ISLAM AND RELIGIOUS MODERATION: THE ROLE OF SCHOOL LABORATORY IN NEGOTIATING RELIGIOUS MODERATION WITHIN THEOLOGICAL PLURALITY

Mohammad Rindu Fajar Islamy

Universitas Pendidikan Indonesia

Abstrak

Kata Kunci:
Islam, Religious moderation, School laboratory, the learning process.

Studi ini bertujuan untuk mengeksplorasi proses implementasi moderasi beragama yang dilakukan oleh laboratorium Sekolah Menengah Atas Universitas Pendidikan Indonesia melalui proses pembelajaran. Sebagai lembaga pendidikan yang terbuka, sekolah ini menerima siswa dari beragam latar belakang, termasuk dalam hal agama. Pertemuan beragam ideologi dalam satu wadah pembelajaran diprediksi berpotensi memicu terjadinya ketegangan di antara para pemeluk agama. Namun faktanya, laboratorium sekolah ini mampu meminimalisasi berbagai potensi ketegangan tersebut dengan beragam pendekatan. Berbasis pendekatan etnografi, di mana data diperoleh melalui observasi secara intens dan wawancara mendalam terhadap beberapa informan, hasil studi menunjukkan, bahwa upaya penguatan pemahaman konsep moderasi beragama yang dilakukan oleh Kepala sekolah dan para guru yang diimplementasikan melalui kurikulum pembelajaran dan model pengajaran di dalam maupun di luar kelas, ternyata mampu menjadikan peserta didik menjadi pribadi yang moderat dan toleran.

Abstract

This study aims to explore the implementation process of religious moderation carried out by the High School Laboratory of the Universitas Pendidikan Indonesia through its learning process. As an open educational institution, this school accepts students from various backgrounds, including the term of their religion. Encountering various ideologies in one learning platform is predicted to trigger tensions between religious adherents. But in fact, this school laboratory can minimize those potential tensions through various approaches. Based on an ethnographic approach, wherein the data gathered through intensive observation and in-depth interviews with several key informants, the results of this study reveal that the efforts made by school principals and teachers through strengthening the understanding of religious moderation concept, which is implemented into learning curriculum and teaching models inside and outside of the school classroom, it turns out to be able to make students moderate and tolerant.

Introduction

The trend of religious moderation at least echoes along with the increase of brutal acts, anarchists, and terrorism that are intensified by radical-extreme groups in the name of Islam, even precisely their actions have tarnishing Islam. The flow of globalization, modernization, and technological developments that make it easier for everyone to access online media is seen as a factor in the increasing number of radical-extreme group movements, both nationally and internationally. Referring to the study conducted by Ai Fatimah Nur Fuad,[1] the Salafi Jihadis movement has firstly appeared publicly at the end of the 19th and early 20th Centuries.

The emergence of radical-extremist movements, such as Salafi Jihadis has attracted scholars' attention around the world to deeply examine various factors in their actions. Suicide bombings done by the terrorist groups in Indonesia have indicated the existence of global terrorist groups' networks. Bernard Haykelhas called this kind of network as *da'wah* movement model of "Salafism", with the vision to reformulate and revitalize the ritual worship practices by referring to *As-Salafu As-*

---

[1] Ai Fatimah Nur Fuad, "Da'wa and Politics: Lived Experiences of the Female Islamists in Indonesia," *Contemporary Islam* 14, no. 1 (April 1, 2020): 19–47; Samuli Schielke and Late Th, "Hegemonic Encounters: Criticism of Saints-Day Festivals and The Formation of Modern Islam in Late 19th and Early 20th Century Egypt," *Die Welt des Islams* 47 (2007): 3–4; P. G. Mandaville, *Global Political Islam* (London: Routledge, 2007); P. G. Mandaville, *Islam and Politics*, 2nd editio. (London: Routledge, 2014).

Salih.[2] Salafism sees Western culture as something dangerous for the future of Islam and Muslim society.[3] Some of the previous studies show that raising the discourse of religious moderation correlating with the phenomenon of radical extremism and terrorism.[4] And most of the previous studies showed the activities of extremist Salafi Jihadis groups in several regions of the country.[5]

---

[2] Saeful anwar Anwar, "Geneologi dan Gerakan Militansi Salafi Jihadi Kontemporer," *An-Nas: Jurnal Humaniora* 2, no. 1 (2018): 169–184.

[3] J. Melorose, R. Perroy, and S. Careas, *The Mind of Jihad, Statewide Agricultural Land Use Baseline 2015*, vol. 1, 2015.

[4] Matt Buehler, "The Threat to 'Un-Moderate': Moroccan Islamists and the Arab Spring," *Middle East Law and Governance* 5, no. 3 (2013): 231–257; Ahmad Najib Burhani, "Al-Tawassut Wal I'tidal: The NU and Moderatism in Indonesian Islam," *Asian Journal of Social Science* 40, no. 5–6 (2012): 564–581; Aryeh Lazar, "The Moderating Effect of Religiousness and Spirituality on the Relation between Dyadic Sexual and Non-Sexual Communication with Sexual and Marital Satisfaction among Married Jewish Women," *Archive for the Psychology of Religion* 38, no. 3 (2016): 353–377; Amir H Zekrgoo and Leyla H Tajer, "Leading a Moderate Life: Guidelines from Rumi's Mathnawi" (1980); Guiyao Tang, Ji Li, and Xinran Wang, "Multimarket Contact and Firm Performance: The Moderating Effect of Confucian Culture," *Frontiers of Business Research in China* 5, no. 1 (2011): 45–62; Amir Sheikhzadegan, "From Rigid to Moderate Salafism," *Journal of Muslims in Europe* 9, no. 2 (2020): 196–219; Sukkyung You and Ji Eun Yoo, "Prayer and Subjective Well-Being: The Moderating Role of Religious Support," *Archive for the Psychology of Religion* 38, no. 3 (2016): 301–315.

[5] Samson A. Bezabeh, *Review of Terje Østebø, Localising Salafism: Religious Change among Oromo Muslims in Bale, Ethiopia, Contemporary Islam*, 2012; Said Mentak, "Aboullouz's the Salafi Movements in Morocco (1971-2004) between Theory and Practice," *Contemporary Islam* 5, no. 2 (2011): 191–202; Martijn De Koning, "The Moral Maze: Dutch Salafis and the Construction of a Moral Community of the Faithful," *Contemporary Islam* 7, no. 1 (2013): 71–83; Anwar, "Geneologi dan Gerakan Militansi Salafi Jihadi Kontemporer"; Katherine Zimmerman, *America's Real Enemy The Salafi-Jihadi Movement* (American Enterprise Institute, 2017); Terje Østebø, "The Revenge of the Jinns: Spirits, Salafi Reform, and the Continuity in Change in Contemporary Ethiopia," *Contemporary Islam* 8, no. 1 (2014): 17–36; David H. Warren and Christine Gilmore, "One Nation under God? Yusuf Al-Qaradawi's Changing Fiqh of Citizenship in the Light of the Islamic Legal Tradition," *Contemporary Islam* 8, no. 3 (2014): 217–237; Mark Woodward, "Resisting Salafism and the Arabization of Indonesian Islam: A Contemporary Indonesian Didactic Tale by Komaruddin Hidayat," *Contemporary Islam* 11, no. 3 (2017): 237–258; Aysha Hidayatullah, "Review of Adis Duderija, Constructing a Religiously Ideal 'Believer' and 'Woman' in Islam: Neo-Traditional Salafi and Progressive Muslims' Methods of Interpretation," *Contemporary Islam* 8, no. 1 (2014): 75–78; Sabine Damir-Geilsdorf and Mira Menzfeld, "'Looking at the Life of the Prophet and How He Dealt with All These Issues.' Self-Positioning, Demarcations and Belongingness of German Salafis from an Emic Perspective," *Contemporary Islam* (2016), http://dx.doi.org/10.1007/s11562-016-0361-7; Zulkarnain Haron and Nordin Hussin, "A Study of the Salafi Jihadist Doctrine and the Interpretation of Jihad by Al Jama'ah Al Islamiyah," *Kemanusiaan* 20, no. 2 (2013): 15–37.

The diversity of ethnicities, races, religions, languages, and life values that occur in Indonesia often resulting in various conflicts and triggers the rising ideology of radicalism.[6] Modernization has generated anxiety among religious leaders regarding the tension between modern socio-cultural contexts and religion.[7] Indonesia is also known as a country that upholding strongly its religious values and teachings. The spirit of tolerance and respect for the religious rights of others is always coloring and reflecting the nation-state life. Pancasila as the nation's philosophy and ideology unite the country's diversity in the shade of the nation-state and become a positive value force in maintaining unity and integrity.

The extremist movement that was accompanied by brutal actions, emerged at least after the collapse of the Soeharto regime in 1998. The 'massacre' of the ulama which after few years then followed by the tragedy of Poso in 1998, the conflict of Ambon in 1999, the terrorist attack in Bali on 12 October 2002, Thamrin Bombing on January 14, 2016, Surabaya Bombing on May 13, 2018, Sidoarjo Flats, and Tugu Kartosuro police-post bombing were committed by a group of irresponsible people who claimed themselves as 'truly Muslim'. Hereby, the Indonesian government's impulse to respond to those situations by spreading the concept of religious moderation publicly.

The religious moderation movement is seen by scholars and the Indonesian government as a preventive action to counter radical extremism. According to Lukman Hakim Saefuddin, the former Minister of Religious Affairs of the Republic of Indonesia, the religious moderation movement in Indonesia should be carried out with at least three main

---

[6] N Kafid, "Dari Islamisme ke 'Premanisme': Pergeseran Orientasi Gerakan Kelompok Islam Radikal di Era Desentralisasi Demokrasi," *MASYARAKAT: Jurnal Sosiologi* 21, no. 1 (2016): 57–79, http://journal.ui.ac.id/index.php/mjs/article/view/4737.

[7] Nancy Ammerman, *No Bible Believers: Fundamentalists in the Modern World* (New Brunswick: Rutgers University Press, 1987); Ayala Fader, *Mitzvah Girls: Bringing up the Nex Gereration of Hasidic Jews in Brooklyn* (Pricenton: Pricenton University Press, 2009); John O'Brien, *Keeping It Halal: The Everyday Lives of Muslim American Teenage Boys* (New Jersey: Pricenton University Press, 2017); Iddo Tavory, *Summoned: Identification and Religious Life in a Jewish Neighborhood* (Chicago: University of Chicago Press, 2016); Marc Olshan, Donald, and Kraybill, *The Amish Struggle with Modernity* (Hanover: Univeristy Press of New England, 1994).

strategies; disseminating the ideas, knowledge, and understanding on religious moderation to all levels of society; institutionalizing religious moderation into government programs and policies, and integrating the formulation of religious moderation into the 2020-2024 National Medium Term Development Plan (RPJMN).[8] The Ministry of Religious Affairs, as the government institution that manages the religious discourse and life has launched religious moderation as the prevention act in facing radicalism and terrorism, which is considered as threatening factors to the Indonesian unity. Some of the strategies used by the Ministry of Religious Affairs to promote *wasathiyyah* Islam, such as strengthening moderation values through to the family system, which is started from the married regulation system by emphasizing the important values of justice, mutual respect, and balance in Islam[9] through the counseling and guidance conducted by the Sub-district Office of the Ministry of Religious Affairs (KUA).[10]

Religious moderation echoed by Indonesian scholars and government officials uphold the values of *tasamuh*, plurality, and *ukhuwwah* with the main focus to maintain the national unity and integrity toward strong civilization and humanity[11] are following what was stated by Al-Quran (Q.S. Al-Furqan: 67). So that the Islamic teachings practiced by Indonesian Muslims were much respecting the local wisdom values.[12] To realize religious moderation, according to Ekawati, the moderate curriculum map is much needed and useful for policymaking to build multicultural awareness and to reduce religious radical-extremism.[13] The

---

[8] Tim Penyusun Kementerian Agama, *Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019).

[9] Thameem Ushama, "Is Islam a Religion of Moderation or Extremism? A Study of Key Islamic Teachings," *Asian Social Science* 10, no. 8 (2014): 184–197.

[10] Tim Penyusun, *Moderasi Beragama, Badan Litbang dan Diklat Kementrian Agama RI*, vol. 53, 2013.

[11] Mohamad Fahri and Ahmad Zainuri, "Moderasi Beragama di Indonesia," *Intizar* 25, no. 2 (2019): 95–100.

[12] Ahmad Agis et al., "Ilam Nusantara: Moderasi Islam di Indonesia," *Journal of Islamic Studies and Humanities* 3, no. 2 (2018): 153–168.

[13] Ekawati Ekawati et al., "Moderation of Higher Education Curriculum in Religious

pattern of anti-radicalism education must be applied from an early age up to the university level. At the university level, students are used to be person who is expected to be an agent of social change, so they must be given a comprehensive understanding of religious moderation, in order to be able to maintain their sense of unity.[14] There are various studies conducted by the researchers related to the issue of religious moderation,[15] which mostly tried to examine the concept and its strategic implementation. Yusuf Qardhawi, one of the Islamic contemporary scholars stated that Islam rejects all forms of brutal, anarchist, radical, and terrorist acts. Islam is a religion that taught more about compassion, protecting individual rights, and promoting the principle of moderation.[16]

Based on the previous studies and contexts explained above, this study aims to explore the role of the Indonesian Education University (UPI) High School Laboratory in grounding the principle of religious moderation through the learning process, especially in facing religious diversities. In some contexts, the religious diversities sometimes become a trigger that comes up to the little tension among the adherents, when they are not having well enough understanding of plurality. In this School, even the students are coming from various religious backgrounds, but they can live in harmony, in good enough mutual respect, and having a very high

---

Deradicalization in Indonesia," *TARBIYA: Journal of Education in Muslim Society* 6, no. 2 (2019): 169–178.

[14] Nuraliah Ali, "Measuring Religious Moderation among Muslim Students at Public Colleges in Kalimantan Facing Disruption Era," *INFERENSI: Jurnal Penelitian Sosial Keagamaan* 14, no. 1 (2020): 1–24.

[15] Priyantoro Widodo and Karnawati Karnawati, "Moderasi Agama dan Pemahaman Radikalisme di Indonesia," *PASCA : Jurnal Teologi dan Pendidikan Agama Kristen* 15, no. 2 (2019): 9–14; Faizah Zakaria, *Review of Nur Amali Ibrahim, Improvisational Islam: Indonesian Youth in a Time of Possibility.*, *Contemporary Islam*, vol. 14 (Contemporary Islam, 2019); Agus Akhmadi, "Moderasi Beragama dalam Keragaman Indonesia Religious Moderation in Indonesia's Diversity," *Jurnal Diklat Keagamaan* 13, no. 2 (2008): 45–55; Burhani, "Al-Tawassut Wal I'tidal: The NU and Moderatism in Indonesian Islam."

[16] Yusuf Al-Qardhawi, *Kalimat fi Al-Wasatiyyah Al-Islamiyyah wa Ma'alimuha* (Mesir Kairo: Cairo: Dar As-Syuruq, 2008); Yusuf Al-Qardhawi, *Fiqh Al-Wasathiyyah Al-Islāmiyyah wa At-Tajdid Ma'alimu wa Manaratu* (Mesir Kairo: Cairo: Maktabah Wahbah, 2009); Yusuf Al-Qardhawi, *Al-Sahwab Al-Islamiyyah bayn Al-Ikhtilaf Al-Mashru' wa Al-Tafarruq Al-Madhmum* (Mesir Kairo: Cairo: Dar As-Syuruq, 2001).

sense of tolerance. So that, the potential conflict among the students can be minimized. How the UPI High School Laboratory manages and maintains this situation, is the main focus of this study. Since there has never been a scientific study that addresses this case. To find out a deeper understanding of the reality, the researcher used a qualitative approach, by utilizing an ethnographic technique with focusing subject to the teacher of Islamic religious education subject matters and its class' students. While the data was collected by the researcher through an in-depth interview, observation, and documentation.

Curriculum Planning

At the UPI High School Laboratory, all of the teachers especially those who are teaching Islamic religious education are required to prepare the learning plan before starting their class or learning process. According to Ibrahim, a learning plan is an activity to formulate or to design the goals, methods, materials, tools, or media needed to be used in the learning process. One of the important components of the learning plan is the teaching materials. The teaching materials must be well prepared by each teacher to achieve the learning objectives and goals. According to the teacher, the learning content must be able to support the understanding and promote a moderate and tolerant attitude among the students. Just like what was done in class XI, during the Islamic religious education subject which is named, "praiseworthy morals". The teacher said, that good morals consist of two components; commendable morals related to tolerance, which includes commands to respect others, and commendable morals to do good for the teachers and parents.

One of the missions brought by the Prophet is to accomplish mankind's characters. According to Abdurrahman Al-Arefe, the Prophet Muhammad was a truly perfect example. There was some hadith literature that stated that Muslims can easily find the virtues of having good morals, including an effort to get happiness, both in this world and in the

hereafter.[17] In line with Arefe, Muhammad Rawwas also stated that to be a good teacher, at least required to have the following characters; compassion, patience, intelligence, *tawadhu*, gentle, forgiving, and able to apply the *tarbiyyah al-islamiyyah* strategy.[18] Improving character is the big task of the Indonesian government in dealing with the situation of severe moral decay. Thereby, many Indonesian Muslim intellectuals conducted research related to the efforts to improve and strengthen the national character.[19]

One of the UPI High School Laboratory teachers said, that to foster a tolerant attitude, the students must be seriously trained to have a sense of *ta'dzim* or respecting others. This attitude must be seriously practiced by the student and even must be used as part of the school *habitus*. Considering the norm, which is stated that everyone who wants to be respected and appreciated by others, they have also respect and appreciate others. So that, the teachers were seriously encouraging the students, both Muslim and non-Muslim, to practice the culture of *ta'dzim* to others, especially to the older people.

The habituation process of *ta'dzim* practiced by the school is believed will be able to accelerate the harmony among the students even they are coming from various religions and beliefs. Respecting others is the first step to implement the religious tolerance attitude. So that, all of

---

[17] Muhammad bin Abdurrahman Al-Arefe, *Istamti' bi Hayatika Funun At-Ta'amul ma'a An-Nas fi Dzilli As-Sirah An-Nabawiyyah* (Saudi Arabia: Sarikah Muslim: Saudi Arabia: Sarikah Muslim, 2011), http://library1.nida.ac.th/termpaper6/sd/2554/19755.pdf.

[18] Muhamad Rawwas, "Dirasah Tahliliyyah li Syahshiyati Ar-Rasul Muhammad" (Lebanon Beirut: Dar An-Nafais, 1988).

[19] Ahmad Yasar Ramdan and Puji Yanti Fauziah, "Peran Orang Tua dan Guru dalam Mengembangkan Nilai-Nilai Karakter Anak Usia Sekolah Dasar," *Premiere Educandum : Jurnal Pendidikan Dasar dan Pembelajaran* 9, no. 2 (2019): 100; Badrudin Badrudin, "The Management of Strengthening the Mosque-Based Religious Character Education," *Nadwa* 13, no. 2 (2020): 179; Ibadullah Malawi, "Implementasi Pendidikan Karakter Melalui Pembelajaran dalam Mata Pelajaran di Sekolah Dasar," *Premiere Educandum : Jurnal Pendidikan Dasar dan Pembelajaran* 3, no. 01 (2016): 1–12; Umi Zulfa, "Model of Islamic Religion Education 435 Based on Islam Nusantara on College," *Nadwa Jurnal Pendidikan Islam* 12, no. 1 (2018): 1–12; Abdul Jalil, "Karakter Pendidikan untuk Membentuk Pendidikan Karakter," *Nadwa* 6, no. 2 (2016): 175; Lian G. Otaya, "Pendidikan Karakter Berbasis Nilai," *Nadwa* 8, no. 1 (2014): 75.

the teachers in this school are required to provide optimal coaching for their students, who have diverse religions, such as Islam, Hindu, Catholic, and Protestant. In the learning process of Islamic religious education subject matters, the teachers gave freedom to each student, especially to the non-Muslim students to choose, whether they want to take part in the learning process or not. The reason is to provide freedom of expression according to their respective beliefs. So that, none of the students have a feeling to be forced or pressured to join the class. All of the students have chosen to join the class, during the Islamic religious education subject matter. No one of them has opted to be outside the class during the Islamic religious education subject. Even the non-Muslim students were also actively involved and participating in the discussion and sharing session. All of those students showed good indicators of mutual respect. According to the PAI teacher, a good coaching process will make the successful learning process following the goals designed before the class started. The good preparation of material content which is then accompanied by intensive coaching will become a success story to foster the students' tolerant attitude.

According to Al-Qardhawi, one's knowledge and understanding must be built on the two main characteristics, namely *As-Syumul* (universal) and *At-Takamul* (completing one another). This concept must be included in the areas of faith and sharia, knowledge and worship, insight and morals, world and religion.[20] The complex problems faced by society nowadays require an effective solution especially in referring to the Al-Quran and Sunnah in terms of implementing Sharia. For Al-Qardhawi, a comprehensive understanding that is in line with *maqhasid sharia* (the principal goal of Sharia) will be able to bring enlighten solutions, not ones that drown.[21] Islamic sharia is a way of life that will continue to be in harmony with the times and places.[22] Because Islam is a religion that

---

[20] Al-Qardhawi, *Fiqh Al-Wasathiyyah Al-Islamiyyah wa At-Tajdid Ma'alimu wa Manaratu.*
[21] Al-Qardhawi, *Fiqh Al-Wasathiyyah Al-Islamiyyah wa At-Tajdid Ma'alimu wa Manaratu.*
[22] Yusuf Al-Qardhawi, *Syari'atu Al-Islamiyyah Shalihatun lil Tathbīq fi Kulli Zaman wa*

motivates its adherents to always doing in good deeds, which must be built on the principles of *As-Syumul* (universal), *At-Tanawwu'* (diversity), *Al-Istimrar* (continuity), and *Al-Khulus lil Khair* (sincere intention to do good).[23] While radical extremism and the ideology of terrorism were formed at the beginning due to the misunderstanding of the Qur'an and Hadith. Thereby, there is a need to re-educate people by emphasizing that in teaching about Islam, people must encourage everyone to understand Islam comprehensively. So that, the radical and extreme action or ideology will be able to be minimized.[24]

Learning Process

The religious diversity of students of the UPI High School Laboratory is very clearly visible and pronounced. In almost every class, there are non-Muslim students from Catholics, Protestants, and Hindus. In the PAI learning process, the teacher gives an equal opportunity and freedom to each student to express their ideas and experiences. The students who do not want to join the PAI class, or prefer to take break time outside of the class are allowed. Those who want to join the class are also permitted. The most important thing to be considered is the comfortable feeling of the students, either to join the class or not. This is a simple example of the tolerance values and attitude that occurs in this school laboratory.

According to the PAI teacher of the UPI High School Laboratory, there are factors, internally and externally that affecting the students' tolerance attitudes in the learning process. The internal factors mean an existing condition within the students themselves. Here, each student is expected to be able to control and manage their emotions and empathy to their respective friends. While the external factors are teachers, parents,

---

Makan (Mesir Kairo: Cairo: Dar As-Shahwah Lil Nasyr Wa Tauji', 1993).

[23] Yusuf Al-Qardhawi, *Ushul Al-'Amal Al-Khairi. fi Al-Islam fi Dhaui An-Nushush aa Al-Maqasid As-Syari'ah* (Mesir Kairo: Cairo: Dar As-Syuruq, 2007).

[24] Yusuf Al-Qardhawi, *Al-Ijtihad fi As-Syari'ah Al-Islamiyyah* (Cairo: Dar Al-Qalam, 1996).

and friends. Even though UPI High School Laboratory teachers notice that the environmental surroundings also having an impact on an effort to foster religious tolerance culture. Meaning, the tolerance behaviors are also much affected by the school environment. The UPI High School Laboratory, from the principal, stakeholders, and teachers are important factors that supporting a culture of tolerance. Those factors are having a role to give safety, peace, and realizing the principle values of religious moderation culture. In Arabic literature, there is a slogan "Al-Insan Ibn Bi'atihi", which means that humans are a product of their environment. Meaning, a good environment tends to make a person be in positive character, while a bad environment tends to affect a person into a bad character.[25]

Practically, the diverse background of the students was not making them be alienated. Dila, the student in the 11th grade stated that she has never feel clumsy with her friends, even those who are non-Muslim. She felt that almost every time and everywhere, she and her friends have always much respected each other. They were always doing sharing opinions and good attitudes taught in their respective religions. Likewise, the teachers were always equally giving to the non-Muslim students an opportunity to have shared or asked questions concerning the material subject presented. Thus, the PAI learning process at High School Laboratory is always being directed to foster a tolerant attitude, which must be practiced by both teachers and students.

Learning Model

The UPI High School laboratory is one of the regular schools in Bandung Regency, which have no limitation in terms of religious background for the students to be admitted. This school admits students from various religious backgrounds. This school needs a certain strategy in fostering religious tolerance among students and all of the school community.

---

[25] Muhamad Rawwas, "Dirasah Tahliliyyah li Syahshiyati Ar-Rasul Muhammad."

According to the teachers of Islamic religious education subject matter, there are at least three (3) learning models used by this school as their effort to foster religious tolerance; firstly, using group model which is made and practiced in the learning process. Considering the principal values of respecting and protecting individual rights, each student is being motivated to express their opinions and arguments freely. Through this models, the students are taught to have mutual respect and cooperation among the students. Secondly, giving guaranty for the non-Muslim students to join or not into the class of Islamic religious education subject matter. Considering the subject matter which is a specific subject addressed to the Muslim students, so the non-Muslim students are given the right either to take the subject matter or to study their religion with another teacher. In fact, during this subject matter (PAI) the non-Muslim students decided to stay in the classroom and listening to the teaching materials. Thirdly, emphasizing giving an example than theoretical things. Meaning, teachers are directed more to give more examples. Apart from being a guide, teachers are demanded to provide examples and expected to be role models for the students. Just like what has been taught by Prophet Muhammad that always providing more examples to his followers. In terms of fostering religious tolerance, a good role model is more needed by the students.

In addition, to foster the values of tolerance among students, teachers implement those strategies effectively and efficiently through the learning process by adjusting those values to the school curriculum. However, to be able to insert the substance of religious tolerance content to the curriculum also needed good teaching models, such as; *first,* the communicative teaching model, which is emphasizing more on the culture of dialogue. This model is expected to give more chances for the students to know more about one another, especially in terms of culture dan religion, to minimize the claim of truth and salvation. *Second,* the active

teaching model which is providing opportunities for the students be actively seeking, discovering, and evaluating their religious views by comparing to the other religious opinion. This model emphasized how the students can understand comprehensively their religions, including how to be a tolerant person in facing other religions.

Students' Responses

The existence of Islamic religious education in UPI High School Laboratory was very much affected to the student's tolerance attitudes. Not only in terms of being a religious person, but also on how they should behave to their parents, teachers, and friends. The students were also able to also acknowledge that the content of the curriculum and teaching materials used by the school was very much contributed to shaping their understanding, especially the material on "Noble Morals". In addition, the learning models used by the teachers in the classroom were able to shape their understanding and attitude to be in more tolerant person. In the Islamic religious education subject matter, they have felt being much motivated to respect each other, especially during the sharing session about the good deeds based on their respective religious teachings.

Hereby, the fabric of tolerance among students can be said to be very good, not just because of the students' support but also the teacher factors who can create learning situations that able lead to the student to practice the tolerance attitudes. The PAI teachers do not fully act directly on students when there is a conflict. The existing policy of the UPI High School Laboratory emphasizing that teachers are not just responsible to delivers subject matter but also having duties to be a role models for their students, especially in providing good and clear direction to foster the culture of tolerance among the students.

Conclusion

The UPI High School Laboratory is one of the regular schools in Bandung Regency that admit students from various religious backgrounds.

The discourse of religious moderation was being implemented by this school through its learning process, curriculum, and making a tolerance culture in the school environment. All of these efforts were well done at least through combining three components, namely the design of curriculum, learning processes, and learning models. Anyhow, the most important thing which is underlined by this school is protecting the individual right, especially the religious right.

References

Agama, Tim Penyusun Kementerian. *Moderasi Beragama*. Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019.

Agis, Ahmad, Mubarok Diaz, Gandara Rustam, Universitas Islam, and Negeri Sunan. "Ilam Nusantara: Moderasi Islam di Indonesia." *Journal of Islamic Studies and Humanities* 3, no. 2 (2018): 153–168.

Akhmadi, Agus. "Moderasi Beragama dalam Keragaman Indonesia Religious Moderation in Indonesia's Diversity." *Jurnal Diklat Keagamaan* 13, no. 2 (2008): 45–55.

Al-Arefe, Muhammad bin Abdurrahman. *Istamti' bi Hayatika Funun At-Ta'āmul Ma'a An-Nas fi Dzilli As-Sirah An-Nabawiyyah*. Saudi Arabia: Sarikah Muslim: Saudi Arabia: Sarikah Muslim, 2011.

Al-Qardhawi, Yusuf. *Al-Ijtihad fi As-Syari'ah Al-Islamiyyah*. Cairo: Dar Al-Qalam, 1996.

———. *Al-Sahwah Al-Islamiyyah bayn Al-Ikhtilaf Al-Mashru' wa Al-Tafarruq Al-Madhmum*. Mesir Kairo: Cairo: Dar As-Syuruq, 2001.

———. *Fiqh Al-Wasathiyyah Al-Islamiyyah wa At-Tajdid Ma'alimu wa Manaratu*. Mesir Kairo: Cairo: Maktabah Wahbah, 2009.

———. *Kalimat fi Al-Wasatiyyah Al-Islamiyyah wa Ma'alimuha*. Mesir Kairo: Cairo: Dar As-Syuruq, 2008.

———. *Syari'atu Al-Islamiyyah Shalihatun lil Tathbiq fi Kulli Zaman wa Makan*. Mesir Kairo: Cairo: Dar As-Shahwah Lil Nasyr Wa Tauji', 1993.

———. *Ushūl Al-'Amal Al-Khairi fi Al-Islam fi Dhaui An-Nushush wa Al-Maqasid As-Syari'ah*. Mesir Kairo: Cairo: Dar As-Syuruq, 2007.

Ali, Nuraliah. "Measuring Religious Moderation among Muslim Students at Public Colleges in Kalimantan Facing Disruption Era." *INFERENSI: Jurnal Penelitian Sosial Keagamaan* 14, no. 1 (2020): 1–24.

Ammerman, Nancy. *No Bible Believers: Fundamentalists in the Modern World*. New Brunswick: Rutgers University Press, 1987.

Anwar, Saeful anwar. "Geneologi dan Gerakan Militansi Salafi Jihadi Kontemporer." *An-Nas: Jurnal Humaniora* 2, no. 1 (2018): 169–184.

Badrudin, Badrudin. "The Management of Strengthening the Mosque-Based Religious Character Education." *Nadwa* 13, no. 2 (2020): 179.

Bezabeh, Samson A. *Review of Terje Østebø, Localising Salafism: Religious Change among Oromo Muslims in Bale, Ethiopia. Contemporary Islam*, 2012.

Buehler, Matt. "The Threat to 'Un-Moderate': Moroccan Islamists and the Arab Spring." *Middle East Law and Governance* 5, no. 3 (2013): 231–257.

Burhani, Ahmad Najib. "Al-Tawassut wal I'tidal: The NU and Moderatism in Indonesian Islam." *Asian Journal of Social Science* 40, no. 5–6 (2012): 564–581.

Damir-Geilsdorf, Sabine, and Mira Menzfeld. "'Looking at the Life of the Prophet and How He Dealt with All These Issues.' Self-Positioning, Demarcations and Belongingness of German Salafis from an Emic Perspective." *Contemporary Islam* (2016).

Ekawati, Ekawati, M. Suparta, Khaeron Sirin, Maftuhah Maftuhah, and Ade Pifianti. "Moderation of Higher Education Curriculum in Religious Deradicalization in Indonesia." *TARBIYA: Journal of Education in Muslim Society* 6, no. 2 (2019): 169–178.

Fader, Ayala. *Mitzvah Girls: Bringing up the Nex Gereration of Hasidic Jews in Brooklyn.* Pricenton: Pricenton University Press, 2009.

Fuad, Ai Fatimah Nur. "Da'wa and Politics: Lived Experiences of the Female Islamists in Indonesia." *Contemporary Islam* 14, no. 1 (April 2020): 19–47.

Haron, Zulkarnain, and Nordin Hussin. "A Study of the Salafi Jihadist Doctrine and the Interpretation of Jihad by Al Jama'ah Al Islamiyah." *Kemanusiaan* 20, no. 2 (2013): 15–37.

Hidayatullah, Aysha. "Review of Adis Duderija, Constructing a Religiously Ideal 'Believer' and 'Woman' in Islam: Neo-Traditional Salafi and Progressive Muslims' Methods of Interpretation." *Contemporary Islam* 8, no. 1 (2014): 75–78.

Jalil, Abdul. "Karakter Pendidikan untuk Membentuk Pendidikan Karakter." *Nadwa* 6, no. 2 (2016): 175.

John O'Brien. *Keeping it Halal: The Everyday Lives of Muslim American Teenage Boys.* New Jersey: Pricenton University Press, 2017.

Kafid, N. "Dari Islamisme ke 'Premanisme': Pergeseran Orientasi Gerakan Kelompok Islam Radikal di Era Desentalisasi Demokrasi." *MASYARAKAT: Jurnal Sosiologi* 21, no. 1 (2016): 57–79. http://journal.ui.ac.id/index.php/mjs/article/view/4737.

De Koning, Martijn. "The Moral Maze: Dutch Salafis and the Construction of a Moral Community of the Faithful." *Contemporary Islam* 7, no. 1 (2013): 71–83.

Lazar, Aryeh. "The Moderating Effect of Religiousness and Spirituality on

the Relation between Dyadic Sexual and Non-Sexual Communication with Sexual and Marital Satisfaction among Married Jewish Women." *Archive for the Psychology of Religion* 38, no. 3 (2016): 353–377.

Malawi, Ibadullah. "Implementasi Pendidikan Karakter Melalui Pembelajaran dalam Mata Pelajaran di Sekolah Dasar." *Premiere Educandum : Jurnal Pendidikan Dasar dan Pembelajaran* 3, no. 01 (2016): 1–12.

Mandaville, P. G. *Global Political Islam*. London: Routledge, 2007.

———. *Islam and Politics*. 2nd editio. London: Routledge, 2014.

Melorose, J., R. Perroy, and S. Careas. *The Mind of Jihad. Statewide Agricultural Land Use Baseline 2015*. Vol. 1, 2015.

Mentak, Said. "Aboullouz's the Salafi Movements in Morocco (1971-2004) between Theory and Practice." *Contemporary Islam* 5, no. 2 (2011): 191–202.

Mohamad Fahri, Ahmad Zainuri. "Moderasi Beragama di Indonesia." *Intizar* 25, no. 2 (2019): 95–100.

Olshan, Marc, Donald, and Kraybill. *The Amish Struggle with Modernity*. Hanover: Univeristy Press of New England, 1994.

Østebø, Terje. "The Revenge of the Jinns: Spirits, Salafi Reform, and the Continuity in Change in Contemporary Ethiopia." *Contemporary Islam* 8, no. 1 (2014): 17–36.

Otaya, Lian G. "Pendidikan Karakter Berbasis Nilai." *Nadwa* 8, no. 1 (2014): 75.

Penyusun, Tim. *Moderasi Beragama. Badan Litbang dan Diklat Kementrian Agama RI*. Vol. 53, 2013.

Ramdan, Ahmad Yasar, and Puji Yanti Fauziah. "Peran Orang Tua dan Guru dalam Mengembangkan Nilai-Nilai Karakter Anak Usia Sekolah Dasar." *Premiere Educandum : Jurnal Pendidikan Dasar dan Pembelajaran* 9, no. 2 (2019): 100.

Rawwas, Muhamad. "Dirasah Tahliliyyah li Syahshiyati Ar-Rasul Muhammad." Lebanon Beirut: Dar An-Nafais, 1988.

Schielke, Samuli, and Late Th. "Hegemonic Encounters: Criticism of Saints-Day Festivals and the Formation of Modern Islam in Late 19th And Early 20th Century Egypt." *Die Welt des Islams* 47 (2007): 3–4.

Sheikhzadegan, Amir. "From Rigid to Moderate Salafism." *Journal of Muslims in Europe* 9, no. 2 (2020): 196–219.

Tang, Guiyao, Ji Li, and Xinran Wang. "Multimarket Contact and Firm Performance: The Moderating Effect of Confucian Culture." *Frontiers of Business Research in China* 5, no. 1 (2011): 45–62.

Tavory, Iddo. *Summoned: Identification and Religious Life in a Jewish Neighborhood*. Chicago: University of Chicago Press, 2016.

Ushama, Thameem. "Is Islam a Religion of Moderation or Extremism? A

Study of Key Islamic Teachings." *Asian Social Science* 10, no. 8 (2014): 184–197.

Warren, David H., and Christine Gilmore. "One Nation under God? Yusuf Al-Qaradawi's Changing Fiqh of Citizenship in the Light of the Islamic Legal Tradition." *Contemporary Islam* 8, no. 3 (2014): 217–237.

Widodo, Priyantoro, and Karnawati Karnawati. "Moderasi Agama dan Pemahaman Radikalisme di Indonesia." *PASCA : Jurnal Teologi dan Pendidikan Agama Kristen* 15, no. 2 (2019): 9–14.

Woodward, Mark. "Resisting Salafism and the Arabization of Indonesian Islam: A Contemporary Indonesian Didactic Tale by Komaruddin Hidayat." *Contemporary Islam* 11, no. 3 (2017): 237–258.

You, Sukkyung, and Ji Eun Yoo. "Prayer and Subjective Well-Being: The Moderating Role of Religious Support." *Archive for the Psychology of Religion* 38, no. 3 (2016): 301–315.

Zakaria, Faizah. *Review of Nur Amali Ibrahim, Improvisational Islam: Indonesian Youth in a Time of Possibility. Contemporary Islam*. Vol. 14. Contemporary Islam, 2019.

Zekrgoo, Amir H, and Leyla H Tajer. "Leading a Moderate Life: Guidelines from Rumi's Mathnawi" (1980).

Zimmerman, Katherine. *America's Real Enemy; The Salafi-Jihadi Movement*. American Enterprise Institute, 2017.

Zulfa, Umi. "Model of Islamic Religion Education 435 Based on Islam Nusantara on College." *Nadwa Jurnal Pendidikan Islam* 12, no. 1 (2018): 1–12.