



Inculcating Religious Moderation Values to Counter Radicalism in Islamic Junior Secondary School Students

Zainal Abidin, Rizha Ulfatul Fitriana

Institut Agama Islam Negeri Jember

za1981nawawi@gmail.com

DOI: <https://doi.org/10.28918/jei.v6i1.3325>

Received: January 13, 2021

Revised: June 26, 2021

Approved: June 28, 2021

Abstrak

Banyak pakar menyebut siswa menjadi target khusus rekrutmen kelompok-kelompok radikal, terutama melalui kegiatan-kegiatan Kerohanian Islam di sekolah. Hal ini berbanding lurus dengan hasil sejumlah survei yang mengungkap maraknya radikalisme di kalangan siswa. Kajian ini bertujuan mengungkap latar pendorong pencegahan radikalisme, ragam ikhtiar pencegahan radikalisme, dan hasil yang dicapai melalui ikhtiar itu pada siswa Madrasah Tsanawiyah (MTs). Ini penting karena siswa MTs sedang berada pada masa remaja awal yang labil, imitatif, dan agresif sehingga rentan terpapar radikalisme. Kajian ini menggunakan pendekatan studi kasus. Data dikumpulkan melalui wawancara mendalam, observasi, dan dokumen, yang kemudian dianalisis dengan model interaktif Miles, Huberman, dan Saldana, yang terdiri atas kondensasi, penyajian, dan verifikasi. Kajian ini menemukan bahwa pencegahan radikalisme didorong oleh kekhawatiran mendalam kepala dan guru madrasah atas maraknya siswa di banyak daerah yang terpapar radikalisme. Madrasah dipandang perlu serius untuk menginternalisasikan nilai-nilai moderasi beragama kepada siswa agar mereka mampu menangkal radikalisme. Nilai-nilai itu diinternalisasi secara sistemik dan berkesinambungan melalui penguatan nasionalisme dalam kegiatan rutin harian dan ekstrakurikuler, penguatan kontra-radikalisasi melalui pelajaran Pendidikan Agama Islam dan Pendidikan Pancasila dan Kewarganegaraan, dan pengembangan kurikulum Aswaja Nahdlatul Ulama. Nilai-nilai tersebut dalam kadar tertentu mampu memperkuat resistensi mereka dari radikalisme.

Kata Kunci: Moderasi Beragama, Radikalisme Islam, Madrasah

Abstract

Some experts believe that students are considered to be a distinctive target for radical groups' mobilization, especially for those who are enrolled in Islamic spiritual-based activities at schools. This is in line with some surveys revealing that the rampant radicalism among students has increased. This study aims to reveal the rationale behind the radicalism prevention which includes some various efforts to prevent radicalism, and

the results accomplished from such effort in Islamic junior secondary school students. This is significantly important because students at this school level are in their early adolescence phase who are very unstable, imitative, and aggressive making them vulnerable for being exposed to radicalism. This study employed a case study approach. Data were collected through in-depth interviews, observations, and documentation, which were then, analyzed using the interactive models of Miles, Huberman, and Saldana consisted of data condensation, data display, and conclusion drawing. This study suggested that radicalism prevention was driven by the deep concern of principals and teachers of madrasah over the rise of students who are exposed to radicalism. Madrasahs need to seriously internalizing religious moderation values to students so that they are resistant to radicalism. The values are internalized systemically and continuously involving the process of strengthening nationalism in daily routine and extracurricular activities, intensifying the counter-radicalization activities through Islamic Education and Civic Education, and developing the NU-Aswaja based curriculum. The values are at a certain level capable of strengthening their resistance to radicalism.

Keywords: *Religious Moderation, Islamic Radicalism, Madrasah*

INTRODUCTION

Indonesian Muslims are categorized into two deviations, i.e. mainline Islamists who are willing to carry out peaceful social changes in an established structure and radical Islamists who discard an existing political order so that they often use violence to achieve their goals (Hefner, 2012). Even though the numbers are of minority, radical Muslims depict the portrait of contemporary Indonesian Islam due to their literal understanding and radical actions (Muzakki, 2014).

Islamic radicalism can be identified with at least four characteristics. First, the belief system that *Al-Quran* and *Sunnah* must be implemented literally by Muslims and must be purified from all interpretations of scholars or religious leaders who traditionally have the scientific authority to interpret *Al-Quran* and *Sunnah*. Second, because they have the courtesy to be more focused on the text of *Al-Quran* and *Sunnah*, they tend to discard all of the local cultures or wisdom for they fear the purity of Islam being contaminated by *bid'ah*. Third, they discard democracy and are adamant about applying Islamic law and establishing *khilāfa* which *Al-Quran* and *Sunnah* are seen as the references for statutory regulations. Fourth, they legitimize acts of violence as an effort to implement Islamic law and the global caliphate (Jati, 2013; Rubaidi, 2010).

The characteristics previously mentioned can be found within Darul Islam Movement/Indonesian Islamic Army (DI/TII), Indonesian Islamic State (NII), Hizbut Tahrir Indonesia (HTI), *Laskar Jihad*, *Majelis Mujahidin Indonesia (MMI)*, the Islamic

Defenders Front (FPI), *Jama'ah Islamiyah (JI)*, *Jama'ah Ansharut Daulauh (JAD)* groups, and other similar groups (Jati, 2012; Muzakki, 2014; and Rubaidi, 2011). However, their strategies and actions vary and continue to change from time to time. The movement trend in recent years has been from physical action to publication, and from publication to physical action. Such approach adds a new type of strategy to the previously developed ones, i.e. from oral preaching to physical action (Muzakki, 2014).

They spread various social, political, economic, legal, cultural and specifically Islamic views on many websites, blogs, YouTube channels, and social media (Facebook, Twitter, Instagram, WhatsApp, etc.), apart from the media-conventional media (books, newspapers, magazines, newsletters, etc.). They continue to bombard public cognition starting with a literal understanding of Islam to indoctrination to replace Pancasila, the formalization of Islamic law, and acts of violence in the name of *jihād fī sabīlillāh*. At the same time, they are accustomed to blaming, slandering, and sometimes ignoring other groups that do not agree with them (Purwasih & Widiyanto, 2019; Thoruan, 2018; Ali-Fauzi, 19/04/2011).

Unfortunately, students were also exposed to those views. The results of a survey by the Institute for Islamic Studies and Peace (LaKIP) of 100 Junior and Senior high school teachers and students spread across 10 cities in Jakarta, Bogor, Depok, Tangerang, and Bekasi from October 2010 to January 2011 show astonishing results. As many as 48.9% agree against radical actions; 25% of students and 21% of teachers considered Pancasila irrelevant; and 84.8% of students and 76.2% of teachers favor with the application of Islamic law in Indonesia (BBC Indonesia, 26/04/2011; CNN Indonesia, 06/11/2019; and UIN Jakarta, 19/02/2016).

As far as the authors' concern, studies of radicalism in educational institutions have been carried out by many researchers. First, literature review studies focus on strategies to strengthen moderatism and counteract radicalism in Islamic education institutions (Cahyono & Hamzah, 2018; Fuad, 2018; Imron, 2018; Munip, 2012; Maghfuri, 2019; Prihatin, 2019; Shidiq, 2017; and Yanti & Reflianto, 2019). Second, studies suggest the efforts of educational institutions to ward off radicalism through the values of character education (Saihu, 2019; Tanasa, Yahiji & Dahmuri, 2019), and to strengthen the values of Pancasila (Suhendra & Mahrusillah, 2019), habituation of the Nusantara Islamic tradition (Idammatussilmi, 2018), and the design of the Islamic

education curriculum against radicalism (Azami, 2019). Third, other studies highlight the strategies of madrasah principals and teachers in countering radicalism (Halik, 2016; Nugraha & Rohayani, 2019; and Sary, 2017).

The main theme of the third group study is at some point similar to this particular study. To fill this void, this study was carried out at the Islamic junior secondary school level, while the studies mentioned within the previous explanation were done at the senior secondary madrasah/school level. The insight, reasoning, and psychology of senior secondary school students are different from those of junior secondary school students. They begin accessing into their early adolescence which is marked by increased emotions, ambivalence in attitudes and values, and aggressive behavior that is potentially contrary to collective norms (Nugroho, 2015).

The present study focuses on the rationale that encourages madrasahs to counteract radicalism, the various madrasah's efforts to radicalism prevention, and the results achieved through these efforts. This study enriches the literature on the threat of radicalism among students that has been carried out by previous researchers. This study also complements the information held by the Education Officer and the District/City Ministry of Religious Affairs, madrasah/school principals, religious leaders, community leaders, and non-government organizations (NGOs) in preventing radicalism in students and early adolescents.

THE RATIONALE OF RADICALISM PREVENTION

The prevention of radicalism in an Islamic junior secondary school in East Java, Indonesia, was encouraged by the concern of school principals and teachers over the rampant coverage of terror acts in Indonesia. They were concerned that these actions were carried out in the name of *jihād fi sabīlillāh*. Islam is a religion that brings *rahmat li al-'ālamīn*, teaches peace, and spreads compassion for fellow humans and even the natural surroundings. At the same time, they are worried that their students will be exposed to radicalism-terrorism, either through direct networking with radical groups or through various information consumed from social media (In-depth Interview, Madrasah Principal, July 23, 2019, Researcher Translation).

This concern grew even more when a resident living in Parangharjo Village, Songgon District, Banyuwangi Regency was arrested by Densus 88 on August 1, 2018,

for being suspected of being terrorists of the *JAD* network. The arrest was proof that radicalism-terrorism has grown in Banyuwangi. Before adding further and more significant seeds, “It needs protection and a fortification as an effort to prevent radical movement for our students,” (In-depth Interview, Madrasah Principal, July 23, 2019, Researcher Translation).

Madrasah’s teachers recognize the importance of preventing radicalism from an early age in educational institutions. Prevention is carried out through some coaching activities to the community, including from educational institutions, which are proactive, not defensive in order to minimize innocent victims (Jazuli, 2016). Prevention measures are better than de-radicalization and rehabilitation. Internalizing the accurate religious values to students is a wise step for the acts of terror will not be repeated in the future (Fuad, 2018). As the awareness of civil society to be proactive in preventing radicalism grow even more, the less potential for radicalism emerges in society (Sumbulah, 2019).

Furthermore, according to Mbai, radicalism is the root of terrorism. Radicalism is the cause of the rampant acts of terror, so the prevention of terrorism must be followed by eradicating radicalism (Ali-Fauzi, 19/04/2011; Umar, 2010). In another sense, Sukma in Maulana (2013) states, “Radicalism is only one step short of terrorism”. It implies that radicalism is only a step towards terrorism. Terrorists who often act destructively and even carry out suicide bombings generally have radical ideologies, especially those related to Islam.

Another rationale that encourages the prevention of radicalism in students is the awareness of teachers that the younger generations are the ones who will continue the nation’s leadership relay. The future of Indonesia as a nation is in the hands of the younger generation. The youth of today are the leaders of tomorrow. It is very important to teach about anti-radicalism, the act of loving the nation, and avoid acts of violence to them. Islamic teachings that must be internalized into the minds and hearts of students must be moderate, tolerant, polite, friendly, and in accordance to loving peace act (In-depth Interview, Teachers of Civic Education and Akidah Akhlak, July 25, 2019 and September 27, 2019, Researcher Translation).

According to Az-Za’balawi, psychological experts admit that a teenager’s psyche is unstable and unpredictable. Most of them have not yet had a basic view of life which makes it easier for them to be given extreme and negative perception. This condition

makes them often used as targets for recruiting the expanse of certain radical ideologies. The steps taken to nullify their understanding are usually by doubting Pancasila and colliding it with Islamic teachings (Suhendra & Mahrusillah, 2019). A phenomenon that is often encountered is the existence of schools that prohibit their students from respecting or giving a salute to the nation's flag in which, according to them, it is against Islamic teachings.

Even more astonishing, according to Komaruddin Hidayat, as quoted by Sarwono (2012), the spread of radicalism to high school students in Indonesia can be found through intra-school organizations, at least within the *Rohis* (Islamic spirituality lectures). This finding strengthens the results of the Ma'arif Institute's research in 2011 which revealed the existence of infiltration by certain radical groups through *Rohis* activities at one of the public high schools in Yogyakarta by conducting counter-nationalism indoctrination as stated in the module taught to students. One of the doctrines states that nationalism is *haram* because it corrupts Islam from within. The representation of this doctrine is that students refuse to participate in a flag ceremony which cover some activities like singing the song of Indonesia Raya, reading the Pancasila and the 1945 Constitution, and respecting the nation's flag (Darraz, 2013).

Azyumardi Azra revealed similar findings in his article published in *Republika* (24/04/2011) as quoted by Fuad (2018) which suggested that schools have great potential to become a place for the spread of religious radicalism. School students are seen as a particular target for brainwashing, which then indoctrinated with certain radical ideologies by some radical and terrorist groups.

In line with that, the Wahid Foundation and the Ministry of Religious Affairs released the results of a survey of potential intolerance and radicalism among *Rohis* activists in May 2016. The survey involving 1,626 respondents to *Rohis* activists in public high schools/vocational schools throughout Indonesia, in which it revealed alarming results. It was revealed that 60% of respondents are willing to go to conflict areas when the opportunity arises; 68% of respondents are willing to wage jihad in the future, and 6% of respondents support ISIS (Huda, 2017).

Then, in a normative-religious perspective, the preventive efforts made by madrasah's teachers are actually a manifestation of the teaching implementation within the concept of *al-amr bi al-ma'rūf wa al-naḥy 'an al-munkar* stated in QS. Ali Imron:

110 and QS. Al-Taubah: 71. Radicalism is a *munkar* and therefore must be prevented. Prevention taken by teachers is through their verbal (learning) because they cannot use their hands (power) as government agencies such as The National Military of Indonesia (TNI), The Indonesian National Police (Polri), National Counter Terrorism Agency (BNPT), Counterterrorism Special Detachment 88 (Densus 88), and Republic of Indonesia State Intelligence Agency (BIN).

Strengthening Nationalism through Customary and Extracurricular Activities

For madrasah, Unitary State of the Republic of Indonesia (NKRI) is undisputed (read: *NKRI Harga Mati* in Indonesian). Pancasila is final. NKRI and Pancasila are believed to have conformed to Islamic teachings as explained and practiced by the *ulama* (Islamic scholars), who participated in investing in the “shares” of establishing the Indonesian state (In-depth Interview, Madrasah Principal, July 23, 2019, Researcher Translation). This national commitment is the main reason for madrasah to get teachers and students accustomed to reciting *Asmā 'al-Husna* and singing Indonesia Raya every 06.45 WIB, before the learning process begins. The arrangement of *the Asmā 'al-Husna* recitation before singing Indonesia Raya is solely to build the religious consciousness of all madrasah's members that everything that happens in this universe is none other than the power of Allah (Surah Yāsīn: 83).

Strengthening religious consciousness must be accompanied by national awareness. One of the ways is by singing Indonesia Raya every day. This is indeed unusual. The song is usually sung every flag ceremony on Monday. By singing Indonesia Raya every day, madrasah intends to instill the values of loving act for the country, nationalism, and patriotism in students. This effort is in line with Peter B. Heller's theory of patriotism that the values of love for the country are the values of truth for a nation in defending and retaining its country (Mintargo *et al.*, 2014).

National commitment and loving act for the Republic of Indonesia at madrasah strengthened by Scouts, an extracurricular activity that all students must participate in. The madrasah principal is optimistic that the Scouting campaign can establish a good personality, discipline, pride in being Indonesian, and loving the Indonesian homeland. The optimism itself is not an excessive thinking for the Scouting campaign aims to shape each Scout to have a personality that is faithful, devoted, noble, patriotic, law-abiding,

disciplined, upholds the noble values of the nation, and has life skills as a national cadre in protecting and retaining the Republic of Indonesia, practicing Pancasila, and preserving the environment (Article 4 of Law 12/2010).

Apart from these three activities, the madrasah regularly holds an activity known as State Defense once every three months. The madrasah invited an active member of TNI/Polri to deliver material on nationalism, radicalism, the dangers of drugs and premarital sex, etc. This State Defense activity is recognized as protection against radicalism infiltrated into intra-school activities and *Rohis* organizations or perhaps as a result of students' accidental encounters on the internet or cyberspace with anti-nationalism, anti-Pancasila, and anti-NKRI teachings.

This State Defense activity was at some point in line with Yama's recommendation (2015) when he served as Director General of National Unity and Political Affairs at the Ministry of Home Affairs, such as: *first*, establishing and developing 'centers of excellence' that already exist as centers of nationalism education that continuously implement nationalism in education; *second*, involving various stakeholders, such as the TNI/Polri, community leaders, religious leaders, youth leaders, women's organizations, teachers and NGOs in various nationalism education activities; and *third*, the facilities of provincial and district/city governments to encourage efforts to revitalize nationalism education.

What is lacking from this State Defense activity is the absence of youth leaders, women's organizations, community leaders, religious leaders, and NGOs that have excellent attention to strengthening nationalism. The presence of religious figures at the madrasah is more in commemoration of Islamic holidays, which generally convey a lot about Muslims' morality and spirituality, which rarely touches on the aspect of Pancasila, NKRI, diversity, and nationalism. The presence of Islamic religious figures such as *kiai/ustadz* can especially deliver counter-narratives to the narrative of radical groups accusing Pancasila, NKRI, diversity, and nationalism as inconsistent with Islamic teachings.

Strengthening Counter Radicalization through the Subject of Islamic Education Civic Education

The subjects within Islamic junior secondary school are in accordance with the Ministry of Religious Affairs' curriculum structure, which consists of *Quran Hadith, Akidah Akhlak, Fiqh*, History of Islamic Cultures, Arabic, and general subjects taught in junior secondary school. Within the national curriculum subjects itself, the Madrasah Principal emphasized all the teachers taught the subject of Islamic Education and Civic Education to give special attention when teaching themes that can be used to counter radicalization (In-depth Interview, Madrasah Principal, July 23, 2019, Researcher Translation).

The Civic Education teacher confirmed the statement by the principal. He argued that the Islamic Education and Civic Education teachers are seen as the most likely to fortify students from radicalism. As the name implies, in the Civic Education subject, there are a lot of materials about Pancasila, which has become one of the targets of attack by radical groups by saying, for example, that Pancasila is against Islamic teachings. Such narratives are straightened out by showing the arguments that Pancasila is entirely relevant to Islam's teachings. Likewise, within the aspect of civilized context, there are so many materials that can strengthen students' resistance to radicalism, such as tolerance, unity and integrity, pluralism, patriotism, nationalism, etc. (In-depth Interview, Teachers of Islamic Education and Civic Education, September 26, 2019, Researcher Translation).

A similar statement was put forward, one of the main factors of radicalism and terrorism is a misconception in understanding Islamic teachings. Islam is understood textually, not contextually. The Al-Quran's or hadith's message is only understood by the meaning stated in the translated book without relating it to the *asbāb al-nuzul* verse or *asbāb al-wurūd* hadith, let alone reviewing it in the *tafsir* and hadith books. Such an understanding is not only superficial but also harmful to others. "That is why our madrasah strive to transmit and internalize Islamic teachings as a whole, which is *rahmatan li al-'ālamīn*," (In-depth Interview, Teachers of *Akidah Akhlaq* and *Quran Hadith*, September 26, 2019, Researcher Translation).

Within the national curriculum, the core competencies and basic competencies in the *Akidah Akhlak's* and History of Islamic Cultures (two of the four subjects of the

Islamic education realm) as well as Civic Education subjects for grades VII, VIII, and IX, there are many counter-radicalization materials as presented in Table 1.

Table 1. Themes of Counter-Radicalization within Core and Basic Competencies of Subjects in *Madrasah Tsanawiyah*

Subjects		
<i>Akidah Akhlak</i>	History of Islamic Cultures	Civic Education
<ul style="list-style-type: none"> - Islamic <i>akidah</i> - The attributes of the Messenger of Allah - <i>Tasāmuḥ</i> - <i>Ḥusnu al-ẓan</i> - <i>Ta'āwun</i> (helping each other) - Exemplary acts of <i>al-khulafā 'al-rāṣidūn</i> - Avoiding <i>ḥasād</i> behavior, revenge, slander, <i>namīmah</i> 	<ul style="list-style-type: none"> - The preaching of the Prophet Muhammad as <i>raḥmatan li al-'ālamīn</i> - Exemplary acts of the struggle of the Prophet Muhammad and his companions in Mecca and Medina - The behavior of <i>al-khulafā 'al-rāṣidūn</i> - Leadership of <i>al-khulafā 'al-rāṣidūn</i> - Walisongo's struggle in propagating Islam - Avoiding anarchism - History of an early Islam in the archipelago - The struggle of Indonesian Islamic leaders: KH. Hasyim Asy'ari, KH. Ahmad Dahlan, etc. - Culture, traditions and Islamic customs of the archipelago 	<ul style="list-style-type: none"> - Tolerance - Being polite - Commitment & responsibility like the nation's founder - Pancasila - The 1945 Constitution - Unity in Diversity - Ethnic, Races, and Religions in diversity - NKRI - The struggle of Independence - National collective commitment - Youth Pledge - Harmony in racial, social, cultural, economic and gender diversity - The act of love for the homeland in the context of the Republic of Indonesia

The role of teachers in counter-radicalization is quite significant because they are the ones who regularly interact with students. The teachers are the ones to be asked questions or discussed what was not understood. This is in line with the results of a survey by the Central Statistics Agency, which revealed that the percentage of education as the most effective way to make someone understand and internalize nationalism values is around 30%. Among the main actors in the implementation of nationalism education are teachers and lecturers, in which it reaches 43% (Yama, 2015).

The significance of the teacher's role in the counter-radicalization campaign was also apprehended by the teachers of Islamic Education in Spanish so that they are continuously trained on how to prevent radicalism and violence inspired by Islam. Through this training, they are encouraged to do the following five things continuously: (1) tackling the issue of terrorism/radicalism-violence inspired by Islam into the classroom; (2) giving counter arguments of groups like ISIS to Muslim youth; (3) providing a family education on how to protect their children from radicalism-terrorism ideologies; (4) teaching students to refute harsh Islamic messages conveyed over the internet; and (5) inter-religious inter-culturality (Llorent-Bedmar *et al.*, 2020). This counter-radicalization campaign is more delicate than the counter-terrorism with militarization (Stevenson, 2008) and to be the most effective way to directly get the main issue related to the radicalism in Indonesia (BNPT, 2016).

Establishing Nahdlatul Ulama-based Local Content Curriculum

Within the Regulation of Education and Culture Minister Number 79 of 2014 concerning Local Content Subject, Article 4 paragraph (1), it is emphasized that the local content subject can be in the form of subjects such as: (1) arts and culture, (2) crafts, (3) physical education, sports, and health, (4) language, and/or (5) technology. Based on social and cultural analysis, especially those related to Islamic and Indonesian issues, as well as a madrasah with the ideology of *aḥlu al-sunnah wa al-jamā'ah al-nahḍiyah*, Islamic junior secondary school establishes a local content curriculum in the form of Nahdlatul Ulama (NU)-based Aswaja subjects. It is familiar to the *Nahdliyin* that these subjects are mandatory local content for all madrasah/schools under the Ma'arif Nahdlatul Ulama Educational Institute and "*sunnah muakkad*" for schools/madrasah adopting the *aḥlu al-sunnah wa al-jamā'ah al-nahḍiyah* ideology, both inside and outside Islamic boarding school environment.

The NU-based Aswaja subject broadly contains the basics of Aswaja, the basics of NU's teaching, NU's *amaliyah* traditions, NU's *fiqrah* and *harakah*, and any other NU-based principles. Through the NU-based Aswaja subject, students are expected to understand, appreciate and practice Islamic values *aḥlu al-sunnah wa al-jamā'ah al-nahḍiyah* which are *tawāssuṭ* (moderate), *tasāmuḥ* (tolerant), *tawāzun* (balanced), and *i'tidāl* (perpendicular). Syam (2009) is very optimistic that the four principles can give

birth to a proper perspective and eliminate radicalism. Syam does not hesitate to recommend to anyone who wants to eliminate radicalism to study and practice it.

The NU-based Aswaja subject emphasizes the internalization of three kinds of brotherly relations, namely: *ukhuwah Islāmiyyah*, *ukhuwah waṭāniyyah*, and *ukhuwah bashāriyyah*. The NU-based education regulates the human relationship with the *tri-ukhuwah* in the frame of mutual understanding and mutual respect for one another (Fahmi, 2013). Students are expected to realize that they are bound by brotherhood among Muslims so that they do not need to be hostile or even disbelieving one another. They live in a big ‘home’ called Indonesia, so they have to be supportive of one another. Moreover, students also need to be aware that they live with other humans on this earth who must respect each other.

Through the NU-based Aswaja subject, according to Siradj, as quoted by Wahyudin (2017), madrasah can achieve two things at once. First, strengthening the *akidah aḥlu al-sunnah wa al-jamā’ah al-nahḍiyah* by understanding, appreciating, and practicing it in vertical-spiritual worship and social-horizontal activities. Second, realizing Muslims who believe and fear Allah, having noble, creative, productive, *tawāssuṭ*, *tasāmuḥ*, *i’tidal*, *tawāzun* cultures in personal and community affairs, and developing *aḥlu al-sunnah wa al-jamā’ah al-nahḍiyah* culture within the madrasah and society in general.

RELIGIOUS MODERATION AND THE FUTURE OF INDONESIAN ISLAM

The various efforts to prevent radicalism carried out by Islamic junior secondary school are in line with the Ministry of Religious Affairs’ strategic plan to strengthen religious moderation. In the book *Moderation of Religion*, it is emphasized that educational institutions must become the leading force in the application and the strengthening process of religious moderation, such as by strengthening curriculum and the learning activities with a religious moderation perspective. All of the curriculum under the auspices of the Ministry of Religious Affairs, both public and private, must contain religious moderation values. All subjects, especially those with social, political, and religious domains, must have the perspective of religious moderation. Likewise, the teaching materials, whether in the form of books, pictures, audio-visuals, etc., must

strengthen the state's commitment, tolerance, and anti-radicalism spirit (Ministry of Religious Affairs, 2019).

Madrasah's preventive efforts produce a number of important things for students. First, students understand what radicalism is, especially its characteristics, mode of recruitment, and its consequences for individuals, communities, countries, and religions. Second, students are proud to be Indonesian and love the Republic of Indonesia. Although it is still superficial, students also began to understand Pancasila's importance for the state of the Indonesian nation. Third, students discard acts of violence in the name of religion. They believe that Islam preaches peaceful life, not teaches violence. Fourth, students show the growing attitude of tolerance in religion.

The output of radicalism prevention efforts in the madrasah is in accordance with three of the four indicators of religious moderation formulated by the Ministry of Religious Affairs (2019), i.e. national commitment, tolerance, anti-violence, and accommodation to local culture. This study did not find any preventive efforts to strengthen accommodation for local culture because it could be due to the fact that the teachers and students come from the same cultural background, the culture of NU's devotee, which is automatically accommodating to local religious cultures. No community group is more accommodating to local religious culture than them.

These findings suggest that madrasah has provided their students with religious moderation endeavors. Religious moderation values are internalized into students' minds and hearts to produce moderate traits and to make them counter radicalism and violent extremism. With the strengthening of religious moderation, Faiqah & Pransiska (2018) assert that society and especially youth are not easily penetrated by radicalism or terrorism. On the contrary, they will become a giant wall that protects this nation from this destructive understanding.

The radicalization and moderation of religion are always within the realm of endless ideological contestation. Radicalization campaign may emerge as the winner when moderation efforts are not taken seriously, systemically, and continuously. In a monoculture or mono-ideological education unit, ideological contestation takes place between what is conveyed by the school/madrasah against information received by students in print/electronic media, social media, and activities in society. On the other hand, ideological contestation in state schools appears in the form of debates around

religious issues, teaching activities of Islamic education or non-Islamic education teachers, alumni, meetings of mosque organizations, and other radical groups who penetrates with various activities (Thohiri, 2019).

Given that Islamic moderatism in Indonesia is more theological in nature and more related to the Aswaja's doctrine (Burhani, 2012), Islamic educational institutions that are structurally and culturally affiliated with NU should play a more prominent role in strengthening or finding a new kind of endeavor for religious moderation. Such a thing cannot be avoided because radicalization continues to emerge in various forms and campaigns. As a result, Islamic educational institutions that continue to strengthen religious moderation have contributed significantly to the future of Indonesian Islam, which is nationalist, tolerant, non-violent, and accommodating to local culture.

CONCLUSION

This study revealed the concerns of madrasah's principals and teachers against radicalism that has exposed various groups in many regions, including junior or senior secondary school students. This concern arises because students in their teenage ages are considered to be unstable, imitative, and aggressive in which it makes them vulnerable to being exposed to radicalism. On the other hand, they are the nation's assets that one day will lead this country. In order to save this nation's generation, madrasah strives to actively participate in counteracting radicalism through various systemic and continuous activities. The preventive efforts taken by madrasah are to internalize students with religious moderation values through strengthening nationalism, strengthening counter-radicalization through Islamic education and civic education subjects, and developing the NU-based Aswaja local content curriculum so that students understand, live and practice Islamic values of *aḥlu al-sunnah wa al-jamā'ah al-nahḍiyah* which includes the value of *tawāssuṭ*, *tasāmuḥ*, *tawāzun*, and *i'tidāl*.

This empirical evidence sheds light on that students can adequately understand radicalism, its characteristics, recruitment process, and negative impact on individuals, others, and the nation. Students increasingly understand Pancasila, practice the loving act to the Republic of Indonesia, and are proud to be Indonesian, which makes them discard all forms of violence, including violence in the name of religion. Furthermore, the result of this study is expected to establish a continuous systemic cooperation among the

Ministry of Education and Culture, the Ministry of Religious Affairs, madrasah/school principals, religious leaders, community leaders, and non-government organizations in internalizing religious moderation values to students so that they are resistant to radicalism.

REFERENCES

- Ali-Fauzi, I. (2011). Radikal Dulu, Teroris Kemudian. *Koran Tempo*, 11 April.
- Azami, T. (2018). *Kurikulum PAI Kontra Radikalisme: Studi Kasus di MA Al-Asror Semarang*. Master's Thesis, Islamic Education Study Program, UIN Walisongo Semarang.
- BBC Indonesia. 2011. Survei: Hampir 50% Pelajar Setuju Tindakan Radikal. *BBC Indonesia*, 26 April. Retrieved from https://www.bbc.com/indonesia/berita_indonesia/2011/04/110426_surveiradikalisme
- BNPT. (2016). *Strategi Menghadapi Paham Radikalisme Terorisme–ISIS*. Jakarta: Belmawa.
- Burhani, A. N. (2012). Al-Tawassuṭ wa-l I'tidāl: The NU and Moderatism in Indonesian Islam. *Asian Journal of Social Science*, 40(5-6), 564-581. <https://doi.org/10.1163/15685314-12341262>
- Cahyono, H., & Hamzah, A. R. (2019). Upaya Lembaga Pendidikan Islam dalam Menangkal Radikalisme. *At-Tajdid: Jurnal Pendidikan dan Pemikiran Islam*, 2(01), 17-36. <https://ojs.ummetro.ac.id/index.php/attajdid/article/view/857/621>
- CNN Indonesia. 2019. Menag: Hasil Survei, 52 Persen Pelajar Setuju Radikalisme. *CNN Indonesia*, 06 September. Retrieved from <https://www.cnnindonesia.com/nasional/20191106203229-20-446183/menag-hasil-survei-52-persen-pelajar-setuju-radikalisme>
- Darraz, M. A. (2013). Radikalisme dan Lemahnya Peran Pendidikan Kewargaan. *Maarif*, 8(1), 154-173. https://scholar.google.com/scholar?hl=id&as_sdt=0%2C5&q=Radikalisme+dan+Lemahnya+Peran+Pendidikan+Kewargaan&btnG=
- Fahmi, M. (2013). Pendidikan Aswaja NU dalam Konteks Pluralisme. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 1(1), 161-179. <https://doi.org/10.15642/jpai.2013.1.1.161-179>

- Faiqah, N., & Pransiska, T. (2018). Radikalisme Islam vs Moderasi Islam: Upaya Membangun Wajah Islam Indonesia yang Damai. *Al-Fikra: Jurnal Ilmiah Keislaman*, 17(1), 33-60. <http://dx.doi.org/10.24014/af.v17i1.5212>
- Fuad, A. J. (2018). Pembelajaran Toleransi: Upaya Guru Pendidikan Agama Islam dalam Menangkal Paham Radikal di Sekolah. In *Proceedings of Annual Conference for Muslim Scholars* (No. Series 2, pp. 561-571).
- Halik, A. (2016). *Strategi Kepala Madrasah dan Guru dalam Upaya Pencegahan Paham Islam Radikal di Madrasah Aliyah (MAN) Mamuju*. Master's Thesis, Islamic Education Study Program, UIN Alauddin Makassar.
- Hefner, R. W. (2012). Islamic Radicalism in a Democratizing Indonesia. In *Routledge Handbook of Political Islam* (pp. 121-134). Abingdon: Routledge.
- Huda, M. N. (2017). *Intoleransi Kaum Muda di Tengah Kebangkitan Kaum Menengah Muslim di Perkotaan*. Jakarta: Wahid Foundation.
- Idammatussilmi, I. (2018). Pecegahan Radikalisme melalui Pembiasaan Tradisi Islam Nusantara di MI Najmul Huda Kemloko Temanggung. *Jurnal Ilmiah Citra Ilmu*, 14 (28), 29-40. <http://ejournal.stainutmg.ac.id/index.php/JICI/article/view/60/37>
- Imron, A. (2018). Penguatan Islam Moderat melalui Metode Pembelajaran Demokrasi di Madrasah Ibtidaiyah. *Edukasia Islamika: Jurnal Pendidikan Islam*, 3(1), 1-17. doi:10.28918/jei.v3i1.1675
- Jati, W. R. (2013). Radicalism in the Perspective of Islamic-Populism: Trajectory of Political Islam in Indonesia. *Journal of Indonesian Islam*, 7(2), 268-287. <https://doi.org/10.15642/JIIS.2013.7.2.268-287>
- Jazuli, A. (2016). Strategi Pencegahan Radikalisme dalam Rangka Pemberantasan Tindak Pidana Terorisme (Prevention Strategy of Radicalism in Order to Wipe Out the Terrorism Crime). *Jurnal Ilmiah Kebijakan Hukum*, 10(2), 197-209. <http://dx.doi.org/10.30641/kebijakan.2016.V10.197-209>
- Law No. 12 of 2010 on Scout Movement.
- Llorent-Bedmar, V., Palma, V. C. C. D., & Navarro-Granados, M. (2020). Islamic religion teacher training in Spain: Implications for Preventing Islamic-Inspired Violent Radicalism. *Teaching and Teacher Education*, 95, 103-138. <https://doi.org/10.1016/j.tate.2020.103138>
- Maghfuri, A. (2019). Peran Lembaga Pendidikan dalam Pengarusutamaan Islam Moderat Sebagai Upaya Melawan Paham Konservatif-Radikal. *TADRIS: Jurnal Pendidikan Islam*, 14(2), 247-260. <http://dx.doi.org/10.19105/tjpi.v14i2.2713>

- Maulana, D. (2017). The Exclusivism of Religion Teachers: Intolerance and Radicalism in Indonesian Public Schools. *Studia Islamika*, 24(2), 395-401. <https://doi.org/10.15408/sdi.v24i2.5707>
- Ministry of Religious Affairs. (2019). *Moderasi Beragama*. Jakarta: Ministry of Religious Affairs, Republic of Indonesia.
- Mintargo, W., Soedarsono, R. M., & Ganap, V. (2014). Fungsi Lagu Perjuangan sebagai Pendidikan Karakter Bangsa. *Jurnal Kawistara*, 4(3), 249-256. <https://doi.org/10.22146/kawistara.6380>
- Munip, A. (2012). Menangkal Radikalisme Agama di Sekolah. *Jurnal Pendidikan Islam*, 1(2), 159-181. <https://doi.org/10.14421/jpi.2012.12.159-181>
- Muzakki, A. (2014). The Roots, Strategies, and Popular Perception of Islamic Radicalism in Indonesia. *Journal of Indonesian Islam*, 8(1), 1-22. <https://doi.org/10.15642/JIIS.2014.8.1.1-22>
- Nugraha, M. S., & Rohayani, A. (2019). Strategi Guru Aqidah Akhlak dalam Penanggulangan Potensi Radikalisme di MAN 1 Kota Sukabumi. *Tatar Pasundan: Jurnal Diklat Keagamaan*, 13(2), 230-240. <https://doi.org/10.38075/tp.v13i2.30>
- Nugroho, I. H. (2015). Korelasi Dukungan Sosial dan Konsep Diri dengan Agresifitas Remaja. *Nusantara of Research: Jurnal Hasil-hasil Penelitian Universitas Nusantara PGRI Kediri (e-journal)*, 2(2), 249-256. <https://ojs.unpkediri.ac.id/index.php/efektor/article/view/176/107>
- Prihatin, B. (2020). Peran Madrasah dalam Membangun Moderasi Agama di Indonesia di Era Milineal. *Edukasia: Jurnal Pendidikan dan Pembelajaran*, 1(1), 136-150. <http://jurnaledukasia.org/index.php/edukasia/article/view/13/11>
- Purwasih, J. H. G., & Widiyanto, A. A. (2020, February). Indication of Radicalism: Students' Perceptions on Pancasila in the Digital Era. In *International Conference on Social Studies and Environmental Issues (ICOSSEI 2019)* (pp. 137-141). Atlantis Press. DOI: <https://doi.org/10.2991/assehr.k.200214.023>
- Regulation of Education and Culture Minister No. 79 of 2014 on Local Content.
- Rubaidi, A. (2010). Radikalisme Islam. *Nahdatul Ulama Masa Depan Moderatisme Islam di Indonesia*. Yogyakarta: Logung Pustaka.
- Rubaidi, R. (2011). Variasi Gerakan Radikal Islam di Indonesia. *Analisis: Jurnal Studi Keislaman*, 11(1), 33-52. <https://doi.org/10.24042/ajsk.v11i1.607>
- Sarwono, S. W. (2012). *Terorisme di Indonesia dalam Tinjauan Psikologi*. Tangerang: Pustaka Alvabet.

- Sary, N. (2017). Mencegah Penyebaran Paham Radikalisme pada Sekolah. *Manthiq*, 2(2), 191-200. <http://dx.doi.org/10.29300/mtq.v2i2.673>
- Shidiq, R. (2017). Urgensi Deradikalisasi dalam Pendidikan Islam di Sekolah. *Edukasia Islamika: Jurnal Pendidikan Islam*, 2(1), 1-31. doi:10.28918/jei.v2i1.1627
- Stevenson, J. (2008). Counter-Terrorist Strategies. In Inbar, E., & Frisch, H. (Eds.). *Radical Islam and International Security: Challenges and Responses*. London: Routledge.
- Suhendra, A., & Mahrusillah, M. (2019). Penguatan Nilai-Nilai Pancasila dan Keislaman di Kalangan Pelajar. *Jurnal Bimas Islam*, 12(2), 297-322. <https://doi.org/10.37302/jbi.v12i2.96>
- Sumbulah, U. (2019). Preventing Radicalism by Family and Civil Society Organizations in Indonesia. *Pertanika Journal of Social Science and Humanities*, 27(1), 391-403. <http://www.pertanika.upm.edu.my/pjssh/browse/regular-issue?article=JSSH-3773-2018>
- Syam, N. (2009). *Tantangan Multikulturalisme Islam Indonesia*. Yogyakarta: Kanisius.
- Tanasa, S., Yahii, K., & Damhuri, D. (2019). Manajemen Pengembangan Karakter Berbasis Spiritual Quotient dalam Mengatasi Isu-Isu Radikalisme di Madrasah Aliyah. *Al-Minhaj: Jurnal Pendidikan Islam*, 2(1), 1-19. <https://journal.iaingorontalo.ac.id/index.php/alminhaj/article/view/1087>
- Thohiri, M. K. (2019, November). Radikalisme Islam dan Moderatisme Islam di Sekolah Menengah (Kontestasi Ideologi, Aktor dan Jejaring Sosial). In *Proceedings of Annual Conference for Muslim Scholars* (Vol. 3, No. 1, pp. 598-607). http://www.kopertais4.or.id/?lsvr_listing_cat=conferences
- Thoruan, G. T. L. (2018, October). Social Media Utilization by Millennial Generation in Order to Support Radicalism Spirit Counter. In *International Conference on Media and Communication Studies (ICOMACS 2018)* (pp. 192-193). Atlantis Press. DOI: <https://doi.org/10.2991/icomacs-18.2018.47>
- UIN Jakarta. 2016. Peneliti LIPI: Anak Muda Indonesia Makin Radikal. *UIN Jakarta*, 19 February. Retrieved from <https://www.uinjkt.ac.id/id/peneliti-lipi-anak-muda-indonesia-makin-radikal/>
- Umar, A. R. M. (2010). Melacak Akar Radikalisme Islam di Indonesia. *Jurnal Ilmu Sosial dan Ilmu Politik*, 14(2), 169-186. <https://doi.org/10.22146/jsp.10935>
- Wahyudin, D. (2017). Pendidikan Aswaja Sebagai Upaya Menangkal Radikalisme. *Dinamika Penelitian: Media Komunikasi Penelitian Sosial Keagamaan*, 17(2), 291-314. <https://doi.org/10.21274/dinamika.2017.17.2.291-314>