



Implementation of Religious Moderation in the Non-Formal Education in Forming a Multicultural Society

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Abstract

Sharia has taught moderation through several verses in the Qur'an, such as surah Al-Baqarah verse 256 and surah Yunus verse 99. Meanwhile, Prophet Muhammad taught moderation during his stay in Medina, as stated in the Medina Charter. This charter has given enough space for non-Muslims to worship without interference. Today, moderation is often preached at both institutional and cultural levels. However, its implementation is usually a dead end. Therefore, this study aims to analyze the implementation of moderation in shaping a multicultural society. The results of this study show that religious implementation can start from the most minor institutions, such as TPQ and family. In addition, religious moderation is also the basis of cultural life because moderation will bring justice, balance, and compassion. The implementation of religious moderation within the framework of a multicultural society must be done from an early age. Good habituation will form a good and strong character that is shown by mutual respect, appreciation of differences, and love for the nation and state. Among the habits to form a moderate character are memorizing short

letters that explain the interpretation of bismillah, praying in the congregation as a symbol of unity and integrity, then for confirmation of faith, and *khatmil* Quran, which begins with singing the national anthem.

Keywords: Implementation, Religious Moderation, Non-Formal Education, Multicultural Society

1. Introduction

In the pocketbook, *Q&A on Religious Moderation*, The Ministry of Religious Affairs defines diverse moderation as a middle ground. In several discussion forums, a moderator/person often mediates the discussion process, does not side with anyone or any opinion, and is fair to all parties involved.¹ That is, moderators in discussion forums can be an analogy for the principle of religious moderation.

Moderation, still according to the understanding of the Indonesian Ministry of Religious Affairs in a pocketbook, also means “something best.” Something in the middle is usually somewhere in between two bad things. An example is courage. Brave nature is considered good because it falls between carelessness and fear. A generous spirit is also good because he falls between extravagance and miserliness.² In other words, moderation gives rise to a balanced attitude and avoids greater immorality. Allah says in Q.S. al-Baqarah verse 256 and Q.S. Yunus verse 99:

“Indeed, Allah only forbids you to make them all your friends, those who fight you in religious affairs and drive you out of your hometown and help (others) to drive you out. Whoever makes them friends is unjust (al-Baqarah: 256).”

“And if your Lord wills, surely have the faith of all men on earth. However, do you (should) force people to become believers? (Q.S. Yunus: 99).”

The Ministry of Religious Affairs of the Republic of Indonesia conducts a brief interpretation of the two verses, namely: *first*, “Verily Allah only forbids

¹ Kemenag RI, *Tanya Jawab Moderasi Beragama*, Badan Litbang Dan Diklat Kementerian Agama RI (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019): 1-15.

² Kemenag RI, 2019: 15-19

you, believers, to make them, unbelievers, unwilling to live side by side with you peacefully, that is, those who fight you for religion, no religious freedom and tolerance; expelling you from your place of residence, because of racial, ethnic and religious cleansing and territorial control and helping others to remove you because of systemic and planned cooperation; As a close friend, you are born inside. Whoever makes them friends because of economic, political, and security interests are the tyrants of the cause of Islam and the Muslims (kemenag.go.id).

Second, in verse 99 of Jonah, the final interpretation is that after explaining the benefits of faith and then explaining that faith or not, faith is a choice for everyone because if your Lord wills, indeed, all people on earth have faith. However, do you, the Holy Prophet, want to force people to become believers while they close their hearts to accept the truth? (kemenag.go.id)?. Both verses and commentaries explain the importance of moderation, not imposing the will on others, including the choice in faith and servitude.

In the context of national society, the Unitary State of the Republic of Indonesia is diverse, covering various ethnicities, languages, religions, cultures, and social statuses. Diversity can be an “*integrating force*.” What binds society, however, can cause clashes between cultures, races, ethnicities, religions, and life values. This multicultural phenomenon is genuine because it meets and acculturates various cultures, individuals, and groups, ultimately affecting each other’s behavior.³

In a multicultural society, it is still, according to Akhmadi.⁴ Interaction among humans is relatively high in intensity, and every individual or group must possess the social ability of the community to communicate. According to Curtis, these capabilities cover three areas: *affiliation, cooperation, conflict resolution, kindness, care, and affection/emphatic skills*. Cooperation, attention, and love became the basis of national and religious life.

Therefore, because Indonesia is a multicultural country, it needs awareness and acceptance in life, especially in the field of theology. In this context, Islam gives the broadest possible space to every citizen to exercise his rights and obligations, including in the domain of religion. Therefore, an understanding

³ Agus Akhmadi, “Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation in Indonesia ’ S Diversity,” *Jurnal Diklat Keagamaan* 13, no. 2 (2019): 45–55.

⁴ Anwar, F, I Haq. “Religious Moderation Campaign Through Social Media at Multicultural Communities.” *Ejurnal.Iainpare.Ac.Id* 12, no. 2 (2019): 177–87. <http://ejurnal.iainpare.ac.id/index.php/kuriositas/article/view/1392>.

of religious moderation needs to be possessed by every individual and group, including Muslims.

In the treasures of global Islamic thought, Azyumardi Azra notes that discourses and paradigms on moderate Islam, a term often synonymous with moderation, began to develop in the early 20th century. The discussion of this subject is alluded to in various works of thinkers in the Arab World, such as Muhammad Rasyid Ridha, Muhammad al-Madani, Muhammad Syaltut, Yusuf al-Qaradhawi dan Wahbah al-Zuhayli.⁵

Moderation is like an *oasis* for religious people amid rampant identity politics divided on the opposite side of extremes. One side tends to the left and the other to the right. These two extremes usually also occur in the diverse attitude of society. For Muslims, for example, it is a challenge to be jealous internally. Muslims are divided into two groups that have different religious understandings. Some Muslims are strict in understanding religion and tend to impose this understanding on Muslim society, even in some cases by using violence.⁶

Others are loose in religion and subject to negative behaviors and thoughts derived from other cultures and civilizations (extreme left/sequel). In Islamic teachings, according to Achmad Satori, this is because both of them misunderstand some aspects of Islamic teachings, which consequently gives birth to actions that are contrary to the spirit of Islam, which is *rahmatan lil'alam*.⁷ That is, the face of religion depends on its adherents. Religion has two powers, like two sides of a coin. One side of religion can appear as a *centripetal* force, drowning out primordial bonds. On the other hand, it can also be a *divisive* force (*centrifugal*) that can destroy harmony.⁸

In the Christian tradition, for example, religious moderation can be seen from the perspective of the Catholic Church. In the Catholic Church, the term “moderate” is not uncommon. The usual is an attitude of “openness” to fundamentalism and traditionalism (which rejects renewal). Meanwhile, in the

⁵ Azyumardi Azra, “Islam Indonesia Inklusif Vs Eksklusif: Dinamika Keberagamaan Umat Muslimin” (Jakarta, 2017), 15.

⁶ Edi Junaedi, “Inilah Moderasi Beragama Perspektif Kemenag,” *Multikultural Dan Multireligius* 18, no. 2 (2019): 182–86, <https://doi.org/10.32488/harmoni.v18i2.414>.

⁷ Junaedi.

⁸ Mukhammad Abdullah, “Unraveling the Islamic Moderation-Based Islamic Boarding School Education Model from Classical to Modern,” *Prosiding Nasional* 2, no. November (2019): 55–74.

Hindu tradition, the roots of the spirit of religious moderation or the middle way can be traced back thousands of years, symbolized by the four *yugas*; Satya yuga, treta yuga, dwapara yuga, and *kali yuga*. Hindus adapt their teachings in each yuga as a form of moderation.⁹

The essence of religious moderation in Buddhism can be seen in the Buddha's Enlightenment, which came from Sidharta Gautama. He made his four preferences: seek to help all beings, reject worldly desires and studies, live and practice the Dharma, and strive for complete enlightenment. Religious moderation is also rooted in the Khonghucu religious tradition. The Junzi (faithful and virtuous) Khonghucu people view this life through the lens of yin yang because yin yang is the philosophy, thought, and spirituality of a Khonghucu who wants to live in dao. Yin Yang is a reluctant attitude, not an extreme attitude. Something less is as wrong as something excessive.¹⁰

All religions have values of moderation, egalitarianism, and moral attitudes. This attitude is critical to maintaining the governance of life, especially the life of multiculturalism in Indonesia. This phenomenon has been widely discussed at non-formal and formal levels, including in academic areas. That is, moderation is often the object of scientific study.

Abror's research on "Religious Moderation in the Frame of Tolerance: Islamic Studies and Diversity" explains that tolerance is the basis of religious moderation. Moderation here is interpreted in the sense of *muamalah* (social interaction) so that certain boundaries must not be violated in the life of the nation and state, including culture. The primary key is self-control.¹¹

Meanwhile, in his research entitled "Religious Moderation in the Middle of Plurality of Nations: Review of the Mental Revolution from the Qur'an Perspective," Khal Nurul Islam explained that religious moderation is closely related to wise attitudes towards religious plurality. Amidst diversity, Religious, social, economic, and cultural, a moderate attitude becomes a wise and rational choice to maintain *ukhuwah*.¹² Meanwhile, in his professor's speech

⁹ Edy Sutrisno, "Aktualisasi Moderasi Beragama Di Lembaga Pendidikan," *Jurnal bimas Islam. Kemenag. Go.Id* 12, no. 1 (2019): 324–251, <http://jurnalbimas Islam.kemenag.go.id/jbi/article/view/113>.

¹⁰ Kemenag RI, *Tanya Jawab Moderasi Beragama*: 42-47

¹¹ Abror Mhd., "Moderasi Beragama Dalam Bingkai Toleransi (Kajian Islam Dan Keberagaman)," *Rusydiah* 1, no. 1 (2020): 137–48.

¹² Khalil Nurul Islam, "Moderasi Beragama Di Tengah Pluralitas Bangsa: Tinjauan Revolusi Mental Perspektif Al-Qur'an," *KURIOSITAS: Media Komunikasi Sosial Dan Keagamaan* 13, no. 1 (2020): 38–59, <https://doi.org/10.35905/kur.v13i1.1379>.

entitled “Indonesian Moderation and Indonesian Sociological Perspectives,” the Chairman of PP Muhammadiyah, Haedar Nashir, stated that moderation could counteract radical ideas and behaviors. According to Haedar Nashira, a destructive attitude is forbidden by Allah because it includes the act of “*façade fil-ard*” or destruction on earth.

Abror, Nurul Islam, and Nashir share the same spirit of understanding religious moderation. They considered that moderation became the capital that a file and caliph should have to create a peaceful and prosperous life. Conceptually, research on the relevance of moderation and multiculturalism is also presented. Darlis’s “Carrying Islamic Moderation in a Multicultural Society” research shows that Islamic moderation crystallizes in various Islamic scientific disciplines, ranging from creed, sharia, tafsir, Sufism, and da’wah. Its universal teachings that emerged from the scientific discipline include justice, equality, balance, flexibility, ease, and tolerance.¹³

Darlis’ research aligns with “The Concept of Islamic Moderation in Global and Multicultural Education in Indonesia” by Meliani et al. Darlis’ research aligns with “The Concept of Islamic Moderation in Global and Multicultural Education in Indonesia”.¹⁴ The results of their research confirm that moderation can anticipate self-righteous behavior. According to Gus Dur, There is no monopoly on truth because of the truth of the dialectical process and man’s freedom of will and free thought.

Therefore, moderation is significant in framing multicultural life in Indonesia. Gus Dur, for example, became an Islamic figure who was highly respected and respected by followers of other religions because of his moderate attitude. The purpose of writing this research is to strengthen further the role of religious moderation in implementing the constitution and the cultural wisdom of the archipelago that was born before Indonesia. The hope is that moderation can be developed in all regions of Indonesia, ranging from small institutions to larger entities.

¹³ Darlis, “Menyusung Moderasi Islam Ditengah Masyarakat Yang Multikultural,” *Rausyan Fikr* 13, no. 2 (2017): 253.

¹⁴ Fitru Meliani et al., “Konsep Moderasi Islam Dalam Pendidikan Global Dan Multikultural Di Indonesia,” *Eduprof: Islamic Education Journal* 2, no. 2 (2020): 261–77.

2. Literature Review

Research on the implementation or concept of religious moderation in the multicultural era has been widely conducted. Therefore, the author will explain some previous research as a comparison with the author's research.

First, a research conducted by Siti Maghfiroh¹⁵ entitled "Mainstreaming the Value of Religious Moderation in the Era of Society 5.0". This study examines the importance of administering religious moderation in a multicultural society in the era of Society 5.0. This era is marked by the development of information technology, which is the focus of the movement of human life and can have a positive and negative impact. Social behavior change is one of the most significant impacts and a challenge in all areas of life.

Second, research by Firmanda Taufiq and Ayu Maulida Alkholid.¹⁶ According to them, religious democracy is an essential key in the landscape of religious diversity. This concept is one of the alternatives and solutions amid various conflicts and problems in the name of division in the name of division in the name of religion, especially in Indonesia. These problems must be addressed, and solutions must be sought to unravel religious problems in Indonesia. Especially in the digital era like today, promoting and actualizing religious moderation in the context of religion in Indonesia is absolute. This study seeks to explore and examine the role of the Ministry of Religious Affairs as one of the government institutions that functions as a policy maker in religious activities, especially in the issue of implementing religious moderation in Indonesia, especially in the context of the current digital era.

Third, Ayu Aspila and Baharuddin¹⁷ on "The Existence of Religious Extension Workers as Agents of Religious Moderation in the Era of Indonesian Community Pluralism." Friendly, tolerant, open, flexible religious moderation can be the answer to concerns of conflict that are rife in multicultural societies. Religious moderation does not mean mixing up the truth and eliminating each other's identities. Moderation does not dishonor the truth; we still have an apparent attitude in an issue, about the truth, about the law of a problem, but

¹⁵ S Sirajuddin, *Buku Literasi Moderasi Beragama Di Indonesia*, (2020): 81-101, [http://repository.iainbengkulu.ac.id/4827/1/Literasi Moderasi Beragama di Indonesia fix book.pdf](http://repository.iainbengkulu.ac.id/4827/1/Literasi%20Moderasi%20Beragama%20di%20Indonesia%20fix%20book.pdf).

¹⁶ NA Afif and Y Yono Nawawi, K, "Konsep Islam Wasathiyah Perspektif Didin Hafidhuddin," *Koloni.or.Id* 5, no. 1 (2022): 51-68, <https://koloni.or.id/index.php/koloni/article/view/124>.

¹⁷ S Sirajuddin, *Buku Literasi Moderasi Beragama Di Indonesia*, (2020) : 70-87, [http://repository.iainbengkulu.ac.id/4827/1/Literasi Moderasi Beragama di Indonesia fix book.pdf](http://repository.iainbengkulu.ac.id/4827/1/Literasi%20Moderasi%20Beragama%20di%20Indonesia%20fix%20book.pdf).

in religious moderation, we have more of an attitude of openness to accept that outside of ourselves there are compatriots who also have the same rights as us as a sovereign society within the framework of nationality. Each person has beliefs outside of faith or religion that we must respect and acknowledge their existence; for that, we need to continue to act and religion in a moderate way. As officials of the Ministry of Religious Affairs, religious extension workers have a strategic role related to the duties, responsibilities, and authorities of religious extension workers to carry out religious guidance, counseling, and development through religious language.

Fourth, research on “Interreligious Moderation in Civic Science Studies” was conducted by Indarwati, Sulton, and Ardhana.¹⁸ This study aims to: 1) determine the practice of religious moderation between religious communities in Bulu Lor Village, Jambon District, Ponorogo Regency, and 2) To find out the supporting and inhibiting factors in carrying out moderation between Muslims and Buddhists. This research is qualitative with a case study method in Bulu Lor Village. The data research instruments include documentation, observation, and interviews. The results of this case study research show that 1) Moderation practices in Bulu Lor Village are as follows: a) Giving freedom in choosing religion and participating in August 17 activities b) mutual respect for beliefs and also respect for other believers, c) Creating harmony and creating a conducive atmosphere in society is to be a good person.

Some of the studies above show that the implementation of religious moderation has been practiced by the community from various levels. At the elite level, religious moderation in the multicultural era is carried out by the Ministry of Religious Affairs. The role of extension workers is also quite significant. Because, as representatives of the Ministry of Religious Affairs in the regions, extension workers must be able to become agents of moderation with a down-to-earth religious language, or K.H. Abdurrahman Wahid’s term, down-to-earth Islam. This research has almost the same views and paradigms as previous research. The starting point of this research lies in strengthening its philosophical aspects.

¹⁸ Ahmad Muhammad, “Nilai-Nilai Moderasi Beragama Dalam Buku Ajar Al-Qur’an Hadits Di Madrasah Aliyah,” *Repository.Ar-Raniry.Ac.Id* (2023), <https://repository.ar-raniry.ac.id/id/eprint/24040/>.

3. Results and Discussion

The Wasathiyyah Spirit in Religious Moderation

The word moderation in Arabic means *al-moderate*. The language of *al-moderate* comes from the word *wasath*. Al-Asfahaniy defines *waste* as *sawa'un*, i.e., the middle between two boundaries, or with justice, the middle of the standard or the mediocre.¹⁹ *Wasathan* also means guarding against uncompromising and abandoning the religious line of truth. At the same time, the same meaning is also found in Mu'jam al-Wasit, namely simple and chosen Addulan and Khiyaran. Ibn 'Assyria defines the word *wasath* with two definitions.²⁰

*First, according to language, the word wasath means everything in the middle or something with two ends comparable in size. Second, according to the term, wasath is Islamic values built based on a straight and middle mindset, reasonable in terms of certainty.*²¹ In the context of understanding the nature of *wasathiyyah* (religious moderation) in various fields and aspects, observers and practitioners of *wasathiyyah* are required to pay attention to the relationship of attraction between the middle position and two opposite ends.²² Moreover, of course, it not only requires patience and tenacity but also requires adequate knowledge and understanding so that the essence of *wasathiyyah* is not dragged down by one end so that both ends can attract each other what is needed according to its portion to achieve justice and goodness which is an absolute condition for the birth of the true essence of *wasathiyyah*.²³

One example of a reference to religious moderation is given by Quraish Shihab when interpreting Surah Al-Baqarah verse 143. Quraish Shihab mentions that Muslims are made middle, moderate, and exemplary.²⁴ Thus, the existence

¹⁹ S Sirajuddin, *Buku Literasi Moderasi Beragama Di Indonesia*, (2020) : 42-70, [http://repository.iainbengkulu.ac.id/4827/1/Literasi Moderasi Beragama di Indonesia fix book.pdf](http://repository.iainbengkulu.ac.id/4827/1/Literasi%20Moderasi%20Beragama%20di%20Indonesia%20fix%20book.pdf).

²⁰ Jauhar, 2022.

²¹ AT Rakhmat Rasyid, AF, "Peran Pemuda Muhammadiyah Dalam Membangun Moderasi Beragama," *Journal.Uinsgd.Ac.Id* 4, no. 2 (2023): 44-51, <http://journal.uinsgd.ac.id/index.php/kl/article/view/24260>.

²² NA Afif and Y Yono Nawawi, K, "Konsep Islam Wasathiyah Perspektif Didin Hafidhuddin," *Koloni.or.Id* 5, no. 1 (2022): 51-68, <https://koloni.or.id/index.php/koloni/article/view/124>.

²³ M Saihu, "Pedidikan Moderasi Beragama: Kajian Islam Wasathiyah Menurut Nurcholish Madjid," *Jurnalptiq.Com* 3, no. 4 (2021): 80-98, <https://jurnalptiq.com/index.php/andragogi/article/view/151>.

²⁴ Y Purwanto, Q Qowaid, and ... R Fauzi, "Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam Di Perguruan Tinggi Umum," *Download.Garuda.Kemdikbud.Go.Id* 2, no. 1 (2019): 20-39, [http://download.garuda.kemdikbud.go.id/article.php?article=1088881&val=10615&title=Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam di Perguruan Tinggi Umum](http://download.garuda.kemdikbud.go.id/article.php?article=1088881&val=10615&title=Internalisasi%20Nilai%20Moderasi%20Melalui%20Pendidikan%20Agama%20Islam%20di%20Perguruan%20Tinggi%20Umum).

of Muslims is in an intermediate position. The middle position makes humans impartial to the left and right and can be seen by anyone in different directions. This makes people act pretty and can be an example for all parties. It says that Muslims will witness human deeds where the expression (*litakuunu*) uses a future verb that hints at a difference of views and a struggle between reason.²⁵

....., in the end, it becomes (*ummatan wasathon*); this basis will be used as a reference and witness to the truth and error of the views of human reason. In the discussion of religious moderation, the word *Ummatan wasathan* in Surat Al-Baqaroh: 143 carries the concept of an ideal society, namely a harmonious or sustainable society.²⁶ The existence of a moderate society in the middle position will direct society not to be like people who are only swept away by materialism because it only prioritizes reason (ratio) and does not only deliver high to the spiritual realm (because of divine nature) but no longer stands on earth (because it is reluctant to involve the ratio bestowed by God).²⁷

Theoretically, religious moderation finds its roots in the Qur'anic precedent, which always commands one to be a moderate person, and the Sunnah precedent of the Prophet, who always chooses the middle way.²⁸ The concept of Moderate, in the opinion of Quraish Shihab, is also seen in considering the principle of *wasathiyah* as a character and method in understanding the nash of the Qur'an and the hadith of the Prophet. It can be seen from the opinion of Quraish Shihab that was initially meant everything good according to its object. The Prophet Muhammad said, "*Khair al-umur al-wasath*" (at best, everything is the middle); in other words, the good is in a position between two extreme states.²⁹

Furthermore, those who face two opposing parties, because they are leaning towards one of the two ends are required to be referees (referees), which

²⁵ As Muhammad, "Nilai-Nilai Moderasi Beragama Dalam Perspektif Filsafat Perennial," *Jurnal Article* 1, no. 1 (2021): 46–59, <http://repository.radenintan.ac.id/id/eprint/16561>.

²⁶ Akhmad Supriadi, Msi Hj Hamdanah, and Jefry Ajahari, MAg H, MAg, "Islam Jalan Tengah: Membumikan Spirit Moderasi Beragama Di Bumi Tambun Bungai," *Jonedu.Org* 1, no. 1 (2022): 17–29, [http://digilib.iain-palangkaraya.ac.id/4582/1/Buku Islam Jalan Tengah_Akhmad Supriadi%2C dkk.pdf](http://digilib.iain-palangkaraya.ac.id/4582/1/Buku%20Islam%20Jalan%20Tengah_Akhmad%20Supriadi%2C%20dkk.pdf).

²⁷ Mayasari et al., 2018.

²⁸ Ahmad Muhammad, "Nilai-Nilai Moderasi Beragama Dalam Buku Ajar Al-Qur'an Hadits Di Madrasah Aliyah," *Repository.Ar-Raniry.Ac.Id* (2023), <https://repository.ar-raniry.ac.id/id/eprint/24040/>.

²⁹ M Muhaini, "Internalisasi Pendidikan Moderasi Beragama Dalam Sistem Pendidikan Dayah Tradisional Di Kota Langsa.(Studi Kasus Di Dayah Tradisional Raudhatun Najah Kota," *Jurnal Stialhidayahbogor.Ac.Id* 2, no. 4 (2022): 67–81, <http://jurnal.stialhidayahbogor.ac.id/index.php/ei/article/view/1636>.

In Surah Al Baqarah verse 143: We have made you (Muslims), “a moderate people”. From this verse we know that Allah SWT has made Muslims a “moderate people”, namely a just and chosen people, the point is that Muslims have the perfection of religious teachings, the best morals, and the most important deeds or become rahmatan lil alamin.³⁶

Moderation as a Principle of Multicultural Life

Indonesia has approximately two hundred and fifty ethnic groups, two hundred and fifty regional languages, thirteen thousand islands, and six religions, making it a multicultural nation.³⁷ This multicultural condition also gave rise to a distinctive slogan of unity of the Indonesian nation, which reads *Bhineka Tunggal Ika* (The Unity in Diversity), which means although different but still one. Philosophically, the slogan emphasizes the importance of maintaining unity, harmony, and harmony amid a plurality of Indonesian people’s lives.³⁸

However, amid the diversity of Indonesian backgrounds, it is challenging to realize the order and civilization of a multicultural society that respects and accepts various aspects of social life differences.³⁹ In fact, in the context of a plural life, the spirit of multiculturalism, both in the form of understanding and attitude, is inevitable and very much needed to maintain harmony in diversity. This is because the sting of multiculturalism will usher in order of reciprocal relations between human individuals to be able to respect, respect and even work together for the common good.⁴⁰

³⁶ KM Arif, “Moderasi Islam (Wasathiyah Islam) Perspektif Al-Qur’an, As-Sunnah Serta Pandangan Para Ulama Dan Fuqaha,” in *Uia.e-Journal.Id*, 2020, 22–44, <https://uia.e-journal.id/alrisalah/article/view/592>.

³⁷ Mokhamad Mahfud, “Komunikasi Islam Pencegahan Ekstrimisme Melalui Penerapan Komunikasi Islam Dalam Moderasi Beragama,” in *Prosiding.Iainponorogo.Ac.Id*, vol. 2, 2022, 475–94, <https://prosiding.iainponorogo.ac.id/index.php/ficosis/article/view/645>.

³⁸ R Riyanti, “Moderasi Sebagai Implementasi Pendidikan Karakter Berbasis Pancasila Di Perguruan Tinggi Umum,” *Adisampublisher.Org* 2, no. 1 (2022): 109–21, <https://adisampublisher.org/index.php/adiba/article/view/74>.

³⁹ A Munib Alim, MS, “Aktualisasi Pendidikan Moderasi Beragama Di Madrasah,” *Scholar.Archive.Org* 9, no. 2 (2021): 263–86, <https://scholar.archive.org/work/mvm35r4xs5de5d7ef5r4ondtjy/access/wayback/https://publikasiilmiah.unwas.ac.id/index.php/PROGRESS/article/download/5719/pdf>.

⁴⁰ Teuku Zulkhairi, “Paradigma Islam Wasathiyah Ulama Aceh: Studi Pemikiran Tu Sop Jeunib,” *Scholar.Archive.Org* 5, no. 2 (2022): 238–65, <https://doi.org/10.22373/jie.v5i2.10449>.

One of the strategic efforts that can be made is disseminating multiculturalism in individual personality traits through multicultural educational activities⁴¹. In this context, it is important to understand that multicultural education is a way to cultivate talents tolerant of ethnic, cultural, ethnic and religious diversity. In the context of the social life of a multicultural society such as Indonesia, it is important to understand the sling attitude amid the existing social life.⁴² This aims to avoid social interaction problems that can hurt national integration. Such a statement is not an exaggeration because, in the paradigm of interrelations, multiethnic society emphasizes three normative abilities, including cultural, social, and personal abilities.

Artistic skills in the form of knowledge allow individuals (groups) to be involved in social communication activities. At the same time, social abilities are in the form of various abilities of individuals (groups) to be involved in forming solidarity.⁴³ Personality ability is in the form of individuals' (groups) willingness to dialogue and actively participate in caring for identity in the dynamics of social change surrounding it. Disseminating multiculturalism's values in Indonesian people's lives is very much needed. This is because multiculturalism as an ideology is considered a solution to various social problems caused by social differences.⁴⁴

Such statements can also be reflected in various considerations.⁴⁵ *First*, the awareness of understanding and attitude that differences are biological facts must be recognized. Socio-cultural diversity shows the existence of a vision and system so that one culture needs another culture. *Second*, consequently, by studying other cultures, it will be able to broaden the horizons of understanding.

⁴¹ Syarif, "Moderasi Beragama: Alian," *Core.Ac.Uk* 15, no. 2 (2021): 270-96, <https://core.ac.uk/download/pdf/483381961.pdf>.

⁴² Putri Septi Pratiwi et al., "Moderasi Beragama Dan Media Sosial (Studi Analisis Konten Instagram & Tik-Tok)," *Journal.Iaincurup.Ac.Id* 6, no. 1 (2021): 84-96, <http://journal.iaincurup.ac.id/index.php/JDK/article/view/2959>.

⁴³ I Haq Anwar, F, "Religious Moderation Campaign Through Social Media at Multicultural Communities," *Ejurnal.Iainpare.Ac.Id* 12, no. 2 (2019): 177-87, <http://ejurnal.iainpare.ac.id/index.php/kuriositas/article/view/1392>.

⁴⁴ Ramli, "Moderasi Beragama Bagi Minoritas Muslim Etnis Tionghoa Di Kota Makassar," *Ejurnal.Iainpare.Ac.Id* 12, no. 1 (2019): 135-62, <http://ejurnal.iainpare.ac.id/index.php/kuriositas/article/view/1219>.

⁴⁵ Muta Ali Arauf, "Pesantren Berwawasan Profetik Sebagai Agen Moderasi Beragama Di Era Globalisasi: Studi Kasus Pesantren Mahasiswa An-Najah Purwokerto," in *JurnalFuda.Iainkediri.Ac.Id*, 2022, 183-204, <https://doi.org/10.30868/ei.v11i01.2346>.

Third, cultural pluralism requires a space for continuous dialogue to realize unity. In Indonesia's social and state life, paradigm awareness and attitudes toward everyday life within the framework of pluralism must be the driving force for all decision-making processes related to politics and issues related to mutual benefit.⁴⁶

This can also be seen in the constitution, which affirms that Indonesia was established to realize and develop a life of unity in aspects of religion, humanity, and diversity. Through the spirit of integration in pluralism, it is hoped that it can avoid all forms of threats that can cause the disintegration of the Indonesian nation to be avoided.⁴⁷ Religious moderation is important to avoid radicalism and extremism in Islamic religious teachings. Religious moderation in Indonesia is an effort to prevent radicalism because moderate Islam is the most suitable for Indonesia, which has diversity⁴⁸.

Religious moderation is important for the nation's children, especially students as the next generation, to advance the nation; moderate Islamic values must be cultivated to prevent radicalism from being provoked⁴⁹. The real step in imparting the values of religious moderation to the younger generation is through religious education. Planting can be through non-formal education (such as T.P.Q.) or formal (such as schools). Taman Pendidikan Al Qur'an (T.P.Q.) is an Islamic educational institution outside of school at the elementary level, and its role is to teach Qur'an Literacy (B.T.A.) and Knowledge and Practice of Worship (PPI) in Islam.⁵⁰

Developing and internalizing four basic values through education is necessary to support this concept and moderate attitude. The four basic values are tolerance (*tasamuh*), justice (*I'tidal*), balance (*tawazzun*), and equality.

⁴⁶ Haryana, 2019.

⁴⁷ Abdullah, 2019.

⁴⁸ U Kulsum, "Konstelasi Islam Wasathiyah Dan Pancasila Serta Urgensinya Dalam Bernegara Perspektif Maqasid Al-Syari'ah," *Journal2.Unusa.Ac.Id* 5, no. 2 (2020): 1-9, <http://journal2.unusa.ac.id/index.php/JIC/article/view/1493>.

⁴⁹ Faisal Haitomi, "Moderasi Beragama Dalam Perspektif Kementerian Agama Republik Indonesia: Konsep Dan Implementasi," *Al-Wasatiyah.Uinjambi.Ac.Id* 12, no. 1 (2022): 66-83, <https://al-wasatiyah.uinjambi.ac.id/index.php/jrm/article/view/2>.

⁵⁰ Q Uyun Hefni, W, "Pendampingan Kader Pesantren Sebagai Aset Modal Sosial Dalam Penguatan Moderasi Beragama," *Scholar.Archive.Org* 20, no. 2 (2020): 176-92, <https://doi.org/10.21580/dms.2020.202.5452>.

Cultivation can be through non-formal education (such as T.P.Q.)⁵¹ The TPA / TPQ Center Team of Surakarta City explained that the Qur'an Education Park abbreviated as TPA / TPQ, is a forum for teaching the Qur'an in the community, especially for children. Mechanism. Jasa Ungguh Muliawan also stated that the Qur'an Education Park is an Islamic educational institution outside of school at the elementary level.⁵²

The Qur'an Education Park is an educational institution outside of school, and its role is to teach the basics of worship in Islam. The form of religious moderation teaching instilled since childhood was in T.P.Q. The author took an example based on a literature study at T.P.Q. Nurul Khimah in Pasir Lor Village, West Purwokerto District.⁵³ Implementing the value of religious moderation, such as in several daily and weekly activities and agenda for certain months, include: *First*. The memorization of short letters and daily prayers is carried out daily, and the teachers instruct the children to memorize short letters and prayers. Ustadz and ustadzah teach direct children to form halaqah and give simulations first before children memorize letters and prayers to be memorized. Religious moderation is strengthened through a simple understanding of lafadz basmalah. The meaning of Rohman and Rahim Allah is to direct children to love and love each other, which leads to mutual respect for differences.

Second, the practice of compulsory prayer and sunnah in T.P.Q. Nurul Khikmah, children are taught to practice compulsory prayer and Sunnah. The goal is that later the students understand the correct attitude and movement of prayer by the demands of the Prophet. In addition, it gives a logical understanding that when praying alone, the reward is only one, while praying in congregation, the reward is 27. Thus it is associated with religious moderation that when we are alone or ego, the value is 1, but when we can be together with others in the harmonization of life, such as congregational prayer, the value is 27.

Third, Imtihan, this activity is usually carried out at the end of the lesson to ensure the knowledge is useful and barakah. Imytihan, about the implementation of religion for ustad-ustadzah, is an effort to strengthen oneself

⁵¹ F Fitria, "Peran TPQ Dalam Meningkatkan Kualitas Kemampuan Membaca Al-Qur'an Di TPQ Nurul Hikmah Dusun Gendongan Desa Sekar Kecamatan Sekar Kabupaten," 2022, 1-23, <http://etheses.iainkediri.ac.id/7000/>.

⁵² Sutrisno, "Aktualisasi Moderasi Beragama Di Lembaga Pendidikan."

⁵³ Vika Rahmatika Hidayah and Nur Azizah, "Implementasi Nilai-Nilai Moderasi Beragama Dalam TPQ Melalui Kegiatan Mengaji Al-Qur'an Di TQ Nurul Khikmah," *Ejournal.Iainkerinci.Ac.Id* 1, no. 2 (2021): 159-68, <http://ejournal.iainkerinci.ac.id/index.php/altifani/article/view/978>.

with the beliefs held while still respecting the beliefs of others. Therefore the recitation is done after the lesson is over. *Fourth*, Khotmil Qur'an was carried out when T.P.Q. Student Nurul Khikmah who had recited the Qur'an. This activity aims to implement what God wants in their lives. In practice, the Khotmil Qur'an procession ceremonially has a session of singing the songs Indonesia Raya and Ya Lal Wathan. Thus this is intended to foster love for the homeland as an indication of a moderate generation.

Islamic education in early childhood is a very important tool because it aims to increase rational thinking in religious matters. Religious moderation was developed to strengthen tolerance and revolutionize society's mentality to face the life of a plural and plural society—the curriculum at T.P.Q. Prioritizes learning the basics of reading the Qur'an and helps children grow and develop to be ready to enter further education.⁵⁴ TPQ activities have an important role for children because the Qur'an guides Muslims. T.P.Q. not only applies to the material of reading the Qur'an but has an important role in character education.⁵⁵

Forming children's character is also the basis for strengthening religious moderation that can be done in religious activities, such as reciting, reading *shalawat*, etc. Reciting the Qur'an is one of the religious activities that is a good practice, so the hope is to read the Qur'an with *tartil*, with good pronunciation, and correctly.⁵⁶ Getting used to reading the Qur'an is also very necessary to form Islamic characters by being able to make Qur'anic characters. The *ustad-ustadzah* must be considered and developed because it is important in increasing learning success.⁵⁷

They must have appropriate quality in carrying out the learning at T.P.Q. In addition to having appropriate qualities, *ustadz-ustadzah* can also be a good example for his students because this can produce a good generation and be an example for the surrounding community.⁵⁸

⁵⁴ N Fatkhiyati, "Pengaruh Sistem Shift Terhadap Efektivitas Pembelajaran Al-Qur'an Di TPQ Nurul Hikmah Tumpangkrasak," 2021, 1-23, <http://repository.iainkudus.ac.id/id/eprint/5746>.

⁵⁵ Athoillah Islamy, "Pendidikan Islam Multikultural Dalam Indikator Moderasi Beragama Di Indonesia," *Apicbdkmedan.Kemenag.Go.Id* 12, no. 1 (22AD): 48-61, <https://apicbdkmedan.kemenag.go.id/index.php/apic/article/view/87>.

⁵⁶ L Masfufah, "Implementasi Implentasi Metode Tartili Dalam Pembelajaran Membaca Al-Qur'an Di TPQ Nurul Hikmah Kertonegoro Jenggawah Jembar," *Tdjpai.Iaiq.Ac.Id* 2 (2021): 230-43, <http://tdjpai.iai.ac.id/index.php/pai/article/view/14>.

⁵⁷ Amrullah and Azhari, "Relasi Harmonis Wasatiyyah Dalam Moderasi Beragama."

⁵⁸ Istiqomah Nurul, "Perbedaan Penerapan Metode Iqro'di TKQ/TPQ Al-Hakam Dan TKQ/TPQ Nurul Hikmah Palangka Raya," 2016, 1-30, <http://digilib.iain-palangkaraya.ac.id/id/eprint/556>.

4. Conclusion

The real step in providing religious moderation values to the younger generation is through religious education. This can be done through non-formal education (such as TPQ) or formal education (such as schools). Taman Pendidikan Al Qur'an (TPQ) is an Islamic education institution outside of school at the basic level and its role is to teach reading and writing the Qur'an (BTA) and knowledge and practice of worship (PPI) in Islam. To support this moderate concept and attitude, at least four basic values need to be developed and internalized through the education process. The four basic values are tolerance (*tasamuh*), justice (*i'tidal*), balance (*tawazzun*) and equality.

Implementing religious moderation within the framework of a multicultural society would be nice to do it early on for the nation's generation. Good habituation will form a good and strong character. No exception in terms of mutual respect and respect for differences and love for their nation and country. This refracted can be done in the phase of children studying in the Qur'an Education Park. Among the habituations to form a moderate character are memorization of short letters with explanations of bismillah tafsir, congregational prayer as a symbol of unity and unity, then for confirmation of faith, and *khatmil Quran*, which begins with singing the national anthem.

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