

## THE URGENCY OF RELIGIOUS MODERATION IN THE PERSPECTIVE OF ISLAMIC EDUCATION

**Mohd. Rafi Riyawi<sup>1\*</sup>, Denny Febriansyah<sup>2\*\*</sup>**

<sup>1</sup>STAI Hubbulwathan Duri, <sup>2</sup>IAI Tafaqquh Fiddin Dumai

\* [rafiriyawi@gmail.com](mailto:rafiriyawi@gmail.com), \*\* [denny23islam@gmail.com](mailto:denny23islam@gmail.com)

### ABSTRACT

The world of education in Indonesia has faced significant scrutiny in recent times, with various groups expressing concerns over radicalism and intolerance. Media reports have highlighted incidents that seem to be on the rise. Presently, the Indonesian Islamic education system is perceived to be lacking in its reflection of the principle of moderation. This study aims to assess the importance of implementing "Religious Moderation" in Islamic education to address these issues. Using a qualitative approach, the research captures and describes the existing phenomena, focusing on the subject of the study. The findings indicate a growing number of radical and intolerant acts within the Islamic education domain, necessitating an effective solution to counter these problems. The concept of Religious Moderation, which is actively promoted by the government, emerges as a potent antidote to combat radicalism and intolerance. Its implementation is vital to foster an environment of balance and tolerance within Islamic education. Both students and educators play essential roles in embracing and promoting this concept. The urgency of incorporating religious moderation in the Islamic education system cannot be overstated. By instilling values of tolerance, open-mindedness, and mutual respect, students can develop a more comprehensive understanding of their faith and engage in a pluralistic society harmoniously. Moreover, educators must lead by example, embodying the principles of moderation to inspire and guide their students toward a path of peaceful coexistence and understanding.

**Keywords:** *education, religious moderation, ahwal al-syakhshiyah*

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### INTRODUCTION

Islam has a comprehensive understanding of life that covers all areas from life to death. Become a way of life for all its people and can also be a role model for all nature. Islamic doctrine is very flexible so the Prophet SAW never gave direct orders to fight disbelievers and forced them to convert to Islam. It was this moderate nature (wasathiyah) that finally attracted the enemies of the Prophet Muhammad SAW at the beginning of the revelation and they became loyal friends who devoted their whole bodies and soul to defending Islam like Umar bin Khattab and several other companions.

However, currently, there are some groups of Muslims who preach too extremely and exaggerated (ghuluw) so that other people hate Islam. In fact, this radical and extreme attitude has been cultivated from an early age through the education system. By carrying Islamic symbols, they teach Islamic education that is "hard" and "firm" and does not give room to be "soft" and "moderate" to other parties who disagree, even fellow Muslims.

The rise of acts of terrorism and violence in Indonesia is clear evidence of how low the understanding and appreciation of Islamic moderation is. Therefore, a different approach must always be sought when dealing with terrorism and radicalism. One of them is the deradicalization program through religious moderation education. In this case, attention must be paid to curriculum factors, teaching staff, and teaching strategies used by teachers to combat radical ideas in education units (Naziha, 2022).

'Religious Moderation' is one of the government's programs as an effort to tackle the problem of radicalism and extremism. As a country with the largest Muslim population in the world, Indonesia is always highlighted in the moderation of its Muslim population because Indonesia is a multicultural country. In fact, moderation is a basic principle of Islamic teachings. Moderate Islam is a very important religious understanding in a religious context that is very relevant for all religious contexts, be it religion, customs, ethnicity, and nationality.

According to Purbajati (2020), religious moderation means the middle way of religion according to the meaning of moderation earlier. With religious moderation, a person is not extreme and not exaggerated when carrying out his religious teachings. People who practice it are called moderates. This understanding needs to be developed not only in ordinary society but also needs to be socialized in educational institutions. In the context of national and state life, the strengthening and development of religious moderation values in Islamic boarding schools is the main reference, especially when society faces various social dynamics (Alim & Munib, 2021). Apart from pesantren –as religious schools- which need to teach moderation, all educational institutions also need to adopt this understanding.

Islam and Muslims are currently facing at least two challenges; First, the tendency of some Islamic groups to be extreme and strict in understanding religious texts and try to impose this method on Islamic society, even using violence in some cases; Second, there are other tendencies that are also extreme due to religious concessions and negative attitudes and thoughts from other cultures and civilizations. In this effort, they cite religious texts (Al-Qur'an and Hadith) and the works of classical scholars (turats) as a basis and framework but understand them textually and separately from their historical context. So no doubt they are like the generation who were born late because they live in the midst of modern society by way of thinking of the previous generation (Nugroho & Hidayat, 2019)

The world of education in Indonesia in the last period has received sharp scrutiny from various groups. Various media reports about acts of radicalism and intolerance tend to increase. This is based on the results of a survey released by the Wahid Institute (2020) that radicalism has increased in society. As many as 600 thousand out of a total of 150 million people surveyed were exposed to radicalism. On the other hand, there was an increase in acts of intolerance from 46% to 54% or an increase of 8%. Meanwhile, the PPIM UIN Syarif Hidayatullah Jakarta survey (2018) released results that increased radicalism actually mostly occurred in educational institutions such as schools and colleges. Ironically, it turned out that this action was not only carried out by students but also by religious teachers and lecturers.

Islamic education in Indonesia uses at least two types namely; Integrative and comprehensive, namely using diverse materials that are interrelated between themes and several other themes. Education should lead to thoughts, attitudes, and skills. In other languages, it is stated that the minimum measure of educational success can be seen from changes in cognitive, affective, and psychomotor. These three aspects should be achieved in an integrative and comprehensive way (Nur Adnan Saputra et al., 2021).

Departing from these findings, this paper tries to examine the need for teaching moderation in teaching and learning activities in schools, especially from the perspective of Islamic education.

## **METHOD**

This study uses a qualitative approach, namely research that seeks to photograph existing phenomena by describing everything that is the focus of research with an analytical descriptive approach. The qualitative method is research that is oriented to natural phenomena or symptoms. Researchers collect data and retrieve documents in reasonable and natural situations, as is. While data collection techniques are obtained through document studies by examining several documents such as books, journals, magazines, and others related to research. Primary data sources are books, journals, and other research results related to Religious Moderation and Islamic Education. While secondary data sources are other literature that supports this research. Furthermore, the data is analyzed in depth using data analysis techniques through data condensation, data display, and data verification. To measure the validity of the data, the researcher used data source triangulation by correlating data obtained from several data sources as described in the analytical descriptive data acquisition technique. Data analysis is carried out honestly without any element of partiality as the principles contained in qualitative research (Creswell, 2003).

## **RESULTS AND DISCUSSION**

### **Development of Islamic Education**

At the beginning of the 19th century, the education system in Indonesia was still traditional and only known one type of education, which was called "original teaching institutions" or Islamic religious schools in the form of mosques, langgar, surau, and pesantren. This education system focuses on learning to read the Koran, perform prayers, and knowledge related to the main points of religious teachings. Nggon Ngaji is not well institutionalized. In subsequent developments, after Indonesia's independence and followed by the establishment of the Ministry of Religion, these non-formal institutions began to refine their curricula and education system, giving rise to an educational institution called madrasah diniyah.

According to (Basyit, 2018), the development of Madrasas in the modern century occurred in the early 20th century when Islamic education began to adopt non-religious subjects. The background to this growth cannot be separated from the reform movement in Indonesia and the response of Islamic education to the education policies of the Dutch East Indies government. Several Ulama who have contributed to initiating the growth of madrasas in Indonesia include Syekh Abdullah Ahmad, the founder of the Adabiyah Madrasah in Padang in 1909, followed in 1909 by Sheikh M. Thaib Umar who founded the Madrasah School in Batusangkar, which was closed and reopened in 1918 by Mahmud Yunus. In 1923 this madrasa changed its name to Diniyah School. In the same year, the Madrasah Diniyah Putri was founded by Rangkayo Rahmah elYunusiyah who previously, in 1915 Zainuddin Labai al-Yunusi founded the Madrasah Diniyah. Madrasah Diniyah then developed in Indonesia, either as part of a pesantren, surau, or others, such as several social Islamic organizations that manage many madrasas. Among these organizations are Muhammadiyah, al-Irsyad, the Islamic Community Association (PUI), Tarbiyah Islamiyah Association (PERTI), al-Jami'atul Washliyah, al-ittihadiyah, Nahdatul Ulama', and the Islamic Union.

Since its inception, madrasas have had their own system which is characteristic and distinguishes them from pesantren and public schools, namely the integration of general and religious subjects, although the integration of the curriculum is not the same between one

madrasa and another. Historically, it can be seen that madrasas have undergone changes. In the initial stages, madrasas only taught religious subjects, but in the end, in accordance with the demands of the times, madrasas included general subjects which were originally only complementary. What bridges the dichotomy between general science and religion? With this SKB there is no longer a fundamental difference between madrasah graduates and public schools. Both in the opportunity to continue their studies and the opportunity to get job opportunities. With the SKB of these three ministers, madrasas are entering a new era, in which general subjects are dominant at 70% however, that does not mean denying the position of religious subjects.

Based on the 1989 National Education Law, Islamic schools must follow the state school system, so Islamic schools fully adopt the curriculum compiled and issued by the Ministry of National Education. Thus, there is no difference between Islamic schools and public (state) schools. What sets them apart is, among other things, the special emphasis on religious subjects. Islamic schools have more Islamic-related subject hours, so they have longer class hours for religious subjects. Public (state) schools also have religious lessons in their curriculum, because the subject of religion is mandatory in the Indonesian national education system, which must be taught from childhood to university level. It's just that, in public (state) schools, the religious subject hours are very limited, namely only two hours per week.

Islamic education is currently being challenged to be able to take advantage of advanced technology if you don't want to be further behind. The application of technology in education has accelerated the dissemination of information and knowledge. The invention of paper brought progress in the field of archiving and the dissemination of knowledge, but the invention of the typewriter and printing press brought even greater advances with electronic technology in the field of information and the communication telephone, the radio, photocopying, facsimile, computers, the Internet and others in the field of archiving. From stone and wood fronds to paper in the line of technological advancement. Likewise in the field of simulation and laboratory equipment. All of this demands readiness from the world of Islamic education to take advantage of it. For example, Ali Shahab quoted by Jabrohim & Saudi Berlian stated that television is an effective learning tool, and television is a source of knowledge, information, and at the same time relaxation.

Is the world of Islamic Education ready for all of this and all of its potential developments in the future, especially in the era of implementing Islamic education in Indonesia? What has been owned by the world of Islamic education today, is not a picture that is too encouraging. It seems that Islamic education is lagging behind in the use of modern technology. Few of the Muslim students are familiar with the use of computers/internet and even fewer of them are following developments in its use in the world of education. This is indeed not as complicated as the problem of epistemology or the views of modern humanity. What is important here is developing the right attitude towards the technology and its various conveniences and side effects.

Being open to new technology without turning it into a "God" is the right attitude. Technology is important, but it should not be treated as an end in itself. Technology must be placed in a position where it facilitates the achievement of the ultimate goal of Islamic education by avoiding the possible negative effects of television and the Internet on the younger

generation. This is proof that Islamic society tends to be an object of technology, not a subject that takes what it needs from technological advances.

### **Concept of Religious Moderation**

In language, moderation comes from the Latin *moderatio* which means mediocre, namely not excessive and not lacking. In KBBI, moderation is defined as reducing violence and avoiding extremities. Moderation is associated with attitudes or behavior not to extremes, either the extreme right (radical) or the extreme left (liberal). Moderation is choosing between the two i.e. being in the middle. Therefore, someone who positions himself in the center and does not side with either the right or left wing is termed a referee.

Moderation in Islam is known as *wasathiyah*. According to Salabi, *wasathiyah* comes from Arabic which is taken from the root word, namely *wasath* which means in the middle or between. The word *wasath* also has many meanings including the best, fair, balanced, primary, moderation, strength, security, unity, and *istiqamah*. Meanwhile, the opposite of moderation (*wasathiyah*) is excessive (*tatharruf*) and overreaching (*ghuluw*) which also means extreme and radical.

In language, *wasathiyah* (moderation) comes from the root word '*wasatha*' which has various meanings, including in the middle, between the two ends, fair, middle or simple or mediocre (Qardhawi, 2009). The word *wasath* also means to guard against being *ifrath* and *tafrith* (Al-Asfahany, 2009). In the book *Mu'jam al-Wasith* the word *wasathan* means "adulan" and "khiyaran", which is simple and chosen (Dzul Faqqar Ali, 1973). The same meaning was also issued by Ibn 'Asyhur that the word *wasath* means something that is in the middle or something that has two ends with each proportional size.

There are several verses in the Qur'an that mention the word *wasath* and its derivations, including in QS. Al-Baqarah (2) verse 143:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ  
الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ  
وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ

"And thus (also) we have made you (Muslims), a just and chosen nation so that you may be witnesses of human (actions) and that the Messenger (Muhammad) may be a witness of your (actions). and we do not determine the qibla which is your qibla (now) but so that we know (so that it is clear) who is following the Messenger and who is defecting. and indeed (the change of Qibla) feels very heavy, except for those who have been guided by Allah; and Allah will not waste your faith. Verily, Allah is Most Gracious, Most Merciful to mankind."

In the Encyclopedia of the Qur'an, the word *wasatha* means an intermediate position between two opposite positions, such as the word "dare" is in a position of carelessness and fear, the word "generous" is between extravagant and miserly. Basically, the use of the word *wasath* in these verses leads to the meaning of "middle", "fair", and "choice" (Shihab, 2007).

The meaning of *wasathiyah* in terms is Islamic values that are built on the basis of a straight and moderate mindset, not exaggerating in certain matters. The sentence "*ummatan wasatha*"

in Surat al-Baqarah: 143, means a just and elected people, meaning that Muslims are a people who are perfect in their religion, the best in their morals, especially their deeds, a perfect and just ummah who will be a witness for all human beings on the Day of Resurrection (Ibn 'Asyur, 1984).

Ummatan wasathan is the chosen person who are fair, the best, and have a vision of rectifying (hanif) (Ibrahim et al., 2013). Therefore Muslims who have wasathiyah traits do not like extreme things either right or left, do not only ignore materialism and leave spiritualism, do not ignore spiritual life and leave the body. Not only prioritizing individual interests and forgetting social interests, but that is also the essence of Wasathiyah Islam.

The term Wasathiyah also has many other meanings, because the Qur'an mentions this word or its equivalent many times. Among other things, it means al-Adl (justice), Justice is one of the characteristics that is needed by humans, especially if it is related to the testimony of a law or case, without the presence of fair witnesses, the testimony cannot be accepted, the justice of a witness and legal justice are the great hopes of society. Meaning of the term Wasathiyah fairly as the Prophet interprets the letter al-Baqarah: 143 with the meaning of fairness. Fairness is being in a position between conflicting parties by avoiding leaning towards one party. Providing the rights of both parties in a balanced manner, not one-sided, and not betraying either party.

Wasathiyah also means istiqamah (Straight), in the sense of being straight in the manhaj of thinking and acting (Shirath al-Mustaqim), the right path that lies in the middle of a straight path and far from wrong intentions. Therefore, Islam teaches its followers to always ask to stay on the straight path. The path that avoids the path of those who are blessed by Allah (Jews) and not the path of those who go astray (Christians).

The word Wasathiyah also means goodness or the best, Islam wasathiyah is the best Islam. Sentences like this are often used by Arabs to praise someone as having the best lineage in their tribe. To say that a person is not excessive in being religious, or does not reduce religious teachings (Munawaroh, 2023). The word Wasath sometimes becomes an attribute of humanity collectively (ummah) and becomes an attribute for individuals.

Wasathiyatul ummah is the best title, justice, and peace that Muslims have. Whereas Wasathiyatul Fardi is someone who stands in the middle position in all matters by taking the most important, best, and balanced (Nur, 2015).

Based on the several meanings of wasathiyah as above, it can be concluded that wasathiyah is essentially flexible and contextual depending on where the word is used. So in principle, Wasathiyah is an attitude and behavior that is not rigid but also not too flexible, not impartial but has principles and contains good values.

So in the context of religious life, religious moderation can be defined as views, attitudes, and religious behavior that upholds the principles of balance and justice and seeks a position in the middle, namely between the extreme right (radical) and the extreme left (liberal). Religious moderation is the concept of behavior in religious life not to be fanatical, always tolerant and inclusive, upholding the values of balance, justice, and egalitarianism 14. Religious moderation is a polite and tolerant way of religion, not radical, namely textualist conservative and ignoring context, and not liberal, namely to deifying reason and ignoring text 15. In general, it can be concluded that religious moderation is a religious perspective, attitude,

and behavior that stays away from extremities, maintains balance and justice, and chooses a middle way.

Religious Moderation is anyone who is always given guidance to consistently follow all the instructions of the Koran, teachings that have been revealed by Allah SWT to His Prophets and transmitted by the Saleh scholars who succeeded the Prophet, to be moderate in all fields, from worship, muamalah, to matters of personality and character. Neither the extreme right nor the extreme left applies. The behavior of religious moderation has a special rail that has been taught by salafus-shalih scholars, of course, with several principles as its basis.

Every adherent of a religion based on religious moderation is a commendable understanding and practice that needs to be preserved, at least religious moderation is able to prevent a person from two types of madzmumah characters, namely;<sup>20</sup> First, Ifrath (exaggeration) in matters of religion. Assuming that this religion is something sacred it does not need contextual understanding in understanding the rules of Shari'a, so the sacredness of religion does not make its adherents understand the essence, the value of the religion, or in our opinion it is called over-textualist. Second, Iqtashir (reducing) in matters of religion, reducing Allah's rules. This attitude tends to facilitate all kinds of things under the pretext of religion, trivializes religion, and understands divine texts with a modern, contemporary contextual understanding that sometimes obscures the true meaning of these holy verses. In our opinion, this understanding can also be referred to as over-rational or over-contextualist.

Religious moderation seems to reap polemics in terms of understanding, some agree and some reject. The understanding calls for that to be called moderate. Referring to the word moderation as "Moderate are those who live their lives as anyone else. Dressing as others, beholding as others, eating and drinking as others, marrying as others." A basic understanding of the term is that to be called a moderate one must do what everyone else is doing. Even without going into details, moderation for those who refuse is not to be limited by the boundaries of your religious rules. It's as if praying, fasting, zakat, pilgrimage, and wearing clothes prescribed by religion is an extreme approach. Conversely, drinking alcohol, promiscuity, and all that is done by people who are not bound by religious rules is the meaning meant by the term moderation. Such an understanding is a wrong approach. Because when someone who understands Islamic teachings as a whole (Al-Qur'an and hadith) in an integral and comprehensive manner, will automatically understand them as moderate life guidelines (Fitria Hidayat, 2021).

Indonesia as a country that has diversity, is a necessity. Thus, moderate attitudes and practices must be a point of emphasis in efforts to reconcile differences and create togetherness among religious communities.

Why do we need religious moderation, several reasons for that: First, religion is a guide given by God to maintain human dignity as a noble creature of God, so that every religion has a mission of peace and safety. Both religions have been around for thousands of years, and so have humans, both ethnicity, nation, and race. In this way, religion also develops and this also influences religious texts written by previous scholars who are considered no longer sufficient to accommodate all the complexities of human issues, so religious texts also experience multiple interpretations, and truths multiply; Some adherents of religions no longer hold fast to the essence and nature of their religion, but are fanatical towards the interpretation of truth that they like, and sometimes the interpretation that suits their political interests. So, conflict is

inevitable. Third, one strategy for caring for diversity requires a moderate attitude and behavior in understanding a difference.

Because Indonesia is a heterogeneous nation with various tribes, cultures, traditions, and local wisdom, religious values in terms of religious rituals can be intertwined in harmony and peace (Ministry of Religion of the Republic of Indonesia, 2019). The middle way is the meaning of the word moderation. Thus religious moderation adopts a religious attitude that neither tends to the left nor tends to the right. In the case of religious understanding, some are textual in nature, making people who follow the middle school of thought feel uncomfortable because someone is suing them, because textual thinking is considered a dry part of understanding and only relies on textual so that it will conflict with the conscience and ethics developed. While on the other hand, there is also a very free understanding by heeding the rules that are commonly formulated by scholars so that it seems as if it is without limits (Fauzi, 2018).

The issue of moderation is not just a matter for individuals, but for groups and people, society, and the state, especially now that various extreme groups have shown their faces under the pretext of religious interpretations that are very far from the essence of Islam. Moderation is not just an attitude that is not clear or firm towards something that is passive, nor is it a mathematical middle as some people understand it from the thinking of Greek philosophers. Moderation is not meekness either. Even though one of the indicators is gentleness and courtesy, that does not mean that you are no longer allowed to face problems firmly (Cholid, 2021).

Religious moderation, thereby emphasizing to always think and behave in a balanced, fair, or wasathiyah (middle) position, so that in religion it tends not to be extreme - borrowing the word of Quraish Shihab - nor does it tend to be lax. Religious moderation is a middle way that controls the differences between the two entities towards a common ground to unite and side by side. With a moderate attitude, there is hope for an attitude that is tolerant but still fanatical (Daradjat, 1995).

### **The Urgency of Religious Moderation from the Perspective of Islamic Education**

In the Law of the Republic of Indonesia Number 20 concerning the National Education System article 1 paragraph 1, it is stated that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, nation, and State.

Education is very important for all Indonesian citizens. Every citizen has the right to get nine years of basic education. This has been regulated in law number 2 of 1989 the government seeks to improve people's living standards by requiring Indonesian citizens aged 7-12 years and 12-15 years to get 6 years of basic education in elementary school and 3 years in junior high school equally.

Hasan Langgugulung revealed that Islamic Religious Education, at least includes several meanings, namely at-tarbiyah ad-diniyyah (religious education), ta`lim ad-din (religious teaching), at-ta`lim al-islami (Islamic teaching), tarbiyah al-muslimin (education of Muslims), at-tarbiyah fi al-islam (education in Islam), at-tarbiyah `inda al-muslimin (education among Muslims), and at-tarbiyah al-islam iyyah (Islamic education) According to Zakiah daradjat

Islamic religious education is guidance and care for students so that later after completing their education they can understand and practice Islamic religious teachings and carry out Islamic religious teachings and make them a way of life. Zakiyah Daradjat further revealed that Islamic education is a comprehensive education, which covers all aspects of human life, namely; (1) Islamic religious education contains all dimensions in terms of faith, worship, and morals, (2) Islamic religious education reaches life of the afterlife in a balanced way, (3) Islamic religious education emphasizes moral education, behavior, and pays attention to relationships with others, (4) education continues throughout life, from the womb to the end of life.

According to (Fauzi, 2018) Islamic religious education is a systematic and pragmatic effort in guiding Muslim students, so that Islamic teachings can truly be imbued with and become an integral part of their personality, where Islamic teachings are expected to be understood and believed to be true, practiced as a way of life, become a controller of their actions, thoughts, and mental attitudes. Thus it can be interpreted that Islamic religious education is an effort directed at the formation of the personality of students in accordance with Islamic teachings or a process of conscious and intentional guidance and assistance to students based on Islamic teachings, in their physical growth and development.

Education and educational institutions play a very important role in spreading the seeds of radicalism and at the same time antidote to radical Islam. Several studies on radicalism and terrorism indicate that there are certain Islamic educational institutions that teach students fundamentalism and radicalism. There are even Islamic educational institutions that teach students not to respect the Red and White flag during flag ceremonies.

According to Naziha (2022), educational institutions play a very important role in teaching the concept of Moderate Islam which is capable of preventing the entry of radical, fundamental and liberal understandings among the younger generation. Moderate Islam itself can be interpreted as Islamic values that are built on the basis of a straight and moderate mindset (*i'tidal* and *wasath*). While Yusuf Qardhawi said that *wasathiyah* (moderate) is a characteristic that is not shared by other ideologies. With the existence of a moderate concept in Islamic education, it can become a deradicalization effort.

Deradicalization is a program to deal with acts of violence, terror, and radicalism. This program involves various parties in its implementation. Not only the police and other security forces but also ministries, state agencies, civil society, universities, religious scholars, and community leaders, to the basic and smallest institution in the social system, namely the family. This de-radicalization program was formed not only because of the increasingly intense reaction to terrorism but also as an effort to erode hard-liners in religion.

This deradicalization program is carried out in various ways, including: (1) conducting curriculum reviews at various levels of education to develop attitudes, knowledge, and actions against religious radicalization; (2) selecting educators so as not to teach Islam with the concept of radicalism; (3) holding discussions related to fundamentalism, radicalism and multiculturalism for educators; (4) establishing cooperation with religious mass organizations that have moderate Islamic views.

Education was chosen as the most effective way to deal with radicalism from an early age because students have been provided with Islamic religious education from elementary, middle to tertiary schools as an effort to foster and nurture students so that they can always understand the nature of religion as a whole and in the end can practice Islamic teachings in everyday life.

So, Islamic education is seen as important because it is one of the education that is expected to be able to shape the behavior and attitudes of students in Indonesia who are multicultural and multi-religious. The exclusive doctrinal paradigm of Islamic religious education that has been applied so far has created students' awareness to view other religions differently, even hostile. Most of the delivery of Islamic religious education also places too much emphasis on the doctrine of salvation which is based on a good relationship between self and God and does not put enough pressure on individuals.

Islamic educational institutions can ideologically install good concepts and value concepts that exist in moderate Islamic understanding into their educational goals, so as to produce moderate Islamic education. According to Alim & Munib (2021), religious moderation in Islamic education or what he calls *Rahmah li al-Alamin* Islamic education, has ten basic values which become its indicators, namely: (1) Peace Education, which respects human rights and friendship between nations, races, or religious groups; (2) Education that develops entrepreneurship and partnerships with the industrial world; (3) Education that pays attention to the prophetic content of Islam, namely humanization, liberation and transcendence for social change; (4) Education that includes teachings of religious tolerance and pluralism; (5) Education that teaches Islamic understanding which is the mainstream of moderate Indonesian Islam; (6) Education that balances intellectual insight (head), spiritual insight and morals starting (heart) and occasional skills (hand); (7) Education that produces scholars who are intellectuals and intellectuals who are scholars; (8) Education which is a solution to current educational problems such as the problem of dualism and learning methodology; (9) Education that emphasizes the quality of education in a comprehensive manner; and (10) Education capable of increasing mastery of foreign languages (Rusmayani, 2018).

In the world of education, the values of moderation will be carried out in character education. The values of Islamic moderation in this case are the values of moderation contained in the teaching and learning process and learning materials that are integrated into character education. Integration means mixing, merging, and combining. Integration is usually done in two or more ways, each of which can complement the other. Character education itself has a higher meaning than moral education because character education is not only related to the problem of right and wrong but how to instill habits about the good things in life so that students have high awareness and understanding as well as concern and commitment to implementing policies in everyday life (Abdullah Hamid, 2013).

Thus it can be said that character is a person's natural behavior in responding to situations morally, which is manifested in concrete actions through good behavior, honesty, responsibility, respect for others, and other character values. Islam is a religion that has a high spirit of tolerance, so the appropriate character values to describe moderate Islamic values are religious, tolerant, socially caring, democratic, and loving peace. Religion is an attitude and behavior that obeys in carrying out the teachings of the religion one adheres to, is tolerant of the implementation of other religious worship, and lives in harmony with adherents of other religions. If this religious character can be applied correctly in the world of education, especially in the teaching process then the values of moderation in the world of education will be applied. Tolerance is an attitude and action that respects differences in religion, ethnicity, ethnicity, opinions, attitudes, and actions of other people who are different from themselves. While social care is an attitude and action that always wants to provide assistance to other

people and communities in need. Democracy is a way of behaving, a way of thinking and acting that evaluates equally the rights and obligations of oneself and others. Meanwhile, love for peace is an attitude, words, and actions that cause other people to feel happy and safe in their presence.

Tolerance, social care, and democracy are also elements that cannot be separated from the world of education. Because to form character or character in students, the elements above are needed. Thus, the values of moderation in the world of education will be conveyed. Islamic education should be structured by providing a place and space for every human being who wants to know and improve his Islamic religious abilities and potential for soft skills so as to create human beings who are in accordance with their physical and spiritual nature. Of course, this noble goal will never be realized without the basic Quranic principles that have been established in the previous discussion points, namely the principles of honesty, openness, love, and flexibility in every learning process, which requires these four principles to be integrated and holistic in the content of the material and the teaching and learning process. The implementation of the value of religious moderation in Islamic religious education is manifested in the application of the principles of honesty and openness. If this principle is applied in the learning process of Islamic religious education, it will make students more flexible in building knowledge according to their talents, interests, and potential.

It is this development of human potential that will ultimately lead to the formation of human nature which is the goal of Islamic religious education. In an effort to achieve goals in Islamic religious education, learning methods are very important and cannot be ignored. In choosing a method, the aspects of effectiveness and relevance to the material and the main objectives of Islamic religious education must be considered. If you look at the Qur'an, there are three methods used by the Prophet Muhammad in preaching, namely: wisdom, *mauidzah alhasanah*, and *Jadil hum bi al-lati hiya ahsan*. The first and second methods are in line with one of the principles of moderation, namely honesty, love, and compassion. In the *hikamah* and *mauidhah hasanah* methods, one does not easily (at will) convey material or knowledge to other people, one has to be careful and of course, has to look at who the listener (audience) or the person being spoken to is. This is almost the same as the principle of compassion in Islamic moderation.

In general, from the various learning methods of religious moderation in the Islamic religious education material above, by allowing students to discuss and connect with everyday problems an educator has implemented the principles of moderation, namely flexibility and openness. In general, education is considered moderate if it upholds the value of openness in its learning methods, including openness in thinking, willingness, and aiming. The implementation of the value of moderation in Islamic religious education includes the functions and duties of educators to be open, flexible, compassionate, and promote dialogue or communication in the learning process, as the concept of moderation described in the previous point.

National education aims to educate the life of the nation. To educate means to make students recognize themselves, recognize their own potential, the environment, and the surrounding community. Teachers must be able to instill religious moderation so that students become peaceful human beings. With this knowledge, it is hoped that harmony will be created between people (live together) and can live side by side (live with others) with other people of different

religions, beliefs, races, ethnicities, and so on. The role of the teacher is very necessary, therefore a teacher must have abilities in the form of pedagogic competence, personal competence, social competence, professional competence, and leadership. According to KMA Number 211 of 2011 that the scope of developing PAI teacher competency standards includes pedagogic, personal, social, professional, spiritual, and leadership competencies in order to map teacher competencies.

A teacher is not only in charge of transferring knowledge to students but is also able to shape the character into a superior, independent person who applies his knowledge in everyday life. Atqia & Riky Abdullah (2021) has described that Islam does not only teach science in realizing glorious academic achievements (science for science) but to create peace and peace for mankind (science for peace of society). In other words, there is knowledge for the welfare of mankind (science for human welfare) so that the direction of progress in science and technology (civilization) can be controlled while remaining on a straight path (*al-sirath al-mustaqim*).

Teachers play an important role in instilling an attitude of tolerance, and mutual respect for differences in religion to students. Kuswanto (2015) in his theory of the Architecture of peace states, to manage religious differences a number of conditions are needed. First, effective and harmonious communication so that there is a process of discussion, clarification, and correction of the dissemination of information that has the potential to cause conflict between social groups; Second, there is cooperation between formal institutions such as the government. Therefore, as an Islamic Religious Education teacher in a public school, it is certainly expected to be able to be flexible in interacting with colleagues who have different court beliefs or informal institutions such as traditional and religious institutions in solving problems; Third, there are pro-peace figures who have the influence to prevent mass mobilization spearheaded by pro-conflict figures; Fourth, the socio-political structure that supports the realization of justice in society, so as not to cause offense, it is this attitude that must also be instilled in students in schools how to become a moderate Muslim, not liberal and not radical. As an educator, a teacher must be able to break down differences in religion, race, language, and skin color and implement religious moderation in schools. So that students can emulate the actions taken by the teacher and are able to implement them in the life of the nation and state.

Teachers as professional educators will have a good image if they are able to show an open attitude in the learning process. Regarding this, one of the things that a professional teacher must have is to have a comprehensive understanding of science and open to the outside world, both in thinking and behaving. For a teacher, having an open mind and a comprehensive understanding is very important. With an open mind and comprehensive understanding, it becomes easy for the teacher to accept differences, like change and of course not easily blame others. Since the first, students have always been differentiated, there are smart, average, and stupid students. There is no open-mindedness that recognizes that every child has their own talents and intelligence which are different from one another. When a teacher is open-minded he or she will be able to make the students in their class achieve a future according to their goals. With an open mind, teachers also find it easy to absorb knowledge from anywhere. In addition to thinking honestly and openly, the teacher must also have the enthusiasm to give love to students in learning.

This can be done with a responsive, sympathetic attitude, showing a friendly attitude as the principle of moderation. With the establishment of openness, each party feels free to act, takes care of each other, and is mutually useful for the other party, so that they feel that there is a place where their needs meet to be fulfilled together. In addition to an open attitude, a teacher must also promote dialogue in the learning process. The occurrence of good interaction between teachers and students will cause the classroom atmosphere to come alive. Students are not only positioned as objects but as subjects who actively build knowledge together in a learning process. In creating a communicative climate, an educator should not only use two-way communication, namely from teacher to student or vice versa. However, using multi-way communication, namely communication between students.

## **CONCLUSION**

The rapid development of education today, especially Islamic education, has given rise to various forms of educational institutions. Starting from traditional forms such as madrasas and traditional Islamic boarding schools, as well as modern forms such as integrated Islamic schools and modern Islamic boarding schools. This condition is prone to lead to Islamic teachings that are not directed and lead to extremism and radicalism. There needs to be an antidote to these currents such as the 'Religious Moderation' program that the government is promoting today. Moderate Islamic education needs to be instilled from an early age by religious education educators in schools. In fact, a teacher must have a qualified understanding of moderation and have high affection for students and fellow co-workers in order to create a conducive attitude in teaching religion, especially Islam.

The results of the research show that the many acts of radicalism and intolerance in the world of Islamic education recently require an effective 'antidote' to overcome these problems. The concept of Religious Moderation which is being intensively implemented by the government can be a powerful antidote. The urgency of religious moderation in the realm of Islamic education is urgent to be implemented by both students and educators.

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