DEVELOPMENT OF ISLAMIC RELIGIOUS EDUCATION MATERIALS AS STUDENT DERADICALIZATION EFFORT AT SMK 17 SEYEGAN SLEMAN

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ABSTRACT
Recently, the discussion about religious radicalism is getting hotter, this is due to the increasing prevalence of intolerant groups in society. Preventive efforts are an ideal step to prevent the development of such understandings and movements. One of the efforts that can be done is to provide the right understanding of religion to students. Therefore, the development of deradicalization material in Islamic Religious Education is urgent to be carried out. The purpose of this study is to provide an overview of the procedures for developing Islamic Religious Education materials, especially deradicalization. This type of research is a qualitative field research. The data were obtained from interviews and documentation, then the data were analyzed using descriptive analysis techniques. The results of the study there are six considerations that are used as the basis for PAI teachers at SMK 17 Seyegan to develop deradicalization materials. Other results show that there are ten learning materials in grades X, XI, and XII that were developed by teachers to prevent the development of radicalism in students.

Keywords: material development, islamic religious education, radicalism

INTRODUCTION
Radicalism prevention must indeed be done in various sectors, the latest step taken by the BNPT is to launch a guidebook for preventing radicalism within BUMN. The book aims to treat and anticipate any signal of the spread of the radicalism virus. The book was launched on March 10, 2020 at the Aryaduta hotel, Jakarta, and was also attended by Coordinating Minister for Political, Legal and Security Affairs Mahfud MD. Mahfud MD explained that fighting radicalism is an important task that must be carried out by the government.1 Other sectors that also don't

Equally important to prevent radicalism is education. Preventive efforts can be carried out in schools, by providing the correct understanding of religion, one of which is through learning Islamic Religious Education. Azrumardi Azra is of the view that Islamic Religious Education is education that gives direction to a person to acquire knowledge, which is then implemented in life in accordance with the teachings of Islam rahmatan lil'alamin.2

In 2015, several high schools in Jombang were shocked by the alleged circulation of books that lead to radicalism. In the book there is material that is categorized as deviant, namely it is permissible to kill people who are polytheists. What

is even more surprising is that the MGMP (Subject Teacher Conference) of Jombang Regency is the party that wrote the radicalism-laden book. Whereas Islamic Religious Education teachers should be at the forefront in preventing the development of radicalism in students.

Research conducted by the Center for Research and Development of Literature, Religious Treasures and Education and Training of the Ministry of Religion in 2017, found that many of the contents of PAI textbooks contain errors that tend to direct radical and violent values. While the study of PAI textbooks in 2016, found as many as 150 books that had errors in the application of transliteration and verse writing. This is quite fatal considering that verses and hadiths will be different from their original meanings if translated. The results of the SETARA Institute for Democracy and Peace survey show that around 8.5% of students agree that the basis of the state is replaced by religion. The research was conducted on public high school students in Bandung and Jakarta in 2015.

Anticipating the growing understanding of radicalism, the Ministry of Religion has withdrawn Islamic Religious Education books throughout Indonesia, and plans to replace them with moderately oriented books. One of the efforts that can be done to prevent the development of radicalism in the school environment is to maximize the role of PAI teachers. The lack of deradicalization material in the curriculum requires PAI teachers to develop existing materials properly. Because in addition to teaching as the main obligation, a teacher is also expected to be able to develop learning materials as regulated in Government Regulation number 19 of 2005 article 20.

In planning the development of learning materials, teachers can implement them in the lesson plan, this is in accordance with Permendiknas number 41 of 2007 concerning Process Standards. Core competencies and subject competencies are competencies that must be possessed by educators, as attached in Permendiknas number 16 of 2007 concerning Academic Qualification Standards and Teacher Competencies. The ability of teachers to develop learning resources and teaching materials is a demand for pedagogical competence and professional competence for teachers at the Vocational High School level education unit.

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6 Peraturan Pemerintah nomor 19 tahun 2005


8 Peraturan Menteri Pendidikan Nasional nomor 41 tahun 2007

A similar study was conducted by Novan Ardy Wiyani in 2013 with the title "Anti-Terrorism-Based Islamic Education in High School". This study discusses the integration of anti-terrorism educational values into PAI subjects. In this study, anti-terrorism education is integrated into learning objectives, learning materials, student experiences, and learning evaluation. While the research that became the focus of the author was only to develop in-depth PAI learning materials. Further research by Tomi Azami in 2018 with the title "Curriculum PAI Counter Radicalism (Case Study at MA Al-Asror Semarang)". This research focuses on planting counter-radicalism teachings in the Madrasah Aliyah curriculum, while the authors focus on developing PAI learning materials in SMK.

THEORETICAL STUDY
Learning Material Development

In Law Number 14 of 2005 concerning Teachers and Lecturers in Chapter IV Article 10 paragraph 1, it is stated that "teacher competencies include pedagogic competence, personality competence, social competence and professional competence obtained through professional education". Professional competence is one of the competencies that must be possessed by a teacher, teachers are required to be able to master and develop the material. Although now available learning media such as textbooks, but that does not mean teachers do not need to develop learning materials.

Pannen explained that teaching materials are lesson materials arranged systematically that are used by teachers and students in the learning process. Meanwhile, according to the Judge learning materials (instructional materials) are knowledge, attitudes, and skills, which must be learned by students in order to achieve predetermined competency standards. In learning activities, the material must be taught or delivered by the teacher. For students, learning materials must be studied so that the competencies assessed using assessment instruments are achieved. Learning material is an important element that cannot be eliminated, in order to help students achieve standard content and performance standards.

The following are some types of learning materials according to Hakim:
(1) Knowledge, which includes:
   a) Fact, which is a truth that can be accepted by reason.
   b) Concepts, namely conclusions about something based on the similarity of characteristics in that matter.
   c) Principles, namely statements about the relationship between two or more concepts, principles are sometimes called generalizations or rules
   d) Procedures, learning materials consisting of steps to carry out activities sequentially.

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11Tomi Azami, Kurikulum PAI Kontra Radikalisme (Studi Kasus di MA Al-Asror Semarang), dalam Tesis Program Magister Pendidikan Agama Islam Pascasarjana UIN Walisongo Semarang, 2018.
12Undang-Undang Nomor 14 Tahun 2005
14Lukmanul Hakim, Perencanaan Pembelajaran, (Bandung: Sandiarta Sukses, 2019), hlm. 115.
15Ibid, hlm. 117.
16Ibid, hlm. 115-116.
(2) Skills, commonly referred to as doing a certain activity. Skills are a form of learning experience that should be achieved by a person through the learning process and the results are proven by the ability to carry out certain movements, in response to stimuli that come to him.

(3) Attitude, namely the interest of students in following the learning material, the value of appreciation for something and the adjustment of social feelings.

****Figure. Types of learning materials****

According to Hilda Taba there are several criteria that must be considered in choosing learning materials to be developed, including: (1) Materials in accordance with the latest developments, (2) Materials must be in accordance with the social and cultural realities of learners, (3) There is a balance of breadth and depth in the material, (4) Material covers a variety of purposes, (5) The ability and experience of learners into consideration, (6) Materials tailored to the interests and needs of students. Meanwhile, Ronald C. Doll also argues about several criteria in choosing learning materials, namely: (1) The significance and validity of the material, (2) There is a balance in the material, (3) Adapted to the interests and needs of learners, (4) The existence of material stability, (5) The relationship between the main ideas, concepts, and materials, (6) The ability to study the material in learners, (7) The opportunity to describe the material from another disciplinary point of view.17

**Radicalism**

The survival of religion, especially in Indonesia, is threatened by the presence of Islamic radicalism that leads to actual, systemic, and symbolic acts of violence. Qodir argues, radicalism does not want to open itself to dialogue with other parties, instead imposes opinions and strives in every way to make his opinion accepted. The term takfıır (disputing others) will appear if there are people who do not want to accept his opinion. So that the infidels are considered to be fought, this is the most visible threat from Islamic radicalism. The emergence of a series of bombs across the region was none other than the use of the term takfıır, which became their justification for dissenting people.18

Occupying in an extreme position and far from the middle position, or crossing the threshold of fairness that is radicalism. Radicalism is a fanatical attitude towards an opinion and denies the opinions of others, ignores the history of Islam, is not dialogist, and textually understands the religious text without calcifying the main purpose of sharia (maqasid al-sharia).19 Harun Nasution said that the movement that has old-fashioned

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views and likes to use violence to spread their beliefs is called the radicalism movement.\textsuperscript{20} Endang Turmudi believes that as long as it is in the form of radicalism, it is not a problem. However, if radicalism has become an ideological level, then it has shifted to the realm of movement, this is the problem.\textsuperscript{21}

There are several reasons that become opportunities for the emergence of religious radicalism such as competition for position in the political arena, ethnic and religious sentiments, inability to compete in the arena for various available opportunities, and shallow, narrow, normative, textual, and exclusive religious understanding.\textsuperscript{22} Yusuf al-Qardawi argues that radicalism is triggered by several factors, including:\textsuperscript{23}

1. Immature religious understanding through a doctrinal learning process.
2. Textual in understanding religious texts so that they only understand Islam from the skin but lack of knowledge about the essence or main points of religion.
3. Focusing on secondary problems such as moving fingers during tasyahud, lengthening the beard, and raising the pants and leaving the primary problems behind.
4. Excessive or israf in forbidding something so that it burdens Muslims.
5. His historical and sociological insight is weak so that it often produces fatwas that are contrary to common sense, the benefit of the people, and the spirit of the times.
6. Radicalism also has the potential to emerge as a result of other radicalism, such as the radical attitude of rejecting and opposing religion by secularists.

The radicalism movement is more targeted at young people, with easier reasons, especially children with low religious understanding. Young people have the potential to be exposed to radicalism. There are several psychological-social factors that are the cause of the involvement of young people in the phenomenon of radicalism. Such as status seeking, social identity crisis, psychological crisis, and wanting to take revenge against their enemies.\textsuperscript{24}

The way to prevent radicalism according to Alwi Shihab is to instill balance or harmony in religion, acceptance and tolerance in Muslims. In addition, Muslims must also internalize values such as moderation, tolerance and justice in social relations with others. Through education, the humanist face of Islam must be introduced to the public. Islam also integrates human values such as love, compassion, brotherhood, tolerance, peace and mutual safety in various aspects of life, namely law, government politics, business activities, environmental conservation, social community and relations between religious communities.\textsuperscript{25}

Education is one way to achieve progress and success for a brilliant generation. Until now, education is still seen as a strategic tool in fostering the nation's buds. Educators as the backbone of education in Indonesia occupy a strategic position to foster students to have a comprehensive and solid understanding of religion so that they are not easily carried away by understandings that lead to religious radicalism. Religious learning materials also occupy an important position in order to be able to direct students to have

\begin{thebibliography}{99}
\item Harun Nasution, \textit{Islam Rasional}, (Bandung: Mizan, 1995), hlm. 124.
\item Endang Turmudi dan Riza Sihabudi, \textit{Islam dan Radikalisme di Indonesia}, (Jakarta: LIPI Press, 2005), hlm. 4-5.
\item Yusuf Al-Qardhawi, \textit{Al-Shahwah al-Islamiyah bayn al-Juhud wa al-Tattarruf}, (Cairo: Bank al-Taqwa, 1406 H), hlm. 59.
\item Abuddin Nata, \textit{Studi Islam Komprehensif}, (Jakarta: Kencana, 2011), hlm. 513.
\end{thebibliography}
an appropriate and comprehensive understanding of religion. The study and development of religious materials that are in line with the principles of tasamuh and tawasut is urgent to be carried out so that students are always protected from religious radicalism.

**RESEARCH METHODOLOGY**

This research is a qualitative field research. Qualitative research is research that produces descriptive data contained in the written word. The Islamic Religious Education teacher at SMK 17 Seyegan became the subject of this research. The data collection methods used include: (1) Documentation, carried out to collect documents related to the development of materials carried out by Islamic Religious Education teachers, such as lesson plans, syllabus, and textbooks. (2) Interviews were conducted to obtain data regarding the development of deradicalization-based Islamic Education materials in depth. Interviews were conducted with Islamic Religious Education teachers at SMK 17 Seyegan. The data analysis used is descriptive data analysis, because this research is qualitative. The researcher collects all the data obtained, the data is analyzed appropriately and then conclusions can be drawn systematically.

**DISCUSSION**

Learning Material Development Procedure

According to Hamzah Yunus in developing learning materials there are several procedures that must be carried out which include: (1) understanding the list of basic competencies, syllabus, semester programs, and lesson plans; (2) identify the types of learning materials based on the understanding of points (1); (3) conduct material mapping; (4) determine the form of presentation: (5) compose the structure (framework) of the presentation; (6) reading source books; (7) drafting (blurring) learning materials: (8) revising (editing) learning materials: (9) testing learning materials; and (10) revise and write the final or finalization.

The following is a clearer description of the procedure for developing learning materials:

1. Even though the teacher has understood the list of basic competencies when compiling the semester program, syllabus, and lesson plan. However, these documents must be re-read when compiling learning materials is carried out. This needs to be done so that in compiling learning materials apply the principles of consistency, relevance and adequacy. In addition, the resulting learning materials will be truly relevant and functional because the preparation of learning materials is clearly directed.

2. Mapping of the type of material is carried out so that the preparation of learning materials can be carried out in detail according to the category of material to be presented so that it can be understood correctly.

3. The results of identifying learning materials are categorized according to the chosen approach (procedural or hierarchical). Thus, the preparation of learning materials is easy to do. The next step is to determine the form of presentation.

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28 Ibid, hlm. 165-166.
(4) The form of presentation is adjusted to the needs such as modules, textbooks, dictation, teaching materials, or information sheets.

(5) If the form of presentation has been determined, the next step is to develop a structure or framework of learning materials. The framework is filled with predetermined materials.

(6) After the learning material framework has been established, the next step is to explore the various sources that will be used. This is so that the learning materials that will be developed are in accordance with the principle of relevance.

(7) Next, make a draft of learning materials (making illustrations, pictures, discussing). The draft of learning materials is harmonized with a pre-determined structure and framework.

(8) The next stage is to revise the draft of teaching materials. The revision is adjusted to the guidelines for writing learning materials.

(9) Tried out the revised results, and then revised again.

(10) The final stage is finalization. This stage is carried out in order to produce material products that support learning activities and are truly relevant to current needs.

In developing PAI learning materials, educators must pay attention to the criteria for the material to be developed as well as the procedures, so that the resulting learning materials are relevant and on target. With learning materials that have been developed, it is hoped that students will have a comprehensive understanding of religion. There are several theories regarding the material development procedure from experts, the author tries to present one of the theories put forward by Hamzah Yunus.

**Consideration of Deradicalization Material Development in SMK 17 Seyegan**

Developing learning materials in school in addition to being a professional task of a teacher is also based on the need why the material should be developed. From the results of research on the development of deradicalization materials in SMK 17 Seyegan, PAI teachers said that there is a need for mendasak which is the basis of why this material should be developed. In her interview the author used material development criteria according to Hilda Taba. In his interview with the author, there are several considerations that become the basis of pai smk 17 Seyegan teachers in deradicalization material, namely:

<table>
<thead>
<tr>
<th>Num</th>
<th>Criterion</th>
<th>Consideration</th>
</tr>
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<tbody>
<tr>
<td>1</td>
<td>Material according to the latest developments</td>
<td>Radicalism is an understanding and movement that has been troubling lately, so PAI teachers at SMK 17 Seyegan need to develop the material because it is quite relevant to the latest developments.</td>
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<tr>
<td>2</td>
<td>The material is in accordance with the social and cultural reality of students.</td>
<td>Radical groups are real groups that still exist today in Indonesia. In indoctrinating this group usually through recitation, social media and websites. This group is real in the lives of students, also from the results of research it is said that young people usually tend to have a thirst for religion and are active on</td>
</tr>
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</table>
There is a balance of breadth and depth in the material. In developing the deradicalization material, the PAI teacher at SMK 17 Seyegan integrates it with other materials that are deemed quite relevant. There are several other materials that can be developed in the context of deradicalization because in the curriculum there is no KD that explicitly mentions. Regarding the breadth and depth of the material, of course, the teacher already has his own design so that learning meets the material and time needs.

4. The material covers a variety of objectives. The PAI teacher at SMK 17 Seyegan explained that the development of deradicalization material certainly has various objectives, including: (1) To provide a good understanding of the religion of students in accordance with the moderate principle. (2) Preventing students from falling into radical groups. (3) Prevent students from carrying out radical religious understanding and movements. (4) Forming tolerant students according to what was taught by the Prophet Muhammad.

5. The abilities and experiences of students are taken into consideration. Of course, the abilities and experiences of students are also a consideration in developing deradicalization materials. The PAI teacher at SMK 17 Seyegan assessed that the ability of students to digest and understand deradicalization material was quite good, because the age of the students was also quite mature.

6. Materials are tailored to the interests and needs of students. The interests and needs of students are also considered by PAI teachers at SMK 17 Seyegan. Looking at previous experiences during the learning process, many students asked the teacher about radical groups. These questions became one of the basics for the need to develop this deradicalization material in schools. Seeing the condition of many students who did not have a good understanding of religion In addition, the majority of students also do not study in Islamic boarding schools, which is also a consideration for teachers.

Teachers in developing learning materials should be adapted to the needs of each school, as well as SMK 17 Seyegan in developing deradicalization materials, teachers use considerations of recent developments, social conditions and student realities, student experiences, interests and needs of students, breadth and depth of material, as well as goals towards a better direction, as described in the table above. Consideration of
deradicalization material development needs to be done in order to provide material that is relevant to the lives of students.

**Development of Deradicalization Materials at SMK 17 Seyegan**

In developing deradicalization material into Islamic Religious Education subjects, the teacher analyzes the basic competencies of class X, XI, and XII so that the material developed does not go out of the path determined by the curriculum. The development carried out certainly does not reduce the essence of the material contained in the textbooks published by the Ministry of Education and Culture. In developing the teacher integrates the material contained in the textbook with other appropriate sources. The following is the development of the meter:

<table>
<thead>
<tr>
<th>Num</th>
<th>Class</th>
<th>Basic Competency</th>
<th>Textbook Materials</th>
<th>Deradicalization Material Development</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>X</td>
<td>Demonstrate self-control behavior (mujahadah an-nafs), good prejudice (husnuzzan), and brotherhood (ukhuwah) as the implementation of the commandments of QS al-Anfal (8): 72, QS al-Hujurat (49): 10 and 12 and Hadith related</td>
<td>Self-control, prejudice, and brotherhood.</td>
<td>In the ukhuwah material, not only Islamic ukhuwah material is taught, but also ukhuwah wathaniyah and ukhuwah insaniyah materials. Thus teaching a wider brotherhood. It is expected that students do not assume that only certain groups are the most correct.</td>
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<tr>
<td>2</td>
<td>X</td>
<td>Having an attitude of scientific spirit as an implementation of understanding QS at-Taubah (9: 122 and related Hadiths</td>
<td>The spirit of seeking knowledge</td>
<td>Seeking knowledge is part of jihad. To build an advanced civilization requires science and technology that continues to develop, it does not have to change the basis of the state or form an Islamic state</td>
</tr>
<tr>
<td>3</td>
<td>X</td>
<td>Demonstrate sincere and obedient behavior in worship as an implementation of understanding the position of the Koran, Hadith, and ijtihad as sources of Islamic law</td>
<td>Al-Quran, Hadith, and ijtihad as sources of Islamic law</td>
<td>Understanding students to study religious knowledge well based on the Qur'an an, hadith and ijtihad. It is expected that students do not understand the text of the argument raw.</td>
</tr>
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<td>4</td>
<td>X</td>
<td>Shows the attitude of the spirit of brotherhood and harmony as a blessing from the history of the Prophet's da'wah strategy in Medina</td>
<td>The substance of the Prophet's da'wah in Medina</td>
<td>Explains the example of the Prophet Muhammad in building the city of Medina based on a tolerant attitude between Muslims and non-Muslims. Teaching students to maintain</td>
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<td>5</td>
<td>XI</td>
<td>Being tolerant, harmonious, and avoiding acts of violence as an implementation of the understanding of Q.S Yunus (10): 40-41 and Q.S al-Maidah (5): 32, as well as Hadith related security and stability as did the Prophet in Medina</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>Tolerance, harmony, and avoiding violence</td>
<td>Teaches tolerance and harmony that is close to the lives of students such as respect for neighbors of different groups, ethnicities, races, and religions. Violence is not a teaching of Islam, being rude is not allowed, let alone killing.</td>
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<td>6</td>
<td>XI</td>
<td>Maintaining togetherness with others by advising each other through sermons, tablighs, and da'wah</td>
<td>Sermons, tablighs, and da'wah</td>
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<tr>
<td></td>
<td></td>
<td>In conveying religious teachings it must be done in a good, gentle way, and should not force one's faith. With gentleness will make people sympathize with Islam. And vice versa with violence will make people hate Islam.</td>
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<tr>
<td>7</td>
<td>XII</td>
<td>Demonstrate a critical and democratic attitude as an implementation of the understanding of Q.S. Ali 'Imran/3:190-191 and 159, and related hadiths.</td>
<td>Critical and democratic</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>Critical has the meaning of not being easily provoked, if you get information you have to do it first. Democratic means opening dialogue with other groups, respecting the opinions of other groups.</td>
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<td>8</td>
<td>XII</td>
<td>Demonstrate the behavior of advising each other and doing good (ihsan) as an implementation of the understanding of Q.S. Luqman/31:14 and Q.S. al-Baqarah/2:83, as well as related hadiths.</td>
<td>Advise and do good (ihsan)</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>Ihsan means to do better. Ihsan teaches to do good to all without discriminating against tribe, ethnicity and class.</td>
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<tr>
<td>9</td>
<td>XII</td>
<td>Describe the strategy of da'wah and the development of Islam in Indonesia.</td>
<td>Islamic da'wah strategy in Indonesia.</td>
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<tr>
<td></td>
<td></td>
<td>Islam entered and developed in Indonesia through peaceful and non-violent means. Likewise, Muslim leaders in Indonesia teach to respect culture, customs and love the homeland.</td>
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</table>
The development of deradicalization materials as described in the table above, of course, is very useful for students so that they do not fall into the notion of radicalism. The more widespread understanding and movement of radicalism, of course, must be jointly anticipated by all parties. The role of PAI teachers, especially in public schools, is very important in order to provide education to students whose religious understanding is still lacking. A good understanding of religion will be useful for the lives of students in the future when they are in society.

CONCLUSION
In developing learning materials, teachers need to pay attention to several aspects such as development criteria and procedures. This is done so that the development of the material is in accordance with the needs of students. With the development of material based on deradicalization, it equips students to be able to choose and develop their religious sense with groups or communities that are far from radicalism. Because if students are not able to choose the right group, they will easily fall into radicalism. The hope is for teachers in other schools, especially PAI teachers, to participate in preventing radicalism in students by developing deradicalization materials.

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Undang-Undang Nomor 14 Tahun 2005.


