

DERADICALIZATION THROUGH UNDERSTANDING THE VALUE OF RELIGIOUS MODERATION IN MA'HAD DARULROHMAH PATTANI THAILAND

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Abstract: Internalization of the value of religious moderation or wasatiyah as a form of resistance to extremism. The notion of radicalism caused by an internal misunderstanding of religious texts can be stemmed by a moderate understanding of Islam. This study aims to find out how the values of religious moderation are in Maahad Darulrahmah Pattani Thailand and how the method of cultivating religious moderation values is in Maahad Darulrahmah Pattani Thailand. This study used descriptive qualitative, observational data collection techniques, and interviews with the research subject, the Head of Maahad Darulrahmah Pattani Thailand. The results of the first study, the values of Religious Moderation in Maahad Darulrahmah Pattani Thailand are as follows: Tawassuth, Tawazun, I'tidal, Tasamuh, Musawah, Shura, Islah, Aulawiyah, Tatawwur wa ibtikar, Tahadhdhur, Al-Muwathanah, Qudwatiyah. The two methods of instilling the value of religious moderation in Maahad Darulrahmah Pattani Thailand are as follows: Madrasa, Halaqah Method, Hidden curriculum

Kata Kunci

Deradikalisasi,

Pemahaman, Moderasi

Agama

Abstrak: Internalisasi nilai moderasi agama atau wasatiyah sebagai bentuk perlawanan terhadap ekstremisme. Paham radikalisme yang disebabkan oleh kesalahan pemahaman internal terhadap teks agama dapat dibendung dengan pemahaman Islam moderat. Penelitian ini untuk mengetahui bagaimana nilai moderasi beragama di Maahad Darulrahmah Pattani Thailand dan bagaimana metode penanaman nilai moderasi beragama di Maahad Darulrahmah Pattani Thailand. Penelitian ini menggunakan kualitatif deskriptif, teknik pengumpulan data observasi, dan wawancara dengan subjek penelitian adalah Pimpinan Maahad Darulrahmah Pattani Thailand. Hasil penelitian pertama, nilai Moderasi Beragama di Maahad Darulrahmah Pattani Thailand adalah sebagai berikut: Tawassuth, Tawazun, I'tidal, Tasamuh, Musawah, Syura, Islah, Aulawiyah, Tatawwur wa ibtikar, Tahadhdhur, Al-Muwathanah, Qudwatiyah. Kedua metode penanaman nilai moderasi beragama di Maahad Darulrahmah Pattani Thailand adalah: Madrasah, Metode Halaqah, Hidden kurikulum

Introduction

The practice of violence in the name of religion, ranging from radicalism to terrorism, has become a central issue in the world.¹ Radicalism is the root of acts of terrorism which is an important problem for Muslims today. Reality has been proven, successfully portraying Islam as a religion of terror. Ironically, there is a lot of stigma scattered, concluding that Islamic teachings are considered to legitimize acts of violence and terrorism as a way of preaching. Even though this assumption is easy to counter, the fact that the perpetrators of terror in the world are Muslims weighs heavily on the psychology of Muslims. This phenomenon is very easy to occur because acts of violence and religion are entities that have a very close relationship. The closeness of these two things can be traced from the many reports about religious adherents who easily carry out actions that are contrary to their religious teachings. Ironically, the proximity of violence and religion is also triggered by the enthusiasm for upholding religious teachings. So that things that are considered off the mark, need to be straightened out in the name of religion.²

In general, the radical Islamic movement as part of the global Islamism movement can be traced to the roots of its existence from the thoughts of the founder of the Muslim Brotherhood, Hasan Al-Bana (1906-1949) in Egypt and the founder of the Islamic Jamaat-I Party, Abul A'la Al-Maududi (1903-1978) in India.³ This Islamic ideology is getting thicker under the sharpening of thoughts initiated by Sayyid Qutb through several of his works. His offer of jihad as an effort to uphold the validity of *Hakimiyyat* Allah (the establishment of Allah's Law as the only regulator of life) has become the basis of almost all jihadist ideologies in the world.⁴ Various violence that occurred two to disharmony between religious communities was caused by two factors, internal factors and external factors. The external factors are complex education, politics, and social while the internal factor is an error in understanding religious teachings.⁵ From an Islamic point of view, the Koran indeed commands war and jihad against infidels.⁶ However, if these verses are only understood based on fighting spirit

¹ A Asrori, 'The Concept of Learning Islamic Education Based on Multicultural in Establishing Religious Moderation', in *Proceeding Annual Conference on Islamic Education*, (Perkumpulan Prodi PAI Indonesia, 2022) <<http://acied.pp-paiindonesia.org/index.php/acied/article/view/42>>.

² Winarto Eka Wahyudi, 'Radikalisme Dalam Bahan Ajar Dan Analisa Wacana Kritis Perspektif Van Dijk Terhadap Materi PAI Tingkat SMA', *JALIE; Journal of Applied Linguistics and Islamic Education*, 1.1 (2017) <<https://doi.org/https://doi.org/10.33754/jalie.v1i1.81>>.

³ Oliver Roy, *L'ichec de l'Islam Politique. Carol Volk (Terj.), The Failure of Political Islam* (Cambridge: Harvard University Press, 1994), pp. 1-2.

⁴ Hillel Frisch Efraim Inbar, *Radical Islam and International Security: Challenges and Responses* (New York: Routledge, 2008), p. 13.

⁵ Franz Magnis Suseno, *Memahami Hubungan Antar Agama Di Indonesia* (Yogyakarta: eLSAQ Press, 2007), p. 3.

⁶ QS. Al-Taubah [9]: 5 who ordered to kill polytheist QS. Al-Taubah [9]: 29 orders to kill non-believers, does not forbid what Allah and the Messenger have forbidden, does not have a true religion (God's religion), QS. Al-Taubah [9]:123 ordered to fight the infidels around the Muslims. QS. Al-Baqarah [2]: 216-217 which requires fighting. QS. Al-Baqarah [2]: 191. Contains orders to kill infidels wherever they are, if understood literally, it will lead to a brutal attitude that is willing to commit suicide bombings. Even if you look at the previous verse, it is permissible to fight only against people who are fighting against Islam in

which is not based on understanding the context of the verse *asbab al-nuzul*, *munasabah* aspects, and other aspects, then what happens is violence and hostility. In fact, there is not a single verse in the Qur'an that allows fighting other parties on the basis of differences in beliefs. Even the Qur'an informs that there is no compulsion in religion

In Islamic Education, it has an orientation of moderation in this context Islamic studies must be directed at understanding multiple perspectives, so that the views and understanding of Islam become richer and broader.⁷ The idea of studying Islam with cross-school material, learning the history of Islamic civilization, Sufism and various other Islamic scientific tools, will give birth to a strong thinking infrastructure and not easily shaken by various differences of opinion.⁸ Several important aspects related to Islamic education that need to be developed such as knowledge, justice, policy, charity, truth, reason, soul, heart and mind.⁹ Being a Muslim does not mean that you are allowed to act arbitrarily, feel self-righteous, act in extreme ways towards non-Muslims and be exclusive. Just as the Prophet was fair in judging and gave the same direction to a Muslim who beat a Jew, acts of terror and radicalism are not justified at this time.¹⁰ Masdar Hilmy quoted John L. Esposito's view that the terms moderate and "moderateism" are conceptual nomenclature that are difficult to define. This term is contested by religious groups or scientists, so it is interpreted differently, depending on who and in what context it is understood. The difficulty in interpreting this is due to the fact that the treasures of classical Islamic thought do not recognize the term "moderateism". The use and understanding of it usually refers to the equivalent of a number of words in Arabic, including *al-tawassuṭ* or *al-wasaṭ* (moderation), *al-qisṭ* (justice), *al-tawāzun* (balance), *al-i'tidāl* (harmony/harmony).¹¹

Initially, the Islamic boarding school was a center for Islamic education which was a connection to the *zawiyah* system¹² in India and the Middle East. The development of the Islamic boarding school which was covered by the nuances of Sufism certainly gave its own color to the growth of the Islamic boarding school at that time. It is not surprising that the area of exclusivism emerged as a pattern of Islamic boarding school in its early development. It is different if the Islamic boarding school grows when the glory of Islam in terms of science is underway, then from the start the Islamic

order to stop attacks and oppression, and even then it is not permissible to fight excessively (QS. Al-Baqarah [2]: 190.

⁷ As Rori, 'The Role of Shalihah Women in Turning Out Rabbani Generation in The Family Environment', *Studia Religia : Jurnal Pemikiran Dan Pendidikan Islam*, 2019 <<https://doi.org/10.30651/sr.v3i1.2936>>.

⁸ Winarto Eka Wahyudi, 'Indonesia Sebagai Trendsetter Moderatisme di ASEAN (Membangun Relasi Akademik Antara Islam Dan Multikulturalisme)', *KUTTAB*, 2020 <<https://doi.org/10.30736/ktb.v3i1.98>>.

⁹ Asrori Rusman, *Filsafat Pendidikan Islam: Pedekatan Filsafat Islam Klasik* (Malang: Pustaka Learning Center, 2020), p. 6 <<http://repository.um-surabaya.ac.id/id/eprint/4460>>.

¹⁰ Chafid Wahyudi, 'Tipologi Islam Moderat Dan Puritan: Pemikiran Khaled M. Abou El-Fadl', *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam*, 2015 <<https://doi.org/10.15642/teosofi.2011.1.1.75-92>>.

¹¹ Winarto Eka Wahyudi, 'Tantangan Islam Moderat Di Era Disruption', in *Proceedings of Annual Conference for Muslim Scholars* (Kopertais Wilayah IV Surabaya, 2018) <<https://doi.org/https://doi.org/10.36835/ancoms.v0iSeries.2.192>>.

¹² The Zawiyah system is a system of learning or scientific transmission which was initially held in the mosque in groups based on the diversification of schools so that at the next level it crystallized into schools of thought.

boarding school will be more inclusive and more open to other sciences apart from religious knowledge.¹³ Islamic boarding schools, as institutions that are close to people's lives, become control of social dynamics, considering that the role of Islamic boarding school in teaching Islamic teachings is very large. In its history, since 1200M as mentioned by Prof. Johns that it was the Islamic boarding school that spread Islam to remote villages, the Islamic boarding school also determined the character of Islam the most.¹⁴

In the Pattani area (Southern Thailand), Islamic boarding schools have grown to become a symbol of pride for Malay Muslims with Islamic ideals and their aspirations to realize these ideals. The scholars who provide guidance and lessons in Islamic boarding schools also serve as models for all the virtues of Islam and ethical insights for students and people outside the Islamic boarding school.¹⁵ Malay Traditional Education is an education that emerged in Pattani, since the 17th century with institutions such as madrasas and mosques. The mosque is not only a place of worship, but also a center for teaching and spreading Islam. The development of Islamic education in Pattani was carried out through the Islamic boarding school system. Islamic boarding school comes from the Arabic "*funduq*" which means "building for nomads".¹⁶

Awang Had Salleh explained that Islamic boarding school is a village educational institution that controls Islamic religious studies. The teacher who teaches him is introduced as "Tuan Guru" and is recognized by the villagers for his expertise to teach those who wish to continue studying Islam. High students in the boarding school are called "Tuk Pake" This term comes from Arabic which means a person who has a great desire for knowledge and religious guidance.¹⁷ Islamic boarding school is an educational institution that stands as a development of educational institutions Palace and Mosque. The oldest Islamic boarding schools in Pattani are the Dala, Bermin, Semela, Dual, Kota, Gersih, Telok Manok Islamic boarding schools, which have a great influence on the growth of Islamic education in this area because these Islamic boarding school are visited by many students from outside Pattani had an influence on the development of the Malay language, its influence also reached Brunei and Cambodia.¹⁸

Islamic boarding school is always in touch with social reality. Therefore, the existence of Maahad Darulrahmah Pattani Thailand as a religious and social educational institution in the midst of society is expected to play its role dynamically by carrying a vision "*rahmatanlil'alam*" prioritizing the principle of mutual respect. In this context, Islamic boarding school education is expected to be at the forefront of restoring universal Islamic teachings by taking the middle way "*wasathiyah*", in building Islamic

¹³ M. Dawam Rahardjo, *Pesantren dan Pembaharuan* (Jakarta: LP3ES, 1995), p. 104.

¹⁴ Zamakhsyari Dhofier, *Tradisi Pesantren* (Jakarta: LP3ES, 2011), p. 36.

¹⁵ M. Darwam Rahardjo, *Islam Di Muangthai: Nasionalisme Melayu Masyarakat Pattani* (Jakarta: LP3ES, 1988), p. 139.

¹⁶ M. Zamberi A. Malek, *Patani Dalam Tamadun Melayu* (Kuala Lumpur: Dewan Bahasa dan Pustaka, 1944), p. 92.

¹⁷ Muhammad Salih Samak, *Ilmu Pendidikan Islam, Terjemahan Wan Amah Yacob Dkk* (Kuala Lumpur: Dewan Bahasa dan Pustaka Pelajaran Malaysia, 1983), p. 12.

¹⁸ Malek, p. 96.

moderation in Pattani Thailand, by re-conceptual social values. Therefore, it is necessary to construct the values of Maahad Darulrahmah Pattani Thailand's Islamic education by returning to cultural historicity and internalizing the above social values as a paradigm of Islamic education "*wasathiyah*" or religious moderation. Islamic boarding school as a comprehensive view of Islam is characterized by universal Islamic characteristics "*kaffah*" which are based on divine and human values. This view is holistically expected to become the conceptual and operational basis for the implementation of moderate Islamic education in accordance with the national character amidst the diversity of Thai Pattani society so that it can inspire individual action.

Moderate Islamic education is expected to become a social change amidst the diversity of society in accordance with the views of the values of the Qur'an and al-Hadith, so that the value system creates an attitude of peace, brotherhood of affection (*mahabbah*), togetherness (*ijtima'iyah*), equality (*musawah*), justice (*adalah*) and brotherhood (*ukhuwah*). Thus, social capital is expected to become strength for Islamic education, as well as a center of Islamic civilization in Pattani Thailand. Therefore, to achieve these ideals, some reaffirmation is needed regarding the internalization of Islamic boarding school values as a moderate Islamic education system, the main source of which must be realized in social and religious life. To see how the values of moderation are applied in Maahad Darulrahmah Pattani Thailand, the researcher will analyze deradicalization through instilling religious moderation values.

Results and discussion

The Values of Religious Moderation in Maahad Darulrahmah Pattani Thailand

Wasatiyah functioned as a form resistance to extremism.¹⁹ Understand radicalism caused by internal error understanding of religious texts can be dammed with a moderate understanding of Islam.²⁰ "Planting values moderation is the right way to deradicalization". In 2018 in Bogor, Muslim scholars and intellectuals in the world through a High Level Consultation (Summit), argued that there are 12 (twelve) characteristics of Islamic *wasatiyyat* or religious moderation, namely: a. *Tawassuth* (middle way), b. *Tawazun* (balanced), c. *Itidal* (straight and firm), d. *Tasamuh* (tolerance), e. *Musawah* (egalitarian), f. *Shura* (deliberation), g. *Islah* (reform), h. *Aulawiyah* (prioritizing priority), i. *Tatawwur wa ibtikar* (dynamic and innovative), j. *Tahadhdhur* (civilized), k. *Al-Muwathanah* (loving the country), l. *Qudwatiyah*, (pioneering).

According to Tuan Guru Baba Adsman SIdék, Maahad Darulrahmah Pattani Thailand, seeks to instill *wasatiyah* values or religious moderation which can be seen from various activities or habits at Islamic boarding schools, with the hope of preventing

¹⁹ Mohd Shukri Hanafi, 'The Wasatiyyah (Moderation) Concept in Islamic Epistemology: A Case Study of Its Implementation in Malaysia', *International Journal of Humanities and Social Science*, 2014.

²⁰ Greg Fealy, 'Jihadism and "The Battle of Ideas" in Indonesia: Critiquing Australian Counterterrorism', in *History as Policy: Framing the Debate on the Future of Australia's Defence Policy*, 2007 <<https://doi.org/10.22459/hp.12.2007.07>>.

the emergence of santri extremism, implementation of wasatiyah values or religious moderation in Maahad Darulrahmah Pattani Thailand.²¹ This is explained as follows:

1. Tawassut (middle way)

The concept of *tawassut*, according to Mustafa Bisri, specifically in the Qur'an 2:143 describes believing Muslims as *ummatan wasatan* (moderate society).²² *Tawassut* upholds the values of affection and love, must be fair and upright in the midst of life together. With this basic attitude, it will always be a role model group that behaves and acts straightly and is always constructive and avoids all forms of ghuluw or extreme approaches.²³

Tuan Guru Baba Adsman Sidek²⁴ as the supervisor of Maahad Darulrahmah Pattani Thailand defines *tawassut* as middle way between the extreme left (liberalism) and the extreme right (conservatism). In the educational process, Maahad Darulrahmah Pattani Thailand maintains the value of *tawassut* and avoids radicalism by instilling a deep and comprehensive understanding of Islam in students. The understanding of Islamic scientific treasures is directly sourced from the book of the *Salaf* (classical) or what is called the yellow book. A deep understanding of the diversity of religious views will give birth to a moderate attitude of students in Maahad Darulrahmah Pattani Thailand, so that they do not fall into the attitude of *ta'arruf* (exaggeration) and easily blame one another. Learning that upholds Islamic moderation is when studying the problem of interpretation, because indeed in specific learning that in this Islamic boarding school is interpretation. Because if we look at the existing interpretations, of course none of the commentators criticize each other, no one blames each other, but all of them can accept what was interpreted by the previous scholars, not just the former scholars, but the present scholars who wrote that interpretation, he did not blame one another. In the process of learning this interpretation highly upholds what is called Islamic moderation, because it does not go to the left and does not go to the right, and does not blame one another. That is what we receive from this interpretation learning process.

Comparative learning of religious views and sects in Maahad Darulrahmah Pattani Thailand opens the scientific insights of the students as well as forms an inclusive personality, is able to have good dialogue, and respects different views. An open attitude and respect for differences is the capital of Islamic moderation. This open attitude is not only in the field of jurisprudence and interpretation, but also in daily life in society which is rich in differences, both between Muslim sects themselves and religions outside of Islam. In addition, in order to avoid the attitude of *ta'arruf*

²¹ 'Interview with Tuan Guru Baba Adsman Sidek as a Leader at Maahad Darulrahmah Pattani Thailand on 20 November', 2022.

²² IRAWAN IRAWAN, 'Al-Tawassut Waal-I'tidal: Menjawab Tantangan Liberalisme Dan Konservatisme Islam', *Afkaruna*, 2018 <<https://doi.org/10.18196/aaijjs.2018.0080.49-74>>.

²³ Siswoyo Aris Munandar and Ummu Azizatul Kubro, 'TAWASSUT ATTITUDE RELEVANCE NAHDLATUL ULAMA IN PREVENTING EXTREMISM', *Jurnal Studi Agama Dan Masyarakat*, 2021 <<https://doi.org/10.23971/jsam.v17i1.2421>>.

²⁴ He is Kiya and leader in Maahad Darulrahmah Pattani Thailand

(exaggeration) Maahad Darulrahmah Pattani Thailand maintains the value of tawassut by means of “deradicalization” of religious understanding because one of the causes of the emergence of radicalism in Islam is a mistake in understanding religion.

2. Tawâzun (balance)

The principle of Islamic moderation also includes the principle of balance (*tawâzun*). This balance can be seen from the aspect of the balance between behavior, attitudes, value knowledge, and skills. The principle of balance is also attitudes and life orientation taught by Islam, so that students do not caught up in extremism in his life, not merely pursuing it *ukhrawi* life by ignoring worldly life.²⁵ *Tawâzun* is also interpreted as an attitude of balance in *khidmah* to Allah SWT, *khidmah* to fellow human beings and service to the environment his life aligning the interests of the past, present and future.²⁶

As explained by Tuan Guru Baba Adsman Sidek: Maahad Darulrahmah Pattani Thailand carries out the principle of balance by teaching students to view the world and the hereafter. In this attitude, it is hoped that students can balance the needs of the world and the needs of the hereafter. Students are taught to pursue dreams and hopes so that they can become successful people in worldly life, but on the other hand they are reminded to maintain balance by paying attention to the afterlife in order to obtain safety in this world and the hereafter. Maahad Darulrahmah Pattani Thailand thinks there is a very strong interpretation that teaches not to be too inclined to leave the world but not to be too attached to the world either. In addition to our self-approach, we don't leave the world too much, meaning we balance the world and the hereafter.²⁷

3. I'tidal (straight and firm)

I'tidal is an upright and just attitude, an action that resulting from a consideration.²⁸ *I'tidal* is doing something according to their rights, obtaining rights and carrying out obligations and responsibilities based on professionalism, and sticking to principles. *Ta'adul* is a fair, honest, objective attitude, being fair to anyone, anywhere, and under any circumstances, for the common good. Hasan Sadily states that *ishlah* is an effort settlement between the warring parties to find the path of good and peace. Sayid Sabiq explained that *ishlah* is the way of peace between warring parties and promised to end hostilities. People who hold *ishlah* called *mushalih*, disputed matter is called with *mushalih 'anh*, and a solution that taken as the path of *ishlah* is called with *mushalih 'alaihi or badal al-sulh*.²⁹

Justice is interpreted Maahad Darulrahmah Pattani Thailand as follows; First, fair in the sense of the same in the sense of equal rights for every individual. Second, fair in the sense of being balanced in the sense of not taking sides with one and sacrificing the other. Third, justice is fulfilling the rights of each owner, meaning placing something in

²⁵ Muhammad Tholchah Hasan, *Pendidikan Multikultural Sebagai Opsi Penanggulangan Radikalisme* (Malang: Lembaga Penerbitan UNISMA, 2016), p. 63.

²⁶ A.Busyairi Harist, *Islam NU Pengawal Tradisi Sunni Indonesia* (Surabaya: Khalistia, 2010), p. 120.

²⁷ 'Interview with Tuan Guru Baba Adsman Sidek as a Leader at Maahad Darulrahmah Pattani Thailand on 20 November', 2022.

²⁸ Ali Maschan Moesa, *Nasionalisme Kyai Kontruksi Sosial Berbasis Agama* (Yogyakarta: LKiS, 2007), p. 101.

²⁹ H Sadyli, *Ensikolopedi Indonesia* (Jakarta: Ichtar baru – Van Hoeve., 1982), p. 36.

its place. Fourth, fair in the sense of maintaining the fairness of continued existence. Justice is an urgent matter in every social activity that involves many people, because everyone has different rights and obligations and everyone must comply in this case by respecting and respecting the rights they have. There have been many examples of justice in the Qur'an, which means that the reward for every deed is the same. This is a reference that in the implementation of Maahad Darulrahmah Pattani Thailand education applies justice, both outside the classroom and in the classroom. In the context of the principle of justice in the sense of equal rights has been applied. This can be seen in gender equality in studying.

4. *Tasamuh* (tolerance)

In Arabic the meaning of *tasamuh* is "good behavior, weak gentle, and mutually forgiving." Deep understanding of the general term, *tasamuh* is "commendable moral attitude in association, where there is a sense of mutuality respect between humans within the limits outlined by Islamic teachings". According to language means tolerance, while according the term *tasamuh* means respect fellow. Some say the meaning of *tasamuh* (tolerance) is attitude accept and be at peace with circumstances, for example tolerance in religion, that is between religions respect each other's rights and the respective obligations do not interfere with each other. From here *tasamuh* can be interpreted as "religious tolerance".³⁰

Maahad Darulrahmah Pattani Thailand even though it has its own religious views, but still respects the views of others by not easily blaming them. The attitude of respecting other people's views is a form of grace taught by teachers since long ago that the views held by teachers are believed to be correct, but that does not mean that other people's views are wrong because these views are *ijtihadi* in nature. This is as expressed by Tuan Guru Baba Adsman Sidek, "we teach the students to always hold fast to the teachings pioneered by the teachers, the teachings, then the fatwas of *fiqh*, but on the other hand, of course we do not blame if there are opinions another opinion. because it's not certain that they are wrong, it's not certain that we are also right in matters that are *ijtihadi* in nature, we teach the students, please hold fast to what we believe in what was taught by the teacher, but don't blame other people."³¹ Maahad Darulrahmah Pattani Thailand in the midst of a plural society certainly understands that religious tolerance is coexisting well with the principle of mutual respect. Tolerance is not interpreted as mixing various understandings but rather an open attitude in order to accept diversity and allow each of these understandings to run according to its adherents. This tolerance requires a willingness to understand and be willing to live side by side with people who are not of the same religion. Understanding and understanding other religions does not mean agreeing and justifying the teachings of other religions, what is desired is not to force someone to embrace Islam.

³⁰ Ade Jamarudin, 'Membangun Tasamuh Keberagamaan Dalam Perspektif Al-Qur'an', *Toleransi: Media Komunikasi Umat Beragama*, 8.2 (2016) <<https://ejournal.uin-suska.ac.id/index.php/toleransi/article/view/2477>>.

³¹ 'Interview with Tuan Guru Baba Adsman Sidek as a Leader at Maahad Darulrahmah Pattani Thailand on 20 November'.

5. Musawah (Egalitarian/Equality)

Musawah means equality or equality of all human beings in their rights and obligations. That is, all human beings are equal because all are servants Allah, without any division or distinction based on race, skin color, rank, position, wealth, ethnicity nation, language or otherwise.³² *Musawah* is a concept of equality among human beings in terms of dignity, degree and position. Islam does not differentiate humans based on strata social, gender, race, but it is the attitude of human devotion to Allah that is distinguish the glory of a human being.³³ In modern concepts, what is meant by the principle of equality is equality of opportunity namely the similarity with how to remove obstacles that can hinder individuals from realizing their potential, by removing laws and other privileges that don't justified, which only provides social positions, economics and politics for certain classes.³⁴

In the context of life in Islamic boarding schools, there is no dichotomization of the students, either because of their social status, culture or gender. All students are treated equally without any discrimination between the rich and the poor, or elite class and regular class, all students have the same status and position. They live together under one roof, gather to study, sleep in a place that has been determined by the supervisor of the Islamic boarding school, regardless of social status. The principle of *musawah* (equality) requires the value of unity in diversity. Unity in difference does not mean making different colors into one color, but how the different colors collaborate side by side with each other.

At Maahad Darulrahmah Pattani Thailand, highly values diversity. In the Islamic view, diversity is a necessity (*sunatullah*) that we must believe in and believe in. The diversity of creation, skin color, language, nation, life system, and human thought is the will of Allah SWT. This diversity is a necessity that has been determined by the creator. Therefore, every human being must accept and appreciate this diversity. Denying and not appreciating diversity is the same as not appreciating God's creation. Maahad Darulrahmah Pattani Thailand is very open and not exclusive in terms of ethnicity and culture. The students who study at Maahad Darulrahmah come from various regions in Thailand with different ethnicities and cultures. However, with these differences, all students are treated as equals, both students who come from the area and outside. All students have the same opportunity to develop themselves without discrimination. In these differences, students are able to live together and coexist well.³⁵

6. Shura (deliberation),

Shura is an activity carried out to solve all kinds of problems by sitting together, gathering diverse views to reach an agreement for the common good. Deliberations at Maahad Darulrahmah Pattani Thailand are part of the academic tradition, deliberations

³² Muhammad Daud dan Habibah Daud Ali, *Lembaga-Lembaga Islam Di Indonesia* (Jakarta: Raja Grafindo Persada, 1995), p. 307.

³³ Abdul Ghofur, *Demokratisasi Dan Prospek Hukum Islam Di Indonesia: Studi Atas Pemikiran Gus Dur* (Yogyakarta: Pustaka Pelajar, 2002), p. 41.

³⁴ Zulhamdi, 'Demokrasi Dalam Teori Politik Islam', *Jurnal Syarah*, 8.2 (2019).

³⁵ 'Interview with Tuan Guru Baba Adsman Sidek as a Leader at Maahad Darulrahmah Pattani Thailand on 20 November'.

are a typical tradition of Islamic boarding schools that have existed for a long time and are maintained in accordance with the times. Deliberation as a learning method can be seen in the method of discussion or group discussion in classroom learning. Discussion is a learning method that is used to solve problems in groups using the discussion method to discuss predetermined themes.

This method requires students to actively express ideas and ideas so that the learning process runs smoothly. In addition, students are also required to respect different views from them.³⁶ In that way, the implementation of deliberation as a learning method in the classroom is categorized as a cooperative learning method.³⁷ Deliberation as a method of discussion in class is carried out during class hours as a learning method where the teacher acts as a facilitator. The benefit of the discussion method is that students can be involved in conveying their ideas regarding the material being taught openly. This method can indirectly foster students' self-confidence.³⁸ Besides that, the method of discussion in class in fostering mutual respect is by accepting the views of other students who express their views. All important policies are always determined based on the results of deliberations and cancellation of policies must be canceled in the form of deliberations. This process is important in the effort to respect the views that have been set together. The tradition of deliberation is a character of Islamic moderation because deliberation is the best way to choose many paths in order to obtain mutual benefit. Deliberations can also increase the spirit of togetherness because decisions are taken based on mutual agreement as well.

7. *Islah* (reform)

Islah used by Allah to humans contains several understanding, sometimes means the process of creating a perfect human being, sometimes removes a ugliness or damage after its existence, and sometimes also by assigning kindness to humans themselves through law enforcement against him.³⁹ Al-Mu'jam al-Wajiz explained that the word *Islah* contains two meanings, first usability and compatibility, both are protected from tampering. This word when combined with other words, will have a special meaning; eg if combined with something then it means repairing. If combined with (to Allah) then it means to do or behavior good.⁴⁰

According to Islamic law, the goal of *ishlah* is to end conflict and disputes so they can create relations in peace and friendly. In Islamic law, *ishlah* is a form of contract that legally binding at the individual and community level. Terminologically, terms *ishlah* is

³⁶ Abd Hamid. Asrori, Rusman, 'Implementation of Active Learning Methods in Islamic Elementary School', *Al-Mudarris: Journal Of Education*, 5.1 (2022) <<https://e-journal.staima-alhikam.ac.id/al-mudarris/article/view/932>>.

³⁷ Kipty Aviatri Marta, 'Open Ended: Inisiatif Model Pembelajaran Tajwid Di Lembaga Pendidikan Islam', *Jurnal Pendidikan Agama Islam Al-Thariqah*, 7.1 (2022), 169-81 <<https://journal.uir.ac.id/index.php/althariqah/article/view/9757>>.

³⁸ Asrori and others, 'Effect of Counseling Guidance in Improving Process of Student Learning Achievement', 2020 <<https://doi.org/10.2991/assehr.k.200529.145>>.

³⁹ Al-Raghib Al-Ashfahani, *Al-Mufradat Fi Gharib Al-Qur'an* (Beirut: Dar al-Ma'rifah), p. 284.

⁴⁰ Muhamad Zaid Ismail and others, 'Islah and Tajdid: The Approach to Rebuilding Islamic Civilizations', *International Journal of Academic Research in Business and Social Sciences*, 2017 <<https://doi.org/10.6007/ijarbs/v7-i8/3220>>.

used with two meanings, namely the process of restorative justice and the creation of peace as well as the actual results or conditions that are born by the process.⁴¹ *Ishlah* can also be understood as an action or movement that aims to change the condition of a society that is damaged in morals and beliefs spread knowledge and fight ignorance. *Ishlah* also deleted *bid'ah* and superstition which entered the religion and strengthened the monotheistic creed. With In this case, humans will truly become servants of Allah SWT who worship Him. Islamic society is also a society that guides towards justice and equality.⁴²

Maahad Darulrahmah Pattani Thailand is reformative to obtain a better situation by accommodating a condition of change and development of the times to gain mutual benefit by principled on a principle of *al-muhafazah 'ala al-qadimi al-salih wa al-akhdzu bi al-jadid al -aslah*. *Ishlah* as an effort to create peace can also be seen from two things: 1) Peace in the context of the lifestyle of students relations can live in peace. Students who have different backgrounds always establish a relationship of brotherhood, mutual respect, love and respect for one another. For older students love the younger ones. Older students provide assistance to their younger siblings in the form of introductions, scientific coaching, and so on. This is because the process of adapting to the Islamic boarding school environment is very much needed, especially for new students, so that's when the presence of older students loves their younger siblings then younger students should respect their older siblings. Even though the tradition does not recognize the term seniority status, the attitude of mutual love and mutual respect is well ingrained in the behavior of the students thanks to the advice obtained from the teachers. This is as expressed by Tuan Guru Baba Adsman Sidek: "Harmony creates itself, but of course we give spiritual advice from teacher, not just about the lessons but we are more concerned with their morals, shaping their morals. Seniority is not here, but because the term mutual respect is of course easy to respect seniors even though there is no compulsion that you have to respect me. 2) Peace in the context of a religious perspective. Armed with the knowledge gained through the treasures of the yellow book, students can understand Islam in a mature and in-depth manner, so they are not trapped in a literal, rigid, and narrow understanding of religion. Students are able to present an understanding of Islam which is *rahmatan* which is *rahmatan lil-'alamin* (compassion for all nature), peace-loving and non-violence".⁴³

8. *Aulawiyah* (prioritizing priority),

Al-Awlawiyah is the plural form of the word *al-aulaa*, which means important or priority. *Awlawiyah* can also be interpreted as prioritizing more priority interests. According to the term *awlawiyah*, in terms of implementation (application), in some

⁴¹ Zakiyuddin Baidhaw, *Pendidikan Agama Berwawasan Multikultural* (Jakarta: Erlangga, 2005), p. 61.

⁴² M.R.M. Nor, *Tajdid Dan Islah* (Kuala Lumpur: Department of Islamic History and Civilization, Academy of Islamic Studies, University of Malaya, 2011), p. 170 <<http://eprints.um.edu.my/id/eprint/2395>>.

⁴³ 'Interview with Tuan Guru Baba Adsman Sidek as a Leader at Maahad Darulrahmah Pattani Thailand on 20 November'.

cases the most important thing is to prioritize cases that need to be prioritized over other less important cases depending on the time and duration of implementation.⁴⁴

Awlawiyah in the context of moderation in national life in Maahad Darulrahmah Pattani Thailand prioritizes the public interest which brings benefit to the life of the nation. In another sense, *awlawiyah* means having a broad view of analyzing and identifying issues so as to be able to find a main problem that is currently happening in society and be able to contribute theoretical thinking as a solution to solving problems that occur in Pattani, Thailand.⁴⁵

9. *Tatawwur wa ibtikar* (dynamic and innovative)

Tatawwur wa ibtikar is an attitude of being open to the times and doing new things for the benefit and progress of mankind, innovation is introducing new ideas or new goods, new services, and new ways that are more useful for human life.⁴⁶ Innovation can be interpreted as a "process" or "result" of developing and or utilizing or mobilizing knowledge, skills (including technological skills) and experience to create or improve products, processes that can provide more meaningful value.⁴⁷ In education innovation is an idea or idea, a new method that is found and used to achieve educational goals or solve problems in the world of education. With innovation in education, it will bring positive changes in improving the quality of education, especially in the world of Islamic boarding schools.⁴⁸

In the latest developments, Islamic boarding schools are trying to innovate in order to improve the system that has been used so far. It is characterized by several factors; 1) Start using and interacting with modern methodologies; 2) Oriented to functional education, open to developments outside of himself; 3) Diversification of programs and activities is more open, people can start learning various knowledge outside of religious subjects and skills needed in the job market; and 4) Can function as a community development center. This assumes that basically the Islamic boarding school has now undergone a transformation of culture, systems and values.⁴⁹

Maahad Darulrahmah Pattani Thailand's innovation can be implemented in a teaching methodology that fits the needs of the times. For example, by equipping students with the ability to speak English. Improving foreign language skills for students is carried out through English and Arabic village activities. In addition, in several daily practices, students are trained to get used to foreign languages. Even though it's still not

⁴⁴ Anang Sholikhudin, 'Merebut Kembali Kejayaan Islam Analisis Internal Dan Eksternal Penyebab Kemunduran Islam', *Al-Murabbi: Jurnal Pendidikan Agama Islam*, 3.1 (2017).

⁴⁵ 'Interview with Tuan Guru Baba Adsman Sidek as a Leader at Maahad Darulrahmah Pattani Thailand on 20 November'.

⁴⁶ Syafaruddin, *Inovasi Pendidikan: Suatu Analisis Terhadap Kebijakan Baru Pendidikan* (Medan: Perdana Publishing, 2012).

⁴⁷ Asrori M. Pd I, *Inovasi Belajar Dan Pembelajaran PAI (Teori & Aplikatif)* (Surabaya: UMSurabaya Press, 2019), p. 141 <<http://repository.um-surabaya.ac.id/id/eprint/4629%0A>>.

⁴⁸ Ridlwan, M., and Asrori Asrori., 'Problems of Implementation of Islamic Religious Education at Muhammadiyah Junior High School 4 Gadung Surabaya', in *Proceedings of the International Conference on Islamic and Muhammadiyah Studies (ICIMS 2022)* (Surakarta: Atlantis Press, 2022) <<https://doi.org/https://doi.org/10.2991/assehr.k.220708.039>>.

⁴⁹ Abdul Mujib dan Jusuf Mudzakkir, *Ilmu Pendidikan Islam* (Jakarta: Kencana, 2008).

continuous, it can be a provision to be able to communicate in a foreign language.⁵⁰ Students at Maahad Darulrahmah Pattani Thailand are also equipped with basic skills in operating computers such as how to make Power Point designs, operate Excel, and various other skills that are oriented towards skills in the world of work. In addition, Maahad Darulrahmah Pattani Thailand has made innovations and creations in the field of *da'wah* by creating a YouTube channel. The shooting, editing process, and publication are carried out by the supervisor in collaboration with students with the facilities provided by Ma'had. These innovations and creations can become effective media for preaching in this digital era. The YouTube channel is a medium for delivering lectures and recitations to the general public, so that it is not only listened to by Islamic boarding school residents.

10. Tahaddur (civilized)

Tahaddur, namely an attitude that prioritizes *al-karimah* morals, character, identity, and integrity as the best people in the life of humanity and civilization including the form of good deeds is to pay attention to the importance of having *al-karimah* morals. When it is run by a Muslim, it is not impossible that the golden generation will bring a new and proud civilization.⁵¹ Therefore, the formation of *al-karimah* morals becomes an important job, especially in the world of education. Education is a process of forming oneself that continues throughout one's life in order to develop all one's potential so that one can do good as a human being, part of nature, socially and God's creation.⁵²

Maahad Darulrahmah Pattani Thailand with the application of *al-karimah* morals which forms an attitude of religious moderation, including mutual respect, mutual respect is the core attitude of moral subject matter. Students are taught not to be arrogant or arrogant because pride will make people feel enough with the knowledge they have so that they will fall into ignorance. Students are also taught the attitude of humility towards others, so that they can easily accept kindness (open minded) and respect each other for regional, ethnic, cultural and social diversity. The most prominent character of mutual respect is respect and obedience to teachers. Student respectful behavior towards teachers can be found in the greeting tradition. Shaking is done by kissing the teacher's hand while bowing as a form of honor. Shaking is usually done every time the students meets the teachers, such as asking permission to leave the ma'had environment temporarily, when they meet the teacher somewhere, after learning activities, or reciting *halaqah*. Apart from being a form of respect, shaking hands with the teachers is also considered an act of *tabarruk* or (taking blessings) to a pious person.

⁵⁰ 'Interview with Tuan Guru Baba Adsman Sidek as a Leader at Maahad Darulrahmah Pattani Thailand on 20 November'.

⁵¹ Muhammad Hambal, 'AQIDAH EDUCATION MAIN ELEMENTS OF CHARACTER BUILDING', in *International Conference on Islamic and Social Education Interdisciplinary*. Vol. 1. No. 1., 2020.

⁵² Asrori Asrori, 'Education Implementation Through Tahfidzul Qur'an Teaching in SMPIT Ar Rayyan Surabaya', *Studia Religia (Pemikiran Dan Pendidikan Islam)*, 2.2 (2018) <<http://journal.um-surabaya.ac.id/index.php/Studia/article/view/2398>>.

This is as revealed by Tuan Guru Baba Adsman Sidek, he said: “The morals of *al-karimah* which are instilled as the basic character of Islamic moderation are also seen in the spirit of togetherness or *ukhuwah Islamiyah* among students. This attitude will prevent the students from being anti-social and anti-difference. A sense of brotherhood in the ma'had environment is formed through congregational activities. This brotherhood and togetherness does not only carry over to the scope of the Islamic boarding school, but also the unity of the people in the community”.⁵³

Maahad Darulrahmah Pattani Thailand in the daily lives of students helping each other in fulfilling rights and obligations, respecting elders and loving younger ones. When one student gets into trouble, the other students will help to provide convenience. For example, if there is a student who is sick, the other students will help him by taking food from the canteen, even if necessary, taking them to an existing health facility. Apart from that, students also build a sense of shared responsibility in financial matters. When some students cannot afford to pay the payment, the more capable students help first.

This is as revealed by Tuan Guru Baba Adsman Sidek he said, “Solidarity between them is very good, such as when one of their friends is sick, food is taken in the canteen, or medicine is bought, if the illness is classified as seriously ill, they are helped to take it to the hospital, or other health facilities. Then another form of brotherhood is that they respect each other, tolerate each other, and understand each other and understand even in material matters they help each other. For example when there is a theme whose payment has not been completed, they usually help each other.”⁵⁴

In the learning process, between students helping each other in efforts to improve their pedagogic abilities For students who have the ability to digest learning faster, they can help their friends who are late in understanding learning, even though they have the right to continue the next material, but this is not done for the sake of togetherness with other friends. The Maahad Darulrahmah Pattani Thailand is not only here to provide knowledge with Islamic scientific insights, but more than that, the Islamic boarding school is able to shape personality and strengthen morals. With this noble character, it becomes an asset for students when they are involved in society. The morals that emanate from the students will be a light in the midst of society, apart from that it will be a promotion and socialization for the Islamic boarding school, as well as displaying the embodiment of a friendly Islam.

Students understand that morality is not only up to moral knowing. However, this knowledge should be able to form self-awareness feeling to practice the knowledge gained so that it becomes moral behavior. Knowledge that doesn't lead to the formation of behavior and actions is like a tree without fruit. In Islamic boarding school literacy is stated, "*Al-'Ilmu if amalin ka al-syajar if tsamarin*". Knowledge without charity is like a tree without fruit. As we know, the Islamic boarding school education system does not only foster intelligence and brain abilities, but also promotes personality and behavior

⁵³ 'Interview with Tuan Guru Baba Adsman Sidek as a Leader at Maahad Darulrahmah Pattani Thailand on 20 November'.

⁵⁴ 'Interview with Tuan Guru Baba Adsman Sidek as a Leader at Maahad Darulrahmah Pattani Thailand on 20 November'.

development. Therefore, Islamic boarding schools which are religious education institutions need to make moral values the main reference that must be fulfilled by students. In the Islamic boarding school tradition, *adab* or morals take precedence over knowledge. As the popular expression, "*ta'allam al-adab, qabla an ta'allamu al-ilm*" (learn manners before learning a science).

11. Al-Muwathanah (loving the country)

Al-Muwathanah is an understanding and attitude of acceptance of the existence of a nation-state and in the end creates love for the country (nationalism) wherever it is. *Al-Muwathanah* prioritizes citizenship orientation or recognizes nation-states and respects citizenship. Textually the Qur'an does not mention that love for the country or nationalism is in it, but in a verse there is a meaning contained in it, for example in Q.S. Al-Qashash [28]: 85 Verily (Allah) who made it obligatory upon you (carrying out the laws) of the Qur'an will indeed return you to your place of return. The *mufassir* in interpreting the word "معاد" are divided into several opinions. Some interpret the word "معاد" with Mecca, the hereafter, death, and the Day of Judgment. However, according to Imam Fakhr Al-Din Al-Razi in his commentary Mafatih Al-Ghaib said that the opinion that is closer is the opinion that interprets Mecca. From this, it was then understood by Sheikh Ismail Haqqi Al-Hanafi Al-Khalwathi in his commentary that there was a hint or hint in the verse that "Love the country (*al-muwathanah*) is part of faith". The Messenger of Allah, during his *hijrah* journey to Medina, mentioned the word a lot; "Homeland, homeland", then Allah SWT fulfilled his request (by returning to Mecca). Friend of Umar r.a said; "If it were not for the love of the country, an ugly (arid) country would surely be destroyed. It was because of love for the country that countries were built."⁵⁵

Maahad Darulrahmah Pattani Thailand follow the Thai government policy by turning them into Islamic schools which are obliged to refer to the ultimate goal of Thailand's national education, among other things, to be able to live in harmony with other citizens regardless of ethnicity, religion and race as written⁵⁶ in the Thai National Education Law: "Education shall aim at the full development of the Thai people in all aspects: physical and mental health; intellect; knowledge; morality; integrity; and desirable way of life so as to be able to live in harmony with other people."⁵⁷

In line with these objectives, the learning process at Maahad Darulrahmah Pattani Thailand is directed towards, among other things, having pride in Thai national identity, and being able to promote its national culture and local wisdom, as written below: "inculcating sound awareness of politics and democratic system of government under a constitutional monarchy; ability to protect and promote their rights, responsibilities, freedom, respect of the rule of law, equality, and human dignity; pride in Thai identity; ability to protect public and national interests; promotion of religion, art,

⁵⁵ Ismail Haqqi Al-Hanafi, *Ruhul Bayan, Juz 6* (Beirut: Dar Al-Fikr).

⁵⁶ 'Interview with Tuan Guru Baba Adsman Sidek as a Leader at Maahad Darulrahmah Pattani Thailand on 20 November'.

⁵⁷ 'National Education Act B.E. 2542, 1999 and Amendments, Second National Education Act B.E. 2545', 2002, p. 14.

national culture, sports, local wisdom, Thai wisdom and universal knowledge; inculcating ability to preserve natural resources and the environment; ability to earn a living; self-reliance; creativity; and acquiring thirst for knowledge and capability of self-learning on a continuous basis.”⁵⁸

12. Qudwadiyah (exemplary or pioneering)

Qudwadiyah, namely taking the lead in good initiatives for the benefit of human life (common good and well-being) and thus Muslims who practice *Wasatiyat* give testimony (*syahadah*).⁵⁹ *Qudwadiyah* (exemplary or pioneering) namely taking the lead in good initiatives for the benefit of human life (common good and well-being) and thus Muslims who practice *wasatiyah*, *qudawah* which is the character of Islamic moderation, meaning that individuals or or groups can be said to be moderate if you are able to become a pioneer for the benefit of the people and become a role model for other individuals or groups. *Qudawah* or exemplary is consistency between words and deeds. Someone will judge more on what is done than what is said, verbal *al-hal afshah min verbal al-maqal* meaning that the language of action is more accurate than spoken language. Consistency of words with deeds will give birth to trust, so that it can be a role model and a pioneer of goodness for others.

The form of *Qudawah* in Maahad Darulrahmah Pattani Thailand is implemented by being an example in Islamic *da'wah*. As is well known, in delivering *da'wah* Islam carries out two models of *da'wah*, *da'wah bi al-lisan* (speech) and *da'wah bi al-hal* (action). *Da'wah bi al-lisan* is Islamic *da'wah* which is carried out by inviting the public to understand and practice Islamic teachings and increase faith and piety to Allah SWT, through speeches, sermons, lectures both live and on youtube media. While *da'wah bi al-hal* is preaching in the form of actions by being a role model in the midst of society. This *da'wah* model will be more effective because actions will be more easily followed by the object of *da'wah* than words.⁶⁰

Methods of Instilling Religious Moderation Values

The method of inculcating Islamic moderation in Maahad Darulrahmah Pattani Thailand in its education system develops *wasatiyah* Islamic values, both in terms of subject matter and understanding. This can be seen from the curriculum structure that is used far from radicalism and even contains nationalist subjects. In order for Islamic moderation to be realized and applied in Maahad Darulrahmah Pattani Thailand, there are several ways that are implemented including through; Madrasah, Halaqah, hidden curriculum.⁶¹ The third solution is described as follows:

1. Madrasy

⁵⁸ Vachararutai Boontinand and Sriprapha Petcharamesree, 'Civic/Citizenship Learning and the Challenges for Democracy in Thailand', *Education, Citizenship and Social Justice*, 2018 <<https://doi.org/10.1177/1746197917699413>>.

⁵⁹ M. Cholil Nafis, *Islam Wasathiyah* (Jakarta: Komisi dakwah MUI, 2019).

⁶⁰ 'Interview with Tuan Guru Baba Adsman Sidek as a Leader at Maahad Darulrahmah Pattani Thailand on 20 November'.

⁶¹ 'Interview with Tuan Guru Baba Adsman Sidek as a Leader at Maahad Darulrahmah Pattani Thailand on 20 November'.

The most effective countermeasures for radicalism are madrasas, because madrasas are places of learning that teach cultural values and good morals which include ways of worship and the meaning of worship is that all good deeds are based on sincerity, and if they are not sincere then the value of worship will be damaged. as a first step for preventing terrorism through correct religious understanding, especially learning monotheism and understanding which is able to accommodate elements of *ta'lim*, *tarbiyah*, *sulukiyah* and *khuluqiyah* to all students in the Madrasah environment. This is where learning becomes a forum for mudharis to transform their knowledge to students to provide an understanding of wataniyah values, Islam that is peaceful.⁶²

a. Halaqah Method

Halaqah is part of the study of the *bandongan* method. *Halaqah* is interpreted as a group of students sitting in a circle taking knowledge from a teacher, sometimes done by discussing a book to explore its meaning. The term *halaqah* which is carried out at Maahad Darulrahmah Pattani Thailand is an activity of reciting the yellow book delivered by the clerics by sitting on the recitation pulpit, while the students sit cross-legged gathered in front of the cleric listening to the description of the book. Until now, this method has become a tradition and characteristic of the Maahad Darulrahmah Pattani Thailand which is used as a place to gain knowledge not only for the students but also for the surrounding community. The delivery of subject matter is the *halaqah* model, namely that all students from various levels sit before the teachers by bringing the same book as the book they are studying will be conveyed. The form of implementation of *halaqah* in Islamic boarding schools is that the teacher knowledge from the book and each student must have one text of the book. The traditional *halaqah* model for transmitting Islamic knowledge is common in the Muslim world.

2. Hidden curriculum

Hidden curriculum is anything that has a positive influence on students when learning. This influence can come from teachers, friends, the boarding school environment, and the learning atmosphere. This hidden curriculum is very complex, difficult to know, and difficult to assess. Educational goals can be achieved through a number of educational programs that are a form of formal curriculum. However, this achievement does not only apply to the formal curriculum, there are also other curricula that greatly influence the success of educational goals in Islamic boarding schools this curriculum is the hidden curriculum or commonly called the hidden curriculum. The existence of a hidden curriculum in Islamic boarding schools is very important in instilling a moderation attitude of students.

The hidden curriculum in Maahad Darulrahmah Pattani Thailand is very influential in forming the moderation attitude of students in Islamic boarding schools. The forms of hidden curriculum in the Islamic boarding school environment are the habits of the students in daily life, the Islamic boarding school environment, the exemplary teacher or coach. The hidden curriculum is formed by the traditions and

⁶² 'Interview with Tuan Guru Baba Adsman Sidek as a Leader at Maahad Darulrahmah Pattani Thailand on 20 November'.

culture of the Islamic boarding school and the positive climate within the Islamic boarding school environment. The success of the hidden curriculum can be seen from the conducive climate of Islamic boarding schools as a process of forming personality.

The climate in Maahad Darulrahmah Pattani Thailand is very influential on the development of students, especially those related to the realm of emotions and attitudes, the character of the students. The habituation of moderate behavior which is part of the form of the hidden curriculum is very easily implicated because the Islamic boarding school environment is very helpful. The social life environment has been formed in accordance with the noble values of the Islamic boarding school. The condition of Islamic boarding schools which are formed in accordance with the traditions of Islamic boarding schools and separated from the urban crowd, this is what makes it easier for students to get used to behaving with noble morals. This noble moral habit is strengthened by the provision of guidance and assistance by the coaches for the students. This coaching is carried out for 24 hours because the Islamic boarding school supervisor lives together with the students, this coaching and mentoring is expected to be able to direct the students to noble character, positive personality based on religious guidance in accordance with the initial purpose of having Islamic boarding school education.

Conclusion

The values of Religious Moderation in Maahad Darulrahmah Pattani Thailand are as follows: *Tawassuth* (middle way), *Tawazun* (balanced), *I'tidal* (straight and firm), *Tasamuh* (tolerance), *Musawah* (egalitarian), *Shura* (deliberation), *Islah* (reform), *Aulawiyah* (prioritizing), *Tatawwur wa ibtikar* (dynamic and innovative), *Tahadhdhur* (civilized), *Al-Muwathanah* (love of country), *Qudwatiyah*, (pioneer). Efforts made by Maahad Darulrahmah Pattani Thailand in providing an understanding of religious moderation aim to prevent radicalism. The method of instilling the value of religious moderation in Maahad Darulrahmah Pattani Thailand is as follows: *Madrassa* (formal class), *Halaqah* Method, Hidden curriculum.

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