



Strengthening Moderation of Islamic Education to Overcome Terrorism

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Abstract

This research aims to explain the moderation of Islamic education in the component of curriculum objectives. The global Covid-19 pandemic, which has made the world community damage their economic resources and life, has not reduced the series of attacks committed by terrorist groups in various parts of the world. On March 20, 2020, ISIS attacked seven countries; Egypt, Niger, Nigeria, Philippines, Somalia, and Yemen. The new paradigms of Islamic educational moderate curriculum will prevent the fundamentalism and terrorism which are increasingly prevalent in some Islamic educational institutions today. Because the weapon of security forces in counter-terrorism only kills terrorists but could not change their minds and behavior typically. In some schools, as reported by Islamic Research and Societies Centre Jakarta Islamic State University (2020) about the religious attitude of students towards intern and extern minorities group, noted: That 1 in 3 students of university Students was intolerant of religious practice. This research uses the qualitative method in a phenomenological variant to get the actual data from the informer's consciousness through observation and interviews with some structural employees and all religious teachers of Al- Azhar Islamic High School. The data analysis used Miles and Hiberman's approach, and its validation was technical triangulation. The researcher found the applied curriculum objectives at Al-Azhar Islamic High School either in educational objectives or its learning process as follows: 1. Mindset of integration 2. Religious and Smart attitude 3. Acting in good relations with others.

Keywords *interconnected, balanced, smart, religious*

INTRODUCTION

The global Covid-19 pandemic, which has damaged the world community's economic resources and life, has not reduced the series of attacks committed by terrorist groups in various parts of the world. On March 20, 2020, ISIS attacked seven countries; Egypt, Niger, Nigeria, Philippines, Somalia, and Yemen. Pakistan's Embassy in Kabul on 12, 2022, suffered a terrorist attack from hideouts in Afghanistan, and a suicide bomb at Istiklal street, known as "independence caddesi," the heart of Istanbul city on 11, 2022 was hit by a huge explosion, wounded at least 53 people, and killed 6. The suicides identified Syrian women linked to the ISIS group. Those groups destroyed some Islamic educational institutions as new kind phenomena in Syria and Iraq and rebuilt new ones according to their faces and ideology. So that new school design becomes a breeding ground for terrorism, fundamentalism, dogmatic, ego rigoristic, and verbalized learning systems. In Indonesia referring to the Setara Institute report (2021) shows that the most common types of violations against freedom of religion and belief (KBB) in 2020 are acts of intolerance. In his records, there are 32 cases related to religious blasphemy, 17 cases of refusal to establish a place of worship, and 8 cases of prohibiting worship activities. Furthermore, PPM UIN Jakarta (2018) states that half of school/madrasah teachers in Indonesia have radical and intolerant views. Their presence is up to 50.78 percent. The survey involves 2,237 teachers, and the sample used is 1,118 school teachers and 426 madrasah teachers. In addition, PPM also released the results of a 2017 survey on students' and students' religious attitudes towards internal and external religion, with a population of 1,522 students and 337 students in 34

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provinces. According to this survey, 51.1 respondents have intolerance towards minority Islamic sects, such as Shia and Ahmadiyya, and 34.4 respondents have intolerance towards other religious groups. The Indonesian government, in response to the phenomenon of radicalism and terrorism today, campaigns for Mental Revolution and Development, which is outlined in Presidential Regulation No. 18, 2020, in the 2020-2024 RPJMN, and appoints the Ministry of Religion and several state institutions which are related, to be the leading mainstream sector of the matter.

Based on research conducted by Keita Djakaridja (2015) that the internalization of the values of religious moderation in Islamic education curriculum materials, such as tolerance, harmony, human brotherhood, and others, is no less important than the material on matters of faith and worship. Therefore, reviewing the curriculum of Islamic education is very urgent so the mission of Islamic education is in line with the primary mission of the Prophet Muhammad SAW for the perfection of human morality.

LITERATURE REVIEW

The Islamic education that should be at the front line of the nation's character building is being questioned. Some alumni of the institutions were affiliated with international terrorist networks such as ISIS in Iraq and JAD in Egypt and inclined easily to takfiri (pagan) mindsets in groups with different religious points of view. Moreover, dishonesty is looking at the truth as if it only belongs to a particular individual or group linked to it.

Definition of Moderation

The word moderation etymologically is taken from the Arabic "الوسط" which has various meanings: The name of a place between its two ends, for example; I hold it in the middle of this rope, and I break it in the middle of the arrow, and I sit in the middle of this house. Another example is a necklace worn by a woman. The middle part is the most beautiful position because in its middle-looking hanging jewelry. For a jockey, when riding the horse, the middle seat of the back horse is the best. (Mohammad bin Mukrim, tt, 426). The moderation's meaning as an adjective is the best and the noblest, for example, the best shepherd field in its middle part. The term *Washatiyah* also means fair play. In Arabic dictionary mentions *محركة من كل شيء أعدلته* that justice is the driving force for everything. (Ismail bin Hamad al Jauhari, 1990:304) Moreover, sometimes also meant the highest, as narrated in the words of the Prophet: "If you ask to gain heaven, then ask for Firdaus heaven, because it is the highest heaven" (HR: Bukhari). According to Mahmud Abbas al-Aqqad, moderation is the most commendable characteristic, and it can be used as a measure of logical clarity level and psychological health of personality. The critical indicator of moderate people can be measured on the beneficial rate of their actions, and they will not be prevented from reaching the highest and most perfect level if asked to do so (Abbas Aqqad, 2005: 207). In many literatures, the term moderate contains the following meanings: Superior, fair, and balanced (Qodi Abd. Rasyid, 2010: 89). Moderation in Islamic education means there is moderation in patterns of thinking, behaving, and acting as appointed in the objectives of the curriculum so that it becomes a school culture and learning culture.

Religious Moderation Values

Based on the Bogor Summit decision on moderation (M. Zainal Anwar. et al., 2020), which took place on 1-3, May 2018, attended by Grand Sheikh Al-Azhar Egypt Ahmad Tayyib and more than 100 scholars from around the world. They agreed that there were seven values of religious moderation, then refined by the Indonesian Ministry of Religion into nine values, namely:

1. Balance (Tawazun)
Tawazun is derived from the word *tawazana, yatawazanu tawazun*, which means "Balance". It frequently means giving something to its rights without any additions or subtractions. (Lajnah Pentashihan Musaf al-Quran, 2017:32). Balance is the nature of the world. Allah created this nature and its contents in Balance. The Balance in the food chain, solar system, rain, and others, if the Balance of nature is not maintained, will undoubtedly bring disasters.
2. Tawassuth (Middle-way)

Tawassuth means taking a central place between its marginal position, and the moderate attitude is an attitude that is not too right (fundamental) and too left (liberal). Becoming moderate in belief is not too fundamental and liberal, so it will be safe from deviant and misguided interpretations and behavior in practicing Islamic values. Middle-way attitudes can cooperate with any level of society, lead to harmony and prosperity in life, and stay away from all forms of extremist approaches (Hamdi Abdul Karim, 2019).

3. Tasamuh(Tolerance)

Tasamuh is etymologically derived from the Arabic word, which means tolerance. In Arabic, it derived the word from its original samah, samahah, and musamaha, synonymous with generosity, forgiveness, ease, and peace. Tasamuh means to tolerate or accept things lightly and easily to accept the differences with pleasure. (Irwan Masduki, 2011:36).

4. I'tidal (Straight and firm)

The word I'tidal can be translated straight and firm, taken from its original word اعتدل , which means putting something in its place or performing the rights and obligations under its proportions, not added or subtracted. The word I'tidal is an implementation of the commendable nature of justice of God's command to every human being. An example of I'tidal is the type of cow that Allah instructed Israel's children not to be an old cow or a young cow but a cow of the best kind and color.

5. As-Shura (consultation)

The word الشورى can mean to drill, offer yourself, or ask for opinions or advice, and generally, it is interpreted as asking for something. Meanwhile, Ragib al-Ashfahani states: Expressing an opinion by returning part of it to another part, namely weighing one opinion with another to get an agreed opinion, then ash-shura can mean a consulted affair. (Al-Alusi, 1415 :41).

6. Al-Qudwah (Exemplary)

Maw rid Dictionary, compiled by Al-Baalbaki, defines the word Al-Qudwah as the setting an example, presenting a model, and a good role that could be exemplified in life. In this rapid information era with the advances in science and technology, the presence of the sincerely Ulama and intellectuals seriously very needed to provide real examples in the practice of life. (Asma' bint Rasyid, tt: 7).

7. Al-Launfu (Non violence)

Violence in Arabic is known as the term Al-Unfu, which has several synonyms such as; At-Thatarruf, Al-Ghuluww, and Al-Irhab. The antonym of the term above is Ar-Rifqu which means gentle and affectionate. Abdullah and Najjar defined Al-Unfu as using violence to impose his will and opinion (taking the law into his own hands). (Lajanah Pentashihan Mushaf Al-Qur'an Ministry of Religion, 2014:97). We often read and listen to the following two hadiths of the Prophet. However, they are seldom recited and contemplated, so humans often commit tyranny and violence against others. The Prophet said: "الدين المعاملة" Meaning: Religion is muamalah, and the second hadith (المسلم لم الناس لسانه). The two hadiths warn on how difficult it is to maintain true association and friendship between humans, so revelations must be sent down to instruct them that religion is a matter of muamalah. Meanwhile, in a good way, every Muslim to adhere to his religious identity must save others from his tongue and hands. (Zaki Najib Mahmud, 1993:300).

8. Al- Muwatanah (Nationalism)

Sahifah Medina, known as the Madinah Charter, became a milestone in the birth of other charters related to human rights and responsibilities as residents. The main message in this charter is to officially confirm two things: 1) The birth of an Islamic State. 2) The fusion of all residents of different ethnicities, cultures, and religions into ummah Wahida (one nation). The following are excerpts of the main contents of the Medina Charter:

Bismillahirrahmanirrahim: The message of Muhammad the Prophet, who was Umi (unable to read and write) to all Muslims and Believers from the Quraish and Yathrib groups and all their followers who lived and fought with them. They are a nation, not individuals. Furthermore, the message to all the Jews of Bani Auf and their followers, they are part of the Muslims. All groups of believers and groups of Jews and their followers are with their respective religions, except those who do wrong or sin. The Muslim and Jewish groups are obliged to spend their wealth for the state and cooperate against those who want to destroy the integrity of all citizens bound by this charter. They must also advise each other and do good deeds without sin. (Ibn Katsir, 1976:2321).

9. Al-I'tiraf bil uruf (Friendly culture)

Culture in Islam is the embodiment of reason, taste, and intention/work produced by humans based on the values of Islamic teachings. Allah has given humans the ability to develop a life and get it beneficial for their life. Culture is a human product from the creation of flavors and works, so each region and even country made its very diverse cultural products. (Religious Ministry, 2020: 64). In QS, Al-Nahl (16): 123 Allah says:

Then We revealed to you (Muhammad), "Follow the straight religion of Abraham, and he is not a polytheist."

In this verse, Muslims are ordered to preserve the culture of Prophet Ibrahim because it does not seem to contravene Islamic teachings, and he is not a person who disobeys Allah. Being friendly to the culture and accepting that it does not contradict Islamic teachings does not violate the instructions of the Qur'an. These nine Islamic teaching values are suitable parameters for identifying moderate or extreme individual characters. And these parameters are very elastic and may differ from one region to another because the meaning of moderation is quite dynamic and develops in line with the changing times and places.

Islamic Educational Curriculum

Religious education institutions, either Islamic boarding schools or madrasas, from their first appearance to carry out the Islamic mission as *Rahmatan Lil Alamin* and the apostolic mission of the Prophet Muhammad, for the perfection of human morals/*Makarimal Akhlak* (Ilyas Ismail, 2013). These two Islamic doctrines produced three foundations of Islamic teachings, consisting of faith, worship, and muamalah, and put the last as a measure of the actions of each Mukallaf whether it is in the right part or not in dealing with the Creator and Human beings. Religious education in all religions prioritizes building characters to maintain identity, culture, and religious teachings. Moreover, forming a noble character is the primary goal of Islamic education. The nation character building to civilized and pious youth in Education goals of Indonesia shows the essential role of Islamic Education to create it is a fact. (A.Rahman Shaleh,2005).

إنما الأمم الأخلاق ما بقي.. فإن هم ذهبت أخلاقهم ذهب

The progress of the ummah depends on its persistence in moral values maintenance, and if those values are abandoned, wait.. for their destruction.

Jack Seymour, in his book "Mapping Christian Education: Approaches to Congregational Learning," divides two models of religious education: (1) Religious education "in the wall." According to him, this model only focuses on one religious teaching and has no connection with other religions. Religion is used for absolute truth for individuals without paying attention to other religions. (2) Religious education "at the wall" is an educational model that is not only focused on the religion he adheres to but it also has access to other religions and uses general terms in front of the public or followers of other religions. This phase is a transformation of belief by studying and appreciating the beliefs of others and having a dialogue with them. (Jack Seymour, 1997:51). Tabita K. Kristiana (Tabita K. Cristiana, 2009:173-191). Complementing the model introduced by Seymour with religious education "beyond the wall" means applied religious education that helps students to live together and collaborate despite different beliefs or cultural backgrounds to create peace, justice, and harmony among human beings.

Recently, the globalization of curricula which is based on global interests focusing on universal human values has risen in some parts of the world for sustainable development and peaceful societies (Marope, 2019). This kind of curriculum design can be found in every modern curriculum on modern and moderate principles base. Educational experts mostly believe that curricula such as modern and moderate designs can prevent the rising of fundamentalism and extremism in the school environment (Ardiansyah,A., et all.,2022).

The Islamic Educational curriculum, according to Khomis Syaunq (1995:22), is a series of facts, criteria, values, knowledge, skills, and experiences provided by Islamic education institutions to students to make them perfect human beings. So that they can become caliphs on the earth by contributing positively and effectively to the prosperity and quality of life in a divine way. The Islamic curriculum, which is based on the principles of Islamic teachings "Rahmatan Lil Alamien," is one of the global curriculum models. It is an alternative model for resolving current world conflicts as warding off extreme fanatics, hatred between groups and other groups, and so on (Khomis, 2018:197). Meanwhile, Hamdi Abdul explains that the main idea of the Middle Islamic education curriculum is a structured curriculum that is moderate in its view, comprehensive, and integrated, as shown in the mission of Islamic teaching to whole Muslims around the world to get convertible life in here and after (2019:3)

The curriculum's existence is the heart of education, and its success and fault depend on its model and purpose. The curriculum is directed, and the design and objectives of the curriculum determine the outcomes of the student's model. If it does not adhere to moderate principles in the curriculum, it will undoubtedly give fertile birth to extremism and terrorism.

Terrorism

In the Indonesian Dictionary, terrorism comes from the word terror, which means the attempt to create fear, horror, and cruelty conducted by someone or a particular group (KBB, 2008). In the Arabic language, the word terrorism translates with *Irhabi*, derived from the word *Arhaba-Yurahibu Irhaban*, to make fright and horror. Meanwhile, terrorists are traits of people or groups who choose violent and frightening methods to achieve their own desired goals. The word *Irhab*/terror in the Qur'an reference has various meanings, sometimes it means piety, as stated in Al Baqarah: 40, An-Nahl:11, An Biya': 90. Sometimes it means fear and horror, QS, Al-A'raf: 116. and sometimes it means good prevention and anticipation on a military scale. Sometimes it means fear and horror, QS, Al-A'raf: 116. Sometimes, it means good prevention and anticipation on a military scale. So, the word terrorism can be interpreted as fear, horror, violence, etc.

METHODOLOGY

This research uses the Qualitative method in the Phenomenological variant. As a philosophy and method of thinking introduced by Edmond Husserl (1920), phenomenology is not just a method of knowing something. However, it is intelligent management to interpret and make meaning used to understand human life at its consciousness and perspective level. Data was collected through interviews, observations, and documentation using concepts and practice moderation. At the same time, the samples used were structural employees and all religious teachers in the institution, Applying interviews with Head Master of Al Azhar High School 04 & 05, and Deputy head of curriculum division, and the number of Islamic teachers. Data analysis used the Miles and Haberman approach, beginning with Data Collection activity, Reduction, and Validation. The Data Validation appraisal used Technical triangulation to affirm the conformity and connection between various data which was collected as proof of its validity.

FINDING AND DISCUSSION

According to the information obtained from the official website of Al-Azhar Islamic High School 08, it is stated: "This school is an educational institution with the vision: Strong believe, noble character and acceleration in high achievement." The school's motto is Religious, Smart, Confident, and Visionary. In implementing this mission and motto, Al-Azhar High School has three areas of activities: Da'wah, Social, and Education. Al-Azhar itself has the spirit to accommodate the educational needs of children from parents who are economically well enough. The curriculum at SMAIA referred to 100% National Education curricula combined with a local curriculum known as "Aquba," it contains three compulsory subjects: Religion, Qur'an Hadith, and Arabic. Because of the

addition of Aquba's material, the study duration at Al-Azhar is relatively long compared to other high schools in general. Based on the Deputy Chief of the Curriculum division, it is noted that the curriculum explains that all programs and activities at the school integrate all subjects with Islamic values. In addition, all students must undertake exceptional learning in the field of religion, for example, starting with reading the pledge, reciting al-Qur'an and its translation, and reading the hadith at the beginning of learning activities. Integration of Science, Technology, and Islamic subjects classifying all subjects based on the essential competencies of each lesson, then presentence the verses of the Qur'an or Hadith correlated with each lesson. The other simple word presents aspects of Islamic material learning and science and technology. Here are some extracurricular activities which could find at those schools below:

- Reading the Pledge together
- Tadarrus al-Qur'an, and prayer-Dhoha
- Praying Dhohur in a congregation-
- Being an Imam and a preacher for Friday prayers-
- Strengthening the Qur'an Tahfeez and Tahsin.
- Computer -Takei Wando, - Art dan languages

In addition to the above routine activities, there are other incidental activities of intellectual, social, and feeling loyalties to religion and nation, including:

- Commemoration of Islamic holidays (PHBI)
- Commemoration of national holidays (PHBN)-Provide compensation to orphans at least every two months from the results of infaq collected by students-
- Exercise to carry out qurban starting from financing buying animals, slaughtering, and distributing to people in need-
- Quick School Training and Education is held annually at the Al-Azhar Education and Training Center Cikembon
- Actively participates in the Al-Azhar Science Olympiad (OSA), and the Al-Azhar Creation Show (UKA) and Al-Azhar Festival Art Sport Science Competition (AVASSCO)

In determining the ideal model of Moderate Islamic Education in educational institutions, as anticipation towards terrorism rising in the school environment, based on the findings data at Al-Azhar Islamic High School 04 & 08 Bekasi City obtained through interview data and documentation, as well as observations, and after making identification, those data were mapped into three categories, namely; 1. Moderate mindset 2. Moderate attitude. 3. Moderate action. Those categories as the extracurricular activities to build the student's character of moderation, as shown below:

Leaning categories	Al-Azhar Islamic High School 04	Al-Azhar Islamic High School 08
Moderate Mindset	Integration texts and contexts	Integration texts and contexts
Moderate Attitude	Recite Do'a Al Azhar Pledge at the beginning of learning. Leadership. Music	Religious, smart, confident, visioner, leadership, democratic, love to religion and state
Moderate Action	Oration Drill, Leader of Prayer, hadrah, Reciting, and Momirizing Al-Qur; an, thinking of universe,	Fund Rising, Camp Tahfidz & Tilawah, Olympiad of Sains, Drum band, Marawis, Martial art, Education and learning center Mora cembong

Applied curriculum objectives at Al-Azhar Islamic High School either in educational objectives or its learning process:

1. Moderate Mindset (binding the text and context)

The learning process in High School Al-Azhar 08 uses a moderate mindset in understanding the Qur'an and Hadits. The teacher dealing with the Islamic references should see first the existing text, which is the primary method in dealing with this holy book. Secondly, he should see further

through the context in the form of logic, empirical facts, and existence of social conditions. The text's approach used while it Qathii/form and meaning of the text are clear and easily understood. It should understand only what the texts say textually, and usually related to the basis of faith and worship. When the texts are Dhanni/vague in their meaning, they should use the contextual perspective, usually in *muamalah*/human affairs and worldly matters. According to Masdar Hilmy, there are several reasons on the reason why it is necessary to understand Islamic teachings based on context: (1) People who lived during the prophet's time were not empty from the cultural order at the time the text was revealed, even some cultures at that time were recognized by the text, so it was found some parts of the text have Arabic characteristics. (2) Sometimes, the textual understanding does not represent Islam's primary mission, *Rahmatan Lilalamin*. (3) The contextual understanding of Islamic holy texts signals that all people, whenever and wherever, are always considered positive-optimistic views by Islam. Such unique beneficial behavior is adopted from the existing social order (Masdar Hilmy, 2019: 404). Mono-religious learning tends to raise some doctrines and stupidity, thus providing an easy way for mental disorders and extreme and violent attitudes. The dialogical tradition in learning and critical thinking is an essential tool in creating students with a moderate understanding.

2. Moderate Attitude (religious and smart)

To socialize Islamic characters that are religious and smart, the school makes a daily tradition for all students to line up to read the *iqrar* and perform prayers before the learning class begins. The texts of the Pledge and the prayers are read as follows:

In the name of God, the Most Gracious, the Most Merciful, I witness that there is no god but Allah, and I witness that Muhammad is the Messenger of God, I am satisfied with Allah as my Lord, and with Islam as my religion, and with Muhammad as a prophet and messenger, and with the Qur'an as a leader and judge, Lord, increase me in knowledge and grant me understanding.

Several school activities as a co-curricular category aim to increase the competency of sciences parallel with Islamic knowledge, as well as training to develop a sense of love for the environment and social conditions, as reflected in the following activities:

- Tafakkur Nature by visiting certain places
- Camp Tahfidz for strength Qur'anic memorization
- Works shop and seminars, on nation and Islamic topics

3. Moderate Action (khusnul muamalah/ Good human relation)

Religious performance with others is built on the principle of a good association with others, either when dealing with the same belief or dealing with different beliefs. The principle of husnul muamalah comes from the QS, Al-Mumtahanah (8): 8, which reads:

Allah does not forbid you to do good and to do justice to those who do not fight you in religious matters and do not expel you from your hometown. Verily, Allah loves those who act justly.

Moderate action is shown in the keeping of husnul muamalah/good human relation with humankind at all, regardless of social background, faith, or ethnic differences, as long as they do not fight and threaten the existence of us as believer citizens.

Al Azhar Islamic High School, one of the leading and top schools in Bekasi City, always maintains a close and good relationship with other schools, especially Masyrudini Christian High School and BPK Penabur Christian High School, which are located next to the schools. A good relationship is proven by exchanging experiences and implementing joint programs with Christian Schools, such as sports activities, arts, and others.

CONCLUSIONS

Moderation of the Islamic education model has three components in its curriculum objective, namely: 1. The mindset of students in understanding the Islamic reference should use the text and contextual approach, 2. The student's attitudes or characters are thoughtful and religious proportionally and sustainably. 3. The students' actions and expressions show a good correlation and collaboration with the whole human being regardless of beliefs, ethics, cultural differences, and so on. Hence, it is the resume that the straighten moderate Islamic education to overcome terrorism and radicalism when the objective of its curriculum elaborates three essential competencies, consisting of the mindset of integration, religious and intelligent attitude, and showing good human relation to others, regardless of the differences of culture, faith, etc.

LIMITATIONS & FURTHER RESEARCH

Straightening moderation values in High School curriculum has been the most attractive issue recently, ironically, due to the limitations of the condition and circumstances of the Author, this research is limited to the objective component of the Islamic education curriculum, and the object is limited to Al- Azhar Islamic high school 04 and 08 Islamic in Bekasi city West Java, so it needs further research regarding this topic area and other components in the Islamic education curriculum, such in material, method, evaluation, and other aspects, to cover more extensive and more protracted object research to fulfill the gap in this research.

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