The Mainstreaming Policy of Religious Moderation Education in West Sulawesi Province

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Abstract: This research is oriented to describe and elaborate on the mainstreaming policy of religious moderation on education in West Sulawesi Province, which the government is currently reviewing through the Ministry of Religion Affairs. The study conducted qualitative methods with specific data collection. It analyzed the instruments and found that the informants, consisting of educators and religious figures, deeply understood religious moderation based on the al-Qur'an and hadith, which emphasized Islam as a moderate religion. The principle of restraint (Wasathiyyah) in Islam is, in fact, equivalent to the direction or value of religious moderation programmed by the current government. Then, religious moderation is to be implemented in education. In that case, some components should be prepared carefully to avoid overlapping or duplicating with other programs. For example, several implementation models, with their respective advantages and disadvantages, include autonomous, integrative, collaborative, and enrichment models in education. In addition, what is also very urgent to formulate is the right curriculum, tools and learning designs, and competencies of educators, including an assessment tool which, of course, is more oriented towards attitudes and behavior no longer trapped in the pathology of learning that has been ongoing, more focused on fulfilling the cognitive domain.

Keywords: Perspective, Education, Moderation, Nationality, Tolerance

Abstrak: Penelitian ini diorientasikan untuk mendeskripsikan dan mengelaborasi kebijakan pengarusutamaan moderasi beragama pada pendidikan di Provinsi Sulawesi Barat yang saat ini sedang dikaji pemerintah melalui Kementerian Agama. Penelitian dilakukan dengan metode kualitatif dengan pengumpulan data tertentu. Dari analisis instrumen ditemukan bahwa informan yang terdiri dari pendidik dan tokoh agama sangat memahami moderasi beragama berdasarkan al-Qur'an dan hadits yang menekankan Islam sebagai agama moderat.

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Prinsip penengahan (Wasathiyyah) dalam Islam sebenarnya setara dengan arah atau nilai moderasi beragama yang diprogramkan oleh pemerintah saat ini. Kemudian, moderasi beragama harus diimplementasikan dalam pendidikan. Dalam hal ini, beberapa komponen harus disiapkan dengan hati-hati untuk menghindari tumpang tindih atau duplikasi dengan program lain. Sebagai contoh, beberapa model implementasi, dengan kelebihan dan kekurangannya masing-masing, antara lain model otonomi, integratif, kolaboratif, dan pengayaan dalam pendidikan. Selain itu, yang juga sangat urgen untuk dirumuskan adalah kurikulum yang tepat, perangkat dan desain pembelajaran, serta kompetensi pendidik, termasuk perangkat penilaian yang tentunya lebih berorientasi pada sikap dan perilaku tidak lagi terjebak dalam patologi pembelajaran yang telah berlangsung, lebih terfokus pada pemenuhan domain kognitif.

Kata Kunci: Perspektif, Pendidikan, Moderasi, Kebangsaan, Toleransi

Introduction

The idea of religious moderation is crucial amid increasingly tangled and complicated problems faced by the nation, especially social divisions triggered by identity politics and populism which has been getting stronger in recent times. Deviating from the goals and directions of education, it is pointed out that some educational institutions breed a process of hybridization of doctrines and ideologies, which closes the political space of recognition (recognition) among citizens of the nation, the spread of egoism which claims that truth and safety are only the prerogatives of themselves and their groups and the emergence of exclusivism and anti-pluralism. This phenomenon is confirmed through research results from several authoritative institutions, including schools that question state symbols, such as respecting the flag.

Elaborating on his colleague's statistics, the informant (MY/56 Years) stated that religious moderation (al-tidal fi al-Tadayyun), specifically Islamic Wasathiyah, is now increasingly felt urgent and urgent, where the world is currently being torn apart by various ideologies, doctrines, understandings, sects, and groups that prefer pendulum extremism, right or left wing, from liberalism and anti-religion to Islamophobia. Being in the hegemony of groups who claim themselves and their groups have the authority to pass judgments on other people's takfiri, even within their religion, as well as those who 'hijack God's prerogatives by accusing Tadhlili or heresy to other people and or groups. In direct proportion to this arrogance, they bravely consider themselves the most valid and most secure (truth claim and salvation claim) and others.

Moderation of religion in the context of Islam, known as Wasathiyah Islam, is now expected to be a panacea for religious and national issues. Even if observed in the global world, this moderation discourse has become a trend because the factual reality is that religious people are currently facing the same social problems, one of which is a social conflict with religious nuances. The internal struggle of religious people between the extreme right and the extreme left now is the time for us to move to the middle (moderate) to modify (tame) this short-axis religious pattern.

During the many problems this nation faces, including the threat of radicalism, terrorism, and extremism, it is necessary to teach Islamic values that are Rahmatan lil alamin and prioritize peace and unity. And, of course, it is in line with the national importance that we have adhered to so far, which is based on Pancasila as the state ideology with its five precepts that do not conflict with Islamic teachings. The teachings of Islam that must be instilled in students are moderate Islam which upholds tolerance, trust, justice, mutual respect, mutual respect, and friendship. Borrowing Ahmad Rofiq's thesis, strengthening religious identity and national identity should not be separated. According to the Minister of Religion, moderation of religion and state is inseparable (Rofiq, 2020).

The process of internalization or the embodiment of the values of religious moderation has yet to be conducted well. During the last few years, religious moderation is still trapped in spaces of discourse, discussion, and even polemics that still need to be implemented optimally, including in religious and religious education institutions. Indeed, according to them, the discourse on religious moderation should be massively internalized into all social institutions, including education units (formal and non-formal). Schools, madrasas, and universities as the centers of education are ideal for internalizing or disseminating the principles of religious moderation. This is important since Indonesia has socio-cultural diversity, ethnicity, religion, language, and race. Mainstreaming moderate attitudes in all educational institutes helps the government to make the academic pupils understand the purpose and essence of Wasathiyyah Islam.

Nonetheless, educational institutions are the forerunner in embedding the value of religious moderation in the young generation. As we know, the awareness of Indonesia's variety of ethnicities and religions has become a fortress among its people. It could be a fortress of strength or somehow a separator. Can academic units ranging from basic to higher education foster a mindset of religious moderation? The ecosystem of educational institutions is a breeding ground for national ideas, instilling the values of multiculturalism, carrying religious messages more peacefully, and spreading love for humanity. This should be manifested in a curriculum that is oriented towards religious moderation.

Although it cannot be denied that so far, the values inherent in religious moderation have been indirectly accommodated in the national education blueprint, the message, among other things, is a reminder of the mandate of Law Number 12 of 2012 concerning Higher Education which stipulates that universities are required to organize several courses that are very relevant to the insight of religious moderation, namely the subjects of Religion, Pancasila, Citizenship Education, and Indonesian Language which are an inseparable unit so that it manifests the character of Indonesia (Republik Indonesia, 2012). It is further encouraged that the learning process in the four-course colleges becomes a source of integrated values and guidelines with strengthening competence in the fields of science and technology. This aligns with what Minister Lukman Hakim Saifuddin has always said: religious moderation is a tangible manifestation of the implementation of Human Rights Council Resolution 16/18.

The narrative of religious moderation that is fought for in the RPJPN can later become a guide and a shared imagination in managing religious harmony, harmony in social life, and suppressing religious conflicts both within the government itself and in public spaces so that we have an exact vision between religious adherents to maintain the integrity of the Indonesian nation. We urge the government, in this case, the Ministry of Religion, to take serious steps to implement the mainstreaming of religious moderation in Indonesia. At least the Ministry of Religion has built a branding that we are a moderate nation, promoting peace and safety for all.

Strategic steps that the government should take via the Ministry of Religion in the framework of grounding, internalization, and objectification of religious moderation values in the future education ecosystem for informants, namely; 1) mainstreaming or mainstreaming religious moderation should be the government's attention in making the narrative of the national long-term development plan (RPJPN), as the government's seriousness in promoting religious moderation among religious people in Indonesia; 2) involving educational institutions in strengthening human values, values of religious harmony, and religious moderation; 3) develop religious literacy and interfaith education; 4) Educational institutions should increase the practice of different religious experiences so that we can establish cooperation between religious adherents.

What needs to be ensured is in terms of the graduation standards of students and students who have been forged in educational institutions that have an insight into religious moderation so that after entering the public sphere, they have the capacity and can manifest religious moderation, Islamic moderation in particular, which means the middle way, tolerant, friendly, nurturing, bringing peace, mutual respect, and accepting all differences; it is not Islam that threatens, negates, and spreads fear. It is a religious attitude that Indonesia now needs to strengthen Pancasila, the Unitary State of the Republic of Indonesia, Bhinneka Tunggal Ika, and the 1945 Constitution. Students need to be trained to explore religious teachings through books of interpretation that are broad-minded and moderate (Arraiyyah, 2020).

This research utilizes qualitative methods by applying a phenomenological approach. As is common in the genre of qualitative research methods, critical informants as the primary source of data and information are set deliberately (purposive sampling) and full of planning by ensuring that the natural background in the data collection process remains awake, where informants experience actual issues that are being researched, in the context of this research is the process of mainstreaming the vision of religious moderation. So, purposively with the snowballing technique set as the primary informant, consisting of academics, scholars/teachers, cultural observers, and other relevant data sources.

Results and Discussion

Several survey institutions found a tendency for educated people to have an intolerant attitude; for example, the Setara Institute and the Wahid Foundation have medicated their research results which indicate that groups that carry extreme ideas are starting to be progressive and massively penetrated into society. Students and teachers in educational institutions (Setara Institute 2015; Wahid Foundation 2016). Then, reinforced by several surveys show that students and students tend to have intolerance and radicalism attitudes that are quite worrying, and so do teachers (PPIM 2018). The phenomenon of extremism and intolerance in religious robes is more significant than the issue of ethnicity. Not only in educational institutions, the younger generation, which is dominated by educated circles, can easily access extreme understanding and intolerance through social media platforms (LIPI 2018).

Citing the book "Maintaining the Fortress of Diversity in Schools," published by the Maarif Institute, the teachers and lecturers agreed that the entry of radical and intolerant ideas into educational institutions includes extracurricular activities, some suspect ROHIS activities, and secondly, penetration by teachers who have previously affiliated directly or indirectly to groups and or movements that carry extreme religious beliefs, the educators promote them in the teaching and learning process. The last one is weak school policies in controlling the entry of extreme beliefs into schools; for example, some schools

are reluctant to participate in events (Maulana, 2019). National ceremonies, such as flag ceremonies, object to respecting the red and white flag.

Strategies for internalizing religious moderation insights through one of the educational centers, education units (primary, secondary, and higher), by first designing this education, both from the aspects of planning, institutionally organizing, implementing to controlling the quality of learning that involves all components of education that is on a macro level, while the micro line, namely learning is also actually well organized, and also measurable (measurable). Rama (2020), Islamic Education Specialist at UIN Alauddin, stated that it is essential to provide basic components in the process of providing education within the framework of optimizing the internalization of value education in educational institutions, including education with an insight into religious moderation, these elements include institutions, curriculum, and the teaching methodology that Rama points to must have implications for the implementation of education and educational goals.

Efforts to mainstream religious moderation in primary, secondary, and higher educational institutions are a counter ideology against the increasingly hardening pendulum of religious and political ideology that tends to be extreme, right or left. So, the exclusivism that has emerged so far needs to be stopped and replaced with inclusive religious insight, which leads to co-existence among the citizens of the nation who are primordially different based on their affiliation, religion, ethnicity, and language. The nation's citizens with different primordial backgrounds were kept away from absolutistic claims to borrow Madjid's term to create an open space for dialogue and pro-existence (Madjid, 2019). Without getting caught up in the claim that all religions are true, as has always been feared. Because it turns out that Islam also provides space for other religions to live, even if it is necessary to guarantee their safety, for example, among the dhimmis who used to be protected by the Prophet Muhammad.

Look at, for example, Madrasah and Public High School textbooks at almost all levels. In madrasas and schools, for example, students get learning that contains information about nationality, diversity, and tolerance through several subjects, including Civics Education, Anthropology-Sociology, History, Akidah Akhlaq, Basir Said (54 years old), an anthropology-sociology teacher, stated that students get learning materials about ethnicity, race, religious harmony, tolerance, cultural change, science, and technology.

It does not just stop there; in the Daras book, written as a textbook for strengthening the students' character, the values, and principles of moderation have to be developed. The look, for example, the book was written by UIN Education Technology Expert Alauddin Muhammad Yaumi entitled Character Education: Foundations, Pillars, and Implementation, which discusses the values of religious and national character, including religious, honesty, tolerance, democratic, national spirit, love of the land. Water, love, peace, responsibility, care for the environment, discipline, hard work, independence, friendly/communication, and so on (Yaumi, 2014).

Not only in textbooks which focus on being taught in class, but also on co-curricular and extracurricular learning, which is full of religious and national activities which are channeled into building religious insight that is Rahmatan lil alamin, and love the homeland, for example, PPkN, History, Anthropology subjects, and Sociology, including subjects of Islamic Religious Education in public schools which are inherent in learning materials that are full of insight into religious moderation and national moderation, tolerance, diversity, and inter- and internal harmony among religious people.

Moreover, the most actual thing is the character-strengthening program in all units and levels of education, which President Joko Widodo has pushed more seriously by issuing Presidential Regulation

Number 87 of 2017 concerning Strengthening Character Education, which in terms of substance is not much different from religious moderation, again if we refer to the four aspects that the Ministry of Religion wants to mainstream (Republik Indonesia 2017). In the character-strengthening program, we also meet religious/religious values, tolerance, democracy, love for the homeland, the spirit of nationalism, love for peace, friendship /communication, responsibility, and honesty. Etc.

Some of the materials contained in the PAI booklet at universities with an insight into religious moderation are as follows: 1) Inter-religious harmony: a) Religion is God's grace for all; b) Religious togetherness and plurality; 2) Society: a) A civilized and prosperous society, b) The role of religious communities in creating a civilized and prosperous society, c) Human Rights (HAM) and democracy; 3) Politics: The contribution of religion in politics, and the role of religion in realizing national unity and integrity; 4) Politics: The contribution of religion in politics, and the role of religion in realizing national unity and integrity.

However, unfortunately, according to a teacher as an informant, the understanding of nationality, diversity, and tolerance (Masamune) obtained by students at this madrasa/school is only based on learning within the framework of fulfilling the cognitive realm, merely transferring knowledge from educators to students, no action has been taken. Educators recognize this at Madrasah Aliyah by making breakthroughs in designing extracurricular learning to build a madrasa culture oriented towards diversity.

At least, there are some offers from informants regarding the interaction of religious moderation insights in the domain of institutional education, of course, with all considerations regarding the strengths and weaknesses of the integration pattern that can be adopted in the future if the grounding of religious moderation is severe, the government and stakeholders will objectify it. Other. So, at least, several formulas can be adopted within the framework of strengthening religious moderation in education units as one of the educational ecosystems, in addition to households and the social environment, including;

1) Religious moderation education autonomy, by positioning subjects, religious moderation courses separate or relatively autonomous from other subjects or subjects. However, in the context of the current education ecosystem in the country, the strategy for implementing this model will face serious obstacles. Education is currently full of burdens, and courses and subjects are very dense; it would be appropriate if there were a discourse at this time; Nadiem Makarim had said that it was necessary to simplify the curriculum. Educate Learning content will even be partially cut while ensuring that graduates' competence and competitiveness can be achieved.

Although it is still only a discourse, the objective reality now is that we will undoubtedly handle the burden of students with a large amount of content and materials. The choice is between the subjects that will be attempted to be reduced or the content per subject reduced. This fact confirms that the autonomous model of learning or religious moderation education has very little chance.

Not only fixing students but teachers will also be burdened, considering that educators in Indonesia are relatively multitasking, not only as educators a sich, but also burdened with administrative matters which are actually released from their responsibilities, so they are more focused on planning, implementing, and conducting assessments. Learning what is more, if the context of religious moderation is extended to content that is not only related to religious education material a sich but also nationality, then the insight of religious moderation that touches on national ideology and local culture is the domain

of other educators, apart from religious teachers and lecturers, for example. PPkN teachers, and so on. So, learning full of insight into religious moderation needs participatory collaboration of teachers/lecturers across subjects/subjects.

2)   Integrated model (integration), this formula is one of the options that are important to consider to be accommodated, but after going through a comprehensive study, of course, the plot is an effort to integrate or integrate education or on micro-scale learning with an insight into religious moderation, mainly if we focus on minimizing the four domains that became the basis for the Ministry of Religion earlier; nationality, tolerance, anti-violence, and accommodation of local culture, then this type of education is integrated with other subjects/subjects, with the assumption that all educators are given the authority to integrate religious moderation insights in every learning activity they mentor, which is projected so that students have insight into and a moderate attitude, to be able to fortify oneself so as not to fall into the puddle of extreme doctrine and go beyond (excessive) limits, both left and right. Still can moderate their pattern of diversity.

For the current context, this second option seems more open to implementation than the autonomous option, where all educators are responsible for ensuring that their learning is inherent in the insights, values, and norms of religious moderation. So, its development is more oriented towards the curriculum, syllabus, and lesson plans on existing competencies only harmonized with the values that exist in religious moderation, both in the religious aspect as well as nationality.

The opportunity for an integrative model of learning religious moderation insights with other subjects/courses is supported by the experience of some informants, especially if the education calendar is running; it is customary to accommodate government strategic programs in learning activities, for example, character education, environmental education recently. Rolled out by the government through the Ministry of Religion and the Ministry of Education and Culture through a character education strengthening program, which must be acknowledged that until now has not been effective either, as the right learning formula has yet to be found.

3)   Enrichment Model, this model is simply a supplement to subjects or courses that have been taught through classical/madrasa learning focused in the classroom. Religious moderation learning activities that are oriented as enrichment are mostly held outside the classroom, by maximizing co-curricular and extracurricular activities and developing the culture of schools/madrasas or universities whose ecosystems are more oriented towards religious moderation (Wasathiyyah Islam).

This model has advantages and effectiveness compared to the previous model; it is not only oriented to fulfill the cognitive component - borrowing Benjamin Bloom's thesis - students only provide knowledge as others do in class, and it is limited to several methods, techniques, and learning strategies, which is often dominated by the lecture method. Meanwhile, the enrichment model is more oriented towards psychomotor and conation/affective aspects. Students are directed to experience actual or concrete situations and experiences in every co-curricular and extracurricular activity that ensures the development of their insight and moderate attitude, both moderate in religious reasoning and moderate in national reasoning.

4)   Model Synthesis is an eclectic process between all the models previously stated by accommodating the advantages of each of these models and eliminating the shortcomings inherent in the above models. With the assumption, religious moderation education can be more effective if it is automated from other subjects, but the responsibility to instill and inculcate the values and principles of

religious moderation, both at the cognitive, psychomotor, and conation/affection levels is in the hands of all educators, while keeping the goal in mind. National education is the primary basis. So, in the end, it strives for every learning action; in class, curricular and extracurricular activities are still full of values and principles of moderation, put forward the middle way. The commitment that every teacher contributes to forming a moderate attitude in their students, regardless of the subject/course they take.

Including co-curricular and extracurricular activities, which are the realm of moderate attitude formation which directly to the field, participants gain experience of moderation through programs and development activities provided by educational institutions, both through social interaction, fostering and developing attitudes and awareness of citizens so that they continue to love their homeland as a part of faith. So, learning at this point is as relevant as possible to students' experience. It ensures meaningful learning, no longer textbook oriented, focused on transferring/transferring the value of religious moderation, and no longer transferring cognitive knowledge related to religious moderation, completed in classroom learning class.

In addition to the model of internalizing the principles of religious moderation, which is internalized through learning/education (elementary, secondary, and higher education units), technically, there are several essential pre-conditions to be built within the framework of optimizing the process of internalizing the principles of religious moderation above, namely: 1) the community and or the academic community ensure an ecosystem that grows and develops in the educational environment with a view of religious moderation; 2) school/madrasah or university culture as much as possible that supports the previously designed spectrum of religious moderation; 3) Schools/madrasahs and universities formulate and design values and principles of religious moderation, of course, by accommodating the principles of moderation that are part of the government's program through the four components above.

Still, regarding the choice of model for internalizing religious moderation values in educational institutions, Muhammad Yaumi's opinion can be used as a reference, as written in one of his articles, "Character Education Values that Work in Islamic Senior High School Setting" (Yaumi & Husain, 2015). The UIN Aaluddin academic mentioned several relevant components in the context of internalizing religious moderation education, including the curriculum, the process of instruction, the quality of relationships, the handling of discipline, the conduct of co-curricular activities, and the ethos of the total school environment to foster good character in all school members. Therefore, schools should teach morality. The school will inevitably envelop its students in a moral climate.

Although it is undeniable that these components are vital elements in learning values or principles of religious moderation. However, for Muhammad Yaumi, one component should be ignored entirely, namely the empowerment of school culture, which is more insightful in the value order (Yaumi, 2014). At this point, the habituation or habituation of attitudes and behaviors of the national spirit, tolerance, and harmony closes the space for bullying and violence.

Learning

Strengthening values and principles of religious moderation through learning in (formal) education units, both in primary, secondary, and higher education units, by choosing the application model that has been stated previously needs to be prepared carefully before designing the learning that will become benchmarking (benchmark) educators and education personnel. So educators need to consider what

material will be taught, the best mechanism that can be chosen to teach it, and ensure ways that allow students or students to participate actively in the learning.

Educators with qualified knowledge related to learning materials will be effective if the selection of the chosen learning design is also appropriate. Conversely, a lot of educators' knowledge is only effective if the design and learning methods are relevant, for example, the dominant lecture method. Nothing is wrong if, from the beginning, Barbara Gross Davis, in Tools for Teaching, warned to be careful in designing learning because this stage is claimed to be the most difficult and determines the effectiveness of the learning process (Davis, 2009).

Some educators do not pay much attention to the importance of learning design as the primary determinant of achieving learning/educational goals. What has emerged in the reality of education is the pressure on educators to fulfill lesson hours every week according to the minimum standards set by the government, and even worse, compensation or rewards given to educators through professional allowances (certification) are not determined on the achievement of learning objectives, but instead on the achievement of learning objectives. Determined things that could be more substantial, namely the fulfillment of lesson hours. Not to mention the administrative burden imposed on educators that they should not do, psychologically disrupting their profession.

Suppose the values or principles of religious moderation are encouraged to strengthen or, to be precise, to prioritize religious moderation in educational institutions, in the context of this research, formal education at all levels. In that case, the position and role of learning developers become necessary. There are at least several stages of the process that are carried out by the developer or using other terms; designer, according to Walter Dickey and Carey in The Systematic Design of Instruction, develop instructional strategy; develop and select instructional materials; design and conduct a formative evaluation of instructions; design and conduct summative evaluation (Dickey & Carey, 2015).

Learning Devices and Design

Azhar Arsyad in Learning Media emphasizes that effective learning, including cultivating the value of religious moderation, requires good planning (Arsyad, 2019). Borrowing Azhar Arsyad's ideas in developing scientific integration at UIN Alauddin through three capacities, which were installed, including academic development; institutional development and management system; human resource development, and the development of equipment or infrastructure. Why is that important? Because internalization or the establishment of religious moderation values, if we refer to Azhar Arasyad, demands fundamental changes. Both mindsets, attitude patterns, and behavior patterns. So, no longer stuck on one aspect, cognitive and sich, but beyond behavior that has been habituated (habituation).

Thomas Lickona and Azhar Arsyad also emphasized the values of religious moderation as follows: knowing the good, desiring the good (desiring the good), and doing something good (and doing the good) (Arsyad, 2019; Lickona, 1999). Through implementation-oriented reasoning, Azhar encourages a dialogical style to provide an understanding of global life phenomena and take lessons from what is happening to create a touch of mind and heart. The integration of science and technology and religious teachings must be realized immediately, and a comprehensive peace and universal understanding of religion must be realized.

Evaluation

Azhar Arsyad, in Learning Media, claims that evaluation is an integral part of the instructional domain. Ideally, continued Azhar, the effectiveness of the implementation of learning can be measured from two things; 1) empirical evidence regarding student learning outcomes generated by the instructional system; 2) evidence that shows how much the media or program media contributes to the success and effectiveness of the instructional process (Arsyad, 2019).

If the context is the assessment of students' religious moderation attitudes and behavior, then observation needs to be used optimally without neglecting the assessment of tests and non-tests. Observations of educators and education staff become very urgent in this context, ensuring the achievement of learning objectives. Assessment of observations, both structured/controlled and unstructured observations, articulated observations including considerations related to the need for a survey of attitudes and behavior of religious moderation, if we want to borrow the assessment model of the Minister of Education and Culture, Nadiem Makarim about the character education survey.

The Core Material of Religious Moderation

Four values will be internalized into the mainstream directly or indirectly. These values include:

Nationality

In the context of education in the country so far, nationality-related material is essential to learning several related subjects, especially Pancasila and Citizenship subjects. Yaumi (2014) sees the importance of awareness to always put the public interest (al-Maslahah almah) above personal interests, which he claims is part of the national spirit.

Within the framework of developing the value of religious moderation through a sense of nationality, Muhammad Yaumi continued, students are expected to be able to carry out the following activities: 1) think about the public interest rather than individual self-interest; 2) consider whether the current rules and values are fair to all citizens of the nation; ethnicity, religion, race, and between sects within a country; 3) work actively to improve the community; 4) listen to the complaints of others to understand the needs of the larger community; and 5) participate in voting, sparking discussion or communication, and taking action to make positive change (Yaumi, 2014).

Tolerance

The following principle that is part of the principle or value of religious moderation designed by the government through the Ministry of Religion is tolerance which, in Islamic treasures, is in line with the concept of Masamune. The informants who became the focus of this research did not escape the discourse regarding this matter, for example, Muhammad Ghalib Matola et al., whose perspective we can easily find in several questions, for example, a book that is still new, precisely in 2020, which discusses Islam. Specifically, Jalan Tengah (religious moderation in the context of Islam) is entitled "Islam in the Middle Path: The Dynamics of Contemporary Islamic Thought and Indonesianness." This book is a collection of articles by postgraduate directors of PTKIN throughout Indonesia (Matola et al., 2020).

In general, the concept of tolerance, as stated by Yaumi (2014), is to be fair, objective, and permissive towards people whose opinions, practices, race, religion, nationality, and so on are different from our own. Tolerance is an attitude free from bigotry, accepting and respecting differences. Operationally,

Tasamuh (tolerance), according to Muhammad Yaumi, can easily be internalized through learning in academic units at all levels, and factually the value of Tasamuh has become part of learning materials in schools, madrasas, and universities.

Anti-Violence

Religious moderation education, which is oriented to become a counter-narrative to understanding acts of extremism and radicalism that carry out their missions and ideals, does not hesitate to take the path of violence. These groups or movements can be identified through the attitude tendencies that they often highlight, namely: intolerant in the sense that they are very exclusive/closed, so they are reluctant to accept differences of opinion and different beliefs held by others; 2) very fanatical about his beliefs, considers himself the most righteous, and safe; 3) exclusive, often builds a fortress of distinction between himself and Muslims in general; 4) revolutionaries, tend to take violent actions to achieve their dreams.

At this point, according to Muhammad Yaumi, educational institutions find their important footing as a place for planting and internalizing good values, including values contained in religious moderation, which are applied in learning in all academic units; elementary, middle, and high school, as a strategic step to prevent radicalism. In addition to the four principles of religious moderation, Muhammad Yaumi encourages strengthening civic education by instilling a deep understanding of the four pillars of nationality; 2) directing youth, and students, to various quality activities, both in the academic, social, religious, arts, culture, and sports fields; 3) provide a peaceful and tolerant understanding of religion so that youth (students) are not easily trapped in the flow of violent radicalism; 4) provide an example.

Muhammad Yaumi provides several basic frameworks, including: 1) explaining the general conditions that allow the growth of extremism, radicalism, and understandings that encourage acts of violence in the name of religion; 2) identifying concepts, types, and criteria for teaching materials, especially learning modules (if they are modules); 3) integrating Indonesian values in PAI teaching materials; 4) develop PAI teaching materials, through scientific procedures following the stages of Research and Development R & D); 4) produce PAI teaching materials that contain Indonesian values, religious moderation that can prevent radical and extremist ideas (Yaumi & Husain, 2015).

Local Cultural Accommodation

A multicultural Indonesia that experiences the encounter of world religions, including religions in the Abrahamic family, Islam, and Christianity, as well as religions categorized as Ardhy religions, becomes a necessity to experience the process of acculturation, borrowing Gus Dur's term, the indigenization of Islam. Now some people use a different term; Islam in the archipelago uses di as shaft, which in the Arabic language structure is attached to a place/location that is characteristic of Islam in the archipelago that accommodates the culture of the archipelago, as long as it does not conflict with Islamic law.

Conclusion

Based on a qualitative description of the data and information inherent in the perspective of key informants, which are incidentally religious and educational leaders. In the context of applying religious moderation in (formal) educational institutions, the process will be easier to do because the values to be developed have so far become part of the learning materials in several relevant subjects/courses, not only learning in class, even some extracurricular activities are loaded with the cultivation of these values,

for example, scouts and soon, including strengthening character education programs that are in line with the values that will be instilled in religious moderation education.

Then, if the idea of religious moderation is to be implemented in the realm of education, then several components are carefully prepared so that they do not overlap, even appear to be duplications with other programs, starting from the pattern of application, there are several options, each with advantages and disadvantages, including autonomous, integrative, collaborative, and enrichment models. In addition, what is also very urgent to formulate is the curriculum, appropriate learning tools and designs, competencies, and examples of educators and education personnel, including assessment models, which are, of course, more oriented toward attitudes and behavior. Thus, they are no longer trapped in the learning pathology that has been going on, more focused on fulfilling the cognitive domain.

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