

HISTORICAL ANALYSIS ON FUNDAMENTALISM MOVEMENT OF HIGH SCHOOL STUDENTS IN KEDIRI CITY EAST JAVA

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Abstract: This article aims to reveal the historical roots and patterns of the fundamentalism movement among students in the City of Kediri. This article is based on the field a qualitative case study. Fundamentalism is a movement that is very close to radicalism. However, the spread of fundamentalism was also found in educational institutions. This article concludes that after going through a series of in-depth studies, this article concludes that historically it cannot be found when this fundamentalism movement began to spread in State Senior High School 1 (SMAN) and State Senior High School 2 (SMAN) Kediri. What is found is that there are Islamic study activities that have allegedly been around since the school began operating. Both in SMAN 1 and SMAN 2 Kediri, no definitive clue was given as to when the spread of the religious fundamentalism movement began. The fundamentalist movement patterns in SMAN 1 and SMAN 2 Kediri City have similarities, namely through Islamic study activities. In SMAN 1, Kediri City, there are SKI activities. Meanwhile, at SMAN 2 Kediri, there were a number of activities, such as *PETUAH* (Saturday Sunday Pesantren) BAO, *Mabit* (the night of devotion), and Aqidah. There is also the *At-Tholab* association (a collection of several schools). Some of these activities are a forum for the spread of Islamic religious fundamentalism, which is claimed to teach Islamic teaching in accordance with the Qur'an and Hadith.

Keywords: Fundamentalism Movement, High School Students, Kediri City.

Introduction

Islamic fundamentalism is a social phenomenon in various countries because of modernization, and dissatisfaction with social values that are considered to have deviated from Islamic teachings. Fundamentalism takes the form of resistance—sometimes in the form of radicals. The reference is used as a measure of whether social values that appear are good or not, need to be resisted or not is the Qur'an and the Ḥadīth.¹

Fundamentalists assume, Islam is the only way of life and must be upheld without taking into account its influence on the rights and welfare of other parties. The straight path (*al-ṣirāt al-mustaqīm*) has been determined. God is manifested through a set of positive legal commands that show the right path and act in all circumstances. The only purpose of human life on earth is to realize the manifestation of God by carrying out God's law obediently and obediently.

Life that is submissive and obedient to God's law is considered superior to others. Followers of all other ways of life are considered infidels, hypocrites or wicked and *ṭāghūt*. By basing themselves on the certainty of the law that has been established, the guided and the heretic are more easily distinguished.

The guided are those who obey God's laws while the lost are those who refuse, by weakening or debating God's law. Fundamentalists feel more guided and superior because God is on their side. Fundamentalist Muslims also feel that God's perfection and eternity can be fully achieved on earth as if God's perfection is placed in God's law. The impression that is built is that fundamentalists can create social systems that reflect divine truth.² Islam is seen not only as a superior religion or a belief and code of worship but also as a way of life and a cultural order that is capable and worthy of managing all humanity.³ Fundamentalists spread this understanding with zeal. Usually, they make high school students the target of their *da'wah*, either middle or upper level through mentoring in schools.

¹ The writer does not discuss the definition of fundamentalism because it is debatable. A. Jainuri states that he cannot avoid it when discussing it. He limits how a label is used, not whether it can be used. Achmad Jainuri, *Orientasi Ideologi Gerakan Islam* (Surabaya: LPAM, 2004), 7.

² Khaled Abou el-Fadl, *Cinta Dan Fakta Toleransi Islam* (Bandung: Mizan, 2002), 21.

³ David Sagiv, *Islam Otentisitas Liberalisme* (Yogyakarta: LKIS, 1997), 4.

This phenomenon is also apparent in the city of Kediri. In this city, there are actually various Islamic schools ranging from large ones such as NU, Muhammadiyah, LDII, to small ones like Salafis and religious groups in schools. Something interesting to study is that this small stream is currently very active and has a distinctive model in spreading its teachings among students in schools.

Of course, not all schools experience the same thing, but there are some schools whose diversity activities are very dense, but it is outside of school hours and not part of extracurricular activities. Schools also cannot control their activities completely even there are some schools whose Islamic religious education teacher authority is defeated by alumni who teach Islamic religion “fundamentalists” at the school. It is not so clear on the flow or movement where these teachings come from and what the ending of this religious activity will be.

The writer will focus on uncovering the historical roots and patterns of the fundamentalism movement among students in the City of Kediri. This article is written based on field writing with qualitative case study type methods. All data is based on facts in the field, so that the interpretation will be able to represent the real situation. SMAN 1 and SMAN 2 Kediri were chosen as research objects because they were considered to have the most representative attribution according to the writer’s objective.

Fundamentalism in Theory

The term fundamentalism emerged related to American Protestantism at the beginning of the 20th century. This term refers to a religious movement that rejects criticism of the Bible, the idea of evolution, strict patriarchal authority and morality.⁴ At present, the term fundamentalism is also used to refer to movements that lead to religious revivalism in addition to Protestants such as Jews, Hindus, and Buddhists, including Islam.

In a sociological perspective, it can be understood that fundamentalist movements are movements that arise as a result of social transformation or reactions to social change. According to Mun’im Sirry fundamentalism is characterized by three elements, namely religious phenomena, the rejection of the world as a reaction

⁴ Mun’im A. Sirry, *Membendung Militansi Agama* (Jakarta: Erlangga, 2003), 3.

to social and cultural change perceived as a crisis, and defensive reaction by trying to maintain something that is believed.⁵

Samsul Arifin refers to Euben giving the formula that fundamentalism as a contemporary religiopolitical movement that seeks to return to the basics of the scriptures and reinterpret those foundations to be reapplied to the contemporary political and social world.⁶ According to Euben, there are three important things in fundamentalism. First, despite its religious motivation, it has a political side. That is, salvation is not only alienating itself from the world but also participating in world institutions. Second, fundamentalism calls back to the religious tradition of scriptural and rejects all forms of interpretation. Third, fundamentalism rejects modernism but is an expression of modernity.⁷

In this paper, the term fundamentalism in question is a movement that is based on an understanding of religious texts literally or scriptural with a basis to uphold religious teachings. So, the word fundamentalism refers to the understanding of religious texts such as the Qur'an and Ḥadīth.

Fundamentalism is closely related to social phenomena. George Simel, as quoted by Soetandyo Wignjosoebroto, said that all phenomena and/or social behaviour start from what is in the minds of individuals.⁸ Starting from this thesis, if examined carefully, it is not surprising that fundamentalism with the ideology they think has finally led to unique social phenomena such as incarnated in the Indonesian Mujahideen Council (MMI), Islamic Defenders Front (FPI), Jema'at Islamiyah (JI), Hizbut Tahrir Indonesia (HTI), the

⁵ Ibid., 4.

⁶ Syamsul Arifin, *Ideologi dan Praksis Gerakan Sosial Kaum Fundamental* (Malang: UMM Press, 2005), 26. This fundamentalism movement is sometimes called Islamism. France calls Islamism movement as *intégrisme*, while others call it fundamentalism. All refer to the basic issue in Islamism's ideology, i.e. politicization of Islam to uphold a Sharia state. The ideology is embraced by a transnational movement consists of non-state actors. See Bassam Tibi, *Islamism and Islam*, trans. Alfathri Adlin (Bandung: Mizan, 2016), 48; Compare with Abd A'la, Mukhammad Zamzami, Nur Hidayat Wakhid Udin, Ahmad Fathan Aniq, "Islamism in Madura: From Religious Symbolism to Authoritarianism", *Journal of Indonesian Islam* 12, no. 2 (2018).

⁷ Ibid.

⁸ Soetandyo Wignjosoebroto, *Pengantar Interaksionisme Simbolik: Perspektif Sosiologi Modern* (Yogyakarta: Pustaka Pelajar, 2002), x.

Prosperous Justice Party a.k.a. *Partai Keadilan dan Sejahtera* (PKS) and many others.

All of these organizations have different agendas such as fighting for Islamic shari'ah, establishing Islamic caliphate and various other agendas, but all lead to one day, namely returning to the Qur'an and al-Sunnah. Each of these organizations believes that God's law can be a solution to various problematics. Such understanding will easily lead to rigid religious attitude-and, certainly without denying the positive effects. The stiffness of this attitude is also reflected in their uncompromising actions such as forced closure and swiping carried out by Islamic defence fronts in various entertainment venues in the month of Ramadan. They are intolerant of the ideology that they think is not in accordance with what they thought like a death fatwa by the Indonesian Ulama Forum (FUUI) on the Liberal Islamic Network (JIL) at the al-Fajar Bandung mosque on November 30, 2002.⁹

Fundamentalism also often intersects with issues of radicalism. Fundamentalism has a connotation that is very close to radicalism. Religious fundamentalism develops an "ideology" of resistance, especially directed at those who build a social system built on the basis of a secular "ideology".¹⁰ With an overall resistance accompanied by a radical approach, they intend to change the situation for the better, building a social system that is framed by religious values. With that purpose, they easily resort to violence for the sake of the "sacred agenda" as they understand it. This is why many observers tend to identify fundamentalism with radicalism.¹¹

Relating fundamentalism with radicalism is due to the often visible phenomena in social reality. Fundamentalist groups often use violent means to fulfil their desires or interests. Actually, fundamentalism (*uṣūliyyah*) is more a belief to return to religious

⁹ Ahmad Bunyan Wahib, "Questioning Liberal Islam in Indonesia: Response and Critique to Jaringan Islam Liberal," *Al-Jami'ah: Journal of Islamic Studies* 44, no. 1 (June 1, 2006): 23–51, <https://doi.org/10.14421/ajis.2006.441.23-51>.

¹⁰ Irwansyah, "Radikalisme Agama: Dari Kasus Dunia sampai Sumatera Utara", *Teosofi: Jurnal Tasawuf dan Pemikiran Islam* 8, no. 1 (2018): 242-246; Dahlia Lubis, "Islamism in the Perception of the Teachers and the Students of Pesantren Mawaridussalam Deli Serdang North Sumatra", *Teosofi: Jurnal Tasawuf dan Pemikiran Islam* 9, no. 1 (2019): 1-29.

¹¹ Zainuddin Maliki, "Dimensi Ekonomi Politik Fundamentalisme Agama," *Salam: Jurnal Studi Masyarakat Islam* 15, no. 2 (2012): 255–63.

fundamentals. Then it can be positive or negative. The negative excess resulting from this fundamentalist view is an attitude of violence (extreme radicalism). The bombings on Bali's Nusa Dua and subsequent bombings indicated that the movement of "religious radicalism" became a latent force, suddenly appearing. Violence is often used as a powerful tool to fulfil the desires of some fundamentalist individuals or groups on such complex problems. This phenomenon is exacerbated by the declared war drums of war against terrorism by the US president. George W Bush after September 11 2001.

In addition to the form of a movement as above, according to Khursid Ahmed, Indonesian Islamic fundamentalism also outlines the movement in two other aspects, namely *da'wah* and politics. In the aspect of *da'wah* as an example, the phenomenon of the emergence of *da'wah* movements such as Hizbut Tahrir Indonesia (HTI) which forms public opinion so that the state considers the order of the Khilafah government where Islamic Sharia issues are in it and of course has become part of the Islamic fundamentalism movement. In the political aspect, it can be seen from the phenomenon of the Prosperous Justice Party (PKS) fighting in the Islamic parliament as a basis for governing a country and certainly with an orthodox model.

According to Imdadun Rahmat, the colour of diversity (Islam) that is typical in Indonesian society is facing a lawsuit in the presence of this fundamentalism. The religious understanding adopted by the majority of Indonesian Muslims is considered not the correct understanding of Islam because it has accommodated and acculturated with the local culture and socio-political system. In addition, religious extremism adhered to by the Indonesian people is considered to be different from the ideal Islam. Therefore it is necessary to purify Islam (Nizam al-Islam). The fundamentalism movement is also a phenomenon of city Muslims whose understanding is not permeated as rural Muslims wrestle almost every day with the tradition of Islamic intellectuality so that Islam is not something unique and foreign. City Muslims understand Islam to some extent within the symbolic plain of private identity alone, rarely in intense contact with the intellectual world of Islam such as discussing the issue of fiqh, Sufism and others.¹²

¹² Abdul Chalik, "Fundamentalisme dan Masa Depan Ideologi Politik Islam," *ISLAMICA: Jurnal Studi Keislaman* 9, no. 1 (September 2014): 54–80.

The phenomenon of Muslim cities is usually spread through television, through schools, large public campuses such as UNBRA, ITS, ITB and strangely does not flourish in the fusion of religious-based tertiary institutions such as IAIN, STAIN and UIN. This phenomenon reinforces the thesis that urban Muslims grow in places based on Islamic intellectuals.

The social factors underlying the emergence of fundamentalism are certainly very diverse. Inevitably, it must be recognized that fundamentalism appears on the surface of social life. Of course, there is a theological basis used by the justification of his radical, uncompromising, violent and intolerant attitude. The most important thing to observe is that this phenomenon is not possible in a vacuum social condition. The unjust attitude of the West in dealing with the Islamic world is a strong indication of the emergence of this fundamentalism.

It is also undeniable that the attitude of the West and Israel towards Palestine has caused certain militancy among Muslims who feel they must show solidarity with the nation and state of Palestine. In addition, how the West eliminates Muslims in Iraq, Syria, Afghanistan and devastated relations or *ukhummah Islāmīyah* in the Middle East and many more injustices committed by America and its cronies against Muslims. In this context, the face of large giants have caused them to turn to the survival ways they might be able to do. Suicide bombing, terrorizing and attacking the interests of Israeli and American supporters and their cronies is an indirect choice for them.¹³

Of course, this cannot be justified because it will have consequences for people who have nothing to do with the conflict above. However, this fact has taught us action or attitude whatever its name is never separated from the context. If this assumption is true, fundamentalism even though it uses religion as an umbrella, it also

¹³ Ahmad Asrori, "Radikalisme di Indonesia: Antara Historisitas dan Antropisitas," *Kalam: Jurnal Studi Agama dan Pemikiran Islam* 9, no. 2 (February 23, 2017): 253–68, <https://doi.org/10.24042/klm.v9i2.331>. Compare with Abd A'la, Ahwan Mukarrom, Mukhammad Zamzami, "Islam dan Agamaisasi Politik: Studi Analisis Terhadap Peran dan Pergerakan Forum Kiai Muda (FKM) Pamekasan Madura", *Jurnal Review Politik* 8, no. 1 (2018); Abd A'la, Ahwan Mukarrom, Mukhammad Zamzami, "Kontribusi Aliansi Ulama Madura (AUMA) dalam Merespons Isu Keislaman dan Keumatan di Pamekasan Madura", *Religio: Jurnal Studi Agama-agama* 8, no. 2 (2018).

cannot be separated from the context from which such an attitude was born. This phenomenon might be drawn a red thread with the theory of Samuel Huntington “The clash of civilization” or the clash of civilizations. In this case, the clash of Western civilization with Islam.

From this, an understanding can be drawn that fighting fundamentalism is not enough to condemn, imprison or isolate the perpetrators but also eliminate the context on which the action was born. Hasan Hanafi in this regard also has the view that religious fundamentalism and radicalism arise for several reasons. At least there are two reasons for the emergence of acts of violence in Islamic fundamentalism. First, it is because of the pressure of the ruling political regime. Certain Islamic groups do not have the right to freedom of opinion. Second, the failures of the secular ideology of the ruling regime, so that the presence of religious fundamentalism or radicalism is considered as an ideological alternative the only real choice for Muslims.¹⁴

Fundamentalism also arises because of the lack of ability to face modernity and change. It should be underlined, fundamentalism is a movement spirit in religious radicalism. Because the radicalism movement emerged as a response to modernity, it should be seen the relationship between tradition and modernity objectively. In the body of modernity, it also contains many negative excesses. It is undeniable that the influence of modernity also has damage implications for the existence of humanity.

For Fundamentalists, modernity needs to be anticipated. Anticipation made caused “totality” rejection on the basis of religion. This for supporters of modernization certainly cannot be one hundred percent justified because modernity is a historical phase that surrounds human life, where there are positive and negative sides. This needs to be selected and sorted. From the polarization tension, the two camps will emerge violent attitudes. And the violence that often arises is from religious fundamentalism. Because they are often marginalized, marginalized, and oppressed by secular forces that are perched on the throne of power, there is no effective way to be held except against violence.

¹⁴ M. Sidi Ritaudin, “Radikalisme Negara Dan Kekuasaan Perspektif Politik Global,” *Kalam: Jurnal Studi Agama dan Pemikiran Islam* 8, no. 2 (December 31, 2014): 389–414, <https://doi.org/10.24042/klm.v8i2.302>.

Fundamentalism has a unique movement pattern. Fundamentalist groups are divided into several parts. At a minimum, this group is divided into three groups, namely jihadists, *ḥaraki*, and Salafis, with their respective backgrounds. Jihadi is a pattern of movement with the call for jihad to uphold the ideology of Islamic law and oppose Western powers and to assume the current government is a *ṭaghūt* and infidel. The Haraki Movement is a movement with lines of struggle based on changes in the organizational structure. While the Salafi movement is a movement based on *da'wah* and *tarbiyah*, each of these sections has its own patterns of movement.¹⁵

Indeed, there are many fundamentalists who choose the path of education to preserve their ideology in order to achieve the expected end goal. The fundamentalist groups of educational providers referred to among them are those of the Salafi, PKS and Hidayatullah groups.¹⁶ The results of the study reveal the roots of children's radicalism in the process of religious education starting from within the family or school. This writing explains various aspects of the causes of violent practices analyzed in the perspective of religious psychology, social management and education.¹⁷

Historical Roots of Fundamentalism in SMAN 1 and SMAN 2 Kediri

Until now, the author has not been able to get definitive information about when the beginnings of religious studies at these two schools exist. When the author conducted an interview with one of the Islamic Education Educators at SMAN 1, he said that religious activities had existed since he was an educator there. But the highlight of the experience of dealing with fundamentalism at SMAN 1 was when students entered whose parents were LDII members and pilgrims from the Imam Muslim Foundation Kaliombo, Kediri City.¹⁸

¹⁵ Din Wahid, "Nurturing Salafi Manhaj: A Study of Salafi Pesantren in Contemporary Indonesia," *Wacana* 15, no. 2 (2014): 367–76.

¹⁶ Husnatul Mahmudah, "Transmisi Ideologi Fundamentalisme Dalam Pendidikan," *TAJIDID: Jurnal Pemikiran Keislaman Dan Kemanusiaan* 1, no. 2 (Oktober 2017): 200–216.

¹⁷ A Jauhar Fuad, "Pembelajaran Toleransi: Upaya Guru Pendidikan Agama Islam dalam Menangkal Paham Radikal di Sekolah," *Proceedings of the 2nd Annual Conference for Muslim Scholars (AnComMS 2)* (April 2018): 561–71.

¹⁸ Asrori, Pendidik Agama Islam SMAN 1 Kota Kediri, September 4, 2018.

Rosyidah, one of the Islamic Educators at SMAN 1, also did not know when this religious activity would begin.¹⁹

A similar answer was also conveyed by Sayyida, one of the students at SMAN 2 when asked when religious activities began at this school. He said the religious activity called SKI had existed since the school was established.²⁰ It turned out that the same thing was conveyed by Abdul Karim, one of the Islamic Educators at SMAN 2 who did not know when there would be religious studies outside of school hours. But it is clear that this activity has been a long time.²¹

This study is only followed by students who have become members. With an intense approach, the mentors give their knowledge to the members of the study. This is even some of the mentors want to come home to teach religion when viewed from the background of the *murabbīnya* rarely among those who have pesantren educational backgrounds. These *murabbis* study religion from the study studies that are on their campus. They joined *halāqah* and some *liqā'* on the campus. Even when outside of school, they also work in fields that are not in contact with religion. Dipta, for example, he is active as a supervisor in several tutoring institutions, namely Ganesha Operation and LP3I. Dipta also actively participates in studies at the Baiturrohmah Mosque while dropping to add his insights.²²

It is not clear when the Islamic studies began at SMAN 1 and SMAN 2 Kediri. But there was found an exclusive Islamic study group called SKI. The fundamental question of why this study emerged and developed. This could be due to several possibilities. It could be that religious studies that have been in the classroom are felt to be insufficient by students, so they are hungry for Islamic deepening. It could be because there are outsiders who offer to provide additional Islamic studies to schools. Hi, this could also be because the students took their own initiative to increase their Islamic knowledge and eventually brought in a mentor who was considered to be able to fill the gap.

The most important thing that needs attention from the student's need for additional religious subjects is what the material provider or the surrounding environment brings. Adolescence is a

¹⁹ Rosyidah, Pendidik Agama Islam SMAN 1 Kota Kediri, August 24, 2018.

²⁰ Sayyida, Pelajar SMAN 2 Kota Kediri, October 31, 2018.

²¹ Abdul Karim, Pendidik Agama Islam SMAN 2 Kota Kediri, August 31, 2018.

²² Adipta, Mentor SKI SMAN 1 Kota Kediri, November 23, 2018.

period of self-discovery. If those who colour their religious knowledge have a moderate Islamic outlook, then they will also have a moderate Islamic view—*vice versa*. The Maarif Institute found that young people or students now have a tendency to internalize radical views which are penetrated by their immediate environment.²³

This study is only followed by students who have become members. With an intense approach, the mentors gave their knowledge to the members of this study, even some of the mentors wanted to come home to teach religious knowledge. The seriousness and persistence of the *murabbi* have finally become a special attraction for students.

The Pattern of Fundamentalism Movement in SMAN 1 and SMAN 2 Kediri

The fundamentalism movement at SMAN 1 began by recruiting new members. As for how to recruit new members, the management of the organization consisting of students and students who have joined the SKI go to classes and then offer the SKI program, after going through registration then interviewed about the ability to follow the rules in the organization and ready to practice the true teachings (in their perspective). After officially becoming a member of the religious studies, new members are invited to attend Islamic studies in accordance with the program that has been made. The program activities are weekly, monthly and annual. The form of activities also varies.²⁴ According to Mufid, a member of SKI, the organization's activities include mentoring, customs, film operations, cleaning mosques, and so on. Within the SKI organization, it is also divided into several assemblies, namely the *Da'wah*, daily, communication, library, and Islamic arts assemblies.²⁵

One of the weekly activities carried out at this SKI organization is the mentoring activity which is carried out simultaneously with Friday prayer time. There were about 70 female members in class 12, for class 11 there were 40 people, and class 10 also around 40 people. Friday mentoring activities are carried out by forming small groups,

²³ Wahyudi Akmaliah Muhammad and Khelmy K. Pribadi, "Anak Muda, Radikalisme, Dan Budaya Populer," *Maarif* 8, no. 1 (July 2013): 132–53.

²⁴ Adipta, Mentor SKI SMAN 1 Kota Kediri.

²⁵ Mufid, Anggota SKI SMAN 1 Kota Kediri, November 23, 2018.

wherein each group there is one mentor. Regarding monthly activities, they call it great mentoring.²⁶

Fundamentalism in SMAN 2 has a pattern of movement that is almost the same as in SMAN 1, namely by recruiting new members in Islamic studies. Then there is mentoring once a week. As for the different forms, there are PETUAH (Pesantren on Saturday Sunday) BAO, *Mabit* (the night of devotion), and Aqidah. There is also the *At-Tholab* association (a collection of several schools). The total number of members reaches 240 children.²⁷

Of the several groups, there were chosen children who have high militancy and then get special material to be strong cadres and become mentors. The SKI mentors were alumni from the school. When asked about fill in mentoring, one of the SKI mentors explained that the alumni volunteered to add insight to the children. If alumni friends are unable to attend, they will look for friends who can fill the activity. The alumni who fill this mentoring activity are graduates from several renowned universities in Indonesia.²⁸

The material taught is inseparable from the Qur'an and Sunnah, usually the *murabbis* take material from the internet. When asked about the material being taught, they took material from the internet, religious books, and lectures on social media. Before submitting to SKI members, the mentors stated that they always reviewed whether the material was in accordance with the existing *Naqli* arguments.²⁹ After students graduate from school, mentors still give direction. So when studying at a university, students who are members of the SKI were directed to attend certain Islamic study activities or groups.

The pattern of fundamentalism movement among high school and high school students in Kediri City is by offering Islamic study programs to new students. After that the participants will be fostered through a number of good weekly study activities every Friday and PETUAH (Pesantren Saturday Sunday) BAO, *Mabit* (Aqidah also have great mentoring.

After getting coaching, students who have the potential to get special assistance to become mentors in the future. When students continue their studies, the tendency of students to fundamentalism is

²⁶ Sayyidah, Ketua SKI SMAN 1 Kota Kediri, November 11, 2018.

²⁷ Asna, Anggota TMA (Ta'mir Masjid al-Anwar) di SMAN 2, October 19, 2018.

²⁸ Ika, Mentor SKI SMAN 2 Kota Kediri, August 20, 2018.

²⁹ Ibid.

also high, and they continue and deepen it in the place where he lectures. There are even directions from his *murabbīnya* to follow a particular study. Then after returning from their college they went back to school to become mentors and *murabbī*.

From this finding, it appears that the model of a movement among fundamentalists is by way of indoctrination early on in school. High school is a period of searching for an identity. Education is a fairly effective means of socializing doctrines and values that are considered ideal. Therefore, many parties choose the path of education to preserve their ideology in order to achieve the expected end goal. Did not rule out also by Islamic fundamentalists?³⁰

Even though the number of SKI members is not large, they can be enough to be militant cadres. Mun'im A. Sirry explained that the most spectacular characteristic of fundamentalism was its success in making its cadres militant. Thus fundamentalism can be seen as a phenomenon of diversity. With religious sentiment, each movement can produce tremendous power.³¹ Religious sentiments touch hearts and beliefs. When someone is touched to defend and fight for their faith, whatever they will do.

The study members are invited to return to the Qur'an and Sunnah. The material taught to students is to take from the internet and the content of the material taught is an invitation to return to the Qur'an and ḥadīths. At first, glance is something that is ideal if a Muslim always returns to the Qur'an and the ḥadīth. The Prophet also explained that "I leave behind two things, if you hold on to both of them, then you will not be lost forever, namely the Qur'an and the Sunnah of the Apostles. However, there is something that must be realized by Muslims that understanding the Alquran and it is not enough just to translate it but also must understand the rules of the Arabic language, understand *balāghah*, the rules of interpreting the Alquran and other sets of knowledge. If not, then it will be trapped in a textual understanding so that not only mistakes but also errors can even be misleading.

Fazlur Rahman offers a procedure in an effort to understand the Qur'an; first, one must study the Alquran in the historical order to appreciate its themes and ideas. If not, it is likely that he will get lost in understanding certain important points of his teachings. Second,

³⁰ Mahmudah, "Transmisi Ideologi Fundamentalisme Dalam Pendidikan."

³¹ Sirry, *Membendung Militansi Agama*, 6.

one must study it in its socio-historical background. Without looking at the micro and macro backgrounds adequately, someone might be wrongly arrested against the elan and the intention of the Qur'an.³²

Often someone's mistake in understanding the contents of the Qur'an is also caused by not understanding the context. Therefore the interpretation tool also must be mastered for people who want to explore the contents of the Qur'an so that they are not trapped in the text. The tendency to interpret religious dogmatism (scripture) in a rigid and literal manner as practised by Protestant fundamentalists, was also found among followers of other religions.³³ Therefore, it is natural for Western Islamists to later refer to similar symptoms in Islamic societies, as Islamic fundamentalism, as they consider similar symptoms in other religions. From this, it can be understood that fundamentalism is a religious movement that seeks to return to what is believed to be the joints or principles (foundation). In the context of Islam, it is based on the literal interpretation of all the teachings contained in the Alquran and Hadith.

Fundamentalism movements today are more often found in high school. Early regeneration is an alternative for them to spread fundamentalist ideology in the midst of the increasingly strong development of moderate Islam. For this reason, the reorientation of the Islamic education curriculum in schools, madrasah, and pesantren must be the main agenda³⁴ in order to fortify the Islamic understanding of adolescents from the potential dangers of fundamentalist ideology.

Conclusion

After going through a series of in-depth studies, this article concludes that historically it cannot be found when this fundamentalism movement began to spread in SMAN 1 and SMAN 2 Kediri. What can be found in the field is that there are Islamic study activities that have allegedly been around since the school began operating. Both in SMAN 1 and SMAN 2 Kediri, no definitive clue

³² Muhammad Harfin Zuhdi, "Fundamentalisme Dan Upaya Deradikalisasi Pemahaman Al-Qur'an dan Hadis," *Religia* 13, no. 1 (April 2010): 81–102.

³³ Fauzan, "Fundamentalisme Dalam Islam," *Al-Adyan* 5, no. 1 (2010): 47–60.

³⁴ Sufirmansyah Sufirmansyah, "Reaktualisasi Kurikulum Pendidikan Agama Islam Integratif (Telaah Kritis Komparatif Di Pesantren, Sekolah, Dan Madrasah)," *Realita* 6, no. 2 (2018): 157–68.

was given as to when the spread of the religious fundamentalism movement began.

Regarding the fundamentalist movement patterns in SMAN 1 and SMAN 2, Kediri City has similarities, namely through Islamic study activities. In SMAN 1, Kediri City, there are SKI activities. Meanwhile, at SMAN 2 Kediri, there were a number of activities, such as PETUAH (Pesantren Saturday Sunday) BAO, *Mabit* (the night of devotion), and Aqidah. There is also the *At-Tholab* association (a collection of several schools). Some of these activities are a forum for the spread of Islamic religious fundamentalism, which is claimed to teach Islamic studies in accordance with the Qur'an and Ḥadīth.

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