

Moderation-Based Education: Efforts to Empower Students in Counteracting Radicalism (A Study at The Tarbiyah Faculty, Parepare State Islamic Institute)



Anwar¹, Bakhtiar², Muh.Akib³

^{1,2,3} Parepare State Islamic Institute, Indonesia

ABSTRACT: This study examines the use of moderation-based education to empower students, which is important in the face of radicalism in a multicultural and pluralistic society. Radicalism can change the spirit of kinship and togetherness into dangerous conflicts that threaten social cohesion. This ideology continues to spread into religious institutions, such as universities. According to studies, radicalism experiences transmission into the religious ideology of students through online media, hence many are exposed to extreme-exclusive perspectives. Therefore, this descriptive-qualitative study focuses on the use of religious moderation education, to optimize students' ability as well as their relationship using counteract radicalism. Data were collected through observations and in-depth interviews with of the sample size of students determined using the snowball sampling technique. The collected data were analyzed using using the domain analysis technique. The results showed that moderation is a required religious model needed to answer the spread of radicalism among students. Therefore, it is necessary to empower students by optimizing their capacities hence they have the ability to counteract radicalism.

KEYWORDS: Religious moderation, education, radicalism

I. INTRODUCTION

The religious moderation model is suitable for a multicultural and pluralistic society composed of various ethnicities, cultures, languages, religions, and belief systems (Chairul Fuad Yusuf, 2016). In an inclusive-moderate context, it functions as a teaching tool that has a social cohesion value. Conversely, when understood based on establishing oneself in other communities, religion plays a disintegrative function that starts with conflict (Fauzan Saleh, 2015).

In Islam, religious moderation theologically focuses on a theocentric creed (Kuntowijoyo, 1991), and it is perceived as the basis of a valuable orientation. The dimension of religious teachings is holistically directed towards, the belief in monotheism with its major focus on the God of mercy and compassion. The divine aspect of religious teachings is unified with its practice, which erodes certain values assuming these are not based on a strong commitment to the one and only God. The theocentric orientation makes humans to actualize their goals and values. This kind of religious scheme is not an exclusive or extreme dogma, rather it highly considers humanistic teachings in social relationships based on love, togetherness, solidarity, freedom, and equality. The basic values of Islam are extremely humanistic and its central goal is to achieve civilization.

Religious moderation serves to strengthen the social ethos in the face of radicalism. The results of a survey carried out by the Wahid Institute shows that the number of people exposed to radicalism has increased, as has been the case with acts of intolerance. Meanwhile, compared to the previous year, acts of intolerance increased by 8%, from 46% to 54% (Tim Red Wahid Institut, 2020). The fundamental level of the participants' religion (population) was extremely high, relatively 372 or 50.7% of a population of 734 people (Yohanes Budiarto, 2015). This extreme school-based ideology continues to spread understanding and its main target are students, and potential youths. Azyumardi Azra and Muhammad Nur Adnan, (2021), stated that students are specially targeted by terrorists and radical groups. The results of the study, proves that in educational institutions the students are usually brainwashed and filled with certain radical ideologies. The survey carried out by the Center for Islamic and Community Studies at State Islamic University Jakarta, stated that radicalism has increased in educational institutions such as schools and colleges. Ironically, it turns out that this heinous act is not only carried out by the students rather, by some teachers and lecturers in the religious field (Addi M. Idhom and Terry Muthahhar, 2018).

Furthermore, social reality is often characterized by acts of intelligence, radicalism, and terrorism. Several events were recorded in respect to the social cognition of a community which exhibited fanaticism and radical action. These include the attack and the holding of hostages at the Mobile Brigade Command (*Kompas.com*, May 11, 2018), the suicide bombing incident that occurred in three churches in Surabaya (*news.idntimes.com*, May 14, 2018), and the explosion at a Flat in Sidoarjo (*Detik.com*, May 14,

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2018). In South Sulawesi, the general public was shocked by the bombing incident at a church in Makassar City, and the Astana Anyer Sector Police, Bandung, on March 28, 2011, and December 7, 2022. These incidents are proof that within the Indonesian social system, the people have the potential for conflict. The spread of the exclusivism-radical religious ideologies involving the use of internet network application, causes the younger generation to become the target subject, because they have easy access to extreme schools of thought.

The students are exposed to radical ideas, because of easy access to social media. This condition has triggered the rapid development of radicalism in religious tertiary institutions. Based on existing data, radicalism continues to spread and targets mostly students, and the younger generations. Besides religious educational institutions play a strategic role in the continuous transfer process from the 4.0 industrial revolution to the 5.0 digital metaverse era. It is feared that the transfer process would not be accompanied by competent human resources due to exposure to radical ideologies. The students need to be protected by subjecting them to proper education.

To counteract radicalism, effective efforts and approaches need to be employed. In regards to this, education becomes a fundamental aspect or venue that facilitates the empowerment of students. Educational institutions have two main potentials, namely (1) structural potential, where all management and functional policies control and regulate the behavior of its students as well as protect them from deviant ideologies, and (2) cultural potential, where all functional learning devices tend to transfer good social values, especially when the educational institution is a culturally-based pluralistic environment. The essence is to appreciate differences that are pluralistic in nature, with tolerance.

II. THEORETICAL STUDY

A. Relevant Study Review

Radicalism has become a persistent socio-religious issue that is studied from various perspectives. The use of the internet to convey its ideologies has led to the emergence of radical ideas in religious-based campuses or environments. The challenges faced by religious educational institutions include (1) sectarianism, where such groups tend to discriminate against those who have different ideologies, (2) the abuse of multiculturalism by discrediting people with different beliefs, as well as (3) the misuse of technology by certain individuals to indoctrinate and sow seeds of radicalism (Gernaida Krisna Pakpahan, et. al. 2021). Therefore, it is necessary to prevent and treat those already exposed with moderation. Lukman Hakim and Edy Sutrisno, (2019), stated that religious moderation needs to be perceived as the mainstream of the Indonesian societal pattern. This is based on the fact that religious moderation is a characteristic of Indonesians and is suitably prominent in a diverse society, especially in these times.

A study entitled "Religious Moderation and Radicalism Ideology in Indonesia" stated that in Islam, moderate religious ideology led to the formation of a curriculum that is in line with its goals (Priyantoro Widodo and Karnawati 2019). It was understood that religious moderation tend to be of significant value when formulated in a moderation-based curriculum that counteracts radicalism. The study entitled "Actualization of Religious Moderation in Educational Institutions" stated that in the context of a multicultural society, these institutions need to be used as a laboratory for religious moderation (Edi Sutrisno 2020). This is because educational institutions have facilities, human resources, planned education systems, and binding normative regulations. A study on radicalism and terrorism emphasized on the fact that certain Islamic educational institutions teach their students fundamentalism and radicalism. The earlier mentioned results show that society, particularly educational institutions, has not been able to appreciate the values of Islamic moderation and their understanding is extremely poor (Andik Wahyun Muqoyyidin, 2017). However, because religious educational institutions are a means of spreading radical ideas, it is necessary to strengthen their functions as an effective means of counteracting radical Islam.

Unlike previous studies, the present one focuses on efforts to empower students through a religious moderation framework in educational institutions that are optimized using its resources and systems. In addition, this is crucial in protecting the youth from radicalism. Empowerment simply means the optimal development of students' capacities, and this should be carried out with a strategic educational approach to yield excellent results. When the function of education is optimized, student empowerment can achieve cognitive, social, mental-psychological, and spiritual maturity as a foundation to face radicalism. Empowerment also means freeing students from social sentiments based on religion, which triggers radicalism in society and causes conflict.

B. Education: A Vehicle for Empowering Students

Education is greatly needed and required by students in the nation's social mosaic experiencing multi-dimensional crises. For example, social, religious, and cultural conflicts as well as character defamation are all caused by an educational system that is not based on humanity and civilization (Juwono Sudarsono, 2008). In the increasingly advanced technological era, the nation still faces humanitarian problems such as violence, anarchy, and conflict. According to Abd. Rachman Assegaf, (2011), peaceful-based education is needed. The National Education System Law Number 20 of 2003 states that national education aids to develop certain abilities, shapes the character of a nation with dignity, as well as boost civilization (Nursyahid, 2003). In addition, the students are expected to be civil as well as have good character.

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Based on an individual aspect, education is a process of developing the personal potentials of each student. Meanwhile, from a social aspect, it is a process of transferring culture from one generation to the next. In other words, the function of education is to transfer quality knowledge and develop ethical behavior. A. Mappadjantji Amin, (2005), stated that it transforms the society in the form of change, actualizing values, and social ethics (A. Mappadjantji Amin, 2005). In accordance with social ethics, every action always aligns with social norms, free from discriminatory behavior, violence, and anarchy. Essentially, the function of education is to develop abilities and competencies as well as to realize good behavior for oneself and the society (Amril, M. 2017). Therefore, it enables students to understand their status and believe in themselves as individuals and part of the society. They need to understand self-concept, which is a set of beliefs about their personality (Shelley E. Taylor, 2009), especially as part of the society.

C. Moderation: Empowerment Materials

Religious moderation is believed to be the best option in dealing with multicultural and plural sentiments in the society. Etymologically, moderation is derived from the adjective "moderate," which simply means not extreme and limited. In Arabic, moderation is derived from the term "*wasathiyyah*," meaning something in the middle of two sides. Meanwhile, in a religious context, it is defined as the practice of religion in a moderate manner, not adhering to an extreme or radical viewpoint as well as not being part of a liberal religious perspective. Moderation is a religious attitude that values tolerance and accommodation to maintain social, cultural, and religious differences as well as noble values in the society.

Religious moderation is a set of norms that can transform multicultural phenomena into a social potential in a cohesive system or strong social-emotional network as well as promote the process of culturalization as a behavioral pattern to accept diversity. In this context, moderation tend to unite differences in beliefs and cultural elements into a strong social cohesive bond. An understanding of religion that loses its disorientation with the multicultural and plural social reality is the root cause of social conflicts (Yunus and Arhanuddin Salim, 2018). Based on this aspect, religious moderation significantly implies the creation of peaceful and harmonious relationships between different religious communities as well as promotes mutual understanding. In terms of faith, moderation consistently upholds the religious truth, while its socio-religious aspect recognizes pluralism and allows for common ground. Abdurrahman Wahid and Eko Setiawan, (2017), stated that every faith is theologically not justified assuming it considers all religions to be the same. However, every religion surely teaches goodness to its followers, including non-believers. Moderation is an absolute aspect of faith, but its values support diversity in social and cultural realities.

The characteristics of religious moderation include (1) balance, namely striking a balance between reason and revelation, worldly and divine, text and context, (2) moderate, namely located in the middle or between two extreme religious ideologies, (3) justice, namely upholding fairness by sharing or offering something in the right portion, (4) tolerance, namely respecting all forms of differences without claiming the truth, (5) equality, namely treating everyone equally without discrimination, (6) consultation, namely holding discussions to reach a mutual agreement, (7) civilization, namely upholding the values of civilization (Al Faruq and Dwi Noviani, 2020).

In socio-religious terms, religious moderation facilitates the strengthening of religion in order to create order and stability in the society. According to Talcott Parsons, religion is an important part of the cultural system. It offers values and beliefs that integrate the pattern of norms directing human conduct (Robert van Rieken, et. al, 2000). Therefore, religion serves as a valuable consensus to maintain the stability of a multicultural society. It creates a conducive condition for the integration of values, which forms a cohesive religious scheme when facing diversity in society. Religion is no longer perceived as values at a doctrinal level but actualized as normative teachings which function (1) as a tool for behavioral control, (2) to protect human dignity, (3) as a social adhesive in a strong and cohesive bond, (4) maintain a balance between radical and liberal religious ideologies, while still open to new perspectives, and (5) promote human values

D. The Significance of Moderation in Counteracting Radicalism

Etymologically, the term radicalism originated from the word *radix*, meaning acting radically and getting to the roots. Specifically, radicalism is an extreme aspect of religion in relation to the social system where its theological beliefs are embodied in the spirit of radical jihad. Hendar Riyadi, (2016), stated that when an individual is wrongly committed to the teachings of jihad, it causes the radicalism movement to create social unrest. Jihad is usually carried out drastically by employing violent and extreme actions or measures (Muhammad Harfin Zuhdi, 2017).

Methodologically, radical Islam does not recognize compromise and is trapped in the process of sacralizing religious thought (Abd. Rahman Assegaf, 2011). Khaled M. Abou El Fadli (2006), referred to such manner of thinking as Puritan thought, meaning this belief is intolerant of religious-based thinking and considers reality as a pollution of the truth. This is because the interpretation of religious teachings is solely based on a literal or textual understanding by intensively prioritizing reading or memorization of the sacred verses of the Qur'an and Hadiths, as a cognitive repository of religion alone. However, it creates a non-substantive understanding of Islamic teachings and even builds an extreme-exclusive perspective. The extension of its ideas is always in conflict with moderate sects and tend to differ greatly from other ideologies. Unlike reformists, it significantly

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influences the moderate trend in contemporary Islam. Some reformist ideas that sparked several controversies when first promoted are presently accepted as the truth by moderate Muslims (Ministry of Religion, 2014).

Radicalism is the cause of an imbalanced religious life that leads to extreme or excessive actions (Edy Sutrisno, 2019). Religion has been exploited to achieve baseless interests and goals, including sociologically. Radical groups continue to convey their ideologies to the young generations through educational institutions where the trend of students exposed to radicalism has been reported to increase. Educational institutions have become a vital target for the spread of transnational ideologies that often undermine nationalism. This is because they are believed to be open to efforts to infiltrate the students' thoughts, as well as easily responded to both socially and cognitively.

In response to the social disorientation of radicalism thoughts, educational institutions need to optimize their functions. Based on this aspect, it is evident that the revitalization of religious moderation in the education system is of great importance. (1) Moderation is adopting the right way to restore religious practices and ensuring these are in line with its main essence hence truly functioning as intended, such as preserving the dignity and status of human beings. (2) It promotes the renewal of religious perspectives following the changing times and development of science. This is because religion truly has the flexibility to respond to and resolve problems according to certain conditions. Furthermore, (3) religious moderation is a way or strategy of maintaining and strengthening the principle of nationalism according to the motto "Unity in Diversity," in respect to the Pancasila as a State Ideology. Religion functions as a diversity glue and a source of wisdom combined with other valuable attributes such as customs, social, and cultural sources.

III. METHODOLOGY

This qualitative study adopted an inductive reasoning approach, where the abstraction processes or phenomena are based on data collection and grouping. It further depicts the object's phenomenon in the learning environment or campus as well as its relationship with the religious attitudes of students and the learning process. This study mainly focuses on the learning environment or campus and its contribution in terms of empowering students to embrace moderation. However, certain issues encountered emerges from various aspects such as perception, perspective, response, emotions, openness, and level of trust in religious ideology.

The data was collected using the following methods (1) observations aimed at the students' attitudes and responses towards educational efforts based on moderation and (2) in-depth interviews with the lecture subjects who understand the issue, being discussed. The Informants were determined using snowball sampling techniques. The domain analysis technique was employed to analyze and explore the entire overview of the study object (Burhan Bungin, 2001). This simply means that the present study is only aimed at obtaining a comprehensive overview of religious moderation, revitalization, and empowerment through education without detailing the components of the object.

IV. RESULTS

A. Typology of Students' Religious Ideology

Based on the results obtained, the objects are students from different Study Programs or Tadrīs within the scope of Tarbiyah Faculty, Parepare State Islamic Institute, such as Islamic Religious Education Study Program (PAI), Social Sciences Tadrīs (IPS), English Tadrīs (PBI), Arabic Language Study Program (PBA), Mathematics Tadrīs, and Natural Sciences Tadrīs (IPA).

Table 1. Perceptions of Students about the Religious Moderation Model Suitable for the Plural Reality

No.	Categorization	Semester-Year			
		Even Semester, 2021/2022 (Frequency-Percentage)		Odd Semester, 2022/2023 (Frequency-Percentage)	
1.	High	93	32,2	89	50,9
2.	Moderate	124	42,9	52	29,7
3.	Low	72	24,9	34	19,4
Total		289	100,0	175	100,0

The data in table 1, shows that the 124 or 42.9% of a total of 289 students in the Odd Semester of 2021/2022, stated that the religious moderation model is suitable for a multicultural and plural society. Meanwhile, 89 or 50.9% of a total of 175 students in the Even Semester of 2022/2023 have a high perception of the model. The determining factors of the varying perception about moderation is due to religious backgrounds, experiences, and references used as the basis for understanding the model. This entire analysis gives an idea of the students' perspective about religious moderation and its significance amid diverse social life. Religious ideology is basically divided into two groups, inclusive-moderate and exclusive-extreme.

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Table 2. Types of Students' Religious Ideology (Moderate and Radical)

No.	Semester/Year	Number	Moderate (%)	Extreme-Exclusive (%)
1.	Even Semester, 2021/2022	289	237 (82,0)	52 (18,0)
2.	Odd Semester, 2022/2023	175	142 (81,1)	33 (18,9)

The data in table 2, shows that radicalism continues to expand its influence. Its determinants are mostly students, perceived as a potential young generational component, strategically positioned for the process of generation shift. However, 52 or 18.0 students out of 289 persons and 33 out of 175 of them in the Even and Odd Semesters 2021/2022 and 2022/2023 were exposed to the extreme-exclusive ideologies, respectively. This indicates that radicalism has a long-term and continuous mission. These students need to be protected through effective policies, methods, and approaches in order to develop themselves as individuals with superior, and commendable social traits.

Table 3. Inclusive-Moderate Religious Ideology

Main Problem		
No.	Attitude and Perspective	Reference
Pancasila as State Ideology		
Relationship between the State and Religion		
Relationship between Muslims and people of different religions		
Pluralism		
1.	Pancasila is accepted and recognized as the State ideology as well as believed to be able to unite a pluralistic society.	Books related to moderate religious understanding.
2.	Pancasila is not against religion because its five precepts do not need to be contradicted by Islam. It is extracted from the nation's noble values, including social-religious activities. Moreover, it offers everyone the freedom to practice their religion.	Using social media facilities in the search for tolerant and inclusive religious understanding.
3.	Accepting and appreciating societal differences, especially religion. All religious people are equal and need not be discriminated against, besides there is no need for the terms majority and minority. Openness to always help each other.	Following tolerant and plural religious studies.
4.	Pluralism is accepted as an asset in communal living because, in diversity, there are ideal values, such as kinship, togetherness, mutual assistance, and equality.	

Table 4. Exclusive-Extreme Religious Ideology

Main Problem		
No.	Attitude and Perspective	References
Pancasila as State Ideology		
Relationship between Pancasila and Religion		
Relationship between Muslims and people of different religions		
Pluralism		
1.	Pancasila is not recognized as a state ideology because they believe that there are other better ones, particularly those originating from religion.	It uses social media facilities in search of radical understanding, both content that is hoax about religious blasphemy, as well as narratives of radicalism content.
2.	Pancasila is not in line with religion because its five precepts are formulations extracted from the nation's noble values where majority tend to conflict with the monotheistic religious beliefs. Moreover, the freedom given to everyone to practice their religion is perceived as being detrimental to Muslims because they tend to receive the same treatment as minorities.	
3.	Relations with people of different religions are accompanied by distrust, suspicion, and even religious social sentiments. There is a view that	

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	people of different religious background cannot harmoniously coexist.	Participating	in
4.	Pluralism is not accepted as equality in communal living. When it is accepted through tolerance, pluralism is exploited by others to strengthen their position and oppress them.	extreme oriented	sect-religious studies.

To address the radical ideological transmission of religious beliefs among students, preventive and therapeutic efforts are necessary. The revitalization of moderate-based education is crucial in empowering students to have a stable mindset and to counter misleading thoughts.

B. The Social Orientation of Education.

Theoretically, socially oriented education, which considered the demands of the society is needed (Abd. Rachman Assegaf, 2011). These societal demands include social ethos, such as friendly, peaceful, loving, and strengthening family ties, without considering certain differences due to religion, ethnicity, culture, and race. The proposed educational model is extremely important in terms of facing the reality of a violent and conflicted social environment. As radicalism continues to penetrate religious educational institutions, it is of paramount importance to create a social orientation awareness, in the form of curriculum development, designed based on a moderate perspective. With a moderate-based curriculum, education always takes into account aspects of peace, calmness, and openness to accept pluralism.

C. Literacy of Moderation.

In the present era, students are faced with the challenge of radical movements. Religious radical movements typically have an ideology based on extreme Islamic teachings (Nuhriison M. Nuh, et. al, 2018). To deal with this, it is important to effectively carry out moderation literacy activities. Religious literacy education is integrated into every field of learning, regardless of the subjects taught, implicit themes of moderation (religion, tradition, culture, ethnicity-tribe) are adjusted to the context of the subject matter. Therefore, every learning requires functional development, including (1) a means of transferring knowledge and human values, (2) serves as an inspirational means by providing references to pluralist figures, moderate fighters, and humanism, (3) a means of sharpening social cognition and building awareness, (4) a social laboratory; by offering a multicultural and pluralistic social life treatment during lectures.

In terms of learning methodology in the lecture system, a dialectical approach is needed, as follows:

Table 5. Moderation Literacy Learning Dialectic Model

Theme: Multicultural and Plural Society	
The Best and Civilized Approach is Moderation or Radicalism	
Stage I	Students Prepare Materials for Moderation and or Radicalism
Stage II	Learning: Use of the Dialectical Method (Group arrangement according to the material prepared)
Result: Social Cognitive Aspects	
Students with a Moderation Ideology	Belief in religious truth according to each individual's faith or religion. Pluralism is understood and accepted as a social reality, and the Qur'an also provides information about diversity. Cooperation and solidarity among citizens are needed, despite differences in religion, culture, ethnicity, and race. Rejecting discrimination among citizens due to differences in religion. The freedom and rights of each religious practitioner is respected, and the social stigma of majority being weak and the minority being strong in terms of socio-economic status is rejected.
Students with a Radical Ideology	The belief in religious truth is only adhered to, although it is not recognized. The understanding of pluralism is not recognized due to the equal treatment as citizens. Muslims as majority need to possess special rights and treatment. Avoiding cooperation and solidarity with other religions as it benefits only them. Disbelief in coexistence with other religious communities and even the presence of social sentiments based on religion.
Stage III	After the Dialectical Thought Process, students' attitudes and reasons, are determined through notes without being given an identity.

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Result: Affective Aspect	
Students with a Moderation Ideology	Recognizing and accepting that moderation is the most appropriate religious model, suitable for a multicultural and pluralistic society in terms of religion, culture, tradition, ethnicity or tribe, and race. Differences should not be used as the reason, why members of the society are unable to receive equal rights and fair treatment.
Students with a Radical Ideology	Radicalism is a religious model believed to be able to fairly improve the social-economic conditions of the community and to elevate its dignity. This is because madmade ideologies are not trusted to improve the condition of the community.
Stage IV	Development of Social Self Concept (Social Self)
Students are asked to reflect on conflict situations in the family or other circumstances, as <i>i'tibar</i> to (understand, feel, and reflect on) the importance of living in a harmonious environment, without mental stress as well as emotional anxiety and conflict.	
Stage V	Students provide Reflection Results Reports

The literacy moderation process requires a set of situations, not just those concerned with the curriculum-learning of the course, but also related to the peaceful and calm campus environment. Situations that reflect a religious attitude are aimed at creating a moderate campus climate. Sociologically, attitudes and behavioural patterns are part of the collective consciousness. According to Emile Durkheim and Robert Van Krieken, et.al, (2000), the reinforcement of collective conscience plays a vital role in religion. Therefore, there is need for a collective awareness concerning religion, in order to create a moderate climate.

Based on this theoretical perspective, the study of religion, realized both through curricular and extracurricular activities, should be directed at social theological teachings in the form of Tawheed with humanistic-theocentric values (Kuntowijoyo, 1999). In Islam, the aspect of belief is fundamental, and Muslims are expected to always be consistent and firm. Although, belief in Islam is not exclusive in nature, and closes the space for religious differences, while in the inclusive aspect it has exceptional human values.

D. Modifying the Moderate Environment.

Basically, the religious education environment can be modified into a moderate climate because it contains instruments of noble values. The actualization of religion in the campus environment is evident in the attitudes and behaviors of its subjects. This is a treasure trove of values that contribute to the students’ religious and social attitudes. Imam Suprayogo, (2015), stated that from a social perspective, religious identity functions as a social glue. To achieve this, it is necessary to build a similar perception of religious identity and then create collective awareness that is manifested in attitudes and behaviors.

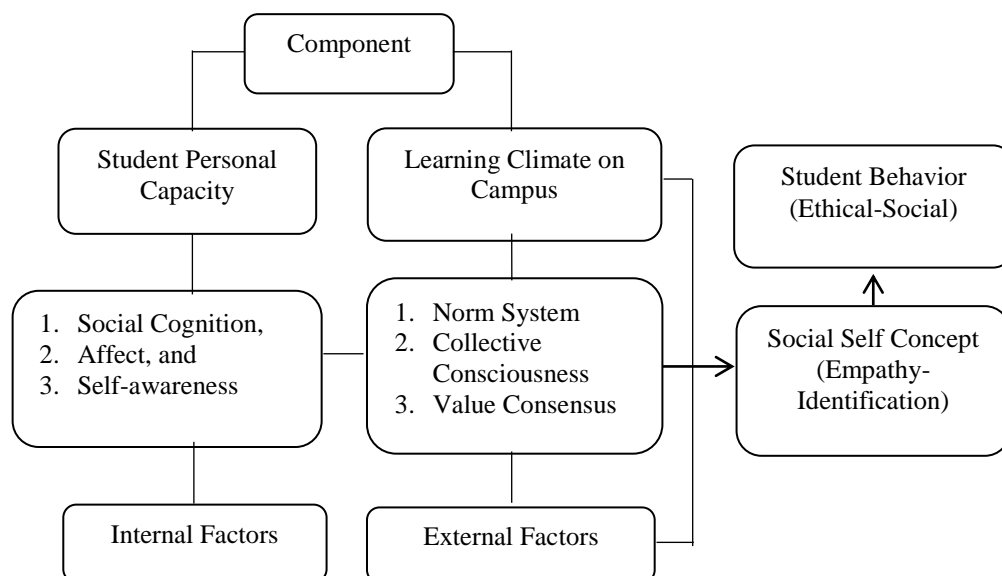


Figure 1. A climate moderation scheme for religion in the campus environment, as follows;

Religious higher education institutions, in some ways, tend to contribute to the students’ attitudes. In the campus environment, some situations-stimuli and even behavioral patterns serve as a guide to the students’ religious attitudes in the direction of accepting and recognizing differences due to diversity. Meanwhile, in figure 1, it is evident that (1) the student’s personal capacity (potentials) entails interacting with each other as well as influenced by their learning environment, (2) the students’ capacities

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consist of social cognition, and affection, including self-awareness. All three tend to interact simultaneously with the campus learning environment. A social sub-system consists of elements such as a system of norms which serves as a guide for behavioural basis. This norm system has undergone a process of culturalization or become a behavioral pattern for all campus residents. Its main source, is religious teachings. This is implemented as a collective awareness that has become a consensus of values. The function of regulating, controlling, and managing behavior leads to orderliness and moral uprightness. When virtually everything is based on the principles of moderation, especially the educators' attitudes, and behaviors, then it will clearly manifested in a system of ethical, human and social values, which are important for students. (3) Moreover, when there is a reciprocal interaction or good stimulation between the students' capacities and the campus environment as a social sub-system, its effect is directly felt on the students' self-development.

Students cannot simply be seen as recipients of knowledge, without possessing social values developed through understanding. Regardless of the type of knowledge being instilled in them, the goal should be to simultaneously shape their social and emotional development toward maturity. In this way, students become sensitive to differences understood as potential values rather than as problems that could cause disharmony. Moderate literacy should also encompass the students' social emotions, such as their attitudes and awareness of cohesion amid social diversity. Besides from learning through education, it also requires a process of transferring experience. Learning aims to gain experience about attitudes, perspectives, and ways of life through direct social interaction with different communities, such as community service activities. Similarly, student organizations need to be facilitated to carry out social activities based on diversity. The outcome is the transfer of life experiences and values directly from the society.

CONCLUSIONS

Radicalism, with its extreme ideological and disorienting beliefs in social relationships, rejects the reality of a multicultural and pluralistic society. The basis of this rejection is (1) the absolute truth of the religious beliefs held by an individual, and (2) the absence of equal rights due to diversity. The teachings or transmission of extremely religious ideologies continues to spread through online media, and its target is potential students. As a result, several students have been exposed to these extreme ideologies, which negatively impacts efforts to prepare a high-quality, characterized, outstanding and well-mannered generation. Education based on moderation is needed to counteract the infiltration of radical ideologies. Its effectiveness can be achieved by revitalizing the functions and systems of education. In general, (1) education orientation; requires the reorientation of a civilized society through the strengthening of a moderate religious curriculum, (2) integration principle; implementing literacy-education moderation by maximizing educational curricular activities. Integrating learning to understand religious moderation with lecture activities, where the technique used is to adjust the theme of the discussion to the contextual aspects of religious moderation, (3) in terms of methodology, a dialectical approach was used to discuss moderate religious issues, and (4) developing a moderate environment on campus where collective awareness and consensus of values has been implemented.

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