

Anticipative Strategy of Understanding and Attitude of Radicalism During the Covid-19 Pandemic at Nahdlatul Ulum Islamic Boarding School Soreang Maros

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Abstract. This study aims to analyze anticipatory strategies for understanding radicalism during the COVID-19 pandemic at the Nahdlatul Ulum Islamic Boarding School, Soreang Maros. This research is qualitative research with a phenomenological approach. Collecting data using the methods: of interviews, observation, and documentation. The examination of the validity of the data in this study was carried out by perseverance of Observation, Triangulation, Description of details, and Auditing. The results of the study indicate that the dynamics of the life of Islamic boarding schools have entered a stage of rapid progress in many ways. The development of contemporary issues from various fields and aspects of life, including the COVID-19 pandemic outside the pesantren, has also not gone unnoticed. Including the issue of the rise and development of radicalism in the global community. In addition, the Nahdlatul Ulum Islamic Boarding School is consistent in building fortresses of morality, solidity, solidarity, control, and collaborative-communal as a force to maintain its internal harmonious stability from radicalism and behavior.

Keywords: Strategy, Radicalism, Anticipatory, Pesantren.

1 Introduction

Face-to-face learning during the transition period or the new normal is one of the efforts made by the government, so learning continues in the midst of conditions that were not completely free from the Covid 19 pandemic. Learning carried out in schools must comply with health protocols so that in the spread of the Covid 19 pandemic could be minimized, and in line with government programs that require all educational institutions to comply with applicable health protocols because all students must still have access to education. Utilization of educational facilities that have been provided by the government and the community can be seen from how much a student accesses education.

The education sector is one of the agendas that is continuously implemented by the Government, thus the use of human resources is the direction of the agenda in the field of education, and the success of human resources is a manifestation of the success of a nation's development [1]. The improvement of a nation's human resources can be seen from the government's willingness to improve and fulfill all important aspects related to educational institutions, one of which is teachers [2]. Therefore, improving the quality of education in the field of education can be achieved if the role of teachers in the learning process can be effective so that improving the quality of teachers cannot be denied by

the national government and needs attention and in-depth analysis. Thus, teachers can carry out their main duties in learning activities [3].

For this reason, according to Hisham states that teachers have experiences which can be different, when they are still learning and or after they become as teachers [4]. This means that learning strategies are no longer a serious obstacle for teachers who do not have a teacher education background, they are required to re-learn learning methods and strategies, either through formal education, training or others. Sometimes the learning process in the classroom is defined as a certain interaction between teachers and students. Even though the learning process is not that simple because it requires stages such as the preparation stage, looking for teaching sources, compiling teaching materials, determining learning objectives or competencies to be achieved, making learning strategies and at the learning evaluation stage. The stages of preparation will determine the learning outcomes. Therefore, good and correct learning planning and design can achieve the expected learning outcomes, and the teacher's work in the learning process is generally not visible to others [5]. The teacher's role in the learning process is very important and fundamental in guiding, directing, and educating students. They are not only required to be teachers but are also tasked with delivering subjects

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according to their fields of knowledge and acting as educators [6]. With the background of an educator, according to Djamarah & Zain states that making a teacher should be able to determine the right learning strategy, making a teacher have guidelines to act in an effort to achieve the goals that have been determined, and through the use of appropriate learning strategies the ability of students can be achieved according to the expected learning objectives. It means that the use of appropriate and relevant strategies in learning in Ulfa's view states that it will be able to affect the intelligence of students [7].

The success of improving quality in the field of education can be seen from the knowledge, attitudes and skills of teachers. Although at this time it is still a national problem, these problems are often obstacles encountered in the field of education in order to achieve a learning goal, such as in terms of learning models, learning approaches, learning media and assessment of students, so smart solutions to minimize or eliminate these obstacles are needed. For this reason, the teaching and learning process according to Usman [8], is a continuous process in an educational condition for the purpose of the teaching process, where in the process the components of teachers, students and something being taught must be fulfilled. William Burton further stated that in achieving the nation's development goals in the field of education, the basic education level needs special attention as the educational foundation of a nation for sustainable education [9].

As the foundation of education at the elementary level, the learning process requires a good and appropriate strategy because the delivery of subject matter to students should be able to foster student interest in learning [10]. In the view of Dewi Sartika states that from several aspects of learning play an important role in the success of an elementary level education goal due to the selected and appropriate ways of delivering a subject matter in a particular learning environment. It can provide a learning experience to students, such as the sequence of activities, its nature and scope. Therefore, an integrated and harmonious synergy of each component of the learning process such as teaching objectives, teachers, students, subject, teaching media, and financial administration factors, is of course very necessary [11]. On the other hand, Pandiangan [12] said that elementary school children in general prefer to learn while playing in groups, actively move, and also they are happier when doing something directly. Therefore, teachers are required to be able to create a learning atmosphere that is fun.

During the new normal, it appears that there has been a change in school hours due to the absence of an official government announcement regarding the end of the Covid 19 pandemic. Learning at elementary schools in Selayar Island Regency only lasts approximately 3 hours in schools according to Ministry policies and local government circulars. This will be a challenge for a teacher in implementing learning strategies and certainly cannot be separated from the obstacles faced by a teacher. It is also seen that students' responses to the implementation of learning when they first enter school during the new normal are quite diverse. This can

be seen when the teacher applies effective and fun learning to elementary school students in the classroom. For this reason, the purpose of this study is to describe and analyze teacher constraints in implementing effective and enjoyable learning during the new normal in Selayar Island Regency.

2 Method

This research is qualitative research with a phenomenological approach. Data was collected using the following methods: interviews, observation, and documentation. The examination of the validity of the data in this study is attributed to: Persistence, Observation, Triangulation, Details, Auditing.

3 Result and Discussion

There are tens of thousands of Islamic boarding schools spread across various parts of Indonesia. Pesantren is one of the educational institutions characterized by Indonesian and Islamic. Islamic boarding schools with Indonesian characteristics because Islamic boarding schools in Indonesia are closely related and connected to the culture in which the pesantren is located. Each existing boarding school is always harmonized with the culture and local wisdom of the surrounding community. Local culture and wisdom are adopted and collaborated in an effort to build the morals and character of the students. Strategies and efforts to integrate religious and cultural education, local wisdom is expected by the Islamic boarding school to have implications for the full and strong imprint of the students based on their dynamics.

The existence of the pesantren with the surrounding community always gets support and a positive response from both of them. The existence of Islamic boarding schools does not only play a role and function as an educational institution, but more than that, the dynamics of transformation and empowerment and community development cannot be separated from the existence of pesantren. The existence of pesantren and society is likened to two sides of a coin. This means that the existence of pesantren is due to the support and active

participation of the community. Meanwhile, society towards pesantren is a place where they channel all their roles and contributions in the education of children or their next generation. If there is a strong integration between pesantren and the community, there will be rapid progress in society. Therefore, the roles and functions that must be developed by pesantren must be integral and grounded in their society. In addition, Islamic boarding schools are also referred to as subcultural Indonesian society. This shows how strategic the existence of pesantren is for the community.

The challenges of the Nadlatul Ulum Islamic Boarding School in the era of digitalization and this era of globalization are getting tougher. The Nadlayul Ulum Islamic Boarding School can no longer close itself off from connections and connectedness with the virtual world. The current situation requires pesantren to follow

and harmonize their learning processes in an accommodative and selective manner. While on the other hand, pesantren must also be able to protect its internal environment from the negative impacts of the two eras. Meanwhile, the responsibility of the Nadlatul Ulum Islamic boarding school to be able to become the main pillar and filter in protecting the community from foreign/external cultures that endanger the integrity of the community is also a must. One of the many problems that are still becoming national and international issues is the understanding and behavior of radicalism which has recently experienced a fairly rapid escalation.

Nadlatul Ulum Islamic Boarding School as an educational institution with internal and external dynamics is also improving to deal with radicalism and behavior. Nadlatul Ulum Islamic Boarding School took part and at the same time demanded readiness and alertness in anticipating the entry of radicalism understanding and behavior and even pesantren to be smart in following and wiser in responding to these challenges. The Nadlatul Ulum Islamic Boarding School is very familiar with the understanding and behavior of radicalism. This can be seen from what they have conveyed and understand that radicalism is an understanding that comes out or deviates from the nature and inheritance of the Prophet Muhammad. Extreme understanding or flow related to politics. A religious or political dangerous sect or understanding that is different and has been understood and practiced by certain community groups, an ideology or sect that is hard and closed wants to carry out political reform as a whole by any means, Radicalism is an ideology/view/movement that wants the occurrence of changes in an order (both government and religious ideology) which is carried out frontally to change the existing regulations. Radicalism is an

understanding that understands and practices religion that is contrary to the ideology of a country. Radicalism is a religious understanding that is owned by someone who is too extreme so that he considers people who do not agree with him as people who must be made enemies.

Based on what has been conveyed by the coaches of the Nadlatul Ulum Islamic Boarding School, they actually understand very well what radicalism is. Therefore, the pesantren with a good understanding of radicalism has implications for the steps, actions and efforts to foster and strengthen the character of the students, the coaches that have been carried out so far. The level of understanding of the students and supervisors of the Nadlatul Ulum Islamic Boarding School against radicalism is the result of a long process that has been and continues to be carried out by the pesantren through socialization and understanding both institutionally and individually.

The collaboration that has been going well so far from the leaders, managers, coaches and students at the Nadlatul Ulum Islamic Boarding School has been going well. Through the tightening of rules and regulations in the internal pesantren, it has created an atmosphere of solidarity and solidarity and friendship that animates all internal activities of the pesantren community. . In fact, all Islamic boarding schools are brothers and sisters

lovingly helping each other, working together, spirit and attitude of independence become a means of building the self-image of all the people in the pesantren. This can be seen from the pattern of their social reaction which is filled with an atmosphere of togetherness and brotherhood that is instilled in the students.

The holistic-integrative understanding of the concept and understanding of radicalism by the Nadlatul Ulum pesantren community also shows dynamics and progress through access to updated information. Although so far the pesantren community is considered to be characterized as a sarong society, classic books and full of simplicity, the pact at the Nadlatul Ulum Islamic Boarding School has updated information and technology that developed outside its environment. By going through this update process, it is also what causes leaders, managers, coaches and students to understand many things related to the understanding and behavior of radicalism.

Pesantren with the strength of their spiritual-cultural doctrine, their independence becomes a strong pillar to anticipate the entry of dangerous ideas. People's lives in Islamic boarding schools still have concerns if the understanding and attitude of Radicalism enters the Islamic Boarding School. Those concerns are justified; It is feared that it will

grow and damage the order, mindset and can lead to deviations from the religious teachings of generations of Islam. The conditioning aspects of moderate and wasyatiyah religious attitudes and behavior that have been carried out by the pesantren will experience degradation and be eroded when they ignore anti-native attitudes. Therefore, the attention of the pesantren to the mindset and attitude and understanding of religious beliefs is important for all people in the Nadlatul Ulum Islamic boarding school.

On the other hand, the pesantren realizes that because there are still students who have to improve their understanding of the concept of the Unitary State of the Republic of Indonesia, so that this can lead to turmoil among the residents of the Islamic Boarding School when the understanding and attitude of radicalism is infiltrated. If this is not anticipated with systemic-integrative social supervision and control, intolerance and immoderation will occur, disputes and hostility will occur not only between students, between coaches and even between students and their coaches. These concerns are also still experienced by the pesantren when the understanding and attitude of radicalism reaches their pesantren environment.

So far, the people of the Nadlatul Ulum Islamic Boarding School are very strong in upholding the rules/orders that have been made together. Meanwhile, on the other hand, it shows the situation of Santri who are just starting to study and take religious teachings seriously. There are 913 students at the Nadlatul Ulum Islamic boarding school. Where from this number there are students who are not 100% boarding. Ibtidaiyah students, and some Tsanawiyah and Aliyah students who live around the pesantren are not staying. Santri like this study in the morning until the regular lessons in the afternoon are over, after that they return to their respective homes and no longer participate in pontrenan

activities at the cottage. Santri who fall into this category are subject to very strict monitoring by the Nadlatul Ulum Islamic boarding school. Therefore, students with this status can become mediators of the entry of radicalism understanding and attitudes if they are not controlled properly and strictly when interacting or meeting people outside the cottage environment.

Nadlatul Ulum Islamic Boarding School is not a building or an educational institution that cannot be penetrated or entered by radicalism. More or less, slowly and quickly, understanding of radicalism can enter the pesantren through many channels. The pesantren has identified well the possibilities that must be watched out for as a means or channels for the entry of radicalism into their pesantren. Therefore, it is important to have an integral-

Collective knowledge of the pesantren community regarding any channels that can be a means of entering radical understanding into their pesantren.

The pesantren has identified the means or channels that the possibility of radical understanding and attitudes can enter their pesantren. These channels include; through the rapid progress of information and telecommunications (social media) became the most determinant thing that could damage the generation of pesantren. It could be through Alumni and Teachers from outside who are not DDI cadres and do not understand Ahlussunnah Wal jama'ah. In addition, there are people or parties who do not understand religious teachings comprehensively (only partially) but have a high intensity of interaction and communication within the pesantren. This can also happen through coaches/teachers who are still young and new while having an understanding/religious knowledge that is not yet comprehensive. The same thing can also happen through the channel of activity and interaction between students in various student organizations in the boarding school and outside. From several channels that are likely to mediate the entry of radicalism, it seems that the Nadlatul Ulum Islamic boarding school has been monitoring and controlling it regularly and strictly. Other anticipations so far have also been that the pesantren is getting tougher to protect various information or communication materials that will be conveyed through the channels that have been stated.

The Nadlatul Ulum Islamic Boarding School until now is also very wary of many things or factors. other factors that can trigger the development and growth of radicalism in their pesantren. also need more attention. This shallow religious understanding and tends to be exclusive of this factor is carried out by deepening and reviewing books or literature studies on a regular, in-depth and comprehensive basis. The study of the book *Khulasa Nurul Yaqin, Arba'in Nawawiyah, Akhlakul Lebanon wal Libanat, fikhul Wadhi. Qismu Tsuny: Tafsir Jalalain, Tanwinul Qulub, Riyadhu Sholihin Maraquiul Ubudiyah* are selected books that provide a good and complete depth of understanding for students of Islamic teachings. The study of books guided by the ustaz has also guaranteed the attitude and understanding of Ahlussunnah wal Jama'ah as well as the depth and adequacy of his knowledge in bringing the books. The educational qualifications of the Nadlatul Ulum Islamic

Boarding School builder/teacher consist of 59 Bachelors (S1), 13 Masters (S2) and 2 Doctorates (S3). Teachers and especially book recitation supervisors have also been tested and passed a rigorous selection of moderation of thinking, views and behavior so far at the Nadlatul Ulum Islamic Boarding School.

The Nadlatul Ulum Islamic boarding school in anticipating radicalism understanding and behavior also cooperates with elements outside the pesantren. Coordination with all elements of the community and elements of the local government is important and continues to this day. The involvement of the police officers who have been in providing socialization, especially at each orientation of new students and students, at the time of graduating students as well as at extracurricular and curricular events at the cottage. Also invited guest speakers from both government and NGO elements whose activities are related to building public awareness of the Nadlatul Ulum Islamic Boarding School against the dangers of radicalism.

This holistic-integrative understanding of the understanding and attitude of radicalism then provides direction and guidance for Islamic boarding schools in being aware of the forms of actions, attitudes and even thoughts of radicalism so far. The follow-up of the matter then some things are always. What is being and will be carried out by the Nadlatul Ulum Islamic Boarding School in addition to what has been described previously is to always monitor the times and keep up-to-date information on local and international issues through the IT facilities and infrastructure owned by the pesantren. This includes strict supervision of the use of information technology that can be accessed by students with online learning. This continues to be done so that with the manifestation and metamorphosis of radicalism in any form, the means used will make it easier for the pesantren to detect and prevent early.. The things or factors that have been stated and described are not seen by the pesantren as something trivial and simple. The Nadlatul Ulum Islamic Boarding School has a strong deterrent to be able to reduce or weaken each of these factors so that their influence in the pesantren can be minimized and eliminated. For the pesantren, this is not an easy job because in addition to requiring adequate equipment. On the other hand, of course, the time span will not recognize the word stop. However, simultaneously, as long as these things and factors are considered to be harmful to the life of the Islamic boarding school community from radical understanding, vigilance and not neglect are the solution. In addition, consistency in building the fortress of morality, solidity, solidarity, control and collaboration that has been carried out on an ongoing basis is the key word.

4 Conclusion

Nadlatul Ulum Islamic Boarding School already has socio-religious instruments or institutions in preventing and anticipating the entry of radicalism. Nadlatul Ulum Islamic Boarding School in countering any understanding already has an internal self-defense that is built with hormoneization and harmony between all

internal and external parties with full awareness and a comprehensive understanding of radicalism. Through efforts to understand religion as a whole and kaffah and encourage moderation of religious understanding through planned, measurable, sustainable activities and activities and through rigorous and continuous evaluation and monitoring. In addition, the Nadlatul Ulum Islamic Boarding School is consistent in building the fortress of morality, solidity, solidarity, control and collaborative-communal as a force to maintain its internal harmonious stability from radicalism and behavior.

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