RELIGIOUS MODERATION AS THE FOUNDATION OF EDUCATIONAL ETHICS: PERSPECTIVES ON ISLAMIC EDUCATION PHILOSOPHY IN DEVELOPING A BALANCED PERSONALITY

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ABSTRAK

Artikel ini mengeksplorasi peran moderasi sebagai landasan etika dalam pendidikan, khususnya dari perspektif filsafat pendidikan Islam. Melalui pendekatan literatur dan analisis filosofis, artikel ini menyelidiki konsep moderasi dalam konteks pengembangan kepribadian yang seimbang pada individu. Dalam tulisan ini, kami menjelaskan konsep-konsep kunci moderasi berdasarkan prinsip-prinsip Islam, seperti *wasatiyyah* (kesederhanaan) dan *tawazun* (keseimbangan), serta bagaimana konsep-konsep tersebut dapat diterapkan dalam konteks pendidikan. Selain itu, kami juga menyoroti implikasi praktis dari pendekatan moderasi dalam membentuk perilaku dan sikap yang seimbang pada peserta didik. Dengan demikian, artikel ini berusaha untuk memberikan pemahaman yang lebih dalam tentang pentingnya moderasi sebagai landasan etika dalam pendidikan Islam serta bagaimana hal itu dapat membantu dalam pengembangan kepribadian yang seimbang dan berakhlak baik.

Kata Kunci: *Moderasi beragama, pendidikan Islam, dan kepribadian seimbang*

ABSTRACT

This article explores the role of moderation as an ethical foundation in education, particularly from the perspective of Islamic educational philosophy. Through a literary approach and philosophical analysis, this article investigates the concept of moderation in the context of balanced personality development in individuals. In this paper, we explain key concepts of moderation based on Islamic principles, such as wasatiyyah (modesty) and tawazun (balance), as well as how these concepts can be applied in an educational context. In addition, we also highlight the practical implications of moderation approaches in shaping balanced behaviours and attitudes in learners. Thus, this article seeks to provide a deeper understanding of the importance of moderation as an ethical foundation in Islamic education as well as how it can help in the development of a balanced and well-mannered personality.

Keywords: *Religious moderation, Islamic education, and balanced personality.*

INTRODUCTION

Education has a very important role in shaping the character and personality of individuals. Education is not only limited to academic knowledge transfer activities, but more than that education is a positive activity in an effort to form moral values, ethics, and social consciousness which then become a strategic foundation for a more meaningful life. The role of education cannot be replaced by anything in the process of shaping humans into qualified individuals. Because, after all, activity in education is not only about creating academic intelligence, but also in the realm of morals and ethics. Education has long been recognized as the main foundation in the formation of the character and personality of individuals. Moreover, in the midst of the dynamics of the evolving times, education, especially in Islam, comes with a role that cannot be replaced by anything in guiding future generations towards spiritual and moral perfection.

In this context, education functions not only to convey religious knowledge, but also to form a balanced and ethical character. One of the concepts underlying the above is moderation (*wasaṭiyyah*), which has come to be known as religious moderation, a core principle in Islamic teachings that emphasizes balance in everything. Moderation, which came to be known as *wasaṭiyyah* in Arabic, was a concept that reflected mid or equilibrium.

In the context of Islam, religious moderation is not only a principle, but also a lifestyle taught by the Prophet Muhammad (PBUH) to his people. This concept covers all aspects of life, including in the context of education. In the early stages of Islam, the Holy Prophets had affirmed the importance of moderation in various aspects of life. He commanded his people to follow the middle path in every aspect of life, including education. Therefore, an understanding of the concept of religious moderation becomes very important in formulating an effective Islamic education approach.

Religious moderation, independently, exists and serves as a strategic foundation or a principle so important in many philosophical and religious traditions, including in Islam. In the context of education, an approach that promotes religious moderation offers a strong ethical foundation for developing a well-ethical personality and becoming a balanced human being. Religious moderation provides the foundation for how important it is to combine academic knowledge with good moral development. Religious moderation teaches the importance of being an independent but also socially responsible individual.

Correspondingly, in the area of educational ethics, religious moderation means not only giving direction on how to acquire knowledge, but also on how to develop good

character. Here, educational activities must perform their duties, helping all individuals to develop various understandings of the worldliness and still build awareness of the spiritual dimension of life. Through religious moderation, education should also help individuals develop their unique potential, but also teach the importance of contributing to society. Religious moderation, exists to teach the importance of how humans should not stop and be too attached to the material world, but also do not necessarily ignore spiritual obligations and aspirations as human nature, namely to worship their God, both in the individual and social realms.

Furthermore, religious moderation as the cornerstone of educational ethics, means giving freedom to individuals to express and develop, but also emphasizing the importance of being responsible for their actions. More specifically, by applying the concept of religious moderation in education, educators are expected to help students develop a balanced personality, which is not only academically competent but also has strong moral values and high social awareness, offering a strong framework for developing a balanced personality and integrity.

While in the context of Islamic educational philosophy, religious moderation (*wasaṭiyyah*) is a key concept that reflects balance in everything. This is in line with Islamic teachings that emphasize the middle in all aspects of life. In the context of Islamic educational philosophy, moderation is not just a principle, but also an ethical foundation that guides the learning approach. Islamic education considers it important to integrate the principles of religious moderation in every aspect of learning, from teaching methods to curriculum, with the aim of forming spiritually, mentally, and socially balanced individuals.

However, although the concept of religious moderation emerged as a fundamental pillar in guiding the approach to Islamic education and has become an integral part of the Islamic educational tradition, in fact, not so many researchers have examined in depth how the concept of moderation is implemented in educational contexts and how it impacts the formation of students' personalities. Therefore, this article aims to bridge this knowledge gap by presenting a comprehensive analysis of the role of moderation as an ethical cornerstone in Islamic education, focusing on the development of a balanced personality.

The research problem that is the main focus of this article is how the concept of moderation in Islamic educational philosophy can be implemented effectively in the context of modern education to develop a balanced student personality. This is important given the challenges of changing times and the complexity of today's educational environment. In

addition, the purpose of this article is to present understanding, explain the concept of moderation in Islam, explore its philosophical foundation, the foundation of its teachings, and analyze how this concept is implemented in the practice of Islamic education. Explore its impact on the process of shaping students' personalities and their implications in the context of modern education. Starting from exploring how the concept of moderation is applied in Islamic education practice, both in terms of curriculum, teaching methods, and learning environment. Thus, this article, which can then also be expected to be a foundation for further discussion and further research in this field, can make a meaningful contribution to the development of education rooted in Islamic values and preparing future generations with integrity, especially in the context of modern education.

METHOD

This study adopts a literature approach to explore the concept of moderation in Islamic education. This approach involves the analysis of classical texts, academic literature, as well as related empirical studies to thoroughly understand the concept of moderation and its implementation in Islamic education. All data that become material for conducting studies come from texts or manuscripts that have become library collections (Zed, 2004) How the concept of moderation in Islamic educational philosophy can be implemented in modern educational practices to develop a balanced student personality.

To facilitate data collection, data sources are divided into primary and secondary data sources. The main data sources are books, articles or other documents that are directly related to the main theme in the research. While secondary data sources are data sources that support, complement or strengthen the main data(Ibrahim, 2015).

A literary approach will be used to explore the concept of moderation in Islamic teachings, focusing on its relevance in educational contexts. The research will integrate theoretical understanding with empirical findings from previous research to provide a comprehensive picture of the role of moderation in Islamic education. Data will be collected through searching and analyzing literature from a variety of sources, including books, journal articles, conference papers, and trusted online sources relevant to the research topic. Data analysis techniques will involve synthesis and interpretation of findings from the collected literature, highlighting their similarities, differences, and practical implications in the context of Islamic education. Thus, this research methodology is expected to provide a strong

foundation to answer the research questions posed and produce a deeper understanding of the concept of moderation in Islamic education.

DISCUSSION

The Concept of Religious Moderation in Islam

The concept of moderation (*wasaṭiyyah*) in Islam occupies a central position in the teachings of Islam. Conceptually, religious moderation is built from the word moderation. The word moderation means moderate attitude, not exaggeration, and impartiality (Hornby A S, 2000). While in the Big Indonesian Dictionary (KBBI: 2005, 751) the word 'moderation' is taken from the word moderate which means referring to the meaning of behavior or actions that are reasonable and not deviant, tend towards dimensions or middle ways, have sufficient views, and are willing to consider the views of other parties.

In the teachings of the Quran and Hadith, Allah Almighty and Prophet Muhammad affirmed the importance of moderation in various contexts of life. This concept includes simplicity, balance, and fairness in individual attitudes, actions, and thoughts. The concept of religious moderation in Islam, known as "*al-wasatiyyah*" or "*al-ittiṣāl*," is a central tenet in Islamic teachings that emphasizes the importance of maintaining balance and centering in all aspects of life.

The notion of *wasatiyyah* that departs from the above etymological meanings is a commendable characteristic that keeps a person from the tendency to be extreme. Moderation can also be defined as a method of thinking, interacting and behaving based on *a tawāzun* (balanced) attitude in responding to two behavioral states that are possible to analyze and compare, so that attitudes can be found that are in accordance with the conditions and do not contradict the principles of religious teachings and community traditions (Hasbullah, 2019).

In his book *Qadāyā al-Fiqh wa al-Fikr al-Mu'āshir*, Wahbah al-Zuhaili argues that moderation is most likely to bring stability and calm, which will greatly help the well-being of individuals and society. This is because *wasathiyyah* is a manifestation of the essence of moral honor and Islamic glory (Az-Zuhaili, 2006). Moderation in Islam refers to the principles of middle or balance in various aspects of life. This concept is an integral part of Islamic teachings that cover various dimensions, ranging from personal behavior to state governance. We give examples of each dimension, as follows:

First, moderation in the dimension of worship. Islam teaches its followers to maintain a balance between worship and daily life. Although worship is an important part of a

Muslim's life, Islam also emphasizes the importance of maintaining a balance between worship and social, family, and work responsibilities. Included in the area of belief (*Tawasuth fi al-Aqida*), moderation in religious belief teaches Muslims to avoid extremism in beliefs or approaches to religious teachings, including rejection of distorted or exaggerated understandings in religious doctrine. So that Islam actually teaches its people to maintain balance in the implementation of religious teachings. This means not falling prey to extremism or fanaticism, either in worship or in religious views.

Second, moderation in the dimension of social relations (*Al-Wasatiyyah fi al-Muamalat*). Islam encourages its people to maintain balance in social relations with fellow human beings. For example, in terms of politeness, fairness, and compassion in his interactions with others, without exaggeration in behavior or attitude. *Third,* Moderation in the dimension of thought. Islam teaches its people to maintain a moderate attitude in thinking and approaching problems, so as not to fall into extremism or radicalism in religious thought, interpretation of religious texts and open themselves to diverse understandings, including in worldly matters.

Fourth, moderation in the economic dimension. Islam stresses the importance of maintaining a balance in the economy, between personal wealth and giving to the needy. Principles such as zakat (compulsory donation) and alms (voluntary donation) help maintain social and economic balance. *Fifth*, moderation in the political dimension (*Al-Wasatiyyah fi al-Siyasah*). In a political context, Islam emphasizes the importance of government that is fair, transparent, and based on moral values. This means avoiding authoritarianism or political extremism, and ensuring the protection of human rights. *Sixth*, moderation in the lifestyle dimension. Islam encourages its followers to maintain a balance in lifestyle, between meeting worldly and spiritual needs, such as maintaining a healthy body and mind, and avoiding behavior that harms themselves or others.

In all examples of the various dimensions above, it can be said that the concept of religious moderation in Islam emphasizes the importance of maintaining balance, middleness, and tolerance in all aspects of life, both in terms of worship, belief, social relations, thought, and politics. So that religious moderation distances extremism in all its forms, and of course even gives birth to an attitude of upholding moral and ethical values in every aspect of life. So it is not surprising, when religious moderation is an integral part of Islamic teachings that encourage its people to live harmoniously and keep bad attitudes away from extremism.

Agreeing with the various explanations above, Islamic experts have also provided various explanations about the concept of moderation in Islam. Like for example, Muhammad Asad. He was an Islamic scholar and writer known for his translations and exegesis of the Qur'an. In his book titled, "*The Message of the Qur'an*" says that, Islam calls upon us to maintain moderation in every aspect of our lives, combine spiritual life with the activities of the world, and maintain a balance between religious observance and social responsibility (Muhammad   Asad, 2003).

Muhammad Asad (2007) in *Islam between Extremism and Moderation: An Arab Perspective* says that Islam emphasizes the importance of moderation in all aspects of life, combining spirituality with world action, and maintaining a balance between religious observance and social responsibility. Asad emphasized the importance of balance in all aspects of life, whether in worship, social relations, or economy. According to him, moderation is a hallmark of Islam that enables its people to lead a harmonious life. Moderation is the foundation of Islam that ensures harmony in all aspects of life, enabling its Ummah to strike a balance between religious observance and world responsibility.

A Muslim scholar known for his work in the field of contemporary Islamic thought, Tariq Ramadan also describes moderation in Islam, that religious moderation is an activity of willingness to find a middle point between two extremes, both in beliefs, behaviours, and political views. In his book "*Radical Reform: Islamic Ethics and Liberation*" he says, moderation in Islam is not a compromise, but a call to live in the middle, combining tradition with modernity, faith with diversity, and justice with generosity. Moderation in Islam is a call to live in the middle, combine tradition with modernity, and maintain a balance between religious belief and cultural diversity (Tariq Ramadan, 2001 and 2009).

Not to be left behind, Fazlur Rahman, a modern Islamic scholar who developed the idea of "*Progressive Islam*", he also conveyed and emphasized the importance of contextual interpretation and based on universal values in understanding Islamic teachings. For him, moderation is the result of a deep understanding of the Islamic principles underlying justice, equality, and compassion. A balanced understanding of Islam allows us to interpret the teachings of the religion contextually, relevant to our times, without losing the essence of its universal values (Fazlur Rahman, 2010 and 1982).

More sharply, Jasser Auda, an Islamic scholar who studies the methodology of Islamic law. He highlighted the importance of *wasatiyyah* (moderation) in the development of contextual and adaptive Islamic law. For him, moderation allows Islam to remain relevant

and useful in the face of the challenges of the times. Maqasid Jasser Auda (2007 and 2008) *al-Shariah*, or the purposes of Shari'a, offers a holistic framework for understanding Islamic principles that lead to moderation in law and daily life.

These experts offer diverse but complementary insights on the concept of moderation in Islam. They assert that moderation is not just about avoiding extremism, but also includes a deep understanding of Islamic values that promote justice, equality, and harmony in society. How important is moderation in Islam as a foundation for a harmonious, inclusive, and just life? How this concept is described and understood in the works of such experts.

Implementation of Moderation in Islamic Education

In the context of education, moderation teaches the importance of maintaining a balance between various aspects of life, such as between academic knowledge and character building, between the material and spiritual worlds, and between individual needs and social needs. The implementation of the concept of moderation in Islamic education involves several important aspects. *First,* religious moderation is reflected in the Islamic education curriculum, which is designed to integrate religious knowledge with character building and moral values. The curriculum promotes simplicity, balance, and fairness in the approach to learning. *Secondly,* moderation is reflected in the teaching methods used by educators. Islamic educators are encouraged to adopt a balanced and proportionate approach to teaching, attending to students' individual needs while maintaining a focus on broader learning objectives. *Third,* moderation is reflected in the Islamic learning environment, which is designed to promote an atmosphere that is inclusive, tolerant, and respects diversity.

Religious moderation, in the context of education, provides a strong ethical foundation for developing a balanced personality in Islam. Meanwhile, when viewed from the perspective of Islamic educational philosophy, religious moderation emphasizes the importance of combining religious values with character education to create spiritually, morally, and intellectually balanced individuals. Religious moderation guides Islamic education to integrate religious values into curriculum and teaching methods. This means strengthening understanding of Islamic values such as justice, equality, compassion, and tolerance in every aspect of education.

Religious moderation helps in developing a balanced personality that includes spiritual, moral, intellectual, social, and emotional aspects. Islamic education aims to train individuals to have a balance between religious observance, academic intelligence, justice,

and a responsible attitude. As Yusuf Al-Qaradawi explained about *wasathiyyah attitude* is the same as *al-tawāzun*, which is an effort to maintain a balance between two opposite or opposite sides/edges, so as not to let one dominate and negate the other. For example, two opposite sides; spiritualism and materialism, individualism and socialism, realistic and idealistic ideas, and so on. A balanced attitude that needs to be raised is by giving a fair and proportional portion to each side / party without exaggeration, either because too much or too little (Al-Qardawi, 1983).

In education, the transformation perspective also sees education as a transformation process that creates individuals who are not only intellectually intelligent, but also morally responsible and have good morals. Religious moderation views education as a means to shape human beings who become *khilafah* (representatives of God) on earth, who carry out their duties with full awareness and responsibility. The Islamic educational approach based on religious moderation emphasizes a holistic approach in personality formation. This means not only focusing on developing intellectual aspects, but also paying attention to spiritual, moral, social, and emotional aspects in a balanced manner. Religious moderation in Islamic education teaches the values of collaboration, cooperation, and contribution to society. Education is not only for the benefit of the individual alone, but also for the common good and the construction of a civilized and responsible society.

Thus, it can be said, that the perspective of Islamic educational philosophy based on religious moderation provides a solid foundation for developing a balanced personality and noble morals. It creates individuals who are not only intellectually intelligent, but also have a high spiritual, moral, and social awareness. The implementation of religious moderation is carried out in 3 (three) strategies as follows:

First, inserting a moderation aspect in each relevant material. Actually, some subject matter or courses already contain religious moderation content. The substance of moderation is already contained in the learning curriculum at all levels and types of Islamic education within the Ministry of Religious Affairs. While its implementation is more emphasized on the aspect of how the substance is associated with the spirit of religious moderation and can be applied in everyday life.

Second, optimizing learning approaches that can give birth to critical thinking, respecting differences, respecting the opinions of others, tolerant, democratic, daring to convey ideas, sportsmanship and responsibility. This type of religious moderation implementation approach is carried out when transforming knowledge to students in the

classroom and outside the classroom. For example, using the method of discussion or debate to foster critical thinking, sportsmanship, respect the opinions of others and dare to express opinions rationally; using the *Every One is a Teacher Here* method to foster an attitude of courage and responsibility for the opinions expressed; using the *jigsaw learning* method to train trust, responsibility and sportsmanship; and so on.

Third, organizing certain programs, education, training and debriefing with a special theme on religious moderation. It can also be done by organizing special subjects or materials on religious moderation. However, the latter can increase the study load for students or students, so it is feared that it will increase the length of time to complete their studies. Under these conditions, religious moderation should not be a separate subject, but contained substantively in each subject. Part of the content of religious moderation is actually a *hidden agenda*, or instilled in students subtly without having to use the term "religious moderation".

Fourth, reach out to the evaluation aspect. Educators make simultaneous observations to evaluate the achievement of the learning process that has been carried out with methods that can foster moderation, such as active dialogue and responding to their words and actions. With this step, educators can measure the extent of students' understanding and practice of religious moderation. If deficiencies are later found, educators can follow up by internalizing these values of moderation to students in subsequent processes.

Moderation content is incorporated into the curriculum and implemented based on these implementation guidelines. Ministerial decision of Indonesian Minister of Religious Affairs (KMA) Number 184 also contains guidelines for "Implementation of Religious Moderation, Strengthening Character Education, and Anti-Corruption Education" as follows:

1. Every subject teacher is required to instill the values of religious moderation, strengthening character education and anti-corruption education to students.

2. Instilling the value of religious moderation, strengthening character education, and anti-corruption education to students is a *hidden curriculum* in the form of habituation, cultivation and empowerment in everyday life.

3. The implementation of instilling the value of religious moderation, strengthening character education and anti-corruption education to the above students does not have to be contained in the teacher learning administration (RPP), but teachers are required to condition the classroom atmosphere and carry out habituation that allows the formation of a culture of moderate thinking in religion, the formation of character, and anti-corruption culture, as well as conveying moral messages to students.

The Directorate General of Islamic Education (Ditjen Pendis) is structurally a government institution that has special authority in the implementation of Islamic education in madrasahs, pesantren and Islamic Higher Education (PTKI). In addition, it also regulates the content of Islamic religious education in schools at the primary, secondary, and tertiary education levels. In an effort to strengthen and develop religious moderation through Islamic education, the Directorate General of Islamic Education has specifically issued a policy through the formulation of the 2015-2019 Strategic Plan which gives priority to strengthening and developing religious moderation.

In following up the Renstra, especially in strengthening religious moderation in Islamic educational institutions, a small team has been formed which was later named the Working Group on the Implementation of Religious Moderation of the Directorate General of Islamic Education. The orientation of the Working Group - hereinafter simply referred to as the Working Group - is more focused on strengthening moderation which specifically leads to religious moderation developed in Islamic educational institutions. This working group is tasked with formulating, compiling and designing the implementation of religious moderation through formal education channels, especially the development of moderation which is structurally located in the area of five work units of the Directorate General of Islamic Education.

The Working Group, which has been working since 2018, has produced several products including books, videos / films, and insertions of religious moderation in several directorate activities or work units under the Directorate General of Islamic Education. Among these products, in addition to having the main purpose in developing moderation, it is also a means of information or can provide balancing information to the community. The moderation working group emphasized the need for increased coordination and synergy from all parties involved in strengthening religious moderation. This is intended so that the moderation program at the Directorate General of Islamic Education can be in line and synergize with what is also done by other parties from elements of state institutions, such as the National Counterterrorism Agency (BNPT) and the Pancasila Ideology Development Agency (BPIP). The partnership built with BNPT and BPIP needs to be done considering that the wave of religious understanding is not immune from the influence of radicalism. An important factor in the emergence of the phenomenon of radicalism cannot be separated from the imbalance in understanding religious teachings. So that the influence of radicalism is worrying for the survival of the nation and state in Indonesia in the future.

The Impact of Moderation on Student Personality Formation

When moderation in Islam is interpreted as referring to the principles of middle or balance in various aspects of life, avoid radical and extreme attitudes. So Azyumardi Azra in the dimension of Islamic education suggests that, students are special targets for recruitment of terrorist and radical groups with the fact that there is research that proves that there is recruitment to schools by brainwashing students which is then filled with certain radical ideologies (Muqoyyidin, 2013).

This is very concerning, where education should be used as an institution that educates students to respect, love and tolerate each other even unconsciously they have an exclusive and extreme ideology. Seeing this phenomenon, it is necessary to instill a moderate understanding of Islam as a prefective step to prevent radical ideas or commonly called deradicalization. Deradicalization seeks to minimize crime, prevent radicalism by instilling religious understanding through various approaches, mutual respect, acting according to rights and obligations, and peace-loving.(Mubin, 2021).

The application of the concept of moderation in Islamic education has a significant impact on the formation of students' personalities. *First,* moderation helps students develop attitudes of tolerance, respect for differences, and respect for diversity. *Second,* moderation helps strengthen students' character by teaching Islamic moral and ethical values that promote honesty, integrity, and responsibility. *Third,* moderation helps students develop a balance in various aspects of life, including between academic and social life, as well as between individual aspirations and societal needs.

So that the implementation of the concept of religious moderation in Islamic education has a significant impact on the formation of student personality. The development of a balanced, inclusive, and ethical personality is the main focus in Islamic education. By integrating religious knowledge with balanced character building, Islamic education is able to produce individuals who are academically intelligent and have strong moral values. In this context, the concept of moderation becomes a strong ethical foundation in Islamic education, which has the potential to produce a generation with integrity and contribute positively to society. Thus, this study makes an important contribution in strengthening understanding of the role of moderation in Islamic education and underscores the importance of integrating religious knowledge with character building in achieving the goals of Islamic education.

In explaining the concept of moderation in the context of Islamic education, there are several relevant theories to consider. One of them is the theory of Islamic education which emphasizes the importance of integration between religious knowledge and character building. This theory emphasizes that Islamic education is not only about knowledge transfer, but also about shaping the character of students in accordance with Islamic values. In addition, the theory of developmental psychology is also relevant because it discusses how personality formation occurs in different stages of an individual's life.

Islamic education curricula are often designed to include Islamic religious knowledge as well as balanced character building. The teaching methods used also reflect a moderation approach, with educators emphasizing a balance between academic knowledge and the construction of moral values. The learning environment in Islamic educational institutions also creates an atmosphere that is inclusive, tolerant, and respects diversity. The content of moderation substantively goes into the sub-subchapters that exist in all these subjects. The discussions in all subjects in KMA already contain messages of moderation in them. Even specifically, the content of moderation will be emphasized on sub-sub-themes or special topics in the subjects of the Qur'an Hadith, Jurisprudence, Aqidah Akhlaq or Islamic Cultural History. This religious understanding is internalized in students, so that religious values become considerations in how to think, behave and act to respond to this phenomenon of life. In addition, students are expected to be able to express their religious understanding in living together in a multicultural, multi-ethnic, multi-religious understanding and the complexity of life in a responsible, tolerant and moderate manner within the framework of the Indonesian nation and state based on Pancasila and the 1945 Constitution.

CONCLUSION

Religious moderation receives special attention to the educational process in Indonesia, where the elaboration of moderation values is in line with the creation of harmonious conditions for diverse societies. So that the pattern of moderation becomes the foundation of educational ethics in developing a balanced personality. An education in the context of Islam is not only about academic achievement, but also the formation of strong character and good morals. The main goal is to create a man who is God-fearing, has noble character, and is useful to society. The Quran and Sunnah (traditions of Prophet Muhammad) are the main sources of knowledge and authority in Islamic education. Moreover, the knowledge and knowledge produced by Muslim scholars is also valued as part of the Islamic

intellectual heritage. Methods in educational activities in Islam also include a holistic approach that integrates scientific, moral, spiritual, and practical aspects. This can involve direct learning of sacred texts, philosophical discussions, observation of nature, as well as the practice of worship and charity. Thus, values such as modesty, honesty, justice, and compassion become the moral foundation in Islamic education. Education is also seen as a means to promote tolerance, cooperation, and peace between individuals and societies.

Education in an Islamic perspective also recognizes the diversity of individual talents, interests, and potentials. The aim is to help each individual develop his talents according to religious guidelines, so that they can make a positive contribution to society. In this case, the philosophy of Islamic education teaches methodologically, that it is so important to be critical and reflect on the knowledge and values received. It encourages students to question, consider, and reflect on aspects of their lives and beliefs constantly. This perspective creates a solid framework for education that not only produces intellectually intelligent individuals, but also is of good character and contributes positively to society in accordance with Islamic principles.

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