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## An Implementation of Islamic Education Moderation in Indonesia (A Study at Raden Intan State Islamic University of Lampung)

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### Abstract

Globalization poses significant challenges to Islamic education in Indonesia, particularly regarding character education and scientific integration. This study aims to investigate the implementation of moderation in Islamic education at UIN Raden Intan Lampung in response to contemporary challenges. This study takes a qualitative approach with a phenomenological design. Data was gathered through interviews, observations, and documentation. The data came from Islamic Education lecturers at UIN Raden Intan Lampung. This study looks at curriculum transformation that combines Islamic and modern science, digital learning, and the internalization of religious moderation values. The study's findings show that the moderation of Islamic education at UIN Raden Intan Lampung focuses not only on intellectual development but also on developing the character of students who are moderate, open, and adaptable to social dynamics. Moderate Islamic education is expected to produce competent and globally competitive graduates while preserving Islamic values based on the principle of moderation.

**Keywords:** Implementation, Moderation, Islamic Education

### Abstrak

*Pendidikan Islam di Indonesia menghadapi tantangan besar akibat globalisasi, yang memengaruhi pendidikan karakter dan integrasi ilmu pengetahuan. Penelitian ini bertujuan untuk mengeksplorasi implementasi moderasi pendidikan Islam di UIN Raden Intan Lampung dalam menghadapi tantangan zaman. Penelitian ini menggunakan pendekatan kualitatif dengan desain fenomenologi. Pengumpulan data dilakukan melalui wawancara, observasi, dan dokumentasi. Sumber data diperoleh dari dosen PAI UIN Raden Intan Lampung. Penelitian ini mengkaji transformasi kurikulum yang menggabungkan ilmu keislaman dan sains modern, digitalisasi pembelajaran, serta internalisasi nilai moderasi beragama. Hasil analisis menunjukkan bahwa moderasi pendidikan Islam di UIN Raden Intan Lampung tidak hanya berfokus pada pengembangan intelektual, tetapi juga pada pembentukan karakter mahasiswa yang moderat, terbuka, dan mampu beradaptasi dengan dinamika sosial. Pendidikan Islam yang moderat diharapkan dapat menciptakan lulusan yang kompeten dan berdaya saing global, tanpa mengabaikan nilai-nilai Islam yang berbasis pada prinsip moderasi.*

**Kata Kunci:** Implementasi, Moderasi, Pendidikan Islam

## INTRODUCTION

In the Age of Globalization, education is no longer an afterthought but rather a temporary necessity. Globalization has a major impact on character education. Children's characters will gradually deteriorate due to scientific and technological advancements unless they are supported by a solid foundation of common sense, morality, and manners. Children's insatiable curiosity drives them to pursue knowledge (Maisarah, 2015).

Moderation in Islamic education in Indonesia must be implemented within a strong theoretical framework that provides direction and a foundation for analysis (Hilmin, 2024). One relevant theory is the theory of social change, which focuses on how society's structural and cultural changes are in response to globalization, technology, and moderation. In this context, Islamic education faces the challenge of remaining relevant to contemporary needs while maintaining traditional values (Wahyudi & Kurniasih, 2022).

The theory of educational transformation is also important, as it emphasizes adapting curriculum, teaching methods, and educational technology to produce intellectually, spiritually, and professionally competent graduates (Aziz et al., 2022). Islamic education must be capable of integrating modern science with Islamic values by incorporating Islamic values into a modern context. This principle promotes integrating religious knowledge with science and technology without sacrificing moral and spiritual values (Chanifudin & Nuriyati, 2020).

Moderation in Islamic education in Indonesia faces challenges, including resistance to change, technological gaps, and the need to maintain local identity (Muhtarom et al., 2020). However, with an approach based on these theories, Islamic education can serve as a social change agent, fostering the development of a moderate, innovative, and globally competitive generation (Syafiq et al., 2024). This study examines how these principles are implemented, particularly in Islamic universities like UIN Raden Intan Lampung, and how they affect educational quality and graduate character.

Education is thus an integrative and comprehensive human investment, implying that the materials are interconnected and possess distinct characteristics.

Education emphasizes attitudes and skills in addition to mental direction. In other words, the development of cognitive, affective, and psychomotor skills does not adequately indicate educational success. All three domains must be fully and flawlessly executed (Kurniawan et al., 2022).

Institutions and educational perspectives must be moderated to keep up with the times. Maintaining traditional Islamic institutions will only exacerbate Muslims' suffering and helplessness in the face of modern advancements (Bundo et al., 2022). The explanation above strengthens the research by focusing on the understanding that is instilled in students. This understanding can establish good relationships between teachers, students, communities, and the surrounding environment, resulting in a safe, peaceful, and prosperous environment free of all threats.

## **METHOD**

This study employs a qualitative method with a phenomenological approach (Muhadjir, 2017). Qualitative research can quantify field phenomena. Qualitative research generates and processes descriptive data, such as interview transcripts, field notes, images, video recording photos, etc. At UIN Raden Intan Lampung, Islamic education is moderated through curriculum transformation incorporating Islamic and modern science, digital learning, and the internalization of religious moderation values. Cooperation with international institutions and the industrial world helps to ensure that education is relevant to labour market needs. Despite challenges such as resistance to change and technological limitations, UIN Raden Intan Lampung remains committed to preserving the value of Islam Nusantara and maintaining its local identity. This effort seeks to produce graduates who are superior, moderate, and prepared to compete in the global era.

This research will use primary and secondary data (Sugiono, 2019). Primary data was gathered through interviews with five UIN Raden Intan Lampung lecturers chosen through purposive sampling for their involvement in moderation education, teaching experience, and expertise in integrating Islam and science. These lecturers play critical roles in implementing moderation in higher education, serving as knowledge sources, change agents, and role models for moderating behaviour. They

also help to identify the challenges of implementing educational moderation. The interviews provided a thorough understanding of the degree to which moderation in Islamic education is practised in higher education. The implementation was monitored and supported by documents on moderation in Islamic education in Indonesia. Questionnaires distributed to respondents provided additional support for the data.

Furthermore, secondary data was gathered from theoretical studies revealed by theories or references. Data was gathered using the documentation method, which involved searching for and collecting information from records, books, and magazines. Because this research focuses on understanding the phenomena experienced by the research subject, a qualitative data analysis method was used. This method is used to help researchers analyze data and reach general conclusions.

The data analysis was based on the opinion of Miles and Huberman (Miles & Huberman, 1992). Data analysis began with data display, which involved presenting the results of data collection in an organized manner using tables, graphs, and narratives. The collected data was labelled and then coded into categories or themes. The coded data was examined during the interpretation stage to identify relevant patterns and meanings. Finally, the researcher presented conclusions in the form of main findings, recommendations, and research contributions in a concise and focused manner.

## **RESULTS AND DISCUSSION**

To face future challenges in the Era of Globalization, an educator must instil moderate Islamic principles in Indonesia so that the educational foundation can produce good results and even convey good participation. Moderation in university education is implemented through various approaches to promote balanced and inclusive learning. These approaches include knowledge-based learning, which prioritizes diversity of perspectives in science education so that students are not only taught normative material but also trained to think critically and be open to new ideas. Furthermore, educational moderation at UIN Raden Intan Lampung is reflected in efforts to implement moderate actions in thought and behaviour. This

is accomplished by instilling Islamic values consistent with the principles of moderation, such as tolerance, respect for diversity, and mutual respect. This effort is applied not only in the classroom but also in extracurricular activities and social interactions among students, all intended to develop student character by Islamic values. Thus, strengthening students' character at UIN Raden Intan Lampung focuses not only on intellectual development but also on forming attitudes and behaviours that reflect a moderate personality that is open and adaptable to existing social dynamics while remaining true to moderate religious teachings. The results of the research are presented as follows:

### **The Definition of The Implementation of Islamic Education Moderation**

Implementing moderation in Islamic education is more than just a physical and material effort; it can foster a practical and direct moderate attitude. Its application is deeper, similar to Allah's approach to absolute truth (Karim, 2019). To be accepted and positively impact the advancement of Islamic education, moderation must be implemented consistently, correctly, and in accordance with Islam's basic laws. Islam presents itself as the perfect religion and its adherents acknowledge it as the final and ultimate religion based on God's teachings that govern human life. Islam is regarded as universal in various spatial and temporal dimensions, and this belief is one of the defining characteristics of such perfection (Ilmu & Dan, 2019).

Implementing Islamic education is the stage at which Islamic education is aligned with current trends. Following the most recent scientific and technological advances, this implementation aims to transform the Islamic curriculum, procedures, scenarios, and methods from traditional to professional and logical (Abubakar HM, 2020).

The idea of reforming moderate Islamic education is closely related to the idea of reforming Islamic thought and institutions. The need to reform Islamic education is impossible to avoid because the fundamental principles guiding the revival of the Islamic movement will alter Islamic institutions and ways of thinking, both of which are required for the revival of modern Muslims (Muhammad Sholeh, 2019).

The implementation of moderation in Islamic education demonstrates that moderation in Islamic education is more than just physical or material changes; it also fosters a moderate attitude that can be applied in everyday life. Moderation in Islamic education must be implemented with a thorough approach consistent with God's principles and leading to ultimate truth. For this moderation to be accepted and positively impact the advancement of Islamic education, its implementation must be consistent, correct, and always adhere to the basic laws of Islam. As a perfect and universal religion, Islam contains teachings that govern human life in multiple dimensions of space and time. As a result, the implementation of Islamic education must be aligned with current events through changes in curriculum, procedures, scenarios, and methods that are more professional, logical, and in line with the most recent scientific and technological developments. This renewal encompasses Islamic thought and institutions, with moderate Islamic education critical to reviving a more modern Islamic movement. The fundamental principles driving this renewal will transform Islamic institutions and ways of thinking, both critical for Muslims' progress in the modern era.

### **Implementation Patterns and Dualism of Indonesia's Islamic Education System**

In Indonesia, the thought of moderation/renewal of Islamic education follows three patterns. The three patterns are as follows:

1. An Islamic education system based on the contemporary Western education system. This pattern argues that scientific and technological advances in the contemporary era are directly related to scientific and cultural advances in the Islamic world.
2. Islamic education models that emphasize the purification of Islamic teachings as their direction and purpose. This model believes Islam is the source of progress, growth, civilization, and modern science. Islam itself is full of teachings that can advance the power, wealth, and welfare of Muslims.
3. An Islamic education style that emphasizes improving Muslims' lives by focusing on actual situations and conditions and emphasizing the nation's

nationalistic cultural sources. In this case, it incorporates aspects of the cultural heritage of the nation concerned in addition to advanced Western culture and then develops its national education system and pattern (Nurliana et al., 2023).

The implementation and dualism of moderation in Islamic education are inseparable. Patterns of thought in Islamic education in moderation will impact the evolution of the times, making it an important point in change.

The concept of moderation or renewal of Islamic education in Indonesia is based on three main patterns. First, the Islamic education system is modelled after the contemporary Western education system. This pattern emphasizes the close relationship between modern scientific and technological progress and the Islamic world's development of science and culture. Second, the model of Islamic education emphasizes the purification of Islamic teachings as the primary goal and direction. According to this model, Islam is a source of progress, growth, civilization, and modern science that can help Muslims advance in all aspects of life, including power, wealth, and prosperity. Third, a style of Islamic education that focuses on improving Muslims' lives while considering their current situation and circumstances. This pattern combines elements of the country's nationalistic culture with advanced Western culture to create national education systems and patterns that are more relevant to the local context. Thus, the implementation of moderation in Islamic education and dualism in Islamic education are inextricably linked. Implementing moderate thought patterns in Islamic education has a significant impact on the development of the times, making it an important point in the process of change occurring in Islamic education in Indonesia.

### **Implementation of Moderate Islamic Education in Indonesia**

The local traditions developed in Indonesia have impacted the implementation of Moderate Islamic education. One method for realizing human resources is through education, which can produce competitive human resources in

today's global world while maintaining a strong religious and moral foundation. Islamic education is essentially a manifestation of a person's purest personality, that of a Muslim capable of carrying out responsibilities following Islamic principles and practices Islam. Islamic education is an individual form of becoming a human being with character, who is highly regarded, and who realizes the teachings of Allah SWT. Moderation of Islamic education is defined as education that carries Islamic values and consists of ideas, currents, movements, and efforts to change long-established practices, outdated intuitions, and other things in order to adapt them to new perspectives and circumstances that arise as a result of the development of contemporary science and technology (Morgan, 2014).

In this case, the reinforcement process is carried out through the following principles: *Tawasuth*, which means being moderate, neither leaning to the right nor the left, always in the middle; *Tawazun*, which is balance; *I'tidal*, which according to the researcher means being straight and firm; *Tasamuh*, which is tolerance; *Musaawah*, which means equality; *Shurah*, which is deliberation or exchanging opinions; *Awlayiah*, which means prioritizing more important things; *Tathawur wa Ibtikar*, which is being dynamic and innovative; and *Tahaddur*, which emphasizes the importance of upholding morals, character, identity, and integrity in civilized human life (Mujib & Madian, 2022).

Local traditions influence the implementation of moderation in Islamic education in Indonesia and aim to produce globally competitive human resources while adhering to strong religious and moral teachings. Islamic education prioritizes forming a Muslim personality with Islamic principles and a strong faith. The implementation of this moderation includes principles such as *Tawasuth* (middle approach), *Tawazun* (balance), *I'tidal* (firm), *Tasamuh* (tolerance), *Musaawah* (equality), *Shurah* (deliberation), *Awlayiah* (prioritizing the important), *Tathawur Wa Ibtikar* (dynamic and innovative), and *Tahaddur* (upholding morals and integrity). With this approach, Islamic education in Indonesia seeks to adapt to the times and technology without abandoning Islamic values.

Implementation of Religion in Indonesia



Indonesia is a pluralistic, multicultural, religious, and ethnically diverse country in the age of globalization. If a country is not properly managed and there are ongoing disagreements, divisions will emerge. As a result, the community, students, state servants, and educators must work together to keep the Unitary State of the Republic of Indonesia harmonious and stable.

Indonesians are one nation, regardless of religion, ethnicity, or culture. Islam is Indonesia's largest religion, with only one mazhab, ahlus sunnah wal jamaah. The majority religion in Indonesia is Islam, which follows the Moderate Islam principle. The Moderate attitude is embodied in Pancasila's second principle, "Just and civilized humanity." This means that the entire nation must respect and treat humans fairly and civilly by implementing values that include an awareness of normal attitudes and human behaviour based on the potential of the human heart.

There should be no friction in society, whether due to religious differences, disputes, or debates that threaten national unity and integrity. If a country is not properly managed, divisions will emerge and threaten Indonesia. All Indonesians should continue to uphold and protect the integrity of "Unity in Diversity."

KH. Hasyim Asy'ary, speaking at the 12th NU Congress in Malang, believes that debates, disputes, mutual insults, and even hostility will harm a nation, particularly Indonesia (Farras Irm, 2024). The table below provides a comprehensive picture of how educators incorporate moderation principles into their curriculum and instructional methods.

**Table 1.**  
**Understanding the Implementation of Moderation of Islamic Education in Indonesia for Educators**

No	Lecturers	Indicators	Description
1	Dr. Umi Hijriyah, M.Pd	Understanding of the integration of religion and science in the education curriculum.	Integrating religion and science unites religious values with scientific knowledge, creating harmony between spirituality and rationality. Thus, it produces a generation of faith and knowledge.

2	Dr. Baharudin, M.Pd	Ability to use e-learning, educational applications, and other digital media.	The ability to use technology includes e-learning, educational applications, and digital media to support interactive, effective, and relevant learning that meets current needs.
3	Agus Faisal Asyha, M.Pd	An understanding of the importance of inclusivity and tolerance in Islamic education.	Understanding inclusivity and tolerance in Islamic education emphasizes acceptance of diversity, respect for differences, and teaching Islamic values that support social harmony.
4	Agus Susanti, M.Pd	Application of modern learning methods such as group discussions, collaborative projects and problem-based learning.	Modern learning methods involve approaches such as group discussions, collaborative projects and problem-based learning to enhance interaction, creativity and problem-solving.
5	Beti Susilawati, M.Pd	An understanding of the principles of <i>tawazun</i> (balance), <i>tasamuh</i> (tolerance) and <i>i'tidal</i> (justice).	Understanding the principles of <i>tawazun</i> , <i>tasamuh</i> , and <i>i'tidal</i> emphasizes balance, tolerance and justice in attitudes and actions following Islamic values to create harmony in social life.

Table 1 shows that educators have a good understanding of different aspects of moderation in Islamic education. Integrating religion and science is viewed as an attempt to achieve harmony between spirituality and reason. Using digital technology, such as e-learning, can help students learn in current ways. Understanding inclusivity and tolerance increases acceptance of diversity, whereas using modern learning methods improves creativity and student interaction. Furthermore, the principles of *tawazun*, *tasamuh*, and *i'tidal* demonstrate a commitment to balance, tolerance, and justice, which are fundamental to Islamic education.

### **The Role of Educators in Implementing Islamic Religion in Indonesia**

Education is a deliberate and structured effort to establish a learning environment and teaching stage. The goal is for students to actively develop their potential for religious and spiritual strength, self-control, personality, intelligence, noble character, and even skills to benefit themselves, society, nation, and state. This makes education extremely important for all Indonesians (Widyantoko, 2020).

In this case, education is the right of all nations, including Indonesia. Every community member has the right to an education beginning in kindergarten and continuing through elementary, junior high, high school, and college. Equitable education has the potential to educate a nation while also providing a decent life.

Teachers must provide good direction to students by achieving the goals of proper education to promote harmony and coexistence with people of various religions, beliefs, ethnicities, and other backgrounds. Islamic education instils character in the classroom through teaching materials that incorporate character education while maintaining a moderate understanding of Islam.

## CONCLUSION

Implementing moderation in Islamic education requires more than physical and material effort; it must also foster a modern attitude and action that can be applied practically and directly. The approach that must be taken is completely devoted to Allah and poured directly into the representation of modern Islamic educational institutions in Indonesia. As a result, this study draws the following conclusions:

1. Moderation of Islamic education is necessary, especially in Indonesia, because education that applies Islamic values can improve the morals of the nation.
2. Increase the religious understanding of Muslims.
3. Anticipating the negative influence of changing times and adversely affecting the nation, this implementation can make it easier to understand the teachings of Islam.
4. Building the nation's thinking pattern by producing a superior and moderate generation

The analysis of the implementation of Islamic education has resulted in the transparent and long-term strengthening of the Islamic philosophy and education system from its inception. Finally, to have a positive impact on the advancement of Islamic education in Indonesia and worldwide, the Islamic education moderation

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movement must be carried out consistently while remaining true to the fundamental principles of Islamic teachings that have been established and accepted.

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