PDTII
PERKUMPULAN DOSEN TARBIYAH ISLAM INDONESIA

Confronting Extremism and Radicalisation in Afghanistan: Educative Approach

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Article Information	Abstract
	Extremism and radicalisation are not a new phenomenon in Afghanistan. Since the end of Soviet occupation in 1989, Afghanistan underwent several phases of challenges, either in the form of political instability, economic crisis, civil war, or foreign intervention due to geopolitical interests. One of the most challenging problems that Afghanistan has been facing is the threat of extremism and radicalisation resulting from multivariate factors. Extremist ideologies such as Salafi-jihadism, the presence of radical ideologues, and foreign intervention inside Afghanistan has intensified the challenge of extremism and radicalisation. In light of this reality, this article seeks to analyse how the government of Afghanistan deals with the problem of extremism and radicalisation in their midst through an educative approach or educational programs that they implement in higher learning institutions. Specifically, this article seeks to examine to what extent the implementation of a nation-building module known as 'The Islamic Moral System Module (I.M.S.M.) has been effective in mitigating the problem of extremism, radicalisation and, at the same time, nation-building in post-war Afghanistan. Using mixed methods, the article looks into the implementation of IMSM on undergraduate students at Balkh University in Afghanistan between 2017 and 2020. The implementation of the IMSM module indicates that the educative approach produced positive results in nation-building. However, the educative approach needs to be tailored according to the nature of the challenge and context of the historical background of the country.
	Abstrak *Ekstremisme dan radikalisasi bukanlah fenomena baru di Afghanistan. Sejak berakhirnya pendudukan Soviet pada tahun 1989, Afghanistan mengalami beberapa fase tantangan baik dalam bentuk ketidakstabilan politik, krisis ekonomi, perang saudara, dan intervensi asing karena kepentingan geopolitik. Salah satu masalah yang paling menantang yang dihadapi Afghanistan adalah ancaman ekstremisme dan radikalisasi yang diakibatkan oleh berbagai faktor. Ideologi ekstremis seperti salafi-jihadisme, kehadiran ideolog radikal, dan intervensi asing di Afghanistan telah meningkatkan tantangan ekstremisme dan radikalisasi. Melihat kenyataan tersebut, artikel ini berusaha untuk menganalisis bagaimana pemerintah Afghanistan menangani masalah ekstremisme dan radikalisasi di tengah-tengah masyarakatnya melalui pendekatan edukatif atau program-program*

pendidikan yang mereka terapkan di perguruan tinggi. Secara khusus, artikel ini berusaha untuk memeriksa sejauh mana implementasi modul pembangunan bangsa yang dikenal sebagai 'Modul Sistem Moral Islam (IMSM) telah efektif dalam memitigasi masalah ekstremisme, radikalisasi, dan pada saat yang sama pembangunan bangsa di Afghanistan pascaperang. Dengan menggunakan metode campuran, artikel ini meneliti implementasi IMSM pada mahasiswa sarjana di Universitas Balkh di Afghanistan antara tahun 2017-2020. Implementasi modul IMSM menunjukkan bahwa pendekatan edukatif memberikan hasil yang positif terhadap pembangunan bangsa. Namun, pendekatan edukatif perlu disesuaikan dengan sifat tantangan dan konteks latar belakang sejarah negara.

INTRODUCTION

Extremism is "the quality or state of being extreme" or "the advocacy of extreme measures or views *(Merriam-Webster Dictionary)."* The term is primarily used in a political or religious sense to refer to an ideology that is considered (by the speaker or by some implied shared social consensus) to be far outside the mainstream attitudes of society *(The Free Dictionary)".* To radicalize someone is to shift a person or group's opinions toward either end of the political spectrum. The word often comes up during political upheaval or revolution when people's opinions stray far from the mainstream *(Vocabulary.com)".*

Both terms, radicalization, and extremism, do not have a universally agreed upon definition due to the lack of consensus among various parties on how to define them. Therefore, the meanings of these terms can vary among different individuals. In general, radicalization is the gradual adoption of increasingly radical views by an individual or group in opposition to the current political, social, or religious norms. On the other hand, extremism involves the use of fear, terror, or violence by an individual or group in an attempt to bring about change. Radicalization is a process, whereas extremism is more about a person's beliefs *(Asrori, 2019)."*

Afghanistan: Historical and Political Background

The historical of Afghanistan, prior the founding of the Emirate of Afghanistan in 1823 is joint with Iran country and Indian subcontinent. The Sadozai empire ruled the Afghan Durrani Kingdom, considered the founding government of modern Afghanistan *(Rahimi, 2024)".* Afghanistan is a landlocked mountainous country positioned in the heart of Asia. It is surrounded by the Islamic republics of Central Asia to the north, Iran to the west, Pakistan to the south and east, and China to the northeast, with a public border that is 100 miles long *(Ghbar, 2012)".* The country's strategic position along the famous Silk Road has led it to be appropriately designated as the "tourist of the ancient world *(Hyman, 1984)".* Historically, this land has been home to different peoples and has seen numerous campaigns, with those of the Iranians, Alexander the Great, the Maurya Empire, Arab Muslims, the Mongols, the British, the Soviet Union, and the United States *(Luke, 2022)".*

Its population in 2019 was about 32.2 million *(Afghanistan Statistical Yearbook, 2019)".* The official religion of Afghanistan is Islam, as 99.7% of its population profess it. (84.7–89.7 percent Sunni and 10–15 percent Shi'a, including Jafaris and Ismailis) *(Runion, 2017)".* Afghans, like many peoples of the world, are the product of multiple human elements, which can be divided into four human groups:

First, the Pashtun community. It constitutes approximately 60% of the total Afghan population. They are known for their courage, strength of bearing, and tendency to live a

quiet cellular life. Most of the sect kings and sultans throughout Afghanistan were the sons of this group.

Second, the Tajik group: This group makes up 31% of the Afghan people, and this group is a branch of the Caucasian race of Iranian origin, and they cross the fertile agricultural plains in western Afghanistan. They live in the Afghan capital and cities, and they work in industry and run shops. They speak Farsi.

Third, Uzbeks. This group constitutes 4% of the total population, and their presence is abundant in the plains of the Jayhoun River in northern Afghanistan. They are skilled farmers, and they are concerned with breeding excellent types of indigenous horses, as they raise Qarmak sheep, and they have been known for their seriousness and peace.

Fourth, the Hazara people. This group constitutes 3% of the total population. They speak a language that is a mixture of Tatar and Persian. There are other groups that are small in number, approximately 3% of the total population, including: Turkmen: 0.2% of the people, Kyrgyz: 0.5% of the total population, Baluchi: 0.6% of the total population and speak the Baluchi language, and Nuristanis: and be 0.7% of the total population. In Afghanistan today there are other racial minorities, including a number of Indians, Jews and Arabs. The others are the descendants of the Arabs who came to Afghanistan with the Islamic conquest of the country *(Abboud, 2012)"*.

Afghanistan has a history of extensive warfare since the late 1970s, including coups, invasions, insurgencies, and civil wars. The conflict began in 1978 with a communist revolution, leading to the Soviet Union's invasion in 1979. The Mujahideen struggled against the Soviet Union in the Soviet-Afghan War and nonstop fighting after the Soviet Union withdrew in 1989. The Taliban controlled most of the country until 1996, but their Islamic Emirate of Afghanistan was not known before it was defeated in the 2001 US invasion of Afghanistan. The Taliban returned to control in 2021 after catching Kabul and toppling the government of the Islamic Republic of Afghanistan, so ending the 2001-2021 fighting *(Watkins, 2021)"*.

Afghanistan is a country that has been the cradle of science and knowledge for centuries and has nurtured renowned scientists. This country his first steps in the field of establishing educational institutions between the years 1246 to 1257 AH during the reign of Amir Shir Ali Khan has taken it, which has been accompanied by ups and downs until today *(Khwaja Mir & Konya, 2016)"*.

Currently, the education system in this country is officially summarized in three levels: The first level is the education period that from the first to the twelfth grade. Second level is semi-higher education course, which includes technical and vocational education, teacher training and science academy and the third level is higher education, which includes bachelor's, master's and doctoral degrees *(Ministry of Higher Education of Afghanistan, 2020)"*.

According to Article 43 of the Constitution, education of the rights of all citizens Afghanistan, which is funded free of charge by the government up to the bachelor's degree in government educational institutions *(Ministry of Higher Education of Afghanistan, 2020)"*.

Afghanistan currently has 39 universities and institutes of higher education. The number of students in these universities reaches 194186, of which 142335 are male and 51851 females. (See Table 2). The number of professors and lecturers in public educational institutions is 6053, of which 5223 are male and 830 are female. (See Table 3). Currently, there are 46 master's programs and 3 doctoral programs in 9 government institutions. In the

master section as a whole 2447 and 30 students are studying in the doctoral department *(Afghanistan Statistical Yearbook 2019)"*.

This article seeks to analyse how did the government of Afghanistan deals with the problem of extremism and radicalisation in their midst through educative approach or educational programs that they implemented in the higher learning institutions. Specifically, this article seeks to examine to what extent the implementation of a nation-building module known as 'Islamic Moral System Module (IMSM) has been effective in mitigating the problem of extremism, radicalisation and at the same time nation-building in post-war Afghanistan. Using mixed methods, the article looks into the implementation of IMSM on the undergraduate students in the Balkh University in Afghanistan between 2017-2020.

METHOD

This research was explorative and descriptive in design. The researcher employed both of quantitative and qualitative approaches to conduct this research *(George, T. 2023, June 22)"*. The researcher used a random sampling *(Engward Hilary, 2023)* and consisted of 601 undergraduate students from Balkh University, 403 of whom were male and 198 of whom were female. (See Table 1).
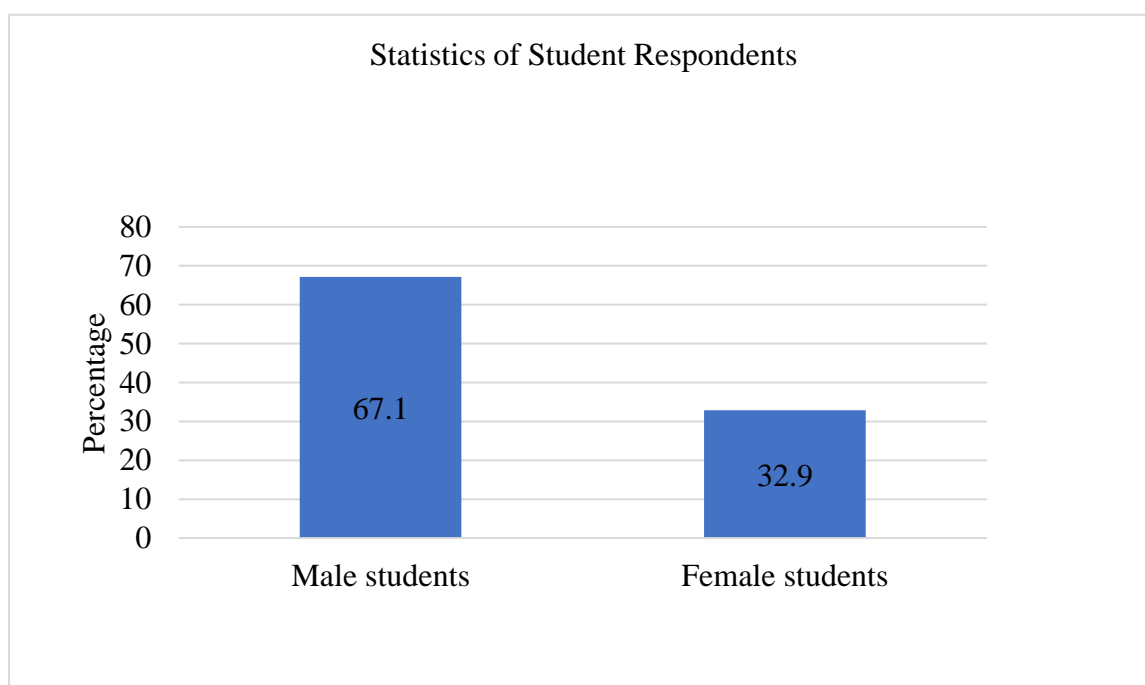

Figure 1. [The Statistics of Male and Female Students who Participated in the Survey]

The study included 54 professors and lecturers from Balkh University, of which 45 were men and 9 were women (see Table 2). The professors and lecturers (32%) were between 25 –30 and 31-35, while the remaining 36% were 36 and above (See Table 3).
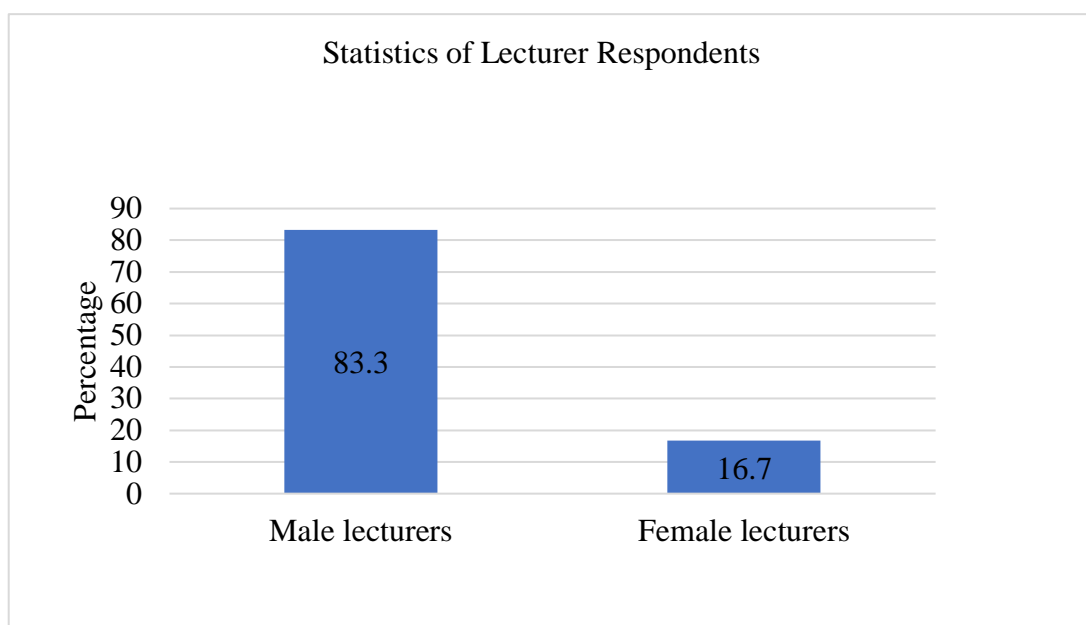
Statistics of Lecturer Respondents

Figure 2. [The Statistics of Male and Female Lecturers Who Participated in the Survey]
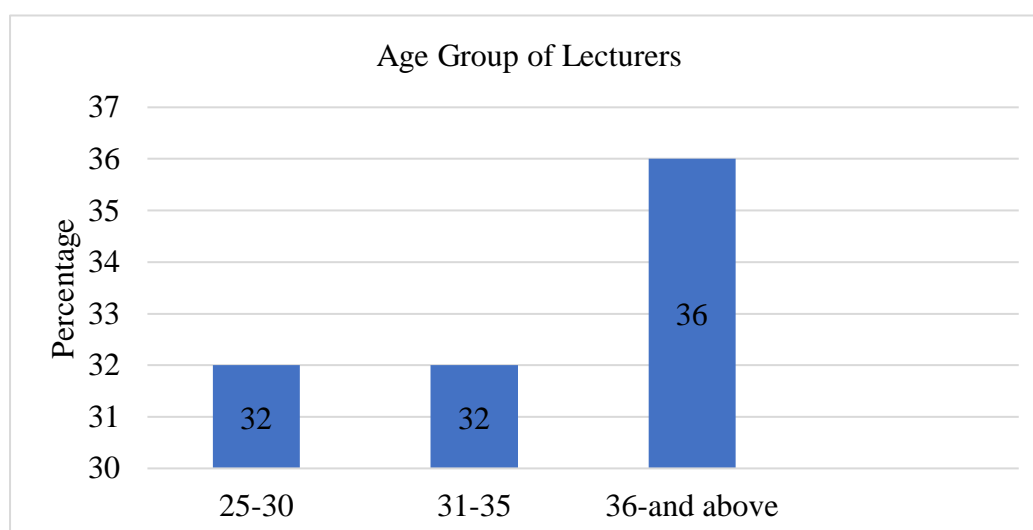
Age Group of Lecturers

Figure 3. [Age Group of Lecturers Who Participated in the Survey]

The survey included a total of 655 respondents, with 322 (53%) of them being students between the ages of 18 and 25, 229 (38%) between the ages of 26 and 35, and 44 (9%) between the ages of 36 and 40 (See Table 4). The majority of respondents were students between the ages of 18 and 25, making up 53% of the total. Additionally, 36% of the professors and lecturers were 36 years old and above. The survey was conducted via WhatsApp and was completed within 4 weeks, using a random sampling method. The respondents included 403 male students, 198 female students, and 54 professors and lecturers from the sixteen faculties of Balkh University (See Table 5), including the faculties of Shariah (Islamic Law), Law, Public Administration, Education, Economics, Science, Social Sciences, Computer Science, Engineering, Geology, Journalism, Literature, Medicine, Pharmacy, Veterinary Studies and Agriculture.
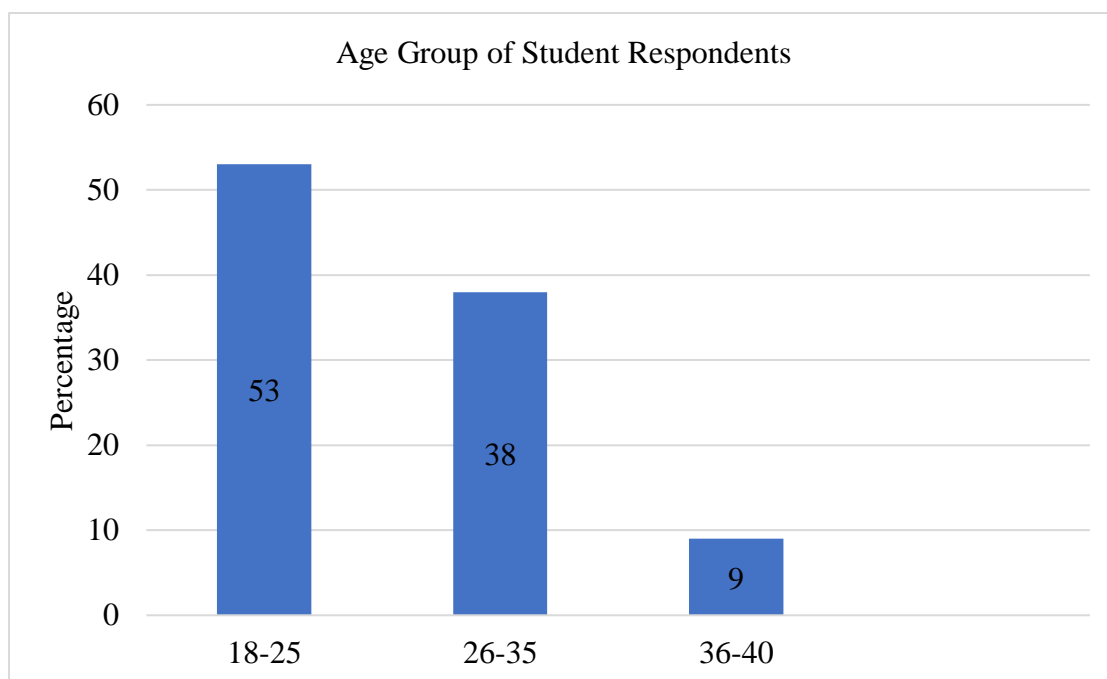
Figure 4. [Age Group of Students Who Participated in the Survey]

Table 1 *The 16 Faculties of Balkh University*

Number	16 Faculties of Balkh University
1	Shariah (Islamic Law)
2	Law
3	Public Administration
4	Education
5	Economics
6	Science
7	Social Sciences
8	Computer Science
9	Engineering
10	Geology
11	Agriculture
12	Journalism
13	Literature
14	Medicine
15	Pharmacy
16	Veterinary Studies

The following set of questions guides the survey: **1)** Do you consider teaching this module to students is important? Do you think we need this module? **2)** Is it sufficient to teach the module just in one semester? **3)** Is it enough to teach this textbook for one credit in a week? **4)** Is the curriculum of this textbook completed in one semester? **5)** In what aspects do you see the teaching of the module having positive effects on students? **6)** Are there any spiritual effects of the module IMSM on the students of Balkh University in 2017 in general? **7)** Are there any behavioral effects of the module IMSM on the students of Balkh University in 2018 in general? **8)** Are there any academic effects of the module IMSM on the students of Balkh University in 2019 in general? **9)** Are there any academic effects of the module IMSM on the students of Balkh University in 2019 in general? **10)** Are there any social relationship effects of the module IMSM on the students of Balkh University in 2020 in general? **11)** Does the IMSM module need improvement? **12)** What areas need improvement?

Post-Conflict Afghanistan, Extremism and Radicalization

Extremism and radicalism are not a new phenomenon in Afghanistan, most researchers believe that Islamic fundamentalism started in Afghanistan after 1970. In fact, the Soviet military intervention in Afghanistan in 1979 was seen by the United States as an excellent opportunity to impose defeat on the Soviet Union. This was implemented with the financial assistance of Saudi Arabia and the cooperation of Pakistan, which provided logistical support, safe havens and training centres and aid to Afghan resistance fighters. Radical Islamists familiar with war from the Middle East and other Muslim-populated areas poured into Afghanistan in various ways to participate in Jihad, many of them received military and ideological training on the battlefield *(Gérard & Blin, 2007)"*.

In the meantime, it should be mentioned the induction of Wahhabi doctrines by Saudi Arabia and with the green light of the United States in Pakistan and Afghanistan in the 1980s, which contained the seeds of Islamic extremism and spread to the Middle East and even the whole world. In the war with the Soviet Union, the Muslims of different regions gathered together and gained an experience of cooperation and Islamic unity. As a result, it became a beginning for converging activities (Gerhard, 2013)".

Unfortunately, some extremist groups in Iraq have engaged in Jihad against Muslims instead of Jihad against Crusaders and Jews, which was more desired by Bin Laden and the early Jihadists. For example, with the establishment of al-Qaeda in Iraq led by Zarqawi, instead of America, Shiites became close enemies. As a result, several suicide operations against the Shiite community in Iraq took place. For the extremists, it doesn't matter if it is the foreign occupying forces or the Shiite Muslim people or the Sunnis who are against radicalism, the tactic of excommunication with a false pretext is the only practical tool to eliminate the rival *(Nabawi, & Sayyed Ali Nejat, 2013)"*.

Also, the Taliban started working as an armed group that emerged from the Afghan civil war in the 1990s. By 1996, they ruled most of the country. In 2001, U.S., international, and Afghan forces ousted them, and the group soon began what would become a nearly twenty-year insurgency. In 2021, they are again controlling Afghanistan, arguably to a greater degree than in the 1990s.The Taliban quickly lost international and domestic support during their first term as the group imposed strict adherence to its interpretation of Islam in areas under its control, and used punishments to enforce its rulings, including bans on

television, music and dance. they applied harshness, including execution in public. This law prohibited women from attending school or working outside the home in general and publicly executed women for adultery. In March 2001, the Taliban drew international condemnation by destroying 6th-century Buddha statues carved into the hills above the city of Bamyan, which the Taliban considered idolatrous and contrary to Islamic standards *(Clayton, 2021)"*.

In the current announcements, the Taliban show themselves to be committed to new values such as human rights, women's rights, and broad-based governance. In the declaration of this group in the recent meeting that was held in Moscow, it was also said that they are committed to recognizing the rights of women based on the holy religion of Islam and they still want to establish an independent government in Afghanistan. The goal of the Taliban is to tell their audience that they have made changes in their policies and behaviors of the seventies and have become more moderate. In addition, their goal is to differentiate themselves from terrorist movements such as the so-called Islamic State (ISIS) or even the Pakistan Tehreek-e-Taliban (TTP) *(BBC News, 2018)"*.

Currently, the prevailing opinion about the Taliban is that they are considered a political group that is different from fundamentalist groups such as Al-Qaeda and ISIS. Based on this view, the Taliban rebellion is a political rebellion based on political causes and motives. Since the Taliban was removed from power by the United States and their leadership members were imprisoned and punished, the Taliban rebellion is actually against the United States and for the freedom of Afghanistan *(BBC News, 2018)"*.

Given the worsening security situation in many parts of Afghanistan since 2009, religious education is often the only option for learning. As the influence of Salafist schools and mosques increases, an increasing proportion of young people are exposed to potentially radical ideas through primary education. Therefore, expanding and improving technical and financial support for non-partisan basic education, vocational education and high quality secondary and higher education for Afghan youth is of great importance *(Mielke & Miszak, 2017)"*.

Fortunately, the Ministry of Higher Education of the Islamic Republic of Afghanistan included the theme of inclusive university called the Moral System of Islam in the Department of Islamic Culture, in order to combat extremism, which is taught in the third semester of all Afghan university faculties. So far, no article has been published in Afghanistan about dealing with extremism through educational approach. This article is of particular importance because the survey conducted in Balkh University has proven the positive effects of teaching the module IMSM to some extent in reducing extremism.

Educational Approach in Tackling Extremism and Radicalization in Afghanistan

The Islamic moral system module (IMSM) is the third theme in the Islamic culture curriculum. This subject examines the relationship of man with himself and the members of the society in terms of proper and immoral conduct *(Ministry of Higher Education of Afghanistan, 2020)"*. Islam's moral system is the source of all other systems. This is why the Prophet of Islam (PBUH) made a clear connection between morality and faith and worship. At the end of the semester, by studying and knowing about this theme, students will be able to understand the concept of ethics, the virtues of ethics in individuals and society and their effects. They will also gain knowledge about moral vices in individuals and society and their

bad consequences, as well as how to treat and recognize them when they have complete information. As a result, by avoiding the causes and reasons of engaging in bad morals and making an effort to emulate good morals, they can decorate themselves with good and gentle morals *(Ministry of Higher Education of Afghanistan, 2020)"*.

Educational *goals of IMSM*. The Educational Goals of IMSM are listed below: **1)** Thorough understanding of the fundamental principles of ethics, the underpinnings of Islamic ethics, moral virtues and vices from the perspective of Islam, the relationship between ethics and Islamic beliefs and worship. **2)** Accurate comprehension and assessment of Islamic ethics, as well as the ability to contrast with the perspectives of other non-Islamic schools of ethics. **3)** Understanding the moral obligations of a Muslim based on Islamic ethical teachings and actively engaging in promoting the message and moral values of Islam. **4)** Presenting a logical and narrative explanation of the importance of the order of moral values and the impact of succumbing to moral vices, the reasons for falling into moral vices, and the methods for addressing them from an Islamic ethical standpoint *(Ministry of Higher Education of Afghanistan, 2020)"*.

Teaching methods of I.M.S.M. The teaching methods are in the form of lecture, open discussion and debate, answer to questions related to the lesson based on the student-centred principle *(Ministry of Higher Education of Afghanistan, 2020)"*.

Table2. Contents of I.M.S.M. (subject code is SL-IC 0301), include the following:

Chapter One	Chapter Two
a. The Concept of the Moral System	a. Moral Values in the Attitude of Islam
b. Definitions of the moral system	b. Moral Virtues
c. Philosophy of ethics	c. Guidelines of the Qur'an, Sunnah, and Salaf Saleh in Relation to Morality\
d. Sources of Islamic ethics	
e. Fundamentals of the Islamic moral system	d. The relationship between morality and faith, worship and transactions
	e. Moral education (cultivation of the soul - human instincts and methods).

Chapter Three	Chapter Four
a. Ethical virtues (Makarem Akhlaq)	a. Moral Vices
b. Models of individual moral virtues	b. Models of Individual Moral Vices
c. Models of social ethics	c. Models of social moral vices
d. The consequences of ethics in the reform of the individual and society	d. Causes of being impregnated with moral vices
	e. The ugly consequences of moral vices in the deviation of the individual and society
	f. Treatment of moral vices in Islam *(Ministry of Higher Education of Afghanistan, 2020)"*.

The implementation of the module

Case Study: Balkh University

The Module has been implemented at Balkh University, Afghanistan. Balkh University is located in Mazar-e-Sharif city, Balkh province of Afghanistan. The Balkh University has 16 faculties, 430 professors and lecturers and more than 18,000 students and it is one of the largest universities in northern Afghanistan *(Misbah, 2009)"*, This university was established in 1987 *(Ministry of Higher Education of Afghanistan, 2020)"*.

Figure 5. [Shows the Balkh University in Afghanistan]

Islamic Culture Modules

Islamic Culture Modules are prepared by the Curriculum Committee at the Ministry of Higher Education, Islamic Republic of Afghanistan. The modules have been taught by lecturers from the Department of Islamic Culture to all students in various faculties of Balkh University. These subjects are taught from the first semester to the eighth semester. One of the key components of the syllabus is IMSM. I.M.S.M. is vital for the Afghanistan because it aims at developing committed and moderate Islamic cadres to the society and Afghanistan. Islamic culture modules include the following subjects: Islamic worldview, the philosophy of worship, the Islamic moral system, the social system of Islam, the political system of Islam, the economic system of Islam, the Quran, and contemporary technology and Islamic civilization *(Ministry of Higher Education of Afghanistan, 2020)"*.

Islamic Worldview

The Islamic worldview module is one of the Islamic culture curricula which teaches students about the basic worldview of Islam and how to think critically and scientifically. *(Ministry of Higher Education of Afghanistan, 2020)"*. (See Figure 6 below)
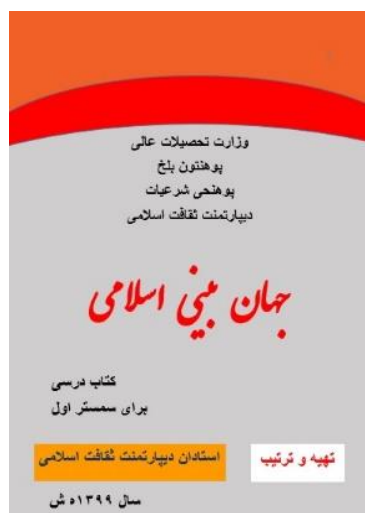
Figure 6. [Front-cover of the Islamic Worldview Module: A Subject Taught at Balkh University]

The primary goal of the module is to familiarize students with the basic concepts of Islamic culture, tools and types of knowledge, the Islamic worldview as expressed in verses and hadiths, about the Islamic worldview and Islamic beliefs, and the accurate recognition and understanding of the Islamic worldview, as well as comparing it with other non-Islamic worldviews. The importance of moderation in Islamic beliefs, the innate values of these beliefs, and the relationship between heavenly laws and the Islamic worldview are discussed. The ability to defend Islamic ideas and beliefs using scientific and academic methods and strategies for promoting them are also explored. *(Ministry of Higher Education of Afghanistan, 2020)"*.

Wisdom and Philosophy of Worship

In the academic curriculum of Islamic culture, the second theme of the Islamic culture inclusive university is the wisdom and philosophy of worship, which educates students about worship. The main purpose is to explain the comprehensive nature of worship in all areas of human life scientifically and rationally. *(Ministry of Higher Education of Afghanistan, 2020)"*. (See Figure 7 below)
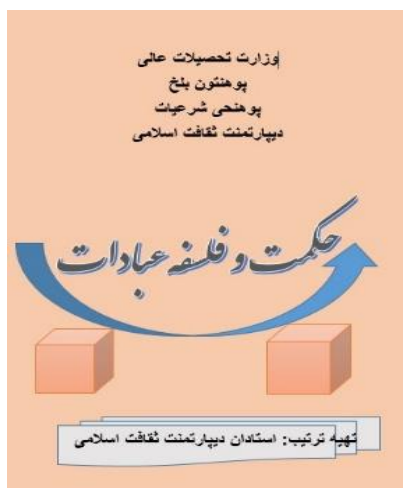
Figure 7. [Front-cover of the "Wisdom and Philosophy of Worship" Course Taught at Balkh University]

The module seeks to achieve the following educational goals: 1) Complete familiarity with the basic concepts of worship, types, conditions, rulings and wisdom of each. 2) Being aware of and understanding the distinctions between Islamic worship and non-Islamic worship. 3) Providing a scientific and scholarly explanation of the regulations governing both special and general worship, taking into account the personal and social consequences of forgoing Islamic devotion in light of Sharia law. Being aware of heresies and their effects on people, avoiding extreme and unwarranted interpretations of religious laws *(Ministry of Higher Education of Afghanistan, 2020)"*.

Islamic Social System

The social system of Islam is the fourth theme in the series of themes of Islamic culture, which is taught in the fourth semester by observing the logical sequence of the contents of Islamic culture. The module seeks to achieve the following educational goals: 1) Exploring the fundamentals of the social structure of Islam and elucidating the verses and hadiths related to society and social interactions. 2) Understanding the connection between the individual components of the Islamic social system and the fundamental principles of family and social structures of Islam. 3) Understanding the rationale and principles of Sharia governing society and differentiating it from unsavoury customs. 4) Identifying the causes of family violence and its solutions.

The ability to defend scientifically and academically the values and guarantees of the Islamic social system and the methods of combating social deviations from the perspective of Islam. *(Ministry of Higher Education of Afghanistan, 2020)"*. (See the Figure 8)

Figure 8. [Front-cover of the Islamic Social System Module Used at Balkh University]

Islamic Political System

The political system of Islam is currently facing doubts and attacks, leading to the spread of the idea of separating religion from politics among some uninformed Muslims. In this theme, which is covered in the fifth semester, students will acquire a comprehensive understanding of the strong connection between religion and politics, the fundamental

principles of political structure, and the goals of the political system in Islam. *(Ministry of Higher Education of Afghanistan, 2020)"*. (See the Figure 9).
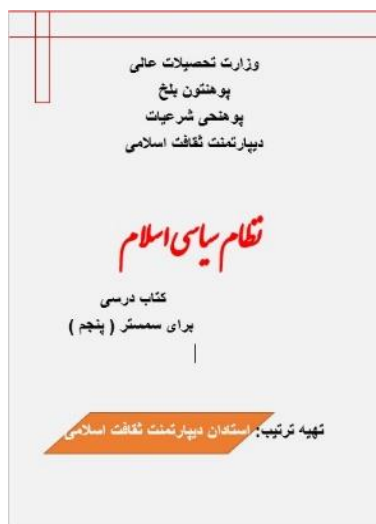

Figure 9. [Front-cover of Islamic Political System Module]

Islamic Economic System

In the sixth semester, Islamic culture and the Islamic economic system are taught. At the end of this semester, students have gained a broad understanding of the economic system of Islam and other famous economic schools, the concept of wealth and its importance and purpose in Islam, types of ownership, income and financial expenses, as well as the terms and regulations for use and accumulation Consequently, in accordance with Islamic principles, individuals will be encouraged to utilize their savings for personal and social economic improvement. *(Ministry of Higher Education of Afghanistan, 2020)"*. (See the Figure 10).
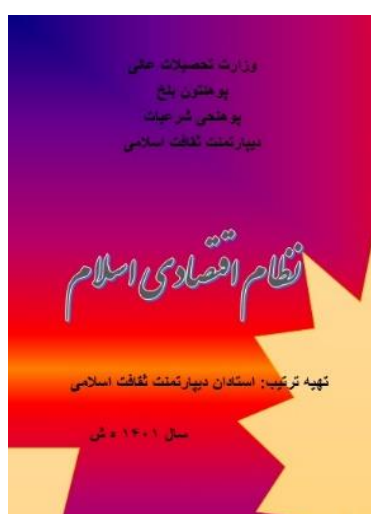

Figure 10. [Front-cover of Islamic Economic System Module]

Qur'an and Contemporary Sciences

The study of the Qur'an and contemporary sciences is the seventh subject in the Islamic culture curriculum. It is taught in the seventh semester, and upon completion of this subject, students will have gained a general understanding of. the stages and types of the

revelation of the Holy Qur'an, the rights of the Holy Qur'an, the dimensions of the miracles of the Holy Qur'an, and the relationship between scientific discoveries and the contents of the Qur'an. As a result, students will have a greater appreciation for the scientific miracles of the Qur'an. They will be motivated to implement the Qur'an's teachings in their personal and social lives and taking purposeful steps in all areas of their lives. *(Ministry of Higher Education of Afghanistan, 2020)"*. (See the Figure 11).

Figure 11. [Front-cover of Qur'an and Contemporary Sciences Module]

Islamic Civilization

Students are genuinely informed about pre-Islamic and Islamic civilizations through the concept of Islamic civilization, which is taught in the eighth semester of several faculties at Balkh University. *(Ministry of Higher Education of Afghanistan, 2020)"*. The module seeks to achieve the following educational goals: *1)* Complete understanding of the components that contribute to the development of human civilizations prior to the advent of Islam. *2)* Getting to know the scientific progress of the Islamic world from the era of the Abbasid caliphs to the present.

Understanding that today's civilization owes much to the contributions of Muslims during the early periods of Islamic history. *(Ministry of Higher Education of Afghanistan, 2020)"*. (See the Figure 12).
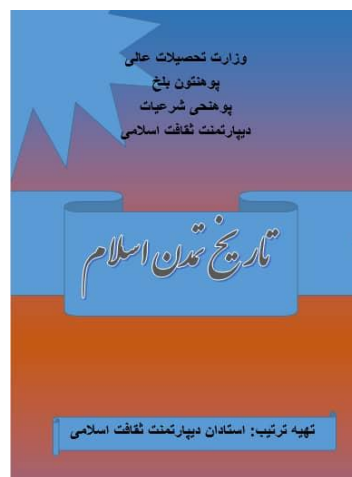

Figure 12. [Front-cover of Qur'an and Contemporary Sciences Module]

Islamic Moral System Module (IMSM)

The third element in the Islamic culture curriculum is the Islamic ethical system, which, however, has less comparative and practical aspects in today's Islamic societies. This subject examines the relationship of man with himself and the members of society regarding good morals or inappropriate behaviours. Moral system in Islam is the source of all other systems. This is why the Prophet of Islam (PBUH) has directly connected morality with belief and worship. At the end of the semester, students will have gained a comprehensive understanding of ethics, including the concept of ethics, the virtues of ethics in both individual and societal contexts, their impact, as well as the moral vices in individuals and society, and their negative consequences, and methods for addressing them.

By refraining from the influences that lead to bad behaviour and striving to emulate good behaviour, individuals can adorn themselves with positive and virtuous qualities. *(Ministry of Higher Education of Afghanistan, 2020)"*. (See the Figure 13).
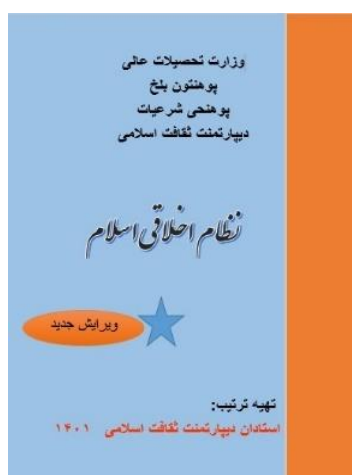

Figure 13. [Front-cover of Islamic Moral System Module]

Educational Goals of IMSM

The Educational Goals of IMSM are listed below: 1) Thorough understanding of the fundamental principles of ethics, the underpinnings of Islamic ethics, moral virtues and vices from the perspective of Islam, the relationship between ethics and Islamic beliefs and worship. 2) Accurate comprehension and assessment of Islamic ethics, as well as the ability to contrast with the perspectives of other non-Islamic schools of ethics. 3) Understanding the moral obligations of a Muslim based on Islamic ethical teachings and actively engaging in promoting the message and moral values of Islam.

Presenting a logical and narrative explanation of the importance of the order of moral values and the impact of succumbing to moral vices, the reasons for falling into moral vices, and the methods for addressing them from an Islamic ethical standpoint. *(Ministry of Higher Education of Afghanistan, 2020)"*.

Teaching Methods and Contents IMSM (Code of Subject SL-IC 0301)

In terms of teaching methodology, it employs presentation of lecture, open discussion and debate, answering to questions related to the lesson based on the student-centered

learning principle. *(Ministry of Higher Education of Afghanistan, 2020)"*. IMSM consists of the following topics and sub-topics:

- Chapter One: This chapter includes the concept of the moral system, definitions of the moral system, philosophy of ethics, sources of Islamic ethics, and fundamentals of the Islamic moral system.
- Chapter Two: This chapter consists of the following sub-topics: moral values in the perspective of Islam; moral virtues; teachings of the Qur'an, Sunnah, and Salaf Saleh regarding morality; the relationship between morality and faith, worship and interactions, and moral education (nurturing the soul - human instincts and methods).
- Chapter Three: This chapter focuses on ethical virtues (Makarim Akhlaq), models of individual moral virtues, models of social ethics and the consequences of ethics on individual and society.
- Chapter Four: this chapter consists of moral vices, individual and social moral vices models, the causes of moral vices, the negative consequences on individuals and society, and the treatment of moral vices in Islam. *(Ministry of Higher Education of Afghanistan, 2020)"*.

In the preceding section, we examined documentary information about the Department of Islamic Culture at Balkh University's Faculty of Shariah. This information includes the department's perspective, mission, educational goals, expected results, and topics taught in this department over the course of four academic years.

The Module of Islamic moral system (IMSM) has been introduced and more emphasis has been placed on its educational goals. The educational objectives of this program demonstrate that it is crucial to teach this subject in all universities in Afghanistan, particularly in Balkh University. This is essential for the development of dedicated professionals in society. While students study various specialised subjects at universities, the Islamic moral system module ensures that they are also taught the correct and practical aspects of Islamic ethics. the correct and practical.

The effectiveness of the Module in combating extremism and nation building

Teaching the IMSM module has had positive effects on nation building and also fighting against extremism, because the focus of this module is on moral virtues and vices, and extremism is one of the moral vices, and students are trying to avoid the moral vice of extremism.   And efforts are being made to present the students of specialised and committed Islamic cadres in the society. The survey conducted in Balkh University shows that the teaching of IMSM module has had positive spiritual, behavioural, academic and social relations effects on the students of Balkh University, which is an expression of nation building.

RESULT AND DISCUSSION

In this survey, more questions were asked from 655 Balkh University students and lecturers about the module IMSM's effects on students, especially 12 basic questions that covered the spiritual, behavioral, academic and social life of students. Just four main questions have been analyzed as follows:

The survey demonstrated that IMSM had spiritual effects of on students at Balkh University in 2017. When asked whether there were any spiritual effects of the module IMSM on the students of Balkh University in 2017 in general, 87% of professors and lecturers, 84% of male students, and 88% of female students believed in its positive effects.

They commented that a spiritual atmosphere prevailed in the university and those who disagreed did not have any valid reasons (See Figure 14).
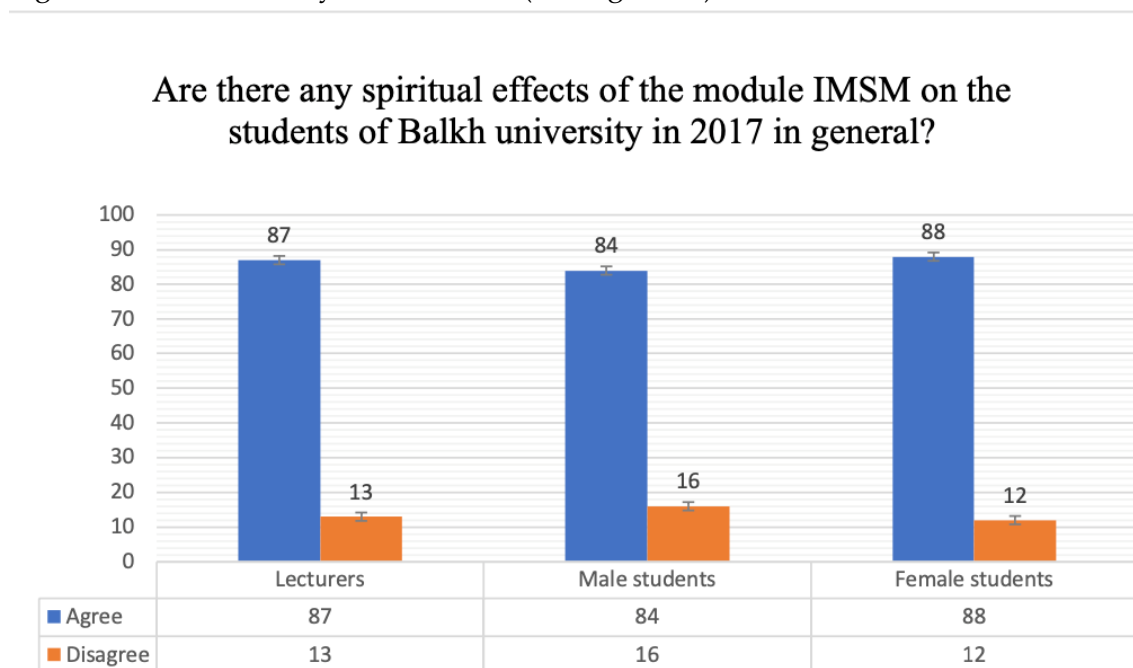

Figure 14. [The respondents' views on the spiritual effects of the IMSM module on students in 2017]

The survey also indicated the impact of the IMSM module on the behavior of students of Balkh University in 2018. When asked, "Are there any behavioral effects of the IMSM module on the students of Balkh University in 2018 in general?" (Figure 15) represents the behavioral effects of the IMSM module on students.

Based on the results, 85% of professors and lecturers, 87% of male students, and 91% of female students believed that it has positive effects on students' behavior. They emphasized that in 2018, the behavioral effects of the IMSM module have been seen positively at the university level, and a few who had a negative opinion did not provide any reason for their opinion.
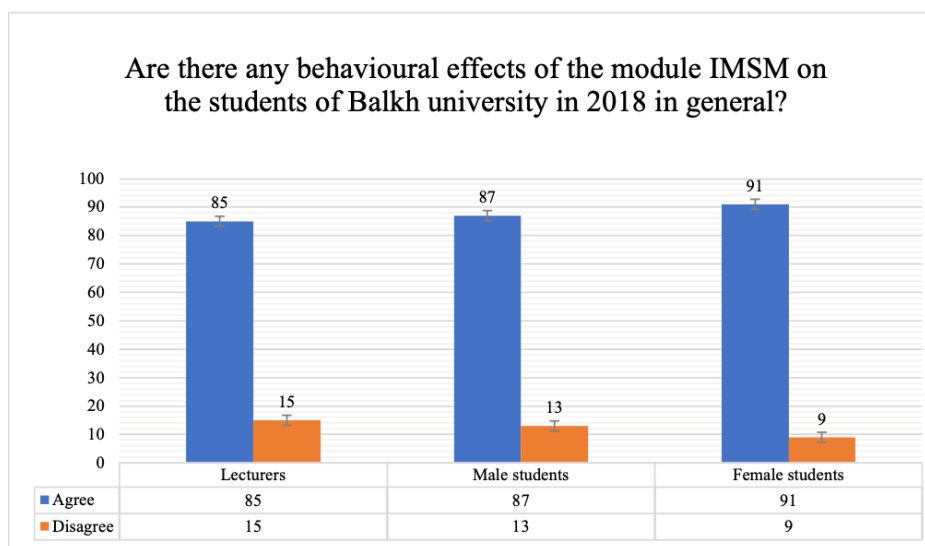
Figure 15. [The respondents' views on the impact of IMSM on students' behavior in 2018]

The survey that was conducted in at the university in 2019 found that academic ethics were well respected. When asked about the academic effects of the module IMSM on students of Balkh University in 2019, 91% of professors and lecturers, 85% of male students, and 89% of female students reported positive effects in the academic field (Figure 16). Most of the participants believed that academic ethics at Balkh University were highly observed, and those who disagreed cited instances of students not writing their own seminars and projects, but instead purchasing them.

Are there any academic effects of the module IMSM on the students of Balkh University in 2019 in general?

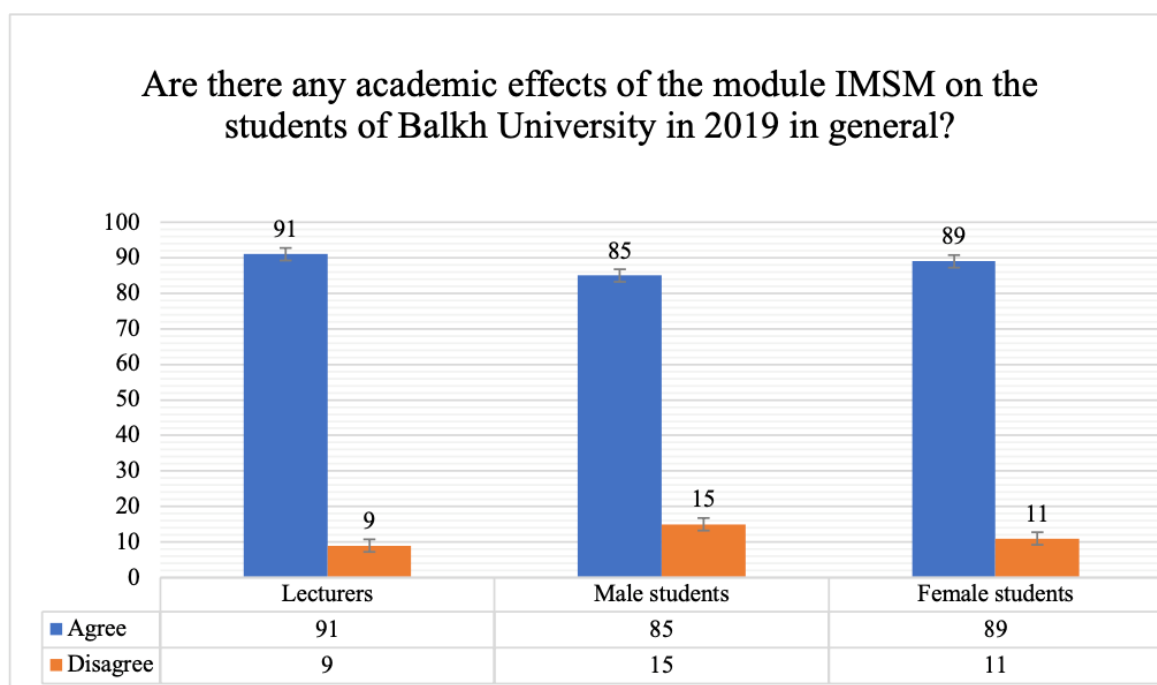|	Lecturers	Male students	Female students
■ Agree	91	85	89
■ Disagree	9	15	11

Figure 16. [The respondents' views on the academic effects of the IMSM on students in 2019]

The survey represents the impact of IMSM on students' social relationships at Balkh University in 2020. When asked if there were any social relationship effects of the IMSM module on the students in general, 91% of professors and lecturers, 89% of male students and 91% of female students believed in its positive effects. Most of them cited that students who were employed in government offices in 2020 had good relationship with clients, demonstrating the effectiveness of teaching IMSM. Some respondents disagreed with this view but did not provide any reasons for their disagreement (Figure 17).
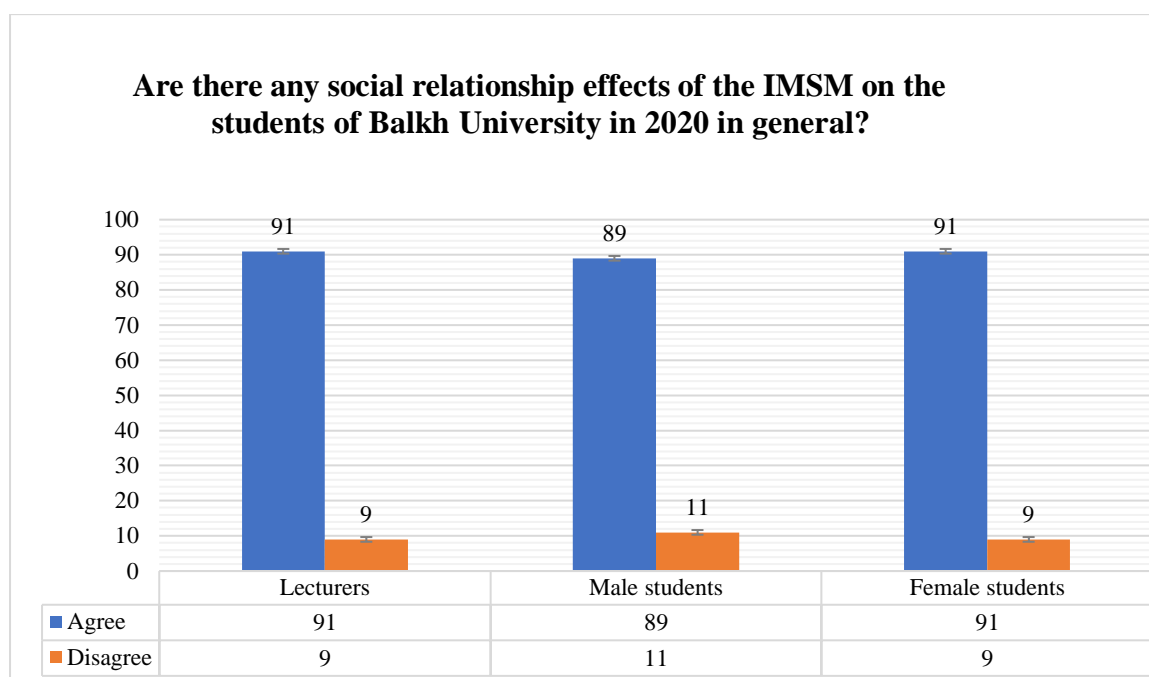
Are there any social relationship effects of the IMSM on the students of Balkh University in 2020 in general?

	Lecturers	Male students	Female students
■ Agree	91	89	91
■ Disagree	9	11	9

Figure 17. [The respondents' views on the social relationship effects of the IMSM module on students in 2020]

CONCLUSION

Conflict and wars generate grievances, discontent, extremism and radicalisation. Afghanistan was a case in point. Nation building is a long-term project to redevelop the country from the ashes of destruction. Afghanistan has gone through various stages of nation-building, and it has a long way to go to achieve a more stable society and socio-political growth. Educative approach is one of the strategies adopted by the government in Afghanistan to address the challenge of extremism and radicalisation. It also seeks to develop the nation holistically to achieve the status of developing country. The implementation of IMSM module indicates that educative approach produced positive result as we mentioned earlier. However, educative approach needs to be tailored according the nature of challenge and context of the historical background of the country.

Recommendation: First, it is recommended that Balkh University supervises updating and correcting the I.M.S.M. module so that topics that create extremism are removed from the module. Balkh University should make moderation a criterion for determining the lecturers of the Islamic Culture Department. It is also recommended that lecturers set moderation in the teaching proses so that students are not affected by lecturers.

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