

Strategy for Implementing Religious Moderation in Islamic Education

Management

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ABSTRACT

The strategy for implementing religious moderation is the systematic steps and approaches used to integrate the values of religious moderation among today's diversity. This research aims to determine strategies for implementing religious moderation and supporting factors and inhibiting factors for its implementation in Islamic education management. This research uses qualitative method under case study. The findings of the research show that there are various programs of an Islamic Religious Education Curriculum which is full of moderation values, a program to habituate the values of moderation in daily life, a religious moderation training program for teachers, and the Strengthening Pancasila Student Profile Project activities as strategies for implementing religious moderation. Apart from that, the existence of a clear vision and mission, a strong commitment from the leadership and teaching staff, as well as active support from parents and the community are supporting factors for the implementation of religious moderation. However, limited resources and the influence of students' social environment outside of school which does not always support the values of moderation are factors inhibiting the implementation of religious moderation. In conclusion, the strategy for implementing religious moderation can be carried out with various programs and activities in intracurricular, extracurricular, co-curricular and school culture as well as optimizing supporting factors and innovating solutions to overcome factors that obstruct its implementation.

Keywords: *implementation; islamic education; religious moderation; strategy*

INTRODUCTION

Indonesia is a country with a diverse population. This is characterized by the Indonesian population having various ethnic, cultural, linguistic and religious backgrounds. Apart from that, Indonesia is also blessed with diverse cultural riches that reflect the identity, history and creativity of its people. This diversity is a beauty and a gift given by God to the Indonesian nation. On the other hand, the beauty of the Indonesian nation presents a challenge in maintaining unity and harmony in society (Faozan, 2020).

However, the condition of Indonesian society which shows this diversity can actually generate new problems. One of them is the possibility of friction between ethnicities and religions. Currently, many radical groups have emerged in the name of religion to disrupt the unity of Indonesian society. Apart from radical groups, there are

also sects that teach hatred towards those with different beliefs. For example, the suicide bombing at several places of worship in Surabaya in 2018 and the bombing carried out in front of the gate of the Makassar Cathedral church in 2021. The perpetrators of these acts of terrorism are suspected to be terrorists from the *Jamaah Ansharut Daulah* (JAD) network (Kandoko & Tondok, 2023).

This extreme and radical attitude and understanding has also spread to the world of education. Based on a report from the National Counterterrorism Agency, Islamic boarding schools were found to spread radicalism. This phenomenon requires solution, such creating a moderation, fair and balanced understanding and practice of religion. This is what makes religious moderation, so that it is important as a compass in navigating differences and realizing harmony between religious communities (Anwar & Muhayati, 2021).

The principle of religious moderation emphasizes balance and justice. These principles are then revealed to be values and indicators in religious moderation. Referring to the Indonesian Ministry of Religion, there are three important areas of religious moderation such as tolerance, inclusion and accommodation. These three scopes were formulated by the Indonesian Ministry of Religion as values and indicators in implementing religious moderation in various fields (RI, 2019).

Islamic education has an important role in instilling the values of religious moderation in the younger generation. Good Islamic education not only teaches about religion, but also forms character and attitudes that reflect moderate Islamic values. If the younger generation receives the right education, they will be able to understand and appreciate differences and be able to live side by side with people who have different cultural and religious backgrounds (Darmayanti & Maudin, 2021).

In addition, schools are strategic places for implementing religious moderation education because schools are important places for forming students' character and values. Schools are the right places to teach good relations between different groups. Schools can socialize and apply it through various activities and programs. Thus, it is hoped that the various activities and programs can form the younger generation to be more tolerant, appreciating differences, and is also able to live side by side in harmony (Purbajati, 2020).

The implementation religious moderation needs to be framed within the Islamic education management because a structured and sustainable approach is needed to ensure that moderate Islamic values are truly embedded in students' souls. In addition, Islamic education management includes strategies for planning, implementing, monitoring and evaluating educational programs is also needed to integrate various moderation principles. Thus, the challenge for Islamic education management is able to be integrated between the principles of religious moderation into the curriculum and learning activities.

Further, the present study is supported by 3 previous studies. The first previous study was conducted by Hidayah (2021) entitled "Management of Private Islamic Educational Institutions Based on Religious Moderation". The findings of this study show that the implementation of management of Islamic educational institutions by

implementing Islamic education management functions (planning, organizing, directing and supervising) comprehensively and consistently by internalizing the values of religious moderation as a smart and futuristic strategic step. The second previous study was conducted by Harismawan et al., (2023) entitled “Implementation and Establishment of Religious Moderation at Madrasah Aliyah Negeri 1 Lamongan”. The findings of the study assert that the implementation of religious moderation can be done using strategies, co-curricular, extra-curricular and school culture. The formation can be done by adopting Thomas Lickona’s internalization theory which includes 3 stages, namely *moral knowing*, *moral feeling*, and *moral action*. The last previous study was conducted by Albana (2023) entitled “Implementation of Religious Moderation Education in High Schools”. The findings of the study show that the implementation of religious moderation education in schools can be carried out through extracurricular activities, special school programs and activities to instill religious moderation, and classroom learning.

Based on the three previous studies above, the first previous study focuses on management steps that need to be considered in implementing religious moderation education in schools. Meanwhile, the second and third previous studies are concrete to the examples of the implementation of religious moderation in schools. The second and third studies have similar results that the implementation of religious moderation education can be carried out through intra-curricular, extracurricular, co-curricular and school culture. The difference between the second and third previous studies are in the school object. In the second previous study, the research location was Madrasah Aliyah Negeri 1 Lamongan. The third previous study summarizes that the implementation of religious moderation in several high schools, both public and private high schools.

Based on the background of the study, the researchers formulated two research problems: (1) What is the strategy for implementing religious moderation? (2) What are the supporting and inhibiting factors for implementing religious moderation? Referring to the research problems above, the objectives of the present study are: (1) Identifying strategies used to implement religious moderation. (2) Analyzing supporting and inhibiting factors used in implementing religious moderation.

Based on the background of the study, the research problems, and the research objectives above, the researchers are interested in investigating the strategies for implementing religious moderation in Islamic educational institutions, especially SMAIT Nurul Fajri Bekasi. In addition, the present study entitled “**Strategy for Implementing Religious Moderation in Islamic Education Management**”. Furthermore, the researchers hope that this study can contribute to Islamic educational institutions in implementing religious moderation education and understanding the factors that can hinder and support this implementation in their institutions.

METHOD

This research uses qualitative method under a case study approach. A case study is a type of research in which a particular phenomenon is studied in a certain time and

activity (event, program, process, institution, or social group), with various data collection techniques used over a certain period of time to collect comprehensive information. This approach aims to understand the strategy for implementing religious moderation at SMAIT Nurul Fajri, so that researchers obtain comprehensive and in-depth information about the context and activities at the school (Creswell & Creswell, 2018).

Furthermore, the researchers took the research focus at SMAIT Nurul Fajri, an Islamic-based school located on Jalan Telaga Asih No. 55 B RT 06/RW 02 Telaga Asih Village, West Cikarang District, Bekasi Regency. This school has been known as the place applied the principles of religious moderation in its education. This is the reason why this school was chosen as a research site.

The population involved in this study was school leaders, teachers, students and their parents. The choice of subjects was based on how they implemented religious moderation and their experiences with it in school. Interviews were conducted in a semi-structured manner to allow for in-depth exploration and to obtain information about strategies and implementation of religious moderation. Then the researchers conducted direct observations of classes and extracurricular activities related to religious moderation. The purpose of this observation is to find out how moderation values are applied in daily life at school. In addition, researchers collected curriculum, school vision and mission, training modules, and activity reports. This document is used to gain an understanding of the policy framework and programs that support religious moderation.

The collected data were analyzed using thematic analysis. Data analysis consisted of several steps. The first is to collect all data obtained from interviews, observations and documentation. The second is to copy the results of interviews and observations into text to facilitate analysis. The third is to combine relevant themes to identify patterns and relationships between themes. The fourth is to make conclusions based on the themes that have been identified and connected to the research objectives. Furthermore, the researchers used triangulation of sources and methods to ensure data validity. The source of triangulation combines information from various subjects (teachers, school leaders, students, and parents). The triangulation method combines observation, documentation and interview results. In addition, member checks were carried out by asking for responses from several research subjects to ensure that the data collected was correct and accurate (Sugiyono, 2015; Hidayat et al., 2023).

FINDINGS AND DISCUSSION

After conducting interviews, observations and collecting school documents, several findings were obtained regarding strategies for implementing religious moderation at SMAIT Nurul Fajri. This strategy is described in the form of programs and activities that support the implementation of religious moderation in schools. These programs and activities have succeeded in creating an environment that supports harmony and mutual respect among all school members, including teachers, students and parents. Programs and activities that support the values of religious moderation at SMAIT Nurul Fajri are:

1. Islamic Religious Education Curriculum

SMAIT Nurul Fajri implements an Islamic Religious Education curriculum which is specifically designed to integrate the values of religious moderation in every aspect of learning. Islamic Religious Education learning at SMAIT Nurul Fajri not only focuses on delivering lesson material, but also emphasizes learning flow and methods, as well as teacher advice delivered in class. In each learning session, Islamic Education teachers try to familiarize students with values such as tolerance, inclusion and respect for differences. This is done through various approaches, including interactive discussions, case studies, and group activities that encourage students to think critically and reflectively about the importance of moderation in religion. Thus, the curriculum program at SMAIT Nurul Fajri presents a portrait of learning that is rich in moderate values, ensuring that students not only gain religious knowledge, but also internalize these values in everyday life.

2. Habituation of Moderation Values in Daily Life

SMAIT Nurul Fajri is committed to instilling the values of religious moderation through various habituation programs that are implemented consistently. Activities such as getting used to obligatory prayers such as midday prayers in congregation and midday *sunnah* prayers, Al-Qur'an literacy, Friday prayers, and weekly *tausiyah* are an integral part of this program. Through congregational prayers, students learn the importance of togetherness and discipline, while *dhuha* prayers and Al-Qur'an literacy strengthen their understanding of moderate Islamic teachings. Friday *infaq* activities, where students regularly participate in charity activities, provide indirect education regarding the concept of dynamic social life and mutual assistance. The weekly *tausiyah* habit contains actual advice regarding students need and students monitoring evaluations, so that they can consistently apply the values of religious moderation in everyday life, such as not disturbing each other and upholding the value of brotherhood despite different cultures and religious understandings. By getting students used to carrying out these activities, SMAIT Nurul Fajri not only teaches the values of moderation theoretically, but also practices them in everyday life. Thus, these values are truly internalized in students.

3. Religious Moderation Training for Teachers

SMAIT Nurul Fajri realizes the important role of teachers in internalizing the values of religious moderation in the school environment. Therefore, schools routinely hold special training for teachers to strengthen their understanding and skills in implementing the values of religious moderation. This training aims to enable teachers to integrate moderation values in educational activities at school, both in classroom learning and in activities outside of learning. This includes the use of relevant learning tools, direct practice in class, as well as other non-academic activities. Remembering that teachers are role models for their students, they have a central role in forming and cultivating religious civilization. Through this training, teachers are expected to be able to be good role models, and able to effectively instill the values of religious moderation in students, both through daily interactions and academic and non-academic activities.

4. Strengthening the Pancasila Student Profile

SMAIT Nurul Fajri implemented the Strengthening Pancasila Student Profile (P5) Project which is in line with religious moderation efforts. This program aims to strengthen the understanding and application of Pancasila values among students, by inserting the values of a moderate and tolerant religious approach. By synchronizing the values of the Pancasila Student Profile and religious moderation, this program seeks to form a generation that is not only tolerant and moderate, but also has a deep understanding of religious values and Pancasila. Apart from that, through this activity, SMAIT Nurul Fajri also tries to create a school environment that is safe and free from violence and bullying, so that all students can learn and develop in a harmonious and supportive atmosphere.

5. Commemoration of Islamic Holidays

SMAIT Nurul Fajri consistently implements the Islamic Holiday Celebration programs as part of efforts to implement the values of religious moderation. This program covers various important celebrations in the Islamic calendar, such as the Prophet's birthday, the commemoration of the *Isra Mi'raj* and *Rajaban*. Through the celebration of the Prophet's birthday, students are invited to remember the birth and emulate the morals of the Prophet Muhammad SAW. The commemoration of the *Isra Mi'raj* provides an opportunity for students to understand and appreciate an important event in the spiritual journey of the Prophet Muhammad. Meanwhile, *Rajaban* strengthens faith and appreciation of important events in Islamic history. These activities not only function as ritual celebrations, but also as educational moments that deepen students' understanding of moderate and inclusive religious values. With this program, SMAIT Nurul Fajri ensures that students learn to appreciate and celebrate diversity in religious practices, while instilling an attitude of tolerance and respect for differences.

In the implementation process, there are various supporting and inhibiting factors that influence the success of these programs. The main supporting factor in implementing religious moderation at SMAIT Nurul Fajri is strong leadership and commitment from school leaders and teaching staff. School leaders actively encourage and facilitate various programs that instill the values of religious moderation, in accordance with the school's vision which includes the importance of tolerance, inclusion and respect for differences. These values of moderation are clearly stated in the school's vision, which emphasizes the formation of moderate and tolerant student character. Through full supports from school leaders and the dedication of teaching staff, SMAIT Nurul Fajri has succeeded in creating an educational environment that is conducive to instill the values of religious moderation, so that students can grow into individuals who have noble character, tolerant, and contribute positively to a diverse society.

The next supporting factor is the involvement of parents and the community in implementing religious moderation at SMAIT Nurul Fajri. This school realizes that moderate and tolerant character education can not only be achieved in the classroom, but also requires collaboration with the family and the surrounding environment.

SMAIT Nurul Fajri regularly carries out programs involving parents, such as seminars and workshops on religious moderation, as well as group discussions discussing ways to instill the values of tolerance at home. In addition, the local community is also invited to participate in various religious and social activities, such as community service, joint religious studies, and commemoration of Islamic holidays. By involving parents and the community, SMAIT Nurul Fajri is able to expand the reach of the influence of religious moderation values, so that students receive consistent support both at school and at home. This collaboration not only strengthens the implementation of religious moderation in schools, but also helps to create a harmony and inclusive ecosystem in wider society.

In addition, a supporting factor that is no less important in implementing religious moderation at SMAIT Nurul Fajri is school culture. The school instills the values of respect for the diversity of understanding of *fikih* among students and parents, by accommodating various views and practices of the diverse Islamic religion. SMAIT Nurul Fajri views this diversity as scientific wealth that must be appreciated and studied. Through activities such as group discussions, religious lectures, and dialogue forums between students, schools encourage students to respect each other and understand differences in religious understanding. This inclusive attitude is reflected in various school programs which emphasize the importance of tolerance, dialogue and cooperation. By instilling respect for diversity, SMAIT Nurul Fajri has succeeded in creating a harmony and inclusive environment, at which every student feels accepted and appreciated. Besides that, a school culture prioritizes the values of religious moderation not only strengthens social cohesion among students, but also shapes their character into individual who are tolerant and broad-minded in religion.

Besides that, SMAIT Nurul Fajri is an Islamic religion-based school that does not explicitly state alignment with certain religious flags or organizations. This reflects cultural accommodation practices that are in line with the concept of religious moderation, where the school takes an inclusive approach in embracing diverse religious understandings. In particular, SMAIT Nurul Fajri opens up space for various understandings of the Islamic religion and integrates them in teaching. This reflects the importance of understanding religion essentially in a broader cultural context, such as the concept promoted by the Indonesian Ministry of Religious Affairs.

Even though, SMAIT Nurul Fajri has succeeded in implementing many aspects of religious moderation, there are still several challenges/obstacles faced. The first obstacle/challenge is limited resources, both in terms of funding and facilities in implementing more comprehensive religious moderation programs. For example, there is a lack of books and teaching materials that support the values of religious moderation reduces the effectiveness of moderation education

In addition, students' social environment outside of school is also a challenge. Influences from peer groups and the social environment which are sometimes not always in line with the values of religious moderation taught at school can hinder the internalization of these values. Students who are in a social environment that does not support tolerant and inclusive attitudes will experience difficulties in applying the

values of moderation in their daily lives. Therefore, SMAIT Nurul Fajri continues to strive to overcome these obstacles and challenges by increasing resources and building closer collaboration with the surrounding community to create a supportive environment for the development of moderate and tolerant student character.

The findings of this study are in line with the findings of the second and third previous studies conducted by Ikmal (2023) and Albana (2023) at which asserted that religious moderation can be implemented in various intra-curricular, extracurricular, co-curricular and school culture activities. Likewise, the findings of this study are in line with the first previous study conducted by Hidayah (2023) at which stated that in implementing religious moderation it is necessary to apply Islamic education management functions starting from planning, organizing, directing and supervising. In addition, there are other findings in this study, such as: (1) these moderation values are clearly stated in the school's vision, which emphasizes the formation of moderate and tolerant student character; (2) conducting religious moderation training for teachers; (3) supporting the involvement of parents and community in implementing religious moderation. These findings become the novelty of the present study. This novelty is also in line with the studies conducted by Firmansyah (2021); Marwiyah et al., (2022); Putra et al., (2024); and Herniawati et al., (2024).

CONCLUSION

Based on the findings and discussion of the present study, it can be concluded that: (1) the implementation strategy for religious moderation at SMAIT Nurul Fajri is supported by the Islamic Religious Education Curriculum program which is full of moderation values, a program to habituate with moderation values in daily life, religious moderation training for teachers, and strengthening Pancasila Student Profile Project activities; (2) apart from that, the implementation of religious moderation at SMAIT Nurul Fajri is supported by a clear vision and mission of the school, strong commitment from the leadership and teaching staff, as well as active support from parents and the community; (3) however, there are challenges that must be faced, such as limited resources and the influence of students' social environment outside of school which does not always support the values of moderation.

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