

INTERNALIZATION OF RELIGIOUS MODERATION VALUES: ACTIVE TOLERANCE AND SOCIAL HARMONY IN EDUCATION IN INDONESIA

Akhmad Munir Mufi

UIN Kiai Haji Achmad Siddiq, Jember, Indonesia

Munirmufi30juz@gmail.com

Aminullah Elhady

UIN Kiai Haji Achmad Siddiq, Jember, Indonesia

aminelhady@uinkhas.ac.id

Mursalim

UIN Kiai Haji Achmad Siddiq, Jember, Indonesia

salimabuya@gmail.com

Abstract

Amidst the ongoing violence in the name of religion, it is important to instill the values of religious moderation in society. Schools, as important agents in community education, require specific strategies to cultivate these values. This research aims to describe the concept of interfaith moderation and the stages of its internalization in schools to foster tolerance. In this study, the researcher employs a qualitative descriptive research design. Data collection and processing are conducted through literature review and qualitative analysis. Data is gathered from books, scholarly journal articles, and other relevant sources, and then analyzed. This study argues that religious moderation is a balanced attitude in the application of religious teachings. It is important to internalize this attitude in students at school to foster tolerance towards individuals with different beliefs, particularly due to the continued existence of violence carried out in the name of religion. There are three stages of instilling the values of religious moderation: value transformation, value transaction, and value transinternalization. In schools, these stages are carried out through formal and hidden curricula.

Keywords: *Value Internalization; Religious Moderation; School; Tolerance.*

Abstrak

Di tengah berlangsungnya kekerasan atas nama agama, penting untuk menanamkan nilai-nilai moderasi beragama di masyarakat. Sekolah, sebagai agen penting dalam pendidikan masyarakat, memerlukan strategi spesifik untuk menggunakannya. Penelitian ini bertujuan untuk mendeskripsikan konsep moderasi antar agama dan tahapan-tahapan internalisasinya di sekolah dalam menumbuhkan toleransi. Dalam penelitian ini peneliti menggunakan jenis penelitian deskriptif kualitatif. Pengumpulan data dan pengolahannya menggunakan metode studi pustaka disertai analisis kualitatif. Data dikumpulkan dari buku, artikel ilmiah jurnal, dan sumber-sumber lain yang relevan kemudian dianalisis. Penelitian ini berargumen bahwa moderasi beragama merupakan sikap yang seimbang dalam menerapkan ajaran agama. Penting untuk di internalisasikan sikap ini pada anak didik di sekolah dalam upaya menumbuhkan sikap toleransi terhadap orang yang berbeda keyakinan, khususnya karena masih adanya kekerasan yang mengatasnamakan agama. Ada tiga tahapan penanaman nilai-nilai moderasi beragama: transformasi nilai, transaksi nilai, dan transinternalisasi nilai. Di sekolah, tahapan-tahapan ini dilakukan dalam kurikulum formal dan kurikulum tersembunyi.

Kata Kunci: *Internalisasi Nilai; Moderasi Beragama; Sekolah; Toleransi.*

INTRODUCTION

Education is a purposeful and deliberate effort aimed at establishing a conducive environment and learning experience wherein students can actively cultivate their abilities and innate potential. The primary objective is to enhance spiritual well-being, self-discipline, individuality, intellect, virtuous qualities, competencies, and the values necessary for the well-being of the individual, the community, society as a whole, and the nation (Asri Andika Amalia, Raisya Miftakhul Rahma, 2022). In order to facilitate individuals' readiness for active participation in society, educational establishments must establish and actualize an environment that promotes harmonious diversity.

Nevertheless, there are numerous instances of intolerance observed within educational institutions, such as those documented at SMKN 2 Padang, SMPN 1 Singaraja, SMAN 2 Denpasar, SDN 3 Karang Tengah, SMAN 8 Yogyakarta, SMA 1 Gemolong, SMAN 1 Maumere, and SD Inpres 22 Wosi Manokwari (Dian Ihsan, 2021).

According to Farcha Ciciek's research conducted in seven cities (Jember, Jakarta, Pandeglang, Padang, Cilacap, Cianjur, and Yogyakarta), findings revealed the presence of intolerance and radicalism among students. Specifically, the study reported that 13% of students expressed support for radical movements, while 14% exhibited support for terrorism (Rahma Sugihartati & Bagong Suyanto, 2020). Intolerance starts to take root during students' transition to junior high school (SMP) or high school (SMA). This issue of intolerance is closely linked to the religious beliefs held by those who exhibit intolerance, as well as the presence of an imbalanced majority-minority dynamic (Kementerian Agama RI 2019, 123). Within the scope of humanity, Islam provides protection against violence and bloodshed. In fact, scholars have outlined five essential objectives of Shari'ah, known as *dharuriyat al-khamsah*, with one of them being *hifdzun al-nafsi* (preservation of life). A narrated hadith exemplifies the priority given to humanity over the strict interpretation of religious principles:

"A man came to Makkah at the beginning of the bi'tsah (the messengership of the Prophet SAW) had reached him some news about the Prophet SAW so he sought him. When he found him, he immediately asked saying: "Who are you?" "Messenger of God." "Who sent him?" "Allah Azza wa Jalla." "Why did you send me?" Then the Prophet PBUH answered: "With (teachings) to maintain friendship, and guard (from) bloodshed, the safety of the journey, the

destruction of idols, and only Allah SWT is worshipped, not associated with anything. Then the man said: "The best thing (teaching) you were sent with, and I bear witness that I have believed in you (converted to Islam)." (HR. Ahmad No.17057).

Although tauhid is the central doctrine of Islam, in the hadith, the Prophet (SAW) highlighted three important aspects before mentioning tauhid teachings. These include fostering community harmony (*silaturrahim*), preventing bloodshed (preserving the sanctity of life), and ensuring safe travels to establish public safety (Ali al Jufri, 2015).

The mentioned hadith aligns with the principles of religious moderation. The term "moderate" can be understood as an approach that avoids extremes and inflexible behaviors or statements. It also implies a tendency toward finding a balanced path or middle ground. This attitude can be observed in the historical accounts of the Prophet Muhammad (SAW), such as his actions during the Hudaibiyah agreement with non-believers. In the agreement, the Prophet refrained from signing with the words "Muhammad Rasulullah" (Muhammad, the Messenger of Allah), but instead used "Muhammad Ibn Abdillah" (Muhammad, the son of Abdillah). This approach was adopted because the non-believers refused to acknowledge the Prophet's apostleship and rejected the inclusion of "Rasulullah" (Messenger of Allah) in the document.

Following the example of Rasulullah SAW, basically, a Muslim must be fair and reconcile conflict. In fact, the name of the religion brought by the Prophet Muhammad is "*al-Islâm*", which has the same root as the word peace in Arabic and is a religion that is *rahmatan lil alamin*.

In the context of inter-religious relations in Indonesia, adopting a fair and reconciliatory approach is crucial. Religious

conflicts, whether between individuals of different faiths or within a single religious community, are prevalent in Indonesia. As a pluralistic nation with six officially recognized religions - Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism - Indonesia encounters numerous challenges in fostering harmony and managing potential conflicts among religious communities.

Understanding and implementing religious moderation is of utmost importance in Indonesian society due to its religious diversity. Empirically, Indonesian Muslims have long embraced religious moderation and have even set an example for the world in practicing it. Apart from its empirical and sociological significance, religious moderation in Indonesia is also supported by juridical grounds, as stated in Article 29 of the 1945 Constitution regarding Freedom of Religion. Furthermore, religious moderation has been recognized as a strategic issue for the nation, as indicated in Presidential Regulation No. 18 of 2020 concerning the 2020-2024 National Medium-Term Development Plan (RPJMN), which serves as the foundation for national development planning. The promotion of religious moderation is not solely the responsibility of the Ministry of Religion but is an integral part of the nation's overarching agenda.

Educational institutions play a crucial role in fostering moderate values among students. Currently, the transmission of norms and beliefs to students occurs through informal and unplanned processes. This effort of internalization primarily relies on social relationships and the development of a culture that prioritizes interaction and communication between educators and students. However, considering the challenges of

intolerance and the potential for escalating conflicts, education demands a distinct strategy to cultivate values of moderation. To ensure the successful internalization of religious moderation and achieve optimal outcomes, educators must devise a strategy that facilitates the formation of a moderate character in students (Hermawan, 2020).

The objective of this article is to outline the theoretical framework for instilling values of moderation in students. Such an endeavor holds significant importance in fostering peace within the broader context of humanity, particularly in Indonesia, a diverse nation. Failure to cultivate tolerance among citizens can potentially lead to social conflicts and divisions, deviating from the ideals of Indonesia: *Bhineka Tunggal Ika*.

RESEARCH METHODS

This study is a literature review conducted through library research, aiming to investigate and analyze data derived from written documents in the form of texts (Zed, 2004). To facilitate data collection, the sources of data are categorized into two types: primary and secondary sources. Primary data sources consist of articles, books, or other documents directly relevant to the main theme of the research. On the other hand, secondary data sources serve as supporting references, complementing and reinforcing the primary data. (Ibrahim, 2015). The data analysis process employed the content analysis approach, which involves systematically and objectively examining the characteristics of textual content to draw meaningful conclusions. The research's focus was reinforced by thoroughly exploring key literature sources and categorizing

them based on relevant themes or topics. By connecting the selected themes and categorizations, potential connections and novel ideas or findings stemming from the studied discourses were identified. The final phase of this process involved deriving conclusions based on the conducted data analysis.

RESULT AND DISCUSSION

Religious Moderation

Moderation in the KBBI means distancing from extremes or reducing violence (Depdikbud, 1995, 788). In the English language, the term "moderation" is commonly associated with concepts such as average, central, standard, and non-extremist. Consequently, moderation can be understood as a behavioral approach that distances itself from extremes and seeks to adopt a balanced position, particularly when dealing with sectarian or religious differences. In Arabic, the term for moderation is "*wasathiyah*," which carries similar meanings to the words "*tawassuth*" (middle), "*i'tidal*" (fair), and "*tawazun*" (balanced). A person who embodies this quality is referred to as "*al-Wasith*".

Wasathiyah, being an intrinsic aspect of Islamic teachings, underscores the significance of balance across various dimensions of Islam. According to Aba al-Khail (2010: 123), Islam is a religion that embodies moderation (*wasathiyah*) and equilibrium (*i'tidal*) in matters of worship, obedience, laws, as well as in actions and silence. Islam advocates for objectivity and balance in speech, conduct, perspectives, and all circumstances. Its teachings epitomize the principle of equilibrium, navigating between excess (*ifrath*) and deficiency (*tafrith*). Hence, the principle of balance serves as a vital

characteristic and guiding spirit of Islamic teachings. Muslims have been chosen by Allah SWT due to their adherence to these principles of moderation and justice (Ibnul Qayyim 1975: 182). Furthermore, Wahbah al-Zuhayli stated:

"In contemporary times, al-wasathiyyah generally denotes maintaining a balanced stance in beliefs, attitudes, behavior, rules, interactions, and morals. It signifies that Islam, as a genuine religion, does not exhibit any deficiencies or excesses in any aspect. Therefore, Islam does not promote religious extremism, eccentric beliefs, disregard for importance, negligence, arrogance, or excessive humility. Rather, it emphasizes devotion, submission, and service solely to Allah SWT. Islam does not endorse harshness or negligence in upholding rights, whether they pertain to obligations towards Allah SWT or interactions with fellow humans.." (Wahbah al-Zuhayli 2006: 578).

Based on available information, it can be inferred that *wasathiyyah* represents a state of equilibrium encompassing all aspects of worldly and spiritual life. This equilibrium necessitates a continuous adaptation to the prevailing circumstances, guided by religious teachings and objective realities. It should be noted that *wasathiyyah* is not merely selecting a middle ground between two extremes; rather, it embodies a sense of balance guided by the principle of "neither lacking nor excessive." Additionally, it does not entail evading challenging situations or shirking responsibilities. Islam, in fact, encourages active alignment with truth, accompanied by wisdom and discernment (Quraish Shihab, 2020:43).

Islam embodies a doctrine that strikes a harmonious balance between two contrasting extremes. For instance, it maintains equilibrium between the spiritual and physical aspects, between rationality and revealed knowledge (naql), between independent reasoning (ijtihad) and textual sources, between worldly matters and the afterlife, between means and

goals, and between fundamental principles (*ushul*) and subsidiary issues (*furu'/branch*).

The Basic Foundation of Religious Moderation

The stance of the Divine Law (Samawi Shari'a) towards *fitrah* (natural disposition) reflects a tempered and balanced approach, avoiding any exaggeration or deviation from the prescribed guidelines (al-Qaradhawi, 2007: 265). The moderate disposition entails guidance and direction rather than engaging in acts of killing or destruction. Numerous verses in the Qur'an allude to the concept of *wasathiyah* (moderation), including:

"And so We have made you 'believers' an upright 1 community so that you may be witnesses over humanity and that the Messenger may be a witness over you. We assigned your former direction of prayer only to distinguish those who would remain faithful to the Messenger from those who would lose faith. It was certainly a difficult test except for those 'rightly' guided by Allah. And Allah would never discount your 'previous acts of' faith. Surely Allah is Ever Gracious and Most Merciful to humanity." (Q.S al-Baqarah.2: 143)

According to Yusuf al-Qaradawi, the term "*wasath*" also conveys the notion of "*tawazun*," which means balance. When associated with the word "*shahadah*" (witness), it implies that Islam emerged as a witness by rectifying the errors of previous nations. Additionally, the phrase "*ummat wasathan*" in the verse signifies a just and distinguished community. This implies that Muslims have been chosen by God to possess knowledge, justice, and virtue, enabling them to embody a complete religion with exemplary practices and exemplary moral conduct (Ibnu Asyur, 1984). Therefore, Islam is a witness for other people in the hereafter.

The mentioned verse explicitly highlights the moderate nature of Islam specifically in relation to actions. However, beyond that, Islamic teachings encompass a broader requirement for adherents to approach every aspect of life—including actions, speech, and thoughts—with moderation. Islam idealizes the state of moderation in all facets, as emphasized by Allah's wise words in Surah Al-Baqarah, verse 143: "And thus We have made you a moderate nation." This verse serves as a profound reminder that the path of moderation is the most virtuous." (Al-Jazari, 1972: 130).

Between Liberalism and Extremism

Discussing religious moderation involves presenting religious teachings in a fair and balanced manner. This comprehension has a significant implication, namely that the stance of religious moderation does not entail extremes or deficiencies. It does not lean towards the far left or right extremes either. Rather, a balanced religious perspective resides in the middle ground, avoiding the inclination to adhere to extreme ideologies, as such a disposition can result in a one-sided and imbalanced understanding of religious teachings. The extreme left religious viewpoint, commonly known as liberalism, represents a group that approaches religious perspectives, attitudes, and behaviors by liberally employing their intellects in interpreting religious teachings. Consequently, the meanings and objectives they derive deviate greatly from the original intent of religious texts. (Kemenag RI, 2019: 47).

Take, for instance, the liberal interpretation that encompasses legalizing extramarital relations, wherein they

liberally interpret the concept of "*milk al-yamin*" (slave), despite the fact that slavery has been abolished according to international laws and cultural norms. Conversely, the extreme right religious understanding, commonly referred to as extremism, exhibits a binary mindset, attitudes, and religious behaviors when comprehending religious texts, leading them to be confined within their own truth. Within the religious context, this approach tends to foster an inclination among followers to reject viewpoints from individuals outside their own group and adamantly adhere to their own interpretations. In contrast, moderation acknowledges that every religion holds truth within the beliefs of its respective adherents and does not warrant the assumption that all religions are universally true or equal. Consequently, this necessitates tolerance in the form of respecting diverse perspectives, refraining from attempting to correct or coerce others into adopting one's own beliefs. (Hasan, 2021: 117).

According to Hashim Kamali, the concept of moderation is intricately connected to two essential aspects: balance and fairness. Being moderate does not imply compromising or accepting the fundamental principles (*ushuliyah*) of other religious teachings solely to foster tolerance towards individuals of different faiths. However, moderate is "... confidence, right balancing, and justice..." (Hashim Kamali 2015:14). Without maintaining a balanced and equitable approach, advocating for religious moderation will yield limited results. Therefore, being moderate implies avoiding extreme positions and actively seeking commonalities. When extremism prevails and religious moderation is absent, the potential for religious intolerance and conflict intensifies,

resembling embers concealed within husks, capable of igniting at any given moment, particularly when fueled by political factors. As emphasized by Kamali (2015),: “moderation is about pulling together the disparate centers than want to find a proper balance wherein people of different cultures, religions and politics listen to each other and learn how to work out their differences.”

In the Qur'an, an excessive or extreme attitude in religion is called the word *al-ghuluw*, as in His word:

Say, “O People of the Book! Do not go to extremes in your faith beyond the truth, nor follow the vain desires of those who went astray before ‘you’. They misled many and strayed from the Right Way.” (Q.S al-Maidah:77)

Wasathiyah, as a concept of balance, encompasses all facets of life, perspectives, attitudes, and methods of attaining objectives. It necessitates ongoing endeavor to ascertain the truth in direction and decision-making. It extends beyond merely occupying a middle ground between extremes of strength and weakness, distance and proximity. *Wasathiyah* embodies an ideal that must be translated into actions imbued with noble character..

Content of Religious Moderation in the Nature of *Al-Rahman* and *Al-Rahim*

The concept of balance in religion, which fosters a peaceful attitude in interacting with individuals of diverse beliefs, is also reflected in the two attributes of Allah SWT, namely *al-Rahman* and *al-Rahim*, both derived from the word "*rahmah*" meaning compassion. Although both attributes signify Allah SWT's boundless love, there exists a distinction in their intended recipients. Scholars often posit that *al-Rahman*

represents Allah's universal mercy towards all His creatures, whether obedient or disobedient, whereas *al-Rahim* pertains specifically to Allah's mercy bestowed upon His obedient servants. Al-Khattabi, as cited by al-Shabuni, asserts that *al-Rahman* encompasses a compassionate essence, encompassing all of His creation in fulfilling their sustenance and needs, extending to both believers and non-believers alike. On the other hand, *al-Rahim* is specifically reserved for believers. (Al-Shabuni 1979: 347) as the word of Allah SWT:

“He is the One Who showers His blessings upon you—and His angels pray for you—so that He may bring you out of darkness and into light. For He is ever Merciful to the believers.” (Q.S al Ahzab: 43).

Through Allah SWT's merciful nature, we gain an understanding of how He continues to bestow mercy upon individuals who are perceived to have deviated from religious guidance. It is important to interpret this mercy within the context of meeting their worldly needs, emphasizing that Allah SWT does not neglect the necessities of all living beings. Conversely, through the attribute of Allah's womb, we affirm our belief in Islam as the sole true religion and acknowledge that those outside the faith will not receive Allah's grace in the afterlife. Consequently, the attribute of *al-Rahim*, reserved exclusively for adherents of His guidance, holds great relevance compared to the attribute of *al-Rahman*. In the realm of religious moderation, these two attributes inspire us to exhibit kindness and tolerance towards followers of other religions, recognizing that Allah SWT treats them with kindness in this worldly life. However, we maintain our belief that they exist outside the realm of ultimate truth in the hereafter, necessitating our

continued efforts to convey the message of Islam in a benevolent manner.

Characteristics of Religious Moderation

Religious pluralism, a phenomenon observed in Indonesia and other regions, is an undeniable historical reality. Even during the time of the Prophet, peaceful coexistence among people of diverse religions was prevalent (Khalil Nurul Islam, 2020: 45). Hence, it is imperative to avoid narrow-mindedness, embrace adaptability, and foster inclusivity rather than exclusivity. This entails engaging and interacting with various communities, both within and outside one's own religious affiliation. By adhering to the principles of fairness and balance, religious moderation can be effectively practiced, leading to a harmonious and mutually beneficial coexistence. The Ministry of Religion of the Republic of Indonesia has identified four key indicators that characterize religious moderation, namely: 1) national commitment, 2) tolerance, 3) rejection of violence, and 4) respect for local culture (Ministry of Religion, 2019). The extent to which Indonesian society embraces and implements these indicators will determine the strength of religious moderation within the nation.

Definition of Tolerance

The concept of tolerance originates from the English word tolerance, which connotes an attitude characterized by the acceptance, recognition, and reverence of others' beliefs without necessitating endorsement. In the Indonesian context, the term tolerance can be understood as a disposition encompassing respect, acceptance, permission, and accommodation towards

diverse or conflicting attitudes, beliefs, habits, and behaviors that diverge from an individual's personal convictions. (Depdikbud 1995: 1065). In the Arabic language, the term for tolerance is "*al-samahah*," which represents a contemporary notion used to articulate the principles of reciprocal esteem and collaborative coexistence within diverse social collectives encompassing various ethnic, linguistic, cultural, political, and religious backgrounds. Tolerance is regarded as a virtuous and dignified concept that fundamentally aligns with the core tenets of various religious doctrines, including Islam, establishing itself as an intrinsic and inseparable component. (Munawir, 1997: 652).

In short, tolerance can be understood as a disposition that grants individuals complete entitlement to freely articulate their opinions, even if those opinions may not necessarily align with truth or deviate from prevailing perspectives. (Al-Munawar, 2003: 13).

In the socio-cultural and religious context, the principle of tolerance denotes an attitude and behavior that prohibits discrimination against diverse social or religious groups within a given society. An instance of religious tolerance can be observed in Indonesia, where the dominant religious group accommodates and provides a space for the coexistence of other religious communities.

A pertinent example of tolerance can be found during the time of the Prophet Muhammad, as expounded by Gus Dur in his writings. It is noted that the Prophet Muhammad coexisted harmoniously with his non-Muslim uncle, demonstrating profound respect for him. The Prophet Muhammad exemplified a lifestyle characterized by embracing pluralism.

He emphasized that Islam fosters a spirit of tolerance, honoring fellow human beings despite differences in religious beliefs. (Abdurrahman Wahid & Daisaku, 2010: 186).

The Basics of Tolerance

The relationship between Muslims and non-Muslims is a relationship that is bound by social aspects, a sense of kinship and friendship, politics, cooperation in developing the country for the common good, not bonds of worship and belief. As Allah SWT says:

“Let there be no compulsion in religion, for the truth stands out clearly from falsehood. So whoever renounces false gods and believes in Allah has certainly grasped the firmest, unfailing hand-hold. And Allah is All-Hearing, All-Knowing.”(QS. al-Baqarah: 256).

According to Ibn Katsir's interpretation, compelling individuals to embrace Islam is considered impermissible. This stance is attributed to the fact that Islam itself possesses explicit and unambiguous evidence supporting its guidance and truthfulness. Islam does not harbor animosity towards those who have not embraced the faith. In fact, Allah readily bestows guidance to those who embrace Islam, facilitating the expansion of their hearts, illuminating their inner beings, and revealing essential truths. Conversely, Allah can just as easily prevent individuals from recognizing and accepting the veracity of Islamic teachings by closing their hearts, obscuring their perception, and impeding their ability to comprehend the truth. (Ibnu Katsir, 2017: 287).

Moderation for Strengthening Active Tolerance

Religious moderation and tolerance are inherently interconnected. Extensive discourse in the past supports the notion that religious moderation is a dynamic process, with tolerance serving as its consequential outcome. Active tolerance entails more than merely acknowledging the existence and rights of other religious adherents; it necessitates active engagement. Each follower of a religion is expected not only to understand and respect differences but also to actively participate in efforts to comprehend and promote equality through robust social interaction. This active involvement aims to foster harmonious coexistence amidst diversity. The historical trajectory of the Indonesian nation exemplifies this reality, wherein numerous religions were embraced and accepted by a society predominantly adhering to pre-existing faiths. Despite the prolonged history of intermingling, these interactions were characterized by minimal upheaval. This can be attributed to the active tolerance exhibited by each religious group, allowing them to coexist in mutual acceptance and harmony.

In multicultural societies, it becomes imperative to grasp and appreciate the significance of cultural respect for differences, pluralism, and the willingness to engage with others fairly. Cultivating an attitude of religious moderation, which encompasses recognizing the existence of other parties, practicing tolerance, respecting divergent viewpoints, and refraining from employing violence as a means of imposition, becomes essential for fostering an environment that values and embraces diversity. (Agus Akhmadi, 2014: 45).

The presence of a steadfast moderate mindset among adherents of a religion is inseparable from this context. Moderate factions perceive individuals from other religious backgrounds as fellow creations of God, deserving protection and reverence. From the perspective of moderate groups, diversity is an inherent divine decree (*sunnatullah*), prompting the continuous emphasis on tolerance and respect for plurality as pivotal elements in achieving social harmony (Kemenag RI, 2019: 85-89). Islam, in particular, encourages its followers to engage in acts of kindness towards non-Muslims, with numerous instances of the Prophet himself demonstrating such behavior. The Qur'an contains verses that highlight this principle, emphasizing the importance of treating others with compassion and fairness.

"Allah does not forbid you from dealing kindly and fairly with those who have neither fought nor driven you out of your homes. Surely Allah loves those who are fair." (QS. Al Mumtahanah: 8).

As stated by al-Qaradawi, this particular verse not only urges Muslims to uphold justice towards non-Muslims who do not engage in hostilities against Muslims, but it goes beyond that by motivating Muslims to display acts of benevolence (*al-birru*) towards them. Al-Qaradawi further elaborates that the term *al-barru* encompasses the concept of goodness in a comprehensive and expansive manner, surpassing the notion of mere justice (*al-'adl*). Muslims also employ this term when expressing the paramount duty of fulfilling the rights of their parents, known as *birrul walidain* (filial piety to both parents). The phrase "Allah does not forbid..." employed in the verse aims to eliminate any lingering perception that individuals of different religions are deprived of the rights to experience

goodness, justice, compassion, and positive interactions. Thus, through the revelation of this verse, Allah SWT clarifies that believers are not prohibited from extending acts of kindness towards them. (Al-Qaradlawi 2007: 290).

Moderate Islam serves as a preserver of the consistent teachings brought forth by the Prophet Muhammad (SAW) and plays a crucial role in reinstating the authentic image of Islam. Through moderation, adherents of other faiths can truly perceive the essence of Islamic teachings, which espouse the concept of *rahmatan lil 'alamin* (mercy to all creation) (Fahri & Zainuri, 2019: 98). However, it is important to note that this active tolerance is limited to the realm of social interaction and does not extend to matters pertaining to matters of worship (*ubudiyah*), Islamic law (*shari'ah*), and beliefs. In this regard, the tolerance to be practiced is passive tolerance, which entails the capacity to accept and respect divergent opinions, perspectives, behaviors, and customs, while refraining from taking tangible actions aimed at promoting or endorsing them. The Qur'an emphasizes this principle through the framework of "*lana a'maluna walakum a'malukum*" (Our deeds are for us, and your deeds are for you). It is crucial to recognize that the veracity of each religion is upheld by its respective adherents. Therefore, the principle of Islamic tolerance should never compromise or dilute the purity of Islamic faith and adherence to sharia. Consequently, tolerance within Islam must never lead to syncretistic practices or beliefs. (Suryan A. & Jamrah 2015: 199). Whereas in matters of muamalah, social order relations, our actions must help each other, help human values, and share kindness between fellow human beings regardless of religion.

Maybe we can be different in terms of truth, but we have the same vision in terms of goodness.

Deradicalization of the Understanding of *Qital* Verses (*Order of War*)

Certain individuals adopt an anarchist approach when interpreting certain verses. However, upon closer examination using the expertise of qualified scholars and considering various perspectives, it becomes evident that this interpretation is erroneous and leads to contradictions between different verses. Such contradictions should not occur within the sacred texts that originate from Allah SWT, as they are the utmost embodiment of perfection and holiness. Allah SWT states, which can be translated as follows::

“Do they not then reflect on the Quran? Had it been from anyone other than Allah, they would have certainly found in it many inconsistencies”. (QS. An Nisa 4: 82)

Among the *Qital* verses in question are the words of Allah SWT in Surat al Taubah:

“ But once the Sacred Months have passed, kill the polytheists `who violated their treaties` wherever you find them, capture them, besiege them, and lie in wait for them on every way. But if they repent, perform prayers, and pay alms-tax, then set them free. Indeed, Allah is All-Forgiving, Most Merciful.” (QS. al-Taubah: 5)

It is plausible that those who engage in acts of violence under the guise of religion may mistakenly interpret the verse mentioned above to justify their goal of combatting the polytheists solely based on their disbelief, rather than in response to the occurrence of warfare (*al-hirabah*) between Muslims and them. However, upon closer examination, this assumption can be refuted on several grounds.

Firstly, the verse in question merely commands the fighting of polytheists without explicitly stating the reasons behind this directive. Additionally, the verse identifies two distinct characteristics of the polytheists being referred to: their status as disbelievers and their engagement in warfare against Muslims. Therefore, it is equally plausible that either one or both of these characteristics serve as the reason for the command to fight them. In the field of Usul Fiqh (principles of Islamic jurisprudence), it is stated that when a text contains multiple possible intentions, it is not permissible to exclusively attribute it to only one possibility. As quoted by Zakaria al-Anshari, Imam Syafi'i argued that when multiple possibilities exist, and the circumstances allow for such diverse interpretations, it is a general principle that does not lend itself as a specific argument. (Zakariya al-Ansori, 2010: 77).

Second, this assumption is also rejected by the verse that follows, which means:

“But once the Sacred Months have passed, kill the polytheists ‘who violated their treaties’ wherever you find them, capture them, besiege them, and lie in wait for them on every way. But if they repent, perform prayers, and pay alms-tax, then set them free. Indeed, Allah is All-Forgiving, Most Merciful.” (QS. al-Taubah: 5).

Based on this verse, if the sole purpose of fighting the polytheists were their disbelief, it would contradict the verse that instructs the protection of polytheists who seek refuge from Muslims, enabling them to hear the words of Allah SWT, even if they choose to maintain their disbelief as stated in the aforementioned verse. Additionally, this assumption is further refuted by the interpretation of the sentence's meaning.:

“ Will you not fight those who have broken their oaths, conspired to expel the Messenger ‘from Mecca’, and attacked you first? Do you

fear them? Allah is more deserving of your fear, if you are 'true' believers." (QS. al-Taubah: 13).

This verse elucidates the command to engage in combat against the polytheists, with the underlying reason being their breach of the mutually agreed-upon treaty between them and the Muslims, as well as the presence of individuals who initiated acts of treachery and hostility towards the Muslims. Therefore, the directive to kill the polytheists, as outlined in the Verse of War (*Qital* verse), is solely based on the context of warfare (Al-Buthi 1993: 57).

This conclusion is also supported by several narrations, including the narration of Said bin Jubair RA. he said: The idolaters came to Ali bin Abi Talib RA. Then said "If there is one of us who wants to come to Muhammad after the end of four months (*al-ashhurul hurum*) then hears the word of God or comes to him because of a desire, will he be killed?" Then Ali bin Abi Talib RA said: No! Allah tabaraka wa ta'ala said: "and if one of the polytheists asks you for protection, then protect him so that he can hear the words of Allah, then take him to a safe place for him . that is because they are a people who do not know". (QS. al-Taubah 9: 5)

Value Internalization

From an etymological perspective, the term "internalization" can be understood as a process. In the Indonesian language, the suffix "-ization" signifies a process-oriented definition. Specifically, internalization refers to the assimilation or integration of attitudes, behavioral norms, opinions, and other aspects into an individual's personality (Chaplin, 2005). Consequently, internalization can be defined as

the process of imparting or inculcating values. Mulyana, citing Reber, defines internalization as the integration of values within an individual, or in psychological terms, the adjustment of beliefs, values, attitudes, practices, and standard rules within an individual (Mulyana, as cited in Reber). (Mulyana, 2004).

According to experts in character education, the process of internalizing values, including character education, can be accomplished through two distinct approaches. Firstly, schools are structured to cultivate character education through a formal curriculum. Secondly, character development takes place organically and voluntarily through interpersonal interactions among members of the school community, without direct regulation within the formal curriculum. (Isnaini, 2013).

Stages of Moderation Value Internalization

When it comes to instilling the value of religious moderation in students, the process of internalization can be observed through three distinct stages. These stages, as described by Muhaimin in his book "Islamic Education Paradigm," are as follows:

1. Transformation

During this particular stage, educators and students engage in verbal communication exclusively (Muhaimin, 2012). Therefore, educators convey the principles of religious moderation to students solely through verbal means, without the students having the opportunity to analyze or apply this information in real-life situations. Ahmad refers to this approach as internalization, emphasizing the focus on conceptual understanding (Ahmad Tafsir, 2010). In this context, educators play a vital role in helping students

comprehend the concept and essence of religious moderation. At this stage, the internalization of the value of religious moderation primarily targets the cognitive domain. Various methods can be employed during this stage, such as the lecture method, compassionate guidance, or advice, all of which contribute to enhancing students' comprehension and grasp of the concept..

2. Value transactions

This stage involves the establishment of reciprocal and interactive communication between educators and students. Unlike the transformation stage, where communication is primarily one-way with the teacher being active, the current stage encourages equal participation from both parties. In addition to providing information on the value of religious moderation, the teacher also motivates students to actively engage by demonstrating and exemplifying the concept. For instance, when teaching about tolerance, students are prompted to act and behave in a tolerant manner and demonstrate respect for differences. This can be achieved through habitual practices, whether they are mandated by school rules or not. Examples of habits that reflect the values of moderation include refraining from displaying intolerance towards classmates of different religions, refraining from criticizing or insulting other religions for any reason, and refraining from obstructing or disturbing individuals of different faiths from practicing their beliefs. (Asiyah & Dondi Kurniawan, 2021).

3. Transinternalization of values

This stage delves much deeper than the transformation and value transaction stages, as it goes beyond verbal communication and engages with the

mental attitudes and personalities of educators. In this stage, educators take on an active role in inspiring students to embody the values of religious moderation. The teacher's presence in front of the students is not merely physical; it extends to their mental attitude, influencing how students respond to the teacher on both physical and mental levels. Therefore, during this transinternalization stage, communication and personality intertwine, actively involving both aspects in the process. (Muhaimin, 2012).

Hidden Curriculum As Reinforcement

The process of internalizing the value of religious moderation within educational institutions or schools, as outlined in the previous discussion, can be implemented through two main models: the formal curriculum and the hidden curriculum. The hidden curriculum plays an integral role in education and is an inherent aspect of the learning experience. Unlike the planned nature of the formal curriculum, the hidden curriculum arises naturally and encompasses various aspects of student life. It extends beyond classroom learning and encompasses the experiences that students perceive, hear, and feel, which can have a profound impact on their behavior. Scholars in the field of education have put forth different definitions of the hidden curriculum, including Henry Giroux, who provides a broad explanation that the hidden curriculum is *“unstated norms, values and beliefs that transmitted to students through the underlying structure of meaning in both the formal content as well as the social relation of school and classroom life”* (Giroux, 1983: 47).

According to Michael W. Apple, the hidden curriculum refers to the implicit teaching of norms and values by schools, which are not formally included in the teacher's instructional goals. This type of curriculum plays a significant role in upholding ideology in a hegemonic manner (Apple, 2004: 78-79). These interpretations highlight those values, norms, beliefs, and ideologies, including the value of religious moderation, can be internalized by participants through the aforementioned three stages, which are initially designed as non-formal and unwritten processes. These efforts heavily rely on social relationships and the cultivation of a culture that prioritizes interaction and communication among school members. This model is instrumental in developing strong character traits in students.

To ensure the effective internalization of the value of religious moderation, it is essential for schools to foster an environment that promotes tolerance, respect for others, appreciation of differences, and the establishment of a democratic and just social structure. These values should be integrated into both the classroom and the broader school setting, aligning with the Islamic principle of *rahmatan lil alamin*. By creating a social context that supports the cultivation of religious moderation, the hidden curriculum can serve as a valuable support and reinforcement for the sustainability of the formal (written) curriculum.

Although the formal curriculum may comprehensively explain concepts such as tolerance, democracy, equality, non-violence, and national commitment, and provide teachers with appropriate instructional methods within the cognitive domain, it does not guarantee that students will fully internalize and

translate these concepts into their attitudes and behaviors in their everyday lives. On the other hand, if students have the opportunity to discover and experience firsthand how a democratic environment is fostered in the classroom and how tolerance and equality are practiced within the socio-cultural structure of the school, the hidden curriculum becomes influential in shaping and transforming students' attitudes and behaviors. (Wren, 1999: 595).

CONCLUSION

Diverse beliefs within a community contribute to its cultural richness, but these differences often lead to conflicts that disrupt social harmony. In Indonesia, a country characterized by significant heterogeneity, it is crucial to cultivate a deep awareness in order to respond to these differences with politeness, tolerance, and respect. The internalization of religious moderation values within society is of utmost importance, as it fosters a balanced approach to practicing religious teachings. This entails strengthening religious identities while also promoting a calming influence on individuals who hold different beliefs. It involves acknowledging existing differences and actively fostering positive social relationships as a means of promoting tolerance in society.

The implementation of efforts to promote religious moderation, particularly among students in schools, can be further strengthened. Educators play a vital role in this process, and they can facilitate the Internalization of Religious Moderation through a three-stage approach. The first stage is

the Transformation Stage, during which educators inform students about the values of religious moderation. They introduce the concept and significance of religious moderation, laying the foundation for its understanding. The second stage is the value transaction stage. Here, educators engage in two-way communication with students, creating an interactive learning environment. Through discussions, dialogues, and activities, educators encourage students to reflect on and internalize the values of religious moderation. The third stage is the Transinternalization of values, which delves deeper into the process. In this stage, the active role of educators' attitudes and personalities becomes crucial in influencing students to embrace and apply the value of religious moderation in their daily lives. This stage emphasizes the development of students' mental attitude and character, instilling a genuine commitment to religious moderation. These stages can be implemented through various approaches. Educators can incorporate the values of religious moderation into the formal written curriculum or utilize a hidden curriculum approach. The hidden curriculum involves creating a social structure within the school environment that reflects and promotes the values of religious moderation, influencing students through their interactions and experiences. By implementing these stages and approaches, educators can effectively internalize the values of religious moderation among students, fostering a culture of tolerance, respect, and harmony.

REFERENCE

- Aba al-Khail, Sulaiman Abdullah. (2010). *Mashadir al- Din al-Islami wa Abrazu Mahasi'nuhu wa Maza'yahu*. Riyadh: Dar al- A'shimah.
- Abidin, A, Z. (2018). Nilai-nilai Moderasi Beragama Dalam Permendikbud no. 37 tahun 2018. *Jurnal Inovasi dan Riset Akademik (JIRA)*, Vol. 2 (5).
- Akhmadi, Agus. (2014). Moderasi Beragama dalam Keragaman Indonesia. *Jurnal Diklat Keagamaan*, Vol. 13 (2).
- Al-Ansori, Zakariya. (2010). *Ghayatil Wusul Fi syarh Lubbil Usul*. Kairo: Dar al-Kutub al-Arabiyah al Kubra.
- Al-Buthi, Said Ramadhan. (1993). *Al-Jihad Fi al-Islam Kaifa Nafhamuhu wa Kaifa Numarisuhu*. Bairut: Dar al Fikr.
- Al-Jauzi, Ibnu al Qayyim. (1975). *Ighatsatu al-Halafan*. Beirut: Darul Ma'rifah.
- Al-Jufri, Ali Zainal Abidin. (2015). *Al-Insaniyah Qabla al-Tadayyun*. Abu Dhabi: Darul Faqih.
- Al-Munawar, Said Agil. (2003). *Fiqih Hubungan Antar Agama*. Jakarta: Ciputat Press
- Al-Qaradhawi, Yusuf. (2007). *Al-Halal wa Al-Haram*. Kairo: Maktabah Wahbah.
- Al-Shabuni, A. (1979). *Shafwatu al-Tafasir*. Kairo: Dar al-Shabuni.
- Al-Jazari, Ibnu Atsir. (1972). *Jami' al-Ushul fi Ahadith al-Rasul*. Beirut: Maktabah Dar al-Bayan.

- Al-Qaradhawi, Yusuf. (2007). *Fiqh Maqashid Syariah: Moderasi Islam Antara Aliran Tekstual dan Aliran Liberal*. Jakarta: Pustaka Al-Kaustar.
- Al-Zuhayli, Wahbah. (2006). *Qadhaya al-Fiqh wa al-Fikri al-Muashir*. Damaskus: Darul Fikr.
- Amalia Andika, Asri & Rahma, Raisya Miftakhul. (2022). Aspek-Aspek Pengembangan Pendidikan Sosio-Kultural Dalam Keluarga Muslim. *El-Tarbawi*, Vol. 15 (2).
- Apple, William W. (2004). *Ideology and Curriculum*. New York: Routledge.
- As-Syaukani. (2005). *Fathul Qadir al Jami' baina Fannai Riwayah wa ad-Dirayah min Ilmi al-Tafsir*. Riyadh: Darl Wafa' lit Tiba'ah wan Naysri wat Tauzi.
- Asiyah, Dondi Kurniawan. (2022). Peran Pendidikan dalam Menjaga Toleransi antar Umat Beragama di Kabupaten Kaur. *Jurnal Edukasi Multikultural*, 3 (2).
- Bin Hanbal, Ahmad Muhammad. (2008). *Musnad Ahmad bin Hambal*. Beirut: Dar al-Kutub al-Ilmiyah.
- Chaplin, J.P. (2005). *Kamus Lengkap Psikologi*. Jakarta: PT. Raja Grafindo Persada.
- Chasbullah, A. Wahyudi. (2017). Deradikalisasi Terhadap Penafsiran Ayat-Ayat Qital. *Jurnal Fikri*, Vol. 2 (2).
- Depdikbud. (1995). *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka
- Fahri, M. Zainuri M. (2019). Moderasi Beragama di Indonesia. *Jurnal Intizar* Vol. 25 (2).
- Giroux, Henry A. (1983). *Theory and Resistance in Education: Towards A Pedagogy for the Opposition (Critical Studies in*

Education and Cultural Studies). Westport: Praeger Publisher.

- Hasan, M. (2021). Prinsip Moderasi beragama Dalam kehidupan Berbangsa. *Jurnal Mubtadiin*, Vol. 7 (2).
- Ibnu Katsir, Ismail Ibn Umar. (2017). *Tafsir al-Qur'an al-Adzim*. Beirut: Dar Kutub al-Ilmiyyah.
- Kamali, M. Hashim. (2015). *The Middle Path of Moderation in Islam*. Oxford: Oxford University Press.
- Kementerian Agama RI. (2019). *Moderasi Beragama*. Jakarta: Badan Litbang dan Diklat Kementerian Agama.
- Kosasih, E. (2019). Literasi Media Sosial dalam Pemasarakatan Sikap Moderasi Beragama. *Jurnal Bimas Islam*, Vol. 12 (1).
- Muhaimin. (2012). *Paradigma Pendidikan Islam Upaya Mengefektifkan Pendidikan Agama Islam di Sekolah*. Bandung: Remaja Rosdakarya.
- Mulyana, Rahmat. (2004). *Mengartikulasikan Pendidikan Nilai*. Bandung: Alfabeta.
- Munawwir, Ahmad Warson. (1997). *Kamus al-Munawwir Arab-Indonesia Terlengkap*. Surabaya: Pustaka Progresif.
- Nurul Islam, K. (2020). Moderasi Beragama di Tengah Pluralitas Bangsa: Tinjauan Revolusi Mental Perspektif Al-Qur'an. *Kuriositas: Media Komunikasi Sosial dan Keagamaan*, Vol. 13 (1).
- Purbajati. (2020). Peran Guru Dalam Membangun Moderasi Beragama di Sekolah. *Falasifa*, Vol. 11 (2).
- Sugihartati, Rahma; Suyanto, Bagong; Hidayat, Medhy Aginta; Sirry, Mun'im & Srimulyo, Koko (2020). Habitus of Institutional Education and Development in Intolerance

Attitude among Students. *Talent Development & Excellence*, Vol. 12, No. 1

Shihab, M. Quraish. (2020). *Wasathiyah Wawasan Islam tentang Moderasi Beragama*. Tangerang Selatan: Lentera Hati.

Sugiyono. (2013). *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Bandung: Alfabeta.

Suryan, A. Jamrah. (2015). Toleransi antar Umat Beragama: Perspektif Islam. *Jurnal Ushuluddin*, Vol. 23 (2).

Tafsir, Ahmad. (2010). *Filsafat Pendidikan Islam*. Bandung: Remaja Rosdakarya.

Wahid, Abdurrohman & Daisaku. (2010). *Dialog Peradaban untuk Toleransi dan Perdamaian*. Jakarta: Gramedia Pustaka Utama.

Wren, David J. (1999). School Culture: Exploring The Hidden Curriculum. *Adolescence*, Vol. 34 (135).

Zed, M. (2004). *Metode Penelitian Kepustakaan*. Jakarta: Yayasan Obor Indonesia.