

Anti-Radicalism Education Based on Local Wisdom at the Nature Schools

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Anti-Radicalism Education Based on Local Wisdom at the Nature Schools

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ABSTRACT: The purpose of this study was to describe the anti-radicalism education model based on local wisdom at the nature schools in the former Residency of Surakarta, Central Java, Indonesia. The research method was the four stages Research and Development (R&D), namely: 1) preliminary study: information gathering activities including literature review; 2) preparation of the initial draft; 3) trials: limited trials and extensive trials; 4) model validation test and dissemination. Respondents were obtained from eight nature schools in the area of Surakarta. Data collection techniques included questionnaires, observations, interviews, and documentation. All quantitative data were analyzed using SPSS. The results of a series of Research and Development and data analysis using SPSS reveal that the concept of local wisdom-based anti-radicalism education at the nature school includes three factors, namely: commitment to the national consensus, anti-violence, and accommodation to local culture.

KEYWORD: Anti-radicalism education, nature school, research and development

I. INTRODUCTION

Radicalism is a belief and movement that becomes a serious challenge in Indonesia as the predominantly Muslim country. Radicalism has always been stigmatized by the extreme, exclusive, and intolerant teachings of Islam, and was linked to a series of acts of terrorism in Indonesia. In fact, Cable News Network Indonesia (2021) reported the bombings at various regions, including at the Indonesian Protestant Christian Church (GKPI) in Medan in 2000, the Philippine Embassy in Jakarta in 2000, the Malaysian Embassy in Jakarta in 2000, the Jakarta Stock Exchange Building in 2000, at the Christmas Eve at 34 locations in 2000, the Plaza Atrium Senen Jakarta in 2001, KFC Restaurant in Makassar in 2001, Australia Jakarta School in 2001, at New Year's Eve in Palu in 2002, Cijantung Mall East Jakarta in 2002, McDonald's Restaurant in Makassar in 2002, Police Headquarters Complex Jakarta in 2003, the district adjacent to the UN office in Jakarta in 2003, Cengkareng Airport Jakarta in 2003, the JW Marriott in 2003, Palopo Cafe in 2004, the Australian Embassy in 2004, the Paris Indonesian Embassy in 2004, the Immanuel Church in Palu Sulawesi in 2004, Bali in 2005, the Ritz Carlton in 2009, the Cirebon Az-Dzikra Mosque in 2011, the Sarinah in 2016, the Departmental Police Office/Mapolresta in Surakarta in 2016, the Kampung Melayu in 2017, Surabaya and Sidoarjo in 2018, and the Kartasura Police post in Sukoharjo in 2019.

The acts of terrorism are allegedly the result of the infiltration of radical Islam in Indonesia. Therefore, the efforts to de-radicalize those who have been exposed to radicalism and have deviated from the true teachings of Islam are urged. The emergence of radicalism is possibly sourced from educational institutions under the auspice of ministry of national education, which makes them escape surveillance. Fuad (2013) argued that radicalism had infiltrated educational institutions as indicated by 21% of students and 21% of teachers claimed

that Pancasila was no longer relevant as the state ideology and at the same time, 84.8% of students and 76.2% of teachers agreed with the implementation of Islamic law. In addition, 52.3% of students agreed to use violence for religious solidarity and 14.2% justified the bombings carried out by radical group.

Radicalization is increasingly pervasive and entrenched in many aspects of life, including worship activities, scientific insights, and management of educational institutions. Meanwhile, the formal education institutions in Indonesia are varied, such as integrated Islamic schools, special program schools, tahfidz Al Quran schools, inclusive schools, and nature schools. According to Mutohar (2019), Islamic schools in Indonesia can be vulnerable to radicalization. Wahyudi (2020) showed that several private schools in West Sumatra were radicalized, emphasizing the urge of collaboration between schools, the Indonesian National Armed Forces, local government, and society in making strategies to counter radicalism. Meanwhile, Chalmers (2017) suggested that while the jihadist activists in Indonesia have started to acknowledge deradicalization, the potential of violent extremism is remained.

Private educational institutions are allegedly radicalized due to the absence of government's monitoring. The former residency of Surakarta, which consists of Sukoharjo Regency, Klaten Regency, Boyolali Regency, Wonogiri Regency, Karanganyar Regency, Sragen Regency, and Surakarta City, is an area that attracts public attention as several studies associated this area with radicalism and extremism. The dissemination of research results conducted by the Postgraduate School of Universitas Islam Negeri Yogyakarta, the Center for the Study of Islam and Society (PPIM) of Universitas Islam Negeri Syarif Hidayatullah Jakarta, the Nahdlatul Ulama Institute, and the Center for the Study of Islamic Democracy and Peace (PUSPIDEP) Yogyakarta, revealed that Surakarta (as mentioned by Utantoro (2018)) produced prolific publishers of Islamism and jihadism books. Consequently, it allegedly triggered radicalization in Surakarta and other cities.

According to the Agency for Language Development and Cultivation (Tim Badan Pengembangan dan Pembinaan Bahasa (2016)), the term "radical" derives from the Latin word "radix" or "root". Here, it is attached to certain belief or movement. Therefore, the terms "radicalism" and "radical movement" emerge. Radicalism is defined as a belief of proposing drastic changes in the society to achieve progress (Laisa, 2014). This definition is similar to those in the dictionary, namely: 1) fundamental (essential); 2) extreme demand for changes (laws, government); 3) advanced in thinking or acting. Principally, it demands fundamental changes, leading to the conception of extreme, excessive, and intolerable behaviors. The behaviors surpassing the moderate or limits of reasonableness are referred to as *al-tattarruf*, *alghuluw*, *al-tasyaddud*, and *al-tanatu* in the Scripture (Masduqi, 1970).

Currently, there are ten nature schools in the area of Surakarta. The education system of these schools is different from formal schools in general as they come with the concept of nature education. School is the reality of life that they live with genuine appreciation. School is a source of joy, instead of strains that may lead to passionless students. Due to such flexible characteristics, it is easier for radicalism to enter nature school. The curriculum that adheres to independence is susceptible to the idea of radicalism.

The monitoring of non-formal schools such as nature schools is unlike that of formal ones. The curriculum of nature schools is devised based on the ideology of the founder, instead of referring to the prevailing curriculum. Such schools also emphasize local wisdom as a fortress to prevent the infiltration of radicalism. Local wisdom is not limited to annual commemorations or ancient manuscripts in a museum. It can be speech, spatial planning, social norms, and cultural arts. It is not restricted to cultural strategy in problem-solving, but also a prospective early warning system to the threat of radicalism in society.

Each natural school has a distinguished vision and mission. The vision of the Al Atsar Nature School is to become a trusted educational institution to generate young entrepreneurs who have noble characters. Briefly, this school is oriented to produce entrepreneurs. The vision of the Aminah Baki Sukoharjo is to build role model generation who are decent, intellectual, independent, and fond to Indonesian culture and nature. This school is oriented to create students who have attachment to Indonesian culture and nature.

The difference in vision between these schools is obvious and used as the philosophy of each school. Despite both of them are nature schools, they do not necessarily prioritize the nature as the school basis. This reinforces the assumption that the implementation of nature school is based on the ideology of the founder,

instead of being dictated by the standard curriculum. Therefore, it may allow various notions against regulations, including radical education.

Despite the discretion of nature schools in relation with government regulations, local wisdom is the basis for providing education, in particular local/traditional arts. Khoiriyah et al. (2021) suggested that religious education in the nature schools is contextual and it practically synergizes with local wisdom. Therefore, it is interesting to dissect the concept of anti-radicalism education based on local wisdom that takes place in the nature schools in the area of Surakarta.

This paper describes the concept of anti-radicalism education in the nature schools in the area of Surakarta. It is expected that the findings will contribute to the development of anti-radicalism education based on local wisdom for schools in particular and the world of education in general. As a research and development, it will provide a formulation of anti-radicalism education.

II. METHOD

The method used in this study was the Research & Development. According to Borg & Gall (1983), educational R&D is an industry-based development model in which the findings of research are used to design new product and procedures, which then are systematically field-tested, evaluated, and refined until the meet specified criteria of effectiveness, quality or similar standards. The major step in the R & D cycle used to develop minicourses are: research and information collecting, planning, develop preliminary form of product, preliminary field testing, main product revision, main field testing, operational product revision, operational field, final product revision, dissemination, and implementation.

In this study, the researcher steps were simplified into four, namely: 1) preliminary study to gather information, including literature review; 2) Initial draft modeling for the development of anti-radicalism education in the nature schools; 3) trials, including limited trial and extensive trial; 4) model validation test and dissemination.

III. RESULTS AND DISCUSSION

The learning system at the nature schools refers to the logic curriculum, morals curriculum, leadership curriculum, and business curriculum. The use of a varied curriculum is aimed to equip students with multiple intelligences. Gardner introduced different types of intelligences, namely: linguistic intelligence, logical-mathematical intelligence, spatial intelligence, bodily-kinesthetic intelligence, musical intelligence, interpersonal intelligence, intrapersonal intelligence, naturalist intelligence, and existential intelligence (Masdudi, 2017)

The curriculum at the nature schools is actually quite similar with formal schools in general. The distinction is mainly on the direct practices of the conveyed theories. Therefore, it is easier for the students to understand the lessons. Additionally, the curriculum is independent as it is adjusted to the ideology of the founder. Some nature schools decide to stick to the national curriculum in order to facilitate their students for entering the next education level. Nevertheless, almost 75% of nature schools in the area of Surakarta prefer to integrate the national curriculum, school's internal curriculum, and local curriculum. The integration is intended to foster students in pursuing intelligences as the original purpose of nature school. Meanwhile, school that prefers to implement a distinctive curriculum usually enlists its students in the equivalency exam of packet A, B, or C. The equivalency exam is preferred to avoid distractions and stay focused on the ideology of nature school.

In addition to the distinctive curriculum, nature schools have the privilege in incorporating local wisdom into their school environment. Local wisdom is a representation of a world view/way of life that grows and develops in a community (Musanna, 2011). Santoso & Budi (2010) suggested the characteristics of nature schools, namely: a) the encouragement for creative freedom; b) the concept of 'learning by playing' to create a fun environment for children and to explore children's strengths, interests, and talents; c) decent teachers and teaching staff with high creativity to provide developmental stimuli for students; d) the learning methodology of 'action learning' or 'learning by doing' to build student's logical thinking; e) the curriculum of 40% theory and 60% practice; f) the provision of supporting books from various reference/sources; g) the emphasis that the

process of acquiring knowledge in joy and applicable knowledge are more valuable than merely pursuing scores; h) learning materials are adapted to curriculum competencies at a certain time span and programmed thoroughly.

The four main pillars in the establishment of nature school are: (a) curriculum with core values of morals and leadership, talent and life skills, art and creativity, environment and conservation, logic and academics; (b) methods with core values of learning from nature, mother tongue, outbound, apprenticeship, learning from the experts; (c) environmental and physical with core values of clean, green and sustainable, low cost; (d) community with core values of the integration of all elements (schools, government, and parents), as well as participatory and contributive, excellent character (Sekolah Alam, n.d.). Education in nature schools is carried out through integration with all subjects that prioritize practice and experience, role model and habituation, and the attachment to local culture (Khoiriyah et al., 2021). Local culture hinders the school from radicalism.

The local wisdom adhered by the nature school in the area of Surakarta are: a) Introduction and interaction with the nature, for example by visiting and learning directly with pottery craftsmen and using the *saung* as a workshop; b) Local wisdom-based activities such as traditional dance and song, *wayang* day, *batik* day, *gamelan* day, fairy tale day, and Javanese day to nurture the fondness for nation's culture and to instill the values of nationalism; c) Local content curriculum includes fostering Javanese language; d) Fun activities such as farming and cooking based on regional characteristics, and product marketing; e) Involvement in social activities carried out by the community.

Value-based education is fundamental to foster moral, character building, and the sense of togetherness that are at risk of disappearing. In modern times, cognitive skills are highly emphasized while affective skills are abandoned. It is a reason why children unable to live their lives appropriately. Sternberg suggests that in the past of couple of centuries, Western education has typically focused on imparting content knowledge and developing cognitive skills in students. Schools promote intelligent-but not necessarily wise students. The students may gain academic accomplishment, but they fail to life genuinely and frequently engage in foolishness that harm themselves and others (Sternberg & Jordan, 2005).

According to Gomboc (2016), children used nature for experimental learning where they imbued their physical, emotional, and social welfare with a sense of deeper learning levels. Under such circumstance, they are able to learn many things from the environment, animals, natural life, and most importantly, they embrace them physically and emotionally on a deeper level. In addition, learning activities are not limited by space and time. The student may have morning, afternoon, or evening class depending on the discretion of teacher and student. Formal school students may find this flexibility as odd and unusual. But actually, direct interaction with nature will help students to understand their lessons.

Nature school is an alternative education that offers a different atmosphere from schools in general. Learning process is not limited by space and time, and is equipped with natural facilities and infrastructure. Today, this school is increasingly popular due to its unique characteristics that attract the interest of parents to send their children to nature schools. The introduction of and interaction with local wisdom as a program at nature schools is a significant effort to maintain local culture and dispel children's interest in western culture, and to strengthen national identity, self-reliance, sympathy and empathy for others, and interaction and communication skills. In this context, local wisdom is synergized with the concept of anti-radicalism education in which one of the factors as an indicator of anti-radicalism education is the accommodation to local culture.

The results of theoretical studies, expert validation, and forum group discussion (FGD) were used to develop a concept scale of anti-radicalism education at nature schools. The description of this concept is presented in Table 1.

Table 1: Concept scale of anti-radicalism education
 based on local wisdom at the nature schools

Indicator	Description
Commitment to the national consensus	<p>The four national basic consensus (The five principles/<i>Pancasila</i>, the 1945 Constitution, The Unitary State of the Republic of Indonesia/<i>NKRI</i>, Unity in Diversity/<i>BhinnekaTunggalIka</i>) as the guidelines of national education</p> <p>The national consensus restricts the freedom to provide the school's ideal education</p> <p>The national consensus influences religious practices at the nature schools</p> <p><i>Pancasila</i> is accepted as the only ideology of the Indonesian state</p> <p><i>Pancasila</i> ideology is a guideline in the development of curriculum</p> <p>To maintain the social harmony, other ideologies other than <i>Pancasila</i> should not exist in Indonesia</p> <p>The basis of knowledge that must be conveyed to students is <i>Pancasila</i> as the only ideology of the state</p>
Tolerance	<p>An open-minded attitude is one of the educational values fostered to students at the nature school</p> <p>Being generous in accepting defeat and shortcomings is one of the educational values fostered to students at the nature school</p> <p>The habituation to assist and help others voluntarily and unconditionally</p> <p>Differences in religion, schools of thought, and perspectives are accepted appropriately by all educators at the nature school</p> <p>Differences in religion, schools of thought, and perspectives are respected by all educators at the nature school</p>
Anti violence	<p>To make changes, school leaders conducts extreme actions in the name of religion hence the changes can be accepted by all groups</p> <p>The power of speech and oration is one of the strengths of school leaders in attracting the public's interest in sending their children to nature school</p> <p>To increase public interest on nature school, school leaders does not hesitate to demean other schools</p>

	Unfairness is perceived as a threat to nature school Unfairness is responded by the protest and threat to the authorities
Accommodation to local culture	The local culture of the local community related to social life is included in the curriculum of nature school The local culture of the local community related to worship activities is included in the curriculum of nature school The local culture of the local community related to traditional arts is included in the curriculum of nature school

Based on the findings of limited trial, further extensive trial was conducted through the distribution of questionnaires to a total of 55 teachers of nature schools in the area of Surakarta. The questionnaire consisted of agree/disagree questions, and to assess the feasibility of the instrument, Likert Scale (with category of very good, good, fair, and poor) was used. As illustrated in Table 1, there are four indicators, namely: commitment to the national consensus, tolerance, anti-violence, and accommodation to local culture.

The data obtained from further test was used to determine the mean of each indicator, namely (1) the indicators for commitment to the national consensus of item 1, 2, 3, 4, 5, 6, and 7, the total was 1196 and mean of 170.9, (2) the indicators for tolerance of item 8, 9, 10, 11, and 12, the total was 982 and mean of 196.4, (3) the indicators for anti-violence of item 13, 14, 15, 16, and 17, the total was 861 and mean of 172.2, and (4) the indicators for accommodation to local culture of item 18, 19, and 20, the total was 528 and mean of 176.

With the composition of the scores as above, the data analysis was carried out to find the highest and lowest scores. If the highest score for each item is 4 while the lowest score for each item is 1, then the highest score for the questionnaire is $4 \times 55 = 220$ and the lowest score is $1 \times 55 = 55$. To find out the interval for each category, the equation is:

$$\frac{\text{Highest score} - \text{lowest score}}{4}$$

The result is $(220-55)/4 = 165/4 = 41.25$. So, the interval for each category is 41.25 points.

The result of the calculation is presented in Table 2:

Table 2: Intervals for each category

No	Interval	Category
1	55 – 96.25	Poor
2	96.26 – 137.5	Fair
3	137.6 – 178.9	Good
4	179 – 220.3	Very good

Based on Table 2, the result of the extensive trial analysis is presented as follows:

Table 3. The results of the extensive trial analysis

No	Indicator	Mean Score	Category
1	Commitment to the national consensus	170.9	Good
2	Tolerance	196.4	Very good
3	Anti violence	172.2	Good
4	Accommodation to local culture	176	Good

The results of data analysis using SPSS reveal that the factors contained in anti-radicalism education include: commitment to the national consensus and tolerance, anti-violence, and accommodation to local culture. Of these three factors, the most dominant is the commitment to the national consensus and tolerance. This factor has eleven (11) items with a high loading value between 0.5 – 0.746.

The dominant item that sustains the factor of Commitment to the National Consensus and Tolerance is item 4 with a loading value of 0.746. It states about Pancasila being accepted as the only ideology of the Indonesian state. The five moral principles or Pancasila contained the lead for the Indonesian as a strong nation. As the one and only ideology of the Indonesian state, Pancasila manifests its form as an open ideology, an ideology that adapt to the changing times without losing its fundamental values. The hallmark of an open ideology is that its values and ideals are not imposed from outside, but are extracted and gained from the spiritual, moral, and cultural wealth of the people (Agus, 2016).

Pancasila is the dominant factor in anti-radicalism education as the values contained in Pancasila are able to reassure the people regarding the capacity of Pancasila as solutions for the on-going national problems. These values include: *First*, the noble principles of divinity, humanity, unity, democracy, and social justice; *Second*, the instrumental values of guidance, policies, strategies, targets, and related institutions; *Third*, praxis values namely the realization of instrumentals in the national life.

The second factor, namely Anti-Violence, is dominated by item 17 on "the injustice perceived by the nature school will be responded with protest and threats to the authorities". This item implies that a sense of fairness or justice is desired by everyone and also for every institution in relation with the decisions that have been made. Justice is the manifestation of *wasathiyah* that has the meanings of: moderate, fair, and the best (Hidayat & Sugiarto, 2020). Of all the meanings contained in the word *wasathiyah*, it emphasizes that fairness is the same as not taking sides, making considerate decisions for the best of both parties. Such characteristics bring comfort to society, provide a sense of security and harmony for anyone, and involuntarily evade radicalism.

The third factor, Accommodation to Local Culture, consists of two items with similar loading value, namely 0.535 and 0.620. In such situation, it can be declared that the accommodation to local culture is supported by two items. Cultural reinforcement attained through fostering local wisdom; expanding a network of civic engagement; promoting equity, equal participation, collaboration, and solidarity, is effectively strategic for preventing and overcoming radicalism (Hidayat & Sugiarto, 2020). Local culture and local wisdom incorporate several functions (educative, informative, prophetic, recreational, and scientific or academic) that contribute in promoting harmonious civilization, brotherhood, and respect for diversity by directing the collective orientation of people toward their traditional identity.

If radical is an attitude that underlies certain behaviors, radicalism is a belief or movement adhered by a group of individuals with distinguished characters. The characters are: *First*, intolerant and disrespectful toward others. *Second*, fanatic manifested by an attitude that justifies oneself and criticize others. *Third*, exclusive in terms of being restricted and anti-mainstream. *Fourth*, revolutionary with rather violent strategies to achieve goals.

Masduqi (1970) confirmed such characters, defining radicalism as a fanatic outlook toward one's belief reflected by overlooking others, disowning the history of Islam, being reluctant to have open dialogue, and

simply condemning other groups as disbelievers due to dissimilar interpretation of the Scripture and neglecting the essence of the shari'ah (*maqa>shid al-syari>'at*).

According to Lukens-Bull, (2008), radicalism is a by-product of the democratic politics. Nevertheless, radicalism is offensive for a majority of Indonesian Muslims when it is accompanied by violence and limitations on the freedom of thought. Radical Islam is limited in terms of range and scope.

Radicalism has become a mystifying concept for its adherents since on the one side it accepts modernization, but on the other side it is reluctant to exclude religion from the socio-political realm. Eventually, the understanding of religion as a divine one often prevails, leading to the notion of social revolutions or to transform the existing non-ideal and secular order into an ideal one.

In this context, radicalism is perceived as an ideology (idea or notion) and an understanding to make changes to the social and political system by using violent extremism (in terms of verbal, physical, and emotional) in the name of religion. The essence of radicalism is the violent attitudes and behaviors of a particular individual or group to bring about the desired changes. Radical groups seek to instantaneously and drastically change the prevailing social system (Kementerian Agama Republik Indonesia, 2019). Noorhaidi Hasan asserts that the phenomenon of radicalism among Muslims is a typical one. Radicalism is a dilemma between accepting modernization and reluctance to exclude religion from the socio-political realm (Hasan, 2012)

Anti-radicalism might be represented as an attitude of disapproval, dislike, and displeasure towards the acts of radicalism. It is also interpreted as moderate, namely impartial, respectful, appreciative, and other attitudes that potentially prevent or eliminate the idea of social and political reform by means of violence. Essentially, it can be perceived that anti-radicalism education is a conscious and deliberate effort carried out with the aim of introducing ways of thinking and instilling anti-radicalism values which integrate knowledge transfer (cognitive), character building (affective), and moral awareness in performing resistance (psychomotor) against any deviations.

As an education system that promotes 'moderate' attitudes, anti-radicalism education must be explored through the identification of several characteristics as the basis for providing such education at both formal and non-formal schools. Changing the concept of a meritorious struggle of *jihad*—from violence to humanism—entails a determination to improve social welfare and disseminate pluralism, inclusiveness, tolerance, and rational acts (Alam, 2020).

Lukens-Bull (2008) suggests that changes might have occurred in a number of areas, including demographics, curriculum, basic orientation, organization, and ritual activity. Therefore, comprehensive investigation toward these areas is required by setting measurable indicators. *First*, the demographic issues with detailed indicators include: changes in socio-economic and educational background of students and parents, and shifts in political and religious affiliations. *Second*, the curriculum issues with detailed indicators include: the ratio between general and religious subjects, the ratio between conservative and secular subjects, and the shift of the orientation of school of thought (*madhhab*) that affects the curriculum. *Third*, the basic orientation issue that is related to the Islamic orientation of the school leaders, whether it leads to liberal, fundamental, or moderate Islam. *Fourth*, organizational issues with detailed indicators include: organizational orientation related to the curriculum and leadership orientation in the implementation of daily worship practices in which some *pesantrens* are sort of -family affairs, and there is a greater possibility of orientation and curriculum shifting toward either more Islamist or liberalist.

The indicators for religious moderation are applicable to assess the sustainability of anti-radicalism education in an institution. These indicators are: 1) commitment to the national consensus; 2) tolerance; 3) non-violence; and 4) accommodation to local culture. They identify to what extent anti-radicalism education is implemented in an institution. A 'poor' anti-radicalism implies a strong religious moderation (Kementerian Agama Republik Indonesia, 2019).

National commitment is a significant indicator to identify to what extent one's perspective, attitude, and religious practice have an impact on loyalty to the national consensus, particularly related to the acceptance of Pancasila as the state ideology, the attitude towards ideological challenges against Pancasila and nationalism.

The part of the commitment to the national consensus is the acceptance of national principles as contained in the 1945 Constitution and the regulations under the law.

Tolerance is an attitude of accepting, respecting, not interfering with the rights of others to believe, express their beliefs, and express opinions, despite of differences. Thus, tolerance refers to being open-minded, willing, generous, sincere, and polite in accepting differences. It is represented by respecting and accepting others, and positive thinking. As an attitude of coping with differences, tolerance is the most important foundation in democracy since democracy only works when a person is able to express his/her opinion and accept the opinions of others. Religious tolerance is realized in the form of inter-religious tolerance and intra-religious tolerance, both related to social and political tolerance.

The presence of inter-religious tolerance is indicated by good attitudes and willingness to have dialogue, cooperate, and interact with adherents of other religions. Meanwhile, intra-religious tolerance is indicated by the attitude of accepting differences between schools of thought (*madhhab*). In Islam, the major *madhhab*s are Hanafi, Maliki, Shafi'i, and Hanbali.

Anti-violence can be interpreted as an attitude of not using violent extremism in the name of religion to achieve the desired changes. Verbal anti-violence implies that an individual does not simply perceive the unfairness before knowing the truth. The feeling of unfairness and intimidation can either coexist or dissociate. Nonetheless, these perceptions may lead to radicalism even terrorism, despite it is not necessarily realized into actions.

Furthermore, religious practices and behaviors that accommodate local culture can be used to identify to what extent the willingness to accept religious practices that accommodate local culture and traditions. Moderate people are mostly open-minded in juxtaposing local wisdom and traditions with their religious behaviors as they do not conflict with the religious teachings. Non-rigid religious traditions are marked by the willingness to accept religious practices and behaviors that in addition to emphasize normative truth, also accept religious practices based on virtues as long as these practices do not conflict with the principles of religious teachings.

There are several terms that are used interchangeably in interpreting local wisdom, namely local knowledge, local culture, local genius, indigenous culture, and indigenous knowledge (Musanna, 2011). Naritoom in Wagiran, (2012) defines local wisdom as the knowledge that discovered or acquired by local people through the accumulation of experiences in trials and integrated with the understanding of surrounding nature and culture. Local wisdom is dynamic by function of created local wisdom and connected to the global situation. The definition implies the concepts of local wisdom, namely: (1) a prolonged experience as a guide to one's behavior; (2) a proximity to one's surrounding; and (3) a dynamic, flexible, supple, open, and adjustable trait.

Local wisdom-based education underlies a belief that each community has particular strategies and techniques to carry out life according to specific context. Such education is required to develop one's ethical, aesthetic, and collective qualities in social life (Aspin & Chapman, 2017). Local wisdom is a way of life and knowledge as well as strategies in the form of activities carried out by local communities in responding to various problems in meeting their needs (Fajarini, 2014).

In other words, local wisdom is a product of a community that is obtained through distinctive experiences undergone by that community. The values contained in local wisdom will be attached to the community as long as they preserve it. So far, local wisdom has been mostly linked to local culture. It is due to the rich cultural diversity and heritage. Therefore, the exploration of Indonesian culture as learning program at formal and non-formal schools, as well as cultural and religious dialogue are effective tool to counteract radicalism (Kurniawan, 2018).

Local wisdom in the context of *Bhinneka Tunggal Ika* is realized by promoting mutual cooperation, mutual respect, kindness, hard work, and compassion. This is the backbone of how local wisdom is used to resolve disputes, conflicts, violence, and radicalism. Local wisdom is a cultural, problem-solving strategy and a prospective early warning system for detecting the threat of radicalism in society. Preserved local wisdom becomes a tool to ward off radicalism (Sultoni, 2019).

As a complementary to religious education, the concept of anti-radicalism education based on local wisdom enriches strategies in countering radicalism in schools. This research strengthens Arifin (2016) on the role of Islamic Religious Education to prevent radicalism through living values education (LVE), and Koten (2018) on the suitability of multiculturalism education that emphasizes the principles of inclusiveness, diversity, democracy and critical thinking for cultural-based pluralistic society.

IV. CONCLUSION

Of the eight nature schools in the former Residency of Surakarta, Central Java, Indonesia, local wisdom is realized in the form of: a) Students are encouraged to recognize and interact with the nature; b) learning activities such as traditional dance and song, *wayang* day, *batik* day, *gamelan* day, fairy tale day, and Javanese day; c) Javanese language as local content subject; d) Fun activities such as farming and cooking based on regional characteristics, and product marketing; e) Involvement in religious and cultural activities carried out by the community. Based on a series of Research and Development and data analysis using SPSS, the concept of anti-radicalism education based on local wisdom at the nature school involves three factors, namely: commitment to the national consensus, anti-violence, and accommodation to local culture. This concept can be used to determine the presence or absence of radicalism in nature schools. To obtain a more accurate data, further tests are required with longer research time and larger sample.

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