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Building the Students' Critical and Analytical Capabilities in Determining an Understanding of Radicalism through the Bugis Phylosopy "Sipakatau"

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ARTICLE INFO	ABSTRACT
      *Corresponding Author: ali.halidin@iain-bone.ac.id	The recently learning for the students requires the modification and enrichment of learning materials. Students' learning strengths must be awakened, including understanding and analytical skills in each subject matter. This research also examines the strength of the students' analysis of the lesson material that was related to the phenomenon of radicalism. The teacher competency and the strategies used in providing Islamic teaching materials are the main study, through strengthening the local culture and the philosophy of Bugis Sipakatau. Sipakatau shows that there is no history of rejection and rebellion against the values of truth that were initiated together, including rejection of the form of nation state that has been adopted by the Bugis community. This research discusses the efforts to build the analytical strength in learning by the teachers based on the Bugis Sipakatau philosophy. This research also aims to examine better learning efforts, both models, strategies and approaches in preventing radicalism. The research method used is descriptive qualitative with a cultural literacy approach and local wisdom values combined with citizenship. The urgency of digital literacy to ward off radicalism in the millennial generation with the technical content analysis.

INTRODUCTION

The potential for radicalism in educational institutions and among students in Makassar is quite high, as was the result of Syamsurizal's research, a researcher at the East Indonesia Research and Development Center, in 2010 concerning the radicalism that occurred in high school students in Makassar city. Of around 220 respondents in the item "declaration of the suicide bombings in the name of religion, including part of the jihad", around 18 people or around 8.2% agreed, and their opinion to jihad, was "an attempt to uphold the truth in a violent way, such as war and suicide bombings", there were around 31 people who agreed or 14% of the total respondents, but about 143 (65%) people who stated that they studied hard were also part of the jihad. Regarding their response to the statement, "for the sake of Islamic sharia, the State of Indonesia must be changed into an Islamic State", 116 people (52.7%) agreed. It turns out that the results of this study indicate that these students gain religious knowledge from attending recitation/ta'lim assemblies outside of the school and the rest from online media.

The results of the mapping carried out by the BNPT in 2022, stated the strong narrative of Islamism in Makassar. This is reinforced by the results of the 2022 recently FKPT (Terrorism Prevention Coordination Forum) research in Makassar, proving that the level of Islamism at the level of Islamic radicalism is quite high in the society. The formation of KPPSI as a forum (semi-formal) to fight for the enforcement of Islamic law in South Sulawesi, shows that the level of militancy, even radicalism, in the people of South Sulawesi is quite high. The efforts towards the implementing Islamic law have even given to product several sharia regional regulations. Therefore, what is needed is to ensure that the level of demands for enforcement of Islamic law does not develop into extremism or even

terrorism. The evidence of this extremist movement is several terror incidents in Makassar, such as the 2001 KFC and McDonald's restaurant bombings in 2002, Gereja Katedral Makassar in 2021, and the arrest of 13 person as suspected terrorists in the same year. Which identified Makassar as a base of terrorism. Geographically, Makassar is close to Poso and Ambon which have become centers of extremist and terrorist activism in recent years.

Also in this mapping, it was found that the colleges of universities are being a part of the places of the idea of Islamism developed through the seminars and halaqahs of the Islamist student community groups. Therefore, the campus can also be a strategic place for the spread of the narrative-Islamism. This halaqah developed in the form of ta'lîm rapidly, and adorned the Islamic discourse of the people in Makassar.

Regarding the term *of ta'liîm halaqah* or ´usrah is something related to the world of education, or learning activities carried out in the groups. *Halaqah* and ´usrah are nothing more than a group of interactions in learning. Especially Islamic education or teaching (tarbiyah al-Islamiyah). The mention of it as a learning group or ta'lîm halaqah (circle), is usually used to describe a group of people or several people who form a small group, consisting of several people who routinely study Islamic teachings in depth. The number of participants in the small group consists of 8-12 people for the halaqah ta'lîm group and can be larger than that number. While ´usrah is the smallest part of the halaqah group, usually participants or members of the 'usrah ta'lîm and the learning ranges around 3-7 people.

They study Islam in these halaqah and ´usrah learning groups, with certain manhãj (curriculum) obtained from their parent organization or group, or usually the curriculum comes from murabbi and naqîb who receive it from the jamã'ah (organization) that oversees the halaqah and the ´usrah. In some circles, halaqah and ´usrah are also called mentoring, guidance, study or more simply learning, in Arabic or Islamic terms they call ta'lîm, group study, tarbiyah or other names.

In the technical implementation, the learning effort (ta'lîm), halaqah and ´usrah participants are led and guided by a murabbi who has functions as a coach and director in the learning process. Murabbi can also be referred to as a mentor, coach, ustaz (teacher), mas´ûl (person in charge), or naqîb (leader), and usually addresses the murabbi as a ustaz or brother. And al-akh for those who are the same age or level in learning. In carrying out their tarbiyah duties, the murabbi cooperates with the halaqah and ´usrah participants to achieve the learning objectives, namely the formation of Muslims who are Islamic and have the character of da'i (takwîn al-Islãmiyah wa al-Daî '). And the strengthening of the Islamic character and brotherhood among them in kinship ties or 'usrah'.

In achieving this goal, murabbi and naqiîb try to dynamize the halaqah and ´usrah, and try to invite and motivate the participants to attend the regularly to attend the meetings and study at the halaqah and ´usrah without feeling bored. Due to the regular presence of participants, it becomes important in maintaining the cohesiveness of the halaqah and ´usrah, so that they remain productive in achieving their goals. In this case the ta'lîm of halaqah and ´usrah need to be continuously guarded by murabbi, naqîb and their coaches, so that they do not experience bored which results in the cessation of the learning process in halaqah and ´usrah. For this reason, halaqah and ´usrah, both in the present and in the future, can be an alternative implementation of an Islamic education system that is quite effective, in forming Muslims with Islamic personality (syakhsiyah Islaãmmiyah).

The phenomenon of the halaqah and ´usrah learning groups originated from the founding of the Ikhwãnul Muslimîn congregation in 1928 in Egypt. The founder of the Ikhwãnul Muslimîn, Hasan al-Banna was very concerned to the condition of the Muslim community at that time which was far from Islamic values. Now, the learning of halaqah and 'usrah is common in Muslim circles wherever they are, which are founded and formed in almost all of the Islamic learning groups, which are traditional in nature. Although maybe with a different name. The rapid spread of halaqah and ´usrah cannot be separated from its success in educating its participants to become believers who fear Allah SWT.

The process and learning activities in ta'lîm halaqah are sometimes assumed to be Islamic religious learning in an intensive and serious way. Learning in halaqah is carried out in depth and specifically. As at the beginning of the arrival of Islam, the process of transforming religious teachings that were monotheistic in nature was carried out in two ways, first is; Done secretly in Dãr al-Arqãm. Due to

fears that would be threats and harassment from the Quraysh infidels at that time, as well as the new religion of Islam, the Prophet and his companions who had just converted to Islam were worried that they would not be able to digest these Islamic teachings. Learning at Dar al-Arqãm is of course by using the halaqah or ´usrah learning. The second stage is; openly in the mosque built by the Prophet, this was done because Islam was already strong at that time, so it needed to be presented as a symbol of other people.

Initially, this radicalism did not develop in the authoritarian New Order era. However, after the collapse of the New Order, this movement gained space when the reformation order emerged as the holder of the government power. They legally do not get access, but they use various ways and opportunities so that they can appear in society and their strategies infiltrate the country's political elites.

METHOD

This research uses a qualitative approach with the case study on several students in primary and secondary schools, both schools labeled religious, public and state schools. The data collection methods were carried out through interviews, observation and documentation. The data analysis techniques used were data reduction, data display and verification. Meanwhile, checking the validity of the data includes extended observations, and research diligence and triangulation. Furthermore, the research instruments include interviews and observations explained as in the table below:

No	Instrument Type	Information	Quation
1	Interview	Teacher	a. What are the learning strategies and steps in learning materials that can build students' critical and analytical power through *Sipakatau*? b. What methods does the teacher use in this learning process using *Sipakatau* local wisdom? c. Are there any indications at your school that lead to radicalism which has a cultural background of resistance? d. What do teachers do to ward off radicalism in *Sipakatau* philosophical culture?

		Head Master	a. What are the learning strategies and steps in learning materials that can build the students' critical and analytical powers based on local wisdom? b. What methods does the teacher use in this learning process by taking the values of *Sipakatau* local wisdom ? c. Are there any indications at your school that lead to radicalism on *Sipakatau* Perspektif? d. What do teachers do to ward off radicalism by extracting *Sipakatau*?

		Vice principal	a. Is there any behavior or attitude from students at your school that leads to radicalism or violence? b. What mischief or problems are often faced by students at your school? Is it against *Sipakatau* or culture? c. What is the school doing to ward off or prevent radicalism from the *Sipakatau* perspective? d. Do you often give guidance to students about the dangers of radicalism at school?
		Student	a. What do you know about radicalism? b. Has your teacher ever explained about radicalism? c. Do you understand the philosophical culture of Sipakatau? d. What values does Sipakatau culture teach? e. What activities at your school are often carried out to prevent radicalism? f. Do you often carry out religious commemorations, to instill the character of nationalism in students?

RESULT AND DISCUSSION

The most responsible group for terrorist attacks in Indonesia is Jama'ah Islamiyah (JI), it is a group with radical beliefs. But these radical religious beliefs stem from narrow and shallow interpretations of Islam. Based on this extreme religious ideology, this extreme group spreads hatred and enmity between religions and nations in order to gain the followers. At the same time, they call for revenge for perceived injustices by using violence and terror.[1] They spread hatred towards to the followers of different religions at all the levels of society, including the school students. Hatred is very contrary to the wisdom of the Bugis *Sipakatau* people, which teaches mutual respect and affection.

When it was viewed from a political angle, the roots of the radicalism emergence in Indonesia can be seen from three factors, first: abuse of the state officials' authority, second: the weak of law enforcement, third: Religion as a state political contestation. These three factors have led to a decline in public trust in the government and an increasingly entrenched attitude of radicalism in society which has had a major effect on the emergence of radicalism movements.[2] For this reason, local wisdom can be the only way that can reduce the radicalism in Indonesia, if the path of religion actually finds a dead end, because the religious diction is what triggers radical attitudes and even terrorism.

The factors that cause radicalism have a major impact on all aspects of the people's lives; economic, religious, political, tourism and socio-religious.[3] The most sensitive impact occurs on religious life,

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[1]Muhadjir Darwin. *"Anti Radikalisme & Prospek Demokrasi."* Guru Besar FISIPOL UGM, dan Peneliti PSKK UGM *http://www.cpps.or.id/ content/ anti-radikalism e-prospek- demokrasi- oleh- muhadjir-darwin#sthash.Ik0ZopbK.dpuf* (2013), (accessed march 20, 2015). *'Mapping Counterterrorism: A Categorization of Policies and the Promise of Empirically-based, Systematic Comparisons'*, published on 17 June 2008 in the series *Transnational Terrorism, Security and the Rule of Law* (accessed March 16); 4-6

[2]Saiful Umam, *"Radical Muslims in Indonesai, The Case of Ja'far Umar Thalib and The Laskar Jiha>d."* *Exploration in Southeast Asian Studies*: Vol. 6, No. 1, Spring 2006 (*accessed march 18, 2015*)

[3]Ahmed S. Hashim. *"Policy Report, 'The Impact of The Islamic State in Asia"*. Military Studies Programme, Institute of Defence and Strategic Studies (IDSS), S. Rajaratnam School of International Studies (RSIS), Nanyang Technological University (NTU), SingaporeFebruary 2015 (accessed march 20, 2015): 9-12

and relations between religious adherents.[4] In this phase, Islam, which is the majority of all religion in Indonesia, is considered poison and the source of riots, radicalism and terrorism which have caused the death of many people and the killing of innocent people.[5] At that time religion became scary. so that accusations against adherents of fanatical religions are getting louder, hatred and rejection of religious adherents is experiencing a contraction, so the presence of the local cultural wisdom is absolutely necessary

Radicalism and terrorism that are developing in Indonesia are those in the name of religion and morals. A number of clerics, activists and religious leaders who have been role models have become frightening to the community, because they are considered to be the parties responsible for the spread of radicalism.[6] In Bugis culture, *Sipakatau* as a local wisdom model has become a new discourse as an approach in introducing the radical ideas, especially to students

Islamic boarding schools and educational institutions that have become a civilizations and studies of Islamic education in Indonesia have been tarnished. Halaqah and 'usrah learning groups as a learning model are also considered to have made no small contribution to the movement of extreme Islamic understanding in society, because it was considered as a place for the deepening of radicalism and terrorism.[7] Even currently, Ali Halidin's research with the title Halaqah Model Learning in the Formation of Islamic Discourse, provides an illustration of the penetration of radical ideology which leads to extreme attitudes in the name of religion among students.

After the failure of the DI and NII movements, many of their leaders were arrested and fled abroad.[8] This radicalism movement has metamorphosed, their movement is no longer a political and repressive movement, but it was leading to a movement to understand the radicalism through the education in schools and Islamic boarding schools. Therefore, strengthening students' understanding in learning needs to be carried out by using the *Sipakatau* approach, of course it will provide a closer and more affectionate color between fellow students.

This radicalism movement has metamorphosed into the education and *halaqah* learning groups, their movement is no longer a political and repressive movement, but leads to a movement for understanding radicalism through education in schools and Islamic boarding schools. They established Islamic boarding schools with the aim of staying on and recruiting easy cadres so they can be influenced to become their members. They made the pesantren as the basis for their cadre training, because at that time the community considered pesantren as a purely Islamic educational institution and had a brilliant output in Islamic scholarship.[9] Even after strengthening its position in Islamic boarding schools, this understanding began to enter schools and learning groups for *halaqah*, *usrah* and majelsi taklim.

However, in 2012, after the arrest of Abu Bakar Baasyir, as Amir and leader of JAT (Jamã'ah} Ansãr al-Tauhîd), al-Mu'min's Islamic boarding school in Ngruki Solo became the target of raids by Densus

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[4]Abdul Munip, *"Menangkal Radikalisme Agama di Sekolah"* Prodi Pendidikan Islam Program Pascasarjana UIN Sunan Kalijaga Yogyakarta. *Jurnal Pendidikan Islam* : Volume I, Nomor 2, Desember 2012/1434, (accessed March 21, 2015): 160-180

[5]Kehinde N. Andrews, *"Back to Black: Black Radicalism and the Supplementary School Movement"*A thesis submitted to The University of Birmingham For the degree of: Doctor of Philosophy Department of Sociology School of Government & Society The University of Birmingham October 2010 (accessed march 21, 2015): 60-72

[6]C. Wilson, *"Indonesia and Transnational Terrorism",Foreign Affairs, Defence and Trade Group*, 6, October 2001, (accessed March 22, 2015): 1-10

[7]Diantara empat pola penyebaran Radikalisme, satu diantaranya melalui lembaga pendidikan di sekolah, pesantren, dan perguruan tinggi. Michael Hudson, *"Arab Regimes and Democratization: Responses to the Challenge of Political Islam," in Laura Guazzone* (ed.), *The Islamist Dilemma*, Ithaca: Reading, 1995.

[8]B. Effendy, "*Islam and the State in Indonesia"*, Singapore: Institute of Southeast Asian Studies, 2003, (accessed March 22, 2015): 215-217.

[9]Happy Susanto, "Observing the Phenomena of Religious Radicalism,"2004 (accessed march 19, 2015): at http://islamlib.com/en/page.php?page=article&id=657

88 (Polri), along with al-Irsyad Islamic boarding school. in the Salatiga area were also raided, the pesantren allegedly being the basis for terrorist movements in the East Java and Central Java regions. With this incident, tarnished the authority of the pesantren as a center for the study of Islamic religious sciences, many members of the public pulled their children out of the pesantren which were suspected of being terrorist bases.[10] For this reason, cleaning the school complex is important, learning models also need to be enriched with local cultural content and local wisdom, such as Sipakatau in the Bugis community.

This incident has become the accurate data for police officers, the spread of radicalism and intolerance towards intra- and inter-religious relations has increasingly penetrated friendships, families, schools and universities. Various studies conducted by PPIM and Uin Jakarta CSRC as well as other institutions, show a tendency to increase radical understanding among the students. It was even revealed in several cases of increasing symptoms of radicalism among the teachers, both religious teachers and general teachers. As a case data on this research, in public schools where Muslim students are the dominant group, and Christian students are a minority, there is teacher who prevent and reject the role of Christian students from registering to become leaders or even administrators of Intra-School Student Organizations (OSIS). This was expressed by the teacher when asked about the complaints of Christian students in interacting at school

The results of the initial mapping of the potential radicals carried out by the BNPT in collaboration with The Nusa Institute in 2011 in 32 provinces showed that the religious understanding of society as a whole was at the "alert against radicalism" level, which was 66.3%. The research also stated that mosque administrators and madrasah school teachers were the groups highest level of danger, 15.4% each. In this regard, research conducted by the Center for the Study of Religion and Culture (CSRC) UIN Syarif Hidayatullah Jakarta in 2008-2009. This data proves that the level of radicalism in the school environment is quite high, as data in the case of Zion School in Makassar, where 100% of the students are Christians, and do not accept other religions to attend school there, this shows that there is an attitude of intolerance in the world of education, as well as the loss of moderation in learning in public schools, especially those labeled as religious

Shows the trend for the development of radicalism that uses the mosques as a medium for its spread. Uin Syarif Hidayatullah's CSRS research is qualitative in nature and attempts to make a landscape how far the seeds of radical Islam in several grand mosques in Jakarta and Solo. The result is that several mosques in Jakarta have voiced radical Islamic ideas, although the majority still voice moderate ideas. The spread of radical ideology has begun to be inclusive in all aspects and learning, including the mosque which is of course present in the society as a central building that is sacred and respected for its holiness which always speaks the truth. On the other hand, students are members of the society who have their own groups, schools and the community where they live. Here, the values of the attitude need to be developed in schools for students, in the form of mutual feeling, respect, appreciation and mutual affection, feeling one in a community.

The condition in Solo mosques have also been used to promote radical Islamic ideas. A survey conducted by Lazuardi Birru and LSI in 2011 corroborated CSRS findings that more than half of the mosques in Greater Jakarta had taken radical actions (50.95%), while 20.09% said they were willing to do so, and only 28.95% said they were not. Once. (50.95% of the mosques had carried out the radical actions, 44% were acts of inciting hatred against certain groups, while the rest (6.95%) carried out the sweeping and attacks on certain groups and houses of worship.[11] The fact that on the ground, some students are very strict and willing to dismantle places of worship that have been established by other religions, shows how strongly radical ideology has an influence on religious attitudes among students. And several students stated that they did not give their friends of different religions the opportunity to become administrators or be active in organizations at school, socializing and collaborating was also limited to saying *salam* to friends of different religions, it was not

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[10]'Abdulla>h al-Kaila>ni> al-Aus}a>fi>, *al-Irha>b wa al-'Unu>f wa al-Tat}arruf fi> daui> al-Kita>b wa al-Sunnah}*, Qismu al-S|iqa>fah} al-Islami>yah} kulli>ya>h} al-Syari'ah} Jami'a>h} al-Ima>m Muhammad Bin Su'u>d al-Isla>mi>yah}

[11]Deputi Bidang Pencegahan, Perlindungan dan Deradikalisasi badan Nasional Penanggulangan Terorisme. *Blue Print Deradikalisasi*, (2013): 18

important and was unlawful. Then, the perpetrators carried out attacks and sweeps against the perpetrators of immorality, which were also carried out on the streets by many students.

In the field of education, educational institutions have the critical and analytical thinking to counteract the teachings of radicalism. The form of activities likes as follows: (a) Providing students with the ability to think critically and analytically, so that they do not accept any information as absolutely truth without filtering it the first, (b) Instilling an understanding of multi-culturalism, democracy and defending of the country; (c) Developing a more dialogic teaching method; (d) train the students to argue and refute an argument; and provide the case questions to the students for analysis.[12] In the field of education, educational institutions have critical and analytical thinking to counter the teachings of radicalism. The form of the activity is as follows: (a) Equipping students with critical and analytical thinking skills, questioning new information received by using Sipakatau culture, whether it is appropriate or not, so that they do not accept information as absolute truth without filtering it first, (b) Instilling understanding of Sipakatau which has been taught from generation to generation human values, looking after each other, loving each other, advising and protecting each other, upholding the values of togetherness (democracy) and defending the country; (c) Developing more dialogical teaching methods; (d) train students to argue and refute an argument; and increasing cultural literacy in local wisdom studies, providing case questions for students to analyze.

Therefore, it is very important to pay attention to the learning format and model, in order to educate students and introduce the noble values of Sipakatau local wisdom, in the form of Mutual Respect (Karaeng), thus creating attitudes and noble values of truth that are universally recognized. by all mankind in the world.[13] In this session students begin to understand and be able to analyze forms of local wisdom values, such as mutual respect. And understand the philosophy of the Bugis Society that every human being has their own strengths and weaknesses. Therefore, they respect each other's differences and diversity. This attitude of mutual respect is manifested in various aspects of life, such as: Provide opportunities for others to contribute and achieve. Appreciate the work and efforts of others. Do not belittle or demean others. Help each other and help each other.

In this critical analytical strategy, it can be seen that students have started to speak politely to their friends, the direction of their conversation shows a nuance of respect, or mutual Respect (Passengnge) as Sipakatau values. This value is closely related to the value of mutual respect. The Bugis people understand that every human being has their own strengths and weaknesses. Therefore, they respect each other's differences and diversity. This attitude of mutual respect is manifested in various aspects of life, such as: Provide opportunities for others to contribute and achieve. Appreciate the work and efforts of others, Do not belittle or demean others, Help each other and help each other.

FINDINGS

As a result of this research, it was found that radicalism among students was caused by five factors, namely,

1. Identity crisis: Students who experience an identity crisis, such as feeling alienated or not accepted in their environment (F.1)

2. Far from their ethnic culture and local wisdom, are more vulnerable to being exposed to radical ideology. (F.2)

3. Lack of religious understanding: A narrow and shallow understanding of religion can make students easily manipulated by groups. (F.3)

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[12]Petrus Reinhard Golose, *Deradikalisasi Terorisme, Humanis, Soul Approach dan Menyentuh Akar Rumput*, YPKIK: Jakarta, (2010): 142

[13]Izzatur Rusuli. *Refleksi Teori Belajar Behavioristik dalam Perspektif Islam*, Jurnal Pencerahan, Volume 8, Nomor 1, Juli - Desember 2014 ISSN: 1693 – 7775: Majelis Pendidikan Daerah Aceh, h. 38-54. Accessed, 14, 12, 2016

4. The influence of social media: Social media has become a platform used by radical groups to spread their ideology to students. (F.4)

5. Weak character education based on culture and local wisdom. Character education and local wisdom that are not yet optimal in schools mean that students lack a filter for extreme ideologies. (F.5)
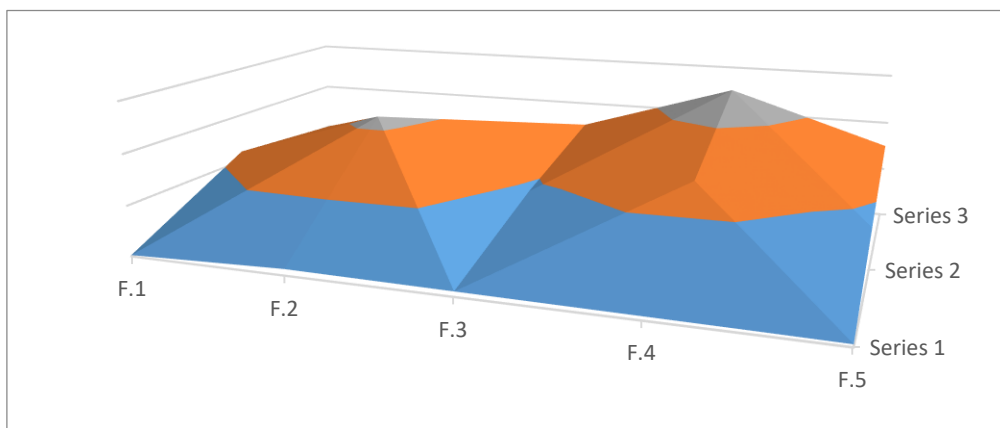
Prosentasi Faktor Lima Kelemahan Pelajar dapat dilihat

The table above shows the five factors that encourage radicalism among students. starting from F.1 to F.5, and the level of seriousness of the problem in the form of the impact of this radicalism attitude in the column is only up to serious-3, not more than that, because the data entered is only readable at serious 3, while serious -4 and - 5, has led to acts of terrorism and even acts of violence and suicide bombings. Even though it is already at serious number-3, this indicates that the impact is very alert. Due the radicalism among students can have various negative impacts, including, see the following table

N0	Impact	Description
1	**Violence**	Students who are exposed to radicalism are at risk of committing acts of violence, such as suicide bombings or other acts of terror
2	**Intolerance**	Radicalism can foster attitudes of intolerance and discrimination against other groups.
3	**Disintegration of the nation**	Radicalism can divide national unity and threaten national stability

Efforts to overcome radicalism among students

This research recommends several efforts to overcome radicalism among students, including:

1. Strengthening character education with local wisdom; Character education needs to be strengthened in schools to instill Sipakatau values, as the basic values of Bugis society

2. Increasing cultural literacy. Students need to be equipped with good cultural literacy and local wisdom so that they know their own culture better than foreign cultures. 3. Building family resilience: Families need to play an active role in building family resilience and monitoring their children's activities on social media.

4. Multi-stakeholder involvement: Overcoming radicalism among students requires multi-party involvement, such as government, schools, families, civil society organizations and religious leaders.

Radicalism among students is a serious issue that needs to be addressed immediately. Efforts to overcome radicalism must be carried out comprehensively and involve various parties. Including strengthening local culture and wisdom, with learning models of analytical and critical study of culture and local wisdom, with enrichment. Character education, increasing media literacy, building family resilience, and multi-stakeholder involvement are the keys to preventing students from being exposed to radical ideologies and building a young generation that is tolerant and loves the country.

ANALYSIS

Remembering that learning is a series of actions designed to support student learning, by paying attention to and avoiding extreme events that contribute to the series of internal events that take place and are experienced by students. In terms of curriculum, it is necessary to formulate a National Defense curriculum by strengthening the culture and local wisdom of the community, which is more comprehensive, effective, interesting and ideal in accordance with the culture, traditions, religion and socio-economic background of the local area.[14] As the data found regarding local culture and wisdom in this research is: (Teppangnge) or Reminding Each Other, This value emphasizes the importance of reminding and advising each other in goodness. The Bugis people believe that every human being has the potential to become better. Therefore, they remind and advise each other to avoid disgraceful actions and always stay on the right path. This attitude of reminding each other is manifested in various aspects of life, such as: Provide constructive advice and input to others. Reprimand in a polite and polite manner if you see someone making a mistake. Pray for each other and ask for forgiveness from Allah SWT to avoid disgraceful actions.

The embodiment from the spirit of defending to the country and loving this country the first must formed and nurtured in the soul of each individual in the process of education, so that a sense of nationalism and love for the homeland is embedded and crystallized in their soul, then awareness will arise to stay away from, even against efforts to treason or solicitation of the treason and betrayal of to the country.[15] The embodiment of the spirit of national defense and cultured love of the homeland as the main thing must be formed and nurtured in the soul of every individual in the education process, so that a sense of nationalism and love of the homeland is embedded and crystallized in their souls. Then awareness will arise to stay away, even from attempts at treason or invitations to treason and betrayal of the state.

These movements gradually instill the ideas and concepts of their movements and struggles through the educational institutions, both formal and non-formal. The process of transformation and discourse on Islamic understanding of those who are categorized as hardline and ideological Islamic groups, is carried out the through an intense, in-depth and continuous learning process.[16] These movements gradually implanted the ideas and concepts of the movement and its struggle through educational institutions, both formal and non-formal. The transformation process and discourse on Islamic understanding among hardline and ideological Islamic groups is carried out through an intense, in-depth and continuous learning process.

In this regard, the Sipakatau culture, which has values (Mappasau) or mutual nurturing, indicates peace that must continue to be maintained, because only with this peace will humans survive in the world. This value is related to efforts to maintain and maintain good relations between people. The Bugis people believe that social life will be more harmonious if they look after each other and maintain good relations. This mutual caring attitude is manifested in various aspects of life, such as:

Maintain good relations and communication. Resolving conflicts in a peaceful and deliberative manner. Forgive each other and forget other people's mistakes. Establishing cooperation and mutual cooperation to achieve common goals.

These sipakatau values are not only a guideline for the Bugis people in their daily lives, but also a moral and ethical basis in various aspects of life, such as family, government and customs. By practicing sipakatau values, it is hoped that society can live in harmony, peace and prosperity.

Several of these groups and movements already exist and established in Indonesia, continuously incubating their movement cells through a neatly and systematically designed learning model,

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[14]Azyumardi Azra, *"Tantangan PAI; Radikalisme, Peningkatan efektivitas dan Peran PAI".* Makalah disampaikan pada Studium general *'PAI dan Tantanganya'*, Jurusan PAI, FITK, UIN Syarif Hidayatullah Jakarta, Aula Student Center, (Senin 13 April 2015): 4-12

[15]Kuntowijoyo**:** *Kembalikan Pancasila sebagai Ideologi Negara*, 25 Januari,2001. *Suara Merdeka,* Accessed 7 November 2015

[16]Muqoyyidin, Andik Wahyun. *Membangun kesadaran inklusifmultikultural untuk deradikalisasi pendidikan Islam*. Jurnal Pendidikan Islam 2.1 (2013): 131-151.

learning with the family assistance model or what is termed *halaqah* and *´usrah*. These groups are very massive in forming and developing their movement cells, so that they can enter, spread and be accepted in society.[17]

The movement cells are transformed with the *ta'lîm halaqah* learning model. In the form of education and learning styles that are carried out, *ta'lîm halaqah* is one of the movement cells of practice groups and Islamic movements, which are mushrooming in the midst of society.

Currently there are people who think that the Salafi Islamic group is an extreme movement that makes no compromises at all. The process of transformation of radical ideas and Islamic practical movements has spread to several elements of society and educational institutions, both at the secondary level and even at colleges and universities, at the university level. These movements and processes take the form of ta'liîm halaqah and 'usrah learning groups which are integrated into learning activities at the levels of Islamic education, society and the academic world.[18]

Their behavior could be said to be very excessive and could even be said to be repressive-progressive, in responding to the habits and patterns of worship of society which they categorized as heretical, heretical and haram.[19] It can be said that their behavior is very excessive and can even be said to be repressive-progressive, in addressing the habits and patterns of the public worship which they categorize as heretical, bid'ah and unlawful.

Because the education and learning process is an effort to change the attitudes and behavior of students, both in terms of attitudes, actions, intelligence, reasoning and awareness as humans who want to change and become better, as in behaviorist theory which believes that every human child is born without a legacy of intelligence or inheritance. talent, inheritance of feelings and other abstract inheritance. In this case, the behavioristic concept views that individual behavior is a learning result that can be changed by manipulating and creating learning conditions and supported by various reinforcements to maintain the desired behavior or learning results.[20] In this case the behavioristic concept views that individual behavior is a learning result that can be changed by manipulating and creating learning conditions and supported by various reinforcements to maintain the desired behavior or learning outcomes.[21] Therefore, cultivating radical attitudes and ideas among students needs to be carried out with only one model, namely learning by strengthening local culture and wisdom, building a culture of criticism and analysis of new information that does not seem to be in accordance with students' local culture and wisdom.

Examining the learning model that occurs in this *ta'lîm halaqah*, also following the pattern of education and learning strategies, which are common and generally carried out in society. According to Berkson and Wettersten, the ideal thing that should happen in a learning process is not only transfer, but also transformation; even its a knowledge, skills, or values.[22] Therefore, learning must touch three aspects, namely cognitive, psychomotor and affective. With these three aspects, it is hoped that learning will not only fulfill intellectual satisfaction, but also be able to function as a

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[17]Harto, Kasinyo. *Islam Fundamentalis di Perguruan Tinggi Umum (Kasus Gerakan Keagamaan Mahasiswa Universitas Sriwijaya Palembang)*, Diss. Universitas Islam Negeri Sunan Kalijaga, 2008. *Accessed*, 21 Desember 2015

[18]K. Schulze*. Indonesia's approach to jiha>dist deradicalization*. CTC Sentinel 1.8 (2008).*Accessed*, 12, 15, 2015

[19]Akh Fauzi Aseri. *Radikalisme Islam di Kalangan Mahasiswa Perguruan Tinggi Negeri di Banjarmasin*. Tashwir, 3.6 (2016).*Accessed*, 12, 17, 2016

[20]Smith, M. (1999). The behaviourist orientation to learning. The Encyclopedia of Informal Education. Retrieved December 6, 2010, from *http://www.infed.org/ biblio/ learning-behavourist.htm. Accessed*, 12, 15, 2016

[21]Perubahan perilaku itu timbul setelah manusia mengalami kontak dengan alam dan lingkungan sosial budayanya dalam proses pendidikan. Maka individu akan menjadi pintar, terampil, dan mempunyai sifat abstrak lainnya tergantung pada apakah dan bagaimana ia belaj

ar dengan lingkungannya. Emerging theories and online learning environments for adults. (2002). In Theories of Educational Technology. Retrieved November 24l, 2010, from https:// sites.google. com/a/ boisestate.edu/edtechtheories/

[22]WilliamBerkson and John Wettersten*. Learning from Error,* Karl Popper's Psychology of Learning. 1989. *Accessed*, 12, 16, 2016

transformation of individual behavior and behavior.[23,24,25] If Berkson and Wettersten are correct in their statement that learning must touch on three aspects, then strengthening approaches to learning is absolutely necessary, whether cultural and local wisdom, religion or others.

CONCLUSION

The conclusion shows that students' understanding of the subject matter depends on how strongly they are able to analyze the subject matter they receive. Or it could be said that good understanding is produced with strong analytical power. As happened in one of the high schools in Bone and Makassar which shows that a good understanding of Islamic religious lessons depends on students' analytical strength. In the school environment: Teachers can apply ethical values in the teaching and learning process by creating a conducive classroom atmosphere, respecting each other's opinions, and providing constructive advice and input to students. Strengthening cultural literacy and local wisdom can build students' analytical and critical strength in recognizing radical ideology in the school environment

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'Abdullãh al-Kailãnî al-Ausãfî, al-Irhãb wa al-'Unûf wa al-Tatarruf fî dauî al-Kitãb wa al-Sunnah, Qismu al-S|iqãfah al-Islamiyah kulliyah} al-Syari'ah} Jami'ãh al-Imãm Muhammad Bin Su'ûd al-Islãmiyah

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