

Implementation of Religious Moderation in Islamic Religious Education at Muhammadiyah University of Palu

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ARTICLE INFO	ABSTRACT
Volume: 4	Muhammadiyah and religious moderation seem redundant. As an organization with the distinction of “progressive Islam,” one of the most studied subjects on Indonesian Islam by scholars and researchers both domestically and abroad, Muhammadiyah has displayed religious moderation since its inception. PAI learning is compulsory for students at Muhammadiyah University Palu. Research on religious moderation has been extensively studied, including in efforts to foster a moderate attitude among students and the general public. First, research conducted by Rosyida Nurul Anwar and Suti Muhayati examined efforts to foster a moderate religious attitude through Islamic Religious Education among students at public universities. Islamic Religious Education also serves as a learning tool in shaping moderate attitudes and behaviors in religion. The teachings of tolerance, multiculturalism, and differences in religious understanding are important elements in the content of Islamic Religious Education. Ideally, Islamic Religious Education learning is closely related to the internalization of religious moderation. Mainstreaming religious moderation in Islamic Religious Education can be done through several strategies, namely strengthening the paradigm of moderation, curriculum, and learning. These three strategies are interrelated in the development of policies to strengthen moderation in the context of Islamic Religious Education. the purpose of this article adalah mendeskripsikan dan menganalisis nilai Islam moderat dalam pembelajaran PAI di Universitas Muhammadiyah Palu. The implications of Islamic Religious Education learning are embedded in some moderate thoughts about students and the entire academic community. Some further strategies that can be used in order to develop an attitude of religious moderation in the campus/university environment include implementing principles that are humanistic, realistic, inclusive, fair, cooperative and tolerant in the campus/university environment. or students.
KEYWORD	
Religious Moderation, Religious Education, Islamic Education	

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1. Introduction

The Values of Moderate Islam Developed Through Islamic Education in Higher Education Haris (2015) states that Muhammadiyah is a socio-religious organization with the aim of implementing pure and moderate Islamic teachings into everyday life with a more modern style. The Secretary of PW. Muhammadiyah Central Java revealed: "Muhammadiyah wants to present a pure yet friendly, progressive, and moderate face of Islam as described in the Qur'an, a blessing for all creation. In addition, it also wants Islam to be the host in this country, where Islam is truly integrated and rooted in Indonesian culture. Therefore, one step taken is to build a more humane and easily accepted da'wah." According to Haedar, the meaning of "progressive Islamic ideology" is that Muhammadiyah strives to present a form of Islam that combines purification with dynamism and is moderate (wasathiyah) in believing, understanding, and practicing Islamic teachings. With this character, Muhammadiyah differs from the character of the educational context, which links the important position of Islamic Religious Education with the internalization of a moderate attitude (Nafa et al., 2022). Islamic Religious Education teaches the essence of Islamic teachings, which contain moderation. Learning about Islam is also a way to help people be more moderate in their beliefs and actions. The teachings about tolerance, multiculturalism, and different religious views are a big part of Islamic education. Ideally, learning about Islam should be closely tied to internalizing this religious moderation. A moderate attitude is one of the characteristics developed in Islamic Religious Education (Suprpto, 2020). The influence of Islamic Religious Education in the context of character building is very strong and strategic. Islamic Religious Education, which contains normative and sociological values, plays a significant role in national development. The Ministry of Religious Affairs, as a government agency, based on Government Regulation No. 55 of 2007 concerning Religious and Religious Education, has a strategic position in improving the quality of national character education, which in this case is carried out by the Directorate of Islamic Religious Education, under the auspices of the Directorate General of Islamic Education (Suryadi, 2016) and other movements.

2. Literature Review

2.1 Religious Moderation in Islamic Education

Religious moderation is a perspective that promotes balance between devotion to religious teachings and respect for social diversity. Within the framework of Islamic education, this approach plays a vital role in shaping students into individuals who are devout, tolerant, and patriotic. The significance of religious moderation is reflected in national education policy, particularly in Government Regulation No. 55 of 2007, which mandates the Ministry of Religious Affairs to enhance character education rooted in religious values (Direktorat Jenderal Pendidikan Islam, 2007).

2.2 Empirical Studies on Religious Moderation in Higher Education

Sodikin and Ma'arif (2021) conducted a case study at Universitas Muhammadiyah Malang and Universitas Islam Malang, revealing that Islamic Religious Education (PAI) can effectively instill moderate Islamic values such as tolerance, anti-radicalism, and nationalism. Although the study was not conducted at Universitas Muhammadiyah Palu, its pedagogical strategies and curriculum design offer adaptable insights. However, the research does not address the unique cultural dynamics of Central Sulawesi.

Suryadi (2022) emphasized the importance of strengthening the paradigm of religious moderation through three core strategies: curriculum development, instructional methods, and faculty training. His work provides a practical and conceptual framework, though it lacks specific application to Muhammadiyah institutions.

2.3 Moderation-Based Learning Models in Muhammadiyah Universities

A dissertation from Universitas Muhammadiyah Sorong proposed a learning model for Al-Islam and Kemuhammadiyahan that integrates religious moderation values. This model is particularly relevant to Universitas Muhammadiyah Palu due to shared ideological and structural foundations. The study also highlights the importance of faculty development and cultivating a campus culture that supports moderation.

2.4 Philosophical and Global Perspectives

Shihab (2019) argued that moderation is not a form of compromise, but rather a fair and wise middle path in interpreting and practicing Islamic teachings. His philosophical insights offer a strong foundation for developing a curriculum that encourages balanced religious understanding.

Azra (2013) introduced the concept of Islam Nusantara, which emphasizes tolerance and the incorporation of local culture into religious practice. This perspective is especially relevant for Universitas Muhammadiyah Palu, located in a culturally diverse region.

UNESCO (2017) underscored the global importance of education in fostering peace, tolerance, and intercultural understanding. Although not specific to Islamic education, its framework enriches the discourse and aligns with the broader goals of religious moderation in higher education.

2.5 Implications for Universitas Muhammadiyah Palu

The reviewed literature suggests that implementing religious moderation in Islamic higher education can be achieved through curriculum innovation, inclusive teaching strategies, and the cultivation of a supportive academic environment. Universitas Muhammadiyah Palu holds significant potential to develop a PAI learning model that reflects religious moderation, tailored to the cultural context of Central Sulawesi and aligned with Muhammadiyah's vision of enlightened Islamic propagation.

3. Methodology

This study aims to describe and analyze the implications of Islamic Religious Education (PAI) in shaping moderate Muslim identities at Universitas Muhammadiyah Palu. The research adopts a qualitative approach, specifically utilizing a case study design as outlined by Bogdan and Biklen (1998). The choice of Universitas Muhammadiyah Palu as the research site is deliberate, based on the institution's consistent commitment to promoting Islam Nusantara—a culturally grounded and moderate interpretation of Islam that actively safeguards its students from radical influences.

In qualitative research, the researcher serves as the primary instrument (Moleong, 2011; Arikunto, 2010). Accordingly, the researcher in this study positioned themselves solely as an investigator, not as a lecturer or staff member of the university, to maintain objectivity and depth of inquiry.

The key informants included the coordinator of the PAI course, the head of the PAI study program, PAI lecturers, and students. Data collection techniques followed Creswell's (2007) recommendations, involving in-depth interviews, participant observation, and document analysis.

For data analysis, the study employed a single-case analysis method. The analytical process followed Yin's (2013) conceptual-inductive steps, which included:

1. Developing conceptual insights through inductive reasoning,
2. Formulating cross-case propositions,
3. Evaluating the alignment between propositions and empirical findings,
4. Reconstructing propositions as needed, and
5. Iterating the process until theoretical saturation was achieved.

4. Results and Discussion

Moderate Islamic values applied in PAI learning at Muhammadiyah University Palu, namely: 1) PAI developed into Al-Islam and Kemuhammadiyah (AIK); 2) Islamic Education has developed through personality and leadership building programs (P2KK); 3) Islamic Education has developed through Tuesday night study sessions (SLM), Friday night study sessions (keramat), weekly study sessions (Saturday afternoons), monthly study sessions, and five-minute lectures (kulmit) before the start of every meeting. 4) Moderate Islamic values developed in Islamic education at Unismuh include: a) religious tolerance to the extent permitted by Islamic law; b) *tajdid*, not merely Maintaining purity (purification) in terms of faith and worship, adhering only to the Qur'an and Hadith; d) *tawasuth*: being moderate in preaching, as well as being cheerful, friendly, and polite. e) *Almuwahjah*: providing examples or solutions for actions that are correct according to Islamic law. Moderate Islamic thinking applied in PAI learning at Unismuh Palu:

- 1) *tawasuth*, which means being moderate, neither extreme left nor right
- 2) *Al tawazun*, which means maintaining balance in all things, including the use of rational and textual arguments
- 3) *Ijtidal*, which means being upright in maintaining justice and truth
- 4) *Al-tasamuh*/tolerance, respecting differences even if one does not agree with them, but must still respect them
- 5) *Togetherness/musyarakah* means that in order to achieve good goals, we must work together, even with non-Muslims, in matters of *Muamalah*.
- 6) *Harmony, togetherness, honesty, and discipline.*

7) “Al-muhafadzatu a’la qadimi al shaleh wa al akhdzu bi jadidi al ashalah”

Moderate Islamic Values Through Islamic Education at Muhammadiyah University Palu:

1. Tolerance: In accordance with Islamic Sharia law
2. Tajdid, Renewal
3. Tajrid: Maintaining the purity of Islam
4. Tawassut: Moderate, polite, and well-mannered
5. Al Muwajahah: Exemplary behavior

The moderate Islam developed at Muhammadiyah Palu is progressive Islam, meaning it is not overly traditionalist or fanatical, but forward-thinking and acceptable to all circles. The material provided on aqidah, worship, jihad, and the development of Muhammadiyah can, to a greater or lesser extent, influence them to become progressive moderate Muslims.

5. Conclusion

Religious moderation is reflected in attitudes and characteristics that lie between extreme right-wing (literal and textual) and extreme left-wing (liberal) understandings. These attitudes and characteristics manifest themselves in an accommodating attitude towards diversity, understanding differences, and tolerance. Mainstreaming religious moderation in Islamic Religious Education can be achieved through several strategies, namely strengthening the paradigm of moderation, the curriculum, and learning. These three strategies are interrelated in the development of policies to strengthen moderation in the context of Islamic Religious Education. The policies of the Directorate of Islamic Religious Education of the Indonesian Ministry of Religious Affairs in realizing this moderation are considered important in leading to the mainstreaming of moderate attitudes and behaviors supported by a moderate understanding of religion. In addition, religious moderation can be implemented in religious extracurricular activities.

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