Madrasah-based religious moderation education

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ABSTRACT

This article provides an explanation for Madrasah-based religious moderation education and the implementation of the Islamic moderation values program which is a benchmark for understanding Islam. What is the real pattern of management of Madrasa education institutions? The development of madrasa values and culture certainly refers to Islamic culture which is used as a guide as well as a philosophy for carrying out madrasa activities. This includes spreading ukhuwah through ethical and civilized bias in various activities within the madrasah environment which can reflect a cultural atmosphere of religious moderation. The purpose of this paper is to find out the implementation of madrasa-based religious moderation and to understand the development of religious moderation in madrasas. Religious moderation education in the madrasah environment is inseparable from the existence of a system and policy format that has regulated massive religious moderation education. Internalization of essential values in religious teachings, strengthening and commitment to the state, and cultivating tolerance. The implementation of madrasah-based religious moderation certainly requires the support of all stakeholders and interested parties in the administration of education, which is seen in: the formulation of the vision and mission of madrasas oriented towards religious moderation education; developing a comprehensive curriculum that internalizes the educational value of religious moderation and strengthens the pillars of nationality.

Keywords: Education; religious moderation; madrasah

1. INTRODUCTION

Religious moderation is an integral part that cannot be separated from educational issues in the Republic of Indonesia. Its presence is a manifestation of an integral effort to address all possibilities regarding the unity, peace, and harmony of the diverse Indonesian

society, untouched in any aspect. Diversity and plurality encompass all aspects of life to maintain and preserve the sovereignty of a nation.

The government has announced the strengthening of religious moderation optimally and sustainably. One of the determinants and advocates of religious moderation is the Ministry of Religious Affairs of the Republic of Indonesia, in line with programs and policies through a pattern of humanitarian, religious, and institutional approaches. During the former Minister of Religious Affairs of the Republic of Indonesia, Lukman Hakim Saifuddin, three strategic fundamental components for strengthening religious moderation were formulated: through the socialization and dissemination of the idea of religious moderation, followed by the institutionalization of religious moderation into binding programs and policies, and further through efforts to integrate the perspective of religious moderation into the National Medium-Term Development Plan (RPJMN) for the years 2020-2024 (Kementerian Agama RI, 2019).

The implementation of religious moderation can be achieved through several measures, such as internalizing the essential values of religious teachings, strengthening commitment to the nation, reinforcing tolerance, and rejecting all forms of violence in the name of religion, as previously stated in the indicators of religious moderation (Ministry of Religious Affairs, Republic of Indonesia, 2019). However, on the other hand, there exists a gap endangering the essence of Islamic religious education due to the prevalence of polarization that looms, even having taken root among students in schools or madrasas. Intolerance subsequently creates patterns of radicalization in understanding and religious practices, which are increasingly prevalent within the school environment.

A study conducted by the Center for Islamic Studies and Society (PPIM) at UIN Syarif Hidayatullah Jakarta in 2017 across 34 provinces in Indonesia revealed that students and academics tend towards intolerant religious views, with a percentage of 58.5% holding radical opinions, 51.1% expressing internal intolerance, and 34.3% exhibiting external intolerance (PPIM UIN Jakarta, 2017). This data provides an understanding that the seeds of radicalism and intolerance have indeed emerged and affected students in schools or madrasas.

The role of schools as educational institutions is to develop the human potential of students so that they can fulfill life tasks, both on an individual and social level (Ali Rohmad, 2009). In line with the role and function of madrasas, as educational institutions, they serve as a continuation of family education, being the primary platform for the education of future generations to cultivate mature individuals, not only in terms of morality, ethics, and character but also in knowledge and its practical application.

Educators in educational institutions can employ various methods, including an anthropological approach. The anthropological approach to understanding religious teachings can be interpreted as an effort to comprehend religion by observing the manifestation of religious practices that grow and evolve within society. In its implementation, the anthropological approach emphasizes direct observation and often

involves participatory elements. From these observations, inductive conclusions emerge, differing from the deductive approach typically used in psychological approaches (Binti Maunah, 2018). Through this approach, religion appears familiar and closely linked to the issues faced by humans, aiming to explain and provide answers. The array of issues raised above sparks significant questions about the roles of teachers and students in madrasas and the implementation of Islamic moderation values as a benchmark for a good religious understanding.

2. METHODS

This study aims to examine religious moderation education based on madrasas using a qualitative approach within this article, employing a literature study. Qualitative research methods are commonly used by humanities, social, and religious academics. Related to this, other methods are also known, such as social research methods. This research is of a qualitative type conducted through a literature study. The research stages involve collecting primary and secondary literature sources. This study classifies data based on the research formula (Wahyudin Darmalaksana, 2020), making books and various literature the subject of this study. Qualitative research is conducted naturally, as it is, in normal situations and cannot be manipulated in its state and conditions, emphasizing natural description (Suharsimi Arikunto, 2006). In other words, the information or data presentation must avoid the researcher's evaluation and interpretation. If there is any evaluation or interpretation, it should originate from the research subject (Abdul Mustaqim, 2015).

The method of approach in research is directed toward revealing the researcher's mindset used in analyzing their target or, in other words, approach refers to the discipline of science utilized as a reference in analyzing the studied object according to that field's logic. The approach method is usually tailored to the researcher's professional field, but it's not out of the question for researchers to use a multidisciplinary approach (UIN Alauddin Makassar, 2013). However, the emphasized approach used here is the educational and socio-anthropological approach. This qualitative research prioritizes the accuracy and sufficiency of data. The focus in qualitative research is data validity, which is the conformity between what is recorded as data and what actually occurs in the studied background. It is holistic, descriptive in the form of words and language, within a specific natural context, and utilizing various natural methods (Miza Nina Adlini, et al. 2022).

The data sources in qualitative research consist of words, actions, and additional data such as documents, among other sources (Lexy J. Moleong, 2006). The data sources in this research are divided into two parts: Primary and Secondary Data Sources. Primary data sources are obtained directly from their origins. Secondary data sources are obtained through intermediary media such as books, journals, and others. In this case, relevant sources for this research are, first, literature related to religious moderation education based on madrasas. In searching for and collecting data for this research, the researcher extracts data from primary sources and also literature and other books related to the research discussion using documentation techniques (Sugiyono, 2012).

The data collection involves sourcing and constructing from various references, such as books, journals, and previous research. The library materials obtained from various references are critically and deeply analyzed to support the propositions and ideas (Miza Nina Adlini, et al. 2022).

In the subsequent stage, data processing and reference citations are conducted to present research findings, abstracting information for comprehensive understanding, and interpreting to generate knowledge for drawing conclusions. During the interpretative stage, analysis or approaches are utilized, such as philosophical, theological, Sufi, exegesis, commentary, and others (Wahyudin Darmalaksana, 2020). The descriptive-analytical technique is a method that involves both describing and analyzing. By using both methods simultaneously, it is expected that the object can be given maximum meaning (Nyoman Kutha Ratna, 2010). The researcher employs this descriptive-analytical technique to reveal the relevance to religious moderation education based on madrasas.

3. RESULTS AND DISCUSSION

Moderation is defined as being in the middle, neither extreme right nor extreme left. When linked to religious matters, religious moderation represents an attitude and behavior that avoids extremism in either direction. Those who understand religion strictly through textual interpretation may encounter various conflicts in its ethical and spiritual development. Meanwhile, an overly liberal understanding of religion might foster thoughts conflicting with the will of God. Thus, religious moderation offers an understanding of attitudes and behaviors that exemplify goodness without creating bias or hatred towards any group or faction, as religion serves as a benefit for all humanity and nature, referred to in Islam as 'rahmatan lil alamin' (Babun Suharto, 2019).

Religious moderation embodies values and practices that meet the interests of the earth in Indonesia. Moderation, justice, and balanced thinking are key to managing diversity (Ministry of Religious Affairs, 2019). In serving the state and national development, every Indonesian citizen has the same rights and obligations to live peacefully and prosperously together. If we can achieve this, every citizen can become a complete Indonesian, simultaneously embracing their religious identity. As mentioned earlier, the doctrine of being moderate is not confined to a particular religion; it exists in the traditions of various religions and even in global civilization. Justice and balance are highly revered principles in all religious teachings.

Understanding religious moderation should be based on balance or proportionality in the observance and practice of one's own religion (exclusive) while respecting or honoring the religious practices and values of others, which are believed to be different. This balance or middle path in religious observance is what will prevent us from overly extreme, fanatic, primordial, anarchistic, and radical attitudes in religious practices. Religious moderation acts as a problem solver and a deterrent against the two extreme poles in religious practice: ultra-conservative or extreme right on one side and liberal/extreme left on the other.

Religious moderation and a moderate attitude in religion are always in contention with the values on its right and left. Therefore, measuring religious moderation should be able to illustrate how the contention and struggle of these values occur. The analogy of a pendulum clock can be further explained as follows: a person's religious stance is greatly influenced by two things: reason and revelation. Overemphasis on reason can be considered as extreme left, often resulting in neglecting textual values. Conversely, a literal understanding of religious texts can lead to a conservative stance if it only accepts the absolute truth of a religious interpretation. A moderate individual will attempt to compromise between these two sides (Naila Rizka Ainurfiya, 2021).

The Indonesian multicultural society has made it a necessity to adopt the concept of religious moderation in communal living, no longer treating religious moderation as an alternative choice. Exclusive attitudes in Indonesia's multicultural, multi-religious, and multi-ethnic society can lead to social tension. Individuals with such exclusive behavior tend to have an extreme influence on other group members. The exclusivity exhibited by a group may lead to escalating conflicts between groups (Agus Akhmadi, 2019).

Religious moderation entails an open-minded and respectful approach to the various diversities within religious life. As described by Darlis, in Agus Akhmadi's work, believing in the truth of Islam does not have to involve demeaning other religions. This fosters strong brotherhood and unity, much like what occurred during the leadership of the Prophet Muhammad in Medina (Agus Akhmadi, 2019). Ideally, religious life should be tolerant and open, teaching peace in the face of diverse beliefs. An inclusive attitude demonstrated in every space and time, embracing various differences, signifies religious community's moderation and tolerance.

It's recognized that in the Islamic perspective, messages about differences and diversity can be found in many verses of the Qur'an and Hadith. Diversity is indeed the will of Allah Himself (M. Quraish Shihab, 2007). Hence, understanding pluralism should have become an integral part of the theological awareness of every Muslim. Awareness of this diversity, in turn, leads to understanding and a moderate attitude in religion. Every difference can potentially cause friction and clashes. However, a moderate religious attitude perceives differences and diversity as a reality that doesn't need to be contested but rather managed well, becoming a source of richness in cultural and social heritage. At this point, we can realize the truth that differences and diversity are a mercy and blessing in life.

Yusuf al-Qardhawi's terminology states that "wasathiyah" is something that demands appropriate rights by giving due rights and taking a middle path so as not to exceed the limits set by Islamic law (Yusuf Al-Qardhawi, 1997). In the context of Indonesia, according to Masdar Hilmy, a moderate attitude can be reflected in the following characteristics: 1) spreading Islamic teachings through non-violent ideologies, 2) adopting a modern way of life with all its derivatives, including technology, democracy, human rights, and the like, 3) using rational thinking, 4) understanding Islam with a contextual approach, and 5) using "ijtihad" to find solutions to issues not found justified

in the Qur'an and Hadith (Masdar Hilmy, 2013). The concept of moderation in Islam is known as "wasathiyah," sourced from the Qur'an itself. The Qur'an describes the Muslim community as the "ummah wasatha" (Al-Baqarah: 143). In this framework, being moderate is essentially a key character of a Muslim (Toto Suharto, 2004).

The implementation of religious moderation in schools is highly important to strengthen and guide individuals of different faiths towards recovery, by restoring social practices to their essence. This ensures that the function of moderation genuinely serves to safeguard human dignity, rather than the opposite. In this regard, teachers play a crucial role in instilling the values of religious moderation. Teachers capable of imparting an understanding that religion conveys a message of love, not hatred, and fosters kindness, not anger, are pivotal. Teachers also play a crucial role in countering radical and intolerant ideologies within educational institutions. Despite the presence of curricula, textbooks, and school management, the teacher's role significantly determines the learning process.

Employing inclusive teaching methods that resonate well with students ensures their interest in adhering to religious teachings entirely, without violence or deviations in worshiping Allah (SWT), fostering a comprehensive relationship with fellow humans. Delivering content on religious moderation to students should be peaceful, elucidating the essence of enhancing faith, worship, and morality, fortifying them against any misconceptions or errors during learning activities and daily life as students. Educational messages on religious moderation, when packaged and delivered effectively, should be sensitive to the needs of students.

Madrasah, as an educational institution, is an ideal target for being a laboratory in implementing religious moderation education, in line with its culture that cultivates values, norms, and habits based on Islam. Developing the values and culture of the madrasah inherently refers to Islamic culture, serving as both a rule and a philosophy governing madrasah activities. This includes fostering brotherhood through ethical and civilized behavior across madrasah activities, reflecting an environment steeped in the culture of religious moderation.

The positive dimensions play a vital role in implementing all elements of religious moderation education to improve the quality and behavior of the school community, subsequently aligning with the vision and mission of the madrasah. A balanced understanding of religion helps to deter excessive emphasis on teachings that lead to radicalism, extremism, or hatred towards other groups. It's essential for madrasah institutions to emphasize universal values such as compassion, respect for fellow humans, and the creation of harmony and the continuity of an educational institution based on the principles of Islam moderate or Islam wasatiyah.

The influence of the culture fostered within madrasah, which promotes harmony and a civilized religious culture, significantly contributes to building a culture of tolerance and respect for diversity. This is reflected in the state regulations regarding the freedom for

all citizens to embrace and believe in their respective religions. However, in recent times, various turmoil and controversies have arisen. The openness in expressing freedom has become an avenue exploited by certain parties in the name of religion, using it as an argument for reinterpreting and purifying religious teachings.

There's a pressing need for a practical formula about culture-based moderation education to develop a simple yet fundamental guideline. The formulation of culture-based moderation education in madrasahs needs to become explicit when educational institutions are exposed to the rapid global trends, triggering the emergence of radical and textual understandings and models of religiosity. The formulation of guidance and moderation models should cover various aspects of religious diversity within the nation. Customized models must be tailored to the local cultural context within a madrasah (Babun Suharto, et al., 2019).

The implementation of religious moderation as a cultural practice in madrasahs hopes to make it a tradition in daily activities within educational institutions. By instilling the culture of religious moderation, the aim is to create a conducive religious environment, maintain and enhance faith in individual beliefs. The realization of the objectives of Islamic Religious Education certainly requires a sociological and anthropological review in education, as the welfare of a society within a group depends on the education its people receive.

The fusion of texts and contexts characterizes the thinking behind religious moderation education, which isn't solely text-based and doesn't operate in isolation from reality and context. Religious moderation can dynamically dialogue between texts and contexts. To actualize this program, education, as the leading platform in shaping future national leaders, must prepare a comprehensive education based on moderation. This includes developing a curriculum that encompasses multiculturalism in a religious context. A multicultural curriculum is anticipated to instill a spirit in academic communities to address issues oriented towards education, religion, and culture. Hence, students as future leaders should possess insight into understanding, accepting, and respecting others' diverse ethnicities, cultures, values, and personalities (Babun Suharto, et al., 2019).

The application of the functions of the National Education system provides a description of the development of capabilities and the formation of character and civilization of a dignified nation in order to enlighten the life of the nation. Therefore, the implementation of an educational institution, it requires the integration of values to shape students into mature individuals in terms of behavior, responsibility, ethics, and democracy, thereby developing individuals with noble morals. The rapid development of global influences necessitates educational institutions to equip students with various efforts and regulations that form national insight and moderate religious perspectives.

Educators not only fulfill the role of imparting knowledge but also instill moral values, cultivate habits, and set an example to guide students holistically, physically, and spiritually by instilling Islamic values, leading to virtuous behavior and grand character. Education should not only be directed towards shaping student behavior but should also formulate a program for national and diverse state consciousness and building a progressive civilization. Instilling wasatiyah values in madrasas as an implementation of religious moderation is vital.

Characteristics of understanding and practicing religious moderation include:

✓ Tawassut (Taking the Middle Path): It represents the understanding and practice of religion that avoids extremes in religious practices, neither being excessive (ifrat) nor inadequate (tafrit). In the context of a madrasah, it denotes that the school's policies are moderate in regulating rules within the school environment. On one side, the school policies don't excessively restrict students with overly stringent rules, providing space for creativity (Ahmad Alvi Harismawan, et al. 2023).

✓ Tawazun (Balance): This pertains to a balanced understanding and practice of religion that encompasses all aspects of life, both worldly and spiritual. It is firm in expressing principles that differentiate between deviation and difference. In a learning environment, this characteristic offers students a balance between rest and attentiveness to teacher explanations. It describes an intensive learning environment requiring good concentration (Ahmad Alvi Harismawan, et al. 2023).

✓ I'tidal (Uprightness and Firmness): It signifies placing something in its proper place, fulfilling rights and responsibilities proportionally, being firm, and adhering to principles. It gives insight into the strategy for educating children in the digital era, where a fair and moderate teacher is essential for character education. A fair and moderate teacher can effectively shape students' characters to be highly skilled and capable of contributing positively to society (Yusuf Al-Qardhawi, 2015).

✓ Tasamuh (Tolerance): It involves acknowledging and respecting differences, both in religious aspects and various other aspects of life. Wasatiyyah, therefore, demands a fair attitude that transcends all groups. This characteristic guides the utilization of various teaching methods that integrate these values into the curriculum and learning activities. Project-based learning is one such method where students learn about the cultures and traditions of various countries, fostering tolerance and appreciation for cultural diversity (Ahmad Alvi Harismawan, et al. 2023).

✓ Musawah (Egalitarianism): Refers to avoiding discriminatory behavior towards others based on differences in beliefs, socioeconomic status, traditions, origin, or gender. Syura (Consultation): Resolving issues through consultation to achieve consensus while adhering to the principle of prioritizing the greater good. Ishlah (Reform): Prioritizing reformative principles to achieve a better state that accommodates changes and advancements, grounded in the general welfare while adhering to the principles of preservation and beneficial new changes. Aulawiyah (Priority Prioritization): The ability to identify and prioritize more critical matters over

lesser concerns for implementation. Tatawwur wa Ibtikar (Dynamic and Innovative): Being open to change in accordance with the evolution of time and creating new things for the benefit and progress of humanity. Tahadhdhur (Civility): Upholding noble ethics, character, identity, and integrity as the best community in human life and civilization. Wathaniyah wa Muwathanah (Nationalism and Internationalism): Accepting the existence of the nation-state while emphasizing citizenship orientation. Qudwatiyah (Exemplary Leadership): Pioneering initiatives for the good and well-being of humanity, thereby the Muslim community practicing Wasatiyyah bears witness (syahadah).

Madrasas that implement religious moderation need to encourage students to build tolerance towards other religions and beliefs. Through interfaith dialogue, students can learn about the similarities and differences in religious beliefs, appreciate religious freedom, and understand how to peacefully coexist in a multicultural society. In addition to teaching religious doctrines, madrasas should also focus on developing students' character. This includes fostering values such as patience, integrity, a sense of responsibility, and good leadership. By strengthening positive character traits, students can become agents of positive change in a moderate society. Practicing religious teachings is a duty for every individual, just as fulfilling the responsibilities of citizenship. Acceptance of diversity in religious beliefs and national ideologies is a key point in forming individual and social peace (Pipit Aidul Fitriyana, 2020).

The internalization of wasatiyah values in the madrasah education curriculum is outlined in the Minister of Religion's Decision Number 183 of 2019 concerning the curriculum for Islamic Religious Education and Arabic Language in madrasahs. Although the government's policy in implementing religious moderation in education does not become a standalone subject, it is integrated into all subjects present in madrasah, primarily in Islamic Religious Education across all educational levels.

The development of religious moderation is legitimatized based on juridical grounds found in the 1945 Constitution, particularly in Article 29, which pertains to religious freedom. Specifically, religious moderation has become a strategic issue outlined in Presidential Regulation Number 18 of 2020 concerning the National Medium-Term Development Plan (RPJMN) for 2020-2024. Religious moderation is a significant central agenda and is not solely the agenda of the Ministry of Religious Affairs. This also applies to the Directorate General of Islamic Education in Decision Number 7272 regarding the guidelines for implementing religious moderation in Islamic Education, as well as the development of religious moderation education modules.

Once the concept and indicators of religious moderation are established, standardized measures are necessary to assess it. As far as the writer's knowledge, there is currently no standardized tool for measuring religious moderation, both at the societal level and within educational units, particularly madrasah education. It's acknowledged that developing such measurement tools, including those for religious moderation education, is a time-consuming process. It involves several stages such as identifying the

goals and concepts to be measured, conceptualizing, and operationalizing these concepts. The measurement tools will adopt dimensions and indicators from the Research and Development Agency and the Directorate of Education and Culture.

The cultivation of the value of wasatiyah through subject integration in madrasah education aims to shape a learning pattern that is actualized in both theoretical concepts and practical behaviors in students' daily lives. Integration is not only evident in the subject matter but also structured within all models of learning to support unity in the learning process. This ensures that the individual learning objectives are balanced with social learning objectives.

The implementation of religious moderation based on madrasah education requires the support of all stakeholders and interested parties in the delivery of madrasah education. This implementation pattern includes: Vision and Mission Formulation: Madrasah need to orient their vision and mission towards religious moderation in education. Comprehensive Curriculum Development: This involves internalizing the values of religious moderation within the curriculum. Establishing Religious Moderation Education Strengthening Programs: Initiating programs that reinforce religious moderation education. Forming Character Values based on Religious Moderation in Madrasah: Cultivating values based on religious moderation as part of the madrasah's character education.

Madrasah can develop a curriculum that encompasses an understanding of other religions as well as universal values within religions. Through this curriculum, students are introduced to various beliefs and religious practices objectively and impartially. Madrasah can integrate interfaith dialogue teachings into their educational programs. This equips students with the skills to engage in respectful dialogue with members of other faiths, understand their perspectives, and seek common ground in religious values.

Furthermore, madrasah can provide strong education on the importance of tolerance, pluralism, and interfaith harmony. This can be accomplished through extracurricular activities, lectures, seminars, or social activities involving students from diverse religious backgrounds. Collaboration with Other Educational Institutions: Establishing cooperation with other educational institutions, such as public schools or educational institutions of other faiths, can facilitate the exchange of knowledge, experiences, and best practices in promoting religious moderation. Leadership Role of Madrasah: School principals and staff need to set an example by practicing and promoting religious moderation within the madrasah. They can provide strong guidance and support for the development of religious moderation programs in the madrasah.

Several aspects about moderate education must be understood within the space and paradigm assumed by all members of the madrasah:

First, accommodating someone's religious beliefs, especially concerning local culture, means understanding and befriending people from traditions or cultures that are fundamentally consistent with the tenets of religious teachings. Second, non-violence—being moderate in expressing one's beliefs and understanding of religion—is always peaceful and avoids any physical or verbal violence, thus making non-violence one of the indexes of religious moderation. Third, a person deemed moderate upholds and practices the values of tolerance in religious life and diversity to avoid any friction, social unrest, and other dynamics of conflict, which could disrupt unity and harmony. Lastly, an individual can be considered religiously moderate when they have a strong commitment to nationalism, prioritize unity, and embrace the values embodied in the 1945 Constitution and Pancasila.

Fostering inclusive and tolerant attitudes can be achieved through open discussions, self-reflection, and personal development activities that reinforce an awareness of the importance of respecting and understanding religious differences. Building partnerships with families involves engaging students' families in promoting religious moderation. Holding meetings with parents, involving them in interfaith activities, or providing guidance to support learning about religious moderation at home can reinforce these messages and values.

Educating students about anti-violence values is carried out by teachers, linking the material to students' everyday lives to help them better understand the content related to these anti-violence values. Moreover, during classroom learning, teachers provide motivation or moral messages about non-violence through workshops in collaboration with community figures, especially the police, to raise awareness about anti-violence.

Anti-violence values refer to principles and beliefs that oppose the use of violence in various forms and situations. These values promote conflict resolution, understanding, and peaceful dialogue as better ways to achieve peace and justice within the scope of educational institutions.

These values emphasize the importance of respecting and protecting all forms of life. Every human is considered valuable and entitled to live safely and dignifiedly. They include respect for differences, be it cultural, religious, racial, or political views. Non-violence in tolerant living teaches us to embrace diversity and avoid conflicts that may arise from these differences, emphasizing the importance of fair and equal treatment for all, regardless of their background. Justice promotes conflict resolution in a fair and proportional manner.

Religious moderation also needs to be cultivated within the madrasah environment, thus creating a harmonious and peaceful atmosphere within the institution. According to respondents, the Head of the Madrasah, teachers, educational staff, and community leaders play crucial roles. Their primary role is to embody moderate attitudes in religious life, teach the concept of moderation, and guide students to behave moderately. Strategies to realize religious moderation include demonstrating tolerance towards

others, mutual respect, practicing religious values in daily life, and being examples for their students. Besides providing exemplary models of moderate behavior, madrasahs need to develop curricula oriented towards religious moderation, providing teachings about diversity and attitudes that appreciate and maintain harmony.

These values emphasize the importance of identifying and addressing the root causes of conflicts before violence escalates. Conflict prevention efforts include advocating for peace, developing inclusive students, and raising awareness of the negative impact of violence.

The development of values and the culture within madrasahs is generally based on Islamic culture. Madrasahs are educational institutions with the primary goal of teaching Islam to their students. Therefore, Islamic values and Muslim culture form the primary foundation for madrasah development. Developing the values and culture of madrasahs also involves introducing different Muslim cultures from around the world. This can help madrasah students understand the cultural diversity within Islam and enhance their understanding of the brotherhood among Muslims. To strengthen the values and culture of madrasahs, it is essential to involve teachers, students, and families in the learning process and the everyday experiences within the madrasah. Collaboration between madrasahs, communities, and Muslim society can support the development of strong madrasah values and culture.

CONCLUSION

Religious moderation based on madrasahs is an important approach in combating radicalism, extremism, and intolerance within society. By promoting a balanced, inclusive, and tolerant understanding of religion, madrasahs can play a role in shaping a generation that is tolerant and capable of living harmoniously amidst religious diversity. Religion-based moderation from madrasahs encourages a balanced understanding of religion, avoiding overemphasis on teachings that promote radicalism, extremism, or hatred towards other groups. It's essential for madrasahs to emphasize universal values such as compassion, respect for fellow humans, and peace.

Measuring the level of understanding of religious moderation needs to consider the cultural, historical, and social context of the concerned community. It's crucial to incorporate various measurement methods and obtain representative samples so that the measurement results can accurately reflect the actual situation.

The development of values and culture within madrasahs encompasses various aspects, including religious education, ethics and morality, understanding the Quran and Hadith, as well as religious practices. Madrasahs also encourage students to develop a deep understanding of the beliefs and principles of Islam.

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