



Servation of Bengkulu Local Wisdom: The Application of Syarafal Anam in Preventing Student Radicalism

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This study aims to find out: How the community's efforts to maintain Syarafal Anam's local wisdom, Why the application of Syarafal Anam can prevent radicalism, and how to prevent radicalism, This research uses qualitative and quantitative research studies together, namely mixed methods. Data were analyzed by inferential statistics (quantitative data) and Miles & Huberman (qualitative data), data reduction, data presentation, and drawing conclusions. The results obtained in the form of quantitative and qualitative results, as for the quantitative results, namely the influence between tolerant attitudes towards radicalism at the Madrasah Tsanawiyah 1 Bengkulu city school of 65.9 percent and the influence of the Madrasah Tsanawiyah 2 Bengkulu city school of 62.3 percent. Qualitative data also shows that Syarafal Anam has several functions, namely education, gratitude, and prevention of radical culture with a safe and peaceful life in the community. The conclusion of this study shows that Syarafal Anam's local wisdom has an influence on student tolerance, with this tolerance attitude, it can certainly foster anti-radical attitudes from outside students.

Keywords: education, local wisdom, radicalism, Syarafal Anam, tolerance

INTRODUCTION

The reality of religious radicalism in Indonesia is increasing troubling, especially after the reformation. Religious radicalism most often occurs in inhuman events such as the suicide bombing in Bali, the tragedy in Sambas, Ambon, and the aceh independence

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movement. (Maison et al., 2021). Everything evil, such as killing, terrorizing, burning, destroying fellow human beings, is strangely framed in the name of religion. Another heartbreaking thing is that the figures, executors, exponents, and perpetrators of violence are people who profess a faith. Many questions arise such as: Are radical humans who can hurt their fellow human beings taught by religion? What is the true meaning of true religion? This is often a question that often arises when bombings are framed with religious motives, where in various broadcasts it is often discussed what the person's real motive is (Syaiful et al., 2019; Astalini et al., 2021; Asrial et al., 2019).

Radicalism arises because of the dominance of groups in a system and sharp gaps that lead to fatalism in society (Mahasneh & Alwan, 2018; Mathew et al., 2019). The trigger for radicalism is the identity crisis that afflicts the younger generation, moral shocks and ideological differences and social networks. Another trigger is economic inequality that creates social jealousy (Solimani et al., 2019; Pfundmair et al., 2021). In addition, weak regulations also trigger radicalism and rampant acts of terrorism. The role of the Government in tackling radicalism and acts of terrorism is through the following efforts: strengthening policies, strengthening formal educational institutions, structuring the use of media, changing deradicalization patterns, improving the community's economy and implementing prevention strategies through early detection.

In Indonesia, movements or groups with a Khilafah vision such as Hisbut Tahrir Indonesia (HTI) which were eventually dissolved by the Indonesian Government, movements or groups affiliated with the Islamic State of Iraq and Syria (ISIS), the emergence of insults to the state flag, insults to religion to insults. against heads of state are some examples that often lead to radicalism and have the potential to carry out treason efforts against the legitimate government (Megalia & Ahimsa, 2021). In Sarawak, Malaysia, for example, it is known to be the basis of the Daulah Islam Nusantara (DIN) group which is fighting to unite Sarawak, Sabah, the Southern Philippines, Kalimantan and Sulawesi. Even the number of citizens recruited by ISIS is around 40 people. Including many Malaysians who become trainers for militant camps in the Southern Philippines (Umar & Woodward, 2020). Another example in Singapore in 1964, a fighting during a procession commemorating the birthday of the Prophet Muhammad sparked riots that killed 33 people and injured 600. Like the Hertogh riots, the 1964 riots were not based on religion but were strongly motivated by political squabbles and the alliance leadership in a contest for Malay electoral support. These political tensions were further compounded by the provocateurs of the Singapore-based Indonesian agents and the inflammation of journalism.

The difference between the threat of radicalism and terrorism is also addressed with different approaches by various countries. Indonesia seeks to intensify Islamic moderation policies, Malaysia maintains conservatism while maintaining nationalism, and on the other hand Brunei Darussalam by strengthening the full enforcement of Islamic law through the principle of a Muslim Islamic State (MIB). Apart from these government programs, the role of the community in reducing radicalization is also necessary (Ali et al., 2021). One of them is to instill religious values through culture and customs in everyday life. Provincial differences also cause the handling in each region

to also have different, national surveys show that Bengkulu province has a very high potential for radicalism at 58.58%, followed by Gorontalo at 58.48%, South Sulawesi at 58.42, Lampung and North Kalimantan respectively. respectively 58.38% and 58.30% (BNPB Indonesian). Based on this, the value environment needs to strengthen its local joints in order to foster an attitude of cohesiveness and solidarity between others.

Local wisdom itself can be utilized and optimized as a medium in warding of radical groups from outside. Approaches using local wisdom can reduce the effects of a repressive system. This is in accordance with a survey conducted by the National Counterterrorism Agency (BANPT) which revealed that local wisdom can provide a deterrent effect for an individual who may become radical. Local wisdom can provide direction for cultural development and withstand external cultural attacks (Kurniawan et al., 2019; Asrial et al., 2019). Indonesia is a potential target for radical transnational ideas to increase. Radicalism itself entered Indonesia starting with the search for members and continued with an expanded radicalism movement. Referring to the UN's 2005 counter-radicalization policy, Indonesia uses a humanistic rather than repressive approach, but it is not possible to combine the two approaches in order to make the impact more severe. (Maison et al., 2019; Susanti et al., 2020).

Discussions about deradicalization with various methods such as mixing local wisdom in various countries are very interesting to explore (Warsah et al., 2021). What's more, a person does not necessarily become a radical person, but there are stages that can be sooner or later. Radical individuals can become terrorists if they go through several stages, namely starting with social dynamics and individual psychology, solutions to treatment that are considered unfair, physical handling to find solutions that are considered correct, assessment of the group's moral values, and implementation of these moral values, if someone trapped in a terrorist organization it is less likely to escape and escape from the organization (Murtiningsih, 2016). Often most people think that radicalism and terrorists are the same, but there is a difference, namely in the ideas and actions taken. Radicalism is like a narrow idea or understanding of something, whereas it is an action based on an understanding one believes. These two attitudes often grow as a result of the economy, social strata, and a sense of injustice. Governments who are indifferent to the condition of the people often lead to the growth of these two attitudes. So it can be concluded that radicalism and terrorist acts are not just movements based on spontaneous feelings, but also strong ideologies. One of the local wisdoms that can counter or reduce radicalism is local wisdom based on the Syarafal anam religion.

The local wisdom of Syarafal anam developed and became a cultural acculturation that developed in the Central Bengkulu region. This acculturation is Islamic because in ancient times, Islam was well received and the people themselves formed a tradition that combined Islam with Bengkulu regional values. From a philosophical point of view, there is a difference that causes groups to accept or reject the custom (Ferrari et al., 2019 ; Uge et al., 2019). Apart from being a developing culture, this tradition can be used as a tour that can introduce the characteristics of the Bengkulu people who are mostly Muslim (Zamroni et al., 2021). In its implementation, Syarafal Anam is preserved in the Bengkulu area which is still often juxtaposed with several events such

as Kaji graduation, Aqiqah, Sekujang, to the ceremony of naming babies. (Susanto et al., 2020).

This research is a study that examines how radicalism can be reduced by using local wisdom with Islamic nuances Syarafal Anam. This study complements and is also a variation of previous research. Research from Schmidt (2021) examines the same topic, namely radicalism, the difference is that this study examines how radicalism is in social media and films. Then for research from Rahmawati et al., (2018) researching how the Huyula culture from Gorontalo can reduce the level of community radicalism. Meanwhile, research from Marzuki et al., (2020) shows that the pesantren school system can affect the level of student radicalism.

Research Question

Based on the consideration that the local wisdom of Syarafal Anam in Center of Bengkulu is a traditional institution that is still highly respected in this region. Then the purpose of this study is:

1. To find out how the influence of the local wisdom of syarafal anam in increasing student tolerance in an effort to prevent and reduce the level of radicalism in Indonesian schools.
2. To explore how the prevention of radicalism in Indonesia is applied in character education in Indonesian schools.

Literature review

Generally, Syarafal Anam's local wisdom is almost the same as Islamic music arts cultures in other countries such as gambus in Malay and Arabic regions, qawwali in India, Mehter tahkimi in Turkey, and the Fatimid festival in Egypt. Gambus music itself is almost the same as Syarafal Anam but there are differences in terms of the musical instruments used and the values to be achieved (Nafiah, 2021), Qawwali prefers harmony between love and religion (Shah, 2021) . Then, for Mehter tahkimi music, it is sung as a sign of victory and also the personnel who play it more (Jacobsen & Vestel, 2018) . The mehter tahkimi musicians were officials close to the sultan and were paid a high salary , the Fatimid festival in Egypt was a religious music festival that combined Islamic and Christian religious culture. As for the Syarafal Anam culture, the traditional values of the Indonesian people are tolerance, mutual cooperation, and courtesy, these traditional values are of course wrapped in the art of singing music and religious songs.

Great research by Fadli (2020) reported the results of the social studies model development for learning based on local wisdom. The learning design is adapted to the learning needs of elementary schools. The research of Hidayati et al. (2020) aims to determine the strategy for implementing character education based on local wisdom among Indonesian university students by focusing on the values in the Jamuskalimasada book of the Samin Community.

Research Lubis et al., (2022) conducted to examine the development of local wisdom in the era of globalization, then for the method of studying literature with qualitative data. It is also different from the research conducted by Liliarti & Kuswanto (2018), which aims to develop a science module based on local wisdom with the theme of the Mount Kelud eruption, which is theoretical and empirical. This type of development research is Research and Development (R&D) by adapting the assure learning design. The results showed that the local wisdom-based science module developed was suitable for improving students' scientific literacy skills both theoretically and empirically. Mareta (2016), aims to determine the ability of prospective teachers to integrate science and local wisdom as measured by their ability to compose teaching materials and learning outcomes using a one-group pre-test-post-test design. Research conducted by local wisdom, researchers are measured based on the response of the Syarafal Anam Character of tolerance to eliminate the growth of radical attitudes and terrorism.

METHOD

This study uses qualitative and quantitative research studies together, namely the mixed method with sequential explanatory design. Analysis of the quantitative approach is descriptive statistics and regression, and qualitative data analysis using Miles and Huberman (Miles & Huberman, 1994).

This study used a purposive sampling technique with a sample of 11 expert respondents used to obtain qualitative data, while 240 respondents aged 13 and 14 years from two Islamic schools were used to collect quantitative data. That is the sampling technique based on the criteria that have been determined by the researcher (Cohen et al., 2007).

The instruments used in this study include semi-structured interviews, documentation used to obtain qualitative data to find out how Syarafal Anam culture can reduce the radicalism of the people in Bengkulu, these interviews were conducted with the community according to ethnic, cultural, historical, ethnic, occupational, and social aspects age. In addition, by conducting interviews, it is hoped that it will reduce the attitudes and actions of interview radicalism. The grid points of the interviews conducted are; (1) Syarafal Anam preservation; (2) Filter of radical outside ideas; (3) Live in harmony and peace in everyday life.

In addition, the researcher used a questionnaire filled out by students as many as 24 statements for the Syarafal anam variable and 22 statements of tolerance character. The questionnaire uses a 5-point Likert scale, namely strongly disagree, disagree, neutral, agree, and strongly agree. Thus, the distribution of the statement is as follows.

Table 1
Interval of each variable

Category	Interval	
	R esponse of S yarafal A nam	Character of Tolerance
Very Not good	24.0 – 42.0	22.0 – 38.5
Note good	42.1 – 60.0	38.6 – 55.0
Good	60.1 – 78.0	55.0 – 71.5
Very good	78.1 – 96.0	71.6 – 88.0

The data collection procedure in this study begins with the initial activity, namely planning and selecting the sample used in the study. Furthermore, the researcher analyzed the data using SPSS 23 for quantitative data and Miles & Huberman analysis for qualitative data analysis. Analysis Quantitative data were presented using descriptive statistics and inferential statistics. In the descriptive analysis, the mean, median, mode, and standard deviation values, in the inferential analysis, are presented through regression values. Furthermore, qualitative data analysis was obtained through the interview process. The results of this interview analysis were used to strengthen the quantitative results obtained by the researcher. After all the data obtained are analyzed, it continues with the inference process, where this conclusion answers the research questions posed by the beginning.

FINDINGS

The results below are descriptive statistics of the tolerance character and the response to the Syarafal Anam.

Table 2
Character of tolerance

Range	Classification			mean	Min	Max	%	
	Category	M	F					Total
22.0 – 38.5	Note very good	12	7	19			7.9	
38.6 – 55.0	Note good	20	19	39	66.3	35	82	16.3
55.0 – 71.5	Good	41	63	104				43.3
71.6 – 88.0	Very good	27	51	78				32.5
TOTAL		100	140	240				100

Based on the table above. It is known that the character tolerance of students is good because it has a percentage of 43.3%. While the remaining 32.5% of students are very good, 16.3% are not good, and 7.9% are very bad. The table above also shows the mean value of 66.3%, the lowest value is 35, and the highest value is 82.

Table 3
Character tolerance age 13& 14 years old

Classification					mean	Min	Max	%
Range	Category	M	F	Total				
22.0 – 38.5	Very not good	6	4	10				8.3
38.6 – 55.0	Not good	11	11	22	66.7	35	79	18.3
55.0 – 71.5	Good	21	29	50				41.7
71.6 – 88.0	Very good	12	26	38				31.7
TOTAL		50	70	120				100
22.0 – 38.5	Very not good	6	3	9				7.5
38.6 – 55.0	Not good	9	8	17	66.9	37	82	14.2
55.0 – 71.5	Good	20	34	54				45.0
71.6 – 88.0	Very good	15	25	40				33.3
TOTAL		50	70	120				100

Based on the table above, it is known that the character tolerance of students' is good because they have a percentage of 41.7%. While the remaining 31.7% of students are very good, 18.3% are not good, and 8.3% are very bad. The table above also shows the mean value of 66.7%, the lowest value is 35, and the highest value is 79. Based on the table above, it is known that the tolerance character of students is good because it has a percentage of 45%. While the remaining 33.3% of students are very good, 14.2% are not good, and 7.5% are very bad. The table above also shows the mean value of 66.9%, the lowest value is 37, and the highest value is 82.

Table 4
Response of Syarafal Anam for deradicalism

Classification					mean	Min	Max	%
Range	Category	M	F	Total				
24.0 – 42.0	Very not good	9	7	16				6.7
42.1 – 60.0	Not good	19	8	27	69.4	39	92	11.3
60.1 – 78.0	Good	46	80	126				52.5
78.1 – 96.0	Very good	26	45	71				29.5
TOTAL		100	140	240				100

Based on the table above. It is known that the response of Syarafal Anam of the students' is good because it has a percentage of 52.5%. While the remaining 29.5% of students are very good, 11.3% are not good, and 6.7% are very bad. The table above also shows the mean value of 69.4%, the lowest value is 39, and the highest value is 92.

Table 5
Response of syarafal anam for deradicalism 13 & 14 years old

Classification					mean	Min	Max	%
Range	Category	M	F	Total				
24.0 – 42.0	Very not good	7	5	12				10.0
42.1 – 60.0	Not good	11	4	15	69.4	39	92	12.5
60.1 – 78.0	Good	18	43	61				50.8
78.1 – 96.0	Very good	14	18	32				26.7
TOTAL		50	70	120				100
24.0 – 42.0	Very not good	2	2	4				3.3
42.1 – 60.0	Not good	8	4	12	69.4	39	92	10.0
60.1 – 78.0	Good	28	37	65				54.2
78.1 – 96.0	Very good	12	27	39				32.5
TOTAL		50	70	120				100

Based on the table above. It is known that the response Syarafal Anam of the students' is good because it has a percentage of 50.8%. While the remaining 26.7% of students are very good, 12.5% are not good, and 10% are very bad. The table above also shows the mean value of 69.4%, the lowest value is 39, and the highest value is 92. Based on the table above. It is known that the response Syarafal Anam of the students' is good because it has a percentage of 54.2%. While the remaining 32.5% of students are very good, 10% are not good, and 3.3% are very bad. The table above also shows the mean value of 69.4%, the lowest value is 39, and the highest value is 92.

After conducting a descriptive test, the researcher then tested the assumptions before performing the linear regression test. The assumption test used in this study is the normality test, and linearity test, the table of assumption test results can be seen as follows.

Table 6
Normality and linearity test

School	Variable le	Test	Sig
Madrasah Tsanawiyah 1 Bengkulu city	Tolerance Character	Normality test	0.321
		Linearity test	0.618
	Response of Syarafal Anam	Normality test	0.626
		Linearity test	0.129
Madrasah Tsanawiyah 2 Bengkulu city	Tolerance Character	Normality test	0.152
		Linearity test	0.221
	Response of Syarafal Anam	Normality test	0.200
		Linearity test	0.312

These data indicate that the data used are normal and linear because the significance value is above 0.05. After fulfilling the requirements, the next step is to perform a linear regression test on the sample used. The table of regression test results and the coefficient of determination can be seen in the table below.

Table 7
Regression Test

School	R	R Square	R Std. Error of the Estimate	Sig
Madrasah Tsanawiyah 1 Bengkulu city	0.812a	0.659	1.76764	0.01b
Madrasah Tsanawiyah 2 Bengkulu city	0.789a	0.623	0.94375	0.012b

Based on the results of the regression test, the researcher can find out whether there is a tolerance attitude towards radicalism attitudes and actions. Based on these data, it is known that Madrasah Tsanawiyah 1 Bengkulu city has an effect of 65.9 percent and at Madrasah Tsanawiyah 2 Bengkulu city it has an effect of 62.3 percent. These results show that with a high tolerance attitude, radicalism will be avoided.

The result for qualitative data

Syarafal Anam Preservation

Syarafal anam in its preservation is displayed as a show that contains Islamic law and also as a means of education, morals, and an expression of gratitude to God. The form of the show in question is a performance of Bengkulu typical songs whose lyrics contain an invitation to love others, respect elders, and be polite in interacting. In line with this explanation, other data findings were obtained from research informants with the background of 53-year-old traditional leaders who have been participating in preserving the Syarafal Anam culture stating "*Syarafal Anam as a show is mostly implemented in the Pondok Kubang area which has a Malay race. Some other areas that still have this locality are: Dusun Baru, Taba Jambu, Dusun Anyar, Tanjung Tengah, Tanjung Dalam, and several nearby areas*". In addition, researchers received information that young people also participate in preserving the Syarafal Anam culture. The nomads who live there also participate in preserving the syarafal anam culture, marked by participating in the syarafal anam performance.

Filter of radical outside ideas

Syarafal anam itself provides a social role for several villages in Central Bengkulu such as Padang Tambak village, Renah Lebar, and other villages in Karang Tinggi District.. Such as information obtained by research informants who stated; "*Syarafal Anam's traditional rituals that are still alive among the residents limit the cells that spread radicalism, this is because Syarafal Anam can prevent young people's thoughts from being infiltrated by radicalism. Listening and listening to the reading of Syarafal Anam can be reassuring, love God, and develop a peaceful, harmonious, and harmonious life in society. Anarchism and violence have no place in Syarafal Anam culture.* With the existence of Syarafal Anam which often appears in several major Islamic religious events such as; Prophet's birthday, circumcision, and marriage. This is means the meaning attached to the three main elements in the activation process: actors, organizers, and spectators. Residents can enjoy chanting and the contents of the al-Barzanji book as well as enjoy ancestral cultural heritage. The effect is that residents get

entertainment every time Syarafal Anam appears during a celebration. By catch the message of peace through the tambourine wasp together and read Islamic poetry that teaches hospitality .

Live in harmony and peace in everyday life

Living peacefully in everyday life means that anamism is implemented in community activities. As an art, syarafal anam can be used as a routine competition that is interspersed with an understanding of syarafal anam to the younger generation. A resource person from Talang Empat Village admitted that living by tradition can reduce the spread of radicalism. He said: *"Like other religious traditions, Syarafal Anam can prevent someone from radicalism as the implementation of this culture emphasizes friendship, brotherhood, and love with fellow human beings regardless of their religio"*. Researchers explore information whether Syarafal Anam's art can prevent the entry of radicalism and violent movements. According to one informant, Syarafal's art has been proven to avoid the entry of challenging/radical ideas among the citizens. He said: *"Of course we can prevent it because Syarafal Anam blends in and has Islamic nuances so that later it will strengthen the ties of brotherhood and avoid acts of violence and radicalism."*

DISCUSSION

Tests using descriptive statistics can be interpreted that students have a good tolerance character with the use of a well-accepted Syarafal Anam culture. This is certainly very good for growing the development of the influence of radicalism, which nowadays is often displayed in various news sources. Then from the results of linear regression, it can be seen that Syarafal Anam culture can have a good effect on students which can be seen in their daily lives. For example, there is indirect communication between human beings when carrying out Syarafal Anam activities in the community. Communication between the young and the old, advises each other to form the character of love for the homeland and anti-terrorism. In addition to human relationships, communication is also established with Allah SWT. With a Syarafal Anam so that there are advantages in society and one's spirituality.

The interviews were conducted with the Bengkulu people regardless of ethnicity, race, history, occupation and age. This is done so that the data obtained is diverse, on the basis of QS. Al-Hujurat Verse 14 which means;

"O mankind, indeed We created you from a male and a female and made you into nations and tribes so that you may know one another. Verily, the most honorable of you in the sight of Allah is the most pious among you. Verily Allah is All-Knowing, All-Knowing"

The verse above explains that God created humans from various ethnic groups, so as humans we are not allowed to commit acts of violence, intimidation, or radicalism in the name of racial differences. Harmony and peaceful living between humans will make life more comfortable. Especially for students at school, it needs to be instilled from an early

age that the actions that have been mentioned are very despicable acts (Al-Belushi, 2020).

Radicalism in students can be prevented from an early age by the influence of local wisdom such as the Syarafal Anam that grows in the community. This is because religious belief often affects a person's nationalistic attitude (Jakovljevic et al., 2019). Adopting a learning curriculum based on local wisdom will increase students' sense of nationalism (Jamiah et al., 2019). Radicalism that grows from a belief and nationalism that is needed in state activities are two important variables to shape students' attitudes and character. What will happen if in school students only develop their cognitive domain, but ignore their affective, of course, there will be many future generations of the nation who are academically competent. But weak at the level of attitude and behavior. This should not happen because it will endanger the role of the younger generation in maintaining the integrity of the Indonesian nation and state. Instilling the value of tolerance through Syarafal Anam's local wisdom is one of the efforts to counteract the seeds of intolerance among students, which, if ignored, can develop into ideas of radicalism that justify various acts of terrorism violence. Strengthening and optimizing the values of Syarafal Anam's local wisdom will bring the nation's noble values, especially the value of tolerance, an important effort that must be done immediately, considering the huge potential threat of hidden radicalism targeting life in the surrounding environment.

So far, in educational institutions, violence and intimidation are still common, known as radicalism in education (Osafu & Yawson, 2021). The behavior of radicalism in the education sector several times is not only carried out by students, but also school superiors, teachers, and parents of students. One of the forms is by doing an act of intimidation that threatens someone. However, it is possible that the level of student radicalism in this school will be carried over to a wider environment, namely the community.

One example of acts of radicalism that are often found in Indonesia is related to ethnicity. For example, someone who is suggested that individuals from an ethnic group are considered to have bad character, they tend to avoid and assume that this is the truth. The government itself has a program to increase nationalism and reduce the level of student radicalism, namely by instilling character education (Subaidi, 2020). Character education itself is the main key to be able to regenerate a young generation who has a high sense of nationalism, or to increase a sense of nationalism in the younger generation in this era of globalization (Kamid et al., 2021). The main purpose of character education is to shape and perfect the young generation of individuals by training their abilities so that they understand and understand their respective identities. When their identity has been obtained, it is easy for them to develop a sense of nationalism, and the era of globalization will no longer be able to change the mindset of Indonesia's young generation. The program launched by the government is a very good solution, but for that it needs cooperation from various parties so that character education in schools and the community does not become in vain.

The role of the teacher in the classroom determines the success of student character education in schools (Rustan et al., 2018). This is not just a gibberish, the teacher in the class is a role model and example for students. Therefore, the study of character education requires teachers to be role models whose hopes make a good impression on students.

Radicalism itself in practice is closely related to tolerance between individuals. If cultural values such as tolerance can be practiced well, then there is no word for radicalism to enter the area (Stovall, 2018). On the other hand, if cultural values and social practices facilitate the strengthening of perceptions of differences and conflicting economic interests, intolerance and radicalism tend to strengthen. In addition, intolerance can be carried out by the government's role which is not optimal in preventing differences of opinion of its citizens, this will be exacerbated by economic interests that make people do not trust their government (Mulya & Aditomo, 2019). Referring to this model, in an effort to encourage the Indonesian people to become a tolerant society, the presence of the state needs to be sought to prevent intolerance and radicalism. On the other hand, if the state supports or allows intolerant tendencies and practices to take place, then the possibility of intolerant actions is very large. Likewise with the symptoms of radicalism, the presence of the state is a big factor in its influence. With various examples that have been described, the researcher reveals that in the absence of radicalism, life will be more comfortable, peaceful and happy. Feeling comfortable, peaceful, and happy itself is strongly influenced by how the interaction between humans. If the interaction between humans around them is very good and healthy, a peaceful life will follow, and also indirectly will reduce the attitude of radicalism in the environment.

One of the values that need to be developed is the value of nationalism. Nationalism is used to filter out negative external cultures or divide the nation. Cultures such as saying dirty and disrespectful, for example, can make the erosion of love for the culture and homeland. Alluding to this, the role of the teacher is needed, namely by implementing local culture in the learning environment in the classroom. To instill nationalism to prevent radicalism, it is carried out by instilling the values of the local wisdom of the Syarafal Anam. In addition to introducing their own local wisdom, this integration is expected to foster a love for the culture of their own country. Of course, this is the first step taken to prevent radicalism from spreading as a whole. In integrating the values of local wisdom in learning, of course, the teacher must adjust to the level of student development, the material/subject being delivered, and the learning methods used (Yang & Chen, 2021).

There are several impacts that occur if students do not have nationalism towards their country, namely; do not have patriotic thoughts by not understanding the differences, equality, honesty, freedom, and obedience to government regulations (Budiarti et al., 2020). A nation is not only a place of residence for its people, but a pride and uniqueness that must be protected from various kinds of threats from outside. They are resources that are mobilized and augmented to address global challenges. Finally, in the

absence of love for the homeland, there will be a sense of solidarity within the community to lose in overcoming global challenges.

Based on the analysis of similarities with previous research, research that seeks to solve whether local wisdom, specifically Syarafal Anam, can make students further improve the tolerance character has not existed from previous research. However, several studies that may have little to do with include Annisa (2020), argues that Indonesia has various kinds of local wisdom from its people that can prevent the existence of anarchist archives in the name of religion. Then the opinion of Toharudin & Kurniawan (2019) suggests that one of them is local wisdom in student learning at school.

This research is also limited to one of the local wisdom variables, namely syarafal anam and tolerance character. Apart from the two variables that the researchers have described, it is hoped that other researchers can develop research on other local wisdom and how it affects the character of students'. Another finding from this study is that Islamic culture can affect the level of student radicalism in schools and in society. Research from Erzad and Suciati (2018) shows that Islamic culture in Kudus can prevent radicalism from spreading in the era of globalization. In this case, this study does not examine how the teacher's role in preventing radicalism is, in contrast to the research of Llorent-Bedmar et al., (2021) which has studied that Islamic culture also affects how teachers teach so that they can make students not behave radically towards friends, teachers, and staff at school.

CONCLUSION

The local wisdom of the local area must be acknowledged to greatly influence how students behave when interacting, especially in schools and communities. Natural nerves themselves have a significant influence in reducing and preventing students' radicalism. The results of quantitative and qualitative data also show that Syarafal Anam not only prevents radicalism, but also makes students more tolerant of fellow human beings. In response to this, of course, solid cooperation between institutions and community leaders is needed in order to make an attitude of radicalism from outside that does not threaten the life of the nation and the ownership of the Indonesian state.

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