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Moderation Policy to Counter Radicalism in Madrasah Curriculum in Indonesia --Manuscript Draft--

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Abstract:	<p>This study is a systematic review of the implementation of Indonesian state policy aimed at counter radicalism by incorporating moderation values into madrasah curriculum. The review involved a selective search of relevant studies conducted between 2019 and 2022, with 70 studies meeting the review's protocol. Out of the 70 studies, 15 were considered most relevant to the study objectives. The findings indicate that the incorporation of moderation values into madrasah curriculum in Indonesia has not been consistently and optimally applied. Policy implementation is also influenced by the quality of madrasah and the associated burden. However, the review identified specific discussions from the 15 selected studies indicating that madrasah play a significant role in implementing government policy by integrating religious moderation values into curriculum, with radicalism in the education sector. Based on the review's findings on policy implementation, it is recommended that future studies should focus on policy changes and strengthening madrasah to counter radicalism effectively.</p>

Moderation Policy to Counter Radicalism in Madrasah Curriculum in Indonesia

Abstract

This study is a systematic review of the implementation of Indonesian state policy aimed at counter radicalism by incorporating moderation values into madrasah curriculum. The review involved a selective search of relevant studies conducted between 2019 and 2022, with 70 studies meeting the review's protocol. Out of the 70 studies, 15 were considered most relevant to the study objectives. The findings indicate that the incorporation of moderation values into madrasah curriculum in Indonesia has not been consistently and optimally applied. Policy implementation is also influenced by the quality of madrasah and the associated burden. However, the review identified specific discussions from the 15 selected studies indicating that madrasah play a significant role in implementing government policy by integrating religious moderation values into curriculum, with radicalism in the education sector. Based on the review's findings on policy implementation, it is recommended that future studies should focus on policy changes and strengthening madrasah to counter radicalism effectively.

Keywords: Religious Moderation, Radicalism, Curriculum, Madrasah

Introduction

Radicalism is a serious issue that poses a threat to the diversity of Indonesia, especially in the educational sector (Kusainun, 2020:47). To tackle this problem, the government must take decisive measures to address radicalism in various educational institutions, including Islamic institutes, madrasah, boarding schools, and higher education, as noted by Afriansyah & Seftiani (2019) and M. Thoyib (2020:244). It is crucial to recognize that Islamic education could be a potential source of radicalism, particularly through extracurricular activities at school. Additionally, the internet and social media have become vehicles for spreading radicalism, as stated by Kusainun (2020:48). The primary objective of madrasah is to produce graduates with a better understanding of Islam while also providing general education (Afriansyah & Seftiani, 2019). It is crucial to use schools as a medium to foster tolerance, moderation, and inclusivity among students by preventing intolerant and radical behavior from an early age, as suggested by Afriansyah & Seftiani (2019) and M. Thoyib (2020:244). An education system that upholds the values of religious moderation will ideally produce moderate students, as pointed out by Kusainun (2020:79). Unfortunately, schools have not played an optimal role in promoting these values because they have not been a space for dialogue, information sharing, reflection, or critical thinking among students, according to Afriansyah & Seftiani (2019). Radicalism may arise due to various factors, including fanaticism, social and political ideologies, educational background, cultural factors, and anti-Western ideology (Kusainun, 2020:52). Moreover, an inaccurate understanding of religion and excessive appreciation of Islam in the past may have contributed to this phenomenon (Kusainun, 2020:51).

According to Afriansyah and Seftiani (2019), the Indonesian government must introduce multiple school programs to tackle the problems of intolerance and radicalism. These programs should allow children from different backgrounds and groups to engage in various activities, while also increasing the capacity of teachers to encourage critical thinking and manage dialogue forums. To combat radicalism and promote moderate character among the younger generation, the Indonesian government launched a program to reinforce religious moderation. This involved improving the quality of education, as seen in the issuance of Decree Number 183 of 2019 concerning Islamic Religious Education and Arabic Language Curriculum, and Decree of the Minister of Religion (KMA) No. 184 of 2019 on Guidelines for Curriculum Implementation in Madrasah. These decrees replaced KMA No. 117 of 2014 concerning the implementation of the curriculum in madrasah, specifically the 2013 Curriculum (K13) used in public schools. The new curriculum aims to provide innovative rules and legal frameworks for developing the characteristics of madrasah, anti-corruption education, character-strengthening development, and religious moderation in madrasah. Hakiemah et al. (2020:33) stated that the objective is to instill moderate religious values, including diverse perspectives, attitudes, and practices in shared life,

by embodying the essence of religious teachings that uphold human dignity and promote principles of justice, balance, and adherence to the constitution as a national agreement (Kusainun, 2020:79).

Director General of Education's Regulation No. 7272 of 2019 has identified several strategies to promote religious moderation in madrasah, as outlined by Isnaniah and Islahuddin (2022:215) and Rifi'iyati et al. (2021:453-454). These include incorporating moderation content into relevant materials applicable in daily life, maximizing various learning approaches that align with policy objectives, developing discussion methods such as jigsaw, PJBL, PBL, and conducting training and debriefing activities related to policy objectives. However, some controversy arose when terms like khilafah and jihad were eliminated in Circular Letter B-4339.4/DJ.I/Dt.I.I/PP.00/12/2019 dated December 4, 2019, as noted by Komarudin et al. (2021:517). Despite this, KMA No. 183 of 2019 and KMA No. 184 of 2019 state that Islamic Religious education subjects in madrasah must be included, but those deemed less relevant must be reviewed. The new curriculum has been in use since the 2020/2021 Academic Year, according to Komarudin et al. (2021:520-522). This systematic review aims to answer questions about the effectiveness of implementing government policies that promote religious moderation in madrasah curriculum in preventing radicalism, as well as identifying the factors that moderate these results. To achieve this goal, the study aims to extract data and analyze theoretical and empirical perspectives on the application of religious moderation policy in the Indonesian madrasah curriculum and its potential impact on preventing or overcoming radicalism, based on established protocols and study inclusions.

Madrasah Identity in Indonesia

The term “madrasah” has its roots in the Hebrew word “midrash,” which means to study nuku, and originally referred to a place or house for studying the Torah. In Judaism, the term “midrash” is closely linked to radicalism (Wijaya, 2021: 5). However, in Indonesia, the term “madrasa” commonly refers to a religious school that covers mainly general (70%) and religious subjects (30%) in its curriculum. As of 2021, there were 10,007,450 madrasah students across 82,128 institutions, ranging from RA (Islamic kindergarten) to MA.3 (Islamic senior high school) (Purwanto & Basit, 2021: 224). Madrasah education in Indonesia originated from learning in mosques, surau, and Islamic boarding schools (Afriansyah & Seftiani, 2019). During the pre-independence era, madrasah had to demonstrate uniformity in various aspects, including learning, assessment, and curriculum, but the weight of religious and general subjects varied between madrasah (Colbran, 2010; Hadi et al., 2020: 1012). Christian (2002) and Parker & Raihani (2011) have categorized madrasah as one of three types of Islamic schools in Indonesia, along with pesantren (Islamic boarding schools) and Islamic schools. Some scholars, however, consider madrasah and pesantren to be the same type of institution, with madrasah essentially being a type of pesantren.

The types of madrasah in Indonesia vary, and some are managed by organizations. However, there remains an issue of compatibility regarding the level of education, length of study, and curriculum, and the balance between general and religious studies also differs among different madrasah (Hakiemah & Sudirman, 2020). The madrasah curriculum generally consists of a combination of what is taught in Islamic educational institutions (such as surau and Islamic boarding schools) and general science subjects (Abasri, 2007; Hadi et al., 2020: 1011). In the 1930s and 1940s, madrasah adjusted their curriculum and educational models to match public schools during the Dutch era (Yunus, 1982; Hadi et al., 2020: 1011). However, in Indonesia, madrasah are primarily Islamic educational institutions with different education levels, including ibtidaiyah, tsanawiyah, and 'aliyah. Madrasah have the potential to contribute to the diversity of localities through Islamic education and have always been substantially oriented towards benefiting mankind and the world. The independence of the Indonesian nation was initiated and driven by madrasah activists who embraced the nation's multicultural potential (M. Thoyib, 2020: 233-234)

Madrasah is an Islamic educational institution with a unique character that distinguishes it from other schools. The establishment of madrasah is motivated by Muslims' religious and spiritual aspirations to participate in education, particularly in remote and rural areas, and their selfless work ethic differentiates them from public schools (Wijaya, 2021: 1). The kyai, or religious leaders who serve as the owners, teachers, and leaders of the madrasah, fully control their management (Rahim, 1998; Hadi, et al.,

2020: 1012). However, improper management has contributed to the decline in education quality in Indonesia (Hakiemah & Sudirman, 2020:33; Wijaya, 2021: 1). Changes in Islamic education policies by the Indonesian government have also affected madrasah, including their vision, mission, objectives, curriculum, and reference sources for Islamic thought (Rahim, 1998; Hadi, et al., 2020: 1012). To prevent and counter radicalism, it is crucial to involve Islamic educational institutions, including madrasah and Islamic boarding schools, in line with the philosophy of Islamic education in Indonesia, which emphasizes a cosmopolitan education system capable of transmitting values (Ma'arif, et al., 2020:14). Madrasah in Indonesia aims to produce intelligent, open-minded, competitive, and Islam-understanding students who are friendly, peaceful, tolerant, and respectful and who do not promote radicalism, terrorism, accuse others of infidelity, or justify suicide bombings in the name of jihad (Ma'arif, et al., 2020:15).

Religious Moderation to Counter Radicalism

The issue of radicalism is a widely discussed topic around the world, and Indonesia is a country that actively works to prevent radicalism. However, this issue has taken on different forms in Indonesia, and it typically arises from an interpretation of religion leading to fanatical attitudes and the belief that this interpretation is the only correct one (Komarudin, et al., 2021: 515). Jahroni (2004: 2–3) and Ma'arif, et.al, (2020), defines Islamic radicalism or radicalism Islam as groups with strong ideological beliefs and a fanatical disposition. The 20th century is associated with the emergence of radicalism in Islamic world, particularly in the Middle East, and since the Taliban's takeover of Kabul on September 26, 1996, Western media has associated it with madrasah, or Islamic religious schools that focus on traditional Islamic studies (Robert W. Hefner and Hakiemah, 2020:31). Meanwhile, radicalism, which is associated with Western bias and indicate a monolithic threat, is often linked with fundamentalism, seeking a return to basic religious teachings. Esposito (Rijal, 2010: 216; Ma'arif, et.al, 2020) suggests using the term 'Islamic revivalism' or "Islamic activism", which is believed to be more balanced and grounded in Islamic tradition. (Ma'arif, et.al, 2020).

Radicalism can be defined as a religious interpretation that seeks to replace a country's political system through passive or active means (Dunn et al., 2013; Nadzir et al., 2017) or involves violent actions (Kusainun, 2020:50). It can also refer to a movement that employs the term "jihad" to fight political power. Characterized by intolerant, fanatical, exclusive, and revolutionary attitudes (Kusainun, 2020: 51), radicalism arises from demands that ultimately escalate into extreme actions. (Kusainun, 2020:47). Radicalism is the alleged systematic effort by certain groups to propagate hardline religious teachings, including in madrasah among adolescents (M. Thoyib, 2020: 236). Therefore, to address this issue, it is crucial for the government to collaborate with madrasah to prevent and overcome radicalism. (Kusainun, N., 2020:48).

On October 18, 2019, the Study and Development Center for Guidance and Religious Services, the Study and Development and Training Agency of Indonesian Ministry of Religion, launched the book "Religious Moderation," which sparked a discourse on the topic. The importance of religious moderation in Indonesia, a diverse society comprising different tribes, ethnicities, religions, languages, and cultures, is paramount to striking a balance in religious life (Zainuri, 2021:108). In English, the term "moderation" refers to an attitude that is moderate, impartial, and not excessive (Aziz et al., 2019: 6). Moderation in Arabic is equivalent to the term "Wasathiyah," which denotes balance and principles, without deficiency or excess (Shihab (2019: 2; Aziz et al., 2019: 6), or a middle way or between two different opposite things. (Muhajir, 2018: 4; Aziz et al., 2019: 6).

According to Aziz et al., (2019; 10-14), the principle of religious moderation includes tawassuth (take the middle way), tawazun (balanced), i'tidal (straight and firm), tasamuh (tolerance), exchange (egalitarian) and shura (discussion). A person is considered to have a moderate character assuming their attitudes and behaviours align with the indicators of religious moderation. Values associated with religious moderation (UKP-DKAAP, 2018; Fitriyana et al., 2020; Azis & Khoiril Anam, 2021:9) include (1) tawassuth, taking a middle and straight path, (2) i'tidal, behaving proportionally and reasonably, (3) tasamuh, recognizing and appreciating differences, (4) shura, relying on discussions to reach consensus,

(5) reconciliation, taking reformative and constructive actions for the common good, (6) *qudwah*, leading noble and foremost initiatives for human welfare, (7) *muwatanah*, recognizing and respecting citizenship, and love of the motherland, (8) anti-violence (*'urf*) and (9) culturally friendly (*i'tibar al-'urf*). (Ernawati et.al., 2023:84-85).

The Balitbang Ministry of Religion of the Republic of Indonesia (2019:43) and Kusainun, (2020:82) formulated four indicators of religious moderation, namely 1) national commitment, 2) tolerance, 3) non-violence, and 4) accommodation of local culture. These indicators can be used to evaluate the level of religious moderation in Indonesians and their vulnerability to extremism. Kusainun (2020: 82-83) suggests that in practice, the prioritized program to strengthen religious moderation values in Islamic boarding schools is through daily activities such as congregational prayers, book studies, and social habits like cooperation, and helping each other, weekly routine activities namely learning sessions, and monthly tasks such as attending *istighastah* and *muhasabah*, as well as annually exercise such as organizing firecrackers (*Santri Ta'aruf Week*). The implementation of religious moderation is also promoted through programs that foster love for culture and traditions, cultivate patriotism and social responsibility.

According to Misrawi (2013: 197) and Ma'arif et.al, (2020), combating radicalism requires embracing multicultural awareness and the values of Unity in Diversity. In order to promote moderation values in various Islamic educational institutions in Indonesia, including madrasah, a diverse range of substantive measures must be taken (M. Thoyib, 2020: 233 & 238). Madrasah can contribute to this effort by providing appropriate Islamic education material, incorporating dialogue in religious learning, supervising religious activities, and implementing multicultural education (Kusainun, 2020: 53-54). Additionally, the role of madrasah leader is crucial in shaping the institution's policy and promoting a moderate understanding (Widjaja G et al., 2022:75).

Preventing radicalism in Islamic boarding schools relies on a fundamental factor, the teacher recruitment and selection process. However, as the initial milestone in the learning process, good students rely on excellent education and quality teachers (Gjefsen, 2020; Jiarakorn et al., 2015, as cited in Wijaya G. et al., 2022:79). Religious moderation in combating radicalism can be achieved through a deradicalization program in religious education. Religious education must promote the internalization and implementation of values such as mutual respect for different religions, cultures, languages, ways of life, customs, and habits. Curriculum should be designed to strengthen religion, nationality, and democracy, emphasizing a deradicalization strategy. (Ma'arif, et al: 2020: 12-13).

Religious Moderation to Counter Radicalism

The issue of radicalism is a topic of widespread discussion worldwide, and Indonesia is a country that is taking proactive measures to combat radicalism. It has taken different forms and has rapidly developed in Indonesia over time. Radicalism originates from a particular understanding of religion that fosters fanatical attitudes and claims superiority over other interpretations (Komarudin et al., 2021: 515). According to Jahroni (2004: 2–3) and Ma'arif et al. (2020), Islamic radicalism refers to groups that hold strong beliefs in specific ideologies and exhibit fanaticism. Radicalism is a product of the 20th century in the Islamic world, primarily in the Middle East. Robert W. Hefner (as cited in Hakiemah, 2020:31) noted that since the Taliban's takeover of Kabul on September 26, 1996, madrasah, religious schools dedicated to Islamic scientific traditions, have been associated with radicalism. Western media often portrays militant Islam as originating from madrasahs. According to Esposito (Rijal, 2010: 216; Ma'arif et al., 2020), radicalism is frequently linked with fundamentalism, which advocates a return to the most basic religious teachings. The term "radicalism" is commonly associated with Christianity and Western stereotypes and is viewed as a monolithic threat. Esposito prefers the term 'Islamic revivalism' or "Islamic activism," which they think is balanced and grounded in Islamic tradition. (Ma'arif, et.al, 2020).

Radicalism refers to a religious interpretation that seeks to replace a country's political system, either actively or passively, or to engage in violent actions ((Dunn et al., 2013; Nadzir et al., 2017; Kusainun, 2020:50). This movement may use the term *jihād* as a means of fighting political power. Its

characteristics include an intolerant, fanatical, exclusive, and revolutionary attitude (Kusainun, 2020: 51). Radicalism is a cause for concern, as it can lead to extreme actions. (Kusainun, 2020:47). Some groups have been accused of systematically promoting hardline religious teachings among adolescents, including in madrasah, underscoring the need for government-madrasah cooperation to prevent and address radicalism (M. Thoyib, 2020: 236; Kusainun, N., 2020:48).

In October 18, 2019, the Study and Development Center for Guidance and Religious Services, together with the Study and Development and Training Agency of Indonesian Ministry of Religion, introduced the idea of religious moderation through their book entitled "Religious Moderation." This discourse is crucial in Indonesia, which comprises various tribes, ethnicities, religions, languages, and cultures, as it aims to foster balance in religious life (Zainuri, 2021:108). The term "moderation" in English denotes an impartial, non-excessive, and moderate attitude (Aziz et al., 2019: 6). In Arabic, "moderation" is equivalent to Wasathiyah, which refers to balance accompanied by principles, without excess or deficiency, (Shihab, 2019: 2; Aziz et al., 2019: 6) representing a middle ground or a balance between two contrasting elements. (Muhajir, 2018: 4; Aziz et al., 2019: 6).

Aziz et al. (2019; 10-14) have identified several principles that embody religious moderation, namely tawassuth (take the middle path), tawazun (balanced), i'tidal (maintaining firmness and stability), tasamuh (tolerance), exchange (equality) and shura (discussion). A person who exhibits attitudes and behaviors consistent with these indicators of religious moderation is deemed to possess a moderate character. The values encompassed by religious moderation, as defined by UKP-DKAAP, (2018) Fitriyana et al., (2020: viii), Azis & Khoirul Anam, (2021:9), include (1) tawassuth, (maintaining a position in the middle ground), (2) i'tidal, (acting proportionally and reasonably), (3) tasamuh, (acknowledging and appreciating diversity), (4) shura, (relying on deliberations to reach a consensus), (5) reconciliation (initiating constructive and reformative actions for the common good), (6) qudwah, (pioneering noble initiatives for human welfare), (7) muwatanah, (acknowledging and respecting citizenship, and love of the motherland), (8) anti-violence ('urf) and (8) culturally friendly (i'tibar al-'urf). (Ernawati et al., 2023:84-85).

The Balitbang Ministry of Religion of the Republic of Indonesia (2019:43) and Kusainun, (2020:82), formulated four indicators of religious moderation, namely 1) national commitment, 2) tolerance, 3) non-violence, and 4) accommodation of local culture. These indicators can be used to determine how strongly someone practices religious moderation in Indonesia and how susceptible they are to radicalism. In order to promote religious moderation in Islamic boarding schools, Kusainun (2020: 82-83) suggests prioritizing daily activities such as congregational prayers, book studies, and social habits like helping others and cooperation. Weekly routine learning and monthly activities such as attending istighastsah and muhasabah are also important, as well as annual events such as holding firecrackers (Santri Ta'aruf Week). Programs that promote love for culture, traditions, as well as the motherland and also help foster social relationships based on care and solidarity.

According to Misrawi (2013: 197) and Ma'arif et al. (2020), the values of Unity in Diversity can be used to counter waves of radicalism by promoting multicultural awareness. The application of moderation values in various Islamic educational institutions in Indonesia, including madrasah, is diverse and complex (M. Thoyib, 2020: 233 & 238). Madrasah can play an important role in this regard by providing appropriate Islamic Religious education material, facilitating dialogues in Islamic religious learning, supervising religious activities, and implementing multicultural education (Kusainun, 2020 pp. 53-54). Additionally, the role of madrasah leader is crucial in shaping the institution's ideology and promoting a moderate understanding of Islam (Widjaja G et al., 2022:75).

Another crucial factor in preventing radicalism in Islamic boarding schools is the teacher recruitment and selection process. Teachers play a vital role in shaping the learning process. In addition, quality teachers are crucial for ensuring students receive excellent education (Gjefsen, 2020; Jiarakorn et al., 2015; Wijaya G. et al., 2022:79). In order to counter Radicalism and promote religious moderation, a deradicalization program should be implemented in religious education. Islamic education should foster mutual respect for different religions, cultures, languages, ways of life, customs and habits. Curriculum

and teaching methods should prioritize strengthening religion, nationality and democracy. (Ma'arif, et al: 2020: 12-13).

Table 1. Summary Study and Relevant Data in 15 Articles

Study	Published 2023	Summary Study	Relevant Data
Ernawati, et al.		<p>In order to address the issue of growing intolerance among students, the government has taken action, by issuing Decree of the Minister of Religion (KMA) No. 184 of 2019, which focuses on strengthening religious moderation in educational institutions, particularly in madrasah. The mandated for strengthening religious moderation is also stipulated in Law no. 18 of 2019. One of the primary objectives of Islamic boarding schools is to promote a moderate understanding of religion. Santri in both pesantren already have a deep understanding of the values of religious moderation, including tawasuth (center), tawazun (balanced), tasamuh (tolerance), I'tidal (justice), shura (discussion), please (reform), Qudwah (pioneering), love for the motherland, non-violence ('unf) and being culturally friendly (i'tibar al-'urf). The strengthening of religious moderation can be seen from an attitude of openness in religion, avoiding a sense of superiority in practicing religious law, being tolerant of differences, avoiding criticism of other groups' worship practices, and respecting diverse worship practices.</p>	<p>The implementation of strengthening religious moderation in educational institutions, especially madrasah, is included in Decree of the Minister of Religion (KMA) No. 184 of 2019s. Two Islamic boarding schools have already implemented government policy and are aligned with the values of religious moderation, as reflected in their attitude of openness towards religion.</p>
Hadi, et al.	2020	<p>Madrasah must face the dynamic changes from an ideal, social and economic perspective that occur locally, nationally and internationally. These rapid, exciting and transnational changes necessitate madrasah to be flexible and responsive to market demands, as well as highly competitive, in</p>	<p>Madrasah are required to adapt to changes and establish themselves as Islamic and inclusive educational institutions in the eyes of the public.</p>

		order to establish themselves as inclusive Islamic educational institutions with positive public perceptions.	
Hakiemah et al.	2020	The study provides a review of the historical and policy-related aspects of the role of madrasah in Indonesia. It suggests that madrasah emerged as a response to the anxiety of pesantren over the Dutch-founded schools. However, even after Indonesian independence, madrasah remained on the margins of the educational landscape. In the early 70s, efforts were made to transform the madrasah, but a Ministerial Decree in 1975 led to a decline in the content of religious studies taught in these institutions. This study reviewed madrasah curriculum policy from its inception till the abolishment of KMA No. 184 of 2019. The review argues that the identity and distinctiveness of Islam in madrasah need to be optimized to produce graduates who are competent in understanding religion (tafaqquh fiddin) in order to counter radicalism among teenagers. Despite achieving greater equality in the constellation of national educational systems, the marginalization of religious sciences in madrasah has persisted.	The study suggests that the implementation of madrasah curriculum policy especially KMA No. 184 of 2019, has not fully optimized the distinction and identity of Islam within madrasah. Therefore, as a result, there is concern that the current policy may not be producing graduates who are competent in understanding religion (tafaqquh fiddin) to the fullest extent. The text highlights the importance of having students who are tafiqquh fiddin in order to combat radicalism.
Isnaniah, & Islahuddin	2022	The present study highlights that Indonesia's diversity, with its multi-ethnic and multi-religious communities, carries the risk of conflicts assuming it's not managed properly. One approach to mitigate SARA conflict is by promoting religious moderation across various fields, including education. Islamic boarding schools have already adopted the concept of religious moderation in their curriculum, and this approach has also been implemented in Islamic tertiary institutions through the tri dharma	The present study suggests that fostering religious moderation, especially in various fields, including education, is an effective way to address conflicts related to ethnicity, religion, race, and intergroup relations (SARA) in Indonesia. Islamic boarding schools have embraced this concept of religious moderation, as evidenced by the incorporation of moderation values into every subject taught.

		of higher education. The integration of moderation values in each subject and student activity has been seen as a successful initiative. Islamic tertiary institutions are considered successful in implementing the concept of religious moderation in education and PKM, however this field of study still requires further improvement.	
Jusmirah	2020	Efforts to counter radicalism ideology through Social Studies education, can include several key components. These may include formulating specific competency goals, developing lesson plans that provide an overview of subjects from a moderate Islamic perspective (incorporating the concept of Rahmatan lil 'alamin), and promoting positive attitudes (tassamuh, tawasud, tawazun). Additionally, it may be important to evaluate the effectiveness of attitude assessment. By incorporating these elements into Social Studies education, students can develop greater levels of tolerance, harmony and peaceful conflict resolution without resorting to violence. Furthermore, this approach may help students to better understand Islam in relation to cultural contexts, as well as recognize the relevance of universal religious values when responding to life's challenges. It is worth noting that radicalism religious ideology can take different forms, such as escapist (reject worldly and ascetic life), and theological-ideological (building an exclusive community) radicalism.	Counter radicalism ideology through educational integration involves several key components. These include defining the competencies students should achieve, creating subject descriptions that align with moderate Islamic values, and evaluating attitudes. By implementing these components, students can develop a greater sense of tolerance, harmony and peaceful coexistence without resorting to violence. They can also appreciate their cultural heritage and seek to uphold the universal religious values. Radicalism religious ideology can take two forms, namely escapist and theological-ideological radicalism.
Komarudin et al.	2021	The Minister of Religion (KMA) issued Decree No. 183 of 2019, which contains policy for revising the Islamic Religious education curriculum. This policy has been ratified by the Ministry of Religion for Islamic Education and is	KMA No. 183 of 2019 was issued with the goal of promoting national security and stability and is considered a crucial guideline for the betterment of the country and its citizens.

		intended to provide guidance for the nation and state, while also ensuring national security and stability.	
Kusainun	2020	In Indonesia, the issue of radicalism poses a significant threat to the country's diverse society. The provocation of radicalism religious movements and the dissemination of extremist content on social media platforms have particularly affected the younger generation. In order to address this problem, primary Islamic education has a critical role to play in preventing radicalism. One approach that can be adopted is to incorporate multicultural education into curriculum of madrasah, with the aim of promoting values of diversity and tolerance.	Radicalism is both a problem and a threat to diversity. Radicalism affects the younger generation. The role of basic Islamic education in preventing radicalism is implementing multicultural education in every lesson in madrasah. Radicalism can be both a problem and a threat to diversity, especially when it affects the younger generation. To prevent radicalism, it is important to incorporate multicultural education into basic Islamic education in madrasah. This can be achieved by including lessons that promote cultural understanding and respect for diversity in every subject taught in madrasah.
Ma'arif et al.	2020	Islamic boarding schools and madrasah in Indonesia and Singapore have taken strides to cultivate a culture of harmony and impact an ethos that values equality, democracy, humanism, inclusiveness and civility. These initiatives aim to combat radicalism by fostering multicultural awareness. Both countries have implemented policy that reflect universal values and the cosmopolitanism nature of Islamic civilization in their educational systems.	Madrasah in Indonesia have made significant efforts to foster a culture of harmony and promote values of egalitarianism, democracy, humanism, inclusivity and civility. These endeavors are aimed at combating radicalism by raising awareness about multiculturalism. Indonesia has also formulated a policy in the education sector that accommodates these values.
Purwanto & Basit	2021	Madrasah have a vital role to play in the development of Indonesia as a nation. The challenges facing education in the era of globalization are becoming increasingly significant. It is necessary to re-evaluate their culture in the demands of the global era to ensure madrasah meets quality standards.	Madrasah have a crucial part to play in the development of Indonesian nation. However, many madrasahs still need to meet quality standards. There is need to re-evaluate the culture of madrasah quality to adapt to demands of the global era

Rif'iyati et al.	2021	The growing intolerance in Indonesia is believed to be due to lack of inadequate efforts to instill values of moderation in individuals from an early age. In order to address this issue, it is essential to reinforce the values of religious moderation in students at Madrasah Ibtidaiyah. This can be achieved by strengthening the teachings of Islamic Religious Education, with a focus on promoting moderate religious values.	Madrasah Ibtidaiyah emphasizes on the importance of instilling values of moderation from an early age by enhancing the teachings of Islamic Religious Education, with a focus on promoting religious moderation.
Thoyib	2020	The paradigm of Indonesian Islamic education in the post-transnational era emphasizes the significance of promoting religious moderation values within madrasah, given the existing problem of radicalism in Indonesian Islamic education. To achieve this, there is a need to develop a humanistic curriculum, strengthen institutional management moderation, and enhance scientific partnership among institutions.	The key to addressing radicalism in Indonesian Islamic education is emphasizing the importance of religious moderation values in madrasah. To achieve this objective, the post-transnationalism Indonesian Islamic education paradigm highlights the need for a humanistic curriculum, improved institutional management, and stronger scientific partnerships between institutions. These measures will go a long way in promoting religious moderation values and curbing radicalism in Indonesian Islamic education.
Wijaya G. et.al	2022	In order to strengthen the value of religious moderation in Islamic Religious Education, it is important for schools, to equip their teachers with adequate knowledge about this concept. Teachers should be able to prepare lesson plans that effectively integrate moderation values and connect subject matter to the same. Additionally, evaluation of student learning outcomes must be fair and unbiased. To supplement the classroom learning, student should be encouraged to study religious moderation outside of class hours, using available technological resources.	However, to strengthen the value of religious moderation in learning Islamic Religious education in schools, teachers need to be equipped with the necessary knowledge and skills, including, preparing lesson plans and subject matter that integrate moderation values. In addition, student learning outcomes should be evaluated fairly, and special extracurricular activities related to religious moderation should be provided. Advancement in information and communication technology should also be utilized in the process.

Wijaya, M.M	2021	Madrasah have a distinct position as Islamic educational institutions in Indonesia. On the ontological dimension, the existence of madrasah is centered on tafaqquh fi al-din to instill the principles of aqidah morals. Epistemologically, madrasah prioritize the development of religiosity as a form of scientific advancement. In the axiological dimension, the goal of Islamic education in madrasah is to develop individuals who are oriented towards the hereafter.	Madrasah aims to instill the principles of aqidah morals and promote tafaqquh fi al-din.
Zaenurrosyid et al.	2020	The presence of the kiai in the first Islamic boarding school on the north coast (coastal) of Pati, Central Java, has made significant social contributions to the surrounding environment. Historically, the kiai have played a crucial role in pioneering da'wah and transforming pesantren, since the era of the struggle for independence. The three pesantren with social capital owned by the kiai in the form of networks, norms, and trust not only interpret and dialogue on traditional Islamic values but also maintain and set an example for moderation.	Kiai of Islamic boarding school, through their social capital consisting of networks, norms, and trust, fulfill the role of interpreting and engaging in dialogues on traditional Islamic values. They also serve as examples for maintaining and promoting moderate attitudes.
Zainuri	2021	The development of a curriculum that includes religious moderation involves the integration of concepts such as at-ta'aruf (getting to know each other), at-tawassuth (being moderate), at-tasamuh (being tolerant), at-ta'awun (mutual assistance), and at-tawazun (harmony).	Religious moderation has been into curriculum of madrasah.

I = Identified; NI = Not Identified; Y = Yes; NS: Not Specific

Method

This study adheres to the systematic review (SR) protocol proposed by Cooper, H. (2015), acknowledging that the terms meta-synthesis and systematic review are sometimes used interchangeably, despite some opinions regarding their equivalence or differences in scope. The purpose of a systematic review is to gather data from multiple studies on a particular issue that is widely discussed in scientific literature and integrate the results through generalizations by addressing related or identical hypotheses. The systematic review process consists of seven steps, including formulating the problem, searching the

literature, collecting information from preliminary studies, evaluating their qualities, analysing and integrating the results, interpreting the evidence and presenting the findings. Erwin et al. (2011) further outlines a qualitative systematic review process that includes formulating study questions, conducting a literature search, assessing studies for possible inclusion, selecting studies for integration and analysis, presenting findings, and reflecting on the process.

The study includes the following:

- Theoretical and empirical studies on implementing government policy on religious moderation in madrasah.
- Theoretical and empirical studies on religious moderation and prevention of radicalism.
- Descriptive and comparative analysis of Indonesia and other countries.
- Focuses on efforts to prevent radicalism in Indonesia education system.
- Reviews that include madrasah in Indonesia with focus on preventing radicalism.
- Comments on religious moderation in Islamic education, such as curriculum, learning, institutions, psychology, etc.

The study excludes the following:

- Officials from the Ministry of Religion.
- Quantitative studies.
- Focus on the general school curriculum.
- Those not indexed on Google Scholar.
- Studies with single keyword findings matching only one outcome from the search results.
- Studies that focus on Systematic Reviews with the exact keywords.

Studies Search for Systematic Reviews

This study aims to investigate Indonesian government’s efforts to counter radicalism through a program focused on enhancing religious moderation in education with a focus on the articles published between 2020 and 2023. The initial search was conducted using Google Scholar to identify articles within the scope of the study. As a systematic review, it defined specific keywords, including “radicalism,” “religious moderation,” “madrasah,” and “curriculum.” After reviewing 70 articles, 15 most relevant articles from the search results were selected.

Table 2. Search Results Based on Keywords in Included Studies

Study	Published	Title	Method/ Analysis	Location
Ernawati, et.al.	2023	Implementation of strengthening religious moderation values in Santri, Garut regency	Qualitative/ empirical (descriptive analysis)	Garut, Jawa Barat, Indonesia
Hakiemah, & Sudirman	2020	Islamic Distinction and Identity in Madrasahs: Review of Madrasah Curriculum Policy.	Library Study, theoretical- conceptual, (content analysis)	Indonesia
Isnaniah & Islahuddin	2022	The Application of Religious Moderation Concept in Indonesian Language Teaching: A Case Study In Islamic Schools And Islamic Universities (Perguruan	Qualitative/ empirical (descriptive analysis)	Indonesia

		Tinggi Keagamaan Islam/PTKI).		
Kusainun	2020	The Role of Islamic Basic Education in Preventing Radicalism	Library Study, theoretical-conceptual, (content analysis)	Indonesia
Komarudin, et al.	2021	Policy Formulation and Adoption of Revised Islamic Education Curriculum as stated in the Decree of Religion's Ministry (KMA) Number 183 of 2019	Library Study, theoretical-conceptual, (content analysis)	Indonesia
Ma'arif et al.	2020	A Soft Approach to Counter Radicalism: The Role of Traditional Islamic Education.	Library Study, theoretical-conceptual, (content analysis)	Indonesia & Singapura
Purwanto & Basit	2021	Rethinking the Quality Culture of Indonesian Madrasah in the Global Era.	Qualitative/empirical (descriptive analysis)	Kemrajen, Jawa Timur, Indonesia
Thoyib	2020	The Management of Multicultural Resolution on Post-Transnationalism of Indonesian Islamic Education: Challenges for the Future	Library Study, theoretical-conceptual, (content analysis)	Indonesia
Wijaya, M.M	2021	Islamic Education Model in Madrasah in The Perspective of Islamic Education Philosophy. Ar Raniry: International Journal of Islamic Studies, 8, 91-101.	Library Study, theoretical-conceptual, (content analysis)	Indonesia
Wijaya G. et.al	2022	Anti-Radicalism Islamic Education Strategy in Islamic Boarding Schools. Journal Pendidikan Islam Indonesia, 6(2), 74-85.	Qualitative/empirical (descriptive analysis)	Pacet, Mojokerto, Jawa Timur, Indonesia
Zaenurrosyid et al.	2021	Social Transformative Movement of Ulama and Pesantren in the Northern Coastal Java: Study of the Struggle of the Kyai to Promote Tradition, Economy, and Moderation of Islam	Qualitative/empirical (descriptive analysis)	Pati Jawa Tengah, Indonesia
Zainuri	2020	Integration of Religious Moderation in Curriculum Development in MAN 3 Palembang.	Qualitative/empirical (descriptive analysis)	Palembang, Sumatera Selatan, Indonesia

* Search results in "Google Scholar".

Methodological Quality of Included Studies in the Systematic Review

Coding procedures were also developed to identify possible repeat comparisons across qualitative data sources. Hoon (2013) proposed the following steps for cross-case synthesis, through formulating study questions, identifying relevant studies, establishing inclusion and exclusion criteria, extracting and coding data, conducting specific analyses, cross-study synthesis, and building the meta-synthesis theory. Data analysis need to meet the validity and reliability criteria. The process of validating and checking reliability depends on the study's relevance and the specified keywords, as shown in Table 2.

Table 3. Keyword and Validity Reliability Check-in 15 Articles

Study	Published		Keyword Check		Validity Reliability Check		
		Radicalism	Religious Moderation	Madrasah	Curriculum	Validity	Reliability
Ernawati, et al.	2023	NI	I	NI	I	Y	Y
Hadi, et al.	2020	I	NI	I	I	NS	NS
Hakiemah et al.	2020	I	I	I	I	Y	Y
Isnaniah, & Islahuddin	2022	NI	I	NI	I	Y	Y
Jusmirah	2020	I	I	I	I	Y	Y
Komarudin et al.	2021	I	I	I	I	Y	Y
Kusainun	2020	NI	NI	I	NI	NS	NS
Ma'arif et al.	2020	I	I	I	I	NS	NS
Purwanto & Basit	2021	I	NI	I	I	Y	Y
Rif'iyati et al.	2021	I	I	I	I	NS	NS
Thoyib	2020	I	NI	I	I	NS	NS
Wijaya, M. M.	2021	NI	I	I	I	Y	Y
Wijaya G, et.al	2022	I	I	I	I	Y	Y
Zaenurrosyid et al.	2020	I	I	I	I	NS	NS
Zainuri	2021	I	I	I	I	Y	Y

I = Identified; NI = Not Identified; Y = Yes; NS: Not Specific

Results

Meta-Synthesis Results

This study protocol was designed using the Preferred Reporting Items for Systematic Reviews and Meta-Analyses (PRISMA) method which involved Defining eligibility criteria (Inclusive & Exclusive Criteria), Identifying information sources (Electronic Database), Selection of Literature (Study Selection), Data collection (Collecting Data) and Selection of data items (Extracting Data). According to Chrastina (2018), there are limitations to conducting systematic review and similar studies, such as difficulties in searching for data, study classification, meta-synthesis and subjective interpretation of the reviewers, understanding of the data and skills of the assessors. The general limitation is only a systematic electronic search with reference follow-up. Table 2 shows that study on religious moderation in Indonesia often focuses on counter radicalism in madrasah, such as Islamic boarding schools, thereby requiring internalization of the Islamic education curriculum. Many studies highlight the link between radicalism, religious moderation, madrasah, and curriculum in promoting peace, tolerance, and diversity in Indonesia. Table 2 also shows that from the results of keyword checks for the 15 selected studies, eight had all of the keywords, while the remaining seven only had at least two of the four keywords. Regarding article quality, 9 out of 15 articles included data validity techniques, while the rest did not specify such techniques.

Table 4. Meta-synthesis Results and Data Extract

Studies	Published	Conclusion	Analysis* & Extract
Ernawati, et al.	2023	The effort to enhance religious moderation values among students at PP Nurulhuda Cibojong and PP Fauzan has been initiated, but its full potential is yet to be realized. Therefore, policymakers are encouraged to facilitate and promote the implementation of religious moderation strengthening programs in educational institutions.	Strengthening the values of religious moderation has not been maximized
Hadi, et al.	2020	Madrasah have been an integral part of implementing national education with a substantial responsibility to bear. Despite a few exceptional and favored ones, most madrasah have struggled to keep up with underdeveloped and inferior institutions. They are still stumbling and lagging even though a small number of them have superior and favourite madrasah, especially those that have “state status” by the government. Madrasah are required to accelerate adapting to various changes to be able to survive and carry out their roles and functions. Therefore, institutions must have the right strategy for change and ensure its implementation is sustainable. Madrasah must meet the community’s expectations because they are sensitive to market demands, especially in the educational curriculum and graduate orientation.	Madrasah consistently participate in the implementation of national education. Therefore, madrasah curriculum needs to meet society expectations.
Hakiem ah, & Sudirm	2020	Madrasah graduates in Indonesia are facing challenges in producing religiously focused output known as tafaqquh fiddin, due to their	Madrasah that produce graduates who are tafaqquh fiddin are urgently needed to

an		interest in the government's content. Furthermore, curriculum and textbooks are still highly centralized, and Madrasah tend to prioritize matters requested by the center over religious education. There is an urgent need for graduates who possess tafaquh fiddin to combat the rising radicalism among university students and youths. To address this issue, it is crucial to reinvigorate the encouragement of Islam's identity and distinction within Madrasah, so that students can lead the fight against radicalism and protect Indonesian culture and existence.	face radicalism. Furthermore, Islam's distinction and identity in madrasah must be encouraged to encourage students to be at the forefront of fighting radicalism and maintaining Indonesian culture and existence.
Isnaniah, & Islahudin	2022	In Indonesia, promoting religious moderation in various fields is an effective way to address conflicts related to SARA, particularly in the field of education. The tri-dharma of higher education provides a framework for applying the concept of religious moderation, which is incorporated into the TBI Study Program's curriculum. Each subject in the program integrates values of moderation, as evident in the RPS and student activities focused on religious moderation. The TBI Study Program is considered successful in applying the concept of religious moderation in education and PKM. However, there is still room for improvement, particularly in study activities.	Moderation of religion in education is important to overcome SARA conflicts in Indonesia. Curriculum that include moderation values in each subject have been seen and applied in education.
Jusmirah, J.	2020	IPS learning is integrated with moderate Islam, specifically through the application of the "wasathon" concept. Curriculum planning is structured into several stages, including formulating the attainment of an attitude that promotes tolerance and harmony, utilizing the potential strength of local wisdom and Islamic values such as "rahmatan lil 'alamin". The learning process is organized through the development of discussion models, exchange of opinions, and problem-based learning. This is in addition to the analysis of sunatullah in life, and evaluation of learning on the application of attitudes (soft skills) of tolerance, diversity and love of the motherland. The impact of integrated learning is the creation of a pluralistic human being who can live in harmony and peace without resorting to violence. It enables students to recognize the relevance of universal religious values in addressing social issues.	The planning stage of curriculum that integrates with moderate Islam is 1) formulating the achievement of an attitude of achievement, 2) organizing the learning process with a problem-solving-based dialogue model, and 3) learning evaluation of tolerance, diversity and love for the motherland. Integrated learning impacts building a pluralistic spirit and the ability to find the relevance of universal religious values to answer problems.
Komarudin et	2021	The revision of the Islamic Religious education (IRE) curriculum has encountered	Policy for revising the Islamic Religious education

al.		disagreements over the removal of caliphate and jihad-related content from textbooks and curriculum, leading to calls for improvements by the DPR. Despite curriculum's overall alignment with the 2013 concept, there is still ample room for enhancement. Therefore, effective strategic planning necessitates gathering extensive information, exploring alternatives, and considering future implications. Legitimacy in revising the IRE curriculum lies with the Ministry of Religion, with citizens expected to comply with government directives and regulations established through official deliberation procedures.	curriculum is an improvement. This is because it is relatively reasonable and follows the 2013 curriculum concept. Policy strategic planning strategy needs to pay attention to future implications. Furthermore, step legitimacy from the wider community is needed. Citizens must follow government directives and regulations.
Kusainun, N	2020	Basic Islamic education plays a crucial role in preventing radicalism by promoting multicultural education, a concept and context integral to education administration. The objective is to infuse every aspect of learning in madrasah with a multicultural nuance, encompassing religious instruction, activities, and other areas of study.	The role of basic Islamic education in preventing radicalism is by implementing multicultural education.
Ma'arif et al.	2020	Indonesia and Singapore have both faced threats from terrorism and radicalism, which have posed significant risks to society and the government. While terrorism remains rare in Singapore, it has been a recurring issue in Indonesia, partly due to a misinterpretation of the concept of jihad. To address this problem, the governments of both countries have implemented a range of strategic measures, including counter-radicalism and deradicalization initiatives, as well as increased international cooperation and collaboration. These efforts aim to curb the spread of radicalism teachings that may lead to terrorism, safeguarding the safety and security of their citizens, and maintaining stability in the region.	Radicalism endangers society and the government. Therefore, Indonesian government has made various strategic efforts through counter-radicalism, deradicalization, increased international cooperation and collaboration to minimize radicalism teachings.
Purwanto & Basit	2021	The culture of excellence in madrasah, based on religious values, can contribute to the development of families by highlighting the importance of thoroughness and habituation carried out by all members of the madrasah community. The principal of the madrasah plays a significant role in determining society's culture.	Religious culture that is developed in the family is awakened by thoroughness and habituation. The madrasah head plays an important role in determining the culture of society.
Rif'iyati et. al.	2021	Strengthening the values of religious moderation in learning Islamic Religious	Strengthening the values of religious moderation in

		education can positively impact students. This is because they consider it essential to have religious moderation, to be tolerant and able to live in harmony within madrasah environment, at home and in society, as well as supporting the achievement of peace on both local and global levels. The cultivation of religious moderation values helps individuals mature and become more balanced and equitable in their thinking, actions, and social interactions.	learning positively impacts students' attitudes. This is because the values of religious moderation shape the personality of students to adulthood.
Thoyib	2020	The challenge of multiculturalism is the grand design of the systematic efforts of certain transnational religious groups to teach hardline religious doctrines. The management of the multicultural resolution of Indonesian Islamic education has three main agendas, namely (a) developing an Islamic education curriculum, (b) strengthening moderation in the management of educational institutions that are comprehensive and support peace, respect human values, and recognize religious, cultural and political plurality, and (c) strengthening the scientific network for world civilization.	Religious radicalism is one of the challenges faced by multiculturalism. Management of the multicultural resolution of Indonesian Islamic education needs to schedule the development of an Islamic education curriculum, strengthen religious moderation in Islamic educational institutions and networks.
Widjaja, G el al	2022	Islamic boarding schools have the potential to cultivate moderate Muslims and prevent radicalism. Boarding schools affiliated with the Nahdlatul Ulama (NU) consistently prioritize the promotion of moderate Islam. The style of pesantren has a distinctive feature of promoting moderate Islam, despite having a different typology.	Islamic boarding schools can form moderate Muslims to stem radicalism, by consistently upholding the notion of moderation.
Wijaya, M. M	2021	Madrasah as a tafaqquh fi al-din institution that instills the principles of aqidah morals. These schools prioritize religious instruction as a means of fostering intellectual growth and spiritual development. The goal of Islamic education in madrasah is to nurture individuals who prioritize their eternal life in the hereafter, with the aim of building a better human being.	Madrasah as a tafaqquh fi al-din institution that instills the principles of aqidah morals.
Zaenurr osyid et al.	2020	Islamic boarding schools play a crucial role in community empowerment through their various social functions. However, to ensure that the fundamental values of Islamic boarding schools remain aligned with moderate Islamic teachings, these values need to be contextualized appropriately. Values such as justice, equality, and social solidarity	Islamic boarding schools provide fundamental values that serve as role models for moderate Islamic teachings. These values must be further explored and developed while maintaining their grounding in order to

		are essential elements of universal Islamic morality that implicitly guide the vision and mission of all Islamic boarding schools. These values must be explored and developed creatively and authentically, drawing from the rich scientific resources of Islamic boarding schools. While fulfilling their primary role as religious educational institutions, Islamic boarding schools and their components should actively engage in promoting these noble values to advance a moderate Islamic teaching system within the broader community.	influence the broader community towards a system of moderate Islamic teachings.
Zainuri	2021	Madrasah are a potential place to spread religious radicalism. Therefore, it is essential to develop religious moderation in the design of learning curriculum in madrasah. At MAN 3 Palembang, religious moderation has been integrated into lesson plans and syllabi, encompassing cognitive, affective, and psychomotor domains, with the aim of promoting inclusive attitudes and behaviors that can counter extremist beliefs. In the future, religious moderation will be integrated into curriculum at MAN 3 Palembang, both intra and extracurricular. It is also necessary to consider forming a particular unit, such as an institution that can develop various programs.	Madrasah have been identified as potential breeding grounds for religious radicalism. Therefore, to prevent this, it is crucial to incorporate religious moderation into curriculum of madrasah. This can be achieved by including content in the lesson plans that promotes inclusive attitudes and behaviors, capable of counter extremist ideologies. In the future, religious moderation may need to be given greater emphasis by creating specific units and programs dedicated to its development

* Qualitative meta-analysis.

The data shown in Table 4 indicates that radicalism poses a danger to both society and the government, while the madrasah serve as a breeding ground for religious extremism. Furthermore, religious radicalism presents a challenge to multiculturalism, which highlights the need for managing the multicultural resolution of Indonesian Islamic education by developing a curriculum promoting religious moderation in educational institutions and strengthens networks. Indonesian government has made various strategic efforts through counter-radicalism and deradicalization as well as increased international cooperation and collaboration to minimize radicalism teachings. It is essential to develop religious moderation in the design of learning curriculum in madrasah. While there have been policy revisions to the Islamic Religious education curriculum that align with the 2013 curriculum concept, the strategic planning strategy requires future implications to be considered and must gain legitimacy from the wider community. Citizens must follow government directives and regulations, as well as religious moderation in education is essential to overcome conflicts related to ethnicity, religion, and race (SARA) in Indonesia. In preventing radicalism, Islamic educational institutions must play a role in implementing multicultural education.

The formation of graduates who possess a strong understanding of Islamic principles and morals, known as tafaqquh fiddin, through madrasah is crucial in addressing radicalism. Madrasah serve as institutions for tafaqquh fi al-din, instilling aqidah morals and play a crucial role in shaping the culture

of society through their leaders. The development of religious culture in families must also be nurtured through habitual practices. Therefore, to integrate moderate Islam into curriculum, the planning stage should focus on 1) formulating an attitude of achievement, 2) organizing a problem-solving-based dialogue model for learning, and 3) evaluating tolerance, diversity, and love for the country. Incorporating values of religious moderation into learning has a positive impact on students' attitudes and shapes their personalities into adulthood. Integrated learning fosters a pluralistic spirit and the ability to apply universal religious values to solve problems. Curriculum that integrate moderation values into each subject have been implemented in education. However, the potential to strengthen values of religious moderation in madrasah has yet to be fully realized, despite consistent efforts to participate in national education. To meet society's expectations, madrasah curriculum should establish a dedicated unit to develop various programs that integrate religious moderation. Islamic boarding schools also have a role in forming moderate Muslims and counter radicalism by upholding the notion of moderation, based on their fundamental values that serve as models explored and developed to influence the broader community through teachings.

Discussion

This systematic study aims to identify, know and re-describe the implementation of Indonesian government's policy on religious moderation to ward off radicalism in madrasah curriculum. Table 1 indicates that radicalism is not only a problem but also a threat to diversity, and it affects the younger generation. Radicalism religious ideology consists of two forms, namely escapist radicalism and theological-ideological radicalism. Religious moderation, including in education, is a way to address conflicts related to ethnicity, religion, and race. The values of religious moderation in madrasah play a crucial role in combating radicalism in Indonesian Islamic education. Efforts to counter radicalism involve raising multicultural awareness. The role of primary Islamic education in preventing radicalism is implementing multicultural education in every lesson in madrasah. Therefore, madrasah have an essential role in nation-building, but they also need to adapt to changes and meet quality standards. The output of madrasah, including Islamic boarding schools is to produce tafaquh fiddin students who can counter radicalism by instilling the principles of aqidah morals. Indonesia has developed an accommodative policy in the education sector, including issuing the Minister of Religion Decree No. 183 of 2019 to maintain national security stability and strengthen religious moderation in educational institutions, particularly madrasah, prevalent in Islamic boarding schools.

The implementation of religious moderation into madrasah curriculum has been initiated, but there is still an urgent need to develop a humanistic curriculum, strengthen institutional management moderation, and fortify institutional scientific partnership networks. The primary components of counter radicalism ideology through learning integration involve defining competency achievement, formulating subject descriptions based on moderate Islamic values, and assessing attitudes. By incorporating moderation values into every subject, students can learn to cultivate tolerance, harmony, and peace without violence, appreciate different cultures, and recognize the relevance of universal religious values. However, further strengthening of values is necessary, including increasing teacher capacity, preparing lesson plans integrated with moderation values, evaluating student learning outcomes, creating extracurricular activities specifically for religious moderation, and utilizing advances in information and communication technology. Study on Islamic boarding schools, Islamic tertiary institutions, and madrasah at all levels has shown that religious moderation values are also instilled in early childhood students to promote equality, democracy, humanism, inclusivity, and civility, and to foster harmony among people. The social capital of Islamic boarding school kiai, in the form of networks, norms, and trust, plays a crucial role in interpreting and dialoguing on traditional Islamic values, as well as providing role models for moderates.

Conclusions

This study explores the efficacy of Indonesia's government policy in fostering religious moderation by integrating moderate values into the madrasah curriculum, with a focus on preventing

radicalism in education. It is also highlighting the importance of applying multiculturalism education and strengthening madrasah to achieve the output of tafaqquh fiddin by instilling aqeedah and moral values. However, the implementation of moderation values in madrasah curriculum varies and is influenced by government policy factors, as well as the quality of madrasah and associated burden. Nevertheless, from 15 studies, several specific discussions about curriculum stated that madrasah' role was quite significant in implementing government policy by incorporating the value of religious moderation in curriculum and had effectively counter radicalism in the education sector. In addition, the analysis development still needs to be developed by studies based on policy changes and strengthening madrasah in counter radicalism. To comprehensively evaluate policy effectiveness, legitimacy, and success, a representative-based policy evaluation model involving madrasah, students, and the community is necessary. An in-depth study of the response of madrasah in Indonesia with qualitative analysis is also beneficial for further studies.

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Reviewer Invitation for Moderation Policy to Counter Radicalism in Madrasah Curriculum in Indonesia

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Cogent Education <em@editorialmanager.com>

Wed, May 3,
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to me

Dear Dr Tambak,

Arif H Kabir, Senior Editor for Cogent Education, would like to invite you to review a manuscript entitled "Moderation Policy to Counter Radicalism in Madrasah Curriculum in Indonesia". This involves completing a scorecard and submitting your recommendation, with the entire process conducted via an easy online system.

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This study is a systematic review of the implementation of Indonesian state policy aimed at counter radicalism by incorporating moderation values into madrasah curriculum. The review involved a selective search of relevant studies conducted between 2019 and 2022, with 70 studies meeting the review's protocol. Out of the 70

studies, 15 were considered most relevant to the study objectives. The findings indicate that the incorporation of moderation values into madrasah curriculum in Indonesia has not been consistently and optimally applied. Policy implementation is also influenced by the quality of madrasah and the associated burden. However, the review identified specific discussions from the 15 selected studies indicating that madrasah play a significant role in implementing government policy by integrating religious moderation values into curriculum, with radicalism in the education sector. Based on the review's findings on policy implementation, it is recommended that future studies should focus on policy changes and strengthening madrasah to counter radicalism effectively.

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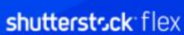
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