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Peacebuilding education in building religious moderation as a counter radicalism At Ma'had Al-Jami'ah UIN Maulana Malik Ibrahim Malang

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ABSTRACT

Anti-corruption education from an Islamic perspective for students is an alternative in eradicating Corruption. integration education anti-Corruption in the Qur'an and Hadith courses is education anti-Corruption merges in Al-Qur'an and Hadith courses through development Theory because of course part the material contain payload score and behavior anti-Corruption, as well as through development learning methods and media. Based on data processing obtained for category moral knowing It was found that the ICP PAI students of UIN Maliki Malang class of 2020 reached 82%. For category moral feeling by 86%, and for category moral action as much as 84%. Then the students of ICP PAI UIN Maliki Malang batch of 2020 are more put forward heart conscience and empathy for anti-corruption actions with percentage which enough tall that is as big as 86%. In other words, the integration of anti-corruption education from an Islamic perspective in Al-Qur'an and Hadith courses contribute positively to the internalization of anti-corruption educational values in students.



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Introduction

As a multicultural country with diverse cultures, ethnicities, languages, and religions, Indonesia is vulnerable to friction in realizing national harmony and harmony. In 2019, the Institute for Islamic and Peace Studies Survey stated that 52% of students agreed with radicalism in Indonesia. Meanwhile, 52.3% of students approved of acts of extremism in the name of religion, and 14.2% justified bomb attacks. And as many as 21% of teachers and 25% of students agree that Pancasila is no longer relevant. Then, the survey also noted that 84.8% of students and 76.2% of teachers agreed with the application of Islamic law in Indonesia. The term radicalism is produced in the West, but the symptoms and behavior of violence can be found in the traditions and history of Muslims. Radicalism among Muslims can be traced to the history of the Kharijites. The Kharijites are a group of Muslims who are extreme in understanding the religion (Ni'mah, 2020). In addition, radicalism is not a characteristic of Islamic teachings because Islam in broadcasting religion uses bil hikmah (wise), polite speech, and uses a way of arguing based on respect (Ma'arif, 2017).

Preventive solutions are necessary because the younger generation of Indonesia may become the main target of the anti-religious propaganda agenda. They should be the generation of the nation's struggle that upholds the motto Bhinneka Tunggal Ika. The emergence of issues regarding radicalism in the name of

religion is a new challenge for Islamic educational institutions, especially Islamic boarding schools. According to (Farida, 2015) pesantren radicalism is actually something strange, and only recently has it happened. Pesantren as religious institutions were not actually established to give birth to radicalism. Pesantren is tasked with producing knowledgeable cadres of scholars. Therefore, pesantren teach everything that is in religion; From tawhid, Sharia, to morals. Radicalism has become an important part of our lives that deserves vigilance. Government efforts in combating radicalism through power and security approaches (Robbaniyah & Lina, 2022). So that the role of pesantren is very large for the community not only in the development of religious knowledge but also in other social aspects. As an educational and da'wah institution, pesantren has grown and developed with its community members since centuries. Therefore, pesantren are not only culturally acceptable, but also have participated in shaping and providing movement and value of life in a society that is always growing and developing (Rusmiati et al., 2022).

In the Pesantren Law, the implementation of Islamic Boarding School education has three objectives: first, to form individuals who excel in various fields, who understand and practice the values of religious teachings and become experts in religious sciences who believe, are pious, have a noble character, are knowledgeable, independent, help each other. Helpful, balanced, and moderate; second, forming a reasonable understanding of religion and diversity and love for the homeland, as well as developing behaviors that encourage the creation of harmonious religious life; and third, to improve the quality of life of people who are empowered to meet the educational needs of citizens and the social welfare of society in general. The existence of pesantren is a partner for government institutions to jointly improve the quality of existing education as a basis for the implementation of social transformation through the provision of qualified and charismatic human resources. Moreover, the process of social transformation in the era of autonomy requires regions to be more sensitive to explore local potential and the needs of their communities so that existing capabilities can be optimized (Syafe'i, 2017).

The community's view of pesantren is that the community gives a good and positive label and image to the pesantren with a pesantren attitude that has high discipline values, educators who care about their students, ready for use in the community, and students who have multi-competence and talent, so that the pesantren is in great demand by the surrounding community as the institution of choice for their sons and daughters (Najah, 2021). In addition, according to (Nanto, 2019), Pesantren in the view of the community is known as a traditional educational institution that aims to understand, internalize, and practice Islamic teachings in everyday community life. According (Aslamiyah, 2020) pesantren have an important role in fortifying radicalism because Islamic boarding schools teach how to think and have a tawazun, moderate and prioritize universal truth. Where there are anti-religious radicalism values in Islam sourced from the Qur'an and Hadith are integrated in subjects in Islamic boarding schools (Ferdian & Mustofa, 2019).

It is interesting to note that the addition of the word moderate in the pesantren law, according to (Usman & Widyanto, 2021), is to ensure that pesantren encourage every graduate to love the homeland, have a multicultural perspective, have a view of life based on Pancasila and the 1945 Constitution of the Republic of Indonesia. The situation of radicalism is rife is developing in Indonesia. It is hoped that pesantren will be at the forefront of eliminating radicalism that has begun to develop and even become the capital and model of moderate Islam. According to (Noorhayati, 2017), radicalism in religion and society brings instability and social unrest, as well as other societal diseases that are easily transmitted and affect the mindset, such as gambling, drugs, theft and so on, therefore it has the potential to be eliminated

In addition, the purpose of pesantren education is to instill Faith and piety to Allah SWT, cultivate noble character and uphold Islam rahmatan lil'alamin. In this context, pesantren have generally contributed to peace, maintained stability, and accommodated harmonious relations between local traditions and external values. If viewed from the normative and empirical level, Islamic boarding schools have a significant role in providing religious views and attitudes that uphold a philosophy of tolerance and respect, not forcing their will through violence, and taking a compromise approach in addressing religious differences by implementing peacebuilding education. Peacebuilding is an ongoing process that includes and strengthens psychological, spiritual, social, economic, and political aspects that minimize direct or structural violence. In addition, according to (Sujibto, 2011), Peacebuilding is a hard effort that aims to create sustainable peace by paying attention to the root causes of violent conflict and utilizing indigenous capacities for peaceful management and conflict resolution

Religious moderation is one of the programs prioritized by the government to build a harmonious religious life within the framework of national and state life (Ramdhani et al., 2021). According to (Rubaidi et al., 2020) religious moderation is an important pillar that is also social capital in building this nation. The internalization program of religious moderation is an effective policy in conveying the concept of religious moderation in the learning process for Islamic Religious Higher Education students who come from various regions and cultures,

which will later become a provision for students to be able to implement the concept of religious moderation during society.

In UIN Maulana Malik Ibrahim Malang, ma'had al-jami'ah is one of the strategies in institutional development to realize both Islamiyah with ulul albab character by being a moderate person who is not easily exposed to radicalism. Through peacebuilding education ma'had al-jami'ah with an insight into religious moderation, students are equipped with intellectual competence and moral competence in Indonesian and moderate religion to build a culture of peace and prevent radicalism. Mainstreaming religious moderation through peacebuilding education Ma'had al-Jami'ah UIN Maulana Malik Ibrahim Malang has a significant meaning, especially in producing students who will become future national leaders. The need for future leaders of the country the practice of understanding the diversity of religions, traditions, cultures, and so on is an absolute necessity.

Research conducted by (FW, 2020) stated that YIPC has a role as a forum and facilitator of interfaith youth who concentrate on the concept of peace education and interreligious dialogue based on scripture to build peace through peace cadres by spreading fourteen basic peace values aimed at reducing radicalism and ideological intolerance. So based on the description above, the author wants to conduct research with the aim of knowing Peacebuilding Education in Building Religious Moderation as a Counter Radicalism in Ma'had al-Jami'ah UIN Maulana Malik Ibrahim Malang.

Method

This research includes *field* or field research that is included in the type of qualitative research using descriptive methods. According to (Sugiyono, 2019) qualitative research methods are often called naturalistic research methods because the research is carried out in natural conditions. This qualitative research, using Kuswarno's phenomenological approach, further explaining the description of the fundamental nature of qualitative research that is relevant and accurate to describe the methodological position of phenomenology and what distinguishes it from the quantitative analysis (Kuswarno, 2009): (1) looking deeper into values in human life experience, (2) the research focused on one goal, and the whole, (3) the purpose of the research is to find the meaning and nature of the experiences experienced by the informants, not just look for explanations or looking for measures of reality, (4) get a picture of life from the first-person point of view, (5) the data obtained in the form of descriptive and elaboration are the basis for scientific knowledge to understand human behavior, (6) the questions created reflect the interest in the involvement and commitment of the researcher, (7) the existence of experience and behavior as a unit that cannot be separated, whether it is the unity between the subject and the object or between parts of the whole.

Sources of data in this study include: a) Primary data, namely the leadership of Ma'had Al-Jami'ah UIN Maulana Malik Ibrahim Malang, murrobi/ah, muusyirif/ah, mua'lim/ah, mahasantri, Mahad documents and observations. b) secondary data, namely books, dissertations, theses, articles, journals, and other sources related to *peacebuilding and Islamic moderation, as well as other* relevant data. Data collection aims to obtain reliable information, materials, information, and facts. Data were collected through documentation review, observation, interview, and *Internet Searching*. The interview guidelines consist of a set of general questions or topic charts, and are used at the beginning of meetings to provide structure, especially for budding researchers. The general rule of thumb in qualitative interviews is not to impose an agenda or framework on the participants, rather the purpose of this interview is to follow the wishes of the participants. The use of this format is to capture the perspective of participants according to the research objectives. Furthermore, the data were analyzed by interactive analysis. According to Miles, Huberman, and Saldana, in qualitative data analysis, three activities coincide data condensation, data presentation, and conclusions (Miles Matthew et al., 2014).

First, Data Condensation

In this research, the researcher condenses the data by summarizing the data. By summarizing the data, the results from interviews, observations, and documentation can be linked by researchers to strengthen each data obtained. They can make researchers understand better when analyzing data.

Second, Data Presentation

After the data is reduced, the next step is to display the data. In qualitative research, data presentation can be done in brief descriptions, tables, and the like. However, what is most often used to present data in qualitative research is the narrative text used to deliver the results of interviews with informants; tables are used to make it easier for readers to understand research data.

Third, Conclusion

That is the concluding and final activity of interpretation activities, namely finding the meaning of the data that has been presented. In more detail edsteps by theory, Miles, Huberman, and Salda nawill be applied as follows:

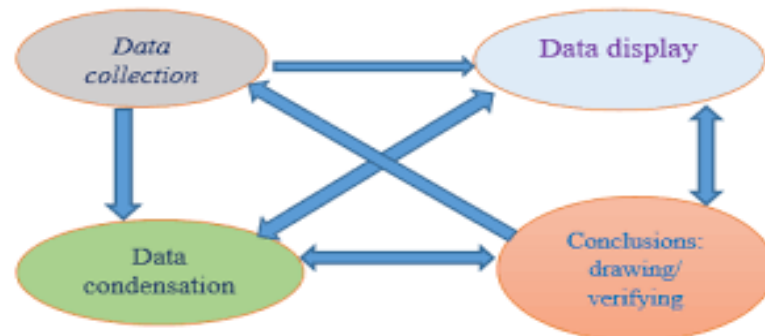


Figure 1. The Concluding and Final Activity of Interpretation Activities

Results and Discussions

Strategies to Build a Moderate Culture at Ma'had al-Jami'ah Center UIN Maulana Malik Ibrahim Malang

More specifically, religious moderation has also become a strategic issue for the nation, as stated in Presidential Regulation no. 18 of 2020 concerning the National Medium-Term Development Plan (RPJMN) (Republik Indonesia, 2020), for 2020-2024, which is the basis for the implementation of national development planning. In the RPJM, it has been stated that religious moderation is one part of the prerequisites for national development. The government strengthens religious moderation to strengthen tolerance, harmony, and social harmony in social life. The Ministry of Religion further emphasized the mandate of the RPJMN in the Minister of Religion Regulation Number 18 of 2020 concerning the Strategic Plan of the Ministry of Religion for 2020-2024. In the Strategic Plan, religious moderation is one of the leading programs.

Indonesia is known as a society that is passionate about its religious beliefs; the efforts that can be made to fight for multiculturalism are through a spiritual approach in the form of a moderate and peaceful religious attitude by upholding the values of local wisdom in accordance with the culture of the multicultural Indonesian society. So, religious moderation that is open, peaceful, and friendly can be a solution to tensions and humanitarian conflicts that are increasingly worrying. Especially the younger generation, who are easy targets for the anti-religious moderation propaganda agenda.

According to the 2020-2021 BNPT Terrorism Prevention Task Force, IhkwanSyarief, 47.3% of terrorists are young people aged 20-30. Meanwhile, PPIM UIN Jakarta, in the latest national survey in 2020, stated that students have a low attitude toward religious tolerance, as much as 24.89% . Universities are one of the easy targets for the growth of seeds of radicalism. This is due to a change in the recruitment of members from the beginning to the lay people to lead to the educated, namely students. Among the pieces of evidence is the arrest of Pepi Fernando's network of seventeen members, five of whom have undergraduate education, even three of whom are alumni of the SyarifHidayatullah State Islamic University (UIN) Jakarta.

The first year is a crucial period of exposure to radicalization for every student, especially graduates from SMU/SMK/STM. Most of them studied general science (non-religious) and only found their religious spirit on campus, especially when interacting with activists of certain da'wah institutions or organizations. This background becomes an easy target to cultivate an attitude of religious militancy within them. The radicalism movement triggered by ideological factors is not easy to eradicate and requires a mature strategy because it is associated with strong religious beliefs and emotions. Education (gentle treatment) can eliminate this factor permanently through evolutionary deradicalization involving all elements. And if left unchecked, it will become a ticking time bomb that can be set off at any time.

It is important to note that the " merging adult " period, i.e., between the ages of 18-29 years, is often overlooked, even though it is essential. Because, in a person's development, the period of "grow-up" is the age of seeking identity. This is the age of instability and self-centeredness, indecision, and possibility. So, "grow-up" is a critical age to pave the way to adulthood, which is healthy and stable. Lack of attention and opportunity to improve themselves during this age carries risks, and they sometimes get involved in legal problems and crimes. The consequences of it all, they will feel for life. So it is clear that those in this identity-

prone period need socialization not to become a source of social vulnerability. This is where the importance of socializing religious moderation is in the context of civilizing it. Thus, efforts are needed to instill a high awareness of nationalism. Because in a multicultural society, moderate Islam and nationalism cannot be separated to create a peaceful and advanced life. Student boarding school is a unique educational institution, both in terms of subject (students) and object (curriculum and activities), and its institutional form is a boarding school that provides education in other forms (Islamic boarding school salafiyah and modern boarding school) which is integrated with general education.

Ma'had Al-Jami'ah is one of the strategies of UIN Maulana Malik Ibrahim Malang in institutional development to realize biah Islamiyah with ululalbab character by building the academic community into moderate individuals who are not easily exposed to radicalism. The following is a strategy to build a moderate culture at the Ma'had al-Jami'ah Center of UIN Maulana Malik Ibrahim Malang.

Program planning and design for its achievement

The success of a program is determined in part by careful planning, and, at the same time, the strategic choices are taken. Among the strategies of the Ma'had al- Jami'ah Center at UIN Maliki Malang in building a moderate culture is through program planning and achievement strategies based on the natural strengths of the Ma'had al-Jami'ah center, oriented to measurable results. , involving all relevant stakeholders in a participatory and voluntary manner, describing each task and responsibility and authority clearly and in detail (*job description*) so that the roles and functions of each party can be understood easily, and using performance appraisal instruments that can be used as evaluation material.

Change of mindset to all stakeholders

To build a moderate culture at the center of ma'had al-jami'ah, all parties are expected to give full support to this program. This support can only be realized if there is a common perspective on moderate culture. Therefore, changing the mindset is one of the critical steps that must be carried out for all parties, especially those involved in the process of implementing education in ma'had. This mindset change can be done through various activities carried out at ma'had, both curricular, co-curricular, intra-curricular, and extra-curricular activities. In each of these activities, mindset cultivation can be carried out to be able to produce mindset changes in the form of (1) socializing ideas, knowledge, and understanding of religious moderation in a systematic and measurable manner, and (2) providing enlightenment on how a religious person must always be encouraged to the middle way. or must always be moderated, because it can turn out to be extreme, unfair, even excessive.

Exemplary board of caretakers, *mu'alim/ ah* ,*murrobi/ ah* and *mushrif/ ah*

Mu'alim / ah , *mushohih / ah* , *murrobi / ah* and *musyrif / ah* in the ability to practice moderate religion is the most effective and successful way considering they are role models or idols. Students will follow and imitate the behavior of their educators. Even the words and actions of educators will be imprinted on students and become part of their perceptions. In the ongoing process of education, the exemplary method can be applied in two forms, namely directly and *indirectly* . *What is meant* directly is that educators actually actualize themselves as good role models for students. Meanwhile, *indirectly* (*indirectly*) is that educators set an example to their students through stories of good examples in the form of the history of the prophets, stories of great people, heroes and martyrs, with the aim that students make these figures as role models. role models in their lives.

Internalization of religious moderation values

Internalization in this sense refers to the process of inculcating values in the cognitive, attitude, and action domains simultaneously, so that the personal character of students and educators is formed that is in line with the qualities of the values that are instilled. Efforts to transform moderate *values* in ma'had by inserting moderation values into collective activities, such as religious lectures and dissemination of religious moderation. In addition, student *character building* must also be directed towards a strong order of religious moderation in daily life activities.

Patterns of Ma'had al-Jami'ah UIN Maulana Malik Ibrahim Malangin building religious moderation as a counter radicalism

***First* ,Capacity Building (*capacity building*)**

In the context of religious moderation, there are four indicators of achieving religious moderation as formulated by the Ministry of Religion of the Republic of Indonesia (explained in chapter 2), namely: (1) National commitment. The success of religious moderation can be measured by the high acceptance of religious communities to the principles of the nation as contained in the constitution of the 1945 Constitution and the regulations under it. National commitment can also be translated as "Love the Motherland". Acceptance and commitment to Pancasila and the constitution of the 1945 Constitution and its derivatives by looking at their relationship with religion. (2) Tolerance. The attitude to give space and not interfere with the

rights of others to believe, express their beliefs, and express opinions, even though this is different from what we believe in. Thus, tolerance refers to an open, airy, voluntary, and gentle attitude in accepting differences. (3) Anti violence. Disapproval of the notion that they want to make changes to the social and political system by using violent/extreme means in the name of religion, both verbal, physical and mental violence in carrying out the desired changes. (4) Accommodation to local culture. High acceptance and friendliness of local traditions and culture in their religious behavior, as long as they do not conflict with the main teachings of religion.

Based on the benchmark of achieving religious moderation above, Ma'had al-Jami'ah UIN Maulana Malik Ibrahim Malang designed activities such as *workshops*, *dissemination of religious moderation*, discussions, and other activities that aims for *capacity building* for the internal community Ma'had al-Jami'ah. Such as the workshop with the theme "*Internalization of Religious Moderation Values in Building the Character of the Wasathiyah Ummah through Empowerment of Musyrif-Musyrifah*". And the dissemination with the theme "*Mental Spiritual Development of Students with the Title Consolidating Religious Moderation*". Way like This is done so that moderate knowledge and behavior can be firmly planted for students so that they can be disseminated more widely to the community. *Capacity Building* is the process of increasing the knowledge and skills (*skills*), attitudes (*attitudes*) and behavior (*behavior*) of an individual, group or community. ma'had al-Jami'ah environment. Then *capacity building* Becomes say key for the process of internalizing the insight of religious moderation in the internal community of ma'had al-Jami'ah.

Second, Community Development (Building Community)

Community building (*building community*) is building a strong community in the team to strive to realize shared hopes. The leaders in this context are the *mudir* and the *kyai's* council in building the ma'had al-Jami'ah community to work optimally to unite all its members for *createsustainablepeace through peacebuilding* education as a counter radicalism by *noticethe causesroot(rootcauses)radicalism andutilisecapacitylocal(indigenoucapacities)* to build a generation that has multicultural and moderate awareness

Building a community starts with building a shared vision and mission. The vision and mission must be explicit and understood by all members of the organization. The vision and mission statements are posted in places that allow all Ma'had al-Jami'ah residents to read every day, such as Arabic monuments (inscriptions) in front of the entrance to the residential unit area for male students. The inscription reads:

الي الأيصار

(Be you people who have the eyes of the heart);

الي النهي

(Be you people who have intelligence);

الي الألباب

(Be you people who have reason);

اهدوا الله اده

(And strive to defend Allah's religion with sincerity)

In this case, the social identity of the community revealed from the Arabic-language *ma'had al-jami'ah monument (inscription)* is a religious identity with an *ululbab* character. UIN Maliki Malang has actually inserted the values of moderation in the scientific concept of *ululbab* at UIN Malang. Starting from the spiritual depth, moral majesty, breadth of knowledge and professional maturity. Or in other words, actually moderation has been embedded in the *ululbab* scientific material at UIN Maliki Malang.

Third, Peace Education Insights of Religious Moderation in Afkar Ta'lim Learning

Ma'had al-Jami'ah equips students with academic and Islamic competencies to create a scientific-religious next generation, as well as a form of strengthening the formation of intellectual-professional graduates. Among the ma'had al-Jami'ah strategies to improve students' academic competence is *Ta'limafkar* which is included in this ma'had *ta'lim* consisting of two main book materials, namely the book of *Qami' al-Thughyan* by Shaykh Nawawi al-Bantani which discusses matters of Faith and morality and the book *At-Tadzibfi Adillah Matn Al-Ghayahwa At-Taqrīb* better known as *the Book of Matn Abi Syuja'* written by Prof. Dr. Mustafa Dib Al-Bugha who discusses the *fiqh* of worship and *mu'amalah* and their arguments.

In the book *Qami' Al-Thughyan* These values are considered to contain many behavioral values which are considered very close to the moderate values of Islam. Here's the description about branch of Faith in the book *Qami' al-Thughyan* which contains *actualization values intelligence emotional and intelligence spiritual values* related to Islamic moderation values, the following is an explanation:

Table 1. Emotional Intelligence Values

Emotional Intelligence Values		
No.	Faith Branch	Study Theme
1.	34th Branch of Faith	Protecting the Oral from Things That Are Not Worth It
2.	39th Branch of Faith:	Avoiding Haram
3.	42nd Branch of Faith:	Simple in Providing Livelihood
4.	43rd Branch of Faith:	Not Holding Revenge and Jealousy
5.	49th Branch of Faith:	Obeys the Government
6.	51st Branch of Faith	Implementing the Law among Humans Fairly
7.	58th Branch of Faith	Treating Servants Well
8.	68th Branch of Faith	Respect Guests
9.	69th Branch of Faith	Hiding Other People's Blame
10.	70th Branch of Faith	Be patient
11.	77th Branch of Faith	Loving Others As Loving

Table 1. Spiritual Intelligence Values

Spiritual Intelligence Values		
No.	Faith Branch	Study Theme
12.	7th Branch of Faith	Faith in Destiny
13.	8th Branch of Faith	Faith in Hasyr (the Creatures gathered in the Field of Mahsyar)
14.	9th Branch of Faith	Faith in Heaven and Hell
15.	10th Branch of Faith	Love to Allah
16.	12th Branch of Faith	Hoping for God's Grace
17.	13th Branch of Faith	Tawakkal (Submit to Allah)
18.	16th Branch of Faith:	Miserly (Holding Firmly the Religion of Islam)
19.	20th Branch of Faith	Clean up
20.	33rd Branch of Faith	Be grateful

The insertion of insight into religious moderation that is integrated in the material of the Qami' al-Thughyan book is carried out by highlighting, sharpening, deepening, or expanding learning materials related to various Islamic moderation values based on the level of intellectual development of students at each level of ta'lim class. al-Al-Afkar (basic class, mutawassith and al-Ali). Peace education in the form of forming knowledge, skills, and peaceful behavior through the insertion of insight into religious moderation which is integrated in the material of the book of Qami' al-Thughyan in the life of ma'had al-jami'ah which takes place continuously is expected to be able to form human capital that respects the rights of others. and be actively involved as agents of peace and act proactively in the fight against extremism and radicalism.

Planning and program design for its attainment and altering the mentality of all stakeholders is the method for establishing a culture of moderation at the Ma'had al-Jami'ah Center at UIN Maulana Malik Ibrahim Malang. Exemplary approaches might be used either directly or indirectly in the actual teaching process. What is stated explicitly is that teachers really serve as positive examples for their pupils. Educators offer pupils with role models indirectly (indirectly) by telling tales about prophets, great individuals, heroes, and martyrs in the hopes that their students would look up to them. Capacity building is central to UIN Maulana Malik Ibrahim Malang's Ma'had al-Jami'ah approach to religious moderation as the first line of defense against radicalism. Within this framework, the Indonesian Ministry of Religion has developed four indicators of religious moderation's success (described in Chapter 2): national commitment, tolerance, nonviolence, and accommodation with local culture.

Workshops, socialization of religious moderation, talks, and other activities were created by Ma'had al-Jami'ah UIN Maulana Malik Ibrahim Malang to increase capacity for Ma'had al-internal Jami's community 'ah based on the aforementioned criteria for attaining religious moderation. This includes activities like workshops and dissemination, with the goal of securely implanting moderate knowledge and conduct in students for subsequent distribution to the community at large. In the context of ma'had al-jami'ah, "capacity building" refers to the process of enhancing an individual's or community's intelligence, character, and conduct. Thus, inside the internal Ma'had al-Jami'ah community, capacity development becomes the key to internalizing insights into religious moderation.

The second, community building, involves strengthening the bonds within a team in order to achieve common goals. The ma'had al-Jami'ah community is led by the mudir and the kyai council, who work together to ensure that all of its members are actively engaged in building peace through peacebuilding education as counter-radicalism. This is accomplished by addressing the underlying causes of radicalism and making use of indigenous resources to raise a generation that is sensitive to different cultures and values. Creating a common goal and purpose is the first step in creating a community. The group's goals and objectives should be made clear to everyone involved.

Third, Ma'had al-Peace Jami'ah's Education on Religious Moderation in Afkar Learning Talim is a means of bolstering the creation of intellectual-professional graduates and preparing the future generation of scientists and religious leaders. This ma'had ta'lim includes the book Qami 'al-Thughyan by Syekh Nawawi al-orm of increasing the creation of intellectual-professional graduates, and is one of the tactics of ma'had al-Jami'ah to increase students' academic ability. This ma'had ta'lim incorporates ta'lim afkar, one of ma'had al-strategies Jami'ah's for enhancing students' academic abilities, and it consists of two primary book materials: Qami 'al-Thughyan, written by Syekh Nawawi al-Bantani, which addresses issues of faith and morality, and At-Tadzib fii Adillah Matn Al-Ghayah wa By emphasizing, polishing, deepening, or enlarging learning material relating to different Islamic moderation ideals, Qami' al-Thughyan book content is modified to include insights into religious moderation. During the curriculum, al-Al-Afkar (elementary class, Mutawassith, and al-Ali). Human capital that respects the rights of others is expected to be formed through peace education, which takes the form of building knowledge, skills, and peaceful behavior through the insertion of religious moderation insights that are integrated in the material of the book Qami' al-Thughyan in the life of Ma'had al-Jamiah. should be proactive in the struggle against extremism and radicalism, acting as agents of peace.

Conclusions

First, the strategy to build a moderate culture in peacebuilding education as a counter radicalism at the Ma'had al-Jami'ah Center of UIN Maulana Malik Ibrahim Malang is (1) Program planning and strategy for achieving it, (2) Changes in mindset to all stakeholders, (3) Exemplary board caregivers, mu'alim / ah , murrobi / ah and musyrif / ah , (4) Internalization of religious moderation values through dissemination, workshops, coaching and seminars on strengthening religious moderation. Second, the peacebuilding patterns of Ma'had al-Jami'ah UIN Maulana Malik Ibrahim Malang in building religious moderation as a counter radicalism are (1) Capacity Building , (2) Community Building and (3) Peace Education Insights on Religious Moderation in Learning Afkar Ta'lim.

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