

# RELIGIOUS MODERATION EDUCATION ACCORDING TO ISLAMIC SCHOLARS IN GOWA REGENCY, SOUTH SULAWESI



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## ABSTRACT

*This research is oriented to describe the perspective of public leaders on the educational discourse of religious moderation. which is currently being pursued by the government through the Ministry of Religion Affairs, so that it becomes the mainstream in religion. The principles of religious moderation include: nationality, tolerance, nonviolence, and local cultural accommodation. projected to be internalized, disseminated in all fields, including in educational institutions. Focuses on utilizing qualitative methods with specific data collection and analysis instruments, This study found that the informants, consisting of educators and religious figures, deeply understood religious moderation based on the al-Qur'an and hadith which emphasized Islam as a moderate religion. The principle of moderation (wasathiyah) in Islam is in fact equivalent to the principle or value of religious moderation programmed by the current government. Then, if the idea of religious moderation is to be implemented in the realm of education, then some components should be prepared carefully, so that they do not overlap, and even duplicate with other programs. For example, several implementation models chosen, of course, with their respective advantages and disadvantages, include: autonomous, integrative, and enrichment models. In addition, what is also very urgent to formulate is the right curriculum, tools and learning designs, and competencies of educators, including an assessment tool which of course is more oriented towards attitudes and behavior. No longer trapped in the pathology of learning that has been ongoing, more focused on fulfilling the cognitive domain.*

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## ABSTRAK

*Penelitian ini diorientasikan untuk mendeskripsikan cara pandang tokoh masyarakat terhadap wacana pendidikan moderasi beragama. yang saat ini sedang diupayakan oleh pemerintah melalui Kementerian Agama, sehingga menjadi mainstream dalam agama. Prinsip-prinsip moderasi beragama meliputi: kebangsaan, toleransi, non-kekerasan, dan akomodasi budaya lokal. diproyeksikan untuk diinternalisasi, disebarluaskan di segala bidang, termasuk di lembaga pendidikan. Berfokus pada pemanfaatan metode kualitatif dengan instrumen pengumpulan dan analisis data yang spesifik, Penelitian ini menemukan bahwa informan yang terdiri dari pendidik dan tokoh agama sangat memahami moderasi beragama berdasarkan al-Qur'an dan hadits yang menekankan Islam sebagai agama moderat. Prinsip moderasi (wasathiyah) dalam Islam sebenarnya setara dengan prinsip atau nilai moderasi beragama yang diprogramkan pemerintah saat ini. dipersiapkan dengan matang, agar tidak tumpang tindih, bahkan terduplikasi dengan program lain. Sebagai contoh, beberapa model implementasi yang dipilih tentunya dengan kelebihan dan kekurangannya masing-masing, antara lain: model otonomi, integratif, dan pengayaan. Selain itu, yang juga sangat urgen untuk dirumuskan adalah kurikulum yang tepat, perangkat dan desain pembelajaran, serta kompetensi pendidik, termasuk perangkat penilaian yang tentunya lebih berorientasi pada sikap dan perilaku. Tidak lagi terjebak pada patologi pembelajaran yang telah berlangsung, misalnya lebih terfokus pada pemenuhan ranah kognitif semata.*

## INTRODUCTION

The religious moderation as articulated by Lukman Hakim Saifuddin, the Former Minister of Religious Affairs of the Republic of Indonesia—one of the carriers of this idea as a process to understand and implement religion thought justice and balance, as a process of understanding (*verstehen*) as well as practicing religious doctrines in a fair (*adl*) and balanced (*tawazun*) manner, in order to avoid extreme or exaggerated behavior when implementing it (Balitbang Kemenag, 2019: iii). The religious paradigm that prefers the middle path way, claimed to be a potent *panacea* in the midst of its outbreak - although now the condition has gradually decreased movements, organizations, groups, individuals who are affiliated and at the same time contaminated with religious doctrines who preach to be trapped in the vortex of extremism (*irhabiyah*) which tends to choose Neo Khawarij reasoning and actions. The Minister of Religious Affairs, Fachrul Razi, early warning, "remember," what is being moderated is our way of religion, not religion. We must be moderate, he continued, including in socializing with other people, with a different religion or within one religion but have different faiths. ([kemenag.go.id/downloaded](http://kemenag.go.id/downloaded), 04/9/2020).

President Joko Widodo (*Kompas*, 2/5/2018) through this world level meeting encouraged, so that Indonesia becomes the axis of the *wasatiyah* Islam or the Islamic Movement as a middle way as a global movement. This breakthrough is a strategic solution in the midst of growing catastrophes. In the right position the President said, "that We want to show the world that Islam is a religion that is a blessing for the universe (*rahmat li al-'alamin*). The middle path of Islamic movement is actually a down-to-earth, who can inspire world leaders, scholars, youth, and other stakeholders. "

The commitment to mainstreaming religious moderation was also marked by the launch of the Ministry of Religion's

"white book" entitled Religious Moderation. In the hands of the new Minister of Religion, Fahrul Razi, the policy of moderation also needs to be guarded, translated and detailed into operational and cross-border sub-programs. Through religious moderation, the tagline of the Minister of Religion, Fakhru Razi, "Harmonious People, Indonesia is advancing," becomes a necessity to be fulfilled.

Referring to the description of factual reality that has surfaced related to the religious and national context which is facing many problems. So the research question is related to how the perspective or insight of community leaders on religious moderation education in Gowa Regency? As for the objectives and beneficiaries of this research, that this research is oriented to describe the related perspectives of community leaders, especially educational figures and Islamic scholars on the discourse of religious moderation.

## LITERATURES REVIEW

### *Perspective*

In the CambridgeDictionary.org ([downloaded](http://downloaded), 15/8/2020), the concept of perspective is defined as a particular way of considering something a particular way of viewing things that depends on one's experience and personality, to think about a situation or problem in a wise and reasonable way. The meaning of the concept of perspective is also easily found deep Oxford lexico, the concept of perspective is articulated as a particular attitude towards or way of regarding something; a point of view, showing the right relationship between visible objects ([www.lexico.com/downloaded](http://www.lexico.com/downloaded), 15/8/2020).

### *Religious Moderation in Islamic Context*

The study of Islam *wasatiyah* or religious moderation, is classified as still limited as a manifestation that this discourse is actual issues programmatically and institutionally, especially in the

dominance of government policies. Several scholars have been concerned with the discourse of religious moderation, including - in the context of Islam - is Muhammad Al-Zuhaili in his book, "*al-'I'tidal fi al-Tadayyun: fikran wa-al-sulukan, wa manhajan*, which we can translate with "Religious Moderation: Thought, Strategy, and Method (2005: v), he argued that, Islam is a religion that invites a moderate attitude, *'i'tidal*), in all domains of life.

In the same insight of moderation, Ali Muhammad Ash-Shallabi (2020), in his book, "*al-Wasathiyyat fi al-Quran Karim*", explores the concept and values of religious moderation (wasathiyyah Islam) comprehensively, judging from various dimensions of Islam: faith, sharia, and morals. In line with the articulation earlier, Muhammad Hashim Kamali and Tariq Ramadan in *The Middle Path of Moderation in Islam: The Quranic Principle of Wasathiya* (2015). they explored the term wasathiyyah which according to him was related to the concept of *ummatan wasatan* in the Koran. This concept, he continued, refers to the universal Islamic community. Parallel to that, Quraish Shihab (2019), in *Wasathiyyah: Wawasan Islam tentang Moderasi Beragama* explores the concept of wasathiyyah with an interpretive approach, not only at the interpretation of the verses of the Koran related to wasathiyyah. But, Furthermore, Shihab provides a recipe for operationally implementing the concept of moderation, including; 1) insight on *maqâshid al-syarah*; 2) *fiqh awlawiyyat*; 3) *fiqh muwazanat*, and 4) *fiqh al-malat*.

## METHOD

This research focuses on utilizing qualitative methods to explore data and information related to insights or perspectives of community leaders, especially lectures in UIN Alauddin Makassar aims to grasp their native point of view, perspective, insight or world view on religious moderation, formed based on their

previous knowledge and experience. Then, As is common in qualitative research, the unit of analysis and informants are selected sampling purposively, with the consideration that the key informant has knowledge and experience regarding the topic of this study. The data collection techniques used in-depth interviews, observation, and document study, because of the diverse nature of qualitative data sources, multiple source of data (Creswell, 2009: 175). After the data has been collected, it will then be analyzed descriptively qualitatively with the following steps: organizing the data, then coding and categorizing data, tracing the pattern (looking for pattern), and interpreting the data as the result. (Daymon et al, 2002: 237-239).

## DISCUSSION

### *Religious Moderation on Islamic Scholars Perspective*

Muhammad Ghalib Matola (2007: 1070-71), Director of the Postgraduate Program at UIN Alauddin Gowa, comprehensively explores the concept of *wasath* semantically, especially from the perspective of the Qur'an. The concept of moderation which is in line with the concept of *wasath* which is interpreted as parallel to the meaning that is becoming the mainstream now-Ghalib as an intermediate position between two opposing horizons. The semantic meaning put forward by Ghalib is in line with the meanings attached by the scholars to the concept of *wasath*, for example Ibn Mandzur in the Lisan al-Arab book, volume I, is interpreted as (وسط الشيء ما بين طرفيه).

Apart from this meaning, Ghalib also provides alternative meanings-in accordance with the richness of meaning contained in each term in the Qur'an-that is, everything that is positive/good and praise worthy in accordance with the object. The attitude or character of courage which Ghalib uses as an analogy, is the midpoint between the two contradictory horizons of attitude, for example the attitude of

generosity as a midpoint between extravagant, generous and stingy (*bakhil*).

With progressive reasoning, it seems that Azhar Arsyad, Arabic Language Education and Management Expert at UIN Alauddin, in addition to agreeing with the semantically moderate meaning of *wasath* above, also associates the concept of moderation with wisdom, which he genealogically traces to classical philosophers such as Plato and Aristotle, wisdom with regard to know by self (identifying oneself) and all religions aligning wisdom, Prophet Isa also teaches wisdom. It should be remembered, continued Azhar Arsyad, that, hierarchically wisdom is above knowledge, and it is the evidence that sparks people into conflict. that is because knowledge (knowledge). It is at this point that the national partnership based on moderation becomes important. Again, wisdom will lead someone to respect each other, respect each other, and be in harmony. And, in the context of Islam it is accumulated in the strands of wisdom *man 'arafa nafsah faqad' arafa Rabbah* (whoever is able to understand himself, then the opportunity to forgive his God). The Koran, continued Azhar, teaches the concept of wisdom in relation to this moderation through surah al-Tariq (QS. 86) verse: 5 as follows: *فليُنظِرِ الْإِنْسَانَ مِمَّا خَلَقَ* (So let humans pay attention to what they were created from). Humans should try to find out to know himself. So, the conclusion is that, the moderation that all religions seem to agree on, is none other than that wisdom.

Azhar Arsyad consistently actualizes his ideas in the paradigm of integration of science and religion at UIN Alauddin, which is operationally called as inner capacity, inner capacity is born from the innermost power of human beings that comes from the divine spirit. in humans as revealed by Ikhwanushafa is a substance that is spiritual in nature (*ruhaniyyatun*), celestial (*samaawiyyatun*), luminous (*nuuraniyyatun*), living (*hayyatun*), and knowing (*allaamatun*), potentially

(*bilquwwati*), and active (*faalatun*). The mission of developing the inner capacity program is to educate someone to have a personal capacity that can be developed dynamically to deal with different situations. The program is incorporated into a system which can be called the Enlightenment of Faith and Life Skills.

At this point, Azhar Arsyad's (2006: 18) criticism of the values taught in educational institutions in the West finds momentum although not all are one dimensional man, which is heavily influenced by the renaissance which became the foothold of progress in the West, and, uniquely, now some experts in the West, say Noam Chomsky, began to challenge the value building. This awareness does not lead scientists to the recognition of the Khaliq and does not make learners aware of their small self and ego, so their behavior sometimes does not produce satisfactory results.

Azhar Arsyad when discussing the wisdom associated with moderation, which is claimed to be the vital elan of all religions, in the context of Islamic education philosophy we often meet the term *الحكمة* (wisdom), and the stakeholders in the Islamic corpus are often called *hukama* (*حكماء*), wisdom in accordance with the knowledge of *hudhuri* (presence), which is bestowed by Allah, which makes the recipient able to make correct, fair judgments regarding the exact places of everything. Thus, the *wasath* (moderation) which Azhar claims is wisdom, which is also often interpreted by scholars as justice, equilibrium, chosen, and the best. Conditions of life that mainstream the pattern of balance (equilibrium), harmony, harmony with fair terms and wisdom (*al-hikmah*).

The concept of wisdom which is associated with moderation reasoning which may be a vital element of all religions, which Azhar Arsyad then explored comprehensively (conceptually and implementatively) in *Building Wisdom Traditions, Sharpening Inner Capacity*

(2009). Therefore, continued Azhar Arsyad (2009: 5), in a paradigm wisdom, humans live in a primordial world or in the origin and also in the world axis (center) at the same time. And, throughout his life, the axis human traverses the maze of his life in cycles and constantly endeavors to embrace the ultimate center of consciousness as the spiritual center of himself. At this point, the axis human being pontifex lives in sublime awareness of spiritual reality that leads him to be able to transcend the realm of the realm of the visible

The tradition of wisdom, wisdom, or moderation in the context of the scientific paradigm at UIN Alauddin Makassar in the design of Azhar Arsyad (2009: 5) is concerned with the scientific, Islamic and nationality paradigms geopolitically, geostrategically and geoculturally at the crossroads of the archipelago, to be precise the Eastern Indonesia Region a zone that is called by world geography experts as a ring of fire, both the hot potential of volcanic craters that remain active, as well as craters of highly hererogenic social configuration which also contain potential for communal conflicts, which in fact some regions have felt the catastrophe of the conflict, namely Ambon, and Poso, which in Azhar Arsyad's designation could be the militancy of ethnicity, religion, race and intergroup (SARA). At this point, UIN Alauddin Makassar, is designed so that religious thinking that is developed mainstreams the principles of multiculturalism, moderation, and is oriented towards peace studies based on wisdom that is oriented towards the spiritual realm.

### **Religious Moderation in Islam**

As for the verses of the Koran that contain information, the message of insight into religious moderation claimed by the informants, including M. Ghalib, the Tafsir Expert of UIN Alauddin, along with the sources of the tafsir book that became the reference, are as follows: Conceptually, Islamic moderation or washatiyah Islam or moderate Islam, according to experts, has

been mentioned in the Koran, to be precise in Surah Al-Baqarah (2), Verse 143, as follows:

وكذلك جعلناكم امة وسطا لتكونوا  
شهداء على الناس ويكون الرسول عليكم  
شهيذاً

*Artinya: "And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you".*

One of the concepts in the verse that is relevant to this learning material is the concept of washatan (وسطا), al-Raghib al-Asf understand (2005: 537), interpreting this concept with (وسط الشيء ماله طرفان) which is usually interpreted as "middle in between two (opposing) positions", or anything that is good and praiseworthy (طرف محمود و طرف مذموم كالخير والشر), according to the object. For example, courage is the middle between recklessness and fear, generosity is the middle between extravagant and miserly. middle between praiseworthy and despicable qualities for example courage is a trait between الجبن والتهور, generosity is between attitude الشح والسرف. However, in principle, semantically or linguistically, the concept of wasathan (moderate), which is contained in the Koran, both in Surah al-Baqarah (2) verse 143, verse 238, surah al-Maidah (5) verse 89, surah al-Qalam (68) verse 28, and in surah al-Adiyat (100) verse 5, can be translated as middle, moderate, just, straight, clean, and also choice.

In line with Qutub's meaning with regard to moderation which is rooted in the concept of tawazun, Arsyad Azhar in Cemara Cell: Integration and Interconnection of Science and Religion (2010), explores the nature of Islamic teachings which always illustrates the existence of a balance between the elements of His creation. Humans themselves, continued Azhar, consist of two main elements; spirit and body. There are so many expressions both contained in the

holy book of the Koran and in the hadith of the Prophet Muhammad which describe the need for balance as well as integration.

In the same span of reasoning, Sayyid Qutub (1971: 183) in his commentary book, *fi Dhilal al-Quran*, articulates the concept of *wasath* (moderation) as superior/choice (خيارا), and justice (عدولا), so when interpreting the above verse, Qutub arguing that as *ummatan wasathan*, the chosen people, it is natural to be lined up to be witnesses for humans as a whole, when in their position as witnesses, they are committed to justice and accountability, besides that, continued Qutub, *ummaman washatan* actually maintains equilibrium or balance; الموازين.

Thus, Allah made Muslims moderate; in an intermediate position, in order to be a witness to mankind's actions. In the end, *ummaman washatan*, this will become a reference, reference and witness about the truth and error of views and thoughts, as well as other isms. Islam in the context of moderation. Islam as a *wasathiyyah* religion that prioritizes a sense of justice (*al-'adala*), as the meaning understood by commentators such as M. Ghalib, Quraish Shihab and Islamic education experts such as Azhar Arsyad, Muhammad Yaumi who saw a very strong egalitarianism in Islamic teachings.

M. Ghalib's perspective regarding the concept of *wustha* which is interpreted as moderate (Islam in the middle path), Muhammad Al-Zuhaili in his book, *al-'Itidal fi al-Tadayyun: fikran wa-al-sulukan, wa manhajan* (2005: v)" suggests that, Islam is a religion that invites a middle attitude (moderate, 'itidal), in all aspects of life, including moderate attitudes in carry out religious teachings; in the aspects of faith, sharia, worship, morals, attitudes, and actions. Al-Zuhaili took the example of Allah's command to be moderate (in the middle) in giving donations, not being extravagant and excessive in spending wealth, as Allah swt, continued Zuhaili, prohibited being hunks/miserly.

Islam actually prioritizes moderate, medial, and not exaggerated attitudes. Moderate attitudes in religion are in line with the attitudes it generates, namely, justice (*al-'adâlah*), balance or (*tawâzun*), and tolerance (*tasâmuh*). The principles of moderate Islamic teachings will lead people to remain proportional, tolerant, inclusive, able to respect and respect diversity, not radical, not extreme left or extreme right, not old-fashioned, not rigid, but putting things in a proper and appropriate place.

The concept of *wasathiyyah* which is derivatively rooted in the word *wustha* which is found in several verses of the Koran which allude to this concept, in M. Ghalib's perspective all of them have a positive connotation. This positive value is the basis for why Muslims are claimed to be *ummaman wasathan*, امة وسطا, as the chosen, moderate and optional people as contained in QS.2 verse 143 above, as a marker, continued M. Ghalib, that Muslims are always in a moderate position, halfway between two extreme poles (now and right). That is, Muslims through the affirmation of the above verse, Muslims in the midst of followers of other religions, actually always appear as the chosen people who become witnesses (martyrs), or are used as role models, role models in terms of truth, peace and goodness.

According to M. Ghalib again, the universal moral message that can be drawn from the above verse regarding moderation in religion is that the position of Muslims as the middle community (*ummaman wasathan*), actually always puts forward the process of dialogue, social interaction that is not blocked by primordialism, including open and inclusive. against all groups who happen to come from different religious, cultural, social and ethnic backgrounds. This shows that the *wasathan* Muslims always uphold a fair attitude, including when they become witnesses among humans (*'ala al-nas*).

Everywhere on earth, we will encounter diversity of religions, ethnicities, races, languages, gender and sexual

orientation. So, as God's creatures, we must respect, appreciate, and accept this diversity and cultivate it in a peaceful coexistence. Some of the principles of practicing Islamic teachings are wasatiyah (moderate) which are important in social interactions, both with fellow Muslims and citizens who are Christian, Catholic, Hindu, Buddhist, and Confucian, including the principle of tasamuh (tolerant), tawazun (equilibrium), ukhuwah Islamiyah, ukhuwah wathaniyah, and ukhuwah insaniyah.

Regarding the interpretation of the concept of ummatan wasathan in surah al-Baqarah (QS. 2) verse 143, the dominant tafsir scholars associate it with the middle ummah, for example M. Ghalib Matola and the Quraish Shihab above and jumhur mufassirun, it seems that some Islamic education experts at UIN Alauddin have chosen the same interpretation. relatively different, Azhar Arsyad, for example, claims that the verse is irrelevant, borrowing Azhar's term "it doesn't fit" linking or 143 earlier with the discourse of religious moderation, by referring to the oral dictionary book 'arabi, volume 2 page 215, in which Ibn Mandzur interpret the concept of ummatan wasathan (امة وسطا) with the concept of spirit.

Even though the verse clearly uses the concept (امة) which means the ummah, nation and people, and the concept (وسطا) which means middle, but for Azhar that is not what the verse means. Ummatan is mustaq which is rooted in the concept (ام) which means source, role model, and mother. Derivatively the concept is related to the concept (مؤمن), a person who has faith / faith, and if faith is the context of the spirit. In the oral book of al-Arab, volume I, (: 145) printed version published by Dar Maarif, Beirut, others The author finds the same description of the concept of the ummat which elaborates Arsyad Azhar's opinion or interpretation of verse 143 of the al-Baqarah chapter which is claimed by scholars / intellectuals as the basis of Islamic wasathiyyah, as a moderate ummah.

So if the continuation of verse 143 reads (لتكونوا شهداء على الناس), then the martyr (witness) of human actions is the spirit. Likewise, if the context of our conversation is the spirit, then all humans are the same, regardless of religion, including the affiliation of religious organizations. At this point, we are brothers and even have the same national commitment, with a spirit that is equal to humans, they must be harmonious, tolerant, and avoid conflict.

Muhammad Yaumi, Islamic Education Technology Expert at UIN Alauddin, when criticizing the fundamental weaknesses of Benjamin Bloom's taxonomy (1956: 7) he then claimed, "our original plans called for a complete taxonomy in three major parts-the cognitive, the affective, and the psychomotor domains . "with three components that are a concern in the realm of education; cognitive, psychomotor and effectual, which do not provide space for the functioning of the spirit and the spiritual, which are actually vital elan in Islamic education. M. Yaumi arrived at the exposition of surah al-Baqarah verse 143, which many claim to be the middle/moderate ummah. In fact, in line with Azhar Arsyad, Muhammad Yaumi also rejects this interpretation, according to which the verse is actually related to the human spirit. For him, spirit and spiritual are actually the umbrella for fulfilling the three components of Bloom's education. But the worst thing is, don't put it into parallel, even Bloom did not mention the concept of the spirit in his classic book. M. Yaumi elaborated his opinion by referring to Surah Sajadah (QS. 32), verse 9.

So the concept of *ummatan wasathan* in the above verse has to do with the spirit, not the middle (moderate) people. It is the spirit that is functioned to guard and organize human actions, which Allah breathed into Adam and his descendants. That spirit was also the witness (شهداء على الناس) for all human actions. Of course, the martyr (witness) for himself, Rasulullah, continued M. Yaumi, became a witness for human actions which, if a little

less, would be patched up with intercession. The Prophet on the next day became a witness and was responsible to man, and Allah gave him the capacity to intercede for the ummah which he considered deserving of. In the hadith qudsi Allah through the mouth of the Prophet Muhammad stated that, "Rasulullah saw as *abwāb ruh*, while Adam as was *abwāb bodies*.

At this point, the authors find the alignment of Arsyad Azhar, M. Yaumi's thoughts with Syed Naquib al-Attas, a leading Malaysian Muslim scholar, the three of whom want to encourage the actualization of Islamic epistemology, including in educational design that emphasizes spirit, wisdom and spirituality in the context of educational design. religious moderation, which Azhar accurately associates the wisdom that exists in all religions, or belief streams throughout the universe. The essence of Islamic epistemology that can be grasped in the reasoning of the three Islamic education experts above is the doctrine that all the treasures of knowledge come from Allah (*wa nufikha fīhi min ruh manusia*), humans who receive the breath (*hushul*) of the spirit then each interpret this knowledge based on their spiritual capacity, its spiritual faculties. The spirit in another place, Arsyad Azhar (2004: 21) sees in two dimensions, namely the side of the human mind and the side that is called the heart. So, for Azhar there is power of heart and power of reason

Feeling the current reality, where deviations that often appear in plain sight, corruption, collusion, nepotism, manipulation, bullying, persecution, some of the examples mentioned by M. Yaumi, are also carried out by people who have received formal education, it happens because education is only driven by the interest of fulfilling cognitive, psychomotor by denying the importance of spirit/wisdom which is the core in the epistemology of Islamic education. Although it cannot be denied that even in educational institutions

that use Islamic nomenclature, this anomaly is often not free.

So, it would be appropriate for M. Yaumi's suggestion, that education in the future, including education in moderation, spirituality, and spirit become the basis for developing attitudes, and psychomotor, of course Islamic spirituality, no longer in the hegemony of Western reasoning which often ignores aspects of spirituality, science tends to be freed from values, including spiritual values. Spiritual centered in the heart, the heart/heart in the sense of heart, not the heart in the meaning of the liver. Heart which is the center of the soul, not the heart/liver, is the meaning of M. Yaumi in more detail, apart from other terms that are vital in Islamic education, no exception to moderation education, for example M. Yaumi mentioned *qalb*, *al-lubb*, and *al-sirr*.

The brain which is the place for knowledge (cognitive) which is the center of education developed in the West-For M. Yaumi, is actually very limited, the time and space for its function is limited, just a fraction of a second after we fall asleep, our brain automatically stops, but the spirit remains actively working continuously, so that humans can continue to surf the world or in dimensionless space (unseen) even though we are in a state of deep sleep, a state known as a dream. The spirit, who continues to actively work under Allah's control (grip), elaborates on his opinion M. Yaumi then refers to Surah al-Zumar (QS. 39) verse 42.

### ***Mainstreaming of Religious Moderation in Educational Institution Models of Implementation***

Religion does not need to be moderated, according to the opinion of the Minister of Religion, Fakhru razi, it is precisely the religious pattern of Muslims that is crucial to be pushed to the middle path, not exaggerating, claiming to be the most correct and others that have the potential to metamorphose into extreme holding and carrying out teachings. religion. And, one of the platforms that



actually becomes the habitat for the transformation of the moderation value of religious patterns according to the informants is through educational institutions. Both internalization in formal, informant and non-formal educational institutions. The process of mainstreaming religious moderation is very crucial at this time, amidst the still erupting phenomenon of violence that often takes refuge under the cloak of religion, including in educational institutions. Look, for example, on some of the research findings that have found this trend.

Internalization strategy of religious moderation insight through one of the education centers; education units by first designing this education, from the aspects of planning, institutional organization, implementation to quality control of learning which involves all components of education, that is macro, while the micro line, namely learning too In fact, it is well organized, and also measurable. Affirmation of Bahaking Rama, Islamic Education Expert of UIN Alauddin, related to the fundamental components in the process of implementing education, it is important to provide it, in the framework of optimizing the internalization of value education in educational institutions, including education with the insight of religious moderation. These elements include: institutions, curricula, and teaching methodologies which in Rama's designation have implications for the provision of education and educational goals.

Efforts to mainstream religious moderation in educational institutions, primary, secondary, and tertiary levels, as a counter ideology against the increasingly hardening pendulum of political-religious ideology that tends to be extreme; right and left. So, exclusivism that has emerged so far, needs to be stopped and replaced with an inclusive religious insight, which leads to co-existence among citizens of nations who are primordially different from their affiliation; religion, ethnicity, and language

In fact, if we examine the textbooks used in schools and madrasas, the learning materials inherent in the messages and insights of moderation are sufficient. So that, even though the implementation of education with a moderate perspective on religion is certain to be internalized-formally-in Education units, in fact, will not be formed due to significant constraints, because the pre-condition has been built so far, both the educational ecosystem which from the start has encouraged moderate principles in religion, as well as national commitment. Although it is not denied that until now it has been suggested that educational institutions are one of the emergence of symptoms of intolerance, this can be proven through the results of authoritative research institutions.

For example, we will easily get a message about Islam rahmatan lil alamin (Islam as the sower of grace in the universe), which prioritizes safety, peace and moderation in the context of a nation that is not radical in carrying out neationalism so trapped in chauvimism and racism. Look, for example, Madrasah and Public Middle School daras books at almost all levels, in madrasas and schools, for example, students get lessons that contain information about nationality, diversity, and tolerance through several subjects, including PPKN, Anthropology-Sociology, History , Akidah Akhlaq, Basir Said (54 years old), an anthropology-sociology teacher, stated that students get learning material about ethnicity, race, religious harmony, tolerance, cultural change, science and technology

Not only that, in the textbook written as a textbook for strengthening character education in schools, the values and principles of moderation that are wanted to be developed now and in the future, there is no difference with the values that exist in character education. the. Look for example the book written by UIN Educational Technology Expert Alauddin Muhammad Yaumi entitled *Character Education: Foundation, Pillars and Implementation*,

which discusses the values of religious and national character, including: religious, honest, tolerance, democratic, nationalism, love for the land, water, peace-loving, responsibility, environmental care, discipline, hard work, independence, friendly/communicating, and so on

Not only the inculcation of moderation values - if we see the similarity between the principles of religious moderation and religious and national values - or principles of religion and nationality that have already been contextualized in the realm of education - in classroom learning through the facilities of textbooks. earlier, but has arrived at the process of internalizing religious values and principles that are graceful to nature, as well as nationalism in extracurricular learning as well as efforts to construct a culture based on the character of mercy and a multicultural nationality. Look for example extracurricular activities that are full of national values such as scouting activities, flag ceremonies, UKS, arts/culture, leadership training, singing the Indonesia Raya national anthem every time a flag ceremony is held, commemoration of religious holidays, national holidays, respect for the symbols of the State, and all these values can easily be found at almost all levels of educational units, activities to defend the State

However, unfortunately according to the informant who is also an observer of education, the understanding of nationality, diversity, and tolerance (tasamuh) obtained by students in madrasas/schools is only based on learning in the framework of fulfilling the cognitive realm, only transfer of knowledge from educators to students has not been acted upon. continue into learning patterns that go beyond the fulfillment of the cognitive realm of the students, this is recognized by educators at Madrasah Aliyah, by making breakthroughs to design extracurricular learning to build a madrasah culture that has a diversity perspective.

Not only in textbooks that focus is taught in class, but also on co-curricular and extracurricular learning which is full of religious and nationalistic activities that can be channeled to build religious insights that are rahmatan lil alamin, and love for the country, for example subjects PPKn, History, Anthropology and Sociology, including the subject of Islamic Religious Education in public schools which is inherent in learning materials that are full of insights of religious moderation and national moderation, tolerance, diversity, and harmony between and internally religious communities.

The messages of religious moderation are also easily found in the Decree of the Director General of Higher Education, Ministry of National Education Number 43/DIKTI/Kep/2006 as a reference as in the book Universal Islam, Spreading Islam as Religion Rahmatan Lil'Alamin, including the most actual guidelines for the preparation of books. PAI daras text published by the Directorate of Learning at the Ministry of Research, Technology, and Higher Education published a Textbook on Compulsory Subjects for Islamic Religious Education in 2016, in a guide to the preparation of PAI daras books which are resonantly followed by all universities in the country, actually The materials emphasized in the guide are full of values and moral messages, with regard to religious moderation, the relation to Islam and Indonesianism, which certain groups often argue until now. Some of the materials contained in the PAI textbooks in tertiary institutions with the insight of religious moderation are as follows: 1) Harmony between religious communities: a) Religion is God's grace for all, b) Togetherness and religious plurality; 2) Society: a) A civilized and prosperous society, b) The role of religious communities in realizing a civilized and prosperous society, c) Human Rights (HAM) and democracy; 3) Politics: The contribution of religion in politics, and the role of religion in realizing national unity

and integrity; 4) Politics: The contribution of religion in politics, and the role of religion in realizing national unity and integrity

Government pressure for higher education institutions to be concerned with the insight into religious moderation, in relation to nationality, love for the motherland (حب الوطن من الايمان), can also be seen in the regulations governing the guidelines for implementing group personality development courses, as regulated in the above regulation, especially in article 2 which is full of religious and national messages, even serves as the main mission of the Personality Development Course Group (MPK), the mission is: "to help students strengthen their personality so that they are consistently able to make basic values of religion and culture, a sense of nationality, and love for the country, throughout his life in mastering, applying and developing the science, technology and art they have with a sense of responsibility. This mission is then contextualized in several related subjects in current universities, both religious education courses and citizenship education courses. One of the materials directly related to the insight of religious moderation in Islamic religious education courses is the material of harmony between religious communities; religion is a blessing for all; togetherness in religious plurality. Likewise, material relevant to religious moderation in the context of nationality (*hub al-wathan min al-iman*), which is part of the citizenship course material; Pancasila philosophy, national identity, and so on

So, if from the substance side, the insight into religious moderation that puts forward the principles of nationality, tolerance, anti-violence, and local cultural accommodation, has been relatively accommodated in learning in educational units; elementary, middle, and high, although it must be admitted that the material still needs deepening and sharpening. The effectiveness of landing moderation values in educational

institutions has not been too optimal, because it is still constrained by a number of educational components that are taken for granted which are important elements in ensuring the achievement of learning, both in terms of quality, and competency standards of graduates who actually have religious insight, moderate, their piety in religion and state at the same time, is maintained, so that they remain protected from influences that distort their religious understanding

At least, there are several offers from informants regarding the interaction of religious moderation insights in the educational domain institutionally, of course with all the considerations regarding the strengths and weaknesses of this integration pattern that can be adopted in the future, if this grounding of religious moderation will seriously objectify the government and other stakeholders. So, according to informants that we can be adopted one of some formulas as well as used before in other educational empowering programme, in the framework of strengthening religious moderation in education units as one of the educational ecosystems, apart from households and the social environment, including:

*The autonomy of religious moderation education*, by positioning subjects, religious moderation courses separately or relatively autonomous from other subjects, or other subjects. In terms of optimizing the achievement of the goals and targets of learning/education, religious moderation is projected to be achieved, because it is more organized, structured and measured, starting from content standards, graduate competency standards, assessment standards, standards for educators and education personnel, including learning tools, both curriculum, syllabus and RPP (Learning Implementation Plan).

*Integration model*, this formula is an important option to consider to be accommodated, but after going through a comprehensive study, of course, the flow is an effort to integrate or integrate education,

or on a micro scale learning with religious moderation insight, especially if we focus on at least four domains. which became the foothold for the Ministry of Religion; nationality, tolerance, anti-violence, and local cultural accommodation, then this type of education is integrated with other subjects/courses, with the assumption that all educators are given the authority to integrate insights into religious moderation in every learning activity they mentor, which is projected so that students have insight and a moderate attitude, so as to be able to fortify oneself so as not to fall into an extreme doctrinal puddle and go beyond limits (exaggeration), both left and right. Still have the capacity to moderate their pattern of diversity. For the current context, this second option seems more open to application than the autonomous choice, where all educators are given the responsibility to ensure that learning is inherent in the insights, values, and norms of religious moderation

*Enrichment Model*, this model is simply a supplement to subjects or courses that have been taught through classical/madrasay learning that is focused in class. Religious moderation learning activities that are oriented as enrichment are more often held outside the classroom, by maximizing community activities. - curricular, extracurricular, and the development of the culture of schools/madrasas or universities whose ecosystems are more oriented towards religious moderation (wasathiyyah Islam

This model has advantages and effectiveness compared to the previous model, not only oriented to fulfill the cognitive components - borrowing Benjamin Bloom's thesis - students by simply providing knowledge as is done in the classroom, and limited to several methods, techniques, and learning strategies. which is often dominated by the lecture method

Still regarding the choice of the internalization model of religious moderation values in educational

institutions, Muhammad Yaumi's opinion can be used as a reference, as written in one of his articles, "Character Education Values that work in Islamic Senior High School Settings". The UIN academic Aaluddin mentioned several components that are relevant in the context of internalizing religious moderation education, including: the curriculum, the process of instruction, the quality of relationships, the handling of discipline, the conduct of co-curricular activities and the ethos of the total. school environment to foster good character in all school members. Therefore, school should teach morality. School will inevitably envelop its students in a moral climate

Although it is indisputable that these components are vital in learning the values or principles of religious moderation, for Muhammad Yaumi (2014: 144), there is one component that should be ignored, namely the empowerment of a more insightful school culture. the value order. At this point, the process of habituation or prevalence of attitudes and behavior of the spirit of nationality, tolerance and harmony and closes the space for bullying and violence.

### ***Curriculum***

A component that is also important to be designed within the framework of internalizing the insight into religious moderation in the realm of education is the curriculum, including learning tools which are the result of a breakdown of the curriculum, syllabus and lesson plans - aligned with the choice of models described above - the curriculum is the heart of education, that's what we usually hear. , in fact, it is always aligned with the goals to be achieved through education/learning, including synchronization with the demands of the times which are now changing very rapidly

If later there is a program to strengthen religious moderation in educational institutions, especially formal education, both through strengthening and enriching material related to elements that

are part of religious moderation programmed by the government, then one of the main elements that needs to be developed is the curriculum, by reviewing re-rationality, basic framework, implementation mechanism until later evaluation. The foundation of curriculum development that is oriented towards a more moderate perspective must be clear, both sociological, philosophical, conceptual, and even juridical

In terms of development rationality, for example, it is necessary to clarify the basis of argumentation and context which is the reason for the consideration of the need for curriculum development by accommodating and also strengthening the values and principles of religious moderation, especially in learning curricula that are directly related to religion and religion, for example Islamic Religious Education, Likewise subjects/lectures on religious and national relations, for example material on diversity, harmony between religious communities, tolerance which is part of the learning materials for Pancasila and Citizenship Education, Sociology/Anthropology, and so on.

If we look at the issues that have been developing so far, it seems that the rationality that underlies the program of mainstreaming religious moderation is the condition of the nation when it is facing tough challenges, both internally and externally, with widespread intolerance to extremism, including in educational institutions. Indonesia is now in the trap of emergency extremism. The issue of spreading extremist ideology to public spaces, mosques, campuses, state-owned companies, majelis taklim, and even formal education institutes is suspected of being exposed to an understanding that leads to religious understanding which tends to be extreme. Authoritative research institutions, but also the fact that learning materials are often found in textbooks, such as the Khilafah. That is the general rationalization of the importance of strengthening religious

moderation which needs to be considered in efforts to develop later curriculum.

The curriculum was developed with the aim of strengthening religious moderation in the future, then the designer ensures the formulation of Graduate Competency Standards (SKL) as the goal of mainstreaming religious moderation programmed by the government, at least graduates have a standard of knowledge, understanding, and attitudes as well as habituation - and this is the most important - moderate in religion, nation and state, especially knowledge, understanding, attitudes, and habituation in terms of nationality, tolerance, anti-violence and culture.

To set a competency standard for graduates with religious moderation in mind, is not a difficult matter, because several subjects/courses have included materials that are substantially full of the values and principles of religious moderation. So, directly the standard of learning content that will be outlined in the curriculum development process that was previously in some of the subjects/lectures, only needs strengthening or sharpening that is in line with the competency standards of graduates above. Because to meet the competency standards of graduates with moderate insight, strengthening the material in some of these subjects is a necessity, the formulation must be detailed and measurable. Thus, it needs to be ensured that the subject/course materials that will be taught, whether in class, co-curricular activities, extracurricular activities and the creation of a school/madrasah cultural environment are fully designed and oriented to form the insights and moderate attitudes of students.

Regarding the strengthening of learning materials, the standard of content of each subject/course must be maintained in coherence with the previous Competency Standards for graduates, so the needs analysis must be clear, if the need in the future is the birth of a generation that has moderate religious insights and holds the

principle of nationality which is strong, then the standard content of the subjects/courses they will get in schools/madrasahs, or colleges must be as concrete as possible, should not be normative, and from the start it is well formulated in the section on the learning objectives of each subject/course

In addition, curriculum developers who have a religious moderation perspective need to ensure competence, namely moderation, which will later become a common thread, or which binds all material related to religious moderation in some of the subjects/courses described above, for example social competition, spiritual competence, academic competence, as parameters/markers that all these subjects/courses contribute to and also support the formation of insights and moderate attitudes of students, or graduates, of course in accordance with the goals of national education. Concretely, competence as a qualification of students which includes knowledge, understanding, moderate attitudes which are formed through education/religious moderation learning.

### ***Learning Strategy***

Strengthening the values and principles of religious moderation through learning in (formal) education units, both in primary, secondary and tertiary education units, by selecting the application model that has been stated previously, needs to be carefully prepared, before the learning design will be carried out. Benchmarking of educators, and educational staff. So it is important for educators to consider what material to teach, the best mechanism that can be chosen to teach it, and ensure ways that allow students or students to participate actively in the learning. It is correct to claim M. Yaumi, Educational Technology Expert of UIN Alauddin, regarding the importance of awareness of educators and learning designers, that learning is not systematically designed, so the goals to be

achieved in learning activities are difficult to achieve optimally.

These considerations are important to observe before choosing a learning design, including religious moderation. Educators with qualified knowledge related to learning materials will be effective if the selection of learning designs chosen is also right. Conversely, a lot of educators' knowledge is not effective if the design and learning methods are irrelevant, for example the dominant lecture method. It's not wrong, if from the beginning Barbara Gross Davis in *Tools for Teaching* (2009: 3) warned to be careful in designing learning, because this stage is claimed to be the most difficult and determines the effectiveness of the learning process

The ineffectiveness of learning so far has been confirmed by the above theses, it seems that some educators do not really pay attention to the importance of learning design as the main determinant of achieving learning/educational goals. In fact, what has surfaced in the reality of education is the pressure on educators to meet class hours per week according to the minimum standards set by the Government, and even worse, the compensation / rewards given to educators through professional allowances (certification) are not determined on the achievement of learning objectives, but determined things that are not substantial, namely the fulfillment of school hours. Not to mention the administrative burden imposed on educators that they don't deserve to do, psychologically disrupting their profession. So it is only natural that according to M. Yaumi, the expectations aimed at educators and lecturers, to design learning optimally are often not achieved. Duties and responsibilities which is often imposed on educators and lecturers, according to M. Yaumi, is often not fulfilled due to limited time and/or opportunities, because some have been drained for things that are not directly related to the essence of learning/lectures

In addition to that, because the quality of our educators is not in line with

the latest demands of the world of education, their knowledge is still limited in this regard. The acceleration of educational transformation mediated by increasingly sophisticated technology, is often not overtaken by our educators. educators who already enjoy the comfort zone; status quo by only fixating on learning tools that have been used for years. Yaumi also indicated that, some educators and lecturers considered the learning they wanted to be able to be mastered so that they felt no need for learning designs. In line with Yaumi, Azhar Arsyad Islamic Education Expert at UIN Alauddin, Gowa, admitted that the field of learning in general always experiences the impact of resonance developments and discoveries in the fields of skills, science, and technology

The impact of this influence, continued Azhar Arsyad, is evident in the efforts to reform the learning system that touches not only the physical but also non-physical domains related to the quality of educators and education personnel, which requires them to be qualified in the realm of knowledge, capability, skills, creativity and innovation. , as a sign that they are professional. Azhar Arsyad seems to be consistent with the discourse rolled above, by exploring the path of actualizing Islamic cosmopolitanism, mainstreaming moderation in carrying out religious teachings, centered in the UIN which he led for 2 periods with proud achievements, including his success in pushing for status transfer with a wider IAIN mandate. become a UIN. As he himself admitted, UIN Alauddin, who was ordained as the center of Islamic civilization, was encouraged to become the center of a knowledge database system that was cosmopolitan, neutral, without barriers to the preferred school or school or any particular paradigm, he explained.

### ***Tools and Learning Design***

Azhar Arsyad in *Learning Media* (2019: 67) emphasizes that effective learning, including the cultivation of the

value of religious moderation, requires good planning. At this point, it is important that the learning device and or design be prepared carefully, as a guarantee of optimal efforts to internalize or instill the values and principles of religious moderation in future education units, especially in formal educational institutions, the focus of this research is , design and learning tools. With the assumption, that the achievement of the learning objectives of religious moderation is very much determined by the learning design and the tools that mediate it. Borrowing Azhar Arsyad's ideas in developing scientific integration at UIN Alauddin through three capacities, which are actually installed, including: academic development; institutional development and management systems; human resource development, and development of equipment or infrastructure. Why is that important? Because the internalization or inculcation of moderation values in religion, if we refer to Azhar Arasyad, demands changes that are fundamental in nature. Both thought patterns, attitude patterns and behavior patterns. So, no longer trapped in one aspect; cognitive sich, but beyond to habituated behavior (habituation)

Parallel to Thomas Lickona's reasoning, Azhar Arsyad (2006) also emphasizes value education, including religious moderation, of course, including character values with the following stages: knowing the good; want the good (desiring the good); and doing something good (and doing the good). Through implementative-oriented reasoning, Azhar encourages the need for a dialogical style to be developed and provides an understanding of global phenomena of life and taking lessons from what is happening so that a touch of touch is created on the mind and heart. Integration of science and technology and religious teachings need to be realized immediately and a comprehensive understanding of religion, peace and universal, needs to be realized.

The three domains affirmed by Thomas Lickona in an effort to establish a value order, including religious moderation, Azhar more comprehensively orientates towards; *First*, integration (education of the whole man), as formulated by Sayyid Qutub that education is actually holistic, not necessarily partial; *jismuhu* (al-Kâ'in al-Basyarî) *wa a'qluhû wa rûhuhû, hayâtuhu al-mâddiyah wa a-'ma'nawiyah*; education landscape in Qutub's reasoning which prioritizes balance (equilibrium) between spiritual development-*dzauq*, ratio-intellect, and body. *Second*, sustainability, Azhar Arsyad (2006: 17) directs added value education to continuity / sustainability in the framework of increasing the capacity/quality of oneself. Of course it is in line with the principle of long life education which will result in life-long education (من المهدى الى الحد). *Third*, parity / synchronization, students in this realm, what happens to families and communities, so as not to cause what Al-Bouty calls *Al-Mujtama 'al-Mutanâqidh*. On the one hand, morals and moral values are taught, on the other hand it is trampled in practice (Azhar Arsyad, 2006: 18).

### **Evaluation**

Azhar Arsyad in *Learning Media* (2019: 217) claims that evaluation is an integral part of the instructional domain. The ideal, continued Azhar, is that the effectiveness of the implementation of learning can be measured from two things; 1) empirical evidence regarding the learning outcomes of students produced by the instructional system; 2) evidence that shows how much the media or media programs contribute to the success and effectiveness of the instructional process

Achievement of standards of religious moderation education requires parameters or rather a standard of assessment, of course a more specific assessment pattern, by measuring the movement of transformational behavior of students before and after participating in all religious moderation learning materials; nationality,

tolerance, anti-violence, and local cultural accommodation. Of course, with the efforts of teachers to avoid the pathology of conventional education so far, which only concerns the fulfillment of one component; In fact, if the context is religious moderation education, then, in fact, consider the fulfillment of the affection / conation realm with an orientation to assessing the attitudes of students - without intending to ignore other components - which are capable of carrying the values of religious moderation. Especially later when they have enter a new world; carry out the self-actualization process, in this context the reciprocal concept, to borrow Muhammad Yaumi (2014: 165). It is important for educators to pay attention to that, the self-development of students will certainly experience reciprocity related to what they originally learned, including the lessons that are absorbed in their environment, this cycle will play a role when they later actualize themselves.

### **CONCLUSION**

Based on a qualitative description, related to the data and information inherent in the perspective of key informans, who in fact are religious and educational figures. In general, understand the government's ideas and mission regarding the mainstreaming of religious moderation. As an Islamic intellectual, it would be appropriate if the perspective is always based on the Koran and hadiths that emphasize Islam as a moderate religion. And, the principle of moderation (*wasathiyah*) of Islam is in fact equivalent to the principles or values of religious moderation that the current government promotes. Includes: nationality, tolerance, non-violence, and accommodation of local culture is projected to be internalized, disseminated on all fronts, especially in educational institutions. In the contest of mainstreaming religious moderation, at least four values will be internalized, which will eventually become the main stream, which are directly or indirectly projected to become counter



narrative towards religious and nationalism that are not in line with moderate Islamic values and threaten the integrity of the Republic of Indonesia.

In the context of the application of religious moderation in (formal) educational institutions, this process will actually be easier to do, because the values that want to be developed have so far become part of learning material in several relevant subjects / courses. Not only learning in the classroom, even some extracurricular activities are loaded with the cultivation of these values, for example, scouts, and so on, including programs to strengthen character education that are in line with the values that will be instilled in religious moderation education

Then, if the idea of moderation in religion is to be implemented in the realm of education, then some components are actually prepared carefully so that they do not overlap, and even appear to be duplicated with other programs, starting from the pattern of application, there are several options, with their respective advantages and disadvantages, including: autonomous, integrative, collaborative, and enrichment models. In addition, what is also very urgent to formulate is the right curriculum, tools and learning design, competencies and exemplary examples of educators and education personnel, including an assessment model which of course is more oriented towards attitudes and behavior so that they are no longer trapped in the learning pathology that has been going on so far, is more focused on fulfilling the cognitive realm.

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