



THE INTEGRATION OF RELIGIOUS MODERATION VALUES IN ISLAMIC RELIGIOUS EDUCATION LEARNING AT PUBLIC UNIVERSITIES (EFFORTS AND CONSTRAINTS IN THE IMPLEMENTATION OF ANTI-RADICALISM EDUCATION)

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Abstract

*The development of radical understandings and attitudes that also penetrate the campus world that needs to be addressed by including religious moderation and understanding of Islamic Religious Education (IRE) learning in Public Universities in the framework of implementing anti-radicalism education in IRE learning in Public Universities. This study aims to see the integration of moderation values in IRE learning in public universities in the application of anti-radicalism education, as well as what alarms are the obstacles. The approach used in this study is a descriptive qualitative approach, with the analysis stages in the form of data reduction, data presentation and conclusion drawing. The results showed that first, the values of religious moderation have been integrated in the learning of IRE in Public Universities through materials related to tolerance, brotherhood (*ukhuwah*), and the concept of Islamic teachings as a religion of *rahmatan lil'alam*. Second, the implementation of anti-radicalism education in IRE learning at public universities is seen from the content of the Semester Learning Plan (SLP) and Subject Learning Outcomes (SLO), most of the respondents have formulated it, only a small part is not specifically. There are several relationships that exist in the implementation of anti-radicalism education related to reference materials, time, and learning media.*

Keyword: *Learning, religious moderation, anti-radicalism education.*

Abstrak

Perkembangan paham dan sikap radikal yang juga merambah dunia kampus perlu disikapi dengan memasukkan paham dan sikap moderasi beragama pembelajaran Pendidikan Agama Islam (PAI) di Perguruan Tinggi Umum dalam bingkai implementasi pendidikan antiradikalisme pada pembelajaran IRE di Perguruan Tinggi Umum. Penelitian ini bertujuan untuk mengetahui integrasi nilai-nilai moderasi beragama dalam pembelajaran IRE di Perguruan Tinggi Umum dalam upaya penerapan Pendidikan anti-radikalisme, serta mengetahui apa yang menjadi kendalanya. Pendekatan yang digunakan dalam penelitian ini adalah pendekatan kualitatif yang bersifat deskriptif, dengan tahapan analisis berupa reduksi data, penyajian data dan penarikan kesimpulan. Hasil penelitian ini menunjukkan bahwa pertama, nilai-nilai moderasi beragama sudah terintegrasi dalam pembelajaran IRE pada Perguruan Tinggi Umum melalui materi-materi terkait dengan toleransi, persaudaraan (ukhuwah), dan konsep ajaran Islam sebagai agama rahmatan lil 'alamin. Kedua, upaya implementasi pendidikan anti-radikalisme dalam pembelajaran IRE pada Perguruan Tinggi Umum dilihat dari muatan Rencana Pembelajaran Semester (RPS) dan Capaian Pembelajaran Mata Kuliah (CPMK), sebagian besar responden sudah merumuskannya, hanya sebagian kecil tidak mencantumkannya secara khusus. Ketiga, Ada beberapa kendala yang dihadapi dalam implementasi pendidikan antiradikalisme yakni terkait bahan referensi, waktu, dan media pembelajaran.

Kata kunci: *Pembelajaran, moderasi beragama, anti radikalisme.*

A. Introduction

After the reformation and the formation of the democratic era, freedom of opinion and association emerged in the midst of society, in addition to having a positive impact on the climate of national life, this era of freedom also had a negative impact on the emergence of serious threats and new polemics, especially from religious fundamentalists who conservatively eroded their appearance. Indonesian Islam is known as friendly Islam.

A pluralistic Indonesian society apart from being as an asset to the cultural wealth of the archipelago on the one hand, it also has the potential to cause conflicts that threaten the integrity of the nation on the other. Different political interests are quite capable of dragging the human side. In fact, the issue of divinity has become an intervention so that religious interruption is a form of concern. Excessive religious sentiment is counterproductive to the identity of Islam as a religion of *rahmatan lil 'aalamiin*.

Narrow mindset will be easier to view fanatical, lightly blaspheme and label different views as a form of digression. This thick fanaticism is very dangerous, conflict in the name of religion to bring up the narrative of a religious state is one

part of the demoralization and degradation of humanity. This understanding has the potential to lead to *takfiri* attitudes and the flow of radicalization.

Fanaticism and the direction of extreme understanding as stated are indications of flourishing in the midst of Indonesian society during the last few decades, including in South Kalimantan, which is known as a religious area with a majority of its population being Muslim. The alert status, based on the results of research by the Communication Forum for Terrorist Prevention in 2017 involving 300 respondents, found that the potential for radicalism and terrorism in the people of South Kalimantan is 55.5 points from a range of 0 to 100.¹

The development of this understanding also tends to penetrate the campus world, especially among students through campus religious organizations. As far as the author's experience as a teacher of Islamic Religious Education (IRE) courses in higher education, the author finds several symptoms of religious understanding and attitudes that are fanatical, intolerant and closed to pluralism.

Saifuddin² in his research concluded that the emergence of radicalism among students came from campus radical movements. This is reinforced by the results of research conducted by Rindha Widyaningsih³ which concluded that young people have a high vulnerability to being exposed and influenced by radicalism through student religious activities. This reality needs to be taken seriously by making various efforts to counteract radicalism, one of which is by providing education on openness to diversity with a religious approach. The form of education and cultivation of tolerant and inclusive religious understanding can be carried out through curriculum content⁴ or the integration of religious moderation values in IRE learning at the tertiary level, especially in public universities, which in nota bene have less portion of religious subjects compared to Islamic Religious Universities.

In the context of public universities, regulations regarding religious education have been regulated through the Higher Education Decree Number 43 of 2006. Based on the decree, the IRE course is one of the personality development courses that all students must take.⁵ The following is Law Number 12 of 2012 concerning Higher Education, where the IRE course is one of the General Compulsory Subjects in every public university level education unit.⁶

¹ klikkalsel.com., "Kalsel Status waspada Radikalisme," 7 Juni 2018, <https://klikkalsel.com/kalsel-status-waspada-radikalisme/>.

² Saifuddin, "Radikalisme Islam di Kalangan Mahasiswa (Sebuah Metamorfosa Bau)," *Analisis* Vol XI, No. 1 (2011): 17–32.

³ Rindha Widyaningsih, Sumiyem, dan Kuntarto, "Kerentanan Radikalisme Agama di Kalangan Anak Muda" Vol. 7, No. 1 (2017): 1553-62.

⁴ Saifuddin Chalim, "Pengaruh Misi, Kurikulum, dan Kepemimpinan di Perguruan Tinggi Terhadap Perilaku Anti-Radikalisme Mahasiswa," *Jurnal Pendidikan dan Kebudayaan* Volume 3, Nomor 1, Juni (2018): 33–34.

⁵ Nur Chanifah, *Model Pembelajaran Pendidikan Agama Islam Berbasis Direct Experience-Multidisciplinary* (Purwokerto: Pena Persada, 2020), h. 1

⁶ "Undang-Undang Republik Indonesia Nomor 12 Tahun 2012 tentang Pendidikan Tinggi," t.t, h. 28.

While from the function review, IRE in Public Universities is a very important subject for shaping student personality and character. Thus, it is hoped that the main objective of IRE in public universities is not only focused on processing students who do not understand religion to be more understanding. Or those who have not been able to practice religion are made more capable, and those who have not been able to practice religion become more obedient. But more than that, IRE is the implanting of Islamic values as a whole and universally by students.⁷

Religion, of course, cannot be conveyed naked and it requires a qualified capacity so that the practice of hatred against religion can be properly prevented. The persuasive approach pattern is important considering that religion is conveyed using an effective approach method. Based on the exploration carried out by the author, it was found that several research results were considered relevant in relation to this research, namely research conducted by Nur Salim,⁸ which concluded that radicalism and terrorism could be prevented by the value of tolerance formed through counseling methods, group discussions, presentations and questions and answers related to insights nationality. This research is different from that of the author, where the effort to prevent radicalism is to integrate the values of religious moderation in IRE learning in public universities.

Another research conducted by Agus Sediadi Tamtanus⁹ concluded that lecturers should be more active in interacting and communicating with all their students and always reminded to avoid activities that encourage radicalism on campus. This research is only limited to examining some of the main aspects that are part of the efforts that lecturers can do to neutralize radicalism in tertiary institutions, and has not touched on the aspects of learning implementation as the authors will do in this study.

In addition, research conducted by Yedi Purwanto¹⁰ concluded that the internalization pattern of IRE moderation values was carried out through the existence of IRE subjects, and through exemplary by all stakeholders and policies, especially IRE lecturers. This study only focuses on the internalization pattern of IRE moderating values, and did not describe the constraints that may be in its implementation. Therefore, this research is also different from that of the author, where besides it describes the integration of religious moderation values, it also describes the implementation and its obstacles.

⁷ A. Rifqi Amin, *Sistem Pembelajaran Pendidikan Agama Islam pada Perguruan Tinggi Umum* (Yogyakarta, 2014), h. 2

⁸ Nur Salim, Suryanto, dan Agus Widodo, "encegahan Paham Radikalisme dan Terorisme Melalui Pendidikan Multikulturalisme pada Siswa MAN Kediri I," *Jurnal ABDINUS* Vol. 2, No. 2 (2018): 99-107.

⁹ Agus Sediadi Tamtanus, "Pemikiran: Menetralisir Radikalisme di Perguruan Tinggi Melalui Para Dosen (Studi Kasus Diklat Prajabatan Golongan III - Tahun 2016, Kemenrestikdikti)," *Untirta Civic Education Jurnal (UCEJ)* Vol. 3, No. 2 (2018): 206–23.

¹⁰ Yedi Purwanto dkk., "Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam di Perguruan Tinggi Umum," *Jurnal Penelitian Pendidikan Agama dan Keagamaan* 17 (2) (2019): 110–24.

Cultivating the values of correct and moderate understanding of religion and the reality of diversity will be carried out in an effective and structured manner, one of which is through learning Islamic Education subjects. This effort is expected to be an alternative part of counteracting and neutralizing deviant ideas, because the neutrality of the radical concept originates from fundamentalism, militancy and religious extremism.¹¹ In other words, the narrative of Islamism that leads to religious militancy will shape radicalism, extremism, and ultimately culminate in terrorism.¹² Therefore, it is necessary to have a correct understanding and attitude in religion which is known as religious moderation which is packaged in an anti-radicalism education framework in IRE learning.

Based on the description above, the authors are interested in conducting research on the integration of religious moderation values in IRE learning at several public universities (Efforts and Constraints in the Implementation of Anti-Radicalism Education). Apart from being able to identify and describe the practice of implementing anti-radicalism education in IRE learning, this research is also expected to be able to further elaborate on effective concepts and strategies for integration and implementation of anti-violence and anti-radicalism education so that it becomes a reference that can be applied systematically in the IRE learning curriculum at public universities.

B. Literature Review

1. The Teachings of Religious Moderation in Islam

Islam as a religion of *rahmatan lil 'aalamiin* emphasizes the importance of religious moderation in Islam. Moderation is an attitude of balance (*tawazun*), which means not taking sides with anyone (*wasath*). This is confirmed in the Q.S. al-Baqarah (2) verse 143 follows:

... وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ...

Artinya: *And thus We have made you a median community that you will be witnesses over the people and the Messenger will be a witness over you.*¹³

Religious moderation is an attitude of religious understanding that emphasizes the *washatan* attitude (middle way), not too extreme (overreaching). In its practical structure, moderate or middle way in Islam can be classified into four areas of discussion, namely: (1) moderate in matters of aqeedah, (2) moderate in matters of worship, (3) moderate in matters of temperament and character, (4)

¹¹ Ahmad Syafi'i Mufid, "Peta Gerakan Radikalisme di Indonesia." (Workshop Membangun Kesadaran dan Strategi Menghadapi Radikalisasi Agama, Palu, Mei 2012).

¹² Khairil Anwar, "Mencegah Radikalisme Kalangan Muda di Kalimantan Selatan," *BNPT*, 2015.

¹³ Al-Muntada Al-Islamy, *QuranEnc.com*, Translation of the Meanings of the Noble Qur'an-English Explanation-Saheeh International, t.t., https://quranenc.com/id/browse/english_saheeh.

Moderate in the issue of tasyri '(formation of sharia).¹⁴ With religious moderation, a person is not extreme and does not exaggerate when carrying out his religious teachings. People who practice it are called moderates.¹⁵ The principles of religious moderation in Islam are as follows:

a. *Tasamuh* (tolerance)

The principle of *tasamuh* (tolerance) is an attitude of respect for the standpoint of others, but that does not mean justifying let alone following. In Islam, tolerance is not justified if it is applied to the theological realm but can only be applied to the socialist realm. This is as confirmed in Q.S. al-Kaafiruun (109) verse 6 below:

لَكُمْ دِينُكُمْ وَلِيَ دِينِ^٤

Artinya: *For you is your religion, and for me is my religion.*¹⁶

Religion is a belief, so worshiping in another religious way will destroy the essence of that belief. Islam will not pollute it by mixing other aqeedah and sharia, because the realm of tolerance is respect, not justification and following.

Tolerance is a necessity for a pluralistic society, both in terms of religion, ethnicity and language. Good understanding and attitude to life must provide positive values for the community to be able to respect and appreciate the diversity that exists.

b. *Adalah* (justice)

The principle of *adalah* (justice) is a principle that prioritizes *tawazun* (balance) and *tawasuth* (in the middle). Many of the words of Allah command to be fair, including Q.S. al-Hadid (57) verse 25 follows:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكُتُبَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ ...

Artinya: *We have already sent Our messengers with clear evidences and sent down with them the Scripture and the balance (justice) that the people may maintain [their affairs] in justice.*¹⁷

The above verse provides a balance between revelation and reason. Balance implies moderation in religion attitude. Balance is a form of view which is committed to the issue of justice, but also does not mean having no opinion, it means doing something sufficiently, not excessive and not less, not extreme and not liberal.

¹⁴ Abu Yasid, *Membangun Islam Tengah* (Yogyakarta: Pustaka Pesantren, 2010), h. 37-38

¹⁵ Badan Litbang dan Diklat Kementerian Agama RI, *Tanya Jawab Moderasi Beragama* (Jakarta: Kementerian Agama Republik Indonesia, 2019).

¹⁶ Al-Islamy, *QuranEnc.com*.

¹⁷ Al-Islamy.

c. *Ukhuwah Islamiyah*

The principle of *ukhuwah Islamiyah* is a principle of brotherhood that applies to fellow Muslims. Mutual respect and mutual respect for each other's relativity as a basic humanity characteristic, such as differences in thought, so that it does not become a barrier to helping or helping each other because they are bound by one belief and way of life, namely Islam.

Islam provides clear instructions to keep the brotherhood among Muslims firmly established as stated in the Q.S. al-Hujurat (49) verses 10 below:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوِيكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ^{١٨}

Artinya: *The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.*¹⁸

Ukhuwah Islamiyah was practiced by the Prophet Muhammad SAW when he arrived in the city of Medina, the first thing he did was to bring the Muhajirin and the Ansors together. He did this because in order to strengthen relations among Muslims in the city of Medina, thereby creating unity and unity within the Muslim community. Brotherhood is the first principle established by the Prophet Muhammad SAW to strengthen the power of Muslims.

The Prophet described the close relationship between Muslims and Muslims as members of the body with other limbs, if one member of the body is injured, the other limb feels the pain. This parable suggests a close relationship between fellow Muslims. Because of this, disputes between Muslims mean violating the Prophet's will.

d. *Ukhuwah Insaniyah*

The principle of *ukhuwah insaniyah* is a principle of brotherhood that applies to all human beings universally regardless of religion, ethnicity, and other specific aspects.

The brotherhood of fellow humans (*ukhuwah insaniyah*) is based on the teaching that all human beings are God's creatures. Even though Allah gave guidance to the truth through Islamic teachings, Allah also gave freedom to every human being to choose the way of life based on his rational considerations. Therefore, from the beginning of creation, Allah, Allah was not established by humans as one people, whereas God could if he wanted to. The principle of freedom prevents the imposition of a religion by any human authority, even the Apostle is prohibited from doing so. This is confirmed in the Q.S. Yunus (10) verse 99 follows:

¹⁸ Al-Islamy.

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ

Artinya: And had your Lord willed, those on earth would have believed - all of them entirely. Then, would you compel the people in order that they become believers?¹⁹

Religious differences that occur among mankind are a consequence of habits given by God, so that religious differences do not become a barrier for humans to interact socially and help each other, as long as they are still in the humanity realm.

The brotherhood of fellow human beings (*ukhuwah insaniyah*) has been practiced by the Prophet Muhammad since he moved to Medina. As is well known, the people of Medina at the time of the Prophet were a society consisting of various races, nations, religions and civilizations. The various communities of Medina were woven and knitted in human brotherhood through a constitution called the Medina Charter.

e. Diversity in religion diversity

Historical and sociological realities show that Muslims consist of various schools, various understandings, and various religious practices. This diversity became increasingly colorful when Islam was brought into the wider realm of community life: political, economic, and socio-cultural.²⁰

Religion can be used as a unifying factor or even a cause for division.²¹ Vernon argues that religion contributes to the stability of a country but Vernon also said “*Religious heterogeneity within a nation can also contribute to strain rather than harmony*”.²²

Diversity in religion diversity is often the cause of divisions in the community. Among Muslims, for example, there are often differences of opinion or interpretation of a law which then gives rise to various views or schools of thought.

The views of the imams of the mazhab show three things, namely: (1) Muslims must be critical, namely making the Koran and the Prophet's Sunnah as the main references in religion, (2) Muslims may make the fatwa of the imam (mazhab) as references in religion, As long as the Imam's fatwa does not contradict the Koran and the Sunnah of the prophet Muhammad, (3) Muslims should not blame different sects and religious beliefs, as long as those religious schools and beliefs come from the Koran and the Sunnah.²³

¹⁹ Al-Islamy.

²⁰ Paristiyanti Nurwardami, Syahidin, dan Andy Hadiyanto, *Pendidikan Agama Islam untuk Perguruan Tinggi* (Jakarta: Dirjen Belmawa Kemenristekdikti, 2016), h. 181

²¹ Angga Natalia, “Faktor-Faktor Penyebab Radikalisme dalam Beragama (Kajian Sosiologi terhadap Pluralisme Agama di Indonesia),” *Al-Adyan* Vol. XI, No. 1 (2016).

²² Glenn M. Vernon, *Sociology of Religion* (New York: McGraw Hill Book Coy, 1962), h. 274-275

²³ Paristiyanti Nurwardami, Syahidin, dan Andy Hadiyanto, *Pendidikan Agama Islam untuk Perguruan Tinggi*, h. 206

f. *Islam rahmatan lil 'aalamiin*

Understanding and applying Islamic teachings in life is not always applicable only in Muslim societies. Islam as a religion of *rahmatan lil 'aalamiin* can be applied in any society, because essentially it is a universal value. Although it can be understood that true Islam is only referred to the concept of the Koran and as-Sunnah, the social impact that comes from the implementation of Islamic teachings can consequently be felt by humans as a whole.

Based on the results of research conducted by Husna and Thohir,²⁴ it shows that religious moderation by using three main principles, namely *tawassuth*, *ta'adul*, and *tawazun*, is able to create a moderate situation and create a peaceful school, progress and form a generation with moderate views.

Yusuf al-Qardhawi as quoted by Edy Sutrisno²⁵ revealed signs of moderation, including: (1) a comprehensive understanding of Islam, (2) a balance between shari'ah provisions and changing times, (3) support for peace and respect for values humanity, (4) recognition of the plurality of religions, cultures and politics, and (5) recognition of minority rights.

2. The Role of Education in Counteracting Radicalism

As has been explained on the background of the problem, the writer finds several symptoms of religious understanding and attitudes that are fanatical, intolerant and closed to pluralism. In this context, it is necessary to have the role of education in warding off radicalism.

Radicalism in the name of religion can be eradicated through moderate and inclusive Islamic education. Religious moderation can be shown through *tawazun* (balance), *i'tidal* (straight and firm), *tasamuh* (tolerance), *musawah* (egalitarian), *shura* (deliberation), *islah* (reform), *aulawiyah* (prioritizing the priority), *tahammur wa ibtikar* (dynamic and innovative).²⁶

With regard to religious education, every educator must teach religion in an integral-comprehensive manner by looking at the truth from various perspectives even though he still has to believe in the truth of his religion.²⁷

Higher education has a role in instilling, making explicit, and actualizing the value of moderation in religious.

a. Instilling the value of moderation in religious.

Strengthening religious moderation is a demand for public universities, among others, by instilling moderation values in religion in students, such as

²⁴ Ulfatul Husna dan Muhammad Thohir, "Religious Moderation as a New Approach to Learning Islamic Religious Education in Schools," *Nadwa: Jurnal Pendidikan Islam* Vol. 14, No. 1 (2020): 199–222, <https://doi.org/10.21580/nw.2020.14.1.5766>.

²⁵ Edy Sutrisno, "Aktualisasi Moderasi Beragama di Lembaga Pendidikan," *Jurnal Bimas Islam* Volume 12 No. 1 (2019): 324–48.

²⁶ Mohamad Fahri dan Ahmad Zainuri, "Moderasi Beragama di Indonesia," *Intizar* Vol. 25, No. 2 (2019): 95–100.

²⁷ Emna Laisa, "Islam dan Radikalisme," *Islamuna* Volume 1 Nomor 1 Juni (2014): 1–18.

tasamuh, tawasuth, ukhuvab insanियah, ukhuvab Islamiyah, diversity in religion diversity, and rahmatan lil 'aalamiin.

b. Making explicit the values of moderation in religious.

Religion is sometimes understood and expressed literally or textually, which in turn gives birth to radical attitudes. It does not only apply to society in general, but specifically in the campus environment. Therefore, religious moderation and anti-radicalism education need to be explicitly included in the teaching content of IRE.

c. Actualizing the values of moderation in religious.

In the learning process, Islamic religion lecturers must prioritize moderate and tolerant attitudes by conveying the values of moderation and tolerance through lectures and question and answer methods. The lecturer gave an explanation of group differences in Islam, and said that da'wah should not be forced, let alone use force. In addition, the lecturer emphasized that a Muslim must be able to respect differences and put forward the attitude of *amar ma'ruf nahi munkar*.

3. Anti Radicalism Education Strategy and Methodology

Strategy here can be interpreted in relation to curriculum, strategy in relation to character models, and strategy in relation to methodology.²⁸ In relation to the curriculum implemented, it is integrating the values of religious moderation/anti-radicalism education in teaching materials. This means, not creating a separate anti-radicalism education curriculum. The strategy related to the existence of a character model is that all IRE lecturers should be able to become good role models (*uswatun hasanah*).

The learning strategy is still conceptual and to implement it, certain learning methods are used. In other words, strategy is “*a plan of operation achieving something*”.²⁹

According to Majid,³⁰ there are several learning strategies, including:

a. Direct instruction strategy

The direct instruction strategy is the strategy with the highest concentration centered on the lecturer, and is the most frequently used. This strategy includes lecture methods, didactic questions, explicit teaching, practice and exercises, and demonstrations.

b. Indirect instruction Strategy

Indirect instruction shows a form of high student involvement in making observations, investigations, drawing references based on data or forming hypotheses. In indirect learning the role of the lecturer changes from being a lecturer to being a facilitator, supporter, and a personal resource.

²⁸ Muchlas Samani dan Hariyanto, *Konsep dan Model Pendidikan Karakter*. (Bandung: Remaja Rosdakarya, 2012), h. 144

²⁹ Majid, *Belajar dan Pembelajaran Pendidikan Agama Islam* (Bandung: Remaja Rosdakarya, 2012), h. 130

³⁰ Majid, *Belajar ...*, h. 130-131

c. Interactive instruction Strategy

Interactive instruction refers to a form of discussion and sharing among students. Discussions and sharing will provide opportunities for students to react to the ideas, experiences, views and knowledge of the lecturer or group, and try to find alternatives in thinking.

d. Experiential learning strategy

Experiential learning strategies use inductive, student-centered and activity-oriented sequence forms. The emphasis is on the learning process, and not on learning outcomes.

Lecturers can use this strategy both inside and outside the classroom. For example, in the classroom can be used simulation methods, while outside the classroom observational methods can be developed to obtain an overview of general opinions.

Strategy has a meaning similar to the method. According to Fathurrahman in Suyadi,³¹ a method can be interpreted as a method or procedure that the teacher takes to achieve learning objectives.

The educational or teaching method is a way of conveying the messages contained in the curriculum. Therefore, the method must be in accordance with the material to be presented. The teaching method answers the question of how to effectively convey curriculum material or content to students. Therefore, although the teaching method is a small component of teaching planning, it has a very important role and function.³²

In relation to the methodology, there are several learning methods that can be used to implement anti-radicalism educational learning strategies in IRE learning, including: lectures, discussions, questions and answers, problem solving, student presentations, and so on.

C. Method

The method used in this research is descriptive qualitative research method, which is focused on integrating the values of religious moderation in IRE learning at public universities.

The problem to be investigated is how to integrate religious moderation values in IRE learning at Public Universities in an effort to implement Anti-Radicalism Education, as well as what the obstacles are.

Determination of the sample in this study was carried out by purposive sampling technique, which means that it is determined based on the criteria set by the researcher, namely IRE lecturers at Public Universities who are members of the management of ADPISI DPW South Kalimantan (Islamic Religious Education Lecturer Association of South Kalimantan Regional Leadership Council) for the period 2019-2024, 33 person consisting of 10 people from

³¹ Suyadi, *Strategi Pembelajaran Pendidikan Karakter* (Bandung: Remaja Rosdakarya, 2013), h. 15

³² Mahfud Junaidi, *Filsafat Pendidikan Islam: Dasar-Dasar Memahami Hakikat Pendidikan dalam Perspektif Islam* (Semarang: Karya Abadi Jaya, 2015), h. 227-228

Lambung Mangkurat University, 7 person from Kalimantan Islamic University Al-Banjari, 5 person from Banjarmasin State Polytechnic, 3 person from Muhammadiyah Banjarmasin University, 2 person from Ahmad Yani University, and College of Teacher Training and Science Banjarmasin, Indonesian College of Computer Management Banjarmasin, Indonesian College of Economics Banjarmasin, National Tourism Academy Banjarmasin, Nusantara Maritime Academy, and Tanah Laut State Polytechnic 1 person each.

Data collection techniques were carried out by questionnaires and semi-structured interviews, meaning that there were some interview forms whose answers had been prepared, and some were answered freely by respondents in order to dig deeper into the data

Furthermore, data analysis was carried out using qualitative descriptive analysis techniques with the following stages:

1. Data reduction, namely checking/editing the collected data so that it is ready for further processing related to the values of moderation in Islamic Education learning, as well as its implementation and obstacles in the concept of anti-radicalism education.
2. Presentation of data, after the data has been collected, it is then managed, classified, and presented in the form of a description based on the classification of the formulation of the problem in this study.
3. Drawing conclusions and verification, in this stage the researcher draws conclusions with valid and consistent data so that the conclusions are credible.

D. Finding and Discussion

1. Integration of Religious Moderation Values in IRE Learning at Public Universities in South Kalimantan

From the findings of the author's research on a number of IRE lessons conducted by 33 IRE lecturers at 11 public universities in South Kalimantan, it can be stated that most of the values of religious moderation have been accommodated in the IRE learning materials they care. Only a small proportion have not specifically accommodated it in the IRE material.

The lessons with the content of moderation and anti-radicalism concepts carried out by most of the IRE lecturers are conveyed through various references containing the concept of moderation values in religious and national life. References used in the form of textbooks, reference books, and textbooks/modules contain some material on the discussion of the concept of *tasamuh* (tolerance), *tawasuth* (moderate), *ukhuwah insaniyah* (brotherhood interaction as fellow human beings), *ukhuwah Islamiyah* (brotherhood interaction as fellow Muslims), the concept of pluralism (diversity in religion diversity), and teachings about Islam as a religion of *rahmatan li al-'alamin*.

The values of moderation education are partly contained in teaching materials in the form of separate topics, for example, such as the discussion of

how Islam builds unity and integrity,³³ Islam is a blessing for all nature,³⁴ harmony between religious communities,³⁵ and *ukhuwah Islamiyah* and *ukhuwah insaniyah*,³⁶ and others etc. Some of the values of moderation education are also contained in general and are only part of a supplement in some of the teaching materials used by respondents such as material on ethics, and morals towards fellow humans and the environment, the principle of respecting differences in social life, and various approaches in understanding Islam as a teaching of mercy.

Apart from referring to the various references referred to, some respondents also conveyed teachings on the concepts of moderation and anti-radicalism by linking to the understanding of the verses of the Koran and hadith containing the teachings of *tasamuh*, *tawasuth*, *ukhuwah insaniyah*, *ukhuwah wathaniyah*, and *ukhuwah Islamiyah*. The explanations for some of these normative texts are also accompanied by examples and applicable case studies.

Related to the urgency and significance of the concepts of moderation and anti-radicalism education, based on the results of data collection conducted in this study it was also found that the majority of respondents (69.7%) consisting of lecturers who taught the IRE course stated that the concept of religious moderation education was very important and some (27.3%) stated that it is important to instill it in students as an effort to ward off exposure to radicalism and extreme thoughts in understanding Islamic teachings. Related to that interest, most of the respondents (90.9%) also think that religious moderation education should be an integral part of learning IRE. While the remaining one respondent (3%) stated that the concepts of moderation and anti-radicalism education are not important to be used as parts that must be conveyed in IRE learning materials for students, a small proportion of respondents (9.1%) also thought that the material in question should not be used part of the discussion of IRE learning materials specifically because it argues that if the teachings of the Islamic religion have been taught correctly it will not be misunderstood to be trapped into extreme thoughts that have the potential to become radical thoughts and movements.

2. Implementation of Anti-Radicalism Education in IRE Learning in Public Universities

Anti-radicalism education has not been fully implemented evenly in IRE subject learning in a number of public universities in South Kalimantan. Some respondents admitted that they had not made it the focus and target of discussion specifically in the material presented, and some only made it a supplement to be discussed by linking it to existing IRE materials. Only some respondents have applied it specifically in the teaching materials that are delivered.

³³ Nurwardani dkk., *Pendidikan Agama Islam untuk Perguruan Tinggi*, h. 180

³⁴ Aminah, *Pendidikan Agama Islam untuk Perguruan Tinggi* (Yogyakarta: ANDI, 2017), h. 200

³⁵ Aminah, h. 203.

³⁶ Aminah, h. 204.

In relation to the application of moderation and anti-radicalism material into IRE learning, one can see through the syllabus documents used by respondents in the learning process. Most of the concepts of moderation and anti-radicalism education (78.8%) are implemented in the IRE learning which is cared for by the respondents through the formulation of the Semester Learning Plan (SLP) and syllabus in general, some of them specifically put it in the Semester Learning Plan (12.1%), while a fraction of the rest (9.1%) did not include it in the Semester Learning Plan or syllabus.

So too, the implementation of anti-radicalism education can also be seen in the formulated IRE Subject Learning Outcomes (SLO). The SLO IRE contained in the SLP 90.9% already described the learning objectives of moderation and anti-radicalism in general, only 6.1% of the SLO did not describe the goals of moderation and anti-radicalism education, and there were 3% of the SLO covering specifically anti-radicalism education in SLP .

In the learning process, respondents conveyed material explanations by relating it to the concept of religious moderation and the issue of radicalism. Most of the respondents also always exemplified the concept of exemplary in the form of moderate attitudes in religion (75.8%), while others (24.2%) only occasionally linked it with the issue of radicalism.

The strategies carried out by each lecturer in applying anti-radicalism learning materials were also carried out in various ways. Some of the lecturers did it with a system of lectures and descriptive explanations of the concepts and conducted questions and answers at the end of the material session, some others did it with the class assignment process which was then discussed in solving the problems given, while others did it with case studies and researching library materials for discuss it in a paper.

Based on the learning outcomes of the application of anti-radicalism educational materials carried out by respondents in the evaluation of students' final assessments, it showed excellent results (9.1%), quite good (15.2%), good (72.7%), and only 3% which is not good. Based on these data, it can be stated that the responses and understanding of students to anti-radicalism education applied in IRE learning are on average in good categories.

3. Constraints to the Implementation of Anti-Radicalism Education in IRE Learning in Public Universities

According to the recognition of most respondents that the application of anti-radicalism educational materials in IRE learning has not been fully implemented, however, in general IRE learning for Public Universities students can have a positive influence on the formation of religious behavior and the development of Islamic character. With the capital of understanding through IRE learning in general, it also implies indirectly for efforts to ward off extreme and radical thoughts and not in accordance with Islamic teachings.

In general, the obstacle faced by IRE lecturers in applying material on moderation and anti-radicalism education is the limited library sources as reference materials for lecturers and students. Learning about the material in question is also deemed ineffective due to the lack of availability of learning media facilities such as audio visuals, projectors and internet networks, as well as other obstacles in terms of the limited time available.

In order to get around this limitation, each respondent made several efforts, including; (1) assigning students to explore relevant reference materials; (2) collect and absorb expert comments that are scattered in articles, journals, or in the form of discussions in the media; (3) open additional discussion rooms through the *whats app group*; (4) enriching insights by discussing it among fellow teachers; (5) providing understanding by exemplifying certain cases and maximizing existing media; (6) insert discussion on other material related to anti-radicalism.

4. Data Discussion

The implementation of anti-terrorism education through IRE learning aims to create a tolerant and peace-loving Muslim community in the midst of a pluralistic Indonesian nation.³⁷ Many studies have been conducted by researchers related to the above themes, including research conducted by Arifin³⁸ which offers an approach through strengthening the education of life values, Rodiyah³⁹ emphasizes student behavior in forming attitudes of nationalism and anti-radicalism. In addition, research related to religious moderation such as research conducted by Fadlil Munawwar and Husni,⁴⁰ and Abdurrohman Kasdi et al.,⁴¹ Which is more trying to provide an understanding of the concept of religious moderation conceptually.

Referring to the findings in this study as previously described, conceptually religious moderation education and anti-radicalism content have been contained in a number of materials presented in books and teaching materials used by all respondents in conducting IRE learning. Material containing the concept of tolerance (*tasamuh*), moderate attitude (*tawasuth*), brotherhood (*ukhuwah*), harmony between religious communities, and pluralism is presented

³⁷ Sri Mulya, Nurhakiky dan Muhammad Naelul Mubarak, "Pendidikan Agama Islam Penangkal Radikalisme," *Jurnal Pendidikan Islam* Volume 2 No. 01 (2019): 101–16.

³⁸ Syamsul Arifin, "Islamic Religious Education And Radicalism in Indonesia: Strategy of De-Radicalization Through Strengthening The Living Values Education," *Indonesian Journal* Vol. 6, No. 1 (2016): 93–126.

³⁹ Rodiyah Rodiyah dkk., "How Should Student Behave? A Legal Ethics and Policy towards Nationalism and Anti-Radicalism Characters," *Journal of Indonesian Legal Studies* Vol. 4, Iss. 2 (November 2019): 259–76.

⁴⁰ Fadlil Munawwar Manshur dan Husni Husni, "Promoting Religious Moderation through Literary-based Learning: A Quasi-Experimental Study," *International Journal of Advanced Science and Technology* Vol. 29, No. 6 (2020): 5849–55.

⁴¹ Abdurrohman Kasdi, Umma Farida, dan Choirul Mahfud, "Islamic Studies and Local Wisdom at PTKIN in Central Java: Opportunities, Challenges, and Prospects of Pioneering Religious Moderation in Indonesia," *Hikmatuna: Journal for Integrative Islamic Studies* Vol. 6, No. 1 (2020): 51–62.

respectively in the discussion chapters contained in each of the references used. A number of these materials actually have the same substance, namely teaching the understanding of Islam rahmatan lil 'alamiin. So it is hoped that by understanding these concepts and principles, students as learners can have an egalitarian attitude and openness, are able to live side by side in the midst of the plurality of Indonesian society and respect diversity well.

Some of the material discussions contained in the IRE learning materials as mentioned above have accommodated the values and teaching concepts of moderation and anti-radicalism education. It's just that the materials as mentioned are still scattered in several references and are not completely covered in one complementary discussion. As far as what the researchers found, there has not been one specific teaching material that has been used as a reference for containing anti-radicalism education in public universities. The availability of library materials is an important requirement in order to provide a common perception of the learning concept as well as a standard reference regarding the material presented.

Although lecturers can develop creative materials related to moderation and anti-radicalism education, including by integrating these concepts into existing material in IRE learning, the effectiveness of inculcating values and conceptual emphasis will be more optimal when presented in an effective manner, special and continuous.

Regarding its implementation in the learning curriculum at public universities, anti-radicalism education has not independently become a subject. Therefore, the cultivation of moderation values and anti-radicalism education for students is taught through courses that are oriented towards character building and personality, such as Pancasila, Citizenship, and including IRE. The integration of material about anti-radicalism into IRE learning is carried out by each teaching lecturer referring to the Subject Learning Outcomes (SLO) and Semester Learning Plans (SLP) that have been compiled.

Based on the results of the research found, SLO and SLP compiled by some respondents already contained learning objectives and syllabi related to moderation and anti-radicalism education. However, some others have not included it in the preparation of the SLP. The SLO and SLP that were compiled did not have uniformity in terms of targets and focus of discussion and references used. This fact is due to the absence of material standardization and direction of learning which is the reference for all IRE lecturers. The syllabi and the material discussion presented also do not specifically include anti-radicalism education, but in substance already contain values and concepts related to moderation and anti-radicalism.

The application of moderation and anti-radicalism values into the IRE material was also carried out by respondents in the learning process in the classroom by way of explaining related material related to the problems/cases that occurred. Some respondents also sometimes assign students to discuss a

concept in a paper which is then discussed in class under the direction of the respondent as a caring lecturer. Internalization of moderation values and anti-radicalism education by IRE lecturers is also carried out through exemplary attitudes in the learning process, for example by showing an attitude of appreciation for any differences of opinion that occur in class dynamics, as well as being shown by the attitudes and thoughts of moderate lecturers in explaining problems - issues relating to *khilafiyah* (difference in ijtihad).

The application of anti-radicalism education in the IRE course learning curriculum will be more effective if the related materials are formulated comprehensively in a more focused and systematic discussion. In IRE learning, it also emphasizes the introduction of various approaches and methodologies of Islamic studies so that students get a more open insight into understanding Islam properly and proportionally. One of the misconceptions about Islamic teachings is due to a partial and exclusive understanding of Islam from the reality of different views, so it is easy to get trapped in a sacred understanding and easily blame the thoughts or understandings of others who have different points of view. This understanding tends to lead to extreme doctrines such as the concept of *takfiri* and jihad which are misunderstood. These thoughts have led to radical and intolerant movements towards other groups and religions.

The effectiveness of the implementation of anti-radicalism education and the inculcation of religious moderation values also greatly depends on the creativity and professionalism of the teaching lecturers in developing learning materials and linking them to actual problems in society. The learning strategy and the media/teaching materials used are equally important in order to make anti-radicalism educational materials more effective in inculcating understanding and forming moderate characters in students' thoughts and attitudes.

The learning process was felt to be less than optimal by some lecturers because it was constrained by the limited availability of literature that was used as a reference. Some of the literature used still partially discusses material in general related to moderation values. As a solution to the limitations of the literature, the lecturers develop through other sources that can be used as library material.⁴² This initiation step caused differences in the direction of the discussion and the learning outcomes of each lecturer due to the absence of a reference standard that became a mandatory guide for lecturers who taught IRE courses. This empty space should be of concern to stakeholders to provide standard literature that can be used by lecturers uniformly in anti-radicalism education learning in public universities. Although on the one hand there have been those who have made⁴³ and

⁴² Nur Yudi, "Islamic References on Anti-Radicalism in Indonesia: Information Repackaging for Education System," dalam *Proceedings of the 2nd Internasional Conference on Culture and Language in Southeast Asia (ICCLAS 2018)*, 2019.

⁴³ Syahrizal, Riska Putri, dan Liza Sari, "Practicality of Islamic Religious Education Module Anti-Radicalism and Terrorism Nuance on Islamic Religious Educational Subject," dalam *Proceedings of the International Conference on Teacher Training and Education 2018 (ICTTE 2018)*, 2018, <https://doi.org/10.2991/iccte-18.2018.27>.

developed IRE modules with anti-radicalism and terrorism nuances,⁴⁴ this module is still difficult to find for all IRE subject lecturers in public universities.

E. Conclusion

Based on the description of the discussion and analysis as stated, it can be concluded as follows:

Several material discussions related to the values of religious moderation, such as tolerance, brotherhood (ukhuwah), and the concept of Islamic teachings as a religion of rahmatan lil 'alamin have been integrated into IRE learning materials. The material is developed separately in each of the different discussion chapters and books, so that it is not yet complementary between one discussion and another.

Implementation of anti-radicalism education is carried out by presenting it in teaching materials or developing it in class assignments and discussions. Some of the lecturers included it in the SLP and the syllabi that were compiled, but it was still in a limited number of portions. Some others have not published it specifically, but are integrated with other materials in the IRE course syllabus. Likewise, in the SLO that has been formulated by each lecturer, IRE learning has partly directed at the targets of moderation and anti-radicalism education specifically, but some do not formulate it in SLO. The fact that the various applications of anti-radicalism education is due to the absence of a standard standard that becomes a reference for lecturers in developing learning materials starting from the formulation of SLP, SLO, materials to evaluating learning outcomes.

In general, the obstacles faced by IRE lecturers in the application of moderation and anti-radicalism values in learning are limited reference sources and relevant teaching media / materials. In addition, time constraints are also an obstacle for lecturers in developing related materials more optimally.

⁴⁴ Syahrizal, "Development of Islamic Religious Education Module Anti-Radicalism and Terrorism Nuance on Islamic Religious Educational Subject: Validity Test," *European Modern Studies Journal* Vol. 2 No. 4 (2018): 52–54.

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