



RELIGIOUS MODERATION IN ISLAMIC EDUCATION IN INDONESIA

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ABSTRACT

The Quran is the holy book of Muslims whose contents are very suitable for all times and places (maslahah li kulli zaman wa makan), one of the interesting concepts in the Quran is about religious moderation. Religious moderation is a theory that contains the ideas of peace, justice, and moderation in all aspects of life in this world. Be it moderate in Aqidah, Worship, Muamalah/taqwa, and moderate in Tashri' (upholding Syari'at). While the term religious moderation always described in the Quran with various personality types, including honest, open, love, and flexible, mutually united, universal and universal, all of which are inseparable, mutually reinforcing and beneficial. Religious moderation is also emphasized in Islamic education in Indonesia, especially in terms of learning techniques and material content including elements of Quran Hadith, Fiqh, Aqidah Akhlaq, Syari'at (Islamic law) and Islamic Tarikh (Islamic history). All Islamic education materials above are presented in a manner and use techniques that prioritize the values and principles of religious moderation to foster a flexible, compassionate, and caring character and personality in a fair and equal manner. In facing the problems that come one after another, the more plural generations who uphold the principle of equality and mutual respect for the principle of difference, the generation that loves religious diversity will emerge to make Indonesia a tolerant nation.

Keywords: Religious Moderation, Islamic Education

Introduction

The Quran is a very complete and perfect holy book of Muslims. In it, there are basic rules in religion, sociality, and muamalah. The Quran is also the

main reference in law for Muslims. This holy book contains instructions and signposts of life for people who want to believe in it, study it, and practice it.¹

The discussion of the Quran is always new and contemporary. There is always something interesting and beautiful about every side of the Quran. Like a diamond gem, the Qur'an exudes the beauty of light and different colors according to the point of view of the subject who sees it.² The presence of Islamic phenomena and dynamics that continue to develop has produced various analyses to find solutions to the problems of terrorism, radicalism, issues of violence, and injustice that are often associated with Islam. These phenomena have always been actual discourses that are interesting to talk about both in the media and academic discussion rooms. This proves the identification and specificity associated with these phenomena, often even giving birth to new theories from various parties.³

In recent times, Islam has faced two major challenges emanating from within the Muslim Ummah itself. First, the challenge of some Muslims who are extreme, strict, and strict in understanding religious verses. They always try to impose their views on other Muslims, often even using violence in their doctrination. Second, the challenge of some Muslims who are loose and loose in religion. They tend to follow negative thoughts that come from other religious cultures and civilizations. Although they cite the Qur'an, Hadith, and the works of classical scholars as the basis of their thought, they only understand it textually and regardless of its historical context.⁴

Under these conditions, it isn't surprising that their understanding looks like the understanding of a newborn generation. In fact, they live in modern society but with the mindset of the old generation. The first challenge faced by Muslims is an extreme, rigorous, and strict attitude in understanding religious verses. Some Muslims seek to impose their views on other Muslims, even by using violence. They cling to literal interpretations and refuse to understand the historical context behind the verses. They forget that the Qur'an was revealed in a specific social and historical context, and proper understanding must pay attention to that context.

The second challenge faced by Muslims is slack and looseness in religion. Some Muslims tend to follow negative ideas that come from other religious cultures and civilizations. They quote the Qur'an, hadiths, and works of classical scholars without regard to their historical context. They only understand it textually and do not delve into deeper meanings. Thus, their understanding is

¹ Rosihan Anwar, *Pengantar Ulumul Qur'an*, (Bandung: Pustaka Setia, 2009) Cet. 1, hlm. 13

² M. Quraish Shihab, *Wawasan Al-Qur'an: Tafsir Tematik Atas Pelbagai Persoalan Umat*, (Jakarta: PT Mizan Pustaka, 2013), hlm. 4.

³ A Faiz Yunus, *Radikalisme, "Liberalisme dan Terorisme: Pengaruhnya Terhadap Agama"*, dalam Jurnal Studi Al-Qur'an; Membangun Tradisi Berfikir Qur'ani, Vol. 13, No. I, Tahun 2017, hlm. 80.

⁴ Agus Maftuh, *Negara Tuhan: The Thematic Encyclopedia*, (Yogyakarta: Multi Karya Grafika, 2004), hlm. 4

limited to the understanding of the old generation which is irrelevant to today's modern society. To overcome this challenge, Muslims need to develop a more holistic and contextual understanding of the Quran. A correct understanding must take into account the historical and social context behind the verses of the Quran. In addition, Muslims also need to study and understand the thoughts of classical scholars that are relevant to the current context. With a more holistic and contextual understanding, Muslims can avoid extreme and lax attitudes in religion.

In addition, Muslims also need to establish dialogue and cooperation with people of other religions to overcome the problems faced by humanity in general. Islam teaches universal values such as peace, justice, and compassion. By promoting these values, Muslims can cooperate with people of other religions in finding solutions to the problems faced by humanity. In facing this challenge, Muslims need to develop a more critical and open understanding of the Quran. They need to study the historical and social context behind the verses of the Quran, as well as understand the thoughts of classical scholars relevant to today. With a more critical understanding and open understanding, Muslims can avoid extremes and slack in religion. In facing this challenge, Muslims need to develop a more critical and open understanding of the Quran. They must understand the historical and social context behind the verses of the Quran, as well as study the thoughts of classical scholars relevant to the present times. With a more critical and open understanding, Muslims can avoid extremes and slack in religion.

Islam is a religion that highly values moderation in religion. Both in the aspect of worship and muamalah, everything is done with the principle of washatiyah. The concept of moderation is a hot topic, but sometimes extreme views arise from some groups in carrying out Islamic values and teachings. This sometimes fuels a mindset of radicalism and even violence. Many people legitimize these despicable acts by claiming that they are in accordance with the teachings of Islam. However, these issues are still grey and often become identity politics wars.

It is undeniable that the emergence of intolerant, violent, and radicalism in the name of Islam in various parts of the world, including in Indonesia, has made Muslims suspects. Sharia on jihad is often the target of prejudice and accusations as the culprit of acts of terrorism in the name of religion by some people of other religions and Muslims themselves. Many Islamic educational institutions are also not spared from prejudices that corner Islam and Muslims. There are several Islamic educational institutions in Indonesia that participate in spreading the seeds of radicalism. However, it is not uncommon for Islamic educational institutions, such as Islamic boarding schools based on classical

literacy and al-Quran hadith, to be an antidote to jihadist issues, radicalism, and intolerance by promoting the concept of moderation in religion.⁵

Islamic moderation in Indonesia has characteristics that cannot be found in other religions and other countries. The moderation of Islam in Indonesia comes from combining the spiritual and physical sides, combining the nobleness of revelation and the power of human reason, and integrating Divine verses and kauniyah verses. Moderate Islam in Indonesia focuses on the glorification of all mankind without distinction of ethnicity, nation, language, position, social status, and religion. However, the virtue of a man is determined by his devotion alone.⁶

Religious moderation is not passive neutrality, nor is it mid-mathematical. Moderation does not stop people from trying to reach the pinnacle of goodness in worship, knowledge, wealth, and other things. Moderation in Islam emphasizes the importance of maintaining the security and tranquility of the state and society. In an era full of openness like today, the ideas and understandings of extreme groups easily spread in every aspect of the nation, religion, and in this homeland, using religious pretexts that are far from the values of *rahmatan lil alamin*.⁷ It is important to understand that moderation is not an extreme or overstaying attitude. Moderation is a balanced attitude, respecting differences, and upholding the values of justice and tolerance. Moderate Islam not only means avoiding extremism but also seeks to create a harmonious and peaceful society, where all individuals can live prosperously without exception.

In carrying out moderation in religion, it is important for Muslims to continue to learn and understand religious teachings well. Islamic educational institutions have a very important role in spreading moderate understanding and countering radicalism. Islamic education based on classical literacy and Quranic hadith can be a means to understand the values of moderation in Islam. In addition, it is also important to involve all elements of society in maintaining the security and tranquility of the country and society.

In facing the challenges of radicalism and intolerance, Muslims in Indonesia must continue to strengthen their understanding and practice of moderation in religion. This involves cooperation between governments, educational institutions, religious leaders, and society as a whole. By understanding and implementing the values of moderation in Islam, Muslims in Indonesia can be an example for the world in maintaining peace and harmony between religious communities.⁸

⁵ Andik Wahyun Muqoyyidin, "Membangun Kesadaran Inklusif-Multikultural untuk Deradikalisasi Pendidikan Islam", *Jurnal Pendidikan Islam*, (Vol. 2, No. 1 Tahun 2013), hlm. 133.

⁶ Muhammad Imarah, "Islam Moderat Sebagai Penyelamat Peradaban Dunia", *Seminar Masa Depan Islam Indonesia*, (Mesir: Al-Azhar University, 22 September 2006), hlm. 438-442

⁷ M. Quraish Shihab, *Wasathiyyah*, (Tagerang: PT. Lentera Hati, 2019), x-xi

⁸ Moeslim Abdurrahman, *Islam Transformatif*, (Jakarta : pustaka firdaus, 1997), hlm. 1448.

On the contrary, the extremist or *ghulw* understanding of Islam is strongly opposed and unacceptable by the Shari'at. Extremist understandings and attitudes can destroy religious diversity, national diversity, and culture, and have a negative impact on every citizen in the Republic of Indonesia. Extremist understanding can destroy Islam itself, thus eliminating harmony in diversity and religion, destroying beauty in differences, and diluting the values and spirit of nationalism.⁹

Indonesia consists of various tribes, nations, and languages. Geographically, Indonesia consists of various islands with their own rich culture and local wisdom. Indonesia has a diverse and diverse society, so the most effective way to overcome division, egoism, primordialism, and radicalism is to inculcate moderate behavior. For Muslims, the concept of moderation in Islam has also been prepared. Islamic education that applies moderation techniques is expected to prevent students from behaving intolerantly and radically, both in attitudes, behaviors, and thoughts alone. Thus, every student who graduates from the Religious Moderation Education program will be able to accept all forms of diversity and religion and appreciate the beliefs believed by followers of other religions with full tolerance and harmony in the life of the nation and homeland.¹⁰

In the context of Islamic education in Indonesia, religious moderation has a very important role in creating a harmonious, tolerant, and respectful society. Through Islamic religious education that applies the principle of moderation, it is hoped that the younger generation can grow into individuals who understand and respect differences in religion, culture, and language. In Islamic religious education, religious moderation can be implemented through several approaches, such as academic approaches, social approaches, cultural approaches, and spiritual approaches.

The academic approach in Islamic religious education can be done through a curriculum that includes a moderate understanding of religion, an understanding of interfaith tolerance, and an understanding of the importance of respecting differences. In addition, social approaches can be carried out through extracurricular activities that encourage students to interact with students from other religions and cultures, as well as through the introduction of values of unity and unity in the life of the nation and homeland. A cultural approach can be taken by introducing moderate Islamic culture and respecting cultural diversity in Indonesia. The spiritual approach can be done through the cultivation of spiritual values that teach love, peace, and respect for fellow human beings.

⁹ Achmad Satori Ismail, dkk., *Islam Moderat, Menebar Islam Rahmatan lil'alamin*, (Jakarta: Pustaka Ikadi, 2012), Cet. II. hlm.10.

¹⁰ Mansur Alam, "Studi Implementasi Pendidikan Islam Moderat dalam Mencegah Ancaman Radikalisme di Kota Sungai Penuh Jambi", *Jurnal Islamika*, (Vol. 1, No. 2 Tahun 2017), hlm. 36.

In implementing religious moderation in Islamic education, the role of teachers is very important. Islamic teachers should be good examples in practicing moderate Islamic teachings, as well as being able to teach the values of moderation to students. In addition, cooperation between schools, parents, and communities is also indispensable in creating an educational environment that supports religious moderation. Through this joint effort, it is hoped that Islamic religious education in Indonesia can make a positive contribution to creating a diverse society but still harmonious and respectful.

In this study, we also found several challenges in implementing religious moderation in Islamic education in Indonesia. These challenges include the existence of wrong perceptions of religious moderation, lack of understanding of the importance of religious moderation, and the influence of external factors that undermine religious moderation efforts. Therefore, more intensive efforts need to be made to educate the public about the importance of religious moderation and overcoming emerging challenges.

Through some of the above mindsets, we intend to review and provide insights related to religious moderation, including its definition and approach in the context of Islamic education in Indonesia. Therefore, we chose the title "Religious Moderation in Islamic Education in Indonesia" for this scientific paper. The writing of this scientific paper uses the Library Research method, where the author tries to review books, and journals, both online or offline, to obtain information relevant to the problem discussed, especially to describe the theoretical studies that have been determined. The writing of this scientific paper aims to understand the theory and concept of religious moderation in Islam and implement it in Islamic religious education in Indonesia.

The Concept of Religious Moderation, Its Amaliyah Practice

The concept of Religious Moderation is an approach to practicing religion that emphasizes a middle, balanced, and tolerant attitude in religion. This concept arose in response to the polarization and conflicts that often occur in religious societies. Religious moderation teaches people to practice religion with respect for differences and maintain inter-religious harmony.¹¹ The amaliyah practice is the implementation of the concept of religious moderation in everyday life. This practice covers various aspects, ranging from inter-religious relations, and attitudes towards differences, to how to practice worship moderately. In the practice of amaliyah, religious people are taught to respect differences and maintain harmony between religious people.

One of The Amaliyah practices is inter-religious dialogue. This dialogue is conducted with the aim of understanding and appreciating each other's differences in religious beliefs and practices. Through this dialogue, religious

¹¹ Al-Alamah al-Raghib al-Asfahaniy, *Mufradat al-Fadz al-Qur'an*, (Beirut: Darel Qalam, 2009), hlm. 869

people can share knowledge and experience, as well as strengthen tolerance and harmony between religious communities.¹² In addition, the practice of Amaliyah also involves active participation in social activities involving religious people from various backgrounds. For example, through social service activities, community services, or religious activities involving religious people from various religions. By participating in this kind of activity, religious people can strengthen relations between religious communities and build togetherness in practicing religion.

Furthermore, The Amaliyah practice also included an attitude of tolerance towards differences. Religious believers are taught to respect different religious beliefs and practices by not disbelieving or condemning. This attitude of tolerance allows religious people to coexist peacefully and with mutual respect.¹³

In carrying out worship, the practice of amaliyah teaches people to keep a balance between spiritual and social aspects. Religious people were taught to practice worship with solemnity and piety but also not to forget their social responsibilities. In this case, religious people are taught to contribute to building society and maintaining social justice. The concept of religious moderation and the amaliyah practice have many benefits for society. First, this concept can prevent conflict and polarization in religious societies. By practicing religion moderately, religious people can maintain harmony and harmony between religious people.

Second, this concept can also strengthen the religious identity of the people. By practicing religion moderately, religious people can better understand and appreciate their religious values. This will strengthen the faith and piety of the people in carrying out religious teachings.

Third, the concept of religious moderation and its amaliyah practice can also strengthen the role of religion in building a just and prosperous society. By participating in social activities and maintaining a balance between spiritual and social aspects, religious people can become agents of positive change in society.

However, in carrying out the concept of religious moderation and the amaliyah practice, several challenges need to be faced. First, there is still a narrow and intolerant attitude among religious people. This can hinder efforts to build harmony and harmony between religious communities.¹⁴

Second, there is a lack of deep understanding of the concept of religious moderation and its amaliyah practices. This can result in incorrect or incorrect interpretations of practicing religion moderately.

¹² Achmad Satori Ismail, dkk., *Islam Moderat, Menebar Islam Rahmatan lil'alam*, (Jakarta: Pustaka Ikadi, 2012), Cet. II; hlm.10

¹³ Abu Yasid, *Membangun Islam Tengah*, (Yogyakarta: Pustaka Pesantren, 2010), hlm. 37-38.

¹⁴ Lidwa Pustaka i-Software, *Kitab 9 Imam Hadits*, Sumber: Bukhari, Kitab: Nikah, Bab: Hak Suami Atas Dirimu, No. Hadist: 480

Therefore, greater efforts are needed to promote the concept of religious moderation and the amaliyah practice. Religious education that teaches the values of tolerance and harmony between religious people needs to be improved. In addition, inter-religious dialogue and social activities involving religious people from various religions also need to be encouraged.

Moderation in the Quran

The Quran as the main source of Islamic teachings, provides clear guidance on the concept of religious moderation. In surah al-Baqarah verse 143, Allah says, "And thus We have made you a moderate people." This verse shows that Allah wants Muslims to be moderate in practicing His teachings. Religious moderation is not extreme or fanatical, but a balanced and fair attitude.

A deep understanding of the Quran is essential in carrying out the concept of religious moderation. The Quran is a living guide for Muslims and contains clear instructions on how to practice religion moderately. In Surah Al-Hajj verse 78, Allah says, "And fight in the way of Allah with true jihad. He has chosen you and He has never made for you in religion a narrowness." This verse shows that Islam is a broad religion and does not limit its people.

The practice of amaliyah from the concept of religious moderation involves the application of religious teachings in everyday life. As moderate Muslims, we must practice our religion in a balanced and fair manner. We must avoid extremism and fanaticism that can harm ourselves and others.

One of the amaliyah practices of the concept of religious moderation is to maintain balance in worship. As Muslims, we are obliged to observe worship such as prayer, fasting, and zakat. However, we also need to maintain a balance between worship and daily activities. We must not lose sight of our responsibilities as individuals, family members, and society.¹⁵

In addition, in its amaliyah practice, the concept of religious moderation also involves an attitude of tolerance towards members of other religions. Islam teaches us to respect and respect religious differences. In Surah Al-Kafirun verse 6, Allah says, "For you your religion, and for me my religion." This verse shows that each individual has the freedom to practice his or her religion.

The concept of religious moderation also involves a fair attitude in interacting with fellow humans. Islam teaches us to be fair to all people, regardless of ethnicity, religion, or race. In Surah Al-Hujurat verse 13, Allah says, "O man, verily We created you from a man and a woman, and made you into nations and tribes so that you might know one another." This verse shows that Islam encourages brotherhood and equality among mankind.

¹⁵ Afrizal Nur dan Mukhlis, "Konsep Wasathiyah Dalam Al-Qur'an: (Studi Komparatif Antara Tafsir At-Tahrir Wa At-Tanwir Dan Aisar At-Tafsir)", Jurnal An-Nur, (Vol. 4, No. 2 Tahun 2015) hlm. 206

1. Honesty

Honesty is one of the fundamental values that are important in everyday life. Honesty is not just about not lying or not stealing, but also about integrity, transparency, and consistency in our actions and words. In the context of religious moderation in education, honesty plays a very important role. Honesty is so important in religious moderation in education. First of all, honesty is the basis of a healthy and trusting relationship between teachers and students. An honest teacher will provide true information and not manipulate facts for personal or group interests. It is important to build students' trust in their teachers and ensure that they receive an objective and fair education.¹⁶

In addition, honesty is also important in shaping the character of students. When students are set an example by teachers who are honest and value honesty, they will learn to be honest as well. They will understand the importance of speaking honestly, admitting their mistakes, and taking responsibility for their actions. These are important values in the formation of good character and strong integrity.

Honesty also plays a role in building a good relationship between students. In a moderate educational environment, students come from a variety of religious, cultural, and ethnic backgrounds. Honesty allows them to respect their differences and accept each other sincerely. When students are honest about their beliefs and values, they can openly discuss and learn from each other. This is an important step towards a harmonious and inclusive society.

In addition, honesty is also important in maintaining the integrity of education. In the world of moderate education, accurate and objective information is essential. Teachers and students need to be honest in conveying information and receiving information. When honesty is upheld, healthy and quality learning can occur. It also prevents the spread of misinformation or bias that can undermine a correct understanding of religion and belief.¹⁷

However, teaching and practicing honesty in the context of religious moderation in education is not an easy task. Some challenges and obstacles need to be resolved. One of the main challenges is the social and cultural pressures that encourage dishonesty or manipulation of facts for personal or group interests. In addition, a lack of awareness of the importance of honesty in character-building and healthy relationships can also be an obstacle.

¹⁶ Afrizal Nur dan Mukhlis, "Konsep Wasathiyah Dalam Al-Qur'an.. hlm. 212-213

¹⁷ Zuhairi Miswari, *Al-Qur'an Kitab Toleransi: Inklusivisme, Pluralisme, dan Multikulturalisme*, (Jakarta: Fitrah, 2007), hlm. 86

To address this challenge, there needs to be an ongoing effort to educate and raise awareness about the importance of honesty in religious moderation in education. Teachers need to set a good example and teach the values of honesty explicitly. They also need to create a safe and supportive environment where students feel comfortable speaking honestly and expressing their beliefs without fear of being judged or intimidated.

In addition, there needs to be cooperation between schools, families, and communities in promoting honesty. Family and community also have an important role in shaping the character of students and strengthening the values of honesty. By working together, we can create an educational environment that supports and promotes honesty in religious moderation.¹⁸

Overall, honesty is a important value in religious moderation in education. Honesty plays key role in building a healthy relationship between teachers and students, shaping student character, building good relationships between students, maintaining educational integrity, and creating a harmonious and inclusive society. Despite challenges that need to be overcome, with sustained efforts and cooperation between all relevant parties, we can achieve fair, objective, and honest education in the context of religious moderation.

2. Openness in Thinking

Education is the main pillar in the formation of individual character and thinking. Through education, young people can develop the ability to think critically, appreciate differences, and build tolerance towards different religions and beliefs. However, in reality, there are still challenges in implementing religious moderation in education.¹⁹

One of the main challenges is polarization and conflict between religions. Open-mindedness can overcome this polarization by promoting dialogue, mutual respect, and finding common ground among different faiths. Through this approach, students can learn to understand and appreciate differences, thus creating harmony and peace in society.

In addition, openness in thinking also plays an important role in preventing radicalism and religious extremism. By providing space for students to ask questions, express opinions, and discuss sensitive issues openly, education can be a means to encourage critical thinking and develop awareness of the dangers of radicalism. Through this approach, students can understand the importance of moderation in religion and avoid falling into narrow and extreme understandings.

In addition, openness thinking also has a positive impact on developing knowledge and understanding of other religions. In the current

¹⁸ Nasirudin, *Akhlak Pendidik (Upaya Membentuk Kompetensi Spiritual Sosial)*, (Semarang: Karya Abadi Jaya, 2002), hlm. 2-3

¹⁹ Lidwa Pustaka I Software, *Kitab 9 Imam Hadits*, Sumber : Bukhari, No. Hadist : 5629

context of globalization, students need to have extensive knowledge of different religions and beliefs to be able to interact and cooperate with people from different cultural and religious backgrounds. Through education that encourages open-mindedness, students can build a deeper understanding of other religions, respect differences, and promote interfaith cooperation.

To implement openness in thinking and religious moderation in education, the role of teachers is important. Teachers as facilitators of learning must be able to create a safe and inclusive environment, where students feel comfortable sharing and questioning ideas. In addition, teachers must also have adequate knowledge about various religions and beliefs, to provide accurate and objective information to students.

3. Affection

Affection is one of the most important values in human life. In the context of religious moderation in education, affection plays a vital role in shaping the character of religious individuals. affection is an attitude of mutual care, respect, and love for fellow human beings, manifested in concrete actions to help, support, and understand others.²⁰

In the context of religious moderation, affection also means an attitude of tolerance, understanding, and respect for differences in religious beliefs. In education, affection can be applied in various aspects, ranging from the relationship between teachers and students, between students with each other, to the relationship between schools and communities.

Affection in education can help create a harmonious and inclusive learning environment. When teachers and students love and respect each other, the classroom atmosphere becomes more positive and conducive to learning. Teachers who have affection will better understand the needs and potential of each student, to provide an appropriate learning approach. Meanwhile, students who love each other will find it easier to work together, help each other, and respect each other.

In addition, affection is also important in forming an attitude of tolerance and understanding towards religious differences. In this increasingly pluralistic world, education needs to teach the values of affection so that young people can coexist peacefully and with mutual respect. By having an attitude of affection, individuals will be more open to religious differences and able to establish harmonious relationships with fellow religious people.

However, it is also important to remember that affection does not mean ignoring religious principles. Religious moderation in education also means maintaining a balance between affection and adherence to religious

²⁰ M. Quraish Shihab, *Tafsir Al-Misbah Volume 5*, (Ciputat, Lentera Hati, 2010), hlm. 302-303

teachings. True affection is based on religious principles, not sympathy or empathy.

Religious Moderation in Islamic Education in Indonesia

Islamic educational institutions can ideologically install the good concepts and value concepts that exist in moderate Islam into their educational goals, thus producing moderate Islamic education. According to Abudin Nata, religious moderation in Islamic education, or what he called Islamic education *Rahmah li al-Alamin*, has ten basic values that become indicators, namely: (1) Peace Education, which respects human rights and friendship between nations, races, or religious groups; (2) Education that develops entrepreneurship and partnerships with the industrial world; (3) Education that pays attention to the prophetic content of Islam, namely humanization, liberation and transcendence for social change; (4) Education that contains teachings of religious tolerance and pluralism; (5) Education that teaches Islam which is the mainstream of moderate Indonesian Islam; (6) Education that balances intellectual insight (head), spiritual insight and morals starting (heart), and vocational skills (hand); (7) Education that produces scholars who are intellectuals and intellectuals who are scholars; (8) Education that is a solution to current educational problems such as dualism and learning methodology; (9) Education that emphasizes the quality of education comprehensively; and (10) Education that is able to improve mastery of foreign languages.²¹

In the world of education, the values of moderation will be widely implemented in character education. Islamic moderation values in this case are moderation values contained in the teaching and learning process and learning materials that integrate into character education.

Integration means mixing, blending, and combining. Integration is usually done in two or more things where each can complement each other. Character education itself has a higher meaning than moral education, because character education is not only concerned with right-wrong issues but how to instill habits about good things in life so that students have high awareness and understanding as well as care and commitment to implement policies in everyday life.²²

Thus, it can be said that character is a person's natural nature in responding to situations morally, which is manifested in concrete actions through good behavior, honesty, responsibility, respect for others, and other character values. Islam is a religion that has a high spirit of tolerance, so the right character values to describe moderate Islamic values are religious,

²¹ Abudin Nata, *"Islam Rahmatan li al-'Alamin sebagai Model Pendidikan Islam Memasuki Asean Community"* (Kuliah Tamu Jurusan Pendidikan Agama Islam Fakultas Ilmu Tarbiyah dan Keguruan UIN Maulana Malik Ibrahim Malang, Malang, 7 Maret 2016), hlm. 10–14.

²² Abdulloh Hamid, *Pendidikan Karakter Berbasis Pesantren*, (Surabaya: Imtiyaz, 2013), hlm. 10

tolerance, social care, democratic, and peace-loving. Religious is an attitude and behavior that is obedient in carrying out the teachings of the religion they follow, tolerant of the implementation of worship of other religions, and living in harmony with followers of other religions.²³

Conclusion

Religious moderation is a conception of noble value highly recommended by Allah SWT, even Allah SWT calls this religious moderation as *Wasathiyah*. There are good *wasathiyah*/moderate principles for the survival of a peaceful and loving life. These principles include *Tawazun* (balance), *I'tidal* (straight and firm), *Tasamuh* (tolerance), *Tawassuth* (taking the middle way), *Syura* (deliberation), *Ishlah* (reform), *Tahadhdhur* (civilization), *Musawah* (egalitarian), *Aulanawiyah* (prioritizing priorities), *Tathawwur wa Ibtikar* (dynamic and innovative). The value of moderation contained above is applied in the regeneration process through Islamic education, so that later the more plurality generations who uphold the principle of equality and respect each other's principles of difference, the more a generation that loves diversity in religion will emerge so that Indonesia becomes a *Baladatun Thoyyibatun Wa Rabbun Ghafur* Country.

²³ Zubaedi, *Desain Pendidikan Karakter: Konsepsi dan Aplikasinya dalam Lembaga Pendidikan*, (Jakarta: Kencana Prenada, 2013), hlm. 73-76

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