

Intensity of Cultivating Radicalism Values in Kindergarten Level Integrated Islamic Schools

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Abstract: This study aims to look at the intensity of radical values cultivation towards early childhood and how it implies the different variants of each Integrated Islamic School. This article uses a mixed method approach. Quantitative approach is used for data collection using lift. And a qualitative approach is used to analyze the data. There are twelve kindergartens that are used as population in this study. In each population, five teachers and seven student guardians were selected by random sampling. The study found that the level of intensity of radicalism values inculcation in Islamic Schools is at the level of fanaticism with 76.65%, coercion of will with 66.58%, hard attitude with 59.87%, and prejudice with 51.40%. It was further reported that the percentage in IISN schools was 80.25, 63.29, 62.25, and 54.25 and ISSA schools have 87.25, 64.05, 75.00, and 7.05 respectively. Meanwhile, the schools without any affiliation to any institution or organization recorded 73.05%, 72.75%, 52.75%, and 48.25% respectively. This simply shows that the radical values observed in Integrated Islamic Schools are closely related to ideological, political, and economic interests.

Keywords: Radicalism value; integrated Islamic schools; ASESI, JSIT; non-affiliated SITs

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INTRODUCTION

Radicalism and terrorism have become problems targeting young people through education in recent years (Nugraha et al., 2020). A survey by the Institute for Islamic Studies and Peace showed that 48.9% of students agreed to acts of radicalism because of religion (Darraz, M & Qodir, 2018). It has also been discovered that public university students' support for acts of radicalism is very high at the tertiary level. This was confirmed by Effendi et al., (2020) that 65% of 2,466 students studied supported the implementation of immoral sweeping and 18% supported and involved in sweeping activities while only 11% did not support and 6% refused to provide an answer. The main reasons for supporting the sweeping include being part of religious orders with 88%, the inability of the apparatus to enforce the law with 4%, and moral decadence with 8% (Bakar, 2016).

The focus on extracurricular education showed that formal schools as educational institutions are very open to radicalization infiltration from outside. A study conducted by Maarif Institute in four public schools reported that out-of-school social organizations build networks into intra-school student organizations through Islamic religious mentoring and insert materials on intolerance and radicalism into the education module (AF, Gaus & Abubakar, 2019). The Center for the Study of Islam and Society also found intolerant

content in Islamic Religious Education textbooks which emphasizes the acceptance of acts of violence in the name of religion in responding to differences (Nisa et al., 2020).

Educational institutions are an important locus for radical groups to spread their ideas to young people. Therefore, it is not surprising that the hardline Islamic organizations that grew up after the reformation made education an effective entry point for the spread of hardline Islamic *da'wah*. This can be seen in the growth and development of religious-based educational institutions with Integrated Islamic packaging ranging from Early Childhood Education, Kindergarten, and Elementary, to High Schools. These Integrated Islamic schools teach their religious characteristics such as Middle Eastern and literal understanding of Islam and use new Arabic terms such as *halaqah*, *dawrah*, *mabit*, and others (Asril, 2016).

This network of Islamic educational institutions is allegedly associated with the inclusion of radical content in the learning process, teaching materials, textbooks, and other educational tools. In Depok City, in early 2016, the Ansor Youth Movement found books for Kindergarten and Early Childhood Education containing sentences with utterances of terrorism and radicalism, and the author was suspected to be the wife of the leader of the Laskar Jihad group in Solo, Central Java (Setara Institue, 2012). Children are also being radicalized using the same strategy and this is often conducted by terrorist groups as indicated by the integration of the doctrine of war and teaching hatred. This can be traced through formal educational tools such as curricula, books, and teachers as well as symbolic aspects such as the clothes worn by teachers and children, the relationship between boys and girls, and symbols in schools including pictures and others.

The aforementioned facts led this study to focus on determining the extent to which radical values are inculcated in early childhood and the implications of their different variants in each integrated Islamic school. On that basis, this article asks the main question, namely how is the intensity of the cultivation of radicalism values in integrated Islamic kindergartens?

Radicalism in Islam

The term radicalism originates from the Latin *radix*, *radicis* which means root. It is also defined in The Concise Oxford Dictionary (1987) as the root, source, or origin. In English, the word “radical” means extreme, comprehensive, fanatical, revolutionary, ultra, and fundamental while “radicalism” is explained as a radical understanding or flow in politics as well as being extreme or using violent means to request social and political reform. It was observed from the history of Islam that the phenomenon of Islamic radicalism has been existing since the succession of each caliph up to the enmity between Ali and Muawiyah which colored Islamic politics. According to Alim et al., (2018), the Islamic radicalism movement emerged as one of the consequences of the legitimacy of religious or cultural texts in carrying out some actions. The case of the Islamic extremism movement that spreads in almost all Islamic regions - including Indonesia - is a theological legitimacy of Islamic texts such as the Qur'an, Hadith, and Classical Sources-yellow book that do support the attitudes of exclusivism and extremism.

Several studies can be used as a basis to understand the relationship between radicalism and religion. First, Pratt, (2010) has associated fundamentalism with the extremist tendencies developing among major religions such as Islam and Christianity (Nasution & Syafieh, 2021). Second, Ishaku et al., (2021) showed that the emergence of violence in Nigeria is often a consequence of religious radicalization with several people in

Africa reported to have become victims of violence orchestrated using religion as the “scapegoat.” Third, Basia Spalek used the social theory of Antony Giddens, Tarlow (2017), and Herrington (2013) to show that the increasing phenomenon of terrorism is related to the continuous efforts to build a system of religious beliefs, doctrines, and reflexivity. This is leading to deviations in several places with everyone having the potential to deviate (Sumpena, 2015) and this ideally explains the reason for aggressive behavior subjective to religious doctrines. Meanwhile, radicalization is defined as an effort to build a belief system among religious people by igniting the spirit of hate and creating enemies by referring to others with different beliefs such as Zionists as infidels.

Radicalism is inherent in a minimum of four characteristics or attributes which include 1) intolerant attitude by not willing to respect the opinions or beliefs of others, 2) fanatical attitude through self-justification and blaming others, 3) exclusive attitude by being closed and trying to behave differently from several other people, and 4) revolutionary attitude indicated through the tendency to use violence in achieving certain goals (Rodin, 2016). The propensity of a certain person or group to have radical views is associated with three factors which include marginalization, facilitating groups, and justification of certain ideologies (Bagir, 2017). In the context of Indonesia, Umar (2010) identified two causative factors and the first is related to the history of Muslims with the New Order regime. It was discovered that Islamic politics was historically marginalized due to the conflict with the ruling regime as well as the global exclusion of Islamic adherents in politics by international political hegemony such as the United States. This is believed to have spurred several religious groups to attempt the restoration of the position of Islam in politics through non-state and structural means. The second is related to the political economy which is based on the belief that some groups are not allowed to access sources of capital being controlled by capitalism. This led to the adoption of radicalism as the class response against the oligarchic hegemony of the capital with the state. Therefore, these two contexts showed that the emergence of radicalism is based on historical consciousness combined with class consciousness (Umar, 2010).

Integrated Islamic Schools

Early Childhood Education-Kindergartens can be generally classified into public and private which are affiliated with the Ministry of Education and Culture as well as the Ministry of Religion. This implies public and private schools are categorized under the coordination of these ministries. The Early Childhood Education-Kindergartens being coordinated by the Ministry of Religion are termed *Raudhatul Athfal* (RA) while those under the Ministry of Education and Culture have several categories based on nationality and religion. The nationality category includes the private schools that follow the orientation, system, and curriculum of public schools fully, including those managed by Bhayangkara. Meanwhile, the religion category includes schools managed by religious organizations such as Nahdlatul Ulama and Muhammadiyah, groups, or people using religion as a symbol or system of providing education. This category also covers the Integrated Islamic and Non-Islamic Early Childhood Education-Kindergartens.

Islamic activities are very prominent and important in these Integrated Islamic schools compared to those without the label. This is due to their objective of creating a generation of rabbis with Muslim personalities. The ten traits associated with these personalities are stated by Suyatno (2013) to be summarized in *muwasafat* and highlighted to include having straight faith, worshiping correctly, noble character, being independent,

knowledgeable, a healthy and strong body, serious about oneself, skilled in managing all affairs, disciplined about time, and useful to others. They are also outlined in *Ikhwanul Muslimin* and *Jamaah Tarbiyah* by Hasan al-Banna and adopted to characterize the educational goals of Integrated Islamic Schools (Suyatno, 2013).

Integrated Islamic Schools are essentially designed to implement Islamic education based on the Qur'an and Sunnah. The operational concept is to civilize, inherit, and develop the teachings of Islam, culture, and Islamic civilization from one generation to another. The term "Integrated" in the name of the school is intended to serve as a reinforcement (*taukid*) of Islam which is believed to be whole, comprehensive, integral, not partial, *syumuliah* and not *juz'iyah*. This is the main spirit for the establishment of the Integrated Islamic Schools in the field of education by the *da'wah* movement to function as a "resistance" to secular and dichotomy understanding which is known as *juz'iyah*. These schools practically combine general and religious education into a single curriculum and this indicates all subjects and school activities are associated with the teachings and messages of Islamic values. There is no dichotomy, separation, or secularization in the lessons and all discussions are based on Islamic values and teachings or sacralization which involves teaching Islam regardless of the present and future benefits (Integrated Islamic School Network, 2016).

The Integrated Islamic Schools refer fully to the Ministry of Education and Culture for general education and also formulate religious education to have a curriculum that integrates both forms. This indicates each school has the authority to determine its religious orientation, content, and curriculum, and this can be said to have led to the emergence of variations in the content of religious lessons. The presence of Integrated Islamic Schools was welcomed by the community due to the shift in the educational preference of middle-class Indonesian Muslims after the New Order. This is indicated by their willingness to send their children to schools with a strong Islamic inclination such as Muhammadiyah and Integrated Islamic Schools compared to public ones. The trend is in contrast to the previous decades when middle-class parents were prouder to send their children to schools without any religious inclination. Moreover, the period was characterized by major changes in several public landscapes in terms of the political system, content, production, distribution, performance, and media discourse. It was observed that the shift in the perspective towards education is in line with the development of social demand on a more macro scale. Suyatno (2015) further stated that parents are afraid and worried about the phenomenon of juvenile delinquency and are encouraged to equip their children with religious and eastern noble values or character as early as possible by sending them to these schools (Suyatno, 2015).

The originators of the Integrated Islamic education concept quickly understood that people needed an Islamic, practical, and "little luxury" curriculum package and this led to the formulation of a series of instantaneous curricula with benefits that can be seen, heard, and felt immediately. The parents do not mind the registration and school fees paid and are actually proud of the "success" achieved by their children in the form of religious knowledge gained. They subsequently carry the pride to their friends, even in their workplaces, and this is the reason the high cost is not considered to be a problem by the parents (Moedjiono, 2002).

Another fact is that young children in urban families cannot spend a whole day with their parents because they are always busy attending to their responsibilities and the demands of the times. Most of these children often spend their early childhood with

housemaids, special caregivers, babysitters, and informal educational institutions such as Child Care Centers, Play Groups, and others during the day. These circumstances provide "business" opportunities for early childhood educational institutions, including the Integrated Islamic Schools, as indicated by the increase in their number over the years. It was observed that, on average, the classes are full, the facilities are getting better, and the competition to have students is getting tougher. At the beginning of the new academic year, each school competes by persuading urban families to enroll their children in the programs being offered and also often place banners in different corners of the city (Kurniawan & Ariza, 2020; Yusuf et al., 2022).

Education is indeed the most effective vehicle to spread religious information and this is observed in the process of Islamization which involves providing Islamic education through the integration of Qur'an and Hadith values in course contents (Shalihin et al., 2022). This signifies religion does not only function as a savior but also as a creation of doctrine and conscious domination of community groups. It has also become an undeniable ideology in matters of life safety due to the demands for values and morals in society. The belief that religion is the path to salvation triggered the emergence of an Integrated Islamic education model to ensure children are safe in the hereafter and have noble character by studying in schools with a strong religious base (Kusumawati, 2014).

METHOD

This study uses a mixed method approach. The quantitative approach in this study is used to collect data on the value of radicalism in the Integrated Islamic School. As stated by Scharrer and Ramasubramanian, (2021) that quantitative emphasizes the value and numerical representation of the social response of respondents on a scale of 1 to 5 (Scharrer & Ramasubramanian, 2021). While the qualitative approach in this study is used as a follow-up analysis of the description of quantitative data (Tashakkori & Teddlie, 1998).

This study was conducted in Padang, West Sumatra, Indonesia. Data for this study were collected from twelve Integrated Islamic Kindergarten schools selected using random purposive sampling technique in late 2019. The study used questionnaires as data collection instruments distributed to teachers in each school. In selecting respondents, a random sampling technique was used. Respondents were randomly selected from 5 [five] teachers and 7 [seven] parents in each school.

The questionnaire data in this study were fully analyzed descriptively using Ms. Excel. The analysis process is carried out through four stages, that is: First, the data entry process (Broman & Woo, 2018). At this stage data entry is done by inputting all answers from 60 respondents in the form of coding namely 1, 2, 3 and 4 (Flamer, 1983). Second, the summation process. This stage will add up the total numbers in each cell with the formula (e.i., =SUM (number 1, [number 2],...)) (Datta & Satten, 2005). Third, the average search stage. At this stage will calculate the average of the total cells that have been added up with the formula (e.i., AVERAGE (number 1, [number 2],...)) (Carr, 2008). And fourth, the stage of giving categories. This stage will provide categories with formulas (e, i., high, moderate, and low) (Niven et al., 2021). While the qualitative analysis in this article uses qualitative analysis techniques offered by Cresswell (2015) which consists of four stages, namely data management, data reduction, data display and data analysis (Shalihin, Hasibuan, et al., 2021).

RESULT AND DISCUSSION

Radical Attitude Formation

One of the interesting things about Integrated Islamic Early Childhood Education-Kindergartens is that the teachers are the important and main instrument used in forming the characters of children through their direct involvement in the transformation of their values, attitudes, and behaviors. They also form independent, honest, and disciplined characters but certain values and attitudes are observed to have been inculcated in the children which subsequently led to the formation of radical characters such as fanaticism (Nurish, 2019), prejudice (Nuh, 2018), hard attitude, and coercion of will (Budijanto and Rahmanto, 2021).

Table 1. Radicalization Process in Early Childhood

No	Indicator Radicalism	Average value	%	Category
1	Fanaticism	3,06	76,65	High
2	Coercion of Will	2,66	66,58	Moderate
3	Hard Attitude	2,39	59,87	Moderate
4	Prejudice	2,05	51,40	Moderate
	Average	2,54	63,50	Moderate

The data in Table 1 showed a strong tendency of radical character formation process in Islamic Integrated Early Childhood Education-Kindergartens as indicated by an average of 2.54 or 63.50% which represents moderate intensity. It was also discovered that the aspect of fanaticism has the highest with 76.65% followed by coercion of will with 66.58%, hard attitude with 59.87%, and prejudice with 51.40%. This implies that the inculcation of fanaticism is at a high level while the others are still at a moderate level.

The findings further showed that eight fanaticism attitudes are being integrated into the children and these include the belief that the only source of truth is the Qur'an and Sunnah, an attitude of obedience only to teachers and parents, inculcation of Pancasila values and Islamic values, prohibition of other laws than those commanded by the Qur'an and Sunnah, eating products originating from the West, as well as non-Islamic films, and the forbiddance from wishing others a happy birthday. Meanwhile, the aspect of prejudice has five attitudes which include the prohibition of believing in strangers or their teachings easily and playing or associating with people that do not share the same belief or religion, forbiddance from making friends with people of different ethnicity, inculcation of the doctrine that non-Muslims are sinners, and introduction of the doctrine that non-Muslims are enemies.

The six hard attitudes were found to include the obligation to tell their parents to pray, the responsibility to tell their parents to fast, the obligation to fight for religion, inculcation of the belief that people with different worship procedures are not part of the group, responsibility to fight people that do not practice Islamic teachings, and not to read non-Islamic comics (Budijanto and Rahmanto, 2021). Meanwhile, the coercion of will aspect also has six attitudes which include not giving children non-Islamic songs, prohibiting children from singing non-Islamic songs, inculcating the doctrine of reward and paradise for those that defend Islam, obligation to obey every teacher's advice, the responsibility of children to tell their parents to wear same clothes with their teachers at school, and recommendation of religious schools after the kindergarten.

This study also found three variants or typologies of Islamic Integrated Early Childhood Education-Kindergartens which include those affiliated with the Integrated

Islamic School Network (IISN), 2) those affiliated with the Indonesian Sunnah School Association (ISSA), and those not affiliated with any organization.

Islamic Integrated Early Childhood Education-Kindergartens affiliated with IISN have a wedge with the Prosperous Justice Party because their emergence was initiated by the frontman of the party who adopted the philosophy of Education from Hasan al-Bana. This implies their existence is politically motivated and they are classified as politically oriented schools. According to Kurniawan and Ariza, (2020), most integrated Islamic schools are in this category and this was further confirmed by Yusup (2017) citing Noorhaidi Hasan. It is important to note that the party, through IISN, did not only modernize the management of Islamic educational institutions but also instill its Islamic ideological style (Shalihin, Firdaus, et al., 2021). Another aim of the IISN in starting the school is to build an organizational structure to mobilize support for the Prosperous Justice Party (Yusup, 2017).

The Islamic Integrated Early Childhood Education-Kindergartens affiliated with ISSA identify with Salafi ideology and this denotes they are more ideologically oriented. However, some of the Integrated Islamic Schools are not affiliated with any organization and this indicates they are not inclined toward any political or ideological interests but rather towards economic and business interests (Shalihin and Sholihin, 2022). It was discovered that the inculcation of radical values is in the moderate category for all the three types as indicated by the findings that IISN schools have the highest intensity with 69.42% followed by ISSA schools with 69%, and non-affiliated schools with 62%.

Table 2. The Radicalization Process in Three Typologies of Integrated Islamic Early Childhood Education-Kindergartens

No	Radical aspect	IISN			ISSA			Not Affiliated		
		Average		%	Category			Ave	%	Category
1	Fanaticism	3.21	80.25	High	3.49	87.25	High	2.49	73.05	Moderate
2	Coercion of Will	2.53	63.29	Medium	2.58	64.05	Medium	2.91	72.75	Moderate
3	Hard Attitude	2.49	62.25	Medium	3.00	75.00	Medium	2.29	52.75	Moderate
4	Prejudice	2.17	54.25	Medium	2.70	67.00	Medium	1.93	48.25	Low
Average		2.06	65.00	Sedang	2.49	73.05	Sedang	2.51	62.75	Moderate

Table 2 shows that, first, Integrated Islamic Early Childhood Education-Kindergartens with affiliation have a higher intensity of radicalization as indicated by 69% compared to those without affiliation with 65.00% and 73.05%. Second, there are similarities between the three school typologies in the aspect of fanaticism because they all have a high level of intensity. Third, ISSA has a higher level of fanaticism with 87.25% compared to IISN with 80.25% and non-affiliated schools with 73.05%. Fourth, IISN schools have high intensity of coercion of will with 63.29% while non-affiliated and ISSA schools have moderate intensity with 72.75% and 64.05% respectively. Fifth, ISSA schools are in the high category of hard attitude with 75.00% while IISN and non-affiliated schools are in the moderate category with 62.25% and 52.75% respectively. Sixth, the three typologies are different in terms of prejudice, thereby ISSA with 67.00% and IISN with 54.25% are at a moderate level while non-affiliated schools are at a low level with 48.25%. The difference in the percentage of each typology of TK-IT is the subject of discussion in this article. We argue that the difference in the percentage of radicalism in each kindergarten is due to the

interests of each school, namely ideological interests, political interests and economic interests.

Integrated Islamic Schools as an Ideological, Political, and Economic Space

The findings showed that school affiliation is related to intersections, orientations, and interests. First, the three typologies highly intensified fanatic attitudes and this is possibly due to the existence of enthusiasm and loyalty which involves emotion, closeness, involvement, concern, and love for fanatic objects such as the Qur'an and Sunnah, teachers and parents, Islam, Pancasila, food, and birthday celebrations. These objects serve as a magnet to attract the enthusiasm and loyalty of the children due to their closeness and intimacy with everyday life. The inculcation of fanatic attitudes creates fanaticism, an extreme understanding or belief in something, as well as the belief that true values, ideas, and others only exist in certain individuals or groups and the rejection of the truth provided by other people or groups. According to Chung et al., (2008), fanatics tend to insist on an idea associated with their thoughts and beliefs and ignore other conflicting facts. These individuals are usually loyal, devoted, and always ready to fight for their fanatic objects (Chung et al., 2008).

Second, ISSA and IISN schools have moderate intensity for the inculcation of prejudice while non-affiliated schools have low intensity. The prejudice existence is associated with the influence of the intersections and the interests of each Integrated Islamic School. Meanwhile, the low intensity in non-affiliated schools is because there are almost no political or ideological interests. Their orientation is clearly to conduct business and economic activities and this is different from the ISSA schools which are identified with the ideological interests of the Salafi movement as well as the political interest of the Prosperous Justice Party in IISN schools. It is important to note that ideological and political themes are highly related to prejudice in social psychology.

According to Gordon Allport, prejudice is an attitude of antipathy based on false or inflexible generalizations. The concept was further explained by Jones as an antipathy attitude based on an incorrect and inflexible generalization (Alfandi, 2013). Antipathy can be felt and expressed as well as directed to certain groups by particular groups or individuals. It is the keyword in prejudice and is defined as "negative feelings" in the Webster Dictionary (Alfandi, 2013). The positive and negative attitudes in prejudice are a stimulus that can influence the behavior of an individual toward other groups. It is usually reflected through actions such as attitudes containing discriminatory values without objective reasons (Murdianto, 2018) and this implies it has the ability to create conflict in communication between religious communities. This was confirmed by Alo Liliweri in (Alfandi, 2013) that one of the triggers of conflicts between intra- and inter-religious communities is the disagreement built by each religion's adherents.

Third, ISSA schools were observed to have a high intensity to inculcate hard attitudes while IISN and non-affiliated schools have moderate intensity and this is closely related to the existence of ideological power and interests. A previous study showed that ideology requires a hard attitude due to its connection to the way of life (Ashadi & Shalihin, 2020). Meanwhile, a hard attitude is related to self-interest which is the persistence to fulfill personal or group interests without any attention to the public interest. Plato believed that self-interest is negative and also serves as the source of evil and sin due to the fact that it usually prompts individuals to act unfairly toward others (Pramudya, 2010). Moreover, a hard attitude is also related to a closed self-perspective which is the persistence to relate

only to one's perspective without respecting those of others. It starts with 1) the existence of a claim which is adjudged to be the only truth by an individual or group without seeking another perspective and 2) the existence of negative perspectives or assumptions about other people or groups.

Fourth, IISN schools have a high intensity in the aspect of coercion of will while non-affiliated and ISSA schools have a moderate intensity. This is very closely related to the political orientation in IISN schools considering the fact that coercion of will presupposes power which is the basis and center of political movements (Shalihin et al., 2020). This means coercion of will is one of the instruments to realize political sovereignty and this is the reason IISN schools have a high level of intensity in this aspect compared to the others.

CONCLUSION

Islamic education is not a single reality in religious movements because its diversity and dynamics are determined by different realities. The presence of Integrated Islamic Schools is not only influenced by differences in both religious and ideological understanding. This is due to the fact that educational institutions are associated with ideological, political, and economic interests linked to the daily lives of people. It is important to ask the question "Does it come from the state or "gush" in the wishes of the institution founder?"

The important notes of this study are that, first, Integrated Islamic Early Childhood Education-Kindergartens, as a character-building institution, has great potential in inculcating radical values, attitudes, and characters in early childhood. This is possible due to their full authority to determine the style, orientation, content, and curriculum of religious education. Second, the occurrence of radicalization through the integration of values that lead to the formation of radical attitudes in early childhood is due to the high vulnerability of young children to exploitation based on different ideological, political, and economic motives and interests.

The contribution of this article is that it has successfully mapped the radical values instilled in Integrated Islamic Schools, thus this article can be used as a first step to design deradicalisation and development programs (Shalihin, 2022) at the early childhood school level, both for governments, organisations, and civil society.

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