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Transformative Islamic Education at Universitas Indonesia: Enacting the Deradicalization Curriculum as an Endeavor to Cultivate Religious Moderation

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Abstrak

Salah satu kebijakan Universitas Indonesia dalam menumbuhkan moderasi beragama pada mahasiswanya adalah penerapan kurikulum deradikalisasi. Penelitian ini sangat penting karena hasil penelitian ini dapat dijadikan referensi dalam upaya pemberantasan ekstremisme di kalangan mahasiswa yang kita ketahui merupakan calon intelektual dan pemimpin bangsa di masa depan. Tujuan penelitian ini adalah untuk mengeksplorasi implementasi kurikulum deradikalisasi Pendidikan Agama Islam di Universitas Indonesia dalam menumbuhkan moderasi beragama di kalangan mahasiswa baru yang Muslim pada 2023. Dengan menggunakan metode penelitian deskriptif dengan pendekatan kuantitatif, penulis menemukan bahwa analisis data yang penulis lakukan menunjukkan nilai koefisien korelasi (r_{xy}) = 1. Analisis korelasi ini menunjukkan bahwa hubungan antara kurikulum deradikalisasi dengan moderasi beragama pada mahasiswa Muslim yang baru masuk Universitas Indonesia pada 2023 memiliki hubungan yang sempurna. Sementara itu, dengan tingkat kesalahan sebesar 0,05 dan total $N=7,530$, uji signifikansi korelasi x dan y menunjukkan t -hitung sebesar 0,58 sedangkan t -tabel sebesar 0,1966. Interpretasi uji signifikansi korelasi kedua variabel ini menunjukkan bahwa H_0 ditolak dan H_a diterima yang berarti terdapat hubungan yang signifikan antara kurikulum deradikalisasi Pendidikan Agama Islam dengan moderasi beragama pada mahasiswa Muslim baru yang masuk Universitas Indonesia pada 2023. Implikasi dari hasil penelitian ini adalah bahwa kurikulum deradikalisasi pendidikan agama Islam yang diterapkan Universitas Indonesia dapat menjadi panduan bagi universitas sejenis lainnya dalam menumbuhkan moderasi beragama di kalangan mahasiswanya.

Kata Kunci: Kurikulum Deradikalisasi, Moderasi Beragama, Pendidikan Agama Islam Transformatif

Abstract

One of Universitas Indonesia's policies to promote religious moderation among their students is enacting a deradicalization curriculum. This study is of paramount significance since the results may serve as a reference in the pursuit of countering violent extremism among university students, who are intellectually intrigued and influential in the future. The present study aims to investigate the implementation of the deradicalization curriculum of Islamic education at Universitas Indonesia to foster religious moderation for their newly admitted Muslim students in 2023. Designed with a descriptive research method adopting a quantitative approach, the study results showcase that the correlational coefficient (r_{xy}) was 1. The correlation analysis demonstrated a precise correlation between the deradicalization curriculum and religious moderation among new Muslim students to Universitas Indonesia in 2023. Further, the significance test of the correlation between x and y variables yielded a t-count of 0.58 and a t-table of 0.1966 with an error rate of 0.05 and a total of $N=7,530$. The deradicalization curriculum of Islamic education and religious moderation among new Muslim students enrolling at the university in 2023 had significant correlations. The analysis of the significance test of the correlation of these two variables showed that H_a was accepted and H_0 was rejected. The results of this study suggest that the deradicalization curriculum of Islamic education established at Universitas Indonesia can be a guideline for other related universities to empower their students with religious moderation.

Keywords: Deradicalization Curriculum, Religious Moderation, Transformative Islamic Education

INTRODUCTION

Nowadays, Islam, the religion of Indonesia's majority population, is facing big challenges resulting from within Islam itself. This challenge is noticed that some Muslim individuals are extreme, harsh, and strict in understanding religious verses and always try to impose their views on other religious communities, even other Muslims whose understanding differs from these individuals (Harahap et al., 2023). On Wednesday, July 5 2023, the Indonesian National Counterterrorism Agency (BNPT) in an event highlighting a theme "*Tren dan Capaian Pencegahan dan Penanggulangan Ekstremisme Berbasis Kekerasan dan Terorisme Indonesia 2023* (Indonesia's Trends and Outcomes of Preventing and Countering Violent Extremism and Terrorism 2023)" launched the I-KHub BNPT Counter Terrorism and Violent Extremism Outlook which reported that the trend of potential threats of violent extremism in Indonesia was very dynamic and requires continually evolving and relevant interventions. Among the findings of the study include that the potential for intolerance and support for violent extremism tends to strengthen, especially among young generations (I-KHub, 2023).

The trend of violent extremism and terrorism potential threats in Indonesia, which continues to change dynamically, forced the government to carry out various deradicalization and counterterrorism efforts (Mustakim et al., 2021). One of the government's initiatives to overcome the dynamic development of this potential threat is the issuance of Presidential Regulation No. 7 of 2021 on the National Action Plan for the Prevention and Control of Violent Extremism that Leads to Terrorism (RAN PE) in 2021. Explicitly, the government has even outlined the idea of religious moderation in the 2020–2024 National Medium-Term Development Plan (RPJMN). The infusion of the idea of religious moderation into the RPJMN departs from the idea that religious moderation is one of the national views of preventing potential threats of violent extremism and terrorism (Maarif, 2020).

The emergence of various potential threats of violent extremism and terrorism in the name of Islam in Indonesia has more or less made Muslims a suspect party, as if Islam is an arrogant and intolerant religion. It is evident that Islam, as a religion of *rahmatan lil 'alamin* (compassion for all nature), highly upholds the values of moderation in religion; everything in the aspects of worship and *muamalah* (social duties) is carried out with the *washatiyah* (moderate views) principle. Unfortunately, this undebatable fact is understood in reverse by some members of the Muslim community. In response to this, various approaches to dealing with potential threats of violent extremism and terrorism in the name of Islam are always being pursued. One is establishing a deradicalization curriculum through religious moderation in Islamic education courses (Muchith, 2014).

One institution implementing a deradicalization curriculum in Islamic education is Universitas Indonesia. The university has made Islamic Education based on a deradicalization curriculum a mandatory course for its Muslim students in their first semester of study (Interview with Achmad Solechan, Universitas Indonesia, 2023).

There is much research that discusses religious moderation. Nonetheless, to the researchers' knowledge, there has not been a single study on religious moderation that discusses it using a curriculum approach. Furthermore, existing research on religious moderation is still limited to concepts and descriptions, while in terms of methods, it receives scanty attention from qualitative researchers with a library research approach. To fill this void, the present study discusses the theme of religious moderation from curriculum approach. Employing a field research approach, this study tries to uncover the

implementation of a deradicalization curriculum to promote religious moderation to university students.

METHODOLOGY

The study was designed with a descriptive research method using a correlative quantitative approach. In this method, the researchers describe, examine, and explain the issue under investigation and draws conclusions from phenomena that can be observed using numbers (Indriantoro & Supomo, 2012). The population of this research was newly admitted Muslim students to Universitas Indonesia in 2023 with a total of 7,530 students (Interview with Imam Khomaini, Universitas Indonesia, 2023).

Considering that population members were homogeneous, based on Sugiyono's (2018) insights, the researchers used a simple random sampling technique to determine the sample. Then, to determine the sample size, this study used at least 10% if the total population is above 1000 respondents (Sugiyono, 2018). As a result, from the population was 753 students. By using questionnaire administered with Google Form as a research instrument distributed to 753 samples, the researchers obtained data on the deradicalization curriculum implemented by the university as the independent variable (x) and Islamic Education course as the dependent variable (y). As for validity and reliability, the study used expert judgment techniques. After getting the quantitative research results, the researchers interpreted them descriptively.

RESULTS AND DISCUSSION

Deradicalization Curriculum Promoted in Islamic Education Courses

The term "deradicalization curriculum" is derived from two words: curriculum and deradicalization. A curriculum is a set of subjects and educational programs provided by an education provider institution containing lesson plans that will be given to study participants in one educational period (Syaodih, 2000). Meanwhile, the word "deradicalization" refers to preventive counterterrorism actions or strategies to neutralize ideas that are considered radical and dangerous using a non-violent approach (Pusbangdatin, 2023).

The context of this deradicalization is not only terrorism prisoners or former terrorism prisoners but also radical understanding. This understanding leads to the

conclusion that deradicalization is a preventive measure for the return of former terrorism convicts or a strategy to moderate ideas that are considered extreme and radical using a non-violent approach (Hikam, 2016). The term “deradicalization” in the deradicalization curriculum in this article is a strategy for moderating extreme and radical ideas using a non-violent approach. It indicates that deradicalization curriculum in this study refers to the set of courses provided by Universitas Indonesia which are provided to its Muslim students in their first semester to maintain their understanding of Islam and moderating Islamic ways of thinking of the students who are considered extreme and radical with a non-violent approach (Interview with Achmad Solechan, Universitas Indonesia, 2023).

Universitas Indonesia, which is one of the favorite objects for supporters of extremist ideology to spread their beliefs, deliberately implemented the deradicalization curriculum in Islamic Education courses to play a role in participating in counterterrorism endeavors in Indonesia. The object of the deradicalization curriculum held in its Islamic Religious Course was all of its Muslim students who just entered the university without exception. Implementing this curriculum aims to protect the Muslim students from being influenced by extremism in their religious understanding and to moderate new students who may have been exposed to it before admitting to Universitas Indonesia (Interview with Wahyu, Universitas Indonesia, 2023).

To achieve this goal, the Islamic Education Course Coordination Forum in the university usually coordinates for two weeks before the Islamic Education Course is carried out. During these two weeks, four aspects of the deradicalization curriculum determined by the university forum are discussed. These four aspects are adapted to *Kurikulum Merdeka* (the national curriculum), including operational curriculum development, the use of teaching tools, student profile projects, and the stage of students’ learning achievements. These four aspects of the curriculum serve as guidelines in monitoring the learning of Islamic Education courses based on the deradicalization curriculum and also promote to evaluate the learning at the end of its period (Interview with Achmad Solechan, Universitas Indonesia, 2023).

Religious Moderation

Conceptually, the term “religious moderation” has a strong foundation as the 1945 Constitution states that “the state is based on the belief in one almighty God.” The implementation of the 1945 Constitution is that the state is obliged to guarantee the

freedom of each citizen to embrace their respective religions and to worship according to their religion and beliefs. Protection of religious freedom is stated in the Law No. 39 of 1999 on Human Rights. This attitude of religious moderation has been a priority program in the Presidential Decree No. 18 of 2020 concerning the National Medium-Term Development Plan (RPJMN) 2020-2024. Considering that this research related to Islamic education, the study explains the concept of religious moderation from the point of view of Islamic scholars. In the view of Islamic scholars, the term “moderation” is interpreted as “*al-wasathiyah*” in Arabic. Linguistically, *al-wasathiyah* is derived from the word *wasath*. Al-Asfahaniy defines *wasath* as *sawa'un*, the middle between two limits or with justice, which is the middle, standard, or ordinary. *Wasathan* also means guarding against uncompromising and even leaving the line of religious truth. Meanwhile, the same meaning is also found in *Mu'jam al-Wasit*, namely simple and selected *adulan* and *khiyaran* (simple and chosen) (Dhoif, 1972; Muhlisin et al., 2023).

In the view of Islamic scholars, religious moderation is an attitude possessed by anyone who is always given guidance to follow all the instructions of the Qur'an in an *istiqamah* (steadfastness) manner, following the teachings that have been revealed by Allah the Almighty to the Prophet and transmitted by the pious scholars who were the successors of the Prophet and applying moderation in all areas, from worship, *muamalah*, to matters of personality, and character. Neither extreme right nor extreme left applies. Religious moderation behavior has a special guide taught by the *salaf-us-shaliheen* (pious predecessors), with several principles as its basis. Every religious follower who adheres to religious moderation is a person who has a commendable understanding and practice by avoiding two types of *madzmumah* (despicable) character, such as *ifrath* (exaggeration) in religious matters and *iqtashir* (reducing) in religious matters, reduces the rules of Allah the Almighty (Yasid, 2010).

Religious moderation is not an absurd and un-measurable concept. The success of religious moderation in the lives of Indonesian society can be noticed from the high level of main indicators that are in harmony and interrelated. Saifuddin (Saifuddin, 2023) explains that religious moderation has nine main indicators, i.e., fairness, balance, upholding noble human values, maintaining public benefits and order, obeying mutual agreements and obeying the constitution, national commitment, tolerance, non-violence, and acceptance of tradition.

The Impact of Deradicalization Curriculum on Muslim Students' Religious Moderation

By referring to the four aspects of deradicalization curriculum that have been established by Universitas Indonesia Islamic Religious Education Course Coordination Forum for the independent variable and with the nine indicators of religious moderation that the Ministry of Religious Affairs has determined for the dependent variable, the researchers process the data quantitatively to calculate the percentage of variable x and y using the Likert scale frequency distribution formula with dividing the number of responses from respondents (F) by the number of respondents (N) then multiply by one hundred using the following the formula:

$$P = \frac{F}{N} \times 100$$

With the number of responses from respondents (F) of 169 and the number of respondents (N) of 753, then the percentage of y variable before following the deradicalization curriculum is:

$$P = \frac{169}{753} \times 100 = 22.44\%$$

These amounts are then analyzed using the Likert scale frequency distribution analysis guidelines as presented in Table 1:

Table 1
Likert Scale Frequency Distribution Analysis Guidelines

No	Criteria	Intervals
1	Very high	85% - 100%
2	High	69% - 84%
3	Low	53% - 68%
4	Very low	36% - 52%

Informed by Table 1, a total of 22.44% indicates that Universitas Indonesia students' religious moderation level showed very low criteria. Meanwhile, with the number of responses from respondents (F) was 590 and the number of respondents (N) was 753, then the percentage of y variable after following the deradicalization curriculum was:

$$P = \frac{590}{753} \times 100 = 78.35\%$$

A total of 78.35%, based on the guidelines in Table 1, means that the level of the university students' religious moderation had high criteria.

This percentage showed that implementing the deradicalization curriculum held by Universitas Indonesia had successfully upgraded the students' religious moderation criteria (Riduwan, 2011). The study result demonstrates that there is a relationship between the deradicalization curriculum in the university and the student level of religious moderation.

The next quantitative calculation examines whether the correlation between Universitas Indonesia's deradicalization curriculum and the student level of religious moderation was significant. The study used the product-moment correlation analysis techniques. The result shows that the correlation coefficient (r_{xy}) value was 1, which means that the improvement of the deradicalization curriculum established at Universitas Indonesia (x variable) was followed by the increase of the student level of religious moderation (y variable).

The next quantitative calculation investigates whether the H_0 was accepted or rejected. Using a margin error of 0.05%, the researchers measured the significance level of the correlation between the x and y variables using the t distribution formula. The result demonstrates that the $t_{\text{calculated}}$ was 0.58, whereas the t_{table} was 0.1966. This means that H_0 is rejected, and H_a was accepted. In other words, there was a significant correlation between the deradicalization curriculum in the university and the student level of religious moderation.

CONCLUSION

The present study showcases that the deradicalization curriculum of Islamic education implemented at Universitas Indonesia, has successfully increased the student level of religious moderation. This success could be a bright prospect for Indonesian education in cultivating the values of religious moderation among Indonesian students. Therefore, this study recommends that other Indonesian universities can adopt the deradicalization curriculum in Islamic education promoted by the university.

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