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COUNTER-RADICALIZATION IN MADRASAH:  
IMPLEMENTATION THE VALUES OF RELIGIOUS  
MODERATION AT MAN INSAN CENDEKIA PADANG  
PARIAMAN WEST SUMATRA

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**Abstract.** Since 2019, the Indonesian government has launched a program to strengthen religious moderation as a strategic step to counter-radicalization in various sectors of public institutions. Among these important sectors are madrasas. However, how madrasah residents respond to the idea of religious moderation and what religious moderation is like in practice, still needs to be researched more comprehensively. This article aims to show the response and implementation of religious moderation at MAN Insan Cendekia Padang Pariaman. A qualitative research method was employed with a case study approach. Data were collected through in-depth interviews, observation and document analysis. This article shows that at MAN Insan Cendekia Padang Pariaman, there is critical acceptance of diverse moderation and its implementation occurs in intra-religious tolerance. The implementation of various moderation that has occurred at MAN Insan Cendekia Padang Pariaman shows the success of madrasas in counter-radicalization.

**Keywords.** *Counter-radicalization; Madrasas; Religious Moderation*

## INTRODUCTION

Indonesia is a country with a lot of culture and a good social life. The many cultures in Indonesia influence a person's religious habits, although sometimes this habit becomes a threat to Muslims or other religions in Indonesia. Many social or cultural cases in the name of

one religion end in conflict, such as terrorism, radicalism, intolerance, etc.

Cases of intolerance in Indonesia are still prevalent. The existence of majority and minority feelings among people causes intolerance to increase. Not only is it caused by majority feelings, but a lack of knowledge about other religions and considering one's religion to be the best is also a trigger for intolerance. Do not want to try to open up to give people of other religions space to carry out their worship, as was the case with intolerance in Padang, West Sumatra, last August. This case is the prohibition of Christian worship in Muslim rented houses.

It is not only intolerant attitudes that divide religious communities in Indonesia; the existence of radicalism is an act that threatens peace in Indonesia and even the world. In Indonesia, the rise of radicalism developed after the reform era, resulting in violence in the name of Islam. Many Islamic movements have formed organizations, whether political or radical organizations, such as the Indonesian Mujahid Council, Hizbut Tahrir, the Committee for the Implementation of Islamic Sharia, the Ahlus Sunnah wal Jamaah Communication Forum (FKAWI), the Islamic Defenders Front, Laskar Jihad and other local radical movements (Mufid, 2013). The characteristics of this Radicalism ideology include considering that understanding outside the brand is a deviant understanding, being fanatical about the priests they follow, rejecting modernization, secularization, and westernization, and this understanding is oriented towards politics with an exclusive congregational basis. This understanding of radicalism ultimately gives rise to violence in the name of religion, which is often also called terrorism (Maulida, 2017).

Terrorism is no longer a common word with which to be familiar. Terrorism is a crime committed against civilization and humans, so terrorism is a threat to the sovereignty of every country (Novianti & Lase, 2021). The existence of this terrorism is due to the weakening of the knowledge possessed by Muslims and the ideas of radicalism within them. He misunderstands the meaning of jihad, which says, "Live a noble life or die as a martyr." Thinking that it is difficult to make life noble, so they sacrifice themselves for martyrdom by committing suicide bombings. One of the times this happened was during the bombing in Bali, which was considered a martyrdom (Kamala et al., 2022). In the justification for terrorism, the meaning of

jihad, mujahideen, is inversely proportional to that carried out by terrorism, which attacks civilians who are not involved in the war.

The existence of terrorism is a threat to the world community and Indonesia. Thus, terrorism becomes a terrifying thing. The public is terrified because the means used by terrorism are bombs and homemade weapons, as well as weapons that are often used by the authorities. Entering the 21st century, terrorism is a form of threat to the world in terms of peace. Because, at all times, terrorism has been a crime that has claimed many victims. The spread of terrorism tends to come from outside the family and education environment, not from families who have radical views (Novianti & Lase, 2021).

Several bombing cases that have occurred in Indonesia include those on December 24, 2000, Christmas Eve. This bombing resulted in 16 deaths, 96 injuries, and 37 cars damaged. Not only that, on June 8, 2005, there was a bombing in Pamulang, Tangerang. Even though there were no victims, this bomb was detonated in the yard of the Indonesian Mujahideen Council Policy Decision Expert Abu Jilbril alias M Iqbal's house in West Pamulang. After the terrorists were arrested, the reason they always gave was the struggle for jihad fi sabilillah. The Al-Qur'an also explains that killing is prohibited except for those who commit crimes that destroy civilization (Handoko, 2019). Even on March 28, 2021, a suicide bomb was detonated at the Makassar Cathedral Church (Samho, 2022).

The rise in cases of intolerance and radicalism, which have led to terrorism in Indonesia, is a concern that must be addressed immediately. One of the appropriate treatments is education regarding religious moderation. Moderation is often called the middle way. Thus, religious moderation is a process of understanding and practicing religious teachings in a balanced and fair manner to avoid excessive or extreme behavior. This religious moderation will bring about a moderate spirit so that when someone vilifies a religion, moderate people will not be easily influenced. Even moderate people will also provide education regarding religious moderation (Samho, 2022). So that over time, prejudiced attitudes towards other religions or radical thoughts will disappear. There is no more extended war but peace. We realize that differences are not an obstacle, but we can be friends and brothers without prejudice.

## **PRACTISING THE VALUES OF RELIGIOUS MODERATION AT MAN INSAN CENDEKIA PADANG PARIAMAN**

Insan Cendikia is a prototype of a dormitory-based high school level school built by the Ministry of Religion of the Republic of Indonesia. Two education systems have been running within the Ministry of Religion: the school system (madrasah) and the boarding education system (Pondok Pesantren). In practice, the school system (Madrasah) is oriented towards mastering general knowledge, so mastery of Islamic knowledge is not optimal. In contrast, the Islamic boarding school system is more oriented towards mastery of Islamic sciences (Islamic Studies), so mastery of science and technology is less than optimal. The Ministry of Religion then formed MAN Insan Cendikia which has strong characteristics and advantages which are expected to be able to combine the two education systems, namely oriented towards science-technology and Islamic religious knowledge (tafaqquh fiddin) which is based on three civilizations (hadlarah), namely the Text, Book ( hadlaratun-nash), Civilization of Science (hadlaratul ilmi) and Civilization of Philosophy (hadlaratul-falsafah) are very appropriate to do. This school also requires students to communicate daily in the madrasa environment using Indonesian, English, and Arabic.

MAN IC Padang Pariaman, West Sumatra, is the 10th MAN IC founded in 2016. Based on the list of Higher Education Entrance Test Institutes (LTMPIT), Madrasah Aliyah Negeri (MAN) Insan Scholar Padang Pariaman succeeded in getting first place as the best school in West Sumatra. This school received a total average UTBK score of 594,622 from 23,657 SMA, MA, SMK, and private high schools in Indonesia. For the SMA/SMK/MA national ranking, MAN Insan Scholar Padangpariaman, which was in 156th position in 2020, rose to 70th in 2021. Meanwhile, the SMA/SMK/MA provincial ranking in fifth in 2020 rose two steps to third place this year. If measured specifically for competitions at the Madrasah Aliyah (MA) level, MAN Insan Scholar Padang Pariaman is now ranked fifth nationally. Meanwhile, at the provincial level, it occupies the highest or first rank in the madrasah sector in West Sumatra.

Understanding Indonesia's current social and cultural situation is necessary to understand religious moderation, especially at the educational level. Because education is a place to gain knowledge for

the young, future generation of the Indonesian nation. One of the educational institutions that implements Religious Moderation lessons is Madrasah Aliyah Negeri Insan Cendekia (MAN IC) Padang Pariaman. MAN IC Padang Pariaman is a school under the auspices of the Ministry of Religion, with a solid religious base. MAN IC Padang Pariaman has made many efforts to convey and implement religious moderation, both in the school environment and outside the school, involving the entire MAN IC Padang Pariaman community. Efforts are made to create tolerance, national commitment, and love of the homeland, as well as non-violence and respect for the culture in the surrounding community. This is a pillar of religious moderation.

The implementation of religious moderation can be seen in terms of national commitment and love of the country. Many practices are carried out to create this national commitment and love of the country, such as character education and selecting the head of the organization. In character education, MAN IC Padang Pariaman collaborates with BABINSA, which provides material directly to students with the themes of prosperity, togetherness, solidarity, responsibility, and the importance of love for the homeland. By providing material directly from BABINSA, it is hoped that students will understand more about the importance of national commitment and love for their homeland. Filling in the material is carried out in the form of a camp where students are not only given material related to national insight but are also trained during the camp.

Apart from that, the election of the chairman of the MAN IC Padang Pariaman organization uses a democratic system where all MAN IC Padang Pariaman students have the right to vote, for example, during the election of the Intra Madrasah Student Organization (OSIM). Voting is carried out by voting on previously selected candidates. Not only that, there is also a democratic system when electing the chairman of the dormitory organization, namely the Boys' and Girls' Dormitory Family Association (IKAS), which is responsible for student discipline while in the dormitory. The IKAS Men were chosen through voting from all students, and conversely, IKAS Women were chosen through voting from all female students at MAN IC Padang Pariaman. This indicates that the democratic system, which is a form of national commitment, is being implemented well by MAN IC Padang Pariaman.

The second implementation of religious moderation is related to tolerance. The tolerance implemented by MAN IC Padang Pariaman is not only towards religions but also among Muslims. This can be seen from the tolerance towards differences adopted by Islamic organizations because every Islamic organization has different worship habits. The first example is during dhikr after prayer. The use of a microphone is only done when reading prayers, while when doing dhikr, it is enough to do it without a microphone. This is done to show appreciation to those who do not participate in dhikr but immediately perform the Maghrib ba'da prayer. This is where tolerance is exercised by students, teachers, and those around MAN IC Padang Pariaman who attend the evening prayers in the congregation. Next is when the morning prayer qunut is read. There are differences between NU and Muhammadiyah, with NU reading qunut and Muhammadiyah not. The Imam does not read the qunut during the morning prayer. However, no student or community member from MAN IC Padang Pariaman protested against this. They continued to perform morning prayers in the congregation, not separating themselves or praying individually. This form of tolerance is applied at MAN IC Padang Pariaman towards differences in prayer habits. NU adherents who usually perform morning prayers with qunut do not object.

Even though MAN IC Padang Pariaman is an Islamic religion-based school, students who study there still have relations or friends who are non-Muslim. They do not mind religion when making friends. Some female students with non-Muslim acquaintances still have good relations with them. Neither of them even discussed religion. This is a form of tolerance carried out by students at MAN IC Padang Pariaman outside of school. They apply the teachings of tolerance in the school environment and the environment outside the school.

The application of tolerance occurs not only in religion but also in clothing habits. MAN IC Padang Pariaman students wear a variety of clothes. Some students wear sarongs; some only wear trousers. Not only that but students are also allowed to wear robes, even in the clothes they wear. The peci used also have different variations. Even though there are many variations between I MAN IC Padang Pariaman students, none of them have any criticism regarding what is used. Students who wear different clothes than most are still

respected and treated well. This is one of the daily forms of students who have implemented religious moderation in their school environment.

The third implementation is anti-violence. MAN IC Padang Pariaman implements the absence of violence in school regulations. In this case, students are not allowed to use violence in any form. In fact, according to one of the students, violence is not the way to create peace. As expressed by one student at MAN IC Padang Pariaman: We do not have to solve problems with violence. There is a family way to make peace and talk about it carefully. So, we should not just push our ego. We have to do it even though it is difficult. How will the problem be solved if we continue to promote our ego? (Mayza Shabri Can, Student at MAN IC Padang Pariaman, interview, 17 February 2023)

The fourth implementation is acceptance of local traditions. MAN IC Padang Pariaman students come not only from the local area but also from various regions. Thus, students from outside Padang Pariaman need to learn what local traditions exist. An example of a famous local tradition is batabuik, which is carried out during Muharram. Respecting this tradition is one form of implementing religious moderation at MAN IC. Even though they know little about these traditions, the students still appreciate local traditions. Apart from that, students appreciate the existence of traditions at the time of death. Where NU adherents perform tahlilan several days after death, this tradition is not carried out among Muhammadiyah adherents. However, between the two adherents of the students/I, no one made a claim of justification for the traditions they practiced.

The implementation that has been carried out at MAN IC Padang Pariaman does not escape prior knowledge. Religious moderation has become very popular nowadays, to the point that at MAN IC Padang Pariaman, religious moderation is included in the RKKL. The knowledge of religious moderation obtained by students is none other than the subjects taught by the teachers who teach. Not only do students gain insight into religious moderation, but all staff who work at MAN IC Padang Pariaman, even the student's parents, also gain this insight.

Teachers follow guidance on varying moderation to convey it to all students and staff. Religious moderation is always included when the material is delivered, not only in dormitory lessons. In the light

conversation, the teacher, the pillar of religious moderation at MAN IC Padang Pariaman, still conveyed moderation. This is a form of implementing moderation to prevent radicalism in schools..

## CONCLUSION

This article shows that at MAN Insan Cendekia Padang Pariaman, there is critical acceptance of diverse moderation and its implementation occurs in intra-religious tolerance. The implementation of various moderation that has occurred at MAN Insan Cendekia Padang Pariaman shows the success of madrasas in counter-radicalization.

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