

# The Effort of Education Management in Conducting Deradicalization of Boarding School (Study in the Village of Tenggulun Subdistrict Solokuro Lamongan East Java Province)

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## Abstract

This study, generally aims to know the background of the rise of radicalism and a portrait of the role, the Education Management reduced the radical movements, especially in the village of Tenggulun Subdistrict Solokuro Lamongan East Java Province. The study used a qualitative approach with grounded theory method. Analysis of data using open coding, data collection technique through interview, observation and document analysis. Sources of data obtained through informants, photos and documents. RESULTS: (1) Poverty and lack of education is one of the factors the rise of radical ideologies in the village of Tenggulun. Factor's impact on the poor community control over the existence of Pesantren Al Islam, which has aqidah different, (2) after the Bali bombings, Pesantren Al Islam to change the orientation of the educational methods, the method of jihad, preaching and tarbiyah, being a method tarbiyah, propaganda and jihad. And then implemented in Management Education at Al Islam, (3) Another change is to change the military jihad becomes moderate jihad which is implemented through propaganda to the people around, the pattern of acculturation, through Muhammadiyah, and is involved in the de-radicalization activities. Recommended more research is increasing socialization of political education, government to embrace more radical schools to get involved in de-radicalization, and needs to be further research on the relationship between Muhammadiyah and pure of Islamic Aqeedah and kaffah).

**Keywords:** Education Management, de-radicalization, case studies

## BACKGROUND

Radicalism and terrorism become a serious and real threat to the world and Indonesia. Various cases are fairly common radicalism in Indonesia. Salah one case enough attention of the world is the 2002 Bali bombing Bali bombing case in 2002 was recorded as the worst case of radicalism and terrorism in Indonesian history. This action resulted in about 200 people died and hundreds were injured.

In this action, three main protagonists came from the village of Tenggulun namely the brothers Amrozi and Ali Imron Muchlas. All three are ustad / teacher at Pesantren Al Islam Tenggulun. Pasca Bali bombing, the involvement of students in the activities of radicalism and terrorism continue to occur from year to year, including students from the students of Al Islam.

2007 was Isa Anshori (16) and Nur Fauzan (19), both of them are high school students involved in the Abu Dudaja. In 2011 there Joko Lelono (18), Arga Wiratama (18) and Yuda Anggoro (19), three are students at SMK 2 Klaten arrested Densus 88 National Police on January 25, 2011 for involvement in a series of church bombings in Klaten.

Meanwhile, in Pesantren Al Islam, the involvement of students, religious teachers / teachers, including graduates in various cases of radicalism and terrorism in various regions in Indonesia still continues to occur after the Bali bombings in 2002. About ten years after the Bali bombings, namely in 2013, Agus recorded Martin involved in acts of terrorism and shootings against security forces in various areas in Jakarta and surrounding areas. Agus Martin was later arrested by Detachment 88 personnel in the village of the District Tenguulun Solokuro in 2013. Recently Wildfire Mukhollad (19) students at SMA Al Azhar of Egypt who are also alumni MTs Al Islam Tenggulun joining ISIS and died in a suicide bombing in Iraq February 10, 2014.

Angel Rabasa et al, (2010: 1) states "radicalization is the process of Adopting an extremist belief system, Including the willingness to use, support, or Facilitate violence, as a method to effect societal change." And Schmid (2011: 207) explain the meaning of radicalism is radicalization Refers to a process of ideological socialization of (usually) young people towards effectuating fundamental political changes, usually through the use of violent tactics of waging conflict against the political enemies and their followers.

According to Agus SB (2014: 155-156), related to its shape, radicalism can be grouped into two forms of thought and action. Meanwhile, related to the factors that cause a person to be radical include the person's personality factors, the environmental factors that influence a person's thinking, speaking and acting, historical factors and ideology and identity to be displayed because of the influence of the formation of the group in which it is located.

Silke (2004: 112) states that radicalism in the world continues to experience a shift in motivation, from politics, economy and now is a religious belief which then calls itself as a movement of jihad. Silke mention;

“The attempts to 'understand' motivations for the terrorists' activities do not help define this phenomenon, since the history of terrorism shows that Reviews These have changed over time from political to economic, and, more recently, to religious motivations. Reviews These changes in justifications enlarge the support-base of terrorism from regional to global advocacy. They Also Increase the severity of terrorist actions, the which are now backed by religious convictions and justifications.”

Departing from the idea that Silke, doctrines and religious beliefs that are monolithic, has been pushing for radical Islamic movements in the name of jihad, in order to form an Islamic government and enforce Islamic Shariah in accordance with the Qur'an and hadith. Even Saikal in Akabarzadeh Shahram, and Fethi Mansouri (2007: 16-17), says that this approach is basically the approach to self-justification, assertiveness aggressive and authoritarian political culture or hidden, including by means sacrificing oneself, such as suicide bombings.

In such a context, the radicalism has political and religious derivation is very strong. To keep track of religious radicalism, especially in Islam, of course, we have to look from the fundamentalist thinking, like Abul Ala Maududi and Sayyid Qutb. Meanwhile, Angel Rabasa (2010: xiii) explains that the de-radicalization is defined: "Deradicalization is the process of changing an individual's belief system, Rejecting the extremist ideology, and embracing mainstream values."

Based on these understandings, and depart from the involvement of the world of education that schools in a radical movement will impact directly or indirectly on educational management. Though education is an activity that is universal and essential to human life, especially in order to improve their quality of life. Anyone across the country in this world in order to improve the standard of living has always been and remains inseparable from the educational process. But in that context also requires the identification of environmental and tradition, so that education can play an optimal role in managing the conflict even reconcile due to differences in traditions and understand. In such a context, David Lloyd and Paul Thomas in Christopher Prendergast (1995: 268) says;

“... .The Possibility of this dual appeal lies in the fact that this very tradition defines the terms by the which culture is differentiated from the political, social, or economic spheres of society as a corrective supplement. The values to the which the discourse of culture appeals and that it seeks to preserve acre Reviews those by the which it is defined: wholeness, disinterest, humanity, cultivation, reconciliation.”

In such perspective, the role of management education is vital. Didier Kurniadin and Imam Machali (2012: 117). mean that; "Education Management is a set of processes of planning, organizing, and monitoring associated with the field of education." While Tim Lecturer UPI Education Administration (2011: 88) means;

“Education Management is an arrangement of cultivated fields of education conducted through the activities of planning, organizing, staffing, training, coordinating, communicating, motivating, budgeting, controlling, monitoring, assessment, and reporting systematically to achieve the goal of quality education.”

According Mundzier Suparta (2008: 55-72), efforts to eliminate violence in schools, conducted through the conception of Islam multicultural education, which comes from the teachings and values of Islam of the Qur'an, namely, tasamuh, deliberation, ta'awun , silaturrahmi, and al ukhuwah.

Thus, in general, the purpose of this study was to determine the background for the emergence of the phenomenon of radicalism in the village of Tenggulun. In particular, this study aims to; (1) Identify the background of the rise of radical ideologies in the village of Tenggulun, (2) a portrait of the role of Education Management in an effort to reduced the radical movement in schools, especially in Pesantren Al Islam in Tenggulun village, and (3) a portrait of efforts pesantren in conducting de-radicalization in the neighborhood surroundings.

## RESEARCH METHODOLOGY

This study used a qualitative approach, the grounded theory method. According to Anselm Strauss and Juliet Corbin (2003: 4), grounded theory is a theory that is obtained inductively from the study of the phenomenon explained. Therefore, this theory is found, conceived and proved to temporarily through systematic data collection and analysis of data relating to the phenomenon. Thus, data collection, analysis and theory are intertwined in a reciprocal relationship. Researchers did not start an investigation with a particular theory and prove it, but with a field of study and matters related to the field

Grounded theory analysis procedures according to Anselm Strauss and Juliet Corbin (2003: 52) designed seba-gai follows: researchers do coding (coding) or decomposition of the data, drafting and preparation in a new way. In the encoding there are three ways namely, (1) open coding (open coding); (2) encoding axis (axial coding); and (3) encoding select (selective coding). And steps of data analysis according to Creswell (2014: 276-284) conducted through the following steps: Step (1) processing and preparing the data for analysis. Step 2) read the entire data. Step (3) analyze in more detail by coding data. Step (4) apply the coding process to describe the setting, those categories and themes to be analyzed. Step (5) the description and show how these themes will be presented again in the narrative / qualitative reports. Step (6) the interpretation or interpret the data.

Thus, the procedure of analysis in this study using open coding, which is a process outlining, checking, comparing, conceptualizing and categorizing data. Sources of data obtained from (1) the informant; (2) documents, and (3) photos. Data collection procedures done through: (1) observation; (2) in-depth interviews; and (3) analysis of documents. The number of informants in this study were 30 informants. This amount is considered sufficient, as the opinion of Emzir (2012: 209) who said investigators usually do 20-30 interviews perdasarkan several meetings in the field to collect data. All 30 informants consists of several groups, namely: (1) a trustee of the Pesantren Al Islam; (2) family of death row inmates in the Bali Bombing I case, (3) the caregiver Pesantren Al Islam; (4) the students Pesantren Al Islam; (5) government officials Tenggulun village; (6) community leaders and religious leaders in the village of Tenggulun; (7) The principal or teacher in the village of Tenggulun; and (8) Ustadz / teacher at Pesantren Al Islam; (9) Group general public.

While checking the validity of the data in this study, conducted by the technique: (a) extend the study period, (b) discussions with colleagues (peer debriefing), (c) examination of members, (d) observations constantly, and (e) triangulation (with sources and methods).

## RESULTS AND DISCUSSION

The data already collected, either through observation, interviews and document analysis, then tabulated and analyzed data. This analysis through, step (1) to process and prepare data for analysis, step (2) read the entire data, step (3) to analyze in more detail by coding the data, step (4) implementing the coding process to describe the setting, the people categories and themes that have been determined based on the conceptual framework, step (5) perform descriptions, step (6) the presentation and conclusions. Based on the findings and data analysis has been done, the results of this study are;\

### **The background of the rise of radicalism in the village of Tenggulun**

Poverty and lack of education Tenggulun village residents remoteness characterized by lack of access to transport, becomes one of the factors for the spread of radical ideologies in the village Tenggulun. Fakta likewise adversely affects the role of public control marked lack of political education which is owned by village residents Tenggulun.

Beginning of the emergence of radical ideologies in Tenggulun is started with the entry of several residents Tenggulun which is a large family of Ustad Chozin who was educated at Pondok Pesantren Al Mukmin Ngruki. Understanding of the Islamic faith pure and devout they received at Pesantren Al Mukmin Ngruki, encouraging them to form and establish Al Islam boarding school in Tenggulun. Through pure Islamic faith, will bring understanding of the application of Islam kaffah, namely the application of Islamic law as a whole. Pure Islamic faith and Islam kaffah is then able to encourage the rise of radical ideologies and movements can potentially bring khowarij / communal violence and terrorism.

Before the advent of Amrozi case, the life of Pesantren Al Islam is synonymous with the adoption of an "Islamic state" in the boarding school. It is photographed from Pesantren Al Islam picture of life in the past, can also be photographed from the design and layout of pesantren. Bahkan until now, life in boarding school are still very attached to the application of Islamic Aqeedah and Pure kaffah, although its application is only done in the internal environment pesantren.

In later times, the development of a radical ideology capable of growing rapidly in Pesantren Al Islam. This is also supported by the attitude of citizens Tenggulun a majority of citizens Nahdliyin (NU) which is approximately 90% (approximately 2263 inhabitants) and Muhammadiyah approximately 10% (approximately 251 persons) who tend to remain silent allowing the activities associated with the existence of Pesantren Al Islam. Although Pesantren Al Islam teaches aqidah different aqidah most residents, the NU and Muhammadiyah. The same attitude was also carried out by government officials Tenggulun village.

The attitude of citizens and government officials such Tenggulun village, have an impact on the loss of the role of supervision and control of both the community and village government officials against all forms of development and threats in the surrounding environment. Including making the absence of control and supervision of the activities of its citizens. This is corroborated by the finding that after the Bali bombings, no efforts and programs undertaken by the residents and the village government for direct and real conduct de-radicalization in the village of Tenggulun and Pesantren Al Islam.

The attitude of citizens and government officials Tenggulun village is influenced by factors (a) control of access and resources and community economic Tenggulun by the family of Ustad Chozin since past, (b) the background of family ancestors Ustad Chozin as leaders and religious leaders in Tenggulun, (c) Ustad family successes Chozin economic and material, such as achievements obtained by Ustad Jafar in Malaysia which has become the "boss", (d) the simplicity and low profile demonstrated in daily attitude of family Ustad Chozin

Jihad indoctrination process is done secretly and clandestinely. Some sources of the doctrine of Jihad is the books of Sheikh Dr. Abdullah Azzam who are known to one group of Salafi Jihadi ideologues, that their books much to teach about the principles and application of pure Islam and Islam kaffah. Jihad indoctrination process, carried out by the main radical leaders, such as Ustad Abu Bakar Baa'syir. Meanwhile, jihad

indoctrination of family Ustad Chozin, after Ngruki is obtained in Malaysia, the Philippines, Thailand / Moro and Afghanistan. It is known, that Ali Gufron, Ali Imron and Ali Fauzi is the Academy Alumni and the Afghan Mujahideen Military Training Camp in Mindanao Philippines.

Before the advent of the Bali bombings, Pesantren Al Islam also teaches military training and war, especially those taught by the religious teachers / tutors Pesantren Al Islam who had been a student and trainer at various military academies mujahideen, either Mindanao, Poso, Ambon and Afghanistan. The climax is the involvement of some religious teachers / lecturers, students and alumni of Pesantren Al Islam in two bombings, namely the Christmas Eve bombings in 2000 and the Bali bombings of 2002.

The involvement of some religious teachers / faculty, students and alumni of Pesantren Al Islam Tenggulun in the case of church bombings on Christmas Eve 2000 and the Bali bombings in 2002, asserted that their movement is part of radicalism and terrorism, as submitted by experts, such as Angel Rabasa, Agus SB, A. Silke and Amin Saikal, that the understanding of Islam pure and devout Al Islam has been pushing for hidden efforts, including by means of bombings and suicide bombings.

The findings of research that says that radicalism and terrorism committed by religious teachers / faculty, students and alumni of Pesantren Al Islam in the case of Christmas Eve bombings and the Case of the Bali bombings, by naming and placing the United States (US) as the main enemy to be combated after the collapse of the Union Soviet, as well as other reasons than two the bombing, further confirms that the understanding of Islam pure and devout, is the implementation of the derivation of religion and politics is strong, by embracing the thought of Shaykh al-Islam Taqial-Din Ahmad Ibn Taymiyya, Abul Ala Maududi and Sayyid Qutb.

#### **Role of Management Education in an effort reduced the radicalism**

The involvement of the religious teachers / faculty, students and alumni of Pesantren Al Islam in the case of Christmas Eve bombings in 2000 and 2002 Bali bombings case, truly be an experience and evaluation for an educational trip in Pesantren Al Islam further. The study's findings about the fact a decrease in the number of students from year to year after two bombing case, was an immediate impact felt by Pesantren Al Islam as well as other psychological effects such as stigmatization of people who call it a radical pesantren and base of radicalism and terrorism.

The fact that such would be a concern for the foundation and caregivers Pesantren Al Islam. Evaluation involving many people from large families Pesantren Al Islam carried out, with one of the results of the evaluation and change the orientation of Al Islam boarding school, which was originally jihad-preaching-tarbiyah, be tarbiyah-propaganda-jihad.

Change the orientation of Al Islam boarding school, and then implemented through the Education Management as the effort required to achieve educational goals in Pesantren Al Islam. Where such changes are: (a) Changes to the curriculum in schools Al Islam, (b) Addition of material Tahfidzul Qur'an as one focus of study in Pesantren Al Islam, (c) Addition of education and education unit at Pesantren Al Islam, (d) addition of facilities and infrastructure, (e) Organize and memperpadat schedule of students, (f) updating the system and method of education, (g) Bring in speakers or experts, (h) Conducting comparative studies, (i) Accepting donations from communities, (j) Management alumni, (k) Monitoring and evaluation and, (l) capacity building cleric / teacher.

Those changes, as well as to respond to the challenges faced by management of education at Pesantren Al Islam, which is concerned with the strategy and approach of Pesantren Al Islam to build and develop the concept of dialogue related to systems and methods for Islamic education, both in schools and educational institutions of Islam more. So expect that going forward is the exchange of ideas, ideas, and knowledge including technical matters related to the implementation of Islamic education. Not necessarily "judge" unilaterally.

Various research findings mentioned above, a portrait that Education Management is able to run well in Pesantren Al Islam Tenggulun post does change the orientation of education in schools.

In the context of the elaboration of Management Education in relation to achieving the goals of education are applied in Pesantren Al Islam in line with what was presented by Didier Kurniadin, and Imam Machali and Tim Lecturer UPI, which include the scope of planning, monitoring and implementation, with arable function to students, teachers, educational service users, syllabus, human resources, learning resources, teaching methods, tools / media / textbooks, funds and facilities in order to achieve the goal of Education. Including the implementation of the development of Education Management are also applied in Pesantren Al Islam, such as the addition of tahfidul Quran, changes in syllabus, exam and passed Packet equation C.

And, to measure the effectiveness of management education in order to reduce misunderstandings and ideologl radical in Pesantren Al Islam and the inside of his students, can be seen from several indicators, namely reformulation khittoh education in pesantren Al Islam, a reformulation of the meaning of jihad of military jihad becomes jihad moderate, and its characters all Islamayan strong among students, such as having a strong monotheism character, understanding ahlu sunnah wal jama'ah aqidah, has a strong passion for preaching, and

have *aqidah wala 'and baro'* (loyalty and disloyalitas) clear .

### **Efforts Pesantren Al Islam in order to understand the radically reduced the surrounding environment**

Changes focus pesantren education and reformulation of the meaning of Jihad in Pesantren Al Islam continues to be expressed externally in an attempt to de-radicalization, especially in the neighborhood pesantren. Pasalnya, after the Bali bombings, are there still Tenggulun village citizen involvement in various acts of radicalism and terrorism. The findings of the study states that such efforts among others by: (a) Acculturation with the environment, (b) Active in social activities, especially Muhammadiyah, (c) Conducting oversight by forming the Council of caretakers, and (d) Getting involved in activities de-radicalization.

The spirit under which the effort to reduced the radicalism around Pesantren Al Islam in accordance with the conception Mundzier Suparta about the elimination or reduced the violence or radicalism in the Islamic boarding school with a multicultural conception. Where, efforts pesantren Al Islam above derived from the values of all Islamanseperti (a) *tasamuh* / tolerance, (b) dialogue and deliberation, (c) *ta'awun* or helping, (d) relationship, and (e) *al-brotherhood* or fraternity.

Thus, de-radicalization efforts in conducting boarding schools in the surrounding environment can be run with baik. Indikator importance of jihad propaganda is doing moderately well through the role of social and mass organizations by means of Muhammadiyah.

### **CONCLUSION**

Based on the findings and data analysis has been done, the conclusion is submitted; First, the background of the rise of radicalism in the village of Tenggulun one factor is poverty and lack of education as well as its remote location. The fact that so adversely affects the role of public control. Residents Tenggulun Muslim majority and citizens Nahdliyin (NU), attitude of residents and village officials tend to be quiet and let the existence of Pesantren Al Islam, an impact on the loss of the role of supervision and control of the various forms of development and a threat to the environment, including the real-Pesantren Al Islam *aqidah* real different. This attitude is influenced by factors; (A) control of access and economic resources of society by the family of Ustad Chozin, (b) the background of family ancestors Ustad Chozin as a religious figure, (c) the successful family of Ustad Chozin economically (d) the simplicity and low profile of the family of Ustad Chozin.

Beginning of the emergence of radical ideologies in Tenggulun is started with the entry of several residents Tenggulun and a large family of Ustad Chozin in Pondok Pesantren Al Mukmin Ngruki Baa'syir. Pemahaman led by Abu Bakar Islamic faith pure and devout they received at Pesantren Al Mukmin Ngruki, encouraging them to form and establish Al Islam boarding school in Tenggulun. By using Pesantren, *aqidah* is continuously disseminated and developed both internally and externally. It is then able to encourage the rise of radical ideologies and movements can potentially bring *khawarij* / violence and terrorism.

Secondly, the involvement of religious teachers / faculty, students and alumni of Pesantren Al Islam in the case of Christmas Eve bombings in 2000 and 2002 Bali bombings case, was really a turning point for Pesantren Al Islam. One of the principle changes made, ie orientation change schools, from *jihad-preaching-tarbiyah*, be *tarbiyah-propaganda-jihad*.

These changes are then implemented through Management Education, as the effort required to achieve educational goals in Pesantren Al Islam. Where those changes are; (1) Changes in the education curriculum, (2) Addition of material *Tahfidzul Qur'an*, (3) Addition of units and levels of education, (4) Addition of facilities and infrastructure, (5) Tightening the schedule of students, (6) updating the system and method of education , (7) Bring in speakers or experts, (8) Conducting comparative studies, (9) Received funding from the community, (10) Management alumni, (11) Monitoring and evaluation, (12) Developing the capacity cleric / teacher. Such changes, a portrait that Education Management is able to run well in Pesantren Al Islam Tenggulun.

Third, efforts Pesantren Al Islam in order to understand reduced the radicals in the environment sekitarnya dilakukan with acculturation with the surrounding environment, active in social activities such as school committee and join the Muhammadiyah, forming Caregiver Council and is actively involved in the de-radicalization activities.

### **RECOMMENDATION**

Recommendations presented in this study are: first, the government in order to carry out socialization of massive political education for the citizens of the village of Tenggulun. Due to lack of political education among the citizens Tenggulun village, has become a loophole for the development of radical ideologies in Pesantren Al Islam, at once has removed the functions of control and supervision of all activities of citizens.

Second, the government in order to improve and embrace the radical madrasas to engage in various activities of de-radicalization, especially not just limited to the caregivers and pesantren leaders, but also among students and alumninya. Ketiga, look at the facts about the merger of some of the core committee and Pesantren Al Islam Foundation the organization Muhammadiyah, seems to need further research on the relationship and "kinship" with the Islamic *aqedah* *aqedah* Muhammadiyah pure and devout. So the results of this study can be

useful in order to accelerate the process of de-radicalization among radical madrasas, which have embraced the Islamic faith pure and devout.

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