

THE TRILOGY OF BROTHERHOOD ON THE SUBJECT OF ASWAJA AS PREVENTION OF RADICALISM AT NU SCHOOLS

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ABSTRAK

Beberapa isu hangat pemboman di Indonesia yang melibatkan muslim radikal adalah bukti rendahnya toleransi dan nasionalisme mereka. Aksi radikal selalu diawali dari paham radikalisme yang berkeyakinan bahwa non-muslim atau muslim diluar kelompok mereka adalah halal darahnya. Salah satu doktrin radikalisme yang berhasil mencuci otak anggotanya adalah suatu paham dimana perang adalah satu-satunya jihad yang berhadiah surga. Paham radikalisme ini bertolak belakang dengan Nahdlatul Ulama' (NU) yang mempunyai trilogi ukhuwah, yaitu Ukhuwah Islamiyah, Ukhuwah Wathaniyyah dan Ukhuwah Basyariyyah. Ketiga trilogi tersebut merupakan paham moderat yang mengedepankan perdamaian yang mengajarkan toleransi, baik yang sealian maupun yang berbeda aliran, menghargai pemeluk agama lain dan mempunyai rasa nasionalisme yang tinggi terhadap bangsa dan negara. Trilogi ukhuwah tersebut diajarkan kepada siswa siswi di sekolah-sekolah berbasis NU se-Indonesia, terintegrasi dan menjadi bagian dari mata pelajaran Aswaja (Ahlussunnah Wal Jamaah) yang telah diajarkan sejak puluhan tahun yang lalu. Trilogi ukhuwah ini menjadi salah satu usaha sekolah-sekolah berbasis NU untuk membentengi siswa siswinya dari paham radikalisme. Tujuannya adalah mereka tumbuh menjadi umat muslim yang berjiwa moderat, toleran dan menghargai perbedaan dalam keberagaman kehidupan di Indonesia.

Kata Kunci: Radikalisme, Trilogi Ukhuwah, Sekolah Berbasis NU.

I. INTRODUCTION

Terrorism is a strategy of raising fear in society using weapon as indiscriminate violence which has 3 elements; violence, fear and politics (Dugis: 2016). Terrorism is an extraordinary crime that invites attention's world. The attack in America on September 11, 2011 led to the international community alert to the threat of terrorism. A year later, the first Bali bombing incident occurred in 2002 with the victim as much as 202 people from 22 countries (Simanjuntak 2016, 2: 117). This led Indonesian government raising government regulation in lieu of law number 1, 2002 about eradication of terror actions. Then it became law stated in Indonesian Law No. 15, 2003. Yet this in fact didn't make the terrorist wary. Some of the evidence are current terror incidents happened in May, 2018; (1) Terror action in Mako Brimob, Depok, West Java, (2) Bombings in 3 churches in Surabaya; Santa Maria tak Bercela, GKI

Diponegoro and Pentakosta Jalan Arjuna, (3) Bombing in Rusunawa Wonocolo, Sidoarjo, (4) Bombing in Polrestabes Surabaya, and (5) Attack of suspected terrorist in Mapolda Riau (Damanik, 2018). Those demanded Indonesian government to revise the previous law about terrorism. Some substances are added; prevention, supervision, victim, organization and the role of TNI (Qodar and Hatta, 2018).

Although there is a revised law of terrorism there is no guarantee that Indonesia will be free from terrorism. To win of terrorism, the awareness of every single citizen is needed. Here, education is very important in preventing terrorism. Nahdlatul Ulama' (NU) built in 1926 is famous organization with its moderate thinking (Haidar, 1994). Through its schools all over Indonesia, NU instills the values that are summarized in lesson of Aswaja (Ahlussunnah Wal Jamaah). One of materials in Aswaja is the trilogy of ukhuwah (brotherhood); *Ukhuwah Islamiyah*

(islamic brotherhood), *Ukhuwah Wathaniyyah* (national brotherhood) dan *Ukhuwah Basyariyyah* (humanistic brotherhood).

Aswaja has been taught at NU schools since decades ago, so as the trilogy of brotherhood triggered by KH. Ahmad Shiddiq in 1989. Since NU schools has taught the materials to the students, there is no terrorism recorded. Although some of current terror actions were done by Moslems, they are not NU. NU is moderate with its trilogy of brotherhood. That is very different with radical Moslems.

Today, Indonesia needs good citizens who have high nationalism and tolerance. So that Indonesia stands strong as a big nation with its pluralism. To be a good citizen needs an awareness and it can start from education at schools. Related to it, NU schools have started it with its trilogy of brotherhood. That is why the researcher did the research on the schools related to the trilogy of brotherhood materials, its correlation with radicalism and its implementation and effect.

II. RESEARCH METHOD

This research uses descriptive qualitative method. Descriptive method is a method that researches the status of human, an object, a set of condition, a system of thought, or even a class of phenomenon at the present. Qualitative research is a research procedure which produces written or spoken descriptive data of research that is possible to observe (Mohammad, 2005: 54).

According to Gall and Borg (2007) in Nassaji (2015:129), the goal of descriptive research is to describe a phenomenon and its characteristics. This research is more concerned with what rather than how or why something has happened. Therefore, observation and survey tools are often used to gather data. Then qualitative research is often involves a rich collection of data from various sources to gain a deeper understanding of individual participants collected qualitatively and analyzed quantitatively, too.

The researcher used descriptive qualitative in her research because it is appropriate to the objectives of the research focusing on becoming open to the trilogy of brotherhood in Aswaja lesson taught at NU schools. The schools as sample for the research are: (1) MTs. Ma'arif Pare-Kediri, (2) MTs. Ma'arif Kota Blitar, (3) MTs. Al-Muslihun Kab. Blitar, (4) MA. Maarif Pare-Kediri, (5) MA Ma'arif Kota Blitar, and (6) MA Sunan Ampel Pare-Kediri. The second reason is the results of the research emphasize more toward the data interpretation and not written in the form of figures or tables with statistical measures, but it is illustrated in the form of describing words to the results and presented in narrative.

The instruments used for collecting the data in this reserach were interview, documentation and observation. The interview was for Aswaja teachers and headmasters. It was used to know the fact that the students getting the trilogy of brotherhood in their Aswaja lesson and how to implement the materials in preventing radicalism for the students. The second instrument was documentation. Documentation is a technique of data collection by gathering and analyzing documents; the data of school profile, students, teachers, lesson schedules, students' acivities and extracurricular (Arikunto, 2006: 223). According to Hitchcock and Hughes (1995: 212), documents are mainly written texts which relate to some aspect of the social world, such as written texts or documents range from official documents to private and personal records which may have been intended for the public gaze. The last way of collecting data was observation. It was used to observe the students' behaviour in tolerance aspect, and to meet agreement among the interview, documentation and the real condition of the field.

Then for the data analysis technique, there were 4 steps; (1) Collecting the data, (2) Documentation and identification, (3)

Classification, (4) Interpretation. Description of each step is below.

a. Collecting the data

The data is collected from interview, documentation and observation.

b. Documenting and identifying the collected data

After collecting the data, the researcher documented it. Then the data from the six classes were identified to make sure the data was not interchanged.

c. Classification

This is the process of classifying all sufficient data based on a category. In this

A. Demographic Data

The researcher took 6 schools as sample of NU schools which involve the trilogy of brotherhood materials on Aswaja subject. They are junior high schools and senior high schools. The junior high schools are MTs. Maarif Pare-Kediri, MTs. Al Muslihun Kab. Blitar and MTs. Ma'arif Kota Blitar. For junior high school level, they are MA Ma'arif Pare-Kediri, MA Sunan Ampel Pare-Kediri and MA Ma'arif Kota Blitar.

The data covers a number of students, classes and teachers listed below.

Table 1: The data of the six schools as sample

No.	School Name	School Adress	The Number of Students	The Number of Teachers
1	MTs. Ma'arif Pare-Kediri	Jl. Gede II/03 Pare, Kediri, Jawa Timur	411	23
2	MTs. Ma'arif Kota Blitar	Jl. Ciliwung No. 56 Kota Blitar, Jawa Timur	630	25
3	MTs. Al-Muslihun Kab. Blitar	Desa Gaprang, Kec. Kanigoro, Kab. Blitar, Jawa Timur	336	25
4	MA Ma'arif Pare-Kediri	Jl. Gede II/2A Pare, Kediri, Jawa Timur	80	21
5	MA Sunan Ampel Pare-Kediri	Jl. Merak No. 10, Pare, Kediri, Jawa Timur	181	21
6	MA Ma'arif Kota Blitar	Jl. Ciliwung No. 56 Kota Blitar, Jawa Timur	645	25

step, the researcher classified the data based on some categories; demographic data, knowledge of the trilogy of brotherhood in Aswaja, and teaching learning the trilogy of brotherhood at NU schools.

d. Interpretation

In this step, the reseracher interpreted the data; giving meaning to information, evaluating and concluding the data.

III. RESULT AND DISCUSSION

Based on the data from interview, documentation and observation, and after passing the steps of analyzing the data, there are some points as result of this research which is presented below followed by discussion.

B. Knowledge of the Trilogy of Brotherhood

Knowledge of the trilogy of brotherhood is got from interview with the teachers of Aswaja and from documentation. The two points presented and discussed below are the trilogy of brotherhood on the subject of Aswaja, and the correlation of the trilogy of brotherhood and radicalism.

1. The Trilogy of Brotherhood on the Subject of Aswaja

Brotherhood in Arabic is ukhuwwah. The trilogy of brotherhood or the trilogy of ukhuwwah was the thought of KH. Ahmad Shiddiq (1979-1991). He was an *ulama'* (a person having high knowledge in Islam) from Jember and a former *rais am syuriah* Nahdlatul Ulama in 1984-1991. At the time, KH. Ahmad

Shiddiq got a chance coming into a group of intellectual *santri* (*santri_islamic* students at islamic schools / *pesantren*) held by KH. Wahid Hasyim, a father of KH. Abdurrahman Wahid (Gus Dur), a former president of Indonesia. In the group of intellectual *santri*, KH. Wahid Hasyim used to discuss national political development (Salim, 1995:146). Based on the background of KH. Ahmad Shiddiq, it can be stated that the trilogy of brotherhood which was thought of his having deep meanings and not only for Muslims in NU, but also for those outside of NU, even for other people in Indonesia and outside.

The trilogy of brotherhood are Islamic brotherhood (*Ukhuwwah Islamiyah*), national brotherhood (*Ukhuwwah Wathaniyyah*) and humanistic brotherhood (*Ukhuwwah Basyariyyah*). Imanulhaq (2014) explains each below:

First, *Ukhuwwah Islamiyah* which has the concept that Muslims feel peace with other Muslims of the same group and other groups as well. They do not mention the differences but the similarities because they are aware of being brothers for one another. Respecting and tolerating other Muslims are the keys for *Ukhuwwah Islamiyah*. The base of *Ukhuwwah Islamiyah* is a hadith Al-Bukhari and Muslim;

“A Muslim with another Muslim like a building, each other strengthen each other.” (HR. Al-Bukhari and Muslim)

In another hadith states:

“Imperfect ones’ faith among you so that he loves for his brothers as he loves for himself a kindness.” (HR. Al-Bukhari and Muslim)

When people have this concept, they are more tolerant of other Muslim groups, avoid looking down on them, do not abuse verbally, do not make terror actions, do not live exclusively but live together in society with peace, and the important one, do not easily judge other Muslims *kafir*. As we know, *kafir* term is a bad label. When people marking *kafir* for other Muslims means they have looked down on the other Muslims and think

so shallow. This is very dangerous for Muslim brotherhood itself.

Second, *Ukhuwwah Wathaniyyah*. In this concept, people are in peace one another because of living and coming from the same nation, Indonesia. This type of brotherhood is ignoring the differences; such as races, genders and religions. They are united because of Indonesia.

Ishomuddin (2018) mentioned some *dalils* in Quran and hadiths related to *Ukhuwwah Wathaniyyah*.

Dalil from Quran;

“And if we had decreed upon them, “kill yourself” or “leave your homes”, they would not have done it, except for a few of them. but if they had done what they were instructed, it would have been better for them and a firmer position (for them in faith).” (An-Nisa’:66)

Dalil from hadiths;

“From Anas, he said that Nabi Muhammad SAW when coming back and seeing the walls of Medina, he speeded up the speed of the camel. And if he rode it, then he would move it (to accelerate) because of his love for Medina.” (HR. Al-Bukhari, Ibn Hibban, and Al-Turmudzi)

Ukhuwwah Wathaniyyah leads to have high nationalism (Slamet, 2017). Whatever other people’s races, genders, backgrounds, religions, cultures, etc, as long as they are Indonesian, they are brothers and sisters for one another. The term of this concept is wider than *Ukhuwwah Islamiyah*. It teaches to tolerate and respect people of Indonesia, including non-Muslims.

Third, *Ukhuwwah Basyariyyah*. It is the highest concept of the trilogy of brotherhood. This concept sees that human is human without any exception. It means each person has the same right in all aspects and they are aware of this. Respecting and tolerating other people over the world is the core of this kind of brotherhood.

People with *Ukhuwwah Basyariyyah* does not look down on other countries and their people. The people with this type of

brotherhood do not do actions which make suffer to people of other countries, and give their hands to support and help the suffering countries; such as because of war or natural disaster.

According to Mundzir, a teacher of Aswaja at MTs. Maarif Kabupaten Blitar (personal communication on August 1, 2018), in *Ukhuwwah Basyariyyah*, people feel to be a part of *ummat*. A person is a member of the whole world. When someone feels suffer, the others feel the same. It is stated on Quran:

“For this reason did we write to the children of Israel (in Torah) that whoever kills a human being for other than manslaughter or for mischief in the earth. It is as though he had killed all mankind. And whoever saves the life of one, it shall be as if he had saved the life of all mankind. And certainly our messengers came to them with the clear proofs. But even after that many of them certainly spent extravagantly in the earth.” (Al-Ma'idah: 32)

Al-Ma'idah: 32 can be base for every person to have and do *Ukhuwwah Basyariyyah*. Further it is a ticket for gaining peace in whole world.

The trilogy of brotherhood has tight relationship which can not be separated from one another. Ones have to have the trilogy with them equally or they will fall in fanaticism and carelessness.

Imanulhaq (2014) explained lacking *Ukhuwwah Islamiyah* leads on labelling the best for their own moslem groups yet looking down, some marking *kafir*, for other moslems. Whereas having excessive *Ukhuwwah Islamiyyah* leads people on fanaticism on Islam and less respect to non-moslems. That is why moslems need to have *Ukhuwwah Wathaniyyah* as balancing point of *Ukhuwwah Islamiyyah*. Lacking *Ukhuwwah wathaniyyah* leads Indonesian citizen having low nationalism. They are not proud of being Indonesian, less care of national condition, even able to do activities which can danger the nation. But having *Ukhuwwah Wathaniyyah* too much is not good, too. This can lead on fanaticism of nation. They do not care what their countries

do wheter good or bad, they support them. Even if they know their countries are doing false and other countries are right. Here *Ukhuwwah Basyariyyah* has very important role to balancing the fanaticism because of holding *Ukhuwwah Wathaniyyah* too much. *Ukhuwwah Basyariyyah* makes peace all over the world. Excessive *Ukhuwwah Basyariyyah* causes the ignorance on *Ukhuwwah Islamiyah* and *Ukhuwwah Wathaniyyah* which leads on low caring of other moslems and excessive nationalism or fanaticism. The worst of fanaticism is bullying to other countries even doing collonialism. Then lacking *Ukhuwwah Basyariyyah* causes tense with other countries even war.

2. The Correlation of the Trilogy of Brotherhood and Radicalism

Terorism is the use or threat of violence to further a political cause. But there is no universally agreed definition of terrorism making it a difficult object to quantity (Roser, Nagdy and Ritchie, 2013). According to Januari (1986), there are two types of terrorism; state terrorism and non-state terrorism. State terrorism is a policy instrument of a state or a ruler. In politics, terrorism means terror actions done by opposites to politicians for politic interest. The next is non-state terrorism. It is resistance action for not-fair treatments of politics, social or economy which is done by certain groups or individuals (Mubarak, 2012: 5).

Seen from two types above, terrorism fenomena in Indonesia are non-state terorism. According to Ball and Degger (1995) in Mubarak (2012) in ideological view, terrorism is religious interpretation about values and teachings which reflect interests and commitments of moral, social and politics. This view assumes that ideological element understood as a form of tentative philosophy which is modified by social-cultural change (Theodorson, 1969). That is why ideology is not rigid. It can change. So as terrorism, it can raise and fall down. It is based on how ideology of certain groups develops. When the ideology

of terrorism is growing, so as terror actions. On the contrary, when it is fading, terror actions are weakening then disappeared.

Terrorism is tight related with ideology. Ideology is a set of opinions or beliefs a group or an individual. Very often ideology refers to a set of political beliefs or a set of ideas that characterize a particular culture (www.vocabulary.com). While for terrorism itself tends to have religious ideology on their terror actions. Religious ideology is vastly different than a religious intellectual framework which can arise from contemplation of principles which are in turn derived from glimpses of metaphysical realities. Here religious ideology is ideology based on interpretation of certain religion.

That is an answer of terrorism leading terror actions in Indonesia, ideology raised from interpretation of the terrorists' religion which leads on their interest to fulfill their ideology. Indonesia recorded that there were some terror actions done by moslems. In Hakim (2004:102), Internasional Crisis Group Asia Report No. 63, August 26, 2003 identified that some of terror actions happened in Indonesia were related to Jamaah Islamiyah;

- a. Bombing at the Philippines Embassy in Jakarta.
- b. Bombings at christmas nights in 2000 in Mataram, Pekanbaru, Jakarta, Medan, Mojokerto, Bandung, Ciamis and Sukabumi.
- c. Bombings at the Church of HKBP and Santa Anna in Jakarta on July, 22, 2001.
- d. Bombing at Atrium Mall Senen in Jakarta on August 1, 2001.
- e. Bombing at Petra Church in Jakarta on November 9, 2001.
- f. Bombing at the Church of Gereja Pangkalan Pelalawan in Riau on December 6, 2001.
- g. Bombing at Sari Club and Paddy's Cafe Denpasar in Bali on October, 12, 2002.
- h. Bombing at MC Donald's Restaurant Indah Mall and Showroom in Makasar.
- i. Bombing at KFC Restaurant in Manado on November 15, 2002.

Then bombings still happened in the next years (www.muslimdaily.net);

- j. Bombing at JW Marriott Hotel in Jakarta on August 5, 2003.
- k. Bombings in Poso, Central Sulawesi on August 7, 2003 and September 12, 2003.
- l. Bombing in Makassar, South Sulawesi on December 5, 2003.
- m. Bombing at the Australian Embassy in Jakarta on September, 9, 2004.
- n. Bombing at police station in Sulawesi on November 13, 2004.
- o. Bombing in Tantena, Central Sulawesi on May 28, 2005.
- p. Bombing in Kuta, Bali on October 1, 2005.
- q. Bombing at pork market in Palu, Central Sulawesi on December 31, 2005.
- r. Bombing at Pura Agung Setana Narayana in Poso on March 10, 2006.
- s. Bombing at security post in Toini village in Poso.
- t. Bombing at GKST Eklesia (The Christian Church of Central Sulawesi) in Poso on July 1, 2006.
- u. Bombing at Kasintuwu stadium in Poso on August 3, 2006.
- v. Bombing in Tangkura, Poso at September 6, 2006.
- w. Bombings at Ritz Carlton and JW Marriott hotels on July 17, 2009.

Then the current terror actions happened on May, 2018 (Damanik, 2018) are listed below;

- a) Terror action in Mako Brimob, Depok, West Java.
- b) Bombings in 3 churches in Surabaya; Santa Maria tak Bercela, GKI Diponegoro and Pentakosta Jalan Arjuna.
- c) Bombing in Rusunawa Wonocolo, Sidoarjo.
- d) Bombing in Polrestabes Surabaya.
- e) Attack of suspected terrorist in Mapolda Riau.

The fact or just assumption that the terror actions and bombings in Indonesia were related to moslems. Whoever the actors, the world has labelled to Islam, radical Islam.

Islam is neither radical nor non-radical. Radicalism is a human virtue. It is Muslims who are radical or non-radical.

Radicalism alludes to completeness and thoroughness. When it comes to Muslims, radicalism manifests itself in two forms; self-enforcing and political enforcing. Self-enforcing is in which a Muslim applies his perceived accurate and complete version of the religion itself. While political enforcing is where a person wants his society or country to be like him so he goes down the path of evangelism that can range harmless sharing of religious quotes to blowing oneself up to kill infidels /not-true-Muslims for perceived imminent glory of the religion (Ali, 2018).

Here, moderate Islam which is very different with radical Islam who interpretes jihad as wars toward non-Muslims and Muslims outside of their group. Moderate Islam, including NU has different perception. NU is Aswaja (Ahlussunnah Wal Jamaah). It has moderate thinking and teaching about jihad. Jihad is not only wars. NU believes that Islam is *rahmatilil alamin*, peace for every single person, nature and all over the world. Here, NU as moderate Islam has a big role in keeping peace and good relationship between Muslims and Muslims, Islam and nation (Indonesia), and Islam and the world.

In NU schools all over Indonesia, NU delivers the peace through Aswaja subject in special materials, the trilogy of *ukhuwwah* (brotherhood); *Ukhuwwah Islamiyah*, *Ukhuwwah Wathaniyyah* and *Ukhuwwah Basyariyyah*.

With having the trilogy of brotherhood. The students of NU are hoped will grow to be tolerating and respecting Muslims with high sense of nationalism. They will not be easy on flattering whatever and whoever comes to them to embrace radicalism and do terror actions.

Through this concept of the trilogy of brotherhood, NU is fortifying the young Muslims from radicalism which dangers not only other Muslims, Indonesia, and other humans, but also themselves and their faith.

As a big religious group in Indonesia, NU has a big role in keeping peace within this big nation with its pluralism. With preparing the NU youth to be strong faith, including in term of tolerance, respect, and nationalism, it is hoped Indonesia will be more peace. If there will be still terrorism, at least it is not NU Muslims as actors.

C. Teaching Learning the Trilogy of Brotherhood at NU Schools

Based on interview to the teachers of Aswaja, the researcher got information that the syllabuses and the book of Aswaja were from PWNU Jatim (Pimpinan Wilayah Nahdlatul Ulama' Jawa Timur). So all NU schools in East Java have the same material contents of the trilogy of brotherhood.

The books used for teaching learning the trilogy of brotherhood on Aswaja subject is *Pendidikan Aswaja dan Ke-NU-an* published by *Pimpinan Wilayah Lembaga Pendidikan Maarif NU Jawa Timur*. The title for each grade of class is same but different in content. Then for the materials of the trilogy of brotherhood are on the eighth grade (Junior High School) and eleventh grade (Senior High School).

The syllabuses used for teaching learning Aswaja are from PWNU Jawa Timur together with the books. The syllabuses are formed based on main competences (K1,K2,K3,K4). Main competences are the competences targeted to gain by students. Here, the researcher only shows the main competences for eighth grade and eleventh grade because the materials of the trilogy of brotherhood is on Aswaja subject in those grades.

The books used in teaching learning are the books from PWNU (Pimpinan Wilayah Nahdlatul Ulama') entitled "*Pendidikan Aswaja dan ke-NU-an*". The same title for all grades but different contents.

Trilogy of brotherhood on Aswaja at the six schools is implemented by teaching learning in the classroom once a week for a semester, the second semester of eighth and eleventh grade. Besides the theory taught by the Aswaja teachers, they have to fulfill

Table 2: Main Competences of Aswaja of eighth and eleventh grade

Main Competences of Aswaja	
School Level	: Junior High School
Class	: 8 and 12
Main Kompeten	: K1, K2, K3, K4
K1: Accepting, doing, and respecting Islamic teachings of Ahlussunnah Wal Jamaah	
K2: Showing the attitude of honesty (<i>as-shidqu</i>), loyal, fulfill a promise, (<i>al-amanah wal-wafa bil 'ahdi</i>), fair (<i>al-'adalah</i>), helpfulness (<i>at-ta'awun</i>), consistence (<i>al-istiqomah</i>), moderate and confidence (<i>at-tawasuth wal-i'tidal</i>), balance (<i>at-tawazun</i>), tolerance (<i>tasamuh</i>), <i>amar ma'ruf nahi munkar</i> in the concept of <i>Ukhuwwah Islamiyah</i> , <i>Ukhuwwah Wathaniyyah</i> , dan <i>Ukhuwwah Basyariyyah</i> .	
K3: Understanding factual knowledge with paying attention (listen, see, read) and asking based on self-curiosity, curiosity of nature all things at home, in school, and everywhere.	
K4: Presenting the factual knowledge in polite, clear, systematic and logis language in estetic works, reflecting health students, and reflecting them as strong believers who have good attitudes (<i>Akhlakul Karimah</i>).	

the tasks on the textbook requiring them to interact with their friends, the schools' neighbors, and their home's neighbors.

Based on the researcher's observation, the students at those schools could interact well one another. They showed respect to their teachers, staffs and people coming to their schools.

IV. CONCLUSION

Radical acts start from radicalism. Radicalism starts from ideology. Indonesian society currently see that radicalism in Indonesia belongs to religious radicalism which the actors doing terrors and bombings were moslems. Indonesia also identify that there are some groups of moslems who have different ideology and understanding in interpreting *Jihad*. Some moslems interprets *Jihad* as wars toward non-moslems and moslems outside of their groups, the blood of them are *halal*. This is their belief. *Jihad* rewarded heaven with beautiful fairies also brainwash their brain, so that they want to sacrifice themselves for suicide bombs. And those who have this belief is called radical moslems.

The different side of radical moslems is moderate moslems. Moderate moslems have different concept about *Jihad*. *Jihad* is not always about wars. *Islam Rahmatil Lil Alamin* is their belief. This concept covers giving peace to other moslems and other believers as long as they are good to moslems.

Nahdlatu Ulama' as a moderate group has the concept of the trilogy of brotherhoods (*Ukhuwwah*). They are *Ukhuwwah Islamiyah*, *Ukhuwwah Wathaniyyah*, and *Ukhuwwah Basyariyyah*. *Ukhuwwah Islamiyah* means moslems must love other moslems. *Ukhuwwah Wathaniyyah* means moslems have to love their nation with its people whatever their races and religions are. Moslems have to respect and tolerate them. Then *Ukhuwwah Basyariyyah* means moslems have to respect, tolerate and keep peace in good relationship to other people all over the world, although they are not moslems and non-Indonesians.

Through NU schools, NU delivers the trilogy of brotherhood on Aswaja subject. The concept of the trilogy of brotherhoods are integrated with the teachings' of Aswaja. The purpose of this is preparing the NU youth as moderate moslems, so that they have respect, tolerance and high nationalism. And this is

also seen as an effort of preventing radicalism in Indonesia.

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