

Implementation of Religious Moderation of The Ministry of Religious Affairs of Donggala District in Madrasah

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ABSTRACT

This study aims to analyse the implementation of religious moderation in madrasahs in Donggala Regency, evaluate its impact on the learning process, and identify challenges and solutions faced.

This study uses a qualitative method with a case study approach. Data were collected through in-depth interviews with madrasah principals, teachers, and students, as well as direct observation in several madrasahs that implement religious moderation. Documentation related to religious moderation policies and programmes was also analysed.

The results showed that the implementation of religious moderation in madrasahs in Donggala Regency showed significant progress in terms of increasing moderate religious understanding. The modified curriculum includes materials on tolerance, diversity and principles of togetherness. Teacher training has been conducted regularly to strengthen their capacity to teach the values of religious moderation. Extracurricular activities such as seminars and interfaith discussions also contribute to creating a more inclusive atmosphere in the madrasah. Challenges faced include resistance from a small number of parties who still hold extreme views, limited resources for more intensive training, and difficulties in measuring the long-term impact of the religious moderation programme. Solutions include increasing the intensity of training, strengthening cooperation between madrasahs and local communities, and more systematic evaluation and monitoring to measure the effectiveness of religious moderation implementation.

The implementation of religious moderation by the Ministry of Religious Affairs of Donggala Regency in madrasahs has made a positive contribution to the formation of a more harmonious and inclusive educational environment.

1. Introduction

A multicultural framework rich in diversity, Indonesia continues to strive to strengthen the values of religious moderation as a solid social foundation. The Ministry of Religious Affairs of Donggala Regency, as an entity that plays an important role in fostering and developing religious values, has taken strategic steps to implement religious moderation in the madrasah environment. This article aims to review and analyse the implementation of religious moderation carried out by the Ministry

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of Religious Affairs in Donggala Regency, focusing on the integration of moderation values in the curriculum and madrasah activities.

Religious moderation is an important concept in the context of a multicultural and multi-religious society like Indonesia. The implementation of religious moderation in the madrasah environment becomes increasingly relevant given the role of madrasah as an educational institution that can shape the attitudes and values of the younger generation towards pluralism and tolerance. Donggala Regency, located in Central Sulawesi Province, shows rich ethnic and religious diversity, so the Ministry of Religious Affairs' implementation strategy of religious moderation there has an important role in building social harmony and reducing the potential for religion-based conflicts.

Religious moderation is a concept that emphasises the importance of moderation, tolerance and respect for differences in religious practice. This is particularly relevant in Donggala Regency, where a diversity of religions and beliefs coexist in harmony. The implementation of religious moderation in madrasahs in Donggala is a concrete example of the local government's efforts to promote inclusive and harmonious religious understanding and practice.

Donggala Regency is a regency in Central Sulawesi province, Indonesia. The district capital and administrative centre is located in Banawa sub-district. The district has an area of 5,275.69 km² and has a population of 304,110 people in 2020. Donggala is the 7th largest, 4th most populous, and 4th most populated district in Central Sulawesi. Donggala Regency consists of 16 sub-districts and 166 villages. Donggala surrounds the Palu City area, and borders Parigi Moutong to the east, Tolitoli to the north and northeast, Sigi to the south, and West Sulawesi to the west and southwest (Donggala Regency Statistics Agency, 2020).

Donggala Regency has long been known for its tradition of interfaith tolerance. However, in recent years, the challenges of globalisation, rapid information flow, and religious polarisation have added to the complexity of maintaining such harmony. The Ministry of Religious Affairs of Donggala District seeks to address these challenges by strengthening religious moderation approaches, particularly in madrasahs, as part of a strategy to build a better understanding of tolerance and mutual respect.

The recent increase in cases of intolerance and religion-based conflicts shows the need for greater efforts in strengthening religious moderation among the younger generation. Madrasahs are an ideal environment to start education on tolerance and respect for differences, as that is where these values can be integrated in students' mindset and behaviour from an early age.

The article aims to review and analyse the implementation of religious moderation carried out by the Ministry of Religious Affairs of Donggala Regency in the madrasah environment. The main focus of the research includes the policies implemented, the programmes run, and the evaluation of the effectiveness of the implementation. In addition, this study also wants to identify the supporting and inhibiting factors in the implementation of religious moderation programmes.

This paper is expected to make a significant contribution in strengthening our understanding of how religious moderation can be effectively integrated in the formal education system in Indonesia, especially in Donggala Regency. The findings of this study are expected to serve as a reference for public policy in developing more inclusive and sustainable programmes to promote tolerance and interfaith harmony.

2. Literature Review

2.1 Moderasi Beragama

The word moderation comes from the Latin *moderatio*, which means 'moderation', 'neither excess nor deficiency'. It also means 'self-control of excess and deficiency'. In the Big Indonesian Dictionary (KBBI), the word moderation has two meanings, namely 'reduction of violence' and 'avoidance of extremes'. The word moderate is defined as: (1) 'always avoiding extreme behaviour or expression' and (2) 'tending towards the dimensions or middle way'. If it is said, 'That person is moderate,' it means that he or she is reasonable, unremarkable and not extreme. From this word is also born the word moderator which means a person who acts as an arbiter or judge, referee, and so on (Muchlis M. Hanafi, et al, 2022). In English, the word moderation is often used in the sense of average ('average'), core ('core'), standard ('standard'), or nonaligned ('impartial'). In general, moderation means promoting balance in terms of beliefs, morals, and character, both

when treating others as individuals and when dealing with state institutions in social life (Ministry of Religious Affairs of the Republic of Indonesia, 2019).

Religious moderation is a concept that teaches the importance of maintaining balance in religious practice, emphasising moderation and moderation. This concept is rooted in universal principles such as tolerance, empathy and respect for differences in understanding and views in religion. In the Indonesian context, religious moderation is often associated with the values of Pancasila, which emphasises harmony and interfaith harmony. Religious moderation encompasses religious perspectives, attitudes and behaviours that prioritise humanity and the common good. It is a religious practice that avoids extremism, whether in the form of radicalism or liberalism, and seeks to create constructive dialogue between different faiths.

Religious moderation is also defined as a religious process that recognises and respects the existence and beliefs of other religions, without having to compromise the basic beliefs of the religion adhered to. It reflects an inclusive attitude and accepts differences as part of social and cultural wealth. In practice, religious moderation encourages religious believers to interact in a peaceful and mutually beneficial manner, promoting healthy interfaith and intercultural dialogue. This is important in a pluralistic society, where different religions and beliefs coexist.

2.2 Ministry of Religious Moderation Policy

The Ministry of Religious Affairs has the main task of regulating religious affairs nationally, the Ministry of Religious Affairs has tried its best to strengthen and develop religious moderation. Various efforts and strategies that have been carried out by the Ministry of Religious Affairs are by issuing various formal rules. In addition, there are also non-formal invitations in various forums attended by the Minister of Religious Affairs. The form of the formal strategy is done through the making of rules from the Ministry of Religious Affairs. The Minister of Religious Affairs has specifically launched a religious moderation programme as the mainstream in building the Indonesian nation going forward. The Strategic Plan of the Ministry of Religious Affairs for 2015-2019 confirms that the vision of the Ministry of Religious Affairs of the Republic of Indonesia is 'The realisation of an Indonesian society that is religiously observant, harmonious, intelligent, and prosperous physically and mentally in order to realise a sovereign, independent and personalised Indonesia based on mutual cooperation'. The Strategic Plan explains that the development of the religion and education sectors within five years since the issuance of the Strategic Plan emphasises strengthening religious moderation, namely efforts to improve the quality of harmony in the lives of religious communities in the context of nation, state and religion (Decree of the Director General of Islamic Education, 2019).

This policy is a strategic step from Lukman Hakim Saifuddin's period as Minister of Religious Affairs in the Working Cabinet I era (2015-2019), during which time, efforts to strengthen religious moderation began to be carried out systematically and continuously. The direction of strengthening and developing religious moderation is oriented towards a view that each individual respects differences and diversity of religions/beliefs..

3. Methodology

The research method in two madrasas uses social learning theory which states that learning occurs through observation, imitation, and modelling and is influenced by factors such as attention, motivation, attitudes, and emotions. This qualitative method using a case study approach is a method that is very suitable for understanding complex and in-depth events, such as the implementation of religious moderation in the Ministry of Religious Affairs of Donggala Regency. This method aims to explore and understand the perspectives and subjective experiences of actors and stakeholders in the context. In this study, a qualitative approach was chosen to gain a more holistic understanding of how the religious moderation policy was implemented and received at the local level.

3.1 Data Collection Techniques

Data collection was conducted in three ways, namely: In-depth interviews were the main method in this research. By conducting semi-structured interviews with various key informants, such as Ministry of Religious Affairs officials, religious leaders, and community leaders, researchers were able to explore their views and experiences regarding the implementation of religious moderation. The interviews were designed to gather information on the challenges, strategies and impacts of the

policies implemented. Direct observation was also used to complement the data obtained from interviews. Researchers observed daily activities, programmes, and interactions at the Ministry of Religious Affairs of Donggala Regency related to religious moderation. These observations provide additional context and allow researchers to see how policies are implemented in daily practice. Documentation study. Documentation such as annual reports, meeting minutes, and training materials related to religious moderation were also analysed. This documentation study helped the researcher to understand the basics of the policy, as well as the changes and adjustments that have been made during implementation. Document analysis provided additional perspectives on how the policy was developed and adapted to local needs.

3.2 Data Analysis

The data collected through interviews, observations, and documentation studies were analysed using analytical techniques in this study using data analysis techniques through three rarities, namely data reduction, data presentation and conclusion drawing / data verification.

3.3 Data validity checking

Data triangulation is used to increase the validity of research findings. By comparing data obtained from various sources - interviews, observations, and documents - researchers can ensure that the results of the analysis are more accurate and reliable. Triangulation also helps to reduce bias that may arise from one data collection method alone.

3.4 Key Informant Involvement

Key informants played an important role in this study. They provided deep insights into the implementation of religious moderation and helped the researcher understand the dynamics taking place in the field. Their involvement in the interview and discussion process enabled the researcher to gain a comprehensive and experiential perspective..

4. Results and Discussion

The research was conducted at Madrasah Aliyah Negeri (MAN) 1 Donggala which is located in Surumana Village, South Banawa Subdistrict and Madrasah Aliyah Swasta (MAS) Alkhairaat Maleni which is located at Jalan Banawa Number 40 Maleni Village, Banawa Subdistrict, Donggala Regency. Teachers at the two secondary education institutions include teachers of religious and general studies. Understanding and implementation of religious moderation can be taught by teachers with expertise in their respective fields of study.

The implementation of this programme is closely related to the policy of strengthening religious harmony within the framework of the Unitary State of the Republic of Indonesia. In addition, the Religious Harmony Program also plays a role in the realisation of the Ministry of Religious Affairs' policy in terms of improving the understanding and practice of religious teachings and improving religious services.

The implementation of religious moderation by the Ministry of Religious Affairs of Donggala Regency in madrasah includes various strategies and programmes designed to promote the values of tolerance, harmony, and interfaith understanding. The following are the forms of implementation that are implemented in the madrasah environment:

4.1 Development of Curriculum and Teaching Materials

The Ministry of Religious Affairs of Donggala District works closely with the Education Office to integrate the values of religious moderation into the religious education curriculum in madrasah. Teaching materials include the principles of tolerance, interfaith harmony, and the history of peaceful interfaith relations. In the implementation of learning, teachers are expected to use non-discriminatory approaches, methods, use of media and provide textbooks and modules that emphasise religious moderation, including practical examples of how to apply the values of tolerance in everyday life. This is done by teachers as role models of moderation to students.

4.2 Training and Professional Development for Teachers

The programme of activities of the Ministry of Religious Affairs of Donggala Regency which involves teachers in turn, to participate in activities either within the Ministry of Religious Affairs of Donggala itself or outside the province of Central Sulawesi: Organising regular training for teachers on religious moderation, covering effective teaching techniques, how to address religious-based conflict, and strategies for promoting harmony in the classroom. Furthermore: organise workshops and seminars involving religious leaders, academics and practitioners to share knowledge and experience on the implementation of religious moderation in educational settings.

4.3 Extracurricular Activities and Madrasah Programmes

Extra-curricular activities attract students to participate in them. Usually, religious extra-curricular activities are always filled by religious organisations, which teach Islam with a certain context and ideology. For the implementation of religious moderation, teachers at MAN 1 Donggala and Madrasah Aliyah Swasta (MAS) Alkhairaat Maleni, conducted the following activities: The activity is in the form of an interfaith dialogue club: Forming an interfaith discussion club or group at the madrasah, where students can participate in open dialogue about their beliefs and learn from the perspectives of their peers. This activity cannot be separated from the direction of the teacher and also brings in resource persons from the Donggala Ministry of Religious Affairs.

Cultural Festivals and Events: Organising festivals or cultural events that celebrate religious diversity, including art exhibitions, performances, and culinary delights from different religious traditions to build mutual respect.

There are also Madrasah work camp activities that become a place for friendship and insert competitions with the theme of calling for peace, cooperation, tolerance and preventing radicalism.

4.4. Social Activities and Community Involvement

Community Service Projects: Organise community service projects involving students from different religious backgrounds to work together in charity and community service activities. Collaboration with Religious Institutions: Work with local religious institutions to organise joint educational programmes and activities that support religious moderation.

4.5 Parent and Community Empowerment

Parent Education Programme: Provide educational programmes for parents on religious moderation and their role in supporting madrasah policies through seminars and meetings. Socialisation activities for religious moderation villages that include the wider community. Community Engagement: Invite the local community to participate in madrasah activities and support religious moderation efforts through collaboration with religious leaders and community organisations.

4.6 Evaluation and Monitoring

Evaluation System: Develop an evaluation system to assess the effectiveness of religious moderation implementation in madrasahs, including surveys, interviews and observations. Programme Adjustment: Make programme adjustments based on evaluation results to ensure that the religious moderation policy is implemented.

4.7 Collaboration with Related Agencies

Coordination with the Education Office: Coordinate with the Education Office and other relevant agencies to ensure that religious moderation policies are thoroughly integrated in the education system. Partnership with Non-Governmental Organisations: Building partnerships with non-governmental organisations that focus on developing tolerance and moderation to strengthen policy implementation in madrasah. Collaboration is also conducted with an interfaith harmony observing institution that supports the religious moderation programme in Donggala district.

The implementation of religious moderation in madrasah by the Ministry of Religious Affairs of Donggala Regency involves a multi-faceted approach that includes curriculum, training, extracurricular activities and community engagement. The aim is to create an inclusive and harmonious educational environment, as well as shaping the character of students who respect and understand religious differences.

5. Conclusion

The implementation of religious moderation in Donggala Regency madrasahs has succeeded in raising students' awareness of the importance of tolerance and interfaith harmony. The programme helps students understand and appreciate differences and reduce the potential for religious-based conflicts.

Policy Enforcement: The Ministry of Religious Affairs has effectively enforced its religious moderation policy through training, seminars and workshops for educators and students. This has been shown to strengthen understanding and commitment to the principles of religious moderation in daily activities in madrasahs.

Curriculum Development: There is integration of religious moderation in the curriculum that teaches the values of tolerance, mutual respect and peaceful coexistence. The material is customised to local needs and contexts, providing greater relevance for students.

Evaluation and Monitoring: Regular evaluation and monitoring activities have been conducted to assess the effectiveness of the implementation of religious moderation in the madrasah. The data obtained shows an increase in students' positive attitudes towards religious diversity.

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