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Deradicalization of Religious Behavior Through Character Building of Islamic Unity Students with Bai'at System and Embodiment of Pancasila Values

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Abstract: The Islamic religious organization Persatuan Islam was founded on September 12, 1923 in Bandung. Now the Islamic Association has approximately 230 boarding schools throughout Indonesia. The number is not small with a management system that has been tested, it is proven that the longer the Islamic Unity boarding school is growing rapidly with santri alumni spread throughout Indonesia. However, there is something interesting about this Islamic Unity Islamic Boarding School, namely the implementation of the santri promise which is read every day of the week in the santri ceremony. This promise aims to shape the morals of students and most importantly to prevent behavior that deviates from Islamic law. This study aims to analyze the material of the Islamic Unity boarding school's santri pledge so that it can ward off radical behavior in religion and form the character of santri and embody the values of Pancasila. The research was conducted at Islamic Unity boarding schools in Bangil, East Java, West Java, and those in Central Java. The method used is descriptive analytical with a sociological and philosophical approach. Data were collected by observation, interview, and documentation. The data obtained were classified and analyzed using the content analysis method. The concept of de-radicalization of religious behavior and character building of santri through the santri promise system in Islamic Unity boarding schools in Indonesia refers to the vision of PERSIS pesantren education, namely realizing santri and pesantren alumni who have a deep understanding of Islamic teachings, have good character, and become role models for the people. Deradicalization will automatically be implemented because the santri uphold their promises. The embodiment of Pancasila values through the santri pledge system in Islamic Unity boarding schools in Indonesia is carried out through Muslim character education that is faithful, pious, instills a spirit of togetherness, tolerance, rational, emotional and spiritual intelligence. The realization is in the form of skills training, curriculum, and cultivating various obligations and sunnat-sunnat in Islamic teachings.

Keyword: Deradicalization, Bai'at Santri, Pancasila Values, Santri of Islamic Unity Islamic Boarding School.

INTRODUCTION

Character development is the mandate of the ideology of Pancasila and the Preamble of the 1945 Constitution. To realize this, the government has made character development one of the priority programs of national development through the National Long-Term Development Plan (RPJPN) for 2010-2025. Character building is placed as a foundation to realize the vision of national development to create a noble, moral, ethical, cultured, and civilized society based on the philosophy of Pancasila.(1)

The issue of character building is very important because various educational institutions prepare various techniques and strategies, including boarding school educational institutions. This happens because today it is felt that the community's attention to character building is getting lower as a result of globalization in various sectors, especially the entry of western culture through electronic media which is difficult to stem. It is stated by Thomas Lickona that the low filter against global culture results in the development of various social diseases, the destruction and retreat of morals, morals, and ethics, even radical behavior in the name of certain identities and religions.² With these conditions, Indonesia is seen as starting to lose its local wisdom which has become character building since centuries ago, such as the rampant cases of brawls, corruption in all institutions, terrorism, and radicalism.⁽³⁾

Based on this view, various educational development efforts aimed at realizing community character continue to be encouraged, especially through various educational institutions. Improving the quality of education is directed at strengthening the quality of high moral values by presenting outstanding teachers, high moral values, curriculum that contains the substance of strengthening student character, and adequate human resources accompanied by accommodating facilities and infrastructure.

Acts of radicalism that threaten the peace and security of society and the state, especially terrorists who take many human lives inhumanely, require continuous solutions. The search for the root of the problem requires study and research without knowing the time limit, especially lately one of the educational institutions that has become the "spotlight" is the boarding school, which teaches the source of religious teachings along with its fields aimed at strengthening beliefs and straightening the practice among students as students.

One of the Islamic boarding schools that is known to be quite fundamental in implementing the Islamic religious curriculum is the Islamic boarding school under the Islamic Unity institution. The two main sources of Islamic teachings are the benchmark of truth in all actions, especially those related to matters of belief or creed and Islamic law or sharia. Therefore, for those who are poor in developing the methodology of interpretation of the two sources, it results in exclusive religious behavior and truth claims for their own opinions. So it is not uncommon with this understanding can lead to cultural conflicts in the community that some parties have long lived in traditional Islam.

The originality of fundamental thinking in understanding Islamic teachings is a radical model or approach, namely seeking and finding the truth of Islamic teachings as deeply as possible with the methodology agreed upon by the mutaqaddimin scholars and mutaakhirin scholars by referring to the texts of the Al-Quran and As-Sunnah and accurate legal istinbath methods. However, today the meaning of fundamental is not only about the realm of methodological academic thinking, but has entered the realm of politics, so that the term. fundamentalist becomes reductive because it is understood as a movement of thought that only recognizes the results of its own thinking or its group, so that with this truth claim it gives rise to radical groups, namely movements that paganize other than their group, even though radicalism is a method of philosophical thinking that seeks and finds truth radically.

The fundamental and radical thinking patterns that are politically interpreted are not without reason, but refer to various terrorism incidents when the perpetrators are interviewed

and the books used as references for acts of terrorism indicate radical thinking patterns and truth claims which are then addressed to pesantren education products. Of course, these allegations require objective research to avoid slander and accusations without scientific evidence. Therefore, efforts to find out more valid and objective research related to allegations of the emergence of radical behavior and patterns of character building of santri in the United Islamic boarding schools in Indonesia, such as Islamic Union boarding schools in West Java, in East Java, in Banten, and in Central Java will represent these efforts which are a strategic mandate to achieve deradicalization of religious behavior among santri and character building in accordance with the values of Pancasila.

The model applied includes the initiation of all students, which is carried out every week during the ceremony. The allegiance is a promise or pledge read by the ceremony leader and followed by all students who take part in the ceremony. Each point that is read out results in certain sanctions if violated by the santri. This allegiance system is an educational development aimed at warding off the seeds of radical behavior and the destruction of the morals of santri who will become the next generation of the nation and state.

Various studies themed deradicalization and character education and strengthening the values of Pancasila are quite a lot, therefore research with this theme is a national development that has no end, for example Achyar Machmudi's research entitled "Strengthening the values of Pancasila in fostering youth identity at the Sunan Gunung Jati Ba'alawy Islamic Boarding School in Semarang City and implications for ideological resilience (Study on Santri at the Sunan Gunung Jati Ba'alawy Boarding School in Semarang City, Central Java Province)." In his research Achyar Machmudi drew the conclusion that "religion is the main foundation in the formation of the identity of students in accordance with the values of Pancasila. Strengthening the values of Pancasila carried out by the Sunan Gunung Jati Ba'alawy Islamic Boarding School in Semarang City in shaping the identity of students emphasizes the Islamic creed of Ahlulsunah wal Jama'ah, creating youth who have manners, strengthening the sense of nationality and fostering love for the Unitary State of the Republic of Indonesia, deliberating with wise behavior, and creating harmony between communities. The implications for ideological resilience are shown by the strengthening of belief in Allah SWT and love for the Prophet Muhammad SAW, mutual respect for human values, a growing sense of nationality and love for the Unitary State of the Republic of Indonesia, deliberation, and upholding the values of social justice.

Anshori, Sodik researched about character building with the title "Contribution of Social Science in Character Education." The results of his research concluded that Social Studies (IPS) is an educational program that has educational materials from various disciplines of social science and humanity (education and history) organized and presented scientifically and psychologically for educational purposes based on Pancasila and Indonesian Culture. Social studies can also be said to be a fusion or fusion of a number of social subjects so that in social studies subjects using certain parts of the social sciences. In principle, social studies education in elementary schools do not teach social sciences as a discipline, but the essence of social science concepts to form students into good citizens (good citizen). Therefore, as an effort in character building, it is necessary to be in accordance with the culture of this nation. The implementation is not solely done at school through a series of teaching and learning activities, but there can be a series of self-development activities carried out outside of school. Habituation in life needs to start from the smallest sphere in society. These values are developed so that they can shape the character of students who are a reflection of the life of a nation.

Siti Umayah Ningsih in her research entitled "Contribution of Character Education to the Morals of Class VIII Students at Madrasah Tsanawiyah Negeri 4 Tangerang." Raises the issue of the effect of character education on student behavior. The research was conducted with a quantitative approach. The results of the study concluded that the level of character education was 34.66% sufficient, 42% good, and 23.32% very good, while the effect of character

education on student morals was the level of student morals 24.66% sufficient, 37.32% good and 37.99% very good. therefore according to him there is a significant contribution of character education to student morals by 67.24%.

Imam Cahyadi also conducted a study entitled "The Role of PAI Teachers in Fostering Students' Morals at SMP Negeri 2 Gunungsari". The results of his research emphasize the position of religious teachers who are responsible for fostering students' attitudes, mentality, and personality. Religion teachers are obliged to instill religious values to each student in various ways in collaboration with all parties, especially with fellow teachers and between teachers and parents of students who strengthen moral character according to religious values. While Nurmanto, research with almost the same theme, namely "The Role of Religion Teachers in Guiding Student Morals." Based on the background of the problem that the morals of students are degraded even though there are religious teachers who provide religious education courses, therefore the role of religious teachers requires improvement, especially at SMK Ganesha Metro. The results of the study concluded that the role of religious teachers at SMK Ganesha Metro is still not enough to form noble student morals. Religious education subjects are less significant in influencing students' behavior because they are seen as less important subjects. Therefore, religious teachers should not only teach in class but should be supplemented with more intensive coaching.

Muammar Ramadhan, his research entitled "Deradicalization of Religion Through Multicultural Education and Inclusivism (Study at Pesantren alHikmah Benda Sirampog Brebes) stems from the problem that according to him religious radicalism cannot be eliminated, but can be minimized by various kinds of efforts and efforts. One of the efforts to deradicalize religion is to carry out the process of understanding and shaping the mindset, namely by instilling the value of multiculturalism and inclusivism through pesantren education. According to Muammar, Pesantren Al-Hikmah Benda Sirampog Brebes Central Java. The pesantren educates santri to tafaquh fiddin through the teaching of the yellow book and formal education. Pesantren Al-Hikmah is one of the pesantren that has a strong influence in the community. The results of the research proposed by Muammar are that multicultural education and inclusivism at the al-Hikmah Benda Islamic boarding school are carried out through teaching and education that does not stand alone in certain lesson units. The implementation is by using habituation methods, lectures, discussions, demonstrations, stories, and exemplary. A number of values taught are being kind, togetherness, equality, mutual respect, keeping prejudice against others, competition in goodness, honesty, and forgiving others. Keywords: radicalism, multiculturalism, inclusivism, boarding school, learning methods, culture of peace.

Research related to radical movements is also identified with the understanding of Islamic teachings on "Khilafah", which tries to formulate and implement a system of government and state with a khilafah system that is believed to be a system exemplified by Rasulullah saw. and the companions. By enforcing Islamic law in a kaffah manner. The seed of this view, according to Afadlal's research, refers to the history of the establishment of Darul Islam (DI) and the Indonesian Islamic State (NII) that existed from 1948 to 1962 under the leadership of Kartosuwiryo, who was finally arrested and sentenced to death. However, the ideology and understanding of his movement crossed over and exposed it to other factions of the movement that never ran out.

Another movement identified as radical is Noorhaidi's study of Laskar Jihad. However, the allegation of Laskar Jihad as a radicalist base has not been proven objectively, because the state itself only arrests terrorists who have carried out various terror threats, bombings of houses of worship, hotels, cafes, and others whose perpetrators themselves are not always followers of radical groups, because the perpetrators could be people who are desperate to face their economic lives so that they are exposed to radicalism. For Muslims, tolerance among religious communities has been practiced since the existence of this country.

According to Sukawarsini Djelantik, terrorists and radical movements can be hypothesized as a response to despair due to unfulfilled expectations, both politically and economically, even as individuals or personalities who are marginalized by the state and society. In addition, there is an accusation against oneself as a negative and useless human being so that on the basis of this self-understanding, radical actions are carried out.

Some of the research that has been presented can be understood that the study of radicalism as a thought and movement, as well as character education and moral formation of students or santri is never finished because this country needs it in order to prepare a generation with noble character. Of the many studies themed on the contribution of educational methods, subjects, and various strategies carried out to achieve religious de-radicalization and student character building is very important, it can be seen from the research results concluded by each study. And, most fundamentally, that research themed deradicalization of religious behavior and character building of students through the bai'at system with the embodiment of Pancasila values has not been discussed. That is why this research is proposed as a concept development and application on a national scale.

METHOD

The objectivity possessed by a researcher in observing and understanding facts must be expressed systematically, namely the existence of internal consistency and regularity. The maturity of science is reflected by the existence of internal order in its theories, laws, principles and methods. Internal consistency can change with new discoveries. This dynamic nature must not produce contradictions in the principles of scientific theory. According to Jujun Suriasumantri, thinking is an activity to find true knowledge. What is called true for each person is not the same, therefore the activities of the thinking process to produce true knowledge also vary. Each way of thinking has its own truth criteria, and these truth criteria are the basis for the truth discovery process. Reasoning is a process of finding truth according to its criteria. Because science is developed through logical and systematic thinking that simply tests the consistency of theory with reality or formulates from the results of interpretation of reality, the relativitas and philosophical speculation are quite dominant. This shows that science is open and there is no truth claim in it. Thus, after the validity test is carried out, it does not mean closing the next validity test. Science will be reliable, that is, it can be tested again openly, is general and universal and reliable.

The validity test of research results will be systematically designed in such a way as to carry out scientific synchronization with other studies, because the realization of a science does not stand alone, but is a series of various studies conducted with various methodologies and in changing situations and conditions. This means that the truth of science is the result of a design that applies the scientific method. This design will determine the quality of scientific output.

In this research, the procedure is not guided by theory, but guided by the facts found during research in the field. Therefore, the data analysis carried out is inductive based on the facts found and can then be constructed into concepts or theories. Thus, in this study, information analysis was carried out to build a theory that was carried out since the researcher compiled a proposal, carried out data collection in the field, until the researcher obtained all information from the source. With the understanding that the data contains meaning, which is the value behind the visible data. Therefore, this research does not emphasize generalization, but rather emphasizes meaning.

This research seeks to discover theory by using stages of data collection and linking between categories of information. The characteristics of this type are comparisons between data from different categories and the use of different informants from the population group to maximize similarities and differences. This type of research is an effort to find theory on an empiricistic basis. To build a theory in this research is guided by consistent logical reasoning by starting from problem clarity, efficiency, integration, scope, significance and continuation.

It should only be noted that in this research model the theory is not built with a deductive thinking approach. Therefore, researchers pay attention to phenomena or symptoms that are related to and affect the emergence of these symptoms. The symptoms found are then correlated with the research objectives so that indications are obtained that can facilitate the scientific prediction process. In this context, the meaning is then sought in every behavior or action of the object of research, so that an original understanding of contextual problems and situations is found. This method seeks to understand human behavior in a broader and holistic context within the framework of respondents' thoughts and feelings. Information is treated triangulatively, information from one party is checked by obtaining information from other sources to compare information about the same thing obtained from various parties so that the level of trust is guaranteed. Researchers do not give a view of what exists, do not generalize when entering the field, even as if the researcher does not know something that happens in the field, thus being able to put understanding into the concepts adopted by participants, without any emotional and subjective feelings. Data collection does not use populations and samples, but is selected in terms of representation with research objectives or what is known as purposive sampling.

The next research procedure is in the formulation, namely research questions or research problems, which ask about certain phenomena, both independent phenomena and phenomena that are interrelated between phenomena, which first describe the background of the problem in which reveals the phenomena that will deserve deeper research. The formulation of the problem is arranged in the form of a research question that guarantees that the research will be carried out, therefore the question is formulated after the description of the background of the problem because it is in the background of the problem that there is initial information about the circumstances, situations, and conditions that exist at the location which are usually analyzed by various theories that have been previously established. In the background of the problem there is an expression of the scientific curiosity and idealism of the researcher to determine the purpose and usefulness of the research.

The objects observed in this research are as follows:

1. The place or location of the observed research;
2. Actors who act out matters related to the problem that will and is being researched;
3. Activities carried out by institutions and the like whose objects of activity are related to the problem under study;
4. The types of santri activities are interrelated and have an integrative holistic relationship;
5. The goal to be achieved by the people carrying out a particular activity;
6. Attitudes and emotions as well as the habits of students who are normative agreements and attitudes that are considered normatively deviant.

The observations made by researchers in this study are as follows:

- a. Participatory observation, the researcher in conducting his observations involves himself in the life of the research subject;
- b. Passive participation observation, the researcher only comes to the research location, sees, notices, interviews, but does not involve himself.
- c. Moderate participant observation, the researcher is in an intermediate position, which is to involve himself with the activities of the research subject but for those deemed directly related to the research can separate himself from the actual situation of the subject with a position as an outsider or a visitor and or a researcher.
- d. Observation or observation carried out with participatory strengthens data collection, because by being directly involved the patterns of life, norms and behavior that are being studied are easier to understand, and researchers learn a lot in depth from informants, respondents or symptoms that are observed.

Then use Library research, namely literature studies and documentation studies. Documentary methods or techniques are data and information collection techniques through the

search and discovery of evidence. This documentary method is a method of collecting data from non-human sources. These non-human sources of information are often ignored in qualitative research, even though these sources are mostly available and ready to use. Documents are useful because they can provide a broader background on the subject of research. Among these are photographs, which are one of the document materials that are useful as a source of information because they are able to describe events that occur. Likewise with other documentation, such as recordings, guidelines for boarding school rules, santri rules, and the text of the Islamic Association pesantren santri pledge.

RESULTS AND DISCUSSION

The promises of the students of Islamic Unity Islamic Boarding School are as follows:

1. I will obey my teacher
2. I will be good to my parents
3. I will do my best with sincerity
4. I will not lie
5. I will not fight
6. I will not insult anyone
7. I will read the Qur'an every day
8. I will not smoke
9. I will not show jewelry except what is visible
10. I will leave behind visible and hidden evils.
11. There is no gathering of three except the fourth God
12. And there is nothing in the company of five except the sixth Allah
13. And there is nothing less or more than that except that Allah is with them wherever they are.

The forms of violations and scores applied are as follows:.

Table 1 Score and Offense Type

N0	TYPE OF OFFENSE	SCORE
1	Worshiping heresy, khurafat and superstition	10
2	Not praying congregational prayers of Fajr, Dhuhr and Maghrib in the mosque	10

Table 2 Clothing, Language, and Politeness

N0	TYPE OF OFFENSE	SCORE
1	Talking rudely, dirty and slovenly	10
2	Clothes with images that damage the soul/mental state, contain elements of ignorance and disbelief, and encourage .	10
3	(For girls) wearing excessive jewelry, see-through, tight-fitting, and imitating those who uncover their	10
4	Long hair, wearing earrings and bracelets and long nails	10

Table 3 Eat, Sleep, and Rest

N0	TYPE OF OFFENSE	SCORE
1	Not eating food provided in the dormitory and in its place	10
2	Sleeping outside the dormitory	20

3	Not maintaining eating and drinking utensils	15
4	Being outside the dormitory premises during break time	15
5	Ikhtilat in daily life	20
6	Be in the dormitory during effective study hours	10

Table 4 Eating and Bathing Equipment

N0	TYPE OF OFFENSE	SCORE
1	Not having any utensils eating and bathing utensils and not taking responsibility for their belongings	10
2	Using eating and bathing utensils that are not your own	10

Table 5 Cleanliness and Safety

N0	TYPE OF OFFENSE	SCORE
1	Did not carry out weekly picket duties	15
2	Not carrying out cleaning tasks	10
3	Not practicing cleanliness, beauty and tidiness in body, clothes, books and environment.	10
4	Throwing garbage out of place, scribbling, dirtying tables, chairs, walls of the pesantren, walls of the wc and other buildings in the pesantren complex.	20
5	Taking other people's property without permission	20
6	Using other people's property without permission	15
7	Carrying sharp weapons, firearms and other dangerous devices, illegal reading, psychotropic drugs, and cigarettes.	25
8	Making noise in the dormitory	10
8	Carry a cell phone or other similar device	15

The rules are so good and support the formation of santri morals to become santri with character, namely santri who are faithful, pious, carry out the teachings of Islam as perfectly as possible, obey their parents, teachers, maintain their relationships and self-respect, religious honor, the surrounding environment, and accept the consequences of sanctions set by the pesantren. Therefore, according to YM, there will be no radical thoughts that clearly deviate from the values of Islamic teachings and the ideological values of Pancasila.

The PERSIS boarding school has a code of conduct for educators and education personnel, as well as for students in participating in the learning process, as well as rules for students who live in the boarding school dormitory. As in general, the rules of the PERSIS boarding school have significant similarities in material, in its enforcement aims to form noble santri morals, santri with good character and develop as the example of the Prophet Muhammad as the role model of all Muslims. For example, students must always pray in congregation, be disciplined in time, obey pesantren regulations with full awareness. Likewise, students must

diligently memorize the Al-Quran, Al-Hadith, and other subjects that support the understanding of the national curriculum and local content curriculum.

According to LLH, santri are shaped by the example of their teachers and environment, combined with the pesantren education system referring to the Islamic curriculum. Therefore, the character of santri with their talents and talents is channeled in a good and correct way. Santri are not restrained by various rules, but are channeled and developed, especially in an effort to form akhlakul-karimah. Santri are independent and have qualified knowledge based on the kaffah teachings of Islam.

Character building is methodologically pursued through various activities, including the existence of santri duties or santri promises to themselves and to ustadz, which essentially promise to Allah SWT. to carry out the mandate of Islam. For things that can lead students to bad actions, less praiseworthy morals, the santri promise, for example, promising to read the Qur'an every day, not to smoke, promising to obey teachers and parents, promising not to insult, not to fight, and instill strong monotheism in the life of this world. Thus, santri are free from a false and radical understanding of Islam, by blaming the opinions or understanding of other Muslims.

The responsibility of educators is both very heavy and very noble, because the education of children and the next generation is the future continuation of the life of the nation and state. Improving the quality of education and the intellectuality of teachers is related to the theory of the development of educational science in Islam which must be built on the awareness and responsibility of educators towards their duties and obligations, as well as their professionalism as teachers who must be strengthened by their equivalent education. This is the background to the promise of PERSIS boarding school students to obey teachers.

Teacher coaching and development includes coaching and professional and career development, including pedagogical competence, educational competence, social competence, and professional competence carried out through functional positions. To implement character education for santri and de-radicalization of religious behavior with this santri bae'ah system, all PERSIS boarding schools in Indonesia make guidelines for teaching and education personnel, for santri and santriwati, and rules for santri parents. Similarly, the family environment is expected to provide awareness to their children, because children are entrusted by God as a mandate that must be maintained for their development. In the conception of Islamic education in the PERSIS environment, children for families or parents are a tough test from Allah SWT. Educating children must use strategies and tips that are acceptable to the child's mind; Parents do not impose their own will on the child; and keep the child to keep praying fardhu and doing good. According to Salam Rusyad, the Qur'an functions as a "Guide to the straight path". Its instructions aim to provide welfare and happiness for humans both individually and in groups, therefore the Qur'an is the basis of Islamic education in PERSIS pesantren.

The objective to be achieved by education and teaching in the context of the Qur'an is devotion to God through activities that are pleased by Him. The orientational relationship between the command to educate parents towards their children and Islamic boarding schools can be seen in the implications of the objectives of Islamic education, namely forming knowledge (cognition), attitudes (affection), and human behavior (motor) in accordance with the paradigm of Islamic education. The efforts made by education as a responsibility in Islamic education are as follows:

1. Education of children in monotheism or cultivating pure theological beliefs;
2. Cultivate the attitude and soul of children who always worship Allah SWT,;
3. Nurturing the morals of children in their social lives
4. Creating leaders who are always amar ma'ruf nahi munkar. As parents are leaders who must educate, control the mental development and social life of their children, so that they become pious children

5. Fostering scientific awareness through research activities, tadabur and tafakur both towards human life and towards the universe as God's creatures

In connection with these parental responsibilities, parents should know the methods or ways of educating children. This knowledge can at least be a guide and signpost for parents in carrying out their duties and responsibilities to children. All parents want their children to be pious children, namely children who believe, fear Allah, are devoted to parents, children who are smart, healthy, strong and have praiseworthy morals.

In Islamic teachings, moral education cannot be separated from faith education. Faith is a confession of the heart and morals are a reflection of that faith in behavior, speech and attitude. Faith is the meaning, while morals are proof of faith in action, which is done with awareness and for the sake of Allah alone. The formation of Muslim personality in children can be seen from individual personality and social personality. Individually, Muslim personality reflects different characteristics. These characteristics are obtained based on innate potential. Thus, potentially there will be differences in personality between one child and another child. Personality formation is basically an effort to change attitudes towards the tendency towards Islamic values. According to Muhammad Abdullah, that attitude changes do not occur spontaneously, but among them are caused by a relationship with objects, insights, events or ideas, and attitude changes must be learned.

Teachers are people who are authorized and responsible for the education of their students, either individually or classically, both at school and outside school. With his glory, the teacher is willing to devote himself in a remote village though. With all the shortcomings that exist, teachers try to guide and foster students to become useful human beings for their country and nation in the future. Becoming a teacher based on the demands of conscience is not everyone can do, because people must give up most of their entire life and life to serve the state and nation to educate students to become capable, democratic, and responsible moral human beings for their own development and the development of the nation and state.

The teacher is the figure of a leader. Teachers are architectural figures who can shape the soul and character of students. Teachers have the power to shape and build the personality of students into a person who is useful for religion, country and nation. Teachers are tasked with preparing capable moral human beings who can be expected to build themselves and build the nation and state. Teachers must be able to place themselves as second parents, by carrying out the duties entrusted by biological parents / guardians of students for a certain period of time. For this reason, an understanding of the soul and character of students is needed in order to easily understand the soul and character of students. Such is the teacher's duty as a second parent, after the student's parents in the family at home.

The implementation of character education for PERSIS students is to be involved in community life. After santri are in the family and school environment, they will live and mingle in a wider environment, namely the community environment. It is in this environment that their knowledge is practiced. If santri practice Islamic education knowledge properly and correctly in their relationships in the school environment, then it is an indicator of the success of Islamic education in the family environment and school environment. Conversely, if the community environment has a strong influence to violate Islamic values, then education in the family environment and school environment has not been successful.

The promise of the PERSIS boarding school students is not only to form a character that is able to ward off the radicalism thought movement, far from that, through the santri bae/at system, the ultimate goal of Islamic education will be achieved, namely to form humans who always serve themselves sincerely to Allah in all aspects of life. This view is based on the Qur'anic verse surat al-Dzariyat verse 56: It means: "And I did not create the jinn and humans but that they serve Me."

The promise of santri is not only to improve the intellectuality of students with various sciences. In addition, it improves the mental attitude or morals of students, namely noble morals

that refer to the morals of the Prophet Muhammad PBUH. because the purpose of bae;at santri in Islamic education is to educate their morals and souls, instill a sense of fadhilah (virtue), familiarize them with high politeness, prepare them for a holy life entirely sincere and honest. So the main and foremost purpose of pesantren education is to educate character and education of the soul.

The embodiment of the values of Pancasila is formed in carrying out the objectives of education, namely realizing human beings as good citizens, who are aware of their moral obligations to the nation and state, who behave according to high morals and morality; (2) helping a person in an effort to humanize himself to achieve the deepest inner peace, without disturbing and burdening others; (3) helping students become independent human beings and can get along in society with a humane cultural attitude; (4) develop the natural abilities of students, so that they are able to carry out their duties and obligations, can solve the life problems they face; (5) realize humans who are aware of themselves, always introspect, have the ability to develop their own human potential; (6) carry out the process of developing human potential in a more rational direction; (7) develop the self-awareness of each individual in order to recognize his identity and master life skills so that he can get along in society. In fact, Kartini Kartono states that education provides an opportunity for the mind to actively work, opening the mind to think hard on positive things. Making humans knowledgeable as a provision for life.

The embodiment of Pancasila values is in moral education and the personality of students in Islamic associations. Moral education is built on the values of Islamic teachings, namely the Qur'an and al-Sunnah. The manifestation of morals absorbs and emulates the morals of the Prophet Muhammad PBUH in all aspects of life. The main role of Islamic boarding schools, especially as an educational institution that also acts as an institution for religious guidance, science, training, community development, and at the same time a cultural node. Islamic boarding schools have successfully built integrity relationships with the community so that Islamic boarding schools are not only educational institutions and fostering Islamic cadres, but also as cultural nodes of Islamic society.

The most important goal of boarding school education, as described above, is the effort to realize students who are smart, capable, skilled, noble, and become role models in life in the community. Thus, the task carried out by Islamic boarding schools is very heavy, because it is not only knowledge that must be possessed by students, but also mental attitudes or behavior, in the form of intellectual piety, emotional piety, spiritual piety, and social piety. Thus, the PERSIS boarding school tries to strive as much as possible to realize the mission of the boarding school, namely: the achievement of graduates who excel in religious knowledge and excel in religious knowledge, the achievement of graduates who are able to play an active role and devote themselves to the community. Understand and practice the values of Pancasila, be tolerant to all parties, and be able to place themselves as social creatures who help each other, help each other, remind each other in virtue, and adhere to the principles of kaffah Islam.

In the process of forming the character of santri so that deradicalization of religious behavior can be achieved optimally, pesantren conduct intellectual education through learning and life skills education. Life skills education is very important, because various allegations of radicalism are fragile mental attitudes, blind fanaticism, and despair. Daily life skills or personal skills and skills for work are given in the local content curriculum, such as culinary skills, batik, lecturing, shaving hair, and managing personal needs, managing personal finances, managing private homes, and health awareness.

Life skills education includes social skills, self-awareness, self-confidence, communication with others, tolerance and concern for others, interpersonal relationships, understanding and solving problems, finding and developing positive habits, independence, and personality.

Santri are given educational provisions related to work skills such as choosing a job, work planning, preparation of work skills, skills training, mastery of competencies, carrying out professions, awareness to master certain professions according to their talents and character.

By life skills, we mean five important aspects, namely: (1) selfawareness or personal skills, (2) social skills, (3) thinking skills, (4) academic skills, and (5) vocational skills. Thus, the nature of life skills education in pesantren education is an effort to improve knowledge skills, educational attitudes, namely:

1. Learning to know (learning to acquire knowledge),
2. Learning to do,
3. Learning to be (learning to make oneself a useful person), and
4. Learning to live together with others.

Character education in PERSIS pesantren adheres to the concept of School Based Management, which is one of the alternatives chosen in the education quality improvement system in the decentralization era. Decentralization of education is essentially an effort to remove too far investment from the bureaucracy that kills the initiative, participation, innovation, and creativity of students, teachers, schools and communities, in the past era of centralization. This means that school-based management is the delegation of authority at the school level to set policies and make decisions regarding the allocation of resources based on the accountability rules associated with these resources. The purpose of school-based management is for schools to:

1. Increase efficiency in the use of learning resources;
2. Increasing school effectiveness through improved learning quality;
3. Be more responsive to customer needs and conditions,
4. Provide opportunities to nurture the initiative and creativity of schools, teachers, students and communities.

CONCLUSION

From all the results of this study it can be concluded: (1) The concept of de-radicalization of religious behavior and character building of santri at the Islamic Unity Islamic Boarding School through various activities, the most important of which is to enforce a learning curriculum that aims to form an Islamic and responsible mental attitude; (2) The promise of santri has succeeded in developing santri morals with noble morals; (3) santri have the ability to socialize tolerant and moderate Islamic values by adjusting to the values of Pancasila.

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