

Research article

Social Engineering of Islamic Religious Education in Preventing Intolerance and Radicalism in the School Environment

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Abstract.

This research paper aimed to explain the social engineering model of Islamic religious education carried out by the principals and Islamic religious education teachers at the Khadijah and Muhammadiyah 3 senior high schools in Surabaya in warding off intolerance and radicalism in the school environment. This research used a qualitative descriptive phenomenology approach by extracting data from observations and in-depth interviews with key informants. The results demonstrated that: (1) there was intolerance and radicalism in both schools that were wrapped in social prejudice; (2) the principal and the Islamic religious teachers acted as ‘agents of change’ in the social engineering of education, which has prevented intolerance and radicalism through two models in Islamic religious education – the social engineering model of education carried out by the principal with the ASWAJA Islamic religious education curriculum model, and the ISMUBA Islamic religious education curriculum model; (3) the teachers of ASWAJA and ISMUBA Islamic religious education have practiced their learning and educating processes to support the goal of the principals; and (4) the obstacles faced by the principals and teachers in these efforts include the influence of online media, which contains messages of intolerance and radicalism and which is accessed by the students inside and outside of the school, and the limitations of the principals and teachers to carry out a control function for the students continuously.

Keywords: social engineering, Islamic religious education, intolerance, radicalism

1. Introduction

The diversity of cultures, tribes, traditions and religions that exist in the country of Indonesia must be well preserved, so that people can live side by side, harmoniously, peacefully and respectful life order between followers of other religions, beliefs and other cultural ethnicities. For this reason, it is necessary to have an attitude that is full of tolerance in facing all the differences that arise in it.

Tolerance is the key word for the realization of civil society in the life of the nation in Indonesia country which is full of diversity. Tolerance is behavior that is open and respects all the differences that exist with others. It's term has means "respecting and

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learning from others, respecting differences, bridging cultural gaps, rejecting unfair stereotypes” [1]. The tolerant attitude can actually be developed through well-pursued education. [2]. With good education in islamic perspective, it can be used to improve the fate and civilization of mankind. On the other hand, without education the current generation of humans will be no different from past generations, and future generations will not be different from our present generation, maybe even lower or worse in their quality.

The harmonious in social life need a mutual respect among the religious followers and also owners of different cultures in Indonesia. But in reality, some cases of intolerant acts carried out by certain groups have recently occurred in society, this problem in the end has led to mutual blame. Claims of truth and accusations of heresy to other different groups ultimately lead to clashes between groups in society.

Intolerance seems to have emerged in educational institutions with the finding of cases that “students and teachers who think the student council president must be of the majority religion, as well as the assumption that leaders should be of the same religion, even when choosing friends who are of the same religion or one ethnicity, so that there are views in schools. who balked at saying happy holidays to students of different religions (TribunNews. 2017/05/03/).

This is also corroborated by the results of “research from the Australia-Indonesia Center in 2017 involving researchers from UIN Walisongo, Semarang, and Gadjah Mada University Yogyakarta who found that there had been cases of radicalism in 20 private Islamic schools in Central Java. The case of the emergence of seeds of intolerance as in the results of the research report above, if it is allowed to continue, and does not get serious enough attention from the relevant agencies for prevention, it will cause conflict in the community later.

The Islamic organization Nahdhatul Ulama (NU) and Muhammadiyah as representatives of Indonesian Muslim community groups that have the characteristics of a moderate Islamic community model, which has a friendly, polite and progressive attitude have made efforts to disseminate tolerant Islamic teachings [3], through various educational institutions under it in a systematic and well-institutionalized manner. However, in practice in the field it cannot be denied that the seeds of intolerance are wrapped in social prejudice such as disrespect for the opinions of others who are different, feel that they are the best of others, feelings of superiority and arrogance, Irresponsible, indifferent, are still commonly practiced by students in schools in general, this is also done by some of the students who in fact are in school institutions under the auspices of the Islamic foundation or mass organizations NU and Muhammadiyah in Surabaya,

as well as in Khadijah Senior High School, and Muhammadiyah 3 Senior High School in Surabaya.

This research will more specifically discuss the efforts of school management in carrying out tolerance education in order to dispel the seeds of intolerance and radicalism that have started to enter the school environment.

There was several previous studies that have a focus of study close to this research theme, such as; (1) The riset entitled "Islamic Radicalism and Deradicalization in Schools (Multi Case Study in SMA Negeri 1 Kedungwaru and SMK Negeri 1 Bandung, Tulungagung Regency." This research "seeks to portray radicalization as well as strategies and implementation of deradicalization in schools" [4]. The results of this study conclude: there is a typology of understanding Islamic radicalism in the two schools, namely; salafi-wahabi radical typology, salafi-jihadi radical typology, political radical typology." Meanwhile, "the pattern of ideological dissemination is found through learning, internet media, through books, network of friends and alumni, as well as extracurricular activities , (2) the Tesis research entitled; "Radicalization and Deradicalization of Islamic Religious Education in Senior High Schools: Multi Case Study at SMAN 3 Lamongan and SMK NU Lamongan". This research focuses on "material studies that have the potential to lead to radical ideas in the PAI book for SMA published by the Ministry of Education and Culture in 2014, as well as efforts to explain the supporting and inhibiting factors for deradicalization in SMAN 3 and SMK NU Lamongan" [5]

The results of this study conclude that, There is a radical content in the book Islamic Religion and Character Education class XI, namely in the Modern Islamic World Renewal Figures chapter which contains the opinion of Muhammad bin Abd. Wahab and class X, chapter Emulating the Da'wah Struggle of Rasulullah SAW in Medina, sub-chapter Criticizing Our Surroundings". And there was some efforts made by SMK NU Lamongan in deradicalization in schools were carried out by "extra-curricular activities and activities based on school policies" [5].

The present study differs from the research above from three points of view; *First*, from an issue point; this research is conducted as an effort to detect the emergence intolerance attitude, both wrapped in social prejudice and the religious radicalism that have emerged in schools as well as how school management efforts in take precautions. The seeds of intolerance are an early symptom of the emergence of a more serious attitude of radicalism if prevention is not taken immediately, it could lead to acts of religious radicalism in the future, both in the form of salafi-wahabi radicals, salafi jihadi radicals and haraki radicals. as well as acts of terrorism in the name of religion, *second*, the research location studied by Khalid Thohiri took the site of two public high

schools in Tulungagung, while the researcher's study this time took the site at two private high schools in Surabaya. The choice of sites at SMA YTPS-NU Khadijah and SMA Muhammadiyah 3 Surabaya has a reason cause of the two institutions are high school educational institutions that are under the auspices of NU and Muhammadiyah organizations. The two institutions are Islamic community organizations in Indonesia which are well-known for carrying the jargon of Indonesian Islam, moderate Islam, advanced Islam, which have their own strategies in preventing intolerant case and radicalism teaching In Indonesia, this needs to be studied in order to find a model that will become an example for other similar educational institutions in same case.

This article aims to analyze the strategies of principals and teachers at SMA YTPS-NU Khadijah and SMA Muhammadiyah 3 Surabaya in order to break the chain of intolerance and radicalism that have emerged in the school environment which are more operationally formulated in the following problems; (1) What are the forms of intolerance and radicalism that usually appear in the Khadijah and Muhammadiyah 3 Surabaya senior high schools. (2) What are the efforts made by the principal of the school in preventing intolerance and radicalism that have emerged in the school community through Islamic religious education today, (3) What kind of the role was implemented by the islamic religious education teacher in supporting the strategy of the head master to preven intolerance and radicalism in the school environment. (4) What are the obstacles faced by the school principals and the islamic religious education teacher in preventing intolerance and radicalism that appear in the school environment.

2. Research Method

This study used a phenomenological descriptive qualitative method, with data mining techniques use observation and in-depth interviews with key informants who have been determined. The descriptive qualitative methods are used with the intention of making data depicted in detail and very accurately [6]. Meanwhile the phenomenological approach means that this study seeks to "understand the meaning of events (phenomena) and its relation to ordinary people in certain situations [7]. This phenomenological approach has the principle that the researcher does not assume the meaning of something to the people being researched. The reseacher try to enter into the conceptual world of the subjects in their research, in such a way, that they understand what and how an understanding is developed by them around their daily life.

The location setting of this study use more than one site both of SMA YTPS-NU Khadijah and SMA Muhammadiyah 3 Surabaya. By taking the number of sites in this

study, it is hoped that more varied data will be obtained to find a particular model, so that the description of the research results becomes clearer and more detailed and different variants are found to find the uniqueness of each site, as for analyzing the data, it was done by comparing the findings obtained from each case [8].

In checking the validity of the data, it's carried out by; *first*; Extension of participation in which researchers need a long time to participate in the research background to find actual facts and information starting from one site at SMA YTPS-NU Khadijah, then moving to the second site at SMA Muhammadiyah 3 Surabaya. *second*; persistence of observations carried out with the aim that researchers obtain depth of observation so that in the end they obtain in-depth and accurate data in the field. *third*; Triangulation is carried out on information sources, as well as triangulation of methods in extracting data in the field.

As a data analysis tool in this research, used social engineering theory in education perspective which is in the principle seeks to change the school community in the desired direction. In another sense, "social engineering requires a planned change in society" [9]. In this context, educational social engineering is used to design the educational and teaching system at senior high school students, both of SMA YTPS-NU Khadijah and SMA Muhammadiyah 3 Surabaya to prevent intolerance attitudes and radicalism teaching in the school environment.

3. Result and Discussion

According to KBBI, the term of intolerance comes from the word; in-to-le-ran which means "not tolerant, intolerant". The word "intolerance comes from the prefix in- which means 'no, not', while the root word 'tolerance' itself is a noun (noun) which means tolerant traits or attitudes the measurement limit for addition or subtraction which is still allowed; acceptable deviation in the work measurement., [10]

In the context of religious life in society, this 'intolerant attitude' is actually opposite to the 'tolerant attitude' in religion. Intolerance in religion is "an attitude that does not want to help, disrespect and dislike each other, as well as mutual suspicion between members of the community adhering to a certain religion and adherents of other religions in a country. Intolerance can lead to violent behavior, both physical and non-physical, that is merciless, such as harassment, discrimination, intimidation, vandalism, assault, expulsion, and murder, these intolerant attitudes in a religious context theoretically can be one of factor that can cause religious conflict in society, religious conflict is an act of physical or non-physical violence involving two groups of adherents of different

religious beliefs, by involving religious symbols, these religious symbols can be physical such as places of worship, holy books, clothing typical of religious groups, or other religious group identities, non-physical religious symbols such as statements of religious adherents, songs or chants that have a specific religious meaning” [11].

The term ‘seeds of intolerance’ in this article can be intended as an attitude or even the slightest action that leads to actions that tend to be intolerant and anti-diversity, an attitude of forcing the will on others to accept it. An attitude that considers his opinion as the truest and most perfect, and does not want to respect the opinions of others who feel different from him.

Meanwhile, the term “radicalism comes from the Latin radix, radice, which means root, various meanings of radicalism, then refers to the word root” [12]. According to the Indonesian Dictionary, The terms of ‘radical’ can be interpreted as; “(1) basically, to the principle thing; (2) very loudly demanding change; (3) forward in thinking or acting” [10]. The definition of radicalism is more explicitly defined as an ideology (idea or idea) and a notion that wants to make changes to the social and political system by using violent/extreme methods, radicalism has a core as “the attitudes and actions of a certain person or group that uses it. violent ways in bringing about the desired changes” [10].

According to the Head of the Sub-Directorate for Victim Recovery of the National Counterterrorism Agency (BNPT), Rudi Widodo, he said, “there are at least four criteria for a person or group to be exposed to radicalism in accordance with Law No.5 of 2018 on the Crime of Terrorism”. The four indicators can be seen from the manifestation of their attitude which is anti and rejecting the ideology of Pancasila, anti-Unity in Diversity, against the Unitary State of the Republic of Indonesia and rejecting the 1945 Constitution.

In BNPT’s explanation there are at least five models of Islamic radicalism in Indonesia. Namely; “*first*, radical in ideas, this group is a group that can be said to be radical in terms of ideas and thoughts, but does not use acts of violence, such as Hizbut Tahrir Indonesia (HTI) and the Indonesian Mujahidin Council (MMI); *second*, non-terrorist radicals, this group operates in the form of non-terrorist radical group recidivists; *third*, militia radicals, this group is a militia group that is involved in communal conflicts such as the Ambon and Poso conflicts, such as; Laskar Jihad, Laskar Jundullah, and Laskar Mujahidin Indonesia; *fourth*, radical separatists, this group has the goal of separating itself from Indonesia, such as the Free Aceh Movement (GAM) and the Islamic State of Indonesia (NII); *fifth*, radical terrorism, this group has the aim of enforcing Islamic laws by carrying out acts of terrorism, such as; Jamā’ah Islāmiyyah” [13].

In the context of this research, the term radicalism is meant as an attitude which is an implication of extreme attitudes in religious or political schools or streams in certain paradigms thoughts that do not recognize and tend to be intolerant of other religions or other political parties or do not appreciate different views and opinions and paradigms of thinking. The attitude of radicalism as mentioned above is interpreted as an attitude that feels the most self-righteous, imposes its will or imposes a certain religious view (*sect/mazhab*), or a certain party to others by force, and considers one's own views of thought to be the most correct by automatically denying and considers other opinions thoughts that differ outside the group as a religious/ political school of thought or wrong thinking and must be eliminated. Included in this context are that the attitude or actions of radicalism are reflected in the following characteristics, namely; a group of people or individuals who are reject Pancasila as indonesia ideology, reject diversity, refuse Unitary State of the Republic of Indonesia, and against the 1945 Constitution.

In the case of SMA Khadijah Surabaya, The intolerance attitude in the school environment were found begin from differences in the schools of *fiqh* (*mazhab fiqh*) in this case it was because not all students who entered Khadijah Senior High School had backgrounds from the NU Organisation family. The students who come from Non NU backgrounds must follow the NU *amaliyyah* tradition as a school culture that must be run. They must follow these rules, regardless of whether their family has a Muhammadiyah background. Meanwhile, there was the case for some students, the majority of whom are NU sometimes making fun and bullying students from non-NU backgrounds [14].

In another context, the intolerance and attitude in this school also have been found in some student guardians who have a different understanding of Aswaja's practice. This can be seen from the presence of the guardian of students at the beginning of the new school year by wearing a veil at the school meetings, however this did not run as long, over time and after receiving some explanation from the school management, finally the guardian of the student was able to follow the culture of the Khadijah senior High School [14].

In another case, the intolerance and radicalism twaching have also entered to the Khadijah Senior High School in Surabaya through a general subject teacher who has outside *ahlu sunnah wa al jama'ah al-Nahdiyyah* Islamic Idiology, and they have a hardline Islamic ideology like HTI. This case has occurred at Khadijah Senior High School, however the school management immediately provided guidance and direction to a teacher concerned, but the teacher ultimately chose to resign from his duties at school [14].

The radicalism in Islam teaching such as the radical salafi movement, the jihadi movement, and the anti-Pancasila anti-NKRI movement were found in students' reading through online media, which was anticipated by teachers and school management by screening student readings by checking student cellphones. and efforts to block radical solicitation sites by schools through the school's internet network. The potential towards realizing more extreme calls for intolerance and radicalism in religion and politics continues to exist both through the internet and television media, because these invitations continue to infiltrate students through reading sources, books, and the internet, online media, WhatsApp groups, and others, therefore it takes the alertness of teachers and school management to take precautions as early as possible against the emergence of intolerance and radicalism in schools through the PAI 'Aswaja' curriculum model at the YTPS NU Khadijah senior high school Surabaya.

Meanwhile, on the case of SMA Muhammadiyah 3 Surabaya, the intolerance can be identified from the attitudes of senior high school students, some of which are indifferent to the teacher's explanation in the classroom, do not respect the opinions of friends that differ from them, debate the explanations of the ISMUBA teachers in the class, even to the extent that there was students who often violate school discipline, however the teachers of SMA Muhammadiyah 3 Surabaya patiently provide guidance and direction by providing logical explanations and with strong arguments so that students can understand well and accustomed to responding to differences [15].

The intolerance attitude that usually appear in the SMA Muhammadiyah 3 Surabaya school environment are usually in the form of contradictions in the problem of *khilafiyah furuiyyah* the practice of worship carried out in NU and Muhammadiyah, in this case the PAI ISMUBA teacher explains with the arguments that serve as Muhammadiyah guidelines to students with dialogical nuances, so that finally the students understand the differences and do not blame each other [15]. And the radicalism teaching that emerged in the SMA Muhammadiyah 3 Surabaya school environment could be identified from the actions that led to the salafi jihadi movement, salafi wahabi, anti-Pancasila movement, anti-NKRI that appeared in the school environment through online media reading materials via the internet. Although this can generally be minimized by school management through the PAI ISMUBA teaching-learning design which teaches about tolerance and progressive insights of Indonesian Islam and maintains the integrity of the Unitary State of the Republic of Indonesia (NKRI) as the vision and mission of the Muhammadiyah Islamic social organization.

With the hope that the intolerance and radicalism in the school environment will not take action more extreme in the society, the Principal of Khadijah Senior High School

Surabaya has taken strategic steps including; *first*, combine the Islamic Religious Education Curriculum according National Curriculum (K.13), with the PAI Aswaja Curriculum. With this integration, it's assumed that students have a deeply understanding of the mastery of Islam and on the same side also have broad, progressive and capable insights. be tolerance by respecting the differences. The Khadijah Senior High School Surabaya also applies to its students to have al-Qur'ān certification standards. The purpose of this al-qur'an certification is that students can understand Islam well and be tolerant in the society; *second*, Supporting the habit of learning morals starts from cultural practices; 'Smiling and greetings', to create a friendly and polite attitude in the life of the school community; *third*, customizing ubūdiyyah al-Nahdhiyyah for students of SMA Khadijah Surabaya to participate in activities such as; commemoration of the Prophet's birthday, *haul, tahlil*, at school and outside of school as well as the regeneration of young Aswaja da'i with the three minute lecture program (KULTIMIN), which is held after 'Asr prayers are performed by students in rotation, accompanied by Islamic religious teachers. This activity is intended to train students' courage so that they can learn speeches and lectures and learn together from the students among them; *fourth*, recruitment of teachers and academic staff is carried out in layers, from the level of proposals and selection is carried out and submitted to the management of the Nahdhatul Ulama 'Education and Social Park Foundation (YTPS NU) Khadijah Surabaya for further final selection, this is possible foundation administrators to be able to choose prospective teachers and school teaching staff who are qualified professionals and according to the vision and mission of the school under the auspices of the Nahdhatul Ulama YTPS-NU Khadijah Surabaya.

The principal of SMA Khadijah Surabaya as an 'actor of change' in carrying out social engineering education has been able to synergize all components of the system and structure of the Khadijah Surabaya Senior High School education institution to ward off the seeds of intolerance and the seeds of radicalism that have emerged in the school environment with various strategic activities and programs as mentioned above.

On the case of Muhammadiyah 3 Senior Hugh School Surabaya, the efforts made by the principal and management of this institution in deterring intolerance and radicalism can be explained as follows; *first*, the implementation of ISMUBA Islamic Education learning which refers to the vision and mission of the school, which is based on the provisions of the Central Muhammadiyah Organization educational curriculum which is in more detail compiled from the following components; (a) Main formal curriculum refers to the provisions of the Ministry of National Education for the Curriculum 2013, (b) ISMUBA Curriculum at this institution under the auspices of the Muhammadiyah

Foundation Management Branch of Muhammadiyah Wonokromo Surabaya, which consists of subjects; Islam, Muhammadiyah values and Arabic language material. As for the scope of the material area of the Muhammadiyah education system including; Islam, Nationality, Integrity, Togetherness and Excellence are integral units that should be developed in every Muhammadiyah educational institution[16]

In the ISMUBA curriculum content, material on Islam is placed in first place in the curriculum concept that is enforced at Muhammadiyah 3 senior high school Surabaya as one of the educational institutions under the auspices of the Muhammadiyah foundation. For the main reason, because one of the most prominent characteristics of Muhammadiyah education is the field of Islam, through the world of education, the Muhammadiyah organization has included its "mission of enlightenment" to the general public in Indonesia [17].

According to the concept of preaching the Muhammadiyah organization, ISMUBA lessons taught to students are very appropriate. Because, through these subjects, the students can find out about the *risālah al-Islām* and the dynamics of the Muhammadiyah movement on the stage of national history, especially in an effort to prevent the seeds of intolerance in the form of social prejudice and the seeds of radicalism Islam, such as the salafi jihadi, takfiri, jihadi haraki, and even radicalism, are manifested in acts of terrorism in Indonesia.

The concept of preaching the Muhammadiyah Organization in ISMUBA lessons as the main line of learning Islamic religious education at Muhammadiyah 3 Senior High School Surabaya can be implemented by principals and PAI ISMUBA teachers with various strategies and school education activities so far have had a significant influence in counteracting the emergence of seeds of intolerance and radicalism in this school.

The Efforts to prevent the emergence of intolerance and radical attitudes in religion (Islam) such as the salafi jihadi movement, takfiri and calls to anti-Pancasila and the Republic of Indonesia continue to be a vigilance for teachers and school management, given the incidents of radicalism and religious extremism as incidents terror BOM in Surabaya which in 2018.

In the context of preventing acts of intolerance, radicalism and acts of terrorism in the school environment, the principal and his staff have collaborated with Catholic educational institutions both of St. Luis 1 Senior High School and St. Carolus Catholic Senior High School Surabaya to make a peace declaration to condemn these acts of terror by providing knowledge to students that these acts of terror are against the values of any religion, both Islam and Catholicism. [17].

In implementation, the duties of the principal in carrying out the social engineering of Islamic religious education in tackling the seeds of intolerance are more operationally carried out by Islamic religious education teachers. The role of school principals as 'agents of change' in the educational process in school institutions is very significant in carrying out social education efforts to realize the vision and mission of the school, especially in the context and in relation to preventing the seeds of intolerance and radicalism that appear in schools by coordinating and collaborating with all levels and all sub-school systems, especially with PAI teachers in learning Islamic Religious Education in schools.

As educators, it is hoped that religious teachers will be able to recognize students, to what extent they (students) need guidance in a special skill so that they can continue the problem further. This requires the existence of a teacher who is patient, flexible, has interdisciplinary skills, is creative and intelligent. This is no exception in the context of efforts to prevent the emergence of seeds of intolerance, both wrapped in social prejudice, as well as the seeds of radicalism in religion at the level of thought and at the level of movement.

Islamic religious education teachers have a very significant role in early detection of the seeds of intolerance by collaborating with teachers in other fields of study in schools. In the sociological perspective of education, the role of religious teachers has two functions, namely latent and manifest [18]. As latent function it's was expected, deliberate, and realized by the teacher by the community in a space, including; teachers are expected to be teachers, as educators, as student motivators, and as role models (*uswah al-usasanah*). Meanwhile, the manifest function it's not expected and its not realized by the teacher towards the community" [18] which among others; teachers as labelers, teachers as mouthpiece for the upper middle class, and teachers as perpetrators of the status quo.

In supporting the principal's program to tackle the seeds of intolerance and radicalism in schools, the role of Islamic religious education teachers in more detail can be described into two models as described in the following table;

From the explanation of the data in the table, that there are two role models of Islamic religious education teachers in supporting the principal's strategy to prevent the seeds of intolerance and radicalism in schools, through Islamic religious education in a broader sense as below; *first*, the role model of the ASWAJA PAI Teacher at Khadijah High School in Surabaya, which carries the mission of preaching Islam *ahlu sunnah wa al-jama'ah*. This a model for school development under the auspices of the NU Ormas The role of the Aswaja PAI teacher is manifested in their duties as educators, teachers,

TABLE 1: The Comparison of the Role Model of Islamic Education Teachers in Warding the Seeds of Intolerance and Radicalism in Schools.

The Role of PAI ASWAJA Teachers at Khadijah Senior High School Surabaya	The Role of the PAI ISMUBA teacher at Muhammadiyah 3 Senior High School Surabaya
<p>Academic Aspects: 1. PAI teacher as a partner of the school principal in developing the Aswaja Islamic Education curriculum 2. The PAI teacher acts as a PAI Aswaja teacher 3. Teachers as student educators according to the values of the Aswaja Curricula inside and outside the classroom 4. PAI Teachers as role models in islamic life and culture in the school environmant. Non Academic Aspects; 1. PAI teacher as a supervisor of the ASWAJA ubudiyah religious practice for students while in school, 2. PAI teacher who is concurrently homeroom teacher plays a role as a Motivator for academic and non-academic aspects for students under their guardianship 3.The teacher acts as a model in carrying out <i>ubudiyah</i> and enhancing the spirituality of students in the school environmant</p>	<p>Academic Aspects: 1. PAI teacher as partner of the school principle in improving and implementing ISMUBA PAI Curriculum 2. Islamic Education Teachers as teachers and educator of ISMUBA Islamic Education materials 3. PAI Teachers as Instructors for Additional Material on <i>Fiqh al-Nisa</i> (Aisiyah Program) . Non Academic Aspects: 1. ISMUBA Islamic Education teacher as a supervisor, in the practice of student diversity in schools 2. ISMUBA Islamic Education teacher as facilitator in school religious extracurricular activities 3.ISMUBA Islamic Education teachers become figures and role models in matters of practice and islamic religious law</p>

role models in attitudes and aspects of enhancing student spirituality. The PAI teachers who are concurrently classmates learn as motivators for academic and non-academic aspects of students. While the *second* model is the ISMUBA Islamic education teacher role model developed by schools under the Muhammadiyah Organization which carries the mission of the Islamic mission of Muhammadiyah 3 Surabaya manifested in its role as an educator, the rolw model in Islamic behavior, facilitator in extracurricular activities for students, instructors on additional material on *Fiqh al-Nisa* in term of ISMUBA Curriculum.

The position of PAI teachers in each school institution as mentioned above is part of the school sub-system that cannot be separated from other sub-systems, and is expected to function and synergize well with other school sub-systems. The role of each sub-system that runs in accordance with its main duties and functions should be a positive contribution to the success of the duties and responsibilities of each school principal above in order to achieve the vision and mission of the school.

Seeing the functions and roles of PAI teachers in each school are so important in the education and teaching process, especially in supporting school principals to carry out social engineering of Islamic religious education to prevent the emergence of seeds of intolerance and radicalism in the school environment, so in the recruitment of these PAI teachers cannot be done carelessly. In the case of SMA YTPS-NU Khadijah Surabaya, the recruitment of PAI teachers in addition to requiring professional competence in the field of study of the subjects to be taught also requires prospective teachers to have

good mastery of aspects of religious insight *ahlu sunnah wa al-jama'ah*, Islamic insight into Indonesian perspective, and the *ubudiyah al-nahdiyyah* tradition [14]. Likewise, what applies to the SMA Muhammadiyah 3 Surabaya site, the recruitment of Islamic religious teachers requires the importance of religious insights and Muhammadiyah ideas that carry Islamic values to a committed Indonesian development and movement [17].

The School education institution is a social system in society. The social system in school education institutions can be understood as a set of mutually functional elements which consist of several components, namely; school management, teachers, school staff, guardians of students, school committees, foundation administrators, and students who are components of the school community who of course have a constant reciprocal relationship. In this context, every actor pays attention to status and role before they act and behave. The status of the actor as an Islamic education teacher in schools has the expected behavior of students and school management to be able to perform their role optimally in accordance with their main duties and functions. As a teacher, it is expected that they can act as an educator, protector, caregiver, and motivator for students.

The components of the education system, curriculum, actors of change in this case are played by principals and PAI teachers and are supported by various other school sub-systems including the culture of the school community and the rules of regulations, standard operating procedures that apply in schools, established extracurricular activities by the existing system in the school will affect the attitude profile and actualization of students in the future both in their relationship as members of the school community, as well as members of the real community.

Intolerance in the form of social prejudice and intolerance in religion, as well as the seeds of radicalism in general have entered the school environment as on the sites of YTPS-NU Khadijah and Muhammadiyah 3 Senior High School Surabaya, therefore wanting the principal and teachers in both schools to try carry out educational engineering and teaching especially through Islamic religious education in a broad sense.

On the YTPS-NU Khadijah Senior High School site the principal's strategy with the support of the entire teacher board, especially the Aswaja PAI teachers and the entire school management team in an effort to prevent the seeds of intolerance and radicalism in the school environment, has been pursued from an early age, starting from the design of the school curriculum. Integrated Khadijah Senior High School which includes National Curriculum (K. 13) combine with International Curriculum from Cambridge University and also Local Curriculum of the Education and Social Park Foundation (YTPS-NU) supported by the matriculation program such as tahsin al-Qur'an provide direction for

the implementation of Islamic studies at Khadijah Senior High School Surabaya. The existence of the Cambridge University International Curriculum at Khadijah senior High School Surabaya, although it 'seems' is not directly related to efforts to prevent the seeds of intolerance and radicalism in the schools environment, but factually it was gives a strong message that the Khadijah Senior High School Surabaya has providing an example for students to mingle and cooperate openly and 'globalize' both with Islamic and non-Islamic institutions, as well as this is the school's mission to instill broad and open insights and always keep up to date following the times to prepare students to have broad knowledge [19], so that they can adapt and mingle in the international arena with a tolerant attitude.

Likewise in the SMA Muhammadiyah 3 Surabaya system, the existence of the ISMUBA PAI curriculum is a mixture of the PAI National Curriculum K.13 combine with the ISMUBA curricula, which are the lines of struggle for the *da'wah* of Muhammadiyah religious organizations giving their own characteristics in providing tolerance education for the students which can be used to prevent the emergence of seeds of intolerance and radicalism in the school environment.

In this context it can be emphasized that the education system offered by two school institutions both of YTPS-NU Khadijah and Muhammadiyah 3 senior high school Surabaya has carried out tasks so that individual students are able to face social change. The position of this educational institution is also a very formidable challenge. That is, to become a means for the process of social change, education institution must be brave to reform the current system and it is believed by many people, and this requires a large cost or social risk.

The position of education as a subject in the process of social change is closely related to the function of education as an agent of change. The education is a process of transfer of knowledge, it can also be interpreted as a process of instilling values to individuals. It is through this process that education can function as an agent of change. The education can change the mindset of individuals and provide enlightenment to individuals about things that have not been known to many people. "the education can also overturn various myths that have been developing in society. Education can rectify things that have been interpreted as 'wrong' by society. This is the dualism of the role and function of education in the process of social change [20].

The social engineering is an effort in the framework of social transformation in a planned 'social planning', this term has a broad and pragmatic meaning. The object is society towards a better order and system in accordance with what the engineer or the social engineer wants. So this engineering effort arises from a social problem, namely

the imbalance between *das sollen* and *das sein*, or what we aspire to in society does not match what is happening [21].

Through the social engineering efforts of education, it is hoped that schools can again carry out their proper duties as institutions that instill and perpetuate a friendly, polite and tolerant social life and prevent the emergence of even the smallest intolerant seeds, whether wrapped in prejudice, social prejudice or extreme actions that tend to be leads to acts of radicalism in religion and politics.

The strategy carried out by each school principal, both of SMA Khadijah and SMA Muhammadiyah 3 Surabaya assisted by Islamic Education teachers in particular with a variety of different ways, characteristics and models they do is part of the social engineering of education in order to prevent infiltration of Intolerance and radicalism that are more serious can be categorized into the preventive strategy model of 'Prepering the Umbrella Before the Rain', it's mean when there was an indication that cases of intolerance and radicalism have been institutionalized in schools, there was even cases of bomb terrorism in Surabaya in 2018, this was carried out by a radical Islamic-leaning family, including the emergence of social prejudice which is still common among students in schools. Including schools that are affiliated with Islamic organizations such as NU and Muhammadiyah. have taken precautions as early as possible so that radical ideas and attitudes of intolerance do not enter and become institutionalized into their school environment. This explanation is in accordance with the Arabic proverb which states that "the prevention is more than cure" [22].

The process of social engineering education in warding off intolerance and radicalism at Khadijah and Muhammadiyah 3 Surabaya Senior High Schools through Islamic religious education can be described in the following schematic image;

Picture. The Scema ef Educational Social Engineering Analysis in Preventing Intolerance and Radicalism through Islamic Education in the Schools Environment.

School as a social education institution, can also be called an organization that is bound to formal rules, programmed and targeted or clearly targeted, and has a leadership structure in official administration. In schools taught about values and norms in the wider society. School educational institutions train individuals or students to practice the things they have learned at school and in the family environment, this is intended so that each individual has a mature readiness to take part and play an active role in the real community in the future.

In the context of Islamic education in Indonesia, the role of Islamic Religion Teachers is very important in explaining the understanding of tolerant Islam in an Indonesian context to students. This is reinforced by the arguments of Husniyatus Salamah Zainiyati in her

article “Curriculum, Islamic Understanding and Radical Islamic Movements In Indonesia” which explains that; the need to re-educate religious teachers to create a new society that is tolerant

and has a friendly understanding of Islam through teaching and learning Islamic education, this has implications for the urgency of teachers to re-read the Islamic religious education curriculum from the point of view of Pancasila as the state ideology [23]. In other words, the reading of Islamic religious teachings by PAI teachers to be transmitted to students must use the perspective of Indonesian Islamic teachings (nationalism) which is responsive to the inevitability of plurality in Indonesia.

4. Conclusion

Based on the findings of the research, the following conclusions are drawn; (1) The most common of intolerance that usually appear in the YTSNU Khadijah and Muhammadiyah 3 Surabaya Senior high schools are from social prejudice in the form of an assumption that they are better than others; NU's family background feels better than Muhammadiyah's family background, on the other hand, at SMA Muhammadiyah, Muhammadiyah's family background feels better than NU's background. The difference in *amaliyyah furuiyyah* between NU and Muhammadiyah are not the same and each feels that they are the best. Meanwhile, the seeds of radicalism usually enter through online reading of radical teachings and teachings of the schools teachers exposed to radicalism. (2) The principal's strategy in warding off the seeds of intolerance and radicalism through Islamic Education in both of schools was categorized as a preventive and curative effort to prevent the infiltration of radical Islamic religious ideals that was carried out by using two approaches; *first*, the principal strategy model with PAI 'Aswaja' learning as carried out at the Khadijah High School in Surabaya which was implemented in an integrated curriculum of the NU Khadijah Surabaya; *second*, the Principal Strategy Model with PAI 'ISMUBA' developed at SMA Muhammadiyah 3 Surabaya in implementing a curriculum that is integrated with material insights into Islam, Muhammadiyah and Arabic language; (3) The support of PAI teachers in each school is manifested in their role as a teacher (*mu'allim*) educator (*murabby*) and role models in attitudes and behaviors in schools to support the principal's strategy to prevent the seeds of intolerance and radicalism that appear in the school environment. To become a PAI teacher who can be a role model (*uswah al-hasanah*) for students in behaving, speaking, and practicing Islamic teachings that are *rahmatan li al alamin*, it's demanded that PAI teachers not only have mastery of teaching material according to the field of Islamic study. good

and deep, but also supported by a good nationalism and Indonesian insight so that it can explain Islamic teaching materials by accommodating the values of local wisdom and culture of the Indonesian people so that they are able to be tolerant of various diversity in the Unitary State of the Republic of Indonesia (4). There some obstacles to control students along day till they can avoid the influence of intolerant and radicalism teachings because of limitation time for the teacher and the principles to monitor all student inside and out side the school environment

From the results of this study, it can be illustrated that the school institutions are minatures of society that have carried out the function of carrying out social engineering education in order to ward off the seeds of intolerance and radicalism that have emerged since the school environment.

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