Fostering Moderate Islamic Values: Implementing a Design Model for Counter-Radicalization in Higher Education

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ABSTRAK

Studi ini mengupas konstruksi model kontra-radikalisasi dalam pendidikan tinggi Islam, khususnya di Universitas Islam Negeri Sunan Ampel Surabaya. Keharusan untuk meredam penyebaran radikalisme di lingkungan kampus menyoroti pentingnya memupuk pemahaman yang komprehensif mengenai Islam moderat di kalangan mahasiswa. Inti dari penelitian ini adalah telaah terhadap mata kuliah Studi Islam dalam Program Pendidikan Guru Madrasah Ibtidaiyah. Dengan menerapkan metodologi penelitian dan pengembangan, studi ini menggunakan desain pra-pasca uji, termasuk kelompok kontrol, untuk menilai efektivitas model yang diusulkan. Perlu ditekankan bahwa desain mata kuliah ini berbeda dari mata kuliah non-agama konvensional, dengan memasukkan pendekatan pembelajaran langsung dan tidak langsung. Hasil setelah perlakuan menunjukkan peningkatan yang signifikan dalam perilaku mahasiswa dalam menunjukkan sikap Islam moderat, dengan tingkat kinerja meningkat dari 60,71% menjadi 70,00% yang menjanjikan. Pemeriksaan statistik menegaskan efikasi model ini, mengonfirmasi kekuatannya dalam menumbuhkan wawasan berbasis moderasi di kalangan mahasiswa. Pada akhirnya, penyelidikan ini menegaskan keunggulan model ini dalam meningkatkan pemahaman mahasiswa dibandingkan dengan strategi pedagogis konvensional.

ABSTRACT

This study delves into the construction of a counter-radicalization model within Islamic higher education, specifically at Sunan Ampel State Islamic University in Surabaya. The imperative to curb the spread of radicalism within campus communities highlights the significance of cultivating a comprehensive grasp of moderate Islam among students. Central to this research is the examination of the Islamic Studies course within the Primary School Teacher Education Program. Employing a research and development methodology, the study employs pre-post test designs, including control groups, to discern the effectiveness of the proposed model. Notably, the course design departs from conventional non-religious subjects, incorporating both direct and indirect instructional approaches. Post-treatment results reveal a noteworthy enhancement in students' exhibition of moderate Islamic attitudes, with performance levels escalating from an initial 60.71% to a promising 70.00%. Statistical scrutiny underscores the model's efficacy, affirming its potency in fostering moderation-based insights among students. Ultimately, this investigation underscores the model's superiority in enhancing students' comprehension in contrast to conventional pedagogical strategies.

A. Introduction

Amidst the heightened academic concerns arising from the increasing prevalence of Islamic radicalism among university students, the dissemination of counter-radicalization programs and preventive activities within educational institutions has been notably neglected. It is imperative that counter-radicalization efforts be implemented more frequently, extensively, and with enhanced quality, especially considering the escalating levels of Islamic radicalism.[1] Consequently, it is unsurprising that the imbalance between the degree of Islamic radicalism and its preventive measures has led to a growing number of students across various higher education institutions in the country being exposed to these ideologies. Demographically, those suspected of exposure predominantly hail from both secular and Islamic higher education institutions.

The findings of a mapping conducted by Alvara Research Center and Mata Air Foundation in October 2017, with 1,800 respondents from 25 universities across Indonesia, reveal concerning statistics. Approximately 23.5% of the total respondents expressed support for the Islamic State of Iraq and Syria (ISIS). Likewise, 16.8% believed that Islam is a relevant ideology for Indonesia, while 17.8% viewed the caliphate as an ideal form of governance. Notably, 23.4% of respondents expressed readiness for jihad and the establishment of a caliphate. Similar trends were observed in data collected by the Center for Islamic and Community Studies (PPIM) at Syarif Hidayatullah State University Jakarta in 2017. Their survey, encompassing 1,522 students and 337 university students from 34 provinces, indicated that 58.5% of respondents exhibited inclinations toward Islamic radicalism. Furthermore, 37.7% agreed that jihad could take the form of warfare against non-Muslims, and 86.5% supported government measures to restrict minority groups deviating from Islamic teachings.

This tendency toward Islamic radicalism among students is not limited to secular universities (PTU) but extends to Islamic higher education institutions (PTKIN) as well. Disturbingly, some students from various universities have become involved in acts of terrorism within the country by joining

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[1] Until now, the ongoing debate surrounding the terminology "radical Islam" continues without a clear consensus. Various other terms have also been employed to dissect this debate, such as "Islamic fundamentalism," "neo-Islamic fundamentalism," "Islamic radicalism," "Islamic extremism," "Islamic revivalism," "Islamist," and more. In addition to these terminologies, some scholars have used labels like "militant Islam," "formalistic Islam," "totalistic Islam," "Right-wing Islam," "hardline Islam," and so forth Firman Noor, "Comparison of the Political Perceptions between Radical Islam and Moderate Islam in Indonesia in the Reform Era," *Jurnal Penelitian Politik* 2, no. 1 (2016): 14.. As Masdar notes, this variety of labels or terminology initially emerged from discourses in the West and tended to have pejorative connotations. He suggests using the term "Islamist" (Islamiyyūn) as a more representative label. Moreover, among the internal followers of non-moderate doctrines and movements, "Islamist" is more accepted and used to identify their religious identity Masdar Hilmy, *Islamism and Democracy in Indonesia : Piety and Pragmatism* (Singapore: Institute of Southeast Asian Studies, 2010), 27. Essentially, the term "Islamist" or Islamiyyūn is also ontologically problematic. Long before the issues of Islamic radicalism and terrorism emerged, the terminology "Islamist," "Islamism," or "Islamiyyūn" had already been used in Western academic circles to refer to the followers of Muhammad. Therefore, in this research, various terminologies are interchangeably used, such as "Radical Islam," and so on. Regardless of the terminology used, they fundamentally imply the same notion, that is, to refer to the identity of non-moderate Islamic movements, whether they employ violence or not in articulating their activities in the public sphere Amin Mudzakkir et al., *Countering Extremism, Concepts & Strategies for Combating Violent Extremism in Indonesia* (Jakarta: Wahid Foundation, 2018).

domestic jihadist networks. For instance, in 2005, it was revealed that Agus Puryanto, also known as Arman, who was killed during a raid by the Anti-Terrorism Detachment 88 Team of the Indonesian National Police on November 9 in Malang, East Java, was a senior student in the Tarbiyah Department at the State Islamic Institute (STAIN) Surakarta, graduating in the year 2000.[2]

The phenomenon of a growing tendency towards Islamic radicalism among students is not confined solely to non-religious universities (PTU) but also extends to Islamic higher education institutions (PTKIN).[3] Indeed, some students from different universities have even become involved in domestic acts of terrorism by affiliating themselves with local jihadist networks. For instance, in 2005, data revealed that Agus Puryanto, known as Arman, who was killed during a raid by the Anti-Terrorism Detachment 88 Team of the Indonesian National Police on November 9 in Malang, East Java, was a senior student in the Tarbiyah Department at the State Islamic Institute (STAIN) Surakarta, graduating in the year 2000.[4]

The aforementioned data represents only a small fraction of the extensive research conducted to trace the proliferation of Islamic radicalism within the realm of Islamic higher education institutions (PTKIN). It can be asserted that institutions of higher learning under the purview of the Ministry of Religious Affairs (Kemenag) are currently grappling with a state of emergency concerning Islamic radicalism. It is crucial to note that the transformation of radical Islamic doctrines and ideologies within PTKIN has been ongoing for an extended period, unhindered. Consequently, many sympathizers have evolved into militant operatives, fully committed to carrying out actions they perceive as manifestations of a sacred struggle.

In order to halt, or at the very least, slow down the progression of radicalism on campuses, counter-radicalization emerges as a viable option. Counter-radicalization is pursued through various means, one of which involves educational initiatives within the domain of Islamic religious studies. This article delves into the subject of counter-radicalization programs through the development of an Introductory Islamic Studies (PSI) curriculum based on the principles of Islamic moderation.

B. Countering Radicalization on Campus

The discourse surrounding Islamic counter-radicalization is relatively new in the academic landscape of Indonesia. This differs from discussions on deradicalization, which have been prevalent since a series of terrorist incidents in Bali in the year 2000. Although both counter-radicalization and deradicalization share a common focus and concerns regarding contemporary issues, namely altering

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[2] INFID, "Urgensi Dan Strategi Efektif Pencegahan Ekstrimisme Di Indonesia" (paper presented at the The International NGO Forum on Indonesian Development, Jakarta 2018).

[3] Ilman Nafi'a et al., "Mitigating Radicalism Amongst Islamic College Students in Indonesia through Religious Nationalism," *Herv. Teological Studies* 78, no. 4 (2022), http://dx.doi.org/10.4102/hts.v78i4.7547.

[4] Toto Suharto, Ja'far Assegaf, and Saiful Islam, *Membendung Arus Paham Keagamaan Radikal: Analisis Ideologi Atas Materi Kurikulum Dalam Buku Muslim Integral* (Surakarta: LPPM Institut Agama Islam Negeri Surakarta, 2014), 1-2.

the perspectives, attitudes, and behaviors of radicalized Muslim communities towards moderation, they diverge in terms of their theoretical foundations.

Rabasa et al. assert that deradicalization refers to "the process of abandoning an extremist worldview and concluding that it is not acceptable to use violence to effect social change." In contrast, counter-radicalization encompasses a series of policies or programs aimed at preventing individuals, particularly young people, students, and scholars, from being exposed to and ultimately adopting radical or terrorist ideologies.[5]

The key distinction between deradicalization and counter-radicalization can be unraveled through the concepts of vulnerability and susceptibility. The term "susceptible" is employed to depict an organism that is intact or untouched but fragile, while "vulnerable" characterizes a state of having suffered harm in the past and being prone to further dangers. Counter-radicalization is envisaged for individuals or groups who are "susceptible" to the virus of Islamic radicalism. In contrast, deradicalization is primarily directed at those who have already been exposed and becomes more acute if left untreated. [6]

Equating every individual or group in a "susceptible" position due to a misunderstanding of deradicalization could risk overlooking the core issue. Stakeholders, including policymakers, academics, and non-governmental organizations, might immediately associate this with "disengagement" and "rehabilitation" policies or programs. This perspective may overlook the fundamental problems faced by individuals or groups who are perceived as still intact and only deemed vulnerable or easily influenced. Conversely, by labeling them as "vulnerable" (susceptible), we recognize the multitude of factors influencing them. For instance, the influence of hate speech or social media-driven hate spin, or alternative reading materials not available in their learning environment, which may potentially lead to intolerant attitudes and actions.

The perspective that positions individuals or groups as vulnerable, thereby situating counter-radicalization as an early warning system and early prevention system against various potential factors that may expose individuals or groups to the virus of Islamic radicalism, is vital. Early detection and prevention systems can function through any institution, including higher education institutions like PTKIN.

One of the preventive measures being implemented involves the development of a curriculum based on Islamic moderation. Islamic moderation is an attitude that every Muslim should possess in their roles as believers, Muslims, and citizens. As a concept, religious moderation reflects an approach that consistently upholds the principles of being in the middle ground (tawassuth), considering various

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[5] Alex P. Schmid, *Radicalisation, De-Radicalisation, Counter-Radicalisation: A Conceptual Discussion and Literature Review* (The Hague: The International Centre for Counter-Terrorism, 2013), 50; Angel Rabasa et al., "Front Matter," in *Deradicalizing Islamist Extremists* (RAND Corporation, 2010), 2.

[6] Amin Mudzakkir et al., *Menghalau Ekstremisme, Konsep & Strategi Mengatasi Ekstremisme Kekerasan Di Indonesia* (Jakarta: Wahid Foundation, 2018).

aspects (tawazun), tolerating diverse academic thought currents (tasamuh), prioritizing justice, and engaging in dialogue to find common ground (syura). These principles are essential pillars in cultivating an anti-radicalism stance among students. In other words, the prevailing radicalization in the academic world will not be able to influence them. The principles described above serve as crucial assets in building students' resilience against radicalization efforts.

C.   The Implementation of the ADDIE Model Design in Moderate Islam-Based Education

In this research, the instructional design utilizes the ADDIE model, as adopted by the Ministry of Research, Technology, and Higher Education (Kemenristek-Dikti) in 2014. This choice aligns with the technical guidelines for curriculum development set forth by UIN Sunan Ampel Surabaya in 2021. As emphasized in these guidelines, the ADDIE model was selected due to its "ease of comprehension and implementation, a highly systematic framework, and its compatibility with the Higher Education National Standards (SN-Dikti)." [7]

The research involving the development of a Counter-Radicalization-based curriculum for the Introductory Islamic Studies (PSI) course was conducted within the Teacher Education Program for Islamic Elementary School (PGMI) at the Faculty of Tarbiyah and Education (FTK), Sunan Ampel State Islamic University (UINSA) in Surabaya. The research spanned approximately six months, encompassing the design phase through the implementation of the developed instructional model. The subjects of the study were the new students of the academic year 2021-2022, and the PSI course was selected as the subject for instruction.

Referring to the Guidelines for Curriculum Development at UINSA Based on Higher Education National Standards (SN Dikti) and Independent Learning and Independent Campus (MBKM), it is recommended that every instructional design follows the ADDIE model (Analysis, Design, Development, Implementation). Based on this model, the development of the instructional model in this research involved four stages: the analysis phase, the design phase, the development phase, and the implementation phase.

The first stage, analysis, is intended to identify the fundamental needs of new PGMI students for the academic year 2021-2022 regarding their attitude towards religious moderation. In this phase, an analysis is initiated to assess their level of understanding, which subsequently shapes their attitude towards religious moderation. This analysis becomes crucial after considering the intake (supporting capacity) of the students. It is essential to note that since the transition from the State Islamic Institute (IAIN) to UINSA in 2013, there has been a remarkable demographic shift among PGMI students. [8]

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[7] UIN Sunan Ampel Surabaya, *Panduan Penyusunan Kurikulum Berdasarkan Sn Dikti Dan Merdeka Belajar & Kampus Merdeka* (Surabaya: UIN Sunan Ampel Surabaya, 2021).

[8] The transformation of IAIN Sunan Ampel Surabaya to UIN Sunan Ampel took place officially following the issuance of Presidential Regulation Number 65 of 2013 (Presidential Regulation 65/2013) which pertains to the "Alteration of the State Islamic Institute of Sunan Ampel Surabaya to the State Islamic University of Sunan Ampel Surabaya". The

The Introductory Islamic Studies (PSI) course encompasses 11 areas of study that all students across programs, including PGMI, are required to complete over one semester. These areas of study in PSI include: (1. Islamic Studies and Its Issues; (2. Sources of Islamic Teachings; (3. Fundamentals of Islamic Teachings; (4. Differences in Islamic Beliefs; (5. History and Development of Islam; (6. Islam and the Challenges of Modernity; (7. Modern Islamic Thought Movements; (8. Models of Approaches and Methods in Islamic Studies; (9. Contemporary Models of Quranic and Hadith Studies; (10. Contemporary Islamic Law Studies; (11. Studies in Islamic Rituals.

Based on the previous discussion, the need for new PGMI students is to receive a curriculum for the PSI course that is based on Islamic moderation through learning activities. The fulfillment of these needs is tailored to the students' supporting capacity (intake). In other words, PSI based on Islamic moderation is designed and implemented while considering the students' initial understanding of Islamic moderation, including its fundamental principles and values.

To address these needs, the initial step is to conduct a needs assessment utilizing the PSI course as the entry point. It is crucial to note that the emergence of violent, radical, extremist, and terrorist acts that have occurred in the country is closely tied to the areas of study within PSI, such as anti-Western doctrines, orientalism, new-style colonialism, and so forth. Therefore, PSI can serve as an effective gateway to broaden the perspective and knowledge of new students in a manner that is counterproductive to Islamic moderation.

According to the design of this research, among all the fields of study, only two areas are selected as an entry point to assess the level of understanding of Islamic moderation among new PGMI students. The chosen field of study is "Islamic Studies and Its Issues," which serves as the entry point. The instrument used for assessment is a pre-test consisting of open-ended questions. This instrument is employed to evaluate the participants' ability to adopt a middle-ground position (tawassuth) in responding to two streams of thought related to the field of study "Islamic Studies and Its Issues."

For the field of study "Islamic Studies and Its Issues," there are 10 questions that new PGMI students need to answer. In broad terms, these questions are aimed at assessing the middle-ground position (tawassuth) in how they respond to the two main streams of thought among Muslims regarding the works of orientalists as one of the sources of study in the PSI course. The first stream is represented by a conservative group that strongly opposes the use of sources from orientalists and their supporters. The second stream is represented by liberal academic circles that are very open to the works of orientalists and sympathetic to their views.

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transition to UIN carries implications for the establishment of the general study program, in accordance with the stipulations outlined in Article 3 paragraphs (1) and (2). In Article 3 paragraph (1), it is explicitly stated that "Sunan Ampel State Islamic University Surabaya is entrusted with the principal responsibility of administering higher education programs in Islamic religious studies". Article 3 paragraph (2) further confirms that "In addition to undertaking higher education programs in Islamic studies as mentioned in paragraph (1), Sunan Ampel State Islamic University Surabaya offers other higher education programs to support the execution of programs in Islamic religious studies".

Moderate Islamic students are characterized by their responses that do not align with the extremes (mutatharrifain) in thought. They first map, identify, and subsequently recognize the streams of thought that form two points of extremism in Islamic studies. The next stage involves their ability to choose and provide arguments for each of these main extremist streams. Self-positioning is crucial in gauging their level of knowledge about Islamic moderation. Self-positioning does not mean they have to forcibly accommodate both extremist streams, but rather, it pertains to the emergence of the students' preferences. Students are still considered moderate, even if their perspective leans towards one of the extremist streams, as long as their preference is preceded by arguments regarding their mapping of who belongs to the two extremist streams and how each stream constructs its arguments.

Referring to the results of the pre-test in the form of open-ended questions mentioned earlier, initial insights into the perspectives of new students regarding their understanding of religious moderation have been gained. However, this research is not merely about obtaining answers that the researcher compiles, analyzes, and reports on. On the contrary, this research aims to experiment with the development of an Islamic moderation instructional model through the Islamic Studies (IAI) course, represented by the Introductory Islamic Studies (PSI) course. Therefore, after obtaining initial mapping results through the test, the research proceeds with interviews. This activity is intended to delve deeper into the perspectives or views of students who fall into the category of extremism. The list of questions is open-ended and references the questions in the pre-test.

The pre-test to measure the level of understanding of Islamic moderation was administered to 28 new PGMI students as part of the experimental group. Understanding of Islamic moderation is manifested through their perspectives or understanding of using the works of orientalists as sources for studying Islam. When asked, "During your study of the Introductory Islamic Studies (PSI) course until the end of the semester, you will encounter a body of knowledge that includes not only Islamic scholars but also the works of non-Muslim Western scholars and orientalists. On one hand, some Muslims reject the use of Western sources in studying Islam. On the other hand, some advocate for the use of Islamic study sources from Western scholars. In the midst of this pros and cons, please provide your opinion along with your arguments!" The following responses were obtained:

The data reveals that 20 out of the total 28 students, which is 71.4%, have an understanding that allows them to adopt a middle-ground position (mutawassithin). Meanwhile, 28% or 8 other students reject using the works of orientalists as sources for studying Islam. Although the percentage of those who reject is less than 30%, it is still a relatively high figure.

Through the interviews, findings regarding the reasons behind the rejection were obtained. One student stated that orientalists, being non-Muslims, undoubtedly have negative motivations when studying Islam. According to them, it is highly implausible for orientalists to study Islam with a positive contribution in mind because, theologically, they violate the doctrines of their own religion. On the other hand, the majority of students argued that previous generations and contemporary Islamic

scholars have left behind hundreds of thousands, if not millions, of written works about Islam. In Indonesia alone, from the time Islam was introduced until now, Islamic scholars and intellectuals have continuously strived to provide guidance for studying Islam through their works. They emphasized that there is still a very limited readership and understanding of the works of Islamic scholars, and therefore, there is no need to read the works of individuals from different religious backgrounds. For them, studying is tantamount to ta'lim or learning, which results in knowledge that is understood. This knowledge serves as a guide to becoming a complete and devout believer and Muslim *(kaffah).*

The students' responses indicate that 18 students, or approximately 64.3%, still hold extreme views. This means that the majority of students still believe that orientalists, in their study of Islam, are not genuinely concerned with Islam but rather with perpetuating Western dominance, imperialism, or colonialism in the Islamic world. Only 35.7%, or 10 students, recognize that countries with a majority Muslim population have changed since achieving their independence.

The data obtained through interviews to delve deeper into the strength of these extreme thoughts is quite surprising. The majority of students, during their education in general secondary education, are very familiar with Snouck Hurgronje, a Dutch orientalist. The defeat of the Acehnese people in their struggle against Dutch occupation was partly attributed to Hurgronje's success in infiltrating and observing the Acehnese way of life. The findings of his study were subsequently used by the Dutch East Indies government to undermine the Acehnese resistance from within by pitting religious leaders (ulama) against traditional leaders (uleebalang). Learning from Hurgronje, the majority of students eventually generalize that it is difficult to separate orientalism from imperialism and colonialism.

When students were asked that some Muslim communities believe that adopting and developing Western methods to understand Islam is a necessity and an obligation, their reasoning being that the methods developed by Muslim communities so far have proven to only create stagnation in the Muslim community and hinder the development of Islamic studies, exacerbating conflicts within the Muslim community itself. Do you agree with this understanding? Please provide your answer along with your arguments!" The following responses were obtained: 10 students, or 35.7% of the total students, believe that academics or intellectuals who pursue their studies in the West are certain or at least tend to become supporters of liberal Islam. Meanwhile, the remaining 18 students, equivalent to 64.3%, assert that the opportunity to receive education in the West is not the sole cause of academics or intellectuals adopting liberal Islam. After conducting a series of interviews, data was obtained that strengthened the views or responses of these students.

Most students believe that the educational institution is not the sole factor causing someone to become liberal, as many who did not have the opportunity to study in the West also eventually adopt liberal thinking. However, the educational institution remains the most influential factor in shaping the mindset of an academic or intellectual. It is important to note that the emergence of these

views or thoughts is influenced by the books available in the school or Islamic boarding school library. During the COVID-19 pandemic, Islamic boarding schools continued to operate as usual with stricter rules. Interactions and communications between students and the outside world were heavily restricted, including with parents or guardians. This situation often led students to experience boredom, so they turned to the school or Islamic boarding school library to alleviate it by occasionally reading the available books. From there, they began to interact with books critical of liberal Islam in the country.

Data indicates that, when questioned about the notion that some Muslim communities believe it is necessary and obligatory to adopt and develop Western methods to understand Islam, students offered the following responses:

- 10 students, accounting for 35.7% of the total, expressed agreement with this viewpoint.

- 18 students, equivalent to 64.3%, disagreed with this perspective.

The majority of students disagreed with the idea that adopting Western methods to understand Islam is necessary and obligatory. They argued that Western methods have often been perceived as detrimental to the development of Islamic studies and have exacerbated conflicts within the Muslim community. This reflects a preference for preserving traditional approaches to Islamic studies and a skepticism towards Western influences in this regard.

However, upon further investigation through interviews, many of the students who rejected Orientalist methods were unable to provide a more in-depth explanation of the methods used by Orientalists to study Islam. Similarly, their lack of knowledge about hermeneutics, one of the methods used for interpreting the Quran and widely adopted by Muslim academics, is an adaptation of Orientalist methods.

The rejection of the works of Orientalists and their methodologies, along with suspicion of their studies being part of a Western imperialist project, is a common tendency among extremist Muslims in the country. They tend to exclusively adhere to one perspective and, conversely, reject other diverse perspectives. However, it still needs to be investigated more deeply whether the views or thoughts of the students have reached the level of violent extremism or non-violent extremism.

An interesting note from the table above is related to the continued high rejection of accommodation for local culture. This means rejecting all forms of local Islamic rituals, such as death commemorations, celebrations of the Prophet Muhammad's birthday, and so on. The number of students who reject these rituals is equivalent to 28.6%, while those who accept them as part of Islam make up 71.4%. Further investigation through interviews revealed that all students with a Salafi background share the same view: they reject all forms of local rituals and believe that these were not practiced during the time of the Prophet, considering them as deviations or bid'ah. On the other hand, those who accept these rituals come from various backgrounds, not necessarily from traditional

Muslim families. For them, local Islamic rituals are seen more positively, contributing to harmony and communication among the community.

Affirmation of violence cloaked in Islam and the branding of fellow Muslims who do not share the same beliefs as infidels, as specific characteristics and entry points into becoming followers of violent extremism, should receive special attention. The data obtained indicates that the percentage of students who affirm these beliefs is very small, at 7.1%, while 91.9% strongly reject the use of violence and branding fellow Muslims as infidels. Even though they are in a minority, they still require attention because they interact with other students and there is potential for the spread of their theological beliefs or thinking.

Based on the interview results, those who affirm the use of violence and branding fellow Muslims as infidels come from Salafi backgrounds and have received their education in Islamic senior high schools (MA) based on Salafi boarding schools. Having the same backgrounds has led to their beliefs reaching an ideological level, requiring a long process to transform them into moderate Muslims.

Another interesting finding is related to Islam and nationalism. As many as 75.0% of the total 28 students stated that national nationalism is a part of Islam, while 25.0% strongly rejected this idea. The 25% rejection rate is quite significant when compared to the perception of Muslims in the country as being very loyal to their nation.

Further exploration through interviews revealed that the students who rejected this idea did so because they had received shallow information from their Islamic teachers in the pesantren or through social media. They believed that nationalism was essentially fanaticism, which is strictly prohibited in Islam. Similarly, they also received information that the doctrine of nationalism was based on non-authentic or falsified sources attributed to some scholars.

In the context of students' acceptance of the authority of revelation, both the Qur'an and Hadith, it was found that a significant majority, 92.9% of the total students, believed that they should fully submit to the authority of revelation. On the other hand, 71.1% rejected this perspective. At the same time, 75.0% of the total students acknowledged only the Qur'an and Hadith as sources of Islamic law, while 25% were open to accepting other sources of Islamic law.

Based on the results of interviews, those who acknowledged other sources of Islamic law were primarily referring to the use of scholarly consensus (ijma') and analogy (qiyas). They did not provide answers when asked about other sources, such as istihsan, syadz al-dzari'ah, syar'u ma qablana, and so on. On the other hand, those who insisted on the exclusive use of the Qur'an and Hadith had a Salafi background and believed that using other sources would complicate matters for the Muslim community. It's important to note that this phenomenon of sources of Islamic law is intertwined with the authority of reason, where those who accept qiyas tend to give a more prominent role to reason compared to those who only accept the Qur'an and Hadith as Islamic sources.

The second step that must be taken is to identify and map the answers to the needs through the teaching of the PSI course. The overall results of the pre-test for students indicate that a monoperspective approach, which disregards the diversity of views and thoughts within the Muslim community, is still quite prevalent, especially regarding the acceptance of the Islamic heritage produced by Orientalism. At the same time, the monoperspective approach in understanding the dynamics of Islamic religiosity is relatively small, with most percentages averaging below 15% of the total students. However, a monoperspective approach is highly disadvantageous for the sustainability of Indonesia's grand project to maintain its image as a moderate nation. The reason is that a monoperspective approach tends to result in intolerant attitudes and actions and can lead to extremism, radicalism, and terrorism.

Therefore, it can be said that the need for new PGMI students is to develop perspectives, understanding, or thoughts about Islam in its various aspects, involving various levels. They should be exposed to the complexity of perspectives related to the study of Islam in today's context. In the next phase, they should be guided to begin opening up and applying the principle of always taking a middle position (tawassuth) among the various perspectives they encounter. The PSI course serves as an entry point for them to develop this principle.

D. The Construction of an Islamic Counter-Radicalization Development Model at the State Islamic University Sunan Ampel Surabaya

In the 2013 curriculum paradigm, character education is carried out through two instructional models: direct instruction and indirect instruction. If we apply this perspective, character education for moderation through the PSI course is conducted using two models: direct instruction and indirect instruction. Consequently, only professors teaching courses in the field of Islamic Studies (IAI) can directly assess the participants' attitude performance. Meanwhile, professors outside the IAI course cluster can teach and provide indirect evaluations.

The analysis phase is primarily used to determine the level or degree of Islamic moderation among students in their capacity as PSI researchers. Therefore, the design of the instrument used should always be linked to the context of the knowledge dimensions that students are intended to explore through the PSI course.

In the subsequent phase, it is important to correlate the findings of the mapping of Islamic moderation attitudes with the design to be developed. As part of the overall learning system in the PGMI program, researchers must ensure the vertical consistency is maintained in every design they develop. Vertical consistency means that the design does not conflict with or deviate from the learning system policies in the program but rather becomes a harmonious part of it. Maintaining the principle of consistency is crucial because the entire educational process conducted by UINSA through the PGMI

program essentially aims to produce competencies needed in specific professions that align with the university's overarching vision.[9]

In general, it can be said that the development phase does not have significant problems because the map of student needs related to moderate Islamic attitudes and the attitude indicators reflecting the university's vision have already been formulated. However, the challenge that arises during this research is more related to the appropriate method to be used in the implementation of the PSI course based on moderate Islam. It's important to note that the entire learning process is conducted online. The researcher eventually decided to use a direct learning model through the creation of a WhatsApp group and live events using Zoom meetings.

The actual implementation phase involves conducting the learning activities in the virtual classroom. This phase will determine the success of students in achieving the competencies required in the sub-CPMK. Furthermore, during this phase, the creativity and innovation of each teaching faculty will be tested in addressing various issues that arise during the learning process, whether related to the personal aspects of the faculty, students, or the available resources and facilities. The researcher also used the PSI RPS (Learning Plan) document prepared in advance as a guide for the teaching activities.

The last phase is the evaluation phase to test the effectiveness of the learning model used. The learning model that was tested proved to be effective in enhancing students' moderate Islamic attitudes. This can be observed through the students' performance before and after the learning intervention. As known, the number of data (N) for each student before and after the implementation of PSI-based moderate Islam learning is (=28). The mean of the moderate Islamic attitude performance before the implementation was (=60.71), and the mean after the implementation was (=70.00). Based on the comparison of the mean moderate Islamic attitude performance before the implementation, 60.71, and after the implementation, 70.00, it can be concluded that there was a significant improvement in their moderate Islamic attitude performance.

Furthermore, the data also depicts a correlation between students' attitude performance before and after the implementation of moderate Islam-based learning, with a correlation coefficient of 0.913. The effectiveness of the developed learning model can also be seen through the comparison between the experimental group and the control group. As known, the number of participants (N) for the experimental group is 28, while the control group consists of 30 students. The mean performance of the attitude for the experimental group is 70.00, and it is 62.33 for the control group. When calculated based on the independent samples t-test, the obtained t-value is 2.363, which is greater

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[9] Supriyanto, *Desain Kurikulum Berbasis Sks Dan Pembelajaran Untuk Sekolah Masa Depan* (Surakarta: Muhammadiyah University Press, 2018), 73-74; Zainal Arifin, *Managemen Pengembangan Kurikulum Pendidikan Islam, Teori Dan Praktek* (Yogyakarta: Universitas Islam Negeri Sunan Kalijaga, 2018), 86-87; E. Mulyasa, *Implementasi Kurikulum 2013* (Jakarta: Penerbit Bumi Aksara, 2018), 75; Wina Sanjaya, *Kurikulum Dan Pembelajaran, Teori Dan Praktek Pengembangan Kurikulum Tingkat Satuan Pendidikan (Ktsp)* (Jakarta: Penerbit Prenada Media, 2018), 86-87.

than the critical value of 2.000. This indicates that there is a significant difference in the performance of religious moderation attitudes between the experimental and control groups. Additionally, if we consider the mean difference between the attitude performance of the experimental group (70.00) and the control group (62.33), it results in a mean difference of 7.67. This data illustrates that the experimental group, which received the PSI-based moderate Islam learning model, achieved significantly better performance compared to the control group that received conventional teaching.

The construction of counter-radicalization through the ADDIE model in the Introduction to Islamic Studies (PSI) course at the PGMI program at UIN Sunan Ampel Surabaya provides valuable insights for instructors who are also researchers in the context of developing a PSI course model based on moderate Islam using fully online methods. This research affirms the finding that online learning, including the use of platforms like Google Meet, Google Classroom, and Zoom, makes students more flexible and provides easier access to education while maintaining ethical standards in learning. Through the interaction process between the researcher and students, an increase in satisfaction was observed, especially when the topics discussed involved new knowledge. Some initially passive students became more active when the learning process delved into new issues such as Orientalism, colonialism, and local Islamic rituals.

Simultaneously, students engaged in online learning feel more comfortable and open in expressing their ideas, free from potential psychological pressure that might exist in face-to-face education. This is because there is no direct supervision or intervention, either from the instructor or peers. Virtual observations indicate that they comfortably ask questions or respond to sensitive issues related to the topics under discussion without the fear of being labeled as Wahhabi, Salafi, or other similar terms. Similarly, when answering questions, they become more independent and objective, as they are not bound by direct interactions with instructors or fellow students.

The data above confirms several research findings that online learning does not diminish the quality of the learning process. Through online education, students are actually able to cultivate various positive psychological attributes that are highly beneficial for their future. These positive psychological attributes include an increased ability to self-regulate their learning and the development of learner autonomy. [10]

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[10] Dewi Wardah Mazidatur Rohmah and Muhammad Dhika Arif Rizqan, "Kesiapan Mahasiswa Dalam Pembelajaran Daring Dan Hubungannya Dengan Hasil Belajar," *Jurnal Penelitian Humaniora (Surakarta)* 22, no. 2 (2021), http://dx.doi.org/10.23917/humaniora.v22i2.9460; Elkanita Dwi Kriswanti and Endah Mastuti, "Hubungan Antara Kemampuan Self-Regulated Learning Dengan Flow Experience Perkuliahan Daring Selama Masa Pandemi Covid-19," *Buletin Riset Psikologi dan Kesehatan Mental (BRPKM)* 1, no. 1 (06/30 2021), accessed 2023/10/03, http://dx.doi.org/10.20473/brpkm.v1i1.26881; Arivia Monique Rizkyani, Tonih Feronika, and Nanda Saridewi, "Hubungan Antara Self Regulated Learning Dengan Prokrastinasi Akademik Pada Mahasiswa Pendidikan Kimia Di Masa Pandemi Covid-19," *Edusains* 12, no. 2 (2020); Novia Khoerunnisa, Euis Eti Rohaeti, and Devy Sekar ayu Ningrum, "Gambaran Self Regulated Learning Siswa Terhadap Pembelajaran Daring Pada Masa Pandemi Covid 19," *FOKUS (Kajian Bimbingan & Konseling dalam Pendidikan)* 4, no. 4 (2021); Rizqa Devi Anazifa and Anggi Tyas Pratama, "Learner Autonomy Mahasiswa Pendidikan Biologi Pada Pembelajaran Daring Selama Masa Pandemi," *Jurnal Pelita Pendidikan* 8, no. 4 (2020); Septian Handayani, "Pengaruh Antara Self Efficacy Dan Self Regulated Learning Terhadap

At the same time, this research also identified an unfavorable phenomenon related to the online learning of the PSI course based on Islamic moderation using Zoom meetings. The researcher, who is also the instructor, faced the issue of students being located in various places, with visual virtuality as the only point of contact. Consequently, the researcher did not have the opportunity to directly monitor the students. This inevitably led to a loss of control over students' engagement in the learning process. The researcher found it challenging to ensure whether the students were truly listening, paying attention, closely following, and actively participating in the learning process from start to finish. These findings align with various research results that highlight tendencies of students to daydream, lose focus, or not pay full attention, especially in online learning. Moreover, the PSI course carries a weight of 3 credit hours and each session lasts for a significant duration (9 minutes/1.5 hours).

However, this research did not confirm or refute the potential emergence of academic stress mentioned earlier. The focus of this study was primarily on assessing students' attitudes of religious moderation achieved through the PSI course. There is a possibility that students experienced various forms of academic stress, but these conditions did not significantly impact the attitudes they developed. Based on the data collected, the average score for religious moderation attitudes that students had before participating in the learning activities was 60.7, with the lowest score being 30 and the highest reaching 90. The data also revealed the distribution of average, lowest, and highest scores, which can be seen in the table below.

The data shows that the number of students with highly moderate attitudes increased to 2 students, or 7.1% of the total students in the experimental group. Meanwhile, 10 students, equivalent to 35.7%, received a score of 80, and 8 students (28.6%) obtained a score of 70. The number of students receiving a score of 60 decreased to 3 students, or 10.7%, followed by 4 students (14.3%) receiving a score of 50, and the lowest score of 40 was achieved by 1 student, or 3.6%.

Based on the data tabulation, the number of data points (N) for each student before and after the implementation of moderation-based Islamic Studies (PSI) learning is (=28). The mean degree of performance in Islamic moderation attitudes before the implementation of learning is (=60.71), and the mean degree of performance in Islamic moderation attitudes after the implementation of learning is (=70.00). Based on the comparison of the mean performance of Islamic moderation attitudes before implementation, which is 60.71, and after implementation, which is 70.00, it can be concluded that there is a significant improvement in their performance of Islamic moderation attitudes. The data also shows a correlation in the performance of students' attitudes before and after the implementation of

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Prestasi Belajar Mahasiswa Selama Pembelajaran Daring," *Edukatif: Jurnal Ilmu Pendidikan* 3, no. 4 (2021); Dianne Amor Kusuma, "Dampak Penerapan Pembelajaran Daring Terhadap Kemandirian Belajar (Self-Regulated Learning) Mahasiswa Pada Mata Kuliah Geometri Selama Pembelajaran Jarak Jauh Di Masa Pandemi Covid-19," *Teorema: Teori dan Riset Matematika* 5, no. 2 (2020); Helsa Helsa and Krishervina Rani Lidiawati, "Online Learning During Covid 19 Pandemic: How Self-Regulated Learning Strategies Affect Student Engagement?," *Psibernetika* 14, no. 1 (2021).

moderation-based Islamic learning, with a correlation coefficient of 0.913. Therefore, it can be said that the developed learning model has a positive impact on improving the understanding of religious moderation attitudes among new PGMI students.

The effectiveness of the developed learning model can also be seen from the comparison between the experimental group and the control group. Unlike the experimental group, the control group participated in conventional learning activities, which did not include any cultivation of Islamic moderation attitudes.

To calculate the degree or level of difference in the performance of Islamic moderation attitudes between the experimental and control groups, we need to find the mean values obtained for each group. This is necessary because the number of students (N) in each group is different, with the experimental group having 28 students and the control group having 30 students. As described earlier, the mean value for the experimental group is 70.00, while the control group's performance reaches 62.33. In the next step, each mean value is compared.

Based on the data above, the number of students (N) for the experimental group is 28, while the control group consists of 30 students. The mean performance score for the experimental group is 70.00, and for the control group, it is 62.33. When calculated using the independent samples t-test, the obtained t-value is 2.363, which is greater than 2.000. This indicates that there is a significant difference in the performance of religious moderation attitudes between the experimental and control groups. At the same time, when considering the mean performance scores, the experimental group with a mean of 70.00 outperforms the control group with a mean of 62.33, with a mean difference of 7.67. This illustrates that the experimental group, which received the PSI-based Islamic moderation model, performed significantly better than the control group that received conventional teaching methods.

E. Conclusion

The counter-radicalization efforts through the implementation of the Islamic moderation-based learning design model have been effective in achieving student performance. This effectiveness is evident throughout all stages of implementation, starting from the analysis, design, development, implementation, and evaluation phases. In terms of achievement, each student before and after the implementation of PSI-based Islamic moderation learning is considered. The mean performance level of Islamic moderation attitudes before the implementation of learning increased after the implementation, indicating a significant improvement in their performance of Islamic moderation attitudes. The data also illustrate a significant correlation in the performance of students' attitudes before and after the implementation of moderation-based Islamic learning. Therefore, it can be said that the developed learning model has a positive impact on improving the understanding of religious moderation attitudes among new PGMI students.

Furthermore, the effectiveness of the developed learning model can be observed through a comparison between the experimental and control groups. Unlike the experimental group, the control group followed conventional teaching methods that did not incorporate the cultivation of Islamic moderation attitudes. This comparison was conducted by examining the final results obtained by both groups. The results indicate that there is a difference in the performance of religious moderation attitudes between the experimental and control groups, which is evidenced by an attitude that always emphasizes the principles of tawassuth, tawazun, tasamuh, and syura.

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