

Anti-Radicalism Education and Strategy and Role of Islamic Religious Education in Facing Radicalism

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Abstract :

Radicalism refers to attitudes, views, or actions that reflect a desire to change the social, political, or cultural order drastically or fundamentally. In general, radicalism involves rejection of existing norms or the status quo in society, and is often followed by attempts to replace them with a new system that is considered more ideal. This article aims to explain education that upholds anti-radicalism as well as strategies and the role of Islamic religious education in dealing with radicalism. The method used in this research is a literature review by collecting, evaluating and synthesizing literature on similar topics so that it can provide a strong foundation for this research. This research found that anti-radicalism education is really needed in order to build a society that is tolerant, moderate and has a nationalistic attitude. Strategies that can be used in anti-radicalism education include (1) democracy education, (2) religious education, (3) social skills training, (4) critical skills training, and (5) leadership training. The important role of Islamic religious education in facing the threat of radicalism includes (1) encouraging awareness to reject radicalism, (2) encouraging social involvement, (3) strengthening the values of tolerance, (3) strengthening a calm understanding of moderate Islamic teachings, and (5)) strengthen the values of nationalism.

Keywords: *Anti-Radicalism, Strategy, Islamic Education*

Abstrak :

Radikalisme mengacu pada sikap, pandangan, atau tindakan yang mencerminkan keinginan untuk mengubah tatanan sosial, politik, atau budaya secara drastis atau mendasar. Secara umum, radikalisme melibatkan penolakan terhadap norma-norma atau status quo yang ada di masyarakat, dan seringkali diikuti dengan upaya untuk menggantinya dengan sistem baru yang dianggap lebih ideal. Artikel ini bertujuan untuk menjelaskan pendidikan yang menjunjung tinggi anti radikalisme serta strategi dan peran pendidikan agama Islam dalam menghadapi radikalisme. Metode yang digunakan dalam penelitian ini adalah tinjauan pustaka dengan cara mengumpulkan, mengevaluasi, dan mensintesis literatur dengan topik serupa sehingga dapat memberikan landasan yang kuat bagi penelitian ini. Penelitian ini menemukan bahwa pendidikan anti radikalisme sangat diperlukan guna membangun masyarakat yang toleran, moderat, dan memiliki sikap nasionalis. Strategi yang dapat digunakan dalam pendidikan anti radikalisme antara lain (1) pendidikan demokrasi, (2) pendidikan agama, (3) pelatihan keterampilan sosial, (4) pelatihan keterampilan kritis, dan (5) pelatihan kepemimpinan. Peran penting pendidikan agama Islam dalam menghadapi ancaman radikalisme antara lain (1) mendorong kesadaran untuk menolak radikalisme, (2) mendorong keterlibatan sosial, (3) memperkuat nilai-nilai toleransi, (3) memperkuat pemahaman yang tenang terhadap ajaran Islam moderat. , dan (5)) memperkuat nilai-nilai nasionalisme.

Kata Kunci: *Strategi, Anti Radikalisme, Pendidikan Islam*

INTRODUCTION

Radicalism refers to attitudes, views, or actions that reflect a desire to change the social, political, or cultural order drastically or fundamentally. In general, radicalism involves rejection of existing norms or the status quo in society, and is often followed by attempts to replace them with a new system that is considered more ideal¹. Radicalism is an extreme attitude or action in fighting for an ideology, belief or religion. Radicalism is not a new phenomenon, and will never die, but will continue to give birth to new actions that can make people easily stunned because there are many ideas for creating something new. Radicalism innovators will always try to create new names and new actions, these radicalism drivers can fulfill everything that is currently needed by society, especially in unstable socio-economic situations, economic disparities, political unrest or dilemmas. religious issues.²

Radicalism is no longer a national problem but has become a significant global threat to the peace and stability of society. Radicalism, which has created a lot of extremism, terrorism and new ideologies, has encouraged conflict and violence that has entered every level of society. Therefore, education is an important basis as an effective tool to combat radicalism³.

Education has a crucial role in shaping the future of a nation. In an increasingly complex and dynamic context, education not only aims to transfer knowledge, but also to form attitudes, values and a deep understanding of the principles of democratic life, tolerance and peace⁴.

Anti-radicalism education is very important. The main goal is to equip the younger generation with the knowledge, skills and awareness needed to understand, recognize and deal with the threat of radicalism. Anti-radicalism education aims to create an inclusive learning environment, where values such as diversity, mutual understanding and cross-cultural understanding are emphasized⁵.

¹ Siswanto, *The Islamic Moderation Values on the Islamic Education Curriculum in Indonesia: A Content Analysis*, *Jurnal Pendidikan Islam*, vol. 8, 2020, <https://doi.org/10.14421/jpi.2019.81.121-152>.

² Donny Khoiril Azis et al., "Pancasila Educational Values in Indicators Religious Moderation in Indonesia," *FITRAH: Jurnal Kajian Ilmu-Ilmu Keislaman* 7, no. 2 (2021): 229-44, <https://doi.org/10.24952/fitrah.v7i2.4475>.

³ Khairan Muhammad Arif, "Concept and Implementation of Religious Moderation in Indonesia," *Al-Risalah: Jurnal Studi Agama Dan Pemikiran Islam* 12, no. 1 (2021): 90-106.

⁴ et al. Amrin, Amrin, "Methods and Values of Prophet Ibrahim 's Child Education in The Qur ' an Surah Aş - Şaffât Verses 85-113," *Jurnal Studi Al-Qur'an* 19, no. 1 (2023): 37-57, <https://doi.org/https://doi.org/10.21009/JSQ.019.1.03>.

⁵ Subhan Hi. Ali Dodego and Doli Witro, "The Islamic Moderation And The Prevention Of Radicalism And Religious Extremism In Indonesia," *Dialog* 43, no. 2 (2020): 199-208, <https://doi.org/10.47655/dialog.v43i2.375>.

Anti-radicalism education is not merely about providing information about extremism or implementing countermeasure programs, but is more than that. An effective approach to anti-radicalism education involves strengthening critical skills, the ability to think independently, and the ability to dialogue with other people who have different views. This aims to build emotional intelligence, foster human values, respect human rights, and appreciate diversity as the strength of a society⁶.

Through anti-radicalism education, we can give the younger generation a strong awareness and understanding of the values of democracy, human rights, peace and dialogue. In this way, they will become pillars of society who contribute to sustainable development, respect differences, and work to overcome injustice and conflict without violence. When anti-radicalism education is implemented holistically, involving all stakeholders, including teachers, parents, educational institutions and the wider community, we can create an environment that promotes inclusion, tolerance and better understanding. Anti-radicalism education must involve active and participatory learning strategies, by utilizing existing information and communication technology so that peaceful messages can be reached by more people⁷.

Islamic religious education can play an important role in anti-radicalism education, especially among Muslims. Correct and balanced Islamic religious education can provide a strong foundation for fighting radical ideas and extremism which often misinterpret religious teachings. Good and inclusive Islamic religious education can play a key role in anti-radicalism education. Through a correct understanding of Islamic teachings, the formation of critical thinking, respect for diversity, encouraging interreligious dialogue, and character education, radicalism that can emerge in the future can be minimized.⁸

Currently, the teachings of radicalism are increasing in people's lives, some even consider cases of radicalism in Indonesia to be increasingly chronic, and have entered the very dangerous category. This teaching spreads through preaching in houses of worship, religious educational institutions, and has even spread to public educational institutions such as universities, high schools, middle schools and has even reached elementary schools, the spread of radical teachings has been carried out openly or privately⁹. Several studies have been

⁶ Masnur Alam, "A Collaborative Action in the Implementation of Moderate Islamic Education to Counter Radicalism," *International Journal of Innovation, Creativity and Change* 11, no. 7 (2020): 497-516.

⁷ Dodego and Witro, "The Islamic Moderation And The Prevention Of Radicalism And Religious Extremism In Indonesia."

⁸ Amrin Supriyanto, "Curriculum Management and Development of Multicultural Values Based Learning on State Madrasah Tsanawiyah 15 Boyolali," *Al-Ishlah: Jurnal Pendidikan* 14, no. 4 (2022): 5991-6002, <https://doi.org/10.35445/alishlah.v14i4.2201>.

⁹ Amrin Supriyanto, "Management of Islamic Religious Education Learning Based on Cooperative Problem E-Learning During The Covid-19 Pandemic (Study on Muhammadiyah

carried out to target the growth of radicalism in regions in Indonesia, the results of these studies show that there is a level of "vigilance against radicalism". This fact has surprised many people, Indonesia, which has long been known for its moderate, multicultural society and which has a lot of local wisdom, has begun to falter due to the disturbing growth and development of radicalism.

Education in Indonesia faces the challenge of moral degradation of students. If we follow the development of the condition of the Indonesian nation from time to time, it turns out that throughout this reform era, cases of violence and terrorism in the name of religion have increasingly colored the life of the Indonesian nation. The emergence of cases of violence and terrorism in the name of religion is motivated by the phenomenon of narrow religious fanaticism as a result of the spread of Islamic radicalism movements. As a result, Islam, which was previously a religion that guaranteed safety for the universe, became a religion that seemed "fierce", sympathizers of Islamic radical movements also seemed fierce and violent in the eyes of the public. Education has a very important role in efforts to provide understanding about inhumane acts of radicalism with prevention or protection efforts for students. Education is a necessity for every human being ¹⁰.

Education is a way to equip people to live a good life, both in the life of society, nation and state. The main goal of education is to develop human resources to support the security and comfort of a country. The state of the country will be safe and comfortable if people have good morals and character and are able to practice religious values and Pancasila. Anti-radicalism education is not only the task of parents and educational institutions, but it is our collective task. The implementation of anti-radicalism education can be carried out at an early age, because early age is a golden age which is a period of growth and thought formation towards character formation. Through his theory, John Locke³ "stated that every child is born like white paper that can be painted with good or bad characters". This article will explore the importance of anti-radicalism education in building a safe and peaceful society. This article will also explain the strategy and role of Islamic Religious Education in dealing with radicalism.

RESEARCH METHOD

The method used in this research is a literature review which is used as an approach to collect data, evaluate, then synthesize the findings as supporting

High School Sukoharjo, Central Java)," *Jurnal Pendidikan Dan Konseling* 4, no. 3 (2022): 30-36, <https://core.ac.uk/download/pdf/322599509.pdf>.

¹⁰ Amrin Supriyanto, "Religion Moderation on Academic Community Islamic Higher Education in Indonesian," *Mantik* 6, no. 2 (2022): 1859-68.

data for the findings in this research ¹¹. This research uses data collection techniques by reading journals. Then the researcher recorded things related to the data obtained in the research results ¹².

FINDINGS AND DISCUSSION

Anti-Radicalism Education Concept

The term radical itself comes from the word radical which is an adjective in English. The word itself comes from the Latin radix which means root, so radical basically means rooted or down to the roots. In the religious field, radicals or radicalism are labeled for those who adhere to the beliefs and ideologies they adhere to so rigidly that as a consequence everything else that is not the same as them is wrong and wrong. According to terminology, radicalism is an ideology or sect that often holds old-fashioned views, acts violently and is extreme in order to realize its ideals.¹³

The term "radicalism" is very close to the term "fundamentalism". Both of them are based on religious thoughts and can exist in any religion. Both refer to exclusive religious movements, drawing clear differences between them and other parties, their circumstances also tend to emphasize the group's physical identity. Radicalism in religion is an unnatural or excessive attitude in religion. Excessive taking on the hard side is just as bad as taking the side of being too dismissive and light. So it will give rise to a hard and rigid attitude ¹⁴.

According to the Big Indonesian Dictionary (KBBI), radicalism means (1) a radical understanding or current in politics; (2) ideologies or sects that want social and political change or changes by violent or drastic means; (3) extreme attitudes in political flow. Meanwhile, terminologically, radicalism means a doctrine or practice of adherents of radical ideology.

In the Indonesian dictionary, radicalism is a certain ideology or sect that wants change in a violent or extreme way. Radicalism is an ideology created by a group of people who want to make drastic social and political changes or reforms using violent means. However, from a religious point of view, it can be interpreted as a religious ideology which refers to a very basic religious foundation with blind fanaticism so that it is not uncommon for its adherents to use violence and coercion against people who disagree with them ¹⁵.

¹¹ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik* (Jakarta: PT. Rineka Cipta, 2013).

¹² Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D* (Bandung: PT. Alfabeta, 2012).

¹³ Arif, "Concept and Implementation of Religious Moderation in Indonesia."

¹⁴ Alam, "A Collaborative Action in the Implementation of Moderate Islamic Education to Counter Radicalism."

¹⁵ Hadi Pajarianto, Imam Pribadi, and Puspa Sari, "Tolerance between Religions through the Role of Local Wisdom and Religious Moderation," *HTS Teologiese Studies / Theological Studies* 78, no. 4 (2022): 1-8, <https://doi.org/10.4102/hts.v78i4.7043>.

From the opinions above, what is meant by radicalism is an excessive attitude in achieving certain goals by justifying violence. Groups that are too excessive or extreme, even though they are religious, sometimes cannot put things in their proper place.

Recently there have been facts in Indonesia that radical Islamic movements are increasing. Therefore, efforts are needed to prevent this. Through literature research and descriptive analysis from Susanto, he puts forward the idea that the basic content of Islamic religious education can be understood through three main aspects in dealing with radicalism in the name of religion: First, when interpreting the Koran there are no mistakes. Second, don't fall into religious formalization. Efforts by various groups to establish an Islamic Caliphate are usually accompanied by violence in the process of realizing the religion and are classified as a form of religious formalization. Third, according to Mr. Tauhid, who was represented by the Prophet Ibrahim ¹⁶.

In the Islamic religion, there are actually no teachings that command violence, only orders to defend oneself or uphold the truth. Even examples used to describe religious violence, such as the Crusades, are considered violence that stems from religious issues. Religion and violence are two mutually exclusive issues, and it is impossible to combine (integrate) them into a complete understanding. Religion recognizes that violence is an allegory of an undesirable world full of desire and evil. Therefore, constitutional violence attached to religion is a realization of the denial of violence itself. Religious violence is a punishment for members of society who are proven to have violated God's commands as stated in religious teachings. Cultural and religious violence often originates from the cognition of its adherents, namely the achievement of the internalization process they experience, and therefore produces explanations and hypotheses that can influence the actual physical and mental realization of their potential reality ¹⁷.

Religion rejects violence as a principle of action. Violence is more repressive and contains immoral elements, because it always emphasizes the desire to impose one's will on other people, meaning it also violates the sense of freedom in social interactions. Therefore, violence is inhumane because humans are basically morally free creatures. Religious morality is a kind of awareness, truth and piety, and always encourages its followers to be close to each other. Religion always pays attention to the meaning of life, truth and noble goals.

It needs to be emphasized that the cultivation of moral values in anti-

¹⁶ Amrin, Amrin, "Methods and Values of Prophet Ibrahim ' s Child Education in The Qur ' an Surah Aş - Şaffât Verses 85-113."

¹⁷ Amrin Shobron and Muthoifin Rosyadi, Imron, "Islamic Education Values in the Tradition of Peta Kapanca of Mbojo Community Tribe in West Nusa Tenggara," *International Journal of Advanced Science and Technology* 29, no. 5 (2020): 6802-12.

radicalism education should not only focus on cognitive intelligence, but must involve all aspects of student intelligence, namely effectiveness, cognition and psychological movement. Elements of body, mind and soul: development of the mind produces knowledge, development of the spirit produces behavior, morals and morality, and development of the body produces skills. By combining these three elements, students will be able to master useful knowledge, master skills, as well as good behavior, emotions and morals (*akhlak al-karimah*)¹⁸.

The concept of anti-radicalism education is a step that is expected to prevent the regeneration of terrorism. If implemented well, the radical (terrorist) network can be broken. The family environment plays a role in the family, and community leaders and all components of society play a role in society. As a formal institution, schools will carry out anti-radicalism actions. If this process is carried out correctly, the regeneration of radicalism will be interrupted so that terror will no longer occur on earth¹⁹.

Radical people usually have several characteristics as shown in Figure 1 below:



Figure 1. Characteristics of Radicalism

Efforts that can be taken to minimize radicalism can be overcome through quality education, moral and religious development, inter-religious and inter-cultural dialogue, the formation of moderate groups, and community empowerment.

Anti-radicalism education can be interpreted as an effort to teach the values of tolerance, mutual respect, critical thinking and democracy to prevent radicalism⁵. Anti-radicalism education can be carried out through character education, intercultural learning, moderate religious education, social media education, use of technology in learning, and teacher training.

Strategies in Anti-Radicalism Education

Strategies that can be used in anti-radicalism education include (1)

¹⁸ M. Amin Abdullah, "Islamic Studies in Higher Education in Indonesia: Challenges, Impact and Prospects for the World Community," *Al-Jami'ah* 55, no. 2 (2017): 391-426, <https://doi.org/10.14421/ajis.2017.552.391-426>.

¹⁹ Wasehudin Wasehudin and Imam Syafei, "Religious Moderation-Based Islamic Education Model by Nahdlatul Ulama at Islamic Boarding Schools in Lampung Province," *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah* 6, no. 1 (2021): 53-61, <https://doi.org/10.24042/tadris.v6i1.8622>.

democracy education, (2) religious education, (3) social skills training, (4) critical skills training, and (5) leadership training.

Democratic education is an educational approach that aims to promote the understanding and development of democratic values and active involvement in the democratic process⁶. This approach involves learning about the principles of democracy, human rights, political engagement, pluralism, and the rule of law. Democratic education aims to form citizens who participate actively, have political awareness, and have an understanding and commitment to democratic principles. Democratic education includes formal education at schools and universities, as well as non-formal education through community organizations, non-governmental organizations and the media. The aim of democratic education is to create a society that is fair, inclusive and centered on common interests, with respect for individual rights and plurality ²⁰.

Religious education is an educational approach related to learning and understanding a particular religion. This approach aims to introduce students to specific religious teachings, values, practices and traditions. Religious education involves teaching about religious concepts, such as belief, ritual, ethics, and theology. This also includes an understanding of the history of religion, the relationship between religion and society, and the role of religion in the lives of individuals and groups. The goals of religious education vary, depending on the context and educational goals applied. In Indonesia, religious education is also based on a single ideology, namely Pancasila ²¹.

Then, some training can also be carried out as a form of anti-radicalism educational strategy such as social skills training, critical thinking and leadership training. Social skills training in schools is an educational approach that aims to help students develop the social skills and abilities needed in social interaction, communication, cooperation, empathy and conflict resolution. This training helps students become more effective individuals in interacting with other people, building healthy relationships, and facing social challenges in everyday life.

Critical skills training involves developing students' abilities in critical thinking, analyzing information, evaluating arguments, and making rational decisions. The goal is to teach students how to think critically, objectively and logically in dealing with complex problems or situations. In critical skills training, students are taught to recognize weaknesses and biases in their own thinking,

²⁰ Maria Jaschok and Hau Ming Vicky Chan, "Education, Gender and Islam in China: The Place of Religious Education in Challenging and Sustaining 'undisputed Traditions' among Chinese Muslim Women," *International Journal of Educational Development* 29, no. 5 (2009): 487-94, <https://doi.org/10.1016/j.ijedudev.2009.04.004>.

²¹ Ulil Hidayah and Benny Prasetya, "Multicultural Education in Madrasah Diniyah As Prevention of Religious Conservatism," *Jurnal Tarbiyah* 26, no. 1 (2019): 168-84, <https://doi.org/10.30829/tar.v26i1.417>.

question assumptions, look for relevant evidence, and develop strong arguments. This training helps students become individuals who are able to form organized thoughts, make decisions based on evidence, and overcome challenges with creativity ²².

Meanwhile, leadership training is concerned with developing skills related to leading and influencing others. The goal of leadership training is to teach students how to be effective leaders, motivate and inspire others, and manage teams or groups well. Leadership training involves developing strong communication skills, the ability to build good relationships, problem-solving skills, and the ability to manage conflict. Students are also taught about leadership ethics, responsibility, and wise decision making. This training helps students become leaders who are responsible, visionary, and able to direct others towards achieving common goals ²³.

The Role of Islamic Religious Education in Facing the Threat of Radicalism

There are several important roles of Islamic religious education in facing the threat of radicalism, including (1) encouraging awareness to reject radicalism, (2) encouraging social involvement, (3) strengthening the values of tolerance, (3) strengthening a calm and moderate understanding of Islamic teachings, and (5) strengthening nationalist values. By teaching Islamic religious education correctly, Islamic religious education can prevent the emergence of the seeds of radicalism in students. This can be achieved in several ways as follows:

1. Correct understanding of Islamic teachings: Islamic religious education in schools can convey Islamic teachings that are in line with the values of humanity, compassion, peace and justice. Students are taught to understand Islamic teachings holistically, including respecting religious and cultural diversity ²⁴.
2. Formation of moderate understanding: Islamic religious education in schools can teach a moderate and balanced understanding of Islam. This involves emphasizing values such as tolerance, respect for differences, mutual respect, and living in harmony with a diverse society ²⁵.

²² Suranto M. Minan Chusni, S. Saputro, S. Bud Raharjo, "Student's Critical Thinking Skills Through Discovery Learning Model Using E-Learning on Environmental Change Subject Matter," *European Journal of Educational Research* 10, no. 3 (2021): 1123-35.

²³ Andri Ardiansyah Supriyanto, Amrin, "MODEL PENGEMBANGAN KURIKULUM PENDIDIKAN AGAMA ISLAM (Studi Komparasi Madrasah Aliyah Sabilul Huda Dan Sekolah Menengah Kejuruan NU-BP Az-Zahra)," *Fikrah: Journal of Islamic Education* 5, no. 2 (2021): 195-211, <https://doi.org/https://doi.org/10.32507/fikrah.v5i2.1307>.

²⁴ N. Ramdhani, D. Asy'arie, M. Waston, and Maksum, M, "The Development of Implementing Multicultural Education at an Indonesian Islamic Boarding School," *Review of International Geographical Education Online* 11, no. 7 (2021): 4041-49, <https://doi.org/10.48047/rigeo.11.07.371>.

²⁵ S Sismanto, "An Effective Religious Moderation Education Model for a Diverse Student," *Proceeding International Conference on Islamic Education "Sustainable Education Transformation in the*

3. Critical towards extreme understandings: Islamic religious education in schools can help students to develop critical and analytical thinking skills towards extreme religious interpretations. They are taught to understand the historical and social context of Islamic teachings, so they can recognize and avoid deviant interpretations ²⁶.
4. Fostering human values: Islamic religious education in schools can emphasize the importance of human values in Islam, such as compassion, justice and peace. Students are taught to practice these values in everyday life and behave in accordance with religious teachings that prioritize the common good and welfare.
5. Encouraging interfaith dialogue: Islamic religious education in schools can encourage students to engage in interreligious dialogue. This helps them understand the similarities and differences between religions, promotes mutual understanding, reduces stereotypes, and strengthens cooperation between religious communities.
6. Forming an understanding of cultural diversity: Islamic religious education in schools can teach students to appreciate cultural and religious diversity. This helps avoid narrow and exclusive attitudes, and builds perspectives that are inclusive and respectful of differences ²⁷.

It is important to note that effective Islamic religious education to prevent radicalism must prioritize the principles of dialogue, tolerance and a deep understanding of peaceful Islamic teachings. Collaboration between educators, parents and the community is very important to create an educational environment that is safe, inclusive and anti-radicalism.

CONCLUSION

In order to prevent radicalism, anti-radicalism education is very important to provide to the community. Anti-radicalism education must be part of an integrated education system, involving all educational components, such as teachers, lecturers, parents and the community. Anti-radicalism education must strengthen the values of tolerance, moderation, social involvement, nationalism and rejection of radicalism. Anti-radicalism education must also strengthen individuals' understanding of the values that are important for preventing

Disruptive Era" Faculty of Tarbiyah and Teaching Training Universitas Islam Negeri (Uin) Maulana Malik Ibrahim Malang November 15Th, 2021, no. January (2021).

²⁶ Silva Supriyanto, Amrin, "The Role of Islamic Religious Education Teachers in Implementing Multicultural Education Based on Values of Local Wisdom in State Junior High School 15 Surakarta," *IMProvement* 9, no. 1 (2022): 65-81, <https://doi.org/https://doi.org/10.21009/Improvement.091.07>.

²⁷ Sismanto, "An Effective Religious Moderation Education Model," *International Conference on Islamic Education (ICIED)*, 2021, 145-52, <http://conferences.uin-malang.ac.id/index.php/icied/article/view/1486>.

radicalism and building a peaceful and harmonious society. Apart from that, religion can also play an important role in preventing radicalism. Religion can teach moral values, humanity, tolerance, cooperation, peace and security. In conclusion, anti-radicalism education must be the main focus in efforts to prevent radicalism and extremism in society. With proper and ongoing education, we can build a more tolerant, moderate and peaceful society.

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