Islamic moderation in education and the phenomenon of cyberterrorism: a systematic literature review

Syamsul Ma’arif1, Hamidulloh Ibda2, Farid Ahmadi3, Nanang Qosim4, Nur Alfi Muanaayah5
1Department of Islamic Education Management Masters Program, Faculty of Tarbiyah and Teacher Training, Universitas Islam Negeri Walisongo Semarang, Semarang, Indonesia
2Department of Madrasah Ibtidaiyah Teacher Education, Faculty of Tarbiyah and Teacher Training, Institut Islam Nahdlatul Ulama Temanggung, Temanggung, Indonesia
3Department of Basic Education Masters Program, Postgraduate Program, Universitas Negeri Semarang, Semarang, Indonesia
4Department of Dental Nursing, Politeknik Kesehatan Kemenkes Semarang, Semarang, Indonesia
5Department of Islamic Religious Education, Faculty of Tarbiyah and Teacher Training, Institut Islam Nahdlatul Ulama Temanggung, Temanggung, Indonesia

ABSTRACT

This article presents a systematic literature review on Islamic moderation in education to prevent cyberterrorism in the latest literature. The method used is the systematic literature review and preferred reporting items for systematic reviews and meta-analyses protocol with the stages of identification, screening, eligibility, inclusion, abstraction, and data analysis assisted by PoP 7, VOSviewer, and NVIVO 12 plus. The search results in Scopus contained 1,252 articles, then filtered according to compatible themes into 54. The topic findings are the concept of Islamic moderation, Islamic moderation in preventing cyberterrorism in education, cyberterrorism, cyberterrorism phenomenon, terrorism, religious moderation, wasatiyyah, peaceful coexistence, and counter-terrorism. The findings of the results mention that Islamic moderation is a way of religion according to the principles of the Quran and Sunnah, namely ummah wasatan, which is applied to education. Cyberterrorism phenomenon cures in various parts of the world, including in education, which is spread through cyberspace to intimidate, spread fear, and destroy the order of life in terrorist groups. Islamic moderation plays a role in preventing cyberterrorism in education through ideological approaches to radical organisations, accommodation of local culture, digital literacy, counter-narrative and deradicalisation, digital media mastery, digital media peaceful, and soft power deterrence. Future research needs to explore Islamic moderation according to the times.

Keywords:
Cyberterrorism
Digital terrorism
Islamic education
Islamic moderation
Systematic literature review

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1. INTRODUCTION

Several studies have explored Islamic moderation and religious moderation in education, the phenomenon of cyberterrorism, digital terrorism, virtual jihadism, and cyber warfare [1]–[4]. However, research focusing on Islamic moderation in education to prevent cyberterrorism with a systematic literature review still needs to be done more [5], [6]. Islamic moderation in pesantren (boarding schools), schools, and madrasas can prevent radicalism and terrorism from spreading to students. This is done through strengthening...
of Quran values, local wisdom [7], and kiai exemplary [8], peace education, muslims and non-muslims tolerance which are sourced from the Quran [9], brotherhood, respect, care, respect for differences [10]. Islamic moderation (fairness, balanced, tolerant, not extreme right, and left either), deradicalisation, strengthening islamic educational values, nationalism [11], tawaswah (moderate), tasamah (tolerance), tawazun (balanced), i'tidal (fair), and amar makruf nahi munkar (inviting to do good and preventing disobedience) [12]. Strengthening islamic moderation is determined by the competence of teachers in teaching Islamic values in the middle with various innovations, media, and the utilisation of digital devices [13]. Weak implementation of Islamic moderation in education, low media literacy, and shallow understanding of the substance of Islam rahmatulilalamin make students vulnerable to be provoked by narratives of terrorism in digital media [14]. On the other hand, certain groups try to separate religion from the state, culture and society nationalism is prevalently increase [15], even though what they are debating is essentially final, because nationalism, culture, and state are the substance of Islam rahmatulilalamin which has been considered bid‘ah (heresy) by radicals [16]. A study argues that internet addiction is the cause of people’s exposure to cyberterrorism, hacktivism, and internet vandalism, including frightening propaganda to destroy the fabric of modern society [16]. In addition to internet advancement and technology democratisation, the causes of the emergence of cyberterrorism are [17], also due to low nationalism. Islamic moderation, the influx of radicalism, intolerance, interfaith sentiment, new crimes through the internet that are transnational, and the role of education that is not maximised in instilling strengthening religious education, peace and humanity [18]. The internet brings negative and positive impacts, such as cyberbullying, virtual violence, cyberterrorism, and cyberwarfare [19]. Terrorism negatively impacts ideology, urban-rural displacement, politics, society, culture, education, digital threats, and religious behaviours [20], [21]. Terrorism in cybermedia continues growing until now with various modes, strategies, propaganda and attacking students [22]. Digital terrorism targets the Middle East, North Africa, and Europe, with propaganda on the internet becoming a severe concern for governments worldwide [23]. The state has prevented cyberterrorism through education on digital security [24], and prevention through curriculum, learning, ideology, avoiding exclusionary nature [25].

Cyberterrorism is not just a crime in the form of attacks on machines, the internet, and digital systems, but rather a cybercrime that threatens national ideology, nationalism, individual human rights, the right to life, legal rights, and democracy [26]. Cyberterrorism aims to create fear, ideological violence, and public security threats that must be prevented and countered through digital literacy in education. Cyberterrorism is spread through texts, videos, blogs (websites), social media, and content that narrates hatred against non-muslims that invite them to carry out blind jihad [27], [28]. Cyberterrorism becomes difficult to contain because it is structured neatly through cyberspace, so preventive solutions are needed to strengthen nationalism, deradicalisation, religious moderation, and maintain spiritual and human values. Counterterrorism is a solution through the power of surveillance, human rights, digital literacy, and continuing education [29].

Islamic moderation refers to the concept of wasatiyyah islam (middle islam), in which the perpetrators are humans who carry out orders as ummatan wasatan (middle people) or moderates [30]. The values in moderate islam are the middle way, balanced, tolerant, upright, inviting good and preventing disobedience [31]. Islamic moderation comes from the Quran and as sunnah with the values of wisdom (al-hikmah), courage (al-shajā‘ah), purity (al-i‘fah), and justice (al-adl), which underlie the struggle to find the middle way (moderation) in all matters [32]. Islamic moderation is the opposite of radical Islam, although, in essence, there is no extreme and liberal Islam because the teachings of Islam always invite peace, love, tolerance, and harmony [33]. Although Islam is a moderate religion, the reality is that there are jihadist (salafī) muslims who tend to be radical, moderate Islamist muslims, and conservative muslims who practice traditional religion [34].

Islamic moderation application in education to prevent terrorism refers to the struggle, peaceful, non-violent efforts to realise the welfare, progress, and peace of humanity sourced from the Quran [35], character education, Islamic religious education, adaptation to technology, democracy, human rights, and digital contextual learning [36]. The cultivation of Islamic moderation is determined by educational institutions, mass media, teachers, and moderate Islamic organisations [37]. Islamic moderation is carried out in education by including it in the curriculum, affirming the definition of moderate Islam (the middle way), media literacy, providing appropriate reading materials, and not being easily fooled by strangers in digital media [38]. In Saudi Arabia, Islamic moderation has become a comprehensive strategy to solve the kingdom’s domestic problems through religious and social programs that align with leadership and socio-political goals [39]. From the studies above Islamic moderation can be concluded as a way of practicing Islam that comes from the Quran, and Sunnah, which means the middle, not too radical and liberal, prioritizing moderate values, balanced, tolerant, upright values and inviting to do good and preventing disobedience. Islamic moderation is incorporated into education through curriculum, media literacy, teaching materials, and learning.

Cyberterrorism is a cyber-attack that utilizes computers and network technology in cyberspace to carry out extremist activities that must be contained early on and should not be taken lightly because they are organized by forming special groups [40]. Cyberterrorism is a new cybercrime with its scenario, characteristics,
goals, and attributes. It began to emerge in the 1980s through cyberspace (online networks and computers),
threatens both the physical and virtual worlds [41], [42]. Cyberterrorism is the convergence of cyberspace and
terrorism. It refers to attacks and threats against computers, networks and the information stored on them to
intimidate or coerce governments or people into specific political or social goals. A seizure can be called
cyberterrorism when it results in violence against people or property or creates fear. Such include severe
infrastructure attacks, disrupting of non-essential services, explosions, causing death, injury bodily, and severe
economic loss [43]. The elements behind cyberterrorism are ideology, politics, digital technology misuse, the
purpose of frightening, people violence, property, criminality, civilian targets, terror group/organization
mission, and dehumanization [44]. In real life, cyberterrorists want to damage organisations, infrastructure,
airports, and communities. They attack websites, domains, and computer viruses in the cyber world [45], [46].
Social media can be a powerful tool for extremists to promote radical ideologies and propaganda materials.
They use social media to spread terrorism propaganda, fundraising, recruitment, mobilisation, planning, and
coordination. Terrorist groups use Facebook and the like, as these social media platforms are the most popular
worldwide, with millions of users [47]. Cyberterrorism from the above studies can be concluded as terrorism
movements, attacks, and crimes committed through cyberspace. Cyberterrorism is a new phenomenon that
refers to attacks on computers, networks, and information, which intimidate, incite violence against people and
property and cause fear to spread through various digital media and platforms. The importance of studying
islamic moderation in education to prevent cyberterrorism. The current digital era requires analysis and high
technology-based solutions to prevent, detect, and secure the nation’s generation from the threat of
cyberterrorism [48]. The key to prevent cyberterrorism is not enough sophisticated digital technology. Still, it
also requires preventive methods through education, digital literacy, and strengthening islamic moderation in
schools and universities by mainstreaming islamic values that provide mercy for all [49]. This background
generally explores islamic moderation in education to prevent cyberterrorism, which is reviewed and analysed
using the systematic literature review (SLR) method. The results of this research are expected to provide a
complete picture of islamic moderation in education to prevent cyberterrorism. Based on the background and
keyword mapping above, the researcher asked three research questions: i) how is the concept of islamic
moderation in education? ii) how is the cyberterrorism phenomenon? and iii) how is the islamic moderation’s
role in preventing cyberterrorism in education?

2. METHOD
2.1. Research design
This research uses an SLR method to describe and analyse Islamic moderation in education to prevent
cyberterrorism. The research flow is identifying the latest literature compatible with Islamic moderation in
education to avoid cyberterrorism from concepts, phenomena, and prevention on the Scopus database.
SLR, in this study applies the preferred reporting items for systematic reviews and meta-analyses (PRISMA)
technique to identify, filter, test eligibility, include data for analysis, and present in narrative form. The stages
are identification, screening, eligibility and inclusion according to the results of the data reviewed in recent
articles [50], [51].

2.2. Inclusion and exclusion criteria for selection of publications
At the inclusion and exclusion stage, several criteria were determined: i) articles published in 2018-
2022, ii) articles indexed by Scopus database, iii) the articles searched are about Islamic moderation in
education to prevent cyberterrorism, iv) article searches use the publish or Perish 7 application by entering the
API Key, v) the articles are in English, and vi) the studies were only scientific articles, not dissertations, theses,
conference proceedings, and book chapters.

2.3. Screening and eligibility assessment for data analysis
At the stage of screening and eligibility assessment for data analysis, screening of literature findings
from Scopus was carried out on December 22, 2022. Screening literature on titles aspects, abstracts, and
keywords. Determination of keywords in different searches to get great articles. From the findings, 1,252 pieces
from the Scopus database were published from 2018-2022. The breakdown of each keyword and the number of
articles from searches through the publish or Perish 7 application are “Islamic moderation” 106 articles,
“Islamic moderation in education” 14 articles, “Islamic terrorism” 200 articles, “Islamic cyberterrorism” 3
articles, “strengthening Islamic moderation in education” 1 article, “strengthening Islamic moderation” 3
articles, “religious moderation” 182 articles, “religious moderation in education” 16 articles, “cyberterrorism”
88 articles, “cyberterrorism phenomenon” 3 articles, “cyber terrorism phenomenon” 23 articles,
“cyberterrorism in education” 8 articles, “terrorism in education” 200 articles, “digital terrorism” 200 articles,
“prevention of cyberterrorism” 5 articles, “prevention of terrorism” 200 articles, and the quantity being 1,252
articles.
From the 1,252 articles, the same ones were discarded, and then 55 papers were selected and entered into Mendeley, then saved in RIS format. The RIS file was then entered into the VOSviewer application for initial network mapping of theme relevance. The procedure for entering into VOSviewer are: i) creating a map based on bibliographic data, ii) reading data from the reference manager file, iii) selecting a file from a folder, iv) choosing the type of analysis and count method, namely type of analysis: co-occurrence, unit of analysis: keywords, and counting method: complete counting, v) verifying selected keywords, and vi) finishing. The initial thematic association analysis results show that Islamic moderation in education to prevent cyberterrorism has a very complex association pattern in Figure 1. Figure 1 shows that discussions and studies related to Islamic moderation in education to prevent cyberterrorism are very close to studies such as the concept of Islamic moderation in preventing cyberterrorism in education, cyberterrorism, cyberterrorism phenomenon, terrorism, and religious moderation. Some of the keywords that have an indirect relationship to the theme of the study are wasatiyyah, peaceful coexistence, counter-terrorism, civil society, Dutch, big data analytics, Islamic education, Indonesia, religiosity, Islam, fear of terrorism, Cirebon women ulama, Islamic boarding school, and religious education. Based on the mapping of 217 keywords in VOSviewer occurrences, it was found that the most studied themes were Islamic moderation 54 keywords, cyberterrorism 31 keywords; the concept of Islamic moderation in education 17 keywords; cyberterrorism phenomenon 14 keywords, Islamic moderation in preventing cyberterrorism in education 15 keywords, and the rest under 8 keywords were not studied.

2.4. PRISMA flow diagram

Pay attention to Figure 2 the article search process with the PRISMA flowchart. To facilitate the search for articles, researcher use the PRISMA protocol scheme. The four PRISMA paths include identification, screening, eligibility, and inclusion. Article findings through publish or Perish 7 on the Scopus database totalled 1,252. Furthermore, the same article was checked based on keywords and the remaining 351 articles. The similarity of articles is not based on databases because this study is only the Scopus database, but the resemblance is seen from the keywords used. The same theme is 901. Of the 156 articles, 81 irrelevant reports were discarded, then 75 full-text articles were selected, and finally, 54 papers were selected according to the research question in terms of title, abstract, keywords, and article substance. The next step is to enter the RIS file from Mendeley into the NVIVO 12 plus application to be analysed, reviewed, and the results are presented according to the research question.

3. RESULTS AND DISCUSSION

Before presenting the findings according to the research questions, the article findings based on author, journals (name, volume, edition, year, and author), method, country, and relevance to the research questions (RQ), namely RQ (1) the concept of Islamic moderation in education, (2) the cyberterrorism phenomenon, and (3) the Islamic moderation’s role in preventing cyberterrorism in education are presented Table 1. Table 1 presents the journal findings, including the journal name, volume, edition, and year of publication.
3.1. Concept of Islamic moderation in education

Islamic moderation is defined as a middle way of religion, tolerant, fair, and balanced, as an implementation of ummah wasatan, which refers to surah Al-Baqarah verse 143, which is developed in cale ummah wasatan, which refers to surah Al-Baqarah verse 143, which is developed in

Table 1. Article findings and journal details, method, countries, and relevance to the research question

<table>
<thead>
<tr>
<th>No</th>
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<th>Countries</th>
<th>RQ</th>
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3.1. Concept of Islamic moderation in education

Islamic moderation is defined as a middle way of religion, tolerant, fair, and balanced, as an implementation of ummah wasatan, which refers to surah Al-Baqarah verse 143, which is developed in education through Islamic moderation personality (IMP) [62]. Prophet Muhammad defined Islamic
moderation as the Islamic way of peace and building social order [99]. Islamic moderation (wasatiyyah Islam) is a middle way of religion, integrating habluminallah (theocentric) and habluminannas (anthropocentric) according to the ummatan wasatan recommendation in the Quran and Sunnah in the field of creed and sharia taught in education [63], [91], [92]. Pesantren in Indonesia developed Islamic moderation by acculturating local culture with pesantren (Islamic) values that mainstream equality, cooperation, independence, peace, deliberation, tolerance, and patriotism [68], [105]. Islamic moderation is very accommodating to local cultures, such as in Kudus, Indonesia, which maintains Islamic traditions and the teachings of Sunan Kudus through the practices of Bulusan, Buka Luwur, Dandangan, Kupatan, and Syawalan [58]. Islamic moderation impacts the formation of tolerant muslims, religious commitment, health services, halal guarantees, and good deeds to others [70], [79].

According to the Quran, Islamic moderation is a religious concept with the main content of balance, justice, achievement, excellence, tolerance, patience, and humility. Realizing Islamic moderation requires muslim moderation agents either in education or in society [73], [90]. Islamic moderation comes from the Quran. Since long ago, muslims have lived in peace, building peaceful relations between nations, religions and the world. Terrorists who tarnish the values of Islam must be countered and straightened out by returning to the Quran, which invites peace [82], [94]. Several universities in Indonesia are designed based on pesantren that mainstream Islamic moderation. Through ideologization, theory, programs, activities, acculturated, an eclectic curriculum, accommodating local culture, non-violence, tolerance, and national commitment [84]. Education in the Middle East and Africa teaches Islamic moderation as the fundamental concept that Islam should be in the middle ground on all matters. Muslims should not be extreme (ifrat) and liberal beyond limits (tafrt) because moderate Islam is the fairest [87].

3.2. Cyberterrorism phenomenon

Cyberterrorism is a particular type of terrorism that is spread through cyberspace [55], internet technology, artificial intelligence (AI) [59], YouTube, and Twitter [86], to spread fear, and intimidation, destroy the order of life [95], [103] and occurs due to misunderstanding of religion, political factors, and economics [97]. The Islamic State in Iraq and Syria (ISIS) sympathizers in Indonesia spread radical ideology through the internet, WhatsApp, smartphones, and Messenger [54], in Pakistan, terrorism is applied on the campus of Pakistani cities, Peshawar and Islamabad, in the form of spreading fear to students [57], in New Zealand it is distributed through live streaming videos [60], in Australia, active cyberterrorism is spread through the internet, electronic newspapers, while passive ones through radio and television [61]. Cyberterrorism is a new form of terrorism with goals, perpetrators, methods, impacts, and targets that certain terrorist groups have determined [74], becoming a latent danger that utilizes big data, websites, and the internet that harms individuals, groups, communities, and the state [75]. In addition to cybercrimes and cyberwarfare, cyberterrorism is an extraordinary crime phenomenon in cyberspace that is spread to various targets, including the education community, through modern technological devices [71], that are systematically spread with the support of information technology, politics, certain ideologies, and weaponry [66], through cyber media, educational institutions, curricula, and teaching materials [67], to terrorize, invading emotional responses, stress, and igniting high levels of anger [72]. ISIS spreads the teachings of war, division, cruelty, jihadism, and hostility through the internet, telegram, and the internet mobilizing the masses. Cyberterrorism is the same as in the real world because people communicate and mobilize the masses for propaganda [80]. Al-Qaeda and ISIS, according to mapping global cyberterror networks, spread the most acts of cyberterrorism. From 2012-2015 ISIS committed 56 shows, and Al-Qaeda did 27 acts in 30 countries worldwide [85].

3.3. Islamic moderation’s role in preventing cyberterrorism in education

The Indonesian government has made Islamic moderation (religious moderation) a national program incorporated into education to prevent radicalism, intolerance, and terrorism [101]. Prevention of cyberterrorism is carried out through a dialogical approach to Islamic moderation to potentially radical organisations such as hizbut-tahrir Indonesia (HTI), Indonesian muslim students Islamic union (KAMMI) [53], student Islamic da’wah institution (LDK), which is indicated to be close to transnational movements, namely hizbut tahrir and ikhwanul muslim [69]. In Malaysia, Islamic moderation is carried out by minimising citizens’ support for ISIS, jemaah izzah (JI), and kumpulan majahideen Malaysia (KMM) [56]. Islamic moderation learning in elementary schools in the Netherlands is adjusted to the subject, namely, Islamic teachings are only taught to Islamic students, accommodation of local culture, and civic education [64]. Religious education and civic learning emphasize Islamic moderation in the Middle East and some European countries [65]. To maximise the implementation of Islamic moderation, reliable teachers are needed. They must understand digital literacy, be trained to prevent radicalisation on the internet, know solutions to controversies in certain subjects, and detect terrorism propaganda spread to students [76]. To prevent terrorism, teachers in Pakistan are equipped with digital literacy skills and encouraged to instill moderate religion, stress reduction through mediation, and
getting closer to God [78]. Schools prevent digital terrorism in the UK by campaigning for national values, multiculturalism, and rejecting racism, which are substantially the same as universal values in religious moderation [81]. As an important factor in realizing world peace, Islamic moderation education is carried out collectively, cooperation between various groups, mutual forgiveness, eliminating suspicion, respecting differences towards non-Muslims [77], strengthening new era education philosophy, digital content security, and digital learning resources from radical narratives in schools [89], digital literacy training, Islamic moderation campaign and peaceful Islam in digital media [102].

Besides Nahdlatul Ulama and Muhammadiyah, Al-Jamiyatul Washliyah is an Islamic organization in Indonesia that rejects terrorism and supports Islamic moderation. In this context, Al-Jamiyatul Washliyah has fatwa terrorism is a crime that destroys civilization and humanity. Terrorism poses a serious threat to the state, security and global peace because it threatens the welfare of the ummah. Al-Jamiyatul Washliyah’s educational institutions, followers and sympathisers help prevent terrorism [83], through fatwas that call for peace, moderation, and the abandonment of terrorism [98]. Preventing cyberterrorism is done by countering narratives and deradicalisation through strengthening moderate Islamic values and Pancasila values in students. Mastery of digital media to spread peaceful narratives is also carried out [88]. Islamic moderation in preventing cyberterrorism is only preventive. Educational policies block internet access for real prevention so terrorists cannot break into it. Educational institutions must synergies with the government to strengthen cybersecurity, ideological security, and technology-based religion [93]. The key to prevent cyberterrorism in education are teachers, ustaz, preachers, mosque imams, and school community members. They are tasked with teaching Islamic moderation by inviting students to practice tolerance, moderation, justice, and humanism. If they have strong ideology and character, they will filter themselves automatically because exposure to radicalism through cyberspace is vulnerable to spiritually dry people [104]. In addition to strengthen the values of Islamic moderation, students in madrasah diniyah and pesantren are very safe from cyberterrorism because their time during the day is spent studying the yellow book, memorising the Quran, and learning Islam in depth [96]. Hard-power prevention by the government has not proven to eradicate terrorism. The right solution now is soft power through strengthening national values and religious moderation so that youth have an ideological vaccine to protect themselves from terrorism attacks in the virtual and real world [100].

4. CONCLUSION

Islamic moderation is a way of religion by the principles of the Quran and Sunnah, namely ummah wasatan, which is moderate, tolerant, fair, balanced, and applied to education through mainstreaming moderation values, strengthening ideology, theory, programs, activities, acculturation, and curriculum. The phenomenon of cyberterrorism occurs in various parts of the world, including in education, that is spread through cyberspace to intimidate, spread fear, destroy the order of life carried out by terrorist groups such as ISIS and Al-Qaeda. Islamic moderation plays a role in preventing cyberterrorism in education through ideological approaches to radical organizations, accommodation of local culture, religious and civic education, reliable teachers, digital literacy, national spirit campaigns, Islamic moderation and peaceful Islam in digital media, counter-narratives and deradicalization, mastery of digital media, dissemination of peaceful narratives in digital media, and government soft-power deterrence through strengthening national values and Islamic moderation. Future research needs to explore Islamic moderation in preventing cyberterrorism in depth according to the times.

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BIOGRAPHIES OF AUTHORS

Syamsul Ma’arif is a professor of Islamic education at the Faculty of Tarbiyah and teacher science, Walisongo State Islamic University Semarang, Indonesia. His research focuses on terrorism, religious moderation, and pesantren. Syamsul currently serves as dean at the Faculty of Psychology and Health, Walisongo State Islamic University Semarang, and chair of the terrorism prevention coordination forum (FKPT) of Central Java. He can be contacted at email: syamsul_maarif@walisongo.ac.id.

Hamidulloh Ibda is a lecturer, lector, researcher in Faculty of Tarbiyah and teacher training, Institut Islam Nahdlatul Ulama Temanggung, Indonesia. Ph.D. Candidate, Department of Basic Education, Faculty of Education, Yogyakarta State University, Indonesia. His research and scientific articles focus on digital literacy, digital media, digital game, digital learning, learning media, school literacy media, language, and linguistics. He can be contacted at email: h.ibdaganteng@inisnu.ac.id, h.ibdaganteng@gmail.com.

Farid Ahmadi is an assoc. professor in computer and learning media, and information and communication technology (ICT), Faculty of Education, Universitas Negeri Semarang, Indonesia. Farid received his Ph.D. from Central China normal University (CCNU). He currently serves as vice dean III of the faculty of education, Universitas Negeri Semarang, Indonesia. He can be contacted at email: farid@mail.unnes.ac.id.

Nanang Qosim is a researcher, author, and lecturer of Islamic education in Department of Dental Health, Politeknik Kesehatan Kemenkes, Semarang, Indonesia. His courses include Islamic learning models and methods, learning media, and learning media. He wrote several books and articles in mass media and journals. He can be contacted at email: nanangqosim@poltekkes-smg.ac.id.

Nur Alfi Muanayah is a researcher, author, and lecturer of the Department of Islamic Education, Faculty of Tarbiyah and Teacher Training, Institut Islam Nahdlatul Ulama Temanggung, Indonesia. Alfi actively writes articles in national and international scientific journals. She can be contacted at email: nur.alfi.muanayah@gmail.com.