CREATIVE IDENTITY CONSTRUCTION: ANALYSIS OF INTERNALIZATION PATTERNS OF RELIGIOUS MODERATION VALUES IN DERADICALIZATION EFFORTS IN STUDENTS

[1]Fahimatul Ulumiah

Tribakti Lirboyo Islamic University, Kediri

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*Correspondence Address:
 Email: fahimmiakediri@gmail.com

Abstract: The differences in the backgrounds of modern society, including religion, culture, and politics, require a comprehensive understanding to maintain social harmony. Radicalism in higher education has become a serious issue that can divide society through the dissemination of intolerant ideologies, both through physical contact and digital media. This research aims to explore deradicalization efforts through the internalization of religious moderation values at PSDKU Brawijaya University Kediri. This study employs a qualitative descriptive approach with direct observation, semi-structured interviews, and document analysis. Data analysis is carried out using interactive data analysis techniques. The research findings indicate that Creative Identity Construction is formed through deradicalization that integrates the values of tolerance, inclusivity, and humanity. Islamic education at PSDKU UB Kediri instills the values of religious moderation through the curriculum, learning models, and practical activities such as KKN and PKL. Factors include: the competence of professional lecturers, a supportive curriculum structure, and materials based on the values of religious moderation, limited learning time, the environment, and the negative influence of social media that spreads intolerant ideologies.

INTRODUCTION

Today's modern society is a combination of elements of different group orders. These differences include several things such as religion, ethnicity, culture, politics and socio-economics (Lutfiyani & Ashoumi, 2022). Therefore, a comprehensive understanding is needed to foster a dynamic and harmonious atmosphere of national life which is very important to minimize potential problems (Sutamaji & Hakim, 2024). Radicalization in higher education is a form of problem that is very detrimental to both individuals and society

at large. The formation of exclusive and aggressive groups opposing the principles of moderation and tolerance which exacerbate divisions in society (Hasibuan, 2024).

The rapid development of globalization has had the impact of spreading radicalism more easily, both through physical contact such as halaqoh and digital media such as social media. According to the BNPT statement, (2016) Through online media including social media, radical groups provide a comprehensive ideological framework such as doctrinal justification, alternative solutions, and action strategies to achieve change which is equipped with an environment and facilities that support the desires of interested teenagers. with images of strength and violence. According to 2019 BIN (State Intelligence Agency) data, it is reported that the age range of 17-25 years is the age range that is vulnerable to exposure to radicalism, violence and terrorism (Fathani & Purnomo, 2020). The phenomenon of radical groups such as ISIS, JI, JAD, MIT, and the spread of intolerance on several campuses triggers social anxiety for all levels of society so that preventative efforts need to be made regarding the spread of intolerance and radicalism (Hanani & Nelmaya, 2020).

Radicalism in society must be immediately eradicated because it is easy for this understanding to influence thought patterns that cause unrest in the socio-religious sphere and unstable social harmony (Anggraini et al., 2022). One form of effort is deradicalization in the form of instilling the values of religious moderation (wasathiyah) through understanding Islam Rahmatan lil Alamin in Islamic religious education courses. Islamic education needs to develop a focus from theoretical-cognitive orientation to developing affective and psychomotor competencies, thereby creating individuals who have moderate religious attitudes and behavior, tolerance and integrity. (Hanafi et al., 2022). According to Sutarto (2022), the ultimate goal of internalizing values in religious moderation refers to academic understanding and producing individuals who integrate moderate and tolerant attitudes and behavior in social life.

Previous research conducted by Lutfiyani & Ashoumi (2022) explained that students' religious cognitive deepening was taught through Ahlu Sunnah wal Jamaah education selected selectively by UNWAHA in an effort to foster habits and behavior in accordance with the principles of religious moderation in everyday life. A similar statement was also made by Saputra et al. (2021) explained that educational institutions play a role in integrating values in religious moderation through the learning process. This aims to develop patterns of thinking and behavior that reflect tawassuth (simplicity), tawazun (balance) and i'tidal (justice). Similar research was also conducted by Purwanto et al. (2019) explained that the process of

internalizing the values of religious moderation was carried out by considering three important factors: student needs and characteristics, competence and abilities of teaching lecturers, as well as support from UPI's infrastructure and academic environment.

PSDKU UB Kediri is part of UB Malang with study programs outside the main campus. Not inferior to the main campus, PSDKU UB Kediri is experiencing rapid development with students and facilities continuing to increase (PSDKU Universitas Brawijaya Kediri, 2024). With several study programs, it is hoped that graduates from PSDKU Brawijaya University can facilitate the community in creating alternatives as an effort to solve problems in everyday life. At PSDKU UB Kediri, the Islamic Religious Education course is a basic competency that is taken as a form of effort to bring about religious moderation in the student environment. However, in practice, the Islamic Religion course is a boring course because students still have a general understanding of religious study. This is proven by the minimal number of questions asked by students regarding Radicalism when the material was presented. Therefore, researchers want to make deeper learning regarding the pattern of instilling the value of religious moderation in deradicalization efforts in PSDKU Brawijaya University and how deradicalization efforts in Brawijaya University students form moderate and tolerant students.

RESEARCH METHODS

This research explores and deepens students' experiences in understanding the values of religious moderation as a form of deradicalization among students using a qualitative descriptive approach. Through this method, researchers can capture various student perspectives and deepen understanding of the values of anti-radicalism attitudes in Islamic Religious Education Courses. Data was collected through various techniques, including direct observation in class, semi-structured interviews for students, and document analysis. Observations were carried out to understand student interactions during the learning process with researchers as participants in it. Interviews provide insight into personal experiences, challenges faced, and suggestions regarding radicalism from a student perspective. The interactive data analysis technique by Hubberman and Milles (Sugiyono, 2019) is the reference for this research in analyzing data, which consists of 3 stages, namely data reduction, data presentation and drawing conclusions.

RESULTS AND DISCUSSION

Creative Identity Construction through Deradicalization Values of PSDKU Students, Brawijaya University, Kediri

Individual identity has two dimensions: natural identity and constructed identity. Construction identity is often associated with labels or attributes given by society. Interaction with the social environment plays an important role in forming and changing individual identity (Latjuba et al., 2022). According to Valverde et al., (2017)*"Identity construction refers to the process of forming a coherent representation of oneself, taking into account past experiences and future aspirations. It involves developing a sense of identity through interactions with significant others in various contexts. What matters most isn't how unique the resulting Self is, but how creatively it's constructed."* It can be concluded that creative identity construction aims to form a self-representation with one's creative nature to emerge new characteristics in facing changes in the social and professional environment.

Efforts to build creative identity construction to ward off radicalism can be done by developing deradicalization strategies. According to Petrus Reinhard Golose (2010) deradicalization is a change in patterns to prevent the impact of the threat of terrorism through deideologization. Deradicalization of religious understanding is a systematic process to reduce the influence of radical and militant ideologies that justify violence. This process is carried out through an interdisciplinary approach which includes contextual interpretation of religious texts, as well as the development of human values, inclusiveness, tolerance, unity and brotherhood.

Islam offers a comprehensive framework for life covering various aspects of human life, including worship, social morals, economics, politics and education. Correct and appropriate implementation of Islamic teachings will bring humans to achieve happiness, success and tranquility both in this world and the hereafter (Masruroh et al., 2024). Islamic education uses the principles of comprehensive Islamic teachings as a reference for material development. This teaching emphasizes the spiritual relationship between humans and Allah SWT. Islamic education is expected to be able to form individuals who communicate well, collaborate and are attentive to each other, regardless of group background, ethnicity or different ideological views (Ningsih, 2024). Religious education in higher education is an effort to develop students' spiritual, intellectual and social competencies. Some of the goals to be achieved are forming a strong and moral spiritual identity, forming critical, philosophical and rational thinking, increasing social awareness and inter-religious cooperation, integrating

religious values in the development of science, technology and art and preparing students as agents of positive change. for society and nation. (Rahim, 2020).

Deradicalization in religious moderation education can be implemented systematically through clear procedures. The Qur'anic concept of moderate behavior is implemented through action aspects such as value instillation, cognitive moral approach, value analysis and participatory action. Moderation education in the school environment is systematically integrated into the Islamic religious education curriculum (Saputra et al., 2021). Brawijaya University implements deradicalization in the material content in the Islamic Religious Education Course. This can be implemented at other universities regarding the implementation of deradicalization apart from dogmatically instilling religious values. The step taken by Brawijaya University is to create material content related to Islam and the Challenges of Radicalism with a study of the material developed, namely understanding religion and the challenges of radicalism, the urgency of Islamic principles as a perfect religion and Islam fighting violence and inhumanity. In this material, students are expected to be able to study in more depth the dangers of studying Islam dogmatically and be able to develop what efforts can be developed in the future community environment. Similarly, Huda & Haryanto (2018) emphasized that preventing radicalism requires a comprehensive approach that involves open dialogue and systematic education to build appropriate understanding and avoid extreme thinking in understanding religion.

Patterns of PSDKU Students at Universitas Brawijaya Kediri Internalizing Values in Religious Moderation

Radicalism often begins with an exclusive perspective on religion that places limits on understanding and interaction with other religious beliefs. This is an important basis for integrating moderate concepts in countering extreme thoughts about religion and promoting tolerant concepts. Religious moderation itself shows the definition as a balanced religious attitude that includes personal spiritual experience and tolerance towards the teachings of other religions that have different understandings (Khoirunnisa & Syahidin, 2023). Religious moderation does not aim to change religious values, but rather develops a balanced and tolerant understanding. Religious moderation education in Indonesia aims to instill religious awareness that respects diversity, accepts differences and avoids extremism. The values of religious moderation are described in 4 indicator aspects, including tolerant attitudes towards

followers of other religions, anti-violence and acts of terrorism, acceptance of local culture and national integrity (Aliwar et al., 2024).

The internalization of values in religious moderation can be familiarized through several methods, such as being integrated into courses accompanied by a systematic and theory-based learning approach that prioritizes critical and tolerant thinking through various continuous and ongoing discussions (Hanafi & et al, 2022). The pattern adopted by PSDKU University in seeking deradicalization by prioritizing the values of religious moderation can be classified into several forms. **First,** integrated into lecture material content. This material integrates the values of religious moderation as an integral part of the curriculum. The aim is to develop students' understanding of moderation in religion, thereby forming the practice of tolerant, inclusive and civilized attitudes.

Second*, learning process by applying appropriate learning models to integrate learning related to values in religious moderation effectively and efficiently. We found that lecturers or instructors at PSDKU UB Kediri City implemented a learning model that aimed at instilling the values of religious moderation so that it was comprehensive and meaningful to students, such as the learning model *cooperative lea*of *active learning* as the main learning model and *problem based learning, project based learning* whose concept is applied as a final project. According to Fanani & Aziz, (2023) the combination of the learning process and learning model will make it easier for the values of religious moderation to be formed so that an attitude of tolerance grows with the dynamics experienced by students. A learning model that focuses on community problems is expected to improve students' ability to solve problems collaboratively and tolerantly. Learning at PSDKU Brawijaya University in the Islamic Religious Education course material is developed from religious problems that may occur in society. Not many universities prioritize problem solving related to religious issues in society. In line with research conducted by Rahim, (2020) regarding the implementation of religious values in students which will later straighten out society's views regarding social crimes that scapegoat religion. So as to create students who are tolerant of diversity in society in the future.

Third*, integration of the value of religious moderation through Real Work Lecture (KKN) activities, PKL, and the acceptance of Internship Lecturers from other Islamic Universities such as UIT Lirboyo Kediri which encourages interaction with people with different religious understandings (Sutarto, 2022). This activity supports the process of interaction with communities in various regions by directly practicing theories related to

religious moderation. Students also play an active role in analyzing the social conditions of society, whether understanding of radicalism is integrated into it, and finding solutions to these problems by intensifying the values of religious moderation in each work program.

Supporting and Inhibiting Factors for Deradicalization Efforts among PSDKU Students at Brawijaya University, Kediri

Supporting factors in deradicalization efforts at PSDKU Brawijaya University Kediri are related to the competence of professional educators who are able to teach students in a good direction and achieve educational goals. The quality of professional educators supported by good planning is also one of the supports for efforts to internalize the value of Religious Moderation in PSDKU Students at Brawijaya University, Kediri. This can be concluded based on the Semester Learning Plan. Overall, the PAI curriculum structure at PSDKU Brawijaya University Kediri shows a focus on moderate character development, which includes the values of tolerance, civility and harmony in religion (Purwanto et al., 2019).

Inhibiting factors in deradicalization efforts at PSDKU Brawijaya University Kediri include an environment that does not yet support deradicalization through the principles of religious moderation. It can be seen that when concept planting takes place, discussions and education related to moderation in learning are only limited to 100 minutes of learning. The deradicalization process in Religious Moderation learning requires strategic and effective time planning. This is a new challenge for lecturers in integrating moderate values to prevent radicalism with an innovative and efficient pedagogical approach. Several limitations in research conducted by Fanani & Aziz, (2023) also explain that time estimation is an obstacle in the internalization process for students. The ease of disseminating information via social media can also be both an obstacle and a driver for the process of internalizing religious moderation. It can be said to be an obstacle if the time students spend in class is shorter than the time spent searching for information or just scrolling through social media. The wrong use of social media by some individuals causes the spread of discriminatory attitudes and incitement to hatred which has the potential to damage the unity and integrity of the Indonesian nation (Hastak & Risal, 2021). So educators need to instill the principles of religious moderation effectively so that moderate and tolerant attitudes develop in students so that they are selective in the information they obtain.

CONCLUSIONS AND RECOMMENDATIONS

Research shows that deradicalization efforts need to be carried out through education by internalizing the concept of moderation, especially at the university level. Efforts made include incorporating moderation values into courses, critical and tolerant learning models, as well as field activities such as KKN. This effort is directed at forming students' attitudes and behavior that are moderate and tolerant as a form of prevention against the influence of radical ideology in the future. The factors that influence the internalization of the value of religious moderation are the competence of educators, the implementation of moderation learning, and the use of social media.

It is hoped that the discussion in this research will be able to help develop social and religious education curricula to be more effective, develop anti-radicalism education programs in schools and campuses, increase public awareness about the dangers of radicalism and the importance of religious tolerance, help develop students' skills in critical, analytical and communicative thinking and improve quality of education by making character development one of the goals of the educational curriculum. Recommendations for further research are to enrich research on the development of deradicalization efforts through many fields including politics, social and culture, especially education, by internalizing the values of religious moderation, especially in higher education.

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