

## INSERTION OF RELIGIOUS MODERATION IN ISLAMIC RELIGIOUS EDUCATION IN MADRASAH

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### Abstract

This study aims to examine the insertion of religious moderation policies in Islamic Religious Education in madrasas. This study uses qualitative research with a policy research approach. The data collected are about characteristics of religious moderation policy insertion in learning Islamic Religious Education in madrasas. Data were collected from various regulations related to religious moderation and education policies in madrasas. Data were analyzed using content analysis. The results of the study indicate that the insertion of religious moderation in Islamic Religious Education learning is rational-incremental and responsive. Rational-incremental policies mean the hierarchy and structural relations of policymakers in the interest of realizing a tolerant and harmonious religious life. Responsive policies are seen from the patterns of interaction between policymakers and policy implementers who involve the community so that they reflect a sense of justice in society and accommodate community participation.

### Keywords

Insertion, Rational-Incremental, and Religious Moderation.



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## INTRODUCTION

The role of Islamic Religious Education in transforming religious moderation as a collective heritage in Indonesia has been in the spotlight (Mala & Hunaida, 2023); (Yusup & Jannah, 2024); (Suharto, 2021); (Rif'iyati et al., 2021). The results of PPIM-UIN Jakarta research (2008 and 2010) show that many Islamic teachers in public schools have an exclusive view and do not appreciate pluralism. PPIM-UIN's research (2015 and 2016) also revealed serious problems with the writing of textbooks for religious lessons in public schools because they contain a radical understanding of jihad, stories of war and murder, as well as expressions of extremism in religion. The results of PPIM's research also elaborated on the perception of respondents' understanding. A total of 37.7 percent of respondents considered "jihad" to be *qitāl* (war). A total of 23.3 percent of respondents considered suicide bombings to be jihad. Thirty-four percent of respondents thought that apostates should be killed, and 33.3 percent of people who were intolerant of minorities did not matter (Abdallah, 2016). Thus, the learning of Islamic Religious Education has not been able to oppose intolerance and violence (Halimah, 2018); (Habibie et al., 2021); (Sari et al., 2023).

In November 2019, in Indonesia, there was a stir in the circulation of the Even Semester Final Exam for Sidoarjo and Kediri Regencies, which contained caliphate content (CNN Indonesia, 2019). In preventing the spread of radicalism in Indonesia, high-ranking officials of the Indonesian Ministry of Religious Affairs are unsettling conservatism and shallow thinking that needs to be watched out for among madrasas. Moreover, the largest concentration of State Civil Apparatus within the Ministry of Religion is in madrasas (Media Indonesia, 2020).

The Ministry of Religious Affairs has issued various policies to ward off the spread of radicalism. Strengthening religious moderation is now a big concern for the Ministry of Religious Affairs. Religious moderation is a very important part of maintaining the unity and unity of Indonesia (Azahra & Slam, 2022); (Rahman, 2024). There are many problems caused by differences in ethnicity, religion, race, and ethnicity (Digdoyo, 2018); (Dewi, 2021); (Kamaluddin et al., 2021) Islamic Religious Education has a very important position in keeping Indonesia united and advanced (Daulay, 2016); (Ulum, 2023); (Rustam & Haris, 2018). The Minister of Religious Affairs, Yaquut Cholil Qoumas, in the Launching of the Religious Moderation Action, stated that the number of educators and students at all levels nationally reached 61.3 million. This number reaches 22.6 percent of the total population of Indonesia. This number is a great potential that greatly affects every socio-religious movement in Indonesia (Sumarto, 2021). The inclusion of religious moderation

in Islamic Religious Education, both in schools and madrasas, is a basic need to prevent the spread of excessive religious practices and unilateral justifications that trigger radicalization in religion (Riyawi & Febriansyah, 2023); (Masruroh et al., 2023); (M. A. Nugroho & Ni'mah, 2018).

Several studies analyzed the implementation of religious moderation in schools. Integration of character education and religious moderation, as well as overcoming radicalism and terrorism with religious nuances, is very important in schools (Suprpto, 2020). For this reason, according to Suparto, it is necessary to integrate religious moderation in the development of the Islamic Religious Education curriculum. Islamic religious education is an important instrument for forming moderate attitudes and behaviors in religion. Therefore, the content of tolerance, multiculturalism, and differences of opinion in a religious context is very important in the context of Islamic Religious Education (Suryadi, 2022).

Research by (Gunawan et al., 2021) focuses on internalizing the values of religious moderation in PAI Learning in high schools, especially in Bandung. Although this study emphasizes the importance of moderation in education, it is limited to the high school environment and lacks the exploration of PAI curriculum innovation as a whole. Your research has the potential to expand this scope by investigating the insertion of religious moderation at different levels of education and in the context of a more comprehensive curriculum.

Muhaini (2021) examines the internalization of religious moderation education in the traditional Dayah education system in Langsa City. The research focuses on traditional education, which may be less relevant to the context of public or modern schools. This is where your research can make a significant contribution by exploring how religious moderation can be integrated into modern curricula in public schools (Muhaini, 2021).

In the implementation of religious moderation in Islamic Religious Education, the moderate attitude of Islamic Religious Education teachers is also very important. According to (Syuhudi, 2021), radical Islamic religious groups do not only target ordinary people. They also penetrate religious schools and public schools through the doctrine of Islamic Religious Education teachers. The integration of religious moderation in Islamic Religious Education is not enough through curriculum innovation but also demands the participation of educators by developing moderate attitudes and understanding of Islam.

Thus, the study of the policy of inserting religious moderation in Islamic Religious Education in madrasahs is very important. Although Islamic Religious Education has an important role in instilling Islamic attitudes and personalities, Islamic Religious Education has become an entry point for radical groups to spread radical Islamic ideology through Islamic Religious Education teachers. The government needs to be present through a policy of religious moderation in Islamic Religious Education in schools and madrasahs. This paper will analyze the policy of the Indonesian Ministry of Religious Affairs in the insertion of religious moderation into Islamic Religious Education. Islamic Religious Education, in this case, means not only the Islamic Religious Education subject of the madrasah but also various supporting programs for Islamic Religious Education subjects, such as intra-curricular, co-curricular, and extra-curricular activities as well as the social, cultural, and physical environment and schools or madrasahs in supporting the formation of moderate behavior and culture. The policy of inserting religious moderation into Islamic Religious Education will be a strengthening and effort to maintain a moderate character in the life of the Indonesian people (Ramdhani et al., 2022); (Ramdhani et al., 2021); (Kosim, 2021). This policy will also maintain Indonesia as a pluralistic country with many religions in it (Yunus, 2014). Religion must be able to be the glue of the nation. This paper analyzes the policy of religious moderation within the Ministry of Religion of the Republic of Indonesia. Using the analysis of sharing regulatory documents, guidelines, and religious moderation programs, this paper will analyze the policy formulation model of religious moderation insertion into Islamic Religious Education both in schools and in madrasahs.

This study aims to examine the policies of the Ministry of Religion of the Republic of Indonesia regarding the insertion of religious moderation in Islamic Religious Education (PAI) in schools and madrasahs. In addition, this study also assesses how the policy contributes to shaping moderate character in students through various PAI support programs. From a theoretical perspective, this research will enrich the literature related to education policies and religious moderation, while from a pragmatic perspective, the results of this research are expected to help policymakers and educational institutions in implementing policies effectively to support religious diversity and moderation in Indonesia.

## **METHOD**

This study uses qualitative research with a policy research approach. This research analysis documents that religious moderation policies, such as Presidential Regulation Number 18 of 2020 concerning the National Medium-Term Development Plan for 2020-2024, the Strategic Plan of the Ministry of Religion 2015-2019, the Strategic Program of the Ministry of Religion 2020-2024, the Decree of the Minister of Religion Number 95 of 2022 concerning Guidelines for the Implementation of Strengthening Religious Moderation for Civil Servants of the Ministry of Religion, and various PAI curriculum policies in madrasas.

Research data was collected from these regulations using content analysis. The research data were collected from the regulation using content analysis. The content in this study refers to concepts related to religious moderation and the relationship of concepts in its derivative regulations. Policies on religious moderation are seen as hierarchical. Therefore, the policy of religious moderation insertion in Islamic Religious Education is analyzed with Bromely's approach in Sahya Anggara on hierarchical theory (Anggara & Si, 2014). and policy formulation model theory proposed by Riant Nugroho. The policy hierarchy theory will look at the relationship between policymakers, policy organization, and implementation at the madrasah level. Meanwhile, the theory of the policy formulation model analyzes the overall policy and policy details in the context of successful policy implementation. The policy of religious moderation insertion in Islamic Religious Education is analyzed using Bromely's approach (Anggara & Si, 2014) on hierarchical theory and policy formulation model theory proposed by Riant Nugroho. The policy hierarchy theory will look at the relationship between policymakers, policy organization, and implementation at the madrasah level. Meanwhile, the theory of the policy formulation model analyzes the overall policy and policy details in the context of successful policy implementation.

## **FINDINGS AND DISCUSSION**

### **Findings**

The policy of insertion of religious moderation in Islamic Religious Education is very important in the context of the operationalization and implementation of religious moderation policies by policymakers. The insertion of religious moderation in madrasas is closely related to the curriculum policy of the Ministry of Religion.

**Table 1.** Insertion of Religious Moderation in Pendidikan Agama Islam Learning in Madrasah

Policy	Product of the Religious Moderation of the Ministry of Religion	Policy Implementation Patterns
<p>Presidential Regulation Number 18 of 2020 concerning the National Medium-Term Development Plan for 2020-2024</p>	<p>Nine priority agendas called Nawa Cita which include:                      Bringing back the state to protect the entire nation and provide a sense of security to all citizens.                      Make the government always present by building clean, effective, democratic, and trusted governance.                      Building Indonesia from the periphery by strengthening regions and villages within the framework of a unitary state.                      Strengthening the presence of the state in carrying out system reforms and law enforcement that are free from corruption, dignified, and trusted.                      Improving the quality of life of the people and society of Indonesia.                      Increase people's productivity and competitiveness in the international market so that Indonesia can advance and rise together with other Asian nations.                      Realizing economic independence by mobilizing strategic sectors of the domestic economy.                      Carrying out a revolution in the character of the nation.                      Strengthening diversity and strengthening Indonesia's social restoration.</p>	<p>Rational</p>
<p>The Strategic Program of the Ministry of Religion 2020-2024 is the national policy of Mental Revolution and Cultural Development</p>	<p>Mental revolution and fostering of Pancasila ideology.                      Increasing the advancement and preservation of culture.                      Strengthening religious moderation.                      4. Increasing the culture of literacy, innovation, and creativity for the realization of a knowledgeable and characterful society</p>	<p>Rational</p>
<p>Ministry of Religion Strategic Plan 2020-2024 Diverse Moderation Strengthening Program</p>	<p>Policy related to the insertion of religious moderation in Islamic Religious Education in madrasahs is Improving the quality and relevance of Islamic Religious Education with programs:                      strengthening religious moderation in Islamic Religious Education subjects                      strengthening religious education, tolerance values, religious tolerance</p>	<p>Incremental</p>

Decree of the Minister of Religion Number 95 of 2022 concerning Guidelines for the Implementation of Strengthening Religious Moderation for Civil Servants of the Ministry of Religion	values, and morals in the education system. Forming a religious moderation working group team. Conducting religious moderation strengthening training for master trainers, trainers, and civil servants of the Ministry of Religion, including Islamic religious teachers in madrasas. Religious Moderation Activist Training Preparation of training modules	Incremental Responsive	dan
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The policy of inserting religious moderation in Islamic Religious Education in madrasas is rational and responsive to the development of radical or extreme understanding and behavior in religious life in Indonesia. This problem requires a solution in order to create a harmonious and tolerant religious life. Solving this problem requires rational, responsive, and incremental decisions so that they can be used as a basis for determining programs, activities, and guidelines in technical implementation. There are several terms that are used interchangeably with policy. Abdul Wahab, as quoted by (Muadi, 2016) Stated that the term policy is often equated with the terms goals, programs, decisions, and laws. Provisions, proposals, and grand plans. Muadi further explained that policy is essentially a guideline for action. This guideline can be very simple or complex, general or special. Basically, policy is defined as a series of actions proposed by a person, group, or government in a certain environment by showing obstacles and opportunities for the implementation of the proposed policy in order to achieve certain goals.

Any country, including Indonesia, will be faced with various problems that must be solved for the benefit of the wider community. The problem of radicalization in Indonesia, which causes conflicts and threatens the division of Indonesian unity and unity, has become a widespread concern for the government, experts, religious leaders, and the wider community. When the issue of radicalization has become a broad public concern, then it becomes the government's agenda, and then through a series of political processes, it is decided and followed by actual actions for the public interest, and then public policy is born. As explained by Gerston, quoted by (Sudrajat et al., 2021) Public policy is a combination of basic decisions, commitments, and actions made by people who hold authority in the government. According to Dunn, public policy is a decision or choice made by government agencies or officials related to defense, energy, health education, and crime control (Dunn, 2015).

According to Dunn, public policy is a long series of less related choices (including the decision not to act) made by governmental bodies and officials, formulated in issue areas that range from defense to energy.

The religious moderation policy is based on Presidential Regulation Number 18 of 2020 concerning the National Medium-Term Development Plan for 2020-2024 with the following considerations:

1. Character Education and ethics are not yet stable
2. Weak understanding and practice of religious values. To place religious values as the foundation of the nation's morality, religious values can be transformed to form people who have faith and piety, noble character, noble personality, and benefit themselves and their environment.
3. Religious moderation has not been strengthened to strengthen tolerance and harmony.

It is necessary to develop insights and attitudes of religious moderation, build mutual understanding, take care of diversity, and strengthen unity among people of different religions. The perspective of religious moderation refers to the view that religious people must take a middle way in the practice of religious life). The good practice of religious values for all people, accompanied by appreciation and respect for differences, is expected to be the glue and unifier of the nation. The Religious Harmony Index decreased from 75.4 in 2015 to 73.8 in 2019. The decline in this index illustrates the still weak tolerance, equality, and cooperation between people.

The Ministry of Religion, with its mandate as an operator and facilitator of life and religious services, supports 3 of the seven national development agendas in the 2020-2024 RPJMN. The three national development agendas are prepared as strategic programs of the Ministry of Religion 2020-2024. One of the national development agendas that is a priority program of the Ministry of Religion is the national policy in Mental Revolution and Cultural Development with the following programs:

1. Mental revolution and fostering the ideology of Pancasila.
2. Improving the promotion and preservation of culture.
3. Strengthening religious moderation.
4. Increasing the culture of literacy, innovation, and creativity for the realization of a knowledgeable and characterful society.

The direction and policy of the Ministry of Religion aim to maintain continuity and increase Indonesia's strategic role as well as its position in a global perspective on religious, cultural, and social issues. The Ministry of Religious Affairs has actually launched religious moderation as the



mainstream in building the Indonesian nation in the Strategic Plan of the Ministry of Religion 2015-2019. The vision of the Ministry of Religion of the Republic of Indonesia 2015-2019 declares, "The realization of a religiously obedient, harmonious, intelligent, and prosperous Indonesian society in order to realize a sovereign, independent and personality Indonesia based on mutual cooperation." This vision is the legal umbrella of the Ministry of Religion to improve the quality of harmony in the lives of religious people in the context of the nation, state, and religion. The policy of religious moderation, in addition to being an important program at the Ministry of Religious Affairs, has also reached the end of the learning process, targeting teachers, lecturers, and students in madrasas, schools, Islamic boarding schools, early education, and universities through Islamic Religious Education subjects.

The Directorate General of Islamic Education makes religious moderation the mainstream to provide quality, competitive, and responsive Islamic education to the development of Islamic scientific traditions in the dynamics of modern world civilization and to build an inclusive attitude toward religion. The religious moderation policy that has been pioneered by the Ministry of Religion for the 2015-2019 period is followed by a program to strengthen religious moderation as designed in the Strategic Plan of the Ministry of Religion 2020-2024. As a follow-up to the Strategic Plan, the Ministry of Religion has issued a Decree of the Minister of Religion Number 93 of 2022 concerning Guidelines for the Implementation of Strengthening Religious Moderation for Civil Servants of the Ministry of Religion. In addition to civil servants, the strengthening of religious moderation can be followed by non-civil servants of the Ministry of Religion or the community in general.

Meanwhile, the religious moderation policy that has been established in 2019 is still continuing. Thus, the policy of inserting religious moderation in Islamic Religious Education was initiated in the 2015-2019 period. Since 2018, the Religious Moderation Working Group at the Ministry of Religion has produced several products, including books on the implementation of religious moderation, videos/films, and inserting religious moderation in various activities of the Directorate of Islamic Education. In the medium-term development of 2015-2019, conflicts between religious communities and incidents of terrorism have been realized to be a threat to the nation and state. However, the government's policy in dealing with the problem of radicalism is formulated in nine priority agendas called *Nawa Cita*, which include:

1. Bringing back the country to protect the entire nation and provide a sense of security to all citizens.

2. Make the Government always present by building clean, effective, democratic, and reliable governance.
3. Building Indonesia from the periphery by strengthening regions and villages within the framework of a unitary state.
4. Strengthen the state's presence in reforming the system and law enforcement that is corruption-free, dignified, and reliable.
5. Improving the quality of life of people and the people of Indonesia.
6. Increase people's productivity and competitiveness in the international market so that the Indonesian nation can progress and rise together with other Asian nations.
7. Realizing economic independence by driving strategic sectors of the domestic economy.
8. Carry out a revolution in the nation's character.
9. Strengthening diversity and strengthening Indonesia's social restoration.

Thus, the policy policy of inserting religious moderation into Islamic Religious Education is rational and incremental. This model is a combination of two policy formulation models, namely rational and incremental. According to Riant Nugroho, this model is like approaching using two cameras. The front camera with a wide angle to see the whole thing, and the rear camera with zoom to see the details (R. Nugroho, 2006). The rationality approach with a wide angle results in a large but not detailed and detailed policy. Incrementalism, on the other hand, produces policies by focusing on patterns that have been observed at the level of smaller areas, requiring more in-depth observations.

Religious moderation policies that are rational-incremental when viewed from the level of policymakers can be described as follows:

Figure 1. Adapted from Bromely in Sahya Anggara

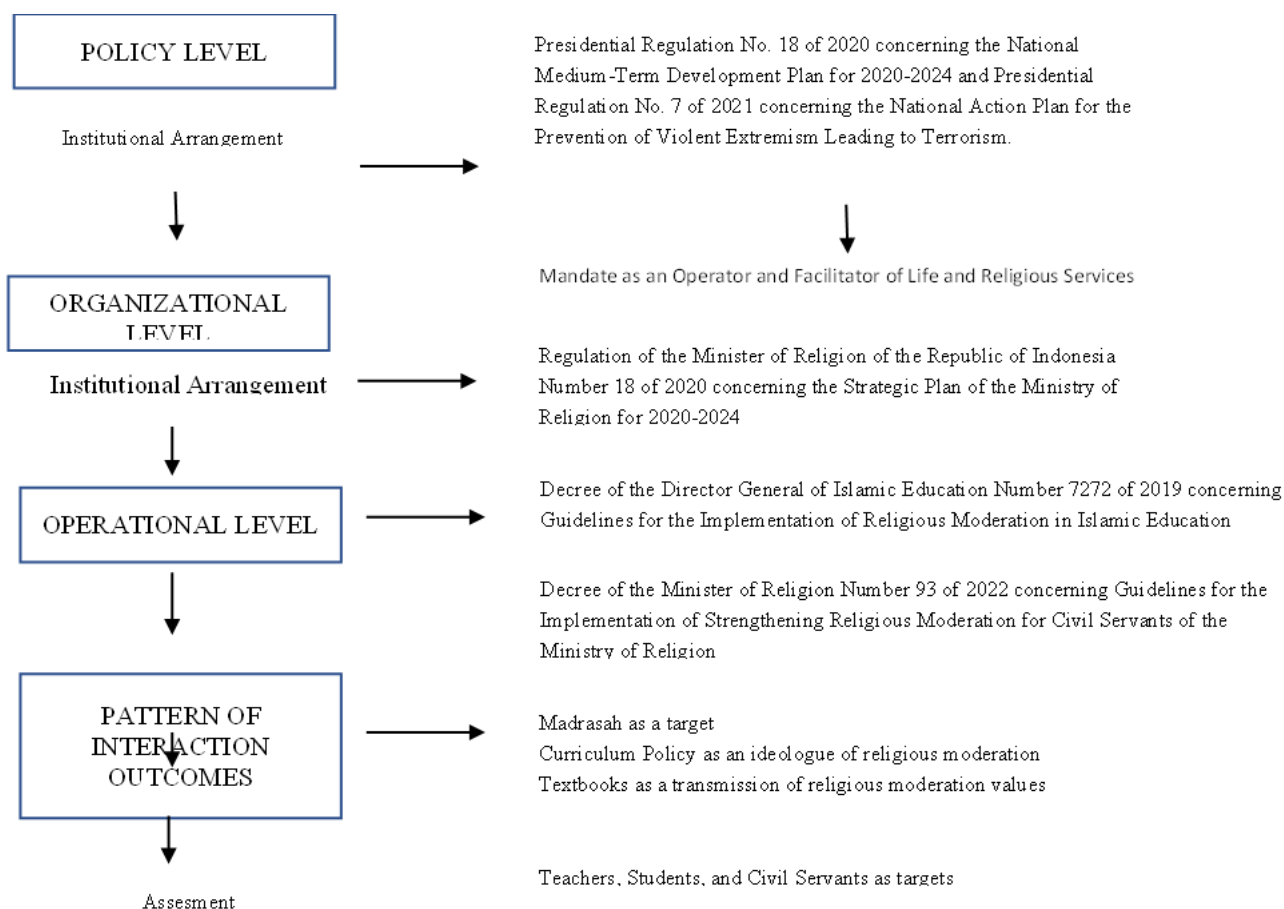


Figure 1 shows the hierarchy and structural relationships of *policymakers*. The level of religious moderation policymakers is the government through Government Regulation Number 18 of 2020 concerning the Medium-Term Development Plan 2020-2024 and Presidential Regulation No. 7 of 2021 concerning the National Action Plan for the Prevention of Violent Extremism Leading to Terrorism. A policy requires the arrangement of policy implementers. The Ministry of Religion of the Republic of Indonesia has a mandate as an operator and facilitator of life and religious services, stipulating the Regulation of the Minister of Religion of the Republic of Indonesia Number 18 of 2020 concerning the Strategic Plan of the Ministry of Religion for 2020-2024 which stipulates a strategic program to strengthen religious moderation. This policy level is called the organizational level by Bromely. At the operational level, the Decree of the Director General of Islamic Education Number 7272 of 2019 concerning Guidelines for the Implementation of Religious Moderation in Islamic Education and *the Decree* of the Minister of Religion Number 93 of 2022 concerning Guidelines for the Implementation of Strengthening Religious Moderation for Civil Servants of the Ministry of Religion have been issued. Similarly, the patterns of interaction that occur in the

community, the insertion of religious moderation into Islamic Religious Education both at the school, madrasah, pesantren, madrasah diniyah, and university levels, involves Islamic Educational Institutions with the target of teachers, lecturers, students, students, and the wider community. Therefore, the religious moderation policy initiated by the Minister of Religious Affairs Lukman Hakim Syaifuddin in 2019 is responsive reflects a sense of justice in society, and accommodates community participation (Rismawati et al., 2021). Judging from the politics of law, there are three categories of legal decision-making, namely responsiveness, repressiveness, and autonomy.

### **Discussion**

The policy of inserting religious moderation in Islamic Religious Education learning in Indonesia is rational-instrumental and responsive. This model is a combination of two policy formulation models, namely rational and incremental. According to Riant Nugroho, this model is like an approach using two cameras. The front camera has a wide angle to see the whole thing, and the rear camera has zoom to see the details. The rational approach with a wide angle produces large policies but is not detailed and detailed. Meanwhile, incrementalism produces policies by focusing on patterns that have been observed at a smaller area level, which requires deeper observation. Meanwhile, based on the patterns of interaction that occur in society, the insertion of religious moderation into Islamic Religious Education in madrasahs involves Islamic educational institutions targeting teachers, students, and the wider community. According to Rismawati, it is responsive in nature, reflects a sense of justice in society, and accommodates community participation.

Based on a hierarchical perspective, the policy of inserting religious moderation is hierarchical and classified into four levels, namely policy makers, policy organizers and implementers or policy operations, and outcome interactions. The characteristics of policies at the policymaker level are still general and require derivative regulations. This policy is rational and serves as the basis for making operational policies. Policies at the organizational level are also general but are accompanied by more detailed programs. However, this policy still requires technical explanations. Policies at the operational level are detailed and technical because they are incremental and implementable. Furthermore, policy implementation involves various elements, starting from organizing institutions such as the Ministry of Religion, madrasahs, and universities, supervisors, teachers, lecturers, and parents, producing incremental and responsive patterns because they are participatory. This participatory policy is not repressive.

The policy of inserting religious moderation into Islamic Religious Education in madrasahs is closely related to strengthening the understanding of religious moderation for teachers, the curriculum policy at the Ministry of Religion, the guidance and supervision of the Ministry of Religion related to the preparation and circulation of Islamic Religious Education textbooks used by teachers in learning in madrasahs. In addition, in implementing the PAI curriculum based on religious moderation, it is necessary to support methods, media, student products, and various learning support devices chosen by teachers and education stakeholders in madrasahs.

Sociologists have paid critical attention to the relationship between education and the state. For example, Bourdieu (1993) introduced the concept of field, which explains the relationship between education and power. When discussing the concept of the field, Bourdieu criticized the curriculum (subjects) as a realm of power. Giroux (1992). In his book *Border Crossing: Cultural Workers and the Politics of Education*, he criticizes the relationship between education and power using the term "the cultural turn." according to him, the concept of cultural change can inspire a number of complex theories about the importance of culture, language, discourse, differences, agency, power, and politics. According to Giroux, there is a power struggle in education because there is a relationship between state ideology and education, where state ideology must be the content of the curriculum studied in all schools. Apple (2004) stated that the government has the authority to represent the dominant group, maintain the existence of society, and defend the ideology of the state.

Based on the three perspectives above, education is a space for contesting the interests of the state in fighting for the position, influence, prestige, position, or ideology of the state. In Education, there is a curriculum that contains a series of symbols or cultural values that are produced or distributed throughout the world of education. This contestation of interests, according to the critical analysis of sociologists, puts the state in a dominant position. Education for them is a mechanism for giving birth to obedience from school principals, teachers, and students. Religious moderation in Islamic Religious Education in Islamic Educational Institutions can be carried out through text discourse, learning, and social interaction in schools.

Lin Parker has conducted research that explores the school curriculum as a product of the state. According to him, there is great potential for the state (and its government) to spread its ideology. The national school curriculum usually presents a homogeneous selection of knowledge, fixed values, and universal truths, which the state considers important to learn. Not surprisingly,

they usually aim to create an ideal citizen who is loyal and patriotic and realizes the aspirations of the country, whether this goal is realized by the process of indoctrination. When they are required to be loyal and patriotic without being invited to be critical, they usually do not realize that they are being indoctrinated (Parker, 1992).

In accordance with Parker's view, Islamic moderation is integrated into the curriculum text and regulated in various state regulations based on the selection of knowledge and values that are in accordance with Islam and the state ideology. The principle of Islamic moderation is in line with the principle of "Bhineka Tunggal Ika," which is a principle of equality and justice in the midst of differences to achieve unity. Islamic moderation in the national curriculum can contribute to the maintenance of students' differences, both in the form of differences in talents, interests, abilities, needs, religion, race, ethnicity, and other differences. The maintenance of these differences adds to the compatibility between the curriculum and the needs of students in the context of a multicultural and pluralist Indonesian State.

The curriculum is an entry point for spreading ideas of fanaticism and exclusivity from certain groups, which, according to Apple, is called racist praxis that takes place in schools to maintain the ideology of minority groups in a low social structure and continues to be reproduced. (Apple & Apple, 2004). Therefore, the curriculum that has been made into a hardline group in disseminating hardline ideas, according to Pinar, needs to be reconceptualized or reformulated. Furthermore, in translating the curriculum into madrasahs, making madrasahs a space for how ideology operates and spreads builds awareness of religious moderation among each individual.

The curriculum in madrasahs is not just technical. The curriculum is composed of the various cognitions, skills, or dispositions available in a society that are chosen to be manifested in the practice of life. This choice is an illustration of how the content of the curriculum is connected to its pedagogical form, learning strategies, and evaluation in the "space of logical reason." (Sellars, 1997).

The curriculum is a pedagogical intertwining, which combines the relationship between students, teachers, texts, objects around the school, a number of resources, artifacts, and the allocation of functions from the role of the individual. What is learned from the curriculum is shaped by life with the process of internalization, then externalized by students in their world. These learning elements, if and as realized, are knowledge-formation activities. Therefore, according to Durkheim, the curriculum is the moral basis in society because knowledge, values, norms, and beliefs that are transformed and internalized by students can create a harmonious society.

The cognitive dimension is the basis of affective learning. Graham Rossiter stated that the main purpose of education in the classroom is to help students learn knowledge; however, it is not solely to learn knowledge. Thus, the subject matter provides the most appropriate context to introduce affective problems. The following are some important activities that can promote effective learning in religious education, namely emotional experiences, religious experiences, carrying out compulsory worship, faith responses, personal interactions, group dynamics, attitude changes, clarification of values, simulations, role-playing, moral dilemmas, imagination, and discussion.

## CONCLUSION

Religious moderation is part of the mandate of the Ministry of Religious Affairs as an operator and facilitator of life and religious services. In responding to the rise of radicalism and extremism, the government uses religious moderation as an approach to solving the problem of intolerance in society. Islamic Religious Education, which has an important role in transforming moderate and inclusive Islamic values, becomes an important and strategic part of the implementation of religious moderation policies. The policy of inserting religious moderation into Islamic Religious Education is hierarchical in translating policies at the policy level. Based on its nature, the policy of inserting religious moderation into Islamic Religious Education in madrasas has rational, incremental, and responsive characteristics. The pattern and characteristics of this policy are part of the state's interests in order to realize ideal citizens with integrity and patriotism and realize the state's ideals in order to maintain the unity of the Republic of Indonesia. In the context of the relationship between the state and education, education is a space for the struggle for state interests in fighting for the position, influence, prestige, position, or ideology of the state.

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