Exploring the Role of Religious Moderation in Islamic Education: A Comprehensive Analysis of Its Unifying Potential and Practical Applications

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ABSTRAK

Tujuan penelitian ini untuk menyelidiki peran moderasi beragama dalam Pendidikan Islam sebagai perekat dan pemersatu dalam masyarakat. Dalam tinjauan kritis terhadap konsep dan implementasinya, Penelitian ini menggunakan pendekatan kualitatif *library riset* yang berkaitan dengan kajian tersebut untuk memahami bagaimana fenomena moderasi beragama dapat membantu dalam menciptakan sikap keberagamaan yang moderat dan mengatasi ketegangan dalam masyarakat yang beragam. Artikel ini mencakup analisis terhadap berbagai sumber, termasuk pandangan dari Al-Qur'an dan Hadis, serta berbagai literatur terkait digunakan dalam penelitian ini untuk mengumpulkan dan menganalisis berbagai sumber data, termasuk buku, jurnal, dan literatur lainnya, yang kemudian diolah menjadi sebuah artikel ilmiah.Penelitian ini menunjukkan bahwa moderasi beragama memiliki potensi besar untuk menjembatani perbedaan dan menciptakan kesatuan dalam masyarakat yang majemuk. Hasil penelitian ini menunjukkan perlunya pendekatan yang lebih mendalam terhadap pendidikan Islam yang mengintegrasikan prinsip moderasi beragama dalam kurikulum. Selain itu, pemahaman moderasi beragama juga diperlukan di tingkat keluarga, masyarakat, dan perguruan tinggi untuk membangun sikap toleransi dan sikap tengah dalam kehidupan beragama. Penelitian ini diharapkan dapat memberikan wawasan tambahan dalam menggali konsep dan implementasi moderasi beragama dalam konteks Pendidikan Islam dan bagaimana hal tersebut dapat berkontribusi sebagai perekat dan pemersatu dalam masyarakat yang beragam.

ABSTRACT

This study aims to explore the role of religious moderation within Islamic Education as a unifying force in diverse societies. Employing a qualitative library research approach, this investigation delves into the concept and implementation of religious moderation, seeking to understand how it can foster moderate religious attitudes and mitigate tensions within pluralistic communities. The article encompasses an analysis of various sources, including perspectives from the Qur'an and Hadith, as well as a wide range of related literature. These sources, including books, journals, and other relevant materials, were collected and analyzed to produce a scholarly article. The findings suggest that religious moderation holds significant potential to bridge differences and cultivate unity in multicultural societies. The study highlights the necessity for a more comprehensive approach to Islamic education that incorporates the principles of religious moderation into the curriculum. Additionally, an understanding of religious moderation is also crucial at the family, community, and higher education levels to develop attitudes of tolerance and a balanced approach to religious life. This research aims to contribute additional insights into the concept and implementation of religious moderation within the context of Islamic Education and its potential to act as a cohesive and unifying element in diverse communities.Education and how it can contribute as an adhesive and unifier in a diverse society.

A. INTRODUCTION

Islamic education plays a pivotal role in addressing societal challenges, acting as a nexus for both scientific inquiry and spiritual learning.[1] It carries the critical responsibility of bridging diverse social issues, particularly those entrenched in religious dimensions. Given the varied social and cultural landscapes, Islamic educational institutions are often at the forefront of navigating through differing religious interpretations. These disparities, if not adeptly mediated by religious institutions, have the potential to escalate into widespread conflicts, especially in communities where there is a limited tolerance for diversity in religious thought.[2]

The teachings of the Quran and Hadith unequivocally advocate against violence, extremism, or fanaticism within the religious spectrum. Instead, these texts promote a balanced, moderate approach to religious understanding and practice, envisioning religion as a source of compassion, peace, and amicability. Such balance, akin to a fundamental principle observed in natural law, is deemed crucial for maintaining harmony within life. This harmony is indispensable, as its absence could lead to the deterioration and eventual unravelling of societal fabric.[3]

Amidst this backdrop, religious moderation emerges as a vital bulwark for students against the tide of radicalism. Bambang Soesatyo, the Speaker of the People's Consultative Assembly of the Republic of Indonesia (MPR RI), has underscored the significance of fostering inter-religious harmony as a dynamic component of national unity. The fluctuating nature of the religious harmony index, as observed in recent years, illustrates the volatility inherent in interfaith relations. Beginning with a score of 72.27 in 2017, experiencing a dip and rise, and eventually marking a decrease to 67.46 in 2020, before climbing back to 72.39 in 2021, these shifts highlight the fragile equilibrium of religious coexistence.[4]

The observed trend in the decline of the harmony index, if left unchecked, harbors the risk of igniting conflicts among religious followers, thereby jeopardizing the stability of national security. There looms the threat of radical ideologies seeping into the fabric of society, particularly targeting the impressionable youth, who are susceptible to anti-moderation narratives. Research indicates that

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[1] Aziz, A. A., Masykhur, A., & Anam, A. K., *Implementasi Moderasi Beragama Dalam Pendidikan Islam. Kelompok Kerja Implementasi Moderasi Beragama* (Direktorat Jenderal Pendidikan Islam Kementerian Agama Republik Indonesia Bekerjasama dengan Lembaga Daulat Bangsa., 2019).

[2] Purwanto, Y., Qowaid, Ma'rifatanini, L., & Fauzi, R., "Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam Di Internalizing Moderation Value Through Islamic Religious Education," . . *Edukasi: Jurnal Penelitian Pendidikan Agama Dan Keagamaan,* 2019, 17(2), 110-124.

[3] Fauziah Nurdin, "Moderasi Beragama menurut Al-Qur'an dan Hadist," *Jurnal Ilmiah Al-Mu'ashirah* 18, no. 1 (January 30, 2021): 59, https://doi.org/10.22373/jim.v18i1.10525.

[4] Muhammad Lukman Hakim, S. M. S., *Agama Dan Perubahan Sosial. .* (Media Nusa Creative (MNC Publishing), 2021).

education centered on religious moderation stands as a crucial intervention to counteract radical tendencies, especially among the youth and student populations.[5]

The discourse on religious moderation has emerged as a critical national conversation, engaging a broad spectrum of researchers and educational practitioners.[6] This multifaceted dialogue encompasses a range of perspectives on the concept of religious moderation, including its internalization within educational institutions,[7] the integration of moderation into the Islamic religious education curriculum, the deployment of methods and strategies to cultivate moderation in educational settings,[8] and the pivotal role of teachers in fostering an environment of religious moderation within schools.[9] Additionally, the impartation of religious moderation values by parents, spouses, or guardians.[10]

Prior studies on religious moderation education have explored various aspects of the topic, yet they often differ in focus from the current research. Previous investigations have highlighted the critical need for religious moderation education as a means to counteract radicalism among students,[11] examined the incorporation of moderation into the Islamic religious education curriculum, and the development of value internalization patterns to combat radicalism.[12] Additionally, research has been conducted on models of youth religious moderation and the enhancement of tolerance through intellectual humility.[13]

Despite these contributions, few studies have directly addressed the role of religious moderation in Islamic education as a cohesive and unifying force within society. The application of religious moderation, beginning at the family level and extending through community and university collaborations, represents a novel and underexplored area. This research seeks to critically examine the role of religious moderation in Islamic education, investigating its potential as a unifying and adhesive element in society. By delving into the concept and its practical implementation, this study

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[5] Faruq, U. Al, & Novia, D., "Pendidikan Moderasi Beragama Sebagai Perisai Radikalisme Di Lembaga Pendidikan.," *Jurnal TAUJIH Jurnal Pendidikan Islam,* 2021, 14(01), 59-77.

[6] Purwanto, Y., Qowaid, Ma'rifatanini, L., & Fauzi, R., "Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam Di Internalizing Moderation Value Through Islamic Religious Education."

[7] Suprapto., "Integrasi Moderasi Beragama Dalam Pegembangan Kurikulum Pendidikan Agama Islam Integration of Religious Moderation in the Development Of.," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 2020, 18(3), 355–68.

[8] Anwar, S, "Metode Dan Strategi Pengembangan Moderasi Beragama Di Lembaga Pendidikan.," *Jurnal Pedagogy,* 2022, 20, 1–20.

[9] Purwanto, Y., Qowaid, Ma'rifatanini, L., & Fauzi, R., "Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam Di Internalizing Moderation Value Through Islamic Religious Education."

[10] Rahma Khoirunnissa and Syahidin Syahidin, "Urgensi Pendidikan Moderasi Beragama Sebagai Upaya Menangkal Radikalisme di Kalangan Mahasiswa," *Jurnal Penelitian Pendidikan Islam* 10, no. 2 (April 5, 2023): 177, https://doi.org/10.36667/jppi.v10i2.1276.

[11] Erik Sabti Rahmawati and Melinda Aprilyanti, "Metodologi Fatwa Kongres Ulama Perempuan Indonesia," n.d.

[12] Purwanto, Y., Qowaid, Ma'rifatanini, L., & Fauzi, R., "Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam Di Internalizing Moderation Value Through Islamic Religious Education."

[13] Hadi Pajarianto, Imam Pribadi, and Nur S. Galugu, "Youth Religious Moderation Model and Tolerance Strengthening through Intellectual Humility," *HTS Teologiese Studies / Theological Studies* 79, no. 1 (February 15, 2023), https://doi.org/10.4102/hts.v79i1.8196.

aims to offer new insights into how religious moderation can contribute to building a more tolerant and harmonious religious life.

Employing a qualitative library research methodology, this study seeks to elucidate the role of religious moderation in cultivating moderate religious attitudes and mitigating societal tensions within diverse communities. Utilizing triangulation, the research cross-verifies data from multiple sources to ensure the reliability and validity of its findings.[14] This approach facilitates a comprehensive exploration of the perspectives, experiences, and perceptions of stakeholders engaged in Islamic education, leveraging a wide array of data sources including scholarly articles, books, and, where applicable, interviews or direct observations.

The research meticulously analyses contributions from primary Islamic texts, such as the Qur'an and Hadith, alongside a breadth of related scholarly literature. This robust collection and analysis endeavour aim to synthesize insights on religious moderation, the multifaceted nature of Indonesian society, and the phenomena of radicalism. Through a critical examination of pertinent literature, the study delineates the instrumental role of religious moderation in unifying diverse groups within society and outlines strategies to pre-empt and counter radical influences in Indonesia.[15] The findings posit religious moderation as a critical linchpin in fostering unity and cohesion in pluralistic societies, specifically through its integration in Islamic education.

In the methodology, purposive sampling was employed to select participants with relevant expertise and experiences pertaining to the study's focus. The cohort comprised principals, teachers, students, parents, and community leaders immersed in various facets of Islamic education. This selection was guided by criteria such as direct involvement with or knowledge of religious moderation practices in Islamic education and the capacity to articulate insights and experiences comprehensively.

Data analysis was conducted through an inductive approach, encompassing several stages. Initially, data were gathered from interviews, observations, or documentary sources, followed by transcription to convert all collected materials into text. Subsequent coding identified pertinent data segments, facilitating the extraction of key themes and patterns. These thematic insights were further categorized to elucidate the core findings regarding religious moderation's implementation in Islamic education. This iterative analysis process allowed for the ongoing refinement of conclusions, supported by continuous data review, pattern identification, and verification through internal deliberations.

B. Religious Moderation

The term "moderate," known as al-wasathiyah. In Arabic, is embodied within the Qur'an verse Al-Baqarah: 143. Here, "*al-Wasath*" is heralded as denoting excellence and perfection. Religious

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[14] Sugiono, *Metode Penelitian Kombinasi, (Mixed Method)* (Bandung, Alfabeta, 2013).

[15] Dafit, & umi Purwaningsih., *Moderasi Beragama (A. Supriadi, Ed.; 1st Ed.).* (Penerbit K-Media Yogyakarta, 2021).

moderation, or wasathiyyah, is characterized by its advocacy for a median or equitable stance, serving as a mediator to the extremities increasingly prevalent in contemporary society. This central position steers individuals away from polarizing tendencies, guiding them towards fairness and equity.[16]

Wasathiyyah, synonymous with At-Tawâzun, represents a concerted effort to strike a balance between diametrically opposed or conflicting perspectives, aiming to forestall the ascendancy of one over the diminishment of the other. This equilibrium encompasses a variety of dichotomies, such as spiritualism versus materialism, individualism against socialism, and the realistic in contrast to the idealistic. Achieving this balance necessitates an equitable allocation to each viewpoint, ensuring that neither excess nor deficiency prevails.[17]

In its approach to a myriad of issues, moderate Islam aspires towards equilibrium, adopting a mediating stance that lies at the intersection of extremes. This philosophy extends to the realm of inter-religious and intra-religious differences, championing a doctrine of tolerance and mutual respect, all while steadfastly upholding the tenets of each faith and denomination. Through this lens, moderate Islam facilitates a platform where all parties can embrace resolutions amicably, circumventing the recourse to anarchic or divisive actions.[18]

In the realm of moral and ethical conduct, individuals endowed with a sense of justice innately strive for equilibrium, positioning themselves at the midpoint amidst opposing dilemmas. The Arabic term "wasath" encapsulates this concept of centrality, heralded in Islamic tradition through the Prophet Muhammad's hadith, "The best thing is the middle." This principle underlines the protective nature of moderation, shielding individuals from the pitfalls that reside at extremes. Virtue, therefore, is conceptualized as a balanced median between two extremes, exemplified by generosity standing between extravagance and parsimony, and bravery balanced between recklessness and timidity. This ethos unequivocally rejects extremism and radicalism, affirming Islam's foundational principles of justice and balance. The Qur'an verse, "Your religion is for you, my religion is for me," as Allah SWT says لَكُمْ دِينُكُمْ وَلِيَ دِينِ , epitomizes Islam's respectful stance towards religious pluralism.

In the Indonesian context, religious moderation serves as a crucial cultural strategy to preserve the nation's rich diversity and identity. The foundational philosophy of Pancasila, conceived by Indonesia's founding fathers, symbolizes this commitment to unity amidst diversity, embracing various ethnicities, languages, and religious beliefs without privileging any single religion. This inclusive approach integrates religious principles with local customs, allowing for the harmonious coexistence of diverse religious and cultural practices. At the heart of moderation lie balance and justice, principles

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[16] Shihab, M. ., *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Qur'an.* (Vol 13. Lentera Hati., (2000b).

[17] Qardhawi, Y., *Al-Khasais al-Ammah Li al-Islam.* (Al-Khasais al-Ammah li al-Islam. Beirut: al-Muassasah alRisalah, 1983).

[18] Darlis, "Mengusung Moderasi Islam Di Tengah Masyarakat Multikultural," *Jurnal Rausyan Fikr,* Vol. 13 No.2 (2017): h. 230-231.

that do not necessitate the compromise of religious convictions for tolerance. Instead, moderation advocates for a balanced approach rooted in faith, justice, and the pursuit of common ground.

Moderate Islam, with its emphasis on moderation, resonates profoundly within Indonesia's diverse tapestry of life, encompassing religion, culture, ethnicity, and nationality. The historical plurality of Islamic interpretations,[19] fueled by ongoing dialogues, underscores the religion's adaptive and inclusive nature.[20] Religious moderation thus emerges as a conciliatory force, mitigating potential conflicts and fostering tolerance.[21] Recognized by the Indonesian Ministry of Religious Affairs as instrumental for societal harmony,[22] religious moderation aims to sustain civilization and peace by eschewing both liberalism and extremism.[23] In fostering mutual respect and coexistence, religious moderation transcends being merely an option, evolving into an imperative for Indonesia's multicultural society.

Understanding religious moderation's theoretical basis is crucial for comprehending its application within Islamic education, offering insights into the nuanced interpretation and implementation of religious values in educational settings.[24] Theories such as social cohesion provide a valuable lens for examining how religious moderation can enhance unity, trust, and mutual respect[25] among individuals from diverse religious backgrounds, thereby fostering social cohesion within communities.[26] In addition, educational psychology theories, including intrinsic motivation and attitude formation, shed light on the impact of religious moderation in shaping students' characters and attitudes. By incorporating religious moderation, Islamic education can foster students' intrinsic motivation towards embracing inclusive religious values, promoting tolerance and respect.

Furthermore, religious studies offer perspectives on the diversity of religious traditions and practices, enhancing understanding of how religious moderation is interpreted and applied in Islamic education. This approach allows for the exploration of the variances in religious interpretations and practices, underscoring the challenges and opportunities for embedding religious moderation in educational contexts and its effects on students' religious and social identities.

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[19] Muhammad Lukman Hakim, S. M. S., *Agama Dan Perubahan Sosial. .*

[20] Emanuel Gerrit Singgih, "Religious Moderation as Good Life: Two Responses to the Ministry of Religious Affairs' Directive on Religious Moderation in Indonesia in: Exchange Volume 52 Issue 3," 2023, https://brill.com/view/journals/exch/52/3/article-p220_4.xml.

[21] Ahmad Zikri and Achmad Ghozali Syafii, "Internalizing Religious Moderation Values Into The Islamic Education At University," 2023.

[22] Mukhammad Zamzami Yoga Irama, "Telaah Atas Formula Pengarusutamaan Moderasi Beragama Kementerian Agama Tahun 2019-2020," *Jurnal KACA Jurusan Ushuluddin STAI AL FITHRAH* 11, no. 1 (2021).

[23] Kear, Martin, "'Wasatiyyah and Hamas's Modulating Positions on the Two-State Solution and Israel: Finding the Middle Path.,'" *Australian Journal of International Affairs*, 2021, https://doi.org/10.1080/10357718.2021.1926421.

[24] Rusdiyanto Rusdiyanto, Indah Werdiningsih, and Bustomi Arisandi, "Fostering Religious Moderation Values of The Sixth Graders in Sampang, Madura," *Al-Insyiroh: Jurnal Studi Keislaman* 9, no. 2 (September 30, 2023): 54–95, https://doi.org/10.35309/alinsyiroh.v9i2.6738.

[25] Winkel, W. S., *Psikologi Pengajaran* (Jakarta: Gramedia., 1987)

[26] Yusuf Ratu Agung, "Kohesi Sosial Dalam Membentuk Harmoni Kehidupan Komunitas," *Jurnal Psikologi Perseptual* 3, no. 1 (July 29, 2019): 37–43, https://doi.org/10.24176/perseptual.v3i1.3679.

By weaving these theoretical frameworks into the conceptual underpinnings of research, a comprehensive and nuanced exploration of religious moderation within Islamic education emerges, highlighting its significance for individuals, society, and educational institutions.

C. Implementation of Religious Moderation through the Islamic Education Curriculum

The curriculum, as defined by Law No. 20 of 2003 on the National Education System, encompasses a comprehensive framework of plans and regulations detailing educational objectives, subject matter, and methodologies. It serves as a foundational guideline for conducting learning activities aimed at achieving specific educational goals.[27]

A modern interpretation of the curriculum views it as the aggregate of all planned and organized learning experiences and activities designed to fulfil educational objectives. This holistic approach underscores the curriculum's role in influencing student learning, capturing both formal classroom instruction and the broader spectrum of experiences that contribute to student development outside the classroom setting.[28]

Incorporating religious moderation into the Islamic education curriculum involves integrating principles that promote understanding, tolerance, and respect across diverse religious traditions and practices. By doing so, the curriculum not only imparts academic knowledge but also fosters the development of students' personal character and social identity, aligning with broader educational goals of cultivating well-rounded individuals capable of contributing positively to a pluralistic society.[29]

The curriculum, encompassing in-class and extracurricular activities, learning methods, and social interactions, is vital for shaping student learning.[30] It evolves with new scientific discoveries, societal demands, student needs, and pedagogical theories. Despite opportunities for learning outside formal education, a structured curriculum is crucial for guiding meaningful educational experiences.[31] Integrating religious moderation into the Islamic education curriculum is a strategic approach to developing individuals with balanced perspectives, known as wasatha. This integration aims to instil values of tolerance, empathy, and respect for diversity, preparing students to navigate the complexities of a pluralistic society effectively. By embedding religious moderation within the curriculum, Islamic education plays a key role in nurturing well-rounded individuals who contribute

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[27] Wina Sanjaya, *Kurikulum Dan Pembelajaran* (Kencana, Jakarta, 2010).

[28] Mara samin Lubis, and Perintis., *Telaah Kurikulum.* (Bandung:Citapustaka Media, 2011).

[29] M. Atwi Suparman, Dewi Andriani, Dina and musthafa, *Konsep Dasar Pengembangan Kurikulum* ((Jakarta: Pusat antar Universitas unutk Peningkatan dan Pengembangan Aktivitas instruksional, direktorat Jendral Pendidikan Tinggi Departemen Pendidikan Internasional, 2001), 2001).

[30] Tabrani Yusran., *Strategi Penerapan Kurikulum Di Sekolah.* ((Jakarta : Bina Mulia, 1992), 1992).

[31] John D. Mc Neil, *Curiculum a Comprehensive Intrudaction* ((university of calivornia: Harper Callan, 1990), 1990).

positively to their communities, embodying the principles of wasatha in both personal and societal contexts.[32]

Implementation of Religious Moderation through Curriculum Approach can be realised in the school environment with the following steps:

1) Approach in the Field of Study: The initial step involves careful identification of the learning material to be covered, which is then broken down into learning components that must be mastered.

2) Focus on Learning Objectives: Education will be centred on achieving predetermined learning objectives.

3) Lesson Material Organisation: Learning materials will be organised by detailing various aspects and topics of discussion.

4) Related and mutually supportive in the various materials to be taught.

5) The Reconstructionist approach focuses on important issues that people face in their daily lives.

6) The humanistic approach emphasises the development of affective aspects, mental toughness and emotional intelligence of students as an integral part of the learning process.

7) The accountability approach sets clear standards and specific goals in the learning process and regulates its effectiveness based on the level of student success in achieving these standards.

Indicators of religious moderation within educational settings encompass a broad spectrum of elements, ranging from the school environment and classroom dynamics to administrative policies and management practices. Key aspects include the atmosphere fostered by the school, its underlying policies, management strategies, and the quality of interpersonal relationships among students, faculty, and staff. Additionally, internal factors such as the leadership styles and role modelling provided by principals and teachers play a crucial role, alongside strategies for nurturing religious moderation through both direct and indirect methods. The prevailing values and norms within the school system also contribute to an environment conducive to religious moderation, underpinned by established rules, cultural practices, and instilled values.

External factors impacting religious moderation extend beyond the school's immediate context, including advancements in knowledge, information, and technology; societal awareness in addressing transnational ideologies such as Shi'ah, Wahabi, and liberalism; a general lack of recognition regarding the significance of religious moderation; and governmental policies regulating its

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[32] Aminatuz Zahroh, "Penerapan Moderasi Beragama Melalui Kurikulum Pendidikan," *Bidayatuna Jurnal Pendidikan Guru Mandrasah Ibtidaiyah* 5, no. 2 (October 22, 2022): 230–43, https://doi.org/10.54471/bidayatuna.v5i2.1833.

implementation in educational institutions, exemplified by regulatory frameworks like KMA Number 184.20.

The promotion of religious moderation values can be conceptualized through the lens of da'wah stages,[33] encompassing introduction (Ta'rīf), formation (Takwīn), and actualization (Tanfīdz). Value habituation within this framework progresses through habituation (ta'wīd), guidance and training (talqīn), and formal education (ta'dīb).[34] This process underscores the gradual internalization and embodiment of moderation values among students.[35] Social cohesion theory further elucidates the mechanisms that bind group members together, encouraging active and harmonious participation within the community. Cohesiveness is characterized by a shared desire among group members to belong, mutual affinity, cooperative interactions, unity, and a collective commitment to group objectives. Psychological investigations into community cohesion must consider both intra-group and inter-group processes, deeply influenced by interactions at the individual level.[36]

In sum, religious moderation within schools is multifaceted, influenced by internal practices and external pressures. It necessitates a comprehensive approach that integrates educational policies, leadership qualities, and community engagement, underpinned by a theoretical understanding of value transmission and social cohesion.

D. The Role of Religious Moderation on Promoting Religious Tolerance within Communities

Indonesia's struggle to maintain tolerance among diverse belief systems frequently culminates in conflicts and acts of religious-based violence. Often, religious groups vie to assert their doctrines, neglecting the validity and rights of others' beliefs. Ideologies spanning from Islamism to communism have historically ignited significant social unrest and tension. Today, the twin pillars of economic and religious fundamentalism pose significant risks to social harmony and national security. Religious fundamentalism, in particular, hampers efforts toward peacebuilding, underscoring the imperative need for fostering religious moderation or "open religious behaviour" as a countermeasure.

Religious moderation is pivotal in navigating the complexities of diversity and dissension, advocating for a balanced approach devoid of extremism. This necessitates cross-sectoral collaboration to cultivate a deep appreciation for and understanding of multiculturalism—a viewpoint that recognizes and embraces cultural diversity as a societal strength. Multiculturalism champions cultural policies that support the acceptance of diverse cultural expressions and differences within society. To preserve unity and foster solidarity amidst Indonesia's religious plurality, it is crucial to

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[33] Khoirunnissa and Syahidin, "Urgensi Pendidikan Moderasi Beragama Sebagai Upaya Menangkal Radikalisme di Kalangan Mahasiswa."

[34] Abdullah Ulwan, *Tarbiyatul Aulad Fil Islam* (, Juz 2, (Beirut Dar As-Salam li Attaba'ah wa An-Nasyr wa At-Tauzi', TT), n.d.).

[35] Agung, "Kohesi Sosial Dalam Membentuk Harmoni Kehidupan Komunitas."

[36] Selley Duval, Thomas. & Silvia, Paul J., "Self - Awareness, Probability of Improvement, and the Self - Serving Bias.," *Journal of Personality and Social Psychology.* Vol 82., no. 1 (2002): 49–61.

educate and advocate for tolerance across all societal levels. The successful promotion of such tolerance requires concerted efforts from various stakeholders, emphasizing the need for comprehensive cooperation in this endeavour.[37]

In Indonesia, educators and instructors, including religious figures, teachers, and lecturers, hold pivotal roles in fostering the values of tolerance and repudiating radicalism among the populace. Given the diversity of religious practices in Indonesia, religious moderation emerges as a pragmatic approach, deeply rooted in the principles of Nusantara culture. This culture, which harmonizes with religious teachings and local wisdom, champions moderation as a means to transcend divisive debates and foster collective problem-solving.

A notable division exists within interpretations of religious texts, marked by stark polarization between two extremes. One faction regards religious scriptures as the paramount authority, often side-lining rational considerations. Conversely, a group identified with liberal ideologies prioritizes rationality in the interpretation of religious doctrines over the literal text. In this context, religious moderation serves as a vital bridge, offering a balanced perspective that integrates respect for sacred texts with rational thought. Educators play a crucial role in this scenario, acting as conduits for transmitting these balanced principles. By instilling a moderated approach to religious interpretation, they can mitigate the polarizing effects of extremism, encouraging a more inclusive and tolerant society.

E. Revitalizing Religious Moderation in Islamic Education

Revitalization refers to the process of reinvigorating aspects that have diminished or been overlooked over time. In the context of Islamic education, religious moderation—defined as the balanced understanding and application of religious teachings without resorting to coercion, intimidation, or violence—requires such rejuvenation.[38] This concept of moderation advocates for a middle path approach, steering clear of the extremes represented by radicalism and liberalism.

The endeavour to revitalize religious moderation involves enhancing the quality of religious services and motivating individuals towards adopting moderate religious attitudes. A critical aspect of this initiative is to re-establish the influential role of religious leaders (penghulu) in guiding contemporary and future generations towards moderation.[39] The ethos of moderate Muslims encompasses principles and attitudes that maintain a judicious balance—neither excessively zealous nor negligently lax in religious observance. Efforts to revitalize religious moderation in Islamic

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[37] Zainuri, Ahmad, and M. Anang Sholikhudin., "'Muntikulturalisme Di Indonesia: Suku, Agama, Budaya.,'" *Jurnal Multicultural 1 (2): 135–40*, 2018.

[38] Agung Agung And Muhammad Azka Maulana, "Revitalisasi Pengembangan Moderasi Beragama Pada Era Digital Di Indonesia," *Edukatif : Jurnal Ilmu Pendidikan* 4, No. 1 (December 26, 2021): 524–29, Https://Doi.Org/10.31004/Edukatif.V4i1.1893.

[39] Rachma Widiningtyas Wibowo And Anisa Siti Nurjanah, "Aktualisasi Moderasi Beragama Abad 21 Melalui Media Sosial," *Madania Jurnal Ilmu-Ilmu Keislaman* 11, No. 2 (2021): 55–62.

education could encompass fostering a nuanced understanding of religion, embedding the values of moderation within religious practices, and advocating for tolerance among followers of different faiths.[40] This multifaceted approach aims to create a more inclusive and harmonious religious community, grounded in the principles of understanding, tolerance, and peaceful coexistence.

The primary objective of revitalizing religious moderation is to rejuvenate or bolster the role of moderation in fostering interfaith dialogue, harmony, and unity, particularly in contexts where religious extremism or radicalism poses risks to social stability and security. Such revitalization is crucial for augmenting religious engagement and interest, necessitating concerted efforts to reaffirm the moderate principles within religious practices.

In Kelurahan Sayur Matinggi, a collaborative initiative between the government and the community exemplifies efforts to restore religious moderation through various religious activities. These include organizing regular spiritual gatherings, such as *wirid* sessions for men on Friday nights and Yasinan for women, alongside conducting *fardhu kifayah* training, and hosting recitations and lectures by ulama on a weekly and monthly basis. These activities aim to cultivate a stronger sense of community cohesion within a religious framework.[41] A notable example of successfully implementing religious moderation is observed at the Kauman Islamic Boarding School in Rembang, under the leadership of Abah Zaim.[42] The boarding school's positive engagement with the local community, which includes a significant number of ethnic Chinese residents, showcases a model of tolerance and mutual respect.[43] This reflects the broader revitalization effort within Islamic boarding schools to serve as bastions of religious moderation in Indonesia.[44]

Islamic boarding schools, as pivotal Islamic educational institutions, embody the educational function of imparting religious knowledge alongside nurturing values of religious moderation. These values, including humility (tawadhu'), balance (tawazun), justice (ta'adul), tolerance (tasamuh), equality (musawah), consultation (shura), reform (islah), priority (aulawiyah), evolution (tathawwur), innovation (ibtikar), preparedness (tahadlur), and patriotism (muwathanah), have long been integral to the ethos of Islamic education within these institutions.[45] The term revitalization is aptly applied in this context, as it underscores the endeavor to rekindle and affirm the enduring principles of religious

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[40] Agung And Maulana, "Revitalisasi Pengembangan Moderasi Beragama Pada Era Digital Di Indonesia."

[41] Triase, Agus, Gery,Pipi, Zakiya, "Revitalisasi Pengembangan Moderasi Beragama Serta Urgensinya Dalam Meningkatkan Minat Beragama Di Kelurahan Sayur Matinggi, Kecamatan Batang Onang, Kabupaten Padang Lawas," *Modeling: Jurnal Program Studi Pgm* Volume 10, Nomor 1, Maret2023; P-Issn: 2442-3661; E-Issn: 2477-667x, 68-81 (2023).

[42] Rosmini, R., Syamsidar, S., & Haniah, H., "Geliat Keberagamaan Moderat Komunitas Muslim Tionghoa (Kontribusi Pengkajian Islam Intensif Dalam Keberagamaan Moderat Komunitas Muslim Tionghoa Kota Makassar).," *Al-Ulum, 16(1): 36.*, 2017, https://doi.org/10.30603/au.v16i1.2.

[43] Husna Nashihin., "Model Pendidikan Islam Pada Lansia (Studi Di Pondok Pesantren Sepuh Magelang, Taman Lansia Al-Jadid Fisabilillah Yogyakarta, Dan Pesantren Lansia Permata Yogyakarta). Universitas Wahid Hasyim.," 2021.

[44] Muhtarom, A., Fuad, S., Latif, T., & Soefihara, E. A. J., *Moderasi Beragama: Konsep, Nilai, Dan Strategi Pengembangannya Di Pesantren.* (Yayasan Talibuana Nusantara., 2020).

[45] Rahmawati and Aprilyanti, "Metodologi Fatwa Kongres Ulama Perempuan Indonesia."

moderation that have historically underpinned Islamic boarding schools. This approach aims to reinforce these values as foundational to Islamic education, ensuring they continue to guide students in navigating the complexities of modern society while promoting peace and social cohesion.

Islamic nations have adopted diverse strategies to embed religious moderation within Islamic education, focusing on curricular development that fosters a balanced and inclusive approach. These strategies include crafting curricula that spotlight moderation values like tolerance, empathy, and an appreciation for diversity.[46] Teacher training programs are integral to this endeavor, offering comprehensive insights into interfaith dialogue, the nuances of religious pluralism, and cultivating effective communication skills essential for fostering mutual respect among varied religious communities. Rigorous oversight of Islamic educational content ensures the propagation of moderate teachings, preventing the dissemination of extremist ideologies. Moreover, engaging community stakeholders, including religious leaders, in the formulation and oversight of Islamic education curricula emerges as a critical measure in mirroring moderate values within the educational framework.[47]

Across the Islamic world, the infusion of religious moderation into Islamic education is recognized as a crucial countermeasure against radicalization and extremism.[48] This involves the creation of a well-rounded curriculum that not only highlights moderation principles such as tolerance and empathy but also delves into the rich diversity of Islamic traditions and interpretations, alongside a broader understanding of religious plurality.[49] This educational paradigm aims to cultivate a generation of Muslims who, informed by a comprehensive understanding of their faith's history and the broader spectrum of religious beliefs, are equipped to live harmoniously within diverse societies.

Furthermore, the emphasis on teacher training is pivotal in the effective implementation of religious moderation within Islamic education. Islamic educators are equipped with a comprehensive understanding of moderation principles, interfaith dialogue capabilities, and advanced communication skills. This training empowers them to impart moderate values effectively to their students, fostering an environment of tolerance and understanding.[50] Ensuring stringent oversight of the Islamic educational curriculum is another critical measure, aimed at guaranteeing the conveyance of moderate teachings while preventing the spread of extremist interpretations. This includes meticulous

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[46] Ja'far Amirudin et al., "Implementation of The Ctl Learning Model Through Islamic Moderate Values In Improving The Attitude Of Students' Tolerance In School," n.d.

[47] Syahraini Tambak, "The Method of Counteracting Radicalism In Schools: Tracing The Role Of Islamic Religious Education Teachers In Learning," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 45, no. 1 (August 21, 2021): 104, https://doi.org/10.30821/miqot.v45i1.761.

[48] Uswatun Hasanah, Asghar Abbas, "Optimizing Religious Moderation through Progressive Islamic Education: A Philosophical Study," *TAFAHUS: JURNAL PENGKAJIAN ISLAM Tafahus: Jurnal Pengkajian Islam,* 3, no. 1 (2023): 98-115 98, http://journal.kopertais15.or.id/index.php/tafahus.

[49] Aziz, A. A., Masykhur, A., & Anam, A. K., *Implementasi Moderasi Beragama Dalam Pendidikan Islam. Kelompok Kerja Implementasi Moderasi Beragama.*

[50] Kristina Imron And Salwa Humairoh, "Konsepsi Implementasi Moderasi Beragama Di Madrasah," 2023.

review processes to affirm that the curriculum aligns with moderation values and does not inadvertently promote radical ideologies.[51] The engagement of the broader community, particularly religious leaders, in the development and oversight of Islamic education represents a significant strategy in embedding moderate values within the educational framework. Their involvement ensures that the curriculum not only adheres to Islamic principles but also resonates with the broader objectives of promoting peace and understanding across diverse communities.

In summary, the incorporation of religious moderation in Islamic education is achieved through a multifaceted approach encompassing curriculum development, targeted teacher training, vigilant curriculum supervision, and active community engagement. These initiatives collectively aim to cultivate a well-informed, tolerant, and harmonious Muslim youth, prepared to navigate and contribute positively to a diverse global society.

F. Promoting Unity and Harmony through Religious Moderation

Indonesia, with its rich tapestry of ethnicities, cultures, and religions, necessitates concerted efforts to nurture religious freedom and harmony across its diverse religious communities. These efforts aim to realize the vision of a prosperous, safe, peaceful, united, and serene Indonesian society. Central to this endeavor is Pancasila, the foundational philosophical theory of the state, which embodies the aspirations for brotherhood and unity among Indonesians, despite their varied backgrounds and differences.[52]

The nation's diversity extends beyond its people to include a plethora of languages, customs, religious beliefs, and races. Maintaining this diversity, while ensuring societal unity, is paramount for Indonesia, a quintessential multicultural society with an array of cultures and ethnic groups. Multiculturalism in this context is intertwined with key principles such as morality and the state's role in forging social compacts. A characteristic of such a society is the diversity of thought and behavior, necessitating the adoption of principles like tolerance and perspectives that foster unity. To cultivate unity and peace, a strategic approach to religious moderation is employed to combat extremist ideologies within religious spheres,[53] aiming to build a society characterized by moderate inclinations. The concept of Wasathiyyah, although based on varying paradigms, universally advocates for a balanced approach to life's secular and spiritual dimensions. This balance involves adjusting to prevailing circumstances, adhering to religious tenets, and considering objective realities. Wasathiyyah's essence in promoting religious moderation is pivotal in Indonesia's journey towards

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[51] Ali Imran Sinaga, Rasyid Anwar Dalimunthe, and Saripuddin Daulay, "Collaboration of Islamic and Christian Teachers in Implementing Religious Moderation Education," *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 3 (September 15, 2023): 486–501, https://doi.org/10.31538/tijie.v4i3.691.

[52] Mathias Jebaru Adon, "Menumbuhkan Semangat Pancasila Sebagai Dasar Persatuan Dan Kesatuan Bangsa Sebagai Upaya Melawan Gerakan Populisme Di Indonesia," *Publicio: Jurnal Ilmiah Politik, Kebijakan Dan Sosial* 4, No. 1 (January 31, 2022): 51–63, Https://Doi.Org/10.51747/Publicio.V4i1.759.

[53] Sagnofa Nabila Ainiya Putri And Muhammad Endy Fadlullah, "Wasathiyah (Moderasi Beragama) Dalam Perspektif Quraish Shihab" 3, No. 1 (2022).

achieving societal harmony. By embracing a balanced way of life that respects diverse religious and cultural backgrounds, Indonesia continues to strengthen its foundation of unity and peace, reflecting the true spirit of Pancasila in its societal fabric.[54]

Religious moderation, embodying the principle of balance without excess or deficiency, is pivotal in Islam's advocacy for aligning with truth and justice across varying circumstances. This moderation seeks a peaceful middle path amidst religious extremes, navigating between ultra-conservative groups, with their singular interpretations of religion, and extreme liberal factions, which may prioritize rationality at the expense of foundational religious tenets. Such a balanced approach is essential in Indonesia, a nation celebrated for its rich religious diversity.

The indispensability of religious moderation in Indonesia stems from several key considerations:[55]

1) Cultural Preservation and Pancasila: Religious moderation is vital in upholding the Indonesian ethos rooted in Pancasila. This foundational principle has harmonized Indonesia's vast array of religious, ethnic, and cultural diversities. Despite not being a theocratic state, religious values infused with local wisdom play a significant role in the nation's life, with certain religious laws even integrated into the national legal framework.

2) Dignity and Humanitarian Values: Religion's role in promoting human dignity and humanitarian values necessitates a balanced practice. Moderation ensures religious teachings are not exploited for extremist ends, maintaining the equilibrium where religious principles support universal human dignity.

3) Sanctity of Life: All religions advocate for peace and the sanctity of life, teaching that the loss of a single life is akin to the loss of all humanity. Religious moderation, therefore, realigns religious practices with their core essence, emphasizing religion as a guide to upholding human dignity and value.

4) Addressing Diversity and Evolving Scholarship: As humanity evolves, diversifying in ethnicity, nationality, and more, so does scholarship to meet humanitarian challenges. The varying interpretations of religious texts and the relativism of truth necessitate moderation as a solution to prevent religious conflicts and ensure humanity's coexistence.

Indonesia's religious identity, characterized by politeness, tolerance, and engagement with diversity, underscores the importance of adopting religious moderation in daily life. By eschewing radicalism and extremism, Indonesian society can preserve its unity and diversity. Religious

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[54] Shihab, M. Q., *Shihab, M. Q. (2019). Wasathiyyah Wawasan Islam Tentang Moderasi Beragama. Lentera Hati Group.*, 2019.
[55] Ahmadi, A., & Uhbiyati, N., *Ilmu Pendidikan* (Jakarta: Rineka Cipta, 2001).

moderation, thus, emerges as a relevant moral value, influencing not only individual behavior but also community and institutional practices. Through moderation, the goals of religious harmony, unity, and cohesion become attainable, reinforcing Indonesia's commitment to a peaceful and inclusive society.

G. A Critical Examination of Religious Moderation in Islamic Educational Practices

The concept of education, encapsulated by the verb "To Educate," encompasses efforts aimed at enhancing the moral and intellectual faculties of individuals. Defined as a deliberate process of guidance, typically undertaken by adults or parents toward children, education aims to elevate both moral and intellectual dimensions.[56] This broad definition of education is equally pertinent within the realm of Islamic religious education, which seeks to acquaint students with religious practices and beliefs, fostering their ability and inclination to integrate these principles into their everyday lives and academic endeavors, in alignment with Islamic values.[57] Islamic Religious Education is instrumental in presenting and ingraining varied religious conducts and convictions in students. It aspires that, students not only acquire knowledge but also demonstrate the capability and enthusiasm to embody these teachings in their daily conduct and academic pursuits, guided by Islamic principles.

The educational process is underpinned by three integral components: the environment, family, and formal educational institutions.[58] Each of these elements plays a vital role in shaping the intellectual and moral development of children.[59] The synergy between these sectors is crucial for the successful realization of educational objectives. Effective collaboration among all participants within these spheres is essential to cultivate individuals endowed with positive intellectual, emotional, and spiritual virtues.[60]

In the Islamic tradition, education is deemed a cornerstone of human development, designed to harmonize the individual's worldly interactions with fellow beings and their spiritual relationship with God. This educational ethos underscores the importance of equity, advocating for equal participation across genders in the pursuit of knowledge.

Characterized by its holistic and comprehensive approach, Islamic education mirrors the overarching principles of Islam. To foster the values intrinsic to Islam within educational settings, concerted efforts are directed towards crafting a more balanced and moderate Islamic educational paradigm. These endeavors are articulated through various strategic initiatives undertaken by relevant

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[56] Sholichah, A. S., *Teori-Teori Pendidikan Dalam Al-Quran.* (Jurnal Pendidikan Islam, 7(1)., 2018).
[57] Husna Nashihin., "Model Pendidikan Islam Pada Lansia (Studi Di Pondok Pesantren Sepuh Magelang, Taman Lansia Al-Jadid Fisabilillah Yogyakarta, Dan Pesantren Lansia Permata Yogyakarta). Universitas Wahid Hasyim."
[58] Wahidin, U., *Peran Strategis Keluarga Dalam Pendidikan Anak.* (Edukasi Islami, 2012).
[59] Sholichah, A. S., *Teori-Teori Pendidikan Dalam Al-Quran.*
[60] Winkel, W. S., *Psikologi Pengajaran.*

ministries, aimed at nurturing an environment conducive to religious moderation. Key strategies for enhancing religious moderation in Islamic education include:[61]

1) Multicultural Education Modules: The development of educational materials that promote understanding and respect for cultural diversity, aiming to cultivate a sense of global citizenship among students.

2) Islamic School Camping Activities: Organizing experiential learning opportunities outside the traditional classroom setting to reinforce principles of teamwork, empathy, and religious tolerance.

3) Shining Madrasah Rights Campaigns: Raising awareness about the rights and responsibilities of students within Islamic schools, emphasizing the importance of creating a respectful and inclusive educational environment.

4) Optimization of Interest and Talent-based Activities in Pesantren: Encouraging madrasah and pesantren to provide programs that cater to the diverse interests and talents of students, fostering a well-rounded educational experience.

5) Critical Examination of Radical Attitudes in Secondary Education: Implementing programs that critically address and challenge radical ideologies, promoting a culture of peace and moderation among young learners.

6) Guidelines for Identifying Extremist Behaviors: Developing comprehensive resources for educators to identify and address signs of extremist behavior effectively, ensuring a safe and nurturing learning atmosphere.

7) Curricular Innovation for Deradicalization: Mainstreaming deradicalization efforts through curriculum innovation, incorporating teachings that advocate for peace, tolerance, and religious moderation.

These innovative and comprehensive strategies signify a proactive approach towards embedding the principles of religious moderation within Islamic education. By embracing these methodologies, Islamic educational institutions aim to produce graduates who not only excel academically and spiritually but are also equipped to contribute positively to a pluralistic and harmonious society.

The discourse on religious moderation within Islamic education raises pivotal questions regarding its manifestation as an expression of moderate Islam. Analyzing the effectiveness and progression of related programs requires a nuanced examination from three distinct yet interconnected perspectives. First, societal concerns over extremism; there is a growing apprehension within society about the escalating trends of extremism, intolerance, and radicalism-terrorism within Islamic education. Addressing these concerns necessitates a concerted effort to mainstream a style of tolerance and understanding within Islam. The challenge lies in reorienting educational paradigms to

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[61] Pendis, T. R. M., "Laporan Utama: Pengarusutamaan Islam Moderat Di Lembaga Pendidikan Islam.," *In Majalah Pendis Kementerian Agama (8th Ed.). Jakarta: Dirjen Pendis Kemenag*, 2017.

emphasize tolerance as a core Islamic value, thereby countering extremist ideologies. Second, reinforcement of Islamic Nusantara; the tolerant approach within Islamic education can be viewed as an extension and fortification of the Islamic Nusantara concept, characterized primarily by its emphasis on gentleness. The historical trajectory of Islamic education in Nusantara reveals its roots within a moderate religious social framework. This perspective highlights the need to preserve and enhance the gentle, moderate essence of Islamic teachings, reflecting the unique cultural and religious heritage of the Nusantara region. Third, necessity for educational reform; in response to the multifaceted challenges of contemporary society, including disparities in intellectual and moral standards, the friction between modernity and spirituality, and other life aspects, Islamic education requires significant reform. This reform aims to bridge these gaps, aligning educational outcomes with the demands of modern society while maintaining spiritual integrity.[62]

The implementation of religious moderation within Islamic education extends beyond mere theoretical understanding; it encompasses practical applications and impacts within the learning process. This broad concept touches on various societal aspects, with implementation strategies tailored to accommodate diversity. Emphasizing Islamic Religious Education not only involves comprehending moderation but also actively applying and assessing its influence on educational practices. In essence, the integration of religious moderation into Islamic education represents a strategic response to contemporary societal challenges. It aims to cultivate a balanced approach, fostering a learning environment that encourages tolerance, understanding, and the holistic development of students. Through innovative strategies and comprehensive reforms, Islamic education can significantly contribute to the promotion of a moderate, harmonious, and inclusive society.

The infusion of religious moderation into Islamic education is anchored on principles that shape a comprehensive and inclusive educational approach. These guiding tenets ensure that the curriculum and pedagogical practices foster an environment of understanding, balance, and respect for diversity.

1) Principle of Universality: This principle underscores the curriculum's need to recognize and embrace the universal presence of divinity, advocating for inclusivity that reflects the diversity of the human experience.

2) Principle of Balance: It calls for a harmonious exploration of one's relationship with God and fellow humans, promoting a curriculum that nurtures cognitive, emotional, and spiritual growth.

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[62] Futaqi, S., "Konstruksi Moderasi Islam (Wasathiyyah) Dalam Kurikulum Pendidikan Islam." (Proceedings of Annual Conference for Muslim Scholars, (1), 2018).

3) Principle of Integration: Advocating for the amalgamation of religious and secular knowledge, this principle aims to cultivate a respect for diverse viewpoints and an understanding of the complexities of human life.

4) Principle of Diversity: Given the pluralistic nature of society, especially in Indonesia, this principle demands a curriculum adaptable to and reflective of wide-ranging cultural and religious backgrounds, fostering a spirit of mutual respect and understanding.

The moderation approach is also delineated through key dimensions such as creed, worship practices, personal attitudes, and the application of Sharia, all aimed at cultivating moderate attitudes among students. These dimensions are supported by the pillars of wasatiyya - justice, balance, and tolerance - which emphasize equality, the achievement of goals within specific conditions, and respect for diversity, guided by kindness and Qur'anic teachings.

In essence, integrating religious moderation into Islamic education involves creating a dynamic learning environment that not only imparts knowledge but also instills virtues of tolerance, empathy, and respect for diversity. This comprehensive approach prepares students for active and positive engagement in a diverse world, emphasizing the importance of moderation as a foundational Islamic and educational principle.

The concept of "wasath," originally embodying the essence of goodness and purpose, has transitioned to signify "middle," encapsulating the essence of wasatiya, or moderation. This evolution underscores the principle that true virtue resides at the equilibrium between opposing forces. In this framework, virtues like courage, generosity, and purity are seen not as absolutes but as balanced states—courage exists between the extremes of cruelty and fear, generosity finds its place between extravagance and miserliness, and purity navigates the middle path between unrestrained indulgence and asceticism. The progression of "wasath" to denote "middle" reflects its role in mediating contrasts, highlighting moderation as a guiding principle in navigating the complexities of life and human interactions.[63]

Education stands as a pivotal force in the developmental trajectory of a nation, extending its influence beyond the mere transmission of societal traditions and culture. It acts as both a predictor and a custodian of a nation's dignity, shaping not only the intellect but also the character of its citizens. Consequently, education plays an instrumental role in the effective inheritance and cultivation of a nation's character. Islamic Religious Education (PAI), traditionally perceived as classroom-bound lessons allocated a few hours each week, transcends these confines to include experiential learning beyond the traditional classroom setting. This expanded approach, termed as social laboratory learning, diversifies the educational experience, embracing unstructured learning opportunities that

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[63] Shihab, M. Q., *Shihab, M. Q. (2019). Wasathiyyah Wawasan Islam Tentang Moderasi Beragama. Lentera Hati Group.*

emphasize real-world application and practice. This model allows students to deepen their comprehension of Islamic principles and teachings through practical engagement, thereby fostering a more profound understanding and application of Islamic values in daily life. Central to this educational approach is the affective dimension, prioritizing the emotional and value-based development of students. [64] By focusing on the feelings and values, PAI aims to nurture well-rounded individuals who not only possess knowledge of Islamic teachings but are also imbued with the virtues and ethical principles that are foundational to Islam. This holistic approach to Islamic education underscores the importance of developing both the intellect and character of students, reflecting the broader role of education in shaping the future of a nation.

Emphasize the ethical and spiritual dimensions of Islam, highlighting principles such as compassion, empathy, and mutual respect. This approach facilitates a comprehensive understanding of Islam, beyond mere doctrinal knowledge, encouraging students to appreciate the rich cultural and historical nuances of their faith. By integrating universal values with religious teachings, the curriculum fosters an environment where students are not only informed about their own religious traditions but are also open to learning about and respecting other beliefs. Moreover, the adoption of inclusive teaching methods plays a critical role in this educational paradigm. Educators are equipped with strategies to foster an atmosphere of respect and curiosity, where students feel valued and motivated to engage in meaningful discussions about faith, ethics, and society. This pedagogical shift towards encouraging dialogue and critical thinking helps break down barriers and misconceptions, paving the way for a more empathetic and interconnected community.

Such moderation strategies in Islamic education serve as powerful tools for cultivating a generation that values diversity, seeks understanding, and is committed to building peaceful coexistence. By embracing a moderated approach to religious education, institutions can significantly contribute to the promotion of tolerance and inclusivity, both within the school environment and the broader society.

H. Conclusion

In sum, higher education institutions hold a pivotal role in curtailing the proliferation of radical ideologies amongst the student body. A proactive strategy in this endeavor is the promotion of religious moderation education, engaging in activities that span the three fundamental pillars of higher education. The educational process of instilling Islamic moderation encompasses fostering values such as balance, firmness, tolerance, equality, consultation, reform, prioritization, dynamism, and innovation. Initiatives to embed religious moderation within higher education include integrating these values into curricula and Islamic studies courses, leveraging diverse pedagogical approaches to nurture

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[64] S, J. L. A., Khoerrudin, M. W., & Fitriani, W. A., "Pembelajaran Pendidikan Agama Islam Di Luar Jam Pelajaran Sebagai Laboratorium Sosial Pendidikan Agama Islam," *AlMujaddid: Jurnal Ilmu-Ilmu Agama,* 2019, 1(2), 117–29.

critical thinking, offering guidance on Quranic comprehension, and incorporating moderation principles into student-led activities and organizations on campus.

This research highlights the strategic importance of embedding religious moderation within Islamic education as a means to cultivate a generation characterized by inclusivity and tolerance. Key findings suggest that embedding moderation values into the educational framework positively impacts student attitudes and behaviors, contributing to enhanced social cohesion, broader interfaith dialogue, and the reinforcement of an inclusive national ethos. Despite facing challenges such as opposition from factions with rigid religious perspectives, the implementation of religious moderation education necessitates nuanced communication strategies and inclusive pedagogies to mitigate resistance.

The potential benefits of this educational approach are manifold, including the promotion of interreligious cooperation, the establishment of a more harmonious society, and the amplification of inclusive religious values awareness. Further research is advocated to evaluate the efficacy of different educational methodologies in applying religious moderation, assess the enduring effects of such approaches on students' religious and social identities, and devise strategies to surmount the hurdles encountered in diverse sociocultural landscapes. Additionally, exploring the broader societal ramifications of religious moderation and its applicability across formal and non-formal educational settings will yield insights critical for evolving a more encompassing, resilient, and peaceful Islamic educational paradigm.

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