

Religious moderation values in al Islam and kemuhammadiyah textbooks at high school level

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Abstract

After being launched by the Ministry of Religion in 2019, the concept of religious moderation continues to gain public attention. It can be seen from the large amount of research regarding religious moderation which is embedded in many objects. This research took the material and curriculum objects of Al Islam and Kemuhammadiyah (AIK) which are taught in Muhammadiyah schools at the high school level. This research aims to determine the value of religious moderation in AIK textbooks. This study was qualitative research with a content analysis approach. The first step of this study was collecting journals, reference books related to religious moderation, and textbooks used for the teaching and learning process in Muhammadiyah schools. Following the first step, analysis was conducted to describe the concept inside the source books. The conclusion was made then. The findings showed that there were several important points in AIK textbooks that align with the spirit of moderation. These points were ukhuwah (brotherhood), non-violence, tolerance, and commitment to nationality.

Keywords: value, moderation, textbooks, AIK, high schools

INTRODUCTION

In 2019 the Ministry of Religious Affairs published a book entitled *Religious Moderation*. The book reviews the matters of the concept of religious moderation in the scales of the Ministry of Religion. Komarudin Amin considers religious moderation as a form of the state's seriousness to create a moderate culture in religion. This is evidenced by the seriousness of making religious moderation as one of the national programs in the National Medium-Term Development Plan (RPJMN) (Amin, 2023).

Religious moderation is considered very important in a heterogeneous country, such as Indonesia, which is rich in diversity so that it is very easy to appear friction between groups, especially using religious issues. So it is necessary to provide an understanding that the values of behaving in the context of diversity make the erosion of egoism, intolerance, discrimination and so on (Dewi, 2022).

There are a number of backgrounds that prompted the birth of the book. First, in recent decades acts of violence in the name of religion have often occurred in Indonesia (Hanafi, 2018; Prasojo & Pabbajah, 2020). These actions often use religious symbols as the basis of argument and justification for their actions. Radical understanding in a narrow sense is the forerunner of this kind of behavior. The destructive power of conflicts based on claims of religious interpretation will be more powerful, given the nature of religion that touches the furthest emotional recesses in every human soul (Kementerian Agama RI, 2019).

Kontras notes that terror, violence, burning of houses of worship, legalizing human blood outside their group are part of the examples of violent acts that are often displayed. Furthermore, Kontras explained that the majority of perpetrators of violence were committed by fellow civilians (163 cases). As well as being carried out by unscrupulous state officials (Nashrullah, 2019).

Secondly, from a different side, in the 1990s, which culminated in the 98 reformation, Liberal Islamic thought gained quite a place among the Islamic intellectual elite such as Abdurrahman Wahid and Nurkholish Madjid as well as Modernism with its figures such as Syafi'i Ma'arif and Djohan Effendi (Apriyanti, 2022).

The 1998 reformation provided a space for freedom that was opened as widely as possible. Liberal Islam as an antithesis madzhab from radical groups seemed to find its momentum. During this period, it was noted that young people who embraced the same ideas as their predecessors by forming various communities such as the Liberal Islamic Network, the Muhammadiyah Young Intellectual Network and so on. This group was born as a

response and antithesis to the emergence of religious movements considered to represent radical wings such as MMI, HTI, FPI and so on (Latufo & Amin, 2021).

The emergence of each of the aforementioned thought styles with all its background sparks pros and cons among society. Each thought ultimately has its adherents, as Ibn Taimiyah said, "no matter how misguided a thought, there are bound to be followers." The effects of such diametrically different thinking products have the potential to create endless tension. Both radicalism and liberalism in all their forms and offshoots create a less conducive religious atmosphere.

From the state's point of view, a hostile religious atmosphere may jeopardize diversity and harmony in the nation. Therefore, a compromise is needed to unravel, reconcile, and offer a new perspective in understanding religion. The concept of religious moderation is considered a middle ground between the two extreme poles of radicalism and liberalism.

However, the moderation concept initiated by the Ministry of Religion still leaves quite serious works. It is not a matter of pros and cons regarding the concept but more about how to ground and mainstream religious moderation in Indonesian society, specially at educational institution (Nasir, M., & Rijal, 2021) (Albana, 2023; Muhidin et al., 2022)

In Indonesia, Muhammadiyah is one of mass organizations popular to hold moderate Islamic beliefs. It was founded in 1912 by KHA Dahlan. With all the da'wah instruments, it is expected that religious moderation understanding will be able to flourish and become the new mainstream of religious thought in Indonesia. Muhammadiyah, through its *amal usaha* (business units), basically has great potential to internalize the understanding of religious moderation in society. Moreover, one of the primary icons of Muhammadiyah is educational institutions.

The 2023 Suara Muhammadiyah report states that Muhammadiyah has thousands of strategic educational assets spread throughout Indonesia, from the eastern tip to the western tip. This potential is interesting to be utilized to expand the understanding of religious moderation. The educational assets owned by Muhammadiyah are 5.354 madrasas and schools and 172 universities.

Being a movement that has affirmed its status as a moderate branch of Islam, it is undoubtedly familiar with the idea of religious moderation. Nonetheless, it's possible that Muhammadiyah has a distinct interpretation of some aspects of the notion. One of the ways the state, embodied in this case by the Ministry of Religion, tries to implant the idea of religious moderation in people's minds is through Muhammadiyah.

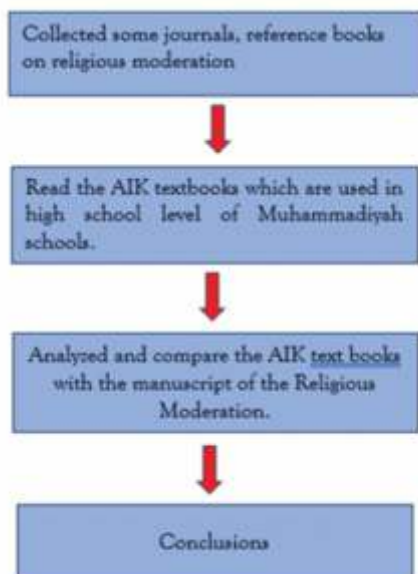
All Muhammadiyah educational institutions have a distinctive teaching methodology that sets them apart from other educational institutions. The characteristics are called Al Islam and Kemuhammadiyah, hereinafter referred to as AIK. This subject is intended to introduce religious understanding according to Muhammadiyah to students. The religious understanding contained in AIK is claimed to be a moderate religious understanding. Essentially, the question is whether the Ministry of Religion's definition of religious moderation and the AIK lesson's interpretation of moderation are similar or dissimilar.

This research attempts to explore comprehensive and in-depth understanding regarding the concept of moderation presented in AIK lessons in Muhammadiyah schools at the high school level. Literature study by exploring the curriculum and material in textbooks is then combined with the grand narrative of religious formalized by the Ministry of Religion. In this way, it can answer the question of whether AIK subjects in Muhammadiyah schools contain elements of religious moderation similar to or dissimilar to the official state concept religious moderation.

The difference between this research and the previous research is the focus of the study conducted. The focus of this research lies on the conceptual study of religious moderation contained in Al Islam and Kemuhammadiyah textbooks used by Muhammadiyah schools.

METHOD

This research was qualitative research with a content analysis approach. This research explored Al Islam and Kemuhammadiyah textbooks taught in Muhammadiyah schools at the high school level as the object of research. This study was conducted to thoroughly examine the AIK material containing Muhammadiyah's religious understanding linked to the concept of religious moderation. The stages of research that have been carried out are as follows:



It began with the collection of journals, reference books on religious moderation, and textbooks on Al Islam and Kemuhammadiyah which are used in high school level of Muhammadiyah schools. The next step was analyzing the content of the AIK book and comparing it with the manuscript of the Religious Moderation. Similar points were drawn to draw conclusion. Previous related studies were cited to strengthen the arguments and discussion in this research. Therefore, it is possible to defend the conclusion of the research.

RESULT AND DISCUSSION

Religious Moderation Value's

The words moderate, moderator, and moderation essentially come from the same root. In the Great Dictionary of the Indonesian Language, the word moderation means 1. n reduction of violence; and 2. n avoidance of extremes. The word moderation comes from Latin language “moderatio” which means (neither too much nor too little). In English, moderation means the quality of being reasonable and not being extreme. The word moderation is often used in the sense of average, core, standard or non-aligned. In general, moderation refers to prioritizing balance in terms of beliefs, morals, and character, both in treating other people as individuals and in dealing with state institutions (Kementerian Agama RI, 2019).

Maintaining a balance between two things is fundamental tenet of religious moderation. Examples of such balances include those between reason and revelation, the physical and spiritual, rights and obligations, individual interests and communal benefits, compulsion and voluntarism, religious texts and religious figures' *ijtihad*, ideal ideas and reality, and the past and future . Meanwhile, in Arabic, the word *wasat* or *wasathiyah* is known as words attached with moderation. There are several Arabic terms that are close to the meaning of moderate, such as *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (balanced) (Amin, 2023).

The term "*wasat*" is used in the Qur'an in a number of forms. Surah Al Baqarah 143 uses *ummatan wasathan* diction. *"Thus, We have made you a medium (just, balanced, good, superior, virtuous) nation, that you be witnesses over mankind and the Messenger be a witness over you. And We made the Qiblah (prayer direction towards Kabe) on which you were, only to (distinguish and) know those who depended on (followed) the Messenger from those who would turn on their heels. And it is surely hard except for those whom Allah caused to attain guidance (have Hidayet) (it is not hard for them); and Allah is not going to waste your faith. Truly Allah is Affectionate, the Most Merciful towards mankind."* The verse 238 of the similar surah, the word *wusthaa* is chosen. *"Guard your prayers, and [especially] the middle prayer, and stand in obedience to Allah"*.

The word *wusthaa* which begins with the word *asshalat* according to Qurais Shihab means mid-prayer. There are those who understand this middle in terms of the number of *rak'ahs*, namely the Maghrib prayer, because the number of *rak'ahs* is three, which means the middle between *Asr* and *Isha* (Shihab, 2002). Another form can be found in Surah Al Maidah verse 89. In this verse the word chosen is *ausath*. *"..... So, its expiation is the feeding of ten needy people from the average of that which you feed your [own] families or clothing them or the freeing of a slave. But whoever cannot find [or afford it] – then a fast of three days [is required]. That is the expiation for oaths when you have sworn. But guard your oaths. Thus does Allah make clear to you His verses that you may be grateful"*.

In addition, in surah Al Qalam verse 28 The most moderate of them said, *"Did I not say to you, 'Why do you not exalt [Allah]?"* Surah Al Adiyat, 5 *"and penetrating into the heart of enemy lines!"*

The word *wasat* mentioned in the various verses above actually refers to the same conclusion, namely the middle. Apart from the word *wasat*, in the Qur'an there are also other words whose meaning is similar to the meaning of *wasathiyah*. For example, the words *i'tidal* (fair) and *tawazun* (balanced).

Characteristics of Moderate Religion

Numerous definitions of what constitutes a moderate religion have been developed by scholars or religious organizations including Muhammadiyah, NU, the Indonesian Ulema Council, and others. This formulation is typically heavily impacted by the sociocultural context, scientific ideas, interpretations of sacred religious scriptures, and other factors. In essence, all of these statements are meant to be proactive measures to stop the spread of extreme right-wing and left-wing religious notions.

MUI formulation is one example that can be shown. The phrasing is really specific and thorough. The criteria that have been decided by the MUI can be found in the book entitled "The Role of the MUI in the Practice of Islamic Wasatiah in Indonesia" (Indonesian Council of Ulama IX held on 24-25 August, 2015).

The criteria are : (a) *Tawassut* (taking the middle way), is a religious practice that is not ifrath (too much in religion) and not tafrith (reducing religion); (b) *Tawazun* (balance), this principle, which firmly states principles that can discern between irrelevances and differences, is necessary in the context of balanced religious practice and understanding that covers each aspect of life; (c) *I'tidal* (straight and firm), is a noble principle. This principle puts things in their place and maintain rights and obligations proportionally; (d) *Tasamuh* (tolerance), is recognizing and respecting differences, both in religious aspects and various other aspects of life; (e) *Musawah* (egalitarian), is not discriminating towards others due to differences in beliefs, socio-economic status, traditions, one's origin and gender; (f) *Syura* (or more popular with *musyawarah*/deliberation), is solving problem through deliberation; (g) *Ishlah* (reformative), is prioritizing reformative principles to achieve better conditions that accommodate the changes and progress of the times based on the general benefit; (h) *Aulawiyah* (putting important things at first) is the ability to identify importance of things and prioritize the more importance things compared to the less important things; (i) *Tatawruur wa ibtikar* (dynamic and innovative) is being receptive to new ideas and willing to innovate for the benefit of humanity; (j) *Tahadhdhur* (civilized), is upholding good morals; (k) *Wathaniyah wa muwathanah*, is giving citizenship orientation priority and accepting nation-states wherever they may be; (m) *Qudwatiyah*, is taking the lead in noble endeavors that enhance human life (MUI, 2020).

The tendency of religious devotees to polarize into two extreme poles persists, despite the fact that various other formulations have been voted upon. This is a typical problem that frequently emerges and is continually reproduced in the context of reading religious texts. One pole deifies the text too much with little regard to the ability of reason. Without considering the context, the wording of the Qur'an is comprehended and then applied. This group is known as the conservative group in some places. On the other hand, the other extreme pole—often referred to as the liberal group—deifies reason too much to overlook the text itself (Akhmadi, 2019).

In Islamic thought, moderation is the greatest effort to promote a tolerance in differences. It is a willingness to embrace diversity, both sects diversity and religion diversity. Differences should not prevent cooperation, with humanitarian principles. Furthermore, a moderate stance within the context of Islamic philosophy aims to offer the broadest assurance possible for the defense of human values. In other words, all groups, regardless the religion, race, and ethnicity, must work together to preserve human civilization, which is the highest thing (Darlis, 2017). Mohammad Hashim Kamali argues that the idea of moderation (wasathiyah) is based on the concepts of justice and balance, which means that a person practicing a religion should never hold extreme beliefs but rather should always seek out common ground. Although wasathiyah is the core of Islamic beliefs, Kamali believes it is an essential component of Islam that its adherents frequently disregard (Kamali, 2015).

Extreme viewpoints that give rise to liberal or radical viewpoints can result in an unending web of intersections. They are comparable to two unconnected entities that are hard to bring together. One step that is supposed to be able to resolve the debate between two schools of thinking is moderation. Because it is feasible that ideas and behaviors that deviate from the religious Shari'a itself will continue to emerge if such concepts are allowed to exist uncontrolled (Qotadah, H. A., Syafri, I., & Achmad, 2022).

According to the Ministry of Religion's point of view, a moderate model of religion must become the mainstream in Indonesian society. To realize this mission, it is necessary to start with clarity of the concept being offered. Therefore, the Ministry of Religion has established indicators regarding the characteristics of a moderate religion.

The first is commitment to nationality. This first point is a crucial determinant of how much a person's beliefs, attitudes, and religious practices influence their adherence to the

Fundamental principles of the national consensus. It particularly affects their acceptance of Pancasila as the official state ideology, how they respond to ideological challenges that contradict Pancasila, and how much they value nationalism. Component of the national commitment includes acceptance of the national values found in the 1945 Constitution and its implementing laws (Kementerian Agama RI, 2019). The second characteristic is tolerance, which can be defined as the ability to tolerate differences in work measurement or as a measuring limit for additions or subtraction that are still allowed (<https://kbbi.web.id/toleransi>). Giving others room to think what they want and not getting in the way of their freedom to voice their thoughts—even when those opinions conflict with our own—is what it means to be tolerant. Tolerance, then, is an attitude of being willing, open-minded, compassionate, and accepting of differences. Being tolerant necessitates having a respectful mindset, respecting others as fellow humans, and having a positive attitude (Kementerian Agama RI, 2019).

Tolerance should be placed in a broad sense, not limited to relations between religious communities but also within religions themselves. It is because different points of view may occur not only among those with different beliefs but also those with different aspects of understanding (Kawangung, 2019).

The third is anti-violence. This mindset is the opposite of radical ideology or radicalism. In linguistic terms, radicals are derived from the word *radic* (root). This basic word is used in various contexts with different purposes and meanings. There are meanings associated with politics, social, and religion (Zein, 2012). In the context of religious moderation, radicalism, or violence, is defined as an ideology (concept or notion) and understanding that seeks to alter the social and political structure via the use of violent or extreme methods—verbal, physical, and mental violence—in the name of religion (Kementerian Agama RI, 2019).

Fourth, the degree of acceptance of religious activities that consider local customs and culture can be gauged by looking at religious conduct and practices that are culturally sensitive. Moderate people tend to be more friendly in accepting local traditions and culture in their religious behavior, if it does not conflict with the main tenets of the religion (Kementerian Agama RI, 2019).

The Description of Al Islam and Kemuhammadiyah Subjects

Al Islam and Kemuhammadiyah (AIK) is the subject that sets Muhammadiyah Schools Apart from other educational institutions. The curriculum is prepared based on directions and regulations from the Muhammadiyah Central Leadership and applies to all Muhammadiyah schools according to their level. The authorization to create curriculum and materials for AIK lessons has not been granted to the school. The central authority has decided everything. All that the school has to do is impart the knowledge in different methods so that pupils can fully understand it.

There are 6 subjects taught in Muhammadiyah schools. Among these lessons are Aqidah Akhlak, Al Qur'an Hadith, Fiqh Education, Muhammadiyah Education, Tarikh Education and Arabic. The nomenclature of AIK lessons is taught at every level. The AIK subjects do not differ between classes 1 and 3. The degree of preparation of the content in accordance with the class being taught is what differs.

Every week AIK subjects are delivered to students for 7 hours. Several methods are used with the aim of making it easier for students to understand and appreciate the messages contained therein. Market place activities, discussions, questions and answers, problem-based learning, gallery of learning, and other methods are some of the methods applied in the AIK learning process.

Moderation Values Contained in Al Islam and Kemuhammadiyah Materials

It must be acknowledged that the way Islam is introduced in various regions, the current political climate, which eventually forms political identity, and the performance and expression of Muslim religion in that location all have some degree of influence on how Islam is perceived in those regions (Darajat, 2017) . Therefore, the way of understanding and methods of conveying Islam to society determines how the religion is presented. In the AIK textbook, if it is closely examined, there are messages of moderation that are different from extreme religious models. The message of moderation is in line with the principles of religious moderation. This discussion becomes a priority emphasis in the AIK teaching and learning process. Some of the important points are explained in the following discussion:

The first is ukhuwah. The basic meaning of ukhuwah is brotherhood. Essential ukhuwah points are presented in the Al Qur'an Hadith textbook. In the book, ukhuwah is interpreted not only as the brotherhood of fellow Muslims bound by the bonds of faith but

also the brotherhood of humanity. Appreciation and respect for humanity is an emphasis on understanding so that students understand and can practice the meaning of brotherhood in daily life (for detailed explanation of this, see Al Qur'an Hadith textbook for SMA/SMK Muhammadiyah grade 10). The word ukhuwah etymologically comes from the root word akhun. The word akhun means sibling or descendant or friend. There are two plural forms, namely ikhwat which means sibling and friend. Therefore, etymologically, ukhuwah can be interpreted as "brotherhood" (Habibie et al., 2021; Hadiyyin, 2016; Sari et al., 2023).

The Qur'an provides a persuasive argument regarding the importance of ukhuwah. *"The believers are but one brotherhood, so make peace between your brothers. And be mindful of Allah so you may be shown mercy"* (Q.S. Al Hujurat, 10). The basic foundation that governs a Muslim's relationship is found in this verse. This verse calls for reconciliation between Muslims and forbids slander that arises between them, such as arguments and disputes that end in mutual killing. It also explores the theme of ukhuwah and fostering relations between fellow Muslims. Numerous other verses explain the same theme with different arrangements in order to achieve this goal, namely building ukhuwah imaniyah (Hadiyyin, 2016; Riyanto, 2022)

Creating a relationship of ukhuwah can be started from the perspective of religious teachings. A fanatical view of certain understandings has the potential to lead to an attitude of blaming others. This attitude is clearly different from the message of moderation. The Qur'an has given explicit instructions on how to treat other people, especially those who have other views, in a most courteous manner. *"Invite all to the Way of your Lord with wisdom and kind advice, and only debate with them in the best manner. Surely your Lord alone knows best who has strayed from His Way and who is rightly guided"*. (Q.S. An Nahl, 125).

In the AIK textbook, there are 4 approaches to conveying messages to other people so that good ukhuwah can be established. 1). Being meek, which is this is a persuasive action to invite others to the path of virtue and truth. 2). Being forgiveness. This is an illustration of having an open mind and being willing to tolerate the and errors of others. Forgiveness also means to be able to comprehend and feel what other people go through 3). Deliberation, which is a way to resolve many problems that occur in society. 4). Being firm, which refers to fundamental religious issues to ensure that individuals don't treat religious issues lightly (Majelis Pendidikan Dasar dan Menengah, 2018a). Ukhuwah is a concept that has to be put

into practice immediately in order to preserve the proper harmony of existence within our pluralistic and multicultural nation.

The second is tolerance. This attitude is also found in the AIK textbooks which are taught to students. Two groups with diverse cultures can relate to each other fully when there is tolerance, which is tolerant. According to AIK textbooks, tolerance is defined as a cooperative and respectful attitude toward persons of different racial, linguistic, cultural, political, and religious backgrounds. In contrast, tolerance in a religious setting refers to a patient and circumspect attitude that does not interfere with the worship of those who practice other religions. Conversely, tolerance in a larger sense refers to the attitude of refraining from forcing one's will on those who hold different beliefs and viewpoints (Majelis Pendidikan Dasar dan Menengah, 2018b).

According to the book of Religious Moderation, tolerance is the ability to accept and respect the rights of others to hold different views and to express them, even when those views conflict with our own. Tolerance, then, is an attitude of being willing, open-minded, compassionate, and accepting differences. Being tolerant requires a respectful mindset, respecting others as fellow humans, and having an optimistic outlook. The book of Religious Moderation solely concentrates on the topic of inter- and intra-religious relations, despite the fact that the field of tolerance is generally wide. The discussion's main goal is to examine viewpoints toward followers of different religions, as well as desire to engage in conversation, cooperate, build places of worship, and share personal encounters with them. Meanwhile, minority sects that are thought to stray from the mainstream of that religion can be addressed through intra-religious tolerance (Kementerian Agama RI, 2019).

Regarding tolerance, one of the arguments in the Qur'an is on surah Al Mumtahanah verse 8 *"Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes – from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly."*(Q.S. Al Mumtahanah, 8).

It is practically forbidden by the Islamic faith to conduct injustices against other religions. As long as they do not oppose Islam, it is truly advised to be kind to those who hold different beliefs. This good act, however, is only applicable for mu'amalah (social relationship). Moreover, there has never been a ban on mu'amalah working with adherents of other religions, unless such cooperation relates to faith or worship. God's word applies *lakum*

Diinukum waliyadin (just for you is your religion, and for me is my religion) in these final two circumstances. In daily life, it is customary to give other religions' adherents unimpeded room for worship and to avoid interfering with them (Majelis Pendidikan Dasar dan Menengah, n.d.).

The third is anti-violence. Text-only exposure to a conservative religious viewpoint frequently breeds extremist notions that lead to acts of violence or extremism. Extreme beliefs, attitudes, and actions such as these will incite followers of a certain religion to insist on their own understanding of the truth rather than accepting the opinions of others. This is the origin of the term "hardline," "extreme," or "extremism," which is connected to extremely conservative religious beliefs.

A person's passionate beliefs, attitudes, and actions toward a single religious interpretation while rejecting other, differing viewpoints despite being aware of their existence, is one of the first signs of religious conservatism. An ultra-conservative individual will not only reject it but also go so far as to attack and try to eradicate the existence of opposing viewpoints. He believes that adopting a range of interpretations that are seen to create ambiguity undermines the confidence that comes from seeing religion from a black-and-white standpoint.

This kind of perspective is at odds with the spirit of Islamic teachings themselves. Islam never teaches baseless violence. Islam never condones the ideology of terror. Terrorists who monopolize religious interpretations and carry out acts of violence by sacrificing other people's blood are unacceptable both religiously and humanitarily.

In the AIK textbook, especially for class 11, one of the things conveyed to students is an attitude of anti-violence, anti-radicalism and anti-terrorism. All these attitudes are basically irrelevant to Islamic teachings. None of the Islamic teachings orders its followers to harm or kill people of different beliefs.

There are two terms that are quite popular in Islam: *jihad* and *qital*. Some groups interpret *jihad* as an action that legitimizes war in the name of religion. It results in acts of violence known as extremism and terrorism. In the textbook published by Muhammadiyah Central Board, *jihad* is not interpreted as war, but as a serious struggle by mobilizing all existing potential, including money, thoughts, and energy in accordance with Allah's commands (This definition is included in the Fiqh Education textbook for class 12).

It seems from the definition above that the understanding of violence and jihad that is taught in Muhammadiyah schools is very different. Qital is a more fitting term to use to characterize conflict or taking another person's life. Additionally, the Qur'an introduces this term in specific contexts, and if the necessary conditions are met, it can be utilized. As in protecting oneself, safeguarding belongings, or preventing hostile assaults against the nation.

The fourth moderation value contained in the AIK textbook is a commitment to nationality. According to the book of Religious Moderation, a person's dedication to their nationality determines whether they qualify for the designation of moderation.

In the textbook of Aqidah Moral Education, there is a discussion section with the sub-theme of responsibility towards the state. In this sub-chapter there are several main points taught as a form of commitment to the country. 1). Participating in maintaining the integrity of the country. There is no storyline suggesting that Muhammadiyah strive to overthrow the existing state and create its own. Muhammadiyah promotes harmony among all the elements of a highly diverse society. By coming together, it will inevitably contribute to preserving the integrity of the nation. 2). Supporting and complying with government policies. This support will continue to be maintained if the government continues to be committed to making policies that have an impact on the benefit of society and do not conflict with Islamic law. 3). Making corrections if the government makes a wrong policy. This is not a form of disobedience to the state, but rather a critical attitude to evaluate the state governance, so that the state continues to run in accordance with applicable regulations.

A Critique of the Concept of Religious Moderation and its Intersection with the Concept of AIK Textbooks

In the view of the Ministry of Religious Affairs, an accommodating attitude towards local culture is one of the important indicators of moderation. (Ministry of Religious Affairs, 2019, Religious Moderation, p. 42). Unfortunately, the indicator of culture is not detailed in terms of its style and boundaries. This point becomes very biased to understand and raises a number of questions. What is meant by local culture? What are its boundaries? What kind of religious attitude is considered adaptive to culture and what kind of attitude is considered contrary to culture? These questions are not clearly answered in the official book on moderation.

The determination of religious moderation standards that have not been clearly measured has the potential to make subjective interpretations that are detrimental to other parties with different points of view. Differences in interpretation will cause new problems. Unlike the official book on moderation, the AIK textbook does not specifically include culture as a standard of moderate understanding. Adaptive attitude towards culture is actually not directly related to the standard of whether someone is considered moderate or otherwise. Therefore, culture should be an entity that does not need to be included in the big framework of religious moderation.

CONCLUSION

From the investigation, a straightforward conclusion can be made. First, the high school curriculum in Muhammadiyah schools follows the values of religious moderation established by the Ministry of Religion in conjunction with the moderation values found in the Al Islam and Muhammadiyah textbooks. Second, the similar moderation values are brotherhood, tolerance, anti-violence, and commitment to nationality. Third, Muhammadiyah, through its educational institutions, provides lessons regarding loyalty to the state while simultaneously criticizes state actions that conflict with the interests of the public welfare. The research that has been done is still limited to the content of the value of religious moderation in the AIK textbook. Further research is still needed on how the implementation and results instill the value of religious moderation in the learning process.

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