



Harmony within Diversity: The Internalization of Religious Moderation as a Pillar in Sustaining National Identity

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Abstract:

This research analyses Religious Moderation in maintaining national identity in Madrasah Aliyah Ihyaul Islam Pajajaran Probolinggo. The research uses a qualitative case study type approach. Data collection techniques were carried out through participant observation, in-depth interviews and documentation. Meanwhile, the data analysis uses Miles and Huberman's descriptive analysis: data reduction, data presentation, and conclusion. The results of this research show that the internalization of religious moderation in maintaining national identity in Madrasah Aliyah Ihyaul Islam is carried out through the integration of moderate values in the madrasa curriculum, the integration of moderate values in learning activities, the integration of moderate values through the role of educators and education staff, design students with Pancasila character and exemplary role models. The internalization of religious moderation in maintaining national identity is expected to shape the character of students who are humanist, religious, tolerant, plural, moderate, nationalist, democratic and patriot.

Key Words: *Internalization, Religious Moderation, National, Identity*

Abstrak:

Penelitian ini bertujuan untuk menganalisis tentang Moderasi Beragama dalam mempertahankan national identity di Madrasah Aliyah Ihyaul Islam Pajajaran Probolinggo. Penelitian menggunakan pendekatan kualitatif jenis studi kasus. Teknik pengumpulan data dilakukan melalui observasi partisipan, wawancara mendalam dan dokumentasi. Sedangkan analisis datanya menggunakan analisis deskriptif Miles dan Huberman, yaitu; reduksi data, penyajian data dan penarikan kesimpulan. Hasil penelitian ini menunjukkan bahwa Internalisasi Moderasi Beragama dalam mempertahankan national identity di Madrasah Aliyah Ihyaul Islam dilakukan melalui integrasi nilai-nilai moderat pada kurikulum madrasah, integrasi nilai-nilai moderat pada kegiatan pembelajaran, integrasi nilai-nilai moderat melalui peran pendidik dan tenaga kependidikan, desain pelajar berkarakter pancasila dan role model keteladanan. Internalisasi Moderasi Beragama dalam mempertahankan national identity diharapkan mampu membentuk karakter peserta didik yang humanis, religius, toleran, plural, moderat, nasionalis, demokratis dan patriot.

Kata Kunci: *Internalisasi, Moderasi Beragama, Nasional, Identitas*

INTRODUCTION

Recently, the government has increasingly voiced and echoed the discourse on religious moderation, considering the various kinds of conflicts that have arisen and been triggered by religious misunderstanding in the reality of diversity in Indonesia. Apart from that, the strengthening of identity politics rather than religion is also said to have the potential to trigger various social problems. Therefore, it is essential to transform religious thought or attitude by changing an exclusive religious view towards a more inclusive and pluralist view (Wahid & Rosyad, 2023).

The increase in hate speech and considering one's group to be the most correct is an entry point for intolerance, discrimination and violence, which can lead to radical terrorist behaviour, which has been proven to damage human life and civilization. Terrorism and violence with religious backgrounds that occur in Indonesia are closely related to domestic political and economic issues. *Terrorism* is a violent ideology which is categorized as an extraordinary crime (extraordinary crimes) (Nurdin, 2021).

Indonesia, as the country with the largest Muslim population in the world, is an essential focus in terms of Islamic moderation. Moderation is a core teaching of the Islamic religion. Moderate Islam is a religious understanding of diversity in all aspects, including religion, customs, ethnicity and the nation (Hefni, 2020).

Applying the religious moderation model in madrasas has many benefits, especially in MA. Ihya'ul Islam Panjarakan can also face several problems and challenges. Primarily in preparing and implementing school curricula, developing a curriculum that teaches the values of religious moderation can be controversial if it is not prepared carefully. There is the possibility of debate about curriculum content deemed not by certain beliefs (KM.07/05/2023).

Problems regarding religious moderation at the Aliyah Ihyaul Islam madrasah are that not all teachers may have a deep enough understanding of various religions and religious practices. This lack of understanding can hinder them from conveying moderation messages correctly (WK.09/05/2023). Although this model aims to reduce conflict among students, discussions about religion and belief can sometimes trigger debate and tension between students with different views (WK.09/05/2023).

In the perception of students who are still in the learning process, although this model aims to overcome prejudice, sometimes negative stereotypes towards certain religious groups can still emerge among students, especially if they have brought these views from outside the school environment (G, 11/05 /2023).

Seeing the above phenomena, both in terms of the stigma developing in society and factually and practically at Madrasah Aliyah Ihyaul Islam Pajarakan Kulon. Therefore, religious moderation must be understood contextually, not textually, meaning that moderation in religion in Indonesia is not different from that in Indonesia. Moderated, but understanding religion must be moderate because Indonesia has many cultures and customs.

This Islamic Moderation can answer various problems in religion and global civilization. What is no less important is that moderate Muslims can respond loudly with peaceful actions to radical, extremist and puritan-based groups who do everything they can with violent actions. Religious Moderation exists to create balance in religious life and maintain the diversity of the Indonesian nation. Wasathiyah Islam (Islamic Moderation) is universal Islam, a religious model that consistently embodies safety, justice, and peace based on monotheism's values and the essential nature of humanity. Wasathiyah Islam also tries to create a moderate and inclusive attitude in fighting for the universality of human civilization agendas. Islam's universality is based on faith, science, and understanding social aspects so that success and glory for Muslims can be created (Muaz & Ruswandi, 2022).

In the Indonesian context, religion and nation are an inseparable unity. For every religious follower, fulfilling religious obligations is a form of carrying out his obligations as a citizen. On the contrary, carrying out state obligations for every citizen is a manifestation of implementing their religious obligations. Religious people must not deny national values, which are the basis and reference for living together as fellow children of the nation. Likewise, on the contrary, the nation must not deny the fundamental essence of universal religious teachings as fellow religious believers (Firmansyah, 2020).

So, the presence of religious Moderation is the key to creating a harmonious and peaceful life amidst the diversity of the Indonesian nation. Religious Moderation also offers a solution as a middle-way option to ward off ideas that are not part of the identity of the Indonesian nation (M.R. et al., 2021).

The way to eliminate conflict is not by eliminating religious diversity but by all parties being able to respect and accept these differences. So all parties can live in the same country without conflict and divide. An attitude of mutual respect and respect cannot be conveyed verbally, but it does need to be internalized in one's life. The internalization process is more challenging than turning the palm of your hand and takes time quickly. It takes a relatively long time to instil it and remain permanently in humans. This process is called the internalization of religious Moderation (Jayadi et al., 2022).

Researchers describe several previous research results to avoid similarities in research themes or repetition of research. Based on researcher exploration, several research results are relevant to this research, including:

Abror Mhd. I researched religious Moderation within the Frame of Tolerance (Islamic and Diversity Studies), and the research results were that the togetherness of the people in Indonesia has become a shared commitment of all Indonesian people from Sabang to Meroke. These values of togetherness are united and bound by four main pillars: Pancasila, the 1945 Constitution, the Republic of Indonesia and Bhinneka Tunggal Ika. These four main components can be implemented well if society applies the concepts and values of religious Moderation (Abror, 2020).

Muaz et al. researched Religious Moderation in Islamic Education; with the results of the research, Religious moderation is a concept of noble value that Allah SWT highly recommends; even Allah SWT calls this religious moderation Wasathiyah (Muaz & Ruswandi, 2022).

Hasan and Mustaqim (2021) wrote a journal discussing the Implementation of Multicultural Education Principles of Religious Moderation in National Life, with research results that the moderate principles in Islam are Tawassuth (taking the middle path), Tawazun (balanced), I'tidal (straight and firm), Musawah (equality), Shura (deliberation), Ishlah (reform), Aulawiyah (putting priorities first), Tathawur wa Iftikhar (dynamic and innovative), and Tahadhdhur (civilized)

Several previous studies above show that researchers have discussed religious moderation in correlation with multicultural values such as tolerance, deliberation, equality and so on. The previous research above also discusses religious moderation in its correlation with national life. However, very few discuss the urgency of maintaining Indonesia's diverse and plural national identity. Diversity and pluralism, if cared for, are social wealth and substantial nationalist capital.

In order to fill this lack of space, researchers conducted this research focused on internalizing religious moderation in the realm of maintaining Indonesian national identity as a characteristic of a nation. The research focus was formulated: how to internalize religious moderation in maintaining national identity in Madrasah Aliyah Ihyaul Islam Pajarakan Probolinggo.

RESEARCH METHODS

The research method is a series of processes or steps planned and systematically to solve a problem or answer specific questions. Researchers in this study used a qualitative approach and a case study type because they were conducting exploration. Data collection and analysis were only used in one case: the Internalization of Religious Moderation in maintaining national identity at Madrasah Aliyah Ihyaul Islam Pajarakan Probolinggo.

This research was conducted at Madrasah Aliyah Ihyaul Islam, located in Pajaran Kulon Village, Pajarakan District, Probolinggo Regency. This research was carried out from March to June 2023. Searching for data from subjects and informants using a snowball sampling pattern, which rotates from one informant to another and will end when the field data has been obtained in detail, valid and complete, so it is stated saturated data. The research subjects and informants who will be used as sources for data mining by researchers are the Madrasah Head, deputy heads, teacher council, employees, Madrasah Aliyah Ihyaul Islam students and others.

In collecting research data, researchers used three research techniques: in-depth interviews, participant observation, and documentation studies. Researchers used interview techniques to obtain research data through dialogue

and discussion to answer the focus of the research problem. The researcher interviewed the Madrasah Head, deputy head, teacher council, employees, students, Madrasah Aliyah Ihyaul Islam and others.

Next, the researcher used the participant observation method. Participant observation is used to extract data from data sources in the form of events, places, and objects, as well as recordings and images from research subjects and informants. Researchers involve themselves or interact directly in the activities carried out by research subjects, including caregivers, teacher councils, administrators, and Students at the Subulus Salam Islamic Boarding School.

Researchers used the documentation method to examine and obtain data from several essential madrasah archives and documents regarding religious moderation. Documents that will be examined and researched include profiles, curriculum, learning tool documents, meeting documents, management documents, activity photos, etc.

In this research, researchers used Miles and Huberman-type research analysis. A structured and specific analysis method, namely data reduction, data presentation, and conclusion, was developed by Miles and Huberman. Through this analysis, it is hoped that a clear picture will be obtained of the research focus on the Internalization of Religious Moderation in maintaining national identity in Madrasah Aliyah Ihyaul Islam Pajajaran Probolinggo.

RESULTS AND DISCUSSION

In this discussion, the results of research findings and discussions obtained through participant observation, interviews and document study regarding the Internalization of Religious Moderation in maintaining national identity in Madrasah Aliyah Ihyaul Islam Pajajaran Probolinggo are described. Then, the results of these findings will be analyzed and discussed with relevant theories. The results of the research findings and discussion are as follows:

The internalization of religious moderation in maintaining national identity at Madrasah Aliyah Ihyaul Islam Pajajaran Probolinggo is expected to be able to form the character of students who are humanist, religious, tolerant, plural, moderate, nationalist, democratic and patriot as depicted in Table 1.

Table 1. Internalization of Religious Moderation

No.	Internalization of Religious Moderation in maintaining national identity	Practical Implications
1	Integration of Moderate Values in the Madrasah Curriculum	Forming students' attitudes:
2	Integration of moderate values in learning activities	1. Humanist
3	Integration of moderate values through the Role of Educators and Education Personnel	2. Religious
4	Student design with Pancasila character	3. Tolerant
5	Exemplary Role Model	4. Plural
		5. moderate
		6. National
		7. Democratic
		8. Patriot

Integration of Moderate Values in the Madrasah Curriculum

Madrasah Aliyah Ihyaul Islam Pajajaran has an extensive framework to build itself into an Islamic educational institution that can produce products (output) that are faithful, devout, have al-Karima, knowledgeable, broad-minded, forward-looking, capable, skilled, independent, creative, have an ethos. Work, tolerance, social responsibility, and benefit for religion, nation, and state (KM, 10/05/2023).

In the context of Madrasah Aliyah Ihyaul Islam Pajajaran, the aim of curriculum development is none other than to be able to integrate the values of religious moderation with student learning activities (WK, 10/05/2023). Integrating moderate values in the madrasa curriculum is essential in promoting balanced, inclusive and moderate education in the Islamic education environment. The aim is to produce madrasah graduates who have a deeper understanding of religion, are tolerant of differences, and can contribute positively to a multicultural society (WK, 10/05/2023).

Integrating moderate values in the madrasa curriculum is an important step to ensure that religious education provided in madrasas not only focuses on religious aspects alone but also prioritizes the values of moderation, tolerance and inter-religious harmony (Syatar et al., 2020).

The integration of moderate values in the madrasa curriculum has a significant meaning in the context of religious education. This is about understanding religion and teaching students to develop attitudes and behaviours that respect differences, uphold tolerance, and contribute to interfaith harmony in society (Nurdin, 2021).

Integrating moderate values in the madrasa curriculum is essential in building interfaith harmony and helping students understand and appreciate other religions better. This interpretation paves the way for creating a harmonious and peaceful environment between various religious communities (Shaleh & Mahmudi, 2022).

Teaching the values of moderation is hoped to prevent extremism and conflict among students; its application with students is taught to avoid extremist attitudes and actions that can cause religious conflict. They are taught to find peaceful solutions to differences (Okagbue et al., 2022).

Building an inclusive national identity can be represented through integrating moderate values so that later, it can help students understand that Indonesia is a country with religious and cultural diversity. This encourages them to feel like they are part of a larger society, which all components respect and appreciate (Sutrisno, 2019).

Integrating moderate values in the madrasa curriculum should help students develop character based on sound moral and ethical values, such as mutual respect, honesty, empathy and social responsibility. Besides helping students understand the values of moderation, they can act as agents of change in society by promoting religious moderation and harmony (Arif, 2012).

By integrating the values of religious moderation, madrasas will be able to play the role of Madrasas as Development Agents. The integration of moderation values makes madrasas become institutions that play a role in building student character who can contribute to the progress and peace of society. Moreover, it can also overcome issues of stereotypes and prejudice. Integrating moderate values helps overcome negative stereotypes and prejudice among students towards other religions and cultures (Rahmat & Yahya, 2022).

Integrating moderate values in the madrasa curriculum is a significant effort to form a young generation of understanding, respect and tolerance for differences and committed to building a better and more harmonious society (Syatar et al., 2020).

Integration of moderate values in learning activitiesThe integration of moderate values in learning activities at MA Ihyaul Islam is an approach that allows students to understand, internalize and apply the values of moderation, tolerance and harmony in every aspect of learning. This involves embedding these values in the curriculum, teaching methods, and daily interactions in the classroom (KM.11/05/2023).

Integrating moderate values in learning activities has a deep and significant meaning in shaping student character and creating an inclusive learning environment. Integrating moderate values allows students to understand these values more deeply, both in the context of religion and everyday life. They learned the importance of finding balance and avoiding extremism in religion (KM.11/05/2023).

In the learning process, by integrating the value of religious moderation, students are taught to accept differences in religions, beliefs and views with a sense of tolerance. This helps them avoid fanaticism and open their minds to different points of view (Khaswara, 2022). Integrating moderate values helps students develop positive characters, such as open attitudes, empathy and mutual respect. This equips them with the social and moral skills needed in social life (Raga et al., 2021).

The significant meaning of integrating moderate values in learning activities is reducing inter-religious conflict. By understanding and practising moderate values, students are expected to reduce the potential for inter-religious or inter-group conflict at school and in society (Zumrotus et al., 2022). So, the formation of high social solidarity will equip students to become tolerant leaders in the future. Integrating moderate values helps shape students into future leaders who can lead with an attitude of tolerance and understanding of differences (Alawi & Ma'arif, 2021).

Improving Social Harmony Students, by internalizing the values of moderation, tend to be better able to establish good relationships with various groups, thereby encouraging the creation of harmonious social relationships and respecting plurality. Students are taught to respect diversity and plurality in

society, including differences in religion, culture and background (Halim et al., 2022).

Integrating moderate values is a step towards establishing a more dignified society and civilization where everyone is valued and respected regardless of differences. So that human civilization and a dignified country can be built (Mustafa, 2020).

Integrating moderate values in learning activities at Madrasah Aliyah Ihyaul Islam is an effort to form a younger generation who is wiser, more tolerant, and able to contribute to a diverse society with harmony and understanding.

Integration of Moderate Values through the Role of Educators and Education Personnel

The pattern of integration of religious moderation values that occurs in schools or madrasas also applies to teachers and employees, but the process of introducing values is still natural. There is no specific introduction to Moderate values, but this introduction can be done through a social process on campus and in the office; of course, there is an ongoing process; from there, indirect socialization also occurs, and then the application of rules that are by the character of the Islamic boarding school is also included in the values. In this way, moderates indirectly socialize and process relationships while practising the values of religious moderation (W.02,17/05/2023)".

Meanwhile, the moderate value integration model in madrasas by ustads, teachers and lecturers in the Islamic boarding school environment emphasises aspects of the teaching and learning process at school and in the student dormitories. The introduction of moderate values occurs naturally among teachers and employees. They know and apply these values through daily interactions, where lecturers and staff from outside can adapt through the ongoing process. So, they can get to know moderate values through alumni also teachers or employees in the MA environment. Ihyaul Islam (O.10-20/05/2023).

Thus, the pattern of integration of Islamic boarding school values built by formal schools is realized in various ways, starting from the curriculum, Madrasah Diniyah and the implementation of regulations. Apart from that, teachers, lecturers and employees are implementers and uswah for all students.

Integrating moderate values through the role of educators has a crucial role in shaping student character and ensuring that the values of moderation, tolerance and harmony are well internalized. Educators have the opportunity to be role models and guide students in living and applying these values in everyday life. (M.R, Muhammad Sulthon Arif Jalaludin, 2021).

Several ways educators can integrate moderate values are one. Exemplary Behavior: Educators must be real examples in practising moderate values in daily actions. Educators' attitudes, behaviour, and interactions with students and colleagues should reflect the values of tolerance, appreciation of differences, and

mutual respect. Two, Inclusive Approach: Educators must use an inclusive approach to teaching, which respects students' diverse religious and cultural backgrounds. This includes the language used, examples given, and how the material is presented. Moreover, third, Integrating Values in Learning: Educators can link moderation values to learning materials in various subjects. For example, they can describe how these values relate to religion, history, or social studies themes (Setyazi, 2022). Integrating moderate values through the role of educators is about conveying information and forming character and attitudes to life that respect diversity and encourage peace and harmony in society.

Student design with Pancasila character

The Pancasila Student Profile is by the Vision and Mission of the Ministry of Education and Culture as stated in the Minister of Education and Culture Regulation Number 22 of 2020 concerning the Strategic Plan of the Ministry of Education and Culture for 2020-2024:

Pancasila students are the embodiment of Indonesian students as lifelong learners who have global competence and behave by Pancasila values, with six main characteristics: faith, devotion to God Almighty, noble character, global diversity, cooperation, independence, critical reasoning, and creative (KM.07/05/2023).

The character of Pancasila students has a very fundamental and urgent role in building a solid foundation for Indonesia's young generation. The character of Pancasila students is the leading and essential capital for individual development and the nation's progress. Through strong character based on Pancasila values, which contain the values of religious moderation, students will become agents of positive change who contribute to creating a diverse Indonesian society that is more civilized, just and cultured (Hasan, 2021).

The goal of producing students with Pancasila character can be carried out in various steps depending on a person's point of view and level of understanding of Pancasila and how the student's character is integrated with Pancasila values in the education process. Encouraging the formation of students' character with Pancasila's character is a concrete step to forming a young generation with solid personalities and integrity who can act wisely based on Pancasila's values (Badarussyamsi et al., 2021).

Several steps that can be implemented include: First, Developing National Awareness. By teaching the values of Pancasila, students can develop solid national awareness and love for the homeland so that they have a high nationalistic character, are more attached to the nation and state, and are ready to contribute to Indonesia's progress. Second, Developing Leaders with Integrity. Producing students with Pancasila character can form future leaders who have integrity and responsibility and are highly committed to serving society and the country. Third, Maintaining Diversity and Harmony, Students with Pancasila character can play an essential role in maintaining diversity and harmony in

Indonesia by avoiding group-based conflicts and differences in views or beliefs and encouraging constructive dialogue (Hidayati et al., 2022).

Students with Pancasila characters will be able to create unity and oneness, as Pancasila emphasizes unity in diversity. The Pancasila student character teaches the values of unity, mutual respect and respect for differences to maintain harmony in a diverse society (Chamidi, 2021).

Cultivating an attitude of tolerance and respect for diversity is a teaching contained in Pancasila, namely emphasizing unity and oneness in diversity. By producing students with Pancasila character, it is hoped that they will become more humanist-tolerant individuals and respect the diversity of culture, religion, ethnicity, race and language in Indonesia (Yulianto, 2020).

Pancasila contains high ethical and moral values. The character of Pancasila students learns to be respectful, honest, disciplined and principled in behaving and making decisions so that they will be able to respect Social Justice. Pancasila emphasizes the importance of social justice for all Indonesian people. By producing students with Pancasila's character, it is hoped that they will become agents of change who fight to create a fairer and more just society (M.R, Muhammad Sulthon Arif Jalaludin, 2021).

By having students with Pancasila characters, Indonesia's future will likely be inherited by a young generation who loves their homeland, has a noble character, and is highly aware of national values and the values of religious moderation. It is essential to continue to provide attention and support to character education based on Pancasila so that it can give birth to a generation that is strong and ethical and contributes positively to the nation's progress (Wihyanti et al., 2018).

Exemplary Role Model

Exemplary religious moderation has a strong meaning in forming attitudes and behaviour that promote tolerance, understanding and interfaith harmony (KM, 10/05/2023). An example is a way to inspire others with positive behaviour and actions. In the context of religious moderation, exemplary means being a real example of practising the values of moderation in the daily lives of students at MA. Ihyaul Islam (W.02,11/05/2023).

Role models are role models who can set an excellent example for others. This role model is usually an influential person. Many people will voluntarily follow the activities or behaviour he has exemplified. This could be due to the vital characteristics and charisma they exude.

Role models of madrasah principals and teacher councils in MA. Ihyaul Islam is an example for all students and society in implementing the values of religious moderation. This is very relevant to the theory of example and the internalization of the value of religious moderation.

Exemplary should be interpreted broadly, respecting the words, attitudes and behaviour inherent in educators (Prats et al., 2023). According to the Big

Indonesian Dictionary, the definition of exemplary comes from the word "exemplary", which means something that can be imitated or emulated (Akhmadi, 2019).

Meanwhile, according to Ishlahunnissa (2010), the definition of exemplary means the cultivation of morals, manners and good habits, which should be taught and accustomed to by providing actual examples. Exemplification in education is an approach or method that is influential and proven to be the most successful in preparing, forming and developing students' potential (Alfia Miftakhul Jannah et al., 2021). Keteladanan yang baik dari pemimpin tentang moderasi beragama akan Mengilhami Sikap Toleransi, Keteladanan dalam moderasi beragama mendorong orang lain untuk mengembangkan sikap yang lebih toleran terhadap perbedaan agama dan pandangan. Ketika mereka melihat individu atau pemimpin yang mereka kagumi mampu berinteraksi dengan harmonis dengan yang berbeda keyakinan, mereka cenderung meniru sikap tersebut (Fahri & Zainuri, 2019).

Transformative examples in religious moderation will give birth to Unity. Through example, individuals show that even though they have different religious beliefs, they can coexist harmoniously. This helps overcome polarization and creates a sense of Unity (Arifin & Kartiko, 2022).

Teaching religious moderation by example can introduce students to Religious Values with the Concept of Moderation: By being an example in applying religious values with moderation, the individual teaches other people that religion can be practised without ignoring diversity and tolerance (M.R, 2021). Through exemplary religious moderation, individuals can have a positive impact beyond themselves, shaping a more inclusive and peaceful environment.

CONCLUSION

Based on the data presented and the discussion above, the results of this research show that the Internalization of Religious Moderation in maintaining national identity in Madrasah Aliyah Ihyaul Islam Pajarakan Probolinggo is the Integration of Moderate Values in the Madrasah Curriculum, the Integration of moderate values in learning activities, the Integration of Moderate Values moderate through the Role of Educators and Education Personnel, Student Design with Pancasila character and exemplary role models.

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