INTERNALISING RELIGIOUS MODERATION IN RESPONDING TO THE CRISIS OF INTOLERANCE AND RADICALISM IN THE WORLD OF ISLAMIC EDUCATION

Nizar Arwandi
Madrasah Diniyyah Takmiliyah Al Asy'ariyah 1 Tambakberas
Jombang, Indonesia.
E-mail: mdt.alasyariyah1@gmail.com

Abstract: This research aims to describe the internalisation of religious moderation in Islamic education. This phenomenon will give birth to radical movements wrapped in religious values. Educators should instil moderate values in students. Seeing this, it is very necessary to practice moderation, especially in the life of the school environment in Indonesia and throughout the world by reorganising Islamic education with rahmatal lil'alamin and wasathiyyah values. The research method used is a literature study. This research concludes that intolerance and radicalism are urgent matters to be considered and internalised for students and elements of society that can later be implemented in everyday life. Religious moderation must be embedded in each individual through attitude, character, and behaviour. Addressing the urgency of religious moderation can be done through, (1) character education, providing education to educators and students about the importance of respecting differences among educators and students or ikhtilaf. Providing this education has the following learning objectives: First, students understand the urgency of religious moderation in Islamic Education. (2) A cautious attitude in understanding Islam in a kaffah manner supported by the correct methodology. (3) Strengthening the attitude of active tolerance in students.

Keywords: Religious Moderation, Intolerance, Radicalism, Islamic Education.

A. Introduction

Every country is developing like Indonesia for sure want economy grows in the year. Economy A country will grow If factors the economy is also growing well, like for example development of various sources normal power. We call natural resources, human resources, human capital, technology, and others, also factors outside the economy for example

political, social, cultural, religious, moral, and state institutions (Yunan, 2009).

As a religious country with the first principle of Pancasila, people should care about the development of religion which is the identity and character of the Indonesian nation. In this case, the world of education is very important for all of us, starting from how educators teach students and how students can apply it in their daily lives, this influences the journey of this nation.

The national education system explicitly regulates the right of every learner to receive religious education by their religion and taught by educators of the same religion. Religious education is referred to as education that aims to provide knowledge and form attitudes, characters, and skills of students in practicing their religious teachings which are implemented at least through subjects or courses in all disciplines or levels of education (Lisa, 2018).

We know that Indonesia is a pluralistic country, with many religious and ethnic histories. Therefore, religious moderation is very important and needs to be supported, because this is a solution to the rise of extremism, radicalism, and intolerance in religion today (Rahman, 2008). Indonesia is a pluralistic country consisting of various ethnicities, races, and religions, so tolerance is needed to understand all the differences that exist, as well as educational institutions (Rahman, 2008). Therefore, religious moderation is very appropriate to be applied in the life of the nation and state. We know that in Indonesia most of the population embraces Islam. Recently, religious moderation has been intensified, we can see that the Ministry of Religious Affairs has made religious moderation a character and value that every nation has, and how we practice it.

Educators and teaching staff in Indonesia have recently been somewhat disturbed by the emergence of notions of intolerance and radicalism. This can be seen from the research data that has been done, where there are parties who try to eliminate the diversity of Indonesian society and try to impose understanding through various efforts and certain methods. It is not surprising that students are also interested in these ideas. This has even become one of the entry points for radicalism at the school level. This understanding is currently very common and contagious among educators and education personnel who understand Islam textually and do not study Islam with a strong foundation in various Islamic scientific literature.

Some studies show that there are still symptoms of intolerance in some elements that are no less important, namely in educational institutions, such as among students. One of them is the results of the Indonesian Survey Circle survey which states that as many as 30% of students are intolerant (Arif, 2020). Students are an important component as the nation's successor; therefore, they need to be equipped with various competencies. Not only intellectual competence that prioritises the ability to reason and think, but also moral competence which is shown by forming a good personality and identity. Because smart is not enough, it must be accompanied by good behaviour and character.

Based on the above background, the problem formulation in this study is why we need and are very important in religious moderation? What is the internalisation of the urgency of religious moderation in the world of Islamic Religious Education? The purpose of this writing is to obtain information related to the importance of religious moderation and

internalise the urgency of religious moderation in the world of Islamic Religious Education.

Theoretically, this paper is useful for developing scientific studies in the field of social religion (religion), especially in Islamic education. Practically, the paper can be used by the academic world, especially universities, in implementing religious moderation as an effort to produce a generation with moderate character during the current hustle and bustle of radicalism and intolerance (Purwanto, 2019). Another benefit is to raise awareness for all educators and education personnel, especially to guide students in providing an understanding of the importance of religious moderation, which is very dangerous for the world of education, as well as being taken into consideration for the world of education and the government in making policies to educate the campus community about the importance of religious moderation and its internalisation. Strengthening religious moderation is not a momentary struggle. Strengthening moderation has grown as a necessity that will continue to be inherent in the journey of the Indonesian nation. So, efforts to strengthen religious moderation must become part and integrated in the national development planning system, especially the 2020-2024 RPJMN. Through this, it is expected that programmes to strengthen religious moderation will receive support from all parties, both government and society (Ramdhani, 2015).

B. Research Methods

This research is library research with a qualitative approach, which is a form of research that uses literature which includes books, records, and research information from previous research. There are four characteristics of library research, namely: 1) research that deals directly

with texts (manuscripts) or numerical data and not with direct knowledge from the field or eyewitnesses in the form of events, people, or other objects. 2) library data is ready mode, 3) library data is generally a secondary source and 4) library data is not limited by time and space because it is "dead" data stored in written records. So this research uses library research.The descriptive method is the steps taken in objectively presenting the facts contained in the research question (Saputra, 2021). In this research, the author identifies ideas or discoveries in books, articles, journals, and scientific works related to the topic. The data obtained was then analyzed using descriptive methods.

Here a researcher must have an " emic perspective" meaning that he obtains data not "as it should be" but based on what is experienced and thought by the participant/data source (Nasrowi, 2020).

C. Results and Discussion

As the problems and objectives, the results of this research are focused on the urgency of religious moderation with its implementation in the world of Islamic education. This is done to provide education about the importance of tolerance amidst the rise of intolerance and moderation amidst the rise of radicalisation.

The current form of extremism is manifested in two excessive forms. Two opposite poles. Those on the right are very rigid in religion. Understanding religious teachings by discarding the use of reason. While the other pole, on the contrary, is very loose and free in understanding the sources of Islamic teachings. This freedom is seen in the excessive use of reason, thus placing reason as a measure of the truth of a teaching. Groups that give an excessive portion of the text but close their eyes to the

development of reality tend to produce textual understanding. The spirit to implement religious law in any condition is very great. What is contained in the text (Al-Quran and Hadith) must be applied in the present, as a form of ittiba' to the salaf (Rasulullah, sahabat and tabiin), although in certain conditions they do not appreciate the existing social reality.

On the other hand, there are some groups that give more attention to reason or reality in understanding a problem. So, in deciding, this group really emphasizes reality and provides free space for reason. What happens is the opposite, this group is very contextual and sometimes does not consider the authority of the text. Both are present in an exaggerated position. The influence of the two trends in understanding above also has a tremendous impact on the way of religion of Muslims today (Drawing, 2018). The emergence of anarchist and extreme movements in the archipelago, for example bombings, suicides and other things, apart from being caused by political-economic reasons, is also influenced by a very textual perspective on the Koran and Hadith. On the other hand, excessive and unlimited freedom of reason often leads to the collision of Qat'i texts, which in the end recklessly offers thoughts that are contrary to established understanding. Sometimes they even try to tamper with fundamental ta'abbudi (divine) teachings under the pretext of the principles of freedom and humanity.

Conflict usually occurs due to the meeting of four elements. These four elements are facilitating context (supporting context), core (roots) of conflict (roots of conflict), fuce factors (axis), and triggering factors (triggers). In a social conflict with religious nuances, the supporting context (facilitating context) is in the form of separate employment or residential patterns based on religious lines between various groups that will be involved in the conflict, or competition in the development of religious

demographics, or urbanization which has the impact of displacing the local (indigenous) population, and etc. With the many religions and beliefs that exist in Indonesia, conflicts between religions will occur more frequently.

In general, internalization in responding to the urgency of religious moderation can be carried out through, (1) character education, providing education to educators and students about the importance of respecting differences among educators and students or ikhtilaf. Providing education has the following learning objectives: first, students understand the urgency of religious moderation in Islamic education. (2) A careful attitude in understanding Islam in a kaffah manner supported by the correct methodology. (3) Strengthening active tolerance towards students.

1. Religious Moderation through Character Education

The curriculum plays an important role in forming the ability to provide teaching to students. The curriculum will show the direction of student growth in achieving goals in an educational institution. Where the curriculum becomes the standard of action carried out by educators towards students. Therefore, the curriculum is used as a guide for educational institutions in planning and implementing the teaching process (Hidayat, 2018).

In the Islamic education curriculum, the efforts made to overcome intolerance and radicalism are in the following ways: First, organising various trainings, workshops, seminars, and other activities related to the urgency of religious moderation for educators and students. Second, conduct religious dialogues with educators, leaders, or other religious groups. Thus, educators and learners can communicate and understand each other, which in turn will foster appreciation and tolerance for other religions. Third, introducing readings or various references that are urgent

in religiously moderate Islamic education from an early age to educators and students.

The example given by all educators is that the quality of the formation of students begins and is formed from the example given by educators. Because an educator becomes a role model for his students. This is reflected when teaching and learning activities take place, in communicating with students and in daily activities. The pattern of implementation of religious moderation values is carried out through the presence of educators in shaping moderate character in students. This is explicitly taught in chapters that correlate and are directly related to the formation of moderate character of students.

Peace education is one of the effective ways. This education is a learning process that teaches students about the reality of diversity (pluralism) of religion, race, ethnicity, culture, and language that must be managed and respected. Students will be able to distance themselves from extreme and radical actions, especially those in the name of religion. Peace education can be a process of deradicalisation in religion.

In responding to differences, both differences in religion and mazhab, moderate Islam promotes tolerance, mutual respect, while still believing in the truth of their respective religious beliefs and mazhab, so that everyone can accept decisions with a cool head, without having to take anarchist actions. Translated with www.DeepL.com/Translator (free version).

2. Moderation in Understanding Islamic Teachings as a Whole

If there is one of the educators who has a slightly different understanding, in this case radical, then the duty of an educator is to provide understanding to students. No less important is the coaching that

is carried out, especially coaching in extracurricular activities and organisations. Other activities that support the realisation of student character are carried out in the form of launching seminars, and so on. The approach and provision of the above activities to support learning is one form of institutional and governmental attention to the urgency of religious moderation in Islamic education.

Radical groups generally want change in a short time and drastically and against the prevailing social system. Radicalism is often associated with terrorism, because radical groups can do anything to achieve their desires, including terrorising those who disagree with them. Although many people associate radicalism with certain religions, in reality radicalism is not only related to certain religions, but can be attached to all religions.

Radicalism, or violence, in the context of religious moderation is understood as an ideology (idea) and understanding that wants to make changes to social and political systems by using violent/extreme methods in the name of religion, whether verbal, physical, or mental violence. The essence of radicalism is the attitude and actions of a person or group that uses violent means to realise the desired changes.

Some principles of religious moderation related to the concept of Wasathiyah Islam are at-tawassuth (choosing the middle path), al-I'tidal (straight and proportional), at-tasamuh (tolerance), Asy-Syura (deliberation), al-Ishlah (improvement), al-Qudwah (pioneering), al-Qudwah alMuwathanah (love for the homeland), al-La 'Urf (non-violence), al-I'tiraf bil 'Urf (culturally friendly). The concept of wasathiyah Islam can be used as an internalisation strategy in dealing with radicalism in the world of Islamic education (Hanafi, 2022). Radicalism can arise because of the perception of injustice and threats experienced by a person or group of

people. Perceptions of injustice and feelings of threat do not necessarily lead to radicalism. It will emerge if it is managed ideologically by generating hatred towards groups that are considered the creators of injustice and those who threaten one's identity.

3. Religious Moderation as a Strengthener of Tolerance

The results of the Indonesian Survey Circle (LSI) survey show that as many as 31 students are intolerant and even have a very low understanding of diversity and cultural diversity (Ma'arif, 2019). The emergence of this intolerant attitude is caused by the lack of a deep understanding of knowledge, especially religion. Where students only study religion from the surface of the skin.

Tolerance in Islamic Education seeks to overcome intolerance and radicalism in the following ways: First, organising various trainings, workshops, seminars, and other activities with a multicultural perspective for educators. Second, participating in religious dialogues with religious educators, leaders, or other religious groups (Fawaid, 2020). Thus, Islamic religious educators and educators of other religions can communicate and understand each other, which in turn will foster appreciation and tolerance for other religions. Third, introducing reading or various references to multicultural education early on to educators.

Lack of tolerance and courtesy towards fellow friends, teachers, school residents and the surrounding community. The lack of tolerance (tasamuh) in the world of education is often found among students who bring up attitudes that are not expected and this is motivated by several factors. Two factors cause this, namely the crisis of self-identity, weak control, the role of parents at home, shallow religious understanding, the

influence of the surrounding environment, and the place of education itself.

This shows the importance of internalising the values of religious moderation to all elements of society, especially students. Thus, it is important to internalise the values of religious moderation in various educational institutions, especially when integrated into religious learning. This is very important to implement considering that Indonesia consists of various ethnicities, cultures, and religions.

To address students' intolerant and radical attitudes in accepting differences, both differences in religion and mazhab, moderate Islam prioritises tolerance, mutual respect, while still believing in the truth of their respective religious beliefs and mazhab, so that all can accept decisions with a cool head, without having to take anarchist and undemocratic actions (Dawing, 2018).

4. Multiple linear regression

Education is an urgent and effective means of teaching, socializing values and instilling professional ethics among members of society. can also be used as a tool to adjust national character, improve, and strengthen national identity (Akhmadi, 2019). By strengthening social relations by respecting cultural, racial, ethnic and religious diversity to build national integrity, educators can become strategic links to increase group awareness.

Islamic education is education that is based on Islamic teachings. Islamic teachings are perfect teachings, not only about vertical relationships with Allah SWT, but also about horizontal relationships between humans and other humans and their environment. In this way, the implementation of Islamic education will be able to produce educators

and students who are able to communicate, work together, and care for each other, without distinguishing between groups, ethnicities, and ideologies (Msyarofah, 2018). The concept of Islamic education consists of several components, namely; understanding, principles/foundations, objectives, scope and implementation of Islamic education itself. Islamic education in terms of language has various meanings including Tarbiyah, Ta'lim, and Tazkiyah (Farihah, 2020).

Moderation or wasathiyyah is not a vague or indecisive attitude towards something, such as a neutral or passive stance, nor is it mathematical as some people understand it from the thought of Greek philosophers. Nor, as the name wasath suggests, is it "middle", a choice that leads to the notion that wasathiyyah does not encourage people to strive to reach the pinnacle of something good and positive, such as worship, knowledge, wealth and so on. Moderation is not softness. One of its indicators is gentleness and politeness, but that does not mean that it is not permissible to deal with all problems firmly. Being moderate does not mean being weak in religion. Being moderate does not mean tending to be open and leading to freedom (Tarmizi, 18). It is wrong if anyone assumes that someone who is moderate in religion means that they do not have militancy, are not serious, or are not sincere in carrying out their religious teachings. This is where the active attitude of wasathiyyah is in line with the role of its equivalent word, namely "just" in the sense of putting something in its place (Shihab, 2020).

Likewise, moderation is like a movement from the edge that always tends towards the centre or axis (radial), while extremism is the opposite movement that moves away from the centre or axis, outward and towards the poles (centrifugal). Like a clock pendulum, there is movement, not stopping at the outer pole, but moving towards the centre. Borrowing the

analogy, in a religious context, moderation is the choice to have views, attitudes and behaviours during extreme choices, while religious extremism is the attitude, views and behaviours that are outside the boundaries of moderation in understanding and practicing religion (Busro, 2019).

The pendulum clock analogy can be explained that a person's religious attitude is strongly influenced by two things, namely reason and revelation. Alignment with reason can be referred to as the extreme left, which often leads to neglect of the text (Rohman, 2017). On the other hand, a literal understanding of religious texts can also lead to a conservative attitude, if taken to the extreme, they only accept the absolute truth of a religious interpretation. A moderate person will always try to compromise with both sides. He may move to the left with his intellect, but he is not in an extreme position. He moves to the right to guide the text, while understanding the context.

According to Yusuf al-Qardhawi, to overcome the problem of radicalism, among others; first, respecting the aspirations of Islamic extremists through dialogue and democracy; second, treating them humanely and mindfully; third, not fighting them with extreme attitudes, radical with radical. This means that radical and secular extremist groups must be brought to a moderate position to exchange different interests; fourth, we need a society that offers freedom of thought to all groups, to achieve healthy dialogue and constructive criticism and empathy; fifth, avoiding mutual scepticism and not responding to doubts with disbelief; sixth, studying religion properly as taught by the scholars and exploring the nature of religion to become a wise Muslim; seventh, not understanding Islam one-sidedly and one-sidedly (Yani, 2018). Translated with

www.DeepL.com/Translator (free version) Several principles of religious moderation related to the Islamic concept of Wasathiyah are:

a. *At-Tawassuth* (choosing the middle path)

If observed from the perspective of religious moderation, it is clear that moderation related to local traditions is very important to enrich the treasures of Islam in Indonesia. Each local tradition has a moderate attitude by being in a legitimate position to be recognized as part of Islam, whose position is equal, equal. So, the concept of moderation. Religion in the Indonesian context as stated by the Indonesian Government through the Ministry of Religion of the Republic of Indonesia to respond to various social problems caused by the intersection of Islamic irresponsibility in the field of local wisdom can be overcome, if moderate Islam is said to be popular Islam can adapt to local traditions, has good practice. throughout the history of Islam in Indonesia. Therefore, understanding the same as Rahmatan lil Alamin's Islamic values with a moderate attitude can be developed through education.

Tawasuth has a central role that has a positive impact on practice. With tawasuth , middle characteristics and behavior will be created in all things, neither extreme left nor right, and maintaining a balance between rights and obligations. Likewise, in placing matters of worldly life and the afterlife in a balanced manner, one is able to maintain a balance between doctrine and knowledge for those who practice it. Tawasuth has sources and references whose information is found in QS Al-Baqarah [2]:143 which reads,

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

It means:

*And so (also) We have made you (Muslims), a just and chosen people so that
you may be witnesses to human (deeds) and so that the Messenger (Muhammad) may
be witnesses to your (deeds).*

Term أُمَّةً وَسَطًا in this verse literally means the middle way community
(middle people). In another explanation, it is defined as a just and chosen
people, meaning that Muslims are the people with the most perfect
religion, the best morals, the most important in their deeds. So that Allah
SWT. has given knowledge, gentleness of character, justice and kindness
that are not given to other people.

Tawassuth as a religious teaching and practice that can be carried out
by elements of Islamic society is also reflected in understanding and
implementing Islamic teachings as recorded in the hadith of the Prophet
Muhammad.

إِنَّ الدِّينَ يُسْرٌ ، وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلاَّ غَلَبَهُ

"Indeed, religion (Islam) is easy, and no one will ever make religion
difficult but (that religion) will defeat him (return him to ease)." (HR.
Bukhari, 39th hadith)

In interpreting this hadith, it can be understood that Islam is in the
middle (tawassuth) between those who exaggerate and those who like to
reduce. This hadith emphasizes that we should maintain balance. The
urgency of the tawassuth attitude includes, among other things, providing
an understanding of diversity which can make students open and accepting
of differences; providing a correct understanding of the theological roots
is essential to producing appropriate practice.

b. *Al-I'tidal* (straight and proportional)

For the younger generation, especially students, an idle attitude is important in responding to social media today. By not easily receiving news and information first before confirming the truth of it. So that you are not easily provoked and can be careful in making decisions. So as to produce students who are able to measure information and problems from many points of view and are not fanatical.

The religion of Islam as a bringer of grace instructs its adherents to express feelings of affection and strengthen ties of friendship. Therefore, Islam requires its followers to carry out their obligations to act fairly in carrying out any affairs towards every human being . This principle comes from QS Al-Maidah [5]:8 which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِۖ وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَىٰ

أَلَّا تَعْدِلُواۚ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

It means:

O you who believe! Be you enforcers of justice for Allah, (when) being witnesses fairly. And let not your hatred of a people encourage you to act unjustly. Be fair. Because (just) is closer to piety. And fear Allah, indeed, Allah is careful in what you do. (QS Al-Maidah [5]: 8)

The word اعدلوا in this verse comes from the word عدل يعدل عدلا (fair) has several meanings: first, to straighten or sit straight, to amend or change. Second, running away or avoiding the (wrong) path to another (right) path. Third, whether it is equivalent or equal. Fourth, balance or compensate, be comparable or be in a state of balance.

I'tidal attitude upholds the truth and adheres to justice as an individual who is not soft and weak. Prophet Muhammad SAW. making the best role to moderate attitudes in religion in the form of i'tidal , namely

the way people behave in a proportional manner, in a hadith narrated by
Al-Bukhari from Abu Hurairah:

عَنْ أَبِيْ هُرَيْرَةَ قَالَ أَنَّ أَعْرَابِيًّا بَالَ فِى الْمَسْجِدِ فَثَارَ إِلَيْهِ النَّاسُ لِيَقَعُوا بِهِ فَقَالَ لَهُمْ رَسُولُ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعُوهُ وَأَهْرِيقُوا عَلَى بَوْلِهِ ذَنُوبًا مِنْ مَاءٍ أَوْ سَجْلًا مِنْ مَاءٍ فَإِنَّمَا بُعِثْتُمْ

مُيَسِّرِينَ وَلَمْ تُبْعَثُوا مُعَسِّرِيْنَ. رواه البخاري

It means:

*Abu Hurairah had informed him; that a Bedouin Arab was urinating in the
mosque, then the people immediately went to him and rebuked him, then the Messenger
of Allah, said to them "Leave him alone, and sprinkle his urine with a bucket of water,
because you were sent to make things easier, not to make things difficult.*" (HR.
Bukhari)

This hadith explains how the Prophet behaved, which was intended
to educate his friends and treat people who did not know fairly
(proportionately). This is certainly a fair and clear action that sets an
example of i'tidal (proportionality), both in worship and in daily life, it must
be balanced wisely. Therefore, i'tidal , which is the second value in religious
moderation, has the following characteristics; put something in its place,
be impartial and proportional in assessing something, and remain
consistent.

c. *At-Tasamuh* (tolerance)

Intolerant attitudes increase every year. Intolerance does not only
occur in society, but in educational institutions. Cases of intolerance take
several forms, namely prohibitions on religious activities, destruction of
places of worship, discrimination on the basis of belief or religion,
intimidation, and coercion of beliefs.

Tasamuh as intended in the explanation above aims to recognize and respect diversity in all aspects of life. In this context tasamuh is based on QS Al-An'am [6]:108 which confirms that:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ ۗ كَذَٰلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ

It means:

"And do not curse the gods they worship other than Allah, because they will then curse Allah by going beyond the limits without knowledge. Thus, We make every people think well of their work."

The attitude of tasamuh refers to an open, open-minded, voluntary, and gentle attitude in accepting differences (Yani, 2020). Tolerance is always accompanied by an attitude of respect, accepting different people as part of us, and thinking positively. Therefore, Tasamuh has an attitude of moderation, fairness, and stands above all group or group interests.

d. *Ash-Shura* (deliberation)

One of the values of religious moderation is shura (deliberation), which is an activity carried out to resolve all kinds of problems to reach consensus. In addition to providing a forum for participants to engage in discussion or find solutions to various existing problems, deliberation also contains the values of truth.

Shura tends to deliberate and solve problems through deliberation for consensus. This principle comes from the words of Allah SWT. QS As-Shura [42]:38,

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

It means:

"And (for) those who accept (obey) the call of their Lord and perform prayer, while their affairs are (decided) by deliberation between them; and they spend part of the sustenance that We have given them ."

Islamic teachings position deliberation very strategically in human society, not limited to solving general problems but also involving personal issues.

Based on the description above, deliberation has the characteristics, namely, discussing and resolving matters together, being willing to follow other people's opinions, not imposing personal opinions on others, and respecting and obeying joint decisions. Thus, shura itself contains the values of tawassuth or middle (moderate) found in religious moderation.

e. *Al-Ishlah* (repair)

In Islam, reconciling someone who is in a dispute is known as ishlah . The values developed by Islamic teachings are to avoid radicalism or violent movements. If radical or violent methods are unavoidable, then it is necessary to pay attention to the fact that violent methods are only used to avoid violence and oppression or persecution. Thus, a radical attitude where violence is actually to create an atmosphere of peace in society is reflected in an attitude of mutual respect and respect despite different religious views.

This principle is derived from the verse in QS Al-Baqarah [2]: 244,

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

It means:

"*Do not make (the name of) Allah in your oath an obstacle to doing good deeds, being pious and holding ishlah among people. And Allah is All-Hearing, All-Knowing.*"

So, the characteristics of al-Ishlah are as follows: agreeing to change for the better, prioritising the common good, and being willing to reconcile disputes for the common good. Thus, al-ishlah} means aligning oneself with tawassuth (middle) in the context of emphasising to maintain the good old and adopting better innovations/renewals.

f. *Al-Qudwah* (pioneering)

A perfect education system still requires a realistic education pattern that is exemplified by an educator through behavior. Therefore, Allah SWT sent the Prophet Muhammad SAW as a role model for mankind. Maybe our morals are not perfect as the example of the Prophet Muhammad SAW. but at least we are Muslims who are able to commit to positioning ourselves as al-qudwah, and with full hope that future generations will be able to become humans who spread benefits to themselves and others. This principle is implicitly quoted in the Qur'an from the similar term uswatun hasanah found in the word of Allah SWT. QS Al-Ahzab [33]:21,

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

It means:

"*Indeed, there is (in) the Messenger of Allah a good role model for you (namely) for those who hope for (the mercy of) Allah and (the coming of) the Day of Judgment and he mentions Allah a lot.*"

The word uswatun hasanah refers to the actions of the Prophet Muhammad. who provides the best example for humanity in every step he takes. When combined between qudwah and hasanah , it will give rise to good role models. Qudwah as a pioneer of noble initiatives and a way to lead society towards a prosperous people.

Qudwah becomes a character in the values of religious moderation. If it is related to social relations, it will give the meaning that a person or

group of Muslims can be said to be moderate if they are able to be a
pioneer for other people in implementing the values of justice and
humanity.

g. *Al-Muwathanah* (love of the homeland)

As Muslims, the majority of whom are Muslims in Indonesia, of
course have an important role in the moderation process. Al-Muwathanah
is an important aspect in developing an attitude of moderation in
practicing Islamic teachings. Textually the Qur'an does not mention love
of the homeland or nationalism in it, but in a verse, there is a meaning
contained in it, for example in QS Al-Qashash [28]: 85, Allah Swt says:

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ ۚ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ

It means:

*Indeed, those who oblige you (implement the laws) of the Koran will truly return
you to your place of return. Say: "My Lord knows those who bring guidance and those
who are in obvious error."*

The mufassirs in interpreting the word "معاد" are divided into
several opinions. Some interpret the word "معاد" with Mecca, the
hereafter, death and the Day of Judgement. However, according to Imam
Fakhr Al-Din Al-Razi in his tafsir Mafatih Al-Ghaib said that the closer
opinion is the opinion that interprets it with Mecca. From this, it is then
understood by Sheikh Ismail Haqqi Al-Hanafi Al-Khalwathi (died 1127
H) in his interpretation that there is a hint or hint in the verse that "Love
of the homeland (al-muwathanah) is part of faith".

Loving the homeland or nationalism and recognising the
sovereignty of other countries is part of the principles of practising
moderate Islam. Religion in building love for the homeland (Indonesian
nationalism) has a very important role. This cannot be separated from

historical factors. Practising religious teachings is the same as fulfilling obligations as a citizen. Likewise, fulfilling obligations as a citizen is a form of practising religious teachings. Islam clearly commands its followers to be loyal and committed to their leaders and country.

In other words, the value of Al-Muwathanah religious moderation has characteristics including respecting national symbols, having a sense of brotherhood with fellow citizens, and recognising the sovereignty of other countries. And in the end, when we love our homeland, at the same time, we also respect the land or sovereignty of other countries.

h. *Al-La'Urf* (non-violence)

Internalization of anti-violence values in education to prevent the growth of seeds of extremism that lead to destruction and violence, both towards oneself and the social order. Extremism in religious moderation can be understood as a closed ideology that aims to change the social and political system. This is an attempt to impose a will that is often not in accordance with existing norms or agreements in a society.

Non-violence means rejecting extremism which invites destruction and violence, both against oneself and against the social order. Based on these arguments, the Al-Qur'an and the Hadith of the Prophet as the main sources of Islamic teachings, have given many people awareness about the importance of loving behavior, helping each other, prioritizing peace, not violence, respecting other people's rights, being gentle, not rough, not hard-hearted, forgiving, and trusting (Shihab, 2020).

<div align="center">

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِلْعَالَمِينَ

</div>

It means:

"*And We did not send you, but to (be) a mercy to the worlds.*"

The characteristics of non-violence in religious moderation are prioritizing peaceful methods in resolving disputes, not taking the law into your own hands, handing over matters to the authorities and recognizing the country's territory as one unit. Being non-violent does not mean being weak/soft but remaining firm and entrusting the handling of disobedience/violations of the law to official officials.

i.   *Al-I'tiraf bil 'Urf* (culture friendly)

Strengthening religious moderation is an important indicator for building the characteristics and culture of the Indonesian nation. The openness of Islam which is embodied in 'urf is an important epistemological basis, because however the text remains limited, and does not specify various things. Meanwhile, on the other hand, 'urf is closely related to the welfare of a society that has 'urf. Because one of the benefits is changing the positive traditions of society from generation to generation. And openness to differences and changes with 'urf can certainly strengthen attitudes of religious moderation.

Cultural friendliness also has the value of accommodating local culture (al-mustaw'ib 'alā al-tsaqāfah al-maḥ alliyyah) which means acceptance of cultural elements that do not conflict with Islamic religious law. Religious practices and attitudes that accommodate local culture can be used to measure the extent to which a person is willing to accept religious practices that accommodate local culture and traditions. The basic principle is that the tradition/culture does not conflict with the basic teachings of Islam.

Of the nine values of Wasathiyah al-Islam, the first value of tawassuth is the most important value. Tawassuth , which is a series of

words from Wasathiyyah , itself animates the other eight values of moderation (Inayatillah, 2021).

D. Conclusion

After analyzing all the explanations described, it can be concluded that in facing radicalism and intolerance, especially in the world of Islamic education, it is very necessary to provide character education to students in protecting themselves from the influence of the crisis of intolerance, on the other hand it is also directed at providing provisions for religious moderation. accompanied by providing complete Islamic teachings in accordance with Wasathiyah al-Islam values in religious moderation.

Strengthening religious moderation so that it becomes a lifestyle , for both individuals and groups, is only possible through various levels. The family environment is the first level environment. The next level is peers in educational institutions and the social environment. The change towards religious moderation will be complete when it includes three aspects, namely; aspects of knowledge, attitudes and behavior. When knowledge of religious moderation has been internalized within each student or individual, then awareness will be formed. Then, when it is manifested in attitudes and behavior throughout life, religious moderation has become an inherent disposition or character. With this character, a moderate lifestyle will be firmly entrenched.

REFERENCES

M. Lisa, "Implementasi Metode Pembelajaran Pendidikan," 2018.

A. Nur Ali Rahman, Menggapai Asa di MasaPandemi. IAIN Parepare Nusantara Press.

S. Arif, "Moderasi Beragama dalam Diskursus Negara Islam: Pemikiran KH
Abdurrahman Wahid," j. bimas islam, vol. 13, no. 1, pp. 73–104, Jul.
2020, doi: 10.37302/jbi.v13i1.189.

Y. Purwanto, Q. Qowaid, L. Ma'rifataini, and R. Fauzi, "Internalisasi Nilai
Moderasi Melalui Pendidikan Agama Islam di Perguruan Tinggi
Umum," EDUKASI, vol. 17, no. 2, Aug. 2019, doi:
10.32729/edukasi.v17i2.605.

M. A. Ramdhani et al., "Moderasi Beragama Berlandaskan Nilai-nilai Islam,"
p. 143.

"MODERASI BERAGAMA DALAM PERSPEKTIF SYAIFUL.pdf."

M. N. A. Saputra and M. N. Mubin, "URGENSI KURIKULUM
PENDIDIKAN AGAMA ISLAM DALAM FENOMENA
RADIKALISME DI INDONESIA," Scaffolding, vol. 3, no. 1, pp.
16–28, Jun. 2021, doi: 10.37680/scaffolding.v3i1.693.

M. Nasrowi, M.Pd.I, Membangun Moderasi Beragama. Runah Nedia Grup,
2020.

D. Dawing, "MENGUSUNG MODERASI ISLAM DI TENGAH
MASYARAKAT MULTIKULTURAL," rsy, vol. 13, no. 2, pp. 225–
255, Feb. 2018, doi: 10.24239/rsy.v13i2.266.

Political Science Department, Bangka Belitung University, Indonesia, . I., D.
Wulansari, English Literature Department, Bangka Belitung
University, Indonesia, N. Hidayat, and Political Science Department,
Bangka Belitung University, Indonesia, "RADICALISM IN
INDONESIA AND THE REFLECTIVE ALTERNATIVES TO
REDUCE," pijss, vol. 3, no. 3, pp. 1554–1564, Feb. 2018, doi:
10.20319/pijss.2018.33.15541564.

Y. Hanafi, "INTERNALISASI NILAI-NILAI MODERASI BERAGAMA
DALAM PERKULIAHAN PENDIDIKAN AGAMA ISLAM
PADA PERGURUAN TINGGI UMUM," Pertama., Sidoarjo: Delta
Pijar Khatulistiwa, 2022, p. 208.

M. A. Ma`arif, "Internalisasi Nilai Multikulutural Dalam Mengembangkan
Sikap Toleransi (Studi Di Di Pesantren Mahasiswa Universitas Islam
Malang)," nzh, vol. 2, no. 1, Mar. 2019, doi: 10.31538/nzh.v2i1.179.

Ah. Fawaid and M. Taufiq (Ed.), "Menuju Wasatiyah Islam," in MENUJU
WASATIYAH ISLAM Catatan Refleksi Keberagaman yang Moderat,
Yogyakarta: Q-Media, 2020, p. 186.

D. Dawing, "MENGUSUNG MODERASI ISLAM DI TENGAH MASYARAKAT MULTIKULTURAL," rsy, vol. 13, no. 2, pp. 225–255, Feb. 2018, doi: 10.24239/rsy.v13i2.266.

A. Akhmadi, "MODERASI BERAGAMA DALAM KERAGAMAN INDONESIA RELIGIOUS MODERATION IN INDONESIA'S DIVERSITY," vol. 13, no. 2, p. 11, 2019.

M. Musyarrofah, "DERADIKALISASI MELALUI PENDIDIKAN KARAKTER BERBASIS KHAZANAH PESANTREN," vol. 8, no. 1, p. 14, 2018.

R. K. Farihah, Kesadaran Moderasi Beragama dalam Dunia Pendidikan Islam. GUEPEDIA. [Online]. Available: www.guepedia.com

T. Tarmizi, "Pentingnya Moderasi Beragama," Pentingnya Moderasi Beragama, Sep. 13, 2019. https://www.kemenag.go.id/read/pentingnya-moderasi-beragama-dolej

M. Q. Shihab, Wasathiyyah wawasan islam tentang moderasi beragama. Tangerang: Lentera Hati, 2020. [Online]. Available: https://books.google.co.id/books?hl=id&lr=&id=WwfZDwAAQBAJ&oi=fnd&pg=PP1&dq=moderasi+beragama+artinya&ots=P_pR4XJb0Q&sig=RGyoJtfG1HfLagbC6nSCM7p0z1U&redir_esc=y#v=onepage&q&f=true

Indonesia and Indonesia, Eds., Moderasi beragama, Cetakan pertama. Jakarta: Badan Litbang dan Diklat, Kementerian Agama RI, 2019.

M. Rohman, "INTERNALISASI NILAI-NILAI SOSIO-KULTURAL BERBASIS ETNO-RELIGI DI MAN YOGYAKARTA III," vol. 12, no. 1, p. 26, 2017.

A. Yani, "Prinsip Dasar Wasathiyah dalam Pandangan Al-Qur'an," p. 12.

I. Inayatillah, "Moderasi Beragama di Kalangan Milenial Peluang, Tantangan, Kompleksitas dan Tawaran Solusi," TAZKIR, vol. 7, no. 1, pp. 123–142, Jun. 2021, doi: 10.24952/tazkir.v7i1.4235.