

## **RELIGIOUS MODERATION IN THE CONTEXT OF ISLAMIC EDUCATION: A MULTIDISCIPLINARY PERSPECTIVE AND ITS APPLICATION IN ISLAMIC EDUCATIONAL INSTITUTIONS IN INDONESIA**

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**Abstract:** *This research explores the multifaceted concept of religious moderation within the context of Islamic education in Indonesia. The study investigates four primary aspects: the foundational idea of religious moderation, its diverse perspectives and approaches, the implications of religious moderation in education, and its practical implementation in Islamic educational institutions. Various perspectives on religious moderation education, including theological-normative, sociological, anthropological, and cross-cultural communication perspectives, are examined in detail. Normatively, religious moderation education is guided by the concept of "wasathiyah" (middle path) along with its defining characteristics. In the sociological aspect, the cultivation of religious moderation is achieved through socialization, fostering individuals to become responsible members of society and citizens who exhibit religious moderation in their social interactions. In the anthropological aspect, religious moderation education is realized through processes of acculturation, encompassing enculturation, socialization, and internalization. Furthermore, the communication aspect highlights the significance of cross-cultural communication as a means to promote religious moderation by facilitating middle-ground communication between diverse cultural backgrounds. The study also underscores the presence of religious moderation content within the scientific traditions of Islamic boarding schools and colleges, emphasizing the importance of preserving and enhancing this aspect. However, it is noted that there is room for improvement in the realm of madrasas, as they still need to strengthen their focus on religious moderation. This can be achieved through deliberate efforts in socialization and fostering a civilizing environment within the madrasah setting. Additionally, incorporating character moderation into the curriculum structure, hidden curriculum, and extracurricular activities is considered vital in nurturing religious moderation among students in madrasas. In conclusion, this research offers valuable insights into the comprehensive understanding and implementation of religious moderation in Islamic education within the Indonesian context. The findings presented here are significant for educators, policymakers, and practitioners seeking to promote a balanced and moderate approach to religious education in the country.*

**Keywords:** *Islamic Education; Religious Moderation; Boarding School; Madrasa; PTKI*

### **Introduction**

Islam in Indonesia is widely recognized for its friendly, tolerant, and sagacious nature. The practice of moderation and tolerance has become a hallmark of religious observance among Muslims, exemplified by two major Islamic organizations in Indonesia, NU (Nahdlatul Ulama) and Muhammadiyah. This emphasis on moderation enables Muslims to engage actively and empathetically in

their interactions with others, embracing local traditions. As a result, the majority of Muslims in Indonesia refrain from engaging in acts of violence, radicalism, extremism, or liberalism. Instead, they actively promote harmonious coexistence and respect for diverse beliefs and customs, fostering a society characterized by peace and mutual understanding.

In the last few decades, several religious phenomena have been against the religious tradition practiced in Indonesia, like symptomatic of radical, intolerant, religious views, attitudes, and liberal-secular behaviors. Some radical groups did acts of violence, such as terrorism, intolerance towards other groups, anti-democracy, anti-nationalism, and being unfriendly to local culture. In addition, that behavior provokes religious conflict, such as clashes between religious groups and clash religion with the state. On the other hand, liberalism-secularism tends to be permissive, blur the boundaries of religious teachings, and reduce the role of religion in the public sphere. This last group is even trying to 'withdraw' religion from the territory of the constitution and government institutions so that religion is no longer a matter of state. Regarding these two movements, Ma'ruf Amin, as quoted by Ibrahim et al., stated that Indonesian Muslim nowadays expose religious and secular radicalism. Furthermore, religious radicalism manifests itself in ideas and movements that aspire to replace Pancasila as the foundation of the state to become a religion-based state. In contrast, secular radicalism seeks ideas and movements to delegitimize religion in the constitution and government.<sup>1</sup>

The development of radical and liberal extremism today must be addressed with concrete actions in the form of preventive measures. In this context, the Ministry of Religion of the Republic of Indonesia constructed a movement and socialization of religious moderation to oppose radical extremism and secular liberalism by declaring 2019 as the year of moderation and publishing many religious moderation books. The objective of the movement and socialization of religious moderation is implemented in an Islamic educational institution. It is because this institution is one of the main targets of the radical movement. Some studies and research, both by BIN, BNPT, Alvara Research Centre, and PPIM UNI Jakarta, discovered that students, especially in public education institutions, have been exposed to radicalism at a threatening level.<sup>2</sup>

Islamic educational institutions are perfect places to socialize and mainstream religious moderation. Additionally, religious moderation education can be developed for all students and the socialization of religious moderation to educators. Therefore, religious moderation education is vital to be discussed and studied more. One of the essential topics to discuss is how moderation is seen from various perspectives and

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<sup>1</sup>Ibrahim et al., "Preventing Radicalism: Islamic Moderation and Revitalization In the Border," *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya*, 4, 1 (2019), 2.

<sup>2</sup>Tim Penyusun, *Implementasi Moderasi Beragama pada Direktorat Jenderal Pendidikan Islam* (Jakarta: Kementerian Agama RI, 2019), 1-3.

how it is implemented in Islamic educational institutions. This paper uses a multidisciplinary approach to reveal religious moderation concept, its implication in the education aspect, religious moderation in terms of various perspectives, and its implementation in Islamic educational institutions.<sup>3</sup> Some approaches are used here to analyze the concept of religious moderation in the context of Islamic education in Indonesia, namely the normative approach (Islamic doctrine), sociology, anthropology, and cross-cultural communication.

In recent years, Indonesian scholars have conducted studies on religious moderation in Islamic educational institutions. Afwadzi and Miski researched Religious Moderation in Higher Education, aiming to review various studies on moderate Islam among students in higher education in Indonesia.<sup>4</sup> Zeid B. Smeer and Inayatur Rosyidah researched religious moderation in the teaching of Islamic Education (PAI) in public schools, specifically focusing on SMAN 1 Sugihwaras Bojonegoro.<sup>5</sup> Nuraliah Ali examined religious moderation among students in public universities, exploring knowledge, behavior, and religious methods in facing the era of disruption.<sup>6</sup> Zaenal Mustakim et al. investigated how to promote moderate Islam in Islamic universities in Indonesia, showing how these values empower students to prevent radicalism and violent extremism.<sup>7</sup> Muhammad Alqadri Burga researched the strengthening of religious moderation in pesantren (Islamic boarding schools), exploring the diversity of pesantren in Soppeng Regency, Indonesia. The regency is

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<sup>3</sup>According to Mujamil Qomar, Multidisciplinary is the amalgamation of a number of disciplines to address certain problems together. The multidisciplinary approach is different from the interdisciplinary and transdisciplinary approaches. The interdisciplinary approach is the synthesis of two or more disciplines at the level of discussion and assimilation of new knowledge gains. Interdisciplinarity can also be defined as intensive interaction between one or more disciplines, either directly or indirectly, through research programs, with the aim of integrating concepts, methods, and analysis. Transdisciplinarity is an effort to develop a new theory or axiom by building links and relationships between various disciplines. Transdisciplinarity is often defined as a violation of boundaries between fields. He utilizes a number of paradigms, methods and knowledge from various fields with the main goal of solving complex problems with a social welfare orientation. Mujamil Qomar, Pendidikan Islam Multidisipliner, Interdisipliner, dan Transdisipliner (Malang: Madani Media,2020), 5-12.

<sup>4</sup> Benny Afwadzi and Miski, "Religious Moderation In Indonesian Higher Educations: Literature Review," *Ulul Albab*, Volume 22, No.2 (DOI: <https://doi.org/10.18860/ua.v22i2.13446>) 2021.

<sup>5</sup> Zeid B. Smeer and Inayatur Rosyidah, "al-I'tidal ad-Diniy fi at-Ta'lim at-Tarbiyah al-Islamiyyah li Mukafahah at-tatharruf: Ad-Dirasah bi al-Madrasah ats-Tsanawiyah al-'Ammah al-Hukumiyyah 1 Sugihwaras Bojonegoro" *Ulul Albab* Volume 22, No.1 (DOI: <https://doi.org/10.18860/ua.v22i1.11611>) 2021.

<sup>6</sup> Nuraliah Ali "Measuring Religious Moderation Among Muslim Students at Public Colleges in Kalimantan Facing Disruption Era," *Inferensi, Jurnal Penelitian Sosial Keagamaan*, Vol. 14, No.1, Juni 2020.

<sup>7</sup> Zaenal Mustakim, et. al., "Empowering Students as Agents of Religious Moderation in Islamic Higher Education Institutions," *Jurnal Pendidikan Islam*, Vol. 7 Number 1, (DOI: [10.15575/jpi.v7i1.12333](https://doi.org/10.15575/jpi.v7i1.12333)) 2021.

known for multicultural education based on local culture, expected to enhance religious moderation.<sup>8</sup> Some of the above research is still partial and does not conduct studies from a multidisciplinary perspective.

## Method

The research problems of this study focus on the following: What is religious moderation from an Islamic perspective? What is the concept of moderation from a sociological, anthropological, and cross-cultural communication perspective? what are the implications and implementation in Islamic educational institutions in Indonesia? Based on those four research questions, the researchers used a literature study, including books and journal articles that related to support the paper.

The data was collected using a literature study technique for printed and non-printed sources. Furthermore, the library materials applicable to support this paper were studied and explored through reading and recording and the required data grouping. The data is then processed and presented narratively. After that, it will be analyzed and concluded the data.

## Result and Discussion

### Religious Moderation Concept

The word moderation derives from Latin (**moderation**) means moderate (neither more nor less). In English (moderation) describes as average, standard, core, and non-aligned. In Arabic, the word moderation is combined with the word *wasath* or *wasathwiyah*, which is identical to the middle meaning of the (tawassuth) fair (al-'adl) balanced (tawazun). In Arabic, the word **wasath** or **wasathiyyah** is "the best choice" or "everything is good to depend on the object". For example, being generous is better than, or is beyond better than, tight-fisted or extravagant.<sup>9</sup> Another term that is closely related to **wasath** is **as-salad** (correct, right on target), al-quashed (moderation, balanced, consistency, straight, determined, and direction), and *istiqamah* (steady, accomplished, concentrated, consistent, standstill). In Indonesian, moderation means as reducing violence and avoiding the extremities.<sup>10</sup>

According to Mansur and Husni, the term moderate in Arabic aligns with the term **wasathiyyah**. The Al-Qur'an uses different words to interpret **wasathiyyah**, including *wasath*, *al-wustha*, *awsath*, *awsathuhum*, and *fawasathna*. In addition, moderation in Arabic is equal to the word *i'tidal*, *tawazum*

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<sup>8</sup> Muhammad Alqadri Burga, "Enforcing Religious Moderation Through Local Culture-Based Pesantren," *Jurnal Pendidikan Islam*, Vol. 8 (2) (DOI: 10.15575/jpi.v8i2.19879) 2022.

<sup>9</sup>Tim Penyusun Kementerian Agama RI, *Moderasi Beragama* (Jakarta: Kementerian Agama, 2019), 15-19.

<sup>10</sup>M. Quraish Shihab, *Wasathiyyah Wawasan Islam tentang Moderasi Beragama* (Tangerang: PT Lentera Hati, 2019), 17-21; Ulfatul Husna and Muhammad Thohir, "Religious Moderation as a New Approach to Learning Islamic Religious Education in Schools," *Nadwa : Jurnal Pendidikan Islam*, Vol. 14, Number 1, 2020 (DOI: 10.21580/nw.2020.14.1.5766), 203.

and *ijtihad*. Based on the previous research finding, it discovers three similar definitions: enough, middle and best. Those meanings can be used to define the middle position between two extreme poles; moderation, middle, and centrism.<sup>11</sup>

On the contrary, the opposite meaning of moderation in English stands for extreme, radical and excessive. Based on Echols and Shadily, the word extreme has various definitions. As a noun, it refers to "to go too far (to go to extreme), to go from end to end, rotating or turning 180 degrees, or taking the opposite way. Then, the word extreme as an adjective refers to extreme or brutal.<sup>12</sup> On the other hand, the opposite word for moderation in Arabic stands for *tatharruf* (extreme), *al-ghuluww* (excessive), and *tasyaddud* (hard), *al-jafa`* (underestimating).

According to the Drafting Team of the Indonesian Ministry of Religion, religious moderation is "a balanced religious attitude between the practice of one's religion (exclusively) and respect for the religious practices of other people of different beliefs (inclusive)."<sup>13</sup> Hence, Zulkifli added that religious moderation is proportional by looking at the Muslim standpoint, manners and religious behavior. Moreover, the term proportional mentioned before could be further explained as everything belongs to its point, which is neither exaggerated nor deducted, placing which aspects are principles and which are not principles, which are absolute and which are relative in their proper place.<sup>14</sup> Additionally, Yudhi Kawangung stated that religious moderation is an ingenious effort to improve attitudes towards diversity regarding various tensions, such as between absolute truth claims and subjectivity, literal interpretation and arrogant rejection of religious teachings, and radicalism and secularism.<sup>15</sup> Another definition of religious moderation by Yaakub quoted by Mansur and Husni, in the *wasathiyah* context, religious moderation discusses characteristics of religious behavior individually or in a group categorized as moderate, balanced, not too much, or extreme.<sup>16</sup> Therefore, religious moderation is a term that represents views and knowledge about moderate religion, attitudes, behavior, ethics, and friendship. In his study, Yaakub concluded that the term

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<sup>11</sup>Fadlil Munawar Manshur and Husni "Promoting Religious Moderation through Literary-based Learning: A Quasi-Experimental Study," *International Journal of Advanced Science and Technology*, Vol. 29, Number 6, (2020), 5849 - 5855.

<sup>12</sup>John M. Echols and Hassan Shadily, *Kamus Inggris Indonesia* (Jakarta: PT Gramedia, 1996), 227.

<sup>13</sup>Tim Penyusun, *Moderasi Beragama*, 18.

<sup>14</sup>Zulkifli, "Moderasi Beragama: Perspektif Antropologi Sosial Budaya" dalam Abdallah and Subhan (ed.), *Konstruksi Moderasi Beragama Catatan Guru Besar UIN Syarif Hidayatullah Jakarta* (Ciputat: PPIM UIN Jakarta, 2021), 271-272.

<sup>15</sup>Yudhi Kawangung, "Religious Moderation Discourse in Plurality of Social Harmony in Indonesia," *International Journal of Social Sciences and Humanities*, Vol. 3, Number 1, April 2019 (<https://doi.org/10.29332/ijssh.v3n1.277>), 160-170.

<sup>16</sup>Manshur and Husni, *Promoting Religious Moderation*, 5850.

wasathiyah generally refers to individual and collective behavior characteristics considered moderate, balanced, not exaggerated, or extreme.<sup>17</sup>

There are two principles or core fundamental principles of religious moderation: justice and balance. Fair is a point of view and manners in religion that is one-sided, favoring the truth, and avoids arbitrariness. Hence, balance means a way of thinking, attitude, and commitment to be with justice, humanity, and equality. These two cores of religious moderation have straightforwardly shaped a person if they have three main characteristics: wisdom, purity, and courage. Besides, religious moderation demands three requirements having extensive knowledge, being able to control emotions not to exceed the limit, and always being careful. Hence, those who can implement religious moderation are knowledgeable, virtuous, and careful.<sup>18</sup>

In Indonesia, religious moderation is constructed through three pillars: thought moderation, movement moderation, and action moderation. Religious thought moderation deals with one's ability to dynamically integrate text and context, specifically dialogue text and context, without neglecting one another. Besides, religious movement moderation to propagate is to lead human beings to faith and avoid unfaithfulness in a mannerism way without pressuring the other party. Then, moderation of religious traditions and practices is carried out through strengthening relations and interchange between religion and the cultural traditions of the local community.<sup>19</sup>

## Religious Moderation from Different Perspectives

### *Religious moderation normative perspective (Islamic Doctrine)*

In the language aspect, the word moderation in English and *wasath* in Arabic does not have a similar meaning, especially in the Al-Qur'an. The word moderation in English represents an attitude, reasonable good deeds, and immorality. On the contrary, three definitions illustrate the word moderation in Arabic: *wasath*, *Mizān*, and *'adil*. In general translation, the word *wasath* has been mentioned five times in the Qur'an, which is translated into the middle or in between, mediocre or natural, neither to the left nor to the right. The word *wasath* can be interpreted as a straight, fair, and pure personality. People who are portrayed as *wasath* are the chosen ones and are considered the noblest. Hence, *al-wazn* displayed (with its various derivations repeated 28 times) means something that is used to determine the size of something. Then, *Al-Mizan* means scales and balance, attitude or behavior parameters. The word *'adl* with its various derivations repeated 28 times in the Quran. Among its meanings is *istiqamah* (straight), *al-musawah* (same, equal), *at-taqiyah* (equalize), and *balance/harmony*.<sup>20</sup>

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<sup>17</sup>*Ibid.*

<sup>18</sup>Tim Penyusun, *Moderasi Beragama*, 19-21.

<sup>19</sup>*Ibid.*, 27-28.

<sup>20</sup>Muchlis M. Hanafi, (ed.), *Moderasi Beragama (Tafsir Al-Qur'an Tematik)* (Jakarta: Lajnah Pentashihan Al-Qur'an, 2012), 8.

In this context, if the word *wasath* linked to a moderation perspective, then the definition would be to order Muslims to be an observer and to be role models to others while muslims' role model is the prophet, Muhammad. Thus who become a role model is someone who has a straight attitude, fair and pure, and being as people's choice and noble. Additionally, if the word Al-Mizan linked to the word moderation can be described as fair and honest as well as stick to the line. Then, the word 'adl' if it is linked to moderation, is explained as balanced, compatible, and impartial.<sup>21</sup>

Quraish Shihab states that the word *wasath* is mentioned five times in Al-Qur'an, namely using the word wasath (QS. Al-Baqarah [2]: 143), wustha (QS. Al-Baqarah [2]: 1238), awsath (QS. Al-Ma'idah [5]: 89 and QS. Al-Qalam [68]: 28), and wasathna (QS. Al-'Adiyat [100]: 4-5). All these words mean "to be between the two ends" or middle.<sup>22</sup> Quoting ar-Razi's opinion, Quraish Shihab stated some possible meanings of wasath in QS. Al-Baqarah [2]:14 (1) wasath means fair, (2) wasath means the best, (3) wasath means the most the primary/the best, and (4) the word wasath which characterizes Muslims as ummatan Wasathan means that Muslims are people who behave moderately / midway between excessive and lacking in various ways.<sup>23</sup> Besides the word *wasath*, moderation in the Qur'an is presented by the following words as-sadad, al-qashd, and istiqamah. Hence, the word as-sadad means right and on target, the word al-qashd means moderation, balance, and consistency. In comparison, the word istiqamah means steady, concentrated and consistent.<sup>24</sup>

After studying several verses of the Qur'an and its interpretation as well the definition of wasathiyah according to some Islamic experts, Quraish Shihab interpretes moderation (Wasathiyah) as "a balance between all the worldly matters and spiritual life, which must always be accompanied by efforts to adjust themselves with the situation faced based on religious guidance and objective conditions that is being experienced."<sup>25</sup> Quraish Shihab then furtherly explained that balance can be divided into balance between spirit and body, world and religion and state, individual and society, ideas and reality, new and old, reason and naqal, religion and science, modernity and tradition, and so on.<sup>26</sup> Therefore, to implement *wasathiyah* it is fundamental to grasp fiqh al-maqashid knowledge (background, objective and purpose of law/shari'a), alawlawiyat fiqh (understand which one is priority), fiqh al-muwazanat (compare which one is bring goodness, benefit or harm), and fiqh al-ma'alat (understanding the impact generated). Applying wasathiyah also requires knowledge/understanding, controlled emotions, and continued caution. Quraysh Shihab concluded that wasathiyah contains knowledge (science), virtue, and balance.

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<sup>21</sup>*Ibid.*, 10-13.

<sup>22</sup>Shihab, *Wasathiyah*, 4-5.

<sup>23</sup>*Ibid.*, 10 - 13.

<sup>24</sup>*Ibid.*, 17 -21

<sup>25</sup>*Ibid.*, 43

<sup>26</sup>*Ibid.*, 43

If all three are not there, then wasathiyah (Islamic moderation) will never be realized.<sup>27</sup>

Following Muhammad Ali Ash-Shallabi, moderation (wasathiyah) contains two characteristics of khairiyah (the best) and bayniyyah (amongst two things). However, if these two characteristics were missing, it can't be defined as wasathiyah.<sup>28</sup> The opposite meaning of moderation (wasathiyah) describes as the two ends of the contradictory polar pole, like extreme attitudes (ghuluww), excessive (al-ifrath) and attafrith attitudes (simplifying) or al-jafa` (underestimating). Furthermore, the other end of the pole goes beyond the limit or exceed the limit that should be the other end tends ignore, belittle, or oversimplify to not fulfill the provisions that should be. The best way between the two extreme poles is shirath al-mustaqim. The straight path (shirath al-mustaqim) is the middle way between al-ghuluww and al-jafa` or between al-ifrath and at-Tafrith. Thus, in ash-Shallabi's finding, Shirath al-mustaqim has a conceptual relationship with wasathiyah.<sup>29</sup>

In Ash-Shallabi's study, he emphasizes 6 important characteristics to recognize Wasathiyah that must be well comprehended. The essential characteristics are (1) al-khayriyyah (choosing which the best of the good or choosing the good between the two bad), (2) al-'adil, (3) al-yusr (facilitating) and raf'al-haraj (removing difficulties), (4) al-hikmah (accuracy in words and deeds and putting things in their place), (5) al-istiqaamah (consistent), (6) al-bayniyyah (between two positions, middle).

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In line with the concept of Wasathiyah by Islam Group Compilation Team Implementing Religious Moderation suggests several principles of moderation religion that must be considered. The first principle, tawassuth (taking the middle way), is understanding and practicing the religion without being too much (ifrath) nor deducting (tafrath) in religion, not too far to the right (radicalist fundamentalist) and not too far to the left (liberalist), but in the middle between the two attitudes. The principle of tawassuth encourages Muslims to prioritize the principles of brotherhood (ukhuwah) and tolerance (tasamuh) without being extreme in disseminating certain teachings and not quickly dismissing other Muslims with different views. The second principle, tawazun (balance), is understanding and practicing religion in a balanced way in various aspects of life, both worldly and hereafter, individual piety and social piety, and fulfilling rights without exceeding or reducing. The third principle i'tidal (straight and firm). I'tidal means straight and firm, and the definition is to put something in its place and execute the rights and

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<sup>27</sup>*Ibid.*, 179-180 182, 186

<sup>28</sup>Ali Muhammad Muhammad Ash-Shallabi, *Al-Wasathiyah fi al-Qur'an* (Cairo: Al-Maktabah at-Tabi'in, 2001), 34.

<sup>29</sup>*Ibid.*, 41. A more detailed explanation can be seen on the page 42-62.

<sup>30</sup>*Ibid.*, 67; Muhammad Nasir, "Keeping the middle path: mainstreaming religious moderation through Islamic higher education institutions in Indonesia," *Indonesian Journal of Islam and Muslim Societies*, Vol. 11, no. 2, 2021, (doi : 10.18326/ijims.v11i2), 223.



fulfill proportionate liability. The fourth principle, *tasamuh* (tolerance), is the establishment or the attitude of being open-minded to accept various diverse views, though inconsistent with his views. The principle of *tasamuh* encourages someone to respect the freedom or independence of human rights and be tolerant regarding different opinions and beliefs. Besides, this principle likes to listen and respect others opinions. The fifth Principle is *Musawah* (equality, egalitarian, equality), emphasizes that all humans have the same and equal dignity and worth as God's creatures regardless of gender, race or ethnicity. The sixth principle, *shura* (deliberation), is an activity in which a group of people negotiate by giving explanations to each other, asking each other, and exchanging opinions about something or certain problems. Moreover, deliberation is a form of God's commandment intended to realize a democratic social order. Deliberation is also a place to participate in affairs and social interests.<sup>31</sup>

### ***Religious Moderation in Sociology Perspective***

Abdul Mustaqim claimed that religious moderation is an ideal, best, middle, and elastic conflict resolution a paradigm of socio-religious in individual and social life. Having a moderation attitude, a person will be more unbiased in in dealing with conflict, interacting with others, and overcoming conflict.<sup>32</sup>

Several dimensions or points of religious moderation need to be elaborated on regarding religious moderation from a sociology perspective. There are six dimensions or points of moderation in the sociology perspective by Mustaqim and Baratullah. 1. Moderation in theology explains as monotheism that further discusses moderation between atheism and polytheism. (2) moderation in worship is the balance between individual practice (ritual-individual) and social practice *muamalah* to form spiritual-individual piety and social piety. (3) moderation of Islam and culture is described as seeking negotiation-acculturation: prohibiting (*tahrim*) against a culture that is contrary to Islam, reconstruction (*tahmil*) a culture if it needs to be changed and adapted to Islam, and accommodation (*tahlil*) if a culture is not contradictive with Islam view. (4) moderation in treating women that is not demeaning nor elevating but equal. (5) moderation of Islam and the state is giving freedom to Muslims to political *ijtihad* that determines the system of government, such as the political *ijtihad* of the founding fathers that acknowledge forming a state not in Islamic based state nor a secular state in the Indonesian context. 6. Moderation of interaction with non-Muslims builds tolerance as a middle way from extremism-intolerance and syncretism.<sup>33</sup>

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<sup>31</sup>Tim Penyusun, *Implementasi Moderasi Beragama dalam Pendidikan Islam* (Jakarta: Kementerian Agama RI, 2019), 10-15.

<sup>32</sup>Abdul Mustaqim dan Braham Maya Baratullah, *Moderasi Beragama sebagai Paradigma Resolusi Konflik* (Sleman: Lintang Books, 2020), 10-14.

<sup>33</sup>*Ibid.*, 14-19.

In social-religious conflict resolution, religious moderation is the basic knowledge to be a mediator or third party in negotiating with the conflicted part to create peace or harmony. Hence, to be a mediator, the person needs to have beyond moderation attitude. Furthermore, it also needs several criteria and skills, including (1) fair, balanced, and impartial, (2) analytical skills, (3) understanding issues, (4) commitment to equality and openness, (5) integrity, (6) flexibility-creativity, and (7) professionalism that stated by Mustaqim and Baratullah.<sup>34</sup>

### *Religious Moderation in Anthropology Perspective*

Based on an anthropological perspective, religious moderation can be seen as a social system, cultural system, also personality. Religious moderation as a social system manifested in behavior patterns of action and religious traditions developed by scholars, intellectuals, and the Muslim community in Indonesia. This reality shows that religious moderation in Indonesia is becoming a personality or religious character of Muslims in Indonesia. Then religious moderation as a cultural system explains that there are various dimensions of religious moderation, such as tolerance, anti-violence, national commitment, and accommodating local cultural becomes a value, normativity, and ideality think, act and behave in religion. As a part of the nation's social system, culture and personality, then religious moderation is needed to carried out continuously to become a continuous national personality.<sup>35</sup>

Zulkifli added that anthropology is the most relevant social science discipline associated with a strategy of civilizing religious moderation. There are two major relevant principles related to religious moderation in anthropology perspective, including the holistic approach and cultural relativism.<sup>36</sup> A holistic approach is beneficial in understanding, addressing, practicing, and civilizing religious moderation. The best way to work this out is to apply the text in a contextual approach. Hence, the text and context must be understood integrative and concurrently. Moreover, the text is studied without taking it out of context. In Islamic studies, the contextual approach is used to understand the context of descent and practice of Islamic teachings of the Prophet era and companions, as well as the context of its practice in the future. This historical practice is rooted in Muslim

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<sup>34</sup>*Ibid.*, p. 112-113.

<sup>35</sup>Zulkifli, "Moderasi Beragama: Perspektif Antropologi Sosial Budaya" in Arief Subhan dan Abdallah (ed.), *Kontribusi Moderasi Beragama Catatan Guru Besar UIN Syarif Hidayatullah Jakarta* (Ciputat: PPIIM UIN Jakarta, 2021), 275.

<sup>36</sup>The holistic approach is an approach that seeks to explain society and its culture from various aspects that are interrelated with each other as a whole so that their meaning is obtained for humanity while the cultural relativism approach is an anthropological principle which holds that the beliefs and behavior of other people must be understood from the existing cultural point of view. on the person himself. *Ibid.*, 273.

communities in Indonesia. The existence of balance and justice between text and context in a holistic approach is a characteristic forms of religious moderation.<sup>37</sup>

The cultural relativism approach is used to understand and respond to the importance of tolerance between religious adherents. To add, the initial meaning of tolerance emphasizes the willingness that other people to have different understandings, attitudes, and behaviors despite dislikeness. However, the concept of tolerance has developed from its initial meaning. Besides understanding and being willing to allow the existence of other religious groups, it is also necessary to live side by side and help other different religious groups.<sup>38</sup>

Based on historical facts and factual realities show that humans are created differently to presents variety of peoples and cultures. Therefore, the importance of the principle or approach of cultural relativism is to build tolerance between interreligious interactions. To understand a society and culture requires perspective and assessment using perspective and society's standards. Although using the perspective of cultural relativism to understand other peoples and cultures, this principle does not weaken commitment and piety in religion. It is because, in religious moderation, there is a principle of fairness and justice balanced, which means it must be proportional. One has to stick to it the absolute truth of his religion. However, when he meets a group of a particular religion that has different religious understandings and practices, then the principle of cultural relativism must be applied, namely not using perspective and its standards in assessing the religion of other groups, but are judged according to perspectives and religious standards of religious groups themselves.<sup>39</sup>

#### ***Religious Moderation in a Cross-Cultural Communication Perspective***

Andi Faisal Bakti developed the concept of religious moderation through the discipline of the science of Cross-Cultural Communication by offering seven modes of moderation, as stated below. First, moderation between textual and contextual understanding and concepts at-tafsir as a middle way (textual-at-tafsir-contextual). In discourse religiously, there are two opposite sides, the textualist and contextualist sides, which under certain conditions The textualist side is described as a group that is rigid in understanding the text and believes that the text is the only source of truth. In contrast to the textualist side, the contextual side is a dynamic and flexible group emphasizing the text's contextual aspect. Hence, two find a midway between these two extreme sides, a mediation concept al-tafsir through a cross-cultural communication perspective is used for both sides not to negate each other. Tafsir (interpretation), could link these two sides. Although the interpretation is based on the text, it also considers the interpreter's personal life. In addition, the interpretation

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<sup>37</sup>*Ibid.*, 273-274.

<sup>38</sup>*Ibid.*, 274.

<sup>39</sup>*Ibid.*, 275.

can be mediation or middle ground for the textualist and contextualist sides to communicate. Interpretation space (textual-contextual) must be provided for anyone to communicate religion based on their understanding.<sup>40</sup>

Second, moderation between cultural reproduction groups and Trust in foreign groups towards outsiders with the concept of al-Amanah as a middle ground (Reproduction-al-Amanah-Trust) is to form information between two different poles Faisal Bakti<sup>41</sup> claimed that the reproductions side is good at defending, maintaining, and preserving its traditions and culture from generation to generation generations and tends to shut off the communication process with different parties. Meanwhile, the trust side is more open-minded. The trust sides trust other parties, which is possible to have cross-cultural communication, even if the truth is questionable. In the religious context, the reproduction side has fanatical behavior. They decline tradition and blaspheme other religious traditions that differ from their beliefs. On the contrary, the trust side overly accepts other religious traditions that cannot be counted as the Muslim tradition. Consequently, this issue negatively impacted terrorism action across cultural traditions. Moreover, to reunite these two sides through a cross-cultural communication perspective, use al-Amanah as a middle way of moderation and mediation. Al-amanah is a trait Prophet which means "trustworthy." This perspective means that each religious group is given trust within acceptable limits. Every group must be responsible for their respective religious expressions.<sup>42</sup> The Reproduction sides will openly communicate with the traditions of other groups, different ones who can be trusted and responsible, and Trust strongholds can be protected from the influence of other groups from outside who are unclear and cannot be held accountable. Thus, cross-cultural communication can bridge the reproduction and the Trust sides through the middle way, namely al-amanah, to establish religious moderation.

Third, moderation between fundamentalism and secular-rationalism with the concept of al-ihthihsan as the middle way (Fundamentalism-Istihsan-Rationalism). This concept opens communication between fanatical fundamentalists- the basics of religion and always rely on arguments from the Qur'an and al-Hadith, with the dominant rationalist-secular sides prioritizing rational arguments. In general, fundamentalists view rationalism as a liberal group that deviates from the basis of religion. On the contrary, the rationalist side labeled the fundamentalists as a rigid stronghold and unable to adapt to changing contexts and social progress. According

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<sup>40</sup>Andi Faisal Bakti, "Membangun Moderasi Beragama dalam Perspektif Komunikasi Lintas Budaya" in Arief Subhan dan Abdallah (ed.), *Kontruksi Moderasi Beragama Catatan Guru Besar UIN Syarif Hidayatullah Jakarta* (Ciputat: PPIM UIN Jakarta, 2021), 53.

<sup>41</sup>According to Jenks, Chandler & Rod Munday, quoted Faisal Bakti, Cultural reproduction is a form of inheritance of cultural traditions from generation to generation in lineage circles or one blood in traditional feudalistic societies. According to Nannestad, "trust" is to give trust to other parties outside the bloodline. *Ibid.*, 53- 54.

<sup>42</sup>*Ibid.*, 53-54.

to Bakti, the concept of mediation that can be a middle way and link or communicate these two opposite camps in the perspective of cross-cultural communication is *istihsan*. *Istihsan* is originally from *ushul fiqh* knowledge that does not only rely on rationality but also remains based on text. Therefore, based on the cross-cultural communication perspective, this two different side can communicate through *istihsan* by doing rationalization of various religious fundamentals and fundamentalization of the reality of social development.<sup>43</sup>

Fourth, moderation between factions that are geographically Immobility and move dynamically geographical mobility with the concept of al-hijrah as a middle way. (immobility-al-hijrah-mobility). This concept describes a conflict between groups that want to migrate and those that don't like to move. The first group is those who live in a cultural grip that is so thick that they refuse or feel worried if they have to do mobility because, for them, the relocation will encounter a new life structure in its interaction with new things in place displacement. In contrast, the second group is those, who want changes to improve their quality of life. They love a challenge and new things. Viewed from the perspective of cross-cultural communication, the first group tends not to like to open communication with other people. While group Second, those who like to move places tend to communicate with whom just. The connecting path and the middle way, is the concept of al-hijrah. Hijrah changes places and mindsets and lifestyles, with an open to adopting new things outside the neighborhood. Migration, new said hijrah, if done for positive and valuable things.

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Fifth, moderation between nationalism and internationalism with concepts at-ta'aruf as a middle way (Nationalism-al-Ta'aruf-Internationalism or Tribalism-at-Ta'aruf-universalism). At-Ta'aruf bridges a communication between tribal locality and the universality of world citizens. Nationalism-tribalism tends to try to maintain its identity as a nation is built from various tribes, such as Indonesian. Nationalism is the opposite of internationalism or universalism in the form of globalization. In political thought, Islam also has the concept of universalism or internationalism that explains as the construction of a state without territorial boundaries as promoted by the Islamic caliphate movement. Even though, based on its doctrine, Islam is a universal religion rahmatan li al-'alamin. The narrow-minded nationalism that shut the dialogue door to other nation groups due to the existence of a territorial partition around it. Hence, to prevent the nation from falling into narrow nationalism and anti-globalization, Bhakti suggest mediation or a middle way through al-ta'aruf. At-ta'aruf is taken from the terminology of the Qur'an (QS. Al-Hujurat: 13). according to Bakti, this verse contains teachings that can "facilitate people from various ethnic groups to know each other, understand, learn from each other, and exchange ideas

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<sup>43</sup>*Ibid.*, 54 - 55

<sup>44</sup>*Ibid.*, 55 - 56

to reach mutual understanding."<sup>45</sup> The concept of at-Ta'aruf in preventing the emergence of narrow nationalism and, at the same time preventing blind acceptance of globalization or the desire to create a state without a territory that can obscure or eliminate national identity.

Sixth, moderation between imposition and negotiation using deliberation as the midway (imposition-al-musyawah-negotiation). Imposition is a form of exertion on something to other parties or groups to be accepted, for example, through holy war. According to Druckman, as quoted by Faisal Bakti, negotiation is "an effort to communicate, search for compatibility, bargaining, and discussion to reach the same goal."<sup>46</sup> Faisal Bakti added that impositions and negotiations still contain political elements potential for disintegration. Therefore, the perspective of cross-communication culture requires the concept of al-musyawah as a middle way. Deliberations based on the Qur'an (one of which is QS. Ali Imran: 159) as Bakti stated that deliberation is exceeded negotiations because it does not contain transactional and discards personal and group egoism to make decisions together.<sup>47</sup>

Seventh, moderation between exclusive and inclusive attitudes with based on wasathiyah concept as a middle way (exclusivism-al-wasathiyah-inclusivism). According to Faisal Bakti, religion has an exclusive side that outsiders, such as faith and worship, cannot enter. Then religion also has an inclusive side that is open areas for dialogue with other parties, such as mu'amalah aspects in Islam. On the contrary, others understanding states that an exclusive is a group that closes itself to other groups, while an inclusive group is open to other parties willing to communicate. The weakness of the exclusive side is that they display religion as asocial and scary. Meanwhile, the weakness of the inclusive side causes a religion to lose its sacredness and the boundaries to become unclear. To bridge these two sides based on a cross-cultural communication perspective, Al-qur'an suggests the concept of al-wasathiyah as the middle way (QS. al-Baqarah: 143). Wasathiyah directs a person or group to be in the middle-between exclusive and inclusive, to be a witness or referee who can mediate two disputing sides or different views. Therefore, cross-cultural communication based on the wasathiyah concept is used to open up space for communication and dialogue to mediate between the two opposite sides by treating them equally.<sup>48</sup>

### **Religious Moderation Implication in the Education Aspect**

Based on the explanation of moderation from a normative perspective in the al-qur'an stated by Quraish Shihab and ash-Shallabi, religious moderation of Islamic education is directed to shape a Muslim personality with vision, attitudes, and

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<sup>45</sup>*Ibid.*, 56 - 57

<sup>46</sup>*Ibid.*, 57 - 58.

<sup>47</sup>*Ibid.*, 58

<sup>48</sup>*Ibid.*, 58 - 59.

moderate behaviors. Furthermore, the characteristics include al-khairiyyah (choosing the best and most important), al-bayniyyah (choosing a balanced and proportional middle position between the two extreme poles), al-'adil (treat fairly), al-yusr (prioritize convenience but not simplify) and raf' al-haraj (removing difficulties), al-hikmah (accuracy in words and deeds and putting things in their place), and al-istiqamah (straight and consistent in religion).

Based on the Moderation Development Team by Ministry of Religion, religious moderation in education is expected to present the principle of education in every student. There are six principles: (1) tawassuth (taking the middle way, not ifrath or not exaggerating) and not reducing (tafrith) in religion, (2) tawazun, which is balanced and balanced in various aspects of life, (3) i'tidal (straight and firm), namely placing something on the place and exercise rights and fulfill obligations proportionately, (4) tasamuh (tolerance), willing to accept diverse views, (5) musawah (equality, egalitarian), namely the principle that emphasizes that all humans have the same and equal dignity and worth, and (6), shura (deliberation), which is willing to dialogue and exchange opinions in a forum issues for the common good.

In addition, the characteristics and principle of moderation that need to be embedded through education are; tawassuth or wasathiyyah, which is based on the principles of wisdom (al-khairiyyah and al-bayniyyah, 'adl and i'tidal, yusr and raf' al-kharaj, al-hikmah), al-istiqamah, tawazun, tasamuh, musawah, and shura deliberation. These characters and this principle of moderation must be socialized and integrated into the curriculum, extracurricular programs, and hidden curriculum.

Looking through sociological perspective, in education religious moderation in the perspective of Islamic education in Indonesia that students propelled towards members of society as well as citizens who have visions, attitudes, and behaviors: (1) making monotheism the basis of moderation in theology (neither atheist nor polytheist), (2) making a balance of charity individual and social charity as a basis for moderation in worship, (3) negotiating religion (Islam) and culture as a basis for cultural moderation, (4) prioritizing equality (equality), especially its relationship with women as social moderation, (5) moderation of Islam and the state (appreciating freedom in political ijihad, especially in choosing a government system as the basis for political moderation, and (6) avoid intolerance and syncretism in interacting with adherents of other religions as a basis for the moderation of tolerance. Religious moderation education is also directed to impose and develop visions, attitudes, and flexible behavior in interacting and overcoming conflict in social interaction. Also, to become a mediator of social-religious conflict due to a fair, balanced, impartial, flexible, and open attitude that is equal on all sides.

From an anthropological perspective, religious moderation is seen as a cultural system with various dimensions including values, norms and ideals of moderation, tolerance, anti-violence, national commitment, accommodative local

culture, and others. These ideal values or norms must be implemented through education in various institutions.

Islamic education not only emphasizes textual understanding but also teaches students to understand sociocultural contextual aspects around them, and to be able to communicate and adapt between text and context holistically.<sup>49</sup> Education also ideally teaches about the perspective of cultural relativism that teaches about historical reality and factual reality that shows humans are created with differences, creating social and cultural diversity. This perspective is directed to build a tolerant attitude towards that diversity and interact with others with different cultures and religions but have a strong commitment to their religion.

In the perspective of cross-cultural communication, there seven aspects of moderation proposed by Bakti as shown in the table below:

No	Aspect	Left pole	Middle way	Right pole
1	Understanding	Textual	At-tafsir	Contextual
2	Cultural tradition	Reproduction	Al-amanah	Trust
3	Behaviour and vision	Fundamentalism	Ihstihsan	Rationalism
4	Mobility	Immobility	Al-hijrah	Mobility
5	Nationalism	Nationalism-tribalism	At-ta'aruf	Internationalism-universalism
6	Group relation	Imposition	Al-musyawahar	Negotiation
7	Openness	Exclusivism	Al-wasthiyyah	Inclusivism

Based on this concept of moderation, religious moderation education must be directed to teach the middle way of communication model, including the style of interpretation and understanding at-interpretation (at-tafsir), accepting the principle (al-amanah) towards new traditions (ihtihsan) as attitudes and views, al-hijrah as the principle of mobility, at-ta'aruf as the principle of nationalism (political) and pluralism (socio-cultural), prioritizing the principle of al-deliberation in establishing inter-community relations, and al-wasathiyah as The principle relates to the attitude of openness with other parties.

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<sup>49</sup> The interesting concept of the middle path for understanding texts, especially the Quran and hadith, is the concept of open-text by Khaled Abou El-Fadl. Ansori, "The Hermeneutics of Khaled M. Abou El-Fadl And Its Relevance With Religious Moderation in Indonesia," *Khazanah: Jurnal Studi Islam dan Humaniora*, Vol. 20 (2), (DOI: 10.18592/khazanah.v20i2.7462), 2022: 271-275.



## **Religious Moderation Implementation in Islamic Education Institutions in Indonesia**

The practical implementation of religious moderation in Islamic education is intended to implement religious moderation through learning materials. This strategy is expected to be comprehensible for the students to accept, understand, and practice by the student.<sup>50</sup>

Four strategies can be applied in implementing religious moderation in Islamic education in Indonesia. The first strategy is inserting elements or content moderation to various subject matter or lecture material that is appropriate or relevant. However, if the school or lecturer material has applied religious moderation in school, the material would emphasize how students can apply religious moderation in daily life. Second strategy discusses developing an attitude of religious moderation to transform knowledge through optimizing various learning approaches to encourage students to think critically, dare to express opinions, respect different opinions, sportsmanship, tolerance, democracy, and responsibility. The third strategy is to create a particular program that moderates religion through education and training programs outside of school or college materials. The fourth strategy focuses on educators evaluating students' understanding and practicing religious moderation to measure process achievements in specific learning that contains content of religious moderation. Therefore, If the materials find deficiencies, educators can make follow-up efforts to internalize the expected moderation values.<sup>51</sup>

### ***The Implementation of Religious Moderation in Madrasah***

Compared to public schools, madrasas are one of the institutions of Islamic education that has its characteristic including more Islamic subjects, worship dimension, worldly and ukhrawi oriented, and holistic and moderate practice of Islamic teachings. Madrasas consist of several levels of education, Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), and Madrasah Aliyah (MA), also Vocational Madrasah Aliyah (MAK), which is equivalent to MA. In the Indonesian context, madrasah education not only focuses on internalizing deep religious values to students to understand and practice but also fosters understanding and religious behavior that is adaptive to a multireligious, multiethnic, and multicultural society. Hence, the moderation of religion in the madrasah curriculum needs to be developed.<sup>52</sup>

To implement religious moderation education in madrasas, The Ministry of Religion issued KMA No. 183 of 2019 concerning Curriculum PAI and Arabic in

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<sup>50</sup>According to the Drafting Team of the Indonesian Ministry of Religion Republic of Indonesia, "implementasi atau to implement means to provide, the means for carrying out; to give practical effect to. "Policy implementation can be viewed as a process of carrying out policy decisions."Tim Penyusun, *Implementasi Moderasi Beragama*, 150.

<sup>51</sup>*Ibid.*, 151-152.

<sup>52</sup>*Ibid.*, 152 - 153.

Madrasas. The realization of this PMA is to integrate the material into PAI textbook for every level, not as a particular subject.<sup>53</sup> Substantively, moderation content is inserted into various sub-chapters, themes or special topics on all PAI subjects so that they are various. The discussion already contains moderation messages. KMA No. 184 in 2019 contains several points related to guidelines regarding the implementation of religious moderation; the value of religious moderation must be instilled by all subject teachers and is a hidden curriculum by familiarizing, cultivating, and empowering students to practice religious moderation in everyday life, as well as creating classroom conditions that support its creative culture of thinking in religion that is moderate.<sup>54</sup>

The emphasis on religious moderation as an essential point in the guidelines KMA No. 184 above is one of the efforts to address the challenge of technology and information development. All educational institutions face this challenge, and Islamic educational institutions face it the same. Students at all madrasah levels (MI, MTs, and MA) are natives of today's modern technological world. Therefore, the task of the teachers is to guide them through a digital narrative of religious moderation in order for they can take advantage of digital technology facilities appropriately and not become the target of negative campaigns from various radicalism and extremism.<sup>55</sup>

According to Zulkifli, implementing religious moderation in schools or madrasas must utilize civilization. Then, Zulkifli suggests three related anthropological civilization concepts: enculturation, socialization, and internalization. First, Concept enculturation is the process of an individual learning culture to be part of the community. This concept can also be interpreted as a process of learning to adapt his visions, attitudes, and behaviour based on the culture surrounding that this person's life. Second, is the concept of socialization which discusses the process of an individual learning to become part of society by internalizing the norms and values that become agreements or can also be in the form of learning to apply for specific social roles. Third, internalization is the process of learning to embed a cultural system to become a personality for the individual.<sup>56</sup>

To civilize religious moderation, schools or madrasas with their various levels need not make religious moderation one of the subjects in the madrasah curriculum; the important principles and dimensions of moderation religion must be inserted

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<sup>53</sup>The PAI subject group consists of Al-Quran and Hadith, Juris prudence, Islamic Faith, and Islamic Cultural History (SKI), while at the MA level there are additional subjects of Tafsir/Tafsir and Ushul Fiqh. Not only in PAI subjects, in learning Arabic in the madrasa environment, moderation content is also inserted. *Ibid.*, 156.

<sup>54</sup>KMA No. 184 is not only related to the implementation of religious moderation but also contains guidelines on strengthening character education and anti-corruption education. *Ibid.*, 158 - 159.

<sup>55</sup>*Ibid.*, 159

<sup>56</sup>Zulkifli, *Moderasi Beragama*, 275-276.

and disseminated into the material of various subjects, such as PAI subjects, social studies, Indonesian, Pancasila, education Citizenship, and History. Religious moderation also needs to be inserted in extracurricular activity programs this activity is one of the vulnerable doors embraced by radicalism or movement. It should be moderation Religion becomes part of the madrasa culture, which is then reproduced through enculturation and socialization efforts as well as internalization.<sup>57</sup>

#### ***The Implementation of Religious Moderation in Boarding Schools and Madrasah Diniyah***

Islamic boarding school is one of the Islamic educational institutions in Indonesia that represents traditional and modern Islamic education as the primary curriculum. The main feature of Islamic boarding schools is that students live in a dormitory under the leadership of *kyai*. Furthermore, other important elements of *pesantren* are the mosque and the yellow. Those elements above are the characteristics of *pesantren* tradition.<sup>58</sup>

Apart from Islamic boarding schools, there are also madrasah diniyah, one form of Islamic educational institutions that are generally organized non-formally and become part of the pesantren education system or independently managed by the public. Madrasah has functioned to complement Islamic religious learning in formal schools. This is because religious learning in formal schools has limited material capacity and time.<sup>59</sup>

Implementing religious moderation in boarding schools and Madrasah has been running very well without any serious problems. The Islamic knowledge that both institutions applied has taught religious moderation content. santri or students in these two institutions have received better religious moderation that can be implemented and practiced for their community. Thus, the implementation of religious moderation in Both of these Islamic educational institutions emphasizes aspects of consistency and continuity of tradition and scientific practice that has been applied in Islamic boarding schools and madrasah diniyah.<sup>60</sup>

#### ***The Implementation of Religious Moderation in Islamic Higher Education***

In Indonesia, Islamic higher education is under the Director General Islamic Education Ministry of Religion through the PTKI Directorate. PTKI organizes higher education levels to form and produce graduates to become part of the community members who have faith, piety, noble morals, and academic and professional abilities. Decree of the Director General of Islamic Education No. 102 of 2019 it is stated that there are three qualifications of PTKI graduates, including making the values of Pancasila and the 1945 Constitution fundamental values and applying

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<sup>57</sup>*Ibid*, 277-278.

<sup>58</sup>Tim Penyusun, *Implementasi Moderasi Beragama*, 164.

<sup>59</sup>*Ibid*, 165.

<sup>60</sup>*Ibid*, 166.

Islamic teachings that are tolerant, inclusive, and moderate; carrying out worship correctly and in line with the provisions of Islamic teachings; and have and actualize noble character in social life.<sup>61</sup>

The explanation above shows three keywords related to religious moderation in Islamic higher education: inclusive, tolerant, and moderate. To embedded these three attitudes requires a deep understanding of Islamic teachings. An in-depth understanding of islam produces a moderate attitude and open-minded perspective for the students. On the other hand, a shallow or lacking understanding of Islamic teachings has the potential to cause that textual understanding and blind fanaticism, which in turn can create a person is easily influenced by radical and extreme understanding. Furthermore, in the PTKI environment, students have abundant knowledge of Islamic education; however, there are small chances that radical and extreme knowledge existed like the resilience of the PTKI curriculum, insight factors, lecturer perspective, references, information that is easily accessed by the students, and external factor.<sup>62</sup> Some aspects can be an entry point for radicalism and extremism. Therefore, Islamic tertiary institutions need to do this control and control over some vulnerable areas as possible to undermine the mainstreaming of religious moderation in Islamic tertiary institutions it has been running.

Implementation of religious moderation in tertiary institutions, according to Fajarini, is carried out through strengthening commitment to religion, tolerance, and anti-radicalism. Not just memorize Qs. Jonah verses 40-42. And QS. al-Maidah verse 32 but through actualization in a natural way in real life and through the cultivation of human values which are universal and respect for humans regardless of religious aspects and tribal origins.<sup>63</sup>

In the aspect of anthropological, according to Zulkifli, the process of civilizing moderation Religion in tertiary institutions must be pursued in several ways or strategies, first, implemented comprehensively or holistically, which includes the formal curriculum, extracurricular activity programs, and hidden curriculum. There is a house Moderation in some PTKIs can help coordinate and acculturate efforts in religious moderation among Islamic universities. Strategic move cultivating religious moderation does not require specific courses, such as including religious moderation courses in the curriculum structure. Effort what is done is to merge and disseminate the dimensions and principles of moderation religion in various subjects or insert it into several specific topics which is relevant to religious moderation. Among the important courses regarding religious moderation, for example, the

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<sup>61</sup>*Ibid.*, 164. 164.

<sup>62</sup>*Ibid.*, 168.

<sup>63</sup>Ulfah Fajarini, "Moderasi Beragama dan Implementasinya di PTKIN" in Arief Subhan dan Abdallah (ed.), *Konstruksi Moderasi Beragama Catatan Guru Besar UIN Syarif Hidayatullah Jakarta* (Ciputat: PPIM UIN Jakarta, 2021), 263-266.

courses on Al-Qur'an Studies and Tafsir, Studies Hadith, Introduction to Islamic Studies, Kalam/Aqidah Studies, Fiqh Studies, and courses other Islamic.<sup>64</sup>

Second, civilizing religious moderation must be carried out fairly and balanced. All academic activities, both learning and extracurricular activities, must be carried out based on this moderation principle. Religious moderation, well formulated, designed and structured should involve various campus elements, not only by the campus (university, faculties, and study programs) but also by student organizations (Dema, Sema, HMJ, and UKM). Various activities in the framework of cultivating religious moderation can be done through meetings, scientific activities such as discussions, FGDs, workshops, seminars, and conferences, it can also be carried out through research activities, writing scientific papers, community service activities, society, making posters, pictures, or videos of religious moderation, activities competitions, and others . All activities regarding this religious moderation are implemented based on fair and balanced principles. The principle of fair and balanced as well must be applied in academic and student services, administrative services, general, and finance. This includes various extracurricular activities Students of various types and levels must apply the same principle. If the principle of fairness and balance has become a campus culture (lecturers, staff, education and students), then the campus culture is in line and appropriate with the principle of religious moderation.

Third, civilizing religious moderation is carried out through the process multidirectional, not one-way. The formation of campus culture is not a process simple yet complex. Students and lecturers must be treated as subjects, not just objects. They must be treated as agents active in producing and reproducing religious moderation as campus culture. That is, individual campuses are not only targeted objects passively receiving something from outside but also an experiencing agents of certain experiences and responses caused by social settings and structures cultural in the context of religious moderation.<sup>65</sup>

Fourth, utilizing significant others and social media. Significant others on campus, such as supervising lecturers, intellectual figures, campus leaders, and figures students, are involved and synergize in cultivating religious moderation because they have an effective influence. These significant others need it to use information technology and social media. Various social media such as Twitter, Facebook, WhatsApp, Instagram, and Youtube can contain content regarding religious moderation in an appropriate format for the millennial generation.<sup>66</sup>

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<sup>64</sup>Zulkifli, *Moderasi Beragama*, 278.

<sup>65</sup>*Ibid.*, 278 - 179.

<sup>66</sup>*Ibid.*, 279.

## Conclusion

Religious moderation education can be interpreted as an effort to foster and develop views, attitudes, and behavior that is moderate based on the concept of wasathiyah (choosing the best and the middle way, balanced or proportional, fair, wise, proper, straight and consistent, tolerant, prioritizing convenience and eliminating difficulties) to students through various educational efforts (learning, training, inculcating attitudes, personal guidance, etc) so they can exercise moderation religion in his life as an individual, as a member of society and as a citizen. This expression shows that education is moderation. Religion does not intend to form humans with knowledge and attitudes religion that is half-hearted', 'mediocre,' confused without direction and choice, indecisive, or stuck in relativism. Religious moderation education wants to form human beings who have knowledge, attitudes, and religious behavior that are deep, straight, consistent, accurate, and precise, able to choose the best and more principal, and able to apply knowledge, attitudes, and religious behavior in an effective manner fair, wise, tolerant, balanced, proportional, facilitate and choose a settlement through deliberation and middle ground. Moderation education based on the normative doctrine of the Qur'an leads to wasathiyah views, attitudes, and religious practices. Wasathiyah meant has several characteristics, namely fairness, balance (qashd), proper (as-sadad), istiqamah (straight and consistent), choosing the best (al-khairiyah), being in the middle of the two extreme poles (al-bayniyyah), facilitating (al-yusr), eliminating difficulties (raf' al kharaj) and choosing shirath al-mustaqim, namely the best way and the very middle way width between the two extreme poles, between al-ghuluww (extreme) and al-jafa' (simplifying) or between al-ifrath (excessive) and at-tafrith (deficient). Some add the principle of tawazun (balanced, proportional, balanced), tasamuh (tolerance), and shura (deliberation). Religious moderation education in a sociological perspective is directed to form students who have knowledge, attitudes, and behavior: (1) monotheistic in theology (neither atheist nor polytheist), (2) balanced in individual charity and social charity in worship, (3) negotiative (Islam and local culture) in culture, (4) egalitarian, prioritizing equality in social interaction, (5) open in matters of political ijtihad, and (6) avoiding intolerance and syncretism in interreligious interactions. Religious moderation education is also directed to instill and develop the views, attitudes and behavior of students flexible (flexible and elastic) in social interaction and conflict resolution so that in the future he will be able to become a mediator of social-religious conflicts because he has have a fair, balanced, impartial, flexible, and open attitude as well as treatment which is equal to all parties which is the basic capital for a mediator.

Religious moderation education in an Anthropological perspective, is carried out through cultivating religious moderation in educational institutions so that a cultural system can be formed that contains the values, norms, and ideals of moderation, namely tolerance, anti-violence, national commitment, accommodative towards culture local, and others. These ideal values or norms must be cultivated

(encultured, socialized, and internalized) through education in various institutions education. Religious moderation education in the perspective of cross-cultural communication is directed to develop a middle-ground communication between the two cultural poles different. According to Andi Faisal Bakti, the middle way is a communication model; the middle way is at-tafsir, al-amanah, ihtihsan, al-hijrah, at-ta'aruf, and al-deliberation.

Implementing religious moderation education in various educational institutions Islam is carried out without including religious moderation as a subject or subject. The basic principles of religious moderation can be inserted in various ways; the subjects and textbooks, especially PAI, reinforce the material which already contains the principle of moderation, and are included in the program of activities extracurricular activities, making religious moderation training programs out of the ordinary lessons, empowering and cultivating moderation through practice everyday life in educational institutions so that it becomes a hidden curriculum, maintain the continuity of the curriculum which contains Islamic moderation, such as Islamic boarding school curriculum, deepen religious knowledge, house of moderation, and scientific meeting on moderation in Islamic universities, and conduct cultivating religious moderation through enculturation, socialization, and internalization.

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