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## IMPLEMENTATION OF HADITH AS A FOUNDATION FOR DERADICALIZATION IN CONTEMPORARY ISLAMIC EDUCATION CURRICULUM

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**Abstract:** *Radicalism and religious extremism have become global issues that pose significant challenges to the world of education, especially in the context of Islam. Islamic education is one of the most effective tools to counter radicalism. However, an overly rigid and dogmatic approach to education can sometimes exacerbate the problem. This study aims to build a hadith-based curriculum as a foundation for deradicalization. This study uses a qualitative method with descriptive-analytic data analysis techniques. The study's results indicate several hadiths that, if integrated into the Islamic education curriculum, can strengthen the values of peace, and tolerance, and prevent radicalism. Implementing these hadiths in educational materials can provide a more balanced understanding of religion and foster critical attitudes and tolerance among students. Effective implementation requires the selection of relevant hadiths, contextual interpretation, development of teaching materials, and good teacher training. This study is expected to provide specific benefits for educational institutions in designing a curriculum that functions as an instrument for deradicalization based on religious teachings. Thus, this study contributes to creating a generation that is moral, tolerant, and able to face global challenges without losing its moderate religious identity.*

**Keywords:** *Islamic education; curriculum; deradicalization; islamic moderation; understanding hadith.*

## INTRODUCTION

Radicalism and religious extremism have become global issues that present significant challenges to education, particularly in the context of Islam (Adnan & Amaliyah, 2021). In various regions, radical groups have emerged that misuse religious teachings to justify violence and intolerance (Yono, 2016). In this context, Islamic education can be one of the most effective tools to counter radicalism. However, an overly rigid and dogmatic approach to education can sometimes exacerbate the problem, breeding extreme ideologies to thrive (Tambak, 2021). Therefore, there is an urgent need to develop a balanced, moderate, and contextual approach to education as its foundation.

Deradicalization is a process designed to change the attitudes, beliefs, and behaviors of individuals or groups who have adopted extremist views and actions, often resorting to violence to achieve political, ideological, or religious goals (Winter & Feixas, 2019). This process includes a variety of intervention programs that encompass education, counseling, and social reintegration. The aim is to dismantle radical narratives and promote a more inclusive and tolerant worldview (Muhammad & Hiariej, 2021).

In Indonesia, radicalization is often fueled by complex factors, including social dissatisfaction, political marginalization, and rigid interpretations of religious texts (Haris, 2020). A notable example of radicalization is the Bali bombings in 2002, which were sparked by a narrow understanding of the concept of jihad. The perpetrators viewed jihad solely as physical warfare, overlooking its broader meaning which includes personal and societal improvement (Muhammad & Maksum, 2022). This limited perspective is exacerbated by a lack of moderate and inclusive religious education, as well as a disregard for the historical and social context of the teachings found in the Qur'an and hadith (Laisa, 2014).

One example of a hadith that is often misinterpreted by radical groups in Indonesia is: "I was ordered to fight people until they testify that there is no god but Allah" (Al-Bukhārī, 1993; Al-Naisābūrī, 1955; Wasoni & Helmy, 2022). Contextually, this hadith refers to a conflict during the time of the Prophet when Muslims were facing oppression. It is not an invitation to fight everyone outside of Islam. The misinterpretation of this hadith by some extremist groups has led to a disregard for Islamic principles that emphasize peace and tolerance (Mohamed, 2020). In the context of education, it is crucial to teach hadiths like this correctly to prevent the misuse of religious teachings. Therefore, Islamic education in various institutions, such as schools and Islamic boarding schools, plays a vital role in promoting a peaceful and moderate understanding of religion. This requires a curriculum grounded in religious texts that support deradicalization, including the thoughtful teaching of hadith (Muslim, 2023).

Prophet Muhammad Saw emphasized the importance of maintaining a moderate attitude in religion, as reflected in his saying, "The best affair is the middle" (Ḥanbal, 1995). This understanding is contrary to radical ideologies that teach violence and intolerance (Tanamal & Siagian, 2020). Therefore, this moderation includes a balance between practicing religious teachings and daily life and preventing extreme attitudes. In the context of religious life, moderation means practicing religion without being excessive, according to his saying, "Make it easy, don't make it difficult; give good news, don't make people run away" (Al-

Bukhārī, 1993; Al-Naisābūrī, 1955; Al-Sijjānī, 1993). This attitude encourages people to believe wisely, and inclusively, and not be easily influenced by radical teachings, thus strengthening tolerance in the era of globalization.

Hadith encompasses universal values such as justice, peace, and solidarity, which are highly relevant in addressing contemporary challenges like terrorism, Islamophobia, and social conflict (Siddeh, 2021). In the educational context, hadith can be utilized to instill constructive values in students, such as tolerance and acceptance of differences. This approach not only fosters ideological resilience but also prepares students to make meaningful contributions to a multicultural society (Gozali, 2024).

The importance of deradicalization through contemporary Islamic education stems from the urgent need to counter the spread of radical ideology in society, particularly among the younger generation (Fikriansyah, 2019). By integrating hadiths that promote peace and discourage violence into the curriculum, Islamic education can effectively prevent the dissemination of radical ideas and foster moderate attitudes among students (Alam, 2017). Moreover, adopting a contextual approach to understanding hadith is crucial. Teaching hadith within this deradicalization framework should not only focus on the text itself but also consider the historical, social, and cultural contexts in which the hadiths were conveyed. This approach aims to avoid literal interpretations that can lead to misunderstandings and are often used to justify radicalism (Siregar & Harahap, 2024).

The process of incorporating hadith into the Islamic education curriculum involves gathering materials that reflect the spiritual, ethical, and social values of the Prophet's teachings. Hadith can be integrated into every aspect of the curriculum, from religious education to social sciences. The key to this integration is a holistic approach that emphasizes the relevance of hadith to everyday life (Kodir, 2023). Learning should not be limited to explanations of Islamic law; it should also focus on applying the Prophet's teachings to foster an inclusive, just, and tolerant society (Nurhadi et al., 2023). For instance, hadith that discuss morals in interpersonal relationships can serve as content for character education, while those focused on social justice can be incorporated into Islamic sociology studies. This approach enables students to understand Islamic values as a guide for leading a moderate and peaceful life, while also providing a strong ethical and moral foundation to counter radical ideologies.

In addition, due to rapid social changes and the rise of digital technology, children and adolescents are increasingly exposed to extreme ideologies through social media and online platforms (Anwar, 2017). Therefore, it is important to incorporate a hadith-based deradicalization approach into the Islamic education curriculum. This approach should not only be taught in classrooms but also made available on digital platforms. Teaching hadith that emphasizes moderation and peace must be more accessible to the younger generation, ensuring they gain a correct understanding of Islam from an early age.

Several previous studies have discussed the issue of deradicalization in various approaches. Fathurrochman and Apriani (2017) explained that there are seven characteristics that students must have to deradicalize radical ideology, namely empathy, conscience, self-control, respect, childishness, tolerance, and justice. On the other hand, Nuryanto (2022)

discusses deradicalization through Islamic boarding schools as Islamic educational institutions and is considered an alternative for educational progress. Islamic boarding schools are institutions that protect students from radicalism. Meanwhile, Sukarman et al (2019) studied deradicalization through multicultural Islamic education and concluded that the concept and principles of multicultural Islamic education, can reduce and become a solution to the threat of radicalism, fundamentalism, and exclusivism of Islamic teachings that endanger social, national and religious life. Finally, Fatoni et al (2021) who discussed multicultural inclusive education in the deradicalization of Islamic education in Indonesia, concluded that multicultural inclusive education can be used as a substitute for instilling an understanding of peaceful coexistence in the context of nationality and humanity.

Despite various studies, there has been insufficient emphasis on the application of hadith as a concrete foundation in contemporary Islamic education curricula to prevent radicalization. This gap indicates the need for research that comprehensively links the application of hadith with deradicalization strategies in the Islamic education curriculum. This study will examine how hadith can be effectively integrated into the Islamic education curriculum to form moderate and tolerant attitudes among students. Thus, the main objective of this study is to formulate a model of education based on hadith as an instrument of deradicalization. The importance of this study lies in its contribution to offering practical solutions to the spread of radical ideology through education, as well as strengthening the correct understanding of peaceful and inclusive Islamic teachings among students.

## **RESEARCH METHOD**

This study uses a descriptive-qualitative method to analyze and describe the role of hadith in the context of deradicalization. This approach will explain in depth how hadith functions as a basis for deradicalization efforts, as well as describe its relevance and application in preventing extremism. The data sources in this study consist of relevant literature, such as hadith books included in the *Kutb al-Tis'ah*, books, journal articles, and official documents related to Islamic education, hadith, and deradicalization efforts. Data collection techniques are carried out through systematic literature studies. Researchers will identify, collect, and analyze various sources that discuss hadiths related to the values of tolerance, moderation, and peace in Islam. The collected data will then be organized and grouped based on themes or categories that are relevant to deradicalization.

Data analysis was conducted using a content analysis approach, where researchers will analyze the content of the sources that have been collected to identify key elements that can be integrated into the Islamic education curriculum. In this way, researchers can assess the relevance and contribution of hadith in forming moderate values and preventing radicalization among students. The results of this analysis will then be used to formulate recommendations regarding the implementation of hadith in the Islamic education curriculum that can support the deradicalization process effectively.

## RESULT AND DISCUSSION

### Understanding Hadith in the Context of Deradicalization

Hadith is the second source of law in Islam after the Qur'an, which plays an important role in shaping mindsets, behaviors, and social norms in Muslim society (Farooq, 2020). In the context of deradicalization, a comprehensive and contextual understanding of hadith becomes very relevant because radicalism often arises from a mistaken or limited understanding of religious texts (U. Hasanah, 2023). Alwi et al., (2021) stated that the hadith of the Prophet emphasizes the values of mercy, justice, and coexistence, which are contrary to extremist ideology. This understanding highlights that the values taught by the Prophet Muhammad Saw through the hadith contradict extreme ideologies that often claim legitimacy from religion.

The hermeneutical approach in the study of hadith allows for broader and contextual interpretations, especially in efforts to counter radicalization that is often driven by a literal or limited understanding of the text. The contextual interpretation method emphasizes the importance of understanding the social, historical, and cultural background surrounding the emergence of a hadith (Alkadri et al., 2023). In this context, hadiths containing the theme of jihad, for example, are not only interpreted as physical warfare but are also understood as moral and spiritual struggles, such as fighting lust and upholding human values (Thohari et al., 2021). Modern scholars such as Muhammad al-Ghazali and Yusuf al-Qardawi emphasize that many hadiths contain situational elements and do not necessarily apply outside the specific socio-historical context of the Prophet's time (Suryadilaga, 2020). Al-Ghazali, for example, proposed an approach that takes into account *maqāsid al-Shariah* or the objectives of sharia, which prioritizes universal Islamic values such as peace, justice, and common welfare in understanding the hadith (Mufid, 2020).

Yusuf al-Qardawi also emphasized that the interpretation of hadith must be adaptive to developments in the era and social situations so that religious values can remain relevant and constructive (Alwi et al., 2023). This approach emphasizes that the historical context and life situation of the Prophet at that time were very different from the challenges faced by Muslims today, so understanding hadith contextually is not only important but also essential to avoid misunderstandings that can be misused by extremist groups (Tajuddin & Awwaliyyah, 2021). Through this method, hadiths that may seem radical can be reinterpreted as a call for peace and virtue, in line with the main spirit of Islam as a religion of *rahmatan lil 'ālamīn*.

Sociologically, the understanding of hadith in deradicalization is also related to social construction and community influence. Radicalization often occurs in a closed and homogeneous social context, where religious understanding is controlled by groups that adhere to extreme interpretations (Nadia, 2017). Therefore, introducing hadith that teach about inclusivity and diversity can help shape a more open mindset. Sociological research shows that in many cases, individuals who are driven towards radicalism often receive a very limited understanding of religion (S. M. Nasution et al., 2023). By offering a broader interpretation of hadith based on universal values, the deradicalization program seeks to break the mindset based on rigid dogma and religious exclusivism.

Another scientific approach is through the study of the history of hadith. Classical hadith scholars, such as Imam al-Bukhari and Imam Muslim, collected hadith based on strict methodologies to ensure their authenticity. However, understanding the historical context behind these hadiths is often ignored in modern interpretations by radical groups. Historical studies show that many hadith related to conflict occurred in the context of self-defense or when Muslims faced real threats, not as a universal call for violence (Sefriyono et al., 2022). By understanding the historical context behind certain hadith, deradicalization scholars and practitioners can provide a more accurate and balanced alternative narrative, reducing the potential for abuse of hadith by extremist groups.

Finally, understanding hadith through a thematic analysis approach is a method that involves collecting hadiths related to a particular theme, such as jihad, tolerance, or peace, and analyzing them thoroughly. In the context of deradicalization, the thematic method is used to understand hadiths in a broader framework, not partially. For example, when discussing jihad, hadiths that explain the peaceful aspects of jihad, such as jihad against lust (*jihad al-Nafs*) and teachings to avoid aggressive actions, are studied together with other hadiths related to physical conflict (Alwi et al., 2023).

Thus, understanding hadith in the context of deradicalization requires a multidisciplinary approach involving hermeneutics, sociology, thematics, and history. Hadith can be a very powerful tool in fighting radical ideology if understood and taught in the right way. Through education that is oriented towards the values of moderation, contextual reinterpretation, and a comprehensive approach to hadith texts, deradicalization can be pursued effectively.

### **Hadith as an Instrument of Deradicalization**

Hadith as an instrument of deradicalization is a concept that utilizes the teachings and values taught by the Prophet Muhammad to fight extremism and radicalization in the context of Islam. In this analysis, hadith functions as a normative and moral reference that can correct the misunderstanding of Islamic teachings that are often misused by radical groups.

Hadith as an instrument of deradicalization has great potential in forming a more moderate and peaceful understanding but faces several challenges that need to be understood in depth. Hadiths that encourage moderation, such as “The best affair is the middle” (Ḥanbal, 1995), and “Do not be hard on yourself so that Allah will be hard on you” (Al-Bukhārī, 1993), provide a theological basis for rejecting extreme attitudes in religion. These hadiths emphasize the importance of balance and prevent fanatical tendencies, often the root of radicalism. However, challenges arise when the interpretation of these hadiths clashes with different understandings or is perceived literally by radical groups who usually take a textual approach. For example, harsh or literal interpretations of some hadiths can give rise to interpretations that can potentially strengthen radical thought patterns (Rohayana & Sofi, 2021). Some groups, for example, ISIS, tend to take hadith or verses in bits and pieces without considering the historical context and purpose of the teachings to strengthen radical narratives (Boutz et al., 2019).

In addition, hadiths that emphasize the values of peace, such as “Killing one innocent soul is the same as killing all of humanity” (Al-Naisābūrī, 1955), are very relevant in rejecting the narrative of violence that is often used as justification by radical groups. However, another challenge that arises is the existence of other hadiths related to the context of war and struggle, which if misunderstood, can be considered as justification for violent acts. Therefore, deradicalization efforts need to convey hadiths about peace and moderation and teach comprehensive and historical interpretation methods so that Islamic teachings are seen in a balanced context and not just literal interpretations. Furthermore, differences in methodology and understanding between scholars, as well as ignorance of some people regarding the complexity of hadith science, can be obstacles in conveying messages of moderation effectively (Muhsin, 2023). This challenge requires comprehensive and sustainable Islamic education, which can guide the community in understanding hadith contextually and avoiding potential deviations in interpretation that can be exploited by radicalism. With this approach, the use of hadith as an instrument of deradicalization can be more effective and have a long-term impact on building a more peaceful and tolerant society.

In deradicalization centers, scholars often use hadith to correct the misunderstandings held by individuals who have been exposed to radical ideology. They identify hadith that specifically teach the importance of peace, tolerance, respect for others, and rejection of violence as part of Islamic teachings. For example, hadith that emphasize the importance of brotherhood between fellow Muslims, such as the hadith that teaches that a Muslim is a brother to another Muslim and should not oppress him (Al-Bukhārī, 1993; Al-Naisābūrī, 1955; Al-Sijistānī, 1993; Al-Tirmizī, 1975; Ḥanbal, 1995; Mājah, 2014), become one of the foundations for destroying the narrative of hatred and hostility. Ulama not only quotes hadiths but also provides contextual interpretations that are relevant to modern life, so that individuals who experience the deradicalization process can understand the essence of Islamic teachings in a context that is far from extremism (I. F. A. Nasution & Syafieh, 2021).

Through this approach, the scholars help the individual develop an understanding that Islam is a religion that prioritizes peace and balance and rejects all forms of violence against fellow human beings (Nursita & Sahide, 2019). The concrete results of this effort can be seen in changes in the attitudes and mindsets of the individuals involved, who are ultimately more open to understanding diversity, appreciating differences, and rejecting extreme narratives. Many individuals who have undergone deradicalization programs report that they feel they have regained their peaceful and inclusive Islamic identity, far from the violent narratives they once received (Ihsan & Fatah, 2021). This hadith-based approach gradually erodes the influence of radical ideology and rebuilds the individual’s attachment to Islam as *rahmatan lil ‘alamin* (blessing for all nature). Furthermore, this approach also contributes to strengthening the values of moderation in society, making it a strong foundation for sustainable deradicalization efforts (Alkadri et al., 2023).

In addition, this approach also requires scholars to have a deep understanding of *maqāsid al-Shariah* (the objectives of the Sharia), namely preserving life (*ḥifẓ al-Nafs*), reason (*ḥifẓ al-*

‘Aql), religion (*ḥifẓ al-Dīn*), descendants (*ḥifẓ al-Nasl*), and property (*ḥifẓ al-Māl*) (Azhari et al., 2021). By adhering to these objectives of the Sharia, scholars can interpret hadiths related to violence or jihad more contextually, so that their meaning is not misunderstood or misused for purposes that are contrary to the basic values of Islam. The *maqāsid al-Shariyah* approach provides a broader perspective for scholars in understanding that the Sharia does not solely focus on the literal application of the law, but rather on achieving welfare and preventing harm (*jalb al-Masalib wa dar’ al-Mafāsīd*) (Kasdi, 2019). This is very relevant in efforts to change radical views because, through *maqāsid al-Shariyah*, scholars can show that jihad is not a legitimate action without strong Sharia justification and goals that truly benefit the people.

For example, Sheikh Ali Gomaa, the former Grand Mufti of Egypt, actively uses hadith to counter extremism by emphasizing Islamic teachings that encourage social harmony. He cites hadiths that prohibit the destruction of the environment and society as a basis for countering the ideology of terrorism, suggesting that violence is contrary to the basic principles of Islam that prioritize peace and welfare (Alwi et al., 2021). In Yemen, a deradicalization program involving discussions on the hadiths of the Prophet related to jihad and peace has succeeded in reducing the level of violence among former Al-Qaeda members. The program uses hadiths to correct their previous misconceptions about jihad (Aslam, 2019).

In Southeast Asia, particularly in Indonesia and Malaysia, the deradicalization approach through hadith is applied by considering the cultural and social context of the local community. In Indonesia, the religion-based deradicalization program organized by the National Counterterrorism Agency (BNPT) has succeeded in guiding former extremists back into society by changing their views on jihad through an understanding of *maqāsid al-Shariyah* (Ulyana & Riyansyah, 2021). BNPT data shows that this approach has succeeded in reducing the number of extremist recruitment among young people, especially through rehabilitation and reintegration programs that focus on a moderate understanding of Islam (Hamid & Andriyani, 2022). In Malaysia, a similar approach was implemented by Anwar Ibrahim, a Malaysian opposition leader who refuted the radical narrative with a *maqāsid al-Shariyah* perspective. This approach proves that understanding *maqāsid al-Shariyah* not only strengthens the religious insight of scholars but also provides them with the tools to change radical views, through interpretations of hadith that prioritize peace and protect the welfare of society.

In Indonesia, clerics who are members of large organizations such as Nahdlatul Ulama (NU) and Muhammadiyah have actively fought radicalism by using a moderate religious approach. Clerics in these two organizations focus on teaching Islam as *rahmatan lil ‘ālamīn* (Islam as a blessing for the universe) and often use hadiths that emphasize the importance of peace and harmony between religious communities (Mukhlis et al., 2022). For example, the hadith narrated by Jarir bin ‘Abdullah that the Messenger of Allah said, “Whoever does not love, he will not be loved” (Al-Bukhārī, 1993; Al-Naisābūrī, 1955; Al-Sijistānī, 1993), is used as a basis for teaching compassion and tolerance between religious communities. In Islamic boarding schools, scholars teach that the greatest jihad is jihad against oneself,



namely improving morals and increasing the welfare of the community, not committing physical violence (Ulum, 2021). This teaching method does not only rely on the study of hadith but also integrates local social and cultural values to create relevant understanding for students. In addition, these organizations hold interfaith dialogues and social activities that promote harmony, referring to hadiths that emphasize the importance of respecting differences, such as in the Prophet's saying that "The best among you are those with the best morals" (Al-Bukhārī, 1993; Al-Naisābūrī, 1955; Al-Tirmizī, 1975). This approach has been successful in forming more moderate views among students and the wider community, as expressed by Abubakar & Hemay (2020), who showed that increasing understanding of the values of moderation can significantly reduce the potential for radical actions in society.

The use of hadith in deradicalization has shown effectiveness in several rehabilitation programs for former members of radical groups. However, this effectiveness depends on many factors, such as the quality of education provided, the ability of the scholars to convey teachings in a relevant and contextual way, and the readiness of the radicalized individual to accept a more moderate narrative.

### **Implementation of Hadith in Islamic Education Curriculum as a Foundation for Deradicalization**

Hadith-based education that focuses on developing anti-violence and moderation characteristics can be implemented in stages at various levels of education. This curriculum not only targets students at elementary, middle, and college levels but must also be in line with existing national or local curricula. At the elementary level, for example, the curriculum can prioritize simple hadiths that are relevant to the concept of compassion and care, such as the hadith about "Whoever does not love, he will not be loved" and "Allah will always help a servant as long as he helps his brother" (Al-Bukhārī, 1993; Al-Naisābūrī, 1955; Al-Sijistānī, 1993; Al-Tirmizī, 1975; Mājah, 2014), which emphasize the importance of doing good and maintaining harmony. Furthermore, at the secondary level, the curriculum can include hadiths on moderation, such as the hadith "The best of affairs is the middle" (Ḥanbal, 1995), and "Do not be hard on yourself so that Allah will be hard on you" (Al-Bukhārī, 1993), relevant in teaching the value of moderation to students. Meanwhile, at the tertiary level, understanding of hadith can be expanded with discussions on its socio-historical context and its relevance in dealing with contemporary issues. For example, the hadith reads "I was ordered to fight people until they testify that there is no god but Allah" (Al-Bukhārī, 1993; Al-Naisābūrī, 1955). Adjustments to the national curriculum can be made by integrating the values of hadith in religious, history, and character education lessons so that the noble values of Islam can be implemented comprehensively in the daily lives of students (Fathurohman, 2019).

The process of selecting and interpreting contextual hadith is an important stage in implementing a hadith-based curriculum. The hadiths selected must emphasize the values of peace, justice, and tolerance, such as the hadith "A Muslim is one from whose tongue and hands other Muslims feel safe" (Al-Bukhārī, 1993; Al-Naisābūrī, 1955; Al-Nasā'ī, 2018; Al-Sijistānī, 1993; Al-Tirmizī, 1975), or the hadith that states that "The best people are

those who are most beneficial to others” (Al-Ṭabrānī, 1995). In interpreting hadith, teachers must pay attention to the historical and social context of the hadith and its relevance to the current situation. However, this process is not easy because students at elementary or secondary levels may not have sufficient critical thinking skills to understand contextual interpretation. In such cases, teachers can simplify the interpretation to make it easy to understand and not lead to a rigid understanding. The limitation that must be considered is to ensure that the interpretation is not too complicated or too free so that it causes misinterpretation.

Teachers have an important role in teaching hadith in the context of deradicalization, but they face several significant challenges. One major challenge is the limited resources or special training for teachers in interpreting hadith contextually (Jihan et al., 2023; Nurhayati, 2013). Not all teachers have a deep understanding of the methods of interpreting hadith needed to instill the values of nonviolence and moderation. In addition, some teachers may not be trained to handle sensitive topics related to extremism, which can lead to misunderstandings or discomfort among students (Setyo et al., 2021). Educational resources that support contextual hadith learning are also still limited, so teachers need teaching materials that can guide them in providing applicable explanations and students’ thinking abilities (Putri et al., 2020; Waidi, 2021). To overcome these challenges, training, and guidance for teachers need to be improved so that they are better prepared to teach hadith contextually and deal with the issue of extremism more constructively and wisely.

Furthermore, at the learning stage, the hadith learning method that supports deradicalization must be designed to instill moderate Islamic values, promote tolerance, and prevent extremist interpretations. This can be done through an interactive and critical approach. A teacher can discuss hadiths related to peace and violence, and criticize the various interpretations that exist. For example, research from Ma’arif et al (2022) shows that education that emphasizes the values of tolerance, peace, and justice taught through hadiths can foster moderate attitudes and mutual respect among students. Studies in several Islamic schools that implement hadith education with a moderate approach show a reduction in intolerant attitudes among students. For example, a study by Tambunan and Nasution (2020) explains that the Lentera Harapan Jati Agung School, which involves students in interactive discussions about hadiths of peace and rejecting violence, noted an increase in mutual respect and cooperation among students. This approach is also supported by research by Qotadah et al (2022), who found that students’ participation in social projects based on the hadith of peace, such as humanitarian activities and inter-community cooperation, can strengthen their character in terms of empathy and avoidance of extremism.

The evaluation process is also very important to ensure that teaching methods are effective in preventing extremism and promoting moderate Islamic values (Ma’arif et al., 2022). Evaluation in the implementation of hadith for deradicalization does not only focus on students’ theoretical knowledge of hadith but also changes in their attitudes and behavior. Evaluation can involve cognitive assessment, affective assessment, and

psychomotor assessment (Salsabila & Achadi, 2024). At the cognitive assessment stage, a teacher can test students' understanding of the meaning of hadith, its context, and its application in everyday life. This evaluation aims to ensure that students truly understand and can apply the teachings of hadith effectively.

At the affective assessment stage in implementing hadith for deradicalization in the Islamic education curriculum, teachers focus on assessing students' attitudes towards values such as peace, tolerance, and moderation after studying relevant hadith. This affective assessment is oriented towards developing students' emotional attitudes and values, which are important to ensure that they not only understand the concepts intellectually but also internalize and practice them in their daily lives. Methods such as personal reflection, questionnaires, discussions, behavioral observations, and social projects help teachers assess and develop students' affective attitudes (N. Hasanah et al., 2023). For example, after studying hadith about justice, students can be asked to reflect on the role of justice in their daily lives or complete a social project that involves helping friends or the surrounding community without discrimination. The main benefits of this assessment include internalizing strong values of peace, increasing emotional awareness of diversity, developing positive attitudes towards differences, and social skills that support harmony in a pluralistic society. Through this approach, students not only understand the concept of deradicalization but are also motivated to apply it in real actions, so that their character formation is oriented towards moderation and harmony.

At the psychomotor assessment stage, a teacher can measure students' involvement in social activities that reflect the values taught by the hadith. Through methods such as humanitarian projects, teamwork activities, volunteering, and role-play, teachers can measure students' practical skills in applying the principles of the hadith teachings. For example, a role-play activity depicting a conflict between individuals can be followed by a discussion on how Islamic values suggest resolving the conflict peacefully. Through psychomotor assessment, students are invited to practice Islamic values in real contexts, so that they develop social skills that encourage empathy and social awareness. The benefits include internalization of Islamic values, improved social and communication skills, and motivation to actively engage in positive social activities (Opoku et al., 2023). This psychomotor assessment supports the goal of deradicalization by reinforcing positive values that are relevant to students' lives.

The application of affective and psychomotor assessment methods is very effective in instilling anti-radicalism attitudes because it combines cognitive understanding emotional experience and practical actions. In this way, students not only understand the dangers of radicalism but are also trained emotionally and practically to avoid and reject extreme ideologies. Affective methods encourage the appreciation of values that reject violence and radicalism, while psychomotor methods provide students with direct experience in creating a harmonious environment. This is supported by several studies showing that affective and psychomotor-based assessment approaches can increase social sensitivity and shape the character of students who are tolerant and ready to accept differences positively (Mutholingah et al., 2023; Satria, 2018). Bloom's affective education theory (Bloom's

Taxonomy) also supports that affective assessment strengthens deep emotional values in students so that they can have resistance to the influence of radicalism (Sable & Bhatt, 2023). Likewise, an empirical study conducted by Mustafa (2022) found that the psychomotor assessment approach is effective in developing students' social skills to apply the values of moderation in everyday life. Thus, affective and psychomotor assessments are comprehensive methods for instilling anti-radicalism attitudes and supporting effective deradicalization in the Islamic education curriculum..

However, it is also necessary to explain that the biggest challenge in implementing the hadith as a foundation for deradicalization is the existence of a literal interpretation that is still strong in certain circles. Some groups may be reluctant to accept the contextual interpretation of the hadith, especially if they are used to a more textual approach (Masruhan, 2019). In addition, this curriculum requires strong support from the government, educational institutions, and scholars to ensure its effective implementation.

## **CONCLUSION**

The application of hadith as a foundation for deradicalization in the contemporary Islamic education curriculum shows that hadith can be an important instrument in forming a moderate and tolerant understanding among students. This study found that hadiths that teach the values of peace, justice, tolerance, compassion, and mutual respect can be used as a basis for preventing the radicalization of extreme ideologies. Hadith-based education can provide moral guidance that helps students face the challenges of the times, including the threat of radicalization. In the context of the contemporary Islamic education curriculum, the application of hadith that prioritizes the principles of moderation and social justice is very relevant in forming inclusive and rational student characters. However, effective implementation requires the selection of relevant hadith, contextual interpretation, development of appropriate teaching materials, and adequate training for teachers. Although challenges in implementation remain, such as resistance from certain groups, teachers' limited understanding of hadith interpretation, or lack of appropriate teaching materials, hadith-based Islamic education can still be a powerful instrument in fighting radicalism and building more harmonious and inclusive students. Therefore, it is suggested that the Islamic education curriculum emphasizes more on understanding hadith in the current social and political context, with a critical and reflective approach, and integrating hadith studies with contextual understanding of developing social conditions. In addition, educational institutions should collaborate with hadith experts and scholars to formulate relevant materials and provide special training for teachers so that the Islamic teachings taught are moderate and not misused for the interests of radical ideology.

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