
MODERATION OF HIGHER EDUCATION CURRICULUM IN RELIGIOUS DERADICALIZATION IN INDONESIA

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Abstract

This paper aims to know and analyze the forms of moderation of Islamic Higher Education curriculum. This moderate map of the curriculum is useful for policymaking in order to build an inclusive-multicultural awareness to minimize religious radicalism. This research is qualitative research with the historical approach. The method is used to examine the processes that take place in the life of the community under study. The results conclude that the forms of moderation of Islamic university curriculum in Indonesia are: first, integration and internalization of science. The Second, strengthening the theology of Rahmatanlil-'Alamin. Third, the deradicalization of religion through the strengthening of the local wisdom of Java. The Fourth, build an anti-radicalism curriculum. Fifth, the evaluation of multicultural-oriented learning. Sixth, Integral Muslim Personality Development Assistance Program (P3KMI). Seventh, Value Integration Plurality in the curriculum. Eighth, multicultural learning methods.

Keywords: moderation; curriculum; deradicalization; religion

Abstrak

Artikel ini bertujuan untuk mengetahui dan menganalisis bentuk-bentuk moderasi kurikulum Pendidikan Tinggi Islam. Peta kurikulum yang moderat ini berguna untuk pembuatan kebijakan dalam rangka membangun kesadaran inklusif-multikultural untuk meminimalkan radikalisme agama. Penelitian ini adalah penelitian kualitatif dengan pendekatan historis. Metode ini digunakan untuk memeriksa proses yang terjadi dalam kehidupan masyarakat yang diteliti. Hasilnya menyimpulkan bahwa bentuk moderasi kurikulum universitas Islam di Indonesia adalah: pertama, integrasi dan internalisasi sains. Yang Kedua, memperkuat teologi Rahmatan lil-'Alamin. Ketiga, deradikalisasi agama melalui penguatan kearifan lokal Jawa. Keempat, bangun kurikulum anti-radikalisme. Kelima, evaluasi pembelajaran yang berorientasi multikultural. Keenam, Program Bantuan Pengembangan Kepribadian Muslim Integral (P3KMI). Ketujuh, Pluralitas Integrasi Nilai dalam kurikulum. Kedelapan, metode pembelajaran multikultural.

Kata kunci: moderasi; kurikulum; deradikalisasi; agama

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Introduction

The rise of radicalism and terrorism in the name of religion (Islam) in the world and Indonesia has more or less put Muslims as "blamed" parties. The teachings of jihad in Islam are often subjected to accusations as the main source of violence in the name of religion. Islamic education institutions in Indonesia, such as Islamic boarding schools, are also not free from accusations of cornering them. Studies on radicalism and terrorism indicate that certain Islamic education institutions (especially non-formal ones, such as pesantren) have taught fundamentalism and radicalism to students (Niken, 2005). Islamic boarding schools are often associated with "a very fundamental base or understanding of Islam" which later became the root of a radical movement in the name of Islam (Republika News Room, 2009). Even more alarming, higher education institutions that are actually filled by prospective intellectuals are also not free from attacks of the doctrine of radicalism. In fact, in some public universities, the tendency of students to support radicalism is quite high (Abdullah Fajar, 2007, p. 35). This phenomenon is allegedly the presence of several radical groups that utilize the unstable student conditions to be influenced by the doctrine of radicalism they are advocating.

Although the factor of emergence of terrorism and Islamic radicalism is very complex, the outbreak of the phenomenon has become a reflection of Islamic religious education in Muslim countries, as in Indonesia (Zakiyuddin Baidhawiy, 2005, p. 31). The ineffectiveness of government measures to break the chain of radicalism and terrorism is caused by a tendency to be a militaristic approach that puts forward the legal process. This step basically only cuts the steps from the middle, has not searched far and optimized other approaches, such as economic, political and religious approaches. According to Hussain Mohiuddin Gadri, a researcher from

Minhajul Quran International Pakistan, deradicalization can be done in a simple way, namely by communicating the actualization of the value of the goodness of Islam carried out by the Prophet Muhammad. Hussain said, every Islamic country certainly has differences in every field. However, they will be the same in understanding the value of good taught by Islam. Hussain also considered that deradicalization could be carried out by opening space for discussion between religious groups to promote peace (Metro TV News: 2013) Moreover, in the long run, prevention and deterrence of radicalism are more effective by improving the curriculum system in education, namely by combining Islamic sciences with modern science.

Therefore, the moderation of the Higher Education curriculum in deradicalization of Islamic education is a necessity. The effort to deradicalize Islamic education in order to build an inclusive-multicultural awareness to minimize Islamic radicalism needs to be an in-depth study of experts and practitioners of Islamic education in Indonesia. It is in this problem that this paper is placed, which is to carry out the deradicalization of religion through Islamic education institutions, especially Islamic universities. For this reason, it is very necessary to move the curriculum review in Islamic Universities to develop knowledge, attitudes and actions of religious deradicalization.

In language moderation (*al-wasathiyyah*) is defined as the midpoint, balanced not too right (*ifrâth*) and not too far left (*tafrîth*), in which there is a meaning of justice, glory, and equality (Raghib Al Asfahani, n.d., p. 513). The same thing was stated by IbnFaris, that the word *al wasathiyyah* comes from the word *wasath*, which has meanings fair, good, middle and balanced (Ibnu Faris, n.d., p. 522). In short, *wasatiyyah* can define as the commendable characteristic that keeps someone from being extreme. In the *al Wasathiyyah Strategy* book issued by the

Ministry of Endowments and Islamic Affairs of Kuwait, *wasathiyyah* is defined as a method of thinking, interacting and behaving based on *tawâzun* (balanced) attitudes in responding to two possible behavioral conditions for analysis and comparison, so that attitudes can be found which is in accordance with the conditions and does not conflict with the principles of religious teachings and community traditions (Muchlish M. Hanafi, 2009, p. 40). With this understanding, the *wasathiyyah* attitude will protect a person from the tendency to fall into excessive attitudes.

The word *wasathiyyah* is often likened to the term 'moderation' which is etymologically derived from the English 'moderation' meaning moderate attitude, no exaggeration (John M. Echols and Hasan Shadily, 2005, p. 384, and Abdurahman M. Abdullah, 2008, p. 3). Muravchik, J. & Szrom, C. argue that moderation in the West view is typically defined narrowly as becoming truly committed to democratic practices (Parkay, Anctil and Hass, 2006, p. 5), Murat Somer 2012 made it abundantly clear when he defines moderation as an adjustment to at least some attributes of the centre in a particular country at a certain time. In his view, moderation theories always treat moderation as some kind of an adaptation, willingness to cooperate or compromise, and focus on discovering which interests or ideological attributes make it happen (Tazul Islam, Amina Khatun, 2015, p. 4).

Jillian Schwedler, 2011 asserts, "*Moderation* a process rather than a category entails change that might be described as movement along a continuum from radical to moderate. Moderation is implicitly (and sometimes explicitly) tied to liberal notions of individual rights and democratic notions of tolerance, pluralism, and cooperation. To become more moderate, the scholarship implies, actors must become more open to the possibility that other

perspectives are valid, even if not equally so. Schwedler also adds, that "moderation more or less amounts to upholding the norms and practices observed in Western, liberal and secular democracies" (Schwedler, 2013). Accordingly, Schwedler: 2011 moderation may involve a movement: towards acceptance of competitive politics and electoral and non-electoral constraints; from state-centred to society-centred, civil and reformist movements; towards rapprochement and intermediation between opposing ideological groupings; from monopoly of religious truth to the acknowledgement of ambiguity and multiplicity; from closed to more open worldviews tolerant of alternative truth-claims. (Tazul Islam & Amina Khatun, 2018).

Al-Sallabi, 1999, moderation is a value that helps us to make the most appropriate or balanced moral and behavioural judgement. If there are two good things, moderation is following the comparatively the better one; if there are two bad things, moderation is taking comparatively the less wicked one; if there are two choices-bad and good, moderation is adopting the good one. (Tazul Islam & Amina Khatun, 2018).

The curriculum is an important element in which educational aims are reflected. In fact, the curriculum is determined by the aims of life and society, which are subject to constant change. Consequently, the aims of education are also subject to change and dynamism. Lunenburg & Irby, 2006, said a curriculum is a strategic plan of action, a structured document, a process, which promotes and fosters creativity, application and life-long learning by means of carefully defining the psycho-sociological philosophy of learning and teaching, goals and objectives, learning experiences, instructional practices and resources and assessments that encompass a programme of study. It verbalises the roles of students and teachers, throughout the pedagogical process. In essence, its purpose is

to maximize student learning outcomes while ensuring that they experience “learning that matters” (Kerwin A. Livingstone, 2014, p.3).

Smith (2000) reveals that there are four ways of approaching curriculum theory and practice. (1) *Curriculum as a body of knowledge* which the curriculum is seen as a syllabus which focuses on content delivery using effective teaching methods. It is very academic, theoretical and discipline-specific in nature, (2) *Curriculum as a product* – This approach, based on Tyler’s (1949) linear model, and ratified by Taba’s (1962) model, affirms the importance of setting behavioural objectives. It focuses on what the learners are able to accomplish upon completion of studies, (3) *Curriculum as a process* – This approach typifies the constant students-teacher-content interaction, and fosters curriculum preparation and evaluation. It is not rigid and less structured, recognising variations in social groups and individual behaviours. It may be adjusted according to the needs communicated and evaluated by those involved in the learning process, (4) *Curriculum as praxis* – This approach, in many ways, is an expansion of the process model. Curriculum as praxis makes unequivocal statements about the interests it serves. This model is an expression of critical pedagogy which goes beyond positioning the learning experience within the experience of the learner (Kerwin A. Livingstone, 2014, p.3)

The curriculum in universities refers to Law No. 12 of 2012 concerning Higher Education which states that each college develops the higher education curriculum in accordance with the National Standard of Higher Education (SN Dikti) contained in Permenristekdikti No 44 of 2015 for each study program that includes intellectual intelligence, noble character, and skills. Each university develops these three competencies in accordance with the conditions and policies of the university.

Overcoming Islamic radicalism is not an easy matter. Because, Islamic radicalism is not merely a social movement, but also an ideology. Therefore, various approaches to handling other Islamic radicalism must always be pursued. One of them is through a deradicalization program through multicultural inclusive-nuanced Islamic education. Several ways can be taken to produce inclusive, multiculturalist educators. First, holding various training, workshops, seminars, and other multicultural-minded activities for educators. Second, holding religious dialogue with religious educators, leaders, or other religious people. Thus, Islamic religious educators and other religious educators can mingle and get to know each other, so that in turn will generate appreciative attitudes and tolerance for other religions. Third, introducing readings or various references with a multicultural education nuance from an early age to educators (Ahmad Asroni, 2011, p. 126).

In addition to the values above, the education curriculum should be wrapped in an inclusive, comprehensive, dialogical, non-rigid formulation and prioritizing tolerance, thus encouraging the formation of moderate, polite, elastic, in order to make students ready to live side by side. The policy model that is observed in this study is curriculum review of these values including extracurricular activities, collaboration with outside parties and the process of transforming values into syllabi and education curriculum. The values of inclusivism studied are mindset, religious attitudes and college responses also have been the growing issue of religious radicalism and the steps of universities in addressing the issue of existing religious radicalism. In this context, the analysis was carried out on the internalization of multicultural values and inclusive values conducted at the SyarifHidayatullah Islamic State University in Jakarta, IAIN Surakarta Solo, and STAIN Kediri.

The most recent change in counter-radicalism strategy is contained in a deradicalization formulation. Deradicalization conceptually has a close connection with the term deideologization. Deradicalization means the process of an effort to eliminate radicalism. (ICG, 2007). Schwedler 2011 argued that de-radicalization: *moderate* often used to describe pro-democratic forces who don't rock the boat. In other words, it is utilized as an antonym for the term *radical*- who demand substantive systemic change and strongly oppose the power configurations of the status quo. Moderates are conventionally those who seek gradual change by working within the existing political system; radicals, by contrast, seek to overthrow that system in its entirety (Tazul Islam & Amina Khatun, 2018, p. 4)

The de-radicalization of religion implies all efforts used to neutralize and reduce religious understanding that is hard, radical and fundamentalist through an interdisciplinary, political, legal, economic, psychological, religious and socio-cultural approach for those who are influenced or exposed to radical understanding or pro-violence in the name of religion.

Method

In this study, researchers used qualitative research methods with historical approaches. This method is used to examine the processes that take place in the lives of the people under study. To achieve this goal, this method emphasizes the researcher to stay with the community and participate in their activities life.

This research also used a holistic approach which there is no known sample, which is known as a case that is examined in-depth and comprehensively to obtain an overview of the patterns. A holistic approach is a prominent approach in anthropology, which is a comprehensive approach to humans, which seeks

to analyze culture by knowing various ways to detail it into small elements in detail and also trying to understand the relationship between each of the little elements and the whole. In the case of the study of three Islamic Higher Education Institutions in Indonesia, they are UIN SyarifHidayatullah Jakarta, Surakarta IAIN, UIN Kediri. Researchers described the background of the establishment of the university from its regional, social, political and educational system aspects, including its curriculum and learning system.

Results and Discussion

Forms of Curriculum Moderation of SyarifHidayatullah Jakarta State Islamic University in the Efforts to Deradicalize Religion

The Indonesian Islamic University (UIN) SyarifHidayatullah Jakarta as an Islamic university whose existence in the Indonesian capital and as an Indonesian Islamic renewal candlestick again pioneered the prevention of radicalism through religion. That was done by holding a National Seminar with the theme "Islamic Love festival 2015" "Religious Radicalism in a Global and National Perspective" and "Create peace and stem radicalism and terrorism" were headlines in that seminar. The themes 'Ideology and Mapping Radical Religious Movements in Indonesia and "Impact and Overcoming religious extremism in Indonesia" also be interesting issues to discuss between students college in order to get their understanding in deradicalize religion.

Azyumardi Azra, the figure behind the change in the IAIN to UIN Jakarta Jakarta in order to meet the demands of the development of science and the process of integration between religious science and other sciences. UIN will play a role in developing science and technology with religious nuances. UIN Jakarta is also

administratively, under the Ministry of Religion, but technically academic under the guidance of the Ministry of National Education (Sukron Kamil, 2014)

As said by Prof. HarunNasution, the initial initiator of the change in the IAIN to become UIN - before AzyumardiAzra - whose ideas were delivered in 1995, by becoming a UIN, the dichotomy of science between religion and secular/general science would be lost, as classical Muslim scholars like IbnSina. He also said that modern science and technology will not be seen as a secular and non-Islamic Western science and technology, but science and technology which has been developed by Islam in the classical period, then influenced the West through Islamic civilization in Spain, which was later developed The West further becomes technology (Badriyatim & Hamid Nasuhi, 2002, pp. 117-121). Even Western science and technology will be seen as al-Mu'minin (missing items from the Muslims) (Kusmana and Munadi, 2002, pp. 159-160).

IAIN Surakarta

The Surakarta IAIN has succeeded in developing the mission, especially in spreading moderation and tolerance and its application in the reality of life. This is seen in the following programs: 1) Conduct student and student education and debriefing their skills in every lecture they choose; 2) Providing for the Solo community and other experts in various fields of science, such as in the fields of justice, da'wah, training, research, engineering, economics, social sciences and others; 3) Organizing research and publishing scientific books whose results are published in various journals and sent to national libraries; 4) Grounding teachings and the values of moderation and tolerance of Islam and calling on them to apply to all lines of life, both in words, actions and thoughts. Stop the flow of radicalism in a preferential and curative

manner; 5) Raising themes related to human rights by carrying out the same understanding in addressing human rights issues as part of Islamic teachings; 6) Delivering Islamic teachings originating from the Qur'an and Sunnah without forgetting aspects of modern progress such as science and technology.

The matrix learning can be seen in the explanation of the Surakarta IAIN curriculum are: 1) In line with the problems faced by the Indonesian people in eradicating corruption, settling human rights violations, and the issue of religious radicalization, courses on Citizenship Education are more oriented towards strengthening the attitude of students who are anti-corruption, pro-human rights, and have an inclusive understanding and universal; 2) For the subject of History of Islamic Civilization, the subject matter of the discussion is more elaborated on the study of the life of the Prophet Muhammad SAW and its implementation in daily life; 3) The subject of Islam and Javanese Culture, the themes and sub-themes within it are not limited to elaborating the treasures of Javanese culture, but also other cultures in the archipelago that have Islamic characteristics and characteristics; 4) Islamic entrepreneurship courses are more directed at cultivating attitudes and independent mentality of graduates. Independence is an important capital needed by prospective graduates in the face of intense competition in the community.

The Surakarta IAIN designing of the Multicultural Inclusivism Curriculum with three-dimension, namely: 1) religiosity, means that the IAIN must stick to the principles of religion, especially Islam, both in implementing the Tri Dharma of Higher Education and in the view of daily life; 2) civility, means that the entire administration of Surakarta IAIN education is based on the values of civilization that are universally recognized by civilized nations; 3) modernity means that the two values

above must also pay attention to the dimensions of modernity so that the continuation of the Surakarta IAIN remains relevant to the movement of social change both quantitatively and qualitatively.

Evaluation of multicultural-based learning includes the overall abilities and personality of students that are seen from the perceptions, understanding, appreciation, actions and attitudes of students who can appreciate diversity and differences can be done in Surakarta IAIN in several ways: 1) through the results of the final exam and assessing attitudes, responses, respect of students for the tasks required of them; 2) a lecturer must pay attention to the participation of students in learning in expressing their opinions; 3) the question, the argument raised by students can be used as a reference for assessment, whether there is an impression of imposing an opinion or not, or it appears that students are able to respect the opinions of others; 4) the list of attendance in the classroom, is also very important to be used as a reference in the assessment because the students' appreciation for the forum can be known (Erna Nurkholida, 2015).

The P3KMI program departs from the desire to provide provisions for "teacher candidates" at the Surakarta IAIN Tarbiyah and Teaching Faculty in order to have an integral personality in order to improve competence and also a shared desire to improve the quality of the output of the Faculty of Tarbiyah and Teacher Training (Giyoto, 2015). The P3KMI implementation time is for one academic year calendar. (P3KMI Team, Faculty of Tarbiyah and Teacher Training, IAIN Surakarta, 2014)

IAIN Surakarta organizes seminars, symposiums and scientific discussions in order to discuss contemporary issues to enlighten people. This scientific activity is also intended to provide solutions to various problems faced by the ummah in addition to stressing the question of

security of thought for students, providing support to have a nationalist spirit to their country, love of religion, society and people and alienating them from deviant heretics, thoughts and formulation on issues that are misleading.

IAIN Surakarta also held extracurricular activities for coaching students outside of college. The activity was packaged in one event which was in one concept of Islamic moderation and discarded radical, hard and rigid understandings and anticipated negative issues. In addition, in every seminar activity or discussion, it is always endeavoured to take neutral and acceptable themes by all schools of thought, such as inclusiveness seminars in collaboration with BNPT.

IAIN Surakarta has an extracurricular organization consisting of 1) BEM (Badan Eksekutif Mahasiswa/Student Executive Board) and HMJ (Himpunan Mahasiswa Jurusan/Student Association); 3) Semi-autonomous student institution called LSO (*Lembaga Semi Otonom/Semi-Autonomous Institution*), meaning that in terms of funding and others do not rely on funds from the Faculties but move on their own by being controlled through guidance from lecturers.

STAIN Kediri

The eradication of terrorism or the de-radicalization of terrorism cannot be solved only by a single approach, namely violence in return for violence. It takes a new, more long-term approach, for example, deradicalization with the perspective of "*rahmatanlil-‘alamin theology*." This perspective confirms very clearly that *rahmatanlil-lālamīn theology* is a necessity. Muslims must be a pillar of peace, brotherhood, and the creation of forms of global cooperation to overcome or solve more strategic issues such as poverty, disasters, environmental crises, and moral crises (Muhammad Yasin, 2015).

In addition, STAIN Kediri is at the center of East Java civilization which has a long historical heritage between Hinduism and Buddhism long before monotheistic religions came (Islam and Christianity). One characteristic of Javanese culture is its prominent emphasis on aspects of harmony. This is an important pillar for the development of the de-radicalization of terrorism from the perspective of traditional values and local wisdom.

STAIN Kediri as one of the educational institutions that transfer values and knowledge has a social function and is very instrumental in realizing a peaceful and harmonious life for society in general. Its role is to provide understanding to students about the importance of determining the choice of values that will be used as a guide to their lives, such as freedom, equality, tolerance, solidarity, justice, honesty, and patience, both within the scope of educational institutions, society, and the State (Muhammad Yasin, 2015). Within the scope of higher education, the integration of value can be done by way of inculturation, which is the whole process of integrating values, views, beliefs into the education process, both in the material, method and evaluation of education.

Learning materials are material that will be delivered by lecturers to students in the classroom. The values of honesty, justice, cooperation and togetherness will be a reference in life should be applied in the lecture material which part of universal morality and these values are also taught in the subject matter on campus, where plurality values will be integrated into the STAIN Kediri curriculum (Muhammad Yasin, 2015). Against these values, an educator is tasked with helping students to correct their understanding of the meaning of these values (Thomas Lickona, 2013, p. 14).

The method is a way used by someone to reach a goal. The method of learning in class through class discussions or seminars will be

more quality in achieving the objectives of the lecture material. Class meetings must be able to create values of mutual respect and responsibility in class life (Thomas Lickona, 2013, p. 14).

The role of lecturers or educators as role models and mentors, building a tolerant, harmonious, and moral society. The lecturer must apply his methods and daily behavior first. If plurality values are embedded in a lecturer, it will automatically be reflected in the learning method. The way a lecturer resolves the problem fairly, and wisely, respects the opinions of others, criticize politely, does not force the will is a natural behavior that will be imitated by students.

Evaluation or assessment of activities to determine the level of achievement of goals. Therefore, in implementing values and religion education needs to be equipped with the ability to formulate effective goals. Integration of plurality values can be done in several ways, namely: 1) through the results of the final examination and assessing attitudes, responses, respect of students for the tasks required of them; 2) lecturer must pay attention to the participation of students in learning in expressing their opinions; 3) the questions and arguments raised by students can be used as a reference for assessment, whether there is an impression of imposing an opinion or not, or it appears that students are able to respect the opinions of others; 4) list of attendance in class, is also very important to be used as a reference in the assessment because the students' appreciation for the forum can be known (Erna Nurkholida, 2015). However, efforts to integrate plurality values in the college curriculum as above are a form of de-radicalization. Integration of plurality values is understood as a substantially directed effort to eliminate the elements of radicalism and violence.

In connection with de-radicalization in the college curriculum, moderating the curriculum

at three Islamic Higher Education Institutions in Indonesia, SyarifHidayatullah Islamic State University in Jakarta, IAIN Surakarta Solo, and STAIN Kediri have similarities. They are fixing the curriculum system in education, it is even more effective in preventing and deterring radicalism. The three Universities are considered to have tried to do so through an interdisciplinary approach. The de-radicalization efforts carried out by them are on the basis of two major values, namely tolerance and the establishment of moderate attitudes. The essence of this tolerance is realized through the integration and internalization of Scientific Rahmatanlil-aminAlamin theology and local wisdom and the Integral Muslim Personality Development Assistance Program.

The integration of value can be done by inculturation, which is the whole process of integrating values, views, beliefs into the educational process, both in the material, methods and evaluation of education. The integration of plurality values in Higher Education also has been carried out in several ways; 1) through the results of the final examination; 2) assessing attitudes, responses, respect of students; 3) the argument of the question; 4) list of attendance in class as a reference in the assessment. However, efforts to integrate plurality values in the college curriculum as above are a form of deradicalization. Integration of plurality values is understood as a substantially directed effort to eliminate the elements of radicalism and violence.

Conclusion

From the previous discussion, it can be concluded that the religious deradicalization efforts carried out by the three Universities are:

First, integration and internalization of knowledge, namely developing and integrating

Islamic, scientific, humanitarian, and Indonesian aspects, by means of scientific reintegration at the level of ontology, epistemology, and axiology, so that there is no longer a dichotomy of general science and a religious science. *Second*, the strengthening of Rahmatanlil-aminAlamin theology, which shows the characteristics of Islam that is peaceful, loving, non-violent, and greets all beings despite differences in the origin of religion and belief. *Third*, the deradicalization of religion through the strengthening of Javanese local wisdom, namely the harmonization of Javanese values with Islamic values. This is an important pillar for the development of the de-radicalization of terrorism from the perspective of traditional values and local wisdom. *Fourth*, building an anti-radicalism curriculum. *Fifth*, evaluation of learning that is multicultural oriented. *Sixth*, P3KMI as formal education institutions is not only an institution for transfer of knowledge and development but also as a place for moral formation.to build students be a leader who is able to build a civilization. *Seventh*, Integration of the Value of Plurality in the Curriculum. *Eighth*, the method of learning that is multiculturalism.

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