

IMPLEMENTATION OF COUNTER-RADICALISATION IN PESANTREN SALAFIYAH SYAFI'YAH OF BANUROJA GORONTALO

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Abstract

This study describes and evaluates how the Pesantren (the Islamic Boarding School) Salafiyah Syafi'iyah of Gorontalo has fostered a movement away from radicalism among its students. The state promotion and action of structural counter-radicalism have reached only a few urban Indonesians. The majority, however, live in rural areas. This research used observation, interviews, and records. The data was then subjected to descriptive and critical analysis. This study showed that Pesantren have a significant role in preventing radicalisation in their local communities. This campaign has been ongoing for some time and is still strong due to efforts to strengthen academic, religious, and social cultures. Thus, it is necessary to combine the counter-radicalisation efforts of the state, which have focused on structural measures, with the cultural approach exemplified by the Pesantren communities. Maintaining and promoting the integration of all children in the country is important, as terrorism and other forms of radical thought and movement harm religion and the nation.

Keywords: Counter-radicalisation, Pesantren, Salafiyah Syafi'iyah

INTRODUCTION

The proliferation of violent extremism and terrorist acts committed in the name of Islam around the world and in Indonesia has, in a way, placed Muslims in the role of the guilty side (Astuti, 2015). It is common to blame the Islamic doctrine of jihad, also known as holy war, as the primary inspiration for religiously motivated acts of violence committed by Muslims (Yusuf, 2017). Islamic educational institutions in Indonesia, such as madrasas or

Islamic boarding schools, are inextricably linked to the current allegations against them (Alhairi, 2017). The oldest Islamic educational institution in Indonesian history is often associated as the 'headquarters' or centre of a fundamental understanding of Islam, which later became the root of the radical movement in the name of Islam. It is because the fundamental understanding of Islam was passed down from generation to generation within the institution (Abid, et al., 2017).

Inevitably, most radicals and terrorists claiming to act in the name of Islam in

Indonesia are products of *madrasas* or Islamic boarding schools. In view of the different histories and trajectories of Islamic schools in Indonesia, the generalisation that all schools are breeding grounds for radicals and theorists is a serious oversimplification. Moreover, Indonesian Islamic schools are very different from their counterparts abroad, as shown by some findings (Arjiarna et al., 2020).

As a traditional and indigenous Islamic educational institution in Indonesia, *Pesantren* (Islamic boarding schools) have made a real contribution to shaping Islamic civilisation by building a comprehensive and contextual understanding of Islam in realising the principle of *ummatan wasathan* (moderate society) in the life of the nation and state (Kholis, 2017). In addition to developing friendly and tolerant Islamic da'wah, *Pesantren* also aim to maintain a balanced socio-cultural life (tradition), especially in implementing social change for the surrounding community (Syafe'i, 2017).

Historically, Islamic boarding schools in Indonesia cannot be associated with radical movements or Islamic thought as a new form of transnational movement (Yusuf, 2017). It is because the characteristics of Islamic boarding schools in Indonesia differ from similar Islamic educational institutions in other countries (Marzuki et al., 2020). Furthermore, Islam came to the country with complete peace because it was conveyed through the preaching of the matter of Muslim traders and not through swords or war troops helped to colour the Islamic understanding developed in Islamic boarding schools (Falikul Isbah, 2020). The teaching of jihad, as understood by the *Pesantren*, also differs significantly from the general view of the radical Islamic movement (Halim & Adhitama, 2021).

Furthermore, contra-radicalism values in Islamic boarding schools are consistently developed by developing an accommodative and moderate religious understanding of the students. Therefore, the characteristics of moderate Islamic understanding have been rooted in the *Pesantren* tradition in the form of internalizing Islamic and Indonesian values (Massoweang, 2020). The characteristics of Islamic boarding school education emphasize classical Islamic learning, and *Pesantren* also have other main characteristics as independent drivers of civil society (Asrori & Syauqi, 2020).

The Salafiyah Syafi'iyah Islamic Boarding School in Gorontalo is one of the *Pesantren* that has strengthened counter-radicalization in various aspects. As a *Pesantren* that grows and develops in rural areas, the Salafiyah Syafi'iyah has actively carried out a mission of da'wah, *rahmatan lil-alamin* and a mission of community development that is *washatiyah*. The fact that the Salafiyah Syafi'iyah stands in a pluralistic society regarding religion, ethnicity, and culture makes this *Pesantren* unique.

Literature Review

The state runs the counter-radicalisation programme of the Badan Nasional Penanggulangan Terorisme (BNPT). Counter-radicalisation is preventive and targets the community, unlike deradicalisation, which targets terrorists and their families. Counter-radicalisation strategies and initiatives use counter-narrative and counter-propaganda to make radical terrorist ideology unattractive to Indonesian society and to strengthen nationalism (Mohammed, 2021).

Many studies have been carried out on various scientific scales, showing that radicalism has existed for a long time. When radicalism is viewed in terms of movement, research by Hasnan Bahtiar and Syamsul Arifin found that fundamentalism and radicalism movements will continue to be a social phenomenon as long as there are social factors encourage it (Arifin, Syamsul & Bactiar, 2013). Regarding mapping radicalism in Indonesia, Zuly Qodir shows that young people are most vulnerable to exposure (Qodir, 2018). Regarding potential, Khamdan suggests that such movements will continue until the ideal of an Islamic state is realised (Khamdam & Wiharyani).

Unlike previous research, this study will build epistemological and sociological knowledge about *santri* in *Pesantren* in religiously, ethnically, linguistically and culturally diverse populations. In this context, *kiai* counter religious radicalism by designing the curriculum in the *Pesantren* they lead, providing religious education to the community, and participating in social activities that promote inclusive, friendly, and tolerant understanding. Counter-radicalisation is the national programme of the BNPT.

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Many previous researchers have also conducted research that specifically discusses the role of *Pesantren* in countering radicalism. For example, Kusmanto, M. Fauzi, and M. Jamil conducted research on the dialectics of radicalism and anti-radicalism in *Pesantren*. The research findings show that amid accusations that *Pesantren* are the basis of radicalism, the *Pesantren* community rejects and actively builds a tolerant religious understanding (Kusmanto et al., 2015). In another example, Muhammad Effendi also found that *Pesantren* have attempted to mitigate this by building an inclusive learning approach (Effendi, 2020). Along with the digitalisation era, efforts to stop the spread of extremist ideas in *Pesantren* through online media are also shown by Muhammad Zubair et al. (Muh. Zubair et al., 2021)

Unlike previous research, this study will build epistemological and sociological knowledge about *santri* in *Pesantren* in religiously, ethnically, linguistically, and culturally diverse populations. In this context, *kiai* counter religious radicalism through the curriculum design in the *Pesantren* they lead, how they deliver religious education to the community, and their involvement in various social activities that promote inclusive, friendly, and tolerant communities. Hamidah and Aijudin in Surakarta studied how *Pesantren* fight against radicalism. Research shows that Surakarta is at high risk of social conflict due to religious conflict and economic inequality. Conflicts based on religion must be managed and transformed to achieve peace in Surakarta. Studies show that *Pesantren* al-Muayyad in Surakarta has contributed to reducing conflict. Anti-radicalisation is the national programme of the BNPT. Unlike deradicalisation, which targets terrorists and their families, counter-radicalisation is preventative and targets the community. Counter-radicalization strategies and initiatives use counter-narrative and counter-propaganda to make radical terrorist ideology unattractive to Indonesian society and to

strengthen nationalism (Hamidah & Aijuddin, 2017).

Other research suggests that grounding the Aswajah in *Pesantren* life (Rofiq, 2019) is one way to ward off radicalism in *Pesantren*. Other studies show that the potential to counter radicalism is through the development of religious moderation. *Pesantrens* have been proven to make a real contribution in this regard (Massoweang, 2020), and some other research findings place the multiculturalism education model developed by *Pesantrens* as a model to ward off radicalism (Satori, 2018), (Ngaisah & Nurfalah, 2020), (Fauziah & Nalva, 2019).

Based on these data, this study is an academic contribution to new knowledge, as few studies have focused on strengthening scientific culture, religious culture, and social culture in a pluralistic community such as Banuroja village. Researchers must mention that previous studies enrich current study analysis.

This research aims to explicitly counter false accusations about *Pesantren* by showing that *Pesantren* have been consciously and continuously involved in promoting moderate Islam. For example, with the patron *kiai*, Salafiyah Syafiiyah *Pesantren* has actively contributed to maintaining harmonisation between Islam and Indonesians.

Conceptual Framework

This research places *Kiai's* authority as a keyword in the counter-radicalisation program in *Pesantren*. Some experts say that authority (*gezag*) comes from the word *zeggen* which means "to say". A person whose words have a binding force on others has authority or *gezag* over others. (Faisal et al., 2022). The authority here refers to the manifestation of the ability, advantages, and excellence possessed by *kiai* in *Pesantren*. Thus the *kiai* can regulate, guide, educate, lead, and command the *santri* in particular and the surrounding community in general (Solichin, 2018).

Philosophically, Ahmad Munir elaborates on the duties of *kiai* by stating, "their profile as teachers and advocates of Islam produces an influence that goes beyond the boundaries of their *Pesantren*". (Munir, 2019). It shows that the *kiai* is an essential element of a *Pesantren* and that the *kiai's* role

is to teach and instil religious values into society (Suradi & Surahman, 2020).

In more practical terms, Syamsul Ma'arif describes the primary role of *kiai* as "providing knowledge (cognitive), attitudes and values (affective), and skills (psychomotor) to the *santri*" (Ma'arif, 2010). In nurturing the *santri*'s personality with religious values to educate the thinking power through the knowledge given, the *kiai* must have noble traits such as sincerity, patience, and other good qualities according to the religious teachings and norms adopted by the community.

In the process, the development of the *santri* can occur through the strong influence of the *kiai*, then imitating the attitude of the *kiai*, which can eventually lead to the same actions as the *kiai*. Usually, the process is based on imitation, suggestion, identification, and sympathy (Munir, 2019). As a central figure at all times, the *Kiai* must be knowledgeable to answer all matters related to students' problems and the boarding house environment in general.

Karl D. Jackson, in his dissertation on the political choices and behaviour of peasants, had long introduced the traditional authority of the *kiai* in a broader context. Jackson's study focused on why a group of villages in East Priangan made strikingly different decisions regarding Darul Islam (DI). His findings were surprising because they contradicted the assumption that Islamic ideology was often blamed as the explosive axis of the Darul Islam rebellion in West Java (King, 1981). It also undermines the arguments of many theorists of the rebellion who have tended to attribute peasant rebellions to economic causes and/or motives. In the study, Jackson states explicitly that the traditional authority of the *Kiai* strongly influenced the political choices of the peasants as a patron of the local community. It explains why the orientation of support for the Darul Islam movement seemed to vary from one village to another in East Priangan (Willner, 1981).

In a broader context, the *kiai*'s traditional authority is often used as the main instrument of communal empowerment in political contestation at both local and national levels (Abdurrahman, 2009). Thus, it seems reasonable to expect that a *Pesantren* whose

kiai has strong authority can play an active role in counter-radicalisation programmes with maximum outcomes.

RESEARCH METHOD

This qualitative case study and explanatory research examined the counter-radicalisation tactics of the Salafiyah Syafi'iyah *Pesantren*. The qualitative research used inductive data analysis, a natural setting, and the researcher as the main method of data collection (Sugiyono, 2016).

This study applied a sociological approach. This approach was used to describe the sociological reality in the *Pesantren*. This study was based on interview findings. The data collection techniques were carried out through direct, in-depth, and intensive interviews with the target respondents of this study. The interviews were conducted in a non-standardised and unstructured but focused manner (Brown, 2010). The interviews were conducted with the *Kiai* facilitators of the *Pesantren*, *ustadz* (*Pesantren* teachers), *santri* (*Pesantren* students), and residents around the *Pesantren* who were the target of the research. This research also used the help of a key informant, especially for collecting data related to the description of *Pesantren* Salafiyah Syafi'iyah.

Data were collected through participant observation and interviews. In Islamic boarding schools, recitation and extracurricular activities were observed. Data were obtained through secondary data tracking. Secondary data research included academic writings, research findings, government decrees, mass media, and relevant sources. Related documents were identified, evaluated, and analysed.

Several research formats were required to present this data. The interviews' transcripts were examined to extract relevant information, which was then cited, evaluated, and incorporated into a critical narrative. Rather than using descriptive facts, the data were compared across informants to conclude possible relationships. Data were described, explained, compared, and interpreted in detail. It contributed to the researchers' understanding of their phenomenon.

Methodologically, the data were analysed using Huberman and Miles' (Suyitno,

2020) three-stage process: reduction, display, and verification. The information was reduced by being organised into categories according to the questions being asked. The data was checked by comparing it to other sources and then analysing the results interpretatively to determine their significance.

DISCUSSION

An Overview of *Pesantren Salafiyah Syafi'iyah*

Salafiyah Syafi'iyah Islamic Boarding School was established on the 1st of Rabiul Awwal 1405 H to coincide with the 5th of November 1985 in Banuroja Village, Randangan Sub-district, Pohuwato Regency, within a radius of 3.5 kilometres from the Trans Sulawesi Road, \pm 200 kilometres from the capital of Gorontalo Province (Zaenuri & Putra Pratama, 2019).

Banuroja Village is administratively located in Randangan Subdistrict, Pohuwato Regency, Gorontalo Province. This 2850-ha village was originally part of a transmigration settlement inhabited since the early 1980s. Since 1981, the area that is now Banuroja village has been a sub "B" area of the transmigration settlement unit (Unit Pemukiman Transmigrasi - UPT) Manunggal Karya. Since 2005, however, it has been divided into a village.

The name "Banuroja" is an acronym for the four dominant ethnic groups in the village: Balinese, Nusa Tenggara, Gorontalo, and Java. The name Banuroja was formulated at a meeting of community leaders when the village was being established. Based on the heterogeneity of the people living there, the meeting agreed on the name Banuroja. In the Arabic version, Banuroja means an optimistic generation, taken from the root of Banu and Raja. (Faisal, 2019) In addition to ethnic heterogeneity, Banuroja also has religious diversity (Pikoli et al., 2021).

Since 1982, the Salafiyah Syafi'iyah Randangan Islamic Boarding School has had a tradition of promoting and developing Islamic religious education, which has been systematic for over thirty-nine years and has had thousands of alumni (Khairil Anam, interview, 2021).

Apart from Pohuwato and surrounding areas, *Santri* studying at Salafiyah Syafi'iyah Randangan Islamic Boarding School come

from several other districts in Gorontalo, North Sulawesi, Central Sulawesi, West Java, and Central Java provinces (Ali Mukmin, interview, 2021). The boarding school envisages "the realisation of the improvement and development of human resources with the mastery of science and technology, physically and spiritually, based on faith and piety" as a guide for teaching. Salafiyah Syafi'iyah, Islamic Boarding School, aims to (1) educate *santri* with noble character who is physically and mentally healthy, and (2) create alums who can help themselves, their families, society, nation, and state with adequate knowledge, technology, and skills.

Counter-Radicalisation Through Strengthening Academic Culture

The implementation of strengthening the academic culture in the Salafiyah Syafi'iyah Islamic Boarding School environment is seen in the curriculum structure, which guides them through the learning process. The curriculum is a set of plans and regulations regarding objectives, content, and learning materials used as guidelines for conducting learning activities to achieve educational goals (Saifuddin, 2016). Therefore, Islamic boarding schools as educational institutions need a dynamic, democratic, flexible, and open curriculum following the changing times and people's needs (Ansori, 2021). Being aware of the requirements of such a curriculum, according to *Kiai* Ghafur, the curriculum design developed in the *Pesantren* is dynamic and current. It supports empowering and strengthening religious values integrated with national values (*Kiai* Ghafur, interview, 2021).

Kiai Ghafur, who has long been involved in education, understands the development of science and technology and the flow of information in the globalisation era require all areas of life to adapt to keep up with changing times. Such adaptations change the order in macro and microsystems, including the education system. Therefore, *Kiai* Ghafur said the educational system in Salafiyah Syafi'iyah *Pesantren* has indeed been developed by the needs and developments that have occurred at the local, national, and global levels.

The *Kiai* is aware that the education curriculum occupies a strategic position and is

a foundation used to guide the development of students' abilities optimally under society development. The chaplain always reminds us that the curriculum is designed and integrated with the above aspects to achieve the expected educational goals. In addition, the curriculum must be compiled and developed by involving various components that do not only require technical skills but must be understood by multiple factors that influence it. Therefore, curriculum development in Islamic boarding schools, focusing on specific competencies in the form of intact and integrated knowledge, skills, and attitudes, must provide the basis, content, and guidance for the optimal development of student's abilities to respond to community demands and challenges, which can be demonstrated by *santri* as learning outcomes (Kiai Ghafur, interview, 2021).

Regarding learning in Islamic boarding schools, the *santri* level is a point where the curriculum is implemented and tested through learning, concepts, principles, values, knowledge, methods, and tools. Through learning, the teacher's ability is examined by realising the concrete and living form of the curriculum. Therefore, the proper teacher, planner, implementer, evaluator, and curriculum developer play a vital role as the key holder of the implementation and success of the actual curriculum (Ilham & Suyatno, 2020). In this context, *Kiai* understood recruiting teachers and educators were highly selective, considering the diversity nuances that became the culture of the Salafiyah Syafiiyah Islamic Boarding School since the beginning. For example, according to Ali Mukmin, recruiting teachers from non-Muslim backgrounds is not considered taboo at Salafiyah Syafiiyah, as long as it is for learning purposes. Apparently, two non-Muslim teachers still teach in the *Pesantren* to this day (Ali Mukmin, interview, 2021).

An Islamic boarding school's primary identity is that of a hospitable institution. The scientific tradition of Islamic boarding schools differs from the scientific tradition of madrasas and other Islamic day schools. The *Pesantren* is an Islamic school that differs from others in its emphasis on studying classical texts (*kitab kuning*) (Yusri, 2020). The *kitab kuning* plays an important role among many components of the *Pesantren* curriculum. Due to its central position, *Kitab Kuning* distinguishes

Pesantren from other forms of Islamic education (Ardiansyah, 2021).

The *kitab kuning* ('yellow books'; that is, traditional Islamic books and sources) taught in the Salafiyah Syafiiyah Islamic Boarding School can be classified into several field studies, namely *nahwu* and *sharaf* (grammar and morphology), *fiqh*, *ushul fiqh*, *tasawuf* and *akhlak*, *tafsir*, *hadith*, *tauhid*, and other learning material such as history. In addition, the *kitab kuning* taught in the Salafiyah Syafiiyah *Pesantren* can also be categorised into three levels: essential, intermediate, and significant, which are adjusted to the class levels (Kiai Ghafur Nawawi, interview, 2021).

Indonesia's Islamic education system comprises two inseparable components: Islamic boarding schools and *kitab kuning*. Islamic boarding schools can be traced back to the literary book containing the ideas of Salaf scholars beginning around the 9th century (Thoriqussu'ud, 2012). It has been the case since Islamic boarding schools were first established in history. The educational institution known as a *Pesantren* could be considered defunct if the *kitab kuning* did not exist and was not taught in the *Pesantren* (Mustofa, 2019). It is the information found in the field. In this setting, *Kiai* Ghofur confirmed by stating that the *kitab kuning* has evolved into one of the value systems integrated into the *Pesantren*'s daily life. However, to meet the requirements of reality, the *Pesantren* that had previously only studied the *Pesantren* curriculum were also required to master the curriculum used in formal education. As a result, the curriculum of the student's learning burden is getting bigger because, besides studying yellow books as a characteristic of *Pesantren*, *santri* must also learn the formal education curriculum. For *Kiai* Ghofur, these two things must not be contested, but each other enriches the other's knowledge of the *santri* (Kiai Ghofur, interview, 2021).

The development of the *Pesantren* curriculum can be understood as an effort to renew the curriculum following life-changing to support Islamic boarding schools that can fulfill the student's needs (Fauzan, 2017). Considering the complexities faced by *Pesantren*, developing the *Pesantren* curriculum can use strategies that maintain the characteristics of *Pesantren* as traditional Islamic religious education institutions

(Nanang Qosim, 2019). Among the strategies that have always been considered as non-formal education institutions and managing formal education, developing the *Pesantren* curriculum should remain within the framework of the national education system (Abror, 2020). It means that the books used are customised to suit the student's needs in managing formal education. Thus, the learning process is integrated with the teaching process in formal education, thereby preserving the characteristics of the *Pesantren*. In addition, the development of the *Pesantren* curriculum as part of improving the quality of national education must be carried out comprehensively, meticulously, and comprehensively (*kaffah*), especially concerning the quality of *Pesantren* education and its relevance to the needs of the community and the workplace by referring to *kitab kuning*. Due to the need for more credible content and depth in Islamic studies, Solihin maintained *kitab kuning* as a curriculum reference (Solihin, 2018).

In *Pesantren*, *kitab kuning* is essential to facilitate the process of deep religious understanding to formulate a fresh but not ahistorical explanation of Islamic teachings (the Qur'an and the Prophet's Hadith) (Taher, 2020). *Kitab kuning* reflects the religious thought that has emerged and developed throughout the history of Islamic civilisation. For Islamic boarding schools to remain the centre of Islamic studies, the development of the *Pesantren* curriculum in modern *Pesantren* while preserving and maintaining the *kitab kuning*, which is integrated with the formal education curriculum tailored to the needs of the *santri*, namely the *Pesantren* curriculum, which is characterised solely by the teaching of religious knowledge derived from the *kitab kuning* (classical book), balancing between the science of religion and general science (which is taught in formal education), providing knowledge of skills with the pressure of the science of religion, and carrying out the study of classical books, education in a madrasa, and education in public schools (Khoiruddin & Ferisal, 2018). As a manifestation of this awareness of scientific integration and curriculum, the Salafiyah Syafiiyah not only teaches the religious sciences but even there is a vocational school education level to support the needs of students for technical skills that are linear with the demands of life.

As part of the NU *Pesantren*, which adheres to the philosophy of al-muhafazah ala al-qadim al-salih wa al-akhzu bi al-jadid al-aslah, the management of the *Pesantren* curriculum, in addition to maintaining the *Pesantren* tradition is still open by opening formal education through the curriculum developed is based on the principle as mentioned above. In this way, the character and uniqueness of the Salafi *Pesantren* are still preserved as a distinctive feature of the NU-based education system (Prasanti, 2017).

In terms of content, *Kiai* Ghafur always reminded us to understand religion in a truly comprehensive way so that the understanding used was not uprooted from the concept of maqashid al-sharia, especially in the discourses on the issue of radicalism. Therefore, *Kiai* Ghafur tried to describe Jihad thoroughly and chronologically (*Kiai* Ghafur, interview, 2021) when teaching and discussing the subject.

In the Kamus Besar Bahasa Indonesia, the meaning of Jihad is defined by three perceptions (KBBI, 2014). Firstly, Jihad is an effort with all efforts to achieve the second well; Jihad is a genuine effort to defend Islam at the expense of property, soul, and body. Third, Jihad means the holy war against the infidels to defend Islam. Jihad means to fight in the way of Allah. This understanding implies that Jihad requires strength, energy, intellect, and wealth. On the other hand, it is understood that Jihad generally risks difficulties and fatigue.

In Islamic terminology, according to *Kiai* Ghafur, the term jihad is defined as a real struggle to mobilise all the potential and abilities to achieve goals, especially to uphold truth, goodness, and nobleness. Therefore, the term Jihad is only sometimes or not all struggles in the way of Allah because many verses mean struggling and trying as optimal as possible to achieve the goal. For example, QS al-Ankabut, 29: 8, and Luqman, 31: 15, each spoke in the context of the relationship between believing children and their disbelieving parents, in this case also using the term jihad. Furthermore, Jihad, which means to fight in the way of Allah, appears in 33 verses: 13 times in the form of fi'il madhi (past tense verb), 5 times in the form of fi'il mudhari (present or future verb), 7 times in the form of fi'il amr (command verb), 4 times in the form

of masdar and isim fail (noun indicating the perpetrator) (Al-Ashfahani, 2017).

According to *Kiai* Ghofur, the number of these forms indicates the scope and variety of jihad definitions, namely, the real struggle which covers all aspects of life. It also includes physical warfare or taking up arms against dissidents or enemies. Thus, it is not appropriate to only interpret jihad as jihad, which contains the meaning of fighting in the way of Allah or, in other languages, not always, jihad connotes physical warfare. Moreover, the verses of jihad did not immediately go down after the Prophet's return, but they also turned out to have dropped since the Prophet was still in Mecca. According to him, if the verses were understood as a unity as in the *maudhu'i* method of interpretation. *Kiai* Ghafur said that the verses descended on Mecca still speak about planting faith and faith. For example, in Q.S. al-Ankabut / 29: 6 & 69. The patron of the word used in this verse describes a strenuous effort, or *jihad* here means *mujahadah*. *Jihad* is intended "to devote all the abilities possessed to achieve the pleasure of Allah SWT." Therefore, people who strive in the way of Allah do not know despair. Thus, jihad differs from the sense of taking up arms because fighting and lifting weapons are only permitted after the Prophet is in Medina. This verse even suras before the Prophet emigrated (*Kiai* Ghafur, *interview*, 2021).

As a *Kiai* who is also an expert in the sciences of Tafsir, *Kiai* Ghafur coherently explained that in another verse, QS al-Furqan / 25:52, which is also a verse of Makiyah, Allah commands the Apostle to jihad with the Qur'an. In this context, jihad with the Qur'an is far more important to prepare for and carry out than jihad with weapons. However, jihad with the Qur'an can only be carried out by people who believe in the Qur'an and understand it well. Furthermore, this verse indicates that jihad is only sometimes associated with taking up arms. For example, *Kiai* Ghafur, according to Khairil Anam, in many of his recitations or discussions of the *kitab kuning*, always reminded the *santri* and Muslims not to misunderstand the term jihad. Even with such consistency, *Kiai* Ghafur insisted that those who understood jihad should renew their understanding immediately. He said that anyone anxious by the explanation of jihad's

meaning should immediately realise that a narrow understanding also restricts the understanding of religious teachings (Khairil Anam, *interview*, 2021).

Concerning the curriculum model, the Salafiyah Syafi'iyah Islamic Boarding School can be categorised as a collaborative *Pesantren*, commonly called *kholaf Pesantren*. Learning management combines formal schools with a standard government curriculum (formal education) and madrasah diniyah with the *kitab kuning* curriculum standard (Maksum, 2016). In implementing learning, *santri* must go to school twice a day, formal school in the morning, and madrasah diniyah with *kitab kuning* curriculum in the evening. The researchers referred to this as a collaboration between the 'yellow book' and the 'white book.' Thus, the alums are expected to be a faqih fi ulumuddin and a faqih fi mashalihil ummah.

According to *Kiai* Ghafur, this collaborative model is intended to respond to the modernisation of Islamic education in Indonesia, aiming at collaboration between tafaquh fi al-din and mastery of general science. Thus, managing the Islamic boarding school curriculum and maintaining a religion-based curriculum also complements the touching curriculum and is closely related to current problems and needs. Therefore, the curriculum development design was created according to the discourse that developed in the process of integrating Islamic education, in this case, *Pesantren* education, into the national education system (*Kiai* Ghafur, *interview*, 2021).

Counter-radicalisation through strengthening socio-religious culture

According to *Kiai* Ghofur, *Kiai* Ghafur Nawawi has been the founder of the Salafiyah Syafi'iyah Islamic Boarding School since its establishment and has strengthened its foundation in the spirit of maintaining religious and ethnic pluralism in its environment. *Kiai* Abdul Ghofir advised the teacher who taught in his school that the teacher's job was to teach according to the curriculum. The teachers are expected to avoid other topics that could lead to conflict. Children should grow and develop to understand differences in beliefs and solve their problems. (*Kiai* Ghafur, *interview*, 2021).

Many people in the field say Banuroja is an acronym for Bali, Nusa Tenggara, Gorontalo, and Java, according to the origins of the people living there. For *Kiai* Ghofir, however, Banuroja comes from the Arabic words Banu and Roja. Banu or bani means family or generation, and Roja means optimistic. Those who live here are generations who are confident about the future (*Kiai* Ghafur, interview, 2021).

As a teacher, *Kiai* Ghafur still aims to establish higher education while maintaining ethnic and religious diversity. He wishes Islam as a religion of rahmatan lil'alam to be enjoyed by all. He believes that Indonesia is home to all people and ethnicities, and they are not supposed to be against each other. Prominent Muslims should be role models and protect others. Competing in kindness, building a noble civilisation that benefits everyone.

As to the emergence of ideas and radical movements in the name of religion (Islam), *Kiai* Ghafir argued that this happened because of a religious understanding that needed to be more comprehensive. "The study of Islam must be complete, not partial. If the study takes place, the result will be like this," *Kiyai* Ghafir then gave an example of the role of *Wali Songo*, which he considered extraordinary in preserving the archipelago's diversity. As propagators of Islam, they have never antagonised other religions or groups. Even these custodians instil a spirit of diversity and live in harmony among religious people. His message: "Let us take care of the heritage of this civilisation." Therefore, the strength of *Kiai* Ghofir's social position, as demonstrated in the community, causes the messages to be heard by the local community. Theoretically, this phenomenon is called authority. In social life, authority is essential and influential, especially in education. Therefore, the authority of the *Kiai* is one of the most critical aspects of the educational interaction process (Solichin, 2018).

Socio-religiously, Banuroja, where the *Salafiyah Syafiiyah* was founded, is plural and sociable. In Gorontalo Province's western hemisphere, Banuroja looks like a village on the island of the gods. The site views a Balinese residential area with elegant traditional houses and small temples (*sangghah*). A simple building in the town centre housed the village government. A

Syafi'iyah Salafiyah structure now rises proudly in front of the village office, contrasting with Balinese reluctance and charm. However, Hindus worship in a beautiful temple on a small hill next to the village office, revealing the subtleties of Hinduism. The Indonesian Protestant Church in Gorontalo (GPIG) Immanuel is on the corner—the nearby Indonesian Pentecostal Church.

This stunning landscape reveals *Banuroja's* cultural richness. If their relationships are explored, religious sects can coexist in a multiethnic community. Multiculturalism is a way of life in *Banuroja*, but people have found that investing in social capital is the most effective approach to managing the obstacles of their unique community. It is lovely how the photographs show different parts of the link.

Muslims visited friends and family on *Galungan* and Christmas to celebrate with them. The mission was to identify common ground with government leaders, Hindus, and Christians. *Kiai* Ghofir said Christmas and *Nyepi* were always the gatherings. Muslims typically offer food to *santris*. "Here, the MUI fatwa does not apply to the illegitimacy of saying Merry Christmas," said a youth leader and teacher (Mukhlis Duaini, interview, 2021).

This peaceful coexistence extends beyond religious holidays. *Pesantren* weekly recitations attract Christians and Hindus. Hindu Balinese former Village Consultative Body Chair I Made Suartana acknowledged it. If there were no urgent concerns, he attended the *Pesantren's* prominent recitations once a month. He did not question the recitation because it was about Muslim unity and tolerance. (I Made Suartana, interview, 2021).

It is more than harmony. Such religious harmony promotes religious peace and societal unity. When building temples, *Banuroja* residents were eager to help. *Banuroja* has two Christian churches but few Christian families. *Salafiyah Syafiiyah* Islamic boarding school, created with non-Muslim support, even received land from Hindus. The *Pesantren* employed two general subject instructors, a Hindu, and a Christian, demonstrating their religious tolerance. *Syafiiyah Salafiyah's* presence in *Banuroja's* heterogeneous community has promoted social cohesiveness and religious peace.

The Hindu Nyepi *ogoh-ogoh* festival in Banuroja demonstrated social and religious tolerance. Hindu fertility ceremonies involve *ogoh-ogoh*. This celebration entails scattering *tawur* rice, brewing houses and yards, spraying them with *mesui*, and banging things (usually *kentongan* or *kulkul*) to create noise and a crowded scene. For example, Hindus expect *Bhuana Agung* and *Alit* to be clean and holy before the *Saka* New Year (Sudiarthi & Soper, 2013). The carnival and parade do not interrupt *Banuroja* village, a Muslim hamlet. Muslims enjoy the parade as free entertainment.

Based on the empirical evidence presented, the researchers firmly believe that the peace building in Banuroja Village is a harmony of the paradigm of pluralism rather than merely tolerance or inclusivism. It is based on a view of pluralism that begins with diversity, and this view opens the door to cooperation across differences by valuing and understanding them. There is no room in pluralism for believing that all faiths are identical. On the other hand, a positive view of diversity is expressed in a way of life that promotes social cohesion for everyone's benefit. The religious peace in the tiny village of Banuroja is evidence of such genuine harmony.

Eventually, the field research shows most *santri* in the *Salafiyah Syafiiyah Pesantren*, who inherently witness the harmonious atmosphere of society, naturally have a strong awareness to maintain harmony and become active agents in conveying religious messages that are learned and felt consciously in the frame of integration between Islam and "Indonesianness."

CLOSING

This study has obviously confirmed that at the *Salafiyah Syafiiyah* Islamic Boarding School, counter-radicalisation has been taught and socialised for a long-term and continuous period. Through systematic teaching in the curriculum and habituation to living in harmony within a pluralistic society, *santri* are automatically transformed into people who have epistemological awareness of religion inclusively by learning, as well as sociological awareness of peaceful coexistence with other religious communities.

Importantly, this study provides a new perspective that the involvement of *Pesantren* alumni in acts of radicalism and terrorism is not the result of *Pesantren* education but the process of receiving information outside the *Pesantren* curriculum structure. The misconception of the meaning of jihad and the convergence of Islam and Indonesian-ness (*ke-Indonesia-an*) from sources outside the *Pesantren* has become a source of radicalism and terrorism. Thus, this paper emphasises that acts of terrorism are not caused by the teaching in *Pesantren*, but rather by other discourses and misguided responses of the perpetrators and the public.

Eventually, this paper has limitations in terms of data sources that are based on only one *Pesantren*. Thus it cannot be used as a comprehensive basis for policy formulation. Policy formulation, as a lesson learned, requires a broad survey and in-depth informant interviews to be used as the basis. Nevertheless, a survey of counter-radicalisation taught and practiced in *Salafiyah Syafiiyah Pesantren* can be a solid basis to improve prospects and a more harmonious quality of life. Further studies incorporating a more comprehensive sample and diverse sources of information can provide a deeper understanding and better structuring of social life.

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