



CONTRIBUTION OF GRADUATE STUDENTS OF IAIN KERINCI IN IMPLEMENTING MODERATE ISLAM TO TACKLE RADICALISM FOR GLOBAL WORD PEACE

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ARTICLE INFO

Article History:

Received 04th May, 2018

Received in revised form 16th

June, 2018 Accepted 25th July, 2018

Published online 28th August, 2018

Key words:

Moderate Islamic education, Radicalism,
Global World Peace

ABSTRACT

This research aims to know: the contribution of postgraduate students from IAIN Kerinci in implementing moderate Islamic education to tackle radicalism for Global World peace. This is a qualitative field research. The main instruments are participant observation, thorough interview, and documentation study. The research finding is: moderate Islamic/wasathiyah education is implemented by designing integrated curriculum, while the internalization is carried out through some steps, namely transformation, transaction (practice), trans-internalization (characterization) by using dialogue, example, and habituation. Socialization is performed through national seminar, and is massively delivered through government, theologian (ulama), seminars, international conference, scientific works in the form of online journals, mass media, digital media, moderate religious organizations, and all of them will contribute to tackle radicalism for Global World peace.

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INTRODUCTION

Character building is a very important factor in a country or nation to be a dignified or civilized country in the eyes of the world. If the character is not built properly, or not handled seriously, it is feared that country and nation will be damaged and destroyed. Looking at the reality in Indonesia, there are many horizontal or vertical conflicts happened to either ordinary people or elite groups. That condition has really disrupted security and order, such as riots and hostage, even terror.

Character building aims to straighten out the condition, so people can understand everything correctly, and society, students, as well as university do not act destructively. There are several forms of understanding in Islamic education that need to be faced positively. First, religious understanding which is literally strict, clinging to the text, interpreted textually, not permitting the use of logic or ratio; such understanding tends to be radical and extreme, just like interpreting *jihad* as a war (Q.S. al-Nisa': 95). Second, such loose and liberal understanding that denies *zahir* of text is conducted in free interpretation and may diverge from the inner meaning of the text. Soft attitude, which does not want to work hard, to clarify, and to confirm the truth, tends to be easy to be provoked. If it is incorrect in understanding the inner meaning, it will be able to eliminate various essence of *shari'a*.

Third, a method that mediates both understandings, without eliminating the literal meaning, interpreted contextually (*bilmakna*), is called *manhaj wasathiy* (middle method). It is like understanding *jihad* in working hard for preaching, which is conducted in peaceful way without force and coercion (Q.S. Al-Furqan: 52); working hard for doing good deeds and useful things for others (Q.S.Al-Ankabut: 6); *jihad* is understood literally or comprehensively.

The too-strict understanding may lead to radical and extreme actions which "are not allowed to be legitimated, but should be improved with moderate religious understanding" (Budhy Munawar Rahman, 2004: 31), due to its potency to trigger horizontal and vertical conflict in the society. Such condition has reached education field in Indonesia. A teacher acts violence and slaps a student. On the contrary, a student dares to act violence, demeans, and feels stronger than his teacher. Another example, there is violence between students, fights, brawl, unfair behavior in the form of bullying, and tendency of seniority. Too-soft understanding makes people dishonorable, disrespectful, and even oppressed (*mustadhafin*).

In that condition, moderate Islamic character education is very necessary, as stated in a quotation "praiseworthiness is in the middle position between two despicable deeds, or good deeds is a good thing in the middle of two bad deeds." (Abu Al Hasan Ali Al-Bashri Al Mawardi (pen.Ibrahim Syuaib), 2002:112), mediating two diametrically opposed things. Moderate education will be able to teach rational actions, that is, "acting smartly, thinking carefully, communicating effectively and emphatically, getting along politely, upholding the truth and loving God (Muchlas Samani, 2013:51).

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Therefore, it will be able to reduce, to prevent, and to tackle radical actions, and more extremely, “to believe in their own sect (*mahzab*) only, blaming, misleading, and denying other sects (*mahzab*)” (Azyumardi Azra, 1998: 224). To get out of this condition, there should be realistic, constructive, and conducive solutions to grow tolerant and sympathetic atmosphere (M.Amin Abdullah, 2000:75), that is, by applying moderate Islam in order to create peace; preferring harmony and freedom from conflicts.

Radical and extreme phenomena in globalization era are a challenge for education department that should be fixed up and improved in facing more complex future. However, we are sure that we still have abundance of hope and opportunity to anticipate all problems. Indonesia is required to and has moral responsibility to create “axis of the world”, that is, Islam as a neutral way and implementing *wasathiyah* Islam. We should be able to realize peaceful future of Indonesia as well as bring peace for around the world, be a mediator and non-block party, by searching for the best solution to create more qualified and civilized generation, implementing moderate character education for example.

Looking at problem faced by Indonesia, that has experience crisis of character, and facing globalization era which is full of challenge, Magister program of IAIN Kerinci with Study Program of Islamic Education with Character Education Studies Focus, comes along with a vision to have high quality in developing character-based Islamic studies; one of the studies is the implementation of Islamic-Education-Study-based moderate character conducted with *kaffah* which is universal, and the use of Islam as *rahmatan lil ‘alamin*, graduates who have strong attitude, character, noble manner (*al akhlaq alkarimah*) that give contribution to the Global World peace.

RESEARCH METHOD

This research is field research. The location is Magister Program of IAIN Kerinci, Study Program of Islamic Education with Character Education Studies Focus, placed on Pelita IV Street, Sungai Penuh. This campus is located less than 1 Km from the City Center of Sungai Penuh, which is easy to get transportation and has SFSBC look (secure, fresh, shady, beautiful, and comfortable), so it is attractive enough for many people to study there. The data collection is conducted using participant observation, in depth interview, and document. The interviewees are selected by determining the key informants first, and then snow-ball technique is conducted; obtaining data through in depth interview from one informant to other informant, and so until the researcher does not find new informant, saturated, until the level of satisfaction. Content analysis technique is used to describe categories found and occurring from the existing data, so that it can obtain objective analysis and conclusion about the Contribution of Magister Students in implementing moderate Islamic education for World peace.

Research Findings

Magister degree program of IAIN Kerinci has officially opened based on Decree of Directorate General of Islamic Education of the Ministry of Religion of Republic of Indonesia with SK No. 3177 of 2014, Study Program of Islamic Education with Character Education Study Focus, and it has been accredited based on SK No. 1263/SK/BAN-

PT/Akred/M/XII/2015. The vision of Magister degree program of IAIN Kerinci based on its Profile is to become a high-quality and leading Magister Degree Program of Islamic Education in the study and development of Islamic-Education-based character development education, so there are some missions such as implementing Islamic-Education-based character education by integrating religion knowledge (revealed knowledge) and modern knowledge (science), as well as multi-disciplinary approach.

The implementation of moderate Islamic education to tackle radicalism based on the interview with one of a lecturer taught “Concept and Theory of Character Education”, is started by making lesson plan based on the syllabus and curriculum that have been applied. Lecturers make Lecture Units (*SAP or Satuan Acara Perkuliahan*) of which topic is moderate Islamic character. In the Lecture Units, there are three lecture steps, namely:

First, Introduction, consisting of: Exploration, which is opening with thanksgiving and exploring student condition and attendance. Apperception, that is, an emptying process followed by a diversion for attracting attention by telling story about moderate character. Association, that is, the lecturer connects the lesson to imaginary or factual story. In moderate-Islamic-education-based lesson, the lecturer tells about the advantage of people with moderate behavior in the society. Motivation, that is, after telling the disadvantage of being people with moderate behavior, students will be motivated to apply that moderate behavior to tackle radicalism and to support peace together.

Second, the main action is: Elaboration, that is, the lecturer makes a brief presentation about moderate, radical, extreme, and peaceful behavior. The lecturer uses student center learning (SCL) approach or student active learning (SAL); the activity is centered on students, and then realized in small group discussion method by dividing students into 4 discussion groups. Group 1 searches for material and discusses about moderate behavior, group 2 searches for material and discusses about radical behavior, group 3 searches for material and discusses about extreme behavior, and group 4 also searches for material and discusses about peace. The representative of each group presents the result of their discussion in the classroom in front of other groups. They commit to apply moderate and peaceful Islamic education, and avoid radicalism and extremism. Confirmation, lecturer explains the material that has been presented by students by adding some points based on other verses of Al Qur’an: *fasad*, (Q.S. al-Baqarah: 205), good deed (Q.S. al-Baqarah: 195, and peace (Q. S. al-Hasyir: 59, al-Fajr: 30).

Third, Closing activity is carried out when lecturer, along with students conclude the essence of the lecture. Reflection is performed by lecturer, along with students, showing their comments about the importance of understanding, facing, and applying moderate/*wasathiyah* education, spreading peaceful in daily life. Information is given by lecturer to students about the next meeting topic, that is, harmony. Closing pray reflects hope and gratitude as the lecture has run smoothly.

After that, to strengthen the understanding of literature related to the discussed topic, the lecturer applies moderate interpretation, which is in line with the identity and characteristic of Islam in Indonesia, always teaching *wasathiyah* (moderate) behavior. Moderate means prefer to do

moderate things, tend to be a mediator, not side with certain party, and unlike to do extreme or exaggerate behavior, as well as think rationally based on common sense. Moderate also means balance between hard and soft, not excessive and indifferent, as well as not act outrageously resulting in loss for certain party and not act softly which makes people arbitrarily repeat what they have done. Moderate Islam uphold egalitarianism that sees people in the same position with others, not degrading, underestimating, and discriminating other, as well as not claiming that their group is correct while other groups are not.

Moderate behavior does not like radicalism. Radicalism is an attitude of imposing others, in terms of religion, similar to a term *ghuluw*, which means excessive in religion, and it is very criticized by Allah SWT. Radicalism, which is commonly called hardline religion, has some categories, namely: being fanatical about their own opinion, being accustomed to rigid and narrow practices, focusing on one mazhab only, being stubborn and rude, having prejudice, being easy to consider people infidel. Those are unwise attitude that may give disadvantage for other people and themselves, which can also lead to extreme activities. An extreme person has a strong stance, always do improper things and excessive actions, which lead to terrorism. Therefore, moderate education will always act rationally, based on common sense and natural law.

The role and responsibility of lecturers during the class is not only delivering cognitive knowledge, but also affective and coactive knowledge. All lecturers apply integrated learning model by linking one lecture material and other synergetic materials. All lecturers become the main actors of learning which always show health academic habit, lecturing using dialogue model, discussion, question-answer session, and team work in the form of interdisciplinary and multidisciplinary. Integrated model, besides teacher directed learning, uses students-centered learning or student active learning in making individual or group paper as well as doing presentation and collecting the source of information, processing, reconstructing data and facts, presenting the result of the reconstruction into field research report. Besides, *Qudwah* model (Example) or *Uswah Hasanah* from lecturers as the main figure, the reflection that becomes the education center, either from personality or intellectuality, always shows wasathiyah attitude in speech, action, and deed. And then, they use habituation model in daily life, getting used to doing good deed until it becomes a habit. Lectures always monitor and control daily attitude in campus, family, and society environment.

It is highlighted that the implementation of moderate Islamic education in Magister degree program of IAIN Kerinci is conducted through some steps: the first step of this transformation is the lectures give information about moderate education, which is still in verbal communication; the second step is transaction, in which lectures give example as well as apply moderate attitude, and the students are expected to give the same response and to do the moderate attitude; the third step is trans-internalization, which is moderate behavior has become mental attitude or personality of students, a personality that is habitually inseparable from their daily life. Based on the interview with some students, it is gained information that they give positive response towards the lecture material, strategy, model, method or technique that the lectures used in implementing character education, especially

on moderate/*wasathiyah* character, and it needs to be spread out massively to the society and global environment.

Magister degree program commits to socialize, internalize, and implement moderate Islamic education to students through learning process. Besides, seminars are conducted to widened socialization. For example, Magister degree program of IAIN in 10 May, 2018 in the fourth Graduation of Magister degree program of IAIN conducts National Seminar themed: Islamic Moderate: Pillars in Caring for Religion and Building Character for Nation". The seminar aims to socialize moderate education concept to the national society as well as to diminish an assumption that Islam is hard, radical, and extreme religion; Islam spreads peace and mercy to all. Additionally, it is also applied a strategy through campus culture development of leaders, lectures, education staff, librarians, laboratory staff, security, and cleaning staff.

Besides campus culture, the socialization is also supported by the government program of Kerinci Regency and Sungai Penuh City, as well as the society's culture. Kerinci Regency is well-known with religious society and holds strong tradition as its slogan "Jointed-custom Syara' and Syara' jointed Kitabullah". Religious society is an obedient in worship, polite, and respectful to each other. Sungai Penuh City, with symbol "*Sahalun Suhak Seletuh Bedil*" has one program, that is, Religious, meaning that the society understand and implement the right religious values properly, so that it can be reflected in their mind-set and behavior based on religious values that they believe. For implementing the policy and the success of preserving peaceful religious society, Sungai Penuh government has received a Harmony Reward in 2017 from the Ministry of Religion of Republic of Indonesia.

DISCUSSION

Based on theoretical review and research findings related to moderate/*wasathiyah* Islamic education, radical behavior, extreme behavior, rational behavior, and peace, it can be analyzed in the discussion more deeply or in detail, so that the true meaning can be understood. Moderate comes from a word moderation, which means love to do moderate things, avoid extreme or excessive point of view and actions, and act rationally. In Islamic education term, *wasathiyah* means balance between two bad things; 'left' and 'right', excessive (*ghuluww*), and indifferent (*taqshir*), literal and liberal, as generosity between stingy (*tagtir/bakhil*) and wasteful improperly (*tabdzir*). Middle way means learning the whole and comprehensive (*kaffah*) Islam, so it is able to solve problem in balanced (*tawazun*) and neutral (*ta'adul*) way so people can live together peacefully with other people who have different understanding or religion. It is not partially intermittent that can create extremes, exclusiveness, and intolerance.

Radicalism is defined as jihad through war and terror. Based on moderate interpretation, it is not in line with the context and history because it can harm many people, and jihad (that is interpreted as a war) should also have ethics. Moslems are not allowed to kill children, women, and elders, as well as forbidden to destroy building, especially house of worship, and even suicide bombing is a very haram thing to do. Moreover, Indonesia is a peaceful country, not Darul Harbi. Therefore, moderate understanding interpret jihad as a thorough effort in studying, preaching, and supporting family finance.

Nowadays, jihad has been developed for human welfare, such as in facing economic condition that is still in inequality and injustice, being controlled by small group of economic elite. Therefore, economic jihad is necessary for people welfare. In the information and technology era, there are some misuses in spreading hoax contents and irresponsible information, as well as blaming Islam. Thus, Moslems should conduct digital jihad to make Islamic mission effective.

Applying moderate Islamic education may tackle radicalism. Radicalism is a hard understanding that forces change. Hardcore, stubborn, and rude group always prejudice with narrow and rigid thought. In Islamic education, there is a term *ghuluw*, which means excessive and *fasad* actions that can cause social system program leading to the loss of life and property. In preventing radicalism, we should know first the causative factors that must be avoided, such as injustice, inequality, and discrimination. On the contrary, neutrality (*ta'adul*) and balance (*tawazun*) should be applied in overcoming all problems to create welfare for all.

Moreover, there have to be an early effort by understanding characteristics or indicator to prevent and minimize radicalism. It important not to let the indicators grow and enters people's mind, resulting in habit practiced by them. From the beginning, it is necessary to prepare a generation that is able to filter and to select any forms of method in putting idealism to persuade people to join radical group.

Radical behavior, if not be prevented, will lead to extreme behavior. Extreme behavior means great, very severe, and hard. Extreme has a very hard and strong stance, and always does excessive things. This group only believes in its *mazhab* only, and blames others'. Therefore, there is extreme exclusivism, a very closed exclusivism that always refer to the belief of the truth of an absolute religion, so that it exclude the truth of other religions, resulting in intolerance. Extreme behavior that has been tied in a person's mind will lead to terror or bombing that will possibly destroy social structure, and cause the loss of life massively as well as physical or mental problems. It is very opposite to the moderate Islamic principles with inclusive insight that accepts all groups, has universal behavior, and is flexible to new culture as well as tolerant.

Moderate education will always act rationally, based on logic and natural law, and still concrete and reachable by the five senses. However, there are irrational things which are opposite to the natural law, but still logic if being related to abstract and supra-rational things. It is only accepted inside the heart. Heart is higher than mind. In Al-Qur'an, there are also heart and spirit. Heart and spirit are stated together, that is, hearing and sight (Q.S. as-Sajadah (32: 9). Heart is useful in obtaining and applying knowledge that uphold humanity to minimize harm to others. Implementing moderate Islam, rational action, and heart consideration are expected to tackle radicalism, extreme, and exclusivism with society to create peace.

Peace is an attitude that loves harmony and freedom from conflicts. Peace is a shooting and calming condition that brings affection and tenderness to everyone. It is in line with Islamic principles which is peaceful religious (*salam*), a house of peace (*dar al-salam*), and peace for all people. Therefore, moderate Islamic education should be conducted massively around the world to create Global World Peace. Indonesia can be the main actor that takes initiative to lead Islam countries,

promoting the importance of *wasathiyah* Islam, because Indonesia has two leverages that have been neglected. The first leverage is the largest country in Southeast Asia. Indonesia is now in the fourth position of countries with the largest number of population in the world that has diversity. The second leverage is Indonesia as a country with the largest number of Moslems in the world, that is, 87% of the total number of the Archipelago people.

Therefore, it is not limited to the local scope, as Indonesian citizenship, but also to the global citizenship. Therefore, there should be new direction and breakthrough widely used, such as preserving and maintaining, promoting moderate Islamic values, and contributing to create peace in Southeast Asia and International World. Peace will obtain harmony, that is, suitability and conformity. Harmony is important; every nation will need each other to create comfortable atmosphere.

Some efforts and strategies can be performed to spread and to implement Islam massively, through: First, *Umara'*, preachers and elites are united and agree to show moderate Islam as well as socialize "to spread moderate Islam". It is necessary to persuade the world to apply moderate Islam, to prevent powerful countries to create riot and intervention, and to disrupt small countries. Islam is not provoked and influenced, becomes an example for people to live together in *wasathiyah* and *insaniyah*, and is tolerant as well as shows togetherness in diversity. Second, it is important to conduct dialogue and team work with other religions and good civilization, either inside the country or abroad. Third, it is conducted international seminars like the Ministry of Religion holds International Islamic Education Expo (IIEE), Annual International Conference Islamic Studies/AICIS which is international conference held annually by the Ministry of Religion to study Islam in Indonesia. Fourth, it is built International Islamic University of Indonesia, a university in world scale and international level. Fifth, writings or scientific works in the form of international journal are written by lectures of UIN, IAIN, STAIN, and other Private College. The journal is published in online media with titles that uphold moderate Islamic education in Indonesia. Sixth, socialization is conducted through mass media and digital media. Trend of moderate Islamic socialization nowadays is carried out through digital media, so educational agencies should utilize such mass media so that all information is accessible; the main actor of this media is internet. Seventh, it is spread through religious organization such as Nahdatul Ulama, Muhammadiyah, and other moderate organizations. They become the become the largest mass organization in Indonesia and have been well-known for educating people successfully through Islamic Boarding Schools (*pesantren*) that have been built in Indonesia.

CONCLUSION

The implementation of moderate Islamic education in Magister Degree program of IAIN Kerinci is conducted through transformation, transaction (practices), trans-internalization (characterization) by designing integrated curriculum, dialogue lectures, examples, and habituation. In interpreting verses, it is used moderate method (*manhaj wasathiy*) based on context/*bilmakna*, prioritizing peace. Moderation always acts rationally, logically, and supra-rationally (the combination of *aql* and *qalb*), that can counter and tackle radicalism and extremism. It is spread massively to create pace in the nation

and country, even around the world. Humans are divinity, caliphs, saviors for other humans; not lions, murderers, and heirs that leave grief for the next generation. It is the time for us to proclaim brotherhood for humans to create a harmonious and peaceful world that is free from conflicts.

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How to cite this article:

Masnur Alam *et al* (2018) 'Contribution of Graduate Students of Iain Kerinci in Implementing Moderate Islam to Tackle Radicalism for Global Word Peace', *International Journal of Current Advanced Research*, 07(8), pp. 14879-14883.
DOI: <http://dx.doi.org/10.24327/ijcar.2018.14883.2713>
