The Relevance of the Value of Religious Moderation in the World of Contemporary Indonesian Islamic Education

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Abstract. Religious moderation is one of the teachings of Islam as stated in the Qur'an. It should be noted that moderation is a middle attitude without discrimination, intervention or one-sidedness which contains moderate, fair and balanced ideas in all aspects of life, whether religious, social, educational, cultural, and others. Moderate attitudes are important to instill in the nation's generation as early as possible. Given that Indonesia is a country whose society is plural and multicultural, it is not surprising that there are diverse differences. Moderate attitudes need to be instilled to maintain the integrity of relationships both individually, in groups and in the state. Recently, Indonesia has been bombarded with issues about religion, such as blasphemy, hate speech, discrimination of minority communities, extreme groups and others. With this, it certainly threatens the integrity and peace in Indonesia. An alternative path that can be used is through Islamic education. Islamic education is a relevant early solution to understand the meaning of tolerance, justice, harmony, balance and love of peace. This research will explain the meaning of religious moderation using descriptive qualitative methodology with library research studies sourced from books, journals and the Qur'an. The results of this study indicate that there is a development in terms of human character to become a moderate and reactive human being.

Keywords: Religious Moderation; Islamic Education; Relevance of Contemporary Education

Introduction

Religion is a system of belief in and originating from Allah in the existence of a supernatural power that regulates everything and belief in laws, so that it can guide humans to their human nature and can lead humans to their Allah. Talking about religion, it is the personal belief of each person who wants to be a human being with a good personality. Religion also teaches positive values to be applied in everyday life in relation to Allah, humans and nature. Indonesia is the largest archipelagic country in the world which has more than 17,508 islands with a variety of marine and land riches. With so many islands, of course there are different cultures, ethnicities, tribes and religions on each island, so that Indonesia is called a plural country. Indonesia recognizes six official religions nationally, namely Islam, Protestant Christianity, Catholic Christianity, Hinduism, Buddhism and Confucianism. Of these six religions, of course they teach the meaning of respecting each other, respecting each other, living in harmony and tolerance with each other in order to create harmony in human relations. So, it is not surprising that Indonesia is in the spotlight and the center of discussion from various countries around the world regarding its diversity. The majority of Indonesian people follow the Islamic religion. Islam has developed very rapidly from year to year, in its teachings it always teaches positive things about Allah, humans and nature.

Despite Indonesia's diversity, both in terms of society and religion, people live peacefully side by side with other religions, until recently Indonesia has been hit by issues that have become very tense topics of conversation among the world community. These issues can be said to arise due to friction between groups and religions which is motivated by socio-religious conflicts in society such as religious blasphemy, destruction of places of worship, hate speech spread on social media and other issues. The escalation of these conflicts means that like it or not, the government, especially the ministry of religion, has to step in to deal with this. The result of the conflict resulted in a sense of harmony and kinship between religions becoming increasingly lacking. The thing that triggers the loosening of the sense of harmony and kinship comes from the problem of violent (extreme) groups who

do not want to tolerate and are difficult to invite to dialogue or deliberation with the understanding of other religions whose teachings are different, considering that Indonesian society is a plural and multicultural society. They are judgement that their religious teachings are wrong.

In the current context, pluralism is one of three types of religious attitudes from a theological perspective, along with exclusivism and inclusivism. Individuals who have exclusive views believe that only their religion is true, while other religions are considered heretical and wrong. Inclusive believers, on the other hand, believe that salvation is not limited to their religion, and that people who follow other religions sincerely can also achieve salvation. Meanwhile, adherents of pluralist theology view that all religions have the same truth. Therefore, individuals who adopt a pluralist view argue that religious communities should not be exclusive by claiming truth and salvation exclusively for their own religion.[1]

The author has reviewed several previous literature, namely research conducted by the author which is different from previous literature, such as the Relevance of Religious Moderation in a Pluralistic Society written by Sufratman. These articles have similarities in discussing religious moderation. However, the difference is that the research article is more universal towards a pluralistic society, in contrast to the author, which is more concerned with religious moderation in the world of contemporary Islamic education.

Then research written by Nurul Husna with the title of *Makna Dan Hakikat Wasathiyah*. In these articles there are also similarities, namely in discussing the object of study, namely moderation. However, there is a difference between this article and the one the author wrote, namely that Nurul Husna's research discusses the meaning and nature of moderation, while the author discusses religious moderation and its relevance to Islamic education. The next research written by Edi Nurhidin "*Strategi Implementasi Moderasi Beragama M. Quraish Shihab Dalam Pengembangan Pembelajaran Pendidikan Agama Islam*". This

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[1] Umi Sumbulah, *Pluralisme Agama* (Malang: UIN-MALIKI PRESS, 2013), hlm, 3.

research has similarities with the author's object of study, namely religious moderation, but the article written by Edi Nurhidin uses the perspective of M. Quraish Shihab.

Religious moderation has a good impact on life. Moderation can create a harmonious, just and peaceful social order. Without religious moderation, there will definitely be divisions, disputes, bloodshed which will result in the relationship between humans and other humans being broken. Religious moderation needs to be upheld in the modern or contemporary era, especially in the field of education, remembering that education is the basic foundation for humans in seeking knowledge and as a place where they will be able and able to solve problems in living their lives. So that students can understand the meaning of religious moderation and mutual tolerance.

In this article, the purpose is to answer what religious moderation means, how to foster a moderate attitude and its relevance to contemporary Islamic education today. In this research, the author uses a descriptive qualitative method with a library research method which collects various kinds of primary data in accordance with the author's discussion topic, both from aspects of religious moderation, Islamic education and relevance to this research, which comes from books, journals, the internet.

Results And Discussion

Religious Moderation

Religious moderation has been intensified by many groups, individually and in groups. Moderation is very important to apply. Remembering that a moderate attitude includes Islamic religious law. There are still many people who discriminate, intervene, and even ostracize certain ethnicities or groups because they are a minority group in that area. With the emergence of the moderation movement carried out by society, this is starting to fade or even disappear. Many groups or ethnicities now live side by side with tolerance towards each other thanks to moderation. Moderation can be applied in all fields, including religion, social, economic, educational, ethnic, cultural and others.

Moderation is often referred to as a middle (balanced) attitude without choosing, taking sides or biasing one another (right and left) and without any intervention, so that there are no gaps.

In Kamus Besar Bahasa Indonesia (KBBI), moderation is taken from the word moderate, which means behavior or actions that are reasonable and not deviant, tend to be in the middle dimension or way, have adequate views, and are willing and ready to consider the opinions or views of other parties (other people).[2] Moderation can be understood as an attitude, behavior or action that always prioritizes balance above other interests without any influence from both parties while still adhering to the principles of justice and equality. This means that by acting moderately, it is hoped that humans can live in harmony and reach mutual agreement in social life.

Being moderate can be a solution to various problems including the religious sphere where currently intolerant, violent and radical sects are emerging in the name of Islam, so that many Indonesians and even outside the country are judging and accusing the Sharia jihad actions carried out by Muslims are acts of terrorism. Islamic educational institutions are now not free from these accusations. There needs to be a deep understanding carried out by the government and educational institutions to provide understanding to the public in order to avoid negative accusations against Muslims in recoverd the image of Islam.

In Arabic, the concept of moderation is called al-wasathiyah, which comes from the word 'wasath' in Arabic terminology. Al-Asfahaniy explained that 'wasath' can be interpreted as sawa'un, which means mediator, balanced, in the middle between two boundaries or two paths, or with justice, which shows balance or standard between two extremes, both left and right. right, or general. The word Wasathan also reflects the meaning of guarding or being careful not to act uncompromisingly or deviate from the line of religious truth. This concept is also found in the book Mu'jam al-Wasit, which defines it as adulan and khiyaran with a simple and selected meaning. Ibn 'Assyur

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[2] Ridwan et al., *Implementasi Moderasi Beragama Dalam Pendidikan Islam* (Jakarta: Kelompok Kerja Implementasi Moderasi Beragama Direktorat Jenderal Pendidikan Islam Kementerian Agama Republik Indonesia, 2019), hlm 6.

gives two meanings to the word 'wasath': First, linguistically, it means everything that is in the middle or has two ends that are comparable in size; secondly, in terms of terms, 'wasath' includes Islamic values which are based on straight thinking, without deviation, and are middle in nature, without exaggeration in certain aspects.[3]

Many Muslim figures have defined religious moderation. According to Ash-Salibi, Ibn Faris and Ibn Manzur, wasathiyyah means fair, main, choice or best, and balanced between two opposing positions. In Wahbah al-Zuhaili's work with the book "Qadaya al-Fiqh wa al-Fikr al-Mu'ashir", he argues that moderation is a thought or way of thinking using a moderation attitude that can bring stability, peace, tranquility that can form a welfare for the personal (individual) and the surrounding community. Because wasathiyyah is the embodiment of the essence of moral honor and glory of Islam. In Islamic terminology, wasathiyyah (middle attitude) has been put forward by Yusuf Al-Qardawi that moderation is behavior or actions which contain the meaning of being fair, an attitude of quality consequences so that the testimony can be accepted, which has been mentioned in the verses of the Al-Qur 'an surah al-Baqarah verse 143:

وَكَذٰلِكَ جَعَلْنٰكُمْ أُمَّةً وَّسَطًا لِّتَكُوْنُوْا شُهَدَاۤءَ عَلَى النَّاسِ وَيَكُوْنَ الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِيْ

كُنْتَ عَلَيْهَاۤ اِلَّا لِنَعْلَمَ مَنْ يَّتَّبِعُ الرَّسُوْلَ مِمَّنْ يَّنْقَلِبُ عَلٰى عَقِبَيْهِ ۗ وَاِنْ كَانَتْ لَكَبِيْرَةً اِلَّا عَلَى الَّذِيْنَ هَدَى

اللّٰهُ ۗ وَمَا كَانَ اللّٰهُ لِيُضِيْعَ اِيْمَانَكُمْ ۗ اِنَّ اللّٰهَ بِالنَّاسِ لَرَءُوْفٌ رَّحِيْمٌ

"And we have made you (Muslims), a just and chosen people so that you will be a witness for (deeds) of people and for the Rasul (Muhammad) to be a witness for (deeds) of you. And We did not determine the Qiblah that is your Qiblah (now) except that We know (so that it is clear) who follows the Rasul and who deviates. And indeed (the changes of Qiblah) is so hard, except for those who

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[3] Devi Indah Sari et al., "Moderasi Beragama Dalam Pendidikan Islam Di Indonesia," *Journal on Education* 5, no. 2 (2023), hlm, 2206–2207.

have been guided by Allah; and Allah will not waste your faith. Indeed, Allah is Most Compassionate and Most Merciful to mankind". (Q.S. al-Baqarah [2]: 143).

By Surah al-Baqarah verse 143, we understand that Muslims are a ummatan wasathon, which means a community of mediators who receive guidance from Allah who are always taught to do justice to each other. This means doing justice to everything, especially to fellow human beings, and being a mediator and that moderation is one of the teachings of the Islamic religion and remains obedient to the sunnahs of the prophet.

According to Quraish Shihab, defining religious moderation from an Islamic perspective is a difficult challenge. The origins of the word "moderation" which only emerged after the emergence of radical and extreme attitudes. Instead, the term "Wasathiyyah" was proposed as a more appropriate analogy to the concept of moderation. Wasathiyyah contains the meaning of being an arbiter of everything based on the basic characteristics of justice, kindness, goodness, and most importantly. The view of the definition of moderation is taken from the interpretation of the Al-Qur'an as stated by Yusuf Al-Qardawi, namely Surah al-Baqarah verse 143. There are three pillars of moderation according to Quraish Shihab[4]:

1. Pillars of justice

    In the pillar of justice, this is the main thing in moderation. The meaning of justice contained according to Quraish Shihab is fair, which means "equal", equality of rights given without any bias and without exceeding or reducing.

2. Pillar of balance

    Balance exists in a group with different parts that lead towards a certain goal to create a common peace, as long as certain conditions and levels by each of the parts. Balance does not require the existence of levels and conditions of equal size and condition for all parts of the unit in order to be balanced.

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[4] Iffaty Zamimah, "Moderatisme Islam Dalam Konteks Keindonesiaan," *Al-Fanar: Jurnal Ilmu Al-Qur'an Dan Tafsir* 1, no. 1 (2018), hlm, 87–88.

3. Pillar of tolerance

    Tolerance is the limit of the amount of addition or reduction that is still acceptable or permitted.

    The definition of moderation according to Azyumardi Azra is the same as that of Quraish Shihab, which is more suitable for using the word wasathiyyah rather than the word moderation itself. The existence of wasathiyyah Islam is a manifestation of the establishment of moderation in Indonesia. This means that Indonesian people do not have an extreme tendency towards understanding either towards the right or towards the left. Four pillars of nationality: the 1945 Constitution, the Republic of Indonesia, Pancasila, Bhinneka Tunggal Ika which can be accepted by Muslim ulama and government figures who in fact are the majority in Indonesia. Nahdlatul Ulama and Muhammadiyah are two large organizations that continue to pioneer wasathiyyah Islam. NU with its idea of Nusantara Islam is in line with wasathiyyah Islam and Muhammadiyah with its idea of progressive Islam which is also wasathiyyah Islam. Indonesia the society is heterogeneous and diverse. The pillars of nationality must be upheld so that extreme sects do not occur that can divide the nation. Instilling national values in children and students is a form of love for the homeland which is taught to respect inter-religious tolerance and love each other.

    As-Syathiby have a opinion that following wasathiyyah or moderate teachings does not only mean following it passively but actively, because wasathiyyah is something that is eternal, fixed or permanent and absolute. There is a violation or violation related to Islamic law, it must be returned to its absolute nature which cannot be changed. Al-Ghazali said that the companions of the Prophet did not show extreme attitudes or total rejection of worldly affairs. They respond and handle religious and worldly affairs in a balanced manner without leaving out or giving preference. Allah SWT actually wants humans to be fair and to choose the middle way. The importance of mediating attitudes towards worldly affairs and religious matters must be balanced without favoring one over the other and prioritizing an attitude of absolute firmness when causing a violation in order to achieve peace.

Several definitions of these figures, it can be understood that religious moderation is the behavior or attitude of mediating everything without any partiality from one party, connecting different elements by adhering to the principles of justice, balance, tolerance and goodness which aims to the common good without any party being put down. The importance of religious moderation today aims to create a society that is just, prosperous, peaceful, peaceful, tolerant and respectful of one another. The presence of moderation can be useful for maintaining the integrity of human and state relations. Moderation is not a personal property or a claim of a group. Because the definition of moderation is not absolute. Need for an in-depth understanding of the meaning of moderation, which of course is also one of the characteristics inherent in Islamic law to be moderate, fair, tolerant and respectful of each other. Religious moderation has 3 core essences:

1. Human values

The values referred to in this case are the nature of humans as beings who have a Allah as stated in the Al-Qur'an surah al-A'raf verse 172. This verse explains how the dialogue between the human spirit and god is human nature is a divine being. So that religious moderation can be interpreted correctly, fairly and in balance, The essence of humans is monotheism, so that as creatures of Allah, with religious moderation, they must be able to build a peaceful, harmonious relationship between humans and their Allah, human relationships with humans and human relationships with nature.

2. Human limitations

Humans are social creatures who have individual limitations. He will not complete all his affairs without help from other humans. Humans are also given their own advantages. The existence of limitations encourages humans to complement each other with their strengths. Moderation has the concept that it can provide strength to strengthen each other, complement each other in terms of goodness and truth, and help each other. Substance of religious moderation here can be interpreted as the emergence of an attitude of mutual respect, respect and tolerance.

3. Live in differences

Indonesian society is a plural, heterogeneous society. They have different religious characteristics too. People who adhere to the teachings of their religion indirectly create awareness within themselves to have moral ethics towards themselves. With this awareness, he can live within differences in a heterogeneous society without experiencing discrimination, which is a religious teaching that prioritizes religious moderation as a form of general order.

To achieve a value of religious moderation, inclusivity must be avoided to achieve justice. According to Quraish Shihab, the concept of inclusive Islam is not only limited to public recognition, but must also be concretized internally because it is a true form of active participation. Truth in this understanding is not only from one group, but from other groups including religious groups because, religious moderation is closely related to maintaining cohesion with a tolerant attitude, so that we can understand each other well. Differential religious moderation is not about mixing up various things of truth and erasing each person's identity. The position of moderation is not insulting the truth, but rather an open attitude to accept that there are compatriots outside of us who also have the same rights as us in society.

Islamic moderation prioritizes openness, differences that exist are sunnatullah and mercy for humans. If explored further, Islamic moderation is seen as an attitude that is actually not easy to blame, let alone easy to distrust someone or a group that has a different religious point of view. Islamic moderation values prioritize brotherhood based on humanitarian principles, not only based on religious or national principles.[5] By being moderate, people can become wise in taking and deciding on actions.

Islamic education

Education comes from the etymology of the word "educate," which includes the act of directing, directing and guiding someone,

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[5] Annisa Firdaus et al., "Penerapan Moderasi Beragama Di Masyarakat Desa Baru Kecamatan Batang Kuis," *Ulumuddin: Jurnal Ilmu-Ilmu Keislaman* 11, no. 2 (2021), hlm, 198–199.

especially in terms of morals and intelligence, both intellectual and spiritual. Giving the prefix "pe" and adding the suffix "an" gives a connotation to an activity or process related to educational efforts in the realm of education. From a physical perspective, education refers to maintaining the body or physical structure through the implementation of sports exercises.[6]

Education is the most important and basic thing in life and is very inherent in humans. Education itself can be interpreted as a process to educate, guide, shape and nurture humans so that they become good and useful human beings. Humans can develop the potential within them, because education is a place for developing human potential. Education is the center of hot discussion that is always discussed by society and the government, and is even still debated. Even in developed countries, education is still a big problem and is of course criticized by some people in order to advance their country. the importance of education for humans and will never be finished when discussing education as long as there is life in the world.

Education is a place where humans can develop all their potential to the maximum. A social phenomenon based on interactions between humans as fellow humans, each of whom has the same values. Education directly plays an important role in life, especially student learning in strengthening intelligence and skills, forming and strengthening character, strengthening personality and strengthening national spirit and love of the country. Education is expected to be a protective shield and a solid foundation that can ward off negative influences from outside.

The definition of education is stated in Law Number 20 of 2003 concerning the National Education System, in amandement 1, which defines education as an effort carried out consciously, planned and structured to create learning conditions and situations that enable students to play an active role. aims to enable them to recognize and develop their potential. Education also aims to provide the strength of

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[6] A. Heris Hermawan, *Filsafat Pendidikan Islam*, Edisi Revi (Jakarta: Direktorat Jenderal Pendidikan Islam Kementrian Agama RI, 2012), hlm, 96.

religious spirituality, self-control, personality formation, intelligence development, noble character formation, and development of skills needed by individuals, society, nation and state.

Education is defined as a reciprocal process in which each individual adapts to himself, nature, peers and the universe. This process is an organized and structured development, and is a refinement of all human potential, in aspects of morality, intellectual, spiritual and physical (physical). this is for the individual's personality to achieve the benefit of society and connect all these activities with his life goals.[7]

John Dewey defines education as a place for the process of forming fundamental basic abilities, thinking (intellectual) power and feeling power, leading to true human character[8]. Philosophy as a general theory of education which works together with education to advance human life. According to Van Cleve Morris, defines education as a place for philosophical study because it is not just a social tool, but is an actor that serves the conscience of society in fighting for a better tomorrow.[9]

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Islamic-based education is now in demand by many people. The term Islamic education in Arabic is referred to by several key words, such as tarbiyah, ta'lim, ta'dib, riyadha, irsyad, and tadris. In several books about Islamic education, all of these terms are often used interchangeably to describe the concept of Islamic religious education. Islamic education experts use these various terms as complementary representations. Even though the word "tarbiyah" is not directly stated

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[7] Dian Fitriana, Hasan Basri, and Eri Hadiana, "Hakikat Dasar Pendidikan Islam," *Tarbawy: Jurnal Pendidikan Islam* 7, no. 2 (2020), hlm, 144.

[8] Nur Arifin, "Pemikiran Pendidikan John Dewey," *As-Syar'i: Jurnal Bimbingan & Konseling Keluarga* 2, no. 2 (2020), hlm, 204.

[9] Nur Arifin, "Pemikiran Pendidikan John Dewey," *As-Syar'i: Jurnal Bimbingan & Konseling Keluarga* 2, no. 2 (2020), hlm, 204.

[10] Ahmad Masrur Firosad, "Book Review Analisis Filsafat Terhadap Pendidikan Islam," *Turast: Jurnal Penelitian & Pengabdian* 5, no. 2 (2014), hlm, 220.

in the Qur'an, there are other terms that have similar meanings and roots, such as al-rabb, rabbayani, murabbiy, yurbiy, and rabbaniy. Of all these terms, only "rabbaniy" is found in the hadith. These general terms are often used in popular Islamic educational discourse. Ramayulis recorded quotes from several Islamic figures in order to gain a deeper understanding regarding the concept of Islamic education.[11]

According to Al-Nahlawi, Islamic education has an important role as a personal and social rule in society. This concept is that acceptance of Islam can be carried out rationally and in harmony as a whole, both at the individual level and within the scope of society. Muhammad Fadhil al-Jamaly supports this perspective by interpreting Islamic education as an effort to develop, encourage and guide students to lead a dynamic life, based on high values, and give honor to life. These processes are expected to be able to become options that shape students' personalities, in line with their potential for reasoning, feelings and actions. Ahmad D. Marimba also defines Islamic education as deliberate guidance or direction, carried out by educators, to guide the physical and spiritual growth of students towards the formation of superior personalities.[12]

From the definitions of these experts, it can be understood that Islamic education is an organized and structured system in accordance with the teachings of the Islamic religion which is based on the Al-Qur'an and hadith to develop and shape the potential that exists within humans both spiritually, morally and intellectually. , and physically in order to become a better human being and be useful for the nation and state, considering that we have entered the modern era of globalization which continues to experience changes, including in the field of education. In essence, Islamic education in the book written entitled "Philosophy of Islamic Education towards Character Formation," Prof. Maragustam said that Islamic education is an effort carried out with full awareness and structured planning, using formulas aimed at

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[11] Hermawan, *Filsafat Pendidikan Islam*, hlm, 99.
[12] Mahmudi, "Pendidikan Agama Islam Dan Pendidikan Islam Tinjauan Epistemologi, Isi, Dan Materi," *Ta'dibuna: Jurnal Pendidikan Agama Islam* 2, no. 1 (2019), hlm, 92–93.

stimulating, improving, guiding, training and nurturing students. The main goal is for students to be able to actively develop their potential, including religious spiritual strength, knowledge, noble morals, and the skills needed to live life in this world. Apart from that, this education is also directed at guiding individuals towards the afterlife, in accordance with the Islamic values contained in the Al-Qur'an and hadith[13]. Islamic education can also be an alternative way to form human characters who are highly spiritual, have morals and are in accordance with the guidance of Islamic religious teachings. So that they can become a good generation, can avoid bad influences and can advance the nation and state.

The Relevance of the Value of Religious Moderation in Indonesian Islamic Education

Indonesia is a plural and multicultural country. Indonesia is an archipelagic country consisting of several islands, so that the people in Indonesia are heterogeneous in terms of religion, race, ethnicity, language, culture, customs and so on. With this diversity, Indonesian people can be tolerant among fellow humans which creates a tolerant and harmonious social order. This situation is one of the Islamic teachings to respect each other. Recently, it has been shocked by issues that have emerged on the surface related to social inequality. These issues cause social inequality in society, such as insults and hate speech on social media carried out by extreme groups against minority groups. They consider that the teachings carried out by minority groups are not in accordance with their teachings or religion and are not appropriate to the social conditions of society, so they are wrong or deviate from God's teachings. This causes insecurity and comfort in the system of Indonesian society and even results in mutual distrust of each other. This issue became a serious enough problem that the government and religious ministries stepped in directly to resolve it.

The government and religious ministries are intensifying religious moderation among the public. This needs to be instilled in every human

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[13] Maragustam Siregar, *Filsafat Pendidikan Islam Menuju Pembentukan Karakter* (Yogyakarta: Pascasarjana FITK UIN Sunan Kalijaga, 2023), hlm, 28.

soul as early as possible and practiced in everyday life as stated in the hadith of the prophet:

> *Abu Hurayrah ra. said: Rasulullah saw. said: "A person's deeds will never save him". They asked: "Are you too, Rasulullah?" He replied: "So am I, unless Allah bestows His mercy. So improve (your intention), but do not overdo it (in charity to the point of causing boredom), hurry in the morning and during the day. Help that with late nights. Walk in the middle, walk in the middle so that you reach your goal."* (HR. Bukhari).[14]

From this hadith, Muslims are taught to take the middle path in order to achieve a goal. The middle way referred to here is without anyone being favored or dropped between them. So that a joint decision and agreement can be reached. This is very suitable to be applied in everyday life for Muslims and for humanity as a whole, which is the sunnah teachings of the Prophet Muhammad SAW. It is hoped that by taking a middle path there will be no disputes.

Religious moderation aims to create a safe, peaceful, balanced and just society, so that it does not create social inequality or cause division. Currently, many religious organizations are promoting religious moderation. Religious moderation is important at this time, it has even been stipulated in Presidential Regulation (PerPres) of the Republic of Indonesia Number 58 of 2023 concerning strengthening religious moderation which reads[15]:

"Religious moderation is a point of view, attitude, behavior or religious actions and practices in living a life together using methods that can embody the essence of religious teachings and beliefs that can protect human dignity and can build a common public benefit based on just principles, balanced, and in accordance with Pancasila and the 1945 Constitution of the Republic of Indonesia as a national agreement."

Republic of Indonesia Presidential Decree No. 58 of 2023 is also strengthened by the decision issued by the Minister of Religion of the

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[14] Fauziah Nurdin, "Moderasi Beragama Menurut Al- Qur ' an Dan Hadist," *JURNAL ILMIAH AL MU'ASHIRAH: Media Kajian Al-Qur'an Dan Al-Hadits Multi Perspektif* 18, no. 1 (2021), hlm, 65.

[15] "Peraturan Presiden (PerPres) No. 58 Tahun 2023," n.d.

Republic of Indonesia Number 93 of 2022 concerning Guidelines for Implementing Strengthening Religious Moderation for Civil Servants of the Ministry of Religion. In practice, the concept of religious moderation in Islam is divided into 4 parts, namely; 1) Moderation in practice or faith, 2) Moderation in worship, 3) moderation in morals or behavior, and 4) Moderation in the formation and development of sharia (Tasyri').[16]

The modern era has experienced many significant changes both in terms of social, technological and educational aspects. Education is a very basic thing for humans. Education is a means of making people better and can protect themselves from bad influences. Without education, humans will not be able to achieve these things. Education is an important way to support the survival of human civilization. With education, humans can shape and process their potential which can create quality human resources that advance the nation and state. With education, the nation's generations can determine and sort out what is good and bad and then be able to compete in the national and international arena which has now entered the era of globalization, of course in this case the competition is getting tougher.

Contemporary Islamic education can be interpreted as an educational system that can implement and create Islamic educational ideas as a creator, originator, mover, changer and formation of humans who can pursue, master and excel in various aspects, both moral, social, intellectual and spiritual[17]. The Islamic educational institutions that currently exist in Indonesia are a suitable tool for implementing moderation from an early age starting from elementary school, middle school, high school and even university, so that they can produce and create generations of a nation that is moderate in accordance with and does not conflict with the teachings of the Islamic religion. Abudin Nata believes that there are ten basic values in religious moderation which are indicators in Islamic education:

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[16] M Luqmanul Hakim Habibie et al., "Moderasi Beragama Dalam Pendidikan Islam Di Indonesia," *Moderatio : Jurnal Moderasi Beragama* 1, no. 1 (2021), hlm, 129.

[17] Muhamad Basyrul Muvid, "Pendidikan Islam Kontemporer Perspektif Hasan Langgulung Dan Zakiah Darajat," *Zawiyah: Jurnal Pemikiran Islam* 6, no. 1 (2020), hlm, 121.

1. Education to love peace, respect for all human rights, and have a sense of friendship and kinship between nations, races, ethnicities and religions;

2. Education that is capable of honing, forming, improving and managing entrepreneurship as well as establishing partnerships with the industrial world;

3. Education that pays attention to the prophetic dimensions of Islam, such as humanization, liberation and transcendence, as an effort to achieve social change;

4. Education that practices tolerance between religions and loves diversity;

5. Education that teaches and guides the understanding of Islam as a moderate mainstream in Indonesia;

6. Balanced education between intellectual, spiritual, moral (moral) understanding and temporary skills;

7. Education that produces intelligent and educated scholars or teachers;

8. Education that functions as a solution to problems in education, such as dualism and learning methodology;

9. Education that always prioritizes overall quality;

10.   Education that can improve foreign language skills.

Islamic education was formed to provide a place and space for every individual who wants to increase their understanding of Islam, develop "soft skills" and "hard skills" in order to form a human being that is in line with physical and spiritual nature. This goal cannot be achieved without combining the basic principles contained in the Al-Qur'an and hadith, such as honesty, openness, love and flexibility in every stage of learning which requires integration of these four aspects. the application of a holistic approach to material content and teaching methods is also essential.

The implementation of the value of religious moderation in Islamic teachings is reflected through the application of the principles of

honesty and openness. If this principle is applied in Islamic religious education learning, it will provide greater freedom for students to build knowledge that suits their abilities, interests and potential. Optimal development of human potential ultimately leads to the development of human nature, which is the fundamental goal of Islamic teachings. In an effort to achieve these goals in Islamic religious education, the choice of teaching methods has a crucial role and should not be ignored. In choosing this method, you must take into account its level of effectiveness and consider the material aspects and main objectives of Islamic religious teachings. Moderate Islamic values that can be applied and instilled in students in this contemporary educational era are religious, tolerant, caring for others, democratic, and love of peace.[18]

The concept of religious moderation (Islam) according to M. Quraish Shihab can be applied in several variations in the Indonesian context. This statement shows that religious moderation can be applied to many aspects broadly including specific aspects of education involving elements such as paradigms, approaches, curricula, models, strategies, planning, development of learning materials, and learning media, along with the methods applied throughout a series of teaching processes, starting from the planning stage to evaluation. The use of these patterns can vary greatly depending on focus and other determining factors. However, the main focus that needs special attention is how the concept of religious moderation can actually be implemented effectively in the educational process.

It is important to reveal the concept of integration as a scientific development paradigm or the latest development of an approach aimed at the level of learning processes and practices. This statement is in line with Amin Abdullah's view regarding the need for an integrative approach (multidisciplinary, interdisciplinary and transdisciplinary) in contemporary Islamic studies. This approach is considered necessary to form an understanding and interpretation of religion that cannot be separated from its connection to reality. All of these efforts involve reconstructing the methodology of scientific research and religious

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[18] Sari et al., "Moderasi Beragama Dalam Pendidikan Islam Di Indonesia", hlm, 2215–2216.

studies, starting from the philosophy of Islamic sciences to the process and implementation of educational teachings and religious preaching. In practice, Abdullah proposes three models, namely the curriculum integration model, the course naming model, and the course topic integration model.[19]

The values of religious moderation in the world of Islamic education can be seen from the materials taught by teachers and lecturers in schools or universities, such as Al-Quran hadith, Islamic history, moral beliefs, fiqh, and Islamic law (shariah). These materials can increase feelings of tolerance, balance, deliberation and so on. As an Islamic educational institution it also of course teaches religious moderation as stated in the Al-Qur'an:

1. Teach and model an attitude of honesty

2. Openness

3. A feeling of affection between people without any differences

4. flexibility without coercion and violence.[20]

Moderate Islamic education can be a means of forming a good student (human) character. The importance of religious moderation can be implemented through educational institutions, especially Islamic education, as an alternative to instilling a moderate attitude and producing generations of people who have good morals and can create a social order that is based on justice, peace, tolerance, harmony and balance between worldly and religious problems. hereafter. Religious moderation education is very relevant and important to instill as early as possible in students through Islamic education institutions.

The relevance of the values of religious moderation to Islamic education in contemporary Indonesia develops a moderate, tolerant and inclusive understanding of religion. The following are several aspects of

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[19] Edi Nurhidin, "Strategi Implementasi Moderasi Beragama M. Quraish Shihab Dalam Pengembangan Pembelajaran Pendidikan Agama Islam," *Kuttab: Jurnal Ilmu Pendidikan Islam* 5, no. 2 (2021), 125–126.

[20] Habibie et al., "Moderasi Beragama Dalam Pendidikan Islam Di Indonesia", hlm, 135.

the relevance of religious moderation to Islamic education in Indonesia in the contemporary era:

1. Prevention of radicalism and extremism

Religious moderation in Islamic education can help prevent the emergence of radical and extreme ideas. Education that teaches the values of tolerance, respect for differences, and emphasizes the importance of peace can be the basis for building a balanced understanding of religion. Understanding of preventing radicalism and extremism in Indonesian Islamic education is increasingly being promoted from various groups as an effort to prevent bad influences from outside.

2. Formation of moderate character

Indonesian Islamic education currently promotes and invites religious moderation focusing on the formation of moderate individual character. This includes developing an inclusive attitude, an open attitude towards differences, and the ability to dialogue constructively to create a harmonious and tolerant society between religious communities.Inklusivitas dalam kurikulum: Relevansi moderasi beragama tercermin dalam penyesuaian kurikulum pendidikan Islam. Inklusivitas dan keberagaman menjadi aspek penting dalam materi pembelajaran, mencerminkan realitas sosial dan kultural masyarakat Indonesia yang beragam. Pendidikan Islam Indonesia kontemporer telah menerapkan kurikulum moderasi beragama di mata pelajaran seperti Pendidikan Kewarganegaraan, Al-Quran hadits, sejarah Islam, akidah akhlak, fiqih, dan hukum Islam.

3. Optimizing the role of educators

Islamic educators have a role in conveying the values of religious moderation to the younger generation. Training and support for educators ensures that they are able to transmit religious teachings in a manner that complies with the principles of moderation. Optimizing educators in understanding religious moderation has been carried out through the educational curriculum in the form of P5, namely the Pancasila Student Profile Strengthening Project.

4. Encourage inter-religious dialogue

Religious moderation motivates building constructive inter-religious dialogue. Islamic education can facilitate mutual understanding between religious communities, creating cooperation in order to achieve social justice.Pengembangan pemahaman kontekstual: Pendidikan Islam yang moderat juga mencakup pengembangan pemahaman agama secara kontekstual, memperhitungkan realitas sosial, budaya, dan sejarah Indonesia. Ini membantu menghindari interpretasi yang sempit dan ekstrem terhadap ajaran agama.

5. Contribution to social development: Moderate Islamic education can also contribute to social development. teaching human values, justice and social responsibility, Islamic education graduates are expected to become agents of positive change in society.

6. Development of local wisdom: Indonesia is rich in local wisdom and culture and has a pluralistic and multicultural society. Moderate Islamic education can combine religious teachings with local values, enrich religious understanding and promote a harmonious Islamic identity.

Through the integration of religious moderation in Islamic education in contemporary Indonesia, it is hoped that a society can be created that respects diversity, has a moderate understanding of religion, and is able to maintain harmony between religious communities. This relevance has been applied in Indonesian Islamic education today which always teaches the values of religious moderation for students to become moderate students, love diversity, tolerance and to build a strong foundation for unity and peace amidst the diversity of Indonesian society.

Conclusion

Religious moderation needs to be instilled in children or students, especially the current younger generation. Because they will be the successors of the Indonesian nation. When discussing religious moderation, of course it is a teaching that is stated in the Al-Qur'an and

the hadith of the Prophet which recommends being moderate, which means being balanced, and not being extreme. is a teaching of the Islamic religion that has a positive impact which teaches humans that it is not permissible to criticize, blame, differentiate or even discriminate against a group, ethnicity or group that is a minority. Religious moderation is important to implement and is starting to be driven by the community and the government itself. With moderation, a society, nation and state will have good relations and maintain the integrity of the relationship.

In contemporary times, one alternative that can be done to form and develop religious moderation is through Islamic education. Islamic education is the main solution for understanding the meaning of religious moderation, because it has taught several subjects or courses that are in accordance with moderation topics adapted to the current era such as the Qur'an, hadith, moral beliefs, Islamic history, Islamic jurisprudence. Islamic law. The Islamic education system also teaches attitudes of tolerance, balance, flexibility, compassion and openness.

Relevance to Islamic education in Indonesia, religious moderation has been implemented and is in accordance with the plural and multicultural conditions of the Indonesian nation. Current educational institutions have strived for a moderate, inclusive and tolerant understanding of religion by first, preventing radicalism and extremism; second, moderate character formation; third, inclusivity in the curriculum; fourth, optimizing the role of educators; fifth, encouraging dialogue between religions; sixth, development of contextual understanding; seventh, contribution to social development; and eighth, development of local wisdom.

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