MULTICULTURAL ISLAMIC EDUCATION AS AN INDICATOR OF RELIGIOUS MODERATION IN INDONESIA

Muhammad Zalnur[1]
UIN Imam Bonjol Padang, Indonesia (muhammadzalnur@uinib.ac.id)

Abdul Basit[2]
UIN Imam Bonjol Padang, Indonesia (abdulbasit@uinib.ac.id)

Sasmi Nelwati[3]
UIN Imam Bonjol Padang, Indonesia (sasminelwati@uinib.ac.id)

Keywords:	ABSTRACTS
Islamic education, multicultural, religious moderation,	Moderate religiosity in Indonesia is not widely accepted, owing to the existence of factors such as religious liberalization and secularization. The purpose of this study is to identify the level of multilingual Islamic education in Indonesia using the moderation indicator recommended by the Ministry of Religion. This study employs a philosophical normative approach. The theory of analysis used is Azyumardi Azra's multicultural Islamic education. The study's findings reveal a dimension of multicultural Islamic education in Indonesia's three moderate indicators. To begin, the value of education is based on indicators of tolerance in the development of Islamic knowledge and social skills that reflect the realities of human life. Second, the value of education is based on the commitment to learning about Islam and its social aspects, which promotes peace and stability in daily life. Third, humanism in education is reflected in anti-radicalization indicators in the social and cultural development of Islam, which combines with humanism. Also, the nilai pendidikan wasatiyah in the indicator of local accommodations with regard to local culture in fostering social and cultural adherence to Islam is moderate enough to embrace local traditions while remaining non-complementary to Islamic education. The implications of this research theory state that there is relevance of universal values in Indonesian moderation indicators with various multicultural Islamic education values.

A. INTRODUCTION

The rise of radicalism and terrorism phenomena that hide behind religious doctrine has prompted the attention of the Indonesian government to address it. In the midst of this national security problem, the Indonesian government through the Ministry of Religious Affairs of the Republic of Indonesia, in 2019, launched a book entitled "Religious Moderation." In the substance of the book, four indicators of religious moderation are presented that can be used as theories or approaches in identifying paradigms and attitudes of moderate social religion in Indonesia. The four indicators referred to include national commitment, tolerance, anti-violence, and accommodating local culture (Ramdhani dkk., 2022)

However, it is important to realize that empirical reality shows that the mainstreaming of religious moderation values initiated by the Indonesian government is not always warmly welcomed by the Indonesian public. This statement is due to the negative stigma of some Indonesian Muslims who view the government's efforts to mainstream religious moderation as liberalization or secularization of religious teachings.(Rosyad, 2020; Sirajuddin, 2020)

Such negative stigma is truly unfortunate. Given that the background of Indonesian society has a cultural value base and linear religious social teaching values with the formation of moderate paradigms and social attitudes of diversity amidst the reality of multicultural life.(Banks, 1993)

For example, universal teachings in the form of tolerance (Futaqi & Yenuri, 2023) and rahmatan lil alamin (compassion for the life of the universe)(Alismail, 2016). The various values of these universal teachings can actually be fundamental elements in various values of multicultural Islamic education in the formation of moderate religious social understanding and attitudes. In this case, one of the leading Muslim scholars in Indonesia, namely Azyumardi Azra. He views multicultural education in Indonesia as something that is necessary. This is because for him, multicultural reality is a natural fact (sunnatullāh) that cannot be avoided. According to him, there is no country in the world that has a single socio-cultural reality. (Ozturgut, 2011)

In the context of multicultural Islamic education, there are at least several values formulated by Azra, including the values of tasamuh (tolerance), humanism, peace, and wasatiyah (moderate) (Muhajarah & Soebahar, 2024). If we examine and study more deeply, the existence of various values of multicultural Islamic education can actually have a meeting point with the four indicators of religious moderation formulated by the Indonesian Ministry of Religion. In other words, the four indicators of religious moderation do not need to be clashed with the values, spirit of Islamic teachings in the formation of moderate religious understanding or social attitudes in Indonesia. Based on the background above, this study intends to identify various values of multicultural Islamic education in the four indicators of religious moderation in Indonesia. This is not an exaggeration, because the existence of Islam as a religious teaching for the majority of Indonesian society makes it possible for the social teaching variants in Islam to be part of the basis for formulating the four indicators of religious moderation (Basri & Zaki, 2023). Therefore, the results of the study are expected to be able to counter the negative stigma of some Muslims in particular, and Indonesian society in general who consider the mainstreaming of religious moderation initiated by the Indonesian Ministry of Religion as a form of liberalization or secularization of religious teachings.(Rahmat, 2022)

The author is aware that there are several previous studies that examine religious moderation in Indonesia. However, here the author will present several previous studies that are closely related to the main topic of this study, including, Ahmad Faozan (2020) in his research stated that religious moderation in Islamic education in Indonesia's multicultural life must have an orientation towards the formation of individual character that is not trapped in radicalism or extremism in the name of Islam (Faozan, 2020). Next, Uswatun Hasanah, and Ida Faridatul Hasanah (Hasanah & Hasanah, 2021) in their research stated that the characteristics of friendliness in social interactions of Indonesian society must continue to be objectified in all forms of existing Islamic education activities, so that the manifestation of tolerance, harmony and pluralism of Muslims in Indonesia can be optimized. Parallel to Uswatun Hasanah et al., research conducted by M. Hasbi Amiruddin, Munawiyah, and Cut Zainab (2022) states that academics at Indonesian Islamic Higher Education Institutions have great potential and can be empowered to foster moderate religious character in the midst of pluralistic and multicultural life. (Amiruddin & Zainab, 2022)Furthermore, Jamaluddin's research explains that to realize religious moderation in the midst of multicultural life, such as Indonesia, various efforts are needed simultaneously by the government and all elements of society. (Amiruddin & Zainab, 2022)

In contrast to the various previous studies above, this study attempts to focus on identifying the dimensions of multicultural Islamic education values in four indicators of religious moderation in Indonesia. This focus and approach are the distinction and novelty of this study.

B. METHOD

The type of qualitative research is a literature review. The main data source is an explanation of the four indicators of religious moderation in Indonesia in a book entitled "Religious Moderation." The book was published by the Ministry of Religion of the Republic of Indonesia (RI) in 2019. Meanwhile, the secondary data used are various scientific literature that is relevant to the main object of discussion. This study uses a normative-philosophical approach. The theory used as an analytical theory is the values of multicultural Islamic education formulated by Azyumardi Azra including the values of tasamuh (tolerance), humanism, peace, and wasatiyah (moderate). These values will be used to identify the dimensions of the values of multicultural Islamic education in the four indicators of religious moderation formulated by the Ministry of Religion of the Republic of Indonesia. The process of collecting data using documentation techniques. The nature of this research approach is descriptive-analytic. Data analysis techniques in this study include the stages of data reduction, data presentation, and data verification.

C. RESULT AND DISCUSSION
Indonesian Multiculturalism

There are approximately two hundred and fifty tribes, two hundred and fifty local languages, thirteen thousand islands and five religions living in Indonesia. On this basis, it is not surprising that Indonesian society is included in the category of a multicultural nation. This multicultural condition also gave rise to the slogan of the unity of the Indonesian nation, which reads Bhineka Tunggal Ika, which means even though we are different, we are still one. Philosophically, this slogan emphasizes the importance of maintaining unity, harmony, and harmony amidst the plurality of Indonesian society.

(Ri, 2019a)However, amidst the diversity of Indonesian society's backgrounds, it is not easy to realize a multicultural society order or civilization that respects, honors, and accepts various aspects of differences in social life. In fact, in the context of a pluralistic life, the spirit of multiculturalism, both in terms of understanding and attitudes, is inevitable and is very much needed in order to maintain harmony in diversity. (Fahri & Zainuri, 2019)This is because the spirit of multiculturalism will be able to deliver a reciprocal relationship between human individuals to be able to respect, honor and even work together for the common good. One of the strategic efforts that can be made in disseminating multiculturalism in the character of individual personalities is through multicultural education activities.(Nurdin, 2021)

In this context, it is important to understand that multicultural education is a way to foster talents that are tolerant of the plurality of ethnic, cultural, ethnic and religious diversity (Pajarianto dkk., 2022). In the context of the social life of a multicultural society such as Indonesia, it is important to have an attitude of mutual understanding amidst the diversity of existing social life. This aims to avoid social interaction problems that can have a negative impact on national integration. Such a statement is not excessive, because in the interrelation paradigm, multiethnic societies emphasize three normative abilities, including cultural, social, and personal abilities. Cultural abilities are in the form of knowledge that allows individuals (groups) to be involved in social communication activities. Meanwhile, social abilities are in the form of various individual (group) abilities to be involved in the formation of solidarity. Personality capability is the willingness of individuals (groups) to engage in dialogue and actively participate in maintaining their identity in the dynamics of social change that surrounds them.(Arifinsyah dkk., 2020a)

The importance of disseminating the values of multiculturalism in the lives of Indonesian society is something that is greatly needed.(Brocker & Künkler, 2013) This is because multiculturalism as an ideology is considered to be a solution to various social problems caused by social differences. This statement can also be theoretically reflected from various considerations, as follows. First, awareness of understanding or attitudes that differences are natural facts and must be recognized. Socio-cultural diversity shows the existence of a vision and system, so that one culture needs another culture. Consequently, by studying other cultures, it will be possible to broaden the horizon of understanding. Third, cultural plurality requires a space for ongoing dialogue in order to realize unity. (Husna & Thohir, 2020)

In the context of social and state life in Indonesia, awareness of paradigms and attitudes of living together within the framework of pluralism must be the driving force of all decision-making processes related to politics and decisions related to issues concerning the common good. This can also be inspired by the constitution which emphasizes that Indonesia as a country was founded to realize and develop a life of unity in aspects of religiosity, humanity and other aspects of diversity. Through the spirit of integration in this diversity, it is hoped that all forms of threats that can cause the disintegration of the Indonesian nation can be avoided (Mulyana, 2023).

Based on the description above, it can be understood that the reality of the diversity of social life of Indonesian society as a multicultural country necessitates a paradigm and attitude of society that can uphold the values and spirit of multiculturalism in all aspects of life.

Value Basis of Islamic Multicultural Education

Multiculturalism is not merely an understanding or attitude to respect diversity, but more than that, namely awareness of the understanding or attitude to maintain harmony, ethics in expressing opinions towards other individuals (groups), upholding the principles of humanity and so on. Therefore, every civilization and culture in multicultural education occupies an equal position. There is no such thing as a culture that is higher than other cultures. This is because the view that assesses a particular culture as higher than other cultures in the realm of its practice will actually give birth to fascism, nativism and chauvinism. Therefore, with the existence of an open dialogue space amidst the existing diversity, it is hoped that there will be a sharing of perspectives that will enrich the existing culture or civilization. (Basit dkk., 2023)

The existence of orientation in the concept of multicultural education can be mapped into three aspects including attitude, knowledge and learning. First, the attitude aspect (attitudinal goals). In this context, the existence of multicultural education activities is oriented to form socio-cultural awareness and sensitivity, cultural tolerance, appreciation of cultural identity, responsive attitudes to culture, skills, conflict resolution. Second, the knowledge aspect (cognitive goals). The existence of multicultural education is oriented to gain knowledge related to the language and culture of others. Not only that, it can also analyze and translate behavior and knowledge in a cultural perspective. Third, the learning aspect (instructional goals), which is oriented to correct distortions, stereotypes, and misunderstandings about ethnic groups in textbooks or learning media (Kamaludin & Purnama, 2021).

The various forms of multicultural education goals as above are actually not much different from the orientation in the concept of multicultural Islamic education. This is because the existence of multicultural Islamic education has a mission to realize Islamic education activities that respect the aspects of diversity in social life. Consequently, Islamic education activities must be able to emphasize an attitude of tolerance towards various forms of ethnic, tribal, cultural, religious, and other differences. (Daheri dkk., 2023)

Azyumardi Azra said that in order to understand how the manifestation of multicultural Islamic education should be, efforts are needed to deeply understand the values carried out in the concept of multicultural Islamic education itself. These various values include the following.

First, the value of tasamuh (tolerance). The existence of this value can be said to be a fundamental element in realizing multicultural education activities. The existence of the value of tasamuh in its practical realm will emphasize the formation of an attitude of mutual respect among others, whether from differences in ethnicity, religion, or race, both inherent in individual and group life. In other words, the existence of the value of tasamuh can be the basis of values or paradigms in realizing an attitude of mutual respect for diversity in social life. Therefore, the existence of the value of tasamuh cannot be separated from the values that follow it, such as the value of takrim (mutual respect) in the reality of social plurality.(Daheri dkk., 2023; Husna & Thohir, 2020)

Second, the value of wasathiyah (moderate). In the concept of multicultural Islamic education in Indonesia, the existence of the value of wasathiyah has actually been deeply rooted in the character and personality of moderate Indonesian society. Especially for Muslims in Indonesia. Given that the teachings emphasize a middle-of-the-road attitude, namely neither extreme right nor left. Therefore, it can be said that

wasathiyah is a value that can shape the understanding and attitudes of individuals so that they do not get caught up in the flow of deviant understandings or actions, such as radicalism, extremism, or terrorism. (Hoir, 2023).

Third, the value of humanity. In its practical realm, the existence of multicultural Islamic education can be the foundation for the formation of ethics and individual morals in the social interactions of human life. This is because the ultimate goal of an educational activity is actually how an individual can have a paradigm and attitude that upholds human values. In this context, Azra believes that Islam truly has universal teachings that have great potential in forming human personality characters. (Azra, 2018).

Fourth, the value of peace. The spirit or value that emphasizes realizing peace in human life is a very authentic teaching of Islam. This is because the value of peace is part of the treasury of Islamic religiosity that must be integrated into every Muslim. Therefore, the spirit of peace in Islamic teachings is urgent to be objectified in the context of plural social life. The occurrence of various forms of radicalism in the midst of social life can actually be resolved through dialogical and peaceful means. In this context, the state also has a major role and responsibility to realize a peaceful social life (Zakariyah dkk., 2022).

Based on the description above, it can be understood that the various values carried in the concept of multicultural Islamic education are a reflection of universal teachings in Islam that can be used as a basis for paradigms and social attitudes in multicultural life. The various values in this study will be used as analytical theories in identifying the dimensions of multicultural Islamic education values contained in the four indicators of religious moderation in Indonesia.

Analysis/Discussion
Dimensions of Islamic Multicultural Education Values in Four Indicators of Religious Moderation in Indonesia.

The existence of Islam as a religion that is practiced by the majority of Indonesian citizens actually has various values of social religious teachings that can shape the character of moderate Muslim individuals in the context of plural social life (Rizkiyah & Istiani, 2021). In this context, the existence of Islamic teaching values that are reflected in various values of multicultural Islamic education should be the basis for an approach in forming moderate Islamic religious understanding and attitudes in the midst of multicultural life, such as in Indonesia.(Khasanah dkk., 2023).

In the core sub-chapter of this study, the author will describe the author's analysis of the existence of dimensions of multicultural Islamic education values in four indicators of religious moderation in Indonesia. Further explanation is as follows.

The Value of Tasamuh Education in Tolerance Indicators.

The existence of an attitude of tolerance in indicators of religious moderation in Indonesia emphasizes the importance of a paradigm as well as an attitude to be able to respect, appreciate, and accept the reality of diversity as a natural fact. Therefore, the manifestation of an attitude of tolerance becomes very urgent in realizing a democratic social order in Indonesia. This is because the order of a democratic political system can only be realized when individuals (groups) in society can show an attitude of tolerance to each other. In other words, the manifestation of an attitude of tolerance towards

differences in a society contributes greatly to the formation of a democratic society.(A. Sholeh, 2014)

Furthermore, in the context of relations between religious communities, the existence of an indicator of tolerance emphasizes the intensity of harmonious relations and cooperation, both in relation to social and political life issues. The instillation of these tolerance values can be realized in the formation of social understandings and attitudes based on the spirit of religious tolerance. Therefore, with an attitude of tolerance between religious communities of different religions, it is hoped that awareness can be realized to have dialogue with each other and work together in the context of social life. Meanwhile, regarding intra-religious tolerance (of the same religion), it is hoped that it can give rise to wise understandings and attitudes in responding to various minority sects (streams) that are viewed as deviations from the mainstream (large) in certain religious groups.(Nirwana & Darmadali, 2021)

When viewed from the perspective of the values of multicultural Islamic education, the existence of tolerance indicators in the concept of religious moderation in Indonesia is in line with the value of tolerance. This conclusion is not excessive considering that in the realm of practice, the value of tolerance can be a fundamental element in the formation of social understandings and attitudes that can create harmonious relations in the context of plural life, including in the context of relations between religious communities. This is because the manifestation of understanding and attitudes of tolerance in the realm of practice will open up space for every individual or group to be able to obtain equal rights or opportunities in practicing their religious teachings. In this context, the manifestation of the values of tolerance education can make an individual (group) have an understanding and social attitude of religion that is open, inclusive, and respects the reality of the progress of life between religious communities as a natural fact (sunnatullah). On this basis, in social life between religious communities in Indonesia, there should be no majority claims attached to individuals (groups) of religious adherents with the largest number of followers. (Aflahah dkk., 2023). Likewise, there should be no minority claims against individuals (groups) of religious adherents with a small number of followers. The value dimension of tasamuh education contained in the tolerance indicator is also very much needed in responding to various social expressions of religiosity.(Arifinsyah dkk., 2020b)

Normatively, the existence of the value of tolerance education is contained in various foundations of the Qur'an, including Surah al-Baqarah verse 256 which explains that there is no compulsion in adhering to religion, because it is clear between truth and error. From here it can be said that Islamic teachings actually order to respect the rights of other religions to live, and provide space for them to implement their teachings. The existence of the Prophet Muhammad SAW when he was still alive also had a high attitude of tolerance, both towards Muslims and non-Muslims. For example, the Prophet's attitude of tolerance and compassion towards non-Islamic groups, namely the guarantee of protection from him for the infidel dhimmi group who live under Islamic rule (Nugroho & Nailufaz, 2022).

The dimension of the value of tasamuh education contained in the tolerance indicator should be the basis for the formation of moderate social religious attitudes in Indonesia. Moreover, the empirical reality in Indonesia, there are various religions that grow, develop and are protected by the state. Such conditions require awareness of the understanding and attitudes of Muslims in Indonesia to uphold understanding and

tolerant attitudes towards the existence of individuals (communities) of other religions. Therefore, the value of tasamuh education in the tolerance indicator can be realized in the form of respecting and honoring the authority of the rights of every religious community to carry out their religious obligations without coercion, let alone intimidation.

The Value of Peace Education in Indicators of National Commitment

The existence of a national commitment as part of an indicator of religious moderation is urgent to identify the extent to which the character of the paradigm, the social attitude of religiousness of individuals (groups) does not conflict with the constitution in force in Indonesia. The indicator of religious moderation in the form of national commitment in the realm of its practice is expected to be able to raise awareness of the understanding and social attitudes of individuals (groups) to implement religious teachings without having to harm their obligations as good citizens. (Sulaiman dkk., 2022)

When viewed in terms of the value of multicultural Islamic education, the existence of an indicator of religious moderation in the form of a national commitment can be said to be in line with the value of peace. This is because the existence of a national commitment in the individual (group) of religious people will uphold the bonds of unity and oneness in a peaceful life amidst social diversity. Especially in the current era of modern globalization, the flow of social religious thought from abroad that has entered Indonesian society is not all in line with the spirit of nationalism. In this context, the instillation of peace education values contained in the national commitment can form moderate social religious understandings and attitudes so that they continue to uphold the values of peace and unity in national life (Jura, 2021). Not only that, the dimension of peace education values in the national commitment indicator is expected to be able to create social religious understandings and attitudes that are not easily contaminated by various forms of religious doctrine or anything that can actually trigger social disintegration in national life.

Normatively in Islamic teachings, the dimension of educational values that emphasizes the spirit of peace in the indicator of national commitment is in line with the spirit of Islamic universalism teachings in the form of rahmatan lil alamin (compassion for the life of the universe). These teachings require Muslims to be able to spread welfare, compassion, and peace to all human life, without recognizing the distinction of their background. In this case, it is important to understand that Islamic universalism does not lie in the detailed aspects of its teachings, but in the aspects of the universal values it upholds, such as the values of justice, welfare, and flexibility in the dynamics of the development of the times (Nasir & Rijal, 2021). On this basis, we can understand that the indicators of religious moderation are in the form of national commitment can be fundamental element in formation understanding and attitudes of Muslims uphold the spirit of peace in the plurality of social life in Indonesia.(M. B. Sholeh dkk., 2022)

The Value of Humanist Education in Anti-Radicalism Indicators

The phenomenon of radicalism in the perspective of religious moderation is interpreted as an ideology, understanding or action that is oriented towards changing the social and political system in Indonesia by means of violence that hides behind the

name of religion, be it verbal, physical violence or doctrine of thought. In this case, it is important to know that in general, radical adherents want change even if they have to conflict with the social and political system in a country. In practice, radicalism is also often identified with various forms of terrorism. This is because those who adhere to radicalism can also carry out their actions in any way in order to realize their ideals, even if they have to terrorize parties who do not agree with them. Apart from all that, it is important for us to understand that radicalism can infect individuals from any religion, not only those who are Muslim.(Qorib, 2022)

The indicator of religious moderation in the form of anti-radicalism can be said to be in line with the values of multicultural Islamic education, namely the value of humanist education. This is because the anti-radicalism indicator can be a value in the formation of an attitude of religious moderation that upholds human values. Therefore, the value of anti-radicalism in its practical realm is the value of humanist education (humanism). The embodiment of humanist education values in Indonesia is very important and should not be ignored.(Aloni, 2011)

This is because to realize harmonious relations in the reality of pluralistic society, awareness of paradigms and social attitudes that uphold humanitarian values (humanism) are needed. (Khatib dkk., 2013)

The manifestation of humanitarian educational values (humanism) in anti-radicalism indicators is very urgent, especially in the midst of cases of radicalism in the name of religion that are still rampant in Indonesia. The dimensions of humanist educational values are parallel to Islamic teachings in the form of hifz nafs (protecting the safety of souls) which is one of the fundamental pillars in the concept of maqashid al-syariah alkhomsah (five orientations of Islamic law). Even the embodiment of the value of hifz nafs in the development of contemporary maqashid studies has expanded to various forms of protection of human existence into hifz 'ird (protecting human honor, rights and dignity) (Combs, 1981). Apart from the content of Islamic teachings, the existence of humanist educational values in the anti-radicalism indicator shows us that it is important to realize that in addition to religious teachings, there are humanitarian values that must also be upheld in multicultural life.

Values of Wasatiyah Education in the Accommodative Indicator for Local Culture

The reality of cultural diversity in Indonesian society necessitates awareness of understanding and social attitudes of religiosity that are accommodative to the existing local cultural diversity. on this basis, the existence of an indicator of religious moderation in the form of accommodating local culture can be used to identify the extent to which individuals (groups) of religious people respect the diversity of local cultures (traditions). This is because the existence of individuals (groups) who have moderate religious understandings and social attitudes will be friendlier in responding to the diversity of local cultures as long as it does not conflict with the principle teachings of religion (Ri, 2019b).

When viewed from the perspective of multicultural Islamic education values, there is a dimension of wasatiyah education values contained in the indicator of accommodating local culture. This conclusion is due to the emphasis on being able to act wisely towards the diversity of existing local traditions which can form a moderate understanding or attitude of Islamic social religiosity, namely not extreme left or right,

but rather acting wisely and proportionally in responding to the diversity of local cultural expressions as long as it does not harm the teachings or principal norms in Islamic teachings.(Abidin, 2021)

The content of the value of wasatiyah education in the indicator of accommodating to local culture is also in line with the value of Islamic teachings in the form of urf. It should be noted that the term urf in the epistemology of Islamic law can be said to be the legitimacy of Islam for the validity of various forms of local culture as long as they do not conflict with Islamic teachings. Even the existence of 'urf is one of the methods in determining Islamic law on issues related to local traditions in the lives of Muslims (Anwar dkk., 2022)

The manifestation of the value of wasatiyah education in responding to local culture can also be seen in the historical traces of the struggle of Islamic preachers in broadcasting Islamic teachings in the Nusantara (Indonesia). As an example of the struggle of the Walisongo's preaching, they in their preaching activities can synergize with the existing socio-cultural conditions of the Nusantara community. This is because the Walisongo understand that the existence of Islamic teachings in the archipelago has been preceded by various local traditions. The inclusiveness of their preaching shows the harmonious relationship of preaching Islamic teachings amidst the diversity of local traditional wisdom that already exists in the life of society. On this basis, the importance of the orientation of preaching activities in the form of instilling Islamic teaching values that are accommodating to local culture (Saumantri, 2022). From here it can be said that the indicator of religious moderation in the form of accommodating local culture can be a fundamental element in the formation of moderate Islamic religious understanding and attitudes in responding to the plurality of local traditions of Indonesian society.

CONCLUSION

Based on the description of the discussion of the main topic of this study, it can be concluded that there are dimensions of multicultural Islamic educational values in four indicators of religious moderation in Indonesia. First, the value of tasamuh education in the indicator of tolerance. This value can form an understanding and social attitude of Islamic religiosity that respects the reality of the diversity of life between religious communities as a natural fact (sunnatullah). Second, the value of peace education in the indicator of national commitment. This value can form an understanding and social attitude of Islamic religiosity that emphasizes the spirit of peace and unity in national life. Third, the value of humanism education in the indicator of anti-radicalism. This value can form an understanding and social attitude of Islamic religiosity that upholds human values. Fourth, the value of wasatiyah education in the indicator of accommodating local culture. These values can shape moderate Islamic religious social understanding and attitudes in responding to the plurality of existing local traditions as long as they do not conflict with the principle teachings of Islam. The theoretical implications of this study state that there is relevance of universal values in the indicators of religious moderation in Indonesia with various values of multicultural Islamic education.

REFERENCES

Abidin, A. Z. (2021). Nilai-Nilai Moderasi Beragama Dalam Permendikbud No. 37 Tahun 2018. *JIRA: Jurnal Inovasi Dan Riset Akademik*, 2(5), 729–736.

Alismail, H. A. (2016). Multicultural Education: Teachers' Perceptions and Preparation. *Journal of Education and Practice*, 7(11), 139–146.

Aloni, N. (2011). Humanistic Education: From Theory to Practice. Dalam W. Veugelers (Ed.), *Education and Humanism* (hlm. 35–46). SensePublishers. https://doi.org/10.1007/978-94-6091-577-2_3

Amiruddin, M. H., & Zainab, C. (2022). Moderasi Beragama Dan Multikultural Dalam Pandangan Dan Pengajaran Akademisi Di UIN Ar-Raniry Dan UIN Antasari. *Kalam: Jurnal Agama Dan Sosial Humaniora*, 10(1), 1–28.

Anwar, A. S., Leo, K., Ruswandi, U., & Erihadiana, M. (2022). Internalisasi nilai-nilai moderasi beragama abad 21 melalui media sosial. *JIIP-Jurnal Ilmiah Ilmu Pendidikan*, 5(8), 3044–3052.

Arifinsyah, A., Andy, S., & Damanik, A. (2020a). The urgency of religious moderation in preventing radicalism in Indonesia. *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin*, 21(1), 91–108.

Arifinsyah, A., Andy, S., & Damanik, A. (2020b). The urgency of religious moderation in preventing radicalism in Indonesia. *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin*, 21(1), 91–108.

Azra, A. (2018). Islam's moderation and radicalism: A special context to Southeast Asian Islam. Dalam *Handbook of Cultural Security* (hlm. 33–49). Edward Elgar Publishing. https://www.elgaronline.com/abstract/edcoll/9781786437730/9781786437730.00008.xml

Banks, J. A. (1993). Multicultural education: Historical development, dimensions, and practice. *Review of research in education*, 19, 3–49.

Basit, A., Kenedi, G., Afnibar, A., & Ulfatmi, U. (2023). Konseling lintas budaya. *Jurnal Review Pendidikan dan Pengajaran (JRPP)*, 6(4), 4097–4106.

Basri, H., & Zaki, M. (2023). Religious Moderation in Islamic Views and the Position of Right and Left Extreme. *Journal of Research in Islamic Education*, 5(2), 63–74.

Brocker, M., & Künkler, M. (2013). Religious parties: Revisiting the inclusion-moderation hypothesis[1] - Introduction. *Party Politics*, 19(2), 171–186. https://doi.org/10.1177/1354068812473673

Combs, A. W. (1981). Humanistic education: Too tender for a tough world? *The Phi Delta Kappan*, 62(6), 446–449.

Daheri, M., Warsah, I., Morganna, R., Putri, O. A., & Adelia, P. (2023). Strengthening religious moderation: Learning from the harmony of multireligious people in Indonesia. *Journal of Population and Social Studies [JPSS]*, 31, 571–586.

Fahri, M., & Zainuri, A. (2019). Moderasi beragama di Indonesia. *Intizar*, 25(2), 95–100.

Faozan, A. (2020). Moderasi Beragama Dalam Pendidikan Agama Islam Untuk Masyarakat Multikultur. *Hikmah: Journal of Islamic Studies*, 16(2), 219–228.

Futaqi, S., & Yenuri, A. A. (2023). Ritual communication in learning islam in multi-religious school. *Journal of Islamic Education and Ethics*, 1(1), 38–51.

Hasanah, U. H. U., & Hasanah, I. F. H. I. F. (2021). Internalisasi Pemahaman Moderasi Multikultural Dalam Pendidikan Islam Masa New Normal. *Attanwir: Jurnal Keislaman dan Pendidikan*, 12(1), 32–50.

Hoir, B. N. (2023). Thematic Tafsir Study: Religious Moderation in the Qur'an. *Bulletin of Islamic Research*, *1*(4), 47–62.

Husna, U., & Thohir, M. (2020). Religious moderation as a new approach to learning Islamic religious education in schools. *Jurnal Pendidikan Islam*, *14*(1), 199–222.

Jura, D. (2021). Religious moderation: An approach of religious life in Indonesia. *Jurnal Invoasi Penelitian (JIP)*, *1*(10), 2049–2056.

Kamaludin, F. S., & Purnama, T. S. (2021). Religious moderation strategy in the virtual era and its implication to improving the quality of education. *Jurnal Pendidikan Islam*, *7*(2), 205–216.

Khasanah, N., Hamzani, A. I., & Aravik, H. (2023). Religious moderation in the Islamic education system in Indonesia. *Qalamuna: Jurnal Pendidikan, Sosial, dan Agama*, *15*(1), 629–642.

Khatib, M., Sarem, S. N., & Hamidi, H. (2013). Humanistic education: Concerns, implications and applications. *Journal of Language Teaching and Research*, *4*(1), 45–51.

Muhajarah, K., & Soebahar, Moh. E. (2024). Fiqh of tolerance and religious moderation: A study towards Indonesia, Malaysia, and Thailand. *Cogent Arts & Humanities*, *11*(1), 2303817. https://doi.org/10.1080/23311983.2024.2303817

Mulyana, R. (2023). Religious moderation in Islamic religious education textbook and implementation in Indonesia. *HTS Teologiese Studies / Theological Studies*, *79*(1). https://doi.org/10.4102/hts.v79i1.8592

Nasir, M., & Rijal, M. K. (2021). Keeping the middle path: Mainstreaming religious moderation through Islamic higher education institutions in Indonesia. *Indonesian Journal of Islam and Muslim Societies*, *11*(2), 213–241.

Nirwana, N., & Darmadali, W. S. (2021). Instilling religious moderation value in ELT through cross-cultural understanding course. *Elsya: Journal of English Language Studies*, *3*(2), 117–125.

Nugroho, P., & Nailufaz, W. U. (2022). Religious moderation and local religious content curriculum: A study of the internalization of the religious moderation values in madrasa. *Penamas*, *35*(1), 131–146.

Nurdin, F. (2021). Moderasi Beragama menurut al-Qur'an dan Hadist. *Jurnal Ilmiah Al-Mu'ashirah: Media Kajian Al-Qur'an dan Al-Hadits Multi Perspektif*, *18*(1), 59–70.

Ozturgut, O. (2011). Understanding multicultural education. *Current issues in education*, *14*(2). http://cie.asu.edu/ojs/index.php/cieatasu/article/view/732

Pajarianto, H., Pribad, I., & Sari, P. (2022). Tolerance between religions through the role of local wisdom and religious moderation. *HTS Teologiese Studies/Theological Studies*, *78*(4). https://www.ajol.info/Index.Php/Hts/Article/View/246802

Qorib, M. (2022). The Practice of Religious Moderation Based on Theo-anthropocentric in Indonesian Islamic Boarding Schools: A Phenomenological Study. *Jurnal Iqra': Kajian Ilmu Pendidikan*, *7*(2), 183–193.

Rahmat, A. (2022). Internalisasi moderasi beragama dalam pendidikan agama Islam. *Jurnal Pendidikan Agama Islam*, *1*(2), 55–66.

Ramdhani, M. A., Sapdi, R. M., Zain, M., Rochman, A., Azis, I. A., Hayat, B., Bashri, Y., Munir, A., Anam, K., & Iksan, M. (2022). Moderasi Beragama Berlandaskan Nilai-Nilai Islam. *cendikia. kemenag. go. id (nd), accessed March*, *29*. https://cendikia.kemenag.go.id/storage/uploads/file_path/file_28-09-2021_6152761cdc6c1.pdf

Ri, T. P. K. A. (2019a). Moderasi beragama. *Jakarta: Badan Litbang dan Diklat Kementerian Agama RI.* https://balitbangdiklat.kemenag.go.id/upload/files/Moderasi_Beragama_di_Tengah_Isu_Kontemporer.pdf

Ri, T. P. K. A. (2019b). Moderasi beragama. *Jakarta: Badan Litbang dan Diklat Kementerian Agama RI.* https://balitbangdiklat.kemenag.go.id/upload/files/Moderasi_Beragama_di_Tengah_Isu_Kontemporer.pdf

Rizkiyah, T., & Istiani, N. (2021). Nilai Pendidikan Sosial Keberagamaan Islam Dalam Moderasi Beragama Di Indonesia. *POROS ONIM: Jurnal Sosial Keagamaan, 2*(2), 86–96.

Rosyad, A. M. (2020). The integration of Islamic education and multicultural education in Indonesia. *Al-Afkar, Journal For Islamic Studies*, 164–181.

Saumantri, T. (2022). Konstruksi Nilai-Nilai Moderasi Beragama Dalam Perspektif Filsafat Agama. *Substantia: Jurnal Ilmu-Ilmu Ushuluddin, 24*(2), 164–180.

Sholeh, A. (2014). Pemahaman Konsep Tasamuh (Toleransi) Siswa dalam Ajaran Islam. *J-PAI: Jurnal Pendidikan Agama Islam, 1*(1), 101–132.

Sholeh, M. B., Ahsin, N., Alany, Z., & Fatimah, F. (2022). The integration of religious moderation values in English language teaching in madrasah. *International Conference on Madrasah Reform 2021 (ICMR 2021)*, 178–185. https://www.atlantis-press.com/proceedings/icmr-21/125968405

Sirajuddin, S. (2020). *Buku Literasi Moderasi Beragama Di Indonesia*. Penerbit. Zigie Utama. http://repository.iainbengkulu.ac.id/4827/1/Literasi%20Moderasi%20Beragama%20di%20Indonesia%20fix%20book.pdf

Sulaiman, S., Imran, A., Hidayat, B. A., Mashuri, S., Reslawati, R., & Fakhrurrazi, F. (2022). Moderation religion in the era society 5.0 and multicultural society: Studies based on legal, religious, and social reviews. *Linguistics and Culture Review*, 180–193.

Zakariyah, Z., Fauziyah, U., & Kholis, M. M. N. (2022). Strengthening the Value of Religious Moderation in Islamic Boarding Schools. *Tafkir: Interdisciplinary Journal of Islamic Education, 3*(1), 20–39.