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The Role of the As'adiyah Pesantren in Countering Radicalism in Wajo of Indonesia

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Abstract

The radicalism and extremism movement has spread to religious educational institutions, especially in Islamic boarding schools. This research aims to strengthen the As'adiyah Islamic Boarding School community in Wajo Regency which focuses on the role of As'adiyah Islamic Boarding School in promoting moderate Islamic values and Pancasila in facing the challenges of radicalism, as well as strategies carried out by Islamic boarding schools to prevent the spread of radical ideas among students and the surrounding community. This article uses a qualitative approach with observation, interview, questionnaire, and documentation techniques to collect data. The results of the study show that the spread of radical ideas in the pesantren environment and the community is still a significant challenge, with indications that some students are exposed to radicalism and extremism. As'adiyah Islamic Boarding Schools have great potential in encouraging the creation of religious harmony and building a tolerant and peaceful society. This article contributes science in providing insights that are a reference for the government and the community to empower pesantren as a fortress of moderation and a tool to prevent radicalism at the local and national levels.

Keywords: As'adiyah, Countering, Radicalism, Pesantren

Abstrak

Gerakan radikalisme dan ekstrimisme telah menyebar ke lembaga pendidikan keagamaan, terutama di pesantren. Penelitian ini bertujuan untuk memperkuat komunitas Pesantren As'adiyah di Kabupaten Wajo yang fokus pada peran Pesantren As'adiyah mempromosikan nilai-nilai Islam moderat dan Pancasila dalam menghadapi tantangan radikalisme, serta strategi dilakukan pesantren untuk mencegah penyebaran paham radikal di kalangan santri dan masyarakat sekitarnya. Artikel ini menggunakan pendekatan kualitatif dengan teknik observasi, wawancara, kuesioner, dan dokumentasi untuk mengumpulkan data. Hasil penelitian menunjukkan bahwa penyebaran paham radikal di lingkungan pesantren dan masyarakat masih menjadi tantangan signifikan, dengan indikasi beberapa santri yang terpapar radikalisme dan ekstrimisme. Pesantren As'adiyah memiliki potensi besar dalam mendorong terciptanya harmoni beragama dan membangun masyarakat yang toleran dan damai. Artikel ini berkontribusi keilmuan dalam memberikan wawasan yang menjadi acuan bagi pemerintah dan masyarakat untuk memberdayakan pesantren sebagai benteng moderasi dan alat untuk mencegah radikalisme di tingkat lokal maupun nasional

Katakunci: As'adiyah, konter, radikalisme, pondok pesantren,

Introduction

Religion has great capabilities and is the only means to achieve prosperity, although this does not mean that there are no problems in religious life (Arifinsyah, Andy, and Damanik 2020; Awaworyi Churchill 2020). Since the inception of Islam, there has been a distorted, fanatical, and exclusive understanding of religion, group, or tribe that persists to this day (Abdullah 2022; Thahir 2021; Widiawati 2023).

This kind of understanding leaves almost no room for accommodation or compromise with other Muslim groups, who are generally moderate. Fanaticism and exclusivism are two of the triggers for radicalism (Abdallah 2016; Keskin and Tuncer 2019; Pektas 2021). Their views, which oppose anything not rooted in the Koran, also shape this closed understanding. In fact, their lack of sufficient knowledge leads them to interpret the text in a very literal manner, tailoring it to suit their personal preferences (Dodego and Witro 2020; Jansen 2011; Nisa and Zakirman 2022; Yousif 2015).

Although Wajo Regency has never experienced a suicide bombing under the pretext of Islamic jihad, such actions are not justified in Islam. (Bassiouni 2015) A source who wished to remain anonymous revealed that groups promoting radical ideologies are suspected to have indirectly entered one of the districts in the area. Initially, their presence seemed like ordinary activities, such as clearing land to meet daily needs. However, over time, signs

of their movement began to surface. Currently, their community is reported to have spread across five different locations. The source also disclosed that in 2021, two individuals from this group were arrested by authorities, highlighting a tangible threat that demands serious attention.

In March 2022, a preacher was scheduled to enter Wajo Regency to deliver a lecture. The As'adiyah Pesantren firmly rejected the arrival of the preacher to maintain religious peace in Wajo Regency, as evidenced by a written rejection and opinions expressed at the Wajo Regency Regent's office. (Prekendes 2022) This served as the backdrop for the need to strengthen pesantren to counter the spread of radical ideas in society.

As the largest and oldest Islamic educational institution in South Sulawesi, As'adiyah remains committed to upholding moderate and tolerant Islamic values. With its center located in Wajo Regency, As'adiyah has become a key pillar in shaping a peaceful and religious community. In order to maintain harmony and the integrity of religious understanding in the region, As'adiyah rejected the arrival of a preacher who might bring an ideology that leans towards exclusivity. This decision was made as a precautionary measure to protect the people of Wajo Regency from the potential influx of radical ideas that could disrupt interreligious harmony.

As an influential institution in South Sulawesi, As'adiyah promotes the Islamic approach of *rahmatan lil 'alamin* (a mercy to all creation), which always encourages mutual respect amid diversity. This step is not a form of discrimination against specific groups but rather an effort to preserve the religious traditions deeply rooted in the community. The pesantren views the arrival of parties advocating exclusive ideologies as a threat to social stability and a potential erosion of the moderate Islamic traditions. Therefore, As'adiyah continues to serve as a protective fortress for the community against influences that could lead to extremist thinking.

This observation highlights two key points: First, society continues to struggle with comprehending, valuing, and putting into practice the principles of Islamic teachings and Pancasila. Secondly, certain groups within society are exhibiting signs of radicalism, potentially leading to acts of violence and terrorism. One of the government's efforts to overcome radicalism is to strengthen the role of the As'adiyah Pesantren as an important part of realizing religious harmony in Wajo Regency.

The goal of this research is to strengthen the As'adiyah Pesantren community in Wajo Regency, specifically in South Sulawesi, by maintaining, preventing, and dealing with radical movements and ideas. This type of research is qualitative. We hope that the results of this research can serve as a reference for the government and society, aiding in the realization of an ideal, tolerant, and peaceful society, thereby contributing to the development of Indonesia.

A Brief History of the As'adiyah Pesantren

Anre Gurutta (AG) Haji Muhammad As'ad, also known as Anre Gurutta Puang Aji Sade in Bugis society, founded the As'adiyah pesantren as it stands today (As'ad 2018; Ilyas 2020). AG. K.H. Muh. As'ad was a Bugis son who was born on Monday, 12 Rabiul Akhir 1326 H, which coincides with 1907 AD, in the city of Makkah al-Mukarramah, and died on Monday, 12 Rabiul Akhir 1372 H/29 December 1952, and was buried in the Bulu cemetery. The Bulu cemetery is in Bellang, Pattirosompe Village, Tempe District, Jalan Pahlawan Sengkang. AG. K.H. has a family line with the great Wajo ulama of the 19th century. His father, H. Abd. Rasyid, served as the religious advisor to the 43rd King of Wajo, Raja Akil Ali (1859–1885).

AG. K.H. Muh. As'ad received his first religious education from his father. Initially, his father taught him to read the Koran and the basics of Islamic religious knowledge. At the age of 14, he had memorized 30 juz of the Koran, and at that time, he became Imam of Tarawih at the Grand Mosque in Mecca for three years. Also at that time, he entered Madrasah al-Falah, near the Grand Mosque. Apart from that, he also attended recitations at the Grand Mosque with several scholars, such as Sheikh Umar Hamdan and Sheikh Said Yamani. He received his diploma after studying at the madrasa for seven years.

The founder of the As'adiyah pesantren lived a domestic life from 1343 H/1924 AD (As'ad 2018). He married Siti Hawang, a Bugis girl from Mecca. From this marriage, he had two children, but both died in childhood. After four years of building a family life, Siti Hawang died in Mecca. Since the king of Wajo (Arung Matoa Wajo) accepted Islam as the kingdom's religion in 1610 AD, the people have embraced Islam as their king's religion. However, the actual implementation of religious teachings still falls far short of what they should be. At the beginning of the 20th century, Islamic preaching in Wajo and other Bugis areas generally did not run continuously (Ilyas and Al-Rasyid

2018). One of the reasons is that there are limited professional preachers to guide the religious life of this community, so the practice of Islamic teachings among the community is still contrary to the teachings of Islamic law. Another factor was the frequent wars between the Gowa kingdom and the Dutch colonialists.

There has been a decline in Islamic education in Indonesia from the beginning of Dutch colonialism until 1900 AD (Mokodenseho et al. 2023). At the beginning of the 20th century AD, the birth of pesantren always began with the story of a "war of values." This means that religious and moral values have always been the mission of establishing pesantren. Thus, pesantren are usually born or founded in societies where religious values are still low and not commendable. This is what happened in Wajo. Consequently, like other Indonesian regions, Sengkang Muslims split into two religious' factions: traditionalists and modernists. A tug of war and struggle for influence also occurred between the two groups.

AG. K.H. Muh. As'ad pays close attention to the information that Hajj pilgrims from Wajo, his parents' hometown, convey about the religious living conditions of the Wajo people. H. Abdurrahman Chatib, hailing from Wattang Belawa, provided this information during his Hajj pilgrimage to the holy land of Mecca on behalf of AG. K.H. Muh. As'ad was a scholar of Bugis descent in Mecca (Arwansyah and Nur 2024).

At the end of 1347 H/1928 AD, when he was around 21 years old, AG. Puang Aji Sade felt called to return to his ancestral land, the Bugis land, to spread, develop, and teach the Islamic religion. After the deaths of his first wife and his two sons in Mecca, several years later, AG. K.H. Muh As'ad finally left Mecca for the Wajo area, accompanied by Assyech H. Abdurrahman Chatib (the uncle of AG. K.H. Muh As'ad).

Upon his arrival in Sengkang, he initiated a recitation of Khalaqah, also known as tudang in Bugis, at his residence. In addition to preaching Islam, he consistently engaged in physical da'wah by dismantling places of worship and idols, which were prevalent in Sengkang and its surrounding areas during that period. He spearheaded the AG movement in its inaugural year. Pung Aji Sade, together with students who came from the Wajo area and other areas, demonstrated the effectiveness of his preaching. In his life history, AG. Pung Aji Sade, together with his students, dismantled approximately 200 places of worship and idols. He also established the Madrasah Arabiyyah Islamiyah.

In 1348 H/1929, M. Petta Arung Matoa Wajo (as the king in Wajo land), Andi Oddang, asked AG for advice. Pung Aji Sade inquired about the necessity of reconstructing the Jami' Mosque, situated in the heart of Sengkang city. Once the construction of the Jami Mosque was complete, AG's house initially hosted the khalaqah recitation. Puang Aji Sade relocated to the Jami Mosque. In addition to the madrasa system and pesantren recitation, he established a new non-formal educational institution at the Sengkang Jami' Mosque, Tahfizul Qur'an, under his direct leadership.

Contribution of the As'adiyah Pesantren in countering radicalism in Wajo Regency

The government chose the Pesantren route as a forum to counter radical ideas for several important reasons (Rofiq et al. 2019). Firstly, pesantren, known for their radical beliefs, often draw inspiration from external sources without conducting a thorough, in-depth study process or even from countries that are known for their terrorism. Second, the concept of studying holy verses, which heavily relies on abstract thinking without the support of teacher assistance and academic study, may lead to misinterpretations of certain verses. The As'adiyah Sengkang Pesantren has contributed a lot to providing religious enlightenment to the community, especially in Wajo Regency (Halim 2018). The As'adiyah pesantren has made significant contributions in various areas.

Religious Educational Institutions

As'adiyah pesantren, since 1952, has accommodated all groups who wish to study at this institution without specializing in certain groups. Until now, the students at the As'adiyah pesantren have come from various community groups, including religious groups (Halim 2018). This open attitude provides an opportunity for anyone to learn about Islam according to the understanding of Ahlussunnah wal Jamaah.

The As'adiyah pesantren adheres to the Ahlussunnah wal Jama'ah as their main source for practicing a cool and peaceful Islam without violence (Darlis 2016). The Ahlussunnah wal Jamaah ideology is known as a moderate ideology and does not teach violence or excessive or liberal freedom. On this basis, the As'adiyah pesantren never clashes with the government or other religious organizations and can even work together in the development of Islam.

The As'adiyah pesantren teaches a moderate curriculum. Literature at all levels does not teach violence, radicalism, or excessive or liberal freedom. The As'adiyah AG Pesantren has been using this curriculum since its founding. H. Muhammad As'ad started teaching in Sengkang recently. As'adiyah pesantren has long been cultivating hundreds or even tens of thousands of young people with correct understanding, not infected with self-righteous, violent teachings (Halim, 2018).

The presence of the As'adiyah Pesantren and its branches in various places, especially Wajo Regency, has contributed greatly to the development of the young Islamic generation (HS, Parninsih, and Hidayat 2021). Children and teenagers gain basic knowledge and religious practice from branches in the regions, such as in Belawa District. They learn a good religion without having to go to the capital. Since they have already learned the fundamentals of Islam, this can indirectly shield them from erroneous religious perspectives. Alumni from As'adiyah Pesantren developed a moderate understanding of Islam through their curriculum (Halim 2018).

Study of the Islamic Classical Texts

One of the requirements for pesantren is that there be a recitation of the Islamic classical text based on the Pesantren Law. Ahlusunnah wal Jamaah typically uses the Mu'tabarah books, which include Tafsir Jalalain for interpretation, the Riyadhusshalihin book for hadith, Tanwir Qulub for Sufism, Mauidzatul Mu'minin and Al-Hikam for Sufism, Fathul Mu'in for fiqhi, and other books. There is nothing in these books that directs you to be strict in your religion. Anregurutta is very selective about which books to use for recitation.

The As'adiyah pesantren's important capital in fortifying society is the study of the Islamic classical text, or classical books. Teaching the yellow book has become the knowledge base for As'adiyah Pesantren students from time to time. Ahlussunnah wal Jamaah studies the Islamic classical text, a book that generally teaches peace and accepts differences of opinion. The contents of these books teach moderate Islam. The As'adiyah Pesantren adheres to the Syafii school of thought, commonly followed by Indonesian society, in terms of Fiqhi material, but also teaches the views of other schools of thought such as Hanafi, Maliki, and Hanafi.

This learning is very important in building an attitude of respect for other people's opinions and not easily blaming opinions that differ from theirs. (Mundakir 2021) With this understanding of religion, people select every religious piece of information they get and avoid deviant and radical ideas.

Islamic Da'wah

The important contribution of the As'adiyah Pesantren to provide understanding of the Islamic religion to the community is through da'wah. The founder of the As'adiyah Pesantren has continuously carried out Islamic preaching since its initial presence in Sengkang. In an interview, the Deputy General Chairperson of PP Pondok Pesantren As'adiyah stated:

"The As'adiyah Pesantren delivers a da'wah that calms people, not one that confuses." In conveying its preaching, the As'adiyah Pesantren does not easily blame other people."

The As'adiyah pesantren's da'wah model is crucial in disseminating moderate Islamic teachings to society (Halim 2018). The people of Wajo Regency in general do not easily or carelessly follow a sect or group but are quite selective. Dai-dai Pondok Pesantren As'adiyah has been at the forefront of cultivating people with moderate Islamic teachings so that they can fortify themselves from radical beliefs in religion. The As'adiyah pesantren, through its da'wah activities, has played an important role in protecting the people of Wajo Regency from intolerant understandings. As'adiyah preacher teaches how to be open and tolerant of other opinions.

Strategy of the As'adiyah Pesantren in Countering Radicalism in Wajo Regency

To strengthen the role of the As'adiyah Pesantren in the future, it is necessary to include religious moderation content in lessons and courses at each level. We have widely conveyed the content of religious moderation through lectures, writings, appeals, and other means, but certain subjects require special reinforcement. By strengthening this literacy, students and students within the As'adiyah Pesantren can protect themselves, their families, and others from the influence of a wrong understanding of religion.

The As'adiyah Pesantren also publishes a handbook for its residents and public, as part of its efforts to strengthen religious literacy. The administrators of the As'adiyah Pesantren have published three books: History of the As'adiyah Pesantren, Fiqh of the As'adiyah Pesantren, and Morals of the As'adiyah Pesantren. Kamaluddin Abunawas led a specially commissioned writing team to produce this book for the As'adiyah pesantren. We anticipate this book to dispel the misconceptions that cause anxiety among individuals who attribute certain practices, such as prayer procedures, to the public.

Utilization of da'wah media

Along with the development of information technology, the As'adiyah Pesantren continues to develop appropriate da'wah media (Halim, 2018). Previously, the As'adiyah Pesantren relied on direct lectures, magazines, and the As'adiyah pesantren's Voice Radio. For the effectiveness of da'wah and to help develop Islamic da'wah, the As'adiyah Pesantren follows technological developments by using online media such as YouTube, Facebook, Instagram, and others to disseminate Pesantren teaching activities, religious lectures, and religious information (Halim, 2018).

Currently, social media, particularly the Facebook Pesantren page, As'adiyah Pusat, and the pesantren's Youtube channel, As'adiyah Channel, serve as the primary platforms for Islamic da'wah activities. The As'adiyah Pesantren broadcasts live religious activities, particularly Pesantren recitations, via Facebook. The spread of da'wah through social media in addition to other media supports the achievement of da'wah goals because the younger generation and the public now use social media more to obtain information, including religious knowledge (Halim, 2018).

Synergy

As'adiyah Pesantren has a big role in educating the nation's children through religious education, an educational institution whose existence and journey are always in synergy with various parties (As'ad, 2018). This involves collaborating closely with the government, particularly in the areas of education and da'wah development. The government, through the Ministry of Religion and the Regional Government of Wajo Regency, is synergizing to develop religious education in Wajo Regency. The branch madrasas of the As'adiyah Pesantren in Wajo Regency are under the auspices of the Ministry of

Religion. In terms of developing Islamic da'wah, the government facilitates the As'adiyah Pesantren in carrying out its da'wah in the regions. The synergy of the As'adiyah Pesantren with various parties is a very supportive strategy for the community development program (As'ad, 2018; Ilyas, 2020).

The government, especially the Ministry of Religion, including the KUA Tempe, feels helped by the existence of the As'adiyah Pesantren in increasing human resources in religious matters. Almost all the religious counsellors at the Ministry of Religion in Wajo Regency are alumni of the As'adiyah pesantren, playing an important role in building funds to assist the community from the dangers of radical currents that will enter Wajo Regency.

Educational and da'wah activities demonstrate synergy with society. The community is involved in the arrangement of lecture or da'wah schedules, particularly during the month of Ramadan and during Friday sermons. The As'adiyah Pesantren administrators arrange Friday and Ramadhan lecture schedules based on requests from the community. Community involvement shows that the As'adiyah Pesantren always prioritizes synergy in its preaching activities. In the future, the As'adiyah Pesantren will be more proactive in involving certain parties in spreading Wasathiyah Islamic teachings.

Based on this information, the As'adiyah Pesantren seeks to synergize by strengthening its institutions for the development of Islamic preaching, which is Rahmatan Lil 'Alamin. We took this step to invite various parties to jointly provide enlightenment to the community, especially the correct, tolerant, and peaceful understanding of religion.

Supporting and Inhibiting Factors

Islamic Classical Texts

The main strength of the As'adiyah Pesantren is the teaching of the yellow book. This provision allows for the preservation of Ahlussunnah wal Jamaah's wasathiyah values, which safeguard individuals and society against the influence of intolerant and radical groups. Only with that Wasathiyah attitude can this country remain safe and united. The As'adiyah Sengkang Pesantren can become a stronghold of wasathiyah Islamic teachings because the books studied contain these values (Darlis 2016).

Studying Islam from primary and trusted sources effectively provides a comprehensive understanding, preventing a narrow understanding of Islam. If it maintains and develops the study of the yellow book, the As'adiyah Pesantren will still have the spirit to prevent ideas that conflict with Ahlussunnah wal Jamaah.

Alumni (graduation)

As'adiyah Pesantren has produced tens or even hundreds of thousands of alumni spread across Indonesia and even abroad (Halim 2018). Alumni are certainly a big force for pesantren in spreading Islamic messages. One of the roles of alumni is to be at the forefront of spreading As'adiyah values in society. In this way, the As'adiyah Pesantren can continue to take part in maintaining the integrity of the nation and religion.

Alumni of the As'adiyah Pesantren have been active and successful in various types of professions (Inayah, Ilyas, and Arraiyyah 2022). Most of the famous ulama who were born in South Sulawesi came from the As'adiyah pesantren. Some of the alumni have succeeded in occupying strategic positions in government. This certainly has great potential to jointly strengthen the role of the As'adiyah Pesantren in society.

From the above, we can understand that As'adiyah alumni, active in various professions within society, have emerged as a formidable force in opposing radical ideas that diverge from the authentic teachings of Islam. Their position in society is influential enough to guide the public regarding the correct teachings of Islam, as well as anticipate the influence of radical ideology.

Community Sympathy

As'adiyah's presence, approaching a century, has given a positive impression to the community, especially in Wajo Regency and, in general, outside Wajo Regency. The existence of the As'adiyah Sengkang Pesantren influences the people of Wajo Regency's understanding of Islam (Halim 2018). The students or alumni sent by As'adiyah as preachers or teachers are very popular with the community because they are more flexible with the existing conditions of society. They do not immediately blame wrong societal traditions but change them gradually. The community's acceptance is a manifestation of their sympathy for As'adiyah. Most people in Wajo Regency

are of the opinion that, in the preaching of As'adiyah students, they pay great attention to the moral values taught at the pesantren. The main morals reflected in the preachers from As'adiyah are sincerity, honesty, tawadhu, and tolerance.

Muh. Rais, one of the community leaders in Tanasitolo District, said in an interview that:

""When people ask for preachers or mubbaligh and madrasa teachers, they ask for As'adiyah alumni. They ask first whether it comes from As'adiyah or not; if not, they usually think about it or refuse. In fact, it's common to hear the phrase, "Narekko pole moi Sengkang, makessingni tu." This might happen because people already know As'adiyah's qualities and thus become sympathetic."

The public does not doubt the abilities of the As'adiyah alumni who will take part in their midst. The work of the As'adiyah Pesantren for decades has been a guarantee of the quality of its community.

Inhibiting Factors

Apart from supportive factors, the As'adiyah Sengkang Pesantren faces obstacles in anticipating the development of intolerant and radical ideologies in Wajo Regency. Among these are:

There Is No Specific Curriculum Regarding Preventing Radicalism

As'adiyah, in its educational vision and mission, closely monitors the government's education pattern and ensures that its preaching does not promote hatred. We expect the content of As'adiyah's preaching to uphold the integrity of this country, serving as a platform for character development. The young character of the As'adiyah ummah requires formulation in the form of a learning curriculum. This is very important because As'adiyah is at the forefront of spreading peace and anti-radicalism. This means that the existence of educational institutions, which are part of the national and state systems based on Pancasila and the 1945 Constitution, must play a role in preventing radicalism. The curriculum is a medium that should be used to ward off radicalism by instilling in every student from an early age to the love of a peaceful life, tolerance, and respect for each other's differences in terms of religion, nation, ethnicity, race, and culture so that society remains within the framework of the state Unity of the Republic of Indonesia (Dumiyati et al. 2023; Rahmanto, Meliala, and Lolo 2020; Tambak 2021).

Development of Information Technology

The spread of radicalism itself has taken advantage of developments in information technology and social media (Halim 2018). Social media is a preferred medium for disseminating radical ideas. For instance, groups on Facebook or instant messaging apps like WhatsApp, Telegram, and others circulate images or videos of radical activities. This is a challenge that is difficult to control, considering that information or social media is very easy to access via smartphones, which almost all levels within the pesantren can use.

Development of Salafi-Wahabi Studies

The Salafi-Wahabi ideology is the embryo of the emergence of radicalism and extremism (Hafid 2020; Hanafiah, Nuryana, and Ichsan 2023). "We fear social friction and easy mutual slander, which could lead to divisions, social conflict, the emergence of groups rejecting Pancasila and the Republic of Indonesia, and the potential for violence and terrorism if we allow religious studies to flourish freely in society." In Wajo Regency, many Islamic studies and religious activities in office mosques are taught by preachers with Wahhabi-Salafi views. This, they say, is contrary to the government's commitment to building religious moderation. This is an inhibiting factor for the As'adiyah Pesantren in creating a peaceful, tolerant, and moderate society.

Conclusion

To ward off or anticipate intolerance and radicalism that will develop in Wajo Regency, the As'adiyah Islamic Boarding School is taking various practical steps in anticipation. Among the steps or strategies taken to anticipate these understandings are as follows: 1) Strengthening religious moderation literacy; 2) Utilization of da'wah media; 3) Synergy with the community.

The supporting factors that enable As'adiyah to anticipate the development of intolerant and radical ideas include: 1) the study of the Yellow Book. 2) Alumni. 3) and community sympathy. The inhibiting factors are: 1) the absence of a specific curriculum regarding the prevention of radicalism; 2) developments in technology and information; and 3) the development of Salafi-Wahabi study forums.

The researcher suggests using the research results as material to counter radical religious ideas in the Wajo Regency community. These strategies include developing a unique curriculum focused on preventing radicalism, enhancing the effectiveness of da'wah media, leveraging the strengths of alumni, particularly in da'wah facilities, imparting knowledge on how to use social media wisely, and avoiding websites with unclear sources.

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