

Education strategy of counter-radicalism with aswaja orientation in quranic education centers in Indonesia

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ABSTRACT

The existence of Quranic education has a fundamental goal related to the importance of introducing and instilling the values of the Quran from an early age. This field research has four research focuses: firstly, the objectives of Aswaja-oriented counter-radicalism in Quranic Education Centers (TPQ). Secondly, the competency standards of Aswaja-oriented counter-radicalism in TPQ education. Thirdly, the curriculum structure of Aswaja-oriented counter-radicalism in TPQ. The results of this research indicate that, firstly, the objectives of Aswaja-oriented counter-radicalism in TPQ education are to develop children's potential towards the formation of moderate religious attitudes and knowledge. Secondly, the curriculum of Aswaja-oriented counter-radicalism in TPQ education consists of standard curriculum components, namely, reading the Quran, writing and memorizing Quranic verses, Tajweed, and memorizing major prayers, as well as additional curriculum components on moderate religious practices. Thirdly, the curriculum structure of Aswaja-oriented counter-radicalism in TPQ education consists of seven competency standards: Quran, Tajweed, Prayer Recitation Memorization, Worship Practices, Memorization of Short Surahs, Daily Prayer Memorization, and Local Content (Aswaja Study).

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Introduction

Government Regulation No. 55 of 2007, Article 24, Paragraph 2, regarding Religious Education and Religious Education states that Quranic Education consists of Quranic Kindergarten (TKA/TKQ), Quranic Education Center (TPA/TPQ), Ta'limul Qur'an lil Aulad (TQA), and similar forms. In our country, Indonesia, attending TPQ education is not mandatory (Kurniawan & Margiansyah, 2019). However, in general, every Islamic parent with young children would feel the need for a Quranic Education (Ulfa et al., 2023) Center as a place for their children to learn about the Quran (Miftachur Rohmah and Moh. Yasir Alimi, 2021). The existence of Quranic education has a fundamental goal related to the importance of introducing and instilling the values of the Quran from an early age.

Quranic Education Centers (TPQ) are Islamic religious educational institutions with the goal of teaching the recitation, writing, memorization, and practice of the Quran (M.Hariyadi & M.Husni, 2019). The establishment of TPQ has been further strengthened with the issuance of Government Regulation No. 55 of 2007, which demands greater professionalism from TPQ educators and administrators (de Graaf & van den Bos, 2021). The existence of TPQ is closely tied to the role and support of the government, society, and Islamic organizations in the community.

As an Islamic educational institution, TPQ plays a crucial role in addressing the growing problems of radicalism and extremism in society (Rohman & Nugraha, 2021). The root of these issues in Indonesian society lies in partial and textual understanding of Islam (Abror, 2020). This strategic position necessitates the early teaching of deradicalization education to TPQ students. An Aswaja-oriented curriculum becomes an appropriate educational design that can instill moderate religious values from an early age in TPQ (Wahyudi & Novita, 2021). Through a moderate approach, radicalism and extremism can be prevented at an early stage, effectively addressing the root causes that continue to proliferate in Indonesian society.

Many TPQs in Indonesia still lack proper management and teaching (Hafidz, 2021), particularly in curriculum development (Shihab, 2019). Based on field observations, it was found that several TPQs, including one in the rural village of Ngabean, Magelang Regency, do not have institutional management that meets the government's expectations (Bedong et al., 2020). The following are some of the challenges hindering the progress of this institution: (Rhain et al., 2023) the absence of a TPQ curriculum, resulting in a lack of specific learning targets for each grade level; inadequate competent human resources and a lack of motivation to improve self-competence; minimal attention and support from the mosque's takmir committee; and a lack of motivation for young children to learn the Quran due to lack of support from parents.

The majority of TPQ in Ngabean village are Nahdliyin members; therefore, the TPQ curriculum needs to integrate the general TPQ curriculum with Aswaja traditions. This integration is necessary to ensure that Aswaja values are absorbed by the current generation, which has already been influenced by external cultures. In addition to early prevention of radicalism and extremism, it is expected that through an Aswaja-oriented curriculum management, there will be an opportunity for the development of TPQ students to become individuals who exhibit good character and morals. Consequently, the target graduates of TPQ in Ngabean village will understand, practice, and preserve the cultural values of Nahdlatul Ulama.

Method

This field research utilizes descriptive qualitative data analysis. The objective of this research is to describe (Syaiful Anam, 2023) the practice of Aswaja-oriented counter-radicalism education in Quranic Education Centers in Indonesia. The research employs a phenomenological approach as a distinctive qualitative research approach to examine the phenomenon of Aswaja-oriented counter-radicalism education in Quranic Education Centers in Indonesia. Additionally, the research adopts an Islamic Education approach in the practice of Aswaja-oriented counter-radicalism education in Quranic Education Centers in Indonesia.

Results and Discussion

The Purpose of Aswaja-oriented Counter-Radicalism in TPQ Education

In TPQ (Taman Pendidikan Al Qur'an) learning, the learning objectives are crucial. Learning objectives provide the direction for the series of activities in the teaching and learning process (Novita et al., 2022). In the objectives of Taman Pendidikan Al Qur'an, there are two levels of objectives: the objectives at the education unit level and the objectives at the learning unit level. Formulation of objectives at the education unit level refers (Putri, 2022) to the general objectives of education, which are as follows:

- a. Assist in developing children's potential towards the formation of religious attitudes, knowledge, and skills through approaches that are appropriate to the environment and the child's developmental stage, based on the demands of the Qur'an and the Prophet's Sunnah.
- b. Prepare children to be able to develop their religious attitudes, knowledge, and skills acquired through TPQ education programs for further programs.

Meanwhile, the objectives at the learning unit level in Taman Pendidikan Al Qur'an are divided into three levels: A, B, and C. This level can be completed in six semesters or three years. The following are the detailed objectives at each level of learning:

a. Objectives of TPQ Learning Unit Level A

After participating in the learning activities at this level, students are expected to be able to recognize and read sentences and passages from the Qur'an through guidebooks (such as Iqro, Qiroati, Tilawati, and others), be able to memorize the obligatory prayers (salat) and perform them correctly, master several daily prayers and short chapters from the Qur'an, develop good manners and adab, have basic skills in writing Arabic letters and numbers correctly, and be able to understand the basics of Islam through habituation and direct practice as well as simple requests.

b. Objectives of TPQ Learning Unit Level B

The objectives at this level include being able to read the Qur'an from Juz 1 to 15, mastering the basics of tajweed, performing congregational prayers (salat) and their respective supplications correctly, fluent in memorizing daily prayers, short chapters, and specified verses, developing good manners and adab, having good skills in writing Arabic correctly, and understanding the basics of Islamic teachings.

c. Objectives of TPQ Learning Unit Level C

The objectives at this level include being able to read the Qur'an from Juz 16 to 30, mastering advanced tajweed according to specified targets, performing voluntary prayers (sunna) and funeral prayers (jenazah) and their respective supplications correctly, fluent in memorizing daily prayers, short chapters, and specified verses, developing and applying good manners and adab, having skills in writing verses from the Qur'an and Hadith correctly, and mastering the fundamentals of Islamic teachings.

Competency Standards of Aswaja-oriented Counter-Radicalism in TPQ Education

In the Ministry of Religious Affairs' decree (PMA) regarding the Taman Pendidikan Al Qur'an curriculum, it mentions the global overview of education or the subjects taught. Referring to this PMA, the Al Qur'an education curriculum consists of reading the Qur'an, writing and memorizing verses from the Qur'an, tajweed, and memorizing major supplications.

TPQ also has competency standards for its graduates, as stated in the book published by the Ministry of Religious Affairs Indonesia, Directorate of Islamic Boarding School Education (Pratama et al., 2022), which includes 9 standards for TPQ students, as follows: mastery of tajweed theory, proficient memorization of 22 short chapters, memorization of 27 daily supplications, memorization of the obligatory and voluntary prayers (Kholish et al., 2020), proficient in the practice of the call to prayer (adhan), ablution (wudu), and prayer (salat) correctly (Nuzul Fatimah, Husna Nashihin, 2022), memorization of 5 specified verses, proficiency in writing Arabic correctly, mastery of the basics of Islamic teachings, and the ability to apply them in daily life in a simple manner.

With these standards, they can be used as a reference for determining the graduation of TPQ students as a form of recognition for those who have completed the TPQ learning process. Subsequently, they can progress from TPQ to a higher level, such as Madrasah Diniyah Takmiliah or Ta'limul Qur'an lil Aulad.

Curriculum Structure of Aswaja-oriented Counter-Radicalism TPQ

The curriculum structure of Aswaja-oriented Counter-Radicalism TPQ consists of the following components (Nashihin, 2019):

- a. Reading and recitation of the Qur'an
- b. Writing Arabic letters and verses from the Qur'an
- c. Memorization of selected verses and short chapters from the Qur'an
- d. Tajweed (rules of reciting the Qur'an)
- e. Memorization of daily supplications
- f. Islamic manners and adab
- g. Understanding the basics of Islamic teachings

These components form the core of the TPQ curriculum, providing a comprehensive approach to education that aims to develop religious attitudes, knowledge, and skills while countering radicalism. The curriculum is designed to be implemented through various teaching materials, methods, strategies, and learning activities (Ardianta, 2022) that are suitable for the TPQ context and the developmental stage of the students.

The TPQ curriculum structure should include core subjects and local content. The core subjects consist of: a) Qur'an learning, b) Tajweed (rules of reciting the Qur'an), c) memorization of prayer recitations, d) practice of worship rituals, e) memorization of short chapters, f) memorization of daily supplications, g) Arabic writing, h) Aqidah (theology), i) Shariah, and j) morals and ethics. On the other hand, local content refers to curricular activities that develop the students' competencies, tailored to the needs, characteristics, and potential of each region.

The curriculum structure of TPQ should include the following main subjects and local content. The main subjects consist of:

- a. Qur'an Learning: This subject focuses on teaching students how to read and understand the Qur'an, as well as developing their recitation skills.
- b. Tajweed: This subject covers the rules and principles of proper Qur'an recitation, including pronunciation, intonation, and articulation.
- c. Memorization of Prayer Recitations: Students are taught the recitation of prayers (salat) and are encouraged to memorize the appropriate verses and supplications.
- d. Practice of Worship Rituals: This subject includes practical lessons on performing the various rituals of worship, such as ablution (wudu) and prayer (salat), with an emphasis on correct and proper execution.
- e. Memorization of Short Chapters: Students are trained to memorize selected short chapters (surahs) from the Qur'an, enabling them to recite them fluently.
- f. Memorization of Daily Supplications: This subject focuses on memorizing common daily supplications, such as supplications before eating, sleeping, or entering the mosque.
- g. Arabic Writing: Students learn to write Arabic letters and words correctly, enabling them to read and write Arabic texts.
- h. Aqidah (Theology): This subject covers the fundamental beliefs and principles of Islam, providing students with a solid foundation in their faith.
- i. Shariah: Students are introduced to the basic principles and teachings of Islamic law (shariah), including its application in daily life.
- j. Morals and Ethics: This subject emphasizes the development of good character, ethics, and moral values based on Islamic teachings.

In addition to these core subjects, the TPQ curriculum should also incorporate local content (Noor, Al Mujahidin, Nashihin, Husna, 2022). This includes activities and lessons that are relevant to the specific needs, characteristics, and potentials of the local community or region where the TPQ is located. The local content aims to develop the students' competencies and skills in accordance with the local context and cultural values.

A good learning process certainly needs to consider the allocation of time that will be utilized in its implementation. The time span of the learning process from beginning to end should be adjusted according to the students' needs. The determination of time allocation for each competency standard is done by considering the number of weeks and the allocation of subjects per week.

To ensure a well-structured and effective learning process, it is important to carefully allocate the available time. The duration of the learning process should be planned in a way that allows sufficient time for covering the required content and achieving the desired learning outcomes.

The allocation of time for each competency standard should take into account the complexity and depth of the subject matter, as well as the students' ability to grasp and internalize the concepts. By allocating an appropriate amount of time for each standard, teachers can ensure that the necessary topics are covered adequately and that students have enough time to engage in meaningful learning activities.

The allocation of time can be determined by considering the number of weeks available for the entire learning period and dividing it accordingly among the competency standards. Additionally, the allocation of subjects per week should be carefully planned to ensure a balanced distribution of instructional time across different subjects.

Conclusion

The majority of TPQ in Ngabean Village consist of Nahdliyin community members. Therefore, in developing the TPQ curriculum, it is important to integrate the general TPQ curriculum with Aswaja traditions to prevent early-stage radicalism and extremism within Islam. The findings of this research indicate the following; First, the purpose of Aswaja-oriented counter-radicalism TPQ education is to develop children's potential towards the formation of moderate religious attitudes and knowledge. Second, the curriculum of counter-radicalism TPQ education consists of a standard curriculum that includes reading the Qur'an, writing and memorizing verses from the Qur'an, Tajweed, and memorizing major supplications. Additionally, there should be an additional curriculum focused on promoting religious moderation. Third, the curriculum structure of Aswaja-oriented counter-radicalism TPQ education consists of seven competency standards: Qur'an, Tajweed, Memorization of Prayer Recitations, Practice of Worship Rituals, Memorization of Short Chapters, Memorization of Daily Supplications, and Local Content (Aswaja Studies).

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