FORMULATING A COLLABORATIVE ISLAMIC RELIGIOUS EDUCATION THEORY: TOWARD STRENGTHENING RELIGIOUS MODERATION IN EDUCATIONAL INSTITUTIONS

\[1a*], Liza Jauharotul Munfarida Al Khurriyyah[2b], Muhammad Wasith Achadi[3c], Nur Hidayat[4d]

[1,2,3,4,]Universitas Islam Negeri Sunan Kalijaga Yogyakarta

[a]E-mail: 24204011048@student.uin-suka.ac.id
[b]E-mail: 24204011057@uin-suka.ac.id
[c]E-mail: wasith.achadi@uin-suka.ac.id
[d]E-mail: nur.hidayat@uin-suka.ac.id

(*) Corresponding Author
24204011048@student.uin-suka.ac.id

ABSTRACT
This article aims to formulate a collaborative theory of Islamic Religious Education (IRE) that can systematically and sustainably strengthen religious moderation in educational institutions. In the context of Indonesia's religious and cultural diversity, religious moderation is essential for fostering a harmonious and just society. This study employs a literature review method with a theoretical approach, analyzing concepts such as wasathiyyah, moderate Islamic values, and educational policies. The findings reveal that the implementation of religious moderation in education can be achieved through integrating tolerance values into the curriculum, optimizing inclusive teaching methods, teacher training, and evaluating students' attitudes. The proposed collaborative IRE framework emphasizes the integration of Islamic, national, and socio-cultural values, while promoting key principles such as honesty, openness, compassion, and flexibility. Consequently, educational institutions serve as strategic spaces for shaping a generation that is moderate, tolerant, and capable of living peacefully in diversity.

INTRODUCTIONS

Indonesia's religious diversity necessitates religious moderation (wasatiyah) to maintain social harmony and prevent conflict. While Islamic teachings emphasize balance—as reflected in Qur'an 2:143—and existing educational approaches integrate religious and Pancasila-based values (Bahar, 2022), current efforts remain fragmented. The research gap lies in the absence of a holistic, collaborative theoretical framework for Islamic Religious Education (IRE) that systematically integrates Islamic doctrinal values, national ideological foundations (Pancasila), and multicultural realities. Most studies focus on normative discussions or isolated implementation strategies, lacking a unified model to address extremism and intolerance sustainably.

Therefore, this study addresses the problem: How can a collaborative theoretical framework for IRE be developed to systematically and sustainably reinforce religious moderation values in Indonesian educational institutions? Addressing this question is critical for fostering an educational paradigm that promotes not only cognitive

understanding but also affective and behavioral internalization of moderation among learners, ultimately supporting inclusive, tolerant, and harmonious societal development in Indonesia's diverse context.

Indonesia is renowned for its rich diversity of religions, cultures, and ethnic groups. In this context, religious moderation plays a crucial role in maintaining social harmony and preventing conflicts between different communities. Religious moderation is understood as a religious attitude that emphasizes balance, tolerance, and justice, thereby avoiding extreme views, whether in the form of excessive right- wing radicalism or excessive liberalism (Rahman, 2024). It is essential for all elements of Indonesian society to continuously cultivate an attitude of religious moderation in order to foster a peaceful and respectful environment, avoid potential group divisions, and transform existing diversity into a strength for collective progress.

The discourse on religious moderation *(wasatiyah)* is increasingly gaining attention among students, scholars, cultural figures, and religious observers. The term moderate *(wasatiyah)* reflects the essence of Islamic teachings that promote a balanced and middle path. Extreme attitudes in decision-making tend to lead to complex and unresolved problems (Faelasup, 2021). In this regard, Islam and its followers face two major challenges. First, there is a tendency among some Muslims to adopt rigid and extreme interpretations of religious texts, attempting to impose these views on the wider Muslim community, sometimes even through violence. Second, there is an opposing trend of excessive leniency in religious practice, marked by an inclination to follow negative behaviors and ideologies rooted in foreign cultures and civilizations.

Diversity poses a challenge in realizing religious moderation and implementing multicultural education in Indonesia. Differences in religion and culture are often triggers for conflict. Nevertheless, it is crucial to study and apply religious moderation and multicultural education as a means to build a just, harmonious, and respectful society (Wahid, 2024). Therefore, integrating religious moderation with multicultural education is a vital step toward shaping an inclusive and tolerant society capable of addressing the challenges of diversity peacefully.

Religious moderation is a highly esteemed principle in Islam, emphasizing the importance of balance in all aspects of religious life (Syaf, 2022). This principle is reflected in a verse of the Qur'an that affirms Muslims have been chosen to be a moderate community, serving as an example of equilibrium between two extremes in religious practice. As stated by Allah in Surah Al-Baqarah, verse 143:

وَكَذٰلِكَ جَعَلْنٰكُمْ أُمَّةً وَّسَطًا لِّتَكُوْنُوْا شُهَدَاۤءَ عَلَى النَّاسِ وَيَكُوْنَ الرَّسُوْلُ عَلَيْكُمْ شَهِيْدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِيْ كُنْتَ عَلَيْهَآ اِلَّا لِنَعْلَمَ مَنْ يَّتَّبِعُ

الرَّسُوْلَ مِمَّنْ يَّنْقَلِبُ عَلٰى عَقِبَيْهِ ۗ وَاِنْ كَانَتْ لَكَبِيْرَةً اِلَّا عَلَى الَّذِيْنَ هَدَى اللّٰهُ ۗ وَمَا كَانَ اللّٰهُ لِيُضِيْعَ اِيْمَانَكُمْ ۗ اِنَّ اللّٰهَ بِالنَّاسِ لَرَءُوْفٌ رَّحِيْمٌ ١٤٣

"And thus We have made you a justly balanced nation (ummah wasathiyyah) so that you may be witnesses over mankind and the Messenger may be a witness over you. And We did not make the qibla which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it was difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith. Indeed, Allah is Kind and Merciful to mankind." (Qur'an, 2:143)

In his commentary, Ibn Kathir explains that the term *"wasathiyyah"* in this verse refers to the Muslim community as one that adheres to the middle path between extremism and excessive leniency.

Allah desires that Muslims serve as an example of balance and moderation, avoiding extremism in religious, social, and cultural aspects.

A study titled *"Internalization of Religious Moderation from the Islamic Perspective in the Educational Sphere: An Analysis of the Relevance of Education to the Development of Students' Religious Character"* by Muchlis Bahar highlights two approaches to instilling the values of religious moderation within educational settings: the religious approach and the Pancasila based approach. These two are interconnected, reinforcing one another. The goal of implementing religious moderation is to nurture students with open-minded attitudes toward progress and diversity,

thereby fostering social harmony and accelerating national development across key sectors (Bahar, 2022).

This dual approach religious and Pancasila based provides a comprehensive framework for embedding religious moderation in education. It is considered effective as it integrates spiritual and nationalistic values that are contextually relevant to Indonesian society. Religious moderation in education not only cultivates tolerant and inclusive character among students but also plays a vital role in fostering harmonious social life and supporting sustainable national development.

Therefore, there is a pressing need for a collaborative theoretical framework in Islamic religious education one that integrates Islamic and national values while remaining adaptive to religious and social dynamics. This approach aims to systematically and sustainably strengthen religious moderation within educational institutions.

Despite the growing academic attention on religious moderation, particularly in the context of Indonesia's diverse religious and cultural landscape, there remains a significant theoretical gap in formulating a holistic and collaborative Islamic Religious Education (IRE) model that can respond effectively to current socio-religious challenges. Most existing studies emphasize the normative importance of moderation or discuss fragmented implementation efforts, such as integrating tolerance into curricula or teacher training.

However, these efforts often lack a unified theoretical framework that systematically integrates Islamic doctrinal values, national ideological foundations (such as Pancasila), and contextual multicultural realities. This lack of a comprehensive and collaborative theoretical model hinders the ability of educational institutions to address extremism and intolerance in a consistent and sustainable manner. Therefore, this study aims to fill this gap by offering a conceptual formulation of a collaborative IRE theory that is rooted in Islamic teachings, aligned with national values, and responsive to the dynamic educational context.

Specifically, the research problem addressed in this study is: *How can a collaborative theoretical framework for Islamic Religious Education be developed to systematically and sustainably reinforce the values of religious moderation in educational institutions across Indonesia?* Addressing this question is crucial in light of the urgent need for an educational paradigm that not only promotes cognitive understanding of moderation but also encourages its affective and behavioral internalization among learners.

METHOD

This study employs a systematic literature review technique within a library research framework to identify, evaluate, and synthesize prior research for mapping knowledge, discovering research gaps, and building a theoretical foundation on collaborative Islamic Religious Education and religious moderation. Aligning with George and Bennet (2005) and Zed (2004), the method focuses on examining concepts and theories without direct field data collection. The review process follows a structured approach beginning with comprehensive source selection regarding wasathiyyah, multiculturalism, and civic values, followed by thematic coding to identify key conceptual elements.

Conceptual mapping is utilized to visualize intersections and gaps, while descriptive and critical synthesis integrates diverse insights into a cohesive narrative. Furthermore, comparative analysis and inductive abstraction evaluate existing models and derive new conceptual linkages, culminating in reflective interpretation to construct a theoretical framework that is both grounded in literature and adaptable to Indonesia's current educational challenges. This multi-step method ensures the resulting theory is a meaningful, actionable model for strengthening religious moderation rather than a mere compilation of ideas.

This study employs the library research method as its primary approach. Library research was chosen because the focus of the study lies in examining concepts, theories, and scholarly thoughts on collaborative Islamic Religious Education and its relevance to strengthening religious moderation in educational institutions. According to George, library research is a scientific technique used to examine and compile various theories, findings, and ideas from relevant references in order to formulate an original and new perspective (George & Bennet, 2005). Meanwhile, Zed asserts that literature review is the initial step in any scientific research to understand the theoretical context of a given

problem (Zed, 2004).

Through analysis and synthesis of relevant literature, this study aims to develop a comprehensive and contextual theoretical formulation, without engaging in direct field data collection. Thus, this approach provides a strong scientific foundation for constructing a conceptual and reflective theoretical framework.

The literature review process in this study followed a systematic and reflective approach to ensure the depth and validity of theoretical formulation. First, a comprehensive source selection was conducted, focusing on scholarly works, books, journal articles, policy documents, and classical Islamic texts that discuss themes such as wasathiyyah (moderation), religious education, multiculturalism, and civic values. Second, the collected literature was subjected to thematic coding and categorization, identifying recurring patterns and key conceptual elements related to collaborative education, religious tolerance, and national integration. Third, conceptual mapping was used to visually organize and relate these key themes, enabling the identification of intersections and gaps among various perspectives. Fourth, a synthesis technique both descriptive and criticalwas applied to integrate insights from diverse sources into a cohesive theoretical narrative.

During this process, the study employed comparative analysis to evaluate the strengths and limitations of existing models, as well as inductive abstraction to derive new conceptual linkages. Finally, reflective interpretation was used to construct a theoretical framework that is not only grounded in existing literature but also adaptable to current educational challenges in Indonesia. This multi-step method ensures that the resulting theory is not merely a compilation of ideas but a meaningful and actionable model for strengthening religious moderation through Islamic Religious Education.

RESULT AND DISCUSSIONS

Religious moderation, or wasathiyyah, is a fundamental principle in Islam that emphasizes balance and the middle path. In Surah Al-Baqarah (2:143), the Qur'an refers to the Muslim community as a moderate nation *(ummatan wasathan)*. This concept encompasses tolerance toward differences, fairness in decision-making, and avoiding excessiveness in practicing religious teachings (Rahman, 2024). Linguistically, moderation refers to a balanced attitude, one that avoids leaning toward either extreme neither far-right nor far-left and refrains from excessiveness in religious practice or in any aspect of life.

This concept is not exclusive to Islam, but is also embraced by various other religious traditions (Ardiyansyah & Saefullah, 2024).

Moderation is more than a religious doctrine; it is a guiding policy aimed at fostering balance and social harmony in all areas of life personal, familial, and societal. A moderate individual is someone who upholds justice and balance in their actions and behavior within a diverse society.

Ibn Jarir al-Tabari explains that *al-wasth* means a position situated between two extremes, symbolizing justice. Wasathiyyah denotes a moderate approach to religion one that neither resembles the excesses of the Christians in their worship, nor the negligence of the Jews who distorted the Book of Allah (Ferdino et al., 2024). In this regard, Islam holds a just and balanced position, whether in terms of creed *(aqidah),* worship *(ibadah)*, social interactions *(muamalah)*, or the application of legal rulings. This interpretation affirms that the concept of *wasathiyyah* has existed since the early emergence of Islam and is not a new notion arising from contemporary discourse.

In practical terms, the application of religious moderation can be categorized into several domains:

(1) Moderation in creed *(aqidah)*, (2) Moderation in worship *(ibadah)*, (3) Moderation in ethics and behavior *(akhlaq)*, and (4) Moderation in the formulation of Islamic law *(tasyri')* (Habibie et al., 2021).

Moderation in Creed *(Aqidah)*

Moderation in creed refers to maintaining balanced beliefs, avoiding extreme views either in accepting religious teachings or in responding to differences. For example, recognizing that each Islamic school of thought *(mazhab)* holds its own truth and avoiding excessive fanaticism toward any single perspective.

Moderation in Worship *(Ibadah)*

Moderation in worship means practicing religious rituals in a balanced manner neither excessive nor negligent while adhering to religious guidance. For instance, maintaining a sincere and focused performance of obligatory acts of worship, while also allowing time for rest and preserving one's health.

Moderation in Ethics and Behavior *(Akhlaq)*

Moderation in ethics and behavior involves acting with fairness, respecting others, and avoiding extreme or harmful conduct. An example would be expressing differing opinions with politeness and wisdom, without anger or demeaning others.

Moderation in the Formulation of *Shari'ah (Tasyri')*

Moderation in the formulation of Islamic law refers to applying religious rules with justice and wisdom, avoiding rigid interpretations or coercion. For example, designing social policies that consider local contexts and societal needs, including flexibility in the application of rulings during emergencies or special circumstances.

In Islamic thought, religious moderation can only be realized through four core values: honesty, openness, compassion, and flexibility. This was affirmed during an international conference held by the Muslim World League (Rabithah Alam Islami) in Mecca, which was attended by approximately 500 Muslim scholars from 66 countries. These four principles were highlighted as central themes of the conference (Zuhairi, 2007). According to the Qur'an, religious moderation reflects several key characteristics as follows:

Honesty

Honesty is a vital component of religious moderation, as it aligns with the natural human instinct to act truthfully as creations of God. A person's character can be assessed through their trustworthiness, honesty, or lack thereof. Honesty serves as a foundational principle of religious life and is essential in shaping a moderate religious character. The Prophet Muhammad (peace be upon him) was first and foremost known by the title Al-Amin, meaning "the trustworthy" and "the honest."

Although honesty is easy to define in theory, it is often difficult to implement in daily life. The Prophet Muhammad (peace be upon him) emphasized its importance in the following hadith: *"Indeed, honesty leads to righteousness, and righteousness leads to Paradise."* (Narrated by Bukhari, No. 5629)

Openness in Thought

Allah states in Surah Al-Hujurat, verse 13:

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted." This verse encourages individuals to cultivate open-mindedness in thought and social interactions. Allah has created diverse genders, ethnicities, cultures, and languages so that humanity can understand one another's social conditions and core values, appreciate differences, and uphold unity. Internalizing and practicing this divine principle fosters openness in both perspective and relationships.

Compassion

Compassion is not limited to gentleness but can also manifest through firmness within the framework of Islamic law. It is a fundamental principle of religious moderation. Without compassion, human relationships would lack depth, and without love, people would lose sight of emotional and spiritual connection. Both tenderness and firmness are essential components of compassion. Being moderate does not mean never getting angry or only smiling it means applying compassion, gentleness, and firmness proportionately and contextually.

This is affirmed in Surah At-Tawbah, verse 128:

"There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful." (QS. At- Tawbah: 128)

Flexibility

Flexibility (luwes) in a religious context refers to the absence of coercion. Every religious action should be

carried out with full awareness and willingness, free from external pressure. Allah has clearly shown the right path, and humans are granted the freedom to either follow or reject His guidance. This principle is reflected in Surah Al-Baqarah, verse 256:

"There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing."

Religious moderation has developed as a response to radical behaviors that threaten national peace and stability. Among the three inherited ideological spectrums right, left, and moderate the moderate

position is considered the most ideal. Religious communities must prioritize the principle of harmonious coexistence by embracing mutual understanding, recognizing differences as natural, and avoiding harsh attitudes toward one another (Awadin & Witro, 2023).

This underscores the importance of religious moderation in establishing social harmony. It serves as a preventive mechanism against extremism, which can endanger national peace and societal tranquility. By promoting understanding and respect for diversity, religious communities can live side by side in peace, free from harshness and intolerance. This is highly relevant to building a more inclusive and harmonious society.

The principle of religious moderation *(wasathiyyah)* in practicing Islamic teachings must be implemented through the education sector. In this context, the Ministry of Religious Affairs is responsible for overseeing Islamic education in Indonesia across both formal and non-formal educational settings. Islamic education should not be limited to theoretical or cognitive aspects of religion, nor to purely academic instruction. It must also address how religious knowledge can be transformed into meaningful understanding that is internalized by students and applied in their daily lives (Najmi, 2023).

According to the Decree of the Director General of Islamic Education No. 7272 of 2019 and 2020, several strategies are outlined for implementing religious moderation in educational practices, including (Fikri et al., 2021): Integrating religious moderation themes into relevant subject matter

Incorporating the principles of religious moderation across various subjects, including both religious and general education. For instance, in history lessons, teachers can explain Indonesia's cultural and religious diversity and the importance of tolerance. In civic education (PPKn), teachers may emphasize the values of religious moderation in the context of national pluralism, teaching students to respect religious and ethnic differences.
Optimizing teaching approaches, strategies, and methods

Instructional strategies in religious education can be optimized to facilitate open discussions about the importance of religious moderation. For example, in Islamic education classes, students are encouraged to engage in peaceful discussions about differing religious interpretations without judgment. A suitable strategy is problem-based learning, where students are guided to resolve real life interfaith tolerance issues such as conflicts between friends of different religions through moderate and balanced solutions.
Organizing educational programs, training, and capacity-building activities focused on religious moderation

Schools or educational institutions may hold seminars or workshops on religious moderation, inviting speakers from various religious backgrounds to share the importance of tolerance and moderate religious attitudes. Additionally, teacher training programs on how to teach religious moderation are highly beneficial. For instance, organizing training for teachers to recognize early signs of radicalization among students and equipping them with tools to counter extremist ideologies by promoting balanced religious values.
Incorporating moderation values into evaluation processes

Educational institutions can design assessments or assignments to measure students' understanding of religious moderation. For example, conducting written tests or group discussions on topics such as "How can we resolve religious differences in society through moderate

approaches?" Evaluations may also include observation of students' daily behavior, such as their interactions

with peers of different faiths and how they handle differing opinions in class discussions. These assessments aim to determine the extent to which students are able to apply the principles of religious moderation in real life situations.

The implementation of religious moderation education in the learning process will have a visible impact on students' attitudes and habits. Instilling moderate values has a significant influence on students' interactions and fosters the development of positive social behavior. The implications of religious moderation education on students' social attitudes, as manifested in their daily lives, are as follows (Najmi, 2023):

Tawasuth (moderation) – refers to prioritizing balance and adopting a middle path in various aspects of life. It encourages learners to avoid extremism and embrace fairness in thought and action.

I'tidal (uprightness) – refers to upholding justice and truth by maintaining a fair and balanced attitude in decision-making and social behavior.

Tasamuh (tolerance) – includes peacebuilding, respect for diversity, and the development of awareness, openness, and receptivity towards others who hold different beliefs or cultural backgrounds.

Syura (deliberation) – fosters values such as honesty, mutual respect in expressing opinions, polite speech, patience, self-awareness in communication, willingness to voice ideas, and readiness to listen to others.

Ishlah (reform) – represents a spirit of renewal, adaptability, and continuous improvement in both personal character and community life.

Qudwah (exemplary leadership) – highlights the importance of possessing leadership qualities, including the potential and skills to initiate and inspire positive change.

Muwathanah (citizenship) – reflects social responsibility through helping others, being precise and fair, maintaining harmonious relationships, and acting with wisdom and civic-mindedness.

Al-La'unf (non-violence) – promotes mutual trust, cooperation, empathy, acceptance of differences, and the rejection of violent behavior in resolving conflicts.

I'tibar al-'Urf (cultural inclusiveness) – emphasizes the appreciation and preservation of local cultures while integrating religious values in a way that respects existing traditions.

In addition, the following are students' social attitude responses as an impact of implementing religious moderation education (Najmi, 2023).

Honesty, is a trustworthy attitude in speech, actions, and work. Indicators of honesty include: Not lying, Not cheating during exams, Not plagiarizing others' work, Writing reports based on actual data, Admitting one's own mistakes and shortcomings.

Discipline, refers to orderly behavior and compliance with applicable rules. Indicators of discipline include: Always arriving on time, Obeying agreed-upon school rules, Submitting assignments on time.

Responsibility, is an attitude and action that reflect the proper fulfillment of duties and obligations toward oneself, society, the environment, the nation, and God Almighty. Indicators of

responsibility include: Completing tasks properly, Accepting the consequences of one's actions, Not blaming others for failure, Returning borrowed items, Admitting mistakes and apologizing, Not breaking promises, Fulfilling obligations without needing to be told.

Tolerance, is an attitude of appreciating and accepting differences in background, views, and beliefs. Indicators of tolerance include: Not taking issue with friends who have differing opinions, Accepting the results of mutually agreed-upon deliberations, Being willing to accept differences, Forgiving others' mistakes, Willing to cooperate with anyone regardless of differing backgrounds, beliefs, and views, Not forcing opinions on others, Being open to constructive feedback and criticism.

Cooperation (Gotong Royong), is teamwork among individuals to achieve common goals by sharing tasks and helping one another. Indicators of cooperation include: Actively participating in group activities at school, Willingly carrying out tasks according to assigned roles, Focusing on group goals, Prioritizing group interests, Finding solutions to group problems.

Courtesy and Politeness, refer to respectful and appropriate behavior in both speech and actions. Standards of politeness may vary by region. Indicators of courtesy and politeness include: Respecting elders, Not using harsh or inappropriate language, Not interrupting others while speaking, Saying sorry when wrong and thank you when helped, Greeting others with a smile and kind words, Saying greetings when entering or leaving a room, Treating others as we wish to be treated.

Self-confidence, is the belief in one's own abilities to accomplish tasks. Indicators of self- confidence include: Performing tasks without hesitation, Making decisions quickly and appropriately, Not easily giving up or becoming discouraged, Daring to show one's abilities in front of others, Actively participating in discussions and contributing ideas to the team.

Religious moderation can be integrated into various subjects, especially Islamic Religious Education, Pancasila Education, and Social Sciences. The curriculum must include values of tolerance, diversity, and anti-extremism. In the Merdeka Curriculum, there is ample opportunity to strengthen moderate character through the Pancasila Student Profile Reinforcement Project (Janah et al., 2024).

Educational institutions must ensure the rights of every student and teacher to practice their religion according to their beliefs. School regulations must not be discriminatory and should promote equality and fairness in religious matters. Joint religious activities should be conducted based on voluntary participation and mutual respect.

Teachers play a crucial role in educating and modeling the values of moderation. They must avoid delivering material that contains hate speech, targets specific religions, or fosters exclusivity. Teachers should also receive training in religious moderation to avoid narrow and biased perspectives (Azra, 2017). Schools can collaborate with the Ministry of Religious Affairs, religious organizations, and local religious leaders to provide education and reinforcement on the importance of harmonious living in diversity. Programs such as Child-Friendly Schools and Environmentally Friendly Madrasahs are also part of the efforts to strengthen moderation.

Religious moderation in educational institutions is a concrete step toward building a peaceful and civilized society. Schools and madrasahs must become centers for nurturing tolerant and inclusive character, through curriculum development, teacher involvement, and school culture practices. With a shared commitment between educators, students, and the government, religious moderation values can become the foundation of national life.

CONCLUSION

Religious moderation *(wasathiyah)* is an essential concept in Islam that emphasizes balance, tolerance, and justice in religious practice. In the context of Indonesia, a nation rich in religious and cultural diversity, religious moderation becomes crucial for maintaining social harmony and preventing intergroup conflict. The author believes that a correct understanding of moderation can help Muslims face contemporary challenges without falling into extremism.

Religious moderation is a fundamental principle in Islam that must be internalized and applied in everyday life. A moderate attitude is important not only in religious matters but also in fostering harmonious social interactions amidst diversity. Emphasizing balance, tolerance, and justice in practicing religion can prevent the emergence of extremism, which may threaten social peace and national stability. Religious moderation should be seen as a middle path that not only respects differences but also encourages mutual understanding and cooperation in building a more inclusive society. By integrating the values of moderation into education and daily life, Muslims can serve as positive examples for society, demonstrating that diversity is a strength, not a barrier.

To strengthen the implementation of religious moderation, it is important to integrate moderate values into various aspects of community life. First, education must be the main focus; school curricula should include content on religious moderation, taught comprehensively not only in religious education but also in other subjects such as Civics and History. This helps students understand and appreciate diversity from an early age. In addition, teacher training is

essential to ensure that educators have a proper understanding of religious moderation and can deliver the material effectively.

Furthermore, programs that facilitate discussions involving various community elements such as religious leaders, academics, and public figures should be held to address issues of diversity and moderation. These discussions can serve as a platform for exchanging ideas, experiences, and perspectives, thus building collective awareness of the importance of tolerance and a moderate attitude. Moreover, mass media plays a significant role in spreading the values of religious moderation.

Balanced and positive reporting on diversity can help reduce stereotypes and negative prejudices among different groups.

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