Counterradicalism Through Religious Education Curriculum: Solution to The Religious Literacy Crisis in Indonesian Islamic Universities

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Abstract

Keywords:
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Islamic universities have been accused of being the milieu of the growing movement of radicalism along with the new facts about the involvement of two state Islamic universities among 10 state universities involved in radicalism. The campus management has responded to the movement by developing a religious curriculum and interreligious-based learning to improve religious literacy competence. This paper aims to evaluative the practice of religious curriculum and literacy as a strategy in improving counterradicalism in campus. The interviews, observations, and data analysis resulted in the finding that the religious curriculum development with open minded principles, religious universality, local wisdom, and humanism values in the learning activities in either classroom and or places of worship of other religions can foster good counterradicalism and interfaith literacy and eliminate the evolution of radical attitudes among students. This paper suggested that the learning of religious education in campuses and schools include observation to the areas of interreligious activities and religious literacy studies to improve students' understanding of religious values among religious communities, so tolerance and counterradicalism can be fostered.

Abstrak:

Kata Kunci:
Kontra Radikalisme;
Kurikulum pendidikan
agama; Literasi agama;
Perguruan tinggi Islam.

Perguruan tinggi Islam telah dituduh sebagai lingkungan berkembangnya gerakan radikalisme. Hal ini sejalan dengan ditemukannya fakta baru tentang keterlibatan dua perguruan tinggi Islam Negeri di antara 10 perguruan tinggi negeri yang terlibat radikalisme. Pihak pimpinan kampus telah merespon gerakan tersebut dengan mengembangkan kurikulum agama dan pembelajaran berbasis interreligious untuk meningkatkan

kompetensi literasi agama. Tujuan tulisan ini bersifat evaluatif tentang praktik kurikulum agama dan literasi agama sebagai strategi dalam meningkatkan kontraradikalisme di kampus. Wawancara, observasi, dan analisis data yang dilakukan menghasilkan temuan bahwa pengembangan kurikulum agama yang mendasarkan pada opened minded, nilai-nilai universalitas agama, lokal wisdom, dan humanism dalam kegiatan pembelajaran yang dilakukan di kelas dan ditempat ibadah agama lain dapat menumbuhkan sikap kontraradikalisme dan literasi lintas agama yang baik serta meminimalisir evolusi sikap radikal di kalangan mahasiswa. Tulisan ini menyarankan agar pembelajaran Pendidikan Agama di kampus dan sekolah menggunakan observasi ke lokasi kegiatan interreligious dan studi literasi agama untuk meningkatkan pemahaman nilai-nilai keagamaan antar umat beragama sehingga dapat menumbuhkembangkan perilaku toleransi dan kontraradikalisme.

1. Introduction

Islamic universities as a place of learning based on religious values has recently been regarded as a center in which radicalism grows up along with the radical activities involving students lately. The time a lot of students are involved in various radical actions off campus.[1] The campus has responded to the accusations or news that corner educational institutions in relation to radicalism. Islamic universities conduct various interreligious-based learning activities through discussions and visits to places of worship of other religions. Mutual understanding of religious, ethnic, and racial differences is expected to build the spirit of brotherhood. It is in line with the objective of the Islamic university, which is to create religious leaders who will guide the community into peace and mutual respect, who do not regard as judges to declare themselves the rightest, as once exemplified by Khodijah, the wife of the Prophet Muhammad to Waraqa ibn Nawfal, a Christian figure in the early era of Muhammad's prophethood.[2] Setara Institute reported 10 state universities in Indonesia exposed to radicalism, two of which were state Islamic universities located in Java island.[3] Campus exposure to radicalism is justified by Azca by showing the students' thinking and behavioral development that tend to be radical. The development is perceived to be induced by post-reform socio-political changes that allow radical groups and understandings to more easily enter Islamic universities.[4]

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[1] Kuntarto Widyaningsih, Rindha. Sumiyem, "Kerentanan Radikalisme Agama Dikalangan Anak Muda," in *Prosiding Seminar Nasional Dan Call for Papers "Pengembangan Sumber Daya Perdesaan Dan Kearifan Lokal Berkelanjutan*, 2017, 1553–62, https://doi.org/10.1088/1755-1315/255/1/012049; Syamsurijal Syamsurijal, *Radikalisme Kaum Muda Islam Terdidik Di Makasar*, *Al-Qalam*, vol. 23, 2014, https://doi.org/10.31969/alq.v23i2.434.

[2] M Zainuddin, "Islam-Christian Relations in Indonesia," *Pertanika Journal of Social Sciences and Humanities* 27, no. 3 (2019): 2099–2107.

[3] Ade Indra Kusuma and Muhammad Yasir, "10 PTN Disebut Survei Terpapar Paham Radikalisme Berat," Suara.com, 2019, https://www.suara.com/news/2019/06/01/192401/10-ptn-disebut-survei-terpapar-paham-radikalisme-berat.

[4] Muhammad Nazib Azca, "Yang Muda, Yang Radikal: Refleksi Sosiologis Terhadap Fenomena Radikalisme Kaum Muda Muslim Di Indonesia Pasca Orde Baru," *Maarif* 8, no. 1 (2013): 14–44.

The literatures about radicalism have been so far putting emphasis on three aspects: first, the studies that analyze the factors of radicalism associated with differences in understanding of religious doctrine with the wrong meaning of the holy verses of the scripture, which are then perceived to support radicalism.[5] Correspondingly, Baidhowi argued that they hold a narrow understanding of scripture, especially the Quran as a freely interpreted scripture. Many of them interpret the text 'jihad ' as a war against the infidels because they are perceived to colonize the Islamic State.[6] Another factor concerns the perception of distributive, procedural, and interactional injustices as well as the growing polarization of ingroups-outgroups that fuel radicalism.[7] The second focus is regarding the prevention of radicalism by offering solutions for counteraction against radicalism through formal educational institutions, government agencies, and social media.[8] The third is about the impact of radicalism behavior that depicts the heuristic bias experienced by the terrorists, indoctrination from the environment, disillusionment with the practice of the democratic system in Indonesia, dominance of particular groups in a system, identity crisis that befalls the younger generation, moral instability, and differences in ideology and social networks.[9] The three trends do not critically touch why educational institutions engage in various forms of radicalism and at the same time do not carefully examine the potential of religious education in promoting counterradicalism.

Counterradicalism is a part of deradicalization to prevent radicalism. Counterradicalism is also a dichotomy of extremism. Extremism is defined as the rejection of other perspectives[10] while counter radicalization refers to the effort to name the values of nationalism and non-violence with a strategy approach through formal and non-formal education.[11] Extremism is born as access to

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[5] Baidhowi Baidhowi, "Islam Tidak Radikalisme Dan Terorisme," in *Seminar Nasional Hukum Universitas Negeri Semarang* (Semarang: Fakultas Hukum, UNNES, 2017), 197–218; Zainal Abidin et al., "Teror Atas Nama Jihad Dalam Pandangan Sivitas Pesantren Madura," *Istiqro* 13, no. 2 (2014): 291–325; Muhammad Harfin Zuhdi, "Potential Islamic Radicalism and Terrorism in the Province of West Nusa Tenggara," *AHKAM: Jurnal Ilmu Syariah* 19, no. 1 (2019): 141–62, https://doi.org/10.15408/ajis.v19i1.11632.

[6] Baidhowi, "Islam Tidak Radikalisme Dan Terorisme."

[7] Ahmad Asrori, "Radikalisme Di Indonesia: Antara Historisitas Dan Antropisitas," *KALAM* 9, no. 2 (2015): 253–68, https://doi.org/10.24042/klm.v9i2.331; Nurjannah, "Faktor Pemicu Munculnya Radikalisme Islam Atas Nama Dakwah," *Jurnal Dakwah* XIV, no. 2 (2013): 177–98; Mochamad Thoyyib, "Radikalisme Islam Indonesia," *TA'LIM: Jurnal Studi Pendidikan Islam* 1, no. 1 (2018): 90–105; Michael Seno Rahardanto, "Mengkaji Sejumlah Kemungkinan Penyebab Tindak Terorisme: Kajian Sosio-Klinis," *Experientia Jurnal Psikologi Indonesia* 1, no. 1 (2012): 70-.

[8] Zulfani Sesmiarni, "Membangun Radikalisme Dalam Dunia Pendidikan Melalui Pendekatan Brain Based Learning," *KALAM* 9, no. 2 (2017): 233–52, https://doi.org/10.24042/klm.v9i2.330; Benedicta Dian Ariska Candra Sari, "Media Literasi Dalam Kontra Propaganda Radikalisme Dan Terorisme Melalui Media Internet," *Peperangan Asimetrik* 3, no. 1 (2017): 15–31; Alhairi Alhairi, "Pendidikan Anti Radikalisme: Ikhtiar Memangkas Gerakan Radikal," *Tarbawi: Jurnal Pendidikan Islam* 14, no. 2 (2017): 109–22, https://doi.org/10.34001/tarbawi.v14i2.617; M. Nasor, "Dakwah Sebagai Instrumen Penanggulangan Radikalisme Di Era Digital," *Akademika: Jurnal Pemikiran Islam* 22, no. 1 (2017): 27–50, https://doi.org/10.32332/akademika.v22i1.613; Suryadi and M. Mansur, "The Role of Traditional Islamic Boarding School-Based Islamic Studies as Radicalism and Intolerance Flow's Blocking Agent," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 18, no. 2 (2018): 225–39, https://doi.org/10.14421/esensia.v18i2.1483.

[9] Angga Natalia, "Faktor-Faktor Penyebab Radikalisme Dalam Beragama (Kajian Sosiologi Terhadap Pluralisme Agama Di Indonesia)," *Al-Adyan* XI, no. 1 (2016); Sitti Aminah, "Peran Pemerintah Menanggulangi Radikalisme Dan Terorisme Di Indonesia," *Jurnal Kelitbangan* 04, no. 01 (2016); Rahardanto, "Mengkaji Sejumlah Kemungkinan Penyebab Tindak Terorisme: Kajian Sosio-Klinis."

[10] Ratna Ghosh et al., "Can Education Counter Violent Religious Extremism?," *Canadian Foreign Policy Journal* 23, no. 2 (May 4, 2017): 117–33, https://doi.org/10.1080/11926422.2016.1165713.

[11] Bilqis Rihadatul Aisy et al., "Penegakan Kontra Radikalisasi Melalui Media Sosial Oleh Pemerintah Dalam Menangkal Radikalisme," *Jurnal Hukum Magnum Opus* 2, no. 1 (February 1,

information becomes easier. In the article, the authors argue that counterradicalism sholud to integrated in religious education curriculum, and it is become solution for religious literacy crisis. Prothero said that religious literacy is the ability to understand and use in one's day-to-day life, the basic building blocks of religious traditions—their key terms, symbols, doctrines, practices, sayings, characters, metaphors, and narratives as.[12]

This paper is a response to the lack of attention to the university potential in counterradicalism. Universities have great power to build a moral fortress in preventing radicalism through religious literacy, curriculum, and organization. Campus as a place of education needs to counteract the extremism through complex preventive measures that take into account the organizational-pedagogical, socio-psychological, and socio-cultural conditions.[13] To prevent radicalism, a lot of studies suggested strategies in increasing counterradicalism, such as moderate Islam as one of the antidotes of radical Islam, the causes of radicalism. Widyaningsih and Kuntarto provided insight into the soft approach to counterradicalism through the local wisdom of the Indonesian nation as a framing value in counterradicalism strategy.[14] The result revealed that Indonesians have local wisdom that can be used as the fundamental values to foster tolerance by which radical ideology development can be inhibited. Meanwhile, Ghosh et al argued that fundamentalism, extremism, radicalism and terrorism pose as stages in the development of political, religious or ideological beliefs, and education plays a role in limiting the evolution.[15] According to Kondrakova, the asocial, radicalism, extremism, and terrorism phenomena among the Russian students can be reduced through a complex preventive measures by considering organizational-pedagogical, socio-psychological and socio-cultural conditions.[16] Thus, education plays as a vital component that complements contra terrorism

Therefore, three questions can be formulated: (1) how the religious curriculum is practiced and developed in the framework of counterradicalism in UIN Malang; (2) how the curriculum and the level of religious literacy determine the success of the counterradicalism movement in UIN Malang; and (3) how to formulate a curriculum model that ensures counterradicalism in UIN Malang which can be a reference for other universities. The three questions are expected to answer the dynamics of ongoing radicalism.

The current paper is based on three arguments. Firstly, Islamic educational institutions have a responsibility in building a kinship attitude by instilling religious moderation through education. The communal character of Islamic education is a vital foundation for the practice of *amar ma'ruf nahi munkar*. Secondly, the curriculum within educational institutions has a significant impact on the prevention of radicalism in universities. Similarly, religious literacy can be counterradicalism once transformed into the open practice of academic life

2019): 1–8.

[12] Michael J. Richardson, "Religious Literacy, Moral Recognition, and Strong Relationality," *Journal of Moral Education* 10, no. 429 (2017): 1–15, https://doi.org/10.1080/03057240.2017.1324771.

[13] Elvira D Kondrakova, "The Program Me of Pyatigorsk State University on Counter Extremism Activities on the Territory of the Educational Organization and Student Dormitories," *International Journal of Engineering & Technology* 7, no. 2 (2018): 56–61.

[14] R Widyaningsih and Kuntarto, "Local Wisdom Approach to Develop Counter-Radicalization Strategy Local Wisdom Approach to Develop Counter-Radicalization Strategy," 2019, 1–7, https://doi.org/10.1088/1755-1315/255/1/012049.

[15] Ghosh et al., "Can Education Counter Violent Religious Extremism?"

[16] Kondrakova, "The Program Me of Pyatigorsk State University on Counter Extremism Activities on the Territory of the Educational Organization and Student Dormitories," 2018.

without any claims to the truth. Thirdly, inclusiveness in religion is required to understand each other's differences and similarities as academics. Islamic education is an open space that can accommodate differences, which, therefore, become a potential space in counterradicalism. The three questions are the key discussion of the current paper.

2. Methods

The topic about religious curriculum for prospective counterradicalism is chosen for two reasons. Firstly, concern about the rampant radicalism movement around the campus environment that involves students as objects, that offer great potential to be the subjects in radical actions. Secondly, religious curriculum material plays as one of the strategies for counteracting radicalism and intolerance among religious communities. The curriculum can be viewed as soft strategy for counterradicalism in the long run.

This study comes from primary data collected through observations and interviews. Observation is performed by looking, observing, and visiting places of teaching and learning activities in campus and off campus (other religious places of worship) to attain an overview of the dynamics of counterradicalism and religious literacy in lecturers and students. Interviews are conducted in regard with the aspects of the chosen materials, learning strategies, and learning experiences. The informants are selected based on qualitative principles; 4 informants are selected under purposive sampling with different background criteria, lecturers of religious courses, teachers of Islamic student dorm, and students.

The primary data in the form of pictures of the religious curriculum implementation upon shaping the attitude of counterradicalism and religious literacy practices are analyzed through data reduction, data display, and data verification. Data validity is conducted through triangulation and Focus Group Discussion (FGD) on religious curriculum materials and interreligious practices around the university.

3. Result and Discussion
3.1 Religious Curriculum Development for Counterradicalism in UIN Malang

It is a vital foundation for the prevention of radicalism. In addition to forming the students' mindset and values, it also builds an educational culture with certain orientations. The curriculum of counterradicalism can directly serve to shape the configuration for students to perceive and interpret social reality. Correspondingly, three aspects of the curriculum can be evaluated for its relevance with counterradicalism.

First, the curriculum at UIN Malang can be carried out inside and outside the classrooms. The religious curriculum is held in Ma'had (student dorm) through interdisciplinary religious studies called "taklim afkar". The forum integrates socio-political and religious issues happening among national national and international society, and religious ritual practices and discussions. This activity is an obligatory for all first-year students of UIN Malang either domestic or foreign students. It is also open to the students outside UIN, Muslims and non-Muslims. Therefore, students from religious universities other than Islam and from abroad are allowed to participate in religious learning activities in Ma'had. Second, the learning process is held in places of worship other than islam, such as Monasteries. The activity could be realized in "interfaith dialogue" on how religious education contributes to people's lives. It allows students to know directly the practice of religious values. Both practices show that there is a *hidden*

curriculum behind the formal curriculum flexibly applied to the religious education in UIN Malang.

The religious literacy level which attempts to understand religious values for the adherents is usually done through religious tutorials in classes, places of worship, and religious lectures. Religious literacy activities at UIN Malang are realized through, first, inviting interfaith leaders to give guest lectures to students, lecturers, staffs. In this forum, the whole audience learn about religious values from interfaith figures directly. Second, religious literacy can also be provided through direct intercommunication in Ma'had UIN from within and outside the country. Students from non-Islamic universities, such as Christian, Hindu-Buddhist religious colleges, are allowed to learn about Ma'had management, culture, and religion in this campus and to reside in Ma'had. Third, it can also be realized through lecturers from abroad who have different cultural and religious backgrounds to teach cross culture understanding. The three kinds of activity prove that religious literacy has been well provided.

Third, the competence of lecturers in running the curriculum should ensure the students' understanding of counterradicalism. To facilitate understanding of counterradicalism in UIN Malang, religious lecturers deliver religious curriculum materials flexibly and functionally in three aspects: 1) the religious materials is associated with trending social issues by looking at the function of religious values; 2) in the learning strategies for religious study materials with concept and fact based, lecturers teach by observational studies on religious activities of other religions; 3) religious learning assessment activities are based on not only cognitive competence but also psychomotor and affective assessments related to the function of religion in everyday life, such as the way students view the practices of intolerance and radicalism around; 4) religious lecturers follow the *inter-faith dialogue* and Religious Harmony Forum (FKUB) by discussing interfaith issues initiated by the government of Malang City. Based on the four aspects, the competence of lecturers is assessed to ensure an understanding of counterradicalism around campus.

3.2 The Factors of Curriculum and Religious Literacy Level in Determining the success of Counterradicalism Movement in UIN Malang

The use of curriculum as a potential in counterradicalism can be assessed in the relationship of curriculum with the counterradicalism movement, students' level of literacy, and open information which is fundamental for student involvement in radicalism. The three aspects can be explained one by one in the following section.

The relationship of the curriculum with counterradicalism. Counterradicalism is performed in a planned, integrated, and sustainable manner to avoid radical attitudes. Traditionally, UIN Malang students are familiarized with living together through academic and non-academic activities. In the academic aspect, students follow the learning activities of religious and cultural studies by interfaith students and universities. Students are also accustomed to conducting collaborative observation with foreign students through religious and cultural studies around Malang. On non-academic aspects, students are accustomed to receiving visits of institutions or students from different religion, race, and ethnic. They are also assigned to organize the activities of foreign students of different faiths and to provide assistance with their accommodation needs. From the activities, students become accustomed to being tolerant.

The significance of religious literacy level to counterradicalism. The presence of interfaith leaders, students from religious universities other than Islam, and foreign students of other religions in UIN Malang exerts a significant

influence on the students' religious literacy level, which is indicated in the process of academic activity. Students gain an understanding of human values delivered by interfaith leaders to build tolerant and exclusive behavior and attitudes in addressing socio-political and religious issues around the community. Besides, UIN employees are accustomed to serving guests and students from across ethnic groups, religions, races, and Inter-groups (SARA) and the state to generate openness among one another. Furthermore, acceptance of the differences in worship procedures shown by each student of different religions in the campus and Ma'had leads to tolerance and mutual respect. Lastly, openness is also depicted in the discussions and seminars on religion and culture conducted by cross-SARA students. Those reflect the significance of religious literacy level against counterradicalism in UIN Malang.

Information disclosure in the era of information technology lets religious curriculum material accessable through various learning resources. In UIN Malang, religious curriculum materials are given face-to-face and online. The intensity of the E-learning use at UIN Malang is practiced by giving free access to the teaching materials for all lecturers and students facilitated by the central library. Meanwhile, the counterradicalism movement in UIN Malang through digitalization of religious literacy is also shown by the discussion of religious issues (videos of crusades, Shia-Sunni war in Madura, shooting of the people who pray in the mosque in New Zealand). The data shows that the ease of access to information encourages openness among students and lecturers to improve religious literacy in religious teaching and learning activities.

3.3 The Formulation of Curriculum Model that Ensures Counterradicalism in UIN Malang

A curriculum model is required as a reference in the counterradicalism movement which can be implemented in various places to solve common problems around the campuses in Indonesia. Three things need to meet in order to develop a model that can provide options in problem solving.

The first is the principle of counterradicalism model. The curriculum of Faculty of Sharia and Faculty of Tarbiyah and teacher training at UIN Malang is formulated by using: (1) the principle of openness depicted in the willingness to have the curriculum reviewed by a team from Melbourne University and Australian Catholic University and their alumni; (2) the principle of universality of Islamic values as stated by Imam Suprayogo, the founder and first rector of UIN, that "the Quran as the Holy Book of Muslims contains extraordinary information. Besides explaining about God, human creation, and supernatural beings, the Quran also provides information about the universe, earth or land, sun, moon, stars, water, mountains, lightning, sea, animals, plants. Therefore, the Islamic education curriculum should address that"; (3) the principle of humanism, that we can see from the UIN curriculum, which is oriented for the benefit of building the more peaceful and prosperous society through the program of UIN Mengabdi, one whose activities is to assist the underprivileged community around the campus without distinguishing SARA. Three principles encourage the campus community to behave tolerant, empathy, and love nature and the environment.

The second is the construct of a curriculum model. UIN Malang adopts an integrated curriculum model which is done through: (1) inserting elements of character values and monotheism based on the Quran and al-Hadith, observation, and logical reasoning; (2) writing of scientific papers reflected in the work of students and lecturers; (3) institutional integration among the study program curriculum, Ma'had curriculum, Tahfidz Quran institution, and study institutions. The curriculum implementation adopts three methods. First,

internalization of religious values, which is reflected in the association in Ma'had, offices and Lecture activities, and student activities. Second, labelization, through (1) course syllabus, scientific work by including elements of religious values, (2) UIN policy that all new lecturers are required to participate in the integration Workshop of Science and religion which continues by preparing integrative teaching materials. Third, deduction method, that we can see from the scientific activities of lecturers and students. Deduction method is practiced in research and community service activities, and the Center for Islamic Studies and Science whose program activities are held in collaboration with faculties, institutions, and other technical implementation units.

Third, precondition of counterradicalism model UIN Malang institutionalizes an integrative curriculum indicated by building integrative infrastructure facilities, which are (1) lecture buildings and laboratories for the implementation of the ideal curriculum, (2) Ma'had and mosques around the campus area, as well as places of activities for students and students as a place in order to realize the hidden curriculum, (3) organizing religious literacy with inter-religious-based activities and accepting foreign students who have different backgrounds (SARA).

3.4 Discussion

The curriculum that can generate counterradicalism attitudes is practiced in the form of organizational-pedagogic, socio-psychological, and socio-cultural development.[17] In the context of UIN Malang, organizational pedagogical forms are depicted in the religious curriculum activities practiced using the principle of *integrated curriculum*, where every religious learning activity in the classroom, in Ma'had, and outside the classroom, as in other religious places of worship, is integrated. In the form of social psychology, religious teaching and learning activities besides being carried out in UIN classrooms, are also held outside the classroom, such as in monasteries and interfaith dialogues. In the form of social culture, religious literacy program in UIN Malang manifested in the form of communication and daily association with interfaith students, such as the implementation of cross-SARA cultural art performance activities, participation of religious lecturers in FKUB.[18]

The involvement of students upon activities outside the campus at least promotes two new awareness. First, the existence of students outside the classroom/school can provide comparative perspectives and even diversity that enriches students' insights. The experience of associating or being a part of a diverse social system has provided new reference values that shape openness and even commitment to a better life together. In this way, the student will gain an experience of difference that will allow them to place themselves in more open inter-ethnic, interfaith, and intergroup relations.

The religious curriculum is a guide in the learning process that affects the competence of religious literacy and counterradicalism for students because there are elements of the material (content) within to learn, the strategies used, and the learning experience.[19] In the implementation of the religious curriculum in

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[17] Elvira D Kondrakova, "The Program Me of Pyatigorsk State University on Counter Extremism Activities on the Territory of the Educational Organization and Student Dormitories" 7 (2018): 56–61.

[18] Nur Ali et al., "Interreligious Literacy Learning as a Counter-Radicalization Method: A New Trend among Institutions of Islamic Higher Education in Indonesia," *Islam and Christian-Muslim Relations* 32, no. 4 (2021): 383–405, https://doi.org/10.1080/09596410.2021.1996978.

[19] Muhammad Irsad, "Pengembangan Kurikulum Pendidikan Agama Islam Di Madrasah: Studi Atas Pemikiran Muhaimin," *Jurnal Iqra'* 2, no. 1 (2016): 230–68; Nurmadiah Nurmadiah, "Kurikulum Pendidikan Agama Islam," *Al-Afkar* 3, no. 2 (2014): 41–54, https://doi.org/10.28944/afkar.v2i2.93;

UIN Malang, religious material is developed by correlating the issues of radicalism, terrorists, extremism, statehood and religion that are trending among the community. Meanwhile, the learning strategy and religious experience are developed with observation studies and tutorials to places where religious values are applied in other religious environments, such as Churches, Monasteries, inter-religious activity forums, and meetings between different SARA students. The activity is intended to understand and take advantage of learning experiences in other religious activities, so counterradicalism attitudes and religious literacy competencies can be fostered.

Experiences with different religions and associations with diverse community members have built an openness in the ability to be accommodating and inclusive multicultural. A student who visited the church for the first time stated that the acceptance of Christians towards those who embrace Islam turned out to be very open. The common bonds based on religious education play a much more important role in providing perspective to students. Students even on their shared experience can be a factor that changes the wrong perceptions or becomes actors who consciously continue the tolerance-based humanitarian movement.

Religious curriculum as an educational tool, which is formulated on the basis of the local wisdom and humanity values can build counterradicalism attitudes and inhibit the evolution of radicalism, terrorism, and intolerance among human beings and fellow believers of different religions.[20] In the context of UIN Malang, the religious curriculum model practiced can guarantee the growth and development of counterradicalism and tolerance among people of different religions and SARA, which is supported by the formulation of a curriculum grounded on the principles of openness, universality of religious values, humanism, and local values. The religious curriculum is used as a tool to develop religious literacy which we can see in the direct learning experience activities among people of different religions by learning in places of worship of other religions. Counterradicalism through curriculum and religious literacy in educational institutions is urgent as the necessary preventive measure is the provision of an integrated understanding of religion and the phenomenon of religion as a whole.[21] A study by Logan and Hartwick revealed that social, political, and cultural realities prove the increasingly significant influence of religion in an interconnected and interdependent world.[22] Religious literacy is also an important part of civic competence as a way to help prepare more knowledgeable citizens, and to teach and promote interfaith dialogue as well as help develop religious literacy, and an understanding of how religion is an integral part of different social science disciplines. Meanwhile, religious beliefs have also encouraged subjective norms and positive attitudes towards behavior.[23]

Khuzaimah, "Paradigma Pengembangan Kurikulum Pendidikan Agama Islam Di Sekolah (Analisis Berbagai Kritik Terhadap PAI)," *Jurnal Kependidikan* 5, no. 1 (2017): 81–90.
[20] Widyaningsih and Kuntarto, "Local Wisdom Approach to Develop Counter-Radicalization Strategy Local Wisdom Approach to Develop Counter-Radicalization Strategy"; Ghosh et al., "Can Education Counter Violent Religious Extremism?"
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[23] Hasan Aksoy and Olaide Yusuf Abdulfatai, "Exploring the Impact of Religiousness and Culture on Luxury Fashion Goods Purchasing Intention A Behavioural Study on Nigerian Muslim Consumers," *Journal of Islamic Marketing* 10, no. 3 (2019): 768–89, https://doi.org/10.1108/JIMA-01-2018-0022.

4. Conclusion

Religious curriculum formulated on the basis of openness, universality values of religion and humanism, as well as local wisdom can foster counterradicalism. The increase in religious literacy becomes a strong basis in inhibiting the evolution of radical attitudes. The religious curriculum supported with Ma'had infrastructure integratively and practiced through direct observation of religious rituals in places of worship of other religions. Besides, it follows collaborative activities conducted by people with different religions, can improve understanding of religious literacy, tolerance, and counterradicalism. Openness and inclusiveness are successfully developed through a curriculum the accommodate differences through a collaborative learning process. It also confirms the need for Praxis-based curriculum development to get out of the narrow space of textualists, who close the space of diversity-based interaction.

This study is limited to the analysis of hidden religious curriculum and religious literacy practiced in UIN Malang, so it cannot reach an explanation of whether the curriculum of non-religious lessons contribute to radicalism. In other words, the potential to develop Pancasila and citizenship education curriculum in various educational institutions to build counterradicalism and religious literacy. An analysis of the educational curriculum on how each subject supports the value development of openness, inclusiveness, and tolerance is vital, in terms of the position of educational institutions in the production of values and acts of violence and, on the other hand, in providing the power base of counterradicalism.

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