MAINSTREAMING STRATEGIES OF RELIGIOUS MODERATION IN MADRASAH

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Abstract*: The mainstreaming of the values of religious moderation has been carried out by madrasas in Indonesia long before it became a priority program of the Ministry of Religion which was initiated by the former Minister of Religion, Lukman Hakim Syaifuddin. MA Bustanul 'Ulum and MA Roudlotul Huda Central Lampung are Islamic educational institutions that are pretty old in Central Lampung, which seem to have some uniqueness from the education system that contains efforts sow the values of religious moderation. Therefore, using a purposive sampling technique, researchers are interested in conducting research in both madrasas, which aims to identify the characteristics of the madrasa curriculum, analyze the leadership role of the madrasa principal, and find out the teacher's example in internalizing the values of religious moderation in madrasas. Research data were collected through observation, in-depth interviews, and documentation techniques which were then analyzed using Miles and Hubberman qualitative analysis: data reduction, data presentation, and verification. The study results conclude that the curriculum's characteristics are integrated curriculum with Islamic boarding schools that are implemented with a socio-religious approach, apply multicultural leadership, and exemplify intra-religious cultural dialogue with students. This qualitative research ultimately has limitations considering that the results of this study do not reflect the characteristics of madrasas in general. Therefore, it is necessary to conduct more comprehensive*

research to determine the mainstreaming of religious moderation values in madrasas.

الملخص: نفذت المدارس الدينية تعميم قيم الوسيطة الدينية في إندونيسيا قبل أن تصبح برنامجًا ذا أولوية لوزارة الشؤون الدينية الإندونيسية الذي بدأه الوزير السابق، لقمان حكيم سيف الدين. مدرسة بستان العلوم العالية و مدرسة روضة الهدى العالية لامبونج الوسطى من المؤسسات التعليمية الإسلامية قديمة جدًا في هذه المنطقة ولديهما النظام التعليمي الفريد يسعى إلى غرس قيم الوسيطة الدينية.بناءً على أسلوب أخذ العينات الهادفة، يهتم الباحثون بإجراء البحوث في هاتين المدرستين، بهدف تحديد خصائص منهج الدراسة، وتحليل الدور القيادي لرئيس المدرسة، ومعرفة النموذج من المعلمين في استيعاب قيم الوسيطة الدينية في المدرسة. تم جمع البيانات من خلال أساليب الملاحظة والمقابلات المتعمقة والوثائق و تحليلها بعد ذلك باستخدام التحليل النوعي بخطوات مايلز وهوبرمان: اختزال البيانات وعرضها واستنتاجاتها وتحققها. وظهرت النتائج أن خصائص منهج الدراسة هي المنهج المتكامل بمنهج المعهد الإسلامي و تطبيقه بالمنهج الديني الاجتماعي وتنفيذ القيادة متعددة الثقافات واجراء الحوار النموجزى الثقافي بين الأديان للطلبة. هذه الدراسة النوعية لها نتائج محدودة ولا تعكس هذه الدراسة خصائص المدارس بشكل عام. و من الضروري إجراء المزيد من البحوث الشاملة من أجل معرفة تعميم قيم الوسيطة الدينية في المدارس الدينية.

Abstrak: *Pengarusutamaan nilai-nilai moderasi beragama sejatinya sudah dilakukan oleh madrasah-madrasah di Indonesia jauh sebelum hal tersebut menjadi program prioritas Kementerian Agama yang digagas oleh Mantan Menteri Agama, Lukman Hakim Syaifuddin. MA Bustanul 'Ulum dan MA Roudlotul Huda Lampung Tengah merupakan lembaga pendidikan Islam yang cukup tua di Lampung Tengah yang terlihat memiliki beberapa keunikan dari sistem pendidikan yang mengandung upaya penyemaian nilai-nilai moderasi beragama. Oleh karena itu, dengan teknik purposive sampling, peneliti tertarik melakukan penelitian di kedua madrasah tersebut yang bertujuan untuk mengidentifikasi karakteristik kurikulum madrasah, menganalisis peran kepemimpinan kepala madrasah, dan mengetahui keteladanan guru dalam menginternalisasi nilai-nilai moderasi beragama di madarasah. Data penelitian dikumpulkan melalui teknik observasi, wawancara mendalam, dan dokumentasi yang kemudian dianalisis dengan menggunakan analisis kualitatif*

Miles dan Hubberman: reduksi data, penyajian data, dan verifikasi. Hasil penelitian menyimpulkan bahwa karakteristik kurikulum merupakan kurikulum integrasi dengan pondok pesantren yang diimplementasikan dengan pendekatan sosial-keagamaan; menerapkan kepemimpinan multikultural; dan mencontohkan keteladanan dialog kultural intra-religius kepada peserta didik. Penelitian kualitatif ini pada akhirnya memiliki keterbatasan mengingat hasil penelitian ini tidak mencerminkan karakteristik madrasah secara umum. Maka dari itu perlu dilakukan penelitian lebih lanjut yang lebih komprehensif guna mengetahui pengarusutamaan nilai-nilai moderasi beragama di madrasah.

INTRODUCTION

The Prophet has practised the values of tolerance and moderation since the 6th century AD, precisely when the event of the laying of the Black Stone. The practice of tolerance exemplified by the Prophet is strengthened by the footing of several holy verses of the Qur'an, which explicitly or implicitly examine the values of tolerance and moderation, as stated in the QS. Al-Hujurât verse 13 and QS. Ar-Rûm verse 22. In the context of Indonesia, the implementation of these moderate values is manifested in the practice of inter-religious tolerance and intra-religious tolerance, which is increasingly showing progress by guaranteeing the freedom and equal position of all citizens under the law.

Furthermore, in the reformation era that marked the start of freedom in Indonesia, transnational Islamic groups increasingly took advantage of the situation to exert their influence.[1] They target youths and teenagers on campus or in high schools as targets for

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[1] Naupal Naupal, "Reading Islamic Radical Networks in West Java and Jakarta and Its Relationships with Islamic Trans-National," *International Journal of Multicultural and Multireligious Understanding* 6, no. 9 (2019): 100–110.

indoctrinating their conservative ideology.[2] This is reinforced by a survey by the Center for the Study of Islam and Society (PPIM) at UIN Syarif Hidayatullah at the end of 2017, which showed the potential for radicalism among generation Z, namely the generation born from the mid-1990s to the mid-2000s. The findings are 37.71 per cent view that jihad or khital, aka war, especially war against non-Muslims, will get a reward.[3]

Besides that, Nugroho and Muzayanah 2020 found that 23.58 percent of madrasah aliyah students in one district in Central Java had a less tolerant understanding of others.[4] A Pedersen, Vestel, & Bakken study of 8,627 adolescents in Norway, Oslo, found that Muslim youth had higher support for violent treatment.[5] The results of research on intolerance among teenagers were also conducted by The Wahid Institute in 2015 and the Institute for the Study of Islam and Peace (LaKIP), showing that teenagers are vulnerable to being exposed to the virus of intolerance and radicalism.[6]

Realizing the dangers of radicalism infiltration as described above, the Ministry of Religion, under the leadership of Lukman Hakim Syaifuddin 2019, initiated a religious movement with the theme of religious moderation, which was eventually included in the 2020-2024 Medium Term Development Plan (RPJMN). In the RPJMN, the government explicitly expresses the idea of religious moderation values as an effort to strengthen Indonesia as a pluralistic and multicultural nation. Through the Ministry of Religion, the values of religious moderation are loudly echoed and implemented through the institutions under their guidance, including madrasah aliyah.

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[2] Toto Suharto, "Transnational Islamic Education in Indonesia: An Ideological Perspective," *Contemporary Islam* 12, no. 2 (2018): 101–22.

[3] TIM Riset PPIM UIN Jakarta, "Api Dalam Sekam: Keberagamaan Gen Z, Survei Nasional Tentang Sikap Keberagamaan Di Sekolah Dan Universitas Di Indonesia," *Convey Report*, 2017, 1-10.

[4] Nugroho Eko Atmanto and Umi Muzayanah, "Sikap Toleransi Beragama Siswa Madrasah Aliyah Di Kabupaten Kendal Jawa Tengah," *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)* 6, no. 2 (2020): 215–28.

[5] Willy Pedersen, Viggo Vestel, and Anders Bakken, "At Risk for Radicalization and Jihadism? A Population-Based Study of Norwegian Adolescents," *Cooperation and Conflict* 53, no. 1 (2018): 61–83.

[6] Hadiat Hadiat and Syamsurijal Syamsurijal, "Mengarusutamakan Moderasi Beragama Di Kalang a n Remaja: Kajian Konseptual," *Jurnal Ilmiah Wahana Pendidikan* 7, no. 5 (2021): 158–67.

The Ministry of Religion's mainstreaming of religious moderation is a priority program because religious factors are often the trigger for the seeds of socio-religious conflicts that cause traumatic feelings and material and immaterial losses.[7] As previously mentioned, the mainstreaming of religious moderation values is one of the efforts to prevent and localize the seeds of intolerance that often give birth to exclusive characteristics that lead to extremist-radicalise acts.

Mainstreaming religious moderation among youth through the role of madrasas as educational institutions under the auspices of the Ministry of Religion is very relevant. Because, as a type of Islamic educational institution, madrasas have the diversity that must be managed wisely. Although homogeneous, consisting of only one religion, the composition of students in madrasas does not rule out the possibility of having diverse religious understandings (schools). Thus, this educational institution plays a fairly essential role—in cultivating students' character to have a religious attitude, humanist spirit, and multiculturalist character, which is expected to impact the creation of social stability in the life of a multicultural society.

At this point, the head of the madrasa must respond to various potentials of radicalism among teenagers wisely. Madrasa leaders feel the need to carry out strategies to instil tolerance and religious moderation values in their students. Therefore, using a purposive sampling technique, the authors conducted a study on the mainstreaming of religious moderation values in MA Bustanul 'Ulum Jayasakti and MA Roudlotul Huda Purwosari in the Central Lampung district. The selection of the two madrasas was based on several factors, namely that they were the oldest madrasas in Central Lampung, which had a diverse composition of students. In addition, with the leadership of the madrasa principal, whom all madrasa stakeholders fully support, create social harmony among madrasah residents and foster a strong relationship between alumni in various regions.

In addition to the academic basis, the authors feel it is essential to conduct research in the two madrasas considering that the external environment of the madrasa is composed of a multicultural

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[7] Noorhaidi Hasan, "Religious Diversity and Blasphemy Law: Understanding Growing Religious Conflict and Intolerance in Post-Suharto Indonesia," *Al-Jami'ah: Journal of Islamic Studies* 55, no. 1 (2017): 105–26.

community composition that has a history of social conflict.[8] Thus, the two madrasas have an essential role in cultivating the values of religious moderation as one of the steps to prevent the recurrence of social conflicts that have arisen. Therefore, this study aims to identify a strategy for mainstreaming religious moderation values carried out by madrasa management involving all stakeholders in both madrasas, which includes: first, identifying the characteristics of c urriculum and learning in madrasas; second, the leadership role of the madrasa head in cultivating the values of religious moderation; and third, the teacher's example in internalizing the values of religious moderation in madrasas.

This research was conducted using qualitative methods through observation, in-depth interviews, and documentation with an interpretive phenomenology approach.[9] During the study, the author intensely observed the policies made by the two madrasas and the social interactions among madrasah residents. Then, interviews were conducted with madrasa leaders and teaching staff to get an idea of the mainstreaming of religious moderation values through learning and student programs that started running normally after online learning during the Covid-19 outbreak. In addition, to complete the data obtained, the authors also looked at several madrasa documents, especially related to learning activities implemen t ed in the two madrasas.

Furthermore, the data analysis used the Miles and Huberman technique, which went through three stages of analysis: data reduction, data presentation, data verification, and concluding.[10] In order to ensure the correctness of the information regarding the mainstreaming of religious moderation values in the two madrasas, four data validity tests were used, namely credibility, transferability, dependability, and confirmability.[11]

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[8] Imam Mustofa, "Peran Organisasi Masyarakat Dalam Membangun Harmoni Pasca Konflik Antara Masyarakat Pribumi Dengan Masyarakat Pendatang Di Lampung Tengah," *Penamas* 31, no. 1 (2018): 205–26.

[9] Robert Mark Silverman and Kelly L Patterson, *Qualitative Research Methods for Community Development* (New York: Routledge, 2014), 9-11.

[10] Matthew B Miles and A Michael Huberman, "Drawing Valid Meaning from Qualitative Data: Toward a Shared Craft," *Educational Researcher* 13, no. 5 (1984): 20–30.

[11] Irene Korstjens and Albine Moser, "Series: Practical Guidance to Qualitative Research. Part 4: Trustworthiness and Publishing," *European Journal of General*

MAINSTREAMING VALUES OF RELIGIOUS MODERATION IN ISLAMIC EDUCATIONAL INSTITUTIONS

The term moderation comes from the word al-wasatiyyah, which comes from the Arabic word wasat and means fair, middle, or moderate, which is positioned opposite in meaning to the terms liberalism, radicalism, extremism, and puritanism.[12] According to Abu el-Fadl, the characteristic of moderate aims to anticipate and fight these notions.[13] So that it can create a robust civil society based on tolerance and uphold human rights values, in line with Abu el-Fadl, Hashim Kamali argues that moderation (*al-wasaṭiyyah*) is closely related in a sense of justice which also means that moderation is very much opposed to extremist and radical attitudes.[14] In terms of interpretation of the Qur'an, the concept of *al-wasaṭiyyah* is generally associated with individual perspectives, beliefs and actions, as well as religious ideas that form the collective perspective of a community of people. In this sense, the collective views and practices of the ummah are shaped by individual views and practices.[15] In an analogy, moderation is like a movement from the edge that tends to move towards the centre (centripetal). Meanwhile, extremism is the opposite, moving towards the outermost and extreme (centrifugal) sides.

In the context of religion, religious moderation is an attitude, perspective, and behaviour that always takes a middle position, acts pretty and is not extreme in religion. Religious moderation is the key to creating tolerance and harmony at local, national and global levels. By rejecting extremism and liberalism, balance will be achieved, and peace will be created. Each religious community can treat others with respect, accept differences, and live together in peace and harmony.[16] Thus, in the context of a very plural-multicultural Indonesian society,

Practice 24, no. 1 (2018): 120–24.

[12] M Quraish Shihab, *Wasathiyyah Wawasan Islam Tentang Moderasi Beragama* (Tangerang: Lentera Hati Group, 2019), 2.

[13] Khaled Abou El Fadl, "The Orphans of Modernity and the Clash of Civilisations," in *Islam and Global Dialogue* (London: Routledge, 2016), 199–208.

[14] Mohammad Hashim Kamali, *The Middle Path of Moderation in Islam: The Qur'anic Principle of Wasatiyyah* (Oxford University Press, 2015), 9.

[15] Frederick Denny, *An Introduction to Islam* (London: Routledge, 2015), 43.

[16] Edi Junaedi, "Inilah Moderasi Beragama Perspektif Kemenag," *Harmoni* 18, no. 2 (2019): 182–86.

each individual needs to have a moderate perspective and attitude toward religion in order to be able to address diversity wisely, and tolerance and justice can always be upheld.

Religious moderation is a priority program of the Ministry of Religion initiated by the former Minister of Religion, Lukman Hakim Syaifuddin, who has been heavily campaigning for the past few years. According to the concept formulated by the Ministry of Religion, religious moderation must at least include four indicators, namely national commitment, tolerance, non-violence, and being accommodating to local culture.[17] These four indicators can identify how strong a person's religious moderation is in Indonesia and how much vulnerability they have. These vulnerabilities need to be identified so that relevant parties can take appropriate steps to strengthen religious moderation.[18] Religious moderation should continue to be studied, discussed, and embodied or echoed as framing in managing the diversity of the plural-multicultural Indonesian society.[19]

F u rthem o re, the need for moderate religious narratives is a genera l need for society and a personal and institutional need t h at can be started from Islamic educational institutions, such as madrasas. The characteristics that madrasas must build should start with revitalizing the curriculum supported by rational epistemology a s basic reasoning in understanding religious texts and exploring religious phenomena to avoid radicalism and blind fanaticism.[20] So that the output of students produced can have the characteristics of moderate Muslim humans who respect and understand each other, learn to live in differences, trust each other and promote open thinking, appreciation and interdependence, as well as conflict resolution and non-violent reconciliation, which according to Baidhawy includes the

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[17] Ismatu Ropi, "Whither Religious Moderation? The State and Management of Religious Affairs in Contemporary Indonesia," *Studia Islamika* 26, no. 3 (2019): 597–602.

[18] Kementerian Agama, *Moderasi Beragama* (Jakarta: Kementerian Agama, 2019), 42-43.

[19] Wildani Hefni, "Moderasi Beragama Dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama Di Perguruan Tinggi Keagamaan Islam Negeri," *Jurnal Bimas Islam* 13, no. 1 (2020): 1–22.

[20] Adi Prasetia Senata et al., "EPISTEMIC RATIONALITY IN ISLAMIC EDUCATION: The Significance for Religious Moderation in Contemporary Indonesian Islam," *Ulul Albab* 22, no. 2 (2021): 232.

values of *tauhîd* (oneness). God), ummah (living together), *musâwâh* (equality), *rahmah* (mutual love), *amanâh* (honesty), *tafâhum* (mutual understanding), *ta'âruf* (co-existence), *tasâmuh* (tolerance), *takrîm* (mutual respect), *husnuẓẓan* (think positive), *'afw* (forgiveness), *sulḤ* (reconciliation), *fastabiqu al-khairât* (race in goodness), *iṣlâḤ* (conflict resolution), *lîn* (non-violent), *ilâh/salâm* (peace), and *'adl* (justice).[21]

Mainstreaming the values of religious moderation can be a religion-state soft power strategy in preventing the seeds of radicalism from being sown in the public sphere. This strategy should involve madrasas to extrovert Indonesian Islamic education in the international arena while still upholding the characteristics of Indonesian Islam as moderate Islam. Extroversion seeks to legitimize local Islamic practices, which are increasingly being challenged by the influence of trans-national Islamic movements that are increasingly gaining influence in the public sphere.[22] Therefore, mainstreaming the values of religious moderation in madrasas as Islamic educational institutions is necessary.

REJUVENATION OF CURRICULUM AND LEARNING WITH A SOCIAL-RELIGIOUS APPROACH

Implementing the madrasa curriculum is carried out by embedding the values of tolerance and moderation, which are strengthened by juridical and technical footings that refer to KMA No. 183 and 184 of 2019 regarding Guidelines for Curriculum Implementation Madrasahs. Based on the KMA, the dissemination of religious moderation in MA Bustanul 'Ulum and MA Roudlotul Huda was carried out by inculcating the values of religious moderation by teachers. The seeding of these values is included in the hidden curriculum category, namely in empowerment, habituation, and civilizing in socio-religious activities in daily life. In both madrasas, this is done by making habituation that allows the formation of a

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[21] Zakiyuddin Baidhawy, "Building Harmony and Peace through Multiculturalist Theology-based Religious Education: An Alternative for Contemporary Indonesia," *British Journal of Religious Education* 29, no. 1 (2007): 15–30.

[22] Delphine Alles and Amanda tho Seeth, "From Consumption to Production: The Extroversion of Indonesian Islamic Education," *TRaNS: Trans-Regional and-National Studies of Southeast Asia* 9, no. 2 (2021): 145–61.

culture of critical thinking among students and conveys moral-spiritual messages to them.

The concrete step taken by the teacher is to stimulate students whenever there is khilafiah material, such as in the subjects of Jurisprudence and History of Islamic Culture. The teacher acts as a facilitator by conditioning the classroom atmosphere by making habits that allow the formation of a culture of critical-analytical thinking, moderate religion, the formation of character and anti-corruption culture, as well as conveying moral-spiritual messages to students. This matter has reflected the characteristics of educators with a humanist-multicultural character who act as learning facilitators in cultivating the values of tolerance, upholding human rights and justice, and avoiding theological justifications and truth claims.[23] Therefore, a learning approach referring to these socio-religious values is needed to oppose discordant beliefs that often promote narrow, exclusive, prejudiced, and anti-multicultural thinking.

> We strongly emphasize to teachers to continue to monitor the development of external issues. With the internet, issues milling about in cyberspace spread very quickly, even reaching our madrasas, which are pretty far from the city centre. Therefore, in teaching teachers, I emphasize linking them to issues currently being discussed, especially news in cyberspace that often provoke debate.[24]

Refreshing the material's content is to help students understand and adapt to social systems in a multicultural society with infinite complexity. At that age, young people are still relatively vulnerable to the infiltration of deviant spiritual-religious understandings, leading to the construction of exclusive thinking. Therefore, cultivate a critical-analytical thinking paradigm in addressing socio-religious problems and moderately applying religious teachings. Refreshing learning materials, for example, by contextualizing actual phenomena that are sticking out, is the second step of madrasas to

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[23] Miftahur Rohman, "Tinjauan Filosofis Guru Pendidikan Agama Islam Humanis-Multikulturalis," *Ta'allum: Jurnal Pendidikan Islam* 6, no. 1 (2018): 151–74.

[24] Interview with Dedi Andrianto (Head of MA Bustanul 'Ulum), 07 January 2022.

stem the information that is abundantly scattered in the virtual world that cannot necessarily be proven true.

The recent landscape of social media public space, which conservative-fundamentalist groups dominate, has become a challenge faced by teachers in both madrasas.[25] Because young age is a process of searching for identity, Muslim youth need assistance and direction in appropriately studying religious teachings.

Based on the results of interviews and observations at MA Bustanul 'Ulum and MA Roudlotul Huda, at least the curriculum material has tried to contextualize the current issues that are sticking out. In learning, the material content is trying to be constantly rejuvenated so that students are not mistaken in capturing the information they get from outside. Thus, learning that also uses information technology assistance requires teachers to adapt to various variants of these technologies.

These findings follow the principle of curriculum revitalization by prioritizing school cultural values that prioritize the principles of tawāsut, tawazun, and tasamuh (moderation in religion) in thoughts, behaviour and actions that promote patriotism morality, and the peaceful values of Islam.[26] In addition, the revitalization of the curriculum in the two madrasas is also similar to the curriculum paradigm developed by James A Bank that the curriculum should be developed and revitalized from theocentric to anthropocentric, mono-disciplinary to multi-disciplinary, and mono-approaches to multi-approaches patterns. The curriculum of educational institutions can be reformed from a mainstream centric to a multicultural curriculum.[27] This is because a mainstream-centric curriculum can harm multi-ethnic students and only benefit local students (native students). So, the follow-up to this paradigm shift is to teach and integrate inclusive religious education with various approaches that position

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[25] Wahyudi Akmaliah, "The Demise of Moderate Islam: New Media, Contestation, and Reclaiming Religious Authorities," *Indonesian Journal of Islam and Muslim Societies* 10, no. 1 (2020): 1-24.

[26] Muhammad Akmansyah, "Prevention of Radicalism Infiltration in Pesantren," in *1st Raden Intan International Conference on Muslim Societies and Social Sciences (RIICMuSSS 2019)* (Atlantis Press, 2020), 264–69.

[27] James A Banks and Cherry A McGee Banks, *Multicultural Education: Issues and Perspectives* (New Jersey: John Wiley & Sons, 2019), 236.

the educator-student relatio n ship as communicative-dialogical.[28] Thus, the religious subject matter will have relevance closely related to the dynamics of social life, which according to Amin Abdullah, can be obtained by integrating three concepts: *haḍarah al-nâs, haḍarah al-'ilm,* and *haḍarah al-falsafah.*[29] This aligns with the emancipatory p aradigm, namely the learning paradigm that frees students in all their existence by giving them complete freedom to maximize their full potential.[30]

Furthermore, various understandings and *madhhab* of Religion sometimes raises a critical attitude from students, as felt by the Islamic cultural history teacher MA Roudlotul Huda. He expressed in conveying the diversity *madhhab.* This religion often makes students doubtful, and often they ask critical questions about religion *madhhab* which one is the most correct and can be followed. Teachers try to answer such questions in a language that is easy to understand.[31] This explanation still adheres to the principles of moderate Islamic values and does not tend to just one truth.

What the teacher at MA Roudlotul Huda did is in line with the principle of religious moderation, which is being echoed and is a priority program of the Ministry of Religion. Religious moderation will bring people into a religious understanding that is moderate, not extreme in religion and does not glorify free thought patterns that are often without limits. Religious moderation should continue to be studied, discussed, and embodied or echoed as framing in managing the diversity of a pluralistic Indonesian society.[32] These values should continue to be campaigned for and echoed in Islamic educational institutions. This refers to the Decree of the Minister of

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[28] Hifza Hifza et al., "The Multicultural Islamic Education Development Strategy on Educational Institutions," *Jurnal Iqra': Kajian Ilmu Pendidikan* 5, no. 1 (2020): 158–70.

[29] M Amin Abdullah, "Religion, Science, and Culture: An Integrated, Interconnected Paradigm of Science," *Al-Jami'ah: Journal of Islamic Studies* 52, no. 1 (2014): 175–203.

[30] Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Di Tengah Tantangan Milenium III* (Jakarta: Prenada Media, 2019), 55.

[31] Interview with Mansur Yatim (Master of Fiqh MA Roudlotul Huda), 11 February 2022.

[32] Suprapto Suprapto, "Integrasi Moderasi Beragama Dalam Pengembangan Kurikulum Pen d idikan Agama Islam," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 18, no. 3 (2020): 355–68.

Religion (KMA) Numbers 183 and 184 of 2019 regarding Guidelines for Curriculum Implementation in Madrasas, which states that the dissemination of religious moderation values is carried out through the installation of values by teachers in the process of learning activities.

The values of religious moderation are included in the hidden curriculum category in habituation, empowerment, and civilizing in daily life activities. Teachers should make habituation to students that allow the formation of a culture of moderate thinking in religion, internalize anti-corruption character and culture, and sow moral-spiritual values in their students. It aims to minimize the seeds of intolerance that often develop in educational institutions—and can spread like snowballs that are difficult to control.

Furthermore, the differences in theological schools (kalam) in Islam that were born since the outbreak of the civil war between Alî bin Abî Thalib and Mu'awiyyah bin Abû Sofyan gave birth to various sects. It is undeniable that the conflict has given rise to differences in theological views, such as the polarization of Sunni and Shia ideas.[33] In its development, Shia is often generalized into the category of heretical Islam by some conservative-fundamentalist groups.[34] This phenomenon is certainly a challenge for the Kalam subject teacher at MA Roudlotul Huda. From the interviews, the researcher can conclude that the kalam science teacher has behaved tasamuh and is careful in teaching.[35] He conveyed the material balanced and did not tend to certain parties. The Shi'a heresy claimed by some people cannot be generalized by justifying the group as a whole.

In this case, both the teachers at MA Bustanul 'Ulum and MA Roudlotul Huda tried to convey material proportional and balanced, especially regarding khilafiah. For example, when several students asked about the differences in the procedures for worship, the teacher explained the khilafiyyah by starting with understanding what he believes in first, then the differences of opinion among scholars he

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[33] Yuka Kayane, "Understanding Sunni-Shi'a Sectarianism in Contemporary Indonesia: A Different Voice from Nahdlatul Ulama under Pluralist Leadership," *Indonesia and the Malay World* 48, no. 140 (2020): 78–96.

[34] Said Agil Siradj, "The Sunni-Shi'ah Conflict and the Search for Peace in Indonesia," *Journal of Indonesian Islam* 7, no. 1 (2013): 145–64.

[35] Interview with Saiful Mufid (Teacher of Kalam and Caretaker of the Roudlotussholihin Islamic Boarding School), 12 September 2021.

described comprehensively to students. In this case, the teacher has tried to accommodate all students' interests. Thus, the teacher's role in internalizing the values of religious moderation in madrasah acts as an accommodator of diversity by using an educative-humanistic approach.

These findings strengthen the theory of learning strategies. Constructivists prioritize activities to create and build from something that has been learned. Constructive (constructive) activities can encourage students always to be active so that their intelligence will also increaseto assist students to understand cultural and religious diversity.[36]

REVITALIZATION OF THE MADRASAH EDUCATION SYSTEM BASED ON ISLAMIC BOARDING SCHOOLS

The pesantren (Boarding School) program at MA Bustanul 'Ulum and MA Roudlotul Huda is an effort by madrasas to maintain the cultural wealth of Muslims in the swift currents of modernization. Roudlotus Sholihin Islamic Boarding School is a Salafiyah Islamic Boarding School with the yellow book learning method intended for students of MA Roudlotul Huda. The classical system with the yellow book approach is characteristic of this pesantren, where around 70 percent of MA Roudlotul Huda students are students who live in pesantren. Meanwhile, the boarding system at MA Bustanul 'Ulum is more categorized as a modern Islamic boarding school in Bustanul 'Ulum, where only about half of all students live in pesantren. However, this madrasa implements a local content-based pesantren curriculum in its formal education system.

The pesantren program in the two madrasas is an indirect form of strengthening local wisdom loaded with moral-spiritual values that adhere to the moderate concept of Islamic teachings. His learning, both at the Roudlotussholihin Islamic Boarding School and the Bustanul 'Ulum Islamic Boarding School, was carried out by integrating the plurality values of the diversity of students from various regions. This concept is in line with the results of previous research, which concluded that the integration of plurality values in

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[36] Steve Olusegun Bada and Steve Olusegun, "Constructivism Learning Theory: A Paradigm for Teaching and Learning," *Journal of Research & Method in Education* 5, no. 6 (2015): 66–70.

the pesantren curriculum is a form of deradicalization.[37] In addition, the integration system of the madrasa curriculum with the pesantren curriculum based on local wisdom is an essential value that must be upheld because it is a norm that applies in a particular society which is believed to be accurate and becomes a reference in acting and behaving daily.[38] Local wisdom is human intelligence belonging to specific ethnic groups obtained through community experience.[39]

The author observes that the educational curriculum integrates when the Islamic boarding school activities are adjusted to the madrasa activities. Roudlotus Islamic Boarding Schoolsholihin and the Bustanul 'Ulum Islamic Boarding School can be the right solution for students or students who come from outside the Central Lampung district. In general, the presence of pesantren, which is still complex with a madrasa, is open to all learners who wish to have a dual advantage: scientific knowledge and a solid religious base. Activities at the pesantren include skill-building activities, such as speech in three languages (Arabic, English, and Indonesian), inspirational dialogues, vocabulary/mufradât programs, and tahfî☐ programs. Then the habituation program for pious deeds, such as the Compulsory Jama'ah program and *zikr al-asmâ al-husnâ* after the morning prayer. According to the boarding school caregivers, the educational activities at boarding also aim to instil the values of moderation in students. For example, the art of Islamic music (Ḥaḍrah) is an onboarding activity that aims to internalize the students' Islamic cultural values.

The exciting thing found at MA Roudlotul Huda is the history of the charismatic leadership of the founder of the Roudlotussholihin Islamic Boarding School, Purwosari, Central Lampung, and as a mursyid.tarek atQadiriyah wa Naqsabandiyahlate. KH. Busthomil Karim became a unifying and inspiring student, including MA Roudlotul Huda students. He is a charismatic leader of the Qadiriyah

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[37] Mukhibat Mukhibat, "Deradikalisasi Dan Integrasi Nilai-Nilai Pluralitas Dalam Kurikulum Pesantren Salafi Haraki Di Indonesia," *Al-Tahrir: Jurnal Pemikiran Islam* 14, no. 1 (2014): 181–204.

[38] Eliyyil Akbar, "Pendidikan Islami Dalam Nilai-Nilai Kearifan Lokal Didong," *Al-Tahrir: Jurnal Pemikiran Islam* 15, no. 1 (2015): 43–65.

[39] Mahmud Arif, "Islam, Kearifan Lokal, Dan Kontekstualisasi Pendidikan: Kelenturan, Signifikansi, Dan Implikasi Edukatifnya," *Al-Tahrir: Jurnal Pemikiran Islam* 15, no. 1 (2015): 67–90.

wa Naqsabandiyah congregation, with tens of thousands of followers spread across v a rious regions, including from outside Lampung. Almost every Ha u l Shaykh Abdul Qodir Al-Jailani event, held every 11th in t h e month of Shawwal and Rabiulakhir on the Hijri calendar, is packed with thousands of worshipers. This routine event is not only a m o ment of proselytizing for the spread of Islamic teachings of Wasatiyah through the allegiance of the Qadiriyah wa Naqsabandiyah t arekat. It is also a place for reunion among alumni, including stude n ts and MA Roudlotul Huda students, to establish friendships and strengthen social cohesion among fellow alumni.[40] Inevitably, charismatic figure alm. KH Busthomil Karim became the inspiration for the head of the madrasa in spreading the nurturing Wasatiyah Islam.

Charisma is a un i que ability that is inherent in a person. This ability is inhe r ent as a gift from God, which causes people around him to be amazed because this ability is considered to have a different level from human abilities in general.[41] According to Max Weber, charisma is a specific trait possessed by a person that distinguishes that person from most other people. Usually, this is often seen as a supernatural ability or at least a unique attraction.[42] So charismatic leadership can be un derstood as leadership wit h the abili t y to use the advantages of t r aits and privileges to infl uence the t houghts, behaviour, and feelings, resulting in the sense of admiration for the leader who leads someone to do whatever the leader wants. Thus, this type of leadership e mphasizes the leader's beh aviour as a symbol, vision and inspirat ion, nonverbal communicatio n, self-confidence, and the leader's expectations for the loyalty of his subordinates to achieve the expected performance results. This type of leadership can lead to significant organizational change.

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[40] Interview with Syahruddin (Kapala MA Roudlotul Huda), December 2021.

[41] Reinout E De Vries, "On Charisma and Need for Leadership," *European Journal of Work and Organizational Psychology* 8, no. 1 (1999): 109–33.

[42] Max Weber, *On Charisma and Institution Building* (Chicago: University of Chicago Press, 1968), 135-136.

MULTICULTURAL LEADERSHIP OF THE HEAD OF MADRASAH

According to Anderson, all individuals are multicultural, whether they realize it or not. Multicultural diversity is not limited to race, ethnicity, socioeconomic status, religion, and language. Every individual with one can undoubtedly have dissimilarities. Therefore, it is called multicultural and must be treated equally without discriminating against one another.[43] This individual diversity requires leadership with a multicultural character.

All educational activities at MA Bustanul 'Ulum and MA Roudlotul Huda, both intracurricular and extracurricular, are under strict supervision from the madrasa leadership, where alumni from outside are not allowed to fill out studies before it is certain that the content delivered does not go out of the corridor of Islamic teachings moderate. This relatively thick layer of structure helps shape the attitudes and views of their students, especially the Rohis and OSIS activists, towards a moderate character. In almost all lines, madrasas do not provide space for the entry of Islamic ideas inclined towards violence and extremism. That is, according to the leaders of the two madrasas, if some attitudes and views go beyond the moderate category. This aims to facilitate the assimilation and acculturation of culture between each other. So at the start of each new school year, a cultural parade is held to introduce the diversity of Indonesian culture that involves all students.

The practice of multicultural leadership at MA Bustanul 'Ulum and MA Roudlotul Huda is supported by policies, regulations, and initiatives that encourage a multicultural culture which is not limited to written documents but also includes the enforcement of rules. The principal madrasa functions more as a catalyst to ensure that the madrasa embraces and emphasizes the agenda of internalizing moderate Islamic values. In particular, madrasa heads are responsible for teaching anti-racism by revitalizing the curriculum by considering the diversity of potentials and characteristics of each region.

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[43] Mary E Gardiner, Kathy Canfield-Davis, and Keith LeMar Anderson, "Urban School Principals and the 'No Child Left Behind' Act," *The Urban Review* 41, no. 2 (2009): 141–60.

EXAMPLE OF TOLERANCE OF INTRA-RELIGIOUS DIALOGUE

Most leaders, educators, and education staff at MA Bustanul 'Ulum and MA Roudlotul Huda have a religious affiliation with Nahdlatul 'Ulama (NU), both structurally and culturally. Therefore, it has become a characteristic of NU citizens to hold on to the basic philosophy of tawassuth and i'tidal, tasamuh attitude, and tawazun attitude through community activities that strengthen the attitude of moderate on ahlussunah wal Jamâ'ah.[44] Therefore, although most of them are affiliated to NU, they still try to give them a complete religious understanding based on various opinions of the ulama and provide examples of religious tolerance, both in the madrasah environment and in the pesantren environment.

Tolerance in religion practised in both madrasas is an effort to provide students with an understanding of the diverse *madhhab* and flow of religion in Islam.[45] As quoted, Abdullah Saeed classified six Islamic groups: traditionalist Islam, Political Islam, secular Islam, Islam puritan, extremist Islam, and progressive Islam.[46] Therefore, based on this classification, the exponents who often carry out forms of jihad in the name of religion that often promote violent practices can be identified.

In this case, the teacher's role is as a leader in intra-religious dialogue in the madrasa. The dialogue is like the mutual discussion between students regarding differences in worship procedures, mutual respect for differences in the determination of different holidays between NU and Muhammadiyah, and exchanging insights between students related to other religious matters. The researchers' analysis based on the results of research in the two madrasas concluded that the diversity in religion led to an intra-religious dialogue between students and teachers.

In addition to providing an example, sOne strategy in mainstreaming the values of tolerance and moderation in religion

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[44] Maulana Mukhlis, Ahmad Robi Ulzikri, and Angger Widianto, "The Implementation of Nahdlatul Ulama's Moderation Philosophy in Treating Islamic Fundamentalism in Bandar Lampung," *Al-Tahrir: Jurnal Pemikiran Islam* 21, no. 1 (2021): 1–34.

[45] Interview with Syukron Jazuli (Waka MA Bustanul 'Ulum), September 2021.

[46] Abdullah Saeed, *Islamic Thought: An Introduction* (New York: Routledge, 2006), 142-150.

is through cultural assimilation among students. Some learning activities carried out outside the classroom can help students get to know each other better, resulting in harmonious communication that does not discriminate based on class. According to researchers, students, in general, have no difficulty interacting with each other in the two madrasas. This is also supported by the majority of students living in Islamic boarding schools so that they will interact more with their friends from other areas.

According to the PPKN subject teachers at the two madrasas, the various cultures and customs that are the wealth of the Indonesian nation must be protected and preserved. Therefore, we must not be too fanatical about his tribe and underestimate people from other tribes. This educational activity oriented towards strengthening the values of nationalism is one of the madrasah's efforts to prevent the emergence of primordialism among multicultural students.[47]

Next, st u dents in the two different madrasas certainly bring different potentials and talents. To accommodate the potential and talents of students is done by providing educational programs, both intracurricular and extracurricular. Through the role of the principal in such a way, among school residents who are very diverse in ethnicity, very har m onious social relations can be developed, cooperation, assimila t ion, and accommodation can be realized. The madrasa principal's strategy in developing the values of religious moderation above starts from making policies related to school regulations based on the spirit of diversity based on the values of multiculturalism.

CONCLUSION

This study ultimately concludes that the mainstreaming of religious moderation values had existed since before the Ministry of Religion programmed the religious moderation values. This mainstreaming is one of the efforts of the two madrasas to preserve moderate Islamic teachings that prioritize the principles of tawāsut, tawazun, and tasamuh, in thought, behaviour and action. There are at least four main things that madrasas do in cultivating religious moderation values: rejuvenating the educational curriculum with a socio-religious approach, revitalizing the pesantren-based madrasa education

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[47] Interview with Ari Arkanudin (PPKN MA Bustanul 'Ulum teacher), 23 January 2022.

system, implementing leadership with multicultural characteristics, and providing exemplary intra-religious dialogue to students.

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