Preventive Deradicalization in Lower Grade Madrasah through Religious Moderation in Quran-Hadith and Aqidah-Akhlak

1Machfud Bachtiyar, 2Abdullah Zaini, 3Ratna Pangastuti
1UIN Sunan Ampel Surabaya
1Bachtiyar.machfud@gmail.com, 2zenzaini57@gmail.com, 3ratnapangastuti@hotmail.com

Corresponding Author: Bachtiyar.machfud@gmail.com

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Abstract
Preventive efforts are actions taken to prevent legal violations. Value internalization is the process of instilling a value in students so that it becomes a distinctive characteristic differentiating them from others. This research employs a qualitative approach with a descriptive research type. The subjects of the study were selected purposively. Data collection was conducted using in-depth interviews, participatory observation, and documentation. Data analysis utilized qualitative descriptive techniques with the interactive model of Miles, Huberman, and Saldana, including steps of data condensation, data presentation, and conclusion drawing. Data validity was checked through credibility testing using source and technique triangulation. The study results show that: 1) The internalization of nationalism values in students at MI Safinda and MI Bina Bangsa is conducted through three stages: a) value transformation, where teachers emphasize the importance of nationalism, b) value transaction through flag ceremony activities, and c) the transinternalization stage, where students can memorize the Indonesian national anthem and the principles of Pancasila.

Keywords: Preventive efforts, internalization, values, religious moderation.

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INTRODUCTION
Islam, as a religion that brings mercy to the universe, has several characteristics, one of which is being moderate (ummatan wasathan, QS. 2:143). The moderate nature of Islam implies fairness in matters of faith, worship, and social interactions (Rahmawati, 2021). The concept of Islam, which prioritizes justice and moderation, is expected to be a source of harmony in Indonesia's heterogeneous
society (Ramadhan, 2019). This requires every Muslim in Indonesia to adopt a moderate attitude in practicing their religion according to Islamic teachings so that the impact of this moderate Islamic concept can be felt. Therefore, religious moderation is essential in maintaining diversity. The importance of mainstreaming religious moderation in Indonesia is reflected in its inclusion in the National Medium-Term Development Plan (RPJMN) 2020-2024 (National Medium-Term Development Plan 2020-2024, 2020).

However, the attitude of religious moderation in Indonesian society has not yet fully materialized as expected. Research by Hamida and Nuqul (2020) shows that 97.8% of the 314 students surveyed have the potential for radical behavior. The potential for radicalism also appears in madrasah alyiah, although with lesser intensity (Darmawati & Thalib, 2017). This indicates that extremist attitudes still exist within educational institutions. Educational institutions play a crucial role in shaping the attitude of religious moderation in future generations. Therefore, strategic efforts are needed to optimize the role of education.

Religious conflict can affect various groups or sects within the same religion (sectarian or intra-religious) or occur between different groups in various religions (communal or inter-religious). Such conflicts are usually sparked by attitudes of mutual blame regarding religious interpretations and doctrines, self-righteousness, and a lack of openness to others' religious views.

Preventive efforts are essential, learning from the bitter experiences of some countries whose societies are in chaos, and even their nations are threatened with dissolution due to socio-political conflicts rooted in different religious interpretations. Diversity, in any field, inevitably leads to differences, and differences always carry the potential for conflict. If not managed wisely and handled with wisdom, this potential conflict can lead to extreme attitudes in defending each group's version of the truth.

Religious moderation is one of the important spectrums that should be instilled in madrasah students to produce graduates who are tolerant, acknowledge the existence of others, respect opinions, and do not impose their will on others through violence. Religious moderation is a crucial output needed in the millennial era, especially with the emergence and rise of radical ideologies that contradict the values or teachings of moderation itself. Creating pious and knowledgeable individuals is a key agenda to achieve the vision of madrasahs in 2030 as leading and competitive institutions (Gutama, 2020).

Religious moderation is essentially the key to creating tolerance and harmony, both at local, national, and global levels. Choosing moderation by rejecting extremism and liberalism in religion is the key to balance, to preserve civilization and create peace. Through this approach, adherents of different religions can treat others with respect, accept differences, and live together in peace and harmony. In
a multicultural society like Indonesia, religious moderation may not just be an option but a necessity.

If analogized, moderation is like a movement from the periphery that always tends to move toward the center or axis (centripetal), while extremism is the opposite movement, away from the center or axis, toward the outermost and extreme sides (centrifugal). Like a clock's pendulum, there is dynamic movement, not stopping at one extreme side, but moving toward the middle.

In the context of religion, moderate attitudes can thus be understood as the choice to have perspectives, attitudes, and behaviors that are in the middle, always acting justly, and not extreme in religious practice. Of course, there must be measures, limits, and indicators to determine whether a particular religious perspective, attitude, and behavior are moderate or extreme. These measures can be based on trusted sources, such as religious texts, state constitutions, local wisdom, and mutual consensus.

Related to the above discussion, between the issue of religious moderation, which is a hot topic in Indonesia, and the content of Quran Hadith and Aqidah Akhlak subjects in elementary madrasahs, research will be conducted on the selection of verses in their content. Considering that elementary school-age children (Madrasah Ibtidaiyah) are the primary foundation of Aqidah and Akhlak education, which will be firmly established in their hearts, minds, and minds until adulthood. Quran Hadith as a support for Aqidah Akhlak subjects and also the main guideline for Muslims in life. It is hoped that this research will help control the content of the verse selection taught to lower elementary school students as the initial and fundamental foundation of education from the influence of radicalism and instill religious moderation from an early age. Besides, this research aims to identify and control the content that might be suspected of containing verses that instill radicalism and instill religious moderation from an early age.

METHOD

This research employs a qualitative descriptive method with in-depth analysis techniques, examining and analyzing the material in Quran Hadith and Aqidah Akhlak subjects at lower elementary levels comprehensively related to the teaching of religious moderation. The research subjects are textbooks, both mandatory and supplementary, for Quran Hadith and Aqidah Akhlak subjects at the lower elementary level, related to the selection of verses on religious moderation. The data obtained in the field are processed using the Miles and Huberman framework, which involves data reduction, data presentation, and conclusion drawing.

The reason for using this method is that it allows the researcher to closely engage with the studied object, where the researcher can directly observe it, acting as the primary research instrument (human instrument). Data were obtained
through documentation review and observation of the textbooks for Quran Hadith and Aqidah Akhlak subjects. For triangulation and to obtain more complete and accurate data, interviews were conducted with teachers of these subjects. The research results and reports are compiled analytically, descriptively, interpretatively, theoretically, and implementatively.

After all data were collected, their validity was checked to ensure the findings' accountability. According to Lincoln and Guba (Yatim Riyanto, 2014), the validity of the data was tested through credibility, dependability, confirmability, and transferability tests.

The research findings were matched with the data obtained, summarized in field notes, interview transcripts, and document reviews. The main steps taken include repeatedly reviewing the findings and matching each finding with supporting data by tracing the coding categories previously arranged. This technique is used to check the accuracy of data on leadership attitude patterns in managing education in educational institutions. The objectivity level of the research results greatly depends on several people's agreement on the research opinions and findings.

RESULTS AND DISCUSSION

This section presents several data findings obtained during the research activities. Based on the data collection techniques used by the researcher, data presentation is based on the results of observations, interviews, and documentation. The data obtained are then included in this chapter according to the research findings in the field, which are: 1) Internalization of nationalism values in MI Safinda and MI Bina Bangsa students, 2) Internalization of tolerance values in MI Safinda and MI Bina Bangsa students, and 3) Internalization of anti-violence values in MI Safinda and MI Bina Bangsa students.

Internalization of Nationalism Values in MI Safinda and MI Bina Bangsa Students

Nationalism is very important for the life of the nation and state, especially for the future generations, where this value represents love and respect for one's own country. In an effort to instill the values of nationalism and religious moderation in young generations, it can be done through education. For example, in MI Safinda and MI Bina Bangsa, students are not only taught religious knowledge but also efforts are made to instill nationalism values. The implementation of instilling these values involves several stages which also form the stages of internalizing nationalism values in students at MI Safinda and MI Bina Bangsa through Value Transformation, Value Transaction, and Value Transinternalization.
To transact nationalism values to students in MI Safinda, educators chose to use an intermediary medium in transacting nationalism values, which is by holding an activity that is considered the easiest for students to instill nationalism values, namely flag ceremony activities. This is reinforced by the observation conducted by the researcher, who supervised and directly observed the instillation of nationalism values in students at MI Safinda, namely the flag ceremony held every Monday. The flag ceremony is conducted in the school yard and participated by all students.

The internalization of nationalism values is very important for children so that they have love and respect for their nation and country. One of the efforts to instill nationalism values by MI Bina Bangsa educators is by holding flag ceremonies, such as the flag ceremony held every Monday and on National Heroes Day. From these routine flag ceremony activities, nationalism values emerge in students, including memorizing the Indonesian national anthem, Yalal Waton song, Pancasila principles, and being solemn in carrying out the ceremony.

This is also reinforced by the observation conducted by the researcher, who supervised and directly observed the instillation of nationalism values in students at MI Bina Bangsa through the flag ceremony activities held every Monday, such as singing the Indonesian national anthem, memorizing Pancasila, being calm during the reading of the 1945 Constitution, and being solemn in carrying out the flag ceremony.

Based on the interview, observation, and documentation data, it can be stated that the internalization of nationalism values in MI Bina Bangsa students occurs through three stages: value transformation, value transaction, and value transculturalization. Therefore, the researcher concludes that the internalization of nationalism values in MI Bina Bangsa students occurs through flag ceremony activities held every Monday and on national holidays, where students memorize the Indonesian national anthem, Yalal Waton song, and Pancasila to foster a sense of nationalism from an early age, thus making students love their country and nation and respect fellow citizens.

**Internalization of Tolerance Values in MI Safinda and MI Bina Bangsa Students**

Tolerance originates from the word “tolerantia,” which means leniency, softness of heart, ease, and patience. Tolerance also means an attitude of allowing, acknowledging, and respecting other people’s beliefs without the need for approval. Tolerance is an attitude of appreciating the thoughts of others that are different from ours and helping each other regardless of race, religion, and ethnicity.

At this stage, teachers merely inform the values of tolerance through verbal communication. In MI Safinda and MI Bina Bangsa, tolerance is highly upheld because most of the students live in pesantren (Islamic boarding schools), so their backgrounds are different in terms of ethnicity, language, and place of residence.
In an effort to instill tolerance values in MI Safinda, where most students have different backgrounds in terms of ethnicity, race, and language, efforts are made to instill tolerance values in the school environment. Students come from various regions not only from Java Island but also from Kalimantan, Sulawesi, and even Thailand. The diversity of students’ backgrounds makes it imperative to instill tolerance values in the school environment.

At the value transformation stage of tolerance, educators in MI Safinda and MI Bina Bangsa use a teaching method to guide students. The learning process cannot be separated from teaching methods, which play an important role in achieving educational goals so that students can understand the material and apply it in daily life. The method used by teachers in transforming tolerance values is the advice method. Advice is an effective educational method in shaping a child’s faith and preparing their morals, soul, and social sense. Giving advice can have a significant impact on opening a child’s heart to the essence of things, encouraging them towards good and positive actions with noble morals, and making them aware of Islamic principles if used by tapping into their soul correctly.

As observed by the researcher, teachers in MI Safinda and MI Bina Bangsa give advice to students during learning activities and free periods, where students enthusiastically listen to the advice given by teachers about tolerance values. The classroom atmosphere is conducive and calm.

Based on the interview, observation, and documentation data, it can be stated that the internalization of tolerance values in MI Safinda students occurs through three stages: value transformation, value transaction, and value transinternalization. Broadly, the researcher concludes that the internalization of tolerance values involves instilling an attitude of learning to foster brotherhood despite different backgrounds in terms of ethnicity, language, and place of residence. It involves instilling an attitude of mutual understanding and helping each other within groups. It also emphasizes respecting each other's opinions and freedom of expression both in learning activities and extracurricular activities.

**Internalization of Anti-Violence Values in MI Safinda and MI Bina Bangsa Students**

The internalization of anti-violence values in MI Safinda and MI Bina Bangsa students is a lifelong process from birth to the end of life. Throughout their lives, individuals must manage feelings, desires, and emotions that shape their personalities. However, the manifestation and activation of these feelings are greatly influenced by various situations in their natural environment, social environment, and culture.

In this internalization process, teachers in MI Safinda and MI Bina Bangsa provide additional materials and workshops on anti-violence by inviting community figures to directly socialize anti-violence values to students. Socialization does not
only disseminate information to influence someone or students to do something, such as teaching or training, announcing, or indoctrinating. In this process, students are given the opportunity to build themselves. Socialization is not just informing about something, such as the maturation process, but also the process of maturing and personal development of individuals or the public.

The internalization of anti-violence values is not instantaneous but requires a process. Therefore, there are specific efforts made by schools to achieve the success of internalizing anti-violence education. Based on the above, it is known that the knowledge or motivation about anti-violence values is given by teachers who use strategies that relate the material to students’ daily lives so they can easily understand the anti-violence values contained in the material.

Moreover, during classroom learning, teachers provide motivation or moral messages about anti-violence through workshops in collaboration with community figures, particularly the police, to socialize anti-violence. Furthermore, teachers also receive knowledge or workshops to become exemplary teachers, so they can be role models for their students, especially in demonstrating anti-violence values.

Violence in educational institutions can occur, such as the emergence of educational communities within a school that affects social relationships due to different individual backgrounds and cultures. To anticipate this, MI Safinda and MI Bina Bangsa internalize anti-violence values in students through several stages: First, the transformation of anti-violence values in MI Safinda and MI Bina Bangsa students is carried out using motivational methods. Second, the process of instilling anti-violence values involves students transacting anti-violence values in life before receiving knowledge. Third, after students transact values, they internalize what has been given by the teacher in the first stage.

Based on the above opinions, it can be concluded that the process of internalizing anti-violence values in MI Safinda students is through exemplary and motivational methods by conducting workshops with community figures to anticipate violence. This serves as a role model and encouragement for students not to commit violence against their peers, achieving the desired goals. Another method is through instilling and enforcing discipline in students.

This is reinforced by observations conducted by the researcher during the internalization process of anti-violence values in MI Safinda and MI Bina Bangsa students, where students are required to be disciplined and punctual in their tasks. If someone violates, teachers do not use physical violence, but they are given punishment reflecting love, such as reading short surahs, Yasin, and singing the Indonesian national anthem.

Based on the interview, observation, and documentation data, it can be concluded that the internalization of anti-violence values in MI Safinda and MI Bina Bangsa students occurs through three methods: exemplary method, motivational method, and instilling and enforcing discipline. The exemplary method involves
teachers conducting workshops to provide good behavior examples about the prohibition of violence among siblings, making it a habit that serves as a role model for students. The motivational method is carried out during the learning process, where teachers relate the material to students' daily lives and provide anti-violence moral messages, as well as conduct workshops with community figures as motivators to explain anti-violence values in schools. Lastly, the method of instilling and enforcing discipline involves teachers and students avoiding violence during and outside of lesson hours. In today’s era, disciplining students does not have to involve violence but rather showing love and creating a pleasant learning atmosphere, so students obey all school regulations and can help each other become independent.

CONCLUSION

Based on the presentation of data obtained from observations, interviews, and documentation about the "Internalization of Religious Moderation Values in MI Safinda and MI Bina Bangsa Students," the process is divided into three stages: value transformation, value transaction, and value transinternalization.

1. **Internalization of Nationalism Values in MI Safinda and MI Bina Bangsa Students** The internalization of nationalism values in MI Safinda and MI Bina Bangsa students involves three stages. The value transformation stage occurs through verbal understanding provided by teachers and flag ceremony instructors using advice and lectures about the importance of nationalism values. The value transaction stage is implemented through flag ceremony activities, and the final stage, value transinternalization, happens after the flag ceremony when students can memorize the national anthem "Indonesia Raya" and the principles of Pancasila.

2. **Internalization of Tolerance Values in MI Safinda and MI Bina Bangsa Students** The internalization of tolerance values in MI Safinda and MI Bina Bangsa students also follows three stages. The value transformation stage involves verbal understanding through advice and education during lessons. The value transaction stage is carried out through group discussion activities during learning sessions. The final stage, value transinternalization, is reflected in group discussions where students learn to understand each other, foster mutual assistance within groups, and uphold respect for differing opinions and the freedom to express them.

3. **Internalization of Anti-Violence Values in MI Safinda and MI Bina Bangsa Students** The internalization of anti-violence values in MI Safinda and MI Bina Bangsa students is achieved through three stages. The value transformation stage involves providing an understanding of the importance of anti-violence values by using motivational methods, such as inviting community figures like police officers to socialize anti-violence in the school
environment. Teachers are also educated on the importance of teaching tolerance values through workshops to become exemplary educators. The value transaction stage is practiced through the routine of greeting before entering the classroom. The final stage, value transinternalization, is implemented by instilling and enforcing discipline in the school environment without violence.

The internalization of religious moderation values in MI Safinda and MI Bina Bangsa students is effectively carried out through structured stages of value transformation, transaction, and transinternalization, emphasizing nationalism, tolerance, and anti-violence values. These stages ensure that students develop a strong sense of nationalism, tolerance for diversity, and a commitment to non-violence, which are essential for fostering a harmonious and respectful school environment.

REFERENCES


