MODERATE ISLAMIC EDUCATION AS AN EFFORT TO DERADICALIZE STUDENTS

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Abstract

The phenomenon of radicalism among students has become a serious concern in the world of Indonesian education. This study aims to examine the role of moderate Islamic education as an effort to deradicalize the school environment. Using a qualitative approach with literature study and document analysis methods, this study explores the concept of religious moderation in the context of education, the implementation of wasathiyah Islamic values in schools, as well as the challenges and effective strategies in implementing moderate Islamic education. The results of the study show that moderate Islamic education has a strategic role in shaping an inclusive, tolerant, and non-violent religious understanding among students. The implementation of moderate Islamic education requires a holistic approach that involves curriculum, dialogical learning methods, teacher competence, and educational ecosystem support. This study recommends strengthening religious literacy, developing critical thinking, and collaboration between schools, families, and communities in efforts to deradicalize through moderate Islamic education.

Keywords: moderate Islamic education, deradicalization, students, religious moderation, wasathiyah

INTRODUCTION

Indonesia, as the country with the largest Muslim population in the world, faces complex challenges related to religious understanding and practice in the contemporary era. One of the challenges that has become a serious concern is the phenomenon of radicalism and extremism that has begun to penetrate the world of education, especially among students (Azca et al., 2018). Various studies show that there are indications of exposure to radical ideologies in the school environment that can threaten the integrity of the nation and the values of Pancasila as the basis of the state.

Radicalism in the religious context refers to an ideology or school that wants drastic social and political change by using extreme means, including violence (Mubarok & Hamid, 2018). Among students, radicalism can manifest in various forms, ranging from intolerance to differences, rejection of national values, to support for acts of violence in the name of religion. This phenomenon cannot be underestimated considering that students are the next generation of the nation who will determine the future of Indonesia.

Surveys conducted by various research institutions show worrying data. Research by the Wahid Foundation in 2017 found that some students in Indonesia are exposed to radical content through various media, including social media and social environments (Hamid, 2019). Other findings suggest that a superficial and exclusive understanding of religion contributes to students' susceptibility to radical ideologies. This condition is exacerbated by the ease of access to information in the digital era which allows the massive and structured spread of radical narratives.

Facing these challenges, moderate Islamic education is one of the strategic solutions in efforts to deradicalize students. Moderate Islamic education is based on the principle of wasathiyah or moderation which is a fundamental characteristic of Islamic teachings (Hilmy, 2013). The concept of wasathiyah emphasizes balance, justice, and a middle way that avoids extreme attitudes in religion. In the context of education, the moderate approach not only teaches aspects of religious rituals, but also instills universal Islamic values such as tolerance, peace, justice, and respect for diversity.

The importance of moderate Islamic education is increasingly receiving attention from the Indonesian government through the religious moderation program launched by the Ministry of Religious Affairs. This program aims to promote the understanding of Islam that is rahmatan lil alamin, which is Islam that brings grace to all of nature, not just to certain groups (Ministry of Religion of the Republic of Indonesia, 2019). In the context of education, religious moderation is integrated into the curriculum and learning practices in schools, especially in the subject of Islamic Religious Education.

However, the implementation of moderate Islamic education in schools faces various challenges. These challenges include teachers' lack of understanding of the concept of religious moderation, limited comprehensive learning resources, counter-productive external environmental influences, and resistance from groups that carry exclusive understanding (Asyhar, 2021). In addition, learning methods that are still conventional and lack dialogue are also obstacles in instilling moderation values that require in-depth and contextual understanding.

This research departs from the urgency to comprehensively examine the role of moderate Islamic education in efforts to deradicalize students. The focus of the research includes the conceptualization of moderate Islamic education, its implementation strategy in schools, and its effectiveness in forming moderate religious understanding among students. With a deep understanding of this, it is hoped that recommendations for more effective educational policies and practices can be formulated in preventing radicalism in the school environment.

Theoretically, this research contributes to the development of a contemporary Islamic educational discourse that is responsive to the challenge of radicalism. Practically, the results of the research are expected to be a reference for education practitioners, policy makers, and education stakeholders in designing and implementing deradicalization programs through moderate Islamic education. Furthermore, this research is expected to strengthen the role of schools as a fortress of defense of Pancasila ideology and national values in the midst of the threat of radicalism and extremism.

METHOD

This research uses a qualitative approach with the type of literature research or library research. The qualitative approach was chosen because this study aims to understand the phenomenon in depth and holistically related to moderate Islamic education and deradicalization among students (Creswell, 2014). Literature research allows researchers to analyze a wide range of literature, theories, and previous research results that are relevant to the research topic.

The data in this study is sourced from primary and secondary literature. Primary literature includes textbooks, scientific journals, research articles, and official policy documents related to Islamic education, religious moderation, and deradicalization. The secondary literature includes popular articles, news, and publications of research institutions that provide context

and supporting information. Data sources are collected through browsing academic databases, digital libraries, and educational institutions' repositories.

Data collection techniques are carried out through documentation and literature studies. Documentation involves the systematic collection and recording of various written documents relevant to the research topic (Bowen, 2009). This process begins with the identification of keywords such as moderate Islamic education, deradicalization, religious moderation, wasathiyah, and student radicalism. Furthermore, literature searches were carried out through various databases such as Google Scholar, JSTOR, ProQuest, and repositories of higher education institutions in Indonesia.

Data analysis uses the content analysis method. Content analysis is a research technique to make replicable and valid inferences from texts or other meaningful materials (Krippendorff, 2004). In this study, content analysis was carried out through several stages. First, data reduction by identifying, classifying, and selecting literature that is relevant to the focus of the research. Second, the presentation of data by systematically organizing information based on research themes. Third, drawing conclusions by interpreting the findings and integrating them into the conceptual framework of the research.

To ensure the validity of the data, this study uses a source triangulation technique. Source triangulation is carried out by comparing and checking information obtained from various different literature sources (Patton, 2002). This is important to ensure the consistency and credibility of the research findings. In addition, the researcher also conducts peer debriefing by discussing with peers and experts to get input and validation on data interpretation.

The limitation of this research lies in the nature of literature research that does not involve the collection of empirical data directly from the field. Therefore, the research findings are more theoretical and conceptual. However, literature research has the advantage of providing a comprehensive overview of the state of the art research topic based on a broad and in-depth literature review. The results of this study are expected to be the foundation for further research involving field research for empirical validation.

RESULTS AND DISCUSSION
The Concept of Moderate Islamic Education

Moderate Islamic education is rooted in the concept of wasathiyah which is etymologically derived from the Arabic word wasath which means middle, middle, or balanced (Al-Qaradawi, 2010). In the religious context, wasathiyah refers to a moderate attitude that avoids extremism both in the form of excesses and reductions in the practice of religious teachings. This concept has a strong normative foundation in the Quran, especially in Surah Al-Baqarah verse 143 which refers to Muslims as wasathan ummatan or a moderate and just ummah.

From an educational perspective, Islamic moderation does not simply refer to the middle position between the two extremes, but rather a balanced attitude based on the principles of justice, tolerance, and wisdom (Hilmy, 2013). Moderate Islamic education emphasizes comprehensive, contextual, and inclusive understanding of religion. Comprehensive in the sense that it emphasizes not only the ritual aspect but also the social, moral, and intellectual aspects. Contextual means understanding religious teachings in relation to the realities of time and place. Inclusive refers to openness to diversity of thought and respect for differences.

According to Azra (2016), moderate Islamic education has several fundamental characteristics. First, tawazun or balance between worldly and ukhrawi aspects, between reason

and revelation, between individual rights and social obligations. Second, tasamuh or tolerance for differences of opinion, belief, and religious practices that do not conflict with the fundamental principles of Islam. Third, deliberation or dialogue in solving problems and making decisions. Fourth, ishlah or reform that is oriented towards improvement and progress without abandoning fundamental values.

In practice, moderate Islamic education in schools integrates these values into the curriculum, learning methods, and school culture. The curriculum of moderate Islamic education not only teaches theological and jurisprudence aspects, but also the history of Islamic civilization, contemporary Islamic thought, and comparative religious studies that aim to broaden horizons and foster an appreciative attitude towards diversity (Muhtarom, 2020). The learning method used is dialogical, participatory, and encourages critical thinking so that students do not only passively receive information but are able to analyze and contextualize religious teachings.

Moderate Islamic education also emphasizes the development of critical religious literacy. Critical religious literacy enables students to distinguish between authoritative and non-authoritative religious sources, between moderate and extreme understandings, and between teachings that are in accordance with the Indonesian context and those that are not (Bruinessen, 2013). This is especially important in the digital age where religious information and narratives are spread massively without adequate filters.

Furthermore, moderate Islamic education also teaches about the concept of sharia maqashid or the fundamental goals of Islamic sharia which include the protection of religion, soul, intellect, descent, and property. Understanding the maqashid sharia helps students to understand that the main goal of Islamic teachings is the benefit of humanity, not violence or destruction (Kamali, 2008). Thus, any religious interpretation or practice that is contrary to the maqashid of sharia can be identified as deviation.

The concept of moderate Islamic education is also in line with the values of local Indonesian wisdom. Indonesia has an archipelago Islamic tradition that has accommodated the diversity of local cultures in religious practices (Hefner, 2009). Moderate Islamic education in Indonesia thus not only teaches Islam in a global context but also in the context of pluralistic Indonesia. This is important to strengthen national identity and prevent the infiltration of transnational ideologies that are not in accordance with Indonesia's character.

Radicalism Among Students: Root Problems and Manifestations

Radicalism among students is a complex phenomenon that is influenced by various factors. Mubarok and Hamid (2018) identified several main factors that contribute to the radicalization of students. The first factor is a narrow and literal understanding of religion. Students who only get a textual understanding of religion without context and a deep understanding of the sharia maqashid tend to be vulnerable to radical interpretations. This narrow understanding is often compounded by a lack of knowledge of the history and diversity of thought in Islam.

The second factor is the crisis of identity and the search for identity. Adolescence is a critical period in identity formation where learners seek answers to fundamental questions about who they are and what their life goals are. Radical groups often exploit this search for identity by offering a clear identity, a noble purpose in life, and a strong sense of belonging (Azca et al., 2018). The narratives constructed by radical groups are often heroic and idealistic, appealing to students who have a high spirit of idealism.

The third factor is the influence of the environment and peer groups. Research shows that the radicalization process often occurs through networks of friends and informal religious learning groups (Hamid, 2019). Students who join exclusive recitation groups that teach radical understanding will be influenced by the group's narrative and worldview. The pressure of conformity within peer groups can make students accept radical ideologies even if they initially disagree.

The fourth factor is exposure to radical content through digital media. The digital era makes it easier to spread radical narratives through various platforms such as social media, messaging applications, and websites. Radical content is attractively packaged using popular language, attractive visuals, and emotional narratives (Nuraniyah, 2018). Students who have low digital literacy and lack critical thinking skills are easily influenced by these contents.

The fifth factor is socio-economic and political injustice. Some studies suggest that feelings of marginalization, discrimination, and injustice can be driving factors for radicalization. Radical narratives often exploit dissatisfaction with the system by offering revolutionary alternative solutions (Assyaukanie, 2018). Students who feel injustice or witness injustice against their group may be drawn to radical narratives that promise change.

Manifestations of radicalism among students can be in the form of attitudes and behaviors intolerant of differences. This can be seen from the rejection of national activities, the refusal to respect state symbols, and the exclusive attitude towards groups with different beliefs or religious understandings. On a more serious level, radicalism can lead to support for acts of violence in the name of religion or even involvement in acts of terrorism (Azca et al., 2018).

Data from various studies show indications of exposure to and influence of radical ideologies among students in Indonesia. A survey by the Institute for Islamic and Peace Studies in 2017 found that some students have intolerance towards other religious groups and support the formal implementation of sharia (Hamid, 2019). Although the percentage is not the majority, these findings show the urgency to carry out preventive interventions through education.

Implementation of Moderate Islamic Education in Schools

The implementation of moderate Islamic education in schools requires a systemic and holistic approach that involves various components of education. The first component is the curriculum. The Islamic Religious Education curriculum needs to be designed with a moderation perspective that integrates the values of wasathiyah, tolerance, and diversity (Muhtarom, 2020). The learning material not only focuses on aspects of worship rituals but also includes social morals, the history of Islamic civilization, contemporary Islamic thought, and interfaith dialogue.

The Ministry of Religion of the Republic of Indonesia (2019) has issued guidelines for the implementation of religious moderation in education that emphasizes four main indicators, namely national commitment, tolerance, non-violence, and accommodation to local culture. These four indicators need to be integrated into the learning of Islamic Religious Education through various strategies. For example, in teaching the concept of jihad, teachers need to explain that jihad in Islam has a broad meaning that is not limited to physical war, but also includes the struggle against lust, the struggle to seek knowledge, and the struggle to uphold justice.

The second component is the learning method. Learning methods that support moderate Islamic education are dialogical, participatory, and encourage critical thinking (Assyaukanie,

2018). Learning is no longer indoctrinative in which the teacher is the only source of truth, but discursive in nature where students are invited to think critically, analyze various perspectives, and draw wise conclusions. Group discussion methods, case studies, and problem-based learning can be used to develop students' critical thinking skills.

The use of contextual approaches is also important in learning. Teachers need to connect learning materials with the realities of student life and contemporary issues. For example, when discussing tolerance in Islam, teachers can relate it to the phenomenon of diversity in Indonesia and the importance of maintaining unity in the midst of differences. With a contextual approach, students will more easily understand the relevance of moderate Islamic teachings in daily life.

The third component is teacher competence. Islamic Religious Education teachers have a crucial role as agents of religious moderation in schools. For this reason, teachers need to have a deep understanding of the concept of religious moderation, adequate pedagogical skills, and a strong commitment to the values of moderation (Ashgar, 2021). Improving teacher competence can be done through training, workshops, and continuous professional development programs on moderate Islamic education and deradicalization.

Teachers also need to have the ability to identify early signs of radicalization among students. These signs can be in the form of drastic changes in behavior, increased intolerance, or attachment to an exclusive group. With early identification skills, teachers can carry out preventive interventions before radicalization takes root.

The fourth component is the school ecosystem. Moderate Islamic education does not only occur in the classroom but also through the school culture as a whole. Schools need to create an environment that is inclusive, tolerant, and respectful of diversity (Hefner, 2009). This can be realized through various programs such as interfaith dialogue, cross-group social activities, and diversity celebrations. School policies also need to support religious moderation by not imposing certain religious uniforms or regulating overly detailed ways of worship.

The fifth component is collaboration with parents and the community. Moderate Islamic education will be more effective if there is continuity between education in school and education at home and in the community environment. Schools need to involve parents in character education and religious moderation programs. In addition, schools also need to collaborate with moderate religious organizations and community leaders to strengthen the narrative of moderation among students.

Deradicalization Strategy through Moderate Islamic Education

Deradicalization through moderate Islamic education requires a comprehensive and sustainable strategy. The first strategy is to strengthen religious literacy. Good religious literacy enables students to comprehensively understand Islam, access authoritative religious sources, and distinguish between moderate and extreme understandings (Bruinessen, 2013). Religious literacy strengthening programs can be carried out through the enrichment of the PAI curriculum, the provision of quality religious libraries, and the use of verified digital learning resources.

The second strategy is the development of critical thinking and media literacy. In the digital era, students are exposed to various religious information and narratives that are not all accurate and moderate. Critical thinking enables students to critically evaluate information, identify biases and propaganda, and make rational decisions (Nuraniyah, 2018). Media literacy enables students to use digital media wisely and not be easily influenced by radical content.

Critical thinking development programs can be integrated into a variety of subjects, not just PAI.

The third strategy is open dialogue and discussion. Schools need to provide a safe space for students to discuss the various religious and social issues they face. An open and respectful dialogue allows students to express their thoughts and doubts without fear of being judged (Azzara, 2016). Through dialogue, students also learn to respect differences of opinion and find common ground in the midst of differences. Teachers need to have good facilitation skills to ensure that dialogue runs productively and not counterproductively.

The fourth strategy is role modeling and mentoring. Students need role models that they can emulate in practicing moderate Islam. Moderate teachers, principals, and community leaders can be role models for students (Ashgar, 2021). In addition, mentoring programs where students are personally guided by moderate mentors can help students develop a healthy understanding of religion. The mentoring program also allows for early identification of students who are vulnerable to radicalization.

The fifth strategy is the development of empathy and intercultural competence. Radicalism is often rooted in a lack of empathy and understanding for other groups. Moderate Islamic education needs to develop students' empathy for others who are different, both in terms of religion, ethnicity, and thought (Mubarok & Hamid, 2018). This can be done through programs that facilitate positive interactions between groups, such as joint social activities, interfaith dialogue, and student exchange.

The sixth strategy is the counter narrative. The radical narrative that spreads in digital media needs to be balanced with a strong and interesting counter narrative. This counter narrative needs to be developed with a language and format that suits the characteristics of students to be effective (Ministry of Religion of the Republic of Indonesia, 2019). Schools can involve students in producing creative religious moderation content such as videos, infographics, or blog articles. By involving students in the production of counter narratives, they become not only consumers but also agents of religious moderation.

The seventh strategy is a special intervention program for students exposed to radicalism. For students who have shown signs of radicalization, a more intensive intervention program is needed. This program can be in the form of individual counseling, religious guidance by moderate ustadz, or a structured deradicalization program involving psychologists and religious experts (Hamid, 2019). The approach used must be persuasive and non-punitive so that students do not become more defensive and closed.

Challenges in Implementation

The implementation of moderate Islamic education as an effort to deradicalize faces various challenges. The first challenge is the resistance of groups that carry an exclusive understanding. These groups consider moderate Islamic education to be a form of liberalization or westernization of Islam. They often conduct negative campaigns against religious moderation programs and try to influence students to reject moderate education (Assyaukanie, 2018). This challenge requires an effective communication strategy to explain that religious moderation is precisely a fundamental teaching of Islam.

The second challenge is the limitation of teacher competence. Not all PAI teachers have an adequate understanding of the concept of religious moderation and appropriate learning methods. Some teachers still use conventional and indoctrinative learning approaches (Ashgar, 2021). In addition, there are also teachers who personally have a religious understanding that

tends to be exclusive, making it difficult to teach moderation. This requires a massive and ongoing program of professional training and development.

The third challenge is the limitation of learning resources. Although there have been several books and modules on moderate Islamic education, their availability is still limited and not evenly distributed throughout schools. Quality digital learning resources are also still limited. The development and distribution of comprehensive, contextual, and interesting learning resources is an urgent need (Muhtarom, 2020). The government and educational institutions need to allocate adequate resources for the development of moderate Islamic education learning resources.

The fourth challenge is the influence of the environment outside of school. Education in schools is only one part of the socialization process of students. The influence of family, peers, and social media can be stronger than the influence of school. If outside of school, students are intensely exposed to radical narratives, the effectiveness of moderate Islamic education in schools will be reduced (Azca et al., 2018). This shows the importance of collaboration between schools, families, and communities in deradicalization efforts.

The fifth challenge is the stigmatization and politicization of the issue of radicalism. In some cases, the issue of radicalism in schools has become a counterproductive politicization material. Stigmatizing certain students or schools as radicals without strong evidence can lead to resistance and is counterproductive. The deradicalization approach needs to be carried out sensitively, respecting the privacy and human rights of students, and avoiding a repressive approach (Hamid, 2019). The main focus should be on prevention and education, not on repression and criminalization.

The sixth challenge is the complexity of the phenomenon of radicalism itself. Radicalism is not a single phenomenon but a multi-dimensional phenomenon that is influenced by various psychological, sociological, economic, and political factors. Moderate Islamic education, while important, is not the only solution. A multi-sectoral approach is needed that involves not only education but also socio-economic, political, and security aspects (Bruinessen, 2013). Schools need to work with various parties including the police, social institutions, and religious organizations in comprehensive deradicalization efforts.

Best Practices and Learning from Multiple Contexts

Various best practices of moderate Islamic education have been developed in various schools and Islamic boarding schools in Indonesia. One example is Islamic boarding schools affiliated with moderate Islamic organizations such as Nahdlatul Ulama and Muhammadiyah. These Islamic boarding schools have long taught Islam with a wasathiyah approach that emphasizes tolerance, pluralism, and national commitment (Hefner, 2009). The learning method in these Islamic boarding schools combines the study of classical books with discussions of contemporary issues, so that students have a deep understanding as well as contextual.

Schools that implemented character education based on religious moderation also showed positive results. The schools integrate the values of moderation in various activities such as classroom learning, extracurricular activities, and school culture. For example, interfaith dialogue programs that involve students from various religious backgrounds to discuss and collaborate in social activities. Programs like this are effective in building mutual respect and respect for differences (Ministry of Religion of the Republic of Indonesia, 2019).

Some schools also develop digital literacy and media literacy programs that are integrated with moderate Islamic education. The program teaches students to identify and critique radical content on social media, as well as produce positive content that promotes religious moderation. By actively involving students as agents of change, this program not only enhances their abilities but also their sense of ownership in religious moderation efforts (Nuraniyah, 2018).

Learning from the international context can also provide valuable insights. Countries such as Malaysia and Singapore have developed comprehensive deradicalisation programmes involving the education sector. Malaysia, for example, has an Islamic Resilience and Rehabilitation (IRR) program that involves religious counseling, psychosocial rehabilitation, and social reintegration. Meanwhile, Singapore developed a Religious Rehabilitation Group (RRG) that involved moderate clerics in guiding individuals exposed to radicalism (Azra, 2016). These models can be adapted according to the Indonesian context.

Comparative studies also show the importance of a holistic approach that focuses not only on cognitive aspects but also affective and contive aspects. Effective moderate Islamic education not only changes students' cognitive understanding of Islam, but also develops their empathy and commitment to the values of moderation. This requires an experiential and transformative learning approach, where students not only learn about moderation but also experience and practice it in daily life (Assyaukanie, 2018).

The Role of Technology in Moderate Islamic Education

Digital technology has a dual role in the context of radicalism and deradicalization. On the one hand, technology facilitates the spread of radical narratives, but on the other hand it can also be used as an instrument for moderate Islamic education and deradicalization. Online learning platforms can be used to disseminate moderate, moderate, and accessible Islamic education content. Mobile applications, learning videos, podcasts, and social media can be effective mediums to reach students with moderation messages (Nuraniyah, 2018).

Gamification of learning about religious moderation is also an interesting innovation. Well-designed educational games can make learning about moderate Islamic values more engaging and memorable for students. Several institutions have developed games and simulations that teach about ethical decision-making, conflict resolution, and intercultural dialogue in religious contexts (Ashgar, 2021).

Social media platforms can be used for positive campaigns about moderate Islam. Campaigns that use storytelling, engaging visuals, and popular language are more effective at capturing learners' attention compared to conventional approaches. Moderate young influencers can also serve as role models and agents of change among students. Collaboration between schools and young content creators can produce relevant and attractive moderation content.

Artificial intelligence and big data analytics also have potential in deradicalization efforts. This technology can be used to identify patterns of radical content spread on social media and develop more effective counter narrative strategies. However, the use of surveillance technology must be done with caution and respect for privacy and human rights. Educational and preventive approaches must be prioritized compared to repressive approaches (Hamid, 2019).

Evaluation and Measurement of Effectiveness

Evaluating the effectiveness of moderate Islamic education in deradicalization efforts is an important aspect that is often overlooked. Systematic evaluation is needed to find out the extent to which the programs are achieving their goals and what aspects need improvement. Indicators of the success of moderate Islamic education lie not only in cognitive aspects such as knowledge of religious moderation, but also affective aspects such as tolerant and inclusive attitudes, as well as behavioral aspects such as moderation practices in daily life (Muhtarom, 2020).

Some of the instruments that can be used for evaluation include pre-test and post-test to measure changes in religious understanding, attitude scales to measure tolerance and moderation levels, observations to observe student behavior, and in-depth interviews to understand changes in students' worldviews. Evaluation also needs to involve multiple stakeholders including students, teachers, parents, and community leaders to get a comprehensive perspective (Azra, 2016).

Longitudinal evaluations that track learners' progress over a long period of time are also important to understand the long-term impact of moderate Islamic education. Longitudinal research can reveal whether the values of moderation instilled in school persist and are practiced by learners when they enter college and the workforce. The results of this evaluation can be a valuable input for the improvement of moderate Islamic education policies and practices (Hefner, 2009).

In addition to quantitative evaluation, qualitative evaluation is also very important. In-depth case studies on the transformation of students' religious understanding can provide rich insights into the process and mechanisms of change. Narrative inquiry that explores the stories and experiences of students on their journey towards a more moderate understanding of Islam can uncover the key factors that contribute to such transformation (Bruinessen, 2013).

CONCLUSION

Moderate Islamic education has a strategic and fundamental role in efforts to deradicalize students. In response to the increasingly complex challenges of radicalism in the contemporary era, moderate Islamic education offers a comprehensive and sustainable preventive approach. Based on the principle of wasathiyah or moderation which is a fundamental characteristic of Islamic teachings, moderate Islamic education not only teaches aspects of religious rituals but also instills universal values such as tolerance, justice, peace, and respect for diversity.

The conceptualization of moderate Islamic education includes a comprehensive, contextual, and inclusive understanding of religion. Comprehensive in the sense of integrating theological, ethical, and social aspects of Islam. Contextual in the sense of understanding Islamic teachings in relation to contemporary reality and the Indonesian context. Inclusive in the sense of being open to a diversity of religious thought and practices that do not contradict the fundamental principles of Islam. These characteristics distinguish moderate Islamic education from a narrow and exclusive approach to religious education that can actually be the entrance to radicalization.

The phenomenon of radicalism among students is influenced by a variety of complex factors, including superficial religious understanding, identity crises, peer group influence, exposure to radical content in digital media, and socio-political dissatisfaction. The complexity of these factors suggests that deradicalization efforts cannot rely on a single approach but require a multi-dimensional strategy. Moderate Islamic education, as one of the main pillars of

deradicalization, needs to be integrated with efforts in the social, economic, and political fields to achieve maximum effectiveness.

The implementation of moderate Islamic education in schools requires a systemic approach that involves various components. The Islamic Religious Education curriculum needs to be designed with a moderation perspective that integrates four main indicators, namely national commitment, tolerance, non-violence, and accommodation to local culture. Learning methods need to shift from indoctrinative to dialogical, participatory, and encourage critical thinking. Teacher competence needs to be improved through continuous training programs on the concept and pedagogy of religious moderation. The school ecosystem needs to create an inclusive culture that respects diversity. Collaboration with parents and the community needs to be strengthened to ensure the continuity of moderation education.

The strategy of deradicalization through moderate Islamic education includes strengthening religious literacy, developing critical thinking and media literacy, providing open dialogue spaces, developing role models and mentoring programs, developing empathy and intercultural competence, producing effective counter narratives, and special intervention programs for students exposed to radicalism. The implementation of these strategies requires long-term commitment, adequate resource allocation, and good coordination between various parties.

Despite its great potential, the implementation of moderate Islamic education faces various challenges. These challenges include resistance from exclusive groups, limited teacher competence, limited learning resources, counterproductive external environmental influences, stigmatization and politicization of radicalism issues, and the complexity of the phenomenon of radicalism itself. Overcoming these challenges requires a mature strategy, strong political commitment, and multi-stakeholder collaboration.

Best practices from a variety of contexts show that holistic approaches that integrate cognitive, affective, and conative aspects are more effective than approaches that focus solely on knowledge transfer. Learning from moderate Islamic boarding schools, schools with moderation-based character education programs, and international practices can be valuable references in developing an effective model of moderate Islamic education in Indonesia.

Digital technology has an important role in contemporary moderate Islamic education. Online learning platforms, social media, gamification, and artificial intelligence technology can be leveraged to disseminate moderated Islamic educational content that is engaging and accessible. However, the use of technology must be done wisely and respect privacy and human rights.

Systematic evaluation of the effectiveness of moderate Islamic education is essential for continuous improvement. Evaluation needs to cover various aspects including cognitive, affective, and behavioral, and involve multiple stakeholders. Longitudinal research is needed to understand the long-term impact of moderate Islamic education.

Based on the studies that have been conducted, this study recommends several things. First, the government needs to strengthen policies and regulations that support the implementation of moderate Islamic education in schools. Second, it is necessary to develop a comprehensive, contextual, and interesting curriculum and learning resources on moderate Islamic education. Third, teacher training programs on religious moderation need to be intensified and carried out in a sustainable manner. Fourth, it is necessary to develop a systematic evaluation system to measure the effectiveness of moderate Islamic education. Fifth,

multi-stakeholder collaboration between schools, families, communities, religious organizations, and the government needs to be strengthened.

Moderate Islamic education is not just a short-term program but a long-term investment for the nation's future. By instilling the values of moderation early on among students, we are building a strong foundation for a tolerant, peaceful, and united Indonesian society in diversity. The challenges are not easy, but with the joint commitment and hard work of all parties, moderate Islamic education can become a solid fortress against the threat of radicalism and extremism. Ultimately, the success of moderate Islamic education is not only measured by the knowledge students have, but by their ability to be agents of peace and moderation in a pluralistic society.

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