Deradicalization Model Through Islamic Education Curriculum in Indonesia, Spain, And Nigeria

by Bakhrul Khair Amal, Dkk

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Alaika M. Bagus Kurnia PS
Nutrition Science Study Program, Institut Kesehatan dan Bisnis Surabaya, Jl. Medokan Semampir Indah No. 27 Surabaya, Indonesia.
Corresponding Author: alaika.ps@ikbis.ac.id

Nelud Darajaatul Aliyah
Foreign Language Competency Improvement Program, UIN Sunan Ampel Surabaya, Jl. A. yani No. 117 Surabaya, Indonesia.
nayzakiyah54@gmail.com

Masykurotin Azizah
Islamic education, Sains Roudlotul Qur'an, Tlogoanyar, Lamongan, Indonesia
rotinaziz@gmail.com

Bakhrul Khair Amal
Anthropology Education, Universitas Negeri Medan, Indonesia.
b4khrul.4m4l@gmail.com

Anwar Soleh Purba
Universitas Muhammadiyah Sumatera Utara, Indonesia
Anwarsolehpurba12@gmail.com

Abstract

This study aims to determine the location of the Islamic education curriculum, to overcome radicalism groups. By considering several data, a comparative study was used with objects within three countries, namely Indonesia, Spain, and Thailand. The results showed that ideological and physical resistance groups existed (jihadist groups) based on radicalism in Indonesia, such as the HTI and Mujahideen. Meanwhile, the growing immigrant Muslim communities became a separate gap for the development of the Al-Qaeda network in Spain. Based on the economic downturn and low quality of education, the dangerous international network of Boko Haram was also created in Nigeria. Therefore, the role of the Islamic education as the main contributor in these three countries, especially Indonesia, was observed in the inclusion of basic competencies that should be implemented by students, namely KI 2. Meanwhile, an elective subject to overcome radicalism was observed in Spain. When this course is not selected by students, social and citizenship subjects should be subsequently considered and supported by the existence of several mosques, which also functioned as women-initiated madrasas. However, the Islamic education curriculum in Nigeria was not functionally similar, although Islamic religious values were intrinsically distributed in philosophy and harmonious education subjects (9 pt).

Keywords: Deradicalization Curriculum Islamic education

Introduction

The threat of terrorism is locally increasing with the phenomenon of the fundamental movement, which is a transnational network in various countries. These networks have

reportedly been responsible for several tragedies, such as the Bali bombing (Indonesia, 2002) and the Philippines explosion linked to the extremists in Singapore, Malaysia, and Thailand[1]. Also, a threat to the presence of these groupsis the existence of the Boko Haram network in Nigeria. This requires more active meetings among state leaders, to seriously tackle these networks and their ideologies. According to Masdar, there were three generic factors for the existence of a transnational movement, namely demographic variables, transnational institutions, and the transfer of ideas. Subsequently, there is an element of interest that is also an opportunity in adversity. This is due to the state of the media, which is also a symbiosis[2] between the terrorist and government channels. Also, the continuous attack after attack between both parties is observed to require the media, based on terror tactics and governmental solution efforts.

The existence of the government and radical groups is often accompanied by chaos from all directions, with the media being the main field to obtain followers as a defensive option. This indicates the need to concentrate on the role of religious education. According to a survey conducted in Greater Jakarta, 49% of students agreed to understand radicalism based on defending religion. This was similar to the issues observed in Spain, where the Parliamentary Commission of Inquiry[3]expressed the necessity of understanding Islam through proper education, to erode intolerance within the framework of democracy. In Nigeria (2002), Saudi Arabian alumni and Ibn Taimiyah fanatic (Yusuf Muhammad) created a network of Jama'at ahl al-Sunnah li al-Da'wat Ma'a al-Jihad groups, which rapidly developed with the recruitment of out-of-school youths. Through a public speech in 2009, Yusuf instilled a rejection of the Nigerian Westernization patternto the followers, which subsequently caused a dispute between the Jihadist group (terrorist) and the government[4, p. 12]. The activities of these groups have raised concerns based on the disturbances observed by the affected countries, and also the transformation of the violence into an international Islamic network. Despite the movement becoming worse, the fundamentalist group has reportedly condemned the criticisms as mere rumours. Therefore, the act of accurately capturing this sensitivity through education is very necessary for the government.

The education planis found to be a subjective method in overcoming these problems, where the teacher becomes the main foundation for educational success. The attitude and personality of this educator should be carefully considered and decided by the school[5]. Furthermore, teachers should carefully examine teaching materials, reduce radical and harmful contents, as well as create and evaluate good learning plans and adaptive methods. This indicates that a teacher's role is a centre for knowledge information, and also a model for students to minimize the acquisition of controversial materials. Subsequently, this responsibility should be balanced with tolerance materials and anti-terrorism education (deradicalization) in all schools[6, p. 9], [7, p. 65]. The most important curricular element is the Islamic Education (PAI), which is a tool to counter radicalism. As a product of this curriculum, textbooks also play a very important role. This indicates that schools should be smart and careful in determining these publications, by reviewing and analyzingtheir contents through the deliberations of the internal subject teacher (MGMP). These processes should also be independently carried out before the distribution of textbooks to students. As educational institutions, schools also play a central role in the process of deradicalization, where the leak of harakah (movement) leads to the prediction of failure. This indicates that the institutional facility is medicine and disease to these movements. As the highest authority in a country, the government should provide special rules regarding deradicalization, for the implementation of solutions to be carried out in educational institutions. Besides that, the construction of a national spirit, as well as a school atmosphere with full tolerance and collaborative stability between the government, educational institutions, and stakeholders should be conducted. This

is based on harmonizing the comprehension of radicalism towards rejection, through communicative and continuous methods[8]. Also, the diagnostic selection of teachers and students through monitoring and evaluation is very necessary. Therefore, this study aims to compare the deradicalization model within the Islamic education curriculum in Indonesia, Spain, and Nigeria, through comparative studies It also aims to determine the influence of students on the curriculum model, regarding deradicalization in schools.

Method Research

This qualitative-descriptive study used a comparative report, where the samples were obtained from several data sources, such as online media, journals, and primary book references. In this study, the countries involved were Indonesia, Spain, and Nigeria. Also, several questions were developed as follows, (i) How did the policies of the Islamic community within these three countries respond to the issues of radicalism?, (ii) What are the attitudes of the Islamic community towards improving the curriculum and teaching practices in formal and non-formal education?, and (iii) What is the government's response in synergizing with the Muslim community towards determining educational policies, based on the prevention of radicalism ideology through the Islamic curriculum.

Results And Discussion

Condition of Muslim Communities in Indonesia, Spain, and Nigeria

A brief description of the conditions and developments of Muslims in Indonesia, Spain, and Nigeria, was initially conducted before the consideration of deeper investigations into the ideology of radicalism within these countries. This was based on knowing the birth and development points of these radical groups within their respective countries. Based on responsibility and intervention in the tackle of these radical movements, an extraordinary effect was observed for all aspects, such as education, which is one of the better patterns of behaviours. Another effect was the specific role of the Islamic education subject matter, which led to several breakthroughs in certain eradication approaches.

Condition of Muslim Communities in Indonesia

Indonesia is a country historically dominated by Hindu-Buddhist, where the emergence and development of Islam were not recorded until the 8th and 13th centuries AD, respectively. This initially showed the passion for the existence of Islam through trade routes, which subsequently extended to the coast of Malay (Sumatra). During these periods, the process of Islamization did not encourage war, as preachings were intentionally and unintentionally distributed through trade routes[9]. This was because these routes were channels to several merchants traveling from Gujarat, where many Sufis were traders. Therefore, most of these merchants intentionally and unintentionally spread Islam through marriage with residents, while waiting for the arrival of the ship[9]. Through this continuous marriage phenomenon, the beliefs of the Hinduists and Buddhists gradually shifted towards Islam. This was because the performance of intensive and continuous socio-cultural approaches led to the plurality of local communities, to become a point of tolerance for merchants.

The previous characteristics of the Islamic concept are presently still the meeting point of Indonesian people's tolerance. Despite the dominance of Islam, the existence of other religions was never a cause for conflicting issues. In 2010, the Muslim community in Indonesia was observed at 87%[10], with the possibility of an increase not ruled out. Despite the increase, the distribution of these communities was non-dominant, as Hinduism, Catholicism, and Christianity were predominant in Bali, East Nusa Tenggara, as well as Papua and North

Sulawesi, respectively[11]. However, the acculturation of Hindu-Buddhist culture was adopted into the ritual traditions of the Indonesian Muslim community, such as tahlilan[12]. This indicated an adoption and synchronization of traditions from other religions[13]. The existence of this approach subsequently led to the acceptance of the Muslim community by the Indonesian people. Therefore, the dominance of these communities also accepted the existence of minor religions. The rapid development of the Muslim community undeniably led to the rise of several Islamic organizations (LDII, Al-Irsyad, FPI, etc), with NU (Nahdlatul 'Ulama) and Muhammadiyah identified as the largest[14]. Despite the achievements, the existence of these organizations did not remain silent on political issues. This was due to the identification of previous forerunners within the Indonesian governance cycle, such as Masyumi, NU, PBB, PPP, PKS, and PKS. Based on the dominance of the Muslim community, the diversity of the Islamic organizations and the political parties should be highly considered, compared to the existence of radical groups.

Condition of Muslim Communities in Spain

The development of Islam in Spain also focuses on the large development of Muslims in Europe. However, the presence of Muslims in Spain was not very rapid, compared to France. In 2008, the total presence of Muslims in Europe was observed to be 15 million. This increase was due to the role of immigrants within the continent[15]. Although France had the largest European Muslim population, Spain was still the main source of Islamic civilization. This was due to the entry of Islamic dynasties from North Africa in the year 711 M, with rapid progress being observed through the development of the Cordova Mosque in 755 M [14, pp. 91–95]. Despite the benefits previously obtained from the lack of tolerance, the Spanish community still accepted the existence of the Muslim population[17]. During this period, the essence of Islam was generally remembered by Spanish society. Based on a recent survey, the total population of the Spanish Muslim community was 1,021,000, with 27% embracing Islam[18]. The development of this community was also supported by the Spanish government. This was due to the great facilitation carried out regarding the agreement between the Spanish government and the Islamic Commission right in 1988, with the Grand Mosque of Madrid being referred to as the Mezquita Central de Madrid (Madrid Central Mosque) [17]. The existence of the mosque indicated several symbols based on the development of Islam in Spain. For the Spanish Muslims, this facility was used as a place of worship, schools, libraries, and economic activity centres.

Condition of Muslims Communities in Nigeria

Nigeria is a country with a dominant Muslim population, as a 2010 survey showed an estimation of 63.6% or 75,728,000 people [16]. Based on this survey, the Islamic population of this country is expected to reach 116 million in 2030. Also, the rapid development of the Nigerian Muslim community was due to the consistent growth of several Islamic institutions. The development of Sufism and several madrasas in the country were observed as separate channels influencing the spread of Islam. This was due to the existence of the Qadiriyyah and Tijani orders in the 19th century [18]. Based on the socio-economic aspect, the living habits of the Sufism group were also a source of special concern, with most of the Muslim population in Nigeria having a lower-middle-class economy [19]. Subsequently, this apprehensive economy led to the fair vulnerability of each psychological position. This was because the economy had an impact on the character of an individual, ultimately requiring Nigerian Muslims to participate several roles in the political field, as a vehicle for intensive socio-economic changes. These alterations were observed in the welfare of the Islamic community, due to the control of the constitutional mechanism [20]. This was specifically a concern for the northern Nigerian government to maintain unity and peace, due to the strong traditional Islamic culture. Despite being described as a rural community, the northern population still did not know about the

contamination of culture, infrastructure, and modern systems. Therefore, the conditioning effort from intolerance to system modernity became a joint work for the Muslim community and its governance role.

The Radicalism Movement in Indonesia, Spain, and Nigeria

The existence of several radical groups has been reported in various countries, such as the Boko Haram faction [21] in Nigeria, which was created under the pretext of rejecting the western system. In 2008, the existence of Jama'ah Ansharut Tauhid (JAT) [22]was also observed within Indonesia, under the leadership of Abu Bakar Ba'ashir. This group was established based on a dispute between Abu Bakar Ba'ashir and the Indonesian Mujahideen Council, due to being a forerunner in the Bali bombing tragedy [23]. In line with the growing population of Spanish Muslims, the Al-Qaeda group provided spaces for the recruitment of members, as the cadre of future terrorism [24]. From the several movement activations in these countries, tracing the historical backgrounds of these groups was very necessary, as well as their aims and objectives from the social, political, and ideological aspects. The data acquired from this study are expected to assist in overcoming the global movement of radicalism.

Radicalism Movement in Indonesia

The radicalism movement started from the religious activities held in several public institutions in the 1980s, such as the University of Indonesia, Bandung Institute of Technology, Brawijaya University, and Bogor Agricultural University. These groups were generally identified as campus missionary movements (usrah-usrah, halaqah, and so on), with their physical identity being portrayed by lengthy beards and long headscarves under the pretext of sunnah. Some of these features also included a black forehead, high-pitched clothes and robes, as well as ana, akhi, and ukhti characterizing the group[27]. Several students were allegedly the forerunners in the spread of general public elements, especially in residential areas, which were often the main targets. This led to the foundation of the justice party (now PKS) after the Soeharto era. This party was a transmission from the Muslim Brotherhood founded by Hasan Al-Banna, whose branches were in Egypt [28]. The existence of another group was also observed during this era, namely the Hizbut-Tahrir Indonesia (HTI), which had a different number of masses demographically growing at a higher rate. In 2008, this group had an open space after the decline of President Soeharto. According to the western analysts in the Muhtadi Journal, the existence of HT (Hizbut-Tahrir) was indicated as a mold of the Al-Qaeda group, based on the creation of terror cadres. Meanwhile, the vision and mission of the HTI were to rebuild the caliphate system in the style of Manhaj al-Nubuwwah (based on Islamic law) [27]. In 2007, this group experienced rapid development, as over 100, 000 of its global members attended an international conference in Jakarta. However, the Minister of Law and Human Rights dissolved it in 2017, as stated in the decision AHU30. AH. 01. 08 of 2017. This was based on the revocation of the Ministerial Decree of Law and Human Rights Number AHU0028. 60. 10. 2014, concerning the Legalization of the Establishment of Legal Entities for HTI Associations[30].

Besides the extraordinary masses, these two networks had similar ideologies, namely (1) defensive in understanding the regulated ideology, (2) understanding the Qur'an, and (3) exclusive in viewing social reality, to absolutely reject the reality of public decadence and immorality [29]. The beliefs of the followers were arguably very absolute in understanding the truth, which was often under the pretext of glory returns to Islam. Besides these groups, the development and distribution of other networks were observed in Indonesia. This was confirmed by the Bali Bombings on October 12, 2002, with the perpetrators known as Mukhlas, Amrozi, Ali Imron, and Imam Samudera[32]. After this tragedy, the emergence of the Jamaah Islamiyah (JI) group was observed. This network was subsequently found to be among the mastermind behind the Bali explosions. The existence of JI in Indonesia was also based on

being an alumnus of the Afghan jihadis. However, the Islamic movement had experienced a decline and lack clarity in its terrorist activities, since the emergence of ISIS in 2014. This was due to the different interpretations of Takfiri. Therefore, there was an orientation shift on terrorism, which initially had a very strong network (lone-wolf terrorism). This activity was subsequently supported by the existence of a stable government in Indonesia, where the unclear aim of the terrorist network was continuously becoming more undirected without a command. Based on these instabilities, the orientation of terrorism shifted from entertainment venue damages to general attacks, including the government, police, and TNI[32].

Radicalism Movement in Spain

Since the explosion of the WTC building, the European Union's mindset changed towards the existence of Muslims, labeling Islam as a terrorist religion. Also, the demographical and yearly increase of Muslims in European countries such as France provided a very surprising response, which limited the space and development for several movements. This was generally due to the presence of immigrants from North Africa. Furthermore, the development of Spanish Muslims had become a momentum for transnational network groups. This was confirmed by a train bombing within Madrid in March 2004. In April 2004, a bomb was also planted on the high-speed train line between Madrid to Seville, as a suspected planned attack on the Barcelona Metro was subsequently thwarted[33]. Similar to several cases, the existence of the Al-Jazair and the Al-Qaeda Centres were observed in Spain. Despite sharing similar reputations as a terror group, these two networks had different methods and purposes. The Al-Jazair network (GIA) was a movement that only prepared for logistical needs, such as falsification of documents, visas, etc. Also, the group was allegedly not carrying out a terrorist vision and mission. Meanwhile, the Al-Qaeda group were the initial targets for the Spanish authorities, based on the recruitment method and socio-economic conditions of the Muslim community. To send cadres to carry out education in Afghanistan, the recruitment model of this network had been calculated since the 1990s. During this period, the Al-Qaeda group had a very big transformation based on problems in the transfer of cadres, such as the inability to obtain travel permits (visas). Due to the attack attempt in 2004, the Spanish government imitated the method used by the French, by providing very little space to the Muslim community. Subsequently, bilateral relations agreements with several countries in North Africa were intensively carried out through various communication channels and collaborations with Spanish Muslim community organizations. This momentum led President Zapatero to balance the rights of religious minorities with the concept of multiculturalism[33]. The decision was justified in the gradual disbandment of the Al-Qaeda network as an extremist group, considering the hostile affiliation of the Muslim community with the Spanish government[34]. Although some cadres did not initially disturb the peace and comfort in Spain, the impact on families still in the country was a particular source of concern. This was due to the rapid dispatch of several cadres to Afghanistan.

Radicalism Movement in Nigeria

The existence of the radicalism movement in Nigeria was different to Indonesia and Spain, although intolerance is a similarity in terms of mindset. This was confirmed in 1970-2009, based on the journey of the Boko Haram faction in northern Nigeria, especially in Kano. In the 1990s, several media widely referred to the movement as the Ahlussunnahwa al-Jama'ah al-Hijra group, which was redeveloped into the Yusufiyyah group, the Taliban, and then Boko Haram[35]. This group was initiated by Muhammad Yusuf, with the desire to reject the westernization of the system. Between 2004 and 2007, Ja'far Mahmud Adam carried out several political counter-intolerance against the network in various speeches, pamphlets, and CDs. These actions focused on the criticism of Muhammad Yusuf's mindset as "stupid", based on the aqidah ideology and counter-commitment against the rejection of western education. Ja'far

Mahmud also explained that Boko Haram's opposition to the Nigerian government was counter-productive[35]. The sight of the Boko haram movement was very worrying for Nigerians, especially the northerners. This was because the name of the movement originated from two syllables, namely Boko (book) and haram (forbidden). Therefore, this group aimed to ban the western education, science, and culture adopted by the Nigerian government.

Cadreization was subsequently carried out, with the target market being the lower economic community (poor people), school dropouts, and unemployed graduates[36]. This indicated that the recruitment process was easily conducted. The tragedy of the Boko Haram movement was vividly observed in 2009, when bomb attacks were performed on police stations, army headquarters, prisons, and churches, based on countering the government. The ideological understanding of this group was that quitting to carry out destruction on unwanted places (treason) was a justification with the lure of heaven (suicide bombing) [34]. Apartfrom carrying out countermeasures, Ajayi suggested that the Nigerian government should examine the geographical existence of this movement, as northern Nigeria was a Muslim-oriented area. This indicated the necessity for the government to performe anti-terrorist measures, compared to an anti-Islamic attitude [34]. To carry out these countermeasures, the government should carefully consider that southern and northern Nigeria were territorially Christians and Muslims, respectively. At the same time, the presence in the northeastern region was the centre of the movement, regarding tensions from both the Federal policies and the desires of Boko haram (Islamic sharia)[37]. When a sensitive policy emerges or is outrightly rejected, tensions were bound to occur with the possibility of rejection and subsequent attack actions. This was due to the severity of resistance to the government.

Islamic Religious Education as an Effort to Counter Radicalism in Indonesia, Spain, and Nigeria

One of the efforts to overcome and stop the ideology of radicalism is education, whichplays a role in shapinghumans to portray better attitudes. Besides that, it is an effort used in creating the awareness of humanity within people. Moreover, the existence of Islamic education became a separate discourse among international audiences, based on being one of the institutional subjects. This was due to the presence of terrorist-fundamentalist groups in the name of Islam, which led to the fear of the Islamic group (Islamphobia) within the European community. In Indonesia, the existence of Islamic Education should be a stronghold with its formula, based on the students' reasoning and critical power observed from the junior high school to the university level. However, examining the Islamic Education curriculum in junior to senior high school was sufficient, depending on the level attained based on the relationship with deradicalization. The knowledge regarding the competencies achieved by students was also necessary during the deliberations on the Islamic Education material in SMP/MTs. In this study, the competencieswere highly degraded to KI 2 (Core Competency 2), which contained social effectiveness. Based on a fundamentalist group with a strong ideology, the existence of social transformation was not accepted, leading to being referred to as an intolerance network. At the seventh grade level of SMP/MTs, KI 2 was listed in KD (Basic Competence) 2. 1 (spirit of studying), 2. 2 (studying the nature of sincerity, patience, and forgiveness), and 2. 3 (imitating the behaviour of the Prophet's struggle). For the VIII grade level at KD 2. 1, humility, as well as a frugal and simple life was learned. Subsequently, KD 2. 2 and 2. 3 were based on the consumption of halal food and avoidance of alcohol and drugs, while 2. 4 and 2. 5 taught the spirit of developing knowledge. Class IX at KD 2. 1 also taught optimism, endeavour, and tawakkal, accompanied by 2. 2 (tolerance and respect for differences), 2. 3 (empathy, care, and help), as well as 2. 4 and 2. 5 (self-awareness and tawakkal) [38].

According to the SMA/SMK/MA level, class X at KD 2. 1 learned about honest daily behaviours, accompanied by 2. 2 (respect and obedience to parents and teachers), 2. 3 and 2. 4

(self-control behaviour with promiscuity. and adultery avoidance), as well as 2. 5 and 2. 6 (spirit of studying, virtuous, strong stance, providing a sense of security, as well as trust and fair behaviours). Meanwhile, there was no significant difference at the class XI level, with the only changes observed in KD 2. 3, 2. 4, and 2. 6, which indicated the visualization ofa competing attitude in goodness and hard work, tolerance, and harmony. It also indicated the avoidance of violent acts, as well as developing creative, productive, and innovative behaviour. At the class XII level, the difference was observed in KD 2. 3, 2. 4, and 2. 5, which indicated the visualization of a critical and democratic attitude, providing mutual advice and exhibiting good behaviour, as well as introspective and obedient worship[39, pp. 9–14].

In junior and senior high schools, the roles of the teacher as an implementer, developer, adapter, and scholar, are observed to become the main foothold, when some of the basic competencies (tolerance, mutual respect, empathy to help) of thecurriculum portrays social effectiveness as Islamic Education emphasis. This indicated that teachers should also concentrate on their competence capacities as classroom managers. However, the competence of the teachers becomes difficult when the material is being presented in a qualified manner. Therefore, schools should conduct a good screening in Islamic Education teacher recruitment, as the main authority holders. Based on the expectations of the school, (1) teachers should be able to provide lessons originating from various student learning experiences, (2) students should respect the opinions or views of others, and (3) students should have a broad democratic view[40]. Besides prioritizing the achievement and completeness of the material, the role of Islamic Education material should be dependent on the ambitions of the schooland the teacher. This was because the material outlined by the government in the 2013 curriculum had become a weapon for educational units.

Based on the Spanish Islamic Education curriculum, the Islamic Commission (The Spanish Islamic Commission) and the government provided the right results to the 2013 curriculum, indicating that the subject was elective for students in public and private schools[3]. When Islamic religious subjects are not selected, students are obliged to choose social and civic courses (civil and social). Thiscurriculumwas the right decision for the Spanish government, based on fighting terrorism and radicalism. Despite acting as a mere contributor, anticipationwas still contained in Islamic education. According to the affected government, the Islamic Education curriculum provided very simple competencies, due to the Islamic terrorism and fundamentalists in Spain. Therefore, the Spanish government insisted that the fight against terrorism and radical groups should be carried out through Islamic education, as there was no compulsion in the Quran[41]. Subsequently the existence of Islamic Education basedonAl-Baqarah: 256, became a pillar in the counter-narrative that the book of Islam also requested tolerance in diversity and difference. This indicated that the government had control over the success of the Islamic Education curriculum, due to being a recruitment agency for Islamic religious teachers. However, this process was still found to be lagging, considering the development of several Spanish Islamic children.

As an obstacle in the process of learning Islam in Spain, the number of teachers was observed to be a major hindrance, as the 2017 survey indicated approximately 290, 110 Muslim students. This showed that there were still 55 Islamic teachers recruited at the elementary level. Moreover, the shortage of educators was a delay in the government's response, as 95% of students had not received Islamic religious material. This was a separate note for the Spanish government, as no legal policy had been provided regarding the existence of an Islamic religious class. The second obstacle was because Islamic Education was only support or elective subject. Although schools were obliged to offer this course, most institutions in Barcelona practically did not perform it as an elective subject [39]. Therefore, there was no stimulus for students' interest in studying Islam. The existence of mosques was also a supporter

based on revitalization and re-Islamization for the Spanish Muslim community, which subsequently functioned as a worship centre, madrasa, or educational institution. Subsequently, the women's groups specifically played a very important role in the implementation of Islamic education in mosques, both as teachers and students[43]. This indicated that the existence of formal schools was strengthened bya mosque, which was supported by the Spanish government in tackling radicalism and terrorism groups. Also, the administration aimed toadd more Islamic religious teachers to several institutions, and also improve learning quality.

Nigeria was also concerned about the existence of the Boko Haram group, due to the ease in the recruitment of youths. This indicated that Islamic Education should play a role in overcoming the problem. However, the realistic goal of the Nigerian government is to target the high school and college youths, to solve the issue of insurgency. Based on providing students with an acculturation approach, peace and coexistence were the goals expected by the government [41]. Meanwhile, the condition of schools was still lagging than in Indonesia and Spain. Based on school facilities, the competence of teachers to graduates was fairly low. This indicated that the role of Islamic Education was unable to overcome the issue of radicalism and terrorism groups in Nigeria. However, Islamic religious values are disguised as contributions to other subjects, such as the adoption of philosophical and democratic education [41]. According to Mann Shaaba, religious values were subsequently inserted in harmony subjects (Harmony Education Triangle) [44].Therefore, the intrinsic approach to religious values was a formula for students in Nigeria. Also, the distrust of the Boko Haram group towards the government had been labeled as an anti-Islamic regime. This was undeniabledue to several madrasas still supportive in tackling these radical groups in Nigeria.

Conclusion

Based on this study, the existence of Islam was highly observed in the three countries, namely Indonesia, Spain, and Nigeria. This study indicated that Indonesia had an Islamic community, compared toNigeria where they dominated the north. Meanwhile, Spain had a minor Islamic population, due to the action of immigrant communities. In Indonesia, the radical groups were relatively defensive against mere ideology, although there were several counter-governments, such as the Hizbut Tahrir Indonesia, which had been suspended. Also, there were several opinions on the PKS political party, as a shadow of government opposition. However, the terrorist network was recognized for its existence in an organized manner, until the stable confusion of the government. Furthermore, differences were observed in Spain and Nigeria, where the existence of radicalism transformed into terrorism, due to Islamic Jihadists. Although the initial goal of the Al-Qaeda network was to place its cadres in Afghanistan, their existence led to the performance of several attacks. Thisindicated that the development of this group was observed from the development of Spanish Muslims. Also, the existence ofBoko Haramevolved into a deadly international network, under the pretext of anti-westernization. Therefore, the model of deradicalization through Islamic Education subjects had different methods in these three countries. In Indonesia, Islamic Education is a contributor in overcoming the problems, due to the existence of basic competencies, which raised the values of tolerance, mutual respect, empathy, assistance, security awareness, etc. This showed that government support provided full confidence to PAI, through Islamic subjects.

Based on the Spanish community, Islamic Education had a role in overcoming radicalism, such as the communication and agreement between the Islamic Commission and the Government. This ultimately transformed Islamic education into a subject of choice within public and private schools. However, the number of students was not proportional to the quantity of teachers, due to the delay in the government's response. Another obstacle was the

lack of intensive supervision from the government, as several schools were still reluctant to offer the subject due to the constraint of resources. In Spain, Islamic Education aimed to convey the context of the QS. Al-Baqarah: 256, based on freedom of religion as a counterattack for intolerance groups. This indicated that jihadist groups were also counter-edited on their Qur'an. As for educational institutions, this was support for the existence of several mosques in Spain, which subsequently organized Islamic schools as prevention channels. In Nigeria, there was no visible presence of Islamic Education to combat radicalism and terrorism (counter-government). However, religious values were raised in the subject matter of philosophy, and also the offer of harmonious education. This was due to the existence of the Boko Haram group, which had been reluctant to communicate and reject the educational policies carried out by the government. Therefore, educational units should conduct a regeneration process, as a competitive tool in recruiting a high quantity of students, through acculturation and instillation of peace. The Nigerian government should also improve several infrastructural and educational systems, based on curriculum and resources.

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