

The Mainstreaming of Islamic Moderation Values on the Islamic Education Curriculum in Indonesia

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Abstract

The discourse of Islamic moderation in Indonesia is emerging again as the emergence of the phenomenon of religious understanding which tends to reveal the face of radical Islam and does not prioritize the values of *rahmah*. That Islamic stigma must be eliminated. In this context, the Islamic education in 2013 Curriculum, should be developed in internalizing the Islamic moderation values. Through a qualitative approach and library research and in collecting data used documentation techniques, this study finds that Religious argumentation on the mainstreaming moderation values in Islamic education based on the fact of plurality as the sunnah of Allah and is intended to harmonize and balance between *Imân*, *Islâm*, and *Ihsân*. The model of material presentation related to the Islamic moderation values is integrative. The concept of Islamic moderation is not mentioned explicitly in the text book, but is reflected in the material whose substance contains Islamic moderation values, such as tolerance, democracy, *ihsân*, upholding harmony and Islamic values, *rahmah li al-'âlamîn*.

Keywords: Mainstreaming, Islamic moderation, curriculum, Islamic education

Abstrak

Diskursus moderasi Islam di Indonesia mencuat kembali seiring munculnya fenomena paham keagamaan yang cenderung menampakkan wajah Islam keras dan tidak mengedepankan nilai-nilai kerahmatan. Stigma Islam yang demikian perlu dihilangkan. Dalam konteks ini, kurikulum Pendidikan Agama Islam Tahun 2013 diorientasikan pada internalisasi nilai-nilai moderasi Islam. Dengan pendekatan kualitatif dan jenis penelitian pustaka penelitian ini menghasilkan bahwa argumentasi keagamaan pengarusutamaan nilai moderasi dalam kurikulum PAI bertitik tolak dari keragaman sebagai sunnah Allah dan **ditujukan untuk menseserasikan, menselaraskan dan menyeimbangkan antara iman, Islam, dan ihsan**. Adapun model penyajian materi yang berhubungan nilai-nilai moderasi Islam bersifat integratif. Konsep moderasi Islam tidak disebutkan secara eksplisit, tetapi tercermin dalam materi yang substansinya mengandung nilai-nilai moderasi Islam, seperti nilai toleransi, demokrasi, dan ihsan, menjunjung tinggi kerukunan dan nilai-nilai Islam *rahmah li al-'âlamîn*.

Kata kunci: Pengarusutamaan, moderasi Islam, kurikulum, Pendidikan Agama Islam

Introduction

The discourse about Islamic moderation has been an interesting issue to be discussed. This discourse reemerged as the phenomenon of religious understanding which tended to reveal the face of radical Islam and did not prioritize the values of religion.¹ The moslems claim that proudly say that their religion is the "*rahmah li al-'âlamîn*" have recently been challenged by the increasingly widespread understanding of radical Islam. This understanding expressed religious exclusivism.² Not only stops at the level of understanding, Islamic concepts are often manifested in acts of

¹ Darlis, "Peran Pesantren As'adiyah Sengkang dalam Membangun Moderasi Islam di Tanah Bugis (Sebuah Penelitian Awal)," *Al-Misbah* 12, no. 1 (2016): 111.

² Nanang Hasan Susanto, "Menangkal Radikalisme atas Nama Agama Melalui Pendidikan Islam Substantif," *Nadwa: Jurnal Pendidikan Islam* 12, no. 1 (2018): 66, <https://doi.org/10.21580/nw.2018.12.1.2151>.

radicalism such as the acts of terror by social organizations, groups and networks using attributes and jargon of Islam, even claiming their actions as a worship, such as violence that occur throughout in 2018, namely the attack and hostage taking in Mako Brimob and suicide bombers that occurred in three churches in Surabaya.

The emergence of the understanding of Islamic radicalism, even the emergence of violence that are often carried out in the name of religion, can be caused by misinterpreting the Holy Qur'an. Radical Muslims construct their exclusive and intolerant theology by reading the verses of the Koran in isolation, as if the meaning is transparent so that consideration of moral ideas and historical contexts is irrelevant to their interpretation. al-Qur'an itself refers to generic moral points, such as affection (*rahmah*), justice ('*adl*), propriety (*ihsan*) and kindness (*ma'ruf*).³

In its innate form, religion is far from conflict and violence. Conflict and violence arise when religion develops in its form as a formal identity. Religion has undergone a reduction in the basis of awareness of primordial and sectarian groups. Thus, religion further limits the universal humanity of religion, which actually crosses the religion in its formal form.⁴ In its development, religion is involved with the demands and problems of human life. Religious appreciation interacts with human relations, economic needs, and the need for justice. Then destructive and inhumane acts emerged with the label of religious sanctity.⁵

Conflict and violence in the name of religion are outside completely the spirit of divine spirit. The spirit of religion which revealed is love and affection (*rahmah*). If religion is love, then social interaction between religious people should be based on the principles of love (*rahmah*). However, social interaction between religious groups is more dominated by prejudice in groups/outgroups and will be tapering when it comes in contact with contradictory prejudices because of the sharp disparity of status, class and social stratification, accumulation of political or economic access to certain social groups and distinction of personal understanding of religion and love.⁶

The emergence of stigma that Islam is closely related to violence, or considered to be linked to radicalism, needs to be eliminated. Considering Islam as a religion of mercy, it has the advantage that its teachings are all balanced (moderate), which has the meaning of a balance between belief and tolerance such as how we have certain beliefs but still have a balanced tolerance towards other beliefs.⁷ The fact is violence religion, but a mercy one. It is the manifestation of God's love and mercy, as well as the right to enjoy the fruits of Islam not only to Muslims, but also to all human beings, including non-Muslims.⁸

According to Prasetiawati, Azyumardi Azra² views Indonesian Islam as "Islam with a smiling face", that is peaceful and moderate, so that there are no problems with modernity, democracy, human rights and other trends in the modern world. However, can the character of Islam moderation in Indonesia be maintained today? It all depends on the adherents of this religion. Here, it is necessary to strengthen Islamic moderation through education, both formally, informally and non-formal, both by the government and non-governmental organizations.⁹

Strengthening the Islamic moderation in educational institutions has begun. This was revealed in Kisbiyanto's research which examined the curriculum policy and content for anti-radicalism in Islamic religious education at STAIN Kudus. The results of his research show that the curriculum of Islamic Religion Education Programme of the STAIN Kudus was developed with a correlated curriculum, namely an approach with a pattern of grouping several cognate subjects. The content of the Islamic Education curriculum is substantially spread in almost all subjects with content on the trends of curriculum and learning that are anti-radicalism, namely a discourse and Islamic movement that prioritizes education and da'wah peacefully, tolerance, prioritizing humanity, and respecting differences as a mercy for universe.¹⁰

Likewise, the results of Rusmayani's research on the internalization of Islamic moderation values to students in public schools show that Public Schools in Bali are schools consisting of various ethnics, races, religions, and cultures.

³ Mun'im Sirry, *Tradisi Intelektual Islam, Rekonfigurasi Sumber Otoritas Agama* (Malang: Madani, 2005), 196.

⁴ Syamsul Arifin, *Merambah Jalan Baru dalam Beragama* (Yogyakarta: Ittaqa Press, 2000), 80.

⁵ Machasin, *Islam Dinamis Islam Harmonis* (Yogyakarta: LKiS, 2011), 248.

⁶ C. Syamsul Hari, "Spiritualitas dan Keberbagaian Agama," in *Atas Nama Agama*, ed. Andito (Bandung: Pustaka Hidayah, 1998), 69–70.

⁷ Rusmayani, "Penanaman Nilai-Nilai Moderasi Islam Siswa di Sekolah Umum," in *Proceeding The 2nd Annual Conference for Muslim Scholars* (Kopertais Wilayah IV Surabaya, 2018), 788.

⁸ Mazlan Ibrahim et al., "Wasatiyyah Discourse According to Muslim Scholars in Malaysia," *Advances in Natural and Applied Sciences* 7, no. 1 (2013): 11.

⁹ Eka Prasetiawati, "Menanamkan Islam Moderat untuk Menanggulangi Radikalisme di Indonesia," *FIKRI: Jurnal Kajian Agama, Sosial Dan Budaya* 2, no. 2 (2017): 527, <https://doi.org/10.25217/jf.v2i2.152>.

¹⁰ Kisbiyanto, "Manajemen Kurikulum dalam Perspektif Anti-Radikalisme," *Addin* 10, no. 1 (2016): 186–206, <https://doi.org/10.21043/addin.v10i1.1134>.

With heterogeneous conditions, public schools are very vulnerable to disputes, so it is very important to internalize the Islamic moderation values by PAI teachers, through the teaching process in the classroom and through the attitudes shown in daily life in school. Understanding the Islamic moderation values as a moderate concept of understanding religion has become the basic capital as the largest Muslim minority in Bali in their social life.¹¹

The mainstreaming of Islamic moderation must be a main priority in Islamic education to prevent acts of radicalism and extremism, because Islam needs to be studied in holistic comprehensively (*kaffah*), which presents a "middle way" so that it can coexist peacefully with other believers and religions, not partially, which can make extreme, exclusive and intolerant.¹²

The mainstreaming of Islamic moderation in the Islamic education curriculum in Indonesia is very interesting and a strategic step. Besides having historical legitimacy as indigenous education in Indonesia, Islamic education in Indonesia began to assert itself as a type of moderate education. The typology of moderate Islamic education is in accordance with the character of the *Islam Nusantara* that upholds human values, justice, and culture. In addition, moderate Islamic education is also oriented towards uttering to a Muslim generation with the moderate character.¹³

This study aims to analyze the Islamic moderation values in the Curriculum of Islamic Education in Senior High Schools in 2013 Curriculum. To obtain in-depth data, researchers make library materials as the main data source to explore predetermined concepts and utilize secondary data and avoid duplication of research.¹⁴ The prime data resources in this study are the Textbook "Pendidikan Agama Islam dan Budi Pekerti" for Senior High School published by the Ministry of Education and Culture of the Republic of Indonesia in 2017 and Regulation from Minister of Education and Culture Number 20, 2016 about the Graduates Competency Standards for Elementary and Secondary Education and Regulation from Minister of Education and Culture Number 21, 2016 about Content Standard for Elementary and Secondary Education. While secondary data resources are supporting references that complement the primary data resources to assist in the analysis of studies on mainstreaming of Islamic moderation values in the Islamic education in Indonesia.

Religious Argumentation on Mainstreaming of Moderation Values

Religious argumentation on the mainstreaming of moderation values in 2013 curriculum in Islamic Education is closely related to the ultimate goal of "Pendidikan Agama Islam and Budi Pekerti" subjects at the senior high school, namely to produce the students whose noble character, which is the main mission sent by the Prophet Muhammad Saw. in this world. This does not mean that Islamic education does not pay attention to physical education, science, or other practical aspects, but the Islamic education pay attention many aspects of moral education as well as another aspects.

In addition, the mainstreaming on moderation in Islamic education is intended to be able to harmonize and balance between *iman*, *Islam* and *ihsan* manifested in: 1) Human relations with Allah SWT, forming Indonesian people who believe and fear Allah SWT and have noble character; 2) Human relations with himself, respect, and develop self potential based on the values of faith and piety; 3) Human relations with others, maintain peace and harmony in inter and inter-religious relations and develop noble character; and 4) Relationship between humans and the environment, adjusting Islamic mental to the physical and social environment.¹⁵

To realize this goal, it is necessary to internalize Islamic moderation values through the practice of religious teachings as one of the preventive steps to build awareness and provide understanding to students about the importance of togetherness, mutual respect in community life with diverse cultural and religious backgrounds.

¹¹ Rusmayani, "Penanaman Nilai-Nilai Moderasi Islam Siswa di Sekolah Umum."

¹² Masnur Alam, "Studi Implementasi Pendidikan Islam Moderat dalam Mencegah Ancaman Radikalisme di Kota Sungai Penuh Jambi," *Jurnal Islamika* 17, no. 2 (2017): 22.

¹³ Sauqi Futaqi, "Konstruksi Moderasi Islam (Wasathiyah) dalam Kurikulum Pendidikan Islam," in *Proceeding The 2nd Annual Conference for Muslim Scholars* (Kopertais Wilayah IV Surabaya, 2018), 522.

¹⁴ Masri Singarimbun and Sofian Efendi, *Metode Penelitian Survei* (Jakarta: LP3ES, 1995), 70.

¹⁵ "Peraturan Menteri Pendidikan dan Kebudayaan Nomor 20 Tahun 2016 Tentang Standar Kompetensi Lulusan Pendidikan Dasar dan Menengah Serta Peraturan Menteri Pendidikan dan Kebudayaan Nomor 21 Tahun 2016 Tentang Standar Isi Pendidikan Dasar dan Menengah".

The development of religious education is expected to be able to create *ukhuwah Islamiyyah* in the wider meaning, namely Islamic brotherhood, not just a brotherhood between Muslims as it has been understood, but also able to build brotherhood among others, and be able to form personal and social piety at once.¹⁶

Brotherhood (*ukhuwwah*) in Islam is intended not merely a kind of relationship due to heredity, but brotherhood which is bound by the belief (*aqidah*) and brotherhood caused of the humanity function as Allah SWT creature. Two brotherhoods were exemplified by the Prophet, that is, brotherhood between the *muhajir* and the *Ansar*, as well as establishing brotherly relations with other tribes who were not believers and cooperated with them.¹⁷

Therefore, the Islamic moderation is strived to be present in the middle of society life in order to be able to realize peace and affection for humans and nature. Every human being wants to live peacefully and happily. A peaceful life will emerge if spiritual values, namely believing and obeying his religion teachings, really being a guide to Muslim behavior in making relations between humans and understanding the differences in human life, that is in religion and Shari'a, differences of opinion in understanding religious teachings, human differences in their creation, ethnic groups and nations. All those differences are grace and to get to know each other. The Islamic religious education material that is taught to students can encourage the development of various kinds of abilities possessed by humans and not become a theme for debate. All people with the potential and the level of their respective abilities, must compete in carrying out the good. To do good should motivate one another and help each other (QS.al-Maidah [5]: 2). For this reason, humans need to collaborate and cooperate with others.¹⁸

Another argumentation for mainstreaming Islamic moderation in Islamic religious education based on the fact of pluralism, diversity and plurality as the sunnah of Allah. As explained in some of His words, including QS. Hud [11]: 118 and QS.al-Maidah [5]: 48 that difference and diversity are decisions of Allah SWT. Regarding this matter, Allah SWT also in some of His words recommends that member of world community and believer of religions must compete with each other in virtue and not in violence.

Diversity also occurs both in understanding, ideas, thoughts, doctrines, trends or race, sex, ethnicity, nation, state, religion and so on (QS. Al-Hujurat [49]: 13). Islam has given a signal that the Muslims should solve the problem of differences by discussing and returning all problems to Allah and His Messenger (QS. Al-Nisa '[4]: 59).¹⁹ According to Quraish Shihab, differences in Islam are a necessity and reasonable, the sunnah of Allah, and even a mercy. He argued that diversity in life is a necessity that God wants. Including in this case the difference and diversity of opinions in the scientific field, even the diversity of human responses concerns the truth of the scriptures, the interpretation of their contents, and the form of their experience.²⁰

Therefore, through mainstreaming Islamic moderation through teaching material, it can provide a mature way for religiosity for Muslims, namely readiness to stand with people in different faiths and understandings. This requires the adherents to focus more on similarities than differences. Moderate attitudes in religion are shown by ways of thinking and acting that take the path of *tawassuth* (moderate), *tawazun* (balance), *i'tidal* (middle way), and *tasamuh* (tolerant), according to the mission of Islam, namely *rahmah li al-' alamin*.²¹

Model Presentation of Islamic Moderation Values

The model of material presentation related to Islamic moderation values, is none of the chapters in the Islamic Education book mention explicitly the term of Islamic moderation. Likewise in the Regulation from Minister of Education and Culture Number 20, 2016 about the Graduates Competency Standards for Elementary and Secondary Education and Regulation from Minister of Education and Culture Number 21, 2016 about Content Standard for Elementary and Secondary Education. But, the terms found were problems whose substance contained the Islamic moderation values, such as tolerance, brotherhood, freedom, and so on.

¹⁶ Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam di Sekolah, Madrasah dan Perguruan Tinggi* (Jakarta: Rajawali Press, 2011), 124.

¹⁷ Nelly Khairiyah and Endi Suhendi Zen, *Buku Teks Pendidikan Agama Islam dan Budi Pekerti Untuk SMA Kelas X* (Jakarta: Kementerian Pendidikan dan Kebudayaan RI, 2017), 93.

¹⁸ Mustahdi and Mustakim, *Buku Teks Pendidikan Agama Islam dan Budi Pekerti untuk SMA Kelas XI*, Jakarta (Kementerian Pendidikan dan Kebudayaan RI, 2017), 93.

¹⁹ HA. Sholeh Dimiyathi and Feisal Ghozali, *Buku Teks Pendidikan Agama Islam dan Budi Pekerti untuk SMA Kelas XII* (Jakarta: Kementerian Pendidikan dan Kebudayaan RI, 2017), 65-66.

²⁰ M. Quraish Shihab, *Secercah Cahaya Ilahi, Hidup Bersama Al-Qur'an* (Bandung: Mizan, 2007), 52.

²¹ Said Aqil Siroj, *Tasawuf Sebagai Kritik Sosial, Mengedepankan Islam sebagai Inspirasi, Bukan Aspirasi* (Bandung: Mizan, 2006), 15.

Thus, the material presentation model related to the Islamic moderation values in PAI subjects in the 2013 curriculum is integrative. The integration of Islamic education learning includes: 1) Faith that provides opportunities for students to develop an understanding of the existence of God as a source of universal value; 2) Practice to provide opportunities for students to be able to feel and practice the universal value of Islamic teachings in facing their duties and roles in life; 3) Habit to provide opportunities for students to make Islamic values as attitudes and behavior in daily life; 4) Rational, to give a greater portion to reason to understand and distinguish various value systems in life; 5) Emotional, to arouse the feelings of students in living attitudes and behaviors that are in accordance with Islamic values and national culture; 6) Functional, presents the form of all aspects of material that provide benefits for the lives of students; 7) Exemplary, making teacher and parents as a figure so that they can be used as good model; 8) The integration of material is carried out by developing the Islamic education material so that there is a correlation between the Qur'an, Hadith, Moral, faith and *fiqh* so that it will produce Muslim with the perfect personalities.²²

The integrated curriculum tends to see that a subject is thoroughly integrated. This integration can be achieved through focusing on one particular problem with alternative solutions through various disciplines/subjects so that the boundaries between these disciplines can be eliminated.²³ In this context, the Islamic moderation values are integrated into the relevant subject, such as religious one. With an integrative pattern, this material does not burden students' teaching material which is currently too much or even overload.

The integrative model departs from reforming the curriculum up to the learning process in the classroom by the teacher. Then, the curriculum redesign must apply an integrative approach in all scientific fields. Islamic education learning also needs to contain an integrative scientific approach and paradigm, so that the learning process delivered holistically by the teacher and is not separate each other from one science with another.²⁴

In practice, an integrative pattern is carried out by inserting sub-topics related to Islamic moderation values in several meetings. So that in Islamic religious education subject will not be found a sub-topic about "Islamic moderation values", but what emerges is the subject matter that relates to these values, such as imitating the struggle of Allah's Messenger, reaching the Allah's mercy with *ihsan*, unity in diversity and democracy, and so on.

Through an integrative model, students can obtain direct experience so that they can add strength to receive, save and apply the concepts they have learned. Thus, students are trained to be able to find out for themselves various concepts that are thoroughly studied, meaningful, and authentic. The way to package learning experiences designed by teachers in the curriculum influences the meaningful experience of the students. Experience that shows the connection between conceptual elements will make the learning process more effective. Conceptual links that are studied with the study of relevant sciences will form a cognitive scheme so that students obtain knowledge integrity.²⁵

Integration can be conducted with one of several approaches, namely intradisciplinary, multidisciplinary, interdisciplinary, and transdisciplinary. Intradisciplinary integration, namely integrating attitudinal competencies, knowledge and skills into one whole unit in each subject. Multidisciplinary and interdisciplinary integration is carried out by making various subjects taught interrelate with each other so that they reinforce each other, avoid overlapping and maintain harmony in each subject. Multidisciplinary integration is carried out without combining the basic competencies of each subject, while interdisciplinary integration is done by combining basic competencies from several subjects into one subject. Transdisciplinary integration is linking existing subjects with problems encountered around them, so learning becomes contextual. In this context, mainstreaming the Islamic moderation values in Islamic religious education subjects is carried out through a transdisciplinary integration approach, so that they can contextualize in real life everyday.

Moreover, Islamic religious education in 2013 curriculum is not merely normative but is also developed in the scientific approach. The understanding that is generated from integrative Islamic education learning will lead students to learn in totality, and make Islamic religious education as a part of real life needed by them. This will not happen if the understanding of Islamic religious education is isolative or separate from other sciences, where this condition can clearly give the impression that religion only deals with divinity and the hereafter, while modern sciences are related to humans

²² Lili Hidayati, "Kurikulum 2013 dan Arah Baru Pendidikan Agama Islam," *INSANIA : Jurnal Pemikiran Alternatif Kependidikan* 19, no. 1 (2018): 78-79, <https://doi.org/10.24090/insania.v19i1.464>.

²³ Rusman, *Pembelajaran Tematik Terpadu* (Bandung: Rajawali Press, 2015), 124; See also Abdul Majid, *Pembelajaran Tematik Terpadu* (Bandung: Remaja Rosdakarya, 2014), 68.

²⁴ Siti Mutma'inah, "Pendekatan Integratif: Tinjauan Paradigmatif dan Implementatif dalam Pembelajaran Fikih di Madrasah Ibtidaiyah," *Elementary, Islamic Teacher Journal* 5, no. 2 (2017): 436, <https://doi.org/10.21043/elementary.v5i2.2996>.

²⁵ Trianto, *Model Pembelajaran Terpadu, Konsep, Strategi dan Implementasinya dalam Kurikulum Tingkat Satuan Pendidikan (KTSP)* (Jakarta: Bumi Aksara, 2014), 7.

and life in the world. Concerns about the impact of the separation of knowledge can and should be avoided through an integrative learning process.²⁶

Through that approach, Islamic religious education as an effort to educate Islam and its values can be seen from two perspectives, namely Islamic religious education as an activity and Islamic religious education as a phenomenon. As an activity, Islamic religious education is directed at all activities to help a person or group develop life views, attitudes, and life skills - both practical and mental instructions - and social attitudes that are inspired by Islamic teachings and values. As a phenomenon, Islamic religious education leads to all encounters between two or more people and / or the creation of an atmosphere whose impact is the way of a life development that is inspired by Islamic teachings and values, manifested in life attitudes and life skills in one or several component.²⁷

Therefore, Islamic religious education teachers have a central role in internalizing values and applying the Islamic teaching in the school. Islamic religious education teachers are expected to be able to internalize Islamic moderation values in the learning process and be able to form a flexible and not rigid attitude in applying the teachings of the religion adhered. Through a good internalization process, students are expected to articulate the teachings of religion well, namely Islamic teachings that promote openness, brotherhood, and equipment, not radical Islamic teachings.²⁸

Content of Islamic Moderation Values in Islamic Education Curriculum

Based on the results of a review of the Textbook "Pendidikan Agama Islam dan Budi Pekerti" for Senior High School published by the Ministry of Education and Culture of the Republic of Indonesia in 2017 and Regulation from Minister of Education and Culture Number 20, 2016 about the Graduates Competency Standards for Elementary and Secondary Education and Regulation from Minister of Education and Culture Number 21, 2016 about Content Standard for Elementary and Secondary Education are found in several the topics relating to the Islamic moderation values are spread throughout the class (X, XI and XII) with the following details:

In the 10th grade, the topics related to Islamic moderation values are:

1. Modeling the struggle of the Prophet in Mecca. On this subject, students are expected to understand the basic teachings of the Prophet in Mecca which includes noble aqeedah and morality, understanding the strategies of the Prophet's preaching in Islamizing the Quraysh in Mecca. The success achieved by the Prophet in preaching is closely related to the personality of the Prophet, that is noble and great. He never do despicable thing. He is a very honest person and trustworthy (*al-amin*), patient, wise, and soft. It is supported by Islamic teaching whose rational one, logic and universal, respect human rights, provide equal rights, justice and certainty of life after death.
2. Modeling the struggle for the mission of the Prophet in Medina. On this subject, students are expected to understand the substance of the prophet's mission in Medina which includes fostering brotherhood between *Ansar* and *Muhajirin*, forming a society based on Islamic teachings such as freedom of religion, worship, humanitarian principles, and laying the foundations of community life by means of build ukhuwah Islamiyah and establish friendships with non-Muslim.²⁹

Two points above emphasize that the principle of moderation in Islam is to imitate the behavior of the Prophet.³⁰ The subject contains the moderating value of Islam on the appreciation of human rights and brotherhood (*ukhuwwah*). Brotherhood in Islam is not limited to relations due to heredity, but is bound by the rope of *aqidah* (*ukhuwwah islamiyyah*) and humanitarian functions (*ukhuwwah basyariyyah*). Humanitarian relations will be good if muslim respect each other and maintain glory,³¹ and uphold the dignity and sovereignty of others without regard to the background that accompanies them.³²

The existence of these values confirms that Islam is a religion that carries the vision of humanity. At least, there are three things can strengthen this statement, namely first, Islam is a religion based on the concept of *fitrah*. With its

²⁶ Mutma'inah, "Pendekatan Integratif: Tinjauan Paradigmatif dan Implementatif dalam Pembelajaran Fikih di Madrasah Ibtidaiyah," 436.

²⁷ Muhaimin, *Rekonstruksi Pendidikan Islam, Dari Paradigma Pengembangan, Manajemen Kelembagaan, Kurikulum Hingga Strategi Pembelajaran* (Jakarta: Rajawali Press, 2009), 51.

²⁸ Rusmayani, "Penanaman Nilai-Nilai Moderasi Islam Siswa di Sekolah Umum," 787.

²⁹ Khairiyah and Zen, *Buku Teks Pendidikan Agama Islam dan Budi Pekerti untuk SMA Kelas X*, 72, 148.

³⁰ Muhamad Bakir Yaakub and Khatijah Othman, "A Textual Analysis for the Term 'Wasatiyyah' (Islamic Moderation) in Selected Quranic Verses and Prophetic Tradition," *Journal of Education and Sosial Sciences* 5 (2016): 66.

³¹ Mohamad Mustari, *Nilai-Nilai Karakter Refleksi untuk Pendidikan* (Jakarta: RajaGrafindo Persada, 2014), 124.

³² Agus Wibowo, *Pendidikan Karakter di Perguruan Tinggi* (Yogyakarta: Pustaka Pelajar, 2013), 81.

nature, human are prepared to know their God and develop their humanity because they have been given their own potential from they were born. Second, Islam is a religion that has a high spirit of tolerance. Islam is moderate dan fair. This principle should be the foundation of Muslims in building a harmonious system of life, both in intra-religious and inter-religious contexts, nationally or globally. Third, Islam is a religion that prioritizes benefit and avoids harm. Benefit here is the benefit of the public order, benefit to all humans indiscriminately.³³

In the 11th grade, the subject related to the islamic moderation values is tolerance as a unifying tool of the nation. Tolerance is very important in human life, both in words and in behavior. In this case, tolerance means respecting and learning from others, respecting differences between Muslims in order that attitudes are similar. Tolerance is a readiness and inner capability to be at home with another who differ substantially eventhough there is a conflict with an understanding of what is good and a decent way of life.³⁴ In this context, tolerance is an obligation to all muslim.³⁵ Tolerance is the beginning of the acceptance attitude that differences are not wrong, precisely differences must be valued and understood as wealth. For example differences in race, ethnicity, religion, customs, perspective, behavior, and opinions. With these differences, it is expected that humans can have tolerance towards all the differences that exist, and try to live in harmony with others.³⁶

Regarding the value of tolerance, students are expected to understand verses that contain these values, including QS. Jonah [10]: 40-41. In this verse, it illustrates that the human race after the Prophet Muhammad was sent consists of two groups, namely groups of believers and groups of unbeliever to the Prophet Muhammad. This condition requires the attitude and behavior of believer to stand for their beliefs, and live hard together with different belief.

Whereas in the 12th grade, the topics related to the islamic moderation values are:

1. United in diversity and democracy

Plurality, diversity, difference and pluralism are facts cannot be denied. Even the Qur'an affirms this as the Sunnah of Allah (Surah Hud [11]: 18 and Surah al-Maidah [5]: 48).³⁷ In building awareness of diversity and plurality, each believer of religion is required not only to acknowledge the existence and rights of other religions, but to be involved in efforts to understand differences and similarities in order to achieve harmony in diversity.³⁸

Democracy is interpreted as a concept that respects individual rights and abilities in social life. *Shura* is a mechanism for freedom of expression and distribution of opinions in openness and honesty. Both are indicators of respect for others. However, democracy reaches a wider scope. Democracy quest egalitarian values, respect for individual potential, rejection of tyrannical power and provides an opportunity for all to participate in managing the government. *Shura* is part of the democratic process. It contains the values promoted by democracy. While the noble values carried by the concept of democracy are values that suitable with the vision of Islam.

Nevertheless, not all Muslim scholars agree with the concept of democracy. In the textbook, students are given a presentation of figures who reject and accept the concept. Among the figures who refused were Abu A'la al-Maududi, Muhammad Iqbal, and Muhammad Imarah. Whereas those who received were Yusuf Qardhawi and Salim Ali al-Bahasnawi.³⁹

2. Obtaining the love of God with Ihsan

Doing *ihsan* is a demand for collective life. Because no human can live alone, then Allah SWT. making each other doing the good as a necessity. Doing *ihsan* is commanded by Allah SWT in all areas of life. In QS. Al-Baqarah [2]: 83 explained the human entitled to receive treatment, namely *ihsan* to Allah SWT. and *ihsan* to all creatures of Allah SWT. which includes *ihsan* to both parents, *ihsan* to close relatives, *ihsan* to orphans, *ihsan* to the poor, and *ihsan* to neighbors.

³³ Mahmud Arif, "Pendidikan Agama Islam Inklusif-Multikultural," *Jurnal Pendidikan Islam* 1, no. 1 (2012): 9, <https://doi.org/10.14421/jpi.2012.11.1-18>.

³⁴ Puspo Nugroho, "Internalization of Tolerance Values in Islamic Education," *Nadwa : Jurnal Pendidikan Islam* 12, no. 2 (2018): 202-3, <https://doi.org/10.21580/nw.2018.12.2.2397>.

³⁵ Dewi Anggraeni and Siti Suhartinah, "Toleransi Antar Umat Beragama Perspektif KH. Ali Mustafa Yaqub," *Jurnal Studi Al-Qur'an* 14, no. 1 (2018): 68, <https://doi.org/10.21009/JSQ.014.1.05>.

³⁶ Mustahdi and Mustaki, *Buku Teks Pendidikan Agama Islam dan Budi Pekerti untuk SMA Kelas XI*, 185-188.

³⁷ Dimiyathi and Ghozali, *Buku Teks Pendidikan Agama Islam dan Budi Pekerti untuk SMA Kelas XII*, 73.

³⁸ Alwi Shihab, *Islam Inklusif: Menuju Sikap Terbuka dalam Beragama* (Bandung: Mizan, 1999), 41-42.

³⁹ Dimiyathi and Ghozali, *Buku Teks Pendidikan Agama Islam dan Budi Pekerti untuk SMA Kelas XII*, 73-76.

3. The mercy of Islam for the archipelago and the universe

Islam *rahmah li al-'alamin* is Islam whose presence in the middle of people's life is able to realize peace and affection for humans and nature (QS. Al-Anbiya '[21]: 107). In the context of Islam *rahmah li al-'alamin*, Islam has regulated the relationship about theology, ritual, social, and humanity aspects. In theological terms, Islam provides a strict formula that must be believed by every believer, but this cannot be used as an excuse to force non-Muslims to embrace Islam. So is the case at the ritual level which is indeed operationally determined in the Qur'an and al-Hadith. However, in a social context, Islam actually only talks about basic provisions or the main points whose understanding is needed in a detailed and comprehensive interpretation depending on the agreement and understanding of each community, which certainly has a uniqueness based on the diversity of local values and history. The Islamic entity as *rahmah li al-'alamin* recognizes the existence of plurality because Islam views plurality as the sunnah of Allah, namely the function of testing Allah SWT in humans, social facts and social engineering (advancement) of humanity and Islamic civilization.

The topics related to the Islamic moderation values above are found in the aspects of the Qur'an, morals and history. In the review of the textbook of "Pendidikan Agama Islam dan Budi Pekerti", there are several expressions that point to the Islamic moderation values, although the standard of competence is not directly related to the Islamic moderation values. These values include the value of respect for human rights and brotherhood (*ukhuwwah*), tolerance, unity, democracy, *ihsan* and mercy. This Islamic moderation is reflected in all its teachings and is always in accordance with the nature of humanity.

Apart from the various topics above, Hilmy identifies several characteristics of the use of the concept of moderation in the context of Indonesian Islam, including; 1) non-violent ideology in spreading Islam; 2) adopting a modern way of life with all its derivatives, including science and technology, democracy, human rights and so on; 3) the usage of rational thinking; 4) contextual approach to understanding Islam, and; 5) the use of *ijtihad* (intellectual work to make legal opinions if there is no explicit justification from the Qur'an and Hadith). Five characteristics can be expanded into several other characteristics such as tolerance, harmony and cooperation between religious groups. It is stated that the concept of moderation in Islam has a wider scope and more general meaning so that its use will suit various situations and not only a single situation.⁴⁰ It can be stated that the concept of moderation in Islam should be seen within a wider scope and more general meaning so that its use will suit various situations and not focus on only a single situation.⁴¹

Conclusion

As a comprehensive religion, Islam teaches the importance of a moderate, inclusive, humanist, tolerant and peaceful attitude in responding to the reality of Indonesian diversity as a social fact. The Islamic moderation is characteristic of Indonesian Muslims and has been examined by history. Mainstreaming Islamic moderation values in the Islamic education curriculum in Indonesia has become very important due to the emergence of concerns about the strengthening of the extremist, intolerant and radicalism-terrorism movements in several educational institutions.

The mainstreaming of Islamic moderation needs to be developed into a more comprehensive study to reform the Islamic education curriculum. The construction of curriculum development is explored from the principles of moderation and developed integrally in Islamic education teaching materials. Understanding the Islamic moderation values as a moderate concept of understanding religion has become the basic capital in forming the harmony Islamic community. A good Islamic educational system is a solution effort in preventing the expansion of radicalism.

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⁴⁰ Masdar Hilmy, "Whither Indonesia's Islamic Moderatism? A Reexamination on the Moderate Vision of Muhammadiyah and NU," *Journal of Indonesian Islam* 7, no. 1 (2013): 28, <https://doi.org/10.15642/JIIS.2013.7.1.24-48>.

⁴¹ Wan Kamal Mujani, Ermy Azziaty Rozali, and Nor Jamariah Zakaria, "The Wasatiyyah (Moderation) Concept: Its Implementation In Malaysia," *Mediterranean Journal of Social Sciences, MCSER Publishing* 6, no. 4 (2015): 67, <https://doi.org/10.5901/mjss.2015.v6n4s2p66>.

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