

IMPLEMENTATION OF THE VALUES OF RELIGIOUS MODERATION IN PAI LEARNING AT MADRASAH AND ISLAMIC RELIGIOUS COLLEGE

Miftahul Huda^{1✉}, Asep Kurnia², Bambang Samsul Arifin³, Uus Ruswandi⁴

⁽¹⁾ Pendidikan Agama Islam, Universitas Muhammadiyah Bandung

⁽²⁾⁽³⁾⁽⁴⁾ Pendidikan Islam, Pascasarjana UIN Sunan Gunung Djati Bandung

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Abstract

This research tries to examine the implementation of religious moderation values in PAI learning at Madrasahs and Islamic Religious Colleges (PTKI) as an answer to problems related to the many statements that our educational institutions are currently exposed to radicalism and intolerance. By using qualitative methods and library research techniques this study concludes that the implementation of religious moderation values in PAI learning in Madrasahs and Islamic Religious Colleges (PTKI) can be pursued in 3 (three) strategies as follows: 1) inserting (insert) moderation content in each relevant material, 2) optimizing learning approaches, and 3) organizing certain programs, education, training and debriefing with a special theme on religious moderation.

Keywords: Moderation; Islamic; Learning.

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✉ Corresponding author :

Email Address: hafidz.8770@gmail.com

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INTRODUCTION

Currently, the world of education is faced with problems related to the many statements that our current educational institutions have been exposed to radicalism and intolerance. This is evidenced by the many reports stating that the majority of terrorists and suicide bombers are teenagers in the age range of 18-30 years, fighting and bullying behavior by students is still common.

In connection with this reality, the Indonesian Survey Institute (LSI) conducted a survey related to religious intolerance in Indonesia. The results of the survey stated that: Regarding the message about tolerance: As many as 62.1% of the people have never heard/seen the message asking to respect minority ethnic/religious groups. While about 36.4% have heard and seen with varying intensity. Among them is, that most of the community admits that they hear/see a lot on television, then in mosques, social media, and their living environment (Lembaga Survei Indonesia, 2019).

The proportion of Muslim communities who have a score of >75 (very intolerant of non-Muslim communities) results in 30.3%, an average intolerance score of 54.6% or categorized as intolerant. The results are a combination of the Cultural Religious Intolerance Index and the Political Intolerance Index (Lembaga Survei Indonesia, 2019).

Based on this reality, it is certainly a concern and raises the concern of many parties, so it is necessary to prevent it from all lines to prevent the entry of these ideas into the world of education.

Indeed, the notion of radicalism and intolerance can be dammed through cultural engineering, in this case, one of its forms is through the intervention of a culture of peace in schools and universities. It is based on schools and colleges which are miniatures of the real society.

Based on this, in the 2020/2021 academic year, religious moderation was officially implemented in the curriculum in madrasas, starting at the primary, secondary, and higher education levels. This is based on the Decree of the Minister of Religion (KMA) Number 184 of 2019 regarding guidelines for curriculum implementation in madrasas which revised the Decree of the Minister of Religion (KMA) Number 117 of 2014. In the new curriculum, religious moderation is the main spectrum that students want to strengthen themselves. It is hoped that students will be able to have tolerant attitudes and behavior, acknowledge the existence of other parties, respect opinions and not impose their will by means of violence. Religious moderation as an output that is very much needed in this millennial era, in which there are still many radical ideas emerging as groups that are contrary to the values or teachings of moderation itself. The output of pious and knowledgeable human beings is an important agenda to achieve the madrasa vision in 2030 as a superior and competitive madrasa.

For this reason, awareness and introduction related to diversity both in terms of ethnic, religious and cultural diversity must be carried out from an early age. Making a difference at every opportunity in school activities is a good thing. A culture of mutual respect for each difference would need to be familiarized and introduced to students through the process of implementation of the values of religious moderation in PAI learning at madrasah and Islamic religious college (PTKI).

METHODOLOGY

The approach used in this research is a qualitative research approach, because the study that will be discussed is about implementation of the values of religious moderation in PAI learning at madrasah and Islamic religious college (PTKI). The data collection technique uses library research techniques, namely the author collects various library sources related to the problem that the author is researching (Arikunto, 2006).

RESULTS AND DISCUSSION

Religious Moderation

Conceptually, religious moderation is built from the word moderation (Manser, 2006) which means a moderate attitude, an attitude of not exaggeration, and impartiality. Meanwhile, in the Big Indonesian

Dictionary, the word 'moderation' is taken from the word moderate which means it refers to the meaning of behavior or actions that are reasonable and not deviant, tending to a dimension or middle way, their views are sufficient, and willing to consider the views of other parties (Poerwadarminta, 1993).

Viewed from a general understanding, religious moderation means promoting balance in terms of beliefs, morals, and character as an expression of the religious attitudes of certain individuals or groups. Religious behavior based on these balanced values is consistent in recognizing and understanding different individuals and other groups. Thus, religious moderation has a balanced understanding in understanding religious teachings, where this balanced attitude is consistently expressed in adhering to the principles of religious teachings by acknowledging the existence of other parties. Religious moderation behavior shows a tolerant attitude, respects any differences of opinion, respects pluralism, and does not impose one's will in the name of religious understanding by means of violence (Tim Penyusun Kementerian Agama RI, 2019).

Religious moderation is known in Arabic as Islam *wasathiyah*. In Islamic studies academically, Islam *wasathiyah* is also called justly-balanced Islam, the middle path or the middle way Islam, and Islam as mediating and balancing power to play a mediating and balancing role. This meaning shows that wasathiyah Islam puts forward the importance of justice and balance as well as a middle way so as not to be trapped in extreme religious attitudes. So far, the Islamic concept of *wasathiyah* is understood to reflect the principles of *tawasuth* (middle), *tasamuh* (tolerant), *tawazun* (balanced), *itidal* (fair), and *iqtiṣād* (simple).

The notion of *wasathiyah* which departs from the etymological meanings above is a commendable characteristic that keeps a person from being inclined to extremes. Moderation can also be defined as a method of thinking, interacting and behaving based on the attitude of *tawazun* (balanced) in addressing two behavioral conditions that are possible to be analyzed and compared, so that attitudes can be found that are in accordance with the conditions and do not conflict with the principles of religious teachings and teachings. community tradition (Hanafi, 2009). With this understanding, the wasathiyah attitude will protect a person from the tendency to fall into excessive behavior.

As for the understanding of wasathiyah in Islamic terminology, Yusuf Al-Qardawi explained in detail as an attitude that implies a fair attitude, which consequently the quality of testimony can be accepted. Pay attention to the words of Allah swt as follows:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقْبَيْهِ ۗ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَىٰ اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ ۙ رَّحِيمٌ ۝ ١٤٣ [البقرة: 143-143]

“And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith. Indeed Allah is, to the people, Kind and Merciful”. [Al Baqarah:143].

Moderation is an attitude of the middle way or an attitude of diversity which until now has become an alternative terminology in religious discourse, both at the global and local levels. Moderation is still considered the most ideal attitude of diversity when in the midst of turmoil religious conflicts begin to heat up. Some of the principles of religious moderation related to the Islamic concept of wasathiyah are as follows:

Tawasuth (Take The Middle Way)

Tawasuth is the understanding and practice of religion that is not *ifraṭh*, which is exaggeration in religion and *tafriṭh*, which is reducing religious teachings. *Tawasuth* is an attitude that is in the middle or between two attitudes, namely not too far to the right (fundamentalist) and too far to the left (liberalist). With this *tawasuth* attitude, Islam will be easily accepted in all walks of life. The character of *tawasuth* in Islam is the middle point between the two ends and it is a virtue that has been placed by Allah SWT from the start. The value of *tawasuth*, which has become a principle in Islam, needs to be applied in all fields so that Islam and the religious expressions of Muslims become witnesses of measuring the truth for all human attitudes and behavior in general.

Things that need to be considered in the application of *tawasuth* are, first, not being extreme in disseminating religious teachings. Second, it is not easy to condemn fellow Muslims because of differences in religious understanding. Third, positioning oneself in social life by always upholding the principles of

brotherhood (*ukhuwah*) and tolerance (*tasāmuh*), living side by side with fellow Muslims and citizens who embrace other religions (Tim Penyusun Kementerian Agama RI, 2019).

Tawāzun (Equanimity)

Tawāzun is a balanced understanding and practice of religion which includes all aspects of life, both worldly and ukhrowi, firmly in stating the principle that can distinguish between *inbināf* (deviation) and *ikebtilāf* (difference).

Tawāzun also has the meaning of giving something of his right without any addition or subtraction. *Tawāzun*, because it is the ability of an individual's attitude to balance his life, then he is very important in the life of an individual as a Muslim, as a human being and as a member of society. Through the attitude of *tawāzun*, a Muslim will be able to achieve true inner happiness in the form of peace of mind and outer peace in the form of stability and tranquility in life activities (Tim Penyusun Kementerian Agama RI, 2019).

I'tidāl (Straight and Firm)

Linguistically, *i'tidāl* means straight and firm, meaning that it puts something in its place and exercises rights and fulfills obligations proportionally. *I'tidāl* is part of the application of justice and ethics for every Muslim. The justice that Islam commands is explained by Allah so that it is done fairly, which is middle and balanced in all aspects of life by showing *ihsan* behavior. Fair means realizing equality and balance between rights and obligations. Human rights should not be reduced because of obligations. Without promoting justice, religious values feel dry and meaningless, because justice touches the lives of many people (Ma'arif, 2017).

Moderation must always encourage efforts to realize social justice which in religion is known as *al-mashlahah al-āmmah*. Based on *al-mashlahah al-āmmah*, the foundation of public policy will bring the essence of religion into the public sphere. Every leader has a responsibility to translate it in real life for the public interest (Misrawi, 2010).

Tasāmuh (Tolerance)

Tasāmuh means tolerance. In the *al-Arabic* oral dictionary the word *tasāmuh* is taken from the original form of the word *samahah* which is close to the meaning of generosity, forgiveness, ease, and peace (Siradj, 2013). Etymologically, *tasāmuh* is tolerating or accepting things lightly. Meanwhile, in terms of terminology, *tasāmuh* means tolerating or accepting differences lightly (Masduqi, 2011).

Tasāmuh is a person's stance or attitude which is manifested in a willingness to accept various views and diverse views, even though they do not agree with them. *Tasāmuh* or tolerance is closely related to the issue of freedom or independence of human rights and the order of social life, thus allowing tolerance for differences in opinions and beliefs of each individual. People who have *tasāmuh* nature will respect, allow, allow positions, opinions, views, beliefs, habits, behavior and so on that are different from their stance. *Tasāmuh* means listening and respecting the opinions of others. When *tasāmuh* means the greatness of the soul, the breadth of the mind, and the spaciousness of the chest, then *ta'āshub* is the smallness of the soul, the narrowness of the mind and the narrowness of the chest.

Musāwah (Egalitarian)

Linguistically, *musāwah* means equality. In terms, *musāwah* is equality and respect for fellow humans as creatures of God. All humans have the same value and dignity regardless of gender, race or ethnicity. The concept of *musāwah* is explained in the words of Allah SWT:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۝ ١٣ [الْحُجُرَاتُ: 13-13]

O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted. [Al Hujurat:13].

This verse emphasizes the unity of human origin by showing the equality of humanity for both men and women. The point between men and women is the same there is no difference between one and the other. *Musāwah* in Islam has a principle that every Muslim must know, namely equality is the fruit of justice in Islam. Everyone is equal, there is no privilege between one over the other, maintaining the rights of non-Muslims, equality of men and women in religious and other obligations, differences between humans in

society, equality before the law, and equality in holding public office, and equality is based on the original unity for man.

Shura (consultation)

The word Shura means to explain, declare or propose and take something. Shura or deliberation is explaining and negotiating with each other or asking and exchanging opinions on a matter. In the Qur'an there are two verses that clearly mention the deliberation as stated below:

فِيمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَأَنْفَضُوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ [آل عمران:159-159]

So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]. [Al 'Imran:159].

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ [الشورى:38-38]

And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend. [Ash-Shura:38]

From the explanation above, it can be understood that deliberation has a high position in Islam. Besides being a form of God's commandment, deliberation is essentially also intended to create a democratic society. On the other hand, the implementation of deliberation is also a form of appreciation to community leaders and leaders for participating in common affairs and interests.

Implementation Of The Values Of Religious Moderation In Madrasah And Islamic Religious College

Madrasahs are public schools that are characterized by the Islamic religion. The peculiarity of madrasahs is not only in the number of Islamic religious subjects which are more than those in schools. More than that, the peculiarity of the madrasa is the value system that animates the educational process which is oriented to the practice of moderate and holistic Islamic teachings, has a worship dimension, is worldly oriented as well as ukhrawi as it has been embodied in the life of the Indonesian people.

Madrasah is a formal education unit under the guidance of the Ministry of Religion which organizes general and vocational education with the specificity of the Islamic religion. Madrasahs cover several levels: Raudlatul Athfal (RA), Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MT's), Madrasah Aliyah (MA), and Vocational Madrasah Aliyah (MAK).

Religious moderation is not used as an independent subject, but the content is integrated with all subjects, especially in the PAI subject group which consists of: 1) Al-Qur'an and Hadith, 2) Fiqh, 3) Aqidah Akhlak, 4) History Islamic culture. Especially at the Madrasah Aliyah (MA) level, there are additional subjects from the PAI family, namely Tafsir/Science of Tafsir and Usul Fiqh. The content of religious moderation is pinned on Arabic subjects in the madrasa environment.

The content of religious moderation in the madrasa curriculum is contained in the Decree of the Minister of Religion (PMA) No. 183 of 2019 concerning the Islamic Religious Education (PAI) Curriculum and Arabic Language in Madrasahs. This PMA is realized in new textbooks and becomes learning material in the classroom for every level of special education in the subjects of Al-Qur'an Hadith, Jurisprudence, Akidah Akhlak or Islamic Cultural History.

In KMA 183 of 2019 that the content of religious moderation is explicit and implicit. For example, in the curriculum for grades IV, V and VI there is a core competency (KI) number 2 which clearly contains the values of religious moderation. Pay attention to the following matrix:

Table 1:
Matrix of Core Competencies for Islamic Education and Arabic at Madrasah

CORE COMPETENCIES 4th GRADE	CORE COMPETENCIES 5th GRADE	CORE COMPETENCIES 6th GRADE
Accept, practice, and respect honest, disciplined, responsible, polite, caring, and confident behavior in interacting with family, friends, teachers, and neighbors	Accept, practice, and respect honest, disciplined, responsible, polite, caring, and confident behavior in interacting with family, friends, teachers, and neighbors and love the homeland	Accept, practice, and respect honest, disciplined, responsible, polite, caring, and confident behavior in interacting with family, friends, teachers, and neighbors and love the homeland

Source : (Kelompok Kerja Implementasi Moderasi Beragama, 2019)

The content of moderation is incorporated into the curriculum and implemented based on the implementation guidelines. The KMA Number 184 also contains guidelines for "Implementation of Religious Moderation, Strengthening Character Education, and Anti-Corruption Education" as follows: Every subject teacher is obliged to instill the value of religious moderation, strengthening character education and anti-corruption education to students; Instilling the value of religious moderation, strengthening character education, and anti-corruption education to students is a hidden curriculum in the form of habituation, civilizing and empowerment in everyday life; and The implementation of inculcating the value of religious moderation, strengthening character education and anti-corruption education for students above does not have to be contained in teacher learning administration (RPP), but the teacher is obliged to condition the classroom atmosphere and make habits that allow the formation of a culture of moderate thinking in religion, character building, and anti-corruption culture, as well as conveying moral messages to students.

It is stated that the content regarding religious moderation is a hidden curriculum in the form of habituation, civilizing and empowerment in daily life (Kelompok Kerja Implementasi Moderasi Beragama, 2019).

As the results of research by Sitti Chadidjah, et al, which states that in elementary school the emphasis on the value of moderation in schools is not only in Islamic education subjects, but also schools get used to good attitudes, mutual respect for differences, PAI teachers and others are role models, showing moderation in their daily lives, so that students get role models. Meanwhile, in secondary schools, the internalization of the value of moderation can be through a local cultural approach or local wisdom, which is the development of the wasathiyah concept (Chadidjah, Kusnaty, Ruswandi, & Arifin, 2021).

Implementation of Religious Moderation Values in PAI Learning at Islamic Religious Colleges (PTKI)

The character of students at the tertiary level according to their age level is certainly different from students in primary and secondary education institutions. The contents of Islamic material that are suitable at the age level of students are dialectical or analytic materials. The processes of teaching or inculcating moderation in students must also be carried out in different ways with elementary and middle school students.

Islamic Religious Colleges (PTKI) organize Islamic religious higher education as a continuation of secondary education to prepare students to become members of the community who are faithful, devoted, have noble character, and have academic, professional abilities, who can apply, develop, and/or create knowledge, technology and/or arts, both in the field of Islamic religious sciences and other sciences that are integrated with the Islamic religion. Formally PTKI

is under the management of the Ministry of Religion through the Directorate General of Islamic Education at the Directorate of Islamic Religious Higher Education.

In the Decree of the Director General of Islamic Education Number 102 of 2019 concerning Religious Standards for Islamic Religious Higher Education, it is stated that the qualifications of attitude skills, PTKI graduates are those who have the following abilities: behave based on the values of Pancasila and the 1945 Constitution as well as Islamic norms that are tolerant, inclusive and moderate; worship properly and in accordance with the provisions of the Islamic religion; and noble character that is actualized in social life.

Some of the key words related to the development of religious moderation in the decision of the Director General of Islamic Education Number 102 of 2019 are clearly the words 'inclusive', 'tolerant' and 'moderate'. Religious moderation is indeed an orientation in the implementation of education within the Islamic Religious Higher Education institution.

The issue of moderation is almost always related to a deep understanding of Islamic teachings. A deep understanding of Islamic teachings in a Muslim will cause him to become moderate. On the other hand, a lack of deep, textual, fanatical understanding of Islamic teachings will lead to misunderstandings of various aspects of Islamic teachings which in turn will lead to radicalism or extremism.

In the Islamic religious higher education environment, students have received quite in-depth Islamic education or materials according to their respective majors or study programs. It can be ascertained that at PTKI the students have received a fairly good moderation content.

The problem is that the curriculum in higher education is more elastic, different from the curriculum or subjects in primary and secondary education institutions. The factor of lecturers or teaching staff becomes very important so that the implementation of moderation is related to the provision of moderation perspective they have. At the same time, students are more open and free to absorb all the material presented by the lecturer and in discussions in class. They absorb material that comes from outside or from references read or information that comes in through various forums and mass media as well as social media.

The implementation of moderation in PTKI is actually faced with challenges that come from outsiders. Students are students who interact with parties and rightly so. It is impossible or not ideal if students are isolated from the outside world or do not interact with outsiders to develop themselves. However, this is where the challenge lies, because at the same time some outsiders have a non-moderate understanding of Islam.

Strategy for the Implementation of Religious Moderation Values in PAI Learning in Islamic Religious Madrasas and Islamic Religious Colleges

Implementation or to implement means to provide the means for carrying out (providing the means to carry out something); to give practical effect to (make impact / effect on something) (Manser, 2006). Policy implementation can be viewed as a process of implementing policy decisions. Implementation is a general process of administrative action that can be investigated at a particular program level. The implementation process will only begin when the goals and objectives have been set, the activity program has been structured and the funds are ready and have been channeled to achieve the targets. Thus it can be formulated that the principle of implementation is how the method is applied so that a policy can achieve its goals (Kelompok Kerja Implementasi Moderasi Beragama, 2019).

So the implementation of religious moderation-based learning will have more to do with the ways that will be taken and used by an educator in implementing and delivering learning materials regarding moderation. These methods will make it easier for students to accept and understand the learning material regarding moderation. In the end, the learning objectives related to religious moderation can be mastered by the students at the end of the learning activities, and in turn can be practiced in everyday life.

In general, the implementation of religious moderation is pursued in 3 (three) strategies as follows:

First, insert (insert) moderation content in each relevant material. Actually, some of the subject matter or courses already contain the content of religious moderation. The substance of moderation is already contained in the learning curriculum at all levels and types of Islamic education within the Ministry of Religion. While the implementation is more emphasized on the aspect of how the substance is related to the spirit of religious moderation and can be applied in everyday life.

Second, optimizing learning approaches that can give birth to critical thinking, respect for differences, respect for the opinions of others, tolerance, democracy, courage to convey ideas, sportsmanship and responsibility. The approach to implementing this type of religious moderation is carried out when transforming knowledge to students inside and outside the classroom. For example, using the method of discussion or debate (active debate) to foster critical thinking, sportsmanship, respect for the opinions of others and dare to express opinions rationally; using the every one is a teacher here method to foster an attitude of courage and responsibility for the opinions he expresses; using the jigsaw learning method to train the attitude of trustworthiness, responsibility and sportsmanship; and so forth.

Third, organizing certain programs, education, training and debriefing with a special theme on religious moderation. It can also be done by organizing special subjects or materials on religious moderation. However, the latter can increase the learning burden for students, so it is feared that it will increase the length of time for completing their studies.

With these conditions, religious moderation should not be a separate subject, but contained substantively in each subject. Some of the content of religious moderation is actually a hidden agenda, or is instilled in students / students subtly without having to use the term "religious moderation".

If a deficiency is later found, the educator can follow up by internalizing the values of moderation to students/students in subsequent processes.

CONCLUSION

In implementing religious moderation in the world of education, it is necessary to pay attention to the goals and objectives to be achieved in the future as well as strategies to realize these goals and objectives. An organization or educational institution must always interact with the environment in which the strategy will be implemented, so that it does not conflict, but is in line and in synergy with the environment and sees internal and external capabilities which include the strengths and weaknesses of the organization.

In general, the implementation of religious moderation is carried out in 3 (three) strategies as follows: 1) inserting moderation content in each relevant material, 2) optimizing learning approaches, and 3) organizing certain programs, education, training and debriefing with a special theme of religious moderation.

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