

CHAPTER I

INTRODUCTION

A. Research Context

Currently, many religious problems arise with various social conflicts with religious backgrounds. Among the religious problems that are currently being discussed are blasphemy, hate speech and even radicalism. The problems originate from some simple problems such as bullying, weak knowledge of surrounding cultures and customs, lack of nationalism. Problems become daily problems for religious countries, one of which is Indonesia, as a religious nation with thousands of islands, of course there are many differences that decorate between regions and tribes, which of course have differences with religious foundations. This problem also occurs in educational atmosphere. Bullying between students is increasingly common among students. In addition, students are currently lacking in general and religious knowledge and nationalism.

Awareness of the various problems that are certain to continue to grow rapidly in the digital era, strengthening the understanding of religious moderation is an important thing that continues to be voiced¹. In recent years, education has a main role of promoting religious moderation, this has become one of the important aspects in fostering social harmony and combating extremism. Education has come under scrutiny in the light of increasing social conflicts, as religious education should have a crucial role in shaping noble character. This is in accordance with Law number 20 of the National Education System in 2003 which says that Indonesian education must be able to deliver students to have a virtuous attitude and be able to improve the cognitive intelligence of religious

¹ Babun Suharto, et.al, *Moderasi Beragama; Dari Indonesia Untuk Dunia* (Lkis Pelangi Aksara, 2021).

students². From this legislation, it can be concluded that education in Indonesia must be able to develop positive attitudes and behavior, tolerance, and peace. This is what makes the importance of religious moderation in the layer of educational material.

Indonesia's education system is divided into two areas that are managed by different ministries. First, there is the Ministry of Education and Culture which is responsible for public education in the country. This ministry plays an important role in regulating the curriculum, assessment and human resource development at various levels of education, from early childhood education to higher education. On the other hand, there is the Ministry of Religious Affairs, which has the authority to manage the religious education system in Indonesia. Under the Ministry of Religious Affairs, there are various religious education institutions such as *madrasah* and Islamic religious schools. The Ministry of Religious Affairs focuses on the development of Islamic religious education and the management of curriculum and assessment in accordance with Islamic values. Despite the division, both the Ministry of Education and Culture and the Ministry of Religious Affairs have equally important roles in ensuring quality education in Indonesia. Collaboration between the two ministries is important to create a holistic and highly competitive education system, and to meet the diverse educational needs of Indonesian society.

In terms of implementing religious moderation, the Ministry of Religious Affairs is the ministry that implements the concept of religious moderation in Indonesia³. The concept of religious moderation refers to efforts to promote a tolerant, inclusive and holistic understanding of religion, and to encourage interfaith dialog and religious harmony. Religious moderation has principles, including justice (*adl*), balance (*tawadzun*), tolerance (*tasamuh*), taking the

² *Undang-undang Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional* (Jakarta: Arta Duta Mas, 1994), 2

³ Benny Afwadzi. "Religious Moderation Based on The Ministry of Religious Affairs Perspective: A Study on Islamic Universities in Malang." *Penamas* 36, no. 1. (2023): 1-183.

middle path (*tawassuth*), deliberation (*shura*), and egalitarian (*musawah*). Beside that, religious moderation has indicators in its application namely nasional commitment, tolerance, anti-radical and violence, and also accommodating to local culture.

The Ministry of Religious Affairs plays an important role in promoting the values of religious moderation in Islamic religious education such as *madrasah* and religious schools across Indonesia. This includes curriculum development, teacher training and supervision of the delivery of teaching materials that are in line with the values of religious moderation. Public education also implements religious moderation with an inclusive approach, respect for religious diversity, and promotion of interfaith tolerance. Although not as focused on religious aspects as the Ministry of Religious Affairs, public schools often organize activities to encourage interfaith dialogue and respect for cultural diversity⁴. This helps to create an inclusive learning environment for all students, regardless of their religious background.

The application of religious moderation in teaching materials is something that is important for the education system both under the auspices of the minister of education culture and under the minister of religion. Teaching materials can be textbooks, learning modules, presentations, videos, or other digital learning resources. The function of teaching materials in the field of education is as a tool in learning.

One of the characteristics of teaching materials is the diversity of media used. This is of course to stimulate interest in learning and facilitate students' deep understanding. Good teaching materials can motivate students to learn and encourage them to develop critical and analytical thinking skills. Teaching materials also contain reference information for teachers and students, the selection of information contained in teaching materials is adjusted to the

⁴ Maimun Muhammad Kosim, *Moderasi Islam di Indonesia* (Lkis Pelangi Aksara, 2021).

curriculum and learning standards. Understanding the value of religious moderation can also be incorporated into teaching materials as part of character education. Through teaching materials that introduce the concept of religious moderation, students can learn to appreciate the diversity of beliefs and cultures, and understand the importance of tolerance and mutual respect between individuals of different beliefs. Each subject such as mathematics, biology, history, and so on has its own teaching materials according to the needs that will be conveyed to students.

On language education, type of teaching material such as textbook are crucial in developing students' critical and analytical thinking skills. For example in English course, English textbook also play a role in developing students' reading skill and also analytical thinking skills. Through text reading, sentence structure analysis, and grammar problem solving, students are invited to think more systematically and logically. The use of English textbook can also provide the value of religious moderation based on the context of the text given to students.

A number of research have discussed about an analysis religious moderation values in material textbook or module, the first is research entitled "Analysis of The Value of Religious Moderation in Learning Module of Islamic Religious Education and Character" this study analyzed the teaching module of one of the subjects in junior high school, the subject studied was the Islamic Religious Education teaching module where the researcher analyzed the value of moderation listed in the verse of the Koran based on the predetermined chapter. From this study obtained the results that the moderation actions displayed in some material were based on the value of the koran⁵. Similar research has also been conducted with the title "Religious Moderation in Islamic religious

⁵ Fauzi Muharom, "Analysis of the Value of Religious Moderation in Learning Module of Islamic Religious Education and Character," *Profetika: Jurnal Studi Islam* 24, no. 01 (2023): 159–70.

education textbook and implementation in Indonesia” in this study researcher focused on analyzing Islamic religious education textbooks and activities to apply the value of religious moderation values in Islamic religious education teaching modules. From this research, it can be seen that the effectiveness of cultivating the value of religious moderation in the educational aspects of Islamic religious education in Indonesia⁶.

The existing social problems and the role of religious moderation insights in the eyes of researcher is very interesting to study. Unlike the previous research, this research will focus on examining the value of religious moderation on the text of learning materials in the English Textbook for Tenth grade at Madrasah Aliyah Negeri 1 Pamekasan. In this case, schools based on the ministry of religion are expected to use elements, the foundation of religious moderation. Researcher want to see further whether there is a religious moderation in the learning materials applied in English teaching learning in the class. Therefore, the reasercher formulate the study entitled “The Analysis of English Textbook in MAN 1 Pamekasan Based on Religious Moderation Perspective”.

B. Research Focus

Research focus or it can be called research problem. It describes problem that will developing a justification for studying it, and suggesting the importance of the study for select audiences that will read the report. By specifying a “problem,” you limit the subject matter and focus attention on a specific aspect of study⁷. Research focus contains clear research questions, and specific objectives

⁶ Rohmat Mulyana, “Religious Moderation in Islamic Religious Education Textbook and Implementation in Indonesia,” *HTS Teologiese Studies / Theological Studies* 79, no. 1 (June 19, 2023), <https://doi.org/10.4102/hts.v79i1.8592>.

⁷ John W. Creswell, *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research*, Fourth Indian edition (Delhi, India: PHI Learning Private Limited, 2013).

to be achieved in the research so that it has a directed research result. These are the focus problems of the research conducted:

1. What are the principles of religious moderation perspective reflected in English textbook of MAN 1 Pamekasan?
2. What are the indicators of religious moderation perspective reflected in those English textbook of MAN 1 Pamekasan?

C. Objective of the research

A research objective Research objectives outline the specific goals or outcomes that your research aims to achieve⁸. The purpose of this research is as follows:

1. To find out the principles of religious moderation perspective reflected in English textbook of MAN 1 Pamekasan.
2. To find out the indicators of religious moderation perspective reflected in English textbook of MAN 1 Pamekasan.

D. Significance of Study

The importance of a research endeavor is encapsulated in its significance, elucidating the valuable contributions and influence it imparts to a specific academic investigation⁹. It also delineates the beneficiaries of the research findings and the ways in which they stand to benefit. The significance of this research is how this research helps the development of the use of artificial intelligence in the process of learning foreign languages, or how this research contributes to solving problems in the aspect of language education. The significance of this research is intended for lecturers, students, and other researcher.

⁸ Creswell. P. 111

⁹ Sarah J. Tracy, *Qualitative Research Methods: Collecting Evidence, Crafting Analysis, Communicating Impact* (John Wiley & Sons (UK), 2013).

1. Theoretical

Theoretical significance is to increase understanding and develop knowledge. This study aim to contribute to the understanding how religious moderation can be integrated into English teaching materials within educational setting. By examining the representation of religious moderation values these materials, the research sheds light on the potential impact on understanding of religious diversity . Additionally it offer insight into development of inclusive and culturally sensitive educational resources, which are essential for promoting harmony and respect in multicultural societies.

2. Practical

Social significance is used to solve social problem. In another term social significane consist of reason of the proper on problem that will be researched.

a. Student

This research can provide students with a deeper understanding of the importance of religious moderation in the context of English education. They can learn how the values of tolerance and respect for religious diversity are reflected in the course materials, which can help broaden their perspectives and enhance their understanding of a multicultural society and it is also carried out to provide more understanding to students about the importance of having a moderate attitude from an early age.

b. Teacher

This research can provide insight for teachers to choose curriculum or teaching materials that have moderate values for their students. The results of this study can be guideline for teachers in

internalizing religious moderation and provide guidance for teachers in crafting more inclusive and culturally sensitive teaching materials. They can use the findings of this study to develop teaching strategies that promote attitudes of tolerance and respect for religious differences in the classroom, thus creating a more harmonious and supportive learning environment for all students.

c. Researcher

The researcher can contribute to enriching the thinking and practice of inclusive and religiously responsible education. This research contributes to broadening academic insights on integrating religious moderation values in an educational context. For future researcher, the results of this study can be a valuable source of reference in collecting data and designing follow-up studies focusing on the effects of using teaching materials that promote religious moderation in English language education.

E. Definition of Key terms

To avoid misinterpretation of key words or main concepts contained in the research title, a definition of keyterms is needed, so that readers and researcher have the same perception and understanding of these terms. The terms that need to be defined as problems in the title of this study are as follows:

1. Teaching Material

Teaching Material is everything that is used by teachers or instructors for students during the learning process.

2. English Textbook

English textbooks are guidebooks for teachers and students in the English learning process. they usually cover grammar, vocabulary, reading comprehension, and English language skills.

3. Religious Moderation

Religious Moderation is practicing religion with a middle attitude or not extreme and radical.

F. Previous Study

There are many research about analyze the religious values from the teaching materials or module. One of the is the journal written by Fauzi Muharram “Analysis of Value of Religious Moderation in Learning Module of Islamic Religious Education and Character” based on investigation religious moderation values on Islamic religious education module the reasercher came to conclusion that the effectiveness of promoting religious moderation in education is highlighted through the use of learning modules, as demonstrated in a study of the "Al-Hikmah" module for Islamic Religious Education and character development in elementary schools in Wonogiri District. These modules contain materials that implicitly or explicitly convey religious moderation values. Specifically, in grade 4 modules, 16 materials contain implicit content, while in grade 6, 14 materials contain such content, with three chapters explicitly addressing religious moderation. The study suggests incorporating discussions on religious moderation within fiqh domain materials, such as considering practices from different madhabs, to broaden students' understanding beyond inter-religious moderation to include intra-religious moderation among Muslims¹⁰.

The second research written by Mimi Herman and Hidayat Herman entitled “Development of Interactive E-Module on integrated Learning Model Materials Moderation Values Religious” based on their research their analyze concluding that The Interactive e-Module developed for the Chemistry Learning Strategy course, integrating religious moderation values, demonstrates high validity and practicality based on expert and student assessments. The module,

¹⁰ Muharom, “Analysis of the Value of Religious Moderation in Learning Module of Islamic Religious Education and Character.”

validated for material, media, language, and integration of religious moderation values, is deemed highly valid. Furthermore, students find it highly practical. This initiative aims to address religious disharmony issues, including intolerance, in educational settings by promoting religious moderation through learning media integration. The research, employing a Research and Development approach, involved fourth-semester students at UIN Mahmud Yunus Batusangkar. Language, material, and construct validity values are high, while practicality according to students is very high. Thus, the e-module presents a valid and practical tool for fostering religious moderation in the Chemistry Learning Strategy course¹¹.

The third research by Rohmat Mulyana “Religious moderation in Islamic Textbook and Implementation in Indonesia” This study aims to investigate the concept of religious moderation in the form of values contained in Islamic religious education textbooks at the junior high school level and to analyse how these values are implemented in Bandung, from the conclusion of research said that The study reveals the presence of moderation values in Islamic religious education textbooks for junior high school students, encompassing non-violence, tolerance, fairness, egalitarianism, and moderation in worship. These values align with the competencies outlined in the 2013 curriculum, covering knowledge, skills, and behavior. Moreover, they reflect the pillars of moderation in religion advocated by the Indonesian government, emphasizing moderation in thought, action, and religious practice. Implementation of these values in two Bandung schools, SMPN 14 and SMPN 51, involves collaborative efforts between teachers and students. The schools promote multi-perspective learning, inclusive practices, and a peaceful environment to instill non-violence, fairness, egalitarianism, and tolerance. Wisely conveyed by teachers, religious moderation

¹¹ Mimi Herman and Hidayat Herman, “Development of Interactive E-Modules on Integrated Learning Model Materials of Moderation Values Religious,” *Jurnal Pendidikan Dan Pembelajaran Kimia* 11, no. 3 (2022): 28–37.

from textbooks acts as a deterrent against rising radicalism in Indonesian schools. The study suggests further research across wider areas and textbooks to strengthen findings and inform the development of Islamic religious education curricula focused on moderation values and counteracting radicalism. However, the limitation of focusing on two schools in Bandung warrants future research to ensure broader representation and validity of results¹².

The fourth research written by Syafiatul Maf'udah and Marno entitled "The Analysis of The Value of Religious Moderation in The Material of Arabic Textbook for Islamic Senior High School" This study examines how the values of religious moderation are presented in Arabic language textbooks for grades 1, 2, and 3 at Madrasah Aliyah. It finds that these values are mostly conveyed indirectly, and some topics don't mention them at all. To address this, educators, particularly Arabic language teachers, need to develop their teaching materials and include religious moderation values more explicitly. Special training in religious moderation could help educators effectively convey these values to students, fostering a generation that understands and expresses religious principles in a tolerant and moderate manner, in line with national values¹³.

The fifth research written by Fenty Andriani dan Desi Puspitasari entitled "Integrating Religious Moderation Values in an English Course Book" This study presents an alternative solution to the lack of suitable educational materials by developing an English course book integrated with religious moderation indicators. Following the R&D cycle by Borg and Gall, the research includes phases such as information collection, planning, development, testing, and revision. The course book aims to create an English language environment by providing scaffolding talk for instructors and integrating religious moderation

¹² Mulyana, "Religious Moderation in Islamic Religious Education Textbook and Implementation in Indonesia."

¹³ Syafiyatul Maf'udah and Marno Marno, "The Analysis of the Value of Religious Moderation in the Material of the Arabic Textbook for Islamic Senior High School," 2022, <http://repository.uin-malang.ac.id/12446/>.

indicators throughout the content. Organized into six parts per chapter, the book covers listening, speaking, reading, writing, and evaluation, aligning with students' interests and needs while promoting comprehensive English skills and values of religious moderation¹⁴.

Several of the preceding studies share similarities in their data collection methods and various aspects of their research, particularly in their contextual focus. The main differences five previous study above with this research is the focus of the schoo's subject. In this study will focus on subject of english language. However, the research under review exhibits notable distinctions, particularly regarding the object of study and the context in which it is situated.

G. Review of Related Literature

1) Teaching Material

a. Definition

Teaching materials are one of the media used as a source of information or a source of knowledge for teachers to convey to students. The existence of teaching materials in the teaching and learning process plays a central role in advancing the progress of students' abilities¹⁵. In its application, teaching materials support the achievement of the objectives of the learning process. Through the way it is delivered, it can also improve the quality of student understanding. Good teaching materials can increase students' ability to develop their own abilities through the information obtained. In the process of determining the material in teaching materials, teachers have considerations in making teaching materials. Things that must be considered such as student characteristics

¹⁴ Fenty Andriani and Desi Puspitasari, "Integrating Religious Moderation Values in an English Course Book," *SALEE: Study of Applied Linguistics and English Education* 5, no. 1 (2024): 110–25.

¹⁵ Ian McGrath, *Teaching Materials and the Roles of EFL/ESL Teachers: Practice and Theory* (A&C Black, 2013).

learning objectives as well as availability and skills in the use of these teaching materials

b. Type of Teaching material

According to Prastowo in Ina's said that there are several type of teaching material that can use in teaching and learning process¹⁶:

1) Type teaching materials according to the shape

Type teaching materials according to the shape shared become become four kind , ie interactive teaching materials , audio visual teaching materials , audio teaching materials , and printed teaching materials .

a. Interactive teaching materials

Interactive teaching materials that is teaching materials consisting of from two media or more includes text audio chart picture animation and videos used as a presentation medium during the learning process teach.

b. Audio visual teaching materials

Audio visual teaching materials, namely teaching materials that use audio signal or changed combined sound with picture or moving animation in a way sequential.

c. Audio teaching materials

Audio teaching materials namely all system that uses radio signal straight away, you can heard or played by somebody or group of people. Example from audio teaching materials are cassette, disk black , and radio.

¹⁶ Ina Magdanela and Tini Sundari, "Analisis Bahan Ajar" *Jurnal Pendidikan dan Ilmu Sosial* 2, no. 2 (2020):3 11-326

d. Printed teaching materials/Textbook

Printed teaching materials is a number prepared teaching materials through paper that can works for need learning information . Example from printed teaching materials is books , modules, *UKBM*, worksheets, handouts, and etc.

2) Type teaching materials according to method it works

1. Computer teaching materials

Computer teaching materials that is various type non-printed teaching materials that require computer For broadcast something for the learning process . Example from computer teaching materials are computer based multimedia and computer mediated instruction.

2. Audio teaching materials

Audio teaching materials are teaching materials in the form of recorded audio signal in a recording medium . For use it, we must need tool recording media player the such as tape compos, CD players, multimedia players, and so on . Example audio teaching materials are cassettes , flash disks, and so on .

3. Video teaching materials

Video teaching materials are required teaching materials tool same with teaching materials in audio form , then video teaching materials too requires storage media or record For keep material from teaching materials

4. Non- project teaching materials

Non- project teaching materials are teaching materials that do not require a device to project the content in them observe. For example: photos, diagrams, display, moels, and so on.

5. Projected teaching materials

Projected teaching materials are teaching materials that require projectors so that students can use it, examples of projected teaching materials are slides, filmstrips and computer projections.

3) Type teaching materials according to its nature

The types of teaching materials according to their nature into four types, namely printed teaching materials, technology-based teaching materials, teaching materials for practice and teaching materials for interaction purposes.

a. Print-based teaching materials

Examples of print-based teaching materials are books, pamphlets, student study guides, tutorial materials, student workbooks, magazines, newspapers, maps, and so on.

b. Technology-based teaching materials

Technology-based teaching materials include radio broadcasts, films, television broadcasts, interactive videos, multimedia, audio cassettes, slides, filmstrips, video cassettes and computer-based tutorials.

c. Teaching materials for practice.

Examples of teaching materials used for practice or projects are interview sheets, observation sheets, science kits and so on.

d. Teaching materials for interaction needs

Teaching materials needed for interaction between educators and students (especially for distance education purposes), for example telephones, cellphones, video conferencing, and so on.

2) English Textbook

a. Definition

The use of textbooks has broad benefits for the teaching and learning process in the classroom. Textbooks are teacher and student handbooks that are used in accordance with the educational curriculum¹⁷. Textbooks play a very important role in the learning and teaching process. Textbooks can also determine direction or serve as a guide for how these lessons can be conveyed to teaching participants. The existence of textbooks will certainly direct the learning process in class efficiently and directly.

In the teaching and learning process, textbooks are a teaching resource that can stimulate cognitive intelligence and lead to a developmental structure that can process students' understanding so that they can develop their abilities in the teaching and learning process. For teachers, textbooks are integrated written material to make it easier for a teacher to explain the material and of course can make it easier to achieve the goals of the student learning process. Each particular subject will use its own text book as a guide to the learning process.

b. The Function of Textbook

Textbooks are very necessary, especially in language education, for example English. English textbooks have a number of English language materials and information so that students can produce productive skills and develop the English language skills they already have. As stated by Bojanic that EFL textbooks aim to equip students with the necessary knowledge, language skills and information about English-

¹⁷ Ahidaurrohmah, Avinahari. "(Lengkapi Stempel Pada Lembar Persetujuan, Lengkapi Lembar Persetujuan Publikasi Dan Keaslian Tulisan Bermaterai, Upload Ulang)... Analysis On English Textbook" Bahasa Inggris Lintas Minat Sma Kelas X" Based On Tomlinson's Theory" (PhD Thesis, IAIN Ponorogo, 2021), <http://etheses.iainponorogo.ac.id/15391/>.

speaking countries and prepare them to interact with people from foreign countries and different cultural backgrounds¹⁸. In accordance with the definition given, English textbooks provide material as well as information. This also makes students able to interact with foreigners.

Cunningsworth believes that textbooks are best seen from the goals to be achieved related to the needs of students¹⁹. Textbooks also have a dual role in the English learning process as follows:

1. Source of material presentation
2. Resource for learning activities and as a communicative interaction
3. Reference source for grammar, vocabulary and learning the pronunciation of a word for students
4. As a trigger for ideas for activities in class
5. As a syllabus in applying activities according to learning objectives
6. Direct the material to be delivered in a targeted manner
7. and also as a guide for a teacher who is still inexperienced or has never gained self-confidence

From this explanation it can be concluded that textbooks have their own role and have advantages in their respective subjects. Therefore, it is important to determine the textbook material that will be delivered to students in accordance with the objectives to be achieved in accordance with the needs of the students.

3) Religious Moderation

a. Definition

The word moderation in English is used in the sense of average, core, standard, or non-aligned. The general definition of moderation means prioritizing balance in terms of beliefs, morals and character. Moderation

¹⁸ Ahidaurrohmah.

¹⁹ Alan Cunningsworth, *Choosing Your Coursebook* (Max Hueber Verlag, 1995).

has basically been taught by the Islamic religion where the term moderation is called the word *al-wasathilah* which comes from the word *al-wast* which can simply be interpreted as a commendable characteristic in a person who keeps himself from being extreme²⁰. From a simple definition in the Arabic dictionary, the concept of *wasathiyah* can be etymologically interpreted as a noun which means a link between two opposite things.

Al-wasatiyyah or religious moderation functions as a guiding principle not only in religious practice but also in the social and political realm. It promotes inclusivity and harmony, fostering understanding and cooperation among diverse communities²¹. By upholding moderation, individuals and societies can minimize conflict and promote peace. In a world often characterized by polarization and extremism, the importance of moderation cannot be ignored. It offers a middle ground on which dialogue and compromise can flourish, enabling constructive engagement and progress. Practicing moderation means rejecting rigid ideologies and adopting flexibility and open thinking. Moderation will foster a culture of mutual respect, empathy and mutual understanding to form inclusive harmony.

b. The Principle of Religious Moderation

1. Justice (*Adl*)

Justice originally had the meaning of "equal" which was interpreted as something non-material. In the Indonesian dictionary, the word fair has several meanings, namely:

- a) Not taking sides

²⁰ Akhmad Fajron and Naf'an Tarihoran, "Moderasi Beragama: Perspektf Quraish Shihab Dan Syech Nawawi Al-Bantani, Kajian Analisis Ayat Tentang Wasathiyah Di Wilayah Banten.," 2020, <http://repository.uinbanten.ac.id/5990/>.

²¹ Fajron and Tarihoran.

b) Side with the truth

c) Not arbitrary

Someone who behaves fairly will not take sides, but basically someone is on the side of the truth, from this behavior he does something that is appropriate and not arbitrary²². Allah Subhanahu Wa Ta'ala has commanded his servants to behave fairly. That is, being in the middle in carrying out all aspects of life which sometimes have differences between humans and other humans by following His commands and avoiding His prohibitions. Fairness also means balance in rights and obligations. For example, in human rights, a right cannot be reduced due to an obligation.

Just laws are a basic demand in every societal structure. Islamic moderation really has the principle of justice with the view that all parties of various differences have an equal position in the eyes of the law by not differentiating the treatment of parties from their own Islamic religion and those from other religions. The teachings of the Islamic religion always prioritize justice for all parties. Without justice, prosperity and prosperity in life will be lost. Islamic moderation upholding justice is the most important thing. By implementing justice, disputes between existing differences will be resolved wisely. Therefore Islamic moderation has strong principles of justice.

2. Balance (*Tawadzun*)

Balance or *tawazun* which means balance in all things. This principle is applied in a positive way in all aspects of belief and practice. This means that facing life is balanced. The balance in question is an attitude of moderation, which means the view of doing

²² M. Ali Ramdhani et al., "Moderasi Beragama Berlandaskan Nilai-Nilai Islam," *Cendikia. Kemenag. Go. Id (Nd)*, Accessed March 29 (2022), https://cendikia.kemenag.go.id/storage/uploads/file_path/file_28-09-2021_6152761cdc6c1.pdf.

something is not excessive, neither extreme nor liberal²³. The Islamic religion has taught that anything in excess is not good. In any case, there should be no excess and no shortage, meaning balance.

Tawazun or balance also has meaning give something will rights are neither increased nor reduced. In Islam there are three balances which are grouped into life problems:

a) Islam guard balance in relation vertical and horizontally.

The vertical and horizontal relations referred to are (*hasbun minallah and hasbun minannas*). In surah Ali-Imran verse 112 mentioned that a person will experience humiliation anywhere unless that person maintains a good relationship with Allah Subhanahu Wa Ta'ala and relationships with fellow humans.

b) Islam views the balance of ritual (*ubudiyah*) and social (*muamalat*) aspects.

Somebody No can said Good aspect his budiah If No reflected on his behavior or moral. Somebody Which carry out worship or Rituals without goodness in their social activities will end in vain.

c) Islam looking at balance spiritual aspect and physical

Human life cannot be separated from material life. Allah has created humans in material form (body). Islam obligates humans to fulfill this material form. As Allah says in surah Al Jumu'ah verse 10 which means: It can be concluded that humans must balance their spiritual and physical.

²³ Alif Cahya Setiyadi, "Pendidikan Islam Dalam Lingkaran Globalisasi," *At-Ta'dib* 7, no. 2 (2012), <https://ejournal.unida.gontor.ac.id/index.php/tadib/article/view/74>.

d) The heart and mind are the basic infrastructure of human life

Humans will live comfortably and peacefully if their mind and heart are balanced. Humans who are strong in their intellect (in terms of knowledge and thinking) and sharp in their feelings or have a heart full of empathy will form a character that will be profitable on earth.

3. Tolerance (*Tasamuh*)

Tolerance or *tasamuh* is expressed by paying attention to the religious teachings adhered to by each individual. For do tolerance must interpreted and understood correctly, because if not it will damage the religion adhered to. Islam is a very complete teaching that regulates all aspects of life, for example Islam has set boundaries between muslims and non-muslims. Someone who understands that religion is not just a belief but also a rule.

The word tolerance is the root of the word *samhan* which means ease. Youth in question does not mean freedom in religious life. Meanwhile, the Indonesian dictionary defines it as having a tolerant or respectful attitude and attitude. So the meaning of tolerance is an attitude and behavior of respect. When it comes to religion, what is meant by tolerance is not condoning and following. Tolerance according to Islam respects without crossing the boundaries of Islamic religious rules.

Tolerance is also discussed in the Qur'an in surah al-kafirun. In this surah, Islam is a holy religion and no other beliefs can interfere with Islamic beliefs. Allah has created differences in the thoughts of every human being which of course is also related to religious beliefs. If Allah willed it would be very easy for Allah to create humans with

the same beliefs, but Allah created diversity to have objective to get to know each other and build cooperation based on kindness²⁴. Tolerance will very needed for life with pluralism difference. Tolerant behavior will give impact positive For life with method respect each other, accept each other and respect each other amidst differences.

4. Taking the Middle Path (*Tawassuth*)

Tawassuth is a religious thought and experience that does not express or exaggerate or reduce religious teachings. *Tawassuth* is in the middle between the two attitudes, meaning it is neither too fundamentalist nor too liberal. Through this attitude, Islam will be easily accepted in all the differences that exist in society. This middle attitude has become a principle of the Islamic religion which is applied in all fields and makes Islam a witness to measure the truth for all human attitudes and behavior in general.

In implementing this middle attitude, there are several things that need to be considered. First, don't be extreme in spreading religion. Second, it is not easy to disbelieve fellow Muslims because of differences in religious understanding. Third, always try to position oneself in society as a principle of brotherhood and tolerance.

5. Deliberation (*Shura*)

The word *Shura* means stating to propose or explain and take something. Deliberation is explaining each other and asking each other for opinions or exchanging opinions regarding a matter²⁵. In Islam, deliberation has the highest position. This is because one form of God's

²⁴ Ayang Utriza Yakin Ph.D DEA, *Islam Moderat dan Isu-Isu Kontemporer* (KPN, 2019).

²⁵ "Pedoman Implementasi Moderasi - Penelusuran Google," accessed May 12, 2024, https://www.google.com/search?q=pedoman+implementasi+moderasi&rlz=1C1ONGR_enID1055ID1055&oq=pedoman+implementasi+moderasi&gs_lcrp=EgZjaHJvbWUyBggAEEUYOdIBCTExMTMwajBqOagCALACAQ&sourceid=chrome&ie=UTF-8.

command and deliberation is a manifestation of a democratic social order. The implementation of this deliberation is also a form of respect for community figures and leaders to participate in common affairs and interests.

6. Egalitarian (*Musawah*)

Musawah means equality. In terms of *musawah*, it is respect for every human being as a creature created by Allah. Therefore, all human positions, whether different genders between men and women, rich and poor, healthy or sick, and any other differences, have the same position before Allah subhanahu wa ta'ala. The principle of *musawah* must be owned by every Muslim, everyone is the same, there are no privileges between one another, maintaining the rights of each individual, there is no difference, humans in society all have the same position before Allah and the law.

c. The Indicator of Religious Moderation

1. National Commitment

One important indicator to see the extent of a person's religious views or expression towards nationality is to look at their national commitment or commitment to accepting Pancasila as a citizen. Currently, there are more and more new religious ideologies which have an understanding that is not accommodating to the nation's culture. At a certain level, the emergence of religious ideas that do not accept cultural values will lead to opposing culture and religious teachings as if they do not accept or are enemies of culture. However, the issue of national commitment is currently very important to pay attention to because of the emergence of new transnational religious ideologies that focus on the formation of a state system.

The anxiety regarding the emergence of this new religious understanding is due to the desire to build a global leadership system that no longer recognizes state sovereignty or the concept of nation-state. When this problem spreads widely in society, it will certainly raise concerns for the integrity of the Indonesian nation. Because it is not in accordance with the national commitments that have been mutually agreed upon by the fighters and founders of the Indonesian nation, there is no reason to justify religious movements and thoughts that want a state with a system of caliphate, Islamic state, or imamate. To achieve this, religious and national understanding must be considered in a balanced manner. In this case, a sign of religious moderation can be seen from the individual's commitment to their religious understanding while remaining within the national context.

2. Tolerance

Tolerance is an attitude that gives space and does not interfere with other people to express their opinions, beliefs and opinions that differ from ours. Tolerance arises from this open attitude. Tolerance means accepting, respecting and understanding other people.

Tolerance is an important part of democratic life to face various challenges that arise due to differences. When people become very sensitive to all kinds of differences that arise in their daily lives, democracy will look and work well. In a broad sense, tolerance is not only related to religious beliefs, but also to race, gender, sexual orientation, culture, and other types of differences.

Islam is a tolerant religion. According to Islamic teachings, everyone must uphold human dignity and worth. Islam respects human rights and supports each other. Islamic teachings do not aim to

subjugate certain social groups; instead, it aims to protect civilization throughout the world. Basically, tolerance is related to intra-religious and inter-religious tolerance, as well as social and political tolerance. Therefore, a sign of religious moderation related to tolerance is the ability to truly show religious attitudes and expressions to respect the differences that occur in society. Tolerance can be defined in various ways, but this book emphasizes tolerance in understanding and appreciating differences that are influenced by factors of religious understanding.

3. Anti-Radical and Violence

Radicalism or violence in the context of moderation arises as a result of a narrow understanding of religion. The attitude or expression that emerges from this understanding tends to make a big change in the order of life, but in a negative way. Social and political communities with radical ideology will give rise to violent methods. The violence they carry out as a radical attitude is physical violence or physical violence. An example of physical violence is doing whatever you want by disbelieving someone else and then considering it heaven if you have killed a brother who doesn't share your understanding. The reward for non-physical violence is by accusing people of being heretics or infidels who do not have the same understanding as the radical perpetrator.

As for beliefs, especially Islam, they feel accused of being the perpetrators of radical acts of violence so far. To criticize all of this as it is already known that the Islamic religion is Rahmat lil alamin which highly upholds harmony in religion is not worthy of being called radical. However, currently Islam seems to be considered radical by

some Muslims who give the impression that they are not wise because they are rigid and exclusive in their religion. As a result, the face of Islam that appears on the public surface is seen by parties outside Islam as haunted. The face of Islam in public spaces has become unfriendly, extreme and discriminatory.

Variations in religious ideology like this then make the situation even more complicated in creating a harmonious atmosphere in society. There are some groups who are busy correcting the worship of their fellow believers, while other groups are dominated by excessive hatred towards groups of different religions. They may even be encouraged to convert to faith groups that value diversity and respect other religious beliefs. Thus, the indicator of religious moderation in relation to radicalism lies in balanced and fair religious attitudes and expressions, namely religious attitudes and expressions that prioritize justice, respect and understand that differences exist in society.

4. Accommodating to Local Culture

Encounters between religion, especially Islam, and culture often trigger long debates. Islam as a revealed religion and culture as a result of human creativity can conflict with each other. However, fiqh is a bridge to ease tensions between Islamic teachings and local traditions by accommodating cultural needs.

The concept of Islamic indigenization emphasizes the importance of adapting Islamic teachings to local culture without losing the identity of both. This is evident in the history of Islam in Indonesia, where the use of local languages and cultural terms in religious practices shows a willingness to accommodate local culture.

Religious understanding that is accommodating to local culture is important to maintain harmony between religion and culture. A moderate attitude in accepting local traditions and culture, as long as it does not conflict with basic religious principles, shows a critical and contextual religious spirit.

d. The Religious moderation in education

Education is very important in building an attitude of moderation. The reason for the importance of education is because a person will be formed through education. Moderation is needed in learning. Learners can be taught from an early age about the principles of moderation. It can be started by instilling faith and devotion so that students have a strong faith. Then, a student can be taught gradually from an early age including:

- 1) Implement group learning, discussion and deliberation to understand respect for different opinions.
- 2) Using the tour method with the aim that students understand in all sides of the differences that exist in life. Such as culture that can be done by knowing more closely the differences that exist or it can be instilled through available teaching materials .
- 3) Teaching tolerance as a principle of moderation. But do not forget to explain the limits of tolerance with other religious adherents according to Islamic law.
- 4) Teaching the value of religious moderation among differences.

From the explanation above, it can be seen that educators have the biggest role in the formation of moderation. But in the implementation of education, of course, there are obstacles or challenges in instilling moderation, one of which is the existence of technology in today's modern era. The existence of this technology is very easy for someone to do things

that are contrary to moderation, for example, bullying, racism against religions and differences, and also ha it will harm many people. The solution to this challenge is to socialize about using technology.