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Wasathiyah Islamic Approach in Anti-Radicalism Education

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ABSTRACT:

Several surveys and scientific studies show that fundamental, radical and intolerant ideas have penetrated the world of education. This is certainly a threat to the younger generation and the future of the nation. Responding to this phenomenon, firm and systemic efforts are needed in instilling the values of religious moderation, wasathiyah Islam, as well as anti-radicalism education in the educational environment. For this reason, this study uses a critical discourse analysis approach to further examine how efforts to counteract fundamental, radical and intolerant understandings by grounding Wasathiyah Islam and anti-radical education in the educational environment. In this study it was found that wasathiyah Islamic values that need to be applied in education such as moderate understanding (*tawasut*), tolerance (*tasamuh*), brotherhood, and love peace.

Keywords: anti-radicalism, *wasathiyah* Islam, education

INTRODUCTION

Anti-Muslim prejudice has increasingly surfaced in international media coverage following the September 11, 2001 (9/11) tragedy in New York due to acts of terrorism in the name of Islam (more precisely by the militant group al-Qaeda).³ Since then, the predicate of fundamentalism and radicalism has been attached to Islam, which gives a negative and extremist impression. In fact, according to Ariwidodo, religious fundamentalism is not only rooted in Islam, but also in other religions.⁴

Fundamentalism itself is an extreme attitude, black and white, intolerant, and uncompromising.⁵ For fundamentalist groups, religion is used as a tool to intimidate and

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³ Amitava Chowdhury, Review of "Terrifying Muslims: Race and Labor in the South Asian Diaspora", by Junaid Rana. *Labor/Le Travail*, Project *MUSE*, no. 78 (2016), p. 380-382. doi:10.1353/lt.2016.0091

⁴ Eko Ariwidodo, "Shifting Paradigm of Modern Islamic Fundamentalism as Islamized Space Autonomy in Indonesia", *Karsa* 25, no. 1 (2017), p. 249-283. <https://doi.org/10.19105/karsa.v25i1.1357>

⁵ Kalmer Marimaa, "The Many Faces of Fanaticism", *ENDC Proceedings* 14 (2011), p. 29-55. <http://www.ksk.edu.ee/toimetised>

persecute others, not to understand each other. In fact, none of the religions prescribe violence and anarchism. On the other hand, religion prioritizes human values and peace.⁶

In Indonesia itself, the spread of fundamentalism-radicalism has entered an alarming stage. Radicalism in the name of religion has recently become a discourse that continues to strengthen along with the emergence of radical actions.⁷ Indonesia, with its multiculturalism, is very vulnerable to being infiltrated by radical movements acting on behalf of certain tribes and religions. One indication of the spread of radical ideas and movements is through education.⁸

In Abdul Munip's view, in the current reality, the saddest thing is that the seeds of radicalism have spread to educational institutions such as schools and Islamic boarding schools.⁹ In other studies, it has been revealed that radicalism in children even starts from the family and school environment, including various things that cause radical acts which are analyzed from various perspectives, such as religious, social psychology, and inappropriate educational management.¹⁰

It is generally realized that educational institutions have an important role in efforts to build the nation in the long term prospects. Therefore it is not surprising that radical groups always try to sneak in the doctrine of radicalism through educational institutions.¹¹ Their goal is none other than to produce a younger generation that perpetuates radicalism and the movement according to their agenda going forward. The existence of this radical group is like a parasite on the host, which is rarely aware of the danger but the impact has suddenly spread in a risky condition.¹²

Some experts give special characteristics to groups that are suspected of having a fundamental-radical ideology. Among the characteristics of this group: 1) those who like to claim that the ideology they adhere to is the most correct (absolute) understanding, while those outside their understanding are considered heretical or disbelievers. 2) they have an attitude that accentuates and exaggerates secondary issues or *ikhtilafiyah* rather than primary matters, such as elevating pants above the ankles, lengthening beards, and others as their understanding of identity which is considered the most correct. 3) too excessive in rituality and religious behavior so that it is not in accordance with the levels, so that religion feels burdensome. 4) always take an emotional approach in preaching, interacting, or speaking harshly. 5) like prejudice, humiliating, and misleading other groups. 6) does not recognize the diversity of opinions so that it is easy to disbelieve other groups.¹³

⁶ Ariwidodo. "Shifting Paradigm of Modern Islamic Fundamentalism as Islamized Space Autonomy in Indonesia", p. 252.

⁷ Dede Rodin, "Islam dan Radikalisme: Telaah atas Ayat-ayat 'Kekerasan' dalam al-Qur'an", *Addin* 10, no. 1 (2016), p. 29–60. <https://doi.org/10.21043/addin.v10i1.1128>

⁸ Muhammad Thohir, "Radikalisme Versus Pendidikan Agama Menggali Akar Radikalisme dari Kekerasan Terhadap Anak Atas Nama Pendidikan Agama", *Nadwa: Jurnal Pendidikan Islam* 9, no. 2 (2015), p. 167–182. <https://doi.org/http://dx.doi.org/10.21580/nw.2015.9.2.521>

⁹ Abdul Munip, "Menangkal Radikalisme di Sekolah", *Jurnal Pendidikan Islam* 1, no. 2 (2012), p. 159-182. <https://doi.org/10.14421/jpi.2012.12.159-181>

¹⁰ Thohir, "Radikalisme Versus Pendidikan Agama Menggali Akar Radikalisme dari Kekerasan Terhadap Anak Atas Nama Pendidikan Agama", p. 170.

¹¹ Abu Rokhmad, "Buku dan Penyebaran Ideologi Radikal di Lembaga Pendidikan". *International Journal Ihya' Ulum al-Din* 20, no. 1, (2018), p. 41-62. <https://doi.org/10.21580/ihya.20.1.2745>

¹² Fathur Rohman, "Pendidikan Islam Anti Radikalisme Melalui *Nadham*: Telaah Kitab *Shifa' al-Ummah* Karya KH. Taufiqul Hakim Bangsri Jepara", *Tadris* 13, no. 1, (2018), p. 78-93. <https://doi.org/10.19105/tjpi.v13i1.1757>

¹³ Yusuf al-Qardhawi, *Al-Shabnah al-Islamiyah bayn al-Juhud wa al-Thatharruf* (Kairo: Bank al-Taqwa, 2001), p. 33-35. See: Abu Rokhmad, "Radikalisme Islam dan Upaya Deradikalisasi Paham Radikal", *Walisongo: Jurnal Penelitian Sosial Keagamaan* 20, no. 1 (2012), p. 79-114. <https://doi.org/10.21580/ws.20.1.185>. Irwan Masduqi,

The phenomenon of radicalism in the world of education should be taken into account. The phenomenon of educational institutions being massively exposed to radicalism is infiltrated through textbooks and school activities. Based on a survey by the Jakarta Institute for Islamic Studies and Peace (LaKIP) in 2010, as many as 49% of students in the Greater Jakarta area expressed their approval of acts of radicalism. This was also reinforced by the results of a 2016 Setara Institute (SI) survey which published that 1% of high school students in Jakarta and Bandung supported the movement ISIS and 14% of students support the caliphate.¹⁴

Likewise, a survey conducted by the Ministry of Education and Culture in 2018 showed that 8.2% of students rejected the chairperson Student Council from a different religion. Additionally, 23 percent of students felt more comfortable being led by someone of the same religion.¹⁵ In Batam, there were students who refused to respect the Red and White flag during the ceremony.¹⁶ Meanwhile, research by the Maarif Institute confirms that radicalism has infiltrated educational institutions through teaching and learning activities, especially in religious and religious extracurricular subjects.¹⁷

On the basis of these heartbreaking data, every policy holder in an educational institution should pay full attention to countering the rate of radicalism. One of the efforts that must be made is to eradicate fundamental-radical understanding in the educational institution itself by instilling attitudes and education that value wasathiyah (moderateism) as a preventive step.¹⁸

RESEARCH METHODS

This research is included in the literature review in the aspect of critical discourse analysis (critical discourse analysis). The discourse that is critically analyzed is educational discourse that has wasathiyah values as an effort to inhibit and counteract the spread of fundamentalism-radicalism ideology in education. Such discourse analysis, according to Eriyanto, is a strategy in building public awareness that this can be taken for granted.¹⁹ This research Utilize various sources of literature in the form of books, notes or research reports,²⁰ who studied in depth about Wasathiyah Islam and anti-radicalism education. The data analysis technique used is content analysis with a deductive-interactive model to produce comprehensive conclusions.²¹

RESULTS AND DISCUSSION

Understanding Wasathiyah Islam

The word *wasathiyah* comes from the word *wasath* which means 'middle', when interpreted it means 'justice' or 'the best'. Ali Ash-Shallaby explained that the word *wasath*

“Deradikalisasi Pendidikan Islam Berbasis Khazanah Pesantren”, *Jurnal Pendidikan Islam* 2, no. 1 (2013), p. 1-20. <https://doi.org/10.14421/jpi.2013.21.1-20>

¹⁴ Setara Institute, *Toleransi Siswa SMA Negeri di Jakarta dan Bandung Raya*. 2016 Survey Report <https://setara-institute.org/siaran-pers-tentang-laporan-survei-toleransi-siswa-sma-negeri-jakarta-bandung-raya>

¹⁵ Writing Team, *Menangkal Radikalisme dalam Pendidikan* (Jakarta: Pusat Penelitian Kebijakan Pendidikan dan Kebudayaan, 2018), p. 75.

¹⁶ Tempo, *Kisah 2 Siswa SMP di Batam Tidak Mau Hormat Bendera*, (30 Nopember 2019). Accessed <https://nasional.tempo.co/read/1278327/kisah-2-siswa-smp-di-batam-tak-mau-hormat-bendera/>

¹⁷ Writing Team, *Menjaga Benteng Kebinekaan di Sekolah* (Jakarta: Maarif Institute for Culture and Humanity, 2018), p. iv.

¹⁸ M Nazir, “Peran Lembaga Pendidikan dan Budaya Lokal dalam Menanggulangi Bahaya Radikalisme,” *Al-Fikra* 11, no. 1 (2016), p. 10. <http://dx.doi.org/10.24014/af.v11i1.3849>

¹⁹ Eriyanto, *Analisis Wacana: Pengantar Analisis Teks Media* (Yogyakarta: LKiS, 2006).

²⁰ Husein Umar, *Metode Penelitian untuk Skripsi dan Tesis Bisnis*, 7th edn, (Jakarta: Rajagrafindo Persada, 2005), p. 35; Sutrisno Hadi, *Metodologi Research* (Yogyakarta: Andi Offset, 2004), p. 19.

²¹ Imam Suprayogo & Tobroni, *Metodologi Penelitian Sosial-Agama* (Bandung: Remaja Rosdakarya, 2001), p. 73–75.

in the Koran has at least four meanings, namely 1) being fair, 2) the best, 3) the ideal and knowledgeable form, 4) the middle position.²²

However, according to M. Quraish Shihab, these meanings do not yet reflect the expected content of the substance covered by the word. For example, if it is interpreted as 'fair', even though 'fair' doesn't always mean 'equal', it can also mean 'balance'. But Shihab concluded that *wasathiyah* is a balance in all matters of worldly and ukhrawi life, which must always be accompanied by efforts to adapt to situations based on religious instructions and objective conditions that are being experienced.²³

Shihab provides a fairly good explanation of how to actualize *wasathiyah* Islamic principles in all lines of human life, including in social aspects. In the social aspect, the principle of *wasathiyah* wants brotherhood, and does not want hostility. Islam teaches that every religious community is given the freedom to carry out rituals and activities according to the guidance of their respective religions while still respecting and respecting the beliefs of other religious communities. As happened at the time of the Prophet, where all the people with a variety of ethnicities and religions under his leadership agreed to formulate the Medina Charter.²⁴ Through the charter, everyone is equal in obtaining their rights, obtaining freedom of religion, equality (egalitarian), unity and brotherhood (ukhuwah), and upholding human values.²⁵

In the view of Islam, every human being is brother or sister even though they have different ethnicities and religions.²⁶ There are at least two contexts of brotherhood, namely brotherhood in religion and brotherhood in humanity. Against non-Muslims, then treat them as human brothers. Because in the Islamic view, when viewed from the human aspect, there is no difference from one another, all are equal and equal. As contained in QS al-Hujurat [49]: 13, that differences are created to know each other (li ta'arafu). According to Shihab, getting to know each other is only an intermediary goal, while the ultimate goal of li ta'arafu is to do good and help each other. Thus, this is not just an acknowledgment of existence, but also positive reciprocity in living side by side and creating a safe, peaceful and prosperous atmosphere.²⁷

Wasathiyah Islam is the embodiment of Islam rahmatan lil 'alamin.²⁸ By implementing *wasathiyah*, it will lead people to peace and prosperity, encourage open-mindedness, live in tolerance, respect differences, and be ready to live side by side with anyone. Likewise, *Wasathiyah* teachings will keep people from committing extremism, blind fanaticism, dogmatism, and excessive emotion. By displaying *Wasathiyah* Islam, 'outsiders' people will not misunderstand Islam and Muslims. So that fundamentalism and radicalism can be resolved.

Anti-Radicalism Education

²² Ali Muhammad al-Shallaby, *Al-Wasathiyah fi al-Qur'an al-Karim* (Kairo: Muassasah Iqra', 2007), p. 16-25.

²³ M. Quraish Shihab, *Wasathiyah: Wawasan Islam tentang Moderasi Beragama* (Tangerang: Lentera Hati, 2019), p. 43.

²⁴ The existence of *Mitsaq al-Madinah* (Medina Charter) can be traced in the works of historians, including: Muhammad Ibn Hisham, *Al-Sirah al-Nabawiyah*, vol. 2 (Beirut: Dar al-Kutub al-'Arabi, 1990), p. 134. Ibn Kathir al-Dimasyqi, *Al-Bidayah wa al-Nihayah*, vol. 3, (Beirut: Dar al-Kutub al-'Ilmiyah, 2001), p. 235. See also: W. Montgomery Watt, *Muhammad: Prophet and Statement* (New York: Oxford University, 1964), p. 93.

²⁵ Nurcholish Madjid, *Karya Lengkap Nurcholish Madjid* (Jakarta: NCMS, 2019), p. 1671. Chapter "Kontekstualisasi Doktrin Islam dalam Sejarah".

²⁶ Erwin Notanbun, "Islam di Tengah Pluralitas dan Kemanusiaan dalam Membangun Solidaritas dan Toleransi", *Jurnal Pedagogika dan Dinamika Pendidikan* 8, no. 1 (2020), p. 93-108. <https://doi.org/10.30598/pedagogikavol8issue1page93-108>

²⁷ Shihab, *Wasathiyah: Wawasan Islam tentang Moderasi Beragama*, p. 77.

²⁸ Agus Zaenul Fitri, "Pendidikan Islam Wasathiyah: Melawan Arus Pemikiran Takfiri di Indonesia", *Kuriositas* 1, no. 8 (2015), p. 45-53. <https://doi.org/10.35905/kur.v8i1.147>

Lexically, anti-radicalism education consists of a combination of the terms 'education' and 'anti-radicalism'. The meaning of education, according to Langeveled, in Muchith, is the guidance process carried out by adults to mature others.²⁹ Meanwhile, the term radicalism is generally understood as a social movement that leads to negative things, from that term then gave birth to acts of extremism, anarchism and terrorism.³⁰ Although in fact the words radical and terror are, in terms of language, far different. However, due to dynamic developments in society, eventually the words radical and terror have become one meaning, namely radical is the embryo of the terror movement.³¹

Thus, it can simply be understood that anti-radicalism education is an attempt to solve problems of radical (fundamental) understandings and movements through education. This is a preventive as well as a curative effort towards expanding fundamental-radical understanding in the world of education. Therefore, efforts are needed to instill human values, uphold tolerance, mutual understanding, and stay away from all forms of radicalism.

According to Masduqi, another meaning that is not much different is that anti-radicalism education is a conscious and planned effort through learning activities so that students have an attitude against radicalism.³² Meanwhile, according to Laila and Rohman, anti-radicalism-based education is a learning activity that directs students to become individuals who are tolerant, not radical, and love peace.³³

According to Khoiriyah, in essence anti-radicalism education is providing education to the nation's children by instilling anti-radical attitudes and behavior, this can be used as an effort to prevent the rise of radical and terrorist acts. With anti-radical education, it is hoped that it will bring about mutual respect for differences in each generation.³⁴ In addition, Muhammad Takdir Divine emphasized that anti-radicalism education, in the current context, is very urgent as an urgent need to be intensified, given the vital role of education which is still seen as strategic in fostering the nation's young generations.³⁵

Anti-Radicalism Education in the Frame of Wasathiyah Islam

According to Alhairi, there are at least three substances that must be contained in anti-radicalism education, namely 1) a correct understanding of jihad, 2) awareness of multicultural life, 3) an emphasis on compassion. First, regarding the true meaning of jihad, namely that jihad must be understood as an effort to *ishlah* (repair/build), not *ifsad* (destroy) or *iqtal* (kill). Second, awareness of multicultural life, namely that differences in ethnicity, ethnicity and religion are *sunnatullah* for mutual respect and respect, not used as an excuse to spread terror. Third, emphasizing compassion, that there is no religion that teaches terrorism and legalizes violence

²⁹M. Saekan Muchith, *Pendidikan Tanpa Kenyataan* (Semarang: Unnes Press, 2008), p. 17.

³⁰Endang Turmuzi (Ed), *Islam dan Radikalisme di Indonesia* (Jakarta: LIPI Press, 2005), p. 24.

³¹M. M. Saekan Muchith, "Radikalisme dalam Dunia Pendidikan", *Addin* 10, no. 1 (2016), p. 171. <http://dx.doi.org/10.21043/addin.v10i1.1133>

³²Irwan Masduqi, "Deradikalisasi Pendidikan Islam Berbasis Khazanah Pesantren", *Jurnal Pendidikan Islam* 1, no. 2 (2012), p. 12. <https://doi.org/10.14421/jpi.2013.21.1-20>

³³Azzah Nor Laila & Fathur Rohman, "Pesantren Amsilati Sebagai Role Model Pendidikan Berbasis Radikalisme di Jepara", *Al-Fikri* 1, no. 2 (2018), p. 25. <http://dx.doi.org/10.30659/jspi.v1i2.3205>

³⁴Khoiriyah, "Pendidikan Anti-Radikalisme dan Strategi Menghadapinya: Ikhtiar Menyusutkan Gerakan Radikalisme di Indonesia", *Tarbiyatuna* 3, no. 2 (2019), p. 130. <https://doi.org/10.29062/tarbiyatuna.v3i2.263>

³⁵Muhammad Takdir Ilahi, *Revitalisasi Pendidikan Berbasis Moral* (Yogyakarta: Ar-Ruzz Media, 2012), p. 16.

without rights, on the contrary that religion clearly teaches its followers to prioritize compassion, brotherhood, peace and wisdom.³⁶

Based on Laila and Rohman's research at the Amsilati Islamic Boarding School, it shows that the materials taught in countering radicalism are: 1) understanding Islam as a moderate religion, 2) Islam prohibits acts of terror, 3) Islam prohibits radical actions, 4) provides understandings moderate regarding how to change evil, the understanding of jihad fi sabilillah, and the understanding that the Unitary State of the Republic of Indonesia is not a disbelieving country.³⁷

Furthermore, Khoiriyah stated that anti-radicalism education should not only be promoted in schools/madrasas, but education within the family and community must also be upheld. According to him, the family also has a very significant role in instilling anti-radicalism understanding/attitude, including, 1) the family must teach moderate religious understanding, not extreme and radical religious understanding. 2) the family must teach compassion, love peace, brotherhood, and uphold humanity, not with violence. 3) families must teach tolerance and respect for differences.

In addition, anti-radicalism education in the community can be implemented with the following efforts: 1) in terms of community religious activities it must be directed to the values of moderation as well as strictly selecting the inclusion of religious activities that lead to radical understanding, the manifestation of this is for example holding religious studies guided by moderate-minded ustadz. 2) every member of society must teach as well as appreciate multicultural values as the reality of an ideal societal order. 3) avoiding all forms of conflict in society by prioritizing deliberation and brotherhood. The most important thing is to revive harmony between tribes, religions and races that exist in that society.³⁸

From the various material presentations above, in fact these materials cannot be separated from the concept and understanding of Wasathiyah Islam. As mentioned earlier, Wasathiyah Islam is a balance in all matters of life, including in adjusting to religious instructions and objective conditions experienced. Therefore, Wasathiyah Islam in the context of anti-radicalism education, in terms of attitude, has the principle of strengthening ukhuwah (brotherhood), spreading love, respecting differences, respecting other beliefs and religions, having an attitude of tolerance, upholding human values, unity and peace.

In the aspect of religious understanding, namely providing an understanding that Islam is the true religion without having to humiliate and insult other religions, the way to resolve evil is by rules and laws that apply not by taking the law into their own hands, the correct understanding of jihad is building civilization and science not by spread terror and acts of violence, and provide an understanding that Islam is a religion of compassion and promotes noble morals, not a religion that teaches hatred and bad morals.

Likewise in the aspects of national and state life, that Wasathiyah Islam has the principle of mutual respect for racial differences; ethnicity; and tribes, not demeaning other tribes, embracing each other in doing good and helping each other, avoiding division and war, and providing an understanding that the Unitary State of the Republic of Indonesia is not an infidel country but a country that is in accordance with universal Islamic values, as well as providing an

³⁶Alhairi, "Pendidikan Anti Radikalisme: Ikhtiar Memangkas Gerakan Radikal", *Tarbawi* 14, no. 2 (2017), p. 117-118. <https://doi.org/10.34001/tarbawi.v14i2.617>. See: Khoiriyah, "Pendidikan Anti-Radikalisme dan Strategi Menghadapinya: Ikhtiar Menyusutkan Gerakan Radikalisme di Indonesia", p. 131-133.

³⁷Laila & Rohman, "Pesantren Amsilati Sebagai Role Model Pendidikan Berbasis Radikalisme di Jepara", p. 27.

³⁸Khoiriyah, "Pendidikan Anti-Radikalisme dan Strategi Menghadapinya: Ikhtiar Menyusutkan Gerakan Radikalisme di Indonesia", p. 135-136.

understanding of the obligations defend and maintain the integrity of the Unitary State of the Republic of Indonesia.

Forms of Implementation in Education

Islamic education should give birth to Muslim figures who have compassion, love peace, and defend human values, both towards fellow Muslims and towards members of other religions. Indonesian Muslims highly value diversity, as in the motto "Unity in Diversity" as the knot that ties every ethnic group together. This motto is a manifestation of respecting diversity which has become the reality of a pluralistic society.³⁹ In order to realize these big ideals, the understanding of Wasathiyah Islam is important to implement in schools or educational institutions in general.

There are several ways to implement wasathiyah Islamic values in anti-radicalism education in the school environment, including: 1) integrating wasathiyah Islamic principles and anti-radicalism values in the content of subjects at school. For example, by integrating these principles and values in the content of religious studies, citizenship, social knowledge, and so on. So that teaching teachers can internalize the principles and values of wasathiyah and anti-radicalism in each subject. Realizing it or not, this will be embedded in the understanding of each student to avoid radicalism.

2) application of wasathiyah Islamic principles and anti-radicalism values in the school environment. Multicultural life in schools, both multi-religious, multi-racial and ethnic among students and educators. So it really needs to be taught about the meaning of freedom, harmony, and brotherhood in the school environment. The values of compassion for fellow creatures of God must also be cultivated as early as possible in schools, build empathy for students, and provide punishment for anyone who commits and spreads radicalism. This will make students able to have an attitude of respect and courtesy towards others, and avoid radical attitudes.

3) the need for special and routine guidance to foster an understanding of moderate Islam while at the same time opening broad Islamic insights. Thus, students will have references from various points of view in fully understanding the problem and the inevitability of differences that arise. Therefore, students will not easily blame each other, but also will not be apathetic about what they believe is right. In addition, it is also necessary to carry out counseling or anti-radical therapy for students who have been exposed to radical ideas. This is intended so that students do not transmit their radical understanding to other students.

4) teachers become good role models for their students. What is of concern in instilling Wasathiyah Islam and anti-radicalism education is not only for students, but teachers also have the responsibility to be good role models. Consequently, every teacher may not disseminate let alone teach radical understanding to each of his students.

5) stem radicalism/movements in the world of education by strengthening the school's internal cooperation network with parents and the community. This collaboration aims not only to find solutions to various problems that will be faced, but also as a step to anticipate the emergence of various problems that will be faced. Related to the notion of radicalism in education, with intensive interaction and cooperation with other parties, every educational institution should be able to anticipate the infiltration of radical understandings and movements in their respective educational institutions.⁴⁰

³⁹Nurul Zainab, "Rekonstruksi Kurikulum Pendidikan Agama Islam: Analisis Model Kurikulum Rahmatan Lil Alamin", *TADRIS: Jurnal Pendidikan Islam* 15, no. 2 (2020), p. 168-183. <https://doi.org/10.19105/tjpi.v15i2.4022>.

⁴⁰Muchith, "Radicalism in the World of Education", p. 176.

6) Reconstruction of the educational curriculum is the next alternative to stem radicalism. The development of radicalism in educational institutions requires equipping students with humanist socio-religious modalities by upholding tolerance (*tasamuh*) and moderation (*tawasuth*) in every learning activity. Reconstruction of each curriculum component is needed. Likewise, the goal of the religious curriculum of having religion is directed at becoming a religious being. This also parallels the integration of religious material with various scientific disciplines, so that there is no dualism of knowledge.

CONCLUSION

Fundamentalism-radicalism (intolerance) ideas and movements are a serious threat to the integrity of the nation and peaceful life. Not only that, the existence of radicalism has also infiltrated the world of education, if left unchecked, then of course this is the precipice of the destruction of a nation and state. Therefore, preventive and curative efforts to stem and eradicate radicalism in education are by applying Wasathiyah Islam which has been applied in more detailed points in anti-radicalism education. In fact, anti-radicalism education is an embodiment in an applicable form of these wasathiyah Islamic principles.

The principles and values that need to be instilled in the world of education are about tolerance, moderation, prioritizing brotherhood and humanity, spreading compassion, not blaming others easily, learning the true Islamic concepts and teachings, and so on. This needs to be implemented in education to fight radicalism by integrating it with every subject, building habituation to this attitude in each institution, the need for counseling and role models for students, and the need for collaboration with all levels of society to stem and fight radicalism .

Regardless of how it is applied in each institution, what needs to be underlined is that the application of Wasathiyah Islam or anti-radicalism education is something that is very urgent at this time in fighting radicalism. So that each institution feels obligated to implement it with their respective localities.

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