

## Moderate Islamic Education In The Book Wasathiyah Islamic Insights On Religious Moderation By M. Quraish Shihab

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**ABSTRACT :** Indonesia, with its high diversity and increasingly complex technological developments can often give rise to disputes, the emergence of fanatical groups, even extremists and radicals. To fight this big flow, education is the main choice. The education in question is moderate Islamic education, namely education that prioritizes positive attitudes and shows the value of tolerance in order to break attitudes. In the current Indonesian context, there is one Islamic figure who is known as a moderate mufasir, he is M. Quraish Shihab. Through his various works, this mufasir is known as a scholar who prioritizes unity amidst national diversity. The aim of this research is to find and describe the implementation of moderate Islamic education in one of the books by M. Quraish Shihab entitled Wasathiyah Islamic Insights on Religious Moderation. The type of research used is library research. Research sources are based on primary (main) data sources and secondary (supporting) data sources. The data collection technique used is documentation. The data analysis used in this research is content analysis. The research results show that the book Wasathiyah Islamic Insights in Religious Moderation by M. Quraish Shihab contains the principles, characteristics and implementation of moderate Islamic education. This is proven by M. Quraish Shihab's materials and perspective regarding religious moderation which is in accordance with the theory of moderate Islamic education.

**KEYWORDS:** Wasathiyah Islamic Insights, Moderate Islamic Education, Religion, Radical.

### I. INTRODUCTION

A safe and peaceful situation is certainly a hope for everyone, both parents and children will also feel happy if their lives are calm and there are no disturbances from anywhere. However, in reality, the life that is happening now is not in accordance with the expectations of each individual. Humans experience many changes, whether intentionally or consciously or not because of either. It is also not certain that humans change because of themselves, or because they follow current developments. The social life that was previously celebrated as the basic characteristic of people who would need help from others because they could not live alone, now seems to have no meaning. The impact of these unfavorable changes in life has given rise to the emergence of many groups who feel dissatisfied with the current situation. Starting from dissatisfaction with the government system, to religion can also be the basis for their dissatisfaction with life today. This has led to the emergence of groups of people who are indifferent, don't care about the environment around them because they don't want to bother thinking about something they consider less important. Sometimes someone like that is said to be selfish and individualistic. Until finally it gave rise to blasphemy and judgment that came from the fingers which were now crueler than the words that came out of the mouth. Social media has become a place for human escape to shed all human burdens. That is what causes divisions, fights and misunderstandings due to inappropriate use of social media. So, it is true that the current social life is just a sham.

To overcome the above situation, it is necessary to have a complete understanding in order to minimize the emergence of misunderstandings. This can be done by people who cannot live independently in their daily lives and definitely need help from others. This means that education acts as a pillar of human life. People who do not attach importance to education without realizing it make them less good in their way of life. Obtaining knowledge can be achieved in various ways, one of which is education. However, you need to know that what is meant by education here is that which is expected to bring changes to humans, both in terms of behavior and economic changes. Education according to Republic of Indonesia Law Number 20 of 2003 concerning The National Education System is mentioned about understanding education state that: Education is a conscious and planned effort to create an environment and learning process in which students actively develop their potential to have religious strength, self-control, personality, intelligence, noble morals, and the skills necessary for themselves, society, nation and state. The conclusion is that education does not only emphasize the achievement of a person's intelligence, but more than that, education is expected to develop good morals, as well as develop the creativity that exists within a person. The process carried out in the education sector must have a curriculum to be used in learning, where this learning is something that must be planned during the learning process to support students (Eveline Siregar & Hartini Nara, 2015).

After studying, it is hoped that someone will be able to gain useful knowledge. Because knowledge is the foundation of civilization. Therefore, Islam requires all its followers to seek knowledge whenever and wherever they are. As in the hadith of the Prophet SAW, namely: "Seek knowledge from the cradle to the grave." (H.R. Ibn. 'Abd. Bar) (Sayyid Ahmad Al Hasyimi, 2018). This hadith reminds us as humans, especially Muslims, that the time to seek knowledge is unlimited. As long as we are alive, that is the time to learn. Learning is not always about lessons at school or educational institutions (Ahmad Dahlan, 2019). However, we can learn from everything we go through, anytime and anywhere, as also mentioned in the hadith below: "Seek knowledge as far away as China." (H.R. Imam Baihaqi) (Sayyid Ahmad Al Hasyimi, 2018).

Islam has provided freedom to seek knowledge and explore according to the aims of that knowledge. In accordance with this hadith, the Prophet SAW also said, as a Muslim you should be enthusiastic about seeking knowledge without looking at religious, ethnic and religious aspects, even though China is considered a communist country (Ahmad Dahlan, 2019). To realize the goals of Islamic education, a person must balance knowledge and adab or good behavior. So, it is hoped that in the future we will no longer hear about cases of fights between officials and even corrupt officials. Because this is an example of the behavior of someone who is highly educated but does not have good manners or characteristics as a human being which could later tarnish the good name of education. In this case, the completeness of understanding something must really be emphasized, especially those related to the completeness of understanding of religious teachings. Education without a complete understanding of religion can also trigger attitudes that are considered extreme or even radical. So, the role of educators in conveying knowledge in language adapted to the age of students is very necessary.

Instilling a moderate attitude as an effort to prevent extreme and radical attitudes also needs to be instilled from an early age. Starting with the introduction of family members who live at home, as well as those at school, namely teachers, to important people such as state officials, artists and religious leaders as figures who are used as role models by many people, they must also play a role in practicing moderate attitudes in everyday life. Moderate, which is generally known as a good attitude, shows a high value of tolerance because it breaks a fanatical attitude towards something, and can be said to be a middle way in making decisions and even solving problems. This is of course very compatible with the notion that moderation is an effort to prevent extreme and radical attitudes which give a negative impression to society and even pose a threat to the integrity of the Unitary State of the Republic of Indonesia. There are two principles of moderation: fairness and balance. Being fair means putting everything in its place while carrying it out well and as quickly as possible. Meanwhile, a balanced attitude means always being in the middle between two poles. In terms of worship, for example, a moderate believes that religion is serving God in the form of carrying out His teachings which are oriented towards efforts to glorify humans. Extreme people are often trapped in religious practices in the name of God only to defend His glory while ignoring human aspects. Religious people in this way are willing to kill fellow humans "in the name of God" even though protecting humanity itself is part of the core teachings of religion (Kementerian Agama RI. 2019).

If it is related to complete understanding of religion, then everyone must also have a moderate attitude in religion. Education in Islam aims to produce individuals who are devout and achieve happiness in this world and the hereafter. The existence of education with all its elements plays an important role in developing a moderate Islamic discourse that avoids intolerance and radicalism in Indonesia. Religious moderation must be understood as a balanced religious attitude between practicing one's own religion (exclusive) and respect for the religious practices of other people with different beliefs (inclusive) (Kementerian Agama RI. 2019). The main effort that needs to be made is to unite the awareness of education stakeholders regarding the content of their education. Education in the true sense is a process of humanization or humanization. Learning is a genuine way of communicating with humans to be owned, continued and perfected in the educational process (Muhammad Saiful Islam, 2019).

Based on the explanation above, it is certainly very necessary to apply it in the world of education. For example, from the perspective of an educator, we can narrow down the methods above and put them into practice when carrying out our duties as an educator. Among them, being patient in conveying knowledge through online learning which of course raises new obstacles that have never been encountered before, such as signal problems and difficulties in understanding that students can accept. Be patient and accept gracefully in following recommendations from the government and authorities to limit activities outside the home, which again requires creativity from a teacher in conveying knowledge to students. Although in reality knowledge conveyed directly is more easily accepted than through online learning.

However, because this pandemic is a situation that creates more possibilities of harm, the benefits that were previously obtained from direct learning must be canceled first for the benefit of many people. Moderate is soft or does not lead to extremism. Moderate is the middle way to societal diversity (Juwaini, et.al, 2023) The book *Wasathiyyah Islamic Insights on Religious Moderation* explains the meaning of wasathiyyah, the reasons why we should be wasathiyyah, and teaches us so that we can apply this wasathiyyah in our daily lives. Almost all the topics discussed here are also related to the topic being studied, and still pay attention to the Al-Qur'an and Hadith. It doesn't stop there, the word-by-word explanation of the proposition mentioned is also explained. So, it is hoped that it will foster understanding for readers. There are several wasathiyyah terms used by several scholars including as-sadad, al-qashd, and al-istiqamah (M. Quraish Shihab, 2019). As-sadad is based on the meaning of the word, namely tearing something down and then repairing it. Al-Qashad means explanation of the path of truth. Meanwhile, Al-Istiqamah means steady, accomplished, concentrated and consistent (M. Quraish Shihab, 2019).

As another term for wasathiyyah, of course the three words above support the realization of wasathiyyah Islam. The author of the book also states that Islam is moderation and followers of the Islamic religion must of course have a moderate attitude (M. Quraish Shihab, 2019). In fact, if we observe the meaning of the words wasathiyyah and moderate in general, according to some people, they are often confused as seen from several references. However, according to the author, the most important thing is its manifestation in behavior. One way is to implement or practice the three wasathiyyah terms mentioned previously, such as as-sadad, al-qashd, and al istiqamah in everyday life. Although the author of the book states that it is difficult to formulate a brief and concise definition of wasathiyyah or moderation because of the broad scope of its teachings (M. Quraish Shihab, 2019). However, the author can present this book with a discussion that is expected to open the reader's mind that even though there are many perceptions about wasathiyyah or moderation, a reader should not blame opinions that differ from ours. Because everything has reasons and grounds that can be in accordance with the definition, as well as the practice of wasathiyyah in daily life.

The description above is certainly the reason the author wants to conduct research related to education and moderate attitudes in the book entitled *Wasathiyyah Islamic Insights on Religious Moderation* by M. Quraish Shihab. In his book, he still generally discusses wasathiyyah or a moderate attitude, which makes the author interested in finding and discussing in detail related to moderate Islamic education, in addition to the term moderate Islamic education which is still not very common. Apart from that, the research that many authors encounter is the type of research carried out in the field. The title of the research is "Moderate Islamic Education in the Wasathiyyah Book Islamic Insights on Religious Moderation by M. Quraish Shihab". Moreover, after seeing the video of the book review program *Wasathiyyah Islamic Insights on Religious Moderation* by M. Quraish Shihab on the Ministry of Religion's Lajnah YouTube channel which was broadcast on November 15, 2021, the resource person who is also the former Minister of Religion of the Republic of Indonesia, Dr. (H.C.) KH. Lukman Hakim Saifuddin, he said that this book is very suitable for teachers in providing education to students about how to respond to existing diversity. It is hoped that the results of this research will bring benefits to writers, readers and the whole community in general so that they can apply them in their daily lives.

## **II. RESEARCH METHODS**

The type of research used by researchers is library research. Literature review research displays scientific reasoning arguments that explain the results of the literature review and the results of the researcher's thoughts regarding a problem containing a topic containing several related ideas and supported by data originating or obtained from library sources. In this research, what was studied was documentary material, namely conducting an analysis of the book *Wasathiyyah Islamic Insights on Religious Moderation* by M. Quraish Shihab, therefore this research is called Library research (Mestika Zed, 2004). The approach used in this research is a qualitative approach. Qualitative research is a research method based on the philosophy of postpositivism, used to research natural objects, where the researcher is the key instrument, data collection techniques are carried out using triangulation (combination), data analysis is inductive, then the results emphasize meaning rather than generalization. (Sugiono, 2019).

## **III. RESULTS AND DISCUSSION**

Moderate Islamic Education in the book *Wasathiyyah Islamic Insights on Religious Moderation* The work of M. Quraish Shihab aims to make tolerance and respect for each other become basic values that must be understood and applied in everyday life to create togetherness and harmony between people. According to M. Quraish Shihab's book *Wasathiyyah Islamic Insights on Religious Moderation*, to implement wasathiyyah in everyday life in society, several serious efforts are needed based on correct knowledge, balanced and controlled emotions,

and always prioritizing vigilance and prudence. Be careful (M. Quraish Shihab, 2019). To obtain correct knowledge or understanding about the application of wasathiyah, in this case the author analyzes Moderate Islamic Education and the Implementation of Moderate Islamic Education in the book *Wasathiyah Islamic Insights on Religious Moderation* by M. Quraish Shihab, which can be described as follows:

### **Moderate Islamic Education in Book *Wasathiyah Islamic Insights about Moderation religious***

- Peaceful education, which respects right basic people and friendship between nation, race, or religious groups (M. Lukmanul Hakim Habibie, et.al 2021).

The first indicator of moderate Islamic education that the author mentions is peaceful education, which respects human rights and friendship between nations, races or religious groups. Peace education is education that aims to develop individuals, increase awareness of human rights and fundamental freedoms, as well as the need for the advancement of understanding, tolerance and friendship between nations, races or religious groups. As stated by M. Quraish Shihab in his book *Wasathiyah Islamic Insights on Religious Moderation*, page 76: "We must treat non-Muslims as brothers and sisters in humanity." (M. Quraish Shihab, 2019)

This is also supported by the sentence on page 140:

...The Koran can accommodate differences in groups of people, no matter how small their numbers, as long as these differences do not result in differences in direction/goals, or differences in what they adhere to (M. Quraish Shihab, 2019). This shows us as humans to do good towards others without any tendencies. The goal is the same, namely the creation of a safe and peaceful life, full of togetherness and love. This indicator is in accordance with the principle of musawah (egalitarian) religious moderation. Musawah views equality of dignity for all humans as creatures of Allah SWT. M. Quraish Shihab explains in his book *Wasathiyah Islamic*

*Insights on Religious Moderation*, page 74:

So when Allah states that He has made Muslims a *wasathan ummah*, it indicates that even though they are different, they can all walk together on a wide path and lead them to the pleasure of Allah SWT (M. Quraish Shihab, 2019).

This shows the Islamic view of relations between humans in general, without distinction between ethnicity and religion. It could be said that this attitude of musawah or equality is the result of an attitude of tolerance. A person who has an ingrained attitude of tolerance is definitely more able to accept existing differences. Especially in terms of goodness to pursue the pleasure of Allah SWT. Differences are not an excuse or even a barrier, because Allah SWT. will continue to give the nature of Rahman (love) to all creatures without exception.

This is also in accordance with Wasathiyah's character and behavior according to Dr. Yusuf Qardhawi includes helping each other, dialogue or communicating with anyone gently and affectionately, being tolerant towards adherents of other beliefs and preaching wisely so that it can be well received (A. Fatih Syuhud, 2017). Likewise, when educators instill the values of moderate Islamic education in their students, they must truly be perfect figures, and always provide good examples in order to form good attitudes and respect differences.

- Education that pays attention to the prophetic vision of Islam, namely humanization, liberation and transcendence for social change.

According to Kuntowijoyo, prophetic values consist of the values of humanization, liberation and transcendence (Harris Fuadi, 2017). Humanization means humanizing humans, eliminating violence and hatred towards humans. Liberation has the meaning of liberating, which is related to the aim of freeing humans from cruelty, rigid thinking, technological arrogance, hoaxes and false consciousness. In a theological sense, transcendence means divinity or belief in Allah SWT. In other words, it requires humans to recognize the absolute power of Allah SWT. Regarding humanization and liberation, M. Quraish Shihab discusses in his book *Wasathiyah Islamic Insights on Religious Moderation*, on page 62: "The Qur'an requires that individuals live in One public should life in One bond a people based on their faith and Shari'a." (M. Quraish Shihab, 2019) In context Another thing,

M. Quraish Shihab also explained in book his book Wasathiyah Islamic Insights about Moderation Religious page 103: "Guidances of the Prophet SAW. That based on stated principles love and sympathy, as well as hostility and hate limited by suitability with religious guidance."

Then about transcendence, M. Quraish Shihab provides explanation in book Wasathiyah Islamic Insights about Moderation Religion, page 48:

... in context balance need noted that Islam stipulates must trust creed (necessity absolute) but despite thereby who are forced by one reason or another so that appear in his mind sort of doubt or sign ask, then That can tolerate while recommend it For Keep going try dismissed it and steadied his heart (M. Quraish Shihab, 2019).

The author concludes that through moderate Islamic education with educational indicators that pay attention to the prophetic vision of Islam, namely humanization, liberalization and transcendence for social transformation in accordance with the principles of religious moderation, namely syura (deliberation). This principle prioritizes the basic concepts of humanity, freedom of opinion, justice and equality of rights and obligations, both in relation to the Creator and to fellow creatures. The aim is to realize religious moderation in accordance with Islamic law.

➤ **Education that teaches understanding of Islam that has become moderate *mainstream* Indonesian Islam.** Tolerance is defined as an attitude of appreciation, respect, mutual cooperation and acceptance of differences. On the other hand, education is the main way to instill an attitude of tolerance. Because humans are social creatures who need the help of other creatures, tolerance education will be very beneficial for people in living their daily lives. We must understand that everyone has a different background and perspective. Therefore, it is very important to have an attitude of tolerance so that life is beautiful and there is minimal conflict or division. As explained by M. Quraish Shihab in his book Wasathiyah Islamic Insights on Religious Moderation, page 80: "Wasathiyah understanding in interactions between people of different religions/beliefs emphasizes the need for tolerance while adhering to the word of Allah SWT (Q. S As-Saba': 25-27) ..." (M. Quraish Shihab, 2019) This indicator is in accordance with the principle of *tasamuh* (tolerance), which means mutual respect and respect for each other. Therefore, tolerance is an attitude where someone follows the rules and is able to respect each other and understand the differences that exist.

➤ **Education that teaches Islamic understanding which is the moderate mainstream of Indonesian Islam.** Islamic moderation is a view that tries to take a middle position from two opposing and excessive perspectives. Moderate characteristics can be a solution in overcoming many societal problems, such as radicalism, intolerance and extremism. Basically, Islamic moderation in Indonesia is not something new, however, the reality is that the majority of Indonesian Muslims adhere to moderate Islam, which is a model of expression and understanding of Islam that is relevant within the framework of the Indonesian state (Ahmad Faqihudin, 2021). In line with the explanation given by M. Quraish Shihab in the book Wasathiyah Islamic Insights on Religious Moderation, page 138:

...the value system that develops in a society is greatly influenced by the forces that live in that society. If economic power is dominant, then what is upheld is material values. A person will be respected because of his wealth. If political power is not accompanied by moral values, unreasonable use of power and even authoritarian attitudes and coercive will spread. As a result, the values lived by society greatly influence and even determine the face and condition of the people/society. (M. Quraish Shihab, 2019)

The next indicator of moderate Islamic education is education that teaches Islam, which is the mainstream of moderate Islam in Indonesia. This indicator is in line with the principle of religious moderation of *tawasuth* (taking the middle path). *Tawasuth* is an understanding and practice of religion that is not excessive, nor does it reduce religious teachings. It can also mean something that is between the two sides, even though it is not the same amount or measure. Something that is not the same can also refer to the nature of fairness, because fairness does not have to be equal, but is given according to one's needs.

➤ **Education that balances intellectual insight, spiritual insight, as well as noble morals and skills.** A balanced attitude is important to apply in education because intellectual and spiritual insight is needed to create skills to achieve the educational goals of religious moderation. This is in accordance with M. Quraish Shihab's explanation in the book Wasathiyah Islamic Insights on Religious Moderation, page 42:

Thus, Islamic wasathiyah does not reject in its entirety what is found at both poles. The rejection is simply the use of one eye which results in the birth of excessive bias towards the pole being viewed while completely ignoring the other pole. Wasathiyah Islam is not like that! Wasathiyah taught by Islam harmoniously combines good elements according to each pole and with the required levels so that an attitude is born that is not excessive but also not deficient (M. Quraish Shihab, 2019).

In order to be accepted by others in society, a person is encouraged to have a balanced attitude, namely by paying attention to the interests of others without ignoring his own interests. So that you don't harm other people just to fulfill your own needs, or in popular terms, being selfish. A person who has a balanced attitude will always try to be useful for other people around him, have high empathy for other people without neglecting himself. Because in essence Allah SWT. has given humans perfect physicality, reason and feelings, as quoted by M. Quraish Shihab in the book *Wasathiyah Islamic Insights on Religious Moderation*, page 130: "Allah gives humans various physical and spiritual potentials so that humans are able to apply balance (wasathiyah) in their lives." (M. Quraish Shihab, 2019). The next indicator of religious moderation education is education that balances intellectual, spiritual insight, as well as noble morals and skills. This indicator is in accordance with the principle of religious moderation, namely *tawazun* (balance).

➤ **Education that develops entrepreneurial and partnership talents.** :The next indicator of religious moderation education is education to develop entrepreneurial talents and partnerships, by building partnerships between the world of education and the world of business or industry. In its development, entrepreneurship education must be reflected in all educational components. The aim of education is to prepare graduates to be able to live usefully in the society in which they live.

The educational curriculum component does not only contain theoretical lessons, but must be balanced with practices that support competency, such as starting a business by selling goods or services, then educators or teaching staff can also involve external parties involved in learning, such as inviting successful entrepreneurs. Most humans have a tendency to love material possessions (Abudin Nata, 2023). From this tendency, it is hoped that humans can build their world without abandoning their mission as caliph on earth. As explained in the book *Wasathiyah Islamic Insights on Religious Moderation* by M. Quraish Shihab, page 71: Humans should not just pursue temporary/worldly profits that will soon run out but should always be future-oriented. Here, among other things, we can see wasathiyah in the Islamic view of wealth: it is good and should be owned, but don't get lost in love for it so that your view is fixated on the here and now! Also look to the distant future! (M. Quraish Shihab, 2019) An explanation of assets is also provided on page 72: The basic principles laid down by Islam concern wealth and economic development, including that wealth is the main source of life (QS. An-Nisa' [4]: 5). This is so because if wealth decreases in a society, their lives will definitely be lacking too. Assets must be managed so that they grow, not just run out. Allah criticizes people who simply keep their wealth without managing or utilizing it as well as criticizing those who monopolize it (M. Quraish Shihab, 2019).

The basic principles of religious moderation education related to wealth and economic development are contained in the words of Allah SWT. following: Do not hand over to people whose minds are not yet perfect, your wealth (those in your power) which Allah has made the basis of your life. Give them shopping and clothes from (the proceeds of wealth) and speak to them good words. (QS. An-Nisa: 5). The verse above explains that wealth is one of the main sources of life. If a society lacks wealth, then their living needs will also be lacking. If state income is low, the per capita income of the people is also low, and what happens next is an increase in poverty. The next principle is that assets must have a social function. The implementation in Islam of this idea is the implementation of *zakat* worship which is an obligation for every Muslim. In essence, the property we own has other people's rights in it. People must be able to balance their rights and obligations in social life.

**Implementation of Moderate Islamic Education in Book *Wasathiyah Islamic Insights about Moderation Religious* The work of M. Quraish Shihab** : Insertion (*Wisdom*), that is insert load moderation religious in activity or relevant material in education Islamic religious education, which is an important component of the national education system, must be implemented in a moderate manner and keep students away from things that lead to the extreme, especially those based on religion. There are various ways that schools can instill moderate Islamic values in students. Schools can instill moderate Islamic values in students through teachers who act as role models, or good role models for students. As explained by M. Quraish Shihab in the book *Wasathiyah Islamic Insights on Religious Moderation*, page 115: For this reason, cooperation from all parties is needed while providing explanations from an early age to the younger generation not only through education in various scientific materials in educational institutions, but also by example in the household and community (M.

Quraish Shihab, 2019). Schools are responsible for the transfer and understanding of students' religion through policies, curriculum and teachers. M. Quraish Shihab provides an explanation in his book, *Wasathiyah Islamic Insights on Religious Moderation*, page 162: If not all members of the community can carry out the missionary function, at least there must be a group of Muslims who appear to provide guidance and role models whose advice is listened to and whose practices are followed and this must happen continuously without getting bored or tired (M. Quraish Shihab, 2019). The curriculum is a very important part of the educational process because it greatly influences the achievement of educational goals. The curriculum must include important things including goals to be achieved in learning activities, learning materials or materials as a tool to achieve these goals, learning methods or techniques, media as a tool to help achieve these goals, as well as evaluation to measure learning success.

M. Quraish Shihab explains in the book *Wasathiyah Islamic Insights on Religious Moderation*, page 162: On the other hand, knowledge and practice are closely related, knowledge encourages practice and increases the quality of charity, while practice that is visible in the reality of life is a teacher who teaches individuals and society so that they learn to practice it (M. Quraish Shihab, 2019). Thus, a curriculum that integrates moderate Islamic values is expected to provide concrete experience for students about what and how to apply moderate Islamic education in everyday life.

➤ **An approach that can give birth to critical thinking (*wa jaadil hum bi-allati hiya ahsan*). :** As Indonesian society has a plural and multicultural life, moderation must be understood as an effort to maintain balance in national and state life. People from all tribes, ethnicities, cultures and religions must be able to respect each other, listen, learn from each other and adapt to differences. As explained by M. Quraish Shihab in the book *Wasathiyah Islamic Insights on Religious Moderation*, page 77: "Respect does not mean accepting the opinions, religion or beliefs of other parties, but rather accepting their existence to live side by side in an atmosphere of security and peace." (M. Quraish Shihab, 2019) Pluralistic life has a tendency to create suspicion towards other groups, social groups in society often mix problems so that problems become increasingly complex and difficult to resolve. This is the initial seed for the emergence of extreme and fanatical groups. M. Quraish Shihab explains in the book *Wasathiyah Islamic Insights on Religious Moderation*, page 112: The extreme ones usually refuse to discuss; even if he is willing, his willingness is only to have his opinion heard, while he himself closes himself off from considering or even hearing the views of other parties. Meanwhile, *wasathiyah* adherents are always open not only to discussing, but also open to correcting their opinions and accepting other opinions. (M. Quraish Shihab, 2019) In the context of preventing extremism groups, M. Quraish Shihab also provides his views in the book *Wasathiyah Islamic Insights on Religious Moderation*, page 114: Extremism is considered a disease. So, to prevent it, a diagnosis of the causes is needed and to treat it, a wise explanation of Islamic teachings is needed. Moreover, filling someone's mind which has previously been filled with wrong ideas is much more difficult than filling a mind which is still empty. (M. Quraish Shihab, 2019)

In this condition, educational institutions from elementary to tertiary levels have their respective roles in preventing extremism, namely by training and familiarizing their students with dealing with specific problems (problem solving). In other words, the method used in moderate Islam-based education is the "Communicative Model" by making differences the emphasis. This dialogue or discussion method is very effective, especially in the teaching and learning process of comparative religion and culture. Because dialogue allows every community or group, whatever their background, to express their opinions in a healthy manner.

➤ **Organizing related programs, activities and training with loads moderation religious :** To create harmonious relations between religious communities and fellow Indonesian citizens, moderate Islamic education is a strategic approach used to build humanist character and tolerance among students. Apart from formal schools, the role of Islamic boarding schools must also be increased. Apart from various issues, there are several Islamic boarding schools which are indicated to be spreading radical values. Islamic boarding schools as educational institutions based on unique Indonesian Islamic principles, have emphasized the importance of spreading a culture of peace. The principle of *amar ma'ruf nahi munkar* and the concept of *wasathiyah*, including, *tasamuh*, *tawasuth*, *tawazun*, and *i'tidal* are inherent in Islamic boarding schools which is proof that Islamic boarding schools are institutions that prioritize moderate Islamic education and anti-radicalism. As explained by M. Quraish Shihab in the book *Wasathiyah Islamic Insights on Religious Moderation*, page 159: Three main things are the requirements for becoming the best people. Without fulfilling it, it will be roasted far from the fire. These three things are (a) *amar makruf*, (b) *nahi munkar*, and (c) faith in Allah. (M. Quraish Shihab, 2019)

It is hoped that this Islamic understanding and model will be able to erode radicalism and intolerance, a model of Islam that is rahmatan lil 'alamin, friendly and respects diversity. Education at Islamic boarding schools refers to moderate thinking and respecting differences. Conveying thoughts is also packaged with kindness and without any coercion. These thoughts are contained in the yellow book which is a characteristic of literature in Islamic boarding school education. In accordance with the explanation given by M. Quraish Shihab in the book *Wasathiyyah Islamic Insights on Religious Moderation*, page 166: "Divine values must not be forced, but conveyed persuasively in the form of good teachings." (M. Quraish Shihab, 2019) Corroborated by another explanation in the same book, page 114: Based on the experience of many parties, facing a ghuluw attitude with a harsh attitude does not have many benefits. He should be confronted by explaining the teachings of Islam in a loving manner and conveying it in an attitude that creates sympathy. (M. Quraish Shihab, 2019)

The yellow book study program in Islamic boarding schools conveys the Islamic paradigm of scholars in various fields of science who do not see truth subjectively without respecting differences. The breadth of knowledge and insight of past ulama reflects their acceptance of diversity in their religious thought and practice. This is what is learned and applied in Islamic boarding school life, which is often considered a miniature society, so that all elements in Islamic boarding schools can apply them to wider community life. Respect differences and coexist with a plurality of beliefs in the context of national and state life. Instilling moderate Islamic educational values can also be done by holding special subjects on religious moderation. So that the goals and values of religious moderation can be achieved and become a culture in everyday life.

❖ **Reach aspect evaluation** : The evaluation process can be carried out through 3 things, namely changing attitudes, knowledge, and increasing understanding (Siti Almaratus Solikhah, 2021). Attitude changes can be made by direct observations made by teachers or instructors of students during the learning process or extracurricular activities to pay attention to whether students have shown tolerance, respect for differences and harmony between religious communities. Knowledge about moderate Islam can be measured through tests and assessments, as well as questionnaires or surveys. Tests and assessments can be carried out related to moderate Islamic learning, both in the form of written tests and related assignments, which include students' understanding of the values of moderation, attitudes of tolerance, and concrete actions taken by students to apply the values of moderation in everyday life. Questionnaires or surveys can be used to evaluate students' perceptions of religious moderation learning by asking students' understanding of the values of moderation, attitudes of tolerance, and students' experiences in dealing with situations that require a moderation attitude.

Educators are at the forefront in instilling moderate Islamic values in students, so that they are not only educated in terms of knowledge but also the wisdom to live together amidst the various differences that exist. In accordance with the explanation given by M. Quraish Shihab in the book *Wasathiyyah Islamic Insights on Religious Moderation*, page 163: The Koran and Sunnah through their preaching mandate values. Some of these values are practical, local and temporal in nature so they can differ from one place and time to another (*furu' ad-diin*). (M. Quraish Shihab, 2019) Increasing understanding can be done through group discussions. Group discussions can be used to evaluate students' ability to apply the values of moderation in everyday life by sharing experiences and providing input to each other. In realizing the direction of religious moderation, the Indonesian government is implementing one of the strategies developed by the Ministry of Religion, namely the institutionalization of religious moderation. In this context it is through educational channels. When religious moderation is instituted, it is important to monitor and evaluate the implementation of the program itself. The theory of implementing moderate Islamic education initiated by the Directorate General of Islamic Education, Ministry of Religion of the Republic of Indonesia, that after the strategy is implemented, it is not just finished, there must be an evaluation as a form of assessment of the achievements that have been felt, the extent of understanding and implementation of the principles to achieve the goals of Islamic education moderate.

#### IV. CONCLUSION

Based on the description that has been explained regarding moderate Islamic education in the book *Wasathiyyah Islamic Insights on Religious Moderation*, it can be concluded as follows:

**First**, moderate Islamic education in the book *Wasathiyyah Islamic Insights on Religious Moderation*, namely:

- peaceful education that respects human rights and friendship between nations, races or religious groups, namely education that upholds the values of human rights and the value of equality and respect for fellow human beings;
- education that pays attention to the prophetic vision of Islam, namely humanization, liberation and transcendence for social change, by balancing aspects of humanity, divinity and freedom so as to create religious moderation in accordance with Islamic law;
- education that contains the teachings of religious tolerance and pluralism, namely respecting and even inviting cooperation with other groups as long as they do



not violate sharia rules; d) education that teaches Islamic understanding which is the mainstream of moderate Indonesian Islam, namely by maintaining past opinions that are still relevant and accepting something new that is better as long as it does not conflict with the Al-Qur'an and Sunnah; e) education that balances intellectual, spiritual and noble moral insight, as well as skills to achieve the goals of moderate Islamic education; f) education that develops entrepreneurship and partnerships with the industrial world, namely education that develops the economy by building partnerships with business or industry as a provision for life without dwelling on worldly pleasures.

**Second**, implementation of moderate Islamic education in the book *Wasathiyyah Islamic Insights on Religious Moderation* includes: a) Insertion (Hikmah), namely inserting religious moderation content in relevant activities or materials in education, namely education must be used as a means to instill the values of moderation, curriculum become a major component in the educational process. Islamic religious education as a material that has important value in the national education system must be implemented thoroughly and integrated with other materials in connection with achieving the goals of moderate Islamic education; b) an approach that can give birth to critical thinking (*wa jaadil hum bi-allati hiya ahsan*), the application of methods in moderate Islam-based education is the "Communicative Model" by making differences the emphasis; c) Organizing programs, activities, training related to the contents of religious moderation (*mauidzoh hasanah*), Islamic boarding schools as the main means that are considered effective in implementing moderate Islamic education, the principles of *amar ma'ruf nahi munkar*, and the study of the yellow book as a basic strengthening step -moderate Islamic foundations; d) reaching the evaluation aspect, with 3 main things, namely changing attitudes, knowledge and improvement. The content of moderate Islamic education above is delivered directly based on the arguments of the Koran and hadith, and is accompanied by interpretation and explanation of the material that can be understood by lay readers. The importance of instilling moderate Islamic education, especially in the field of education, is to prevent the emergence of racist and extreme actions among students and the younger generation of Indonesia. Everyone lives side by side amidst existing diversity, thus creating a harmonious life in religion, nation and state.

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