Analysis of the Inductive Approach in Learning Islamic Religious Education (PAI) to Prevent Islamic Radicalism in Schools

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ABSTRACT

The study aims to analyze various potentials and/or opportunities in schools for the implementation of an inductive approach in learning Islamic Education as an effort to counteract radicalism in schools. To achieve the goal, this study uses a qualitative approach with an analytical descriptive method in naturalistic research settings.

This study produces a number of findings as follows: 1) That the inductive approach in learning for Islamic Religious Education at SMAN 1 Tanjung and SMAN 1 Selong has the potential to be practiced with the aim of counteracting radicalism in schools. Almost all components of the school have the same views and attitudes, namely rejecting religious radicalism movements and movements because they are considered to contradict the basic principles of Islam and the philosophy of the Pancasila, and the noble culture of Indonesia; 2) Implementation of the Inductive approach in learning Islamic Education in schools can run optimally or fail depending on a number of factors that surround it. Here there are types of factors, namely supporting factors and inhibiting factors. Compared with supporting factors, the inhibiting factors are more substantive and fundamentally concern the understanding of Islam and Islamic education which ultimately has implications for a number of elements of education, including the availability of facilities and infrastructure. The most serious impact of the understanding of Islam and Islamic Education is the potential for the elimination of scientific reasoning in Islam and Islamic Education so that education implementers or educators avoid the use of an inductive approach to Islamic learning as a necessity of their theological understanding. If conditions are allowed, then Islamic Education in schools is limited to the dissemination of Islamic teachings which are actually the thoughts of experts about Islamic teachings - if they cannot be called preachers of Islamic teachings. Even more worrying is that Islamic education has become an institution of socializing one's thoughts about Islam which is treated as religious dogma. This learning process is not guaranteed not to become a momentum for the formation of radical thinking in students.

Keywords: Inductive Approach, Islamic Education, and Islamic Radicalism

Introduction

Islamic radicalism is an Islam-based movement with the aim to reform in all aspects of life - social, political, state and religious governance systems - carried out in a drastic, hard, even total and uncompromising manner to those considered enemies, with one principle that only the Islamic Shari'ah is able to overcome all problems so that the establishment of an Islamic State and the application of Islamic Sharia become the idea of his struggle.[1]

Today, the Islamic radicalism in question has become a reviving issue at the national, regional and international levels among them as a reaction to the existence of the Islamic State of Iraq and Syria (ISIS) with all its propaganda and acts of terror in various countries in the world, including in Indonesia. This group's action is believed to threaten the stability of a country, even international global security. Meanwhile, in Indonesia, Islamic radicalism becomes a very sexy issue (trend issue) after three anti-blasphemy demonstrations by a number of Islamic-based organizations accompanied by the issue of a coup against the government regime President Joko Widodo and the impact on the dissolution of Hizb ut-Tahrir Indonesia (HTI) by the government in 2017.

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[1] Nurjannah, " Faktor Pemicu Munculnya Radikalisme Islam Atas Nama Dakwah dalam *Jurnal Dakwah, Vol. Xiv, No. 2 Tahun 2013*, h. 180

From the historical aspect, Islamic radicalism is not a new issue for Indonesia. The Salafiyah movement that existed in the Dutch colonial era was believed to be an embryo for the formation of this religious understanding in the Pancasila country. [2] In addition, post-independence, the Government of the Republic of Indonesia several times faced bughat movements in the name of Islam, such as Darul Islam or the Islamic State of Indonesia, [3] PERMESTA, and the Free Aceh Movement.

From the sociological aspect, Indonesia became fertile ground for the growth and development of various religious social organizations and some of them were suspected of being radicals[4] and some others were given "red stamps" such as Jemaah Islamiyah (JI) Indonesian Mujahidin Council (MMI), Hisbut Tahrir Indonesia (HTI) Islamic Defenders Front (FPI), Laskar Jihad (LJ), and the Indonesian Muslim Brotherhood (JAMI). [5] Meanwhile, according to Defense Minister Ryamizard Ryacududi Indonesia there are already around 700 Indonesians who are sympathizers of ISIS[6].

As part of the Indonesian region, West Nusa Tenggara - known as the province of a thousand mosques - has the potential to become a hotbed for the wings of the sectarian Islamic fundamentalist movement. [7] Head of the NTB Community Early Awareness Forum (FKDM) M. Natsir said there were five radical streams in BTB. Among them are the Jamaah Ansharut Tauhid (JAT) group, Salafis, Poso network terrorists and Jemaah Islamiah. The five organizations are located in East Lombok Regency and North Lombok Regency on Lombok Island, as well as Bima Regency, Bima City and Dompu Regency on Sumbawa Island. [8]

There are many causal factors that are interrelated and mutually reinforcing between one factor and another for the occurrence of radical Islam, especially in Indonesia. According to Khaled Abou Al Fadl, the root of the problem of religious radicalism is the understanding of religious purification and the fading of the authority of fiqh scholars after the globalization of information, including information

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[2]Menurut Edi Susanto, lahirnya gerakan radikalisme keberagamaan (Islam) di Indonesia, memiliki hubungan erat dengan perkembangan gerakan pemikiran Salafiyah di Timur Tengah. Selanjutnya, pada abad 12 Hijriah, pemikiran Salafiyah ini dikembangkukuhkan oleh gerakan Wahabi yang dipelopori oleh Muhammad ibn 'Abd al-Wahhab (1703-1787). Tujuan dari gerakan Wahabi ini juga ingin memurnikan ajaran Islam serta mengajak kembali kepada ajaran al-Qur'an dan Sunnah Nabi SAW, sebagaimana yang diamalkan oleh generasi awal umat Islam. Dalam perkembangan selanjutnya, gerakan Salafiyah tidak hanya menyentuh dimensi purifikasi *credo* dan ritual, namun juga mulai menyentuh dime nsi intelektual dan politik (Emna Laisa, "Islam dan Radikalisme" dalam Islamuna Volume 1 Nomor 1 Juni 2014, h. 4)

[3] Endang Turmudi, *Islam dan Radikalisme di Indonesia* (Jakarta: LIPI Press, 2005), h. 18

[4] Menurut pakar terorisme internasional Prof. Rohan Gunaratna Guru Besar Kajian Keamanan Universitas Nanyang singapura, dari 26 kelompok radikal yang dicurigai atau bahkan sudah berafiliasi dengan Irak and Syiria Islamic State sebagian besar berada di Indonesia. Dikatakannya, di Indonesia terdapat 18 kelompok radikal, dan 15 di antaranya diperkirakan telah dibaiat oleh pimpinan ISIS Abu Bakar Al-Baghdadi. Ini menjadi indikasi kuat bahwa ISIS menjadi ancaman di Asia Tenggara, terutama Indonesia (Lombok Post, 'ISIS Ancaman Asia Tenggara', Selasa, 24 Maret 2015, hal. Utama)

[5]A. Azra, Konflik Baru Antar Peradaban, *Globalisasi, Radikalisme & Pluralitas* (Jakarta: PT RajaGrafindo Persada), h. 170.

[6]Anggaraman Saragih, "Menhan Ungkap Jumlah Simpatisan ISIS di Indonesia"HeadlinesNasional ANTARA, 13/7/2017

[7]Bima dan Dompu adalah dua kabupaten di NTB yang dinyatakan sebagai sarang kelompok Radikal oleh Kepala Penerangan Korem 162 Wira Bhakti Mayjen Infanteri Tasdik Prawoto (Lombok Post, 'Korem Persiapkan Pengamanan Presiden', Sabtu, 28 Maret 2015, h. 12). Pernyataan Pranoto ini didukung oleh Mabes Polri yang menyebut bahwa NTB sebagai salah satu daerah rekrutmen Negara Islam Irak dan Syiria (Radar NTB, 'Politisi NTB Ingatkan Warga Ancaman ISIS', Jum'at, 20 Maret 2015)

[8]Agus Luqman (editor), "Lima Aliran Radikal Berkembang di NTB termasuk JI" dalam http://kbr.id/08-2015/lima_aliran_radikal_berkembang_di_ntb__termasuk_ji/75103.html

about Islamic law. [9] Meanwhile, according to Emna Laisa, there are five factors, namely First, religious factors. Islamic radicalism as an effort to purify Islam and realize Islamic Khilafah on earth. Second, social-political factors. The global geo-political-economic system is seen as beneficial to the West and detrimental to Muslims. Third, education. The lack of education levels, Fourth, cultural factors, in the context of this factor, Muslims become backward and oppressed felt by them as the act of the West in order to continue to master the world's economic resources. Fifth, ideological factors anti westernization. Westernization is believed by them as a thought movement that is done subtly and systematically to get rid of Islamic sharia from the lives of Muslims. [10] In addition to these factors, there are other fundamental factors, namely the process of Islamic education about da'wah, amar makruf nahi mungkar, jihad, and the like which are interpreted exclusively, in a same direction [11] and pushed towards - the term Azyumardi Azra - outward-oriented. [12]

In the perspective of education, the latter factor is believed to be the main cause of Islamic Radicalism which continues to live and develop so that it is feasible and important to be the focus of its own study. That the Islamic Religious Education learning system that places text as the main locus of Islamic truth is likely to be one of the weak points. Because the text conveys a moral message according to the circumstances of the reader. Actually, Islamic doctrine contained in the Qur'an including the teachings of da'wah, jihad and amar makruf nahi munkar are neutral. According to Gergen, detailed religious rules are nothing more than a product of the construction of the thoughts of scholars and religious leaders, as something necessary from the form of texts - teachings in the scriptures - that are basic (ijmalî) and only contain the main points teachings (ushûlî) and far from the detailed nature (tafshîlî). [13]

According to McKinley et al (2001) as adopted by Nurjannah, several research results show that people who tend to follow the perspective of fundamentalists and biblical literalists, are more likely to have aggressive perceptions of religious teachings. [14] This perception is related to the tendency to emphasize the letters contained in the scriptures, based on the meaning of words and sentences per sentence, less attention to literary forms, text structure, sociological context, historical situation, present and contemporary, the subjective conditions of the author, for example, psychiatric when writing text. [15]

The aforementioned view negates that literalistic, textualistic, or scriptualistic approaches or in education are known as deductive approaches that have been popularly used in religious learning and have the potential to produce counterproductive understandings with religious human rights goals. In other words, Islamic radicalism appears inseparable from the dominance of the deductive-literalistic approach in studying religion.

So to ward off or prevent Islamic radicalism from developing more widely and to bring about worse excesses, the use of an inductive approach should be maximized in Islamic Religious Education. The inductive approach in question is a learning approach that begins with the presentation of a number of special and data-based circumstances which can then be concluded to be a conclusion, principle, or theory. With this approach, students have a critical, objective attitude in understanding reality and are able to place religious texts dialogically.

This approach has a more strategic meaning when practiced in religious studies in high schools. With consideration, in addition to the limited Islamic insights of high school students (hereinafter

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[9]Khaled Abou alFadl, *The Great Theft: Wrestling, Islam from theExtremists.* (New York: harperCollins Publisher, 2005), h. 23

[10]Emna Laisa, "Islam dan Radikalisme", h. 7

[11]Nurjannah, *"Faktor Pemicu Munculnya Radikalisme Islam Atas Nama Dakwah"* dalam Jurnal Dakwah, Vol. XIV, No. 2 Tahun 2013, hal. 186

[12]Lihat Azyumardi Azra, *Islam Reformis: Dinamika Intelektual dan Gerakan* (Jakarta: Raja Grafindo persada, 1999), h. 46-47.

[13]K.J. Gergen, "Reflecting on/with My Companions", *Social Constructionism and Theology* (Boston: Brill, 2002), h. 2.

[14]Nurjannah, *"Faktor Pemicu Munculnya Radikalisme Islam Atas Nama Dakwah"*, h. 186

[15]Nurjannah, *"Faktor Pemicu Munculnya Radikalisme Islam Atas Nama Dakwah"*, h. 186

abbreviated as high school) as a result of the minimal duration of religious study time, high school-aged children become part of the silent operation targets of the fundamental Islamic movement.

Following the above reasoning, it is important to conduct further studies on the analysis of the potential pre-implementation of the inductive approach in PAI learning to counter Islamic radicalism in high school. This study is a first step (plenary research) to develop an inductive approach model for learning the same subject.

Based on the above background, the research problem formulation was determined as follows: 1) What is the potential for the implementation of inductive approaches in PAI learning to counter Islamic radicalism in high school? And 2) What are the supporting and inhibiting factors for the implementation of an inductive approach in PAI Learning to counter Islamic radicalism in high school?

This research was conducted with the aim of obtaining concrete images of the potential for the implementation of an inductive approach in PAI learning to counter Islamic radicalism in high school. In addition, also to find out a number of supporting and inhibiting factors for the implementation of an inductive approach in PAI Learning to counter Islamic radicalism in high school.

To achieve this goal, the approach used in this study is a qualitative descriptive analytical method in a naturalistic research setting.

Radicalism and Inductive Approach

The meaning of different radicalism can not be avoided as a result of differences in perspective used. From a religious perspective, radicalism is religious movements that try to completely overhaul the existing social and political order by using violence. [16] In such an understanding, according to Rubaidi, radicalism is characterized by five things, namely first, making Islam as the final ideology in regulating individual life and also the politics of state administration; second, making the Middle East the only model of Islamic practice taken for granted; third, the text as the locus of truth without accepting other sources of truth; fourth, consistent with the third characteristic, they reject all forms of "ism" from the West; fifth, their actions cause social friction with the community and the government. [17]

There are many factors that trigger the emergence of radicalism in question. According to Yusuf al-Qardawi, among them is literal in understanding religious texts, so that what is understood from Islam is only its surface and is supported by minimal insight into the essence of religion. In addition, the process of religious learning uses doctrinal methods. [18] Al-Qardawi's opinion is supported by the view of Azyumardi Azra. For him, Muslims became radicalized due to literal religious understandings and inaccurate interpretations in understanding Islamic history. [19] Strengthening the previous opinion, McKinley et al emphasized that the literalistic approach (deductive reading) was more likely to have an aggressive perception of religious teachings. [20]

Aggressive perception of religious teachings will easily grow in high school-age children. They are in transition between the lives of children and the lives of adults. The ego identity becomes the

[16] A.Rubaidi, Radikalisme Islam, Nahdatul Ulama Masa depan Moderatisme Islam di Indonesia (Yogyakarta: Logung Pustaka, 2007), h. 33.

[17] A.Rubaidi, Radikalisme Islam, Nahdatul Ulama Masa depan Moderatisme Islam di Indonesia (Yogyakarta: Logung Pustaka, 2007), h. 63.

[18] Yusuf Al-Qardhawi, Al-Shahwah al-Islamiyah bayn al-Juhud wa al-Tattarruf (Cairo: Bank alTaqwa, 1406 H),h. 59.

[19] Azyumardi Azra, Akar Radikalisme Keagamaan Peran Aparat Negara, Pemimpin Agama dan Guru untuk Kerukunan Umat Beragama (Makalah dalam Workshop "Memperkuat Toleransi Melaluai Institusi Sekolah", yang diselenggarakan oleh The Habibie Center, 14 Mei 2011, di Hotel Aston Bogor), dan dikutip oleh Abdul Munip, Menangkal Rdikalisme di Sekolah (Jurnal Pendidikan Islam UIN Sunan Kalijaga Program Pasca Sarjana No 2 Vol 1, December 2012),h. 162.

[20] A.L.C. McKinley, Woody, W.D., Bell, P.A., "Vengeance: Effects of Gender, Age, and Religious Background", *Aggressive Behavior*, 27, 2001, h. 245-246.

driving force for them to carry out various activities that tend to be overdone. [21] According to James W. Fowler with his theory of stages of faith development, children in high school age are at the third stage, the conventional synthetic belief stage. At this stage, they are obedient to the opinions and beliefs of others. At this stage children in high school tend to want to learn the belief system from others around them and accept the belief system without being followed by a critical attitude in believing it. High curiosity makes them easily indoctrinated, including by ideas that are contrary to the basic principles of religion that are believed until they are brave and confident to take actions that can endanger themselves and others. [22]

So that the belief system achieved by them is in accordance with universal values and basic principles of Islam, then an approach to Islamic learning that allows for the achievement of these goals should be prioritized. According to K.J. Gergen, [23] religious texts are neutral so that values are externalized according to the actual conditions and wishes of the reader. Meanwhile, according to McKinley et al above the literalistic approach to religious learning invites a repressive understanding of religious teachings. So the deductive-literalistic approach has the potential to be counter-productive with the aim of PAI learning in high school. In contrast, the inductive-phenomenological approach is assessed according to the psychological conditions and needs of children in high school age.

The inductive approach was originally put forward by the French English philosopher Bacon, who wanted to draw conclusions based on as many concrete facts as possible, this system was seen as the best system in the Middle Ages, that is, the inductive way was also called dogmatize, meaning that it was trustworthy without being examined. rationally. Basically, inductive thinking is a process of thinking that goes from specific to general. According to Arifin et al,, Inductive Thinking is a way of thinking that is used when someone makes conclusions based on information or facts that are owned and based on the principles of discovery and is made from specific to the general. [24]

While in the context of learning, Joyce B understands inductive as reasoning that starts from specific (observations, measurements, data) to the general (rules, laws, theories). The inductive thinking model is designed to train students to form concepts and at the same time generalize concepts. This model also shapes students' attention to focus on logic, language, and the meaning of words and the nature of knowledge. [25].

Joyce B's opinion is supported by Sagala (2010: 77) who said that "In the context of learning, an inductive approach is a teaching approach that starts by presenting a number of special circumstances then can be concluded to be a principle or rule." Meanwhile, according to Yamin (2008: 89) states that: Inductive approach begins with the provision of cases, facts, examples, or causes that reflect a concept or principle. Then students are guided to try hard to synthesize, discover, or deduce the basic principles of the lesson.

Teaching with an inductive approach is a way of teaching by presenting to students of a specific example which can then be concluded to be a definite rule of principle or fact.

From some of the opinions above it can be concluded that an inductive approach is a teaching approach that starts by presenting a number of special circumstances then can be concluded to be a conclusion, principle or rule

While in terms of objectives, Basically, the inductive approach was designed by Taba to improve thinking skills[26]. This approach is based on three assumptions, namely: 1) Thinking skills can

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[21] Desmita, Psikologi Perkembangan Peserta Didik : Panduan bagi Orang Tua dan Guru dalam Memahami Psikologi Anak Usia SD, SMP, dan SMA, (Bandung : Rosda, 2009), h. 37.

[22] Purwakania Hasan, Psikologi Perkembangan Islami : Menyingkap Rentang Kehidupan Manusia dari Prakelahiran hingga Pasca Kematian, (Jakarta : Rajawali Press, 2006), h. 297.

[23] K.J. Gergen, "Reflecting on/with My Companions", *Social Constructionism and Theology* (Boston: Brill, 2002) , h. 2

[24] Arifin, M, dkk. 2005 Strategi Belajar Mengajar Kimia. Malang, (Penerbit Universitas Negeri Malang: UM Press, tt), h. 27

[25] Joyce, B., *Model of Teaching, Model-model Pembelajaran*, (Yogyakarta: Pustaka Pelajar, 2011), h. 87

[26] Joyce, B. dkk. (2002), *Models of Teaching*, (London: Allyn & Bacon, 2000), h. 167

be learned and trained. Teaching is training the ability to think; 2) The thought process is an active transaction between individuals and data. Here students submit a number of data from several domains of learning. Students compile data into conceptual systems, link data points with other data, make generalizations of the relationships they find, and make conclusions with hypotheses, predict and explain phenomena; 3) Develop thinking processes in the order that is "valid according to the rules".[27]

Discussion
Understanding Religious Radicalism in Schools

As a multicultural society, residents of SMAN 1 Selong and SMAN 1 Tanjung - where students and school managers who come from diverse races and religions - have negative tendencies towards religious radicalism. Broadly speaking they have the following. 1) religious radicalism is a form of violence that is chosen by a group of followers of the religion as a response or a way to answer problems that are considered contrary to religious values. 2) religious radicalism as movements that tend to use violence in the name of religion. 3) religious radicalism (in Islam) is an attempt to damage the image of religion. In line with school leaders, among students of religious radicalism is almost understood to be relatively the same as putting violence and forcing the will as its core value.

The concept of religious radicalism understood by the citizens of both schools is considered to be in line with the notion of radicalism contained in the large Indonesian dictionary, which is: the understanding or flow that wants social or political change or renewal through violence or drastic. [28] This definition is also supported by Rubaidi's opinion which states that "radicalism is often interpreted differently between interest groups. In the religious sphere, radicalism is religious movements that try to completely overhaul the existing social and political order by using violence. [29] The use of violence in religion clearly contradicts the teachings of religion (Islam) itself, God through His word in Baqarah: 256 which mentions "there is no compulsion in religion". In the explanation of the verse, it is stated that the purpose of there is no compulsion in religion is "with the advent of Islam, the true path is clearly visible and can be distinguished from the false path. So there can be no compulsion to believe because faith is a conviction in the heart's heart and no one can force someone's heart to believe something. [30] Syihab also gave a similar explanation to the term "there is no compulsion in adhering to religious beliefs; God wants everyone to feel at peace. Peace cannot be achieved if the soul is not at peace. Forcedness causes souls to not be peaceful, therefore there is no compulsion in adhering to the Islamic religious beliefs. [31]

Steps to Prevent Religious Radicalism in Schools

Religious radicalism as understood by the school community above is considered by them to be in conflict with the teachings of the Koran itself. They also hold that this understanding can become a threat to the unity and integrity of the Nation. Therefore, the two schools take preventive measures so that the seeds of radicalism do not have a place to grow and develop in the community. Prevention of the emergence of the understanding of religious radicalism is carried out by both schools through the following matters.

1) Educational and Learning Activities

That formally there is no special curriculum that leads to the prevention of religious radicalism. Efforts to prevent the emergence of religious radicalism carried out are more directed to the formation

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[27] Joyce, B. dkk. (2002), *Models of Teaching*, h. 169

[28] Kamus besar bahasa Indonesia, https://kbbi.web.id/radikalisme, diakses pada tanggal 24 Oktober 2018

[29] A.Rubaidi, Radikalisme Islam, Nahdatul Ulama Masa depan Moderatisme Islam di Indonesia (Yogyakarta: Logung Pustaka, 2007), h.33.

[30] Kementerian Agama Islam, *Al-Qur"an dan Tafsirnya*, (Jakarta: Widya Cahaya, 2011) jil. 1, h. 380-381.

[31] M. Quraish Shihab, *Tafsir al-Misbah: Pesan, Kesan dan Keserasian al-Qur"an* (Jakarta: Lentera Hati, 2002), vol.1, h.514-515.

of character carried out by instilling a true understanding of religion and instilling moral values through the media of religious education (PAI).

Related to this understanding of religion, Glock and Stark (Robertson, 1988; Ancok and Suroso, 2000) put forward the theory of the dimensions of religious commitment, in which in their analysis they introduce five dimensions of religious commitment, namely: 1) Religious belief (ideological dimension) refers to the power beliefs that are embedded in a person and how important those beliefs are in his life. 2) Religious Practice (the dimension of ritual) is based on specific behaviors that embody a belief, such as a prayer (Islam), baptism (Christianity). The more organized, the more specific the symbols, such as clothing, authority lines, and so on. 3) Religious feeling (the dimension of experience) or also called "religious experiences", which is a desire to believe in the truth of a religion, and fear of "not being religious". 4) Religious knowledge (intellectual dimension), related to knowledge about the history of religion adopted by someone. 5) Religious effect (consequential dimension) refers to a certain behavior that is not a formal part of religious rituals. For example, a drunk who stops drinking alcohol is a result of the religious effects it receives. [32]

What should be noted is that in understanding religion, especially on the dimensions of religious feelings that are carried out excessively and / or narrowly especially not accompanied by adequate religious knowledge, it will backfire for efforts to prevent the emergence of religious radicalism itself. This phenomenon is not difficult to obtain in public schools, including in the two high schools, due to the limited resources of Religious educators and their penchant for using literal approaches in understanding religious texts. In uncovering some of the causes of religious radicalism, Yusuf al-Qardawi said that the literal approach in understanding religious texts, so that what is understood from Islam is only its surface and supported by minimal insight into the essence of religion. In addition, the religious learning process uses[33] the Azyumardi Azra doctrinal method. It also said that the Islamic religion became radical due to literal religious understanding and improper interpretation in understanding Islamic history. [34] Strengthening the two previous opinions, Sulistyo stated religious radicalism emerged as a result of 1) Claims of truth Adherents of religion believe that their holy books do teach monolithic truth (singular), where there are often interpretations that assume that other religions are not true. 2) Obedience is "blind" to religious leaders. Fanaticism is excessive towards religious leaders, so the words of religious leaders are "considered" to be the ultimate truth. [35]

Besides religious education, efforts to prevent the emergence of radicalism through the inculcation of moral values are also carried out by involving all elements of the school in various school activities without differentiating SARA. The involvement of all elements in the activity as learning builds harmony in multicultural life for students. With a value inculcation model such as students can interact well among fellow school residents without differentiating SARA. This inculcation model is in line with behavior formation theory by using a model based on Bandura's social learning theory. [36]

In addition, the cultivation of moral values is also carried out by creating a school culture that supports the creation of harmony between followers of religion through the jargon and school order that is posted in various corners of the school. With frequent school residents seeing jargon and

[32] Saerozi, Pemahaman Agama dan Perilaku Ekonomi Sebagai Faktor TINGKAT KESEJAHTERAAN NELAYANdi Desa Gempolsewu Kecamatan Rowosari Kabupaten Kendal, IAIN Wali songo Semarang, 2012.

[33] Yusuf Al-Qardhawi, Al-Shahwah al-Islamiyah bayn al-Juhud wa al-Tattarruf (Cairo: Bank alTaqwa, 1406 H), h.59.

[34] Azyumardi Azra, Akar Radikalisme Keagamaan Peran Aparat Negara, Pemimpin Agama dan Guru untuk Kerukunan Umat Beragama (Makalah dalam Workshop "Memperkuat Toleransi Melaluai Institusi Sekolah", which is held by The Habibie Center, 14 Mei 2011, di Hotel Aston Bogor), and cited by Abdul Munip, Menangkal Rdikalisme di Sekolah (Jurnal Pendidikan Islam UIN Sunan Kalijaga Program Pasca Sarjana No 2 Vol 1, December 2012), h.162.

[35] Adi Sulistyo, Radikalisme Keagamaan dan Terrorism, wordpress.com, 12 February 2014.

[36] Bimo Walgito, *Psikologi Sosial (Suatu Pengantar)*, (Yogyakarta : CV. Andi Offset, 2003), h.49

carrying out the order of the school, it is expected that all school residents will become accustomed to these moral values and will eventually crystallize within themselves so as to shape the behavior of school residents.

School efforts in instilling moral values through habituation are very relevant to conditioning learning theory put forward by Pavlov and by Thorndike and Skinner. Even though their opinions are not 100% the same, they agree that one of the ways in which behavior can be formed is through Conditioning, conditioning or habituation. By getting used to behaving as expected, eventually, the behavior will be formed. [37]

Another form of the learning activity that arises from religious radicalism is through extra-curricular activities, such as IMTAK and other extra-curricular spiritual activities. Zuhairini in his book defines Extra-curricular activities as activities outside of scheduled hours (including during holidays) which are carried out outside of school with the aim of broadening student knowledge, recognizing relationships between various subjects, channeling talents, and interests as well as completing efforts to develop fully human beings. [38] Prevention of radicalism through this activity is also considered in line with the objective of organizing extracurricular activities launched by the Directorate of Vocational Secondary Education. In the context of preventing religious radicalism through extra-curricular activities in the form of developing the talents and interests of students. Such a step is seen as a positive part of personal coaching towards positive overall human coaching. [39]

Periodic Coaching from Agencies (Dikpora and Kemenag)

In relation to schools, Dikpora and Kemenag at the district level have different steps in preventing religious radicalism. Dikpora and / or Ministry of Religion at Tanjung 1 Public High School take steps to prevent religious radicalism by involving PAI teachers in some character education training. While the Ministry of Religion of East Lombok Regency is considered very positive, by taking proactive steps in efforts to prevent religious radicalism which is manifested through the provision of workshops and training to prevent radicalism for high school educators and students.

Although there is a strategic meeting point between the Ministry of Religion and Dikpora, the two institutions that are both engaged in education do not appear to be collaborating and sharing programs, particularly in relation to preventing religious radicalism in schools.

Cross-agency cooperation

It turns out that the attention of government and non-government agencies other than the Ministry of Education and the Ministry of Religion towards efforts to prevent religious radicalism is considered lacking. This can be seen from the absence of formal collaboration with schools related to prevention efforts. The reality on the ground shows that cooperation in the religious field is only incidental through religious activities organized by schools. This rare moment was not utilized significantly to prevent the emergence of religious radicalism in schools.

It is well known that the problem of radicalism is the joint responsibility of all components of the nation, so that collaboration between institutions or agencies is needed in combating radicalism from upstream to downstream. All elements should be in synergy so that efforts to prevent the growth of seeds of religious radicalism can be carried out immediately. The lack of cross-agency cooperation with the school is clearly a limiting factor for efforts to prevent religious radicalism carried out by schools. This is especially true given the limited resources possessed by schools in the form of both human and non-human resources.

Monitoring Islamic activities of students

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[37] Bimo Walgito, *Pengantar Psikologi,* (Suatu Pengantar), h. 51

[38] Zuhairini dkk, *Metodologi Pendidikan Agama I*, (Solo : Ramadhani, 1993) , h 59

[39] B. Suryo Subroto, *Proses Belajar Mengajar di Sekolah*, (Jakarta, Rineka Cipta, 1997), h 271

It must be admitted that the existence of various extracurricular activities organized by the school is considered to have been able to optimize the potential of students, this is evidenced through the various achievements achieved by students from both schools. However, it cannot be denied that the existence of extracurricular activities is a potential entrance for the seeds of radicalism. For example, external speakers in spiritual extracurricular activities, for example, are able to infiltrate the messages of radicalism in lectures. Therefore, schools make efforts to foster and supervise students' extracurricular activities to avoid the emergence of these negative potentials. This coaching and supervision effort is not only carried out by the supervisors of extracurricular activities, but also by all school leaders and the teacher council.

In these two schools, intensive training was carried out to instill values and build a worldview so that the brand has a strong principle. In line with this step, Kartono said that "children who are going through this transition period are still very unstable in their souls because they have not found the values and values of a stable life. Therefore, they become very sensitive to external influences, both positive and negative. [40]. In this school-age, coaching found its urgency as a shield for them.

There are three types of coaching approaches undertaken by the two high schools, namely the information transformation approach, the participation approach, and the experience approach. Mangunharjana calls these three approaches as informative, participative, and approach. Experiential approach[41].

Supporting Factors for the Implementation of Inductive Approaches in PAI Learning
1. Leadership Commitment

Commitment is the ability and willingness to align personal behavior with the needs, priorities, and goals of the organization. This includes ways to develop goals or meet the needs of the organization which essentially prioritizes the mission of the organization rather than personal interests. Sunarto defines, "Commitment is love and loyalty consisting of: (1) unification with the goals and values of the company (2) a desire to remain in the organization and (3) a willingness to work hard on behalf of the organization".[42] Commitment in understanding this becomes important not only for the realization of a program, but more than that it encourages the quality and achievement of the objectives of a program. In this context is the realization of the implementation of the inductive approach, especially in the learning of Islamic Religious Education. If referring to the views of Lincoln (1989) and Bashaw (1994) in Sopiah[43] which states that "organizational commitment has three indicators: employee's will, employee's loyalty, and pride of employees in the organization ", then the commitment of the leaders of the two schools to the implementation of the inductive approach is more directed at the level of willingness, not yet at the level of loyalty, especially pride. This is due to the commitment shown by them to use the approach is not consistent and not sustainable.

The level of their comets in pushing for an inductive approach is only to the degree that the will is seen in the absence of three commitment markers called Greenberg and Baron. According to Greenberg and Baron a person is said to have an organizational commitment when it shows: (1) There is a strong sense of trust and acceptance of a person towards the goals and values of the organization, (2) The existence of a person's desire to do business seriously for the organization, (3) There is a strong desire to maintain membership in an organization. [44]

Referring to these markers, the school leaders have not fully believed in the benefits contained by the inductive approach, especially in learning Islamic Education, especially when the subjects are given as an object of revelation. With a less than the maximum level of trust, their encouragement to the teacher council to implement the approach becomes less powerful and the next impact is that they

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[40] Kartini Kartono, Pskologi Anak (Psikologi Perkembangan), Bandung: Mandar Maju, 2007.

[41] Mangunhardjana, *Pembinaan, Arti dan Metodenya*, (Yogyakarta:Kanimus, 1986), h. 58

[42] Sunarto, *Manajemen Karyawan*. (Yogyakarta : AMUS, 2005), h. 17

[43] Sopiah, *Perilaku Organisasi*. (Yogyakarta : ANDI, 2008) h. 156

[44] Baron & Greenberg. 1997. *Behavior in Organization* Understanding and Managing The Human Side of Work. 6th edition. (USA: Prentice Hall. 1997)

have no systematic effort to maintain the approach so that the inductive approach gradually becomes foreign, especially in PAI learning. At this point, inventorying a number of values and benefits of the approach, especially in PAI learning, is an important step so that this approach remains the first choice in learning.

2. 2013 curriculum Practice in learning

Before examining further the development of the Islamic Religious Education curriculum in the 2013 humanist approach, it is necessary to put forward the understanding of the curriculum. Talking about the curriculum is about all matters relating to the educational context, both about the learning plan, the media, the content of the lesson. The curriculum helps students build interaction and communication in the context of transferring and sharing learning. Efforts to create conducive communication in learning are to facilitate the achievement of learning objectives.

In order to achieve the educational objectives the curriculum functions as an educational tool. Therefore, the curriculum is developed based on the needs and interests of students. In this case, the curriculum has a number of programs to give to students who are in accordance with their abilities and needs in facing the future. The programs in question are written and some are designed as rules and some are even hidden (hidden curriculum).

The hidden curriculum is an experience presented in such a way but is not included as planned such as scientific insights that are owned by educators, attitudes and appearance of everyday educators, educators 'relationships with students and others which basically can affect the development of students' personality although not there is one specific detail that sets it in writing. [45] It can be said that the hidden curriculum is in the attitudes, tendencies, and desires of educators to where students are directed.

In particular, there is no relationship between the 2013 Curriculum Development (hereinafter referred to as K-13) with the inductive approach. In implementing k-13 a teacher may use one or both approaches from inductive and deductive. However, in the curriculum, a person should use a scientific approach, an approach that encourages students to have the ability to explore data in accordance with the theme of the discussion. Then the data is given meaning and classified according to its characteristics. The working system of the scientific approach is almost the same as the inductive approach system. The difference lies only in the process of generating theories and general principles that are desired whether at the beginning or end of the activity.

E. Mulyasa, 2013: 69-70, identified three main variants in the development of the 2013 curriculum, including: first, determining the competencies to be achieved. This is in the form of a statement of purpose (goal statement) to be obtained by students, describing learning outcomes in aspects of knowledge, skills, values, and attitudes; secondly, competency achievement strategies as an effort to help students master competencies; and third, evaluation as a form of assessment activities in achieving competency for each student. With the flow of these three variants, the process of developing education is more focused and targeted in achieving learning objectives, especially Islamic education learning that specializes in the field of Islamic studies - read in the realm of fields of study and learning based on ethical values of Islamic values. It is clear that the construction of the ideality of Islamic education can be seen from the educational objectives and the direction of learning developed while still analyzing the needs and characteristics of students. [46].

Learning in Islamic education itself is a means for transferring Islamic normative values (al-Qur'an and as-Sunnah) and noble values (transfer of values); transfer of knowledge, especially the field of study of Islamic religion; and transfer of skills. With the existing learning patterns in the 2013 curriculum, the implementation of Islamic education learning is more integrative-thematic in nature, so students both individually and classically are actively exploring and discovering concepts and principles holistically meaningful and authentic. With this main basis and through a scientific approach, learning is more designed to bring students actively construct concepts, laws or principles through stages of observing (to identify or find problems), formulate problems, propose and formulate

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[45] Dja'far Siddik, *Konsep Dasar Ilmu Pendidikan Islam* (Bandung: Citapustaka, 2006), h. 107.
[46]E. Mulyasa, *Pengembangan dan Implementasi Kurikulum 2013*, (Bandung: Remaja Rosdakarya, 2013) h. 60-70

hypotheses, collect data with various techniques, analyzing data, drawing conclusions, and communicating "discovered" concepts, laws or principles.[47].

One of the basic principles of the 2013 curriculum is a scientific approach to learning. Learning with a scientific approach can encourage the academic community to find "know" new knowledge through observation or experiment. In the following table, the authors cite some facts from the results of identifying the relationship between learning steps with learning activities and their meaning.

This positional scientific learning approach proves that the 2013 curriculum has very close relevance to the educational theory on which the approach is based, or even he also has a level of relevance to the process and results of education itself. That is, the anatomy of the curriculum that has been arranged has a philosophical, juridical, and conceptual basis which is genealogically the basis of its ideality.[48]

The application of a scientific approach to learning involves process skills such as observing, classifying, measuring, predicting, explaining, and concluding. In carrying out these processes, teacher assistance is needed. However, the teacher's assistance must be increasingly reduced by the more mature students or the higher class of students.

From the explanation above, learning with a scientific approach has the following characteristics: 1) Student-centered; 2) Involving science process skills in; 3) constructing concepts, laws or principles; 4) Involve potential cognitive processes in stimulating the development of the intellect, especially the students' high-level thinking skills.[49].

The scientific approach is also called the scientific approach. The learning process can be paired with a scientific process. Therefore the 2013 curriculum mandates the essence of a scientific approach in learning. The scientific approach is believed to be the golden bridge of the development and development of students' attitudes, skills, and knowledge. In approaches or work processes that meet scientific criteria, scientists put forward inductive reasoning rather than deductive reasoning. Deductive reasoning looks at general phenomena to then draw specific conclusions. On the contrary, inductive reasoning puts specific evidence in a wider relation of ideas. The scientific method generally places a unique phenomenon with specific and detailed studies to then formulate general conclusions.[50].

The scientific method refers to investigative techniques for a phenomenon or phenomenon, gaining new knowledge, or correcting and integrating prior confirmation. To be called scientific, the method of inquiry must be based on evidence from objects that can be observed, empirical, and measurable with specific principles of reasoning. Therefore, scientific methods generally contain a series of data collection activities through observation or experimentation, processing information or data, analyzing, then formulating, and testing hypotheses. Learning based on scientific approaches is more effective than traditional learning. The results of the study prove that in traditional learning, information retention from teachers is 10 percent after 15 minutes, and the acquisition of contextual understanding is 25 percent. In learning based on a scientific approach, information retention from teachers is more than 90 percent after two days, and acquisition of contextual understanding is 50-70 percent.[51]

At this point, it appears the importance of the practice of the scientific approach as a basic principle of the 2013 curriculum in learning Islamic education at SMAN 1 Tanjung and SMAN 1 Selong for the implementation of inductive approaches in both schools. Besides that, it can be affirmed that the scientific approach is identical to the approach

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[47] M. Hosnan, *Pendekatan Saintifik dan Kontekstual dalam Pembelajaran Abad 21: Kunci Sukses Implementasi Kurikulum 2013*, (Bogor: Ghalia Indonesia, 2014), h. 34

[48] Nana Syaodih Sukmadinata, *Pengembangan Kurikulum: Teori dan Praktik*, (Bandung: Remaja Rosdakarya, 2000), h. 7-15

[49] Hamruni, *Strategi Pembelajaran* (Yogyakarta: Insan Madani, 2012), h. 6.

[50] Kemendikbud, *Pendekatan, Jenis Dan Metode Penelitian Pendidikan* (Jakarta: T.P. 2013), h.208.

[51] Daryanto, *pendekatan pembelajaran saintifik kurikulum 2013,*(yogyakarta: Gava Media, 2014), h.55.

3. School academic atmosphere

What is meant by the school's academic atmosphere is school culture. School culture is something that is built from the results of the meeting between the values (values) held by the principal or madrasa as a leader with the values shared by the teachers and the employees who are in the school or madrasa. These values are built by human thoughts in schools or madrassas. The meeting of human thoughts then produces what is called an "organizational mind". From the mind of the organization then emerges in the form of shared values, and then those values will become the main ingredients for forming a school or madrasa culture. The culture then emerged in a variety of visible symbols and actions that can be observed and felt in everyday school or madrasa life.

As stated above, the culture of schools/madrasas is always built by the thoughts of individuals in them. The individual mind with the biggest portion of its influence is the mind of the leader. Covey in the Muhaimin quote states that: [52]

People who achieve glorious achievements are people who have a great influence on each other, make a big contribution, and people who have realized extraordinary things, then a pattern will be found. Basically, the person develops four innate abilities or intelligence which include: mental intelligence; physical; emotional and spiritual.

a). Mental intelligence is expressed in the form of visionary leader views. The ability to be a visionary leader is the ability to see with the inner eye to the possibilities contained in something worth fighting for. Visionary thinking is realized if a leader is able to connect needs with possibilities.

b). Physical intelligence is expressed in the form of discipline. The ability of a leader to become a discipline is realized if he is able to handle hard and pragmatic facts from the reality of life, and do whatever is necessary for something to be realized. Discipline is the price to pay to realize a vision.

c). The intimacy of the heart (emotional) manifested in passion or desire. Passion is a strength that grows from the belief that supports and maintains discipline to keep struggling to reach the vision. Passion will arise if needs are met with the unique talents of a leader.

d). Spiritual intelligence is manifested in a leader who is able to listen to his conscience or be able to lead with his conscience. [53]

Furthermore, according to Covey in Muhaimin's quote, to produce people who are visionary, disciplined, passionate and conscientious as a manifestation of the four kinds of intelligence are, producing visionary people as a form of mental intelligence supported by people in institutions that have long-term perspective characters, dreamers, anticipating the future, the ideal picture, trusting people, pioneers, full of consideration, high achievers, strategic thinkers, like to help and creative thinkers. To produce people who are disciplined as a form of physical intelligence, they need people with realistic character, focus, reliable, constant, initiative, autonomous, fully involved, hard-working, resilient, willing to sacrifice, self-discipline, assertive, capable and consistent. To produce people with high passion or enthusiasm as a form of emotional intelligence, people need optimistic, hopeful, synergistic, courageous, empathetic, inclusive, affirmative / affirming, fearless, positive, challenging, happy, motivating, influential, humorous, and people-oriented. Meanwhile, to produce people with the ability to lead with a conscience as an embodiment of spiritual intelligence will be produced by people with the characteristics of enthusiastic, intuitive, responsible, wise, integrity, servant, humble, fair, full of enthusiasm because they are inspired, full of compassion, respect and oriented towards noble goals. [54]

The more individuals who have intact intelligence at school as explained above, the better the mind of the organization at the school. The better the mind of the organization in the school, the better the values to be adhered to in the school. These values will then become pillars of school or madrasa culture. Principals with various powers that they have certainly had the opportunity to contribute more individual thoughts in the mind of the organization compared to other individuals so that he has the opportunity to instill more good values in the school culture.

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[52] Muhaimin, h. 48.

[53] Muhaimin, h. 48-49.

[54] Muhaimin, h. 49.

The thing to instill these values starts from the change of way of thinking/paradigm/mindset. That is why before schools have and are able to implement values in good school culture so that the school has the sufficiency to excel, then the paradigm of thinking of the people in the school must be changed first to be able to implement various values towards excellence. This is where the role of the leader in leading to excellence, namely changing the paradigm of thinking of people in the school. That is because the leader has sufficient authority in the organization to carry out changes in a radical form though.

4. Social cohesion in the School multicultural life

Referring to Durkhiem's theory, social solidarity are divided into two parts, organic and mechanical. [55] Mechanical solidarity, which is a form of solidarity that marks a still simple society, in which human groups live scattered and live apart from one another. Organic solidarity, which is a form of solidarity that binds a complex society that is familiar with the detailed division of labor and is united by the interdependence of parts. [56] Mechanic Solidarity is a solidarity that arises in a society that is still simple and is bound by collective awareness and does not recognize the division of labor among group members. (Rural Communities). Organic Solidarity is a solidarity that binds a society that is already complex and has recognized an organized division of labor so that it is united by the interdependence of members. (Urban Society). The following are the characteristics of mechanical and organic solidarity seen from the above explanation:

Mechanical Solidarity refers to social ties that are built on shared commonality, beliefs, and customs. Called mechanics, because people who live in family units or tribal families can relatively stand-alone and also meet all the needs of life without depending on other groups. Mechanical solidarity, relatively independent (not dependent on others) in terms of work efficiency, occurs in simple societies, characteristic of traditional (rural) societies, unorganized work, heavier burdens, independent of others.

Organic Solidarity describes social order based on individual differences between people. It is a characteristic of modern society, especially cities. Relying on complicated divisions and in them, people specialize in different jobs. As in organs, people are more interdependent to meet their needs. The burden we give in modern society is lighter than in rural society and gives us more space to move freely. Organic Solidarity, Interdependence, and influence in work efficiency carried out by a complex society, characteristic of a modern (urban) society, well-organized work, a light burden, much interdependent with others.

Based on the explanation above, the social cohesion that is realized in SMAN 1 Tanjung and SMAN 1 Selong is built on the basis of organic solidarity. Solidarity that realizes the existence of different social identities between individuals. In addition, the intended solidarity is rational in multicultural life. Organic solidarity like this teaches the objective attitude of an attitude developed in scientific culture. At the same time, scientific culture can be transformed as a driving force for the implementation of inductive approaches or vice versa applicable inductive approaches can still shape scientific culture. When scientific culture is formed, it will easily give birth to organic solidarity. Here it can be stressed that there is a causal relationship between organic solidarity, scientific culture, and inductive approaches.

5. School Facilities and Infrastructure

According to Suharsimi Arikunto in his book Organization and Administration "Educational facilities are all the facilities needed in the teaching-learning process, both those that move and those that do not move so that the achievement of educational goals can run smoothly, regularly, effectively, efficiently." [57] School facilities include all equipment and supplies that are directly used in the

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[55] George Ritzer, Douglas J. Goodman, *Teori Sosiologi Dari Teori Sosiologi Klasik Sampai Perkembangan Mutakhir Teori Sosial Postmodern*, (Bantul: Kreasi Wacana, 2012), h. 90-92

[56] Syahrial Syarbaini Rusdianta, *Dasar-dasar Sosiologi*, (Yogyakarta: Graha Ilmu, 2009), h. 44

[57] Suharsimi Arikunto, *Organisasi dan Administrasi Pendidikan Teknologi dan Kejuruan* Jakarta: Raja Grafindo Persada, 1993),h,.82 , Tim Dosen IKIP Malang, *Administrasi Pendidikan* (Malang: IKIP Malang, 1989), h. 135

education process at school. Example: school buildings, rooms, tables, chairs, props, and others. While school infrastructure is all components that indirectly support the course of the teaching and learning process or education in schools. For example the road to school, schoolyard, school rules, and so on.[58] Meanwhile, according to Piet Sah understanding, what is meant by educational equipment or facilities are all items that are needed, both movable and immovable, which are considered as a means of supporting the implementation of educational tasks in schools.[59]

In this regard, educational infrastructure is a set of basic equipment that indirectly supports the implementation of the educational process in schools. The emphasis on this understanding is on its nature, the facilities are direct, and infrastructure is not direct in supporting the educational process.[60]

The existence of facilities and infrastructure as described above is one of the factors that influence the success of learning. Dalyono (2009, p.241) said that the completeness of learning facilities and infrastructure will assist students in learning, and the incomplete learning facilities and infrastructure will inhibit students in their learning. In addition, the existence of facilities and infrastructure in the intent also plays an important role in the use of certain approaches, including inductive approaches in learning.

Most of the facilities and infrastructure as described above are already owned by SMAN 1 Tanjung and SMAN 1 Selong, although their use is still exclusive so their existence is not yet effective and effective for PAI subjects.

Several inhibiting factors in the Implementation of Inductive Approaches in PAI Learning

The Inductive Approach is not the only approach used in learning Islamic Religious Education subjects. Besides Inductive, PAI teachers also use the Deductive approach. Even in most learning activities, they use both approaches in a variety of ways. However, in general the inductive approach is not yet the first choice in learning.

There are several factors that cause the inductive approach not to be placed as the main choice in learning, including 1) PAI teacher's understanding of the concept of an inductive approach; 2). PAI Teachers' Understanding of the Concept of Islam as Religion: 3) Understanding of PAI's Teachers in distinguishing Dogma and Culture; 4) PAI Teacher Skills in using the Inductive Approach; 5 PAI Teacher social competencies for Learning Objectives; 6) Dedicated PAI "Faced" Curriculum in Schools; 7) General Impressions about PAI in Schools; 8 Islamic Activities of Students in Schools; 9) Commitment of School leaders in improving PAI Teacher Qualifications and Competencies; 10) PAI Learning Facilities and Infrastructure

Conclusion

In accordance with the formulation and objectives of this study, namely describing a number of potentials, supporting and inhibiting factors for the implementation of an inductive approach in PAI as an effort to counter religious radicalism in schools, then based on the description in the discussion chapter, the author concludes the results of this study as follows:

1.   The inductive approach in PAI learning at SMAN 1 Tanjung and SMAN 1 Selong has the potential to be practiced with the aim of counteracting radicalism in schools. Almost all school components have the same views and attitudes, namely rejecting the flow and movement of religious radicalism because it is considered to be in conflict with the basic principles of Islam and the philosophy of Pancasila, and Indonesia's noble culture.

2.   Implementation of the Inductive approach in learning Islamic Education in schools can run optimally or fail depending on a number of factors that surround it. Here there are types of factors, namely supporting factors and inhibiting factors. Compared to supporting factors, inhibiting factors are more substantive and fundamental concerning the understanding of Islam and Islamic education which at the end has implications for a number of elements of education,

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[58] Piet A. Sahertian, *Dimensi Administrasi Pendidikan* (Surabaya: Usaha Nasional, 1994), h. 170

[60] Barnawi & M. Arifin, *Manajemen sarana & prasarana sekolah,* (Yogyakarta: Ar- Ruzz Media), h. 48

including the provision of facilities and infrastructure. The most serious impact of understanding Islam and Islamic Education is the potential negation of scientific reasoning in Islam and Islamic Education so that education implementers or educators shy away from the use of inductive approaches in learning PAI as a necessity from their theological understanding. If the conditions are allowed, then Islamic Education in schools is only limited to the socialization of Islamic teachings which is actually the thoughts of experts about the teachings of Islam - if it cannot be called preachers of Islamic teachings. Even more alarming is that Islamic education has been transformed as an institution of socializing one's thinking about Islam which is treated as a religious dogma. This learning process is not guaranteed to be a momentum for the formation of radical thought in students.

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