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Religious moderation in Islamic religious education textbook and implementation in Indonesia

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This study aims to investigate the concept of religious moderation in the form of values contained in Islamic religious education textbooks at the junior high school level and to analyse how these values are implemented in Bandung, West Java schools. This article employs qualitative data collection techniques, including a literature review, observation, and interviews. The study finds that the content of moderation values, such as non-violence, egalitarianism and fairness, and tolerance, aligns with the Indonesian government's religious moderation pillars. The study also reveals that the implementation of moderation values has been carried out, especially by Islamic religious education teachers, resulting in a safe and respectful school environment for Muslim and non-Muslim students alike. The implementation of non-violence values aims to prevent students from being exposed to extremist Islamic groups. Meanwhile, egalitarianism and fairness values emphasise the equality of every human being and place every religious community in a middle position between two opposite poles. Lastly, tolerance values emphasise the importance of religious freedom and the principle of national commitment, requiring every person and religious community to maintain their national commitment without feeling that their group has the highest rank. Furthermore, the study discovered that the implementation of moderation values based on textbooks had been carried out, particularly in two schools in Bandung City that involved the collaborative participation of students and teachers.

Contribution: This finding contributes to the study of religious moderation in the general school at the primary education level. Until now, the study of religious moderation has mostly focused on the discourse of social movements and the atmosphere of Islamic education, namely Islamic boarding schools.

Keywords: Islamic religious education textbooks; religious moderation; tolerance; moderate; fair-balanced.

Introduction

The plurality in Indonesia provides social and religious forces that can collaborate. On the other hand, it can lead to conflict if not managed properly. Conflicts and violence still frequently occur in Indonesia, especially concerning houses of worship and internal religious disagreement, such as internal Muslim conflicts, which continue to affect religious relations in Indonesia (Hasan 2017). It is necessary to raise awareness of the existence of religion in society to avoid religious conflicts (Ardi 2021). Increasing collective awareness will enable the realisation of mutually tolerant attitudes and viewpoints that perceive diversity as an ally to be valued rather than an enemy to be fought (Menchik 2016).

Instilling the ideals of religious moderation in the educational environment is one step in encouraging the increase of tolerant awareness (Ainna 2019). It is due to education as a means to sow seeds of tolerance, establish harmony in life, and prevent intolerance among the realities of cultural diversity. Intolerance must be eradicated from education because extremism and violence have infiltrated the school environment in many ways (Dalilah, Zeed Hamdy & Ibrahim Nur 2022), primarily through the theme of Islamic education (Suyanto, Sirry & Sugihartati 2022).

Based on the study conducted by the Center for the Study of Islam and Society (Pusat Pengkajian Islam dan Masyarakat [PPIM]) UIN Jakarta in 2021, as many as 48% of Muslim students and university students believe that Islamic education leads them not to live in harmony with non-Muslims. In contrast, 23% of respondents said that Islamic education had minimal influence on their decision not to associate with non-Muslims. Tolerance is essential in a pluralistic culture like Indonesia. Nonetheless, this study indicates that Islamic education is not considered to promote tolerance. Furthermore, students say that Islamic religious education is overly focused on faith,

taqwa [piety], and worship at 63.47%, noble character and morals at 31.36%, and *ukhuwah Islamiyah* [Islamic brotherhood] at 3.82% and the glory of Islam at 1.34%. Only 12.96% of the content pertains to others' moral and ethical standards The Center for Islamic and Community Studies (PPIM 2018).

The PPIM published the findings of a study on the spread of exclusive viewpoints in Islamic religious education in various regions in 2016. This study discovered that many Islamic religious education textbooks in schools promote intolerance, extremism, and violence, which is reflected in the tone of the explanatory texts, which tends to condemn religious practices or viewpoints that differ from their own. This fact leads to Muslims having unfavourable attitudes towards adherents of other religions, although Islam respects everyone's right to religious freedom. Although the Islamic religious education curriculum should teach students to be tolerant of people of different faiths, this is not always the case (PPIM 2016).

Indonesian society believes that religious moderation is one of their ideals and values, especially in education. In this regard, the 2020–2024 National Medium-Term Development Plan (*Rencana Pembangunan Jangka Menengah Nasional* [RPJMN]) describes religious moderation as a form of principles, ideals, and values accepted by society towards a moderate life in education (Saifuddin 2019). In addition, the Ministry of Religious Affairs issued Ministerial Decree Number 18 of 2020 concerning the Strategic Plan of the Ministry of Religious Affairs for 2020–2024. The Minister of Religious Affairs, Yaqut Cholil Qoumas, emphasised that by increasing the implementation of religious moderation, the institution will be better able to achieve its goal of becoming a leading sector that applies religious moderation (Pajarianto 2022).

Law Number 3 of 2017 stipulates that the implementation of an accounting system must be based on diversity, nationality, unity, location, fairness, cooperation, and habits (customs). Therefore, it is important to include information about the ideals of religious moderation. Moreover, it is the responsibility of education to instil the ideals of moderation in students through courses. It is stated in the Regulation of the Minister of National Education Number 23 of 2006 concerning Graduate Competency Requirements. The regulation stipulates that the competency criteria for graduates of educational units at all levels of education require all students to respect the diversity of religions, cultures, ethnicities, races, and economies in their environment.

However, academic research on religious moderation in Indonesia has previously concentrated on the implementation of religious moderation approaches, such as the terms indigenous Islam (Rahmat 2003; Subchi 2022), Islam Nusantara (Umar 2021), and Indonesian Islam (Suharto 2017). Then, further research on the duplication of religious moderation practices focuses on religious ideas and practices emerging from Indonesia's two largest mass organisations, Nahdlatul Ulama (NU) and Muhammadiyah (Akmaliah 2020; Haris 2015; Hilmy 2013).

Studies on religious moderation in the educational environment continue to concentrate on the ideas and practices of moderation in Islamic boarding schools (Mujahid 2021; Ni'am 2015). This tendency is because the Islamic boarding school is the oldest educational institution in the district, and some circles have criticised its role in forming multicultural education for moderates. Recently, religious moderation studies have shifted to higher education institutions, such as the works of Arifianto (2019), Kim et al. (2020), and Suryana (2022). Those studies investigate many cases of collegian radicalism while proposing Christian moderation as an alternative approach.

This research focuses on textbooks for Islamic religious education (*Pendidikan Agama Islam* [PAI]) at the junior high school level to bridge the gap in the study of religious moderation, especially in basic education and especially through textbooks. The analysed Islamic religious education textbooks were official textbooks produced by the Ministry of Education and Culture in 2017 and taught in schools in Indonesia.

This study provides a different perspective on the issue of religious moderation at the level of ideas and practices in primary and secondary school education, particularly through Islamic religious education textbooks adopted by teachers and students. This article is divided into three sections: the first is a discussion of the concept of religious moderation and its significance in junior high school basic education; the second is a discussion of the values of religious moderation contained in Islamic junior high school textbooks; and the third is a discussion of how teachers and students apply the value of religious moderation in the junior high school education environment.

Method

This research utilises a qualitative method. This qualitative method is used to collect data and facts (Sugiyono 2010). Three methods were used to collect data: literature review, observation, and interviews (Darmalaksana 2020). The Ministry of Education and Culture's release of Islamic Religious Education and Behaviour for Junior High Schools in 2017 became the primary source of study. Furthermore, observational data were collected by observing the Islamic Religious Education learning process in a school located in Bandung, West Java. Interviews were conducted with Islamic Religious Education teachers, school officials, and students from two junior high schools in Bandung City, namely SMPN 51 and SMPN 14.

In addition to the sampling techniques mentioned earlier, the data analysis technique used in this research is content analysis of religious moderation in the Islamic religious education book for junior high school. The researcher conducted a literature study related to the content of Islamic religious education books that contain religious moderation values. Then, the researcher observed the learning process of Islamic religious education in two schools in Bandung City, West Java, namely SMPN 51 and SMPN 14. In addition, the

researcher also conducted interviews with Islamic religious education teachers, school officials, and students to obtain information about the application of religious moderation values in learning activities at school. Through the content analysis of religious moderation in the Islamic religious education book, the researcher can identify the moderation values contained in the book and analyse the consistency of moderation values with the concept of moderation adopted by the Indonesian government.

Results and discussion
Religious moderation discourse

Moderation is often referred to as *wasatiyyah* [middle path] and contrasted with liberal, radical, extremist, and puritan ideologies. Based on the Great Indonesian Dictionary, linguistically, moderation means to reduce violence and prevent radicalism (KBBI 2018). M. Quraish Shihab said that the definition of moderation is similar to *wasathiyyah* but not identical (Shihab 2019). The word *wasathiyyah* is derived directly from Islam, namely *wasath*, whose teachings are moderate, so adherents must be moderate in their thoughts, perspectives, and emotions. Yusuf al-Qardawi includes many terms similar to *wasathiyah*, including *tawazun, i'tidal, ta'adul*, and *istiqomah* (Qordawi 2012). According to Khaledabu el Fadl, *wasathiyah* is an ideology that adopts a middle path, basically, a point of view that is not far to the right and not far to the left (El Fadl 2005). Abdurrahman Wahid also argues that moderation encourages efforts to achieve social fairness, or *al-maslahah al-'ammah* [public interest] in Islam (Wahid 2006).

In Indonesia, religious moderation should also be interpreted as an official government initiative to fight extremist religious sentiments. In this case, the government has made definitions, characteristics, and indicators of religious moderation, as described in the Indonesian Ministry of Religious Affairs' book 'Religious Moderation' (Saifuddin 2019).

Based on the government's point of view, religious moderation refers to the process of understanding and practising religious teachings in a fair and balanced manner (Hernawan, Riyani & Busro 2021). This moderation is intended to prevent adherents from taking extreme or excessive actions. Religion has included the principles of moderation, especially the values of fairness and balance, so the message of moderation in religion is not an attempt to moderate religion itself. Therefore, religion no longer needs moderation. However, one's religious practice should always be grounded in moderation. This reality is because religious agents are very dynamic and tend to adopt extreme and despotic attitudes, not to mention exaggeration. According to the government, religious moderation refers to a moderate attitude towards religion in which a person's religious behaviour is neither extreme nor excessive (Huriani, Zulaiha & Dilawati 2022).

This book also proposes three pillars for measuring religious moderation: moderation in religious thought, moderation in movements, and moderation in religious traditions and practices (Mahrus, Prasojo & Busro 2020). The first pillar is moderate religious thought. It is demonstrated by the ability to relate religious texts to the context in which that religion is practised. In this case, religious thought, as part of the discourse of understanding religious teachings and/or doctrines, must be able to engage in a dynamic dialogue between text and context rather than relying solely on religious text sources and forcing them to submit to new realities and contexts based on the demands of the text. Thus, a moderate's religious thought does not rely simply on the majesty of sacred texts but also considers the context of modern changing processes (Saifuddin 2019).

The second pillar of moderation relates to impulse. In this case, the movement refers to the spread of religious teachings throughout the community (*da'wah*). The religious campaign known as *da'wah* tries to encourage virtue and distance oneself from evil, which according to religious adherents, must be based on an appeal based on the premise of producing changes in a positive direction. In carrying out *da'wah*, it is not only the message and objectives that must be the focus but also the methods and techniques. You cannot prevent crime other than by committing violence (Setia 2020).

Moderation in religious traditions and practices is the third pillar. The second characteristic of controlled religion is strengthening the relationship between religion and the traditions and culture of the society. Because the religion's existence in a society is not juxtaposed with the culture in which the religion's teachings are practised, there might be parallels and contrasts between the two. Religion and culture must engage each other in building a new culture that integrates the spirit of religion and culture (Hefni 2020).

In addition, this book presents four indications of religious moderation:

- national dedication,
- tolerance,
- non-violence, and
- adaptation to local culture.

These indications show to what extent religious individuals in Indonesia practise religious moderation and assess the vulnerability of their faith. These weaknesses must be identified so that appropriate efforts to improve religious moderation can be made (Samsul 2020).

Following these ideas, a person with moderate views and attitudes should occupy the middle path, not take sides with or against either side. In reality, a moderate is neither overly religious nor indifferent to religion (Haqq, Busro & Darmalaksana 2022). Being a moderate is not extreme or exaggerated if they glorify religious texts without neglecting the use of reason, nor do they deify reason and ignore religious texts. In short, religious moderation seeks to reconcile and persuade the two poles of extremely opposing religions to lean towards the centre. This strategy is a call to reconnect

with the core of religious teachings, namely humanising individuals (Tim Penyusun Kementerian Agama 2019).

The rationale for implementing religious moderation consists of 'fair and balanced' (Tim Penyusun Kementerian Agama 2019). Being 'fair' means putting all issues in the proper light and handling them as efficiently as possible. However, a balanced attitude is maintaining a stable position between the two extreme poles of opposites. For example, a moderate person thinks that being religious means serving God and obeying his laws out of respect for humanity.

Based on several studies and examples from academics and Ulema, it is not uncommon for the idea of religious moderation to be explicitly depicted in texts and actions, especially in the context of education. It is because initiatives to promote religious moderation are often carried out through formal activities such as seminars, workshops, intellectual dialogues, and lectures (Jubba, Awang & Sungkilang 2021). Education, especially basic education, is crucial to instil moderate values in students (Latifah & The 2021; Burga & Damopolii 2022).

Consequently, this debate emphasises religious moderation in the context of Islamic religious education as the main component of moral and character education in schools: how Islamic religious education publications contribute to addressing the worldwide problems posed by today's extremism. This study begins with the premise that religious moderation is the best alternative strategy to curb the rate of increasing extremism that has begun to infect many millennials. Three concepts of religious moderation are used to illustrate how religious moderation and Islamic religious education can deal with extremism. Firstly, moderation in thinking, namely the moderation value contained in Islamic religious education textbooks (knowledge). Secondly, moderation in movement, namely its implementation in inviting goodness (skills), and thirdly, moderation in practices related to the morals and character of students in piety (behaviour).

Content of religious moderation values in Islamic religious education textbooks

The textbook of Islamic religious education and Budi Pekerti at the junior high school level consists of five components: egalitarian, tolerance, fairness, anti-violence, and moderation in worship. These five values are part of the concept of religious moderation at three levels: thought moderation, activity moderation, and socio-religious practice moderation (Suryadi & Sumiyati 2017).

Anti-violence

In the textbook of Islamic religious education and Budi Pekerti (Ahsan, Sumiyati & Mustahdi 2017:70), the value of moderation with an anti-violence nuance is found in chapter V, especially in narrations such as: 'inviting friends to do good must not be by violence, but example, patience, tenderness, and compassion.' (n.p.)

The quote applies the moderation value, especially in activities where preaching or inviting religious people must be through goodness rather than violence and coercion. This quote is also related to the concept of Islam, which strongly avoids violent behaviour, and Islam strongly advocates human values – for example, as stated in Quran Surah (QS). Al-Isra verse 33 states that Allah Almighty forbids the faithful to kill without a reason that is prescribed by Islam (such as fighting during the Islamic preaching of the Prophet Muhammad PBUH). Allah Almighty has said that if someone is killed unjustly, his heirs have the power to deal with and fight against injustice. The heir is the person who will receive help.

The advice conveyed by textbooks to avoid radicalism is also contained in the contents of narrative stories that must be understood critically, especially by teachers, explained to their students. For example:

> 'One of the programs during the caliphate of Abu Bakr was to fight apostates who were reluctant to pay *zakat* and those who claimed to be prophets (false prophets)' (p. 72).

Suppose this narrative is interpreted textually by fundamentalist-oriented teachers without further explanation about Abu Bakr's reasons for fighting the apostates. In that case, it could be directed as a form of conquest and war by Islam against other groups. However, if the teacher succeeds in finding the reasons behind the narration or moderate teachers understand it, they can explain the meaning of the narration wisely. Moderate teachers can even influence their students to be moderate.

Tolerance

The textbook of Islamic religious education and Budi Pekerti (Ahsan et al. 2017) also found that there is a content of tolerance values, especially in the core and basic competencies. In the textbook's core competence, the narration 'appreciate and live up to the teachings of each religion' (p. ix) is stated. The narrative describes the content of the tolerance value, which must also be based on the abilities possessed by students, namely tolerance. So, they can appreciate various beliefs and religions, both differences within Islam and within other religions. Another narrative is:

> 'appreciating and living honest, disciplined, responsible, caring, cooperation, polite and confident behavior in interacting effectively in the reach social and natural environment or the closest environment.' (n.p.)

The narrative explains the importance of tolerance, which leads social aspects to activities of respect and appreciation as a characteristic of good behaviour in people's lives.

Furthermore, in the sub-material of chapter I, there is a narration:

> '… behavior that reflects faith in Allah SWT who has the nature of being All-Hearing is that we must be willing to listen to other people when they speak' (p. 7).

The purpose of the narrative is to convey the message that every human being, especially students, must be willing to listen and respect anyone else, such as teachers or other students who are talking and need attention. This attitude is a manifestation of tolerance towards others. Tolerant attitudes and behaviour in students must start from appreciating and being happy to pay close attention to other people talking.

Furthermore, in the sub-material in chapter IV, a narrative is stated:

> A mosque is a place of worship for Muslims. There, they are close to each other, looking at each other, shaking hands, greeting each other and connecting hearts to create a spirit of *ukhuwah* [unity] (p. 47).

Although there is no written message of tolerance, the narrative can reflect the message of tolerance with a sense of unity regardless of tribe, race, and class. The mosque atmosphere identical to 'congregation' can be embodied in the content of the value of moderation. There is no difference to each congregation regarding position, wealth, or education in worship. All are treated equally as a unity.

The textbook also includes a tolerance value through the Charter of Medina's history in Chapter IX's material:

> It is this Charter of Medina that Ibn Hisham regarded as the first constitution of the Islamic state and government and its ISIS to include humanity, social justice, religious tolerance, and mutual help. (p. 164).

The value of moderation is based on Islamic history, specifically when the Prophet Muhammad PBUH was preaching in Medina. The Prophet's decision to live tolerantly among other tribes and religions in Medina and Mecca exemplifies the authentic model that Muslims should follow and imitate. During the period, the Prophet PBUH preached about unity by embracing individuals of various religions, such as Christians and Jews, by not declaring Medina and Mecca Islamic states but instead naming them after the Medina community as per the contents of Medina's charter. All groups live together, care for each other, and respect and protect each other.

Fairness

The value of religious moderation in the textbook of Islamic religious education and Budi Pekerti (2017) also contains fair value. For example, the material contained in chapter II, namely, 'as social beings, we need a harmonious, good and balanced life so that no one is harmed, wronged and reduced, so we must apply honest behavior' (p, 18). This narrative describes a fair or balanced attitude in dealing with any situation and condition, especially fairness in assessing the diversity of every difference in Indonesia due to religion, ethnicity, race, class, and culture (Rosyad, Naan & Busro 2021).

This textbook explains the concept of religious moderation, which promotes fairness and balance. Every student should be fair and balanced when finding two separate poles of

phenomena to position themselves at the midpoint. For example, to deal with radicalism at school, they must continue to recite the Koran in the neighbourhood around their house through groups of students that ask them to join in particular religious studies (Ni'am 2015). This invitation must be managed responsibly, such as by consulting teachers and parents, to avoid extremism in schools.

Egalitarian

Egalitarianism is the next value of religious moderation in the Islamic religious education textbook. Egalitarian values are the concept of equality and respect for fellow creatures of Allah Almighty on earth, believing that humans have dignity and worth regardless of ethnicity, race, nation, and gender. For example, the content of verse fragments found in chapter IV, namely QS. Al-Mujadalah verse 11:

> O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allah will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, Jihad (holy fighting in Allah's Cause), or for any other good deed], rise up. Allah will exalt in degree those of you who believe, and those who have been granted knowledge. And Allah is Well-Acquainted with what you do. (Q.58: 11)

This verse explains the same position and degree of human beings before Allah Almighty. For example, the position in the field of knowledge, where every Muslim, both male, and female, must continue to study to face the ever-growing phenomenon of changing times.

In chapter IV page 52, the value of religious moderation is also found, 'we may not differentiate a person's social status because we are equal before Allah Almighty. We must always create friendship and keep peace and togetherness'. The quotation of the material contains one important value, namely *musawah*, or the values of equality in degree and status; neither party feels superior to the other to impose their will.

In addition, the textbook recounts the hadith: 'From Abu Musa r.a he said, Rasulullah SAW passed: one believer to another is like a building whose parts strengthen each other' (p. 111). This hadith highlights the importance of empathy in the lives of others. Empathy is a feeling of being sensitive to the feelings of others, and one must learn to make sacrifices to make every human being happy equally.

Moderation in worship

In chapter X of the textbook, the moderation value is also conveyed by this textbook, especially related to moderation in worship. For example:

> 'Islam is a religion that provides relief for the practice of worship carried out by its people, for example by combining (*jamak*) and shortening (*qasar*) the prayer through certain provisions, even though these provisions cannot be used casually by a Muslim'. (p. x)

The narrative conveys that Allah will not make it difficult for his people to worship. In carrying out prayer, Allah

commands us to perfect it under the pillars, conditions, and sunnah and try to be solemn when carrying it out. The Prophet PBUH said: 'your body has rights over you' (Narrated by Bukhari and Muslim) (n.p.). That means not letting the worship interfere with health.

Implementation of the value of religious moderation in the school environment

Apart from examining the moderation values contained in Islamic religious education textbooks in junior high schools, this study also examines the implementation of these moderation values in schools, especially by Islamic religious education teachers according to students. This discussion consists of three implementations: non-violence values in thinking, egalitarian and fair values in activities, and tolerant values in students' sociocultural practices.

The first is the implementation of non-violence values. The non-violence value is a lesson for students to act primarily to practise the Islamic religion without coercion and violence. This implementation is important because, recently, many individuals have used the image of Islam as an excuse to attack other people and kill and detonate bombs that hurt innocent people. This terrorist act is mostly carried out by radical, fundamentalist, and extremist Islamic groups, such as ISIS. Through its worldwide members, this transnational movement has committed much violence in the name of Islamic '*da'wah*' (Asnawi 2017; Golose 2021). Islamic State of Iraq and Syiria (ISIS) has also carried out terrorist attacks in Indonesia (Indonesians and the Syrian Conflict 2014). This extremist act by ISIS must be conveyed to students as learning:

> 'Every teacher at school is concerned that their students will be exposed to the virus of radicalism and violence, so we need to explain this to students from various perspectives. Teachers are required to have comprehensive insight to explain every material in the textbook. Thus, the teacher's role becomes central to presenting a balanced and moderate insight. Through religious moderation, we are greatly assisted in formulating every explanation of each material because it will still boil down to that concept' (Sodikin, teacher at SMPN 51 Bandung, Interview, December 2022).

In discussing the dangers of violence, the idea of moderation in religion, especially those made by the government, places non-violence as the first form of moderation before moderation in activities and religious practices. Non-violence is a manifestation of the fruit of thought. The goal of religious moderation is an open mind and far from the violence value, whose pillars must be worked on at the beginning. Every moderate person will start his moderation from the mind and then direct it to his more comprehensive religious activities and practices.

In addition, non-violence thought aims to understand religious doctrine, which is not only based on religious texts but must always engage these texts in a dynamic context. This engagement process will form an open mind and broad understanding of religious texts. This process will eventually drive away extreme thoughts about religion. Therefore, anti-violence is an indicator of religious moderation in Indonesia.

The second is the implementation of egalitarian and fair values. The other values of the Islamic religious education textbooks applied in the school environment, especially in the city of Bandung, West Java, are egalitarian and fair values. This concept is very relevant in the life of Indonesian society today amid issues of religious discrimination and religious radicalism. Egalitarianism is a concept and view that emphasises the equality of every human being in every right, obligation, and action as a human being and as a religious community. Meanwhile, fairness is the principal value in religious moderation to place every religious community in a middle position in the difference between two opposite poles. Teachers teach these two values at school by referring to Islamic religious education textbooks and through practice in school life:

> 'The noble task of the teacher besides educating, of course, preaching. However, the context of *da'wah* must also be understood broadly. For me, *da'wah* is not always conveying verses or spreading Islam clearly but also preaching through action. Moreover, in this school, there are also non-Muslim students. So, I must be fair in conveying goodness based on the portion. Conveying Islamic teachings and forcing them on non-Muslim students is an unfair act' (Sugiwan, teacher at SMPN 14 Bandung, interview, December 2022).

Students at SMPN 14 Bandung have felt the implementation of egalitarian and fair values. Several Muslim students who were interviewed showed high enthusiasm for learning Islamic religious education. On the other hand, non-Muslim students also feel valued and respected even though they have different beliefs. Students feel comfortable and are not disturbed in every activity carried out at school. Thus, the second pillar of religious moderation has been realised in a school environment with a plurality of students. The idea of religious moderation becomes suitable to be implemented in schools if competent and moderate teachers carry it out.

The third is the implementation of tolerant values. Another moderation value applied in Islamic religious education textbooks is tolerance. In the pillar of religious moderation, the tolerance value is the third pillar to support every religious practice in Indonesia. Meanwhile, tolerance ranks second after religious commitment in the indicator of religious moderation. It shows that one of the cores of religious moderation is creating a tolerant and peaceful life amid the diversity of Indonesian society. The existence of Islamic religious education textbooks, which contain the tolerance value, is an effort to implement religious moderation in schools, as expressed by a student:.

> 'Praise to God, while studying here, I am safe. I have never once received unpleasant treatment from classmates and teachers. The teacher always gives me good advice, and when Islamic Religious Education subjects arrive, my non-Muslim friends and I also get spiritual guidance. I am very grateful to the school, teachers, and friends who have always been kind to me, even

though we adhere to different religions' (Grace Daiva, a student at SMPN 14 Bandung, interview December 2022).

The embodiment of the tolerance value is part of the pillars of religious practice in religious moderation because every religious practice should not interfere with the practices of other religious communities. Every religious community must get the freedom and space to worship and practise their religion. Carrying out worship practices with a tolerance value also embodies the principle of national commitment. Amid a pluralistic life, every person and religious community must maintain their national commitment without feeling that their group has the highest rank.

This study has revealed that the Islamic religious education textbooks for junior high schools have incorporated moderation values that align with the Indonesian government's concept of religious moderation. The implementation of these values in schools, particularly by teachers, has been observed and applied in the areas of non-violence, equality, and tolerance. These findings are significant as they have implications for the development of Islamic education curriculum in Indonesia, particularly in ensuring that religious moderation values are effectively delivered to students to prevent religious exclusivity and interfaith conflict.

In terms of theoretical implications, this study contributes to the ongoing discussion on religious moderation, particularly in the context of Islamic education. The findings support the idea that Islamic education can be a tool for promoting religious moderation and harmony, as it provides a platform for inculcating moderation values in students. Furthermore, this study highlights the importance of religious moderation in the context of Indonesian society, which is characterised by religious diversity.

One limitation of this study is the focus on only two schools in Bandung City, which may limit the generalisability of the findings to other regions in Indonesia. Additionally, while the content analysis method used in this study is suitable for examining the moderation values contained in the Islamic religious education textbooks, it may not provide a comprehensive understanding of the implementation of these values in schools. Future research could utilise other methods, such as surveys or focus groups, to obtain a more in-depth understanding of how moderation values are being implemented in Islamic education.

Conclusion

The study concluded that there are values of moderation in religion in Islamic religious education students' textbooks at the junior high school level, which consist of non-violence, tolerance, fairness, egalitarianism, and moderation in worship. These five values of religious moderation in competence have fulfilled all basic and core competencies in the 2013 curriculum: knowledge, skills, and behaviour. The moderation value contained in the Islamic religious education

textbook also manifests the pillars of moderation in religion initiated by the Indonesian government, which consist of moderation in thought, action, and religious practice.

In addition, the study also found that the implementation of moderation values based on textbooks had been carried out especially in two schools in the city of Bandung, namely SMPN 14 Bandung and SMPN 51 Bandung, which involved the role of teachers and students collaboratively. Both schools have implemented religious moderation from the Islamic religious education textbook to students in their respective schools. In implementing values of non-violence, the school has carried out multi-perspective learning in every Islamic teaching. In implementing egalitarian and fair values, schools have carried out inclusive learning, far from discrimination, and given freedom to every non-Muslim student to study religion without being forced to take Islamic religious education subjects. Meanwhile, in implementing tolerant values, the school provides a comfortable and peaceful environment for every student. The research also concluded that religious moderation, as outlined in Islamic religious education textbooks and conveyed wisely by teachers at schools, can stem radicalism in schools which has been getting stronger lately in Indonesia.

This study suggests the need for further research to strengthen the findings about moderation values in Islamic religious education in schools, by involving a wider area and other textbooks. The research can be used as a reference for the development of an Islamic religious education curriculum that is more focused on the values of religious moderation and efforts to prevent radicalism among students. However, the limitation of this study is the focus on only two schools in the Bandung area, which may affect the representation of the research results. Future research can conduct a more representative sampling from various regions and schools to strengthen the validity of these findings.

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