

Optimization of the Role of Islamic Education in Public Universities in Counteracting Religious Extremism in Makassar

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Abstract—Islamic Education is a compulsory subject taught in public universities the role of Islamic educations very strategic in counteracting extremism. In the learning process at public universities, the Islamic Religious Education upholds moderate understanding that can accept all classes. Therefore, so that students are not easily trapped into religious extremism. In carrying out its role, Islamic religious education always optimizes the three aspects of learning, namely aqidah, sharia, and morals. All those aqidah strongly emphasize students to have an attitude of consistency in carrying out their religion and not easily trapped in certain doctrines. Sharia aspects emphasize students to accept differences in order to realize unity. Moral aspects emphasize students so that they can care for humans, nature and the environment and treat them humanely. These three aspects become an emphasis on students so that no religious extremism is found in Makassar.

Keywords—Islamic education, counteracting, religious extremism

I. INTRODUCTION

Waghid explained that the purpose of holding Islamic Education in public universities must show differences with other universities [1]. Who are not take Islamic education as consideration of their evolves, the intended purpose is to nurture students to become religious people and to be convinced of the religious teachings, and they adhere to tolerant of other religions. The purpose of Islamic Education in General Universities must be realized not to foster to students to become religious and Ulama. But fostering students to understand the meaning of life and become noble human beings.

Laeheem explains further that Islamic religious education is taught in public colleges to gain students attitude to become a noble character by understanding the teachings of Islam and its applications in everyday life [2]. The teaching of Islamic, as religious education in public universities, is organized to realize the State based on Pancasila and the 1945 Constitution. Other basics for Islamic religious education in general university to create religious, academic students and to practice Islamic teachings of the Qur'an and the hadith of the Prophet

Lubis et al. explained that the Education of Islamic Religion in Public Universities has a big responsibility in maintaining the stability of human civilization, especially Islamic civilization [3]. Based on this framework, Islamic Education in General Universities aims to create good and devout human beings, planting fundamental values of Islamic doctrine. Therefore, the student will emerge capable of integrating scattered knowledge fragments. At this level also explained that Islamic Religious Education is a determining factor in the success of Islamic Education itself.

d'Aiglepierre & Bauer explained that an understanding of Islamic religious education in General colleges could be seen from two points of view as the activity and as a phenomenon [4]. Moreover, Islamic education as an activity means a conscious effort is designed to help a person or group in developing a philosophy of life, attitude, and life skills, whether that is the manual nor the mental and social breathe the teachings and values of Islam. While Islamic religious education as a phenomenon means events encounter between two people who are developing the impact an Outlook on life that breathes the teachings or Muslim values, manifested in the attitude of life as well as life skills on any of one of the parties.

Hamidi et al. explained that the existence of Islamic religious education to cultivate and improve the faith through the giving and learning the knowledge, practice, and experience of living up to the students about the religion of Islam, So that it becomes a Muslim man who continues to evolve in terms of faith, devotion, nation, and State, as well as to be able to continue high education [5]. The position of Islamic religious education learning well-meaning or purpose, shall refer to the planting Islamic values and are not allowed to forget ethics.

As for the scope of Islamic religious education courses contain material of the Qur'an, Hadith, fiqh, morals, faith, worship, and history. This illustrates that the embodiment of Islamic studies pointed out the harmony, the harmony, and balance of human relationships with Almighty God, fellow man, and yourself. Islamic religious education is a conscious effort that is done in order to prepare students, so that believe, understand, practice Islam through guidance,

instruction, or training that has been specified for the intended purpose has weathered set.

Kraince revealed that courses in Islamic Education in the general university experience many weaknesses and failures [6]. This is because the practice of education only pays attention to the cognitive aspects of the growth of awareness of religious values and ignores the development of effective and cognitive aspects. Religious education is more oriented to learning about religion so that the result is that many people know the values of religious teachings, but their behavior is not relevant to the values of religious teachings they know. Another weakness found in the learning of Islamic religious education in public universities because the approach is still normative in the sense of presenting norms without illustration of the socio-cultural context so that students do not appreciate the values of religion as a living value in daily life.

Problems that arose late in General university in Makassar because students are always confronted with the question of extremism whereas the share of Islamic religious education learning is also becoming a priority scale was taught to students inform their characters. The role of Islamic religious education courses at public universities is the compulsory subjects and develop strategic insights into the religious students so not easy to get caught up in more extreme leftism so as to harm them.

II. METHOD

This research was carried out in Public Universities in Makassar. While the sample is used as the object of research, i.e., students who are program an Islamic religious education courses and then a lecturer at the propping Islamic religious education courses. Views of its kind, then the research was categorized as descriptive research with a qualitative approach. The data is generated to explain the phenomenon with profuse of the Islamic as the subject of teaching. As for the approach used is the phenomenological social and normative show team theological approach which is based on a social symptom that occurs in a person's behavior then make analysis approach to religious propositions about extremism religious student performed.

In order to obtain the data are valid, complete, and accurate, then used two techniques namely observation and in-depth interviews. As for the instruments used in this research was using interview guidelines, i.e., make a list of questions that serve as a reference for obtaining the answers of the respondents from the students. Then carried out observations on the activities of the students in the lecture material who are talking Islamic education subject. Then do the observation of behavior, and the understanding of the standard of their religious order to find or no understand extremism of religion among students.

As for the instruments used in the outstanding research into this is the researchers acted as a partisan observation because it involves the researcher or observer directly in the activities of observation in the field so that the researcher is part of a group the instruments examined. Then the steps undertook researchers in optimizing the role of Islamic religious education courses in order to counteract religious extremism that is versed in making instrument documents and interviews so that the focus of the research is more clear and directional so can easily enter the location of the

research to collect data in accordance with the methods planned.

In doing data processing, researchers perform data reduction by means of collecting curriculum learning in Islamic religious education taught in college. After that sort of material is considered affiliated with understanding the extremism especially material relating to jihad and way of delivery. After that, researchers presenting data to draw conclusions by way of searching for information from other students who are in university studying Islamic education material. So in conclusion, withdrawal stage researchers can find in-depth answers to religious extremism because it is done carefully, gradually and not in a hurry.

III. RESULTS

The results showed that Islamic religious education in public universities strongly supported the quality of student learning. One of them is the achievement of student achievement index average students get good grades and very good and rarely found students get enough or satisfying grades. The indicators of this achievement are because Islamic religious education courses in public universities are compulsory subjects that students must program with a total of 3 credits. In the teaching and learning process, students are always monitored by powerful lecturers in the perspective of Islamic Education so that they are easily directed to understand moderate and not extreme. In addition, students are always guided and directed by lecturers of Islamic religious education so that they can accept differences and not be indoctrinated with certain understandings.

Islamic religious education in public universities has a positive impact on shaping the character of students. Because the curriculum taught is not affiliated to one discussion but represents all elements of the subject matter and sub-subject matter which contains elements of aqidah, sharia, and morals. So it can be said that Islamic religious education taught in public universities can counter religious extremism. It also supports their the attitudes and behavior of students after learning Islamic religious education; they do not want to be influenced by certain doctrines or understandings because they assume that Islamic religious education already contains religious material that can guide and direct them towards a better direction.

Islamic education curriculum in public universities serves to (1) develop religious insights so that students can increase their faith and devotion. (2) instilling values so that students can find happiness in their lives. (3) mental training so students can adjust themselves and their environment. (4) repairs and prevention so that students correct errors and shortcomings they have. Then take precautions in order to counteract understandings or doctrines that can damage the aqidah and prevent the danger of religious extremism.

Through Islamic religious education taught in public universities, students are encouraged to instill a sense of solidarity. They assume that differences found in religious matters must be responded to wisely. Do not blame each other or even impose opinions on others. Islamic religious education materials taught in public universities add insight to their Islam so that they are increasingly obedient to their religion.

Student responses to Islamic religious education are very encouraging. This can be seen from the students' enthusiasm following the course. In addition, Islamic religious education is a subject that teaches character Islamic to students so that the response is very large compared to other courses. The average value obtained by students towards the subject of Islamic religious education is in the number 4 or good value (A). The average value index obtained by students in courses other than Islamic religious education is sometimes the level in high and low at the range of good, satisfying, and sufficient. It turns out that it can be closed with the value of Islamic religious education courses. Positive responses appear in the teaching and learning process because students assess that Islamic religious education is a manifestation of truth values that cannot be lost in student life. As long as they are not easily trapped in religious extremism.

The opportunity for developing religious learning of extreme in public universities in Makassar is very thin and almost said to be absent, because the curriculum taught in Islamic religious education courses refers to the syllabus or guidelines prepared by the government in this case. The higher education institute (DIKTI) and does not adopt radical teachings. Basically, students learn Islamic religious education not to realize an attitude intolerance so that they can practice their religion well. Doctrines taught through the study of Islamic religious education are realizing unity through the concept of diversity that has been implemented in the State of Indonesia on the basis of ideas The Unitary State of the Republic of Indonesia (NKRI).

Efforts are made through Islamic religious education so that religious extremism does not occur, namely optimizing the Islamic religious education curriculum so that students can understand deeply about the material presented. Likewise, the lecturer of Islamic religious education has a very large role in fostering through positive views so that the opportunity for developing religious extremism can be resisted. Another effort that can be done is to describe Islamic religious education materials through co-curricular and extracurricular activities. This activity was carried out at the campus mosque by conducting studies and religious deepening so that many students were interested in these activities in order to understand the true teachings of Islam.

During participating in Islamic religious education material, students never made new doctrines to legitimize their understanding. Students only always describe their religious understandings through studies and deepening received through material taught regularly. The role of the Lecturer is always to supervise students on the religious material that is studied and then evaluate. This goal is done so that there is no gap for extremism to make a shift that can damage the order of life in public universities.

IV. DISCUSSION

The position of Islamic religious education is structurally a general stage which is seen as one of the subjects that provide basic guidance to students. The expected goal is to become a responsible member of society, especially using their knowledge for human welfare on the basis of their belief in a truth, and prove it by using reason and sense which is then carried out in daily life, both in the form of intentions, attitudes, and works as a search for faith, manners, and good deeds.

As a system, Islamic religious education is a component consisting of faith, sharia, and morals. The components of aqidah are intended to enable students to make Allah SWT as a creator so that they cannot easily shake their faith and eventually become trapped in extremism. Due to the emergence of religious extremism when students are more concerned with certain understandings and ignore other understandings. The shari'a component is intended to enable students to demonstrate submission and obedience to fellow human beings not to be categorized as law violators. While the component of morality is intended for students to respect each other and not degrade each other. Because of the emergence of extremism in defending and misunderstanding others.

However, learning Islamic education provides added value for students because there is a change in attitude towards a better direction so that they are not easily influenced by religious extremism that can lead to moral decadence. Islamic Religious Education can trigger extremism when students understand it exclusively and misinterpret it. Religious extremism phenomenon arises due to suspicion and excessive attitude in understanding religion. So that gives students room to run their religion radically.

al-Qardhawi suggests that the emergence of religious extremism since the less religious education and belief that weak [7]. So in understanding the religion only as a note without a willingness to accept other opinions. religious extremism is appearing because of the lack of seriousness of the students in the study of Islamic studies, Islamic religious education even only as a side course so that the chance of another familiar entry very open without filter again the source of its literature.

Therefore, the role of Professor of Islamic education in Public Universities in Makassar is very strategic in providing religious understanding to students so that it is not easy to get caught up in familiar religious extremism. Because basically the students still need guidance and religious enrichment to the materials. The curriculum that is offered to the trial so that they should not be easy to understand certain doctrines in which in the end understand religion in extreme, stiff, and did not accept the interpretation of the other.

Factors causing the emergence of religious extremism because students lack attention to Islamic religious education material even make it as a side material so they tend to look for certain doctrines that can justify their understanding. Besides that, studies and religious subject materials deepening are not encouraged on campus so that students only hope a lot from the learning process of Islamic religious education. While the portion of time given to attend Islamic education courses is only 2 hours a week.

Signs of religious extremism can be known through, first; too fanatical about an opinion that ignores other opinions. This method is very dangerous because it does not provide an opportunity to discuss with other people so that they can choose an argument that is stronger than they understand. Religious extremism like this gives the opportunity to do jihad and prescribe the results of the ijthud must be implemented without seeing a stronger legal basis and its benefits to humans. Second; always impose difficult problems on him against problems that can facilitate him. Religious extremism like this can endanger yourself and others so that it is rigid and cannot elaborate on the religious

premise widely. Because the principles held in religion are united in faith and tolerance indifference.

The objectives to be achieved from the study of Islamic religious education in public universities are, first; therefore, students understand the basic values of Islamic teachings that form the basis for the formation and development of all aspects of student personality. Second, in order to foster students to become responsible human beings so that their profession as a candidate for Muslim intellectuals can be accomplished. When; so that students understand the basic principles of Islam, namely the pillars of Faith and the pillars of Islam so that they can be actualized in modern life. On the basis of these three principles, it is indicated that the opportunity for developing religious extremism in public universities is very thin.

The aim of courses in Religion Education in public universities is in line with the basis and objectives of national education and national development. The 1988 National Guideline outlined that national education based on Pancasila aims to improve the quality of Indonesian people, namely people who believe and fear God Almighty, noble character, personality, discipline, hard work, responsible, independent, intelligent, skilled and healthy physical and spiritual, which always prioritizes human values in order to realize a comfortable life within the framework of Islamic teachings.

V. CONCLUSION

Religious extremism is an attitude or doctrine in practicing a religion based on the action so that the objectives to be achieved can be realized. The phenomenon of religious extremism cannot be avoided because it is this

different perspective and seeds that give birth to an extreme attitude. The opportunity to limit the space for the development of religious extremism in public universities can be done by optimizing the role of Islamic education courses. Because the purpose is taught in Islamic religious education in public universities so that it can give birth to students who are noble and become complete human beings. The role of lecturers is very strategic in neutralizing the ideas that develop in the world of campus. This role can be pursued through studies and religious deepening both regular and non-regular. So the opportunity to develop extremism is very thin. Because students already understand that religious extremism can change their mindset so that it can support religious life.

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