The researcher in findings novelty values, explore various references that are directly related to this research. At least from the readings of researchers, several studies intersect with radicalism and Islamic boarding schools. The research includes Abdul Malik’s writings on the Culture of Islamic Boarding Schools and Radicalism¹⁰, Ayyub Mursalin and Ibn Kasir, Patterns of Religious Education in Islamic Boarding Schools and Radicalism¹¹, along with Ahmad

⁴Edi Susanto, “Kemungkinan Munculnya Paham Islam Radikal Di ‘Pondok Pesantren’”. TADRIS: Jurnal Pendidikan Islam 2 (1). <<https://doi.org/10.19105/tjpi.v2i1.205>>.

⁵Halim A, Mahyuddin, ‘Modal Sosial Dan Integrasi Sosial: Asimilasi Dan Akulturasi Budaya Masyarakat Multikultural Di Polewali Mandar, Sulawesi Barat’, 2019, <<http://ejurnal.iainpare.ac.id/index.php/kuriositas>>.

⁶Syamsurijal, Santri Yang Berdamai Dengan Tradisi Lokal: Melongok Moderasi Beragama Di Lingkungan Pesantren Salafi, MIMIKRI: Jurnal Agama dan Kebudayaan, Vol. 6, No. 1 Juni(2020), 36 – 57<<https://blamakassar.e-journal.id/mimikri/article/download/347/255/>>

⁷M. Taufik Hidayat Pabbajah, Peran Pondok Pesantren Salafiyah Terhadap Revitalisasi Pendidikan Islam (Studi Pada Pondok Pesantren Salafiyah Parappe, Campalagian, Polman), Jurnal Ilmiah Pendidikan, (2020), <<https://blamakassar.e-journal.id/educandum/article/view/406>>

⁸Abd. Rasyid, Strategi Pengembangan Profesionalisme Guru dalam meningkatkan Mutu Pembelajaran Santri (Studi Multisitus di Pondok Pesantren Syekh Hasan Yamani dan Pondok Pesantren Salafiyah Parappe Polewali Mandar Sulawesi Barat), 2020, <<http://etheses.uin-malang.ac.id/21744/>>.

⁹Teresia Noiman Derung, ‘Interaksionisme Simbolik Dalam Kehidupan Bermasyarakat, (2017), <<https://e-journal.stp-ipi.ac.id/index.php/sapa/article/view/33>>.

¹⁰Abdul Malik, Ajat Sudrjat, and Farida Hanum, ‘Culture of Pesantren Education and Radicalism 1’), *Jurnal Pembangunan Pendidikan: Fondasi Dan Aplikasi*, 4.2 (2016), 103–14 <<http://journal.uny.ac.id/index.php/jppfa>>.

¹¹Universitas Islam Negeri Syarif Hidayatullah Jakarta, ‘Po La Pe n d Id Ikan Ke Agam Aan Pe s an Tre n d an Rad Ikalis m E : Stu d i Kas u s Pe s an Tre n-p e s an Tre n d i Pro Vin s i Jam Bi Ayu b Mu Rs Alin Ibn u Kats Ir Institut Agam a Islam Negeri (IAIN) Sulthan Thaha Saifuddin J Am Bi’, 25.2 (2010), 255–90.

Darmaji, Islamic Boarding Schools, and de-radicalization of Islam in Indonesia.¹² These studies have contributed to this research but have not been able to answer the main problem that exists, namely the efforts of Islamic boarding schools in preventing radicalism.

B. The Role of Islamic Boarding Schools in Preventing Radicalism

Islamic boarding schools in Polewali Mandar regency in preventing developing radicalism, use various methods. Those methods can generally be divided into two models:

B.1. The Inculcating of Moderate Values for Islamic Student

A *moderate* itself, as stated in the KBBI, is taken from the Latin *moderatio* which means moderation (no more and no less). It can also mean self-mastery (from an attitude of very strengths and weaknesses). The word moderation in the Big Indonesian Dictionary (KBBI) means reduction of violence, it can also mean avoidance of extremes.¹³ In English, the word moderation means average, core, standard, or non-aligned.

In Arabic, moderation is absorbed from the word *wasath* or *wasathiyyah*, which has the same meaning as the word *tawazun* which means in the middle. The word *wasathiyyah* can also mean the best choice. however, whatever word is used, all related terms imply the same meaning, namely fairness.¹⁴ Furthermore, moderation can mean prioritizing balance in terms of beliefs, morals, and character, both when treating other people as individuals, or dealing with state institutions. Based on those hopes, the inculcation of moderate values for students is something that cannot be denied to prevent Islamic students from understanding radicalism. In responding to this issue, several studies were held and tried to formulate moderate values as a reference for religion and state within the framework of the Unitary State of the Republic of Indonesia.

The value can be summarized in some values. Those are (a) the middle (*al-wasath*), which includes the values of religious moderation which prioritize the middle nature, as well as balance. (b) Perpendicular (*i'tidal*), which includes the values of religious moderation which lead to an attitude of justice and defending the truth. (c) Tolerance (*tasamuh*), Includes values of religious moderation that are peaceful, respect for differences, awareness, openness, receptive and honest, (d) Deliberation (*shura*), it contains the values of religious moderation which respect each other's opinions, good speech, patience, awareness to speak, willingness to give opinions, and listen to other opinions, (e) Improvements/reforms (*ishlah*), include the values of religious moderation that are up to date, (f) Pioneering (*qudwah*), Contains the values of religious moderation which are more about potential and skills., (g) Citizenship (*muwathanah*), Summarizes the values of religious moderation related to helping behavior among others (altruism), thoroughness (conscientiousness), sportsmanship (sportsmanship), maintaining good relations (courtesy), and wisdom (civic virtue). (h) Non-violence (*al la'unf*), is summarized in it the values of religious moderation which are mutual trust, cooperation, tolerance, acceptance of differences, and respect. (i) Culturally friendly (*i'tibar al-'urf*), are the values of moderation which include respecting culture, maintaining culture, being able to understand attitudes, being able to understand the background of the attitude, being able to respond, and being able to make decisions.¹⁵

¹²Ahmad Darmadji, 'Pondok Pesantren Dan Deradikalisasi Islam Di Indonesia', *Millah*, 11.1 (2011), 235–52 <<https://doi.org/10.20885/millah.vol11.iss1.art12>>.

¹³KBBI (Kamus Besar Bahasa Indonesia), Edisi ke V, 2022.

¹⁴Lukman Hakim Syaifuddin, *Moderasi Beragama*, (Cet. I; Jakarta Pusat: PT. Badan Litbang dan Diklat Kementerian Agama RI, 2019), h. 16.

¹⁵Vita Santra Kusuma Chrisantina, *Efektivitas Model Pembelajaran Moderasi Beragama dengan Berbasis Multimedia Pada Peserta Didik Madrasah Ibtidaiyah*, *Jurnal Pendidikan dan Pelatihan*, vol. 5, no. 2, (Desember 2021), h. 84-85.

In a *washatiah* spirit, the management of the Islamic boarding schools in Polewali Mandar believes that preventing of developing radicalism in Indonesia, Kab. Polewali Mandar in particular, it is necessary to instill moderate values for islamic students. Likewise, Rosyida in her research puts the principle thing to an early age is not trapped in radical understanding. She concludes that commitment to nationality, diversity, tolerance, humanity, and local wisdom are values that must be taught and instilled in early childhood in the family to ward off radicalism. Moreover, a moderate attitude toward religion from an early age is expected to provide a fresh new oasis in today's religious life.¹⁶

Table 1. Inculcating moderate values for the students of Hasan Yamani Islamic Boarding School and Salafiyah Parappe Islamic Boarding School.

Inculcating Moderate Values	
NO	Syekh Hasan Yamani Islamic Boarding School
1	We teach students about Islam: textual, contextual, and Islam <i>rahmatan li al alamin</i>
2	We build tolerance between them in the hostel: living together from different backgrou
3	We present figures to add to the scientific treasures (moderate) of the students
No	Salafiyah Parappe Islamic Boarding School
1.	We tell to the students about a <i>wasatiyah</i> attitude by not opposing the government.
2.	We must return to the teachings of the <i>salafussaleh</i> scholars, especially <i>Ahlusun waljama'ah</i>
3.	Islamic boarding schools must cooperate with the government and remain guided by <i>ahlusunna waljama'ah</i> scholars.

Source: Results of research data

The awareness of the management of the Islamic boarding school about the importance of the nature and attitude of being mediocre, the Islamic boarding school makes it an inseparable teaching within the scope of the Islamic boarding school. This attitude can be found in the answers of informants in the field when asked about inculcating moderate values in Islamic students. These reasons reveal to the researcher that Islamic boarding schools in Polewali Mandar regency play a role in preventing radicalism. Its role is discerned in the efforts of Islamic boarding schools to inculcate a moderate attitude in the students in four forms:

B.1.1. Selection of Reference Books and Teaching Staff

The selection of reference books which is used in Islamic boarding schools is crucial to determine the "ideology" of students, whether to become moderate beings or to be extremists and radicalistic. The selective books will be reserved for the students as valid sources which are *Ahlusunnah waljama'ah*. This is roughly the view of the Islamic boarding school's supervisors as what the researchers captured from the interview results.

The selection of standard books in Islamic boarding schools is by reason, there is a strong hope to fortify the students from books that are extremist and radical. Almeriko revealed as quoted by Sutanto that the results of the research reveal that literacy is a very influential way

¹⁶Rosyida Nurul Anwar, 'Penanaman Nilai-Nilaiislam Moderat Pada Anak Usia Dini Dalam Keluarga Sebagai Upaya Menangkal Radikalisme', Al Fitrah: Journal of Early Childhood Islamic Education, 4.2 (2021), 155–63. <<https://garuda.kemdikbud.go.id/documents/detail/2120391>>.

to develop, shape and strengthen the expected value dispositions.¹⁷ On this awareness, supervisors of Islamic boarding school apply standards which are then set forth in written references called curriculum.

Farther, Islamic boarding schools in inculcating moderation in students are followed by very strict recruitment of teaching staff. Selective recruitment is carried out to produce teaching staff according to the needs of the Islamic boarding school and to avoid systematic errors in education. This action was carried out as a way to create quality resources through the process of recruiting teaching staff, according to Ayuan Nova Lestari in her writings.¹⁸ The case of that, Indonesian Republic Law Number 20 of 2003 regarding the national education system in article 40th 2nd verses states that educators are obliged to (1) create an educational atmosphere that is meaningful, fun, creative, dynamic, and dialogic (2) have a professional commitment to improve the quality of education (3) set an example and maintain the good name of the institution, profession, and position in accordance by the trust given to him.¹⁹

In addition, from the human resource reasons above, the recruitment of teaching staff is also carried out for ideological reasons. One thing for sure is an educational spirit of educators in Islamic boarding schools. The spirit still has the same spirit that students moderate and to prevent the infiltration of Islamic boarding schools with exclusive and radical views.

Table 2. Reference and teaching staff selection

REFERENCE AND TEACHING STAFF SELECTION	
No	Syekh Hasan Yamani Islamic Boarding School
1	The curriculum, both in matters of faith or in general, the reference books of the faith indeed closely related to Ahlusunnah waljama'ah
2	Our incoming teachers must detect their background, education, and organizational background.
No	Salafiyah Parappe Islamic Boarding School
1.	We choose the book that will be used by the students, that is the treatise Ahlusur waljama'ah
2.	We conduct recitation with the treatise book Ahlusunnah waljama'ah.
3.	The book must be careful not to let the book being taught be affiliated with radical views

Source: Results of research

B.1.2. *Compilation of a curriculum that relies on the teachings of Ahlusunnah waljama'ah*

Islamic boarding schools in Polewali Mandar regency in inculcating moderate values in students should be strengthened in the form of a curriculum. The curriculum itself according to Crow is a teaching plan or several subjects that have been systematically arranged to complete a program to receive a degree or obtain a diploma.²⁰ This can be seen from the answers of informants when asked by researchers about how to convey Islamic values to students. From the answers of the informants, it reveals that a strong pretension to generate understanding and

¹⁷Sandra Handayani Sutanto and Defi Lugito, 'Membangun Karakter Anak Melalui Kebiasaan Membaca', *Prosiding Konferensi Nasional Pengabdian Kepada Masyarakat Dan Corporate Social Responsibility (PKM-CSR)*, 4.November (2021), 814–18 <<https://doi.org/10.37695/pkmcscr.v4i0.1121>>.

¹⁸Ayuan NovaListanti and Desi Nurhikmahyanti, 'Rekrutmen Dan Seleksi Guru Di SMA Al-Islam Krian', *Jurnal Inspirasi Manajemen Pendidikan*, 4.4 (2014), 98–107.

¹⁹PEMERINTAH REPUBLIK INDONESIA, *UNDANG-UNDANG RI NO 20 TH 2003, News.Ge*, 2003.

²⁰Yudi Candra Hermawan, Wikanti Iffah Juliani, and Hendro Widodo, 'Konsep Kurikulum Dan Kurikulum Pendidikan Islam', *Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam*, 10.1 (2020), 34 <<https://doi.org/10.22373/jm.v10i1.4720>>.

a moderate nature is full of sincerity. This can be seen from their efforts to inculcate moderate basic principles in their curriculum.

In general, the preparation and use of the curriculum that they apply can be divided into three models. That is: first, a curriculum that relies on the Ministry of Religion, second, a curriculum that is oriented towards modern Islamic boarding schools, third, a curriculum that is formulated by taking into account books that are *Ahlusunnah waljama'ah*. Likewise, the Al-Karimiyyah Islamic Boarding School in Bogor believes in the importance of a curriculum that is *Ahlusunnah waljama'ah*. The leader of the Islamic boarding schools believes that a curriculum that applies *Ahlusunnah waljama'ah* as a subject is able to increase the love of students for the Unitary State of the Republic of Indonesia. In this way, they can overcome religious radicalism in students.²¹

Table 3. Curriculum development based on *Ahlulunnah wal Jama'ah*

Curriculum Development	
No	Syekh Hasan Yamani Islamic Boarding School
1	It is strengthened through a curriculum such as aqidah fiqh (which is used in Hasan Yamani) and (we) ensure that there are no studies on "jihad".
2	We have two curriculums: the ministry of religion curriculum, and the pesantren curriculum from Gontor.
3	In terms of our curriculum, we are a modern boarding school, the center of which is the Gontor Islamic Boarding School.
No	Salafiyah Parappe Islamic Boarding School
1	Put it in the form of a curriculum, as a reference because it is feared that later there will be ustadz who teach according to their minds even though the book is the same.
2	Pour it out in the form of a curriculum, for example in formal diniyah education (PDF) there is a book of jalalain interpretations, there is a book of hadith riyadu al shalihin. The boarding school is <i>strengthened</i> in the form of a curriculum.

Source: Results of research data

B.1.3. Responsive to acts of terrorism

Hery Firmansyah stated in his writing that the Government of Indonesia in tackling acts of terrorism responded with three legal approaches, namely pre-emptive, preventive, and repressive.²² Accordingly, Islamic boarding schools in Polewali Mandar regency try to ward off terrorism by inculcating and maintaining moderate values among the students. This was done in response to terrorist acts. Response according to KBBI is a response, reaction, or answer,²³ while according to Kartono is an answer, especially an answer to a question or a questionnaire or a cross-between behavior that is either obvious or hidden.²⁴ In this case, the response they

²¹Mundzier Suparta, Suhada Suhada, and Taufik Abdillah Syukur, 'Transformasi Pondok Pesantren Dalam Menanggulangi Radikalisme Agama Pada Pondok Pesantren Daerah Penyangga Ibu Kota Jakarta', *Hikmah: Journal of Islamic Studies*, 14.1 (2018), 1 <<https://doi.org/10.47466/hikmah.v14i1.98>>.

²²Hery Firmansyah, 'Upaya Penanggulangan Tindak Pidana Terorisme Di Indonesia' *Mimbar Hukum*, (2011) <<https://journal.ugm.ac.id/jmh/article/view/16193/10739>>.

²³Badan Pengembangan Bahasa dan Pembakuan Kementerian Pendidikan dan Kebudayaan Republik Indonesia, *Kamus Besar Bahasa Indonesia*, V (Kementerian Pendidikan dan Kebudayaan RI, 2016) <<https://github.com/yukuku/kbbi4>>.

²⁴Kartono Kartono, 'Respon Guru Dan Siswa Sekolah Dasar Terhadap Hasil Pengembangan Soal Online Menggunakan Google Form Sebagai Implementasi Belajar Dari Rumah', *Visipena*, 11.2 (2020), 393–403 <<https://doi.org/10.46244/visipena.v11i2.1261>>.

make can simply be assessed as a cognitive response, namely a response related to the perception of the attitude object.²⁵ This response is an attitude-forming component that is conceptualized towards one's factual knowledge about situations, objects, or other people.

The cognitive response of the Islamic boarding school can be seen from the form of the response made by each Islamic boarding school after the action. Of course, this type of response is expected to form cognitive schemata that guide information processes related to attention and interpretation.²⁶ Furthermore, several coaches took the initiative to provide an overview of terrorism before the action. Their responses are generally carried out or inserted in the teaching and learning process, both in formal situations (in class) and informal situations (recital at the mosque), even one Islamic boarding school actually makes it a topic in weekly discussion.

Table 4. Responses to Acts of Terrorism

Response of Islamic Boarding Schools to Terrorism	
No	Syekh Hasan Yamani Islamic Boarding School
1	Every time there is an event we review, and it is included in our weekly discussion besides radicalism as well as the law of suicide bombings and is empowered by our teacher and the person in charge of the forum
2	we respond in the form of conveying to the students that matter concerning killing people are something that is prohibited in religion "Whoever kills someone is the same as killing all humans". And that is conveyed in learning
3	If there are incidents outside the coaches convey them spontaneously, giving students an understanding to be careful in dealing with differences
No	Salafiyah Parappe Islamic Boarding School
1	The cleric of Islamic boarding school, when there is a bombing, usually holds recitations and then explains that jihad like this is not like what they are doing. Usually, it is immediately conveyed if there is a suicide bombing or something that so.
2	Before the bombing, they had been taught here, let alone after the action.

Source: Results of research data

Of the four forms of inculcating moderate values in Islamic boarding schools above, the researcher understands that all of these forms are concrete steps of Islamic boarding schools in keeping students and Muslims in general so that they remain in a "*wasatiyah*" (moderate) understanding of Islam. The researcher's view departs from the system they implement, namely anti-additive, selective, and educative. The anti-additive system is carried out in the form of compiling a curriculum that is in the direction of *Ahlusunnah waljama'ah*, selective in the form of selecting coaches (teachers) and selecting reference books, while the educative system can be seen in the form of recitations and weekly discussions held by Islamic boarding schools.

B.2. Inculcating a Sense of Nationalism

Sahma in her writings argues that the development of the times and technology and the era of globalization have caused the millennial generation to start to lose their nationalism. Because of that, Pancasila as the nation's ideology is needed in maintaining the existence of the nation's personality in situations like this. Furthermore, she suggested ways to foster their spirit

²⁵Tesa Esti Rahayu, 'Respon Siswa Sekolah Dasar Terhadap Program Belajar dari Rumah (BDR) di TVRI, *PEDADIDAKTIKA: JURNAL ILMIAH PENDIDIKAN GURU SEKOLAH DASAR*, 20221 <<https://ejournal.upi.edu/index.php/pedadidaktika/article/view/35341>>.

²⁶Syarifuddin, 'Konsep Pembentukan Keputusan Dalam Akuisisi Sistem Informasi Akuntansi: Sebuah Perspektif Teori Schemata' (2016), 767-776 <<https://e-jurnal.nobel.ac.id/index.php/akmen/article/view/224>>.

and sense of nationalism, namely by introducing a variety of Indonesian cultures, using domestic products, educating children to respect differences, being selective about foreign cultures, and introducing Indonesian history. In her conclusion, she also stressed the importance of Pancasila for the younger generation to prevent them from losing their nationalism.²⁷

In line with the above, one of the efforts of Islamic boarding schools in preventing radicalism in Polewali Mandar district is by inculcating a sense of nationalism in students. Inculcating a sense of nationalism is believed to be able to prevent and minimize radical understanding among students. A sense of nationalism is grown –according to them—at least through two models, programmed and non-programmed. The first model is through the teaching and learning process. It is in the teaching and learning process that the students are taught through the treatise of *Ahlusunah waljama'ah*.²⁸ In addition, special training was also held regarding how to love the Unitary State of the Republic of Indonesia, through flag ceremonies and scout activities. Soegito in his theory said that indicators of nationalism can be measured from the willingness to sacrifice, prioritizing unity and oneness, love of the motherland, the spirit of reform and never giving up. In these extracurricular activities, the attitudes above can be grown in students through scout activities.²⁹

The second model is through non-programmed activities. These non-programmed activities are usually packaged in the form of counseling by inviting parties from academia and the police. In addition to these activities, the students are invited to witness the national team in certain events, such as football matches and so on.

Table 5. The inculcation of nationalism values

The Inculcation of Nationalism Values	
No	Syekh Hasan Yamani Islamic Boarding School
1	Everything that our government has programmed us to do, such as flag ceremonies, respect (for the flag),
2	We instill nationalism as well as entertain them by watching the Indonesian National Team together
3	We hold scouts, as a form of love for Indonesia, teaching the Pancasila flag ceremony every Monday, civic education learning, and so on.
No	Salafiyah Parappe Islamic Boarding School
1	Through learning the treatise book <i>Ahlusunnah waljama'ah</i>
2	In the form of debriefing, usually takes two months or three months related to how to love the Unitary State of the Republic of Indonesia, how to partner with the government, and not to fight against the government because living in Indonesia lives in the Unitary Republic of Indonesia Through studying the book of the <i>Ahlusunnah waljama'ah</i> treatise
3	

Source: Results of research data

²⁷Sahma Nada and others, 'Menumbuhkan Jiwa Nasionalisme Generasi Millennial Di Era Globalisasi Melalui Pancasila', *Jurnal Pendidikan Tambusai*, 5.3 (2021), 7853–58 <<https://jptam.org/index.php/jptam/article/view/2256>>.

²⁸The Resale *Ahlusunnah wal jama'ah* book is a book compiled by KH. Hasyim Asy'ari which contains various religious issues such as the difference between Sunnah and bid'ah, the true teachings of the pious salafuh, the obligation of taqlid for people who do not have the expertise to do ijtihad, etc. See the Book of Resale *Ahlusunnah wa al-jamaah* by KH. Hasyim Asyari.

²⁹Kabul Aris Surono, 'Penanaman Karakter Dan Rasa Nasionalisme Pada Kegiatan Ektrakurikuler Pramuka Di Smp N 4 Singorojo Kabupaten Kendal', *Indonesian Journal of Conservation*, 6.1 (2018), 23–30 <<https://journal.unnes.ac.id/nju/index.php/ijc/article/view/12527>>.

From the information above, it can be said that inculcate a sense of nationalism in students, Islamic boarding schools do many things, both programmed and incidental. Islamic boarding schools strive to keep their students within the framework of the Unitary State of the Republic of Indonesia by using various methods.

C. Conclusion

After conducting research on Islamic boarding schools regarding their role in preventing radicalism in Polewali Mandar Regency, researchers concluded that Islamic boarding schools played a major role in preventing radicalism in the district. The role of Islamic boarding schools is seen in their two major efforts, namely: (1) inculcating moderation values in students, and (2) inculcating and growing a sense of nationalism. Inculcating moderate traits is actualized in the form of selecting reference books, selecting teaching staff, compiling curricula, and being responsive to acts of terrorism that occur. Meanwhile, the inculcating of a sense of nationalism is actualized through flag ceremony which is of course accompanied by the reading of Pancasila and several activities that have been determined by the government as a provision.

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