

RELIGIOUS MODERATION IN THE PERSPECTIVE OF THE MINISTRY OF RELIGION AND ITS IMPLEMENTATION ON IS- LAMIC EDUCATION BOOK IN SENIOR HIGH SCHOOL

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ABSTRACT

KEYWORDS

Moderation, Ministry of Religious Affairs, Islamic Religious Education

Indonesia is a plural country consisting of several religions. Religious differences often create friction and conflict due to claims of religious interpretation with the extreme hood. The Ministry of Religious Affairs of the Republic of Indonesia offered a middle-ground religious solution. Arti, bera gama believes his beliefs by not being fanatical and not judging the beliefs of others. This middle ground is called religious moderation. Religious moderation according to Oman Fathurrahman is defined as reducing violence or avoiding extremes. The purpose of holding this study is to examine how the implementation of religious moderation in PAI subjects in high school. The implementation of moderation is analyzed based on the module on strengthening religious moderation published by the Ministry of Religious Affairs of the Republic of Indonesia. This research uses qualitative proximity to data collection techniques in the form of literature studies or literature studies. This research resulted in moderation and the perspective of the Ministry of Religion of the Republic of Indonesia upholding one's perspective, attitudes and practices in religion. Its implementation in PAI can realize the goal of Islamic Religious Education as a whole, namely becoming a kamil person. As one of the main teachings of Islam knows, is not to insult others

INTRODUCTION

Indonesian society has a diversity that includes ethnicity, culture, religion and social status. Such diversity can be a bond of brotherhood (Integrating Force), or a breaker between communities. (Akhmadi, 2019) Today there are many divisions due to differences in religious understanding in society. One of the causes is the difference in views of religious interpretation claims due to fanatic attitudes that cause friction and conflict.

Coupled with the development of the times that can disrupt the implementation of worship and result in the deterioration of a country's tolerant attitude. (Widodo & Karnawati, 2019)

In praxis, there are still many individuals or groups of people who are fanatical about the teachings they adhere to. The bigoted attitude is wrapped up in a theory of religion without the broad interpretation used to justify his truest thinking. According to some perspectives, the thinking of this society is actually divided into two groups, namely radical-textual and liberal-secular. (Religious Moderation in Islamic Educational Institutions Salminawati & Sahputra Napitupulu, 2022) Thoughts that tend to be rigid and fanatical are usually called radical-textual. In addition to being radical-textual, there are actually several word equivalents that describe religious bigotry. A study from the Ministry of Religious Affairs on moderation, bigotry was shown in centrifugal attitudes. This attitude can also be interpreted as a divisive in primordial ties, such as kinship, tribalism

and nationality. (General et al., n.d.) The existence of divisions in primordial ties is due to the lack of a person's moderate attitude in responding to a difference. The lack of moderate attitudes in these differences eventually has an impact on propaganda and terror which can lead to social rifts. (65 jurnal kaca department of ushuluddin stai al fithrahtetereview of the formula for mainstreaming religious moderation of the ministry of religion 2019-2020, n.d.)

Fanaticism is often encountered in Indonesia and becomes a cleaver that threatens unity. According to Hafidz Idri Purbadjati, in Indonesia there are still radical, intolerant attitudes and hatred of certain religions that cause divisions. (Purbajati, 2020) Fanatical attitudes are also shown in some cases. PPIM UIN Jakarta found that 81% of regional heads, school principals and service heads disapproved of the establishment of places of worship other than Islam. (Abidin, 2021)

Based on this understanding, there needs to be more aggressive steps regarding religious mainstreaming as an answer to the problems of religious people. (Futaqi, 2018). There is actually a mismatch between the praxis of religion that occurs and some of the concepts that should be. One of them is the egalitarian concept. This concept confirms that Islam treats all religions well, does not discriminate or divide due to differences in beliefs. (Mohamad Fahri1, 2022) A study conducted by Ahmad Agniz and Diaz Gandara states Islam tends to take the middle ground and avoid violence. (Mubarok & Rustam, 2019) According to Ahmad Fauzi, violence in Islam that boils down to beliefs, traditions and movements must be straightened out with a moderate attitude. (Fauzi, 2018) The existence of religious moderation is considered as the mainstream that can be a solution to the problem. (Saihu, 2021) According to the Ministry of Religious Affairs, moderation is defined as a middle-ground way of religion, so that a person is not extreme and does not overdo it in religion. (Saefulloh Anwar et al., n.d.) According to Yedi Purwanto, moderation needs to be internalized in Indonesian society which has a dynamic environment. (Purwanto et al., 2019) There is a theory that religious moderation can be a solution in dealing with religious and global problems. (Silmi Septiani, Saepul Anwar, Mita Mawadda, 2022)

The Ministry of Religious Affairs of the Republic of Indonesia has published 4 modules as material for strengthening religious moderation in June 2021. The 4 modules were published in unison with a phased theme. The first module is titled Religious Moderation Based on Islamic Values, which contains nine values of religious moderation. The second module is titled The Path to Moderation, which contains strengthening religious moderation to teachers. The third module is titled the integration of religious moderation in PAI subjects. The third module discusses the Guidelines for Integrating religious moderation into PAI subjects. The fourth module, contains Understanding and Emphasis on Students and Student Organizations on Religious Moderation.

Modul third and fourth menare clear that, religious moderation needs to be integrated early into society. One of them is to integrate it in the scope of education. According to (Dakir & Anwar, 2020) educational moderation is one of the solutive alternatives in overcoming intolerant attitudes in society. A recent study in an earlier study by Saihu (2020) stated that educational moderation can suppress the growth lane of intolerance. (Saihu, 2022) Islamic education has a role in instilling the values of religious moderation to every next generation of the nation (Religious Moderation at the Salminawati &

Sahputra Napitupulu Islamic Education Institute, 2022). The content of the PAI material is full of noble thoughts so that it is expected to be implemented by students. (AR, 2021)

This statement should be realized considering the importance of strengthening religious moderation, especially in the scope of Islamic Religious Education. According to (H.A. Karim, 2019) religious moderation can be implemented by emphasizing the development of moderation through teaching materials. (Karim, 2019) Teaching materials in education can be one of the instruments of strengthening moderation. Especially for PAI subjects by disseminating religious moderation. One of them is by approaching through literacy, perception, motivation, reasoning, practice and reflection through the pattern of Islamic Education. (Jasminto, 2022)

Moh. Abid Iqsan (2020) and Agus Salim Tanjung (2022) conducted research on religious moderation in jurisprudence material. Research on the modera of the religion in the material of morals was conducted by M. Hadziq Arroddhi, M.Pd.I. Dicky Eko Prasetyo, M. Adib Nur Huda (2022) conducted research on religious moderation in the historical material of Islamic culture. Arhanuddin Salim (2018) and Silmi Septiani Dkk (2022) conducted research on high school pai religious moderation based on books published by the Ministry of Education and Culture. In 2020 Suprpto conducted research on the implementation of religious moderation in the PAI curriculum in Islamic boarding schools. Until now, there has been no research on the implementation of religious moderation in the pai sma material family according to the perspective of the Ministry of Religion of the Republic of Indonesia. The purpose of this paper is to analyze the implementation of religious moderation in each family of PAI SMA material. This research is based on 4 modules of the Ministry of Religious Affairs of the Republic of Indonesia published in June 2021 regarding religious moderation. It is hoped that this research can suppress bigotry, intolerant, discriminatory and criminalization attitudes.

RESEARCH METHOD

The method used is a literature study with descriptive analysis techniques. The data used is qualitative data. This study examines libraries and references that are relevant to the research carried out. Namely in the form of all documents obtained from letters or reading materials, recordings, and historical cases. This research will focus on the criteria for the validity of data, namely data certainty. Certainty (confirmability), this technology is held to assess the results of research that has been carried out by researchers by cross-checking data and information as well as interpretation of research results.

RESULT AND DISCUSSION

Based on the research conducted, the authors found that moderation can be a middle ground solution in responding to conflicts between religious groups. Religious extremism is a vital problem in Indonesia, so that strengthening religious moderation needs to be pursued. The second module of the Ministry of Religious Affairs entitled "The Road to Moderation" presents the challenges as well as the extreme phenomenon of religious moderation. Of the many challenges of religious moderation, the most highlighted is the tendency towards extremism in education. Since the reform era in May 1998 many extreme groups to religious perversions have begun to take root. The effect of division due to the extreme interpretation of a religious understanding is certainly very powerful. One of them can trigger Islamic populism which leads to oligarchic politics and national divisions.

As an effort to strengthen the value of moderation, the Ministry of Religious Affairs issued 4 modules for strengthening religious moderation in the educational environment. Especially in Islamic Religious Education. PAI subjects are considered capable of being a medium for strengthening religious moderation with teachers as facilitators. The implementation of religious moderation has been contained in every family of PAI materials, especially for the high school level. To be precise, it is more specific in the wise attitude of social media, obeying the rules as a common agreement and respecting fellow human beings.

Implementation comes from the English word "to implement" which means to implement. In terms of implementation, it is defined as something that causes an impact. It can be interpreted as an administrative process that can be researched on a particular program. The Ministry of Religious Affairs explains the Implementation in the book "Implementation of Religious Moderation in Islamic Education". The book interprets implementation as to provide the means for carrying out and to give practical affect to. Or it can be interpreted that implementation is a means to do something and cause an impact on something.

The MORA published a book on the implementation of religious moderation published in 2019. The publication of the book aims to develop moderation in madrasahs, islamic boarding schools, early childhood education, PTKI and PTU. The book explains that religious moderation in the sphere of education has more to do with the way an educator delivers learning. The process of strengthening moderation can be done through PAI learning. There are four families of PAI material, namely the Qur'an Hadith, Fiqih, Akidah-Akhlak, and the History of Islamic Culture.

The integration of religious moderation in the Qur'anic Hadith material family is an emphasis on Qur'anic verses regarding the values of religious moderation. There are several verses of the Qur'an that explain about religious moderation, one of which is qs. al-Kafirun verses 1-6. For example, in Chapter IV of Religious Moderation, it contains KI and KD as follows:

Subject	Material	Core Competencies	Basic Competencies
Qur'an Hadith	Religious Tolerance	<ul style="list-style-type: none"> • KI-1 lives and practices the religious teachings it adheres to • KI-2 Shows honest behavior, mutual cooperation, cooperation, tolerant and helpful, responsive manners, and pro-active, as part of the solution, on various problems in interacting efficiently with the social and natural environment, and placing itself as a reflection of the nation and world associations. 	<ul style="list-style-type: none"> • Living the Command of Allah, to be tolerant in accordance with the teachings of the Islamic religion. • Practicing a caring and tolerant attitude in the life of the nation and state that is single ika. • Analyzing qs. al-Kafirun : 1-6, qs. Jonah : 40-41, qs. Al-hujurat : 10-13 on tolerance.

The Religious Tolerance chapter explains to learners that Islam is a very tolerant religion. Islam also highly upholds a wise attitude in the life of a nation that is singular ika.

Furthermore, in the Fiqh material, religious moderation can be integrated into the rules in Islam. The material of Fiqh is about two things, namely the traditional worship or relationship of beings with God and the relationship between people or muamalat. The values of moderation can be inserted in material that reflects differences in religious understanding. There are different ijthad scholars regarding the point of view of religious law in Islam. These differences do not necessarily become debates and divisions, on the contrary, differences can be considered if addressed properly.

Jurisprudence is one of the 3 important elements that cannot be separated in Islam (Tauhid, Akhlak, Fiqh). Jurisprudence is a rule that relates man to his God and man's relationship with other human beings. From the period of the Messenger of Allah to the period of taqlid there were several eda. This difference can still be addressed properly, leading to the source of muttafaq law (al-Qyour'an, Hadith, Ijma' and Qiyas). This attitude illustrates that Islam is open to differences and respects the opinions of others. Furthermore, in class XII in Chapter III "Bughat (Rebellion)" it is explained about the group that uses the name Islam to rebel against the country. These groups echo the caliphate which is considered more deserving of being dasar negara than pancasila. Bughat can endanger the security of the country because there is a revolt speech to a legitimately elected leader. A person who commits bughah is not punished as an infidel, but if it is considered a danger to the country, it can be fought. This chapter corresponds to phenomena that often occur today, such as terrorism, pempokotan, and Islamic Populism. Furthermore, there is a Chapter III Material "The concept of ijthad and bermahdzab" in the book Fiqh class XII. In the material, it contains KI and KD as follows:

Subject	Material	Core Competencies	Basic Competencies
Fiqh	The concept of ijthad and bermahdzab	<ul style="list-style-type: none"> • KI-1 lives and practices the religious teachings it adheres to • KI-2 Demonstrates honest behavior, mutual aid, cooperation, tolerant and helpful, responsive manners, and pro-active, as part of the solution, to various problems in interacting effectively with the social environment and nature, and placing oneself as a reflection of the nation and world associations. 	<ul style="list-style-type: none"> • Living the positive values of the concept of ijthad and having faith in the implementation of Islamic law. • Practicing an attitude of love of knowledge and responsibility as an implementation of the knowledge of the concept of ijthad and bermahzhab in the implementation of Islamic law.

The third clump of material is Akidah-Akhlak. Akidah, oriented towards the problem of the faith of a servant of his Lord. Sedangkan Akhlak boils down to the attitude and behavior of a servant. Akidah and Akhlak are often juxtaposed with Akidah-Akhlak. Akidah-Akhlaq contains learning for a servant who behaves well based on spiritual values

and faith. Chapter "Make Washatiyyah Islam a Rahmatan Lil Alamin" in class X on religious moderation in nilai Islam. This Materi, contains KI and KD as follows :

Subject	Material	Core Competencies	Basic Competencies
Akidah-Akhlak	Make Washatiyyah Islam a Rahmatan Lil Alamin	<ul style="list-style-type: none"> • KI-1 lives and practices the religious teachings it adheres to • KI-2 Shows honest behavior, mutual cooperation, cooperation, tolerant and consistent, responsive courtesy, and pro-active, as part of the solution, to various problems in interacting effectively with the social and natural environment, as well as placing oneself as a reflection of the nation and world associations. 	<ul style="list-style-type: none"> • Living the truth of the islamic teachings wasathiyah (moderate) as rahmatan lil alamin. • Practicing a solid, moderate and tolerant attitude as a mirror of the understanding of wasathiyah (moderate) Islam as rahmatan lil alamin.

The next material, is the History of Islamic Culture. The SKI material family can serve as a historical foothold regarding the moderate attitude depicted during the time of the Prophet in spreading Islam. The implementation of religious moderation in the SKI material is aimed at proving that moderation is also depicted in the way Islam spreads. As in the book SKI SMA class X in the Chapter on the development of Islam during the Prophet to the development of Islam during the khulafaur rasyidin period. Furthermore, in class XI, there is a Chapter "Islamic civilization in the time of Daulah Abbasid". The Abbasids were a dynasty founded by Abu Abbas As-Safah who was notoriously brave and upheld moral values in the Islam. He never discriminated against other religious people living in his domain.

Furthermore, in class XII it is more focused on the spread of Islam in the archipelago, which is shown in several Chapters. There is a Chapter "The Role of Walisanga in the spread of Islam in Indonesia". This chapter shows that Islam is spread in a good way and not coercive, the Chapter contains KI and KD as follows :

Subject	Chapter	Core Competencies	Basic Competencies
History of Islamic Culture	The role of Walisanga in the spread of Islam in Indonesia	<ul style="list-style-type: none"> • KI-1 lives and practices the religious teachings it adheres to • KI-2 Demonstrates honest behavior, mutual aid, cooperation, tolerant and consistent, responsive courtesy, and pro-active, as part of the solution, to various problems in interacting effectively with the social and natural 	

environment, and placing itself as a reflection of the nation and world associations.

During its development period Islam was spread in an honorable and prudent way, because Islam was a shady and peaceful religion. In addition to the PAI material cluster, religious moderation must pay attention to the role of a teacher as a facilitator. The role of PAI teachers will certainly not be inseparable from efforts to realize religious moderation. Yaqut Cholil Qoumas explained that there are 61.3 million educators and students at all levels nationally. This number is large and becomes the basis for the scope of education to be a strategic place to promote the values of religious moderation. Modul 3 entitled "Integration of Religious Moderation in the nature of PAI Subjects" explains 2 competencies that must be mastered by PAI teachers.

First, a PAI teacher must have deep spiritual abilities and competencies contained in the PAI material. There are two important things that synergize with the basic competencies of PAI teachers. First, a teacher must have an inclusive understanding of Islam and methodological skills in learning. The second competence, as a PAI teacher, must be able to be a role model with attitudes and behaviors that reflect the value of moderation. Furthermore, PAI teachers can act wisely in delivering material that intersects with moderation. The learning of material that intersects with moderation must be accompanied by the cultivation of an attitude of religious tolerance.

The Ministry of Agama offered several strategies to PAI teachers in assessing the moderation value contained in the third Module. Teachers can instill the values of religious moderation in the life of the nation and state in the school environment. Second, teachers are able to explain national insights in order to achieve harmonization of religious people to students. The third target is that teachers can explain to students the urgency of Islam which is tolerant and moderate. Fourth, teachers are able to explain the importance of moderation in the digital era. Finally, teachers are able to foster the value of moderation in Pancasila to students.

Discussion

Moderation is an adjective, a derivative of the word moderation. Moderation comes from the Latin *moderatio* which means mediumness, not excessive and not lacking. The equivalent of the word moderation in Arabic is *wasath* or *washat* which means middle, or balanced. Moderation is described in surah al-Baqarah verse 143 with the word "*wasath*" which means best and most perfect. (Sutrisno, 2019) People who practice the principle of *wasath* are called referees. The referee in Indonesian has 3 meanings, namely as an intermediary, as an intermediary or separator and as a leader in the match. As a referee or person who applies the *wasath* principle, of course, you must be *Itidal* (Fair) dan *Tawazun* (Balanced). People who are fair will always position themselves in the middle in maintaining balance when facing two problems or two circumstances. (Abror Mhd., 2020)

The KBBI formulated moderation as an attitude of reducing extremes or avoiding violence. (Irama & Channa, 2021) Ibn Jarir Al Thabari interpreted *wasath* as middle. (Hefni et al., 2021) Meanwhile, religion in the KBBI is defined as adhering to (embracing) religion, another word for adhering is worship. The word religion cannot be confused with the word religion, these two words have different meanings. Religion is clearly true.

Religion can also be interpreted as a person's system or principle. (Nurdin, 2021) Religious practice is a process that continues to be broadcast to practice religion well and not excessively. Based on this understanding, if the word moderation is juxtaposed with the word religion, it can be interpreted as human endeavors and attitudes in religion. Oman fathurrahman, defines the term as an attitude of reducing violence and avoiding extremes in religious perspectives, attitudes and practices.

Salminawati defines religious moderation as an attitude that prioritizes the middle in practicing a religion. (Hefni et al., 2021) Meanwhile, Kamali formulated that moderation is a matter of heart, which cannot be separated from balance and justice. (Religious Moderation In Islamic Education, n.d.) The MORA defines moderation as a way of viewing, attitude and practice of religion by describing the essence of religious teachings. The definition is explained in the book entitled "Guide to the Implementation of Religious Moderation di Madrasah". (Ministry of Religious Affairs of the Republic of Indonesia, 2021)

Basic Principles and Foundations of Religious Moderation

Indonesia is a country with a religious society. Almost all daily activities are carried out based on religion. Religion is very important for the life of the nation. So that the state guarantees and believes in the existence of one's trust and beliefs. Contained in pasal 29 of the 1945 Constitution states the existence of the unity of nation and religion as beliefs and beliefs. It is affirmed that the state guarantees its citizens to embrace their respective religions and worship according to beliefs. (M et al., 1923)

There are 6 recognized beliefs in Indonesia, namely Islam, Christianity, Catholicism, Hinduism, Buddhism and Khongucu. The existence of differences in beliefs is what causes friction and conflict between religious groups. Zulfikar Yusuf and Destita Mutiara in their research found that; Society is still low in tolerant attitudes and equality. As a result of the resolution of religious conflicts, the principle of moderation is contained in the national medium-term development plan (RPJMN) 2020-2024. (Joseph & Pearl, 2022)

Islam asks its people to mediate. Allah Swt said in sura al-Baqarah verse 143 that Muslims as moderates, are chosen as witnesses (deeds) of man. The verse explains that Muslims are the elect who place themselves in the middle. (Hasan, 2021) As a chosen people, of course, they must realize it by instilling the principles and values of moderation in life. The principles of moderation consist of 10 principles, namely:

1. Berkeadaban (ta'addub), as a khairu ummah one must have a ta'addub attitude or attitude of upholding noble attitudes, character, identity and self-integrity that are applied in everyday life.
2. Exemplary (qudwah), to realize religious moderation a religious person must have a qudwah attitude. Qudwah has the equivalent of the word as pioneer, inspiration, guide and role model.
3. Citizenship and nationality (Muwathanah). An attitude of love for the homeland, an attitude of respect and preservation of the nation's culture, obeying the rules and laws of the country that apply.
4. Taking the middle ground (tawasuuf), tawasud consists of two attitudes that are important to note in moderation. First, it is not excessive in practicing religious teachings or also known as iffrad. The second attitude is not to ignore religious teachings or so-called tafriid. Between the two attitudes there is a moderate attitude which means no less and no more aka balanced.

5. Berimbang (tawazun), is also defined as a balanced attitude in the practice and practice of religion both worldly and ukhrawi. Tawazun is a statement that religious people must be firm in distinguishing between deviance (inhiraf) or difference (ikhtilaf).
6. Straight and firm (I'tidal), a state in which a person must behave in accordance with his place, exercising rights and obligations appropriately and proportionately. I'tidal can also be interpreted as fair.
7. Equality (musawah), musawah can be said to be the key to religious moderation. Musawah means not being discriminatory just because of differences, both points of view, beliefs, origins and so on.
8. Deliberation (shura), religious people must solve a problem by deliberating to agree on a joint decision or consensus in order to achieve a benefit.
9. Tolerance (tasamuh), that is, the attitude of respecting one's differences with others. Both differences in beliefs, shrinkage of views and opinions of others. Tasamuh's attitude is evidenced by the high attitude of respect and respect for others.
10. Dynamic and innovative (tathawur wa ibtikar). Terus makes changes in accordance with the changing times and finds a solution aimed at the benefit of mankind.

The principle of moderation is the identity of religious people, especially Muslims. As stated in the following verse Alqur'an:

1. al-Qasas : 77

"Seek (thereward) of the land of the hereafter with what God has bestowed upon you, but do not forget your share in the world and do good (to others) as God has done good to you, and do not do mischief on earth. Truly, God does not like people who do mischief."

2. al-A'raf : 85

"And to the people of Madyan, We (send) Syuaib, their own brothers. He said, "O my people! Worship God. There is no god (worship) for you but Him. Verily it has come to you tangible evidence of your Lord. Perfect the measure and scale, and do not harm people in the slightest. Do not do mischief on earth after it has been (created) well. That's what's better for you if you're a believer."

3. al-Maidah: 77

"Say (Muhammad), "O Master of the Book! Do not overdo it in an unrighteous way in your religion. And ye shall not follow the wishes of those who have gone astray long ago and (have) led many (men) astray, and they themselves have strayed from the straight path."

4. al-Baqarah: 143

"And likewise We have made you (Muslims) "middle people" so that you may be witnesses of (deeds) of men and for the Apostle (Muhammad) to be a witness to your (deeds). We do not make the qibla that (was) you (prayed) to him but that We may know who followed the Apostle and who turned backwards. Truly, (the transfer of the qibla) was very hard, except for the one who had been instructed by God. And God will not waste your faith. Truly, God is Most Merciful, Most Merciful to man.

According to Imam At Thabari, the word " ummatan wasathan" can be interpreted as the best/chosen people. In harmony with the imam at thabari, ibn katsir interpreted ummatan washatan as the elect, or the noblest people. As Ibn Katsir referred to the Messenger of Allah as washatan fii kaumihi or the venerable one in his people.

5. al-Kafirun: 1-6

"For you your religion, and for me my religion."

This explains that every religious person should stick to his religion and not mix with other religions.

6. al-Baqarah: 244

"And fight ye in the way of God, and know that Allah is All-Hearing, All-Knowing."

This verse affirms to man not to make the name of God to create unaversion among man. Islam defines in various verses and hadiths the more specific concept of moderation. In some verses the word *wasath* is mentioned. Broadly speaking, Islam shows that it is in the middle as a moderate attitude. (Nurul et al., n.d.)

Nowadays, people justify all means for the sake of jihad on the basis of the Qur'an. That thinking has actually gone out of the context of the Qur'an. Some perpetrators of the phenomenon of religious extremism in the name of the Qur'an, Hadith and Turats of classical scholars as justification for their actions. In fact, the entire foundation of the foundation needs to be understood with a broad interpretation. One must be able to interpret holistically and contextually rather than textually. (Muhammad Nur Rofik1], 2021) On the contrary, these individuals understand it only textually and regardless of the historical context called *asbabun nuzul* in the *Ulumul Qur'an*. (Habibie et al., 2021) Islam in the Qur'an and Hadith explains that human beings must be balanced and respect differences.

The Phenomenon of Extremism in Religious Moderation

The difference in religious views causes a person to violate applicable laws, both attitudes and movements referred to as extremism. Extremism is defined as the desire to gain power in a way incompatible with the prevailing government. (Anwar & Muhayati, 2021) The attitude of the extremism can be described by attitudes of fundamentalism, intolerance, radicalism and terrorism. (Jones, 1993) Until now, there are still many extreme movements with interpretations of religion that are condemned by humans. There is no religion that rejects or prohibits moderation. Just moderation is the substance of religion itself. According to Abdurrahman Wahid, Hasan Annafi, dan Nasir Hamis Abu Zahis, Islam is a peace-loving (non-violent) religion. (Nasrowi, 2020) However, there are so many people who understand the meaning of Islam. *Berjihad* is defined as violence, when it is not. One of the causes of the phenomenon of extremism, is the existence of a claim to truth (truth claim) which becomes a tool of judgement against other beliefs. (Hanifatulloh, 2021) Exacerbated by religious sentiments that are often used to spread hatred between religious groups. (Hefni, 2020)

Module second that Published by the Ministry of Religious Affairs "The Way Towards Moderation" Serves challenge and phenomenon extreme moderation Religious. From that's it many challenge moderation Religious, the most Highlighted be tendency attitude Extremism at range education. Since reform era in May 1998 many groups extreme until deviation Religious that begin Entrenched. Wrong Only Found deep research R&D Department Religion on year 1996 at a number of College tall Secularr. (Sumarto, 2021) Catalyzedan that campus common or Secularr be place Potential Growing movement that inclined exclusive and extreme.

The group that is considered the earliest to perform penetration of students is the *tarbiyah* group. *Tarbiyah* is a student movement aimed at forming the Islamic State in Indonesia. Masykuri Bakri (2016) in his research found that *tarbiyah* has monopolized students on public campuses. The research found that radical factions also came from other movements such as Hizbut Tahrir Indonesia (HTI).

Alvara Reseafound that 23.5% of students from 25 top campuses in Indonesia agreed to fight for the Islamic State. (Ramdhani et al., n.d.) The reason for the student is for the application of kaaffah Islam. Not stopping there, Alvara found that 17.8% of students agreed that the caliphate was a more ideal form of government than the Republic of Indonesia. There is another fact in the study, namely that 23.4% of students stated that they were ready to jihad in order to uphold the Islamic State.

Another study was conducted by PPIM Jakarta in 2018. It was found that 23.3% of Muslim students and students believed that suicide bombings were a form of jihad in Islam. (Country, 2021) A more shocking fact in the study found 34% agreed that apostates were obliged to be killed. 57% of teachers and lecturers agree that Jews are enemies of Islam. A survey was also conducted by the BNPT in 2016, which found that 26.7% of youth in Indonesia agree that jihad uses violence. In 2017 BNPT again conducted a survey of 15 provinces in Indonesia, and found that 39% of students were interested in entering radical organizations.

Another problem regarding religious moderation that once shocked the Indonesian people was the action of PA 212. The PA 212 action is a lambing action of the 212 action. Action 212 was moved by Ma'ruf Amin with the aim of making Ahok get consequences at that time. Once the consequences have been given, the action of PA 212 should have ended. In contrast to the original goal, some people again moved the action of PA 212 with political goals (Religious Moderation in Indonesia A Study of Tolerance and Plurality in Indonesia, n.d.) This action actually caused new problems. Some studies state that th action of PA 212 caused oligarchic politics because it was considered a phenomenon of Islamic Populism. The Minister of Religious Affairs of the Republic of Indonesia, Yaqut Cholil Qoumas, stated that conflicts and frictions in Indonesia were triggered by an exclusive attitude. This attitude led to interfaith contestation without any tolerant attitude towards claims of religious justification. (Prakosa, 2022)

Integration of Religious Moderation through PAI Material Clusters

In some literature, there are doctrinal scientific aspects that need to be done by teachers in instilling a moderate attitude based on PAI material. Thesespecs include 1) fact-based and reasonable teaching material. 2) encourage students to think critically by applying PAI material. 3) inspire Learners are mortgaged in seeing differences and similarities. 4) encourage learners to be able to think objectively. 5) based on a foundation of empirical fact, theories and concepts and can account for them. 6) formulate simply and clearly the intention of the learning objectives carried out. (Harto & Tastin, 2019)

There are 10 Islamic values that need to be realized in order to achieve the educational pattern of rahmatan lil alamiin which is accompanied by the value of moderation. (Mujib & Jakarta, 2022) These values are; tawasuth (not fundamentalis), Tasamuh, Tawazun (balanced), I'tidal (adil), Musaawaah, syura, ishlah, awlawiyah, Tathawur wa ibtikar. Hamdi Pranata in his research found that one of the efforts that needs to be developed is the development of PAI material. A 2020 study discussed the importance of presenting religious moderation within the scope of PAI. The reason for the importance of moderation in PAI is that observation, passion and implementation of moderation are more effective when initiated in the education constitution. (Learning Religious Moderation et al., 2022) A previous study affirmed the importance of there being an educational institution as a middle path in religious moderation. (Rambe et al., 2022) Asan effort to integrate the value of moderation in Islamic education that is rahmatan lil alamiin. The third Modul that was initiated by the Ministry of Religion emphasized the

integration of PAI material in religious moderation. This third module develops PAI material issued in 2020 by the Directorate General of Islamic Education, Directorate of Islamic Religious Education, Ministry of Religion of the Republic of Indonesia. The PAI material family is considered to be a strong instrument in strengthening religious moderation. (Pranata et al., n.d.)

There are four clusters of material in PAI, namely the Qur'an Hadith, Fiqih, Akidah-Akhlak, and the History of Islamic Culture. According to Ahmad Madjid and Andayani based on the basic teachings of Islam, there are 5 clusters of PAI material. Among them include, Akidah (faith), Sharia (Islamic), Akhlak (ethics), Tarikh (history), which is based on the law in the Qur'an. (Jonah 1, 2022) Rumpun material of the Qur'an Hadith, moderation is illustrated in the Qur'anic postulate regarding moderation. Meanwhile, in the Jurisprudence material, moderation is integrated in responding to differences of views in religious rules. Learners can be moderate, put themselves in the middle, and not waver in beliefs. Based on research conducted at MAN 1 Magetan in "moderation of education Islam through fiqh discussion forums". Found that religious moderation in fiqh material has an impact on the positive changes of learners. These positive changes include behavior, mindset, attitudes, and socio-cultural activities. (Moh. Abid Iqsan, 2020)

The material of Akidah-Akhlak contains the value of moderation in the noble attitude of man both towards God and his fellow man. According to Oman Fathurrahman, violating noble values and human dignity is a criterion for a person to be called extreme in religion. Agama was not created to bring down one's dignity and dignity. Islamic Cultural History material can be a historical foothold regarding moderate attitudes in Islam. Imam Abu Hamid Al Ghazali explained that life is balanced in implementing religious values, namely a just and middle life. (Novianto, 2021) Its historical traces can be a reference for learners in addressing current problems. Made in his research, stated that educational moderation is a means to ground tolerance. However, there is a need for support from the community to realize the value of religious moderation in Indonesia. The government has exercised freedom in education so that it is not centered on the government. Therefore, the teaching of appreciating difference and diversity should be emphasized. Not only in the educational environment, but also in the community and family environment. (Makky et al., 2021)

CONCLUSION

The existence of religious differences is a problem that is currently being highlighted. The problems that occur can have a devastating impact because they are motivated by differences in claims of religious interpretation. The Ministry of Religious Affairs of the Republic of Indonesia offers a middle-ground religious solution to reduce numbers, discrimination, intolerance and criminalization due to these differences in religious interpretation claims. One of the efforts to strengthen strategic religious moderation echoed by the Ministry of Religious Affairs is to integrate the value of moderation in the scope of education through 4 modules of strengthening religious moderation. The high percentage of educators and learners from the overall population of society in Indonesia makes the scope of education a strategic place to instill the value of moderation in community. Strengthening religious moderation can be integrated through PAI subjects, especially for high school students. The subject of PAI Thigh school is specific in a wise attitude of media sosial, obeying the rules asa common skill and respecting human beings. There are 4 clusters of materials in PAI subjects. Among them are, Qur'an Hadith,

Jurisprudence, Akidah-Akhlak, and History of Islamic Culture. In the Qur'an Hadith material family, moderation is illustrated in the Qur'anic postulate of moderation. Meanwhile, in the Jurisprudence material, moderation is integrated in addressing differences in views and religious rules. The material of Akidah-Akhlak contains the value of moderation in the noble attitude of man both towards God and his fellow man. Islamic Cultural History material can be a historical foothold regarding moderate attitudes in Islam.

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