MAINSTREAMING OF RELIGIOUS MODERATION IN INDONESIAN ISLAMIC EDUCATIONAL INSTITUTIONS

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Abstract. Islam exists as rahmatan lil 'alamin. Understanding Islam has a balance of reasoning and realistic thinking and refers to various sources that are comprehensive and consistent. Education is a means of human regeneration to deal with the development of an intellectual civilization that continues to be dynamic by promoting improvements for the good of human life itself. This article uses a descriptive qualitative approach with a literature study as a data collection technique related to religious moderation in education. The data is analyzed inductively after being categorized according to the need for data synchronization. The study's results prove that mainstreaming religious moderation in Islamic educational institutions in Indonesia is urgent for a religious and state foundation in this republic. The Republic of Indonesia has a rich culture, and differences must be preserved in a unified nation based on Pancasila and the 1945 Constitution, which the founding fathers declared.

Keywords: Mainstreaming, Religious, Moderation, Islamic, Education

Abstrak. Islam sejatinya hadir sebagai rahmatan lil 'alamin. Pemahaman Islam memiliki keseimbangan nalar dan berpikir realistik, serta merujuk pada berbagai sumber yang komprehensif dan konsisten. Adapun pendidikan merupakan sarana regenerasi umat manusia untuk menghadapi perkembangan sebuah peradaban intelektual yang terus dinamis dengan mengedepankan perbaikan-perbaikan untuk kebaikan kehidupan manusia itu sendiri. Artikel ini menggunakan pendekatan kualitatif deskriptif dengan teknik pengumpulan data studi literatur terkait moderasi beragama dalam ranah pendidikan. Data dianalisis secara induktif setelah terlebih dahulu dikategorisasikan sesuai dengan kebutuhan sinkronisasi data. Hasil kajian membuktikan bahwa pengarusutamaan moderasi beragama pada lembaga pendidikan Islam di Indonesia menjadi urgensi untuk sebuah landasan beragama dan bernegara di republik ini. Negara Republik Indonesia memiliki kekayaan budaya dan aneka perbedaan yang mesti dilestarikan dalam satu kesatuan bangsa berlandaskan pancasila dan UUD 1945 yang telah dideklarasikan oleh para perintis bangsa ini.

Kata Kunci: Pengausutamaan, Moderasi, Beragama, Pendidikan, Islam

Introduction

Islam is present as *rahmatan lil 'alamin.* According to Zamimah in Nurdin, the presence of Islam, which is in the middle way (*wasathiyah*) with various concepts in the fields of faith, worship, morals, relations between fellow human beings, and legislation, creates peace and calm. It instills moderate Islamic values, namely an understanding that balances reasoning and realistic thinking and refers to various comprehensive and consistent sources.[1] Even though in

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[1] Ali Nurdin & Maulidatus Syahrotin Naqqiyah, "Model Moderasi Beragama Berbasis Pesantren Salaf," *Islamica: Jurnal Studi Keislaman* 14, no. 1 (2019): 82–102, https://doi.org/10.15642/islamica.2019.14.1.82-102.

the history of Muslims, incidents or incidents caused by religious extremism have often occurred amidst the reality of the diversity of Indonesian society. Even though Ibn Taymīyah once stated that the realization of a strong civilization is supported by justice and balance. Justice is the moral foundation and basic strength for the development of human society throughout its history. If justice is scarce, then what exists is the emergence of threats to the very survival of humanity itself.[2] Justice means positioning the problem in the right portion and its place. However, it does not discriminate against anyone or anything as long as it does not violate aspects of humanity, public order, and mutual agreement, as echoed by the Indonesian Ministry of Religion in religious moderation.

Indonesia is a country and nation that is rich in diversity. The diversity of cultures, traditions, languages, ethnicities, dialects, socio-cultures, and religions is a multi-faceted wealth that makes us proud because it is united in the bond of Bhinneka Tunggal Ika and Pancasila as the foundation of the unitary state of the Republic of Indonesia. The development of technology and information is currently unstoppable in social and religious life as the understanding of radicalism and liberalism in religion is increasing in the lives of Indonesian people and even the world. Therefore, a sense of religious moderation must be understood contextually, not textually, meaning that moderation in religion in Indonesia can be done by understanding religion, which must be moderate because Indonesia has many cultures, traditions, and customs. Hanafi (2013) in Fahri and Zainuri states that the two significant challenges that Islam and its people are facing are, first, the tendency to be strict and extreme in understanding the texts of the Qur'an, hadith, and the classic books of the scholars (*turats*) and trying to force this in Muslim society which sometimes uses violence. Second, extreme tendencies, too, but with a lax attitude toward religion and giving rise to negative behavior and thoughts based on the culture of civilizations other than Islam by understanding these religious texts textually

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[2] Ibn Taymīyah, *Al-Amr bi al-Maʿrūf wa al-Nahy ʿan al-Munkar, ed. Shalāh al-Dīn al-Munajjad* (Beirut: Dār al-Kitāb al-Jadīd, 1396).

apart from historical context. These conditions lead them to live in modern society but with past generations' thinking.[3]

The following is the author's findings on several studies related to religious moderation, which illustrate that this matter is still being discussed, namely: First, a study entitled "Religious Moderation in Indonesia" by Mohamad Fahri and Ahmad Zainuri, which concluded that religious moderation can be shown through a balanced attitude (*tawazun*), straight and firm (*i'tidal*), tolerance (*tasamuh*), egalitarian (*musawah*), deliberation (shura), reform (ishlah), prioritizing priorities (aulawiyah), as well as dynamic and innovative (*tathawwur wa ibtikar*).[4] As for what Fahri and Zainuri concluded, this is a *wasathiyah* attitude that Islam teaches as a heavenly religion, rahmatan lil 'alamin, as concluded by Mustaqim Hasan regarding the principles of religious moderation.[5] Because what Islam instills in the souls of Muslims is peace and prosperity in this world and the hereafter.

Second, the discussion raised by Agus Akhmadi from the Surabaya Religious Education and Training Center on the topic "Religious Moderation in Indonesian Diversity" describes that understanding and awareness of multiculturalism that respects differences, pluralism, and the desire to interact socially somewhat with anyone, requires an attitude of religious moderation in the form of acknowledging the existence of other parties, having tolerance, respecting differences of opinion and not imposing will let alone violence. In this case, the government, community leaders, and religious leaders are also needed to socialize and foster an attitude of religious moderation in the broader community so that harmony and peace can be realized. Akhmadi added that people's understanding and awareness of cultural (multicultural) diversity, especially diversity, is increasingly needed. Religious extension workers as

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[3] Mohamad Fahri & Ahmad Zainuri, "Moderasi Beragama di Indonesia," *Intizar* 25, no. 2 (2019): 95–100, http://jurnal.radenfatah.ac.id/index.php/intizar/article/view/5640.

[4] Mohamad Fahri & Ahmad Zainuri.

[5] Mustaqim Hasan, "Prinsip Moderasi Beragama dalam Kehidupan Berbangsa," *Journal Mubtadiin* 7, no. 2 (2021): 110–23, http://journal.an-nur.ac.id/index.php/mubtadiin/article/view/104.

public servants should have competence and sincerity and carry out moderation movements to increase the people's peace.[6] In this case, growing and instilling an attitude of religious moderation requires the participation of various parties in harmony.

Third, Wildani Hefni in the topic "Religious Moderation in Digital Space: Studies on Mainstreaming Religious Moderation at State Islamic Religious Universities" discusses that continuous mainstreaming or mainstreaming of religious moderation through dialogue and digital space channels is very important for Indonesia to strive for, so that Indonesia as a country with the largest Muslim population in the world, can become a peace laboratory that continues to bring people to live in harmony and side by side amidst various types of ethnicity, religion, language, race, and other differences.[7] The role of digital technology in today's era can be used wisely to provide education and outreach regarding religious moderation for a peaceful, prosperous, and harmonious Indonesia, even amid the multiculturalism that Indonesia has, which is a gift and divine grace. As explained by Truna (2010) and Akhmadi (2019) in Nurdin, various cultures thrive on Indonesian soil, which needs to be maintained and cared for by all Indonesian people, with religion and beliefs that exist as a nation's wealth in social interaction in Indonesian society.[8] To interact harmoniously with each other, we need to respect all the existing diversity. Realizing a safe and prosperous Indonesia will be difficult to understand if togetherness based on tolerance for differences is not considered.

Fourth, the writings of Habibie et al., entitled "Religious Moderation in Islamic Education in Indonesia," clearly describe that religious moderation is also emphasized in Islamic education in Indonesia, especially in aspects of

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[6] Agus Akhmadi, "Moderasi Beragama dalam Keragaman Indonesia," *Inovasi: Jurnal Diklat Keagamaan* 13, no. 2 (2019): 45–55, https://bdksurabaya.e-journal.id/bdksurabaya/article/view/82.

[7] Wildani Hefni, "Moderasi Beragama dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama di Perguruan Tinggi Keagamaan Islam Negeri," *Jurnal Bimas Islam* 13, no. 1 (2020): 1–22, https://doi.org/10.37302/jbi.v13i1.182.

[8] Fauziah Nurdin, "Moderasi Beragama Menurut Al-Qur'an dan Hadits," *Jurnal Ilmiah Al-Mu'ashirah* 18, no. 1 (2021): 59–70, http://dx.doi.org/10.22373/jim.v18i1.10525.

learning techniques and material content, which includes Al-Quran hadith, religious jurisprudence, aqidah *akhlaq*, sharia (Islamic law) and Islamic dates (Islamic history). All of these Islamic educational materials are presented in ways and techniques that uphold the values and principles of moderation in religion to foster character and individuals who have flexibility, love, pluralism, and concern and can act fairly and be in the middle in dealing with any problems that come and the more there are generations of plurality who uphold the principle of equality and mutual respect for the principle of difference, the more generation appear who love diversity so that Indonesia becomes a country that is *baldatun thoyyibatun wa rabbun ghafur*.[9]

Based on the description above, this article is structured to present the extent to which religious moderation is mainstreamed in Indonesian Islamic educational institutions by observing phenomena that occur from studies that previous authors have discussed.

Research Methodology

This article uses a descriptive qualitative approach with the library study method by collecting data based on literature studies from current sources from journal articles that are relevant to the topic of discussion regarding religious moderation, which is being continuously promoted by our beloved country, Indonesia, accompanied by other literacy documents such as books and statutory records. The data obtained and collected are then analyzed inductively after being categorized based on data classification. Furthermore, the results of the analysis in the form of conclusions are described in detail and clearly as a literature review report and are expected to add to the scientific treasures of Islamic education in this country.

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[9] M. Luqmanul Hakim Habibie, Muhammad Syakir Al Kautsar, Nor Rochmatul Wachidah, & Anggoro Sugeng, "Moderasi Beragama dalam Pendidikan Islam di Indonesia," *Moderatio: Jurnal Moderasi Beragama* 1, no. 1 (2021): 121–50, https://e-journal.metrouniv.ac.id/index.php/moderatio/article/view/3529.

Result and Discussion

Islam encourages its followers to be *tawasuth*, which means in the middle or balanced, not extreme, and not inclusive. The nature of this *tawasuth* is part of religious moderation that must be instilled in students so that they have a moderate attitude in the life of the nation and state. Amid the plurality of the Indonesian government, religious moderation is necessary and taught to students so that they become human beings who are reconciled, full of compassion, and tolerant in the future. The involvement of religious teachers in providing an understanding of the nature of *tawasuth* for students needs to be socialized, preserved, and echoed. The content of Islamic religious education emphasizes the knowledge of affection, mutual love, mutual respect, and mutual help in goodness. Because with this understanding, students can implement it in everyday life wherever and whenever they are.[10] The values of various moderations existed in Islamic teachings, which the Prophet always exemplified during his lifetime and should be a role model rooted in his people's souls.

Islamic educational institutions in Indonesia continue to develop with the development of science and technology. It is growing and emerging from the level of Islamic-based early childhood education to higher Islamic religious education. Islamic religious education in formal education is supported and monitored by the Ministry of Religion of the Republic of Indonesia with various program activities implemented, such as accreditation, monitoring and evaluation, and multiple activities supporting the progress and development of an educational institution. Government in a Regulation of the Minister of Religion of the Republic of Indonesia Number 13 of 2014 concerning Islamic Religious Education[11] has determined provisions consisting of several articles that must be implemented in the hope that Islamic educational institutions in

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[10] Samsul AR, "Peran Guru Agama dalam Menanamkan Moderasi Beragama" 3, no. 1 (2020): 37–51, https://doi.org/10.36835/al-irfan.v3i1.3715.

[11] Lukman Hakim Saifuddin, "Peraturan Menteri Agama Republik Indonesia Nomor 13 Tahun 2014 tentang Pendidikan Keagamaan Islam" (Menteri Agama Republik Indonesia, 2024), https://jatim.kemenag.go.id/file/file/PMA/ihdp1412150669.PDF.

Indonesia can develop and progress while remaining in the corridors chosen for the progress of the nation and state of Indonesia.

Education is the most effective medium in sowing and growing a sense of belonging to Indonesia among citizens. There is no sense of difference, neither demeaning one another nor does one feel that he or his group is the best among the others. With education, it is hoped that the system will go hand in hand with the rules and ethics of educating, which will produce the next generation of the nation who are aware of their identity as citizens who love their nation and country and who will then build and advance human civilization. Zahara Idris (1981) states that education is a process of developing human resources to obtain optimal social and individual development abilities that can create strong relationships between individuals and the surrounding community and cultural environment.[12]

Historically, Islamic religious education in Indonesia has existed since Indonesia was not proclaimed independent. Mosques or *surau* were established at that time to transform Islamic education, which taught Islamic education at the initial (primary) level, such as how to read the Qur'an, procedures for worship according to Islam, strong faith, and noble character. Later, Islamic religious education continued to develop in Islamic boarding schools and formal Islamic education in madrasas and universities. So, Islamic religious education in Indonesia has been implemented previously. Still, it has become a foundation that is deeply rooted in the souls of Indonesian citizens, especially Muslims.

The development of information supported by technological advances has also influenced the transformation of Islamic religious education towards modernization in infrastructure, curriculum, strategies, learning methods, and thoughts related to Islam that adapt to the development of human civilization. It is not Islam that is moderated, but how the implementation of the Islamic religion requires moderate thoughts, neither extreme nor weak or submissive, defeats the faith which must be firmly anchored in a Muslim. Quoting the

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[12] Zahara Idris, *Dasar-dasar Kependidikan* (Padang: Angkasa Raya, 1981).

Republic of Indonesia Ministry of Religion in 2019 regarding religious moderation is as follows:

> "Religious moderation means the middle way of religion according to the meaning of moderation (i.e., moderation is the middle way. Moderation also means "something that is best. "Something that is in the middle is usually between two bad things). With religious moderation, a person is not extreme and not exaggerated when carrying out his religious teachings. People who practice it are called moderates".[13]

Saputera and Djauhari add that the achievements of Rasulullah SAW practically reflect that Islam is a moderate religion, a reality that cannot be denied at any time. In the Qur'an, Allah SWT has said in several verses that require social interaction in a pluralistic life, including: First, regarding the expression of religion wisely and politely in QS. Al-Nahl: 125, as follows:

ٱدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلْحِكْمَةِ وَٱلْمَوْعِظَةِ ٱلْحَسَنَةِ وَجَٰدِلْهُم بِٱلَّتِى هِىَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعْلَمُ بِٱلْمُهْتَدِينَ

> "Call (people) to the way of your Lord with wisdom and good teaching, and argue with them in a good way. Surely your Lord, He is the one who knows best who has strayed from His way, and He knows best who is guided".

Islamic teachings are as peaceful and polite as their name means peace. Nothing in it is taught to criticize, slander, vilify, or even justify other groups with heretical terms. If only adherents of Islamic teachings truly emulate their Prophet and citizens of the Indonesian nation put forward Pancasila as their state ideology, then peace and prosperity in life in this pluralistic country will

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[13] Lukman Hakim Saifuddin, *Tanya Jawab Moderasi Beragama* (Jakarta Pusat: Badan Litbang dan Diklat Kementerian Agama RI, 2019), https://pendispress.kemenag.go.id/index.php/ppress/catalog/book/1.

be realized. Second, regarding respect for interaction in pluralism in QS. al-Hujurât: 13, as follows:

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ لِتَعَارَفُوٓا۟ إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ

> "O people! Indeed, We have created you from a male and a female, and then We made you nations and tribes so that you may know one another. Indeed, the most noble of you in the sight of Allah is the one who is the most pious. Indeed, Allah is All-Knowing, All-Conscientious".

The problem is identifying and positioning all aspects related to religious moderation or what is meant by being in the middle; of course, it is a challenging problem. There are quite several different spectrums and broad perspectives in observing this issue. However, implementation in upholding the value of religious moderation is something that absolutely must exist and live in the joints of social and religious life in this country.[14] From this, it can be understood that the social aspect of society, both between tribes, languages, religions, and even in the world sphere, namely between nations, Islam, as outlined in the Qur'an, has directed humankind to live harmoniously in peace and tranquility.

Habibie et al. described the correlation between Islamic education and moderation in religion in Indonesia, namely that Islam highly upholds the values of moderation in religion, both in the aspects of worship and muamalah, all of which want to be carried out with the principle of *washatiyah.* The concept of moderation in embodying Islamic values and teachings has become a very hot discourse. Sometimes, extreme views appear by some groups, triggering a

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[14]Abdur Rahman Adi Saputera & Muhammad Syarif H.Djauhari, "Potret Pengarusutamaan Moderasi Beragama di Gorontalo," *Moderatio: Jurnal Moderasi Beragama* 1, no. 1 (2021): 41–60, https://e-journal.metrouniv.ac.id/index.php/moderatio/article/view/3351.

mindset of radicalism, intolerance, and even violence. The emergence of intolerance-violence and radical actions in the name of Islam in various parts of the world and not infrequently in Indonesia has more or less made Muslims a suspect. Not rarely many Islamic educational institutions are inseparable from prejudices that corner Islam and Muslims.[15] It's no secret that several Islamic institutions in Indonesia participate in spreading the seeds of radicalism, hate speech, and misleading other groups, even in educational institutions. This irony should be mitigated by understanding the practice of moderation in religion amidst the multi-faceted nature of our beloved country, Indonesia, in line with what Muslikhah explained that education and multiculturalism are solutions to the reality of cultural diversity as a process of developing all potentials that respect plurality and heterogeneity as a consequence of cultural, ethnic, tribal and religious diversity.[16]

As explained by Edy Sutrisno, Islamic moderation emphasizes an attitude of openness towards existing differences, which are believed to be sunnatullahs and blessings for humans. In addition, Islamic moderation is reflected in a perspective that is not easy to blame, let alone disbelief towards people or groups with different views. Islamic moderation prioritizes brotherhood based on the principles of humanity, not only on the principles of faith or nationality. Sutrisno suggested the following: first, make educational institutions the basis of religious moderation laboratories. Educational institutions are very appropriate to be a laboratory of religious moderation. Second, there is a socio-religious moderation approach in religion and the state.[17] Syatar et al. also stated that religious moderation can be understood as a perspective, attitude, and behavior that always takes a position in the middle, always acts fairly, and is not extreme, both the extreme right and the extreme left in religion. This size

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[15]M. Luqmanul Hakim Habibie, Muhammad Syakir Al Kautsar, Nor Rochmatul Wachidah, & Anggoro Sugeng, "Moderasi Beragama dalam Pendidikan Islam di Indonesia."

[16] Maslikhah, *Quo Vadis Pendidikan Multikultur: Rekonstruksi Sistem Pendidikan Berbasis Kebangsaan* (Surabaya: Salatiga Press dan JP Book, 2007).

[17] Edy Sutrisno, "Aktualisasi Moderasi Beragama di Lembaga Pendidikan," *Jurnal Bimas Islam* 12, no. 2 (2019): 323–48, https://doi.org/10.37302/jbi.v12i2.113.

can be corrected based on reliable sources, such as religious texts (Al-Qur'an and Sunnah), rules in the state constitution, local wisdom in a place, and mutual agreements that occur in the form of consensus.[18]

An understanding of religious moderation must be instilled in the nation's next generation in the world of education so that they become a generation that loves peace and can be tolerant. Agree with Abror that religious tolerance is not for merging one another's beliefs and also not for exchanging religions or beliefs with other groups who have different opinions, but tolerance here is more about *mu'amalah* interaction or social interaction between people who have boundaries that must be maintained together so that each party can and able to control themselves and can provide space for mutual respect and support the strengths and uniqueness of each without fear and worry in carrying out their beliefs, this is the essence of religious moderation within a tolerance frame.[19] The Indonesian Ministry of Religion also stated that religious moderation is part of this nation's strategy in caring for Indonesia. As a very diverse nation, since the beginning, the nation's founders have passed down one form of agreement between the nation and state, namely the Unitary State of the Republic of Indonesia, which has succeeded in uniting all religious, ethnic, linguistic, and cultural groups. It is agreed that Indonesia is not a religious state but also does not separate religion from the daily life of its citizens.[20]

Edi Junaedi emphasized that the face of religion depends on its adherents. Religion has two powers, like two sides of a coin. One side of religion can appear as a unifying force (centripetal), which can drown primordial ties such as ties of kinship, ethnicity, and nationality. But on the other hand, it can be a divisive (centrifugal) force, which can destroy harmony. What is even more devastating is the destructive power of the conflict, which has a background of different

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[18] Abdul Syatar, Arif Rahman, Muhammad Majdy Amiruddin, & Islamul Haq, "Darurat Moderasi Beragama Di Tengah Pandemi Corona Virus Desease 2019 (Covid-19)," *Kuriositas: Media Komunikasi Sosial dan Keagamaan* 13, no. 1 (2020): 1–13, https://doi.org/10.35905/kur.v13i1.1376.

[19] Mhd. Abror, "Moderasi Beragama dalam Bingkai Toleransi: Kajian Islam dan Keberagaman," *Rusydiah: Jurnal Pemikiran Islam* 1, no. 2 (2020): 143–55, https://doi.org/10.35961/rsd.v1i2.174.

[20] Lukman Hakim Saifuddin, *Tanya Jawab Moderasi Beragama*.

claims for the truth of religious interpretations, bearing in mind the sensitivity of religion, which touches the deepest recesses of the human soul. Mutual claims of truth often occur by humans who are limited in interpreting religion, even though the essence of truth only belongs to God, the Most True.[21] So that Abu Yazid emphasized that at the practical level, the form of moderate or the middle way in Islam can be classified into four areas of discussion, namely moderate in the context of aqidah, moderate in the context of worship, moderate in the context of morals (morals), and moderate in the context of *tasyri'* (formation of shari'ah).[22]

Educational institutions, both formal and informal, such as Islamic boarding schools, need a curriculum that provides students with an understanding of religious moderation so that the students and Islamic boarding schools can become a reference in dealing with religious problems faced by ordinary people. According to Fauzul Umam, moderate in the context of aqidah, namely Islamic teachings following human nature, is in the middle between those who believe in superstition and myths and those who deny everything metaphysical. In addition to inviting people to consider the unseen, Islam asks the human mind to prove its teachings rationally. Moderate in the context of worship, Islam also requires its adherents to perform worship in minimal forms and quantities, for example, praying five times a day, fasting one month a year, and hajj once in a lifetime. This is a form of balance or a middle position between human duties as caliph fi al-ard and God's servants who must worship Him.[23]

Agree with Husnul Khotimah that the existence of Islamic boarding schools as community institutions from the beginning has accommodated various kinds of changes, both in terms of the structure and systematics of

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[21] Edi Junaedi, "Inilah Moderasi Beragama Perspektif Kemenag," *Harmoni: Journal Multicultural and Multireligious* 18, no. 2 (2019): 391–400, https://jurnalharmoni.kemenag.go.id/index.php/harmoni/article/view/414.
[22] Abu Yasid, *Membangun Islam Tengah: Refleksi Dua Dekade Ma'had Aly Situbondo* (Yogyakarta: Pustaka Pesantren, 2009).
[23] Fauzul Iman, *Menyoal Moderasi Islam, Ahmala Arifin (ed.) dalam Moderasi Beragama: dari Indonesia untuk Dunia* (Yogyakarta: LKIS, 2019).

learning. Internalizing the values of moderation in education is crucial in managing world civilization in the field of education. With a high sense of tolerance, we will not blame differences. However, this does not mean that moderate Islamic teachings are uncertain. Still, understanding religious moderation will filter existing disputes and unite differences that may divide the nation and religion.[24] On the one hand, according to Muhammad Faisal, information and communication technology form the generation of this era of disruption. They no longer study religion from scholars who are experts in their respective fields of expertise; they instead use the internet to study religion and ask online sites where the admin may need more adequate or appropriate religious scientific competence. They surf through the interpretations of verses and the meaning of hadith through the Google search engine. If left unchecked, this condition can threaten traditional religious authorities, who can move away from the purity of the meaning of science itself.[25] As emphasized by Mursidin and Mahmudin, the essence of religious moderation is the understanding and practice of religion that is just, polite, able to tolerate differences, and far from violence. In addition to a strong foundation through various hadith narrations, there is also other proof through aspects of social life in Indonesia. Considering that Indonesia, which is naturally plural, has entirely culturally solid roots and sizeable social capital, it seems sufficient that all this diversity is a strong basis of reference for implementing religious moderation in everyday life.[26]

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[24] Husnul Khotimah, "Internalisasi Moderasi Beragama dalam Kurikulum Pesantren," *Rabbani: Jurnal Pendidikan Agama Islam* 1, no. 1 (2020): 62–68, https://doi.org/10.19105/rjpai.v1i1.3008.

[25] Muhammad Faisal, "Manajemen Pendidikan Moderasi Beragama di Era Digital," *ICRHD: Journal of International Conference On Religion, Humanity and Development* 1, no. 1 (2020): 195–202, http://confference.iainptk.ac.id/index.php/icrhd/article/view/17.

[26] Mursidin & Mahmudin, "Moderasi Beragama dalam Perspektif Hadits Tematik," *al-Afkar: Journal For Islamic Studies* 6, no. 1 (2023): 139–55, https://al-afkar.com/index.php/Afkar_Journal/article/view/466.

Conclusion

What was echoed by the Indonesian government, in this case, the Ministry of Religion, regarding religious moderation is an urgency and absoluteness to be implemented in Indonesia. As we know, Indonesia is a multicultural, multilingual, multiethnic, multireligious country and other diversity. It is a gift and wealth that must be maintained for the survival of Indonesia as a peace-loving and prosperous country as the hopes of all its citizens. What's more, education is a means of human regeneration to deal with the development of an intellectual civilization that continues to be dynamic by continuously prioritizing improvements for the good of human life. Mainstreaming religious moderation in Islamic educational institutions in Indonesia is urgent and absolute for a religious and state foundation in this republic. Indonesia has a rich culture, and differences must be preserved in a unified nation based on Pancasila and the 1945 Constitution, which the nation's founding fathers declared.

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