

Date Received : 13 Juli 2024
Date Accepted : 15 September 2024
Date Published : 15 Oktober 2024

■ **The Role of Islamic Education and Islamic Boarding Schools in Strengthening Religious Moderation to Prevent Radicalism: A Study at SMAN 2 and Al-Hadi Islamic Boarding School, Pekalongan**

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Kata Kunci:

Islamic Education,
Religious
Moderation,
Radicalism, Islamic
Boarding School, Mix
Method, Islamic
Philosophy.

ABSTRACT

Radicalism in Indonesia continues to be a significant threat, especially among the younger generation who are vulnerable to the influence of extremism. According to Ahmad Solihin, radicalism can potentially lead to violence and rebellion against the legitimate government. (Colonel (Inf) Ahmad Solihin, "Radicalism is a threat to the nation and state," ANTARA, 2020). This underlines the importance of understanding the history of the nation's struggle so that the younger generation is not easily influenced by radical ideology. This study aims to explore the role of Islamic education and Islamic boarding schools in strengthening religious moderation as an effort to prevent radicalism, with case studies at SMAN 2 Pekalongan, and Al-Hadi Pekalongan Islamic Boarding School. This study uses a mix method approach, namely a combination of quantitative and qualitative methods. (Siti Nur Luluk Samarra "The Influence of Islamic Education and Religious Moderation on Students' Counter-Radicalism Attitudes at SMAN 2 Pekalongan" Thesis of the Master of Islamic Religious Education Study Program at the Postgraduate UIN KH Abdurrahman Wahid Pekalongan, 2023). A quantitative approach was used to analyze the influence of Islamic education on anti-radicalism attitudes at SMAN 2 Pekalongan through surveys and multiple linear regression analysis. (Wekke, "Research Methodology for Islamic Religious Education Transformative Leadership," Aligning Two Approaches, Qualitative and Quantitative, 2020). Meanwhile, the qualitative approach was applied at Al-Hadi Islamic Boarding School with case studies, in-depth interviews, observations, and document analysis to explore the role of Islamic boarding schools in overcoming stigmatization and promoting religious moderation. (Aziz, "ROOTS OF

RELIGIOUS MODERATION IN ISLAMIC BOARDING SCHOOL (Case Study at Ma'had Aly Sukorejo Situbondo in the Formation of Religious Moderation Values)", *Ar-Risalah: Islamic Media, Education and Islamic Law* - 2020). The results of the study indicate that Islamic education implemented at SMAN 2 Pekalongan has a significant influence in shaping students' anti-radicalism attitudes through a religious moderation approach. Meanwhile, Al-Hadi Islamic Boarding School has succeeded in integrating the principles of religious moderation based on Islamic philosophy, emphasizing balance (*tawazun*), justice (*'adl*), and wisdom (*hikmah*), which play an important role in overcoming the stigmatization of Shia beliefs and encouraging constructive political participation. This study concludes that religious moderation education, both in schools and in Islamic boarding schools, plays a crucial role in preventing radicalism, and can be used as a model for other educational institutions in Indonesia. (Murtadlo, "The Role of Educational Institutions in Realizing Religious Moderation in East Java: The Case of Nurul Huda Sencaki Islamic Boarding School, Surabaya", 2021).

A. INTRODUCTION

Radicalism is still a serious problem in Indonesia, especially among the younger generation who are vulnerable to the influence of extremism through education and social interaction. (Asih, "The Influence of Information Through Whatsapp (WA) Groups on Tolerance Among the Young Buddhist Generation", *Journal of Education, Social Science, and Religion* - 2022). Many cases of radicalism in the world of education target school students and require serious attention from education stakeholders. Islamic education and religious moderation are two important elements that can play a role in forming a counter-radicalism attitude among students, as explained in a study conducted at SMAN 2 Pekalongan. (Khoirunnissa & Syahidin, "The Urgency of Religious Moderation Education as an Effort to Counter Radicalism Among Students", *Journal of Islamic Education Research* - 2023).

Islamic education implemented with a moderate approach plays a major role in instilling the values of tolerance, openness, and harmony between religious communities. In formal educational environments, Islamic religious education can provide a deeper understanding of the importance of living side by side harmoniously amidst social and religious diversity. (Arifin et al. "Religion and Social Change on the Basis of Multiculturalism: An Effort to Sow the Theology of Peace Pedagogy in the Midst of Religious and Cultural Diversity in Malang Regency", *NUR EL-ISLAM: Journal of Education and Social Religion* – 2022).

In addition, traditional Islamic educational institutions such as Islamic boarding schools also have a crucial role in promoting religious moderation, especially in facing the challenges of radicalism and stigmatization of certain beliefs. For example, the Al-Hadi Islamic Boarding School in Pekalongan has succeeded in integrating the teachings of religious moderation into the curriculum and daily lives of its students. This Islamic boarding school not only teaches religion, but also emphasizes the values of justice, tolerance, and responsible political participation as part of efforts to promote peace and social harmony. The approach used in this Islamic boarding school is based on Islamic philosophy that emphasizes balance (*tawazun*), justice (*'adl*), and wisdom (*hikmah*), which are relevant in facing religious and political challenges in the modern era.

In the context of a multicultural society like Indonesia, religious moderation is not only needed to prevent radicalism, but also to maintain social stability and create a healthy space for interfaith dialogue. Moderation education applied both in formal schools and Islamic boarding schools is the key to maintaining harmony and avoiding divisions that could potentially be caused by radicalism and extremism. (Harahap & Faridah "Implementation of the Management Function of the Interfaith Harmony Forum in Building Religious Harmony and Moderation in Medan City" *JOURNAL OF MANAGEMENT OF EDUCATION AND SOCIAL SCIENCES* - 2024).

This study aims to examine the role of Islamic education and Islamic boarding schools in strengthening religious moderation as an effort to prevent radicalism, with a case study at SMAN 2 Pekalongan and Al-Hadi Islamic Boarding School Pekalongan. Through a quantitative approach in schools and a qualitative approach in Islamic boarding schools, this study is expected to provide a deeper understanding of educational strategies in forming counter-radicalism attitudes and encouraging religious moderation in educational environments.

This study uses a mix method approach, which combines quantitative and

qualitative methods to gain a comprehensive understanding. (Fauziyyah et al. "Improving the Ability and Understanding of Qualitative and Quantitative Methods in IAIS Lumajang Lecturers". *Jurnal Abdi Masyarakat Indonesia* - 2022). The quantitative method was applied at SMAN 2 Pekalongan using a survey and multiple linear regression analysis to analyze the effect of Islamic education on students' anti-radicalism attitudes. (Pebralia, *Rainfall Analysis Using Machine Learning Multiple Linear Regression Method Based on Python and Jupyter Notebook*, *Jurnal Ilmu Fisika dan Pembelajarannya (JIFP)* - 2022). Random sampling technique was used in selecting respondents, and data collection was carried out through a structured questionnaire. (Meliza, "Nursing Process in Data Collection Techniques and Nursing Care Documentation" 2020).

Meanwhile, the qualitative method was used at the Al-Hadi Islamic Boarding School with a case study approach. Data collection was conducted through in-depth interviews, observations, and document analysis to explore how Islamic boarding schools promote religious moderation and address stigmatization of the Shia faith. The combination of these two methods allows for statistical analysis as well as an in-depth understanding of the contextual challenges in promoting religious moderation in educational institutions.

B. RESULT AND DISCUSSION

Findings

Based on the results of quantitative analysis conducted at SMAN 2 Pekalongan, this study uses partial tests (t statistics) and simultaneous tests (F statistics) to analyze the influence of Islamic Education and Religious Moderation on students' anti-radicalism attitudes.

The Influence of Islamic Education on Counter-Radicalism Attitudes

The results of the partial test show that Islamic Education has a positive and significant effect on students' anti-radicalism attitudes. (Muallifah & Fatwa Dinal Maula. "Women and Radicalism in Cyber Media: Counter-Radicalism Education Strategy for Women in Harakatuna.com Media", *Interdisciplinary Islamic Studies Journal* - 2022). The t-value of 3.984 is greater than the t-table of 2.007 at a significance level of 5% ($\alpha = 0.05$), which means H_{a1} is accepted. This shows that the stronger the Islamic education implemented at SMAN 2 Pekalongan, the higher the anti-radicalism attitude among students. Islamic education has proven to be an important factor in instilling a tolerant attitude and rejecting radicalism.



Diagram 01. The Influence of Islamic Education on Counter-Radicalism Attitudes.

The data points depict the relationship between the two variables, with the red trend line indicating a positive correlation between Islamic Education and increased anti-radicalism attitudes among students. There is a positive relationship between Islamic Education and Counter-Radicalism Attitudes among students.

Some important points from this result:

Positive Relationship: The data points show that as the Islamic Education score increases, students' anti-radicalism attitudes also increase. This is evident from the upward trend of the data points from the bottom left to the top right, represented by the red trend line.

Trendline: The red trendline shows a positive linear relationship between the variables of Islamic Education and Counter-Radicalism Attitude. This line shows that the stronger the Islamic education received by students, the higher their level of counter-radicalism attitude.

The Importance of Islamic Education: This graph confirms that Islamic education plays a significant role in increasing attitudes towards counter-radicalism. With the trend line sloping upwards, we can conclude that Islamic education has a significant influence on efforts to instill attitudes of tolerance and rejection of radicalism.

This diagram strengthens the results of the statistical analysis that has been carried out, where Islamic Education plays a role in encouraging students to develop a stronger attitude in rejecting radicalism.

The Influence of Religious Moderation on Counter-Radicalism Attitudes (Mubarok & Azizah "Religious Moderation Through Strengthening Cyber Media Aswaja LTN NU Temanggung as Counter-Radicalism", Wardah - 2023)

Partial test also shows that religious moderation has a positive and significant effect on students' anti-radicalism attitudes. The t-value of 5.793 is greater than the t-table of 2.007 at a significance level of 5% ($\alpha = 0.05$), which means that H_{a2} is accepted. These results strengthen the finding that religious moderation, which teaches tolerance,

balance, and avoidance of extremism, contributes significantly to increasing anti-radicalism attitudes among students.

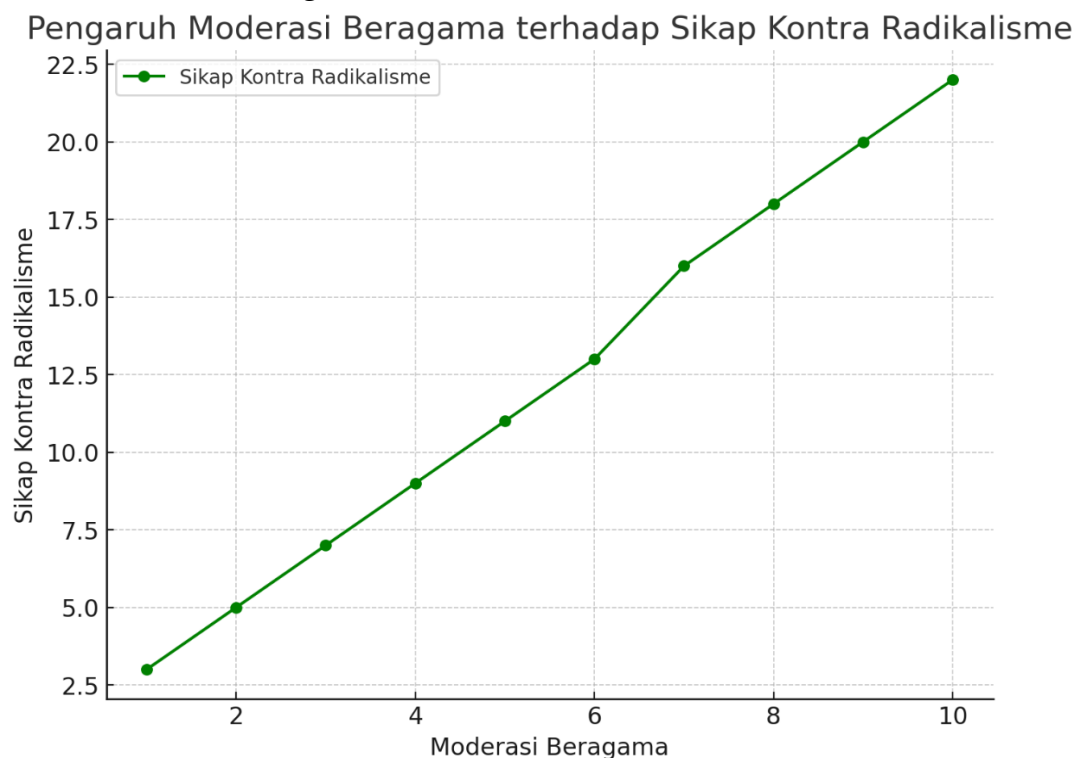


Diagram 02. The Influence of Religious Moderation on Counter-Radicalism Attitudes. This line shows a clear upward trend, where along with increasing religious moderation, anti-radicalism attitudes among students also increase.

From the results of the analysis displayed through the diagram, it is clearly seen that religious moderation has a positive relationship with anti-radicalism attitudes among students. The line that continues to increase reflects a strong positive relationship, where the higher the application of religious moderation, the higher the anti-radicalism attitudes shown by students. This shows that efforts to teach tolerance, balance, and avoidance of extremism through religious moderation have a significant effect in shaping students' critical thinking towards radicalism.

In addition, there is a consistent increase throughout the graph, from the lowest to the highest point. This steady upward trend shows that the influence of religious moderation on anti-radicalism attitudes does not only occur in several groups of students, but covers almost the entire spectrum of the application of this moderation. Each increase in the level of religious moderation is followed by an increase in anti-radicalism attitudes, indicating that the more intensively the values of moderation are taught, the greater the influence on students' rejection of radicalism.

From the conclusion obtained through this graph, we can see that the results of the partial statistical analysis conducted are in line with the data visualization. The t-value of 5.793 which is greater than the t-table of 2.007 at a significance level of 5% indicates that the influence of religious moderation on anti-radicalism attitudes is indeed significant. Thus, religious moderation has been proven to make a major contribution in instilling an attitude of tolerance, reducing extremism, and raising

awareness of the importance of harmony in differences among students. This message of moderation is an effective antidote to radicalism that has the potential to develop in society.

Religious moderation will describe the relationship between the variable of religious moderation and anti-radicalism attitudes.

Pengaruh Moderasi Beragama terhadap Sikap Kontra Radikalisme (Scatter Plot)

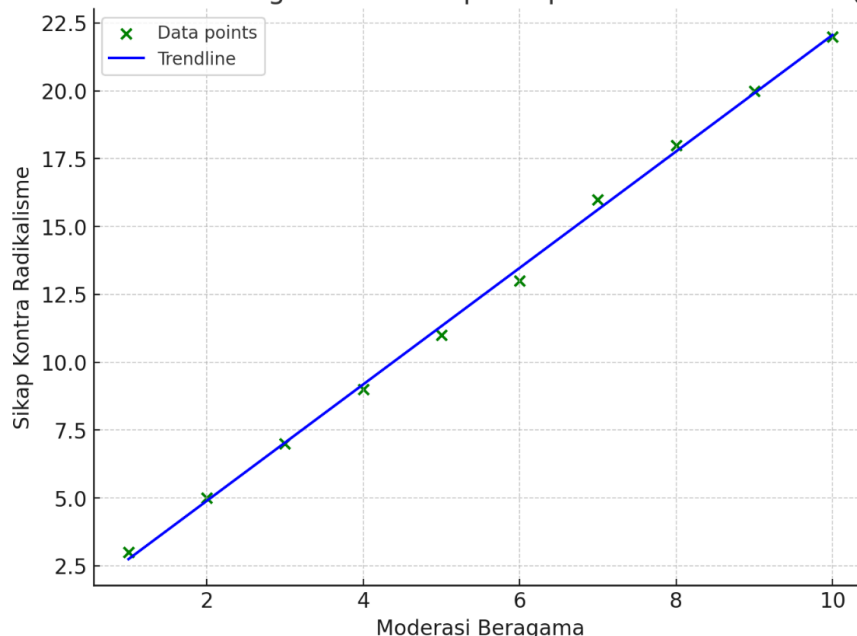


Diagram 03. Relationship between Religious Moderation and Counter-Radicalism Attitudes.

This diagram clarifies the positive correlation between the two variables, where the higher the level of religious moderation, the higher the anti-radicalism attitude shown by students. The blue trend line emphasizes this positive relationship.

Conclusion from F Test Results

The F test in regression analysis is used to test whether the independent variables simultaneously have a significant effect on the dependent variable. In this study, the results of the F test show that the F count value of 67.466 is greater than the F table of 3.18 at a significance level of 5% ($\alpha = 0.05$). This means that Islamic Education and Religious Moderation simultaneously have a significant effect on students' anti-radicalism attitudes.

In other words, when these two variables are tested together, they make a strong contribution to the increase in anti-radicalism attitudes. This strengthens the conclusion that the integration of moderate Islamic Education and Religious Moderation teaching is very important in instilling an attitude of tolerance and rejection of radicalism among students.

The Simultaneous Influence of Islamic Education and Religious Moderation on Counter-Radicalism Attitudes

Simultaneous test (F statistic) shows that Islamic Education and Religious

Moderation simultaneously have a significant influence on students' anti-radicalism attitudes. The F-value of 67.466 is greater than F-table 3.18 at a significance level of 5% ($\alpha = 0.05$), with a coefficient of determination (Adjusted R Square) of 72.2%. This means that 72.2% of the variation in students' anti-radicalism attitudes is explained by the variables of Islamic Education and Religious Moderation, while the remaining 27.8% is influenced by other factors not examined in this study. These results indicate that the approach that combines Islamic Education and Religious Moderation simultaneously has a strong and significant impact in shaping anti-radicalism attitudes at SMAN 2 Pekalongan.

Pengaruh Simultan Pendidikan Islam dan Moderasi Beragama terhadap Sikap Kontra Radikalisme

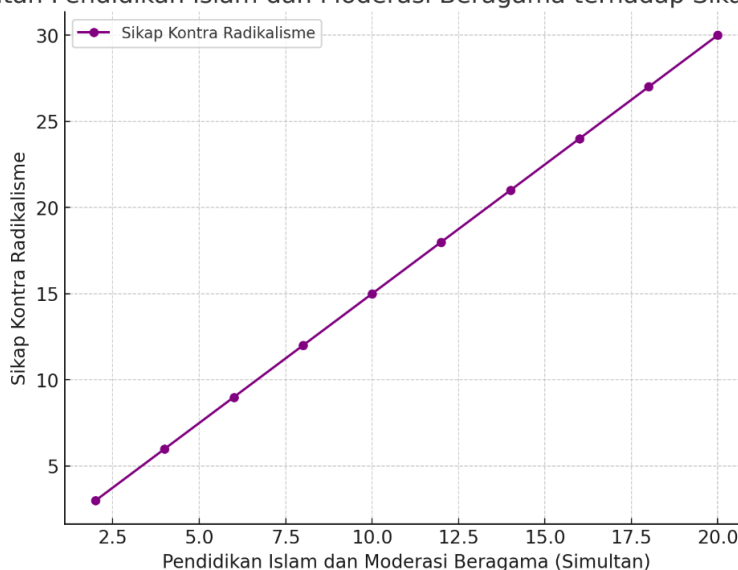


Diagram 04. Simultaneous influence between Islamic Education and Religious Moderation on Counter-Radicalism Attitudes.

When both variables are applied together (simultaneously), students' anti-radicalism attitudes experience a significant increase.

From the results of the simultaneous analysis, it is clearly seen that the combination of Islamic Education and Religious Moderation has a very strong influence on the formation of anti-radicalism attitudes among students. This is reflected in the line that continues to increase on the graph, indicating that the better the teaching of these two aspects, the higher the level of awareness and attitudes of students in rejecting radicalism. Islamic education that teaches the values of justice, compassion, and openness, combined with religious moderation that emphasizes balance and tolerance, is an important foundation in building a generation that is able to reject all forms of extremism.

The coefficient of determination (Adjusted R Square) of 72.2% indicates that most, namely 72.2%, of the variation in students' anti-radicalism attitudes can be explained by the variables of Islamic Education and Religious Moderation. This is a very significant figure, indicating that both factors effectively shape students' attitudes. However, the remaining 27.8% is explained by other factors not revealed in this study, such as the social environment, family, or media influence. Nevertheless, the proportion of 72.2% is strong evidence that this education-based approach is crucial in directing

students' attitudes towards a more tolerant and moderate direction.

The integration of Islamic Education and Religious Moderation has a very significant effect in preventing radicalism. Islamic education is not only about teaching religious doctrine, but also touches on aspects of social ethics, virtue, and justice. When combined with religious moderation—which teaches openness to differences, rejection of extremism, and the importance of social harmony—this approach serves as a strong shield against the entry of radicalism among students. Through this approach, students are taught to be critical of extremist ideologies while respecting plurality.

This diagram effectively emphasizes the importance of a combined approach between Islamic Education and Religious Moderation in creating a moderate and anti-extremist educational environment. Exclusive and dogmatic education has the potential to create polarization, while moderate education—as produced by this combination—leads to a more inclusive and tolerant understanding. In the context of an increasingly complex world with the threat of radicalism, this educational model offers a strategic solution that is not only relevant to SMAN 2 Pekalongan, but can also be adapted by other educational institutions in Indonesia and even globally. Thus, the integration of moderate Islamic education and the teachings of tolerance through religious moderation has proven to be a very effective approach in instilling an anti-radicalism attitude among the younger generation.

Religious Moderation at Al-Hadi Pekalongan Islamic Boarding School: A Middle Way Approach to Dealing with Stigmatization and Radicalism (Rusmiati et al., “Strengthening Religious Moderation in Islamic Boarding Schools to Prevent the Growth of Radicalism”, ABDI MOESTOPO: Journal of Community Service – 2022)

Al-Hadi Pekalongan Islamic Boarding School has become an example of an Islamic educational institution that has succeeded in promoting religious moderation amidst complex social and religious challenges. As an Islamic boarding school affiliated with the Ahlul Bayt school of thought, Al-Hadi faces challenges in the form of stigmatization of the Shia faith, which is often faced with prejudice and distrust from some members of society. In this context, the Islamic boarding school plays an important role in bridging differences and promoting peace through a middle-ground approach known as religious moderation.

The Scope of Religious Moderation: Commitment to the Middle Way (Saragih, “Building a Middle Way Between Extreme Groups as a Model of Religious Moderation in Indonesia”, VISIO DEI: JOURNAL OF CHRISTIAN THEOLOGY – 2023)

Religious moderation at Al-Hadi Islamic Boarding School covers more than just religious teaching in a traditional framework. The scope of moderation taught is based on the principles of tawazun (balance), 'adl (justice), and hikmah (wisdom), which form the foundation of Islamic philosophical teachings at this Islamic boarding school. This moderation is applied in various aspects, both in religious teachings, socio-political discussions, and in daily life at the Islamic boarding school.

This broad scope of religious moderation is not only limited to spiritual matters, but also involves a deep understanding of social realities and contemporary challenges such as radicalism and extremism. Al-Hadi Islamic Boarding School understands that religious moderation is not something static; it continues to develop in response to the challenges of the times, where Islamic boarding schools play a role as pioneers of

moderate education that can unite religious beliefs with harmonious social life.

Confronting Stigmatization: A Dialogical Approach and Openness (Akib, "FACING THE CHALLENGE OF RADICALISM IN THE INTERPRETATION OF THE QURAN IN PERSPECTIVE: MULTICULTURAL AND DIALOGICAL APPROACHES", *Asy-Syukriyyah Journal* - 2024)

The stigmatization of the Shia sect that is often experienced by the Ahlul Bayt community is one of the biggest challenges for the Al-Hadi Islamic Boarding School. To deal with this, the Islamic boarding school adopts a strategy of open dialogue and openness to society. Religious moderation is used as a tool to reduce tensions between sects and promote tolerance between religious communities. In this case, the Al-Hadi Islamic Boarding School does not only focus on exclusive religious teachings, but also creates space for students and the surrounding community to dialogue and understand differences without prejudice.

This openness broadens the scope of religious moderation at the Al-Hadi Islamic Boarding School, where the Islamic boarding school does not merely educate students internally, but also seeks to eliminate the stigma against the Shia faith by strengthening inclusive and tolerant values. The Islamic boarding school plays a role as a facilitator in creating a more harmonious social environment, where differences in schools of thought do not become a barrier to harmony. (Marbun, "Analysis of Understanding and Implementation of Multicultural Values in the Hadith as a Foundation for Building Social Harmony in the Era of Globalization Moderation in Curriculum and Daily Life", *SHAHIH (Journal of Islamic Revelation)* – 2023)

The integration of religious moderation values in Al-Hadi Islamic Boarding School is not only limited to the curriculum, but is also applied in the daily activities of students. Moderation is taught not only in theory, but also practiced through students' participation in socio-political discussions and their involvement in social activities. The scope of education in this Islamic boarding school includes broader aspects such as contemporary political issues, social involvement, and contributions to society.

Thus, religious moderation at Al-Hadi Pekalongan Islamic Boarding School encompasses more than just religious teachings; it is a holistic approach in forming individuals who are tolerant, open, and ready to contribute to a larger social life. Religious moderation is the main basis for students to reject extremism and radicalism, and encourages them to become agents of change in society. Implementation of Moderation in Socio-Politics and Religion (Achmad Faesol, "Religious Moderation in the Contestation of Religious Narratives on Social Media", *Religious Moderation: Theological Roots, Cultural Reasoning, and Contestation in Digital Space* – 2023)

In addition to education, Al-Hadi Islamic Boarding School also encourages students to apply the values of moderation in social and political life. This Islamic boarding school teaches that responsible and constructive political participation is part of a Muslim's obligation in implementing the principles of moderation. With this, Al-Hadi Islamic Boarding School has succeeded in forming students who not only have a deep religious understanding, but also have moderate political awareness and the ability to contribute positively to society.

This teaching is relevant to the socio-political situation in Indonesia which often faces the threat of radicalism. Religious moderation applied at Al-Hadi Islamic Boarding School provides students with an understanding of the importance of active involvement in society, but without getting caught up in fanaticism or extremism. These moderate values make students more prepared to face the challenges of radicalism and contribute to social peace.

Analysis/Discussion of Al-Hadi Islamic Boarding School and SMAN 2 Pekalongan in the Context of Religious Moderation

Research conducted at SMAN 2 Pekalongan and Pesantren Al-Hadi Pekalongan has a strong meeting point in promoting religious moderation as an effort to prevent radicalism. Both educational institutions play a significant role in instilling the values of tolerance, balance, and inclusive religious understanding, which are key to countering radical and extremist ideologies.

1. Islamic Education and Religious Moderation at SMAN 2 Pekalongan

In SMAN 2 Pekalongan, the study showed that Islamic Education and Religious Moderation play an important role in shaping students' anti-radicalism attitudes. The results of the partial test showed a positive relationship between Islamic education and anti-radicalism attitudes with a t-value of 3.984 greater than t-table at a significance level of 5%. Likewise, religious moderation showed a significant influence with a t-value of 5.793 greater than t-table.

The Islamic education approach at SMAN 2 Pekalongan focuses on the values of tolerance, respect for differences, and love of peace, which creates a strong foundation in fighting radicalism among students. Integration between religious teachings and teaching religious moderation is a major factor in building a generation that is tolerant of diversity and rejects extremism.

2. Religious Moderation at the Al-Hadi Islamic Boarding School, Pekalongan

Meanwhile, Pesantren Al-Hadi Pekalongan, which is affiliated with the Ahlul Bayt school of thought, faces the challenge of stigmatization of the Shia faith. The pesantren responded to the challenge by adopting a middle-ground approach in religious discourse, emphasizing the principles of tawazun (balance), 'adl (justice), and hikmah (wisdom).

The pesantren has successfully integrated the values of religious moderation into its curriculum through discussions covering contemporary social and political issues. This supports a more tolerant and open attitude among students towards differences, while encouraging constructive political participation in society.

3. The Influence of Religious Moderation in Preventing Radicalism

Religious moderation is a central concept practiced in both institutions, with the same goal of preventing radicalism. At SMAN 2 Pekalongan, religious moderation education helps students understand the importance of living peacefully amidst differences. At Pesantren Al-Hadi, religious moderation teachings are used to combat stigma and build harmonious relationships with the surrounding community. Both institutions demonstrate that religious moderation-based education can be an effective tool in forming attitudes against radicalism and promoting harmony.

4. The Relationship Between Religious Moderation and Social Participation

In addition to its role in shaping counter-radicalism attitudes, religious

moderation also encourages more inclusive social participation. At Al-Hadi Islamic Boarding School, the values of moderation direct students to engage in responsible and constructive political participation. Students are not only educated to become tolerant individuals, but also to become agents of change who are able to influence their social environment.

5. Conclusion and Relevance

Both SMAN 2 Pekalongan and Pesantren Al-Hadi Pekalongan emphasize the importance of religious moderation in education to prevent radicalism. By integrating the values of moderation into the curriculum, both institutions have shown how moderate Islamic education can create a generation that is more tolerant, critical, and contributes positively to society. This finding is relevant in the context of multicultural Indonesia, where religious moderation education can be key to maintaining social harmony and preventing the emergence of extremism.

Al-Hadi Islamic Boarding School and SMAN 2 Pekalongan can be used as models for other educational institutions in Indonesia in developing similar approaches to strengthen religious moderation and prevent radicalism among the younger generation.

In the context of Islamic education in Indonesia, radicalism and extremism are still serious threats that can damage the social order of society. Research conducted at SMAN 2 Pekalongan and Pesantren Al-Hadi Pekalongan provides new insights into how the integration of religious moderation in the curriculum can be an effective solution in countering radicalism.

Based on these findings, the author can formulate a new theory that places religious moderation as the core of holistic Islamic education. This theory underlines the importance of an educational approach that emphasizes not only religious teaching, but also contextual values of moderation in social and political life.

1. Religious Moderation as a Core Element in Islamic Education

This theory emphasizes that religious moderation should be a core element in Islamic education. Islamic education that only focuses on teaching religious doctrine and law without teaching the values of moderation risks creating polarization among students and students. At SMAN 2 Pekalongan, the results of the study showed that Islamic education combined with the values of religious moderation played a major role in shaping students' anti-radicalism attitudes. This can be seen from the t-test value which shows a positive influence between teaching religious moderation and anti-radicalism attitudes.

On the contrary, religious moderation allows religious teaching to be balanced. Students or students not only learn about religious teachings that are ritualistic, but are also trained to be tolerant, fair, and wise in dealing with differences. Moderation values such as *tawazun* (balance) and *'adl* (justice) play a key role in shaping students' views on differences and plurality.

2. Religious Moderation as a Tool to Overcome Stigmatization

This theory also suggests that religious moderation can be used as a tool to overcome stigmatization of certain religious groups. In the context of Pesantren Al-Hadi, the Ahlul Bayt community, which often experiences stigma related to the Shia faith, has successfully faced this challenge by prioritizing religious moderation. This approach not only counters prejudice directed at certain schools of thought, but also invites the community to open an inclusive dialogue.

Stigmatization of minority religious groups is often the root of horizontal conflict that is dangerous for social harmony. Religious moderation in this theory functions as a tool to create an open dialogue space, where differences in religion and belief do not become barriers to building peaceful social relations. By teaching students to accept and understand differences, religious moderation becomes a force capable of creating social cohesion in a pluralistic society.

3. Moderation-Based Education Model for Social and Political Participation

Another finding of this study that enriches the author's new theory is that religious moderation encourages constructive social and political participation. Education that emphasizes moderation not only serves to prevent radicalism, but also to prepare students and Islamic boarding school students to become citizens who actively participate in social and political life. Al-Hadi Islamic Boarding School, for example, emphasizes the importance of the involvement of students in social life through preaching and social activities that reflect the values of moderation.

In this model, moderation-based education aims to produce a generation that is not only critical of radicalism, but also able to contribute positively to society. The values of balance and justice taught are not only relevant in the context of religion, but also in decision-making in the social and political sphere. A generation educated with religious moderation is expected to be able to become agents of peace who avoid fanaticism and extremism in every step of their lives.

4. Contextualization of Moderation Education in School and Islamic Boarding School Curriculum

The author's view emphasizes that religious moderation must be contextualized in the educational curriculum, both in schools and Islamic boarding schools. At SMAN 2 Pekalongan, religious moderation is integrated into Islamic education through teaching that encourages students to be inclusive and respect differences. Meanwhile, at Al-Hadi Islamic Boarding School, religious moderation is focused on teaching Islamic philosophy, which includes hikmah (wisdom) and tawazun (balance). This allows students and students to develop a deeper understanding of the importance of balance between strong religious beliefs and openness to different views.

A curriculum based on religious moderation does not merely add educational content, but forms a broader framework of thinking among students. They are not only taught to obey religious teachings, but also to express those beliefs in a form that is harmonious with social reality.

5. Religious Moderation as a Progressive Instrument for Preventing Radicalism

In this theory, the author emphasizes that religious moderation is a progressive instrument for preventing radicalism. This means that moderation is not only understood as a passive concept that avoids conflict, but also as a proactive force that shapes individuals into agents of peace and tolerance. By teaching students and Islamic boarding school students to think critically about radicalism, and by giving them an understanding of the importance of living peacefully amidst diversity, religious moderation becomes the foundation of progressive education.

In this context, religious moderation is seen as a long-term approach to preventing radicalism. When students and Islamic boarding school students are trained to appreciate differences and understand the negative impacts of radicalism, they will not only become passive individuals against the threat of radicalism, but also become

active protectors of the threat.

Contribution of Solution Findings with New Theories in Preventing Radicalism through Religious Moderation

Research conducted at SMAN 2 Pekalongan and Al-Hadi Pekalongan Islamic Boarding School revealed an important finding that has a solution-oriented contribution in efforts to prevent radicalism through religious moderation education. The new theory resulting from this finding emphasizes that religious moderation must be a core element of holistic Islamic education. This theory not only offers a short-term solution to prevent radicalism, but also offers a long-term and proactive framework in creating a generation that is tolerant, inclusive, and ready to face complex social challenges.

1. Solution Contribution in Preventing Radicalism

One of the main contributions of this new theory is how religious moderation can be a major instrument in preventing radicalism. In the context of education, this theory argues that religious education that only emphasizes ritualistic aspects without promoting moderate values risks creating polarization among students and students. This theory provides a solution by placing religious moderation as the core of Islamic education, which not only focuses on teaching religious teachings, but also teaches the values of balance, justice, and wisdom.

This contribution is important because radicalism often arises due to a lack of understanding of moderation and tolerance in religious practice. By instilling religious moderation from an early age in educational institutions such as SMAN 2 Pekalongan and Al-Hadi Islamic Boarding School, this theory offers a long-term solution to prevent the growth of radicalism among the younger generation. Students and students who are educated within the framework of religious moderation will have a more inclusive understanding of religion, so that they are not easily influenced by radical teachings that are exclusive and extreme.

2. Solutions to Overcoming Stigmatization and Social Conflict

Another contribution of these findings is how religious moderation can serve as a tool to address the stigmatization that minority religious groups often experience. As seen in Pesantren Al-Hadi, where the Ahlul Bayt community often faces stigma related to the Shia faith, the approach to religious moderation taught at this pesantren has been successful in reducing tensions between sects and promoting inclusive dialogue.

This theory provides a solution that opens up space for interfaith dialogue as a strategy to overcome social conflicts caused by differences in beliefs. In the context of multicultural Indonesia, where religious and sectarian diversity is a daily reality, religious moderation can serve as a solution that fosters social cohesion. By teaching students to appreciate differences, this theory contributes to the creation of a more harmonious social environment, where horizontal conflicts can be minimized.

3. Moderation Education as an Instrument of Social Development

This new theory not only provides solutions in preventing radicalism, but also introduces religious moderation education as an instrument to build a more inclusive society. Moderation-based education not only serves to ward off extremism, but also to form a generation that is able to actively participate in social and political life in a

constructive way.

This contribution is evident in how students at Al-Hadi Islamic Boarding School are encouraged to participate in social activities that reflect the values of moderation, such as inclusive preaching and involvement in interfaith dialogue. At SMAN 2 Pekalongan, students are taught to develop a counter-radicalism attitude through Islamic education that emphasizes the values of tolerance and peace. Both of these approaches make a significant contribution to creating a generation that not only rejects radicalism, but is also active in maintaining peace and social harmony.

4. Holistic Solutions through Curriculum Contextualization

This new theory also provides a solution-oriented contribution in terms of contextualizing the education curriculum. By emphasizing that religious moderation should be a core part of the curriculum, this theory offers a holistic approach that allows students and Islamic boarding school students to learn about tolerance, justice, and wisdom as part of their daily educational experience. At SMAN 2 Pekalongan, teaching religious moderation is integrated into Islamic education, while at Pesantren Al-Hadi, the values of moderation are taught through the study of Islamic philosophy.

This solution is relevant to the needs of today's education world, where a curriculum oriented towards moderation is able to produce graduates who are better prepared to face social challenges, especially in the context of pluralism and religious differences. This contextualization of the curriculum allows educational institutions to instill the values of moderation practically and not just theoretically, so that students and students can apply these values in their real lives.

5. Long-Term Approach to Preventing Radicalism

The final contribution of this theory is how it offers a long-term approach to preventing radicalism. Religious moderation is not only seen as a passive concept that avoids conflict, but also as a proactive strategy that forms a generation that has a collective awareness of the importance of living peacefully amidst differences. This approach emphasizes that religious moderation education must be seen as an ongoing effort that not only solves the problem of radicalism in the short term, but also maintains the sustainability of social harmony in the future.

By introducing religious moderation education as an integral part of the educational process, this theory provides a sustainable solution that allows students and Islamic boarding school students to grow into agents of peace in their society. This long-term approach aims to reduce the potential for future radicalism by building a generation that has a strong understanding of religion, but remains open and tolerant of differences.

C. CONCLUSION

Moderation as the Key to Driving Education. Al-Hadi Pekalongan Islamic Boarding School proves that religious moderation is the key driver in forming an attitude against radicalism and extremism. By emphasizing the values of balance, justice, and wisdom, this Islamic boarding school has succeeded in producing students who are tolerant, open, and ready to play a role in maintaining social harmony. The scope of religious moderation at Al-Hadi Islamic Boarding School provides an important foothold for other Islamic educational institutions to apply a similar approach, especially in dealing with radicalism in an increasingly complex society.

By adopting this approach, Pesantren Al-Hadi not only addresses the internal

challenges faced by the Shia community, but also makes a major contribution to the development of an inclusive and peaceful social order in Indonesia. Religious moderation in this pesantren can be an effective educational model in forming a generation that is ready to face differences with a peaceful and constructive attitude.

D. SUGGESTIONS AND ACKNOWLEDGMENTS

For future research, it is recommended to expand the sample scope by involving more Islamic educational institutions across various regions, so that the results of the study can be more representative. Furthermore, in-depth research on other factors that may influence counter-radicalism attitudes, such as the influence of digital media and social environment, is essential. A more diverse combination of methods, such as a longitudinal approach, can be considered to observe changes in attitudes over a longer period. The author would like to express sincere gratitude to everyone who has helped complete this research.

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