

Importance of Application of Dialogical Learning Approach

Efforts to Prevent Radicalism

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Abstract— The research is a qualitative research, which aims to describe the application of the approach of dialogical learning, to change the religious paradigm so as to prevent radicalism, in the second-semester students of FKIP of Tadulako University. Because based on data on the special anti-terror detachment, Detachment 88, at least 254 young Indonesian citizens have joined the ISIS membership. From 1999 to 2015, Indonesia's anti-terror special team faced 786 cases, a total of 1,062 people arrested in connection with the radicalism movement. Thus, the approach of dialogical learning is considered important in Islamic college education because it will present a different new perspective in understanding and study Islam. Based on the holy nash of the Qur'an, every Muslim person is required to critically accept messages of Islamic teachings. Every Muslim person is also required to perform rational proof in accepting various Islamic teachings. So in accepting Islam's sacred messages is not based on unfounded followers. This study shows that students have a high tolerance, but in some aspects are in an alarming situation because it can interfere with the creation of egalitarian societies. This radical view is also discussed through a dialogical approach, the Dialogue approach leads the student to the substance of the real issue of the choice base. So that makes students understand, that there is a different interpretation of a problem.

Keywords— *Dialogue, Radicalism*

I. INTRODUCTION

GOD Almighty God, said in the Qur'an "And do not follow what you have no knowledge about it. In fact, hearing, sight, and heart will all be asked for his responsibility [1]. "The closer interpretation of this verse is," Thou shalt not say unto the people, and do not preach about the people, Know (without evidence) [2]. Interpreting the verse, "Do not follow what you have no knowledge of. Be careful (selective) about what you say and do [3].

This GOD's Word provides a basic principle in following a religion, class, school, ideology of any kind must be with adequate knowledge. Of course, this has a clear cause, that it is the knowledge that dispels doubts, and brings confidence. It is explicitly mentioned in the Qur'an "and they have no knowledge of it, and they are nothing but follow-ups. Actually, the allegation is of no use to the truth [4]. " The Allah Word requires every Muslim to conduct an investigation, verification of various concepts, issues, and information, as an act of obtaining a convincing knowledge. In the Qur'an it says "O you who believe! If you come to the wicked to bring a message, then check carefully that you do not blame a disaster upon a people

without knowing the circumstances that cause you to repent for your deeds [5]. The explanation of this verse is a necessity to check the news. Before punishing a person, there should be a careful study, not only with capital to hear the news. This is because in order to avoid injustice and enmity among others "[6]. So, in religion, it must always be critical thinking, selecting and analyzing various issues and information, it is aimed so that everyone has wisdom, develop high tolerance. Because each person can put every problem objectively, proportionally and equitably, so that dialogue is needed to bridge different views, thereby crafting those views, which leads to a harmonious existence based on mutual understanding of differences.

Dialogue is a learning approach, providing space for participation, to actively engage in giving different ideas, so that a culture of tolerance can appreciate ideas. Through the adoption of a dialogical approach to learning implies freedom, active, mutual participation in communication, dialogue aimed at building mutual understanding, and equal participation [7]. The urgency of the dialogical approach in religious learning in higher education has become imperative, as an attempt to prevent radicalism that tends to be exclusive, to denounce others, and to replace the ideology of Pancasila and the 1945 Constitution as the basis and philosophy of the state [8]. The danger of radical terrorism that continues to spread among Indonesian society is a serious concern of the National Agency for Combating Terrorism (BNPT). Moreover, almost all levels of education today have been exposed to the radicalism of terrorism, ranging from primary school to high level. Therefore, the concern of the parents, the teacher's concern, the lecturers' care must be there [9]. Especially for students, it is important for early detection in a campus environment [10].

Data on the anti-terror detachment Special Detachment 88, at least 254 Indonesians have joined ISIS members. Almost all Indonesians who joined ISIS members were young. Youth became the target group for radical recruitment [11]. From 1999 to 2015, Indonesia's anti-terror special team faced 786 cases. In the period 1999-2015, the total captured by 1,062 people was linked to the radicalism movement [12].

It is now urgent for the Muslim intellectual process [13]. Educators a must strive to create a culture of peace in our classroom by providing experiences that enable students to understand what democracy is and when it may experience solidarity. Recognizing diversity as a learning resource contributes to the breadth and wealth of learning. Leaving and

respecting fair disagreements and responsible disagreements encourage reason and integrity [14].

Religious education is given only in the context of "teaching" alone [15]. Religious education is oriented only on the cognitive aspect and ignores the coaching of captive and violative-conative aspects (willingness and determination to practice the values of Islamic teachings [16]. There is a gap between knowledge and experience, between gnosis and praxis in the life of religious values Religious education in the world of Islamic education in Indonesia is generally more concentrated on cognitive religious theoretical issues, and less concerned with issues of how to change religious knowledge The cognitive being the "meaning" and "value" that need to be internalized in the learner through various ways, the media and the discussion and dialogue forum [17]. When the General Purpose of Islamic Religious Education in Higher Education is to provide a basis for the development of personality to the students to be Intellectuals who believe and Fearful to God Almighty, virtuous character, philosophical thinking, rational, and dynamic in wide view, participate in cooperation among religious people in the framework of development and utilization of science and technology and art for the national interest. [18]

The implementation of a dialogical approach to learning, presenting enlightening learning, to deliver religious students inclusively, accept differences, uphold egalitarian spirit, support pluralism, prioritize dialogue and resist violence. Radicalism in some societies can arise because of many things. One of them is because it does not comprehend the understanding of religion, the emergence of religious sentiments, thus displaying destructive religious emotions. Although religious sentiments have always argued for defending religion, jihad, and martyrdom. But in its movement, will always reject the differences, ignoring the diversity, the form of an exclusive religious paradigm. So, the tendency of the variety always put the symbols of religion is more important than its substance. This religious exclusiveness will greatly jeopardize the egalitarian spirit of society, thus eliminating the existence of a plural society.

Radicalism will display rigid religious thought and behavior because it is difficult to accept the truth of other groups. This anti-social stance, leading to coercion of wills, leads to violence in the name of religion. The presence of rigid religious thought and behavior in the midst of different individuals and groups of people, indicating that interpretation of scriptural text messages is distorted, scriptural text messages are not comprehensively comprehended. This happens because the submission of scriptural text messages is done doctrinally. In practice, the doctrinal approach will eliminate the role of human reason, so the understanding of religion will lose meaning. Man loses his critical power, resulting in excessive fanaticism that will impact the loss of wisdom.

Thus, radicalism can be prevented through dialogical learning, which makes students learn the concepts and principles of religious beliefs critically, comprehensively and profoundly. In one dialogue session, the researcher asked one opening question, the researcher was wearing jeans, whether these jeans, Islamic dress or not, all the students answered that

jeans are not Islamic clothes. Student's view becomes an important reason for the researcher to implement the approach of dialogical learning in Islamic learning to PGSD students in the second semester of the class of 2017-2018, opening a more enlightening insight in understanding religion. Implementation of this critical dialogical learning approach will create a more objective and active learning situation, presenting the paradigm of student center learning, highly contextualized with a basis of constructivism. This approach of dialogical learning, improving students' reasoning abilities, the ability to understand different views, analyze and prove their genuineness.

II. METHODS

The approach used in this study is a qualitative approach. This type of research is descriptive qualitative research that aims to provide an overview of the various problems based on the factors obtained from the object under study.

The research location is conducted in PGSD FKIP Universitas Tadulako. The sample in this research is the student at PGSD FKIP Universitas Tadulako which amounts to 94 people.

III. RESULTS AND DISCUSSION

TABLE I. RESPONSE TO THE DIALOGICAL APPROACH

No	A list of questions	SS	S	KK	J	TP
1	Asking question	40	50	4	0	0
2	Give a chance to think	35	56	3	0	0
3	Provides additional information	45	40	9	0	0
4	Change the question	48	43	3	0	0
5	Getting information	40	48	6	0	0
Amount		208	237	25	0	0
Maximum Score: 96 x 5		480				
Percentage		43,33%	49,38%	5,21%	0%	0%

Information:

SS = Often

S = Often

KK = Sometimes-Cage

J = Rare

TP = Never

Based on the above table about the student response to the application of dialogical approach, it can be explained that the number of students who are very frequent (SS) of 43.33%, often (S) of 49.38%, sometimes 5.21%, and students Respond rarely (J) and never (TP) 0%.

Asking questions is the first step to open a dialogue. There are 5 questions asked, 1) a Muslim can congratulate other religious festivals and visit them, 2) jihad is defending religion, 3) crackdown on the religious penis, 4) a Muslim is not justified in choosing a non-Muslim leader, 5) Indonesia must Apply Islamic law. The process of raising questions, building dynamic classroom situations, generating a dialectical view, there will

always be divergent views, but in a dialogical approach, it will create an interesting lesson in which everyone can participate actively, increasing a high tolerance for diversity. Everyone can accept and understand different views.

The second stage is to give the opportunity to think. This method can eliminate subjectivity, eliminate hegemony, so that everyone becomes equal, has wide opportunities, and freely expressed his views without intimidation. For example, in response to a question, can a Muslim congratulate other religious celebrations and visit them. Students who agree and disagree, are asked to give their arguments and provide the basis of the argumentation, this is to describe the views due to fanatic factors.

Third Stage, to assist students' thinking ability, given additional information, for example, natal commemorating the birth of Isa Al-still, and Isa son of Maryam including prophets revealed by Allah, additional information can enlighten students not to be narrow-minded, so that students can analyze and understand Views that approve it. And do not agree can accept different views.

The fourth stage, change the question. Doing those variations is important, so it can create change because of the deadlock on other issues. If a non-Muslim congratulates the celebration of the Muslim holy day and comes to visit, is it not appropriate for us to do the same. The change of questions gives rise to dialectics, to re-think and criticize the old view.

The fifth stage, get the information. In the end, everyone can get fair information. Every student starts to open up to various information. The most important thing that, every information must be selected, analyzed and verified.

TABLE II. RELIGIOUS PARADIGM

No	List of Questions	SS	S	N	TS	TSS
1	A Muslim can congratulate the other religious festivals and visit them	10	20	30	23	11
2	Jihad is defending religion	40	40	14	0	0
3	Hard action against religious pens	40	50	4	0	0
4	A Muslim is not justified in choosing a non-Muslim leader	50	40	4	0	0
5	Indonesia must apply Islamic law	3	7	4	35	45
Amount		143	157	56	58	56
Maximum Score: 96 x 5		480				
Percentage		29,79 %	32,71 %	11,67 %	12,08 %	11,67 %

Information:

SS = Strongly Agree
S = Agree
N = Neutral
TS = Disagree
TSS = No Strongly Agree

Based on the above table about the religious paradigm of students, it can be explained that the number of students who

strongly agree (SS) of 29.79%, agreed (S) of 32.71%, neutral (N) of 11.67%, disagree (TS) of 12.08% and not very agree (TSS) of 11.67%.

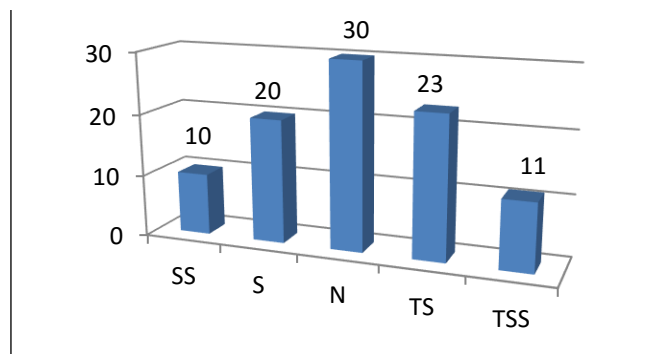


Fig. 1. Answers Questions No. 1

Based on the graph above, it can be described the students' view of the question of a Muslim can congratulate the celebration of other religions and visit it, obtained the results strongly agree (SS) as many as 10 people, agree (S) as many as 20 people, neutral (N) as many as 30 people, not agree (TS) as many as 23 people and not very agree (TSS) as many as 11 people.

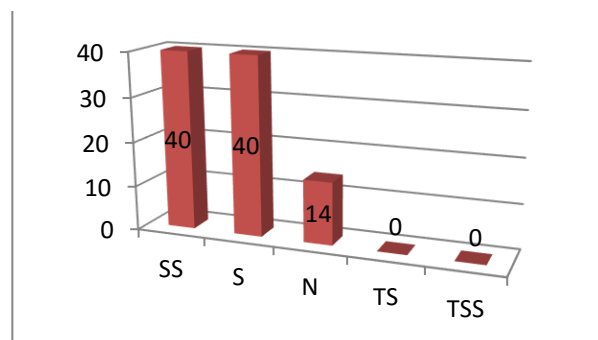


Fig. 2. Answers Questions No. 2

Based on the graph above, it can be described the students' view of the jihad question is to defend the religion, obtained the results strongly agree (SS) as many as 40 people, agree (S) as many as 40 people, neutral (N) as many as 14 people, and no one chose to disagree (TS) and not very agree (TSS).

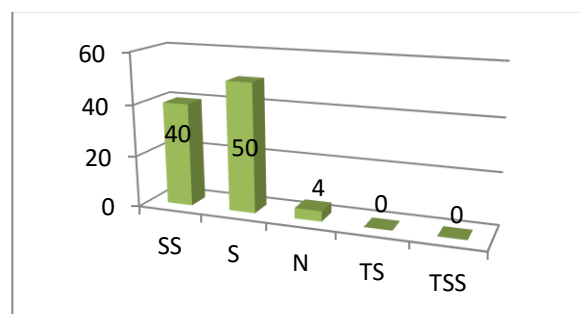


Fig. 3. Answers Questions No. 3

Based on the graph above, it can be described the students' view of the question of the crackdown on religious penis, obtained the results strongly agree (SS) of 40 people, agree (S) as many as 50 people, neutral (N) as many as 4 people, and no one chose not Agree (TS) and not very agree (TSS).

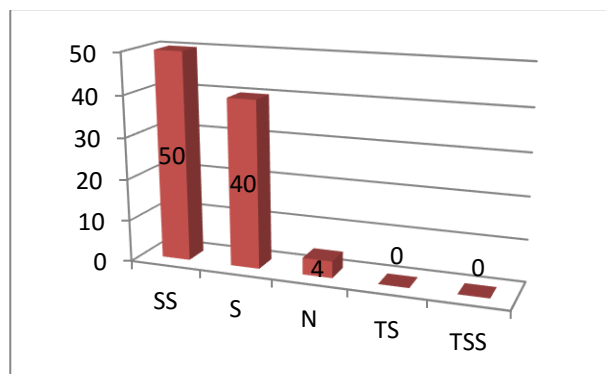


Fig. 4. Answers Questions No. 4

Based on the graph above, it can be described the student's view of the question of a Muslim not being chosen to choose a non-Muslim leader, obtained a very agree (SS) of 40 people, agree (S) as many as 40 people, neutral (N) as many as 14 people, and none Who voted against (TS) and did not strongly agree (TSS).

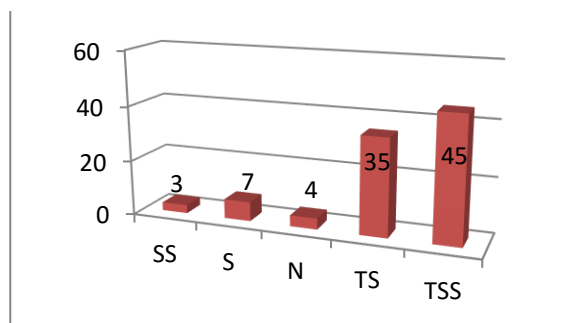


Fig. 5. Answers Questions No. 5

Based on the graph above, it can be described the students' view of the question of Indonesia must apply the Islamic Shariah, obtained the results strongly agree (SS) as many as 3 people, approve (S) as many as 7 people, neutral (N) as many as 4 people, 35 people and not very agree (TSS) as many as 45 people.

Various data obtained, it can be explained that students have high tolerance, but there are still students who tend to exclusive in religion, it is shown (1) on the aspect of delivering congratulations to the celebration of religion outside of Islam, there is explicitly calling it a forbidden act, Of course, this becomes a problem that must be solved with a dialogical approach, so as to achieve mutual understanding related to different views. (2) furthermore, the next important aspect is the meaning of jihad, which is defined by a narrow perception, thereby reducing the meaning of jihad as an attempt to devote himself to God in all dimensions of life, for example: a mother working at home, in order to carry out the duties and responsibilities of jihad, because jihad not only strives to defend

religion but fulfills the obligation to do good in all dimensions of life is jihad.

(3) aspects of responses to religious insults, although many agree to avenge the humiliation, there is the view that it is a matter to be resolved through Indonesian law. Hence the dialogue approach aims to look at issues proportionally and critically and to abandon the emotional aspects of excessive and detrimental. (4) the aspect of the assertion that a Muslim should choose a non-Muslim leader is in an alarming situation because it can interfere with the creation of an egalitarian society. This radical view is also discussed through a dialogical approach, that the right of every person to choose a leader based on his religion and class, but the act of imposing will be a behavior that is contrary to the principles of Islamic teachings. Therefore, a Muslim chooses a non-Muslim leader, an acceptable choice. The dialogical approach leads the student to the substance of the real issue on the basis of choice. So that makes students understand, that there is a different interpretation of leadership issues. (5) the majority of students strongly agree that the state of the Indonesian republic should be based on Pancasila. Based on there are some people who strongly agree with the state of Indonesia based on Islamic Shari'a, this remains a dangerous situation in the future. This view shows that there are still hidden ideals in the minority of Indonesians who wish to become Islamic Shari'a as the basis of the state. Though it becomes a discourse in the limited discussion. So, the dialogue must continue to be made so that the culture, which creates a harmonious society. Dialogue can make everyone accept different views, and can assure violence will not solve the problem.

IV. CONCLUSION

This research is an early detection effort, the influence of radical thinking in higher education, especially at Universitas Tadulako? This preliminary detection, as a way of mapping the students' religious paradigm, can thus be an important data on preventive efforts in radicalism. Based on the data obtained that radicalism has influenced a number of students, albeit in a very limited population. But this should be a situation that must be wary and needed solutions. So, the approach of dialogical learning, seen as an effective way to prevent and eliminate the influence of radicalism in the community, especially college.

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