

RELIGIOUS MODERATION EDUCATION FROM THE PERSPECTIVE OF RELIGIOUS LEADERS IN INDONESIA: A LITERATURE REVIEW

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ABSTRACT

Pendidikan moderasi beragama telah menjadi topik yang semakin penting dalam konteks Indonesia yang multikultural. Artikel ini membahas perspektif tokoh agama di Indonesia terhadap pendidikan moderasi beragama melalui tinjauan literatur. Penelitian ini menggunakan metode review literatur untuk menyelidiki pemahaman dan pandangan tokoh agama dari berbagai tradisi keagamaan di Indonesia terkait dengan pendidikan moderasi beragama. Temuan utama menunjukkan bahwa mayoritas tokoh agama mendukung pendidikan moderasi beragama dengan empat indikator (komitmen nasional, toleransi, anti-kekerasan, dan keterbukaan terhadap budaya lokal), bahkan pemuka agama mengemukakan tujuh dimensi indikator moderasi beragama yang lebih holistik dan komprehensif sebagai sarana untuk memperkuat toleransi, saling penghargaan, dan perdamaian antar umat beragama. Namun demikian, terdapat juga perbedaan pendapat dan penekanan dalam implementasi pendidikan moderasi beragama, yang mencerminkan keragaman pandangan dalam hal metodologi, kurikulum, dan target audiens. Hasil penelitian ini dapat menjadi kontribusi penting dalam pengembangan pendidikan moderasi beragama di Indonesia yang sesuai dengan konteks keberagaman agama yang ada.

Keywords: Moderasi Beragama, Pendidikan Islam

ABSTRACT

Religious moderation education has become an increasingly important topic in the context of multicultural Indonesia. This article discusses the perspectives of religious figures in Indonesia on religious moderation education through a literature review. Using a literature review method, this research investigates the understanding and views of religious figures from various religious traditions in Indonesia regarding religious moderation education. The main findings indicate that the majority of religious figures support religious moderation education with four indicators (national commitment, tolerance, anti-violence, and openness to local culture), and religious leaders even propose seven dimensions of religious moderation indicators that are more holistic and comprehensive as a means to strengthen tolerance, mutual respect, and peace among religious communities. However, there are also differences in opinion and emphasis in the implementation of religious moderation education, reflecting diversity of views regarding methodology, curriculum, and target audience. The results of this research can be a significant contribution to the development of religious moderation education in Indonesia that is in line with the existing religious diversity context.

INTRODUCTION

Since 1995, the United Nations Educational, Scientific and Cultural Organization (UNESCO) has celebrated *the Year for Tolerance* every November 16 (Saptoyo & Nugroho, 2021). Furthermore, diversity of religions, ethnicities and worldviews still causes conflict and tension between humans. To overcome this, the United Nations has designated 2019 as " *The International Year of Moderation* (Akhmadi, 2019). This decision was confirmed by Lukman Hakim Saefuddin (LHS), as Minister of Religion, by designating 2019 as the Ministry of Religion's Year of Religious Moderation, which was accompanied by the launch of the book "Religious Moderation" on October 18 2019 (Junaedi, 2019).

The preparation of the book "Religious Moderation" was triggered by a series of incidents of intolerance, terrorism, radicalism and extremism in Indonesia which were based on the name of religion (Ulfaturrohmatiririn et al., 2021). The testimony of Ali Fauzi, a former member of Jemaah Islamiyah who is now a peace activist, highlights one of the root problems of extreme radical movements: the wrong interpretation of the concept of jihad (Ulinuha & Nafisah, 2020). Concerns over the lack of references discussing true religious moderation prompted the preparation of this book, with the hope of filling this gap with official references from the government's perspective, particularly the Indonesian Ministry of Religion. This book emphasizes the important role of the state in encouraging a moderate understanding of religion, respecting diversity in religious practice, and strengthening the national commitment of religious believers (Junaedi, 2019).

After the publication of the book "Religious Moderation", a number of journal articles appeared responding to it by presenting thoughts from religious figures regarding religious moderation education. One of them is a response from Edy Sutrisno, an Islamic religious educator from Malang, who suggested using educational institutions as laboratories for religious moderation in a multicultural society. (Sutrisno, 2019). Abu Ardillah also gave his response, reviewing Muhammad Jusuf Kalla's thoughts on religious moderation (Ardillah Abu, et. al., 2021). Over time, Muhammad Ulinuha explored the views of Hasbi Ash-Shiddieqy, Hamka, and Quraish Shihab regarding the concept of religious moderation in their tafsir works (Ulinuha & Nafisah, 2020).

In 2021, Nisa (2021) revealed that community leaders in Parepare City, South Sulawesi, generally supported the concept of religious moderation with four indicators from the Ministry of Religion and emphasized the importance of regenerating religious moderation in educational institutions. Alibe (2022) also highlights the perspective of religious moderation in Manado City, concluding that various religions, including Islam, Hinduism, Buddhism and Christianity,

have principles of religious moderation that teach love for others despite different beliefs. Meanwhile, Nurdin (2021) emphasized that religious moderation according to the Koran and Hadith rejects violence, extremism and fanaticism, emphasizing the importance of balance and peace in practicing religion. Furthermore, Arsy, et.al, (2022) discussed the influence of Ki Hajar Dewantara in promoting religious moderation through education, while Nurhidayah, et. al., (2022), highlighting the pluralist perspective of Abdurahman Wahid (Gus Dur) who built an attitude of tolerance to strengthen national unity.

In the literature related to the implementation of religious moderation education, there is no clear picture from religious leaders or from the government regarding the appropriate concepts and approaches in organizing religious moderation education programs in various social environments, including families, schools and communities (Junaedi, 2019).

However, several academics and researchers have shown that religious moderation education programs in formal educational institutions, both at the higher and secondary education levels, can make a significant contribution in forming attitudes of tolerance and interreligious understanding in students (Faidi, et. al., 2021; Burhanuddin & Science, 2022; Yusuf, et. al., 2023) as well as preventing radicalism (Suhendi, Sawahel, & Abdillah, 2020; Mustakim, Ali, & Kamal, 2021). Religious moderation education has also been proven to strengthen unity and reduce the potential for religious conflict among students by strengthening a humble intellectual attitude (Pajarianto, Pribadi, & Galugu, 2022; Mulyana, 2023) Several literatures also highlight the importance of understanding the history of moderate Islam and applying the concept of religious moderation contextually to shape the content of the national curriculum (Ridwan, et. al., 2022; Inayatillah, et. al., 2022). Apart from that, several studies also offer ideas about the integration of religious moderation values in various learning systems (Naim, Aziz, & Teguh, 2022), the use of internalization models through religious and cultural activities (Yusuf et al., 2023), as well as the important role of books Islamic religious education texts in teaching religious moderation in Indonesia (Mulyana, 2023).

It is important to conduct a thorough literature review to identify the views of religious leaders on religious moderation education (Noviyana, et.al., 2022; Rosidin, et. al., 2022). In this case, religious leaders have a significant role in shaping understanding of moderation religious leaders in society, because they are often considered moral and spiritual leaders who can influence the attitudes, beliefs and behavior of the people. Therefore, understanding their perspective on religious moderation education is crucial in efforts to build tolerance and harmony between religions.

This research is included in the literature review category using a narrative review method of the views of religious leaders regarding religious moderation education. A narrative review is a research approach that aims to synthesize and interpret existing knowledge about a particular topic (Wilczynski, 2017; Musyarrofah & Zulhannan, 2023). Through careful literature analysis, this article aims to describe the views of religious leaders regarding the concepts, goals, approaches and challenges in religious moderation education (Sutrisno, 2019; Alibe, 2022). It is hoped that this literature review can provide a better understanding of religious moderation education from the perspective of religious leaders, so that it can provide guidance for educational practitioners and other stakeholders in increasing the effectiveness of religious moderation education.

DISCUSSION

Religious Moderation: What is it?

In an effort to explain the concept of religious moderation, there are two approaches taken. First, through a study of etymology and terminology, where the word "moderation" comes from the Latin *moderatio*, which indicates simplicity and self-control over extreme attitudes. In the Indonesian dictionary, "moderation" means reducing violence and avoiding extremes. In Arabic, this concept is known as *al-wasathiyah* which refers to perfection and balance (Sutrisno, 2019), as found in the Koran, surah al-Baqarah verse 143. Furthermore, in English, the word moderation is often used in the sense of average, core, standard or non-aligned (Ministry of Religion, 2019; Nurdin, 2021).

Meanwhile, in terms of religious moderation terms from religious figures in Indonesia, names such as Abdurrahman Wahid (Gus Dur), Nurcholish Madjid (Cak Nur), Muhammad Quraish Shihab, Syafi'i Ma'arif, and Azyumardi Azra, Lukman Hakim Saifudin, Nasarudin Umar is one of the Muslim religious leaders and intellectuals who most frequently campaigns for religious moderation. Apart from that, there are also articles which mention that national figures such as Muhammad Jusuf Kalla who are known as peacemakers and educational figures in Indonesia such as Ki Hajar Dewantara who also campaigned for religious moderation through the idea and concept of organizing Taman Siswa education, although they did not explicitly use the term religious moderation. (Arsy et al., 2022). The following is the definition of religious moderation from religious figures who are all Muslim.

Table 1. Understanding Religious Moderation in Perspective Religious leaders

Figure	Views on religious moderation
Ki Hajar Dewantara	Religious moderation is a way of religion that prioritizes balance in understanding religious teachings which is expressed by consistently adhering to principles in implementing religious teachings followed by an attitude of recognition of the existence of other parties who have different beliefs. Instilling the values of religious moderation involves the concept of the leadership trilogy, the tri-center of education, and the among system to form students' attitudes of tolerance and character from an early age by paying attention to and respecting differences (Dewantara, 1967; Arsy et al., 2022).
Gus Dur	Religious moderation is a concept that can strengthen national unity and unity through an attitude of tolerance and harmony, by emphasizing a substantial and inclusive Islamic paradigm rather than formalization and ideology (Wahid, 2006; Nurhidayah et al., 2022).
Ahmad Syafi'i Maarif	Religious moderation involves efforts to reinterpret religious texts, especially Islam, to increase tolerance between religious communities by strengthening their essence and substance (Saputra, et. al., 2021).
Lukman Hakim Saifudin	Religious moderation is the behavior or attitude of understanding and practicing religious teachings in a fair and balanced manner to avoid extreme or excessive behavior in its implementation (Saifuddin, 2022; Mahamid, 2023).
Nasaruddin Umar	Religious moderation is an attitude to coexist in religious and socio-political diversity (Lessy et al., 2022).
Quraish Shihab	Religious moderation is a religious attitude that is balanced, not extreme, and does not take sides in a certain direction, which produces fair behavior and becomes an example for everyone, with an example such as the position of the Kaaba which is in the middle of the earth (Junaedi, 2019; Ulinuha & Nafisah, 2020).
Muhammad Jusuf Kalla	Religious moderation is rooted in the history of Islam in Indonesia which came peacefully, and can be interpreted as an attitude chosen with a spirit of brotherhood, both in religious, national and universal contexts,

	without distinction between ethnicity, religion, race, customs and other aspects (Ardillah Abu et al., 2021).
Siswo Martono Christian Religious Figure	Moderation of Christianity in Indonesia is understood as an effort to overcome religious intolerance and maintain harmony, peace, tranquility and conduciveness in order to defend the Republic of Indonesia. Moderation of Christianity is also considered as a way to increase understanding and cooperation between religious communities, as well as to develop attitudes of tolerance and respect for adherents of other religions (AM/BD, 2018).
I Ketut Gunarta (Hindu Religious Figure)	, I Gusti Bagus Sugriwa State Hindu University Denpasar, Indonesia, also understands religious moderation as a way to increase understanding and cooperation between religious communities to overcome religious intolerance. He believes that Hinduism teaches the values of religious moderation through the concepts of <i>Tat Twam Asi</i> and <i>Vasudhaiva Kutumbakam</i> . This concept emphasizes the importance of mutual respect and love between religious communities, as well as developing awareness that all creatures are part of a unity (Adnyana & Gunarta, 2023).
Purnomo Ratna Paramita (Buddhist Religious Figure)	Religious moderation in Buddhism is the essence of Buddhism itself. Moderation means middle, balanced, not extreme and fair in the way we believe. Buddha taught the noble eightfold path (JMBD) as a middle path that can be followed by everyone regardless of religion, ethnicity, gender and cultural traditions in order to be free from extreme corners (greed and hatred) as sources of suffering. JMBD practice conditions its practitioners to become tolerant individuals, able to accept differences, enthusiastic about doing good and of course more moderate in religion (Paramita, 2021; Samsuri & Askar, 2023).
Uung Sendana (Buddhist religious figure)	From the perspective of Confucian religious figures in Indonesia, religious moderation means understanding and practicing religious teachings fairly and not excessively. Confucians in Indonesia have a very religious culture, and protecting freedom of religion is very important. Moderation of the Confucian religion in Indonesia is understood as a way to overcome religious intolerance and maintain

	<p>harmony, peace, tranquility and conduciveness in order to defend the Republic of Indonesia. The Confucian religion does not prevent them from marrying different partners, however the religious Li Yuan (blessing ceremony) cannot carried out if one of the prospective marriage partners is not Confucian (Gabrillin, 2014; HM Yasin, 2021).</p>
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Furthermore, based on the results of interviews with religious leaders in Manado by (Alibe, 2022), the results concluded that the view of religious moderation from the perspective of Islamic, Christian, Hindu and Buddhist religious leaders has something in common, namely the attitude of spreading love to fellow humans. Hinduism in particular pays serious attention to the relationship between humans and the environment. Christianity teaches love, Buddhism teaches universal love, and Hinduism teaches Love.

Paying attention to the terminology explanation of religious moderation from religious leaders, it seems that the term religious moderation in the perspective of the Ministry of Religion is correct and straightforward, namely that religious moderation can be understood as a perspective, attitude and behavior of always taking a position in the middle, always acting fairly, and not extreme in religion (Ministry of Religion, 2019).

Thus, the term religious moderation can be interpreted as a moderate attitude, moderation, and avoiding extremism and unbalanced behavior in religious practice. In this context, religious moderation reflects an attitude that seeks balance, justice and inclusiveness in understanding and practicing religion.

Religious Moderation in Indonesia: Origins and History

Religious moderation in Indonesia has a complex and varied history and origins, depending on the perspective of the religious figure or leader in question. However, from various perspectives, figures argue that religious traditions, such as Islam, Christianity, Hinduism, Buddhism and Confucianism, encourage religious moderation as an important basis in religious views and practices to avoid conflicts with religious backgrounds, such as extremism and radicalism. Islam emphasizes the principle of wasathiyah or the middle way, Christianity teaches the values of compassion and justice, Hinduism emphasizes harmonious relationships and love for humanity, Buddhism shows tolerance and a middle way that avoids extremes, while Confucianism emphasizes the middle attitude, love, justice and harmony. . In Indonesia, moderate Islam has long been part of religious traditions, especially through Walisongo's peaceful and inclusive efforts in spreading Islam in Java. However, in the Middle East, the discourse about wasathan ummatan and wasathiyah Islam is developing as a response

to increasing extremism, although its implementation is faced with various challenges and obstacles (Azra, 2017; Ministry of Religion, 2019) .

Religious Moderation: The Main Ideas

Religious Moderation in Indonesia has main ideas put forward by religious figures in Indonesia by putting forward indicators of actual religious moderation. There are four indicators of religious moderation introduced by the Indonesian Ministry of Religion, namely national commitment, tolerance, rejection of violence, and openness to local culture (Kemenag., 2019).

The idea of religious moderation is often misunderstood in Indonesian society, with some considering it to be a lack of firmness or compromise towards religious beliefs. However, in reality, religious moderation does not sacrifice religious principles, but rather reflects belief in the essence of religious teachings fairly in its interpretation. Religious moderation calls for openness, acceptance and cooperation between various religious groups, by respecting differences in religious understanding. This idea does not only apply to Islam, but also to all religions in Indonesia, because basic human values are found in all religions.

In addition, the results of interviews with religious leaders show that all religions, including Islam, Christianity, Hinduism and Buddhism, spread the values of love for fellow human beings, which allows them to live in harmony and peace in a diverse society. (Alibe, 2022).

Religious leaders and commentators in Indonesia, such as Hasbi, Hamka, and Quraish Shihab, proposed seven dimensions of religious moderation with comprehensive indicators. These dimensions include: (1) moderation in theological aspects, (2) worship, (3) law, (4) muamalah, (5) creation of humans and the universe, (6) government, and (7) culinary. Moderation in theology includes belief in one God, while moderation in worship emphasizes balance between physical and spiritual activities. In the legal context, moderation is realized through the application of objective justice, while in muamalah or social relations, moderation is achieved through a reasonable and fair attitude. The commentators also highlighted moderation in the creation of humans and the universe, government, and in terms of food consumption. By paying attention to these principles of moderation, it is hoped that harmony and peace will be created in carrying out religious life in Indonesia, avoiding extreme attitudes, intolerance and violence (Ulinnuha & Nafisah, 2020).

Religious Moderation Education in Indonesia

Religious moderation has a vital role in a plural society like Indonesia, and religious moderation education is the key in developing an inclusive understanding of religion which has been carried out by several religious figures as follows:

Table 1. Religious Moderation Education in Perspective Religious leaders

Figure	Views on Religious Moderation Education
Ki Hajar Dewantara	Ki Hajar Dewantara, as an Indonesian religious leader and educator, fights for inclusive and progressive education. The concept includes ideas about the importance of equal access to education for all, regardless of religious background, ethnicity or social status. He developed the concept of Pancadarma, which emphasizes the nature of God, culture, independence, nationality and humanity. Ki Hajar Dewantara's humanist approach emphasizes the formation of good and responsible human character through an education system that respects human dignity and strengthens human values. Apart from that, he emphasized the development of individual potential in accordance with the nature and times, so that every individual has the opportunity to develop their talents and abilities without being limited by religious factors (Dewantara, 1967; Arsy et al., 2022).
Gus Dur	Gus Dur, apart from being a leader and politician, is also known as an intellectual who is active in spreading the ideas of religious moderation even known as the "Father of Pluralism " in Indonesia . Through writing, preaching, interfaith dialogue, and scientific meetings, he consistently fights for the values of peace, human rights, and the renewal of Islamic thought. Thus, religious moderation education became his focus, where he emphasized that religion and its figures have a significant role in promoting world peace (Wahid, 2006; Nurhidayah et al., 2022).

Meanwhile, in Islamic history, examples of the implementation of religious moderation education can be seen through the actions of the Prophet Muhammad SAW and his companions, such as the formation of the Medina Charter which emphasized the importance of peace between religious communities. Likewise, the gentle and peaceful approach used by Wali Songo in spreading Islam in the archipelago, which includes cultural aspects and good

teaching, and these values later became the basis of the Pancasila ideology that we adhere to today (Arsy et al., 2022).

The Ministry of Religion of the Republic of Indonesia (2019) also proposed three key strategies to strengthen religious moderation, including the socialization of moderation ideas, institutionalization in binding policies, and integration in national development planning. In the context of a multicultural society, there are two main approaches that can be taken. First, educational institutions are an important basis for implementing religious moderation, with steps such as integrating it into national development plans, involving various educational institutions to strengthen human values and religious harmony, and developing interfaith religious literacy. Second, the socio-religious moderation approach emphasizes a concomitant and mutually supportive relationship between religion and the state, with a focus on the principles of kindness and compassion in the state (Sutrisno, 2019).

Another idea was put forward by Lessy, et al., by presenting steps for implementing a religious moderation approach in schools. First, schools need to develop a local culture that includes values such as honesty, mutual respect and courtesy, as well as integrate balanced religious education in the curriculum with a focus on pluralism and tolerance. Second, encouraging dialogue between students with the guidance of teachers with different religious beliefs. Third, religious teaching materials must promote an inclusive and moderate understanding of diversity and use information and communication technology. Supporting factors include teacher expertise, coordination, good supervision, and socialization of the program to relevant forums, even though there are obstacles such as limited facilities, budget, and official handbooks. Therefore, policies that support educator diversity and appropriate coaching are necessary for the success of religious moderation programs in schools

In general, the views of Gus Dur and Ki Hajar Dewantara regarding religious moderation education have been implemented by the government through the State Islamic Religious College (PTKIN) and other religious universities within the Ministry of Religion to promote religious moderation education. PTKIN as an education center is responsible for forming students into agents of religious moderation (Mustakim et al., 2021). PTKIN has designed an inclusive curriculum with learning materials from leading sources that reflect the values of religious moderation (Suhendi et al., 2020; Faidi et al., 2021; Nasir & Rijal, 2021; Burhanuddin & Khairuddin, 2022; Ma 'arif et al., 2023; Mulyana, 2023);. Apart from that, the use of the campus Islamic boarding school model has been implemented to maintain the values of Islamic moderation in the campus environment (Nasir & Rijal, 2021). Collaboration between the campus and parents is also a focus to ensure the implementation of religious moderation

not only occurs in the campus environment but also in the family (Kamaludin et al., 2022; Musyarrofah & Zulhannan, 2023). Religious moderation education is also directed at preventing radicalism through a comprehensive and integrative understanding of religion, including the development of religious moderation modules, Dai certification to ward off radicalism (Ridwan et al., 2022), and the establishment of a Religious Moderation House at PTKIN (Burhanuddin & Ilmi, 2022).

The implementation of religious moderation education in Indonesia involves various educational institutions such as families, Islamic boarding schools, madrasas and schools, which aim to introduce the values of religious moderation to the younger generation. However, challenges such as misperceptions about religion, limited resources, and lack of public media integration still pose obstacles to its implementation. A holistic and integrative approach is needed, including integrating the values of religious moderation from an early age at various levels of education with relevant learning methods such as the jurisprudential inquiry model. Collaboration between the government, educational institutions, religious leaders, as well as the active participation of parents and communities is the key to increasing the effectiveness of religious moderation education in Indonesia.

CONCLUSION

Study this highlights the crucial role of religious figures in promoting the concept religious moderation education in Indonesia. With religious authority and strong influence, religious figures become interfaith liaisons, facilitate dialogue, and guide people in developing attitudes of tolerance and peace at a time become reference in development policy and development education national . Various approaches, such as socialization of ideas, contextual teaching, and dialogue between students, are used to create an inclusive understanding of religion. Despite facing challenges such as religious polarization and limited resources, collaboration between religious leaders, educators, government and other stakeholders is key in designing inclusive education policies as ideas of religious leaders . With continued efforts, religious moderation education is expected to become an inseparable part of religious life in Indonesia, creating a harmonious and prosperous society.

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