

Mainstreaming Religious Moderation in Madrasah Environments (Policy Analysis at the Ministry on Religious Affairs of the Republic of Indonesia)

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Abstract

This study aims to examine the mainstreaming of religious moderation in madrasahs through the policy framework of the Ministry of Religious Affairs of the Republic of Indonesia across the last two government administrations. Amid rising religious intolerance and ideological polarization, madrasahs are expected to play a key role in promoting inclusive religious values. This research uses a Systematic Literature Review (SLR) method with the PRISMA protocol to identify and synthesize 19 relevant studies from a total of 232 articles sourced from Google Scholar and Scopus. The results indicate that although policy efforts have been made such as integrating moderation into curricula, teacher training, and extracurricular programs the practical implementation often remains symbolic, constrained by homogeneous school environments and limited interreligious interaction.

Keywords: Religious Moderation; Madrasah; Education Policy.

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Abstrak

Penelitian ini bertujuan untuk mengkaji pengarusutamaan moderasi beragama di madrasah melalui kerangka kebijakan Kementerian Agama Republik Indonesia selama dua periode pemerintahan terakhir. Di tengah meningkatnya intoleransi dan polarisasi ideologis, madrasah diharapkan memainkan peran penting dalam menanamkan nilai-nilai keagamaan yang inklusif. Penelitian ini menggunakan metode *Systematic Literature*

Review (SLR) dengan pendekatan PRISMA untuk mengidentifikasi dan mensintesis 19 studi relevan dari total 232 artikel yang diperoleh dari Google Scholar dan Scopus. Hasil penelitian menunjukkan bahwa meskipun berbagai upaya kebijakan telah dilakukan seperti integrasi nilai moderasi dalam kurikulum, pelatihan guru, dan program ekstrakurikuler implementasinya di lapangan cenderung bersifat simbolik, terbatas oleh lingkungan madrasah yang homogen dan minimnya interaksi antar agama.

Kata Kunci: Moderasi Beragama; Madrasah; Kebijakan Pendidikan.

A. Introduction

In the midst of the increasing complexity of socio-religious life in Indonesia, the discourse of religious moderation has become a national strategic need that cannot be delayed. The phenomenon of intolerance, single truth claims, and radical tendencies in religious expression have penetrated various lines of life, including in the world of education.

Indonesia is a country that prioritizes the principle of unity and diversity, which is reflected in the motto "Bhinneka Tunggal Ika". This motto implies that despite differences, Indonesia remains a unified whole (Mustafida et al., 2023) Indonesia has a very rich religious and cultural diversity, where there is a principle to avoid discrimination between religions in order to prevent social inequality in religious

life. Therefore, Indonesia needs the concept of religious moderation. Religious moderation is a view and approach in understanding and practicing religious teachings in a balanced manner, without exaggeration. This concept is applied by the government to create order in religious life and protect individual rights in exercising religious freedom (Wardi et al., 2023). In addition, religious moderation also serves to strengthen harmony and tolerance between religious communities, by respecting each other's beliefs without blaming the teachings or views of other religions (Chadidjah et al., 2021).

According to (Dawing, 2017) moderate Islam is a theological attitude that is very important to manage diversity in various aspects, including religion, culture, race, and the nation

itself. Therefore, religious moderation in Indonesia must be understood contextually, not just textually. This means that religious moderation in Indonesia is an approach to understanding religious teachings that must prioritize a moderate and tolerant attitude, considering that Indonesia has a variety of cultures, traditions and customs that need to be respected and protected. The heterogeneity that exists in Indonesia can be seen as part of *sunnatullah*, where despite the diversity, Allah created the basis for the unity of the people (*Ummatan Wahidah*). Thus, Muslims are expected to be moderate (*Ummatan Wasathiyyah*) in their daily lives.

A study conducted by Rahman (2018) examining the policies of the Ministry of Religious Affairs found that religious moderation has been adopted into educational programs, such as teacher training, curriculum revision, and extracurricular activities in madrasahs. Sahin (2019) explained that madrasahs were chosen as strategic institutions because they can shape religious understanding from an early age. The madrasah curriculum under the supervision of the Ministry of Religious

Affairs has begun to integrate moderation values, such as respect for differences, interfaith cooperation, and love for the homeland.

In order to implement the values of religious moderation in the madrasah environment, Muhidin, et al (2020) suggest that madrasahs adopt several strategic steps. First, madrasahs need to develop a local culture that includes important values such as honesty, mutual respect, and good manners. Second, madrasahs should play an active role in organizing inter-religious dialogue from an early age, in order to build understanding and tolerance among children with different religious backgrounds. Third, the curriculum and textbooks used in madrasahs have a very important role in the implementation of religious moderation, especially by incorporating the values of pluralism (*Bhinneka Tunggal Ika*) and religious tolerance in learning materials (Hamdi et al., 2021).

Although there have been significant efforts in the last decade to mainstream religious moderation in madrasah settings, its implementation has not achieved optimal results. Previous studies have shown that

although religious moderation has become part of education policy in many countries, its implementation is often inconsistent or ineffective (Sofiyyudin & Abdurrahman, 2024).

For example, in madrasahs, students tend to come from the same religious background, so that learning and practice of religious moderation is often not tested in the context of interactions with different religious groups (Nuhaliza et al., 2024). This makes students less exposed to real moderation practices in the context of diversity. The implementation of religious moderation in madrasahs tends to be limited because students have limitations in interacting directly with individuals of different faiths. In contrast, public schools with a more heterogeneous student population can provide a more diverse context for instilling moderation values (Rahmawati et al., 2024).

As in research (Salsabila & Frinaldi, 2023) analyzing the implementation of religious moderation programs in madrasahs in West Sumatra Province, identifying supporting and inhibiting factors based on Edward III theory. Meanwhile, (Maharani &

Rahmaniar, 2023) examined the integration of religious moderation values in the Islamic Religious Education curriculum in madrasahs, emphasizing the importance of the curriculum's role in shaping moderate understanding among students.

While these studies provide valuable insights into the implementation of religious moderation at the madrasa level, there is a gap in the literature regarding a comprehensive policy analysis conducted by the Ministry of Religious Affairs of the Republic of Indonesia. In particular, there are not many studies that examine the religious moderation policy in madrasahs in Indonesia over the last two administrations and its empirical implementation over the last decade.

This study uses policy analysis as a framework to evaluate the successes and obstacles in implementing religious moderation initiated by the Ministry of Religious Affairs of the Republic of Indonesia (Qoumas et al., 2024).

B. Methods

The method used in this research is Systematic Literature Review (SLR), which aims to identify, evaluate, and

interpret research results relevant to the research question, topic area, or phenomenon that is the focus of the study (Kitchenham, 2004). The approach used in this research is qualitative, which focuses on efforts to describe symptoms, events, or current events. In terms of data collection, this study adopted the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analysis) approach, which is used to select literature that is relevant to the research question and has been published in the form of articles in scientific journals or on the website, taking into account the predetermined publication period. The flow of the Systematic Literature Review is as shown in Figure 1 below.



Figure 1. Systematic Flow of Literature Review

Figure 1 above is a diagram of the 4 stages of the Systematic Literature Review (SLR) research flow which includes the stages of Identification (identifying relevant studies), Screening (conducting initial screening to ensure suitability), Eligibility (evaluating the eligibility of the screened studies),

Inclusion (including eligible studies into the analysis). Then the stages of Systematic Literature Review in this study are as follows.

Identification

This research aims to examine the mainstreaming of religious moderation in the madrasah environment (policy analysis at the Ministry of Religious Affairs of the Republic of Indonesia). Therefore, the researcher set several conditions before conducting a literature search, namely the emergence of the concept of religious moderation in madrasas, as well as the emergence of an analysis of policy results at the Ministry of Religious Affairs of the Republic of Indonesia.

So the researcher made a research question R1. How is the success of religious moderation in the madrasah environment in the last 2 government periods? R2. How is the fulfillment of religious rights in the madrasah environment in the last 2 periods of government?, RQ3. What is the level of violence in the name of religion in Indonesia during the last two periods of government?

Screening

At this stage, researchers determine keywords or keywords to find data sources and literature that are in accordance with the research theme. the data taken is Scopus and Sinta indexed research data through the Google Scholar platform, national journals and international journals with languages and years that have been determined by researchers. Then the keywords are mapped as shown in table 1 below.

Table 1. Keyword Mapping

Scopus	policy religious moderation, religious moderation madrasah, religious rights, result religious moderation
Google Scholar	analisis kebijakan moderasi beragama, hak beragama moderasi beragama, hasil moderasi beragama, kebijakan moderasi beragama di sekolah, moderasi beragama di madrasah, penerapan moderasi beragama di madrasah

Researchers conducted data searches through the Publish or Perish and Scopus applications. Got data through keywords on Google Scholar as much as 160, and data through Scopus as much as 72 with a total number of articles totaling 232.

Inclusion and exclusion criteria are guidelines used to decide which

literature or studies to include and which to exclude from the review analysis. These criteria help maintain the relevance, quality and focus of the research by filtering out information that fits the purpose of the review. According to Kitchenham et al. (2009) inclusion/exclusion criteria help minimize bias in study selection, increasing the validity of results.

Eligibility

Exclusion criteria, on the other hand, are conditions under which a study or article is not included in the review. These criteria are designed to avoid literature that is irrelevant, of low quality, or incompatible with the research objectives. The ultimate goal is to ensure the review results remain valid and are not affected by irrelevant information or methodological flaws.

The use of clear criteria from the start of the study helps to reduce selection bias, where the researcher inadvertently (or deliberately) selects studies that support his or her hypothesis or views. By defining inclusion and exclusion criteria explicitly and transparently, the selection process becomes more objective. Liberati et al.

(2009) through the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) approach emphasized the importance of transparent reporting of these criteria to avoid selection bias. So the researcher determines the inclusion and exclusion data criteria as shown in Figure 2 below.

Jenis Kriteria	Deskripsi	Inklusi	Eksklusi
Kualitas	Duplikasi		0
	Tidak terbaca aplikasi Mendeley		0
Penerbitan	Jurnal artikel	0	
	Konferensi		0
	Disertasi/ tesis		0
	Buku		0
Bahasa	Indonesia, Inggris	0	
Akses	Maya	0	
	Kertas		0
Tahun	2014 - 2024	0	
Jenis Kajian	Kajian empirikal		0
	Kajian teoritikal	0	
Metodologi	Kualitatif	0	
	Kuantitatif	0	
Ranah Kajian	Moderasi Beragama, Madrasah, Kebijakan Pendidikan	0	
Abstrak	Tema sesuai dengan penelitian	0	

Figure 2. Inclusion and Exclusion Criteria

Figure 2 above displays the inclusion and exclusion criteria used in the literature search. These criteria include several aspects, namely quality, publication type, language, access, year, study type, methodology, study domain, and abstract.

In the quality criteria, articles that are duplicates or not readable by the Mendeley application will be excluded. In terms of publication type, only journal articles, conferences, dissertations/theses, and books were considered. The language criteria

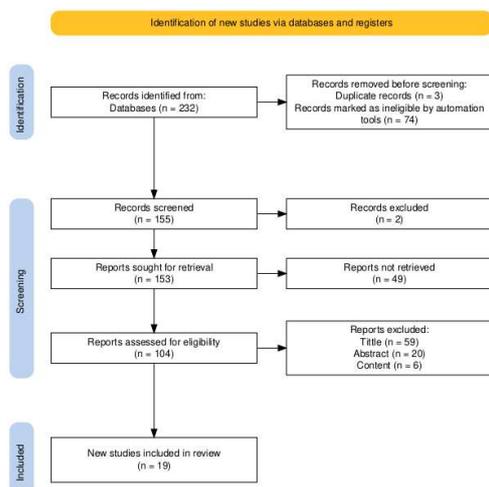
allowed Indonesian and English publications. Access to literature can be in the form of virtual (online) or printed (paper) publications.

The publication year limit is from 2014 to 2024, to ensure the relevance and currency of the data. The types of studies accepted include empirical and theoretical studies, with qualitative and quantitative methodologies allowed. The areas of study include Islamic education, Indonesian and Malaysian curricula, and student character. In the abstract section, the research theme should match the main topic of the study.

Inclusion

At this stage, researchers only focus on articles that discuss the religious moderation policy launched by the Ministry of Religious Affairs for madrasah schools. So, from 232 articles, 160 data from Google Scholar and 72 Scopus data. Researchers conducted inclusion and exclusion analysis according to the criteria in table 2 above. This diagram serves to transparently show the stages of the study selection process, from identification to inclusion of relevant final studies. The article selection process for the purpose of this

systematic literature review (SLR) is displayed and explained through the PRISMA flow diagram in Figure 3



below.

Figure 3. PRISMA Flow Diagram

Based on the PRISMA diagram, the first step was to search for new studies relevant to the research topic through various databases and registries where 232 studies were found. Duplicate studies were then removed, reducing the number of studies to 155. From the remaining 155 studies, an initial screening was conducted to eliminate studies that were clearly not relevant based on the title or abstract. In this stage, 2 studies were excluded because there were no years listed. Then, 153 studies that passed the initial screening, researchers tried to get the full report. However, not all reports were

successfully found, so only 104 reports were successfully obtained because 49 deleted data had no source. Finally, 59 studies were excluded that did not match the research title, 20 abstracts that did not match, and the content or research content of 6 studies. The final result is 19 studies that researchers will study in this study.

C. Results and Discussion

Based on the findings of data that has been mined through the Publish or Perish and Scopus applications, it produces 232 mixed study data 160 Google Scholar data and 72 Scopus data. Data mining goes through the exclusion and inclusion stages including predetermined criteria such as quality, publication, language, access, year, type of study, methodology, field of study, and abstracts tailored to the research theme. as well as studies that are able to answer the research question of this study.

Based on the final data results after going through the include and exclude stages, there are 19 studies that have been adjusted to the research theme and are able to answer the research question, namely RQ1. How is the success of

religious moderation in the madrasah environment in the last 2 government periods, RQ2. How is the fulfillment of religious rights in the madrasah environment in the last 2 periods of government, RQ3. What is the level of violence in the name of religion in Indonesia during the last two periods of government.

After conducting a systematic analysis of several articles that fall into the eligible category, the researcher found that the articles above have a connection to religious moderation that has been implemented in schools, especially madrasah, as visualized in Figure 4 below.

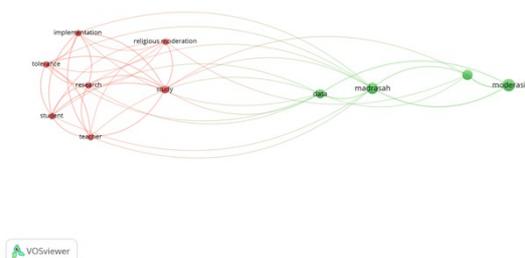


Figure 4. Co-Occurrence Data Analysis

RQ1. What has been the success of religious moderation in madrasahs during the last two periods of government?

Indonesia, as the sixth largest archipelago in the world, certainly has a

rich culture that grows and develops as an integral part of the nation's identity. Culture, as one of the important elements, can be seen as the embryo of the birth of a country, including Indonesia. Therefore, it is understandable why the Ministry of Religious Affairs of the Republic of Indonesia issued a statement related to religious moderation, which was then used as a strategic step to prevent conflict in the Unitary State of the Republic of Indonesia, a country rich in diversity. As a multicultural country, Indonesia has characteristics that prioritize democracy and local wisdom, which are believed to be a strong basis for maintaining interfaith harmony (Oktavriana et al., 2024).

Over the past two administrations, religious moderation has been a major focus of the Ministry of Religious Affairs (MoRA), particularly through various initiatives in madrasahs. The program aims to develop inclusive religious attitudes, instill the value of tolerance, and strengthen patriotism among madrasa students. The Ministry has launched a road map for religious moderation and various programs such as training for teachers.

There are three main factors that influence the emergence of the term religious moderation, namely: first, the occurrence of social problems rooted in religious differences; second, the potential for social tensions that can threaten the stability of society; and third, the potential for violence against individuals or groups as a result of religious conflict. Although religious moderation policies have been implemented during the last two periods of government, existing data still show significant challenges in their implementation in Indonesia. Setara Institute's report in 2023 recorded 217 events involving 329 acts of violation against freedom of religion and belief, which increased compared to the previous year 2022 (Hasan, 2024).

However, seeing this, the claim that madrasas are less than optimal in implementing religious moderation needs to be reviewed carefully. While madrasahs may face challenges in implementing moderation (Hafizen & Hafizh, 2024). Factors such as ineffective communication, limited resources, and rigid bureaucratic structures are obstacles in the implementation of this program.

Research conducted in West Sumatra, for example, shows that the implementation of the religious moderation program still needs significant improvement in terms of understanding and involvement of the madrasah community (Salsabila & Frinaldi, 2023)

Some research suggests that a more homogeneous environment could facilitate a deeper understanding of religious teachings, integrated with national values. However, this seems unrealistic because students do not directly experience the application of religious moderation due to the homogeneous environment. In contrast, more heterogeneous public schools have greater potential to foster interfaith dialogue and develop stronger tolerance among students. However, the effectiveness of this approach also remains dependent on the quality of educational programs and support from relevant institutions in preventing the spread of exclusive ideologies. Therefore, the approach to religious moderation in Indonesia still requires comprehensive evaluation and more inclusive policies, both in madrasah and public schools.

This reflects a serious challenge in instilling a spirit of tolerance in an environment that should better accommodate diversity. For example, the different paradigms in the implementation of Eid al-Fitr and Eid al-Adha prayer services. When there are differences in the determination of holidays, debates and tensions arise in the madrasah environment and Muslim society in general. Instead of being a moment of mutual respect, these differences often lead to debates that strengthen polarization among students and their communities, and this is still the case today.

Although the government has emphasized the importance of religious moderation in education policy, its implementation is often ineffective. In some cases, students are still taught a rigid approach to differences, both between sects and towards other religions. This shows that the policy has not been fully absorbed and applied in inclusive teaching methods. The curriculum in madrasas also sometimes does not provide enough space for students to have open and productive dialogues about religious differences or mazhabs. As a result, many students still

have exclusive views that are difficult to accept differences. When the curriculum does not explicitly support discussions about tolerance and moderation, this challenge becomes more difficult to overcome.

The book *The Politics of Moderation and Religious Freedom: A Critical Review* (Zainal Abidin Bagir and Jimmy M.I. Sormin, 2022) is compiled by two editors, Zainal Abidin Bagir and Jimmy M.I. Sormin. This book contains the results of research conducted by the Center for Religious and Cross-Cultural Studies (CRCS) at the UGM Graduate School, in collaboration with “Persatuan Gereja-gereja di Indonesia” (PGI). The entire content of this book is presented in the form of key points that delve deeper into the efforts that need to be made to achieve the goal of religious moderation. This book also examines the potential friction that may arise in the practice of religious moderation, taking into account the perspective of Freedom of Religion and Belief (KBB).

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Since it was first rolled out until now, the religious moderation program, although it has received great attention, has still not been fully successful in being well received in society, like a plane that has not fully landed smoothly. This is evident from the awarding of a Doctor Honoris Causa to Lukman Hakim Saefuddin, Minister of Religious Affairs for the 2014-2019 period, which became one of the milestones of this program. Based on the results of the author's research conducted in Makassar City and Yogyakarta between 2021 and 2022, this program faces a number of challenges in its implementation. Some community

leaders and academics are pessimistic about the success of the program, as reflected in the critical notes in this book. Although this book contains a critical review of the idea of religious moderation, it essentially aims to (KBB), which is still seen as an evolving concept, as emphasized by the editor at the end of the book's introduction (Junaedi, 2022).

Seeing the many challenges that occur in madrasas, which continue to be the subject of discussion and criticism, religious moderation in the last 2 periods of government cannot be easily categorized as a success or failure. Religious moderation faces complex obstacles involving structural, cultural, and educational factors (Salsabila & Frinaldi, 2023). On the one hand, there are significant efforts made by the government and various institutions to integrate the principles of moderation into the madrasa curriculum (Munawwir et al., 2024). In other words, the success or failure of religious moderation in madrasas cannot be viewed in black and white. This success is more realistically understood as a continuous process, in which strengthening moderation values needs to be continuously pursued with a

more contextual, responsive approach, and involving all stakeholders in madrasah. Reforming religious education, teacher training, and community-based programs that support inclusiveness should be an important agenda going forward.

RQ2. How is the fulfillment of religious rights in the madrasah environment in the last 2 periods of government?

The protection of “Human Rights” in Indonesia is a very important part of democratic practice. Human rights can be understood as a concept of political ethics that underlies the appreciation and respect for human dignity and humanity. This idea encourages moral demands that direct how humans should treat others with respect. These moral demands are actually the core teachings of all religions in Indonesia, because every religion teaches the importance of respect and respect for fellow human beings without distinguishing any background or discrimination.

As dignified beings, humans have basic rights that must be protected, such as the right to life, freedom of speech, the right to assemble, and the right to religion and belief (Bizany & Islam,

2022). Religious moderation is considered a solution to overcome various problems in religiously diverse areas, with an approach that is in line with the principles of human rights. However, a harmonious and peaceful religious life has not been fully guaranteed by the constitution in terms of religious freedom. This shows that there are still many problems and conflicts that occur, which are often triggered by religious differences and differences in how to understand and accept religious teachings (Muwaffaq, 2023)

Based on research and reports (UNESCO, 2023) there are serious challenges in the integration of human rights in education systems in the Asia-Pacific region, including Indonesia. Despite efforts to improve the quality of human rights-based education, the research revealed that there are still fundamental problems related to inclusivity and protection of students' rights.

Policies in madrasahs that implement religious moderation and teach students to practice the value of tolerance while still prohibiting actions such as congratulating adherents of other

religions show that there is still a significant dilemma. On the one hand, madrasas play a role in strengthening Islamic values that are considered fundamental (Kohar et al., 2024). On the other hand, the demand to form a tolerant society, where respect for other beliefs is key, seems incompatible with a strict interpretation of the teachings that restricts participation in celebrations or expressions of respect for other religions.

This limitation represents a conflict between the absolute teachings of religion and the demands of globally recognized values of human rights and social justice (Bizany & Islam, 2022). In the midst of Indonesia's diverse society, rigid application can be counterproductive and reinforce segregation rather than foster harmonious relationships. Such attitudes, then, can create confusion among students, who are taught to be tolerant but are faced with confusing boundaries regarding how tolerance is realized. To deal with this, more open discussions and approaches that allow for deep understanding, without compromising core beliefs, are needed (Ilham, 2020).

To overcome this, the government should promote a more contextualized and reflective approach to religious education, where students are invited to understand the theological reasons behind certain prohibitions while still building mutual respect. Teaching a basic understanding of other religions does not mean sacrificing Islamic religious beliefs. Instead, it can help students develop empathy and respect for different beliefs. For example, they can understand the background of certain religious celebrations and how others practice their faith. This understanding prevents prejudice and stereotypes that often arise from a lack of knowledge (Kohar et al., 2024).

RQ3. What is the level of violence in the name of religion in Indonesia during the last two administrations?

Promoting moderation should be in line with the main character of a Muslim. Interpreting moderation in this context means making Islam a guide in thinking, interacting and behaving. A moderate attitude reflects a balance in dealing with various situations, so that a meeting point can be found between the basic principles of Islam and the Islamic

traditions that develop in each region. This includes balance in the aspects of belief, worship, and morals, all of which must be carried out in a balanced and harmonious manner. (Sartika et al., 2023).

Indicators of religious moderation can be identified through four main aspects, namely: a) National Commitment, which aims to evaluate the extent to which individual religious views, attitudes, and practices support loyalty to the basic consensus of the state, especially the acceptance of Pancasila as the state ideology; b) Tolerance, which includes the ability to provide space and not interfere with the rights of other individuals to believe, express beliefs, and express opinions, even though they differ from personal views; c) Rejection of Violence, where radicalism or violence in religious moderation is understood as an attempt to change social and political systems through acts of extreme violence in the name of religion, whether in verbal, physical, or thought forms; and d) Accommodation to Local Culture, which assesses the extent of acceptance of religious practices that integrate local traditions and culture (Rofiqi et al., 2023)

However, in the last two periods of government, the phenomenon of violence and discrimination in the name of religion in Indonesia has remained an issue of concern. Although religious moderation efforts have become an important agenda, the results on the ground have not fully demonstrated equitable success. In fact, the Fellowship of (PGI) in a National Coordination meeting at the Sentul International Convention Center (SICC), Bogor, Tuesday (17/1/2023) highlighted the many cases of church closures in Indonesia without permission and the difficulty of churches obtaining building permits (IMB) to acts of violence involving conflicts between religious communities.

Responding to some of the phenomena that occur in the religious moderation policy raises a lot of debate, with or without the policy, survey results from the Pew Research Center and Gallup World Poll consistently show that Indonesia is a country that can be said to be religiously minded. This term describes someone who has an orientation or thought based on the teachings, beliefs, or principles of the religion they believe in. A religiously

minded person tends to make decisions and live their daily lives with the primary consideration of their religious viewpoint. The 2017 LSI survey stated that 82.9% of Muslims in Indonesia strongly consider religion and in 2021 as many as 79.3% of Muslims in Indonesia consider religion to make decisions (Hamdi et al., 2021)

The survey shows that the position of religion is very important and non-negotiable, so that the interpretation of religion becomes very important (Nasihuddin, 2023). That is where the government is dealing where the situation of religious interpretation has been commodified and this can be a potential damage to the order of social diversity and will easily weaken the legitimacy of the government in regulating religious affairs.

The ambiguity of implementing this religious moderation policy is reviewed in a study written by (Menchik et al., 2014) discussing the complex relationship between nationalism and religion in Indonesia, with a special focus on the treatment of the Ahmadiyah sect. Menchik argues that violence against this marginalized group is not only the result of radical intolerance, but

also rooted in a unique form of “religious nationalism” or “godly nationalism”. Which means that even the government itself has not provided a real example of how real religious moderation is. Because so far the contribution of religious moderation has been in the form of administration and bureaucracy. For example, the creation of moderate laskar with ceremonial requirements, trainings, and seminars to the certificate of religious moderation held by the government.

When religious moderation is promoted as a government policy to maintain social harmony, its implementation is often hampered by ideological forces that still limit the freedom of minority religious groups (Susilawati et al. 2024). The rhetoric of moderation often functions more as a political tool than an actual implementation, with differential treatment of religious communities that are at odds with the majority faith. This exposes a gap between formal government efforts and social realities that remains fraught with challenges.

D. Conclusion

The mainstreaming of religious

moderation in madrasahs over the past two government administrations reflects a strong policy commitment by the Ministry of Religious Affairs. From a total of 232 articles reviewed, only 19 met the inclusion criteria and served as the core of this study. The findings indicate that although various programs have been implemented—such as teacher training, curriculum revision, and religious moderation certification—most efforts remain administrative and have yet to address the deeper cultural dimensions. A report by the Setara Institute (2023) recorded 217 incidents involving 329 violations of religious freedom, suggesting that current policies are not yet effective in reducing intolerance. In madrasahs, the homogeneity of the student environment limits experiential interreligious engagement, and students often face confusion between calls for tolerance and restrictive norms on religious expression. Therefore, policies on religious moderation must be strengthened through contextualized curricula, reflective teacher training based on real-life cases, and active community involvement to cultivate a sustainable culture of moderation

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