Religious Moderation of Formal and Informal: Its Implementation and Relevance in Countering Radicalism in Indonesia

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Abstract

This article offers a strategy to instill the values of religious moderation in students through Islamic education as a formal application of religious moderation. On the other hand, in the practice of social life, many local wisdoms are owned by communities in various regions of Indonesia, which have similarities and can support indicators of religious moderation. Implementation in this form is said to be a form of informal application of religious moderation. This article aims to highlight the application of religious moderation in Indonesia formally through Islamic education and informally through local wisdom that is part of the customs and culture of Indonesian society. This article is a literature research study using the grounded theory approach method. The data used is qualitative and analyzed using Miles et al.'s qualitative data analysis techniques, namely data condensation, data presentation, and conclusion drawing. This study found that to give birth to a moderate generation, it is necessary to develop Islamic education by using religious moderation as a paradigm of religious moderation formally. In addition to formal forms, the application of religious moderation must also be supported by local wisdom embodied in the culture and customs of the people in each region in Indonesia as a form of informal application of religious moderation. This research contributes to stemming the radicalization of religion (Islam) that occurs in schools (educational institutions) while disseminating the value of religious moderation following the character of Indonesian Islam to students. In addition, it also contributes to preventing tension and conflict in the community, so a cultural approach is needed through local wisdom that has messages from local ancestors about peace.

Keywords: *Religious Moderation, Islamic Education, Local Wisdom, Radicalism, Indonesia.*

Abstrak

Artikel ini menawarkan strategi menanamkan nilai-nilai moderasi beragama kepada siswa melalui pendidikan Islam sebagai bentuk aplikasi formal moderasi beragama. Di sisi lain, dalam praktik kehidupan bermasyarakat, terdapat banyak kearifan lokal yang dimiliki masyarakat di berbagai wilayah Indonesia, yang memiliki kesamaan dan dapat mendukung indikator moderasi beragama. Implementasi dalam bentuk tersebut dikatakan sebagai bentuk penerapan moderasi beragama secara informal. Artikel ini bertujuan menyoroti penerapan moderasi beragama di Indonesia secara formal yaitu melalui pendidikan Islam dan juga secara informal yaitu melalui kearifan lokal

yang menjadi bagian dari adat dan budaya masyarakat Indonesia. Artikel ini merupakan studi penelitian kepustakaan dengan menggunakan metode pendekatan grounded theory. Data yang digunakan bersifat kualitatif dan dianalisis menggunakan teknik analisis data kualitatif Miles et al., yaitu kondensasi data, penyajian data, dan penarikan kesimpulan. Penelitian ini menemukan bahwa untuk melahirkan generasi yang moderat perlu dikembangkan pendidikan Islam dengan menggunakan moderasi beragama sebagai paradigma moderasi beragama secara formal. Selain dalam bentuk formal, penerapan moderasi beragama juga harus didukung oleh kearifan lokal yang diwujudkan dalam budaya dan adat istiadat masyarakat di setiap daerah di Indonesia sebagai bentuk penerapan moderasi beragama secara informal. Penelitian ini berkontribusi membendung radikalisasi agama (Islam) yang terjadi di sekolah-sekolah (lembaga pendidikan) sekaligus mendiseminasikan nilai moderasi beragama yang sesuai dengan karakter Islam Indonesia kepada para peserta didik. Selain itu juga berkontribusi mencegah terjadinya ketegangan dan konflik di tengah masyarakat, sehingga diperlukan pendekatan budaya melalui kearifan lokal yang memiliki pesan-pesan dari leluhur setempat tentang perdamaian.

Kata Kunci: *Moderasi Beragama, Pendidikan Islam, Kearifan Lokal, Radikalisme, Indonesia*

INTRODUCTION

Since the aftermath of September 11, 2001, the WTC (World Trade Centre) incident in New York, and the call to fight against terrorism (Spalek, 2008), Islam has become a vital issue to be discussed (Witro & Alamin, 2021). Acts of terrorism, radicalism, intolerance, and persecution in the name of religion are still coloring the lives of the nation and state in Indonesia (Dodego & Witro, 2020; Rijal, 2017). Places that usually become targets of terrorism are buildings representing Western culture. Some examples include the bomb explosion at the J.W. Hotel. Marriot and Ritz Carlton in 2009, book bomb attacks in Serpong in 2011; suicide bombings and armed attacks on Thamrin Street in 2016, and other actions (Azra, 2017, p. 17; Kurdi, 2019, p. 1; Mbai, 2014, p. 8).

Researchers who study radicalism and terrorism state that the series of acts of terrorism that have hit Indonesia and other parts of the world cannot be separated from the alignments of transnational terrorist organizations. The collapse of the al-Qaeda organization—one of the transnational terrorist organizations after the killing of Osama bin Laden did not dampen their steps to continue fighting for their ideals of building an Islamic caliphate. Now, they have come up with a new platform known as ISIS (the Islamic State of Iraq and Syria). In its latest report, the Soufan Group, an international research and strategy research institute based in New York, stated that ISIS propaganda has succeeded

in winning the hearts of many Muslims in the world. Around 31,000 people from 86 countries join the organization, including around 500-700 people from Indonesia (Kurdi, 2019).

It did not subside there; at the end of March 2021, the people of Indonesia were shocked by the case of a husband –and– wife suicide bombing that occurred in Makassar (in front of the Cathedral Church), which resulted in 2 deaths and 20 injuries (Bbc.com, 2021). A few days later, a young woman attacked the National Police Headquarters (Indonesian National Police Headquarters) using a firearm; the perpetrator died on the spot after being shot by the police (Kompas.com, 2021; Rusyana et al., 2023).

The events above show that the understanding of radical Islam is getting stronger, which is marked by the many cases of intolerance both in the community and in schools. This is, of course, a problem that must be addressed immediately because it can damage the social construction of Indonesian society, which is very multicultural. The problem will be more complicated and worrying when radical understanding and religious intolerance also infect students in schools because they are the ones who will determine the future of the nation and state (Hermawan, 2020, p. 32).

A study conducted by the Center for the Study of Islam and Society (PPIM) UIN Syarif Hidayatullah Jakarta in 2017 on students, teachers, and lecturers in 34 provinces in Indonesia showed that students tend to have intolerant religious views with a percentage of radical opinions of 58.5%, internal intolerance opinion of 51.1%, and external intolerance opinion of 34.3% (Pusat Pengkajian Islam dan Masyarakat (PPIM) UIN Jakarta, 2017, p. 3). This data provides an understanding of how the seeds of radicalism and intolerance have emerged and infected students in schools. Another part of this study also shows that the Islamic Religious Education learning model can also shape student radicalism, the same as the teacher's radical opinion and understanding, which also has the potential to spread to students (Hermawan, 2020, p. 32).

Social conflicts with religious backgrounds, as mentioned above, if examined, actually stem from the failure to have a dialogue between religious understanding and social reality in Indonesia, which is diverse, plural, and multicultural. This is especially true for hard-line groups who do not want to tolerate and find it difficult to compromise with different religious understandings. For them, true religion is religion, as they do. This attitude and understanding are supported by Islam being the majority religion in Indonesia (Suprianto et al., 2021; Witro, 2020).

Various efforts have been made to reduce this problem, some of which are the government, through the Ministry of Religion, bridging dialogue between religious communities, advocating for people, sects, and/or minority groups who are victims of violence in the name of religion, and freezing mass organizations that often act anarchistically within the name of religion and which are not in line with the spirit of *kebhinnekaan* (diversity) (Witro et al., 2022). In addition, the Ministry of Religion also proclaimed an idea called religious moderation (Yunus & Salim, 2018, p. 184).

Someone who is moderate or has an attitude of religious moderation can be identified using four indicators, namely: 1) national commitment; 2) tolerance; 3) anti-violence; and 4) accommodating to local culture (Kementerian Agama RI, 2019, p. 43; UIN Sunan Gunung Djati Bandung, 2020, p. 14). In addition, religious moderation is also included in the 2020-2024 National Medium-Term Development Plan. In early 2020, the Ministry of Religion finalized the implementation design (Kemenag.go.id, 2020). This indicates the seriousness of the government's decision to implement religious moderation in Indonesia.

Departing from that point, this article offers a strategy to instill the values of religious moderation in students by utilizing teaching and learning activities in the classroom as a form of formal application of religious moderation (Yunus & Salim, 2018, p. 184). On the other hand, local wisdom cannot be separated from the Indonesian people's. Indonesian people make local wisdom a guide to living in a society with something that must be obeyed. Local wisdom develops as a piece of knowledge or idea integrated with local customs and culture. Much of the local wisdom in various parts of Indonesia has similarities and supports religious moderation. As in Aceh, the local wisdom of *Tuha Peut* and *Tuha Lapan* is in line with national commitment; in Banten, the local wisdom of *Buka Panto* is in harmony with being accommodating to local culture; in East Java, the local wisdom of *Unan-Unan* is in harmony with tolerance; in Lampung, the local wisdom of the *Jakhu* of the *Jakhu Suku Pendia Paku Sakha* is in harmony with anti-violence, etc. The alignment of local wisdom with indicators of religious moderation can be said to be a form of informal application of religious moderation.

Although the urge to position Islamic education as moderate education is quite strong, there is not much-supporting literature to strengthen Islamic education as a type of moderate education. Likewise, with local wisdom, although it has been maintained and preserved until now, not many have reached the stage of understanding and living the essence of the meaning of local

wisdom. Therefore, this article discusses the application and relevance of formal religious moderation through education and informal religious moderation based on local wisdom by dividing it into several points of liberation, such as 1) Mapping the moderation curriculum in the Al-Quran; 2) Radicalism in Indonesian education; 3) Contextualization of formal religious moderation in Islamic education; and 4) Examining informal religious moderation based on local wisdom. This article highlights the application of religious moderation in Indonesia, which should not only be applied formally, namely through education, but also based on local wisdom that has become the customs and cultures of the Indonesian people.

RESEARCH METHOD

This article is a literature research study using the grounded theory approach method. Grounded theory is a qualitative method that aims to find a theory on the object of research (Raco, 2010, p. 43). The data used are qualitative, namely, the data that are not in the form of statistics or data that are not in the form of calculations (Sarwono, 2006, p. 259). However, this does not mean that the article ignores the data in the form of numbers, such as the presentation of data relating to the population, terrorism cases, etc. The article data were obtained from library materials such as books, scientific articles, research reports, internet websites, etc. The data were collected by reading, studying, and understanding the collected materials related to religious moderation, Islamic education, and local wisdom. The data in this article are presented in a descriptive-narrative way. The data analysis technique used was Miles et al.'s qualitative data analysis technique, namely data condensation, data presentation, and conclusion drawing (Miles et al., 2014, pp. 31–33).

RESEARCH FINDINGS AND DISCUSSION
Mapping the Moderation Curriculum in the Quran

The word curriculum was known in classical Islam as *al-maddah*. This is because, at that time, the curriculum was more identified with a series of subjects. Then, it began to develop in a wider scope, including all aspects known as *manhaj*. The word *manhaj* or *minhaj* is found in Q.S. Al-Maidah verse 48. According to ash-Syaukany, the *manhaj* or *minhaj* in the verse above means a clear path. This is in line with the opinion of at-Thabari, which states that *manhaj* is a way and a habit, while according to as-Suyuthi and ar-Razi said that; *manhaj* is a habit (Aman, 2020, pp. 6–7). In addition, the Al-Quran found several verses that can be used as guidelines for preparing an Al-Quran-based educational

curriculum, one of which is monotheism, as contained in Q.S. Thaha verse 14. This is also reinforced in Q.S. Al-Anbiya verse 22 and Q.S. Al-Baqarah verse 163 (Aman, 2020, p. 8).

The next curriculum is the command to "read" the verses of Allah, which includes three kinds of verses in terms of reading, namely the verses of Allah that are based on revelation, the verses of Allah that exist in humans, and the verses of Allah that are found in the universe. In this case, the main basis is the word of God in Q.S. Al-Alaq verses 1-5 (Aman, 2020, p. 8).

The Islamic education curriculum prioritizes aspects of religion and the happiness of a balanced life between the world and the hereafter, as the word of Allah Q.S. Al-Qasash verse 77. Its achievements are carried out in stages, placing humans in their lives as faithful servants of Allah. In addition, to realize that the ultimate goal of Islamic education is to place himself as the Caliph of Allah on earth as Q.S. Al-Baqarah verse 30 and the Qur'an invite people to pay attention to various natural phenomena as signs of His greatness, as Q.S. Al-Jatsiyah verses 12-13 (Aman, 2020, pp. 10–11).

The term "moderate" in the Qur'an often equates with the term *wasath* (Witro, 2021). This word is in the middle of Q.S. al-Baqarah verse 143, mentioning *ummah wasath*. The word *wasath* is also indicated in other verses, for example, in Q.S. Al-Qalam verse 28 with the term *awsatuhum* (the fairest of them) (Hanan, 2020, p. 65). The next group of verses, namely Q.S. al-Qalam verses 21-29, tells the position of the garden owners after they wake up and do not know the garden's condition. They have agreed to harvest the crops without giving some to people experiencing poverty. After they were about to pick the produce from their garden with the intention not to distribute it to the poor, they found that their garden had been damaged due to the disaster. Seeing this, one of those who have moderate thoughts (*al-wasth*) said that the intention not to share with people in need is a bad thing and is not commendable in Q.S. Al-Maidah verse 89, the word *al-wasth* is explained in the editorial form of *fakaffaratuh it'am 'ashrah masakin min awsat ma tut'imuna ahlikum* (then *kaffarat* (breaking) the oath, is to feed ten poor people, namely from the food you usually eat give to your family). In verse, the word awsat is widely interpreted as usually eaten food, not special dishes. Some people also interpret it as the best food (Hanan, 2020, p. 62).

The word *al-wasth* is also found in Q.S. al-Baqarah verse 238, with the editor of *hafizu'ala al-salawat wa al-salawah al-wusth* (maintain all prayers and *wusth* prayers). Scholars tend to associate the meaning of the *lafadz* prayer *al-wusth* with the Asr prayer. This understanding was obtained because of the

understanding of the *lafadz al-wasth* with the middle meaning (Hanan, 2020, p. 63).

Likewise, in the dimension of human life's view of the world, many scholars have mentioned the meaning of *al-wasth*. Qurash Shihab –an expert on the interpretation of the Quran– in providing an interpretation of Q.S. al-Baqarah verse 143, explains that another meaning of *al-wasth* is to maintain a balance between the world and the hereafter. Shihab mentions that the moderate meaning intended by the verse can mean a balance between orientation towards God and the world. By adhering to moderation, a person will not deny the existence of God, so he will not believe in the existence of other forms that resemble God. This verse indicates that education in schools should not only be oriented towards the formation of academic abilities, which are oriented towards getting a job when they graduate, or teaching that is only oriented towards eschatological worship. Education must be balanced between world knowledge and knowledge of religion (Hanan, 2020, p. 63).

There needs to be a reconstruction of religious education in general, especially Islamic education in particular. This reconstruction must start with the renewal of religious thought. The author's main basis for the renewal of religious thought is, of course, in the domain of the religious education system. Religious education becomes important to immediately reformulate its teaching vision, the values of *tawassut* (moderate), *tasamuh* (tolerance), *tawazun* (balance), and *wathoniyah wa muwathonah* (national material) because students need an inclusive religious spirit (Mundzir et al., 2023; Putri & Witro, 2022; Yusuf et al., 2023). A religion that doesn't only promote "blind-fanatic" religious emotions. But more on strengthening an inclusive and pluralist religious spirit. Students must also be directed to uphold human values that respect pluralism (Yunus & Salim, 2018, p. 188).

In principle, forming an ideal curriculum is the same in terms of fulfillment; formulation of objectives, content/subject material, organization of lesson materials, the readiness of media and environment, methods used, and evaluations applied. They are a unit that supports each other's success in the form of controlling reasoning (cognitive), behavior (affective), experience, and skills (psychomotor). And reducing the role of one of them will have implications for the difficulty of achieving the expected learning outcomes (Mustaqim, 2014, p. 8).

Religious moderation curriculum in religious education is part of the Islamic education curriculum specifically for Muslims (Asa'ari et al., 2022). The

existence of an Islamic education curriculum must always be developed to make Islamic educational institutions always expected by all parties. This phenomenon can be traced to the existence of a basic Islamic education curriculum that touches on basic needs, namely, seeing the vital needs of the community. The Islamic education curriculum avoids overlapping curricula. Curriculum overlap from one subject matter to another subject matter that is implemented in a transparent or general manner will make the learning process saturated even though the sources of the Islamic education curriculum are systematic, namely the Qur'an and al-Sunnah (Mustaqim, 2014, pp. 8–9).

Thus, it is necessary to develop a good Islamic education curriculum as a quality parameter and to determine whether or not an education must have a clear vision, mission, concepts, and goals and a balance between theoretical and practical content. Theoretical content provides the basis for various existing theories, thus giving birth to an objective and scientific analysis and hypothesis. While the valuable content is to follow up in a professional physical work reality format (Mustaqim, 2014, p. 9).

Radicalism in Indonesian Education

The spread of radicalism has been in the spotlight in various countries worldwide, including Indonesia. This understanding not only supports views that are different from those supported by ordinary people but often manifest extreme, terror, and destructive behavior (Chalim, 2018, p. 33). The notion of radicalism needs to be prevented early in the family, school/college, and community environment. Therefore, educational institutions try to build students' anti-radicalism attitudes by integrating anti-terrorism or anti-radicalism educational values. The prevention of radicalism and terrorism, especially in the university environment, is very important because the age of students makes them very vulnerable to the influences of outside understanding. On the other hand, students have freedom and the age of transition between adolescence and adulthood (Chalim, 2018, p. 34).

Based on research conducted by Hanafi (2013), the Muslim community in Indonesia faces two different groups influenced by their understanding of the interpretation of religious texts. First, groups that understand religious texts to the extreme and actualize their understanding of others in such a way, even by using violence. Second, groups that understand religion textually tend to view incoming foreign cultures negatively so that the truth in their view is only what

religious texts say (Az Zafi, 2020, p. 24; Hanafi, 2013, pp. 1–2; Yanti & Witro, 2020).

The tendency of education in Indonesia, which focuses on aspects of increasing student intelligence, tends to ignore behavioral and moral aspects. This can be seen from the various changes in the curriculum in schools, which are only oriented towards increasing the role of students effectively in improving academic achievement. The curriculum is related to technical issues regarding teaching and can be focused on critical tools for the dynamics of social development and cultural analysis. Even Michael W. Apple regrets that ideological and hegemonic analysis tools have been forgotten when preparing curricula in many countries (Apple, 2004).

With the rampant attitude of intolerance that afflicts society, especially students in Indonesia, it is necessary to have an integrated cultural and ideological analysis tool in the education curriculum in schools. This device can give teachers more control and anticipate ideological crises, intolerance, and cultural crises in schools. This toolkit can also encourage teachers to provide doctrine on tolerant attitudes and choose what ideological tools students should avoid. This device can also make schools ideological agents representing certain structures in the country. On this basis, schools need a moderate education model to know, be aware of, and appreciate diversity and have an open mind and attitude (Az Zafi, 2020, pp. 25–26).

The need for the concept of moderation in Islamic education in Indonesia can at least be seen from the curriculum preparation carried out by the Ministry of Religion through the 12 Leading Programs. Among the 12 programs, several points focused on anticipating the widespread understanding of radicalism in students, including the formation of counseling guidance tasked with instilling the teachings of Islam *rahmatan lil 'alamin*, guiding students against radicalism, curriculum socialization that refers to deradicalization, and publishing guidebooks that can detect radical and extremist ideology (Hanan, 2020, p. 59; Kustiawan et al., 2023). Arifin (2016) explained that in the national education system, Islamic religious education is mandatory material to be taught from basic education to tertiary education. This is to prevent young people from being exposed to radical ideas. Saifuddin (2011) confirmed that radicalism targets young people, including students. Even Zamzamy (2019) explaining the younger generation's involvement in the radicalism movement can be seen in several cases, such as many acts of terrorism where the perpetrators are found to be youths aged 18-25 years.

This rearrangement of the curriculum indicates that the spread of radical and extreme ideas among students is widespread. Concerns about the intolerance movement, extreme Islamic ideologies, and radicalism in secondary education in Indonesia have prompted many researchers to restructure the curriculum based on more moderate teaching. Likewise, the moderation discourse development activities promoted by the government must be considered for dissemination to schools so that students can sort out and choose the correct understanding of religion (Hanan, 2020, p. 59).

Contextualization of Formal Religious Moderation in Islamic Education

The question is, why should religious moderation be in response to radical phenomena and extremism? Religious moderation becomes important in a homogeneous country, providing an understanding that the values of being in the context of diversity make community members not selfish, intolerant, discriminatory, etc. Then, answer how to embrace Islam in a pluralistic society and the state in a religious society. This teaching emphasizes the importance of balance, not standing at extreme poles, both in understanding and practice. Moderatism in Islam teaches inclusivism, brotherhood, tolerance, peace, and Islam as *rahmatan lil'alamin* (Khotimah, 2020, p. 65; Rasidin et al., 2021).

Several arguments have explained that Muslims are seen as *wasathan ummah*. As a people who love peace and non-violence. With these smiling faces, Muslims appear as people who prioritize the mission of peace, violence, and tolerance (Khotimah, 2020, p. 65). Although many studies conceptualize moderate education, the intended orientation is not based on the universal spirit of Islam contained in the Qur'an. The Qur'an teaches many people to behave and provides an education emphasizing mutual respect, understanding differences, and fairness (Az Zafi, 2020, pp. 26–27).

The form of internalization in the school curriculum can be divided into two, namely, the hidden curriculum and the core curriculum. The hidden curriculum becomes an accompaniment to the subject matter delivered by educators. In its development, the hidden curriculum plays a role in the affective aspect of educators who imitate/exemplify and contain moral messages and positive values relating to religious moderation. For example, there are four things in the indicator of religious moderation: 1) national commitment; 2) tolerance; 3) non-violence; and 4) accommodating to local culture. In the attitude of tolerance, students are always accompanied by respect, accepting different people as part of their identity, and thinking positively. When the learning takes

place, educators try to combine learning materials with values or moral messages in the context of religious moderation. In this case, the educator who will transfer his knowledge also does not practice the four indicators of religious moderation.

The core curriculum is a curriculum that contains general knowledge for all students as a learning experience. The content or learning materials are indeed directed to moderate students' character. This is explicitly taught in every material directly related to forming a moderate *santri* (student) character. This is also not much different from the implementation of the hidden curriculum, namely, in its implementation, the educator must first start. Because educators are role models namely, educators are always required to be models in character education and the inculcation of moral values. Religious moderation is included in the material as teaching material that is integrated with multicultural education, according to Ainurrafiq Dawam, as quoted by Ngainun Naim and Achmad Sauqi, which is the process of developing all human potentials that respect plurality and heterogeneity as a consequence of culture, ethnicity, and religious diversity. That way, educational institutions can prepare a set of practical knowledge about religious moderation in the curriculum, and every academic will have an explicit value reference (Khotimah, 2020, pp. 66–67). Some approaches that can be used in developing the principles of religious moderation are listed in Table 1.

Table 1. Approach and Development of Religious Moderation Principles (Futaqi, 2018, pp. 525–226)

No.	Approach	Development
1	Universal principle	One of the fundamental principles of religious moderation is the universal principle. The universal principle of the curriculum departs from the argument that God sent His messenger to all nations and peoples. Therefore, his teachings reflect universality. Curriculum content must cover all aspects and apply comprehensively without being limited by regional and regional barriers.
2	Balance principle	The principle of religious moderation also includes balance (*tawazun*). This balance can be seen in the balance between behavior, attitudes, knowledge, values, and skills. The principle of balance is also an attitude and life orientation taught by Islam so that students are not trapped in extremism in their lives, not merely pursuing the hereafter life by ignoring worldly life. Therefore, Islamic education curricula must be designed using this principle.

No.	Approach	Development
3	Integration principle	This principle of integration is also a very important principle of curriculum moderation. This integration has been widely discussed in curriculum development by Muslim scholars such as Fazlur Rahman, Seyyed Hossein Nasr, Ismail Raji` al-Faruqi, and Sheikh Muhammad Naquib al-Attas. In Indonesia, efforts to integrate knowledge have also been developed by Muslim scientists such as Kuntowijoyo with the concept of "Islamic Science" by making the Qur'an a scientific paradigm, which in this case can be done in two ways, namely: (1) integration, namely the integration of human scientific wealth with revelation; and (2) objectification, namely making Islamic knowledge a blessing for everyone. In addition, Amin Abdullah has the idea of integration and interconnection of scientific fields.
4	Diversity principle	The principle of religious moderation contains the principle of "Bhineka Tunggal Ika," a principle of equality and justice amid differences to achieve unity. This principle is intended to maintain student differences, whether in talents, interests, abilities, needs, religion, race, ethnicity, or other differences.

Based on table 1 above, it can be understood that in building a religious moderation curriculum, the first thing that is needed is to strengthen the principles that will be used as a reference or basis. These principles will guide the implementation of every activity in applying religious moderation. Therefore, these principles have an important role in developing various intellectual works, including the curriculum that a school has prepared. Referring to the principles extracted from religious moderation, the Islamic education curriculum can be developed by referring to the principles, among others universal, balance, integration, and diversity (Futaqi, 2018, p. 525).

Examining Informal Religious Moderation Based on Local Wisdom

The Unitary State of the Republic of Indonesia (NKRI) is a pluralistic country. It has two modalities that can shape the character of a multicultural society, namely democracy and local wisdom as values that are believed and understood to maintain religious harmony (Akhmadi, 2019, p. 48). The

application of the value of religious moderation based on local culture to foster a love for local wisdom that is fading at the same time through the noble values contained in culture can form an attitude of mutual respect and respect between religious communities (Letek & Keban, 2021, p. 43).

Cultural diversity (multicultural) is a natural event due to the meeting of various cultures, the interaction of various individuals and groups carrying cultural behavior, and having different and specific ways of life. Indonesia is a diverse nation with various ethnicities, religions, races, and languages (Yanti & Witro, 2019). This diversity interacts with each other in the Indonesian community (Firdaus et al., 2021, pp. 195–196). Thus, religious moderation is a middle way amid religious diversity in Indonesia. Moderation is an archipelago culture that goes hand in hand and does not negate between religion and local wisdom not contradicting each other but looking for a tolerant solution (Akhmadi, 2019, p. 49).

Each community or ethnic group certainly has its local wisdom. Local wisdom is an ancestral cultural heritage in the form of values integrated with community culture in the form of community behavior patterns in responding to situations, conditions, and problems they face in everyday life (Mustafa, 2020, p. 331). To anticipate the occurrence of tensions and conflicts in the community, a cultural approach is needed to strengthen local philosophy or wisdom with noble messages about peace. However, solutions with this approach are not always successful without proper and wise religious understanding because Indonesian people are religious. The role of religious messages becomes fundamental to the community's footing in behaving (Akhmadi, 2019, p. 52).

Social capital in religion, culture, and local wisdom needs to be explored, preserved, discovered, recognized, and perpetuated by the community as a collective memory of the cultural richness of society owned by the Indonesian nation. Rewriting religious moderation with a cultural approach and local wisdom is important amid modernization and global cultural hegemony (Aksa & Nurhayati, 2020, p. 339).

Local wisdom means wisdom or noble values contained in local cultural riches such as traditions, *petatah petitih* (Words of wisdom), and life mottos that must be considered to become capital in building harmony. Using a local wisdom approach, various forms of knowledge, belief, understanding, insight, and customs or ethics that guide human behavior in the community must also be considered (Akhmadi, 2019, p. 54).

Much local wisdom is found in Indonesia's territory, which correlates with indicators of religious moderation. The correlation will significantly impact the application of moderation values in the area. Here, it can be divided into two areas of local wisdom that correlate with religious moderation, namely the eastern part of Indonesia and the western part of Indonesia. For the western part of Indonesia, it can be seen in Table 2.

Table 2. Correlation of Western Indonesian Local Wisdom with Religious Moderation Indicators

No.	Regional	Province Name	Local Wisdom	Religious Moderation Indicators
1.	Sumatera Island	Aceh	*Tuha Peut* and Tuha Lapan	National Commitment
		Sumatera Utara	*Parsubang*	Tolerance
		Sumatera Barat	*Tabuik*	Accommodating to Local culture
		Sumatera Selatan	*Sedekah Rame*	Accommodating to Local culture
		Lampung	*Jakhu Suku Pendia Paku Sakha*	National Commitment and Non-Violence
2.	Jawa Island	Banten	*Buka Panto*	Accommodating to Local culture
		DI Yogyakarta	*Sekaten*	Accommodating to Local culture
		Jawa Timur	*Unan-unan*	Tolerance
3.	Kalimantan Island	Kalimantan Barat	*Gawai Dayak*	Accommodating to Local culture
		Kalimantan Tengah	*Rumah Betang*	Tolerance
		Kalimantan Selatan	*Lamut*	Accommodating to Local culture and National Commitment

Based on the table 2 above, it can be understood that in Aceh, there is local wisdom called *Tuha Peut* and *Tuha Lapan*. *Tuha Peut* and *Tuha Lapan* are village apparatus instruments in Aceh. Its main function is to weigh a decision and reconcile disputing communities. *Tuha Peut* and *Tuha Lapan* consist of *Imam Mushala*, *ulama*, *cerdik pandai*, and people who are elders in the village because of their wisdom. *Tuha Peut* and *Tuha Lapan* are very important in the function of a

village, where civil issues/disputes will be resolved by way of deliberation, and there is no need to use positive law. This tradition follows the commitment of the Indonesian nationality, which prioritizes deliberation and consensus in making a decision (Blangdhod.desa.id, 2018). In North Sumatera, there is a local wisdom called *Parsubang*. *Parsubang* is a term for individuals or groups who attend a wedding party. In the Batak community itself, *Parsubang* is defined as a group of brothers who are not allowed to eat pork, they are the Muslims who attended the party; Parties who have a celebration/party usually provide food that they do not cook themselves but use the services of someone who can cook ordinary food served to *Parsubang*, such as chicken, eggs, and vegetables. This tradition reflects the value of inter-religious tolerance, where the Batak community, which is mostly Christian or Catholic, also includes Muslims in their wedding celebrations, and they hire other cooks specifically for halal food so that there is no doubt for the Muslim group to eat the food in the area of the party location (Siregar, 2017).

In West Sumatera, there is a local wisdom called *Tabuik*. *Tabuik* is a tradition that is owned by the Pariaman community. The *Tabuik* ceremony is a casket made of woven bamboo, which is given colored paper, then carried in a procession on the anniversary of Hasan and Husein on the 10th of Muharram, *Tabuik* in Pariaman is likened to the Husein bin Ali ceremony. This ceremony involves many people and consists of several stages, from taking land on the 1st of Muharram to drifting into the sea on the 10th of Muharram. This *Tabuik* tradition is a manifestation of the love of Muslims for the grandchildren of the Prophet SAW., and is assimilated and well-accepted into the local wisdom of the people of West Sumatera. Here, it can be seen that the ceremony in Islam (the privilege of 10 Muharram) can go hand in hand with a local tradition in Indonesia (Refisrul, 2016). In South Sumatera, there is local wisdom called *Sedekah Rame*. *Sedekah Rame* is a traditional ceremony of the Lahat Tribe. This ceremony is so-called because it is carried out simultaneously by the local community. The local wisdom of *Sedekah Rame* is carried out to convey their gratitude to God for protecting and making their land and rice fields fertile. This tradition shows how the people of South Sumatera still rely on God in their agricultural activities and are grateful for their income and achievements from farming (Kompasiana.com, 2021). In Lampung, there is local wisdom called *Jakhu Suku Pendia Paku Sakha*. This tradition is a traditional Lampung practice in conflict resolution, carried out by crossing customs. For example, if a conflict

occurs between the *Jakhu Suku Kikhi* community, those tasked and responsible for resolving it are members of the *Jakhu Suku Kanan* community assigned by their Jakhu Suku's leadership*s*, and vice versa. The agency was responsible for resolving conflicts carries out its duties using philosophical expressions and conditioning rhymes, which always refer to the values contained in the four basic norms of the social philosophy of the Lampung Indigenous people, namely *Pi`il Pusanggikhi*. If not completed once, then repeated two or three times. No matter how big the community conflicts that occur among the Lampung indigenous people are, they are generally resolved through traditional forms and technical settlements. This tradition reflects the value of national commitment, namely unity, and this conflict resolution effort is also an anticipation of radicalism in the Lampung region so that people who have been contaminated with radical ideologies can be given direction and resolution through adat (Pahrudin & Hidayat, 2007).

In Banten, there is local wisdom called *Buka Panto*. *Buka Panto* is an art ritual in Banten that is held at the time of the wedding and usually after the *nincak endog* (stepping on eggs) event. In practice, the bride and groom open the door first to be accepted in the local environment so that the husband and wife can respect each other. Then, they asked a question and answered it using Arabic or Sundanese. After the process, the bride and groom say two sentences of creed. This tradition is a form of assimilation between Islam and Sundanese culture, and until now, it has been sustainable and well-accepted by the people of Banten (E-heritage.id, 2019). In Yogyakarta, there is local wisdom called the *Sekaten* Ceremony. *Sekaten* is a traditional ceremony held to commemorate the birth of the Prophet Muhammad SAW. This ceremony is held periodically once a year, every 5-11 *rabi'ul awal*. This tradition is a form of assimilation of ancient Hindu culture with Islam, originally held annually by the kings of Hindu lands in the form of offerings to ancestral spirits. However, in its development, the *sekaten* ceremony was carried out to spread Islam through gamelan art activities (Dpad.jogjaprov.go.id, 2014). In East Java, there is a local wisdom called *Unan-Unan*. The *Unan-unan* tradition is a celebration tradition carried out by the people of East Java. *Unan-unan* is held to neutralize negative energy on earth because, according to the Tengger calendar, one day is lost every two months, so there are 30 missing days every five years. This tradition brings together all interfaith communities, whether Hindus, Catholics, or Muslims. Everyone worships their way but celebrates this *Unan-unan* tradition together (Bbc.com, 2018).

In West Kalimantan, there is a local wisdom called *Gawai Dayak*. *Gawai Dayak* is a celebration carried out by the Dayak tribe as a form of gratitude to God for an abundant harvest. This tradition consists of several series, ranging from chanting *mantra*, to *ngadap buis* (preparing offerings) in the form of cooked food. This tradition shows that belief and gratitude to God can be manifested in a ritual/tradition. *Gawai Dayak* also shows that the Indonesian people's beliefs align with the values of the people's culture to create a harmony that does not conflict, both on the religious side and the tradition itself (Adira.co.id, 2019). In Central Kalimantan, there is a local wisdom called *Rumah Betang*. The *Rumah Betang* (*Huma Betang*) is a large longhouse typical of Central Kalimantan, especially for the Dayak tribe. Generally, the *Rumah Betang* is built by the Dayak people at a height of three to five meters from the ground. *Rumah Betang* has several insulated rooms, depending on the number of house members. In every house, it is commonplace that there are various religions and beliefs, but these religious differences do not make them hate each other, on the contrary, they try to find similarities. That's why the Betang House tradition in Central Kalimantan has become a symbol of unity and tolerance between people (Kalteng.kemenag.go.id, 2021). In South Kalimantan, there is a local wisdom called *Lamut*. *Lamut* is one type of oral tradition that has long grown and developed in Banjarmasin, South Kalimantan. The *Lamut* tradition consists of traditional literary works in poetry, rhymes, and narratives. The recitation of *Lamut* itself is accompanied by the strains of songs and accompanied by *tarbang* beats. The implementation of this tradition is carried out overnight, from 19.00 to 04.00 in the morning. *Lamut* itself has two functions, namely entertainment and treatment. The reading of *Lamut* itself cannot be separated from elements of religious values, even the content contained in it mentions a lot about religious matters. That way, it can be said that the *Lamut* tradition reflects the adaptive values of local culture, in which this tradition assimilates the main teachings of Islam into a literary work that the local community can accept. In addition, the *Lamut* Tradition also follows national commitments based on Pancasila by placing belief in One Supreme God in the first precept, and its values are implemented and blended well through the *Lamut* tradition (Badanbahasa.kemdikbud.go.id, n.d.).

In addition to the western part of Indonesia, local wisdom correlates with indicators of religious moderation, also found in eastern Indonesia. As shown in table 3.

Table 3. Correlation of Eastern Indonesian Local Wisdom with Religious Moderation Indicators

No.	Regional	Province Name	Local Wisdom	Religious Moderation Indicators
1.	Bali and Nusa Tenggara Islands	Bali	*Aci Rah Pengangon*	National Commitment
2.	Sulawesi Island	Sulawesi Selatan	*Masoppo Bola*	National Commitment
		Sulawesi Tengah	*Sintuvu*	National Commitment, Tolerance, and Anti-Violence.
		Sulawesi Utara	*Mapalus*	National Commitment and Tolerance
3.	Maluku and Papua Islands	Maluku	*Pela Gandong*	Tolerance
		Papua Barat	*Satu Tungku Tiga Batu*	Tolerance and National Commitment

Based on the table 3 above, it can be understood that in Bali, there is local wisdom called *Aci Rah Pengangon*. *Aci Rah Pengangon* (*Ketupat* War) is a traditional event where all participants engage in war by throwing *Ketupat* at each other. Through this tradition, people believed that they would gain prosperity by holding the Ketupat War. Even this tradition is considered a symbol of the prosperity of the citizens. This tradition ends peacefully and without hostility. The value that can be taken from this tradition is the commitment to nationality by maintaining unity between each member of the community (Supriadi & Zakiah, 2019). In South Sulawesi, there is a local wisdom called *Masoppo Bola*. The *Masoppo Bola* tradition is a culture of mutual assistance in lifting and moving houses together. The houses of the moved Bugis people were in the form of houses on stilts. The value that can be taken from this tradition is the spirit of cooperation because *Masoppo Bola* itself needs to be carried out with many people. This follows the sound of the third precept in Pancasila, namely promoting the values of unity through the tradition of volunteering and helping each other (Ramdhani, 2016). In Central Sulawesi, there is a local wisdom called *Sintuvu*. The *Sintuvu* tradition is a culture of *gotong royong*, or activities carried out by the *Kaili* community. This tradition makes *Kaili* an area in Indonesia with almost no friction between ethnic groups. In practice, the *Kaili* people have long been accustomed to using deliberation (*libu*), seeking consensus, and then doing work together and taking responsibility for it together. Implementing the values espoused in the *Sintuvu* tradition has made

the *Kaili* community free from conflict and violence against others, especially violence with a religious background. The principle of deliberation adopted by the community also reflects the message contained in the third and fourth precepts. Therefore, this tradition must be preserved in Indonesia (Ugm.ac.id, 2021). In North Sulawesi, there is a local wisdom called *Mapalus*. *Mapalus* is a joint work activity that has become a part of the culture of the *Minahasa* tribe. Its implementation is shown through cooperative actions, mutual respect, obeying every rule that exists in a *Mapalus* group, and helping each other in various activities, both in joy activities (party/ gratitude for field produce) and mourning activities (death). Traditions are also done voluntarily and with full tolerance, regardless of one's religious background. This also follows the national commitment, reflected through actualizing the value of national unity (Salaki, 2014).

In Maluku, there is a local wisdom called *Pelagandong*. The *Pelagandong* tradition is a system of social relations known in Maluku society, especially Ambon, as a one-country (village) relationship agreement. This treaty system has been preserved since the arrival of the Europeans in Indonesia to strengthen its defense against attacks by Europeans. In practice, several regulations need to be followed by every member of the inter-village community that binds the agreement, including villages that have ties to be obliged to in times of crisis help each other on public projects (construction of churches or mosques, etc.), obliged to entertain other villages with food when they visited, and relations between members in the village were considered blood relatives. This tradition reflects the effort to enforce tolerance in the Ambonese community because, actually, the tradition was born from the habits of the local community so that the common goal of national unity and tolerance to prevent divisions can be minimized as much as possible (Solilssa, 2014). In West Papua, there is local wisdom called *Satu Tungku Tiga Batu*. The concept of *Satu Tungku Tiga Batu* is an agreement between the Fakfak community and the existing government, religion, and customs, in other words, it is a control tool to maintain harmonious religious life in people's lives. This tradition is implemented in society to respect and appreciate each other and maintain harmony so that conflicts between ethnic and religious religions can be avoided. In the 1990s, efforts were made to formulate it until the local government officially established it as the philosophy of Fakfak Regency. The tradition of *Satu Tungku Tiga Batu* is still sustainable, following the goal of religious moderation, which emphasizes the value of tolerance and national commitment, which is reflected in the third precept (Pandie, 2018).

Based on the explanation above, it can be understood that local wisdom can be a forum for education in applying the values of religious moderation in Indonesian society. On the one hand, this is certainly an opportunity for the government because it can help implement religious moderation. On the other hand, it is challenging to maintain wisdom to stay alive in the community and remain maintained for future generations.

CONCLUSION

Islamic education is a strategic element in producing a moderate generation. To engender a moderate generation, it is necessary to develop Islamic education by using religious moderation as a paradigm and mainstream, which is referred to as formal religious moderation. This can be applied to the curriculum taught in schools. This is also a logical consequence of using Islam as the main basis for implementing Islamic education, where moderation is its basic identity and character.

The more massive the spread of radical religious movements, the greater the challenge for Muslims in Indonesia, who socio-culturally have a moderate understanding of Islam. In the context of education, of course, it is a shared task to stem the radicalization of religion (Islam) that occurs in schools (educational institutions) while at the same time disseminating the value of religious moderation following the character of Indonesian Islam to students.

Moreover, apart from education as the formal form, the application of moderation must also be supported by local wisdom, which is manifested in the culture and customs in each region in Indonesia as a form of implementing informal religious moderation. This approach aims to prevent tensions and conflicts in the community, so a cultural approach is needed through local wisdom with local ancestors' messages about peace. The correlation between local wisdom and indicators of religious moderation formulated by the Ministry of Religion needs to be considered to maximize the application of religious moderation in Indonesia.

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