Seeds of Extremism Amoung Student of Muhammadiyah School of Yogyakarta

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ARTICLE INFO	ABSTRACT
	This study aims to answer the suspicion that there are seeds of extremism in the practice of Islamic education, especially in the formal education path at the primary and secondary education levels. To test the veracity of this allegation, this research was designed in the form of a survey conducted by measuring the level of moderation of students' religiosity in several Muhammadiyah schools of Yogyakarta. The research instrument was arranged using a Likert scale which measures on three dimensions of religious moderation: social action, conceptual Comprehension and belief (Faith). Descriptive quantitative analysis is used to describe the level of moderation of 372 respondents of this cross-sectional study. The results showed that 38% of students had religious moderation in the high category and the rest were medium (60%). It is known that the medium and high level of student religious moderation is more or less determined by the role of the teacher who is still used as the main source for students in obtaining Islamic religious knowledge (50%).

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INTRODUCTION

The emergence of symptoms of Islamophobia in various countries triggered by the occurrence of various destructive actions carried out by Muslims. Politically, it is accusations of perpetrators of violence played by certain groups with certain agendas, other allegations against groups suspected of having extreme understandings and attitudes so that they have anti-social tendencies. Often radicalism or extrimism in the first context is united and has an Islamophobic tendency as Derya wrote that Islamophobia can be found in the label of radicalism, thus causing an over-interpretation of Islamic terrorism, which then generally places a Muslim's position in the category of suspicion (Iner, 2019). The stigma of Islamic radicalism that is born is so strong that it sometimes comes into contact with Islamophobia, the roots of which are actually quite complex (Nashir, 2019), as described by Esposito and Deyra that, "radicalism is used interchangeably when referring to Islamist

radicalism or generically to denote levels of extremity. Islamophobia and Islamist Radicalism are exclusivist ideologies which survive and thrive by blaming, defaming and despising the other and such exclusivist ideologies do not occur in a vacuum" (Widiawati, 2020). The emergence of the term radicalism which is used when describing Islamist Radicalism or which generally refers to several levels of extremity. Islamophobia and Islamist Radicalism are ideologies that continue to thrive and survive, by committing all forms of blaming, defaming and criticizing other parties. This kind of exclusive ideology does not appear in a vacum (Nashir, 2019). In fact, it is true that there are terrorist, radical and extremist groups who claim to be Islam and are associated with hard-line Islamic ideology for instance its roled by ISIS.

Indonesia with all the issues and the many social facts about how Islamic radicalism occurred, as evidenced by the existence of several events that started from the wishes of the group through acts of violence, one of which was a Bali bomb which later became known as terrorism departed from the desire of a group of radical communities who wished to to spread to establish the ideology of upholding the Islamic caliphate. This is what strengthens the indications and references that radicalism or terrorism in Indonesia has connotations of Islamic groups. The use of the term radical and radicalism which is strongly attached to the connotation of Islam and its people is a biased view and a mistake in interpreting the policies of western countries that have an Islamophobic aura (Nashir, 2019).According to Fukuyama, in his "class of civilization", there is a truth in contrast to the emergence of awareness to preserve nature, there is a contestation between cultures to the most basic is the occurrence of conflicts between religions/beliefs. it is not surprising that the issue of extremism, radicalism and so on is increasingly spreading after the WTC incident and Muslims being cornered (Fukuyama, 2015).

On the other hand, there is a shared acknowledgment that all religions must reject violence and prioritize peace. However, in reality there have been "jihad" suicide bombings by several parties and have been used as indicators of the existence of a "violent" ideology in Islam, therefore it is Islamic educational institutions that are very easy to accuse of not only failing to internalize tolerance, but also being accused of being the cause of this. extremism thrives. Moreover, accusations of being more "radical" are increasingly being directed at Islamic educational institutions to instill an attitude of religious extremism from early childhood. The suicide bombing involving children in Islamic school uniforms that occurred in Malang a few years ago strengthened the suspicion that schools have institutionally instilled an attitude and understanding of intolerance. Even though this was only one incident among many that did not involve school children. The PPIM survey results conclude that in terms of attitudes, students and students have views that tend to be radical. If combined, those who have radical and very radical attitudes are more than half of the total respondents (58.5%). Meanwhile, those who have a moderate attitude are only 20.1% (Saputra, 2018). Regarding the occurrence of radicalization among students, a survey conducted by the Institute for the Study of Islam and Peace (LaKIP) from October 2010 to January 2011, revealed that almost 50% of students agreed with radical actions. And it was also stated that 52.3% of students agreed with violence for religious solidarity and 14.2% justified the bomb attack (LIPI, 2016a).

Described as relatively the same as the student level, according to as many as 86% of students from five universities on the island of Java reject Pancasila and want the

enforcement of Islamic law (LIPI, 2016b). However, in another survey conducted by the National Survey of Diversity in Ivory Tower: Religious Tolerance in Higher Education which was also conducted by PPIM found that for (students) whose attitude of religious tolerance was very low, 5.27%, and 24.89% low, and (students) whose attitudes of religious tolerance are high 49.83% and very high 20% (Permana, 2021).

Extremism which aspires to create a homogeneous society departs from rigid dogmatic principles, also seeks to create a conformist society that suppresses all opposition and subdues minorities. This distinguishes those who are just radicals or also accept diversity and believe in reason rather than dogma (Schmid, 2013). Extremists do not have a democratic nature, their thinking also tolerates differences. Positively, their group fully supports the power used to gain political power in particular.

Moderation is the opposite of extremism. In the context of religious life, moderation becomes the middle way of the existence of extremities, returning religion with all its religious dimensions from the beginning. Moderation of diversity becomes a meeting point for mutual sharing and caring and sacrifice, in which there is tolerance, accommodation, cooperation, and building coexistence as a unity to unite diversity. Sourced from the motto of the State of Indonesia, which is different but one (bhineka tunggal ika). As Ibrahim (2018) wrote, "The issue of moderation has been chosen in order to counter the pressing issue today, which is extremism. This is crucial since at present, religion and tradition have been accused for hosting the idea of extremism and held responsible for infusing its 'idea to the extremist followers". In this context, it is important to conduct this research to investigate the possibility of the seeds of extremism in Muhammadiyah schools in Yogyakarta. Is it true that there are seeds of extremism in Muhammadiyah students in Yogyakarta? The main question of this research which also distinguishes it from previous research will be answered by looking at three aspects, that are aspects of their understanding, beliefs and attitudes towards statements surrounding extremism and or radicalism. To objectively reveal the possibility of the existence of seeds of extremism in Islamic educational institutions, this aposteriori study attempts to measure the tendency of moderate attitudes of Muhammadiyah school students to prove whether the hypothetical stigmatization or accusations about the existence of these seeds of extremism in Islamic educational institutions are true or just allegations.

METHODS

This quantitative approach research was designed in the form of a survey with the subjects of Muhammadiyah school students in the Special Region of Yogyakarta. Subjects were taken by random sampling using the Google Form application which was distributed at two levels of education, junior high school (SMP) and senior/vocational high school (SMA/SMK) around the administrative area of Muhammadiyah D.I. Yogyakarta. The research instrument uses a Likert Scale to measure the level of moderation by exploring aspects of attitudes towards the issue of tolerance, religious fanaticism, the concepts of "jihad" and "kafir". The statement items consist of positive statements (favorable) and negative statements (unfavorable), which are arranged with five (5) attitude choices from strongly disagree, disagree, undecided, agree, and strongly agree. Giving a score of 1 to 5 according to the type of statement, so that the data obtained is on an interval scale.

Descriptive quantitative analysis (statistics) is used to describe the level of moderation of the students. The respondents of this cross-sectional study amounted to 372 students, which is illustrated in table 1.

Table 1: Respondent Research Profile

	Profile	Total	Percent
Gender	Male	194	52 %
	Female	178	48 %
Rank of School	Yunior High school	217	58%
	Senior High school	155	42%
Distrik of School	Kota	246	66%
	Sleman	26	7%
	Bantul	34	9%
	Gunungkidul	66	18%

The design of the instrument was validated through expert judgment (colleagues of lecturers with relevant scientific fields), and revised and tested empirically. The results showed that the instrument had met the standards of validity and reliability. Dimensions and measurement indicators as shown in table 2.

Table 2: Dimensions and Indicators of Students' Religious Moderation

Moderation dimention	Indicator	Code
Social Action	1. Prioritizing human values in society	T1
	2. Prioritizing social welfare in society	T2
	3. Prioritizing social solidarity over religious fanaticism	T3
Conceptual Comprehension	4. Understanding the concept of tolerance in Islam	P4
	5. Understanding the scope of tolerance in Islam	P5
	6. Understanding tolerance in Islamic da'wah	P6
	7. Understanding the concept of jihad	P7
	8. Understanding the concept of Kafir	P8
Religious Faith	9. Belief in heredity determines individual religiosity	K9
	10. Belief that there must be a balance between repair and damage prevention missions	K10

LITERATURE REVIEW

Extremism

Extreme according to the Big Indonesian Dictionary means, the very end, the highest, the loudest; very hard, very determined, fanatical. Extremities are things (actions) that cross boundaries (Bahasa, 2002). In shari'a terminology, extreme attitudes are often referred to which means exaggeration in a case. Or being extreme on a problem by going beyond the prescribed limits (Asqalani, 1988). The term extremism is a model or type of religiosity that causes a person to deviate from that religion (Manzhur, 1985).

In addition, there is the term al-tatharruf in modern Arabic which refers to the word extreme. Al-tathaaruf, according to Arabic etymology, means standing on the edge, far from

the middle. In Arabic it was originally used for material things, for example in standing, sitting or walking. Then it is also used for abstract things such as withdrawing in religion, thought or behavior (Hamzah, 2019).

The term extremism is often used overlapping with radicalism and fundamentalism, as stated by Sulaeman that the three terms that are often used are radicalism, fundamentalism and extremism (Sulaeman, 2019). Extreme attitudes are divided into two kinds. First, the extreme in the aspect of aqidah, such as the extreme of Christians with their belief in the Trinity. So great was their veneration of Prophet Isa Ass that they later ordained him as God. The Shia Rafidhah went to extremes by elevating Ali's status until some of them considered him better than Abu Bakr, Umar and Uthman. Some even consider it better than the Messenger of Allah. More than that, some Shiites even consider Ali as an incarnation of Allah(Afroni, 2016).

In this regard, Yusuf Qardhawi (1996) states that extreme groups have several characteristics. Among them: 1) Fanatical of one view. This excessive fanaticism will result in a person closing himself off from the opinions of other groups and stating that his views are the most correct. A different view is wrong. Whereas the pious salaf agreed that everyone was taken and left his sight except the Messenger of Allah; 2) Tend to complicate Personally, it is permissible for someone to worship without using relief even though it is permissible. However, it is not wise if he requires others to follow him. Whereas other people's conditions and situations are different or impossible. The Messenger of Allah personally was a very strong person in worship, but when he led the prayer in the mosque, he paid attention to the condition of the congregation by shortening the reading; 3) Have a bad attitude towards others This attitude arises because he feels the most right and makes him prejudiced against other people. As if there is no kindness to others. For example, there is a preacher who does not hold a stick while delivering a sermon, or there are people who eat not on the floor. So then he was accused of being a person who did not follow the sunnah or loved the Apostle. This attitude is born from a sense of ujub or feeling that he is the most righteous and that ujub is actually the seed of one's destruction; and 4) Likes to belittle other people the most dangerous extreme attitude when it comes to the level of disbelieve in other people, even justify their blood. This has happened to the Khawarij group. This extreme view also resulted in the killing of two caliphs; Usman bin Affan and Ali bin Abi Talib. What used to be done by the Khawarij group is now also widely found, namely by disbelieving the rulers in Muslim countries on the grounds of not applying God's law. They even disbelieve in the scholars who are reluctant to disbelieve in these rulers. Whereas according to the teachings of the Prophet Muhammad, a person should not easily disbelieve in another person, because it has long legal implications such as having lawful blood, being separated from his wife, not inheriting each other and so on.

Factors for the Emergence of Extreme Attitudes

In a dissertation written by Abdurrahman (2014) from Imam Muhammd bin Su'ud University, Mushkilat al-fial-Din fi al-'Astr al-Hair, in detail identifies the factors that lead to extreme attitudes in across Muslim history. He classified it into three main causes; First, the reasons related to scientific methodology. Second, the causes related to the psychological and educational aspects. Third, the causes related to social aspects and world problems.

The first factor related to the scientific methodology in question covers ignorance in Islamic teachings. often arise from someone who is too passionate about practicing religious teachings but lacks knowledge. He studied Islamic teachings partially. Have not studied the Qur'an and Hadith thoroughly but quickly conclude something legal based on his minimal

knowledge. Determining the law directly from the text with a rigid method of understanding the text. Does not understand the objectives of the Shari'a, literal understanding, does not care about the text context, the human condition and changing times (Luwaihiq, 2014).

The second factor related to psychological and educational aspects includes a harsh character and environment. This can be seen in the emergence of extreme attitudes among the Khawarij. The puritans of the Khawarij mostly come from the harsh Arab Bedouin tribe and live a nomadic life in the harsh desert life. The barren desert makes them simple in way of life and thought, but hard-hearted and courageous, and independent, not dependent on others. Changes in religion do not bring changes to their baduwian attitudes. They remain ruthless, violent and not afraid to die. They understand the teachings of Islam as it is and what is in the Qur'an and Hadith they understand according to the pronunciation. They often follow their passions to fight and be hostile to fellow Muslims who are considered by them to have deviated from Islamic teachings (Luwaihiq, 2014).

The third factor relates to the social, economic, political and world problems. Dissatisfaction with the socially and economically depressed condition of Muslims is often the reason for radical groups to take extreme actions. The destruction of the faith of the people, the loss of Allah's Shari'a in the legal aspect in the majority of Muslim countries encourage them to want to restore it. Moreover, they indicated that the downturn of the ummah was more due to the hegemony and injustice of foreign powers in treating the Islamic world. The spread of secularization, moral decay, the loss of the role of the ulama in society caused some Muslims to isolate himself and be tough on all things affiliated with foreigners (West) (Luwaihiq, 2014).

Zuhaili (2012) in his book Moderate in Islam, extreme extremes in religion is at least due to two factors. First, too passionate / greedy of religion, but lack of knowledge. The person who was enthusiastic thought that the path he was taking was the right path, the only means, and a solid means to achieve what is with Allah. He assumes that people outside of himself and his group are less or below him in terms of charity. This religious attitude is not based on adequate knowledge and wisdom, so what will arise is an extreme attitude. Second, sin and guilt. The sins and mistakes of the past will be the driving force of excessive religious attitudes because of feelings of worry about a dark past. Also worried about the consequences of his sins and bad deeds. Worry and remorse for those sins is then followed by an effort to erase sins in a short time. Being too hasty in the hope of sin being quickly erased, they mistakenly find the normal path. They try to make additions in religion, are rigid in carrying out laws, are strict in worship, and go beyond the limits that have been set in carrying out religious laws and teachings.

According to Taher (1998), there are several factors that led to the birth of extreme ideology. First, because the modernization factor that can be felt can shift religious values and their implementation in religion. Second, because of political views and attitudes that are not in line with the attitudes and politics of the rulers. Third, because of their dissatisfaction with the social, economic, political and other conditions that take place in Indonesia. Fourth, because the nature and character of the Islamic teachings adopted by the group tends to be rigid (rigid) and understood literally.

FINDINGS

The results of a survey of 372 Muhammadiyah school students in Yogyakarta, obtained a general picture that 38% of Muhammadiyah students have a high level of religious moderation and the majority of the rest are in the medium category (60%). The full proportion of students' level of moderation is listed in table 1 below.
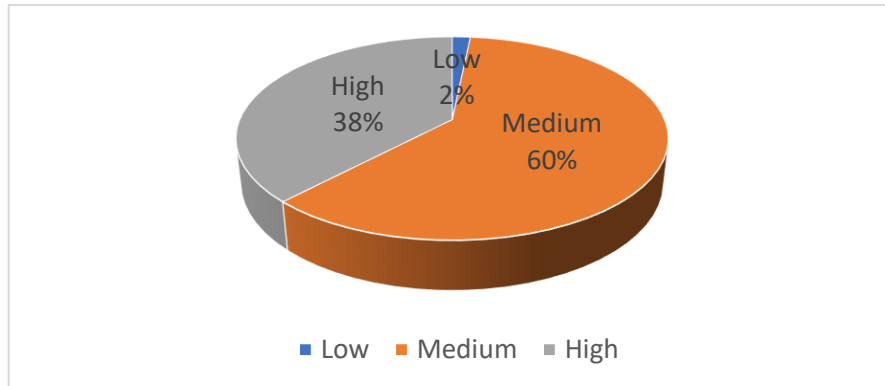

Figure 1. Religious Moderation Level of Muhammadiyah Student of Yogyakarta

From the proportion of religious moderation levels of Muhammadiyah students, it proves that the allegation that Islamic schools contribute to the growth of the seeds of extremism among Muslim students is not justified. On the other hand, empirical data which shows that more than a third of Muhammadiyah students have a high level of religious moderation attitude, shows that Islamic schools, especially Muhammadiyah schools, actually contribute to preparing generations who have an attitude of love for the homeland and have a religious vision that is rahmatan lil alamin. The data confirms Mu'ti's statement that Muhammadiyah is very good at laying the foundations that encourage Indonesia's progress with the spirit of Islamic religious practice that is not extreme or moderate. We hope that this expertise will be maintained so that it will help bring Indonesia to become a developed country with equitable social justice (Mu'ti & Khairudin, 2019).

Social Action

Students' moderation attitude is seen from social actions including prioritizing human values, prioritizing social welfare and social solidarity. The measurement results are listed in Figure 2.
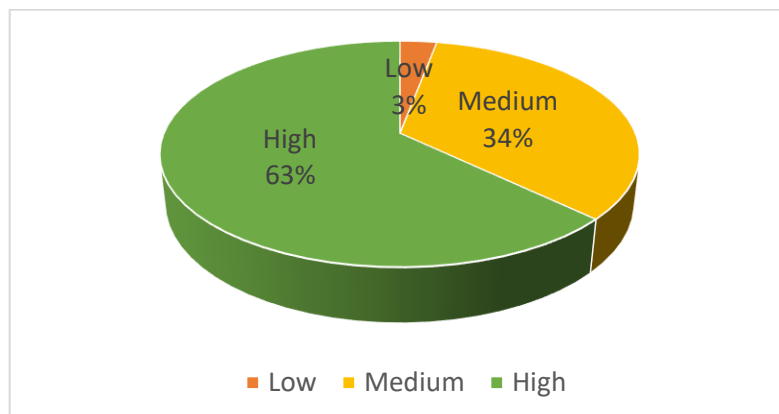

Figure 2. Student Moderation Attitude in the Social Action Aspect

In the aspect of social action, as shown in Figure 2, the majority of research respondents are categorized as having a very high level of moderation, only 2% are categorized as low. More detail, the measurement results obtained based on respondents' answers to the statement: *First*, "In an accident or disaster, helping a critical (severe) victim is prioritized over a Muslim". Most of the respondents (48.6%) agreed to strongly agree and only 26% of respondents said they disagreed to strongly disagree. The data is sufficient to show that students at Muhammadiyah schools have a tendency to prioritize humanitarian considerations in living their social life. The choice of humanitarian action is not limited by social status or religious identity. As Zakir Naik (2014) states that "a Muslim cannot be a good Muslim unless he is a good human being". So, true Muslims will never look at the status of others when providing assistance to anyone who is in need of help.

The interest in increasing the sense of humanity in individuals is a necessity as well as a form of concern for others as the spirit of the second precept in Pancasila. It can be clarified by reading the situation that the failure to understand something tends to lead to wrong attitudes as well as actions. As Haedar Nasir (2019) said, "differentiating between radicals (open-minded) and extremists (closed). If this distinction is accepted, the main problem is not radicalization leading to radicalism, but turning to extremism". This is an example that in understanding something it is necessary to have an in-depth view as well as multiple perspectives, which are then dialogued in life among others. So that it can give birth to a good attitude in life and can be useful for others regardless of race, ethnicity, culture and belief.

Second, the statement "I hate non-Muslim religious people more than I hate people who act detrimental to society". Most respondents (86%) disagreed to strongly disagree and only 6% of respondents agreed to strongly agree. Whereas in the Islamic tradition, the main idea of maintaining social welfare has become one of its main principle values (Stefon, 2010). The most powerful example is how the Prophet Muhammad himself was sent to be "Rahmatan lil-'alamin" or mercy for all creatures. Starting from making changes to moral improvement, as the Prophet SAW placed moral perfection as the main mission of Islamic teachings. "Innama bu'itstu liutammima makarimal-akhlak" HR. Baihaqi. (Ilyas, 2016). Muslims believe in Islam as a religion that has eternal truth values that are intrinsic, but this is not contradictory to the existence of transformation, because Islam comes by greeting human civilization with a mission of change (Saputra, 2018). Apart from improving morals through several da'wahs carried out for the welfare of individual human beings as a provision for survival and the hereafter, the movement for change can also be carried out through several areas of social activities such as the Red Crescent and Red Cross movements that adopt humanity, impartiality, neutrality, independence, unity, universality, and voluntary service to people who help, are their Basic Principles (Mohamed & Ofteringer, 2015). So, it was never intended to reduce Religious Solidarity in Islam itself, but to encourage them to do welfare as a form of change for the better.

Third, the statement "I prefer to be friends with Muslims than non-Muslims, except under certain conditions". Most respondents (54%) disagreed to strongly disagree and only 29% of respondents agreed to strongly agree. The attitude of the respondents is more than enough to show how a Muslim should behave towards Socio-Religious Fanaticism. The choice of action of 54% of respondents can be interpreted that in general situations a true Muslim should not prioritize the needs of fellow Muslims over fellow non-Muslims in social life, and on the contrary it is more just in building friendly relations with anyone inside or outside the religion. Al-Qur'an and Prophet Muhammad never forbid socializing with non-Muslims as long as it is not harmful. This is contained in al-Mumtahanah (60) verses 7-9,

and it is also mentioned that it is good and fair. In another surah, it is ordered not to abuse Non-Muslim beliefs as mentioned in al-An'am (6) verse 108 (Al-Sheha, 2013). They are often referred to as Dhimmi or literaly which means "protected people". In other terms, Dhimmi also means "the one who makes the contract", known as 'Aqd al-dhimmah , which requires a mutual commitment on their part and on the part of the Islamic government. This is why the dhimmis are also known as al-mu'ahidun, or wali. They are committed to loyalty and the country in return is committed to their protection and support. The dhimmah contract basically provides the same rights and obligations for non-Muslim citizens as fellow Muslims. It is a permanent contract that can only be made by the head of state or his deputy, and once made, cannot be revoked, but the law provides for certain possibilities in which the contract can be terminated (Kamali, 2015).

However, sometimes extremists do not have a democratic attitude, tend to ignore the rule of law and reject the existence of pluralism in social life, because with their far-reaching thinking conditions, they do not even tolerate differences at all. Extremist groups who aspire to the formation of a homogeneous society through dogmatic principles, these groups seek to create a conformist society that also silences minorities. This is what distinguishes that it is not just radicals who can accept diversity and believe in reason rather than dogma (Schmid, 2013). Through extremists born from the womb of radicalization that can lead a person through stages that adopt views and ideas that can lead to the legitimacy of religious violence to achieve the desired goals. So that the compulsion to embrace belief can come from a failure to interpret the movement as well as the meaning of a difference in religious diversity.

This can have an impact on the existence of fanaticism in religious thought that comes from extreme radical thinking and group egoism. This matter has become a serious enough polemic as well as very draining the minds of Muslims, because the polemic can lead to secretarial fanaticism in religious thought as well as lead to a rigid and textual interpretation of religious texts.

Conceptual Comprehension

This section shows the respondents' understanding of the concept of tolerance in Islam, the scope of tolerance in Islam, tolerance in Islamic da'wah, the concept of jihad and the concept of Kafir.
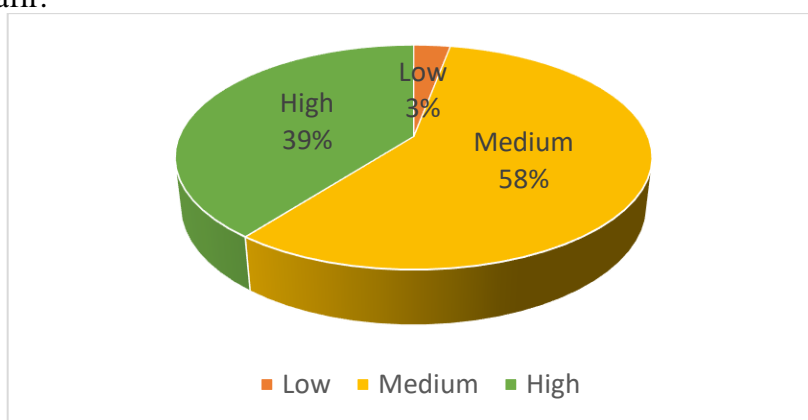

Figure 3. Conceptual Comprehension of the Moderation

In the aspect of conceptual Comprehension as shown in figure 3, the majority of research respondents are categorized as having a medium level of moderation (58%), only 3% are categorized as low. More detail, the measurement results obtained based on respondents' answers to the statement: *First*, "Tolerance towards adherents of other

religions, actually does not exist and is not recommended in Islamic teachings", most respondents (76%) stated that they did not agree to strongly disagree and only 10% of respondents stated agree to strongly agree. The attitude of the respondents is sufficient as evidence that Muhammadiyah students really understand that tolerance is part of Islamic teachings.

Second, the statement "Tolerance is justified only in the field of muamalah (social intercourse), but not in the field of aqidah (belief) and worship (rituals)", some respondents (43%) agreed to strongly agree and 37% of respondents disagreed. to strongly disagree. It is quite interesting for their understanding to show that, true Muslims will never intervene in the rituals of other religions, as Allah says in Surah al-Kafirun (109) verses 1-6. The Surah consists of things that Muslims should behave towards the rituals of other religions. First, in verses 1-5, there is no compromise on monotheism and shirk, because if we choose a win-win solution between them, shirk will always win over monotheism (Amrullah, 1988). Second, the last verse talks about the essence of tolerance: "For you it is your religion, and for me it is my religion." Ibn Kathir describes this verse as a rejection and a means of distinguishing Islamic aqidah and rituals from other religions. As one of the most prominent principles in Islamic aqidah and rituals, because this verse means being from believing and distinguishing rituals in Islamic principles, this verse directly separates all forms of shirk itself and intervenes in ritual religion from pure Islamic rituals and aqidah which always misunderstood by the general public (Ar Rifa'i, 1999).

Pluralism in the social context of society is related to the acceptance of the values of a pluralistic society, which can accept and appreciate, in the view of pluralism in society it is also necessary to have a pluralistic understanding to understand a multi-entity society, so that what is translated can be true and as a form of expression. of tolerance in a pluralistic society. However, the concept of pluralism in religion, as stated above, is that tolerance in Islam does not depart from indifference and relativity. However, the emergence of pluralism in a pluralistic society fosters relativism in its views. This is quite wrong if it is used to look into a religious context. Because it departs from the doctrine of religious pluralism which prohibits assuming that other people's religion is wrong, and religion itself is the most correct, and this can be considered as the seed of terrorism and fundamentalism which contains the meaning of the doctrine of relativism. This idea is the reference for Truth Claim, namely claiming the truth of one's own religion and assuming that no religion is more correct than other religions. Because truth is relative and absolute is only God (Zarkasyi, 2012).

This is why pluralism in religion is blamed for the absence of principled steadfastness both ideologically and transcendental appreciation as if all Gods are true, far different from what is called religious tolerance. Pluralism in a social context is justified, because it is needed in social interaction as well as understanding an entity, but tolerance that adheres to the understanding of pluralism in a religious context cannot be embraced as a religious practice. In a moral lecture, Yunahar Ilyas (1999) said that "tolerance is acknowledging one's existence, not justifying one's existence".

Third, the statement "In preaching one must still respect the worship of adherents of other religions.". Respondents' understanding of the mission of da'wah and respect for other religions is more than sufficient to accept the statement, which consists of 87% (answers agree to strongly agree). Islamic da'wah must be carried out while respecting the diversity and liturgy of other religions. Tolerance in giving freedom for them to carry out their own religious rituals, which is not understood as participating in the ritual process. Tolerance in providing freedom and opportunity means not limiting, interfering with, or even facilitating their religious needs for rituals. In freedom, it is also not allowed to insult, demean, harass,

corner other races, religions and beliefs. Nor should it break the honor or hurt the feelings of others (Zarkasyi, 2012). In short, let it be as stated in Surah al-Kafirun (109) verse 6 earlier. This is because, in his position as a member of the community, facilitation is considered to be attached to the role and function of the government as an institution and not as an individual or group. In a multi-religious country like Indonesia, we can see this phenomenon really happening everywhere. For example: when there are Hindu religious activities at the temple, Muslims respect it by minimizing the call to prayer (voicing the call to prayer by not using speakers). When there is Christian activity at the church, someone else is guarding the parking lot. When there are things in an activity that intersect with religion, find the best solution or behavior without disturbing the ongoing activities. This is in accordance with Bronfenbrenner's Ecological theory which focuses on the social context of the place of residence and the people who can influence its development (Widayati & Maulidiyah, 2018).

Fourth, the statement "In the Koran, the meaning of jihad is to seriously defend Allah's religion by fighting physically". Most respondents (53%) disagreed to strongly disagree and only 23% of respondents agreed to strongly agree. The data is sufficient to reject the statement that Muhammadiyah students understand the concept of jihad only in one single dimension, namely "war". However, it seems that there are still 23% who justify the statement of jihad as physical or force war. In this case, educational institutions such as Muhammadiyah, must be more vigilant and pay more attention to it. Even so, knowledge of jihad is largely driven from a textual understanding of physical warfare and force, and historical books and stories always talk about how Islamic empires conquered their enemies, but they don't always have to be taken for granted. However, the historical image of Islam as a religion of violence was refuted by an orientalist, De Lacy (2013), he once said, "History makes clear, the legend of fanatical Muslims that swept the world and forced Islam on the spearhead of the conquered race, is one of the most absurd absurd myths. which historians have repeated." Islam did not begin with violence, nor did Jihad. Jihad is often misunderstood as a violent movement. However, in a broader aspect, Jihad is related to better ways to carry it out, such as "amar ma'ruf and nahi munkar." In this interpretation, Jihad is more likely to refer to "every attempt to make personal and social life in accordance with Allah's instructions, such as the struggle against one's evil tendencies, da'wah, or efforts to improve the morals of the ummah", rather than against non-Muslims without good reason (Cook et al., 2005). In short today, Jihad in a broader aspect must be understood as a desire to fight crime with all its might using fun ways such as preaching and writing can also be through the management of interests and talents that have a positive impact on oneself and the environment.

Fifth, the statement "According to the Koran, all people who are non-Muslims are included in the category of infidels". Most of the respondents (59%) agreed to strongly agree and only 21% of respondents said they did not agree to strongly disagree. The data does not need to be disputed by the students' correct understanding of non-Muslims as infidels in very basic Islamic theology. As infidel is defined as "covering" or "covering" (Galib, 2016), he is never seen as a negative indicator in social life, only in theological perspective as a contradiction of Muslims in Aqidah and Worship. life. Has it been mentioned before, in surah al-Kafirun (109), and many more, both in the Qur'an and Hadith. Non-Muslims as unbelievers in social life are never meant to be shown as a negative position, but rather tend to be a neutral position. For example, friendly non-Muslims are considered good people and Muslims have an obligation to help each other with them, except for those who are indicated to be hostile to Muslims, by endangering someone's life. The term infidel should not be indicated as a bad person, as has happened recently in many countries which has led to

oppression and violence that has led to hostility between religions (Anam, 2018). So, being called kafir in Islam, does not mean doing something evil in social life. Kafir is quite content not only because someone rejects the message and becomes a non-Muslim and even Muslims themselves can be called infidels just because they disobey God (Sanasarian, 2000).

Religious Faith

This section presents students' self-confidence which consists of belief in the naturality of individual religion and belief in the need to balance between repair and prevention missions.
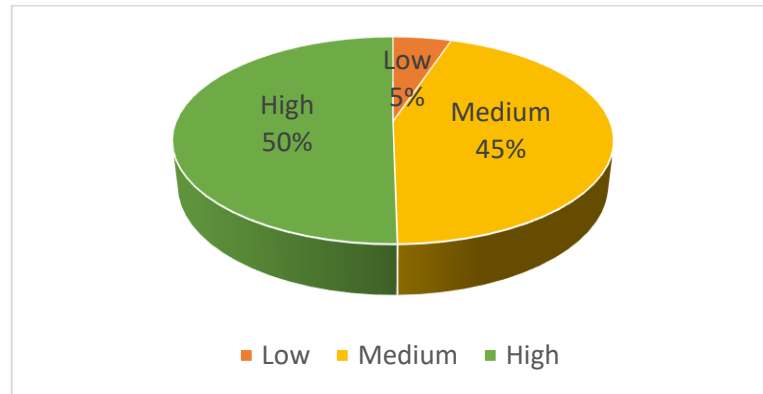

Figure 4 Religious Faith of The Moderation

In the aspect of religious faith, as shown in figure 4, half of research respondents are categorized as having a very high level of moderation (50%), only 5% are categorized as low. More detail, the measurement results obtained based on respondent's answer to the statement: *First*, "I believe that non-Muslim youth, in adopting their religion, are more determined by heredity". Most of the respondents (46%) agreed to strongly agree and only 16% of respondents said they did not agree to strongly disagree. The data shows that not most of the students in Muhammadiyah schools have self-conviction and natural-rationality. There are still 38% of respondents who are hesitant to answer the statement, either because of lack of knowledge or lack of confidence in the statement. As mentioned in Sahih Bukhari Hadith No.4402 (No. 4775, Fathul Bari version) regarding this: "From Abu Hurairah, the Prophet once said; 'No one is born except according to an intrinsic (Islamic) nature, but their parents make them Jews, or Christians, or Magians, just as animals give birth to cows giving birth to whole calves do you find them mutilated?. In this hadith, it is clearly mentioned the influence of the role of the family as the main role in shaping one's beliefs about his religion (faith). For example, a person born in a Muslim family will automatically follow his parents, as well as other religions. Islam, according to this hadith, views children who are born clean, pure, and born as Muslims, and than their families convert their children to non-Muslims (Khon, 2012). However, their families will emotionally teach their children about their family religion. As is known, emotional intelligence is related to the level of education of parents and family income, it was found that the emotional intelligence of children from households whose parents had higher educational status was also higher. It was also found that income is directly related to the level of emotional intelligence of children in a positive way (Kant, 2022). From some of the results of psychological research, it was concluded that the family factor was so dominant in determining all changes and individual attributes, including religious or belief aspects.

Second, to the statement "Inviting to the truth / goodness is more important than preventing damage / evil". Most of the respondents (69%) agreed to strongly agree and 14% of respondents who said they did not agree to strongly disagree. The data shows that Muhammadiyah students prioritize invitation for good rather than preventing evil, which is in accordance with the general picture of society. Seeking goodness, truth and comfort is certainly a choice because it is easier to do than prevention which requires anticipatory skills and especially courage which often has to sacrifice oneself. However, in the context of tolerance, the choice for amar ma'ruf tends to be more motivated and avoids 'commotion'. Then, this choice seems more relevant to the concept of tolerance which puts forward "self-control" in real life. So, if you choose actions that threaten security as an indicator of extremism, radicalism, and forms of intolerance, these data directly reject suspicions about potential understanding and attitudes of damage and evil. However, this expression is the basis of the Islamic hisbah institution, which speaks of "responsibility" or an individual or collective obligation to "invite munkar" or "al-amr bi-l-maʿrūf wa-n-nahy ani-l-munkar", in order to maintain the norms of sharia law. It forms a central part of Islamic doctrine for all Muslims in the world (Cook et al., 2005; Zubaida, 2005). This is based on various verses in the Qur'an 'an, and one popular example is in Surah Ali-Imran (3) verses 104 and 110. In short, as a true Muslim, one must have knowledge of what is considered obligatory (obligatory or obligatory) and haram (sinful or forbidden).) in relation to interpreting the two conditions even though in a broad spectrum. Even the Qur'an itself critically mentions this in various verses with very sharp obligations, such as in Surah ali-Imran (3) verse 110: "You are a people the best created (as an example) for mankind. You command what is right and forbid what is evil and believe in Allah" (Stefon, 2010). The value contained in the verse is an obligation to invite and call on one another to goodness and prevent all evil deeds. As well as this can be contextualized in any situation that surrounds life (Saputra, 2018).

The assumption that is often referred to as the slogan of the postmodern era in the West is "all is relative," said American missionary Michael Fackerell. The slogan which contains the meaning of relativism leads to the gate of enjoyment of human lust in the gap between right and wrong, good and bad, even sin and not sin is mere nisbih, which means it depends on anyone who judges it. The slogan that looks Islamic also comes from the slogan "only God is absolute". However, it traps thinking as if it is related to ontology problems. In addition to the relative god (believer al-Manifest) this is also brought into the realm of epistemology so that the Qur'an which was revealed in Arabic, the hadiths spoken by the Prophet Muhammad SAW as well as the ijtihad of the scholars and so on are relative and not absolute. The argument used is because all of these things are the result of the existence of historical human space and time (Zarkasyi, 2012). In the Qur'an Surah Al-Baqarah verse 147 Allah says "al-haqq min rabbika" the truth from your Lord is not "'in rabbika", it shows that "From your Lord" is something that comes from there and is already available today in life. human space and time. Thomas F. Wall, states "believing in absolute God means believing that human moral values are from God, and vice versa when we do not believe in God (Wall, 2001).

Information Source of Religious Knowledge

An important part of the findings of this study is that in the era of rapid information technology as it is today, with the wider and more diverse media, religious teachers occupy the largest percentage, namely 50% of students state that their religious teacher is their main source of information in gaining knowledge about Islam.
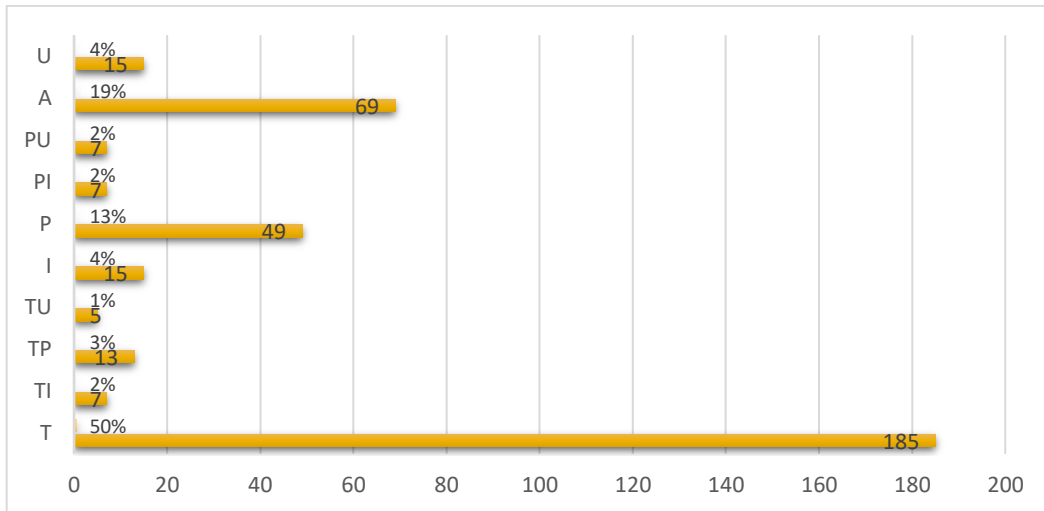
Information:
T: Teacher   P: Parent   U: Ustaz/Preacher   I: internet   A: All

Figure 5. Information Source of Religious Knowledge of Muhammadiyah Student of Yogyakarta

The data in Figure 5 shows that the role of PAI teachers is still dominant as the main reference for students in understanding their religion. As for when combining with the second source, there are still 6% of students who include the teacher as a source of information. And as can be expected that in the era of information technology which is dominated by internet technology, it is natural that the second percentage is the choice of all types of information sources as the second large percentage (19%) of students use all sources of information simultaneously, both teachers, parents, ustadz/ lecturers, and the internet.

Assuming that the source of information is a determining factor in the formation of moderation attitudes as opposed to extremism, it can be concluded that the percentage of students' moderate attitudes in the medium category and others in the high category is largely determined by the role of their religious teachers in providing understanding and understanding. examples of everyday empirical attitudes.

CONCLUSION

Based on the presentation of research data and discussion, it can be concluded that there are no seeds or tendencies of extremism among students in the Muhammadiyah environment in the Special Region of Yogyakarta, but on the contrary that most students have religious moderation in the high category and the rest are medium to high (98%)). The high level of student religious moderation is more or less determined by the role of the teacher who is still used as the main source for students in obtaining Islamic religious knowledge (50%).

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