

The Bai'at Santri System of Islamic Unity Islamic Boarding Schools in Indonesia as An Effort to Deradicalize Religious Behavior

Beni Ahmad Saebani¹, Mustopa²

¹ UIN Sunan Gunung Djati Bandung and beniahmadsaebani@uinsgd.ac.id

² UIN Sunan Gunung Djati Bandung and mustopa@uinsgd.ac.id

ABSTRACT

One of the Islamic boarding schools that is known to be quite fundamental in implementing an understanding of Islamic teachings is the Islamic Association Islamic Boarding School. The main sources of Islamic teachings which are the benchmark for truth in all actions, especially those related to faith and sharia are the Koran and al-Hadith. However, if there is minimal development of interpretive methodology for these two sources, it will result in exclusive religious behavior and truth claims for one's own opinions. So, it is not uncommon for this understanding to give rise to cultural conflicts in society where some parties have long practiced traditional Islamic religion and give rise to radical thought patterns and actions. The fundamental and radical thinking pattern which is interpreted politically is not without reason, but refers to various terrorist incidents which when the perpetrators were interviewed and books which were used as references for acts of terrorism indicated radical, takfiri and truth claim thinking patterns which were then aimed at educational products. Deradicalism means eliminating radical actions or radicalism, eliminating all ideologies and currents that give rise to acts of violence and terror. This gives rise to religious radicalism which, at a certain level, gives rise to acts of terror as an implementation of the concept of jihad which causes victims in an inhumane way. The research method uses descriptive analysis with qualitative data types and a sociological approach. The type of data is adjusted to the research objectives, while the primary data source is the caregivers and students of Islamic Association Islamic boarding schools in West Java, East Java and Central Java. Secondary data is in the form of students' allegiance documents, books about the Islamic Association, and profiles of the Islamic Association Islamic boarding school, the tertiary data is all scientific works that support this research. Data was collected by observation, interviews, documentation and literature study. The data collected was analyzed using the content analysis method.

Keywords: Student Promises, Deradicalization, Religious Behavior

1. INTRODUCTION

One of the educational institutions in the spotlight is the Islamic boarding school that implements the *bai'at santri* system in line with the vision and mission of Islamic education that voices the exemplary culture of the Holy Prophets. *Bai'at* is a kind of promise or pledge of all students to teachers or ustadz to always obey the norms and ethics of pesantren by sticking to prinsip ketauhidan. Islamic unity boarding school is an Islamic educational institution that applies the pledge of santri as the main intention of seeking knowledge for the sake of *ketafaqihan* in understanding the structure of Islamic scholarship which is based on the framework of faith and sincerity with the main source of revelation of the Quran and al-Sunnah.

There is a reductive view of radicalism from the realm of philosophy to politics, because a wrong understanding of Islam gives rise to *takfiri* causing terror behavior that causes harm to the life of society and state. Psychologically, every individual expects attention and recognition of existence from his environment, even the state must be present to the interests of its citizens, especially with political dynamics and frenzy that interfere with the consistency of his mindset and behavior patterns. Efforts to prevent radical and anarchist actions through character education in pesantren as the most appropriate strategy because this effort is contracted through the curriculum system and

Islamic boarding school norms that are exemplary from all educators and education staff, then there is a process of habituation to implementing religious norms so that it can form awareness and culture that builds independence and mental maturity in Social and State Life

The concept of deradicalization of religious behavior of Islamic unity students refers to the vision of pesantren education, which is to realize pesantren students and alumni who have a deep understanding of Islamic teachings, are good at society, are independent, have noble morals, and become role models for the people. Implementation of the concept of deradicalization of religious behavior and the formation of student character with the *ba i'at* system in the form of learning guidelines, behavioral guidelines, and life skills education to strengthen the mentality of students in living a social and state life. The embodiment of Pancasila values is internalized in daily lifestyles.

Bai'at santri is held every week in front of Islamic boarding school leaders, teachers and other education staff. Santri led the reading of *bai'at* points which were followed simultaneously by all students who participated in the Islamic boarding school ceremony. As is done in Islamic Union Islamic boarding schools in West Java province such as in Islamic Union Islamic Boarding School Darussalam Sumedang, in Islamic Union Islamic Boarding School Rajapolah, Ciamis, Tasik Malaya, Pajagalan Bandung, Subang Regency, Islamic Union Islamic Boarding School Majalengka, Islamic Union Islamic Boarding School Bangil, East Java, and others. According to Syamsul Falah (kyai Persatuan Islam Darussalam, Sumedang) *bai'at* santri pondok pesantren is a continuous effort to build the character of santri which is the mandate of the ideology of Pancasila and the Preamble of the 1945 Constitution. Therefore, to realize a moderate character, one of the priority programs of national development is to form a young generation character which is placed as a foundation for realizing the vision of national development by building a generation with noble character, morals, ethics, culture, and civilized based on the philosophy of Pancasila.¹

There is a strong assumption about the low public attention to the formation of religious characteristics as a result of globalization in various sectors, especially the entry of western culture through electronic media which is difficult to contain. Thomas Lickona said that the low filter on global culture results in the development of various social ills, the breakdown and retreat of morals, morals, and ethics, as well as radical behavior in the name of certain identities and religions.² With these conditions, Indonesia is also considered to have begun to lose its local wisdom which has become *character building* since centuries ago, such as the rampant cases of brawls, acts of corruption in all institutions, terrorism, and radicalism.³

Based on this view, religious moderation needs to be directed at strengthening the quality of high moral values by presenting outstanding teachers, high moral values, curricula that contain the substance of strengthening student character, and adequate human resources accompanied by accommodating facilities and infrastructure.⁴ Especially the understanding of Islamic boarding school students on the values of religious moderation.

¹ Interview with Syamsul Falah (Kyai Persatuan Islam Darussalam Sumedang, May 18, 2022)

² Thomas Lickona, *Character Education: A Complete Guide to Educating Students to Be Smart and Good*, (ter Lita S). (Bandung: Nusa MayHe is, 2013) 43

³ And Wibowo, *Character Education in Schools, (KonSEP and Its Implementation Practices*. (Yogyakarta: Student Library, 2013) h. 3

⁴Edward Sallis, *Total Quality Management in Education* (Incisod YouSA: Stylus Publising, 2002), h. 14.

Acts of radicalism that threaten the peace and security of society and the state, especially terror perpetrators who take many human lives inhumanely require a sustainable solution. Livelihood on the root of the problem requires study and research without knowing time limits, especially lately one of the educational institutions that has become the "spotlight" is the Islamic boarding school which nota bene teaches the source of religious teachings and their fields which aims to strengthen beliefs and straighten practice among students as students.

One of the Islamic boarding schools that is known to be quite pundamental⁵ in applying the understanding of Islam is the Islamic Union Islamic boarding school. The two main sources of Islamic teachings as the yardstick of truth in all actions, especially those related to matters of faith or creed and Islamic law, namely the Qur'an and al-Sunnah. However, for those who want to develop a methodology of interpretation of these two sources of Islamic law results in exclusive religious behavior and *truth claims* to their own opinions. Even the cause of cultural conflicts in society that some parties have long lived religion in Islam traditionally.

The originality of fundamental thinking in understanding Islamic teachings is a radical model or approach, namely seeking and finding the truth of Islamic teachings as deeply as possible with the methodology agreed by *mutaqaddimin* scholars and *mutaakhirin* scholars by referring to the nash of the Quran and As-Sunnah and *the istinbath* method accurate laws. However, today the fundamental meaning is not only about the methodological realm of academic thinking, but entering the political realm, so that the term pundamentalist becomes reductive because it is understood as a movement of thought that only recognizes the results of its own or group thoughts, so that with this *truth claim* it gives rise to radical groups, namely *the takfiri* movement or disbelieve other than the group, even though radicalism is a method of philosophical thinking that seeks and finds truth to its roots.

The pattern of fundamental and radical thinking that is interpreted politically is not without reason, but refers to various terrorism events that when the perpetrators are interviewed and books that are used as references for acts of terrorism indicate a radical, *takfiri*, and *truth claim* thinking pattern which is then addressed to pesantren education products. Of course, these allegations require objective research so that there are no slanders and accusations without scientific evidence. Therefore, efforts to find out more valid and objective research related to the alleged emergence of radical behavior and patterns of character formation of students in the Unity boarding school environment in Indonesia, such as Islamic Unity Islamic boarding schools in West Java, in East Java, in Banten, and in Central Java will represent these efforts which are strategic mandates to deradicalize religious behavior in Indonesia. among students and the formation of character in accordance with the ideological values of Pancasila.

The model applied includes initiation to all students carried out every week during the ceremony. Bai'atan is a promise or pledge that is followed by all students at the time of the ceremony. Every point read out results in certain sanctions if violated by students. This initiation system is an educational development that aims to ward off the seeds of radical behavior and damage to the morals of students who will become the next generation of the nation and state.

⁵ *Pundamental* dimaksud be always berslogan "return To The Quran and the Sunnah" seagai method finish Problems Religion. (Qamaruddin Shaleh, *Return To The Quran and the Sunnah*, (Ofponogoro, Bandung, 1999) h. 6

With the background of these problems, this study aims to analyze (1) The concept of deradicalization of religious behavior of Islamic Union Islamic boarding school students in Indonesia has realized students who have a deep understanding of Islamic teachings; 2) Implementation of the concept of deradicalization of religious behavior through the *ba'i'at* santri system Islamic Unity Islamic boarding school in Indonesia; and 3) The results of the *ba'i'at* santri system of Islamic Union Islamic boarding schools in Indonesia in an effort to deradicalize religious behavior.

Previous Research Results

Various studies with the theme of deradicalization and character education and strengthening Pancasila values are quite numerous, therefore research with this theme is a national development that has no completion, for example Achyar Machmudi's research entitled "*Strengthening Pancasila values in fostering youth identity at Sunan Gunung Jati Ba'alawy Islamic Boarding School Semarang City and implications for ideological resilience (Study on Santri at Pondok Sunan Gunung Jati Ba'alawy Semarang City, Central Java Province)*." In his research, Achyar Machmudi concluded that "religion is the main foundation in the formation of the identity of students in accordance with the values of Pancasila. Strengthening the values of Pancasila carried out by the Sunan Gunung Jati Ba'alawy Islamic Boarding School in Semarang City in forming the identity of students emphasizes the Islamic religious creed *Ahlussunah wal Jama'ah*, creating youth who have civility, strengthening a sense of nationality and fostering love for the Unitary State of the Republic of Indonesia, deliberation with wise behavior, and creating harmony between communities. The implications for ideological resilience are shown by the increasing belief in Allah SWT and love for the Prophet Muhammad SAW, mutual respect for human values, growing a sense of nationality and love for the Unitary State of the Republic of Indonesia, deliberation, and upholding the values of social justice."⁶

Anshori researched character building under the title "*The Contribution of Social Science in Character Education*." The results of his research concluded that Social Sciences (IPS) is an educational program that has educational materials from various disciplines of social sciences and *humanity* (education and history) which are organized and presented scientifically and psychologically for educational purposes based on Pancasila and Indonesian Culture. Social studies can also be said to be a fusion or combination of a number of social subjects so that social studies subjects use certain parts of the social sciences.

In principle, social studies education in elementary schools does not teach social sciences as disciplines, but the essential concepts of social sciences to shape students into *good citizens*. Therefore, as an effort in character building, it is necessary to have conformity with the culture of this nation. The implementation is not only carried out in schools through a series of teaching and learning

⁶Achyar Makhmudi, *Abstrak: Strengthening values Pancasila deep pembinaan jati self Youth in Pondok Boarding Offering Gunung Jati Cover Semarang City and implication towards Resistance idelogi (Studies at Santri of Pondok Offering Gunung Jati Cover Semarang City, Provinsi Jawa Tengah)*, Facility S2 Program Studies Resistance UGM National, Library UGM Center, 2016.

Anshori, Loyal, *Abstrak: Contribution Science Knowledge Social deep Education Character*, Edueksos : Journal Education Social and EconomyTheft 3, No 2 (2016) h. 59.

activities, but can be held a series of self-development activities carried out outside of school. Habituation in life needs to start from the smallest scope in society. These values are developed in order to shape the character of students who are a reflection of the life of a nation."⁷

Siti Umayah Ningsih in her research entitled "*The Contribution of Character Education to the Morals of Class VIII Students at Madrasah Tsanawiyah Negeri 4 Tangerang*." Presenting the problem of the influence of character education on student behavior. The research was conducted with a quantitative approach. The results of the study concluded that the level of character education was 34.66% sufficient, 42% good, and 23.32% very good, while the influence of character education on student morals was the moral level of students 24, 66% sufficient, 37.32% good and 37.99% very good. Therefore, according to him, there is a significant contribution of character education to student morals of 67.24%⁸

Imam Cahyadi also conducted research entitled "*The Role of PAI Teachers in Building Student Morals at SMP Negeri 2 Gunungsari*" The results of his research confirmed the position of religious teachers who are responsible for fostering students' attitudes, mentality, and personality. Religious teachers are obliged to instill religious values in every student in various ways in collaboration with all parties, especially with fellow teachers and between teachers and parents who strengthen moral character in accordance with religious values." Meanwhile, Nurmanto, research with almost the same theme, namely "*The Role of Religious Teachers in Student Moral Development*." Based on the background of the problem that students' morals are degraded even though there are religious teachers who provide religious education courses; therefore, the role of religious teachers requires improvement, especially at SMK Ganesha Metro. The results of the study concluded that the role of religious teachers at SMK Ganesha Metro is still not enough to shape the noble morals of students. Religious education subjects are less significant in influencing student behavior because they are seen as less important subjects. Therefore, religious teachers do not only teach in class but must be supplemented with more intensive coaching.^{9,10}

Ramadhan, Muammar, his research entitled "*Deradicalization of Religion through Multicultural Education and Inclusivism (Study at Pesantren al-Hikmah Benda Sirampog Brebes)* is based on the problem that according to him religious radicalism cannot be eliminated, but can be minimized by various kinds of efforts and efforts. One of the efforts to deradicalize religion is to increase understanding and formation of mindsets regarding religious moderation by instilling the values of multiculturalism and inclusivism through pesantren education.¹¹

According to Muammar, Islamic boarding school Al-Hikmah Benda Sirampog Brebes Central Java. Pesantren educates students for *tafaqquh fiddin* through the teaching of the yellow book

⁸Siti Umayah Ningsih, *Contribution Education Character Towards Akhlak Student Class VIII on Madrasah Tsanawiyah Negeri 4 Tangerang*. (Studia Didactics, Vol. 10 No 02 (2016): July-December 2016, 1978-8169, 2017) h. 130

⁹Imam Cahyadi, *Role Guru PAI deep Build Akhlak Student at SMP Negeri 2 Gunungsari*. (El-Hikmah, Vol 6, No. 2. December, 2086-3594, 2012) h. 23.

¹⁰Nurmanto, 2012, *The Role of Religious Teachers deep Pembinaan Akhlak Student di SMK Ganesha, Metro* (CARPET: Journal Research Scientific 12 No 1. CARPET Journal Research Scientific, Vol 12 No 1 (2012): CARPETS Journal Research Scientific, 2580-068X, , 2579-3233, , 2012) h. 9

¹¹ Muammar Ramadan, *Deradicalization Agama Through Education Multikultural and Inclusivism (Studies At Boarding al-Hikmah Benda Sirampog Brebes)* Journal SMART (Studies Community ReligiOfn Tradisi, vol 1, no 2, Agama, Nasionalismeand Character National, 2528-553X, , 2460-6294, , 10.18784/smart.v1i2, 2015) h. 177

and formal education. Pesantren Al-Hikmah is one of the pesantren that has a strong influence in society. The result of the research put forward by Muammar is that multicultural education and inclusivism in the al-Hikmah Benda Islamic boarding school are carried out through teaching and education that does not stand alone in certain lesson units. The implementation is by using habituation methods, lectures, discussions, demonstrations, stories, and examples. A number of values taught are kindness, togetherness, equality, mutual respect, avoiding prejudice towards others, competition in kindness, honesty, and giving forgiveness to others. Keywords: radicalism, multiculturalism, inclusivism, Islamic boarding schools, learning methods, culture of peace."¹²

Yunidar conducted research entitled, "Application of Thawab and Iqab Methods in Shaping Student Morals in SD Aceh Besar." According to Yunidar, the method of thawāb and 'Iqāb is a method carried out by giving grace (thawāb) to students who excel or behave well and punishment ('Iqāb) for those who violate the rules or behave badly. In applying the method of *thawāb* and '*Iqāb* or *reward and punishment*. The results of his research concluded that the more dominant method between *thawāb* and '*iqāb* could not be determined with certainty, because each child needs different treatment. However, in general, in Aceh Besar Islamic Elementary School, the application of thawāb is more dominant in terms of the attitude of its educators who prioritize the giving of thawāb over '*Iqāb*.'¹³

Research related to radical movements is also identified with the understanding of Islamic teachings about the "Caliphate", which tries to formulate and implement a system of government and state with a khilafah system that is believed to be the system exemplified by the Holy Prophet (peace be upon him) and his companions. By imposing Islamic sharia in a *kaffa* manner. The seed of this view according to the research of Afadlal, et al., refers to the history of the establishment of Darul Islam (DI) and the Islamic State of Indonesia (NII) which existed from 1948 to 1962 led by Kartosuwiryo, who were finally arrested and sentenced to death. However, the ideology and understanding of his movement spread and exposed to other factions of the movement that never ended.¹⁴

Other movements identified as radical are those Noorhaidi researched on Laskar Jihad. However, the allegation of Laskar Jihad as a base for radicals has not been proven objectively, because the state itself only arrests terror perpetrators who have carried out various terror threats, bombings of houses of worship, hotels, cafes, and others whose perpetrators themselves are not always followers of radical groups, because the perpetrators could be people who are desperate to face their economic lives so that they are exposed to radicalism. For Muslims, inter-religious tolerance has been practiced since the existence of this country.¹⁵

According to Sukawarsini Djelantik, terrorists and radical movements can be hypothesized as a desperate response due to unmet expectations, both politically and economically, even as individuals or individuals who are marginalized by the state and society. In addition, there are

¹²The Month of Ramadan, 2015 Research that Titled "Deradicalization Agama Through Education Multikultural and Inclusivism (Studies At Boarding al-Hikmah Benda Sirampog Brebes) Journal SMART (Studies Community Religian Tradisi), Vol. 1, No. 2 (2015): Agama, Nasionalisme and Character National, 2528-553X, , 2460-6294, , 10.18784/smart.v1i2, 2015) h. 177

¹³ Yunidar, 2016, *Application Method Thawab and Iqab deep Form Akhlak Student at SD Aceh Big*. Journal Scientific Didactics, vol 16, No 2 (2016): February 2016, 2355-6129, , 1411-612X, 2016) h. 180-181

¹⁴ Afadlal DKK., *Islam dan Radikalisme in Indonesia*, Jakarta, LIPI Press, 2005) h. 230.

¹⁵ Noorhaidi Hasan, 2008, *Laskar Jihad, Islam, Militansi and Search Identity*, (Jakarta, LP3ES, 2005) h. 333.

accusations against himself of being a negative and useless human being so that on the basis of that self-understanding radical or terrorist acts are carried out.¹⁶

Some of the research that has been put forward can be understood that the study of radicalism as thought and movement, as well as character education and the formation of student or student morals has never been completed because this country needs in order to prepare a generation with noble morals. Of the many studies with the theme of contributing educational methods, subjects, and various strategies carried out to achieve religious deradicalization and student character building are very important, it can be seen from the results of research concluded by each study. And, most fundamentally, that research on the theme of deradicalization of religious behavior and the formation of student character through the bai'at system with the embodiment of the values of Pancasila has not been discussed. Therefore, the reason for this research is proposed as the development of concepts and applications on a national scale. The main purpose of this study is to manifest the techniques and strategies of the Islamic Union Islamic boarding school in making efforts to deradicalize religious behavior through the implementation of *bai'at* santri.

Deradicalism means eliminating radical actions or radikalism, eliminating all understandings and currents that cause acts of violence and terror. According to Muammar Ramadan, there are two basic things, namely: *first*, the interpretation of religious sacred texts in a textualistic formalistic manner that gives birth to an exclusive religious understanding and attitude, tends to feel the most true (*truth claim*), and a passionate spirit to effect change through sporadic action. This gives birth to religious radicalism which in a certain level gives birth to acts of terror as one of the implementations of the concept of jihad that causes victims in an inhumane way.¹⁷

Adherents of radicalism try to make social changes and religious behavior in a fast way, their old-fashioned, conservative, and extreme understanding of religion will easily disbelieve to a different understanding of religion. Therefore, groups outside of him are declared kufr to be destroyed. This radicalism brings fearful acts of anarchy and terror to the peace of life of the general public.¹⁸ Radical groups will resort to violent means to realize their will.¹⁹

The characteristics of radical attitudes are: (1) not tolerant of other people's understanding and religious stance; (2) blind fanatics; (3) easily judge other groups as kufr; (4) commit acts of violence as a form of understanding in the teachings of the religion he adheres to in order to achieve the goals of his group.²⁰ Radicalism group understands religious teachings textually and does not pay attention to contextualization, even difficult to be invited to dialogue in finding the right solution for social life and religious behavior, for him the right thing is only the understanding of the group's teachings, while what is different from his understanding as *heresy* and misleading, therefore must be eliminated. As fighting the infidels.²¹

¹⁶ Sukawarsini Djelantik, *Terrorism: Review Psiko-Politis, Media Role, Poverty and Security Nasional*, Jakarta, Yayasan Domain Indonesia, 2010) h. 29.

¹⁷ Muammar Ramadan, *Deradicalization Agama Through Education Multikultural and Inclusivism Agama and Nasionalisme and Character Nasional*, (Journal Studies Community Religion and Tradisi), h. 178

¹⁸ A. S. Horby, *Dictionary of Current English* (UK: Oxford University Press, 2000), h. 691.

¹⁹ Aaron Nasution, *Rational Islam* (Bandung: Mizan, 1995) h. 124

²⁰ Zahrat Mahmoudati, *Anti Education Radikalisme Herselfmen How to Dini*, (Journal Scientific Student: 2014) h. 30

²¹ Edie Susanto, *Likelihood Emergence Paham Radical Islam in Pesantrin*, Tadriss, 1 (2007) h. 3

According to Abdul Munip, there are two types of radicalism, namely: (1) radicalism of thought or understanding of religious teachings; (2) radicalism, action or action. Radicalism of thought is the initial radicalism of the emergence of radicalism of action. The doctrine of violence and a narrow understanding of religious teachings gives rise to intolerant discourse to differences in understanding that come from other parties so that from this intolerant understanding raises the belief that the other party has violated the true Shari'a, has committed heresy, kufr that will tarnish the teachings of Islam, therefore it must be eliminated by committing acts of violence that can cause casualties.²²

A radical religious movement attached to the followers of *Manhaj Salaf* who are not about multicultural approaches, rationalization, and contextualization of understanding religious propositions. Rather everything is understood according to the text. Therefore, contextual understandings linked to social dynamics are not only rejected but also regarded as misleading and must be destroyed by extreme means and acts of violence.

2. METHODS

Pesantren Persatuan Islam Bangil is divided into two, namely Bangil Putra and Bangil Putri. Bangil Putri is located at Jalan Suprpto 223, Gampeng, Bangil, East Java, while Bangil Putra is located at Jalan Pattimura 185, Pogor, Bangil, East Java. This pesantren is the largest Islamic boarding school owned by the Islamic Union organization in East Java, besides this pesantren there are no other Islamic boarding schools that are considered representative.²³

1. Pesantren Islamic Society Bangil, East Java

The Islamic Union Bangil Islamic boarding school is currently led by Mudir ust adz Luthfie Abdullah Ismail who in its operations is assisted by Vice Mudir I for Education, Vice Mudir II for Administration and Finance, and Vice Mudir III for Student Affairs. In academic implementation, the PERSIS Bangil Islamic boarding school follows government programs by organizing madrasah education, namely Madrasah Tsanawiyah and Madrasah Aliyah under the coordination of the Ministry of Religious Affairs of the Republic of Indonesia. Thus, formally there is no difference with the majority of Islamic boarding schools in Indonesia.^{24,25}

Educators who teach at PERSIS Bangil Islamic boarding school are alumni of domestic and foreign universities. Among them are alumni of the Institute of Da'wah Islamiyah (Libya), International Islamic University of Islamabad (Pakistan), Al-Azhar University: Of Egypt (Egypt), Imam Muhammad bin Saud Islamic University (Saudi Arabia), Islamic University of Medina (Saudi Arabia), LIPIA Jakarta, University of Muhammadiyah Malang, UIN Syarif Hidayatullah, Jakarta, UIN Yogyakarta, UIN Sunan Kalijaga Yogyakarta, State University of Malang, Semarang Institute of Technology, and others.²⁶

²² Abdul Munip, *Countering Religious Radicalism in Schools*, Journal of Islamic Education, (December 2, 2012) p. 162.

²³ Profile Pondok Boarding Persatuan Islam, (Bangil, 2019) h. 5

²⁴ Profile Pondok Boarding Persatuan Islam, h. 1

²⁵ Profile Pondok PesCoach Persatuan Islam, h. 2

²⁶ Profile Pondok Boarding Persatuan Islam, (Bangil, 2019) h. 3

The vision of Pesantren PERSIS, Bangil, East Java is: "In 2025, Pesantren PERSIS Bangil will be a reference place for a quality pesantren education model according to its era."²⁷

The missions of the PERSIS, Bangil, Islamic boarding school are as follows:²⁸

1. Organizing pesantren-based Islamic education through integral education;
2. Organizing education that strengthens creed, morals, and sharia law as the basis of shahihah amaliyah;
3. To create a creative, critical, and argumentative learning environment based on true Islamic thinking;
4. Organizing skills education supported by information technology.

The competencies of graduates of the PERSIS, Bangil Islamic boarding school are as follows:²⁹

1. Become a Muslim person who loves amaliyah based on the true Islamic creed, morals, and law;
2. Have the ability to understand Islamic law, especially in the field of fiqh worship properly and correctly;
3. Have active Arabic and English proficiency;
4. Have jusnalistic abilities based on modern technology.

The educational objectives of the Islamic boarding school PERSIS, Bangil are as follows:³⁰

1. Producing graduates who have the basis of creed, morals, and sharia law who are able to give birth to amaliyah shahihah;
2. Producing graduates who have a good and correct understanding of sharia texts;
3. Producing young intellectual candidates who love science and development;
4. Producing graduates who have strong motivation and survival with the skills possessed;
5. Producing graduates with leadership spirit that sides with the truth in Islam.

According to Ustadz Luthfi, the goals and objectives of the general order and special regulations are as outlined in the Bangil pesantren order book, which is as follows:³¹

1. The realization of order in the Persis Bangil Islamic Boarding School.
2. The regularity of all activities of all students in the dormitory and at school.
3. It's embedded in the soul of the whole santri.
4. The formation of Muslim and Muslim women who have charisma and high discipline.
5. Application of discipline values in everyday life.

In the Bangil Pesantren Santri Pledge stated by the students, they are as follows:³²

²⁷ Profile Pondok Boarding Persatuan Islam, h. 2

²⁸ Profile Pondok PesCoach Persatuan Islam, h. 2

²⁹ Profile Pondok PesCoach Persatuan Islam, h. 3

³⁰ Profile Pondok PesCoach Persatuan Islam, h. 3

³¹ Luhfi The 2016 2016 20 *Tata Orderly Common and Rules Special Santri Boarding ...*, h. 6

³² Luhfi The 2016 2016 20 h. 32

1. I, as Santri Pesantren Persatuan Islam Bangil, promise to comply with all the Rules and Regulations in this Islamic Boarding School,
2. If I do not implement one of the Rules and Regulations of the Pesantren, then I am willing to be punished in accordance with the applicable laws in the Pesantren.

The pledge is a kind of student oath that will obey all applicable regulations, including regulations for parties related to students, for example parents of students. Because there are regulations for parents of students.

2. Islamic Union Islamic Boarding School, Al-Farauk, Brebes, Central Java

Markaz Tahfizh Al-Qur'an and Islamic Education Al-Farauk is an educational institution under the auspices of the Regional Head of the Brebes Islamic Union of Central Java, since its establishment, Markaz Al-Farauk has concentrated in the world of *tahfizh* al-Qur'an, children of elementary, junior high and high school / Aliyah levels.

Now Markaz Al-Farauk develops itself into Markaz Tahfizh Al-Qur'an and Islamic Education. The concept of education in Markaz Al-Farauk is an "Open Concept" that is educational activities can be carried out anywhere both in open areas such as parks, courtyards and saung as well as indoors such as in dormitories, mosques and others, depending on the agreement between teachers and students, so also the students can mix and mingle with the surrounding community.³³

Boarding School program for tsanawiyah age level, aliyah focused on *Tahfizh Qur'an* 30 juz, Arabic and English language proficiency with three years of education. And at the end of the third year of learning, the students will take the diploma equality exam, namely the package B program for tin gkat tsanawiyah, and the package C program for other level a. Markaz Al-Farauk Brebes is not an alternative institution but will be³⁴ one of the options for the Muslim family. With konsep construction that goes naturaliah is able to restore the treasures of Islamic education that will give birth to a generation of *rabbanis* who memorize the Quran, have knowledge and charity shaleh, and have charity.³⁵

The vision of pesantren PERSIS, Al-Farauk is to prepare a generation of rabbanis who memorize the Quran, have knowledge and charity shaleh, and have charity. While the mission is as follows:³⁶

1. Inculcate the faith, the true tauhid;
2. Instilling the importance of amar makruf nahyi munkar;
3. Build a noble character;
4. Convince the importance of memorizing the Quran, understanding, and practicing it;
5. Understand the importance of Arabic and English skills.

The leaders of the Al-Farauk Islamic boarding school are alumni of Pesantren Punity Islam Bangil and from the Middle East who have moderate views and thoughts in the development of education. According to Ustadz Salam Rusyad, religious education based on the creed and values of the teachings of the Holy Prophetsa will not give birth to radicalism let alone terrorism, because

³³ Salam Rasyad, *Markaz Tahfiz Quran Al-Farauk*, BrEBES, 2019) h. 5

³⁴ Saltam Rasyad, *Markaz Tahfiz Quran Al-Farauk*, h. 5

³⁵ Interview with Saltam Rasyad, Agustus 2021

³⁶ Interview with Salam Rasyad, August 2021

the Prophet Muhammad (saw) was sent to the earth as a mercy for all nature, for all nations and countries.³⁷

3. Pesantren PERSIS Darussalam Sumedang, West Java

The location of Pesantren Darussalam is in the RT area. 04 RW. 05. Jalan Raya Serma Muchtar Baru No. 1 Situ Village, North Sumedana ledge of Arabic; Understand ushul-Fiqh and Shari'a.³⁸ The main formulation of this code of conduct is as follows:

1. Piety, namely:
 - a. Have an aqidah that is straight, sturdy, and far from deviations
 - b. Able to carry out compulsory worship and sunnah correctly according to the guidance of the Sunnah of the Holy Prophetsa
 - c. Has Akhlaqul Karimah
 - d. Have the spirit of jihad and the spirit of struggle
2. Intelligence
 - a. Memorize 5 juz of the Quran for classes VII to IX
 - b. Able to read the Quran correctly
3. Independence
 - a. Able to produce works in accordance with the talents and interests of students
 - b. Have experience solving life problems
 - c. Able to complete work and personal tasks
 - d. Able to place himself in the middle of a community of social life

This educational goal is achieved with a shorter-term plan, namely during the study period at Pesantren, each student is emphasized to have a personality character that refers to the four Pillars of the Islamic Union Pesantren 32 Ciawi as stated, namely piety, intelligence, independence, and akhlakul karimah. Thus, every student should actively participate in every activity that has been programmed and comply with all the Rules of Conduct set by the Pesantren.³⁹

Islamic Boarding School Number 92 in Majalengka Regency

The history of the establishment of Pesantren Persatuan Islam number 92 Majalengka is inseparable from the struggle of Persis in Majalengka and the goals to be achieved by the Islamic Union in Majalengka. The existence of Islamic Unity in Majalengka was built by the strong will of the Islamic Union scholars to continue the estapeta of the next generation who have Islamic religious knowledge and always stick to the Quran and As-Sunnah.

In 1989, K.H.A. Ma'sum Nawawi (al-marhun) as the pioneer of the PERSIS Islamic Union in Majalengka who at that time served as Chairman of the Majalengka Islamic Union (PC) Branch Leadership. In that year, Islamic Union Pesantren number 92 Majalengka was established. Although with inadequate facilities, the Islamic Union Majalengka Islamic boarding school educational institution continues to be developed by the jihadist spirit of its managers, which is gradually the construction of study rooms and dormitories continues to be carried out every year, learning

³⁷ Interview with Saltam Rasyad, Agustus 2021

³⁸ PRECISELY, Guidelines Tata Orderly Boarding Number 32, (Lake Malaya, 2019) h. 2

³⁹ Yard Mulyadi DKK, *Guidelines Tata Orderly Boarding PRECISELY Number 32*, (Lake Malaya, 2019) h. 10

facilities and facilities continue to be equipped, the number of students increases. At the same time, the trust of the community is getting higher, both from members of the Islamic Union, sympathizers of the Islamic Union, and the general public who send their sons and daughters to the Islamic Unity boarding school in Majalengka.⁴⁰

The vision of the Islamic Union pesantren according to its articles of association and bylaws is "Realizing the quality of education and teaching and the performance of educators and education personnel based on sincerity and high loyalty and dedication."

The noble duties of education and education staff at the PERSIS Majalengka Islamic boarding school are as follows:⁴¹

1. Creating a harmonious atmosphere of Education and Teaching.
2. Creating education based on Islamic teaching.
3. Creating proper education and teaching.
4. Creating a good and correct educational process.

According to Saefuddin, education is part of the process of human life. In the Islamic view, seeking knowledge is an obligation that knows no time and age limits. With education there will be a process of inheritance of values to remain sustainable. The process of inheritance of values is directed to remain in the chain of Muslim generations as a person who is aware of his life role as a servant of Allah and His caliph. Islamic Unity Islamic boarding school education involves itself intentionally and planned in developing educational institutions based on Islamic religious teachings. Santri is educated to understand the teachings of Islam and practice them consistently and remain guided by the principles of moderation and tolerance.⁴²

The purpose of the Islamic boarding school Majalengka is "The realization of a Muslim personality that is *Tafaqquh Fied Dien* (Understanding Islam Deeply). Therefore, this vision is in an effort to realize man as the caliph of God on earth (Q.S.2:30); The birth of an Islamic generation that understands religion (*Tafaqquh Fid Dien*), has noble character, is intelligent and skilled, and the creation of pesantren as a center of educational, social and da'wah activities based on the Qur'an and As-Sunnah.⁴³

Every pesantren has a mission to be achieved, just like the PERSIS Majalengka boarding school. The missions of this educational institution are as follows:⁴⁴

- a. Mewujudkan *insan ulul albab* selaku Muslim Kaffah yang *Tafaqquh Fied Dien*;
- b. Maintain education and teaching oriented towards the cultivation of a *kidah*, ibadah and a *khlak* noble based on tuntunan Al-Qur'an and al-Sunnah.
- c. Berkhidmah to Jam'iyyah Persatuan Islam, Muslims and Indonesians dalam field of *kislaman* and community.

2

⁴⁰ A. Saefuddin, *History Development Boarding Precisely Majalengka*, Precisely Majalengka, 2021) h.

⁴¹ A. Saefuddin, *History Development Boarding Precisely Majalengka*, h. 2

⁴² A. Saefuddin, *History Development Boarding Precisely Majalengka*, h. 3

⁴³ A. Saefuddin, h. 4

⁴⁴ A. Saefuddin, h. 5

4. Islamic Union Islamic Boarding School Ciamis Regency

Pondok pesantren Persatuan Islam Ciamis, located at Jalan Ancol number 27 Sindangkasih, Ciamis Regency, West Java. The Tsanawiyah madrasah in this Islamic boarding school is led by Ustadz Yadi Mulyadi as the Head of the Regional Leadership of the Islamic Union of Ciamis district, while the Head of the Islamic Boarding School or Mudir 'Am is Ustadz Ukar Sukarya. This pesantren is known as Islamic unity boarding school number 80 Al-Amin Sindangkasih, while the leader or mudir of the aliyah madrasah is Ustadz Farid Wajdi.

The guidance as well as the principles of pesantren development refer to the guidelines that have been formulated and mutually agreed, as confirmed by Ustadz Farid Wajdi, that these guidelines have been recorded and become a reference for all educators, education staff, and students who seek knowledge in this pesantren. Thus, the purpose of pesantren education is managed professionally with the KH Coach. Aam Amiruddin who leads the Splash of Faith foundation in Bandung.⁴⁵

The vision of Pesantren Persatuan Islam Sindangkasih is, "The realization of pesantren as the best regeneration copper and miniature civil society." The mission of pesantren is as follows:⁴⁶

1. guiding learners to improve the quality-of-life skills;
2. Fostering students to cultivate a culture of achievement, love of knowledge
3. Shaping the character of students to be accustomed to applying noble morals daily
4. Creating a madrasah climate that is open and innovative to the socioculture of the community

The purpose of the Islamic Union pesantren, Singkasih or Al-Amin, is to nurture students to become intelligent muttaqin people with noble morals and *tafaqquh fiddin*, with the following expected characters:

- a. Straight aqidahnya (*saliimul aqidah*)
- b. True worship (*sholiiihul worship*)
- c. Good ahlaknya (*matiinul khuluk*)
- d. Healthy and strongbody (*kowiyyul jismi*)
- e. Helpful (*nafiun lighoeruhu*)
- f. Earnest and disciplined (*mujahidun linafsih*)
- g. Smart and knowledgeable (*Mutsaqofulfikri*)

5. Islamic Union Islamic Boarding School Number 76 Tarogong, Garut

Islamicboarding school, Tarogong, Garut geographically flieson Jalan Terusan Pembangunan 1 Garut 44151. Historically, the Tarogong Islamic Union Pesantren was pioneered in the 1960s. In 1960, H. Memen Abdurrahman (alm) built and dedicated Pesantren At-Taqwa in Rancabogo, Tarogong. The At-Taqwa Islamic Boarding School is actually the first Islamic Union Pesantren in Garut Regency. The pesantren was initially led by Al-Ustadz Zainuddin Masjdiani (alm) who was assisted by Al-Ustadz Sjihabuddin (alm) and Al-Ustadzah Aminah Dahlan (almh).⁴⁷

⁴⁵ Interview with Farij Wajdi (September, 2021)

⁴⁶ Yard Mulyadi and Ukar Sukarya, *Buku Guide Wali Santri Boarding Persatuan Islam*, (Sindangkasih, Ciamis, Jawa Barat. 2019) h. 1

⁴⁷ See deep Website: <https://www.persistarogong.com/>

The mudir of the 2019-2023 Jihad period education unit at the Tarogong Islamic boarding school is as follows:

1. Director Am Pesantren PERSIS Ranacabogo: H. Mohammad Iqbal Santoso
2. Mudir Muallimin: Master Aan Adam Ahmad
3. Mudir Tsanawiyah: Ustadz and Arif Rahman
4. Mudir Diniyah: Master Abdul Latief
5. Moh. Iqbal (Ustadz)
6. Dadang Hermawan (Ustadz)
7. Cecep Parhan (Ustadz)
8. Jesus Gomarudin (Master)
9. Abdul Rosyid (Ustadz)
10. Ustadzah Iis Qomariah
11. Ustadzah Ai Nurjanah, etc.

Pesantren Persatuan Islam Rancabogo, Tarogong, Garut has guidelines for educators and education staff, as well as for students in following the learning process, as well as rules for students living in boarding schools. As in general the rules of Islamic boarding schools in West Java, the material has significant similarities, in its implementation it aims to form noble santri morals, students with good character and develop as exemplary as the Prophet saw. as a role model for all Muslims. For example, students must always pray in congregation, at no time, obey the rules of the pesantren with full awareness. Similarly, students must be diligent in memorizing the Quran, Al-Hadith, and other subjects that support the understanding of the national curriculum and local content curriculum, such as nahwu and sharaf, bathsul-polar, tahsinul-Quran, Arabic and English, as well as skills in the field of computers and information technology.⁴⁸

6. Pesantren hut Persatuan Islam Rancabango, Garut

Pesantren Persatuan Islam number 99 Rancabango is located in Tarogong Kaler District, Garut Regency. Historically, this pesantren began with the idea of Islamic unity figures, Garut, namely Ustadz Jamaluddin and Ustadz Aceng Zakaria who originally attended and managed the Islamic unity boarding school, Bentar. Given the increasing number of students, by the wakif who provided land in Rancabango with joint efforts, the Islamic Union Islamic boarding school, Rancabango, was built. While Pesantren PERSIS, Bentar is led by Ustadz Entang Mukhtar (al-deceased).⁴⁹

PERSIS, Rancabango Islamic boarding school education is carried out with the following objectives:⁵⁰

1. Provide the basics of Islamic science, including:
 - a. Arabic; *Nahwu, Shorof, I'rob, Balaghoh* and *Hiwar*
 - b. *Ulumul Qur'an; Tajjad, Qiro'ah, Tafsir* dan *Tahfidz*
 - c. *Ulumul Hadits; Bulughul Maram* and *Mustholah Hadits*
 - d. *Shari'ah; Fiqh, Ushul Fiqh* and *the Science of Far a'idl*
 - e. *Islamic Tariekh* or *Siroh Nabawiyah*

⁴⁸ Interview with Luthfi Lukmanul Hakim, (October 2021)

⁴⁹ Interview with Ustadz Luthfi Lukmanul Hakim (October 2021)

⁵⁰ Boarding PERSIS Rancabango (document), (2021)

2. Transfer general knowledge and skills in accordance with the applicable curriculum.
3. Developing a curriculum with local content of Islamic boarding schools that has been regulated by the Islamic Union. Among them are the following:⁵¹
 - a. Deepening of religious sciences both intra- and extra-curricular.
 - b. The field of educational studies (Mu'allimien level) which includes
 - c. Psikologi (Umum, Perkembangan, Pendidikan), Paedagogik dan Didaktik Metodik.

According to Ustadz Luthfi Lukman Hakim, students are formed morally by the example of teachers and their environment, which is combined with the pesantren education system referring to the Islamic curriculum. Therefore, the character of students with their talents and talents is channeled in a good and correct way. Santri is not constrained by various rules, but is channeled and developed, especially in an effort to form akhlakul-karimah. Santri is independent and has qualified knowledge based on the teachings of Islam that are kaffah.⁵²

Character building is pursued methodologically through various activities, including the existence of *bai'at santri* or *santri* promises to himself and to the ustadz, whose essence is to promise to Allah SWT. to carry out the mandate of Islam. For things that can plunge students into bad deeds, less praiseworthy morals that students promise, for example promising to read the Quran every day, being not to smoke, promising obedience to teachers and parents, promising not to insult, not to quarrel, and instilling strong monotheism in the life of this world. Thus, students are free from erroneous and radical understandings of Islam, by blaming the opinions or understandings of other Muslims.⁵³

Similarly, according to Ustadz Cecep Nurkholis, who at that time recommended meeting directly with Ustadz Luthfi Lukman Hakim. That understanding of Islam cannot be separated from the basis of education obtained by Muslims. Santri pesantren PERSIS, Rancabango is formed by the curriculum that applies in pesantren. Thus, the entire formation of Islamic understanding, one of which is the responsibility of the leaders of Islamic boarding schools and their educators.⁵⁴

One of the students who was asked for an opinion on radicalism, replied that he did not understand the term. Even students who sit on Aliyah or mu'alimni benches only know from various news on social media. However, after explaining the meaning of radicalism as an understanding of Islam that causes disbelief to other Muslims, and causes terrorism movements, pesantren students' express disapproval and reject actions that cause harm to other parties. In principle, Islam is a tolerant, cool and soothing religion, which means *rahmatan lil' alamin*, Islam spreads compassion to all nature.⁵⁵

All data of Islamic boarding schools were examined with qualitative research using descriptive analysis methods. The data collected as-is is analyzed with a sociological approach. The type of data used refers to the problem studied, namely the type of data regarding the concept of *bai'at santri pondok pesantren Persatuan Islam* and the implications of *bai'at santri* to the understanding and behavior of *santri pondok pesantren Persatuan Islam*. The primary data sources are educators in Islamic Union Islamic boarding schools, Islamic boarding school curricula, Islamic

⁵¹ Boarding PERSIS Rancabango (document), (2021)

⁵² Interview with Luthfi Lukmanul Hakim (October 2021).

⁵³ Interview with Luthfi Lukmanul Hakim (October 2021).

⁵⁴ Interview with Ustadz Cecep Nurkholis (October 2021).

⁵⁵ Interview with Maida Fitri (santriWati) (October 2021).

boarding school students, and leaders or caregivers of Islamic Union Islamic boarding schools in West Java, Central Java, and East Java.

The secondary data is in the form of documents on the initiation system of Islamic Unity Islamic boarding schools, material points for the contents of the Islamic Union Islamic Unity Islamic boarding school bai'at, books discussing Islamic Unity Islamic boarding schools, and thoughts of Islamic Unity scholars contained in various mass media. Tertiary data are taken from books, books, and journals by scholars who discuss radicalism and radical behavior. Data collection techniques were carried out by observation to the research location, interviews with key informants, both from caregivers, ustaz, and kyai, as well as from students. Documentation and literature study.

The data that has been collected is classified and then analyzed by content analysis methods then the results of this study are concluded in accordance with the purpose and usefulness of this study, especially knowing and analyzing efforts to radicalize beragama behavior through bai'at santri at Islamic Union Islamic boarding schools in Indonesia.

In qualitative research information is data, which can be obtained at the research location, in manuscripts or documents and from informants who have been appointed as the key to enrichment of data sources. Before the information that becomes the focus of research is formulated through research questions, data collection is carried out by the researcher himself so that the qualitative research design is flexible whose steps cannot be ascertained beforehand. New information can be known steadily and clearly after the research is completed. Therefore, information is not the only data whose validity is considered, but it is the researcher himself who determines.

The determination of information is also a presentation of the problem or *statement of problem* which contains the following:

- a. Discussion of general problems related to the focus of research and the themes to be studied;
- b. The results of literature research and observative research that are still actual and relevant to the problem to be researched and the theme or topic of the problem;
- c. Conceptual operational definitions as well as limiting problems;
- d. Determination of the purpose and usefulness of the study.

Informative data is accumulated descriptively with the following conditions:

- a. More concerned with the process than the result;
- b. The existence of limits determined by focus, meaning the need for research limits on the basis of focus that arises as a problem in research;
- c. There are specific criteria for the validity of data that always have other versions of validity, reliability and objectivity;
- d. Design that is temporary, meaning that research design continues to develop in accordance with reality in the field;
- e. The results of the research are negotiated and agreed upon together, meaning that the results of the research are negotiated and agreed upon jointly between researchers and data sources.

Information as a data source is a *natural setting*. As according to Nasution, researchers as research instruments present data descriptively; Attach importance to processes and products;

Search for meaning; Prioritizing live data; Triangulation (checking data or information from other sources); Accentuate contextual details; The subjects studied are considered to be in the same position as the researcher; Prioritizing the emic perspective (according to the respondent's view); Verification (using conflicting cases to obtain more reliable results); Purposive sampling ; Using trial audits (tracking reports or information according to the data collected); Participation without interference; Conduct analysis since the beginning of the research; Data is collected in the form of words or images; The research design appears in the research process.

Thus, the determination of information carried out in qualitative research is closely related to the following:

1. Problems to be examined;
2. The results of past research that still have something to do with the problem that will be and are being researched;
3. The scope of research focused on relevant problems;
4. The aims and objectives and research methods used;
5. Proposal of meaningful concepts;
6. Operational definitions of a phenomenological nature;

Continuous development of concepts as long as information is found in the field directly by researchers.

3. RESULT AND DISCUSION

The material of Bai'at Santri Islamic Boarding School Islamic Union is as follows:

I promise my teacher:⁵⁶

1. I will obey my teacher
2. I will do good to my parents
3. I will earnestly sincerely
4. I'm not going to lie
5. I won't quarrel
6. I will not insult anyone
7. I would read the Qur'an every day
8. I won'tmake fun
9. I will notshow jewelry except what is notvisible (halal seen by others)
10. I'll leave the ugliness that is visible and hidden
11. There is no gathering of three except the fourth God
12. Tnot in the sorority of five people except the sixth God
13. Thereis no less than that or more unless God is with them wherever they are.

The concept of obedience to teachers is an example of teachers who will shape the character of students; therefore, it is emphasized by the existence of a pesantren curriculum that builds the character of human beings in an Islamic perspective with special characteristics, which are as follows:

1. construction of protégés for bertauhid;
2. the curriculum must be adapted to human nature, as beings who have faith in God;

⁵⁶ Islamic Society, *Bai'at Santri Guidelines Islamic Union Islamic Boarding School* (Bandung, 2019) h. 18

3. the curriculum presented is the result of material testing on the basis of the Qur'an and As-Sunnah;
4. directing interests and talents and improving students' academic abilities and skills that will be applied in concrete life;
5. the construction of the morals of the protégé, so that his association does not come out of the teachings of Islam; And
6. There is no curriculum expiration, because the characteristics of the Islamic curriculum are always relevant to the times, even becoming a filter for scientific and technological progress in its application in people's lives.
7. Character education hints at three kinds of dimensions in an effort to develop human life, namely: 1) The dimension of worldly life that encourages humans as servants of God to develop themselves in science, skills and Islamic values that underlie life; 2) It is the ukhrawi dimension of life that encourages man to develop himself in a harmonious and balanced relationship pattern with God. The inllah dimension that gives birth to various efforts so that all human activities are always in accordance with Islamic values; 3) The dimension of the relationship between worldly life and ukhrawi that encourages man to strive to make himself a complete and complete servant of Allah in the field of science and skills, as well as to be a supporter and implementer of Islamic teachings.

Character education that aims to form human beings is the main benchmark is values derived from religion, then taken from local culture, and combined as a character-based curriculum, meaning that the values manifested in human morals are agreed as characters. So, character-based means that it is sourced from all values accepted by society and is already a tradition and culture. The meaning of nature is the basic ability of humans to develop dynamically, bestowed by God on humans which contains components that are dynamic and responsive to environmental influences. The components in question are as follows:

Teachers who are required to obey must do the following:

1. To set a good example;
2. Get children used to being kind;
3. Present good stories;
4. Explain all good things;
5. Building the creative power of the child;
6. Control, guide, and supervise children's behavior well;
7. Provide sanctions that are worth a good lesson.
8. Pray for children to be shaleh children.

Religion and akhlak are intended to shape students into human beings who believe and fear God Almighty and have noble morals. Noble morals include ethics, ethics, or morals as a manifestation of religious education.

The culture of healthy living includes awareness, attitudes, and behaviors of healthy living that are individual and social. Thus, the initiation system or santri promise is not just a ceremonial promise, but is implemented in the teaching, curriculum, and institutional process of PERSIS which aims to realize the deradicalization of religious behavior and grow the character of students in line with Islamic teachings, principled to *tafaqquh fiddin* and *akhlakul-karimah*.

The character of santri who is inclusive and thinks moderately or *wasathiyah*, meaning students who cling to Islamic teachings kaffah, but do not make truth claims in opinion as long as it is in the space of understanding ijthadiya or branches of Islamic science whose truth is relative. Moreover, as students who understand the comparison of madzhab in the study of Islamic science

or fiqh. Santri who are not easy to heresy the religious behavior of fellow Muslims, let alone do *takfiri* or disbelieve others. Instead, explore every problem through various discussions and exchanges of ideas or opinions with a methodology of thought that is accurate, logical, and always guided by the principle that Islam is mercy for all nature.⁵⁷

Santri Pesantren The Islamic Association examines in depth the comparative fiqh or *fiqh muqaranah*, which deals with the products of the thinking of madhhab scholars and contemporary scholars.

Santri Persatuan Islam needs to understand about the concept of *mazhab* or school in fiqh, which is a system of thought and intellectual approach Among the ⁵⁸Sunni madzhab there are four madzhab, namely:

1. Madzhab Hanafi the founding figure of this madhhab was Abu Haneefa 9 d. 150 AH)
2. The founder of this madhhab was Imam Malik Ibn Anas (d. 179 AH).
3. Shafi'i Madhhab the founder of this madhhab was Muhammad Ibn Idris al-Shafi'i and
4. The founder of this madhhab was Ahmad ibn Hambal.

Thus, students understand the science of fiqh in depth. Fiqh is a product of the thoughts of scholars in the field of Islamic law through an intellectual approach at certain times and social conditions to produce creations in the field of Islamic law, so through the comparison method can be known the methodological steps that are used as a benchmark for fiqh scholars in the past or today in raising social issues related to Islamic law and avoiding madzhab fanaticism.

All madz hab scholars agree that the Qur'an and hadith or Sunnah as the source of Islamic law, but scholars differ in perception on the use of ratio as a source of law so that *ikhtilaf* arises. Jadi, this *ikhtilaf* should not cause *takfiri* let alone heresy other Muslims who differ in their views and practices. This is because the schools of Islamic legal thought are not the same and the methodology of *istinbath* is different among the scholars of the mad hab. For example, Mazhab Hanafi is associated with the name of one of the Fuqaha, Abu Haneefa who had several teachers in Kufa, Basra and Mecca. Abu Haneefah's teachers in Kufa were Salamah ibn Kuhaib, Muharib ibn Dhithar, Abu Ishaq Sab'i, Aun ibn Abdullah, Samak ibn Hard, Amr ibn Urah. Mansur ibn Al-Ma'mar, A'mash, Ibrahim ibn Muhammad, Adi ibn Thabit Al-Ansori, Atha ibn Saib, Musa ibn Abi Aishah and Al-Qamah ibn Murthid, in Basrah Abu Haneefa met with Hasan Basri, Shu'bah, Qotadah, Abd Al-Karim ibn Umayyah and Asim ibn Sulaeman Al-Ahwal. In Mecca Abu Haneefa studied with Atha ibn Abi Rabbah. In Medina he studied with Sulaeman and Salim ibn Abdillah. With the santri's understanding of the different methodologies used by madzhab imams, there is a tolerant attitude to different understandings so as not to judge and accuse other groups of *heresy*.

Santri persantren Persatuan Islam with an explanation of the need for mutual respect for opinions in Islam is to understand the methodology of Islamic law, for example the method used by Imam Shafi'i based on the Qur'an and Sunnah, *ijma* and *qiyas*. *Shafi'i* fiqh is a mixture of the fiqh of *ra'yu experts* and *ahlu hadith* built in ushul fiqh known as the mutakallimin (kalam) school. Al-Shafi'i used *ijma* as a legal decree after al-Hadith because it jurisprudence directs *ijma* as a *blasphemy* and affirms *ijma* over the hadith of *Sunday*. Also, in his *istinbath* method of establishing *qiyas* and rejecting Abu Haneefah's *istihsan* method because he considered *istihsan* to be a legal administration that did not rely on the Qur'an and Sunnah, he rejected it through *ibthal al-istihsan*⁵⁹.

Santri Persatuan Islam must understand the opinion of Imam Shafi'i related to the contextualization of Islamic legal thought, namely when Imam Shafi'i settled in Baghdad (Iraq) wrote the book *al-hujjah* the book is known as *al-Qadim* which contains the opinion of Imam Shafi'i

⁵⁷ Interview of ngan Syamsul Falah, October 2021

⁵⁸ Cyril Glasse, *Encyclopedias Islam*, Translator Ghufron. A Masadiraja, (Raja Graphic Persada, Jakarta, 2012) h. 226.

⁵⁹ Ahmad Amin, *Dhuha al-Islam*, (Libraryh Almahdhah to the Mishriyyah, without years) h. 223

in Baghdad also he wrote *al-Risalah* this book underwent revision when he was in Egypt. The contents of this book among others discuss the issue of commandments, prohibitions, and the status of the hadith of the Prophet. Qiyas and other foundations of fiqh, besides these monumental works he also wrote books entitled *Ahkam Al-Qur'an*, *Ikhtilat al-Hadith*, *Ibthal al-Istihsan*, *Ijma al-Ilm*, *Kitab al-Qiyas*, *Al-Mabsuth*, *Ikhtilaf Malik wa al-Shafi'i*, *al-Sabq wa al-Ramyu*, *Fadhoi al Quraysh*, *al-Raad ala Muhammad Ibn Al-Hasan* and *al-um*.⁶⁰

Santri Persatuan Islam harus memahami pemikiran Madzhab Hambali, yaitu Ahmad Ibn Hambal, nama lengkapnya Ahmad Ibn Hambal ibn Hilal Ibn Usd Ibn Idris ibn Abdullah Ibn Hayyan ibn Abdullah Ibn Anab ibn Auf Ibn Qasith ibn Mazin Ibn Syaiban. Beliau lahir di Bagdad Irak tahun 164 H. (780 M) wafat tahun 241 H (855M)⁶¹. Ahmad Ibn Hambal adalah seorang ahli fiqh

By understanding the four madzhab, exclusive thinking, fundamentalistic attitudes, let alone giving birth to radical movements can be avoided because the understanding of Islamic fiqh extracted from the comparison of mazdhab will provide a more moderate, tolerant understanding, and avoid *takfiri* attitudes that can cause disputes between Muslims themselves.

Santri Islamic Unity Islamic boarding school pledges not to quarrel, will not insult anyone, do not show aurat, and cling as strongly as possible to the Islamic creed which is far from associating Allah SWT. With the vow that there is nothing in the assembly of five except the sixth God and there is no less or more than that except God with them wherever they are.

The pledge made to Islamic boarding school students has an impact on the character or mental attitude of students in religion, namely upholding monotheism and purity of creed so as not to do all forms of polytheism. The understanding of students to Islamic teachings methodologically and substantively has a positive effect on the thinking of students who are more open, inclusive, and respect each other's opinions among the Muslim community. This is reinforced by the pledge which states that as students of Islamic Unity Islamic boarding schools are not allowed to quarrel and insult others, especially in the name of religion. According to Hasan Bisri (caretaker of the Darussalam Islamic boarding school, Sumedang), students who have pledged or *pledged bai'at* as students receive deep and systematic guidance on the importance of tolerance between religious communities, the importance of respecting differences of opinion, and not judging or judging the religion of others with statements that will cause horizontal conflicts. Therefore, the Islamic Union Islamic boarding school *bai'at* santri provides positive results as an effort to deradicalize religious behavior.⁶²

The *bai'at* system forms the morals of students who are moderate in character and open to accepting different opinions, even in the context of leadership and example is only obtained from educators who provide examples that are in accordance with the messages of Islamic teachings. Thus, efforts to deradicalize religious behavior among Islamic Union Islamic boarding school students have implemented the concept of internalizing Islamic teachings that are *rahamatan lil'alamien*. Demonstrate the teachings of Islam with peaceful, shady, and respectful religious behavior with fellow believers of other religions.

CONCLUSION

From all the results of this study concluded the following:

- a. The concept of deradicalizing the religious behavior of Islamic Union Islamic boarding school students in Indonesia has realized students who have a deep understanding of Islamic teachings, general knowledge, are good at society, are independent, have charity,

⁶⁰ Abdullah Mushtahofa to the-Maraghi, *Tafsir al-Quran-'Adhim*, (Dar al-Fikr, Beirut, no year) h. 98

⁶¹ Ahmad Ibn Hambal Ibn Hilal Ibn Usd Ibn Idris Ibn Abdullah Ibn Hayyan Ibn Abdullah Ibn Anab Ibn Auf Ibn Qasith Ibn Mazin Ibn Syaiban. Beliau lahir di Bagdad Irak tahun 164 H. (780 M) wafat tahun 241 H (855M). Ahmad Ibn Hambal was a jurist

⁶² Interview with Hasan Bisri (pesantren Darussalam Sumedang, November 2019)

and become role models for the people. Deradicalization is carried out because students uphold their promises and are in line with Islamic teachings and local wisdom;

- b. Implementation of the concept of deradicalization of religious behavior through the *ba'it* system in the form of examples of educators, pesantren curriculum, understanding the opinions of madzhab scholars, and associating a lot with society and its normative traditions;

Santri Islamic boarding schools are formed morally by understanding the comparative science of madzhab and fiqh in order to form inclusive and tolerant thoughts and understandings of the thoughts of other people and other Muslim groups about the results of ijtihad.

REFERENCES

- [1] Abdul Munip, *Countering Religious Radicalism in Schools*, Journal of Educationn Islam, (December 2, 2012)
- [2] Saefuddin, *Sejarah Perkembangan Pesantren Persis Majalengka*, Persis, Majalengka, 2019)
- [3] Abdullah Mushtahofa al-Maraghi, *Tafsir al-Quran al-'Adhim*, (Dar al-Fikr, Beirut, no year)
- [4] Achyar Machmudi, 2016, *Abstract: Strengthening Pancasila values in fostering youth identity at Sunan Gunung Jati Ba'alawy Islamic Boarding School Semarang City and implications for ideological resilience (Study on Santri at Sunan Gunung Jati Ba'alawy Pondok Semarang City, Central Java Province)*, S2 Thesis of National Resilience Study Program UGM, UGM Central Library.
- [5] Afadlal et al., *Islam and Radicalism in Indonesia*, Jakarta, LIPI Press, 2005)
- [6] Agus Wibowo, *Character Education in Schools, (Concept and Practice of Implementation)*. (Yogyakarta: Student Library, 2013)
- [7] Ahmad Amin, *Dhuha al-Islam*, (Maktabah Almahdhah al Mishriyyah, no year)
- [8] Anshori, Sodik, *Abstract: The Contribution of Social Sciences in Character Education*, Edueksos : Journal of Social and Economic Education, Vol 3, No 2 (2016), 22529942)
- [9] Cyril Glasse, *Encyclopedia of Islam*, Ghuftron translator. A Masadiraja, (Raja Grafindo Persada, Jakarta, 2012)
- [10] Edi Susanto, *The Possibility of the Emergence of Radical Islam in Pesantren*, Tadris, 1 (2007)
- [11] Edward Sallis, *Total Quality Management in Education* (Incisod USA: Stylus Publising, 2002)
- [12] Harun Nasution, *Rational Islam* (Bandung: Mizan, 1995)
- [13] Imam Cahyadi, *The Role of PAI Teachers in Building Student Morals at SMP Negeri 2 Gunungsari*. (El-Hikmah, Vol 6, No 2. December, 2086-3594, 2012)
- [14] Islamic Union, *Bai'at Santri Guidelines Islamic Union Islamic Boarding School* (Bandung, 2019)
- [15] Islamic Union, *Pedomana Tata Tata Pesantren Number 32*, (Tasik Malaya, 2019)
- [16] Luhfi Abdullah Ismail, *Tata Tertib Umum dan Peraturan Khusus Santri Pesantren PERSIS*, Bangil, Jawa Timur, Pesantren PERSIS, Bangil, 2014)
- [17] Muammar Ramadhan, *Deradicalization of Religion through Multicultural Education and Inclusivism (Study at Pesantren al-Hikmah Benda Sirampog Brebes)* SMART Journal (Studies of Society, Religion, and Tradition, Vol 1, No 2, Religion, Nationalism, and National Character, 2528-553X, 2460-6294, 10.18784/smart. v1i2, 2015)
- [18] Noorhaidi Hasan, 2008, *Laskar Jihad, Islam, Militancy, and Identity Search*, (Jakarta, LP3ES, 2005)
- [19] Nurmanto, 2012, *The Role of Religious Teachers in Student Moral Development at SMK Ganesha, Metro* (TAPIS: Journal of Scientific Research, Vol 12 No 1. TAPIS Journal of Scientific Research, Vol 12 No 1 (2012): TAPIS Journal of Scientific Research, 2580-068X,, 2579-3233, , 2012)
- [20] Pesantren Profile of the Rancabango Islamic Association (document), (2019)
- [21] Profile of Pesantren Darussalam (Sumedang, 2019)
- [22] Profile of the Islamic Association's Pesantren Pondok, (Bangil, 2019)
- [23] Qamaruddin Shaleh, *Return to the Quran and As-Sunnah*, (Diponogoro, Bandung, 1999)
- [24] S. Horby, *Dictionary of Current English* (UK: Oxford University Press, 2000)
- [25] Salam Rasyad, *Markaz Tahfiz Al-Quran Al-Farauk*, Brebes, 2019)
- [26] Siti Umayah Ningsih, *The Contribution of Character Education to the Morals of Class VIII Students at Madrasah Tsanawiyah Negeri 4 Tanggerang*. (Studia Didactics, Vol 10 No 02 (2016): July-December 2016, 1978-8169, 2017)
- [27] Sukawarsini Djelantik, *Terrorism: A Psycho-Political Review, The Role of Media, Poverty, and National Security*, Jakarta, Yayasan Obor Indonesia, 2010)

-
- [28] Thomas Lickona, *Character Education: The Complete Guide to Educating Students to Be Smart and Good*, (tr Lita S). (Bandung: Nusa Media, 2013)
- [29] Yadi Mulyadi et al, *Pedomana Tata Tata Pesantren PERSIS Number 32*, (Tasik Malaya, 2019)
- [30] Yunidar, 2016, *Application of Thawab and Iqab Method in Shaping Student Morals in SD Aceh Besar*. Scientific Journal of Didactics, Vol 16, No 2 (2016): February 2016, 2355-6129, 1411-612X, 2016)
- [31] Zahratul Mahmudati, *Pendidikan Anti Radikalisme Semenjak Dini*, (Jurnal Ilmiah Mahasiswa: 2014)