

## Religious Moderation in the Islamic Education System in Indonesia

Nur Khasanah <sup>1</sup>, Achmad Irwan Hamzani <sup>2</sup>, Havis Aravik <sup>3</sup>

<sup>1</sup> Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan, Indonesia; nur.khasanah@uingusdur.ac.id

<sup>2</sup> Universitas Pancasakti Tegal, Indonesia; al\_hamzani@upstegal.ac.id

<sup>3</sup> Universitas Indo Global Mandiri, Indonesia; havis@stebisigm.ac.id

Received: 05/03/2023

Revised: 25/05/2023

Accepted: 30/06/2023

### Abstract

This research aims to describe the concept of religious moderation, examine religious moderation in Islamic education, and examine models of religious moderation practice in Indonesia. This research uses a phenomenological approach. The type of research includes library research. The data used is secondary data sourced from documents. Data collection techniques were carried out through online searches. Next, the data was analyzed using an interactive analysis model. This research shows that religious moderation is a tolerant religious attitude. The main principle of moderation is finding a middle point characterized by tolerance. Religious moderation in Islamic education is the concept of moderate Islamic education, which places more emphasis on substantive teaching aspects. Islamic material puts forward teachings that bring benefits and soothe humanity. Teaching a moderate understanding of Islam in educational institutions is mandatory for all educational institutions. The practice model of religious moderation in Islamic education has been practiced in several institutions in Indonesia, both educational and non-educational institutions, through training. Some elements implemented are an inclusive curriculum, inter-religious dialogue, respect for diversity, and prevention of radicalism. Religious moderation is a religious attitude that respects differences. Religious moderation in Islamic education emphasizes substantive teachings. The practice model of religious moderation in Islamic education has been practiced in educational and non-educational institutions.

### Keywords

Moderation; Middle; Tolerant; Humanity

### Corresponding Author

Nur Khasanah

Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan, Indonesia; nur.khasanah@uingusdur.ac.id



## 1. INTRODUCTION

Violence in Indonesia occurs due to a lack of public awareness of accepting all existing differences, such as culture, religion, ethnicity, and language, which must be accepted and respected throughout society (Noviani & Yanuarti, 2023a). This is confirmed by a survey conducted by the Center for the Study of Islam and Society (PPIM) of the Syarif Hidayatullah State Islamic University in 2017 on students who have an intolerant tendency towards religious views with a percentage of 58.5% for radical views, 51.1% for intolerant views. Internal and 34.3% for external intolerant views. This data shows that the seeds of radicalism and intolerance emerge and infect students at school (Isnanto, 2018; Rizki, 2022; Sulfikar, 2019). The majority of perpetrators are young people. The high level of youth involvement in intolerant behavior is very worrying (Sinha et al., 2021). Efforts are needed to instill moderate religious understanding among the younger generation.

Intolerant religious views in educational institutions are quite worrying. The emergence of various acts of violence motivated by religious teachings shows that there is radicalism in religion. Violence by a group of people against another group, vigilantism, anarchism regarding social differences, and anarchism in expressing opinions are facts that are still visible in society today. The survey results stated that the potential for community radicalism shows a number to be wary of, namely 58.0 on a scale of 0 to 100 (Tahir, 2020). This figure shows that the potential level of activism is in the medium potential category. The potential for radicalism is reflected in three dimensions, namely, the potential for understanding radicalism is 63.44 (strong potential), the potential for radical attitudes is 60.25 (medium potential), and the potential for radical action is 48.98 (medium potential).

Breaking the root of the problem of intolerant religious teachings can be done by seeing differences as a necessity whose existence cannot be avoided. Differences must be respected and maintained as a reality interrelated with social religion. Instilling religious teachings that are willing to dialogue and interact openly is necessary.

The presence of religion should be interpreted as a blessing for humans on earth. Radicalism, in the name of religion, is usually related to a model of religious understanding that is too normative and trapped in formalism. The social aspect, which should be the basis, is put aside.

Often, social conflicts occur because of religious backgrounds. The root of the problem is not being able to combine teaching sources with diverse, pluralistic, and multicultural social realities. One of the methods needed is to strengthen religious moderation. Strengthening religious moderation in Indonesia is one of the development priority programs contained in the National Medium Term Development Plan 2020-2024 (Noviani & Yanuarti, 2023; <https://kassel.kemenag.go.id/berita/570856>).

After three years, the substance of religious moderation has been realized in daily practice in several educational institutions. The government's efforts to strengthen tolerance and respect for diversity in social, national, and state life should be more directed at diverse daily practices as long as they are still the main indicators of religious moderation. National commitment, tolerance, non-violence, and respect for local traditions or cultural indicators of religious moderation can still be fostered and practiced in public institutions under their respective characteristics and needs.

Applying religious moderation in education builds a sense of mutual understanding between students with different religious beliefs from an early age. The curriculum or books applied in schools should contain the values of pluralism and religious tolerance (Darmayanti & Maudin, 2021; Satir et al., 2022; Selyna et al., 2022). The practice model of religious moderation in the Islamic education system is a solution to minimize radicalism and intolerance to create an atmosphere of harmony between religions.

## 2. METHODS

### *Type and Approach*

This research is a type of library research. Library research is research that relies on secondary data or data that is available in the literature. This research is a type of library research because it only uses secondary data, seeking documents that match the research theme.

### *Research Data and Data Sources*

The data used in this research is secondary data. Secondary data is data that is already available. This research uses secondary data because it only collects data already available in references as needed. The data sources used are documents available in journal articles, books, and other document sources.

### *Data Collection*

This study's data collection technique was offline and online searches. An offline literature review is an activity to find library sources for data storage areas. At the same time, online writing is an activity that finds library resources in cyberspace through the internet. Conventional literature searches are carried out by searching for library materials, collections of books, and personal journals, purchasing books, and attending scientific activities (seminars). At the same time, an online search is done by searching the internet.

### *Data Analysis*

This article is based on qualitative research on literature. Literature research organizes and sorts data into patterns, categories, and basic description units. This data comprises books, journals, conferences, and online articles after being collected and categorized. The data analysis is conducted through three steps: content analysis, discourse analysis, and interpretive analysis. The process can be described as stating the idea of data, revealing patterns of data-containing concepts, and elaborating the concepts to conclude.

The data analysis consists of organizing and sorting data into patterns, categories, and description units. The analysis approach used in this research is constructive conceptual analysis. The analysis takes three steps: analytical assessment, performative aspects, and conceptual genealogy (how has the religious renewal come to mean and function). The conceptual analysis stresses the reflective relationship between knowledge and social reality.

## 3. FINDINGS AND DISCUSSIONS

### *Concept of Religious Moderation*

Linguistically, moderation comes from the Latin moderation, which means moderation, that is, neither too much nor too little. It is stated in the Big Indonesian Dictionary (KBBI) that moderation is defined as reducing violence and avoiding extremities (Fahrezy et al., 2021; Faruq & Noviani, 2021; Siregar, 2022). Moderation is always correlated with an attitude that is not extreme, whether radical or liberal. It can be interpreted as moderation in choosing between the two, namely being in the middle. A person who positions himself in the middle and does not favor the right or left wing is called a referee.

The concept of moderation in Islam is known as wasathiyah, which comes from the Koran. The Qur'an calls Muslims the ummah wasatha (al-Baqarah: 143). Moderation is the main characteristic of Muslims (Hermawan, 2019). Al-Qardhawi believes that wasathiyah requires proper rights, namely, providing reasonable rights by taking a middle path so as not to exceed the boundaries of Islamic law. A moderate attitude can be characterized by 1) spreading Islamic teachings through non-violent ideology, 2) adopting a modern lifestyle and all its derivatives, including technology, democracy, human rights, etc., 3) using rational thinking, 4) understanding Islam through a situational approach

and 5) the use of *ijtihad* in finding solutions to problems for which no justification is found in the Qur'an and hadith (Hilmy, 2022).

Religious moderation is an approach or attitude in religion that emphasizes tolerance, understanding, and respect for differences. The main principle of moderation is to find a middle ground between extremism and religious intolerance and build harmonious and peaceful relations between various religious groups. Some characteristics of religious moderation include:

First, is tolerance. Tolerance is understanding and respecting the diversity of religious beliefs without feeling threatened or judged. Tolerance is a principle of every religion; religious people must implement it in their relationships (Idris & Putra, 2021).

Second, open dialogue and communication. With dialogue and communication, adherents of different religions can open up to understand each other, share views, and find common ground. Through dialogue and communication, we can accept differences according to the context.

Third, avoid extremism. Extremism is an excessive attitude or action. This attitude must be avoided because it can lead to conflict or even acts of violence resulting from truth claims.

Fourth, respect for human rights. By respecting human rights, we will respect and respect religious differences. Choosing a religion or even not having one is every individual's right, which must be respected.

Fifth, tolerant religious education. With tolerant religious education, we will understand and even be able to introduce an inclusive understanding of religion to the younger generation to prevent radicalization. Tolerant religious education must be instilled from an early age.

Sixth, active participation in society. Active participation in society will encourage religious adherents to contribute positively to social work. Participation promotes peace and builds harmonious relationships with other groups (Idris & Putra, 2021).

Formally, Indonesia recognizes six official religions adhered to by its people, namely Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. Hundreds of ancestral beliefs, traditions, and believers exist apart from the six official religions. If each religion does not respect each other, it can become the biggest threat dividing the nation (Abror, 2019).

Intolerant attitudes and self-righteousness are the most difficult things to resolve. Religious moderation is needed to create harmony and a peaceful life. Religious moderation is the best way to restore religious practice to its essence to maintain the honor and dignity of the Indonesian nation (Sutrisno, 2019).

Religious moderation is attitudes and views that are not excessive, extreme, or radical. For adherents of any religion, including Islam, an attitude of moderation is needed to establish harmony between people. An attitude of moderation can prevent someone from acting intolerantly and being self-righteous (Afwadzi & Miski, 2021).

An attitude of moderation cannot just appear but needs to be trained. An attitude of moderation must be socialized, taught, and developed by role models from religious instructors. Religious leaders must bring peace to every outreach activity (Subchi, Zulkifli, Latifa, & Sa'diyah, 2022).

In practical terms, forms of religious moderation can be classified into four areas of discussion: moderation in matters of faith, moderate in matters of worship, moderate in matters of temperament and character, and moderate in matters of *tasyri'* (formation of sharia). (Pajarianto, Pribad, & Sari, 2022)

Moderation is a middle-way attitude or attitude of diversity, which has now become an alternative terminology in religious discourse, both at the global and local levels. Moderation is still considered the ideal diversity attitude when, amid chaos, religious conflict begins to heat (Hefni, 2022). Several principles of religious moderation related to the Islamic concept of *wasathiyah* are as follows:

First, *tawassuth* (taking the middle path). *Tawassuth* is an understanding and practice of religion that does not exaggerate religion and reduces religious teachings. *Tawassuth* is a middle or medium attitude between two attitudes: not too far to the right (fundamentalist) and too far to the left (liberalist). With this attitude of *tawassuth*, Islam will be easily accepted at all levels of society. The character of *tawassuth* in Islam is the middle point between two ends, and it is a goodness that has been placed by Allah Swt. from the beginning. (Hasan, 2021)

Second, *tawāzun* (balance). *Tawāzun* is a balanced understanding and practice of religion that covers all aspects of life, both this world and the hereafter, firmly stating principles that differentiate between deviation and difference. *Tawāzun* also means giving something its due without any addition or subtraction. *Tawāzun*, because an individual's attitude can balance his life, is very important in an individual's life as a Muslim, as a human, and as a member of society. Through the attitude of *tawāzun*, a Muslim can achieve true inner happiness through mental calm and external calm in the form of stability and serenity in life activities (Hasan, 2021).

Third, *I'tidāl* (straight and firm). *I'tidāl* means straight and firm. The meaning is to put things in their place, implement rights, and fulfill obligations proportionally. *I'tidāl* is part of implementing justice and ethics for every Muslim. The justice ordered by Islam is explained by Allah Swt.. so that it is carried out fairly, that is, being moderate and balanced in all aspects of life by showing *Ihsan* behavior. Fairness means realizing equality and balance between rights and obligations. Human rights must not be reduced because of obligations. Religious values feel dry and meaningless without promoting justice because justice touches many people's lives (Hasan, 2021).

Fourth, *tasāmuh* (tolerance). *Tasāmuh* means tolerance or accepting differences with a light heart. *Tasāmuh* is a person's stance or attitude, manifested in a willingness to accept various views and positions, even if they disagree. *Tasāmuh* or tolerance is closely related to the issue of freedom or liberty, human rights, and the order of social life so that it allows tolerance for differences of opinion and belief from each individual. People with *tasāmuh* traits will respect, tolerate, and allow positions, opinions, views, beliefs, habits, behavior, and so on that are different from their own (Hasan, 2021).

Fifth, *musāwah* (egalitarian). Linguistically, *musāwah* means equality. In terms of terms, *musāwah* is equality and respect for fellow humans as creatures of Allah Swt. All humans have the same dignity and worth regardless of gender, race, or ethnicity. *Musāwah* in Islam has a principle that every Muslim must know: equality is the fruit of justice in Islam. Everyone is equal; there is no privilege between one over another, maintaining the rights of non-Muslims, equality of men and women in religious and other obligations, differences between people in society, equality before the law, and equality in holding public office, and equality is based on the unity of origin for humans (Hasan, 2021).

Sixth is *syurā* (deliberation). The word *syurā* means explaining, stating, proposing, and taking something. *Syurā* or deliberation is mutually explaining and negotiating or asking each other and exchanging opinions regarding a matter. Deliberation has a high position in Islam. Holding deliberations is also a form of appreciation for community figures and leaders for participating in common affairs and interests (Hasan, 2021).

Moderation must always encourage efforts to realize social justice, which in religion is known as *al-mashlahah al-'āmmah*. Based on *al-mashallah al-'āmmah*, the foundation of public policy will bring the essence of religion into the public sphere. Every leader must translate it into real life for the public interest.

Being moderate does not mean being weak in religion. Moderate does not mean tending to be open and towards freedom. It is not true if there is an opinion that someone moderate in religion means they do not have militancy, are not serious, or are not sincere in practicing the teachings of their religion. This misunderstanding regarding the meaning of moderation in religion has implications for the emergence of antipathy among people who tend to be reluctant to be called moderates or even blame

moderate attitudes.

Religious moderation is a middle way in religious diversity in Indonesia. A moderate attitude is a cultural heritage of the archipelago that goes hand in hand and does not mutually negate religion and local wisdom. Moderation

Thus, religious moderation is important to maintain social stability and harmony between religious communities in a plural society. By adopting this attitude, it is hoped that religious conflict can be minimized. Communities can live together by respecting each other and working together for the common good.

### ***Religious Moderation in Islamic Education***

Islamic education is an educational system that teaches the Islamic religion's values, teachings, and principles. The main aim of Islamic education is to form individuals who are faithful, devout, have noble character, and can practice Islamic teachings in everyday life. Consciously and plannedly teach students to the maximum and develop their potential to become good individuals who are useful to society (Faozan, 2020; Harmi, 2022).

The concept of moderate Islamic education is that the Islamic education model in educational institutions places more emphasis on aspects of religious teachings in learning so that it can develop behavior that is not extreme right or left. Islamic material in teaching prioritizes teachings that bring benefits, cool humanity, spread a sense of compassion, have a culture of helping each other, always respecting, respecting each other, and not putting each other down (Faozan, 2020; Harmi, 2022; Noviani & Yanuarti, 2023a; Zainab, 2020). It can be interpreted that moderate Islamic education emphasizes rational thinking in looking at problems that do not lean towards right or left thinking.

Islamic Religious Education must significantly contribute to maintaining the spread of moderate religious understanding. Moderate religious insight must be built from the ground up. Sensitivity to extremism in religion can be channeled through available instruments. The Islamic religion must be understood proportionally and by the basic values and objectives of the Shari'a. The goals of Sharia cannot be separated from the values brought by religion, such as justice, balance, moderation, proportionality, and tolerance (Faozan, 2020).

Islamic teachings, which have elasticity, can quickly unite and synergize with any tradition, including Indonesian traditions. Ulama, who have extensive knowledge, can reconcile Islam with local culture without significant resistance. The embodiment of religious interpretation into the points of the nation's ideology, namely Pancasila, is an intelligent breakthrough (Destriani, 2022).

Islamic religious education has an important role in responding to problems that occur in society. The nuances of religious understanding will lead to widespread horizontal conflict when religious institutions cannot bridge the various religious understandings that occur (Islamy, 2022). Some people lack an understanding of differences and have a narrow religious understanding.

An important reason to link Islamic religious education with moderation is related to strengthening the understanding of moderation and religious understanding in Islamic education. The reason for strengthening religious understanding is inseparable from efforts to overcome the emergence of conservative religious thought, which is still reluctant to accept the reality of diversity and differences. This religious understanding tends to lead to efforts to create a new identity by expressing religious attitudes that are resistant to local culture and wisdom (Rosyada, 2022), even leading to a reluctance to accept state policies. Religious moderation must be presented as a balancing narrative to bridge the emergence of Religious discourses that carry radical, extreme, and intolerant ideas.

Islamic religious education is important to straighten out narrow understandings that lead to conservative religious attitudes and expressions. Religious understanding is to find common ground for various religious aspects, where when linked to Islamic understanding, it cannot be separated from

the theological, Sharia, and Sufistic aspects. Moderation is important in regulating relationships between religious, societal, and national understandings through a contextual paradigm of religious understanding (Arifai & Mahadhir, 2023).

Providing religious moderation through broad and in-depth Islamic Religious Education materials is the right strategy. Through a religious moderation approach, it will strengthen religious and Indonesian understanding. Various materials need to be discussed in Islamic Religious Education regarding the principles of Islamic teachings, both Islam as a religious doctrine, Islam as a science, and Islam as a social or cultural reality. Islamic teachings are based on creed, sharia, and morals.

Creed is related to the principles of faith based on which someone is called a believer or believer. Sharia is a rule that originates from Allah Swt. as a form of a believer's submission to Allah Swt.'s commands. This characteristic form of submission to the source of Islamic law or sharia is an important part of a person's Islam. Meanwhile, morals are an important principle in Islam related to the content of a person's Islam. Moral characteristics will be attached to a person's expression of the meaning of faith and submission to Islamic teachings. These characteristics form the balanced behavior of a Muslim who is always committed to adorning himself with various goodness (*ihsan*) (Sutrisno, 2019).

It is generally understood that Faith, Islam, and *Ihsan*, often referred to as the trilogy of Islamic teachings, are connected into three areas of thought. First, faith and various related things are placed in one field of thought, namely theology (*Kalam science*). Second, Islamic issues are discussed in sharia (*fiqh*). Third, *Ihsan* is seen as the root of the growth of the discipline of Sufism.

Faith is the main foundation of moderation in all Islamic teachings. This means that in practicing faith, moderation is applied to one's faith and when dealing with fellow Muslims and adherents of other religions. As discussed above, a person's faith modification is reflected in how he understands and believes in the elements of teachings. Relations between fellow Muslims and religious moderation is respecting the differences in understanding fellow Muslims (Daheri, 2022).

Meanwhile, in relationships with other people of different religions, moderation of faith is reflected in the behavior of a Muslim who does not carry out intimidating, provocative, and discriminatory actions. The practice of moderation of faith has also been practiced and exemplified by the Prophet Muhammad Saw. who respects all the residents of Medina, who are quite diverse (Tambak, 2021). Many stories show respect for the Prophet Muhammad SAW to people of other religions.

The relationship between moderation and the concept of sharia is related to balance in understanding Islamic sharia. The balance referred to here is balance in placing understanding between text and reality. Islamic sharia itself is very broad in scope and covers all aspects of norms in the Islamic religion, including both doctrinal and practical aspects (Jamilah, 2021). From a doctrinal aspect, Islamic law falls into the category of faith, the explanation of which has been discussed above. Meanwhile, in the practical aspect, Islamic law includes norms that regulate all behavior of Muslims in terms of worship, *muamalah*, and all other aspects relating to the daily lives of human beings.

Islamic Sharia originates from the Qur'an, which has specific legal provisions and general principles about law and morals. The clear and specific provisions in the Koran are the essence of the shari'a. The Qur'an regulates sharia laws both in detail and globally. Likewise, the rules come from the sayings of the Prophet Muhammad Saw. which are summarized in the hadith books. The space for Muslims' understanding and interpretation of the two main Sharia sources is wide open (Ritonga, 2021).

After the death of the Prophet, even since the Prophet Muhammad Saw. Even though they are still alive, friends often have differences in interpreting the Koran and Hadith. Prophet Muhammad Saw. It has signaled that differences of opinion among its people are a blessing. Differences between *ulama* are a necessity that cannot be avoided (Husna & Thohir, 2020). Moderation in the field of Sharia is the need for mutual respect for differences and diversity of opinion.

Ihsan, as described above, is another form of morality. Like faith and Islam, the main sources of Ihsan are the Qur'an and Hadith (Maarif, Rofiq, & Sirojuddin, 2022). As the Qur'an reflects, moral teachings tell humans to behave well towards everyone, whether towards themselves, their families, society, or the entire universe.

Teaching a moderate understanding of Islam in educational institutions is mandatory for all educational institutions. Religious moderation will teach students how to view things, attitudes, and religious practices daily. The essence of religious teachings is implemented to protect human dignity and build benefits based on fairness, balance, and compliance with the constitution as a national agreement.

Internalizing the values of religious moderation in education is an effort teachers can make to integrate learning activities with moderate Islamic values. The learning objectives are not only cognitively oriented towards mastering learning material but also contribute to shaping students' psychomotor aspects so that they have tolerant personalities, appreciate differences, and respect the beliefs of other people different from themselves. Educational institutions are a model for forming students' character, which leads to a more inclusive religious understanding and willingness to accept all existing differences (Subchi et al., 2022).

Education will be a forum for teaching students about religious moderation. Educational institutions will become a model in implementing Indonesia's religious moderation education curriculum. Moreover, many research findings prove that education greatly influences a person's religious attitude and that religiosity significantly affects religious moderation.

#### *Model of Religious Moderation Practices in Indonesia*

The practice model of religious moderation in the Islamic education system is an approach that aims to ensure an understanding and implementation of religion that is tolerant, inclusive, and respectful of diversity. The practice of religious moderation in the context of Islamic education focuses on avoiding extremism, intolerance, and discrimination based on religious beliefs. This has been widely practiced in Indonesia.

Several models of religious moderation practices that have been implemented include a statement from Iqbal, a lecturer, who stated that State-Owned Enterprises (BUMN) and state schools have long been vulnerable to becoming a base for spreading intolerant and extreme religious ideas. After three years of research into the practice of religious moderation in institutions, the results show that, generally, religious moderation can be accepted without any rejection in terms of meaning and institutional practice. This shows harmony between policy and cultural practices in the four institutions and indicators of religious moderation originating from the Ministry of Religion: commitment, nationality, tolerance, non-violence, and respect for local culture, even though some do not know about religious moderation.

Substantive religious moderation practices can be found in the State Electric Company (PLN), which implements core corporate values and several strategic steps to prevent extremism. PLN centralizes the management of places of worship, the code of ethics for religious preachers, and the management of social assistance. Meanwhile, at Bank Syariah Indonesia (BSI), the policy that limits the choice of clothing models is one of the instrumental steps in using the label of religious moderation.

Meanwhile, religious moderation is applied systemically and in a limited manner in the state school environment. For example, SMA N 53 Jakarta can be a role model regarding religious moderation. The values of religious moderation, such as tolerance, non-violence, and nationalism, are visible in school culture and programs, such as a school culture of peace. Plurality of religion and gender, both in student organizations and in religious activities that accommodate local culture. There is even collaboration with external parties. The strategy of countering radicalism through moderation, including in the religious context, which is implemented in various universities, has proven very

relevant in higher education (Afwadzi & Miski, 2021).

Meanwhile, under the auspices of the Ministry of Religion, the Superior Madrasah practices religious moderation more formally and emphasizes the *ubudiyah* aspect. Religious moderation is practiced through religious moderation training activities outside of school and the existence of religious moderation ambassadors. Moderate and inclusive behavior is one of the aspects of attitudes and behavior that is strengthened as the direction of Islamic religious education in Madrasahs so that its citizens are ready and play a positive role as world citizens (Daheri, 2022). School religious moderation uses three main principles: *tawassuth*, *ta'adul*, and *tawazun*. These principles can create a moderate situation, create peaceful, progressive schools, and form a generation with moderate views (Husna & Thohir, 2020).

Several elements, including an inclusive curriculum, can be applied in the Islamic education system's practice model of religious moderation. This is done by creating a curriculum reflecting various religious and ethical perspectives without taking sides or discriminating against any religion. Educators must also be trained to teach with an approach that respects religion and avoid approaches that teach religious teachings with fanaticism.

Second, it is necessary to prioritize dialogue between religions. This is done by facilitating dialogue between various religions to understand and respect differences in beliefs. This activity encourages students to be open to other people's opinions and understand how important tolerance is.

Third, respect for diversity. The way to do this is by creating a school environment that encourages respect for religion. This can be done by celebrating religious traditions from various traditions, respecting religious holidays, and promoting mutual respect between students.

Fourth, preventing radicalism and extremism. Through balanced education, students can understand that extremism is not the answer to differences and conflict. They are also taught to recognize signs of radicalism and approach the problem with peaceful and constructive solutions.

Fifth is educator training. This is done by providing special training for educators to recognize and deal with issues related to religious moderation. Trained educators will be able to guide students wisely and teach the values of tolerance.

Collaboration with family is also an important priority. For example, we invite parents to support a religious moderation approach. Actively involving families can strengthen the messages of tolerance taught in schools.

The indicators of implementing religious moderation will be visible when religious understanding aligns with the acceptance of values, culture, and nationality. This religious ideology is not resistant to the state, prioritizing living in harmony, both between differences of religious opinion that occur within fellow religious believers and with adherents of different religions. This religious understanding prioritizes tolerance for the nation and state's progress based on the spirit of diversity. Based on this reality, the indicators of religious moderation presented in this book are expressing religious understanding with national commitment, tolerance, anti-radicalism, and violence and seeing religious expressions accommodating local culture (Nasir, 2019).

First, national commitment. National commitment is a very important indicator of the extent of a person's or particular group's religious views and expressions towards national ideology, especially their commitment to accepting Pancasila as the basis of the state. The issue of national commitment is currently very important to pay attention to, especially when it is related to the emergence of new religious ideologies that are not accommodating to the values and culture that have long been established as noble national identities. The emergence of religious understanding that does not accommodate the nation's values and culture will lead to conflict between religious teachings and culture because religious teachings seem to be the enemy of culture. This kind of religious

understanding is less adaptive and not wise because religious teachings contain the spirit of fostering a sense of love for the homeland and nation (Subchi, Zulkifli, Latifa, & Sa'diyah, 2022).

Second, tolerance. Tolerance is giving space and not disturbing other people to believe, express their beliefs, and express opinions, even though they are different. This kind of open attitude is an important point of tolerance. Apart from openness in responding to differences, tolerance contains an attitude of acceptance and respect for other people who are different and shows positive understanding. Tolerance has a very important role in facing various challenges that arise due to differences in democracy (Elius et al., 2019). Tolerance is not only related to religious beliefs but also refers to differences in race, gender, differences in sexual orientation, culture, and so on.

Third is anti-radicalism. Radicalism that ends in the context of religious moderation arises due to a narrow religious understanding. The attitudes and expressions that emerge from this ideology and understanding tend to want to make changes in the social and political order of life using violent means. The violence that arises from radical religious attitudes and expressions is not only physical but also non-physical violence, such as accusing individuals and groups of people of different beliefs of deviance without correct theological arguments (Fatah, 2021). Islamic teachings highly uphold human values. Islam is present on earth as a blessing for the entire universe.

Fourth, be accommodating to the local culture. The encounter between religion, especially Islam, and culture often invites long debates and leaves several problems. Islam originates from revelation, which, after the prophet died, was no longer revealed, while culture is the result of human creation, which can change according to the needs of human life. The relationship between religion and culture is an ambivalent one. Conflicts often occur between religious understanding, especially Islam, and local traditions that develop in local communities (Nasir, 2019). Resolving tensions between religious teachings and local traditions is bridged by fiqh.

Islamic education aims to form Indonesian people who believe in and are devoted to God Almighty, have noble character, and can maintain peace and harmony in inter- and inter-religious relations. Islamic education also aims to develop students' abilities to understand, appreciate, and practice religious values, harmonizing mastery of science, technology, and art. These messages are contained in Islamic teachings regarding moderation.

The implementation of religious moderation in education must pay attention to the goals and objectives that will be achieved in the future, as well as strategies to realize these goals and objectives. An organization or educational institution must always interact with the environment in which the strategy will be implemented so that it does not conflict but is in line with and in synergy with the environment and looks at internal and external capabilities, which include the strengths and weaknesses of the organization (Idris et al., 2021).

Normatively, implementation is a general process of administrative action that can be researched at a specific program level. The implementation process will only begin if the goals and objectives have been determined, the activity program has been arranged, and funds are ready and distributed to achieve the targets. Thus, it can be formulated that the principle of implementation is the method used so that a policy can achieve its objectives.

The implementation of learning based on religious moderation will be more related to the methods that will be taken and used by an educator in implementing and delivering learning material regarding moderation. These methods will make it easier for students to receive and understand learning material regarding moderation. In the end, the learning objectives related to religious moderation can be mastered by students at the end of the learning activity and, in turn, can be put into practice in everyday life.

The implementation of religious moderation is carried out in 3 (three) strategies: First, inserting moderation content in every relevant material. Some learning materials or courses already contain

religious moderation content. The substance of moderation is already contained in the learning curriculum at all levels and types of Islamic education (Zakariyah, Fauziyah, & Kholis, 2022). Its implementation emphasizes how these substances are linked to the spirit of religious moderation and can be applied in everyday life.

Second, optimizing learning approaches can give birth to ways of critical thinking, respecting differences, respecting other people's opinions, being tolerant and democratic, having the courage to convey ideas, being sportsmanlike, and being responsible. This religious moderation implementation approach is carried out when transforming knowledge for students in and outside the classroom (Abidin & Murtadlo, 2020). For example, using discussion or debate methods (active debate) to foster critical thinking, sportsmanship, respect for other people's opinions, and daring to express opinions rationally; using everyone is a teacher here method to foster an attitude of courage and responsibility for the opinions expressed; using the jigsaw learning method to train attitudes of trust, responsibility, and sportsmanship; and so forth.

Third, organize certain programs, education, training, and provision with a special theme regarding religious moderation. This can also be done by holding special subjects or material on religious moderation. Religious moderation should not be separate but contained substantively in each subject (Daheri, 2022).

Fourth, reach out to the evaluation aspect. Educators conduct simultaneous observations to evaluate the achievements of the learning process they have carried out using methods that can foster moderate attitudes, such as active dialogue and responding to their words and actions. With these steps, educators can measure the extent of students' understanding and practice of religious moderation (Subaidi, 2020).

Research and evaluation must continue to be carried out on model programs of religious moderation through education. By conducting continuous research and evaluation, you can measure the effectiveness of various moderation practice models. The results can be used to improve existing approaches and develop further strategies.

#### 4. CONCLUSION

Based on the discussion above, it can be concluded that religious moderation is an attitude in religion that emphasizes tolerance and respect for differences. The main principle of moderation is to find a middle ground between extremism and religious intolerance. Religious moderation aims to build harmonious relations between religious followers. The characteristics of religious moderation are tolerance, open dialogue, and avoiding extremism. Religious moderation is important to maintain social stability and harmony between religious communities in a pluralistic society. The concept of moderate Islamic education emphasizes the substantive aspects of religious teachings. Religious material prioritizes teachings that bring benefits, spread compassion, and have a culture of mutual help. The essence of religious teachings is implemented to protect human dignity and build benefits based on just principles. The moderation model in Islamic education has been practiced in several institutions in Indonesia, especially educational institutions. Its elements include an inclusive curriculum that includes inter-religious dialogue, respect for diversity, prevention of radicalism, and providing training to recognize the concept of religious moderation.

#### REFERENCES

- Abidin, A. A., & Murtadlo, M. A. (2020). Curriculum Development of Multicultural-Based Islamic Education as an Effort To Weaver Religious Moderation Values in Indonesia. *International Journal of Islamic Education, Research and Multiculturalism (IJIERM)*, 2(1), 29-46.

- <https://doi.org/10.47006/ijierm.v2i1.30>
- Abror, M. (2020). Moderasi beragama dalam bingkai toleransi. *Rusydiah: Jurnal Pemikiran Islam*, 1(2), 143-155. <https://doi.org/10.35961/rsd.v1i2.174>
- Afwadzi, B., & Miski, M. (2021). Religious moderation in Indonesian higher education: literature review. *Ulul Albab: Jurnal Studi Islam*, 22(2), 203-231. <https://doi.org/10.18860/ua.v22i2.13446>
- Arifai, A., & Mahadhir, S. (2023). Moderasi Islam dalam kurikulum pembelajaran Pendidikan Agama Islam di tingkat Sekolah Menengah Atas (SMA). *EDUCATE: Journal of Education and Culture*, 1(02), 115-121. <https://doi.org/10.61493/educate.v1i02.56>
- Daheri, M. (2022). Religious Moderation, Inclusive, and Global Citizenship as New Directions for Islamic Religious Education in Madrasah. *Nazhruna: Jurnal Pendidikan Islam*, 5(1), 64-77. <https://doi.org/10.31538/nzh.v5i1.1853>
- Darmayanti, & Maudin. (2021). Pentingnya Pemahaman dan Implementasi Moderasi Beragama dalam Kehidupan Generasi Milenial. *Syattar: Studi Ilmu-Ilmu Hukum Dan Pendidikan*, 2(1).
- Destriani, D. (2022). Pembelajaran Pendidikan Agama Islam Berbasis Moderasi Beragama Menuju Society Era 5.0. *INCARE, International Journal of Educational Resources*, 2(6), 647-664. <https://doi.org/10.59689/incare.v2i6.356>
- Elius, M., Khan, I., Nor, M. R. B. M., Yusoff, M. Y. Z. B. M., & Noordin, K. B. (2019). Islam as a religion of tolerance and dialogue: A critical appraisal. *Journal for the Study of Religions and Ideologies*, 18(52), 96-109. <https://www.ceeol.com/>
- Fahrezy, A. F., Hamid, R. Al, Ilmiah, P., Peran, D. A. N., Ahmad, S., Dalam, S., Islam, P., & Nusantara, D. I. (2021). Moderasi Beragama Perspektif Agama-Agama Di Indonesia. *Living Islam: Journal of Islamic Discourses*, 4(2).
- Faozan, A. (2020). Moderasi Beragama Dalam Pendidikan Agama Islam Untuk Masyarakat Multikultur. *Hikmah: Journal of Islamic Studies*, 16(2). <https://doi.org/10.47466/hikmah.v16i2.170>
- Faruq, U. Al, & Noviani, D. (2021). Program Studi Pendidikan Agama Islam Pendidikan Moderasi Beragama Sebagai Perisai Radikalisme di Lembaga Pendidikan. *Jurnal TAUJIH Jurnal Pendidikan Islam*, 14(01), 59-77.
- Fatah, A. (2021). Pancasila and Islamic education: The deradicalization model of madrasahs based on Islamic boarding schools in Central Java. *QIJIS: Qudus International Journal of Islamic Studies*, 9(1), 245. <http://dx.doi.org/10.21043/qijis.v9i1.8941>
- Harmi, H. (2022). Model pembelajaran pendidikan agama islam berbasis moderasi beragama. *JRTI (Jurnal Riset Tindakan Indonesia)*, 7(2). <https://doi.org/10.29210/30031757000>
- Hasan, M. (2021). Prinsip moderasi beragama dalam kehidupan berbangsa. *Jurnal Mubtadiin*, 7(02), 110-123. <http://journal.an-nur.ac.id/index.php/mubtadiin/article/view/104/174>
- Hefni, W. (2020). Moderasi beragama dalam ruang digital: Studi pengarusutamaan moderasi beragama di perguruan tinggi keagamaan Islam negeri. *Jurnal Bimas Islam*, 13(1), 1-22. <https://doi.org/10.37302/jbi.v13i1.182>
- Husna, U., & Thohir, M. (2020). Religious moderation as a new approach to learning Islamic religious education in schools. *Jurnal Pendidikan Islam*, 14(1), 199-222. <http://repository.uinsa.ac.id/id/eprint/330>
- Idris, M., & Putra, A. (2021). The Roles of Islamic Educational Institutions In Religious Moderation. *AJIS: Academic Journal of Islamic Studies*, 6(1).
- Idris, M., bin Tahir, S. Z., Yusuf, N., Willya, E., Mokodenseho, S., & Yusriadi, Y. (2021). The

- implementation of religious moderation values in Islamic education and character subject at state senior high school 9 Manado. *Academy of Strategic Management Journal*, 20, 1-16. <https://www.proquest.com/openview/0dd748cb79bcfc7ac50c65c8878184af/1?cbl=38745&pq-origsite=gscholar>
- Islamy, A. (2022). Pendidikan Islam Multikultural Dalam Indikator Moderasi Beragama Di Indonesia. *Jurnal Analisa Pemikiran Insan Cendikia (Jurnal APIC)*, 5(1), 48-61. <https://doi.org/10.54583/apic.vol5.no1.87>
- Isnanto, S. H. (2018). Berbagai Masalah Dan Tantangan Radikalisasi Dan Deradikalisasi Terorisme Di Indonesia. *Jurnal Pertahanan & Bela Negara*, 5(2). <https://doi.org/10.33172/jpbh.v5i2.366>
- Jamilah, S. (2021). Moderate Islamic education to enhance nationalism among Indonesian Islamic student organizations in the era of Society 5.0. *Journal of Social Studies Education Research*, 12(3), 79-100. <https://www.learntechlib.org/p/219961/>.
- Maarif, M. A., Rofiq, M. H., & Sirojuddin, A. (2022). Implementing Learning Strategies for Moderate Islamic Religious Education in Islamic Higher Education. *Jurnal Pendidikan Islam*, 8(1), 75-86. DOI: 10.15575/jpi.v8i1.19037
- Nasir, M. A. (2019). Revisiting the Javanese Muslim Slametan: Islam, local tradition, honor and symbolic communication. *Al-Jami'ah: Journal of Islamic Studies*, 57(2), 329-358. <https://doi.org/10.14421/ajis.2019.572.329-358>
- Noviani, H. D., & Yanuarti, E. (2023a). Internalisasi Nilai-Nilai Moderasi Beragama Dalam Kurikulum Merdeka Belajar Pendidikan Agama Islam. *Symfonia: Jurnal Pendidikan Agama Islam*, 3(1), 57-68. <https://symfonia.iaiqi.ac.id/index.php/symfonia/article/view/34>
- Pajarianto, H., Prihad, I., & Sari, P. (2022). Tolerance between religions through the role of local wisdom and religious moderation. *HTS Teologiese Studies/Theological Studies*, 78(4). <https://doi.org/10.4102/hts.v78i4.7043>
- Ritonga, A. W. (2021). Konsep Internalisasi Nilai-Nilai Moderasi Beragama Bagi Generasi Milenial Berbasis Al-Qur'an. *Al-Afkar, Journal for Islamic Studies*, 72-82. <https://doi.org/10.31943/afkarjournal.v4i1.170>
- Rizki, A. (2022). Radikalisasi Melalui Media Sosial Selama Pandemi Coronavirus Disease Of 2019. *Peperangan Asimetris (PA)*, 8(1). <https://doi.org/10.33172/pa.v8i1.1177>
- Rosyada, H. (2022). Internalisasi nilai-nilai moderasi beragama dalam pembelajaran PAI di sekolah. *Al-Khos: Jurnal Pendidikan Agama Islam*, 2(2), 55-64. <http://al-khos.org/index.php/AlKhos/index>
- Satir, A., Rasyid, M. R., & Rahmadana, A. (2022). Implementasi Pendidikan Moderasi Beragama Pondok Di Pesantren Kabupaten Sorong. *Al-Riwayah: Jurnal Kependidikan*, 14(2). <https://doi.org/10.47945/al-riwayah.v14i2.697>
- Selyna, M., Dewi, M. P., & Tantra, M. W. (2022). Implementasi Teknik Komunikasi Penyuluh Agama Buddha Dalam Memperkuat Nilai-Nilai Moderasi Beragama Di Kabupaten Banjarnegara. *Jurnal Pendidikan, Sains Sosial, Dan Agama*, 8(1). <https://doi.org/10.53565/pssa.v4i1.423>.
- Sinha, J. W., Cnaan, R. A., & Gelles, R. J. (2021). Adolescent Risk Behaviors and Religion: Findings From A National Study. *Journal of Adolescence*, 30(2), 231-249.
- Siregar. (2022). Konsep dan Praksis Pendidikan Toleransi dan Moderasi Beragama di Kalangan Mahasiswa Perguruan Tinggi Umum. *International Conference on Islamic Education*, 2(8.5.2017).
- Subaidi, S. (2020). Strengthening character education in Indonesia: Implementing values from moderate Islam and the Pancasila. *Journal of Social Studies Education Research*, 11(2), 120-132. <https://www.learntechlib.org/p/217576/>.

- Subchi, I., Zulkifli, Z., Latifa, R., & Sa'diyah, S. (2022). Religious moderation in Indonesian Muslims. *Religions*, 13(5), 451. <https://doi.org/10.3390/rel13050451>
- Zulfikar, A. (2019). Swa-radikalisasi Melalui Media Sosial di Indonesia. *Jurnal Jurnalisa*, 4(1). <https://doi.org/10.24252/jurnalisa.v4i1.5622>
- Sutrisno, E. (2019). Aktualisasi moderasi beragama di lembaga pendidikan. *Jurnal Bimas Islam*, 12(2), 323-348. <https://doi.org/10.37302/jbi.v12i2.113>
- Tahir, I. (2020). Perkembangan Pemahaman Radikalisme Di Indonesia. *Jurnal Ilmiah Administrasi Pemerintah Daerah*, XII (2).
- Tambak, S. (2021). The method of counteracting radicalism in schools: Tracing the role of Islamic religious education teachers in learning. *MIQOT: Jurnal Ilmu-ilmu Keislaman*, 45(1), 104-126. <http://dx.doi.org/10.30821/miqot.v45i1.761>
- Zainab, N. (2020). Rekonstruksi Kurikulum Pendidikan Agama Islam: Analisis Model Kurikulum Rahmatan lil Alamin. *TADRIS: Jurnal Pendidikan Islam*, 15(2). <https://doi.org/10.19105/tjpi.v15i2.4022>
- Zakariyah, Z., Fauziyah, U., & Kholis, M. M. N. (2022). Strengthening the Value of Religious Moderation in Islamic Boarding Schools. *Tafkir: Interdisciplinary Journal of Islamic Education*, 3(1), 20-39. <https://doi.org/10.31538/tijie.v3i1.104>