**PREVENTION OF RADICALISM FOR ALPHA GENERATIONS**

**IN RAUDHATUL ATHFAL BY FATAYAT NU CILACAP**

**CENTRAL JAVA**

Novan Ardy Wiyani

IAIN Purwokerto

General Ahmad Yani's street number 40A, Purwokerto, Central Java

e-mail: fenomenajiwa@gmail.com

HP. 082314817005

**Abstract:** This research is a qualitative research aimed at describing prevention of radicalism in alpha generation in Raudhatul Athfal (RA) by activist Fatayat NU, Cilacap district. Radicalism is one of the threats to the millennial generation, including the generation of alpha, namely those who are studying at the level of early childhood education such as Raudhatul Athfal (RA). From the results of the study it was revealed that radicalism had plagued teachers at Raudhatul Athfal (RA) and had an influence on the radical understanding of alpha generation in early childhood education. This was responded to by the Fatayat NU activist in Cilacap district who became a teacher at Raudhatul Athfal (RA) by making efforts to prevent radical understanding through seven ways. First, provide assistance to teachers who are influenced by radical understanding through non-formal discussion activities in a family atmosphere. Second, fortify themselves from the negative influence of radicalism by continuing to increase knowledge and religious insights in the perspective of ahlussunnah wal jamaah. Third, optimizing the implementation of religious education for the alpha generation. Fourth, optimizing the implementation of character education for the alpha generation. Fifth, introduce nationalism to the alpha generation. Sixth, creating a Raudhatul Athfal (RA) environment and a child-friendly family environment. Seventh, selective on learning materials and learning media that have the potential to bring radical understanding.

Keywords: radical, Raudhatul Athfal, Fatayat.

**مستخلص البحث**

هذا البحث يهدف إلى وصف طريقات وقاية الأجيال من التشدد في الدين في مرحلة روضة الأطفال التي قامت بها الفتيات من منضمة نهضة العلماء في جيلاجاب (Cilacap). مدخل هذا البحث هو البحث النوعي. و من البيانات التي حللها الباحث اكتشف أن التشدد في الدين قد تطور في أثناء المدرسين و المدرسات في مرحلة روضة الأطفال و لذلك قامت الفتيات من نهضة العلماء بسبعة طرق لضد هذا الفهم هي أولا الدعوة الحسنة إلى المدرسين الذين يتأثرون بهذا الفهم, ثانيا التعليم و تزويد اللكفاءة الدينية على مذهب أهل السنة و الجماعة, ثالثا تعليم الدين الإسلامي في مرحلة الطفولة, رابعا تأديب الأخلاق إلى الأجيال في مرحلة الطفولة, خامسا إحياء القومية إلى الأجيال في مرحلة الطفولة, سادسا بياء البيئة التربوية صديقة للطفل, و سابعا تقييم المنهج الدراسي و تنظيفه من الفهم التشددي.

**الكلمات الأساسية : التشدد في الدين, روضة الأطفال, الفتيات.**

**Abstrak:** Penelitian ini merupakan penelitian kualitatif yang ditujukan untuk mendeskripsikan pencegahan radikalisme pada generasi alpha di Raudhatul Athfal (RA) oleh aktivis Fatayat NU kabupaten Cilacap. Radikalisme menjadi salah satu ancaman bagi generasi millenial, termasuk generasi alpha, yaitu mereka yang sedang belajar di jenjang pendidikan anak usia dini seperti pada Raudhatul Athfal (RA). Dari hasil penelitian terungkap bahwa radikalisme sudah mewabah pada guru di Raudhatul Athfal (RA) dan berpengaruh pada penanaman paham radikal bagi generasi alpha di jenjang pendidikan anak usia dini. Hal itu direspon oleh aktivis Fatayat NU kabupaten Cilacap yang menjadi guru di Raudhatul Athfal (RA) dengan melakukan upaya pencegahan terhadap paham radikal melalui tujuh cara. *Pertama*, melakukan pendampingan kepada para guru yang terpengaruh paham radikal melalui kegiatan diskusi secara nonformal dalam suasana yang penuh kekeluargaan. *Kedua*, membentengi diri dari pengaruh negatif radikalisme dengan terus meningkatkan pengetahuan dan wawasan keagamaan dalam perspektif ahlussunnah wal jamaah. *Ketiga*, mengoptimalkan pelaksanaan pendidikan agama bagi generasi alpha. *Keempat*, mengoptimalkan pelaksanaan pendidikan karakter bagi generasi alpha. *Kelima*, mengenalkan paham nasionalisme pada generasi alpha. *Keenam*, menciptakan lingkungan Raudhatul Athfal (RA) dan lingkungan keluarga yang ramah anak. Ketujuh, selektif terhadap materi-materi pembelajaran dan media pembelajaran yang berpotensi memunculkan paham radikal.

Kata kunci: radikal, Raudhatul Athfal, Fatayat.

**INTRODUCTION**

Religious radicalism, including Islamic radicalism in the millennial era is now increasingly widely discussed by all groups. Of course the conversation appears not without cause. Islamic radicalism is suspected to be one of the causes of the emergence of acts of terrorism in Indonesia. These acts of terrorism emerged against the background of the motives of jihad, motives for revenge, and motives of dislike due to differences in ethnicity, religion, race, and customs.

Of course the issue of Islamic radicalism should not be allowed considering the effect of the rolling snowball is so large and dangerous. Various efforts were also made by the government and related parties including by Islamic religious institutions or organizations in Indonesia, one of which was Fatayat NU as an Islamic religious organization that was used as a forum for women from the Nahdhatul Ulama (NU).

At present in Indonesia and the world NU is known as a moderate and pluralist Islamic religious organization. The attitude of moderate and pluralist activists makes them become Muslims who are tolerant and reject radicalism in the teachings of Islam.[[1]](#footnote-1)

Speaking of Islamic radicalism, basically speaking also about cross-generation in Islamic radicalism. Far Islamic radicalism has existed since the old order era, and now in the millennial era Islamic radicalism has emerged with a different generation of radical Islam. The generation of radical Islam in the old order was more influenced by changes that occurred in the country, the movement also existed on a national scale. That is the reason for the end of their movement to establish the Indonesian Islamic State.

Whereas the generation of radical Islam in the millennial era was more influenced by changes that occurred in all corners of the world, then the movement was trans-national in nature. That is the reason for the end of their movement to establish the Islamic Caliphate.

The generation of radical Islam in the millennial era spread Islamic radicalism, one of which was through the use of Information and Communication Technology (ICT). They spread and instill radical Islamic doctrine to millennial generations, especially those who are the digital immigrant generation and generation Y and Z. Digital immigrant generations are those who have known and used ICT equipment since they were adults. Then generation Y were those who lived in the millennial era with births from 1981 to 1994. While generation Z were those who lived in the millennial era with a birth span of 1995 to 2010. Generation Y and generation Z of their lives were greatly influenced by computers, laptops, gadgets and internet. They not only exist in the real world, but also exist in cyberspace, they can even exist more in cyberspace than in the real world. Y and Z generations spend more time on social networks, such as Facebook, Instagram and Twitter.

There are interesting findings from the results of research at the Center for Cultural and Social Change Studies (PSBPS) of the Muhammadiyah University of Surakarta (UMS). Researchers at PSBPS UMS revealed that Facebook is still a potential media to spread radicalism. The findings were obtained after PSBPS UMS conducted research in the period from September to November 2017. Facebook remains the dominant one compared to the other two social networking platforms that have the potential to become a media for disseminating radical ideas. Then Instagram became a social network that was more dominantly used to spread radical understanding in generation Z when compared to Facebook.[[2]](#footnote-2)

After successfully sowing and planting radical seeds, it is possible that a generation of millennial radical Islam will sow and plant radical seeds in the next generation, namely alpha generation. Alpha generation are those who live in the millennial era with a birth year range from 2011 to 2035.[[3]](#footnote-3) They are also called the generation of digital natives. This is because they know and are able to use ICT equipment from an early age. They are children who are studying at the level of Early Childhood Education.

There is one case that shows that radical understanding has entered the PAUD level. This case happened in Banyumas district, Central Java province. The final verse of the song "Tepuk Anak Soleh", which is the phrase "Kafir No" which is usually sung by preschoolers and kindergarten (TK) in Banyumas, Central Java, triggers a polemic. Khasanatul Mufidah (chairman of HIMPAUDI Banyumas), revealed that he received a complaint from a student's guardian that his child no longer wanted to be friends with children of different religions. The guardian said that his son's attitude was triggered by a song ending in "Islam Yes, Kafir No" on the song "Tepuk Anak Soleh".[[4]](#footnote-4) The case has led to an intolerant attitude which is one of the radical views of Islam towards other religious people.

Intolerance if left unchecked can in turn bring forth the seeds of terrorism and this certainly should not be allowed to happen. Preventive efforts (prevention) against radical understanding from an early age must be done optimally by all parties. One of the parties who was moved to carry out such preventive efforts was Fatayat NU, Cilacap district. Based on the results of an interview with one of the Fatayat NU administrators in Cilacap district, initial findings were obtained that prevention of radical understanding in the generation of alpha was carried out by them in PAUD institutions. This is because many members of the Fatayat NU Cilacap district are active as teachers in early childhood education institutions likes Raudhatul Athfal (RA).

That is what later made the authors interested in conducting research aimed at getting a description of the prevention of radical understanding for the generation of alpha in Raudhatul Athfal (RA) by activist Fatayat NU, Cilacap district, Central Java province.

**REVIEW OF RADICALISM**

The emergence of radicalism in Indonesia cannot be separated from the continuation of the current reform era. The interesting moment that occurred when the New Order regime fell from its power, which began to emerge as many hard-line, militant, radical and fundamental Islamic movements.[[5]](#footnote-5) In the era of President Soeharto radical organizations had no room to move with the enactment of the Single Principles Act in 1983. The law required all social organizations, including religious organizations to declare Pancasila their ideology.[[6]](#footnote-6)

In language, the word radical comes from Latin, namely radix which means root. The radical word in English is radical which means extreme, thorough, fanatical, revolutionary, ultra and fundamental. Then radicalism is a doctrine or practice of adherents of radical or extreme understandings. They want change to be achieved in a hard or drastic way. In the context of Islam, radicalism is the implementation of the understanding and values of the teachings of Islam in a radical (hard), fanatical, extreme, and fundamental (from an ideological side).[[7]](#footnote-7)

Another opinion reveals that radicalism is a notion that wants a change to be done either by making changes or even breaching a system in the community up to its roots. If it is really needed, the change can be done by committing violence. Radicalism often arises because of a narrow or partial understanding of religion that leads to acts of terror.[[8]](#footnote-8)

There are six characteristics in a person or group of people who have radical understanding. First, often making single truth claims and misleading other groups who disagree. Claims of truth are conveyed through speeches, recitations, and writings published on social media. The interesting thing that was discovered when radicals made the truth claim on social networks in this millennial era was that more and more people gave "likes", so that seemed to justify that the truth claims made were indeed true and accepted by the people.

Secondly, radicalism made it difficult for the Islamic religion whose teachings did not complicate his followers by assuming the Sunnah worship as if it was obligatory and makruh as if it was haram. This makes radicalism characterized by religious behavior that prioritizes secondary issues compared to secondary issues.

Third, radical groups or organizations that are generally excessive in undergoing religious and religious rituals do not fit in their place. This is because radical groups or organizations do not want to contextualize the text verses in the Qur'an and hadith texts.

Fourth, radical groups or organizations in interacting, loud in speaking, and emotional when conveying their opinions that are refuted by other groups. The end of his attitude is not infrequently radical groups or organizations carry out acts of violence if their goals are not achieved. This attitude then makes it difficult to live in the midst of the diversity of schools and religious diversity. The end is an intolerant attitude towards radical groups or organizations.

Fifth, radical groups or organizations are so easily mistaken for other people or other groups outside their groups. Radical groups or organizations view other people or other groups only from the negative side and do not see the positive side. Radical groups or organizations also do not want to know even do not want to learn a reason that is used as a basis for other groups in opinion.

Sixth, radical groups or organizations are so easy to forgive other people or other groups that are different from them. Radical groups or organizations easily forgive those who commit immorality, forgive a government that adheres to democracy, forgives Muslims who preserve local traditions, even some that are extreme that justifies the blood of those who are considered infidels.[[9]](#footnote-9) The attitude of radical Islamic groups or organizations such as the khawarij attitude that emerged after the war Shiffin. The main characteristic contained in the thoughts of the Khawarij is the fall of infidel verdicts to every Muslim who is considered to have committed acts of great sin.[[10]](#footnote-10)

Then seven things can bring out and develop radicalism in Islam. First, superficial or partial religious knowledge because it is obtained through a doctrinal learning process. Second, it tends to be literal in understanding religious texts so that radicals understand Islam as far as the skin does not reach the essence of its teachings. Third, Muslims have been trapped on various non-substantive minor problems, such as raising their pants to the ankles, moving their fingers while performing tasyahud, lengthening the beard, and forgetting primary things, such as advancing education, health, ukhuwah, carrying out duties as servants and caliphs, and so on.

Fourth, excessive in forbidding many things so that it burdens Muslims themselves. Fifth, it is weak in historical and sociological insights especially about the history and sociology of Islam so that the fatwas formulated by groups or organizations often conflict with the benefit of the ummah, logic, and increasingly complex times. Sixth, radicalism arises as a result of other radical notions. For example, a strong rejection of the secularists on religious teachings in political matters, this made the religious clerics show stiff resistance. Seventh, resistance to social, economic and political injustices that occur in the lives of the world community due to the hegemony of superpower countries.[[11]](#footnote-11)

Basically people think radically (deeply, to the roots) that is fine. Someone who views that Indonesia experiences many problems, it must be replaced with an Islamic government system (khila fah Islamiyyah) for example, then such radical opinion is legitimate. But keep in mind that such radical thinking will increase to radicalism. Radicalism thus means radicals who have become ideologies and schools of thought, which usually become permanently radicalized. From radicalism this will lead to radicalization. Radicalization can make someone reactive to things that are contrary to his understanding or beliefs.[[12]](#footnote-12)

Today's radicalization is not only done in the political area. Radicalization is also carried out in the education area. The education area is not a sacred area that cannot be penetrated and is infiltrated by deviant radical understandings and views. There are educational institutions that are used as a medium to transform radicalism. This is done by doing three things. First, promoting radical understanding through learning and through the internet. Students who have been infiltrated by radical understanding will be very difficult to change their thinking. Second, there is a recruitment of religious teachers who are radical or have a radical mindset. As a result the mindset will be applied and developed through the learning process. Third, rejecting government policies that lead to efforts to deradicalize education such as the practice of multicultural education.[[13]](#footnote-13) Nevertheless on the other hand educational institutions also have a role to prevent the transformation of radical understandings to their students.

**RELIGION CHARACTERISTICS IN ALPHA GENERATION**

In the millennial era, alpha generation is a digital native generation that already knows and uses ICT equipment, especially gadgets. They are a generation born in the range of 2011 to 2035. In 2019 they are now at the age of 0 to 8 years. If referring to NAEYC (National Association for Education of Young Children), then children aged 0 to 8 years fall into the category of early childhood.[[14]](#footnote-14)

But if referring to the Republic of Indonesia Law Number 20 of 2003 concerning the National Education System, it can be seen that the category of early childhood is those who are aged 0 to 6 years. They study in PAUD institutions both formal and non-formal, such as the Child Care Center (TPA), Play Group (KB), Kindergarten (TK), and Raudhatul Athfal (RA).[[15]](#footnote-15) The development of early childhood is optimized through the implementation of PAUD services in PAUD institutions by PAUD teachers. Optimized development aspects include religious and moral, social-emotional, cognitive, linguistic, and physical-motoric aspects.

Religious and moral aspects are the first and foremost aspects developed by PAUD teachers. The development of religious and moral aspects in early childhood which in fact they are the generation of alpha is closely related to the development of religion in the alpha generation.

Religious development in children aged 0 to 3 years is still difficult to see. Some argue that the signs of religion in them grow integrally and are intertwined with other psychological functions.[[16]](#footnote-16) Meanwhile the development of religion in children aged 3 to 6 years is at the stage of the fairy tale stage or fairy tale level. At this level the concept of knowing God in children is more influenced by fantasy and emotions. This is because life at this time is still much influenced by fantasy life so that in responding to religion any child still uses a fantastic concept that is filled with tales or stories. At the age of 3 to 6 years, children live the concept of the Godhead according to the level of intellectual development.[[17]](#footnote-17)

Intellectual development in children aged 3 to 6 years refers to changes in the thinking process. If you refer to the theory of cognitive development according to Jean Peaget, then they are in the pre-operational stage. At this stage symbolic thinking and language begin to be clearly seen to describe objects and events, but children's thinking is not logical and does not resemble the way adults think.[[18]](#footnote-18)

Based on the theory of the development of religion at the stage of the fairy tale stage and the theory of cognitive development at the pre-operational stage, three religious characteristics can be concluded in the alpha generation. First, the child understands his religion by listening to stories or tales delivered by adults to him. In Islam, for example, stories about the Prophet and Prophet, stories about the Companions of the Prophet, stories about Wali Songo, and so forth.

This first characteristic makes the teacher develop the religious and moral aspects of them by using storytelling and storytelling methods. The stories or tales delivered by the teacher make children fantasize. They think and try to describe the various figures and behaviors of each figure discussed by the teacher. They are very fond of miracles and miracles that are presented in a story or a fairy tale. In the current millennial era teachers can use videos that can be downloaded from YouTube as a medium to convey a story or a fairy tale for alpha generation.

Second, children understand their religion with the symbols used by a religion. These symbols can be places, clothes, names, special activities, and others. Thus generation alpha can understand its religion by recognizing its place of worship, clothes used to carry out its worship, names that can show one's religion, religious activities, and so on.

For example Muslim children understand their religion by recognizing mosques as places of worship (prayer), recognizing prayer as a form of worship, getting to know various prayers, knowing mukenah as clothes for prayer for women, knowing peci, koko clothes and sarongs as prayers. The second characteristic makes teachers develop religious and moral aspects on them using observation methods and media images and animated video media that contain religious content or material as well.

Third, children understand their religion with language activities. Language activities include listening, speaking, reading and writing. The four language activities are also used in religious life. In Islam, for example, listening activities are carried out when listening to the verses of the Qur'an which are read by someone. In speaking activities, a Muslim expresses certain sentences in certain situations or conditions, such as saying "thank God" when getting a pleasure. Thus the generation of alpha can understand its religion by listening to the recitation of the Qur'an, reading and writing the Qur'an, and by saying the sentence thoyyibah. This makes teachers develop religious and moral aspects in children by using the method of reading aloud and playing roles.

**RESEARCH RESULT AND DISCUSSION**

Fatayat NU is an autonomous organization Nahdhatul Ulama (NU) which aims to form young Islamic women who are devoted to Allah SWT, virtuous, charitable, capable, and responsible and useful for religion and the country. In addition, Fatayat NU also aims to realize a sense of loyalty to the principles, aqeedah, and the aim of NU in upholding Islamic law and creating a just and prosperous society that is evenly distributed and blessed by Allah SWT. To realize this goal, various efforts have been made, one of which is to increase the role of Indonesian women in all areas of religious, state and community life.

Fatayat NU is growing so rapidly and reaches all provinces and districts in Indonesia, including in the Cilacap district of Central Java province. As of January 1, 2019, as many as 236 Fatayat NU branch leaders in Cilacap District have been formed from a total of 284 existing villages.

Based on the results of data collection from Fatayat NU activists in Cilacap district, it can be seen that there are several things that motivate them to be actively involved in Fatayat NU. First, Fatayat NU is a forum to develop itself for young NU women as an effort to preserve the ideology of ahlussunah wal jamaah an nahdliyah. Second, Fatayat NU can be used as a forum to increase the role of Indonesian women in all areas of religious, national and community life. Third, Fatayat NU can be used as a medium to become a quality young generation from all aspects, without leaving its nature as a woman. Fourth, Fatayat NU can be a media to find out more about Islamic science and can be used as a forum for women to be involved in positive community activities. Fifth, as a means to participate in every activity organized by NU, including activities organized by Fatayat NU, where with this activity they can become a woman who is able to preserve ahlussunnah wal jamaah without leaving my nature as a woman. Sixth, Fatayat NU can be a forum for the next generation of ahlussunnal wal jamaah which is the legacy of the ulama and to optimize the ability of women in facing increasingly complex times.

Based on the description of the data above, it can be seen that the motivation of the women in Cilacap district to be actively involved in Fatayat NU is because they believe that Fatayat NU can be used as a place to develop themselves into women with broad religious and national views in accordance with ahlussunnah wal jama'ah without leaving her nature as a woman.

One very interesting thing is that most Fatayat NU activists in Cilacap district work as teachers, including the teacher of Raudhatul Athfal (RA). This is because many Raudhatul Athfal (RA) in Cilacap district were built and organized by foundations under the auspices of NU.

There are several things that make Fatayat NU activists in Cilacap district motivated to become teachers at Raudhatul Athfal (RA). First, being a teacher is a part of khidmah to NU, giving the values ​​of the teachings of ahlussunah wal jamaah and nahdliyah to Early Childhood who later became the provision in climbing the next level of education to adulthood. Second, because through Raudhatul Athfal (RA) Fatayat NU activists were able to teach children to have morality through daily habituation activities, as well as teaching other sciences. Third, Fatayat NU activists are women where they really like children. To appreciate his favorite, then they pursue work as teachers at Raudhatul Athfal (RA). Fourth, children who study at Raudhatul Athfal can teach patience for Fatayat NU activists, where they think patience is the main character that must be developed in women. Fifth, there is awareness from Fatayat NU activists that the level of early childhood education is a very strategic level in the formation of intelligence and the formation of the character of the nation's generation.

Thus the Fatayat NU activists in Cilacap district have a real contribution in building quality human resources amid the increasingly complex life in the nation and state. One of the problems faced in the life of the nation and state is the problem of radicalism in Islam.

Fatayat NU activists who work as teachers of Raudhatul Athfal (RA) see radicalism in Islam as a very serious or acute problem. Radicalism is a serious problem that must be dealt with structurally, regularly and periodically. Radicalism is a serious problem because it can lead to intolerance, extremism (the attitude of responding to other people who are infidels) which can eventually give birth to terrorism. This seriously jeopardizes the integrity of the Unitary State of the Republic of Indonesia.

They as teachers of Raudhatul Athfal (RA) revealed that in essence radicalism is contrary to Islam because Islam does not teach something with violence. Radical groups will do various ways so that their thoughts can be realized including by committing violence and no longer using common sense.

They explained that Islam is a religion that is rahmatan lil alamin. Islam is a religion that is friendly and accommodating to differences related to ethnicity, religion, race, and customs. Radicalism itself will have a negative impact on Muslims, and the impact will be even worse when radicalism is taught in educational institutions including radical Rafahatul Athfal (RA).

Radicalism in Islamic teachings is now starting to be easily found in Cilacap district. Fatayat NU activists in Cilacap district explained that the cause of radicalism in Cilacap Muslim community was mainly due to non-political factors. For example due to lack of understanding of the teachings of ahlussunnah wal jamaah, unstable levels of faith due to conditions or socio-economic status that are less supportive, low educational background, deviant religious education practices, narrow fanaticism in a religious organization, and news hoaxes.

While the causes of political factors such as because of the factor of dissatisfaction with the government, both the central and regional governments that triggered the desire to change the system of government. This desire or view arises because there is incitement from other parties who intentionally want to divide society.

Cases related to Islamic radicalism are also found in educational institutions, one of which is Raudhatul Athfal (RA) as an Islamic education institution that provides formal education services for early childhood. These cases befell the teacher and guardian of the students at Raudhatul Athfal.

Based on the results of data collection, it can be seen that the case of radicalism in Islamic teachings experienced by the teacher as found by the teacher who views that Pancasila does not need to be taught to children because Pancasila is contrary to Islamic law. Other cases such as the prohibition of singing national songs, not holding flag ceremonies, introducing national heroes to children. Teachers who are influenced by radicalism become closed personalities, are reluctant to associate with their disagreeable people, and consider the thoughts of other teachers who are not as wrong and distorted.

Fatayat NU activists in Cilacap regency, the case was not just left. They approach and discuss with radical teachers so that their understanding of Islam is no longer extreme. Discussion activities are carried out in a formal manner in a family atmosphere. This method is powerful enough to change the way of thinking of teachers who are radical. Another effort taken to prevent the entry of radical ideas spread by teachers is to select teachers at Raudhatul Athfal (RA) by paying attention to the track record of prospective teachers both in terms of education and in terms of their organizational activities.

Fatayat NU activist in Cilacap district revealed that the prevention of radical understanding of teachers at Raudhatul Athfal (RA) was the main step in preventing the spread of radical notions in early childhood in the alpha generation category. The prevention of radicalism in the alpha generation was then carried out by the Fatayat NU activists of Cilacap district itself by fortifying themselves from the effects of radicalism. Efforts are made such as fostering compassion for fellow teachers without discriminating, respecting the opinions and thoughts of other teachers, increasing knowledge of Islamic teachings in the frame of ahlussunnah wal jama'ah, fortifying themselves not to be affected by hoaxes on the internet that can divide unity nation, and regular meetings that discuss issues in religion and jointly seek solutions. Then based on the results of data collection, it can be seen that there are several steps taken by the activists of Fatayat NU, Cilacap district in preventing radical understanding of the alpha generation.

First, optimizing the implementation of religious education for the alpha generation at Raudhatul Atfhal (RA). This step is done by familiarizing children to perform religious rituals such as prayer, familiarize children to read the Koran, familiarize children with charity, and familiarize children to pray in every activity. With these habituation activities the child's faith will form and develop into strong. Strong formed faith from an early age will have a strong influence on the development of a child's faith in his adult life. With this strong faith children can fortify themselves from radicalism in the present and in the future.

Psychologically, optimizing the implementation of religious education for the alpha generation to prevent radical understanding influences the development of religion and morals which also influences the development of children's spiritual intelligence. Strong faith will make children have spiritual intelligence. With his spiritual intelligence, children in the present and in the future will become a religious generation. Their religiousness is reflected in their attitude of love for peace.

Second, optimizing the implementation of character education for the alpha generation in Raudhatul Athfal (RA). Character education is basically a process of internalizing character values in the alpha generation. Internalizing these character values can be used as an effort to prevent radical understanding of the alpha generation. Internalized values such as caring, tolerance, justice, respect for diversity, peace of mind, forgiveness, and love for the motherland, confidence, and courage to express opinions.

Internalization of character values is carried out through thematic learning activities. From the results of the author's documentation, it can be seen that the character values that are to be internalized are included in the weekly implementation of the learning plan and the implementation of daily learning plans made by the teacher. This is done to ensure that the internalization of character values can really be realized in learning activities by each teacher.

Psychologically, optimizing the implementation of character education for the alpha generation to prevent radical understanding influences emotional and social development and influences the development of emotional intelligence. With emotional intelligence children will become individuals who live full of caring, justice, compassion, tolerance, forgiveness, confidence, and open-mindedness. That personality will make children in the present and in the future prevented from the bad influence of radicalism.

Third, introduce nationalism to the alpha generation. This is done by utilizing artistic activities such as introducing folk songs to children, introducing national songs to children, introducing traditional musical instruments, introducing traditional clothes, and introducing regional dances. The introduction is done through learning activities and performing arts activities. With these activities, the spirit of nationalism in the alpha generation will be embedded. It is the spirit of nationalism that will be able to fortify the generation of radicalism. One interesting finding is that one of the songs taught to the alpha generation by Fatayat NU activists in Cilacap district is the song "Yaa Lal Wathan" by KH. Wahab Hasbullah. The lyrics to the song teach about nationalism and the love of the country. This is a characteristic of Raudhatul Athfal (RA) affiliated to Nahdhatul Ulama (NU).

Psychologically, efforts to prevent radical understanding by utilizing artistic activities in children can also optimize cognitive development, art development, and emotional development in children. Dancing activities with regional dances can also optimize the development of motor skills in early childhood.

Then the introduction of nationalism was carried out by introducing national heroes and carrying out flag ceremonies. The introduction of national heroes is not only carried out symbolically by utilizing media images but also by telling stories about the heroism of the nation's heroes in seizing independence and maintaining independence. The children were very enthusiastic to listen to these heroic stories and make children have the desire to imitate the heroes who so loved their homeland. After the children listened to the story they recounted the story of the heroism of the nation's heroes.

Psychologically, this activity can not only be used as an effort to prevent the influence of radical notions on the alpha generation, but also can be used to optimize language development in children, especially to optimize listening skills and speech abilities.

Fourth, create an environment in child-friendly Raudhatul Athfal (RA). Child-friendly environment in Raudhatul Athfal (RA) was formed by Fatayat NU activists in Cilacap district who work as teachers by compiling school regulations and applying them consistently. For the sake of efforts to prevent radical understanding of the alpha generation, school regulations are compiled and implemented to reduce and even eliminate cases of violence committed between teachers and children and between children and children.

The creation of a child-friendly environment in Raudhatul Athfal (RA) is also accompanied by the creation of a child-friendly family environment. This is done by collaboration between teachers and parents in holding parenting activities. In this parenting activity parents are provided with material and methods in educating children in the family environment and methods that can be used to create a child-friendly family environment.

Raudhatul Athfal (RA) environment and child-friendly family environment make teachers and parents gentle towards children, care for children, and do not easily punish children for solving problems. With the hospitality displayed by the teacher and parents, the children will imitate that friendliness and not be rude, hard, and narrow-minded as the characteristics of radical individuals.

Fifth, be selective about learning materials and learning media that have the potential to bring radical understanding. This effort is carried out by reviewing the student books that are intended to be distributed. If the results of the study do not find material or media that have the potential to generate radical understanding, the book can only be distributed.

The efforts of Fatayat NU activists in Cilacap district in preventing radical understanding of the alpha generation in Raudhatul Athfal (RA) must certainly be supported by the government through the Ministry of Religion of the Cilacap District Regional Office. Fatayat NU activists in Cilacap district have hopes that the government will make several efforts. First, compiling an education plan that is relevant to the challenges of the times, one of the challenges is radicalism in religion. Second, being selective in recruiting teachers, there should be no teachers who are radical because what happens is that radicalism is spread by their own teachers. Third, provide training for teachers related to handling cases of radicalism in educational institutions. Fourth, giving sanctions to educational institutions that prohibit the implementation of national activities.

**CONCLUSION**

Prevention of radical understanding of the alpha generation in Raudhatul Athfal (RA) by activist Fatayat NU was carried out through seven efforts. First, by providing assistance to teachers who are influenced by radical understanding through non-formal discussion activities in a family atmosphere. Second, fortify themselves from the negative influence of radicalism by continuing to increase knowledge and religious insights in the perspective of ahlussunnah wal jamaah. Third, optimizing the implementation of religious education for the alpha generation. Fourth, optimizing the implementation of character education for the alpha generation. Fifth, introduce nationalism to the alpha generation. Sixth, creating a Raudhatul Athfal (RA) environment and a child-friendly family environment. Seventh, selective on learning materials and learning media that have the potential to bring radical understanding.

**BIBLIOGRAPHY**

Adam James Fenton, “Change and Continity in Indonesian Islamist Ideology and Terrorist Strategies”, Jurnal Studi Islam al-Jamiah UIN Sunan Kalijaga Yogyakarta 52, no. 1 (2014): 11.

Ahmad Choirul Rofiq, “Awal Radikalisme Islam: Penyebab Munculnya Khawarij”, Jurnal al-Tahrir IAIN Ponorogo 14, no. 1 (2014): 245.

Aisyah, Siti, dkk. *Perkembangan dan Konsep Dasar Pengembangan Anak Usia Dini*. Jakarta: Universitas Terbuka, 2012.

Alexander R. Arifianto, “PRACTICING WHAT IT PREACHES? Understanding the Contradictions between Pluralist Theology and Religious Intolerance within Indonesia’s Nahdlatul Ulama”, Jurnal al-Jamiah UIN Sunan Kalijaga Yogyakarta 55, no. 2 (2017): 241.

Andiq Wahyun Muqoyyidin, “Membangun Kesadaran Inklusif Multikultural untuk Deradikalisasi Pendidikan Islam”, Jurnal Pendidikan Islam 2, no. 1 (2013): 135.

Andrian Pratama Taher, Facebook Masih Jadi Lahan Penyebar Paham Radikalisme di Indonesia, diakses pada <https://tirto.id/facebook-masih-jadi-lahan-penyebar-paham-radikalisme-di-indonesia-cA9w>, Sabtu 22 Juni 2019, jam 16.08 WIB.

Hildayani, Rini, dkk. *Psikologi Perkembangan Anak*. Jakarta: Universitas Terbuka, 2013.

Husniyatus Salamah Zainiyati, “Curriculum, Islamic Understanding and Radical Islamic Movement in Indonesia”, Journal of Indonesian Islam UIN Sunan Ampel Surabaya 10, no. 02 (2016): 295.

Irwan Masduqi, “Deradikalisasi Pendidikan Islam Berbasis Khazanah Pesantren”, Jurnal Pendidikan Islam 2, no. 1 (2013): 3-4.

Jalaluddin. *Psikologi Agama*. Jakarta: Raja Grafindo Persada, 2015.

Karwadi, “Deradikalisasi Pemahaman Ajaran Islam”, Jurnal al-Tahrir IAIN Ponorogo 14, no. 1 (2014): 145.

Muhamad Ridlo, Sepotong Lirik Lagu ‘Tepuk Anak Soleh’ Picu Polemik di Banyumas, accessed at <https://www.liputan6.com/regional/read/3045091/sepotong-lirik-lagu-tepuk-anak-soleh-picu-polemik-di-banyumas>, Saturday 22 of June 2019.

Mukhibat, “Deradikalisasi dan Integrasi Nilai-nilai Pluralitas dalam Kurikulum Pesantren Salafi Halaki di Indonesia”, Jurnal al-Tahrir IAIN Ponorogo 14, no. 1 (2014): 186.

Sumardianta, J dan Wahyu Kris AW. *Mendidik Generasi Z dan A: Marwah Era Millenial Tuah Generasi Digital*. Jakarta: Grasindo, 2018.

Suyadi dan Maulidya Ulfah. *Konsep Dasar PAUD*. Bandung: Rosda, 2013.

Toto Suharto dan Ja’far Assagaf, “Membendung Arus Paham Keagamaan Radikal di Kalangan Mahasiswa PTKIN,” Jurnal al-Tahrir IAIN Ponorogo 14, no. 1 (2014): 161.

Zuly Qodir, “Deradikalisasi Islam dalam Perspektif Pendidikan Agama”, Jurnal Pendidikan Islam 2, no. 1 (2013): 91.

1. Alexander R. Arifianto, “PRACTICING WHAT IT PREACHES? Understanding the Contradictions between Pluralist Theology and Religious Intolerance within Indonesia’s Nahdlatul Ulama”, al-Jamiah Journal of Islamic Studies UIN Sunan Kalijaga Yogyakarta 55, no. 2 (2017): 241. [↑](#footnote-ref-1)
2. Andrian Pratama Taher, Facebook is Still the Land of Spreaders of Radicalism in Indonesia, accessed at https://tirto.id/facebook-masih-jadi-lahan-penyebar-paham-radikalisme-di-indonesia-cA9w, Saturday 22 June 2019, hours 16.08 WIB. [↑](#footnote-ref-2)
3. J. Sumardianta and Wahyu Kris AW, *Mendidik Generasi Z dan A: Marwah Era Millenial Tuah Generasi Digital*, (Jakarta: Grasindo, 2018), 35. [↑](#footnote-ref-3)
4. Muhamad Ridlo, Sepotong Lirik Lagu ‘Tepuk Anak Soleh’ Picu Polemik di Banyumas, accessed at <https://www.liputan6.com/regional/read/3045091/sepotong-lirik-lagu-tepuk-anak-soleh-picu-polemik-di-banyumas>, Saturday 22 of June 2019. [↑](#footnote-ref-4)
5. Mukhibat, "Deradicalization and Integration of Plurality Values in the Salafi Halaki Islamic Boarding School Curriculum in Indonesia, al-Tahrir Journal IAIN Ponorogo 14, no. 1 (2014): 186. [↑](#footnote-ref-5)
6. Adam James Fenton, “Change and Continity in Indonesian Islamist Ideology and Terrorist Strategies”, al-Jamiah Journal of Islamic Studies UIN Sunan Kalijaga Yogyakarta 52, no. 1 (2014): 11. [↑](#footnote-ref-6)
7. Andiq Wahyun Muqoyyidin, "Building Multicultural Inclusive Awareness for Deradicalization of Islamic Education", Journal of Islamic Education 2, no. 1 (2013): 135. [↑](#footnote-ref-7)
8. Zuly Qodir, "Deradicalization of Islam in the Perspective of Religious Education", Journal of Islamic Education 2, no. 1 (2013): 91. [↑](#footnote-ref-8)
9. Irwan Masduqi, "Deradicalization of Islamic Education Based on Islamic Boarding Schools", Journal of Islamic Education 2, no. 1 (2013): 3-4. [↑](#footnote-ref-9)
10. Ahmad Choirul Rofiq, “Awal Radikalisme Islam: Penyebab Munculnya Khawarij”, Jurnal al-Tahrir IAIN Ponorogo 14, no. 1 (2014): 245. [↑](#footnote-ref-10)
11. Karwadi, "Deradicalization of Understanding Islamic Teachings", al-Tahrir Journal IAIN Ponorogo 14, no. 1 (2014): 145. [↑](#footnote-ref-11)
12. Toto Suharto and Ja'far Assagaf, "Blocking the Flow of Radical Religious Understanding among PTKIN Students," Al-Tahrir Journal IAIN Ponorogo 14, no. 1 (2014): 161. [↑](#footnote-ref-12)
13. Husniyatus Salamah Zainiyati, Curriculum, Islamic Understanding and Radical Islamic Movement in Indonesia, Journal of Indonesian Islam UIN Sunan Ampel Surabaya 10, no. 02 (2016): 295. [↑](#footnote-ref-13)
14. Siti Aisyah, et al., Development and Basic Concepts of Early Childhood Development, (Jakarta: Open University, 2012), 1.3. [↑](#footnote-ref-14)
15. Suyadi and Maulidya Ulfah, Konsep Dasar PAUD, (Bandung: Rosda, 2013), 13. [↑](#footnote-ref-15)
16. Jalaluddin, Psikologi Agama, (Jakarta: Raja Grafindo Persada, 2015), 57. [↑](#footnote-ref-16)
17. Ibid., 58. [↑](#footnote-ref-17)
18. Rini Hildayani, et al., Psikologi Perkembangan Anak, (Jakarta: Open University, 2013), 6.10. [↑](#footnote-ref-18)