

Islam Moderate and Counter-radicalism for Students through the Personality Development Curriculum

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Abstract: This study discusses the development of moderate Islamic values and counter-radicalism through the personality development curriculum (MPK) for UIN Malang students. Efforts to develop moderate Islam are carried out in regular lectures and student activities in *ma'had*. The development of moderate Islam in lectures can be seen in the design, implementation and evaluation of learning. Instilling the values of Islamic moderates in *ma'had* is done by training, habituation, and exemplary in everyday life. The MPK curriculum plays a very important role in the formation of moderate Islamic identity for students, training them to respect diversity, fostering historical and cultural awareness full of life values, expanding and strengthening the concept of integration between religion, nation, and state. Islamic moderate values can be seen in the achievement of MPK competency standards, namely: the development of personality and attitudes as Indonesian citizens and global citizens, the development of personality and attitudes as Muslim and Muslim students. Achieving these competencies is manifested in the figure of students who have the *ulul albab* personality, namely: having a spiritual depth, the majesty of morality, the breadth of knowledge, and professional maturity. Thus, the development of moderate Islamic values has implications for students' ability to counter radicalism.

1 INTRODUCTION

Moderate Islam has often positioned vis-à-vis radicalism on the right and liberalism on the left. Moderate Islam in the Indonesian context is essentially one of the elegant offers in understanding Islam. This is because being moderate in Islam is not a deviant thing in Islamic teachings since it can be found the normative basis and its reference in the Qur'an, Hadith, and history. The position of the ministry of religions as a representation of the majority of Indonesian Muslims, the concept of Islamic moderation developed in line with Nahdlatul Ulama (NU) and Muhammadiyah as the two largest socio-religious organizations in Indonesia. Both organizations are a moderate representation of Islam, not liberal Islam and not radical Islam. Some research findings confirm that NU and Muhammadiyah are the two major organizations in the country that develop moderate Islamic ideas and identities (Suharto, 2014). NU poured policy and affirmed its identity as moderate Islam in

muqaddimah (preamble) of the organization's AD / ART in 2010. NU developed *ukhuwwah islamiyah*, *ukhuwwah wathaniyah*, and *ukhuwwah insaniyah* carrying national and international interests by adhering to the principles of sincerity (*al-ikhlas*), justice (*'adalah*), moderation (*al-tawasuth*), *al-tawazun* (balanced), and tolerance (*al-tasamuh*) (PBNU, 2011). Muhammadiyah also poured the ideological line of moderate Islam in the *Tanwir* Muhammadiyah meeting in Bandung in 2012. The *Tanwir* decided that the ideology of Muhammadiyah was a progressive Islamic ideology that saw Islam as a religion of civilization (*din al-hadharah*). The identity of Islam as *din al-hadharah* is one of them characterized by the nature of *wasathiyah* (moderate) to distinguish it from other extreme ideologies (Nasir, 2015).

UIN Malang as one of the universities under the Ministry of Religion also means getting a mandate to promote moderate Islam. Therefore, the campus develops moderate Islam through the personal development curriculum (MPK). MPK is grouped

into four (4) clumps, namely: 1) The family of Islamic sciences; 2) the nationality and Indonesian nations; 3) common language, philosophy and knowledge base; 4) *tarbiyah ulul albab* (Tim Penulis, 2015). The importance of MPK strengthening can also be a counter-radicalism strategy that has now targeted religious university students, including UIN Malang. Therefore, MPK is expected to form a moderate Islamic character for students, which is reflected in the content and design of learning. For example, in the study subjects of the Qur'an and hadith, in addition through a process of learning that upholds the principles of tolerance and respect for the opinions of others, democratic and non-discriminatory, learning materials are also enriched with the universal values in the Qur'an and hadith, among them: justice and honesty, unity, gender equality, tolerance and harmony of religious, democratic, and human rights. These principles are part of the values of Islamic moderate.

The development of Indonesian identity and nationality in MPK was implemented in Pancasila and civic education courses, which refer to four (4) pillars of the nation, namely: *Pancasila*, 1945 Constitution, *Bhinneka Tunggal Ika* (Unity in Diversity), and NKRI. *Pancasila* is the basic philosophy of the state which is expected to be able to solve various state problems because it is considered *Pancasila* is a filter of various ideologies, understandings, and doctrines that are not appropriate. *Pancasila* consists of five interrelated principles, namely: divinity, humanity, unity, deliberation, and social justice (Sirait, 2016). The 1945 Constitution is a manifestation of the collective will of the nation in realizing the modern constitution that can inspire the implementation of the values of national and state life, which is democratic and fair. This Constitution guarantees religious freedom but not the freedom not to be religious (Sarhindi, 2017; Parker, 2010). *Bhinneka Tunggal Ika* as the nation's motto collects the diversity of ethnic, religious, racial, ethnic, class, and other social categories, but remains united. NKRI is geographically composed of a series of thousands of islands that are territorially stretched from Sabang to Merauke. This awareness and reinforcement of national identity, among them can be achieved through the development of Islamic moderate values. This is because, in fact, the four (4) pillars of the nation are in accordance with Islamic principles and values. Strengthening students identity with Islamic moderatism values will lead them to have the ability to count to radicalism.

2 THEORETICAL FRAMEWORK

2.1 Moderate Islam

The term 'moderate Islam' comes with a theological and ontological basis, which is part of the universal teachings of Islam. The term 'moderate Islam' comes with a theological and ontological basis, which is part of the universal teachings of Islam. In Arabic, the term is equivalent to the term "*ummatan wasathan*" or *al-din al-wasathi* (Qur'an, 2: 143). The term *umatan wasathan* in this verse means "middle class or religion". The word "moderate" is the emphasis that Islam hates violence. Even in the hadiths of the Prophet is told that when we are faced with two choices it is advisable to choose the middle way. It is this attitude that makes the Prophet Muhammad a moderate figure. It is in this context that the term moderates finds its roots in the Islamic tradition. This suggests that this character should be inherited by all Muslims (El-Fadl, 2005). Strengthening El Fadl's thesis, Jamil (2013) details 6 characteristics and principles of moderate Islam: 1) placing the Qur'an as an open book and central guidance; justice as a spirit in the equality of human dignity and dignity; 2) develop a tolerance and open attitude to diversity; 3) the principle of liberation, religion as an entity that frees people from various practices of injustice; 4) the principle of humanity, Islam is committed to building a just society and upholding the values of humanity; 4) pluralism, the religion of peace Islam and the view of religious diversity as the will of God; 5) sensitivity, Islam brought a great revolution to the paradigm shift towards women; 6) non-discrimination, Islam opposes oppression, marginalization, and injustice.

Developing a moderate understanding of Islam in the Indonesian context is crucial. This is because the archipelago is inhabited by diversity, both schools of thought (*mazhab*) in Islam, religions, tribes, races, and among groups. The concept of moderate Islam promotes that Islam is understood contextually, acknowledging diversity as the natural *law* (*sunnatullah*) whose indisputable existence cannot be. If these noble teachings and values are practiced, then Islam will truly become the religion of *rahmatan li al-'alamin*, not only potentially, but actually. In this context, Azra (2006) asserts that Indonesian Muslims have distinctive and distinctive social and cultural systems and traditions compared to Muslims elsewhere. Therefore, Islam Indonesia has its own Islamic cultural area. Thus, Indonesian Islam belongs to a large group of moderate Muslims. This idea has actually been campaigned by Tarmidzi Taher, Minister of Religion period 1992-1997, that Islam Indonesia is an example of actualization of

ummatah washatan in various aspects of Muslim life. Because Muslims are the majority population of this country, the promotion of moderate Islam in Indonesia's foreign policy is built on Islamic norms as *rahmatan lil 'alamin* (Purwono, 2017).

2.2 Radicalism and Counter-radicalism

The monolithic perspective is not enough to explain radicalism as a religious, social, and political phenomenon because it is a complicated problem. The concept of radicalism in this paper refers to groups with high ideologically and fanatical beliefs striving to replace the ongoing values and systems (Jamhari & Jahroni, 2004). Radicalism according to Kallen (1972) refers to a group that dominates its harsh side against other groups both physically and symbolically, at both the level of discourse and religious ideology, as well as the expression of violence. Therefore, the phenomenon of radicalization has three characters: 1) emerges as a response in the form of evaluation, rejection or resistance to the ongoing conditions, whether in the form of assumptions, values or even religious or state institutions; 2) always try to replace the existing order with another order systematized and constructed through their own worldview; 3) the strong belief in the ideological truths they offer. It is vulnerable to generate potential emotional attitudes and not infrequently leads to violence and terrorism (Zada, 2002). This is the meaning of the fundamentalist term coined by Euben (1999), namely: contemporary political and religious movements that seek to return to the scriptural foundations and reinterpret these foundations to apply to contemporary political and social worlds. This formulation emphasizes three important things in fundamentalism, namely: despite their religious motivation, fundamentalism also has a political aspect, thus categorized as a religious-political movement; fundamentalism is limited to the idea and movement back to the scriptural religious tradition which rejects all forms of interpretation, so they are called scriptural Islam (Liddle, 1999); and the phenomenon of fundamentalism is one of the expressions of modernity.

Counter-radicalism is all activities aimed at inviting all stakeholders to fight radicalism. In general, radical groups promote radical ideological narratives to the public. Thus, the goal of counter-radicalism is to expose and fight radical ideologies, by educating, promoting, and strengthening their defenses against the narratives of radical groups, and empowering people to jointly oppose radical ideologies (Schmid, 2013). Radical groups use

various ways to spread radical ideology to all segments of society. Even now radicalism has also targeted school children in several regions. Those who are targeted not only in the city as the beginning of the presence of this group in the 90s, but also in remote villages. They not only recruit students but also children and junior high school students (Sumbulah, 2015). If this is not immediately anticipated, it can foster an attitude of intolerance that is contrary to the purpose of religious education itself (Munip, 2012). This is in line with Macaluso's (2016) research that the relationship between education and radicalization can be ambivalent. Interventions at the secondary and higher education levels are conducted to identify the symptoms of radicalization that occur. Educational institutions should be places where values are discussed openly, critical thinking and exchanges of different ideas and perspectives are encouraged. In this context, it is interesting to note the findings of Omwega et al (2016) in Kenya, that terrorist groups seek to recruit young people to their goals and interests. Therefore, education is one of the most effective ways to fight terrorist and extremist seduction among youth. Prevention of radicalization for students can be done by providing special resources that are trained in strategies against radicalism and extremism (OSCE, 2014). Thus fighting radicalism by developing a curriculum in Islamic higher education found its relevance.

3 METHOD

This qualitative research was carried out at UIN Malang. The research subjects were: 1) lecturer of personality development courses; 2) boarding school caregivers (*kyai*); and 3) 2nd semester students who live in *ma'had* and have or are taking personal development courses in their respective faculties. Data was collected through in-depth interviews, observation, and documentation. Data analysis was carried out through the stages of data reduction, display, and conclusion drawing. To avoid research bias, extension of the study period and focus group discussion was carried out.

4 RESULT AND DISCUSSION

4.1 Curriculum Structure of MPK and Graduate Competency Standard

The personality development course is a curriculum that contains the basics of students' knowledge,

attitudes, and personality. The 40 SKS course consists of four (4) clumps, i.e: 1) Islamic Studies (Qur'an & Hadith studies, history of Islamic civilization, Islamic theology, Sufism, and fiqh); 2) Indonesian-ness & nationality (Pancasila and Civic Education); 3) Language, philosophy, and common knowledge basics (Bahasa Indonesia, Arabic, English, philosophy of science, IAD, ISD, IBD); 4) Tarbiyah ulul albab: the life experiences in *ma'had* (Tim Penulis, 2016).

Table 1. Graduates Competency Standards and MPK Subjects

Competency standards	Competence of Graduates	MPK Subjects
Standard I Development of personality and attitude	1. Development of personality and attitude as citizens of Indonesia and global citizens 2. Development of personality and attitudes as Muslims 3. Development of personality and attitude as a Muslim student	1. Nationality & Indonesianness (Pancasila & Civic Education) 2. Islamic Studies 3. Philosophy of Science
Standard II Mastery of language skills	1. Mastery of Indonesian language skills 2. Mastery of Arabic skill 3. Mastery of English skills	Languages: 1. B.Indonesia 2. Arabic 3. English
Standard III Mastery of the subject of Social Sciences, economics, politics, science, and culture (humanities)	1. Mastering the basic concepts of social science and its usefulness 2. Mastering the basic concepts of economics and its usefulness 3. Mastering the concept of political science and its usefulness 4. Mastering the concept of IAD and its usefulness 5. Mastering the concept of basic cultural science and its usefulness	The basics of common knowledge 1. Basic Social Sciences (ISD) 2. Basic Natural Science (IAD) 3. Basic Cultural Science (IBD)
Standard IV The basic mastery of Islamic science in normative and empirical	1. Mastering the concept of science of the Qur'an and Hadith and explore the content and substance of his teachings that underlies the development of expertise in the	Islamic Studies 1. Qur'an & Hadith Studies 2. Islamic Civilization 3. Islamic Theology 4. Sufism 5. Fiqh

Competency standards	Competence of Graduates	MPK Subjects
	course of study 2. Mastering the substance and methodology of Islamic thought in the field of monotheism, Islamic philosophy and <i>tasawuf</i> , to be used in the development of personality as a student and graduate candidates who want to develop their skills 3. Mastering the substance and methodology, able to make it as a guide in running the teachings of Islam and solve the problems of Islamic issues growing in the community 4. Mastering the substance and methodology of the history of Islamic civilization, and taking <i>ibrah</i> for the development of expertise in the study program	
Standard V Experience living in <i>ma'had</i>	Experience life in <i>ma'had</i> in the framework of self-development as a candidate for Islamic scholars, developers of Islamic <i>da'wah</i> that uphold the wisdom, diversity, characteristic of Indonesian-ness, and professional clerical cadres	Tarbiyah Ulul Albab (a balanced character between a <i>dhikr</i> , thought, and good deeds aspects)

This MPK curriculum is the basic knowledge, skills, and attitudes that all students must have, so as to lead them to achieve four (4) major competence strengths: spiritual depth, morality, breadth of knowledge, and professional maturity (Tim Penulis, 2016). Competence of graduates in the form of these four strengths will be achieved after completing all student academic obligations during a study at UIN Malang. Thus, the achievement of this competency is obtained by the students after completing the MPK curriculum which is marketed for four (4)

semesters, the life experience in *ma'had* for one year, and the core curriculum in the faculties, departments, and study programs respectively.

Table 2. Quality Standard of UIN Graduates

No	Mision & competence	Character
1.	Spiritual depth	<ol style="list-style-type: none"> 1. Have a strong and true faith commitment 2. Developing <i>dhikr</i> and recitation of the verses and <i>qawliyah</i> and <i>kawnyah</i> phenomena 3. Have the sharpness of the heart and distinguish between the good and bad
2.	The majesty of morality	<ol style="list-style-type: none"> 1. Thinking, speaking and acting in accordance with the values of Islamic teachings 2. Have a sense of responsibility, self-esteem, integrity, sociability, mutual respect. 3. Has a sense of nationality, diversity, democracy, a sense of social solidarity.
3.	Breadth of knowledge	<ol style="list-style-type: none"> 1. Think and be scientific and creative 2. Have a high commitment to science & truth 3. Have the ability to communicate orally and in writing in Indonesian, Arabic, and English 4. Mastering the basics of Islamic science (normative-empirical)
4.	Professional maturity	<ol style="list-style-type: none"> 1. Have a professional ability to carry out the work 2. Have a leadership spirit

4.2 Efforts to Develop Values of Islamic Moderation

MPK is a basic course structure that will lead the students to get the ability in the form of 4 (four) robustness, i.e: spiritual depth, the majesty of virtue, breadth of knowledge, and professional maturity. These four forces are called the personality *ulul albab*, student personality with the dimensions of *dhikr*, thought, and pious deeds are balanced and proportional. With this *ulul albab* personality, students are expected to have the strength and ability to avoid the radical ideologies that are now eyeing the student's life, not least the students of UIN Malang. To achieve that goal, the structure of the MPK curriculum must be developed by all the students from the faculty and any department as illustrated in the table above. Some efforts to develop moderate Islam through the application of the MPK curriculum can be seen from aspects of design, content, learning strategies, structured tasks, evaluation models, teaching materials, and reference books written by lecturers, as well as practice and

living habits with noble values in *ma'had*. In general, the lecturers use active learning strategies and contextual learning. Among these is through role play and socio-drama, discussion and debate, sharing and presentation, direct practice, observation and field research. Evaluation of learning is conducted by emphasizing on the assessment process at the time of learning and combined with the assessment of results conducted at the time of examination, both in the middle and the end of the semester. In the course of civic education, for example, the learning experience is designed with the learning model to achieve the goal so that students are able to understand the diversity of ethnicity and culture of Indonesia, so the difference does not cause the occurrence of gaps. This certainly supports the promotion of moderate Islam, which emphasizes substance rather than formality and prioritizes content rather than the container. In this context, it can be said that substantive Islam is judged better than institutional Islam, with the argument that the Indonesian state is built on ethnic, customary, cultural, racial, religious and intergroup diversity.

The achievement of the competency standard of this course through open learning and appreciation of diversity is expected to support the spread of ideas and form a moderate Islamic character for students. It is characterized by several characteristics: being moderate in implementing religious teachings; tolerant and respectful of diversity and dissent, avoiding violence, promoting dialogue and sharing ideas, accommodating modern concepts that are substantially good for humanity, rational thinking, interpreting religious texts contextually, and using *ijtihad* method in interpreting religious texts. With this character, moderate Muslims are someone who has a tolerant, appreciative, and cooperative attitude with other different groups. Apparently, this is the nature of *rahmah* (affection) for moderate Indonesian Islam, which is more theological, not political, which is often driven away by Americans when interpreting moderate Islam (Burhani, 2012).

In terms of content and course material, the formation of moderate Islamic identity can be seen in the development of moderate Islamic insight and peace, training the wisdom of dealing with differences, the integration of insight into nationality with Islam, the planting of patriotism and the love of the nation, the strengthening of Pancasila value and the adaptation of Islam to local culture, as well as promoting Islamic moderation through the writing of reference books, and on the efforts of developing

rational and contextual thinking methods. Borrowing Western frameworks and methodologies is also done as far as necessary and in accordance with the context of the problem. This methodology is certainly contrary to the method of thinking developed by radical Islamic groups.

They typically reject models of contextual understanding, let alone borrow Western theoretical frameworks such as hermeneutics, sociology, anthropology, gender and human rights. This attitude is chosen as the pattern and tendency of radical groups, as a form of their rejection of all systems and ideologies considered by the West. In addition, this attitude was chosen as an expression of this group's rejection of a rationalistic interpretation of religious sacred texts. For this group, the text is self-evident, so it does not require rationality-based interpretation with any approach. Radical fundamentalists reject the methods and ideas offered by a number of mainstream Muslim thinkers, such as Rahman (1996), Hanafi (1981), Shahrour (1992), and Abu Zayd (1996). In this context, it seems the term used by Liddle (1999) to describe the tendency of the religious understanding of this group with the title scripturalist to find relevance. This is because the ideology of radical groups emphasizes the strength of their holding to the literal sounds of religious texts. The text is a closed corpus that does not need to open a dialogue room with local dynamics and local socio-cultural developments (Roy, 1998; Sumbulah, 2010). This is certainly contrary to the creation of moderation of Islam as an attitude that is accommodative to local traditions and local wisdom. In the civic education course, for example, students are taught about the meaning and compatibility of democracy, plurality and diversity of this nation with Islamic values. Thus, Islamic universities have been able to form public discourse and democracy in accordance with modern Islamic values (Woodward, 2015).

4.3 MPK Curriculum and Moderate Islamic Identity

The findings of this research indicate that the course of MPK is able to open the students' insight about the diversity of views, thoughts, and opinions so that they avoid the truth claim and easily blame others. MPK forms the basis of the character of the student to be open to differences, not to monopolize the truth or to feel the most correct. MPK also gives awareness to students that life is not one colour, the truth is also not single. Many differences that should be addressed wisely so as to create a beautiful

harmony in the context of NKRI. Through the MPK that has the significance of shaping the character of moderate Islam, students practice respecting differences of opinion, providing insight into life-rich history and culture, training students with alternative thinking and mazhab in the field of worship and religion, open to difference, respect and tolerance, understand Islam completely in the concept of *rahmatan lil 'alamin*, and strengthen the insight about the concept of religion and state. Imarah, as quoted by Sumbulah (2016) states that Islam is a religion that comes from God and is human-oriented. Islam is a religion that not only carries the mission of divine revelation but also upholds human dignity, moderate principle and spreads peace for all human being.

Achievement of student competency standards can be seen in the indicators: 1) the development of personality and attitudes as citizens of Indonesia and global citizens, with the characteristics: have a sense of nationality, have a spirit of diversity, democratic, have a sense of social solidarity, have local and global information sensitivity, and act locally. 2) the development of personality and attitudes as Muslims, characterized by indicators: committed, loyalty and dedication to the teachings of Islam, able to think, speak, and act in accordance with the values of Islamic teachings, have a sense of responsibility, self-esteem, integrity, socialize, and able to respect each other between religious people. 3) the development of personality and attitudes as Muslim students, which is characterized by a scientific attitude, namely love of science, love of truth, rational, critical, objective, respect for the opinions of others, and independent. Achievement of these competencies will greatly support the realization of a student who has four strengths, namely: spiritual depth, the majesty of morality, breadth of knowledge and professional maturity. By having that personality, students are not easily influenced by radical ideas. This is because the ideologies, perspectives, paradigms, and behaviours of this group contradict the friendly and tolerant Islamic values, national values, Indonesianness, and local wisdom. Therefore, students generally support institutional efforts in developing and promoting moderate Islam. This is because Islamic higher education institutions, including UIN Malang, have a significant role in spreading Islam by adapting local culture. This is in line with NU's mission as one of the largest mainstream organizations in Indonesia, which has the mission of introducing values tolerance, moderate, balanced, justice, and brotherhood, which includes *ukhuwah Islamiyah*

(fellow Muslims), *ukhuwah wathaniyah* (fellow citizens), and *ukhuwah bashariah* (fellow human beings) (Masmuhah, 2017).

The formation of student identity through Islamic moderate values also requires the foundation of multicultural thinking, namely: 1) the historical awareness that difference is a necessity. The early history of the time of the prophet Muhammad, the era of the early caliph, and some in the era after that was a memorable experience for the respect of differences of opinion. The exemplary should be a mirror of Muslims not to be easily mutually reciprocated; 2) the difference is the grace and richness of the culture that makes Muslims grow full of dynamics; 3) awareness to choose moderate thinking among the diversity of schools of thought that exist, 4) willingness to help each other in matters agreed upon by all groups; 5) tolerant of the issues that the scholars debate. This principle, in El Fadl (2004), is called an authoritative and not authoritarian attitude; 6) respect the opinions of others by realizing that truth is very likely to be found everywhere (Qaradhawi, 1406 AH). Instilling this moderate spirit and attitude requires a long and sustainable process. Therefore, this attitude and character can be instilled through practice, habituation, and role models of teachers (*kyai*). In this context, *ma'had* has a strategic role in developing attitudes and characters that show consistency, obedience, patience, and respect, thus giving birth to students who are tolerant, inclusive and far from radicalism.

4.4 *Ma'had*, Moderate Islam, and Counter-radicalism

Islamic boarding school (*ma'had*) is one of the best fortresses of the Indonesian people in combating radicalism which threatens the unity of the nation and the state. All new students of UIN Malang are required to live in *ma'had* for one year, as a period of character formation through very strong Islamic values. They were not only given religious knowledge and insight through the education of Islamic thought, but also language skills and religious practices in daily life. In this context, *ma'had* plays an important role as the light and guide of Muslims through the planting of true religious understanding, namely Islam *rahmatan lil 'alamin* and forming a perfect character (*akhlak al-karimah*). *Ma'had* that has long historical value in the course of the Indonesian nation, not only present as a typical Islamic studies centre but also a consolidation of the struggle of Indonesian

nationalism. In accordance with the mission of UIN Malang which leads students to have four (4) strengths, namely the spiritual depth, the majesty of morality, the extent of knowledge, and professional maturity, *ma'had* has a strategic role in shaping the character of spiritual depth and the grandeur of morality. *Pesantren* caregivers (*kyai*) are role models who have a significant influence on the personality of students. Lately, many Islamic boarding schools have tried to combine traditional Islamic values such as Islamic unity, altruism, decency, and social justice with modern subjects (Wagener, 2006), as developed by *ma'had* of UIN Malang.

First, to realize spiritual depth, students are taught to be good Muslims, obeying God, and getting along with others well. Through habituation and teaching of classical books (*kitab kuning*), students are equipped with knowledge of moderate jurisprudence, theological schools, and schools of thought in Islam, so that they can fortify themselves from radicalism. Islam teaches peace, compassion, and mutual respect, so students are expected to be citizens who love the country and nation, as a manifestation of their faith in God. Second, instilling the grandeur of morality is done by habituation and example in life in *Ma'had*. The typical values of *ma'had* are: *istiqamah* (consistent in goodness), *tawadhu'* (humility), *qana'ah* (feeling adequate), and *ta'at* (obedient) are among the examples of characters developed in this institution. Living in *ma'had* also makes students learn about discipline and order, understand the character of others, and independence in solving problems. Thus, learning in *ma'had* seeks to shape the student's personality as an ideal Muslim, which is balanced between his adherence to God (*hablun min Allah*) and social piety with others (*hablun min al-nas*). In the context of preventing radicalism, *ma'had* also has a vital role in providing a friendly and inclusive understanding of Islam. *Ma'had* has a significant influence in counteracting radicalism and terrorism as a dangerous ideology for the sustainability of the nation and state. This is because radical groups often act in the name of religion in recruiting members and disseminating them. Islam as a religion of peace and compassion for others is shown in a face full of anger, hatred, and violence, with the justification of religious postulates. In particular, Azra (2003) also views Islam Indonesia as a moderate and peaceful Islam with a smiley face, so, therefore, there is no problem with modernity, democracy, human rights, gender, pluralism, developmental trends and other issues in the modern era. In general, extremist

organizations are more sophisticated in utilizing new technology and recruiting new followers from various backgrounds that can be accessed through technology (Hasan 2013). *Ma'had* as an established Islamic education institution can take a strategic role in presenting strong counter-narratives for radical and extremist groups, so that the students are not easily exposed to the ideology (Ritchey & Muchtar, 2014).

The open and inclusive *ma'had* education system can be a special attraction in the midst of an indoctrination education model. Inclusive education is a teaching-learning process that promotes openness in addressing dissent. In this context, the statement of Shafi'i (d.204 AH), that: "my opinion is correct but may be wrong, the opinions of others are wrong but may be true", to find its relevance. This attitude is also required by El-Fadl (2001), that understanding religious texts must be based on honesty, comprehensiveness, rational, diligence, and self-restraint. By sticking to these principles, Muslims will not be trapped in dogmatism or relativism. Furthermore, the success of the people out of the trappings of dogmatism will certainly make them avoid radical and extreme attitude (El-Fadl, 2005). Thus, the "apostasy" of people of differing opinions is unethical. Thus, tolerant and inclusive education seems to be built on the character of a humble, generous, humility, friendly, courteous, and respectful person. Tolerant and inclusive education is the fruit of simplicity, namely the awareness of self-criticism of the limited abilities and self-empowerment. In this context, Imam Malik also emphasized the importance of self criticism in anticipation of the emergence of dogmatism among Muslims, as quoted by Qaradawi (2004), that he is only an ordinary human being who can be right or wrong, if his opinion is in accordance with the Qur'an and Hadith then it can be followed but if it is not appropriate then it can be abandoned.

Tolerant and inclusive education is a process that encourages students to practice and is willing to see what others think is worthy of respect and respect. It is not easy to shape the character of the students to have an inclusive and open attitude. It requires systematic and comprehensive efforts that cover all aspects of their knowledge, skills, and attitudes. Shafi'i is one of the models of authoritative scholars who emphasize the importance of inclusive education (El-Banna, 2007). This inclusive education version of Shafi'i does not aim to indoctrinate students but instead provides opportunities for students to think creatively, independently and freely. Thus, inclusive and

moderate education does not curb a student in order to have the same thoughts and attitudes as his teacher but to tolerate the diversity of thought of his students. Thus, inclusive and moderate education does not restrain the students from having the same thoughts and attitudes as their teachers but tolerating the diversity of their thinking. The attitude of Shafi'i is different from the attitude of teachers who likes to spread the threat to the students, especially using the language of religion, such as science is not barakah and not useful if dared to be different from their teachers. Educational doctrines built on scientific pride can have an impact on the attitude of denying differences and diversity. Thus, tolerant and inclusive moderate Islamic education also emphasizes the importance of emotional control in addressing differences. Ghazali (d.505 AH) reviews the importance of emotional control in addressing differences. For Ghazali (2002), as long as a person can love and hate the person will not be separated from emotion and anger. Therefore, the quality of a person is also determined by how far he is able to control his anger. In this context, emotional control can be done through six (6) steps: contemplating the virtue of forgiving and suppressing anger as in Qur'an, 3: 134; fearing God's punishment against anger; avoid negative impacts due to mutual hostility; imagine a very inappropriate facial expression when angry; able to rethink the causes of anger; and realize that anger is pride because it feels its behavior is in accordance with the will of God. This expression seems to have a resemblance to the phenomenon of radical groups who often call the greatness of God through the recitation of *takbir* with shrieks, shouts, and expressions of anger and arrogance, contrary to the value of God's greatness. Education in *ma'had* develops the noble values of Islamic moderation by promoting compassion, balance, appreciation, and away from anger and hatred towards others. Therefore, the implementation of the MPK curriculum both on campus and in *ma'had* finds its relevance in the context of counter-radicalism for students. Achieving these competencies will be better when followed by counter-radicalism programs through strengthening moderate Islamic insight, nationality, and Indonesianness; training in the values of multiculturalism and pluralism; and cooperation in various cultural and interfaith dialogue programs with various inter-cultural-religious cooperation institutions, both in local, national and international scale events.

5 CONCLUSIONS

Efforts to develop Islamic moderate values for counter-radicalism for students through the implementation of the MPK curriculum can be seen from the aspect of content, learning strategies, process evaluation models and results conducted, as well as teaching materials and reference books provided for the personality development. The formation of Islamic moderate is trained in the development of rational and contextual thinking methods, building historical and cultural awareness that is full of values of life, developing peaceful Islamic values, wise in responding to differences, integration of Islam and nationality, patriotism, and avoiding *takfiri* (it's easy to judge infidels to people of different schools, thoughts, and beliefs). *Ma'had* is very instrumental in training students to live in the values which are formed through training, habituation, and role models. The relevance of moderate Islamic values for counter-radicalism for students can be seen from the success of achieving MPK competency standards, namely: the development of personality and attitudes as Indonesian citizens and global citizens, the development of personality and attitudes as Muslims, and the development of personality as Muslim students who behave scientifically, love science, love truth, rational, critical, objective, respect the opinions of others, and independent. The achievement of these competencies will support the realization of the figure of *ulul albab* who has four strengths, namely: spiritual depth, the grandeur of morality, breadth of knowledge, and professional maturity. By having a balanced personality between the aspects of *dhikr*, thought, and good deeds, students are not easily exposed to radicalism because they have the knowledge and attitude to counter radicalism.

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