

The Model of Moderate Islam Education

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Abstract

The research at Bahrul Maghfiroh Cinta Indonesia (BMCI) and Selamat Pagi Indonesia (SPI) High School has spesific focusses on the concept of moderate Islam; moderate Islam education; and the Implication of moderate Islam education to the student moderate behavior. This is qualitative research specified on multicase study type. Data collection is conducted by observation, interview and documentation. Data analysis is conducted by various steps, including organizing, reading and memoing, coding, interpreting, and representing the research data. The research finding shows that 1) BMCI and SPI share that moderate Islam is another term of Islam rahmatan lil 'alamin which is practically implemented in peacefulness and flexibility. Moderate Islam values is expressed in various characters such as loving the homeland, loyalty, avoiding fanatics and the most right yourself, and tolerance, justice, mutual respect, togetherness, cooperation, responsibility, discipline, independence, honesty, seeing other perspectives, and accepting diversity. 2) Moderate Islam education implemented in BMCI is nationalist-religious educated in four steps containing briefing application, reinforcement, monitoring and evaluation. Whereas moderate Islam education implemented in SPI is nationalist-humanistic educated in three steps containing orientation, application and evaluation. 3) The implication of the students in BMCI is thought on Islam as rahmatan lil 'alamin and comprehensive religion teaching good relationship towards human beings, animals and even plants. Moderate Islam values they learn in BMCI as moslem are politeness, friendliness, discipline, independence, tolerance, keep calm during umbragious things, sharing and discussion of diversity, being gentle, and sympathy. The students in SPI express moderate Islam values by making friends with no selection and keep holding the faith, flexible and loyal towards diversities, and seeing eagerness of worshipping form others, discipline, commitment on religious obligation, tolerance, respect, avoiding egoistic, and sharing and discussion on diversities.

Keywords : Moderate Islam, Education

Introduction

Various extremist acts occured in several places of Indonesia with partial excuses of religious ideology. One of those was self-bombing of three churces in Surabaya (14 May 2018) held by five people as a family consist of wife-husband and four children (Tribunnews.com, n.d.). It risked a lot of innocent people lifes to be acquired. As reported, the sacrifices reached 56 people consist of 14 people lost their life and 42 were injured (Manado, n.d.).

In Istana Bogor, the president of Indonesia held an important meetings to inform 100 moslem figures in the world to spread moderate-Islam or Islam *wasathiyah* over the world. It is essential thing to do especially in Indonesia as representative country has the biggest percentage of moslem society in the world (mediaindonesia.com, n.d.). As a representative of moslem, Indonesia is a model shows the peaceful and lovely face of Islam (Harahap, n.d.). One of supporting steps on moderate Islam that the minister of religion, Lukman Hakim, asked is the Islamic educational institution to keep implementing moderate-Islam. Moderate-Islam implemented in Indonesia is being essential as representative for moslem in the world (Republika, n.d.).

Pesantren, the oldest educational institution in Indonesia become an important part that cannot be separated in developing a civilization nation of Indonesia is a necessity. It is evident that since the kingdom of Islam in Aceh at the first centuries of the Hegira, then continued in the era of Walisongo until the beginning of the 20th century many religious leaders and scholars became the forerunner appears as a new village. Islamic traditional education institution has evolved, particularly in Java-Madura for centuries. As a traditional Islamic education, pesantren has a great influence on the spread of moderate-Islam (*wasathiyah*) in Java (Hakim & Aksa, 2021).

The explanation of phenomenon above shows intereting side that the research titled "The Model of Moderate-Islam Education in PP Bahrul Maghfiroh Cinta Indonesia and SMA Selamat Pagi Indonesia" is essential to do. In Islamic concept, moderation is explained in various terms. One of them is "wasathiyah" means middle. Islam has two main sources, Qur'an and hadith, which teaches all living aspects including to act moderately. On the other hand, even all moslem have the same source as guidance of life, al Qur'an and Hadith, many people or Islamic organizations take a look through different ways.

Moderate-Islam paradigm is absolutely necessary to develop considering that radicalism, fundamentalism, and religion-based terorism are stil a serious threat to the nation. The characteristics of this radical group are absolute textual. Textual is understanding the Qur'an and hadith literally without loking at the socio-cultural and political seting when the text was born. Absolute is to believe in the truth that he

believes as a single truth, so he does not tolerate differences of opinion (Muarif & Asmani, 2021).

Muhammad Hashim Kamali explains in his book titled “The Middle Path of Moderation in Islam: The Qur’anic Principle of Wasatiyyah” that moderation etimologically means middle or point. It also nearly aligned with the word “justice”, and tend to be the middle position between extremities. This term is intercangable with several words sech as “average”, “standard”, “heart” and “non-aligned” (Kamali, 2015). *Wasatiyyah* is arabic term of moderation. Several arabic terms as synonym are *tawassut*, *i’tidal*, *tawazun*, *iqtisad* (Kamali, 2015). *Tawasut* has the same root as *wasatiyyah*, means mediate. *I’tidal* comes from the word ‘*adl* (fair), means moderation. The root form of *tawazun* is *wazn*, means balance. And basic form of *iqtisad* is *qasd* (intention), means economics, which is intended to have a good management. Commonly the last term is used to show moderation in finance.

Being moderate or *wasat* is the best choice, not to incline between excesses. As said in hadith shows prophet Muhammad is moderate offspring.

كان رسول الله أوسط قريش نسبا

The Prophet was the best (awsat) of the Qurayshite descent (Kamali, 2015).

Moderate-Islam is making sense of Islam with no excess, neither being too much textual nor contextual. Taking textual interpretation only without considering nowadays context is not always answer the contemporary problems, because of the different context at the moment of the text being sent down and that of nowadays. The way of understanding Islam too textually gives other difficulties, too forcing the context to the textual scripture and somehow felt rigid or extreme. And the opposite, inclining to the context a lot without textual guidance is the same as ignoring textual scripture of Islam. This way is too excessive in freedom, and somehow looks liberal. Moderate-Islam is combining both textual scripture and contextual present. This way of interpretation intends to be balance to answer the problems of life.

1. The Concept of Moderate-Islam

Al Qur’an explained a lot of moderation in verses, one of the most famous verse is that in Al Baqarah (2): 143 as written by Muhammad Hashim Kamali in his book “The Middle Path of Moderation In Islam: The Qur’anic Principle of Wasatiyyah”.

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. (Al Baqarah (2) : 143)

This verse of Qur'an is an inter-civilizational context, shows the word *wasatiyyah* is an attribute of muslim community in a plurality with communities and nations (Kamali, 2015). This verse taught us the moderate-Islam values from being witness. And there are characters need to hold as moderate witness. General conclusion of this verse of moderation is that there are several manners of commitment normally expected to do as witness, which are being upright, trustful, brave to say the truth when it comes to serve the cause of justice (Kamali, 2015).

In more detail explanation, Hashim Kamali explains sorts of moderat Islam principles and values through various qur'anic verses and hadith that could be pointed out as folow; (1). Moderate Islam Principles: Central meaning and substance; Side by side to other aspects; Balance between continuity and change, immutable with regard to ends (constant) but mutable with regard to means (*wasai'il*); Gradual improvement gradual improvement; Balance between perceived benefits and unavoidable harms; Participation and discussion; Pluralistic and consultative; and Maintains peacefullness. (2). Moderate Islam Values: No forcing & do effort as capability; Bringing easy way & decreasing difficulties; Being tolerance in any difersities; Holding the religious principle tightly, especially related to the faith that could not be exchange by anything; Doing *dakwah* in a proper way, without compelling; Pluralism was created to live peacefully in diversities; Confessing the truth fairly in peaceful way; Avoiding hurtful way, except for urgent (defence of injustice); Understanding both textual and contextual matters; *Jihad* is not always expressed in war (military campain); *Jihad* includeds all aspects of human life with intention of Allah; *Jihad* could be expressed in self control or saying the truth for unjust leader; Integrating both Qur'anic bases and rationalist modernity; Admitting other religion; Treating others as we want to be treated; Not exceeding the limit (had/hudud); and Promoting goods and preventing bads.

Result and Discussion

1. The Concept of Moderate Islam in Bahrul Maghfiroh Cinta Indonesia and Selamat Pagi Indonesia High School

a. Case Study 1

According to the director of BMCI, Muhammad Bisri (Gus Bisri), the appearing of the term “moderate” beside Islam is not giving any changes toward the essence of Islam, because moderate is actually applicative behavior (*amaliyah*) of Islam itself. Without adding the term “moderate”, Islam should be moderate. This is based on interview to the director of BMCI.

The appearance of the term moderate Islam is not giving lots of changes, it has the same purpose as Islam *rahmatan lil ‘alamin*. In other words, with or without those iterations, Islam is practically moderate (Bisri, 2018).

Based on interview data, related to the research theme, Muhammad Bisri described his view on moderate Islam. It is Islam which is flexible toward changes. For example in legal issues, Islam taught not only two yuridical claims such as mandatory (*wajib*) and forbidden (*haram*) matters, but Islam also taught the other such as *sunnah*, *mubah* and *makruh* which could be still debatable in various contexts based on *ijtihad* of *ulama*. Through these various yuridical claims, we could see that Islam is not about able or unable which gives black-white impression, but it could see everything in various ways.

Moderate Islam values implemented in BMCI are positive thinking towards Allah decision, loving the homeland, loyalty, avoiding fanatics and the most right yourself, and tolerance in which appropriate to Hashim Kamali explanation on moderate Islam values as the table below.

Thematic Moderate Islam	Detailed Moderate Islam Values	Implemented Moderate Islam Values in BMCI
Moderate Islam values in religiosity (Islam)	Positive thinking towards Allah	√
	No forces	√
	Bringing easiness and decreasing difficulties	
	Beliving Islam is available or compatible in all places and periods	√
	Holding Qur'an and Sunnah as main sources of guidance	√
	No contradicted interpretation toward Qur'an and Sunnah	√
Moderate Islam	Tolerance	√

	Holding religious principle tightly	√
	Peaceful life in diversity	
	Peaceful <i>dakwah</i>	√
Moderate Islam values in <i>Jihad</i>	Saying the truth even for nearest people	
	Justice	
	No hurtful or rough words in communication	√
	No violences	√
	Understanding both textual and contextual cases	
	<i>Jihad</i> is not always expressed in war	
	<i>Jihad</i> includes all aspects of life	
Moderate Islam values between antiquity and the modern world	Accepting pluralism or diversity	
	Developing mind to support developed manner	
	Promoting goods and preventing bads	√
	On level of prohibiting usury (<i>riba</i>)	
	Opening insight through various sciences	√
	Doing <i>tajdid</i> (reform)	

b. Case Study 2

The headmaster of SPI explained Islam implemented in SPI. Her idea of Islam is that religion compatible for all periods and places. With multicultural background, Islam applied in SPI is the flexible or not the rigid one. She agreed that this is what the moderate Islam means. This data is based on interview to Mrs. Risna on 30th October 2018.

With background of multicultural and student basic religious understanding, Islam which is applied in SPI is not the rigid one, and is the simple one as basic understanding to avoid their misconception that Islam is hard and difficult teaching to follow and interest to convert the religion. SPI teach the peaceful Islam to Muslim students especially through practical values on social attitude as a positive mind setting such as (Amalia, 2018).

The headmaster of SPI, Mrs. Risna, declared with welcoming attitude to the appearing of moderate Islam. Through this term, she expected that Muslim could understand Islam more comprehensively and represent Islam as *rahmatan lil 'alamin*, not only textual understanding but also contextual one (Amalia, 2018). Mrs. Risna also described that moderate Islam is the socializing one by giving social benefit or inspiration even through a very simple one by showing good attitude or character of Islam itself. She believes that through this way, there is no need to promote Islam in verbal, but others would be interested or curious the identity of Islam by seeing the social manners or attitudes of Muslim (Amalia, 2018). Even with

basic understanding of Islam, the students could do *dakwah*, which is through a good manner, and give social contribution that expectedly could give the inspiration toward others especially the outsiders of Islam. that is why, SPI consider that Islamic education learning is better to do outside the class such as coming to alun-alun and clean the trash as the application of teaching “cleanliness is part of the faith”, or coming to the river to see the beauty and apply the qur’anic teaching of ar Rahman (Amalia, 2018).

Moderate Islam values implemented in SPI are tolerance, justice, mutual respect, togetherness, cooperation, responsibility, discipline, independence, ownership, honesty, seeing other perspectives, ability to differ tolerance and mixing the faith and accepting diversity in which appropriate to Hashim Kamali perspective on moderate Islam values as the table below.

Thematic Moderate Islam	Detailed Moderate Islam Values	Implemented Moderate Islam Values in SPI
Moderate Islam values in religiosity (Islam)	Positive thinking toward Allah	
	No forces	√
	Bringing easiness and decreasing difficulties	
	Beliving Islam is available or compatible in all places and periods	√
	Holding Qur’an and Sunnah as main sources of guidance	√
	No contradicted interpretation toward Qur’an and Sunnah	
Moderate Islam values in Religious Pluralism	a) Tolerance	√
	b) Holding religious principle tightly	√
	c) Peaceful life in diversity	√
	d) Peaceful <i>dakwah</i>	√
Moderate Islam values in <i>Jihad</i>	Saying the truth even for nearest people	
	Justice	√
	No hurtful or rough words in communication	√
	No violences	√
	Understanding both textual and contextual cases	√
	<i>Jihad</i> is not always expressed in war	√
	<i>Jihad</i> includes all aspects of life	√
Moderate Islam values between antiquity and the modern world	a) Accepting pluralism or diversity	√
	b) Developing mind to support developed manner	√
	c) Promoting goods and preventing bads	√
	d) On level of prohibiting usury (<i>riba</i>)	
	e) Opening insight through various sciences	√
	f) Doing <i>tajdid (reform)</i>	√

2. The Moderate Islam Education in Bahrul Maghfiroh Cinta Indonesia and Selamat Pagi Indonesia High School

a. Case Study 1

1) Briefing

The first step of moderate Islamic education is briefing conducted through socialization. Socialization of moderate Islam in BMCI is combined in an agenda called *dakwah* in which it has important session of thematic issues such as delivered by Gus Wahid Arema on 11 November 2018 in BMCI. One important thing to look for education is to see the curriculum of the certain educational institution. For all parent, especially who gathered in this place, let's guide and direct our children to have a good education in which it has the same vision and mission as Indonesia because we are the Republic of Indonesia. Do not let our children to study which then graduated as anarchist people who dislike diversity and so on (Wahid, 2018).

2) Application

The next step after briefing is application of moderate Islam education in which conducted in three programs. Firstly, religious program including praying together five times a day, qiyamul lail, fasting on Monday and Thursday, khalwat (meditation) and Islamic special day celebration. The second program is generation-care program realized through rehabilitation of the society who are addicted by the drugs. BMCI helps to recover, gives basic religious education and support in order to be able to continue survive independently. The third program in applying moderate Islam education is through plurality based program which conducted through scout once a semester. Scout is part of extracurricular programs included in formal education of BMCI giving the insight to the students about diversity. Through the program of scout, the students are being blended in one area with lots of diversities from various schools and sociocultures, which next they could learn and understand the importance of peacefulness within diversity.

3) Reinforcement

The third step of moderate Islam education is reinforcement for student which is conducted in sharing and discussion. It is informal activity excluding boarding school or even school. It is attended among students while they have spare time and talk each other. Even it is a relax activity, it impacts on student understanding toward others. During spare time, we are commonly play each other among friends,

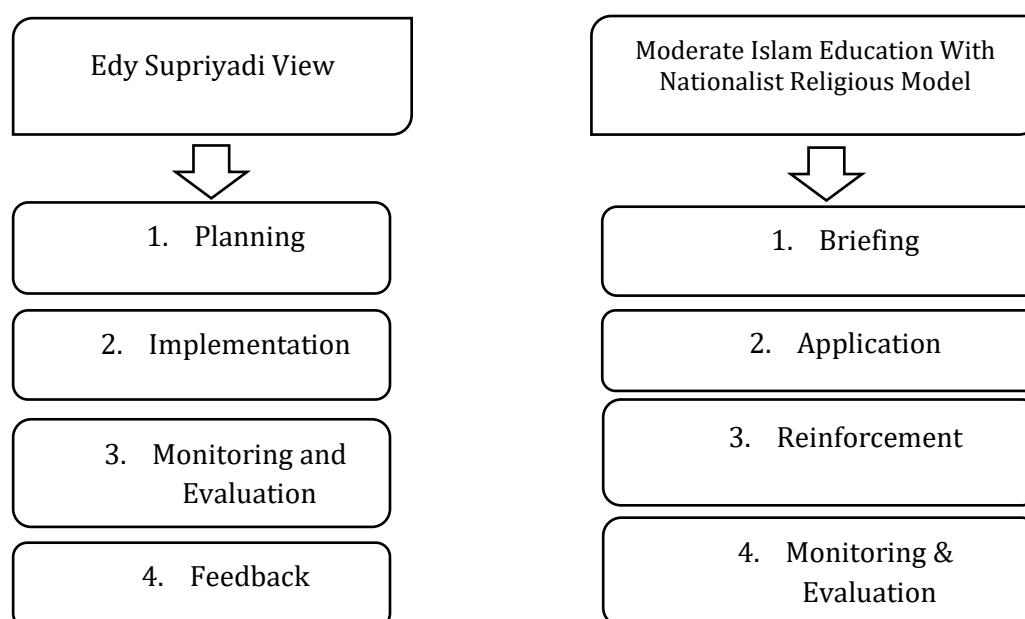
and talk especially to understand more detail character of people around us. Through this way, we could see the diversity among us especially in personal one (Muthohirin, 2018).

4) Monitoring and Evaluation

The last step of moderate Islam education implemented in BMCI is monitoring and evaluation. It is conducted in two ways. Firstly, while being the student of BMCI, monitoring and evaluation is done by the organizer through monthly meeting. Monthly meeting is an evaluation program attended by the organizer to discuss the progress of the students including supporting and blocking factors, and find the appropriate solution to solve the problems. We, organizers of BMCI, have the evaluation agenda through monthly meeting. It is attended by sharing and discussion during running the programs for students in a month. We discuss any problems and progress of the students to see the effectiveness of the programs (Firdaus, 2018).

Secondly, monitoring is still continued even the students of BMCI are graduated. The simple goal of education in BMCI is supporting and delivering students to continue higher education for capable students, and determining employment in BMCI for the students who want to continue working after the school. We monitor our students by seeing them after graduation, such as continuing to higher education like State Islamic University, Islamic University and so on (Humaidi, 2018). We are trying to monitor our students, especially who live in Malang, by keep in contact with them and make sure if they are fine and consistent as the simple goal of BMCI, supporting them who are capable to continue higher study, and determining the job for the students who want to continue working after high school through various entrepreneur programs in BMCI (Bari, 2018).

In theoretical perspective, there are similar steps to that of moderate Islam education in BMCI. One of those is explained by Supriyadi (Supriyadi, n.d.) through the steps of character education which is closely similar to what BMCI applies in his writing that could be understood by the chart below.



The model of character education figured out by Supriyadi has a close similarity to that figured by BMCI. Supriyadi explained his view on character education steps that could be implemented include or exclude the learning process in detail as follow (Supriyadi, n.d.):

- 1) Planning of the character education contains identification of school activities, developing the learning content, developing the activity on extracurricular, and determining supporting facilities
- 2) Implementation of character education could be combined in the learning process or extracurricular
- 3) Monitoring is implemented by seeing that each step is appropriate and based on decided procedure that generally contains the activities of observing, getting the general character education, seeing the blocking factors and its solutions, analyzing field data to determine recommendation, giving advices to improve quality, and understanding how success the steps are
- 4) The feed back of sort steps of character education above are utilized as principle to improve what next to do

Wide explanation above, finally, figures out that the model of moderate Islam education implemented in BMCI is partially the same as other researchers found out, but has no model title yet in which inclining to be nationalist religious. Therefore, in researcher view, through the programs within BMCI is figured as nationalist religious model on moderate Islam education.

b. Case Study 2

1) Orientation

The first step of moderate Islam education in SPI is orientation conducted by socialization. Socialization is the basic way to support the student understanding. In SPI it is realized through mind setting. It is given in SPI during the early time after recruitment of the new students. All new members of SPI are taught and given the insight that they would live with friends from various hometowns and religions in Indonesia. This is based on interview data as follow:

Since early time of students recruitment, we taught the students by giving new mind set or insight. "you will live with friends from various islands and religions in Indonesia, even so, you will learn a lot and could live in a peaceful life" (Amalia, 2018).

2) Application

The next step after orientation is application of moderate Islam education. It is realized through three programs. Firstly, religious program containing praying three times a day, improving reading Qur'an, istighotsah and tahlil, Islamic special day celebration, and short course in ramadhan. The second program is plurality based program containing two sub-program within, plurality in one room and multicultural theater. SPI sets their students in each room with plurality consisting of various hometowns and religions. The program of plurality in one room is expectedly motivating the students to learn and have high tolerance character by side to side to diversities and understanding others. Another program is multicultural theater. Multicultural education held by SPI is showed through performance in theater, even it is included in sorts of entrepreneur program named "Kampoeng Kidz", but still it support moderation in plurality by performing the multicultural theater to the viewers as insight to show the representation of Indonesia.

The third program of application is institutional unwritten rule. All disciples, as being the students of SPI, are not allowed to convert their religion. This program aims to anticipate a unconscious conversion due to plurality within, or in other words, SPI does not wish the students convert their religion which is not based on heart confidence or conscious awareness due to high availability of instability, even

the students of high school are going to have mature mind, but still plurality around them could not enough to bring a deep understanding of a specific religion.

3) Evaluation

The last step of moderate Islam education implemented in SPI is evaluation. SPI realized it through two kinds of evaluation, P.A.K.S.A and reward punishment method. P.A.K.S.A is a method implemented in SPI to monitor and evaluate the student character containing character of pray, attitude, knowledge, skill and action. It is as motivation for students to keep improving to do charity works and appropriate attitude to others. All students in SPI competitively improve their ability, whether in study or work with motivation of P.A.K.S.A. It really support the students and applied effectively (Qorina, 2018).

Reward and punishment is continued evaluation of P.A.K.S.A method. Reward is delivered to the students who get a good evaluation by giving them chance to study tour or join short course abroad freely. The country being visited is classified, and they would get it based on their level of achievement. The students who do their best and get achievement that evaluated through method of P.A.K.S.A would get feedback as reward, it is by getting opportunity to go abroad and learn something good in country being visited. Not all of students get this chance. And the achievement is classified in levels, a good level brings them opportunity to visit a good country as well such as China and Japan, and so on (Qorina, 2018).

3. The Implication of Moderate Islam Education on Student Moderate Behavior in Bahrul Maghfiroh Cinta Indonesia and Selamat Pagi Indonesia High School

a. Case Study 1

1) Understanding the Essence of Islam

The students take understanding that moderate Islam is *rahmatan lil 'alamin* (compatible for all places and periods). It teaches betterment for all creatures of God including good relation to human beings, animals and even plants. Another thought, Islam is complete which teaches all matters of human being needs, and is easier compared to the earlier religions. In addition, Islam is a forgiving religion which teaches to forgive all errors. Moderate Islam is a new term for me, but as it has the same understanding of the essence of Islam, I see it as a Islam *rahmatan lil 'alamin* which teaches betterments toward all creatures including human beings, animals

and even plants (Muthohirin, 2018). In my opinion, Islam is a peaceful religion, is rahmatan lil 'alamin which is complete covering all human being needs, and is easier compared to the earlier religions (Sulthoni, 2018). I see Islam as a forgiving religion which could forgive all errors. Therefore it teaches moslems to be kind hearted and forgive others (Alfarizi, 2018).

2) Applying the Islamic Values

BMCi teaches the students to understand Islam in a proper perspective and learn the Islamic values to be implemented in daily life. Moderate Islam values the the students learn in BMCi as moslem are politeness, friendliness, discipline, independence, tolerance, keep calm during umbragious things, open minded, being gentle, and sympathy.

b. Case Study 2

1) Understanding the Essence of Islam

In student view, moderate Islam is being tolerant without ignoring the principles as a moslem. Several principles of moderate Islam in the student view within plurality are explained as folow:

a) Making Friends With No Selection and Holding Tight the Faith

As the students who live in a multi-culture and religion environment, moslem students in SPI see the importance of social relationship toward others, but it does not mean by losing self identity as moslem. In this case, the students hold a Quranic verse as principle as said in al Kafirun (109): 6.

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

"for you is your religion, and for me is my religion"

In SPI, we live in diversity. We need to communicate each other, thefore we make friends to all of them with no selection. As moslem, holding religious principle is commitment. Sometimes my parent remind me of worshipping (Cahyani, 2018).

b) Being flexible toward other religions and try to understand from various perspectives

Being flexible is not easy to do. It needs to sort of habituation as training. Multiculture envirointment is a real facility to support the realization of this character. In early time, being tolerance or flexible is hard to do. But as time goes by, we are used to see anything from other perspectives, such us in different religion and character (Cahyani, 2018).

- c) Seeing the eagerness of other religions on worshipping as introspection and motivation to be a better servant of Allah

Plural environment could influence many things to the students, including positive or negative one. But trying to see the betterment / positive side of others is a good choice to live side by side in diversity. I used to feel lazy to pray due to a lot of times a day. But after living here and see how the outsiders hold up the religious tightly, I think I should to. that how I do self reflection (Lisnawati, 2018).

- d) Seeing Islam as a Safe Religion

In a student perspective, female one especially, wearing hijab is one of Islamic religion forms on safety besides identity. Hijab could help female students from various social distractions such as being disturbed by male friends and so on. This is based on interview to a moslem student. As a moslem who wear hijab, we are well noticed. On the other hand, by wearing hijab, I feel more safety because I do not get any pranks from others, from male friends especially (Lisnawati, 2018).

2) Applying the Islamic Values

SPI teaches the students to act in a good manner. The students in SPI express moderate Islam values by making friends with no selection and keep holding the faith, flexible and loyal towards diversities, and seeing eagerness of worshipping form others, discipline, commitment on religious obligation, tolerance, respect, avoiding egoistic, and sharing and discussion on diversities.

In theoretical perspective, especially looked by Hashim Kamali view, BMCI and SPI implement moderate Islam values as the following table.

Thematic Moderate Islam	Detailed Moderate Islam Values	Students of Educational Institutions
Moderate Islam values in religiosity (Islam)	Positive thinking toward Allah	BMCI
	No forces	BMCI & SPI
	Bringing easiness and decreasing difficulties	BMCI & SPI
	Beliving Islam is available or compatible in all places and periods	BMCI & SPI
	Holding Qur'an and Sunnah as main sources of guidance	BMCI
	No contradicted interpretation toward Qur'an and Sunnah	
Moderate Islam values in Religious Pluralism	Tolerance	BMCI & SPI
	Holding religious principle tightly	SPI
	Peaceful life in diversity	SPI
	Peaceful <i>dakwah</i>	BMCI & SPI
Moderate Islam	Saying the truth even for nearest people	

	Justice	SPI
	No hurtful or rough words in communication	BMCI
	No violences	SPI
	Understanding both textual and contextual cases	
	<i>Jihad</i> is not always expressed in war	
	<i>Jihad</i> includes all aspects of life	
Moderate Islam values between antiquity and the modern world	Accepting pluralism or diversity	SPI
	Developing mind to support developed manner	BMCI
	Promoting goods and preventing bads	
	On level of prohibiting usury (<i>riba</i>)	
	Opening insight through various sciences	
	Doing <i>tajdid</i> (reform)	

Conclusion

Both BMCI and SPI share that moderate Islam is another term of Islam *rahmatan lil 'alamin* which is practically implemented in peacefulness and flexibility. Moderate Islam values in BMCI is expressed in various characters such as positive thinking towards Allah decision, loving the homeland, loyalty, avoiding fanatics and the most right yourself, and tolerance. Whereas in SPI, moderate Islam values is expressed through the characters of tolerance, justice, mutual respect, togetherness, cooperation, responsibility, discipline, independence, ownership, honesty, seeing other perspectives, ability to differ tolerance and mixing the faith and accepting diversity. Moderate Islam education implemented in BMCI is nationalist-religious model in which being applied through four steps containing briefing, application, reinforcement, monitoring and evaluation. Whereas moderate Islam education implemented in SPI is nationalist-humanistic model in which being applied through three steps containing orientation, habituation and evaluation.

The implication of moderate Islam education in BMCI and SPI is to support students to understand the essence of Islam and apply moderate Islam values. The students in BMCI thought that Islam is *rahmatan lil 'alamin* and comprehensive religion teaching good relationship towards human beings, animals and even plants. Moderate Islam values they learnt in BMCI as moslem are politeness, friendliness, discipline, independence, tolerance, keep calm during umbragious things, open minded, being gentle, and sympathy. Whereas in SPI, students thought that Islam is a safe religion teaching tolerance without ignoring the religious principles. The students in SPI express moderate Islam values by making friends with no selection and keep holding the faith, flexible and loyal towards diversities, and seeing

eagerness of worshipping form others, discipline, commitment on religious obligation, tolerance, respect, avoiding egoistic, and discussion on diversities.

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