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Authors	siti hawa lubis, Purnomo Purnomo Purnomo, Anan Anan Nisoh, Muliatul Muliatul Maghfiroh, Anri Anri Naldi
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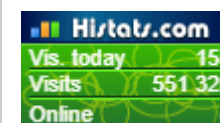
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Title and Abstract

Title

Education And Training Model Strengthening Religious Moderation (Case Study At Medan Religious Training Center)

Abstract

The challenges of religious moderation are the strengthening of exclusive religious views, attitudes, and

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behaviors, the high rate of religiously motivated violence, intolerance, the development of religious spirit that is not in harmony with the love of nation and state. The aim is to analyze how the education and training model strengthens religious moderation at the Medan Religious Training Center. This research method is qualitative with a case study approach. The results of the study found an educational model through four pillars of *learning, learning to know, learning to do, learning to be, learning to live together*. The education and training model for strengthening religious moderation in 2014-2019 is a substance model that finds a lot of debate and rejection, so that since 2019 until now the methodological model for combating religious moderation as a solution to solve the problems that occur. It was concluded that strengthening religious moderation in Indonesia is a challenge to the maturity of a multicultural nation. The education and training model must be updet to the times so that the challenges of religious moderation can be solved such as the methodology training model as a solution to solve problems in the aspect of religious moderation.

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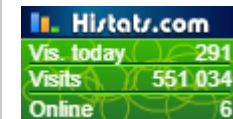
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Education And Training Model Strengthening Religious Moderation (Case Study At Medan Religious Training Center)

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ABSTRACK

Tantangan moderasi beragama adalah menguatnya pandangan, sikap, dan perilaku keagamaan yang eksklusif, tingginya angka kekerasan bermotif agama, intoleransi, pengembangan semangat keagamaan yang tidak selaras dengan cinta bangsa dan negara. Tujuannya untuk menganalisis bagaimana model pendidikan dan pelatihan memperkuat moderasi beragama di Balai Diklat Keagamaan Medan. Metode penelitian ini kualitatif dengan pendekatan studi kasus. Hasil penelitian menemukan model pendidikan melalui empat pilar *pembelajaran, learning to know, learning to do, learning to be, learning to live together*. Model pendidikan dan pelatihan penguatan moderasi beragama tahun 2014-2019 merupakan model substansi yang banyak ditemukan perdebatan dan penolakan, sehingga sejak tahun 2019 hingga saat ini model metodologis pemberantasan moderasi beragama sebagai solusi penyelesaian permasalahan yang terjadi. Disimpulkan bahwa penguatan moderasi beragama di Indonesia merupakan tantangan bagi kedewasaan bangsa yang multikultural. Model pendidikan dan pelatihan harus updet dengan perkembangan zaman agar tantangan moderasi beragama dapat diselesaikan seperti model pelatihan metodologi sebagai solusi untuk memecahkan masalah dalam aspek moderasi beragama.

ABSTRACT

The challenges of religious moderation are the strengthening of exclusive religious views, attitudes, and behaviors, the high rate of religiously motivated violence, intolerance, the development of religious spirit that is not in harmony with the love of nation and state. The aim is to analyze how the education and training model strengthens religious moderation at the Medan Religious Training Center. This research method is qualitative with a case study approach. The results of the study found an educational model through four pillars of *learning, learning to know, learning to do, learning to be, learning to live together*. The education and training model for strengthening religious moderation in 2014-2019 is a substance model that finds a lot of debate and rejection, so that since 2019 until now the methodological model for combating religious moderation as a solution to solve the problems that occur. It was concluded that strengthening religious moderation in Indonesia is a challenge to the maturity of a multicultural nation. The education and training model must be updet to the times so that the challenges of religious moderation can be solved such as the methodology training model as a solution to solve problems in the aspect of religious moderation.

Keywords: Model, Education, Training, Religious Moderation,

1. INTRODUCTION

North Sumatra as a multicultural region, requires religious moderation to maintain peace and tolerant life in this province (Zuhriah 2023). So that harmonious relations can be established among all communities, especially in maintaining harmony in religious moderation (Fadhara, 2022). Cases of intolerance and violence in the name of religion often occur in public life (Syahbudin 2023). Today we are facing a situation of religious social life

that has destructive power against National Diversity. There are at least three challenges of religious life faced today.

First challenge related to the strengthening of exclusive religious views, attitudes, and behaviors that eagerly reject differences and exclude other groups. What is feared is the case of religious symbols that have been the basis of more than two hundred years of warfare and show the religious dichotomy between modern Christianity and Islam around the world (Ajibola 2023). Religious sentiments arise in humans due to a lack of deep understanding of religious teachings, resulting in blind fanaticism, subjectivity of views, and monopolizing the truth of religious teachings. As a result, this will have an impact on the cracking of harmony between religious communities (Damsuki et al. 2023).

The second challenge relates to the high rate of religiously motivated violence. Exclusive religious views, attitudes, and ways eventually give birth to devastating and deadly practices of religious intolerance and violence. The high rate of religiously motivated violence is a serious problem in Indonesia. In addition, religious moderation was initiated by the Ministry of Religious Affairs of the Republic of Indonesia in response to the growing understanding of extremism, intolerant behavior, and terrorism which can lead to the disintegration of the nation (Muary 2022). This religious moderation has become a very popular discussion in the background because of the increasing spread of extremism and radicalism. The spread and increase of extremism and radicalism has caused huge casualties (Ramadan 2021).

Religiously motivated violence is not in line with the guidelines of the Qur'an and hadith as well as the principles of the Nenara of the Unity of the Republic of Indonesia. The younger generation of students is vulnerable to the infiltration of radicalism. Based on the survey results, 23.4% of students agree with jihad for the establishment of an Islamic state, and 23.3% disagree with the ideology of Pancasila. Several regions in Indonesia have the potential to be exposed to radicalism including in Bengkulu (58.58%), Gorontalo (58.48%), South Sulawesi (58.42%), Lampung (58.38%), and North Kalimantan (58.30%) (Rohimah 2023). It is said that the amount of violence addressed in the name of religion makes the face of religion vile and frightening. Religion, which is plotted as an institution that calms and unites mankind, is considered to have the potential to divide people with various bloodthirsty doctrines and dogmas (Kurnia Y 2017). Violations of religious freedom in some parts of Indonesia continue to occur (Muharam 2020). So that intolerance practices arise that can damage inter-religious harmony and threaten the sustainability of the country. Some forms of intolerance practices that often occur in Indonesia include: discrimination, violence, and

rejection of minority groups (Budiman, Taufiq, and Nurholis 2022). The practice of intolerance can trigger horizontal and vertical conflicts. Horizontal conflicts occur between groups that are both minorities, while vertical conflicts occur between majority and minority groups (Abdillah and Izzamillati 2021).

Third challenge, namely the development of religious spirit that is not in harmony with national love within the framework of the Republic of Indonesia. In the name of religion, Pancasila began to be challenged and questioned. Indonesia is considered an idol. The red and white flag salute is believed to hurt faith. Here, we find the ideology of the khilafah peddled as an alternative to the Negara Kesatuan Republik Indonesia. The khilafah movement turned out to be very influential in undermining democratic values that are known to be very comprehensive. Currently, the movement is expanding to various regions, especially in the city of Jember in changing the general paradigm of society to follow ideology (Rauf 2018). Hizb ut-Tahrir's anti-democratic thinking that moves outside the generally accepted political system (F. Muhammad 2017).

Of the three challenges above, according to the author, education and training must be central in facing these challenges and maintaining multicultural in North Sumatra. Because looking at the indicators in religious moderation by the Ministry of Religious Affairs are first, national commitment where acceptance of the principles of nation and state as stated in the constitution of the 1945 Constitution and Pancasila, second, tolerance, namely respecting differences and providing space for others to believe, express beliefs and express opinions, third, namely non-violence, reject the actions of certain individuals or groups who use violent means, both physically and verbally in bringing about the desired change and lastly acceptance of tradition in line with religious behavior that does not contradict the main teachings (Muary 2022). Therefore through religious moderation training and education full of tolerance can be felt in North Sumatra (Muhaemin 2023). This is the basis for researchers to conduct a case study at the Medan Religious Training Center, namely how the education and training model for strengthening religious moderation is carried out at the Medan Religious Training Center.

2. LITERATURE REVIEW

2.1 Understanding Religious Moderation

Religious moderation has become a very popular discourse in the world and including in Indonesia lately. What religious moderation really means and why it has become popular discourse is important here. The word moderate comes from Latin which means to reduce or control. In the dictionary *The American Heritage Dictionary of English Language*, the word moderate is interpreted

as "not excessive or extreme" i.e. not excessive in certain things (Wells and Morris 1970). Meanwhile, when referring to the Big Dictionary Indonesian, the word moderation is interpreted as reducing violence and avoiding extremism. In this case moderate can be interpreted in two senses; (1) always shy away from extreme behavior or disclosure; and (2) inclined toward dimensions or middle ground.

The word moderation is often also equated with the word wasath or wasathiyyah as contained in Q.S. Al-Baqarah (2): 143. Etymologically wasath means in the middle, one example given by Ibn Mandzûr is 'I hold a rope in the middle' (Mandzûr 1386 AH). Wasath is also defined as the chosen one, the most afdhal. Similarly wasath is understood in the sense of fair (Mandzûr 1386 AH). All the meanings of wasath mentioned above are found a common thread that explains its meaning, which is to be in the middle, the good, the primary, the afdhal or the just (Abdaullah Yusuf Ali 1989).

From the understanding of etymology above, wasathiyyah when associated with Islam, (Wasathiyyah Islam) can be understood as all systems that combine all the superior characteristics found in Islam, namely a good system, a chosen, primary, or just system, which is the basis for the application of Islam as a system of society, togetherness, and even statehood, which protects and protects the entire society, regardless of racial background, ethnicity, religion, and belief.

The Qur'an al-Karim has explained the scope and connotation of the meaning of wasathiyyah, which is also the basis for its application in life. Among them, first, the middle and mediating attitude. God's Word:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۚ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتُمْ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ
عَلَى عَقْبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۚ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ

Means. *And so We have made you (Muslims) a middle people" so that you may be witnesses to human (deeds) and that the Messenger (Muhammad) may be a witness to your (deeds). We did not make the Qibla that you (formerly) worshipped, but that We might know who followed the Apostle and who turned back. Indeed, it is very hard, except for those who have been instructed by Allah. And God will not waste your faith. Truly, Allah is Most Merciful, Most Merciful to man* (Ministry of Religious Affairs 2002).

This Qur'anic verse confirms the middle attitude that Muslims are asked to land. In this case it is very interesting the statement of Abdullah Yusuf Ali. According to him, the core teaching of Islam is to avoid exaggeration in everything, as a religion is natural and practical (Abdaullah Yusuf Ali 1989).

The connotation of wasathiyyah is also that Muslims become shahîd (witnesses), and thus mediate for anyone in conflict. This means that Muslims are not actually one of the parties, For that Muslims need *Transvision, the perspective that* crossing the boundaries of the parties, as a consequence of his position as God's representative (*Khalîfatullâh*) in

mediating any disputations (Harahap 2016), who are in conflict but they mediate for the parties. In this regard Abdullah Yusuf Ali wrote:

If two people argue, then make excessive demands, a just witness comes to intercede with them, and presents a clear and clear view to them by cutting all selfishness beyond measure. The witness should not be selfish, and should be equipped with first-hand knowledge and ready to go into the cause of justice. Such a position was held by the Prophet Musthafa, who gave him a witness to all men (Harahap 2016).

Secondly, the scope and connotation of the meaning of wasath it is also a middle ground. In this case wasathiyah is defined as a consistent attitude in the middle way or the straight path (*Shirâth al Mustaqîm*), as Allah Almighty says:

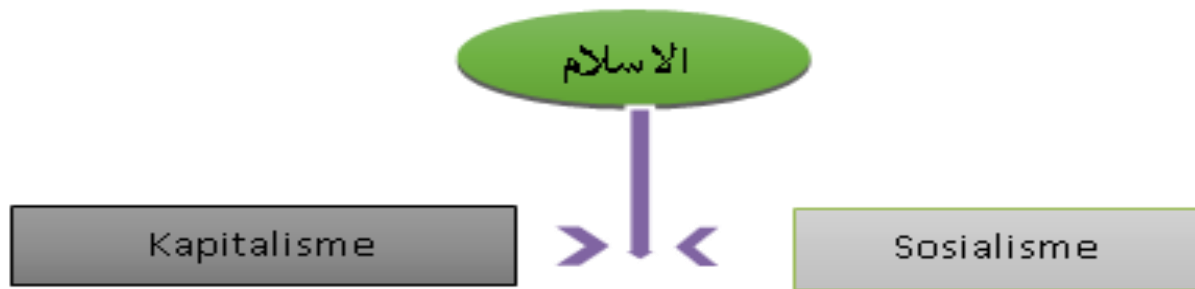
وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصًى بِهِ لَعَلَّكُمْ تَتَّقُونَ

Means. *And truly, this is My straight way. Then follow along! Do not follow (other) ways that will scatter you from His ways. Thus He commanded you to be fearful* (Ministry of Religious Affairs 2002).

This middle way attitude is increasingly relevant for the Indonesian people when this country is attacked by a number of understandings and ideologies, which to a certain degree can be confusing, especially for the younger generation, namely two diametrically facing isms: secular radicalism and religious radicalism, secular ideology with religious belief (Syahrin Harahap 2018), which can simply be illustrated in the following diagram:



At the same time, the Indonesian nation is currently facing a barrage of diametrically opposed isms in the economic field, namely capitalism and socialism. Capitalism greatly benefits the financiers but torments the people. So socialism makes the state strong, while the people cry out for suffering. This is where wasathiyah Islam offers a middle way, which can simply be seen in the following diagram:



Similarly, the Indonesian religious world is being clashed with two diametrically opposed schools of thought, namely liberalism and conservatism or taqlidism. Liberalism led to freedom of thought which some Islamic leaders considered a violation of religion. Conservatism causes statism and blind taqlid so that Muslims do not have the courage to innovate in order to achieve progress, which can simply be seen in the following diagram:



Third, the scope of the meaning and connotation of wasathiyah that is often forgotten is centralize, the central position that must be achieved by the people. The position of the people in the central and central is decisive. It can be understood in the context of human resources, in the economic context and in the context of nationality.

In the context of nationality, it can be understood that realistically a person is a biological child of his nation. He could not separate himself from his people, nor did he feel excluded from his people. Here wasathiyah means nationality, because he was born from the womb of his people.

History has proven the unspeakable nationalism and national wawsasan contributed by the people to their country called Indonesia; The Sultans in this region in forming the Indonesian state have given up their power to be integrated in the Unitary State of the Republic of Indonesia (NKRI). The leaders and people have knit the unity of the nation's children by agreeing on the nuktah meeting point in the five precepts of Pancasila as the basis of the state, as well as their sense of true responsibility for the progress and future of the Indonesian nation.

While in the context of Human Resources it can be understood that the most central in humans is the central, the center, which is the spirit. Man will lose the meaning of his existence if his spirit is powerless. The Prophet repeatedly reminded people of this:

Indeed, God does not look at your posture, nor at your position or wealth. But God looks at your heart. [HR. Thabrâni and Muslims].

While wasathiyah in the central sense with economic connotations can be understood in as the control of economic centers that cause the ummah to become stronger. In this case wasathiyah can be realized by mastering the central, central, and most influential aspects of life. Thus is the economic empowerment of the people.

The meaning of wasathiyah as central can also be connoted as the use of sental media in preaching. Now the most influential and effective media in communication between people is digital communication and social media. So in the context of da'wah, Muslims must increase the use of digital communication and social media.

Fourth, The connotation and scope of wasathiyah is concern for the weak, this can be learned in the word of Allah Almighty:

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تَطْعَمُونَ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ مَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ

Means. *Allah does not punish you for your involuntary oaths (to swear), but He punishes you for your deliberate vows, so his kafarat (penalty for breaking oaths) is to feed ten poor people, that is, from the food you used to give to your family, or to clothe them or to set free a sahaya servant. Whoever is unable to do so, then (his kafarat) has three days. That is the kafarat of your vows when you swear. And keep your vows. Thus God explained His laws to you that you might give thanks (to Him).* (Ministry of Religious Affairs 2002).

Based on this understanding, moderation is interpreted as a middle attitude that is characteristic and inherent in Islamic teachings. Khaled Abou al-Fadl emphasized that moderation can be interpreted as an understanding that takes the middle way, which is not extreme right and not extreme left. According to him, moderation or moderation in Islam refers to the tradition of the Prophet Muhammad (peace be upon him), who when faced with two extremes, he always chose the middle way. In other words, moderates are those who avoid falling to either extreme, both right and left and that attitude has been represented in the Prophet Muhammad (peace be upon him) (al-Fadl 2007).

Correspondingly, moderate (*Mu'tadil*) as an adjective of moderation according to Muhammad al-Zuhaili can be interpreted as balanced, istiqamah, fair, easy, and taking the middle or moderate path. Muqtashid was moderate and balanced and walked the straight path. (Syahrin Harahap 2011). Furthermore, al-Zuhaili asserts that mu'tadil is moderate in religion and intermediate in its laws. In practice, he takes the middle ground between exaggeration and lightness, or the middle between transgression and understatement (Syahrin Harahap 2011).

In terms of its purpose, the teaching of moderation is oriented towards creating social harmony and balance in life. As stated by Mohammad Hashim Kamali that moderation is one of the aspects that the Qur'an highlights, in relation to the identity of the Muslim community as well as the ummah, and this teaching on moderation is also prominent in almost all religions and civilizations of the world. In Greco-Jewish and Christian traditions, this moderation is better known as the "golden

mean," a cooled mid-range between two extremes. While in the Confucian tradition moderation is known as "Chung Yung", and in Islam it is known as Wasathiyyah. According to him, the core of the concept of moderation contained in the traditions of all religions is understood as a path of virtue to help develop social harmony and create balance, both in personal, family, community affairs, even in a broader spectrum, namely relationships among people in general (Kamali 2015).

Religious moderation also presupposes the creation of an atmosphere of tranquility for everyone in a society or State. Because the word moderation is sometimes also equated with appeasement. In fact, in Islam, the word moderation is also equated with the concept of other virtue teachings of much higher value, such as patience (*sabr*), gentleness (*rifq*) and compassion (*hilm*). Although it should be underlined that patience, tenderness and compassion in the system should not be interpreted as a weakness, and uncompromising on religious principles in order to please or appease others.(Kamali 2015). In line with that, M. Quraish Shihab suggests that moderation in the content of the meaning of wasathiyyah is not gentleness in the passive sense. Although one of the indicators of wasathiyyah is gentleness and courtesy, it does not mean that you should not face all problems firmly. Here, according to him, it is important to understand that moderation in the concept of wasathiyyah must also be interpreted in its other equivalent, namely "fair", so that moderation in this context means putting everything in its place (Shihab 2019).

From the various explanations above, an understanding can be drawn that moderation is an attitude or behavior that always tries to take the middle way, always prioritizes justice, and avoids extreme attitudes and behaviors. When the word moderation is connected with the word religion, it forms the word religious moderation—as it is understood.

2.2 Principles and Characteristics of Religious Moderation

The effectiveness of religious moderation will depend largely on a good understanding of its underlying principles. Therefore, efforts to enforce religious moderation must depart from a clear understanding of the basic principles and characteristics of religious moderation itself.

Two of the most fundamental principles for religious moderation are balance (*balancing*) and justice (*justice*). Moderation requires balance in all aspects of life, namely balance with the principle of not lacking and also not excess, or in Mohammad Hashim Kamali's term called "the right balance" (Kamali 2015). Yusuf al-Qaradawi affirmed that the principle of balance (*tawâzun*) in concept *Wasathiyyah* It is to maintain a balance between two opposing or opposite edges so as not to let one dominate and negate the other, such as between spiritualism and materialism, individualism and socialism, or between idealism and realism. Being balanced can mean giving a fair and proportionate portion to each party without overdoing it, either because too much or too little.(al-Qaradawi and li-al-Islâm 1983).

In addition to the principle of balance, religious moderation also entrusts the principle of justice, which is an attitude that always puts everything in its place, or it can also be understood as an attitude that always sides with the truth. This principle of balance and justice then requires a person to always try to find common ground in differences and avoid extreme views and attitudes in practicing his religion.

Religious moderation also adheres to the principle of appeasement (*appeasement*), that is, everyone must ensure the creation of an atmosphere of tranquility for everyone in a community, society or State. In this case, religious moderation will be realized if everyone does not do things that can disturb the peace of others. Because, as stated by Kamali that the word moderation is also sometimes equated with calming efforts (*appeasement*). Calming efforts here can be done by putting forward the main attitudes such as patience (*sabr*) Tenderness (*RIFQ*) and affection (*hilm*) (Kamali 2015).

In addition, religious moderation also requires a spirit of dialogue (*hiwâr*), willingness to share with each other (*tasâmuh*), and apply the principle of togetherness (*ta'âyus*). While at a more operational level, religious moderation has several basic principles. *First*, accept the form of the divine State and reject the secular and theocratic form of the State. *Second*, have an attitude of tolerance by accepting the plurality and diversity of religions and beliefs. *Third*, choose a dialogue approach and peaceful means of resolving conflicts or disagreements and avoiding violent means (Wahab 2019).

The results of Afrizal Nor's research show several characteristics of a person's religious moderation: *First* tawassuth (taking the middle way) and not ifrâth (exaggeration); *second*, tawâzun (balance) i.e. balance in life; *third* I'tidâl (straight and firm) in the sense of putting something in its place and proportionate; *fourth*, tasâmuh, acknowledging and respecting differences; *fifth*, musâwah (egalitarian), meaning not to be discriminatory; *sixth*, syûra (deliberation), i.e. every problem is resolved by means of muasyawarah; *seventh*, Islâh (reform) accommodates the changes and progress of the times; *eighth*, aulawiyah (prioritizing priorities); *ninth*, tahtawwur wa ibtikâr (dynamic and innovative), i.e. always open to changes; *tenth*, tahadhdhur (civilization) that is, upholding noble morals and character (Nur and Lubis, 2015).

2.3 Model of Religious Moderation

As time goes by since early 2019, precisely the time of the Chairman of the Nahdlatul Ulama Executive Board (PBNU) Alissa Qotrunnada Munawaroh Wahid. Strengthening religious moderation is now a major concern from various parties. The government showed

no less great attention. This can be seen from the birth of two national policies that are directly related to efforts to strengthen religious moderation, namely Presidential Regulation (Perpres) Number 18 of 2020 concerning the National Medium-Term Development Plan (RPJMN) for 2020-2024 and Presidential Regulation No. 7 of 2021 concerning the National Action Plan for the Prevention of Violent Extremism that leads to Terrorism. These two important policies are the legal umbrella for the implementation of programs to strengthen religious moderation in the country. With these two policies, strengthening religious moderation is no longer optional (should be done), but obligatory (A. Muhammad and Muryono 2021).

The nine values of moderation or wasathiyah are middle (tawassuth), upright (i'tidal), tolerance (tasamuh), deliberation (shura), reform (ishlah), pioneering (qudwah), citizenship/love of the homeland (muwathanah), nonviolence (la 'unf) and cultural friendliness (i'tibar al-'urf) (Abdul Azis and Khoirul Anam 2021). The nine moderation values were chosen based on the interests of building the best mental qualities of the Indonesian nation. Islam teaches that the best of all things is its mid (awsath). The next interest, armed with a moderate mentality, the Indonesian nation is expected to be able to preserve independence and realize the ideals of the nation stated in the Constitution. For Muslims, realizing the ideals of the Constitution is proof that it carries out adherence to the nation's agreement (mitsaq) (Abdul Aziz and Khoirul Anam 2021).

The model of religious moderation in Indonesia emphasizes maintaining the safety of lives, upholding civilization, respecting human dignity, realizing peace, respecting pluralism and obeying the nation's commitments.

Religious moderation is a religious attitude and way that is neither excessive nor extreme, but takes the middle way, balanced, straight and firm, tolerant, egalitarian, deliberate, reform, and innovative. Religious moderation is important to maintain inter-religious harmony in Indonesia, which is a multicultural country. Some models of religious moderation in Indonesia that can be exemplified are as follows:

Model NU (Nahdlatul Ulama) which puts forward the principle of aswaja (Ahlus Sunnah wal Jamaah) which respects differences of opinion in matters of furu'iyah (branch) and does not disbelieve others because of such differences. NU also developed the concept of Islam Nusantara which adapts Islamic teachings to local culture (R&D and Training 2022).

The Muhammadiyah model emphasizes the importance of ijtihad (reasoning) in understanding religious texts by considering the context of the time and place. Muhammadiyah is also active in the fields of education, social, health, and economy to

empower the people. Muhammadiyah is one of the largest Islamic organizations in Indonesia that has a vision to realize a progressive Islam that *rahmatan lil alamin*. Muhammadiyah also has a concept of religious moderation called wasatiyyah, which is a religious attitude and way that is not excessive or extreme, but takes the middle path, balanced, straight and firm, tolerant, egalitarian, deliberate, reform, and innovative.

Some models of religious moderation according to Muhammadiyah that can be exemplified are as follows: *Ijtihad model*, which is critical and creative reasoning in understanding religious texts by considering the context of the time and place. Muhammadiyah considers ijtihad as one of the important sources of Islamic law to face the challenges and changes of the times. *Education model*, which is an effort to improve the quality of human resources who are faithful, knowledgeable, and charitable. Muhammadiyah is active in the field of education, both formal and non-formal, to empower people and society. *Social model*, namely concern for social problems faced by people and society, such as poverty, health, environment, human rights, and others. Muhammadiyah has many social institutions that provide services to the community regardless of religion, ethnicity, or group. *Dialogical model*, which is an attitude of openness and mutual respect among religious people and social groups. Muhammadiyah values diversity as God's mercy and strives to establish good relations with all parties.

Model Gus Dur (Abdurrahman Wahid) He is known as a pluralist and humanist figure who defends minority rights, criticizes violence in the name of religion, and rejects claims to monopoly of truth by certain groups. Wahid also promoted interreligious and cultural dialogue to create peace (Mohammad Fahri and Ahmad Zainuri 2019).

Nurcholish Madjid's model (Cak Nur) invites Muslims to return to the Qur'an and al-Sunnah as the main source of Islamic teachings, and not fixate on traditional understandings that are no longer relevant to the times. Cak Nur also promoted the idea of secularization which was intended to separate religious and state affairs, but not separate religion from life.

Nurcholish Madjid is one of the figures of Islamic thought who carries the idea of religious moderation in Indonesia. According to him, religious moderation is a religious attitude and way that is not excessive or extreme, but takes the middle way, balanced, straight and firm, tolerant, egalitarian, deliberate, reform, and innovative. Nurcholish Madjid's perspective of religious moderation has several values, including: *Spirit of monotheism* and inclusive theology, which recognizes the oneness of God as the source of all values and

norms, and values the diversity of understandings of God among religious people. *Pluralism*, which is to recognize differences and diversity among people as a grace of God, and to be open and respectful among religious people (Saihu 2021). *Tolerance*, that is, to be patient and generous to differences of opinion or belief among religious people, and not to impose one's own will or truth on others.

Nurcholish Madjid also stressed the importance of *ijtihad* (reasoning) in understanding religious texts by considering the context of the time and place. He also invited Muslims to return to the Qur'an and al-Sunnah as the main sources of Islamic teachings, and not fixate on traditional understandings that are no longer relevant to the times. He also promoted the idea of secularization which was intended to separate the affairs of religion and state, but did not separate religion from life (Munir 2018).

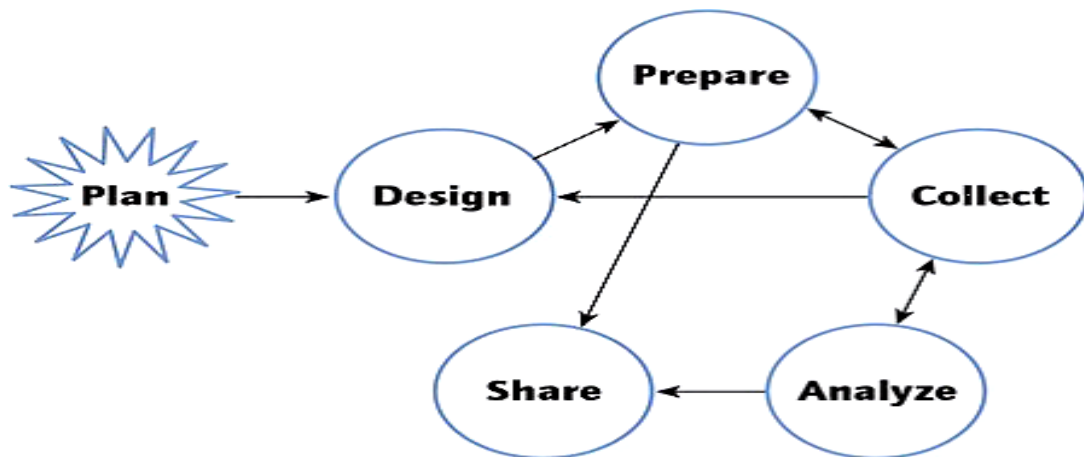
Nurcholish Madjid also gave several examples of religious moderation practices in Islamic education. He regarded Islamic education as part of a tool for social control. So that a social problem is an important part to pay attention to. Including tensions and conflicts related to religion. Religious moderation in Islamic education is expected to encourage harmonization in community life. He suggested that the ideal Islamic education is one that builds an environment of inclusiveness, liberation, intellectualism, and modernity.

Model of Secularism It is a powerful ideology when carried by political movements that captures the imagination and means to mobilize social energy. Secularism is a struggle against misconceptions about natural processes that make illiterate society ignorant and in the grip of feudal lords and clerics (Bhargava 2017).

The model of religious secularism, which is the separation between religious and state affairs, so that religion does not become the basis or influence for public policy. This model aims to maintain state neutrality towards the religions contained in it, as well as protect civil rights and religious freedom for citizens. This model is embraced by several Western countries, such as the United States, France, and the United Kingdom (Anica 2021).

3. METHOD

This research is a case study because it used many situations, to contribute to our knowledge of individuals, groups, organizations, social, political, and related phenomena. (Robert K Yin 2014). So in this study the case study at the Medan Religious Training Center is an educational institution that works in carrying out education and training (training) to all civil servants in North Sumatra. And the purpose of this case study is to see the model of education and training for strengthening religious moderation carried out to all training participants at the Medan Religious Training Center.



The research steps of this case study are: The *researcher's planning in this case study is to answer how the education model and training for strengthening religious moderation at the Medan Religious Training Center, which aims to analyze what the model of strengthening religious moderation of educators at the Medan Religious Training Center looks like, so that this case study research will look at the education model and training model carried out at the Medan Religious Training Center* The design, case study research conducted by researchers is a **holistic multi-case**, namely a case study that compares two or more cases or units of analysis, without distinguishing sub-units or aspects in the Medan Religious Training Center.

Prepare and prepare a case study protocol, which is a document that contains guidelines for carrying out case studies, including problem background, data collection procedures, research instruments, and data analysis plans. *Collect* data from various sources of evidence, such as observations, interviews, documents, archives, artifacts, or electronic media. *Data analysis* consists of examining, categorizing, tabulating, testing, or recombining evidence, to produce findings based on empiricism. The next step is *to compile* a case study report using narrative, tabular, or visual formats about the findings at the Medan Religious Training Center.

With a six-step case study compiled by this researcher, it is expected to be able to answer the questions of this study.

4. RESULTS OF DISCUSSION

4.1 Education and Training Model for Strengthening Religious Moderation for Medan Religious Training Center

The education and training model for strengthening religious moderation at the Medan Religious Training Center is carried out from the following stages:

4.1.1 Education Design and Training

The education and training model for strengthening religious moderation for civil servants of the Ministry of Religious Affairs of the Republic of Indonesia is designed with a "U Process" approach. This training departs from the reality of religious life in Indonesia that appears on the surface today. From here, participants are invited to dive to find patterns, trends, structures, and perspectives or mental models that give birth to these realities. Participants are then invited to reconstruct the reality of ideal religious life (moderate religion) through the process of thinking and rearranging perspectives that give birth to religious actions on the surface (rethinking), redesigning structures that give birth to the reality of religious life today (redesigning), packaging it into programs that answer the challenges faced (reframing), and carrying out concrete actions that answer events that arise in the field (reacting).

4.1.2 Competence of Education and Training Participants

As a participant in education and training at the Medan Religious Training Center, they must have competencies on: Basic understanding of Strengthening Religious Moderation. Have an inclusive, egalitarian, humanist, professional, and non-discriminatory attitude. Have religious insight that is moderate, tolerant, nonviolent, and friendly to tradition. Has a high commitment to the Republic of Indonesia, Pancasila, the 1945 Constitution, and the principle of Bhinneka Tunggal Ika. Having awareness that the diversity of the Indonesian nation is God's decree and serving citizens professionally, fairly, and non-discriminatory is a manifestation of religious and national awareness. Have the ability to understand and analyze the reality of socio-religious life through qualified social analysis. Have leadership skills, build work teams and networks, build peace and conflict resolution to realize Religious Moderation. Have skills in designing and running Religious Moderation programs based on social analysis.

4.1.3 Education and Training Goals

This training on strengthening religious moderation is intended for all civil servants within the Ministry of Religious Affairs of the Republic of Indonesia. In general, the objectives of this training are grouped into 5 (five) clusters based on the intertwining of the material that must be provided: Primary, intermediate, chairman, and rector of religious universities. Administrator and supervisory officers. Educators and education staff (teachers, lecturers, supervisors, and heads of madrasahs). Religious personnel (religious counselors, religious counselors, halal supervisors and

supervisors, organizers of Hajj, zakat, waqf, and religious affairs). Administrative personnel (planners, policy analysts, personnel analysts, financial analysts, computer administrators, implementers, etc.)

4.1.4 Learning Principles

Learning principles are designed with the paradigm of four pillars of learning (4 pillars of learning): learning *to know*, *to do*, *to be*, and *to live together*. This paradigm encourages the learning process to facilitate participants to experience all four processes.

Learning to know, this principle positions learning as an effort to find out the information needed and useful for life. To implement "learning to know", the training facilitator/trainer places himself as a dialogue partner for participants to develop their mastery of knowledge. This pillar serves to help participants gain the knowledge needed. In this training, participants were equipped with knowledge and understanding of the sketch of religious life in Indonesia today, universal religious values, the concept of Religious Moderation of the Ministry of Religion of the Republic of Indonesia, and the ecosystem of Religious Moderation. The comprehension process is carried out by various methods and not only through the lecture method.

Learning to do, this principle views education as equipping humans not only to know, but further to be skilled in doing or doing something meaningful for life. The learning process produces changes in the cognitive domain, increased competence, and conscious selection and acceptance of values, attitudes, rewards, feelings, and willingness to act or respond to events or stimuli. In this training, participants are enabled to manage religious life in the focus of their work. Various instruments such as Iceberg Analysis, U Process, team building and networking, peacebuilding and conflict resolution.

Learning to be, this principle positions knowledge and skills as part of the process of self-development (learning to be), which is the process of understanding needs and identity. In this principle, participants are invited to process understanding themselves in the context of diversity and social inclusion, as well as strengthening aligned personal values such as fairness, respect, and moderation. This is done through the Map Not Territory method, independent activities, and others.

Learning to live together, this principle lays out education as a process that will train skills to live life together, respect, open, give and take. These values and

principles will underpin tolerance between races, ethnicities, and religions in the practice of life. This principle is applied through various methods such as Social Presencing Theatre (4D Mapping), group discussions, group assignments, independent activities, and others.

4.1.5 Learning Approaches in Education and Training

This training uses an adult education approach (andragogi). This approach positions participants as individuals who have knowledge, experience, and creativity that can be developed into shared knowledge and understanding. This approach departs from the paradigm that adults can learn well, among others if: Actively involved in the learning process. Learning materials are directly related to their daily lives. The material is useful and can be applied in their lives. Given the opportunity to utilize their knowledge, abilities, and skills in the learning process. The learning process considers experience and thinking.

This training will follow the adult education cycle, which facilitates the process of revealing, analyzing, concluding, and experiencing with the following description: Revealing, done by inviting participants to express their experiences, then asking for their own feedback or impressions of the experience. Analyzing is done by encouraging participants to find patterns by examining the causes and relationships of problems that exist in the experience, for example related to order, rules, values, systems, or other things that are the root of the problem. Summing up, by encouraging participants to draw conclusions by formulating the meaning of the experience with a new, more complete perspective and understanding in the form of general principles or conclusions. Experience, by inviting participants to plan new better actions based on the results of the new understanding or understanding, so that it is possible to create new and better realities.

Participants before the training process are in the "experiencing" stage, then during the learning process are trained to go through the process of "revealing", "analyzing", and "concluding". After completion, participants will return to the stage of "experiencing" with new knowledge and skills acquired during training, then also trained to carry out the adult education cycle in responding to their experiences in daily social life in their respective environments.

With this approach, all participants are positioned as important resource persons in the learning process together through the knowledge and experience they have. Therefore, the training process is participatory which involves participants as

active subjects through various activities in the form of brainstorming, group discussions, questions and answers, games, role play, and other forms.

The main consequence of this approach is that facilitators with a high level of expertise are needed, both in understanding moderation issues and in the forum facilitation techniques themselves. This avoids the typical trap of andragogy where participants' experiences are perceived as the ultimate reality.

Another consequence is the need for more diverse media and equipment, although it can be adapted to the limitations of existing equipment. Necessary media and equipment such as LCDs, laptops, whiteboards, flipchart paper, large markers, small markers, duct tape or other adhesives, scissors, metaplan paper, HVS paper, and ballpoint pens. Some materials require special media according to their individual needs such as discussion instruments, exercises, and other instruments that need to be duplicated before the class process begins.

4.1.6 Education and Training Curriculum

This training curriculum consists of the following six Education and Training Subjects (Mata Diklat):

The Opening and Introduction sessions contain the Opening and Direction sessions and the Introductions and Learning Contracts. After attending the sessions in Mata Diklat, participants can get to know each other, know their expectations, concerns, and agreements during the training. In addition, participants understood the general description of the context of this training in the program and vision of the Ministry of Religious Affairs of the Republic of Indonesia.

Reasoning Diversity contains three main sessions: Air Assumptions, Building Perspectives; Sketch of Religious Life in Indonesia; and Social Analytics with Iceberg Analysis Tools. Eye After undergoing sessions on Mata Diklat, participants realized the error of thinking in understanding differences and religious social issues, recognizing more deeply the map and dynamics of diversity of society in Indonesia, and having the ability to analyze patterns, structures, and perspectives on the causes of the current religious situation.

Universal Values of Religion and Theological Arguments of Religious Moderation contains a session on Universal Values in Religion. After attending the session on this Training Subject, participants understood universal values and theological foundations in religion related to Religious Moderation. In addition,

participants can also formulate and recognize issues and theological arguments that develop and are used contrary to the spirit and values of religious moderation.

The Concept of Religious Moderation of the Ministry of Religious Affairs of the Republic of Indonesia. After participating in this Training Course, participants understood the concept of Religious Moderation formulated by the Ministry of Religious Affairs of the Republic of Indonesia and its indicators, understood the Roadmap for Mainstreaming Religious Moderation and its position in the National Medium-Term Development Plan (RPJMN), and realized the importance of Religious Moderation, both in the social context, state policies, and Indonesia's future needs.

Moderation of the Ministry of Religious Affairs of the Republic of Indonesia contains sessions on National Insight, Self-Attitude of ASN of the Ministry of Religion of the Republic of Indonesia, Religious Moderation Ecosystem. After participating in the sessions in Mata Diklat, participants realized that the Ministry of Religious Affairs of the Republic of Indonesia as a representative of the state based on Pancasila and the 1945 Constitution and is obliged to protect and serve all religious people fairly without discrimination. Participants were also aware of the self-attitude of civil servants of the Ministry of Religious Affairs of the Republic of Indonesia who strengthened the Religious Moderation movement, and understood the roles and positions they must carry out.

The strategy for strengthening religious moderation contains sessions on strategies for strengthening religious moderation: process u and building movements: leadership and pioneering. After attending the sessions in this training course, participants understood the concept of religious moderation as a new perspective in common life, were able to formulate an action plan to realize religious moderation within the Ministry of Religion and Society, and had the appropriate leadership and pioneering capacity to strengthen Religious moderation in the work environment and society.

4.1.6 Analysis of the Religious Moderation Education and Training Model at the Medan Religious Training Center

After conducting in-depth research at the Medan Religious Training Center on the education and training model carried out in strengthening religious moderation, the researcher has analyzed based on the findings through observation, interviews and documentation, the researcher found that the education and training model in an effort to strengthen religious moderation at the Medan Religious Training Center that before

2019 the education and training model in strengthening religious moderation was carried out with a substance model. Lukman Hakim Saifuddin, Minister of Religious Affairs of the Republic of Indonesia for the period 2014-2019 and also the originator of the Religious Moderation Program.

The Substance model, views religious moderation as a religious concept and practice that avoids extreme, intolerant, and discriminatory attitudes, and respects diversity, humanity, and the common good. Religious moderation does not mean reducing or ignoring religious teachings, but rather understanding and practicing religion in a comprehensive, balanced, and contextual manner. Religious moderation also does not mean surrendering or submitting to certain political interests or ideologies, but rather showing a confident, critical, and constructive attitude in interacting with a plural and multicultural society.

The substance model of religious moderation may vary depending on the sources used to formulate it. The substance model of religious moderation is an approach that seeks to find a balance between the essence of religious teachings and a plural and dynamic socio-cultural context. This model aims to avoid extreme, intolerant, and radical attitudes in religion, and encourage tolerant, peaceful, and inclusive attitudes (Nisa et al. 2021). The teaching of religious moderation does not only belong to one particular religion, but various religions and even world civilizations (Nisa et al. 2021).

In general, the substance model of religious moderation may include the following aspects: *A comprehensive understanding of religion*, not only limited to sacred texts, but also taking into account the historical, cultural, and social context surrounding them. *The balance between the provisions of sharia and changing times*, is not trapped in rigid or liberal thinking, but is able to adapt to the development of science, technology, and the needs of society. *Support for peace and respect for human values*, do not use violence or threats in spreading or defending religion, but use peaceful, courteous, and persuasive means. *Recognition of religious, cultural, and political plurality*, does not impose absolute truth or error on the beliefs or views of others, but respects differences and seeks common ground. Recognition of the *rights of minorities*, does not discriminate or oppress weak or distinct groups in society, but provides protection and empowerment for them.

However, this model has also received criticism from some who consider it a form of misappropriation, obscuration, or compromise of religious teachings. This

criticism arises because of differences in views about the sources, methods, and purposes of religion. Because the concept of substance considers that all religions are equal, this is an important point where there is a lot of debate about people opposing religious moderation in Indonesia because the main purpose of religious modification is to form Islam Nusantara.

The results of the author's analysis are three aspects that underlie the emergence of the term Islam Nusantara: a). The stigmatization of the Western world against Islam as a religion of violence. b). The distortion of Islamic political power in the Middle East, and c. The problem of polarization of Islamic thought in Indonesia. Islam Nusantara is a religion that brings hospitality or universal mercy to the entire universe. Islam is a cosmopolitan religion. Islam Nusantara can be one approach in responding to the emergence of hardline Islam in Indonesia (Thahir 2021).

Most scholars of Islamic studies of the archipelago agree that Islamization in this region was carried out by peaceful means. They assimilate and complement each other until they become so-called "citizens of the world". Derridas called this a model of universal hospitality or a guiding principle for protecting society from war. As a religion of peace, Islam is cosmopolitan. This is evidenced by the fact that Islam is a religion that includes races and nations. This feature is marked by Sembilan Wali (Walisanga) as a typical Javanese agent in the 15th and 16th centuries who took an interactionist approach between Islam and local culture. This in turn gave birth to Indonesian Islamic civilization which is now called "Islam Nusantara", Islam without barriers both culture, religion, and nation, Islam with a peaceful face that respects humanity and promotes tolerance and empathy for others (Mike 2022).

After conducting research with an in-depth study of the moral aspects of the Nusantara Islamic perspective in children's stories in Bobo Magazine and Kompas Daily, two important findings were found. First, the dominant moral values in children's stories are the values of hard work, honesty, obedience, responsibility, friendship, courage, discipline, affection, sharing, and creativity, all of which are related to the moral formation of children. Second, the value of children's moral stories in the context of Islamic archipelago is related to the relationship of children's moral values in children's stories in the Islam-based context of the Qur'an and Al-Hadith and the context of children's moral values of education in children in the context of Indonesian humanity and cultural archipelago.(Waluyo 2018).

Islam Nusantara has transformed into a concept of renewal in Islam. The concept of Islam: moderate, peaceful, tolerant framed by democracy and human rights, becomes a necessity in the life of the nation, state, and the world (Primary and Librianti 2023).

In this context, the substance model actually has no conflict with the concept of religious moderation in Indonesia, but the problem is that the implementation of the substance model in building religious moderation has not found the meeting point of the concept presented to the community. Thus giving rise to debate and rejection. Because the implementation model carried out is more about discussing the truth proposition. So that the implementation solution carried out is to group participants according to their respective religions, so that it can be concluded that this substance model does not achieve the goal of religious moderation as a middle way.

Religious moderation is a necessity to ensure social stability against unwanted ideological forces and even physical clashes in society. Social and religious life cannot be separated from each other, but must be integrated with each other. Building an educated and open-minded religious community is a prerequisite for achieving this goal. Ideal religious moderation should be built through the active participation of all diverse religious communities to achieve common goals based on togetherness, inclusiveness, mutual respect and mutual understanding related to the implementation of certain rituals and doctrines of each religion. Diverse typologies of interreligious relations, such as exclusivism, inclusivism, and pluralism, are commonly formulated to take that diversity to a further step in harmonious religious dialogue. This article uses the so-called 'phenomenological approach' in the study of the meaning of religious moderation according to Franz Magnis-Suseno. Specifically, according to Magnis-Suseno, one can only talk about religious moderation if there is a willingness to accept and acknowledge plurality. That is, accepting differences. Religious moderation means accepting relatives or groups, even if their views, beliefs, and beliefs differ (Mike 2022).

Some of the negative impacts arising from the substance model of religious moderation are as follows: *Generate conflict* between groups that have different religious understandings. This conflict can be verbal, psychological, or physical. This conflict can damage social relations, harmony, and stability of society (Sinaga 2022). *Causing a split* within the religious community itself. These divisions can occur because of claims of truth, authority, or legitimacy over religious interpretation. These

divisions can reduce the solidarity, cooperation, and well-being of religious communities (Sinaga 2022). *Threatening or undermining identity*, values, and principles of nationality. This can happen because of attitudes that reject or ignore Pancasila, the 1945 Constitution, the Republic of Indonesia, and Bhinneka Tunggal Ika as the basis of the state and nation. This can weaken the spirit of nationalism and patriotism of people (Sinaga 2022). *Making people apathetic, skeptical, or relativist towards religion*. This can happen because of doubt, confusion, or dissatisfaction with the substance model of religious moderation. This can reduce the quality, intensity, and consistency of people's worship and morals (Amri 2021).

These are some of the negative impacts arising from the substance model of religious moderation. Of course, these effects don't always happen or aren't always as bad as imagined. Many factors influence these impacts, such as historical, political, economic, cultural, and other contexts. Therefore, the substance model of religious moderation needs to be studied critically, comprehensively, and contextually in order to provide benefits to society.

As time goes by since early 2019, precisely the time of the Chairman of the Nahdlatul Ulama Executive Board (PBNU) Alissa Qotrunnada Munawaroh Wahid. Strengthening religious moderation is now a major concern from various parties. The government showed no less great attention. This can be seen from the birth of two national policies that are directly related to efforts to strengthen religious moderation, namely Presidential Regulation (Perpres) Number 18 of 2020 concerning the National Medium-Term Development Plan (RPJMN) for 2020-2024 and Presidential Regulation No. 7 of 2021 concerning the National Action Plan for the Prevention of Violent Extremism that leads to Terrorism. These two important policies are the legal umbrella for the implementation of programs to strengthen religious moderation in the country. With these two policies, strengthening religious moderation is no longer optional (should be done), but obligatory (mandatory). (A. Muhammad and Muryono 2021).

The nine values of moderation or wasathiyah are middle (tawassuth), upright (i'tidal), tolerance (tasamuh), deliberation (shura), reform (ishlah), pioneering (qudwah), citizenship / love of the homeland (muwathanah), nonviolence (la 'unf) and cultural friendliness (i'tibar al-'urf) (Abdul Aziz and Khoirul Anam 2021). The nine moderation values were chosen based on the interests of building the best mental qualities of the Indonesian nation. Islam teaches that the best of all things is its mid

(awsath). The next interest, armed with a moderate mentality, the Indonesian nation is expected to be able to preserve independence and realize the ideals of the nation stated in the Constitution. For the Muslim, embodying the ideals of the Constitution is proof that he is carrying out obedience to the agreement of the nation (mitsaq) (Abdul Aziz and Khoirul Anam 2021).

Based on the two policies above, the methodological model is a solution in education and training to strengthen religious moderation at the Medan Religious Training Center. **A methodological model** is a way or approach used to conduct scientific research. Methodological models are different from research methods, which are techniques or procedures used to collect and analyze data. The methodological model is more philosophical and conceptual, which includes the assumptions, paradigms, and principles underlying the research.

The purpose of the methodological model of religious moderation is broadly to, Correct misconceptions about it (Nisa et al. 2021). The importance of the model of religious moderation as a religious human activity that acts acts of peace in its contact with others (Sinaga 2022). Religious moderation can be applied to realize religious moderation including tasamuh (tolerance), tawazun (balance), i'tidal (straight and firm), musawah (egalitarian), shura (musyawarah), islah (reform), aulawiyah (prioritizing priorities), tathawwur wa ibtikar (dynamic and innovative) (Hefni 2020). The principle of religious moderation is balanced on two things, namely understanding religious texts (scriptures) must be in accordance with the context, and upholding humanity as the core of religion itself. Religious moderation is the essence of religion, and a necessity in the context of a plural and multicultural society like Indonesia (Sabri 2022). The importance of developing a religious moderation measurement tool to measure the level of religious moderation of a person or group. (Saumantri 2022). There are four indicators of religious moderation, namely: 1) national commitment; 2) tolerance; 3) non-violence; and 4) accommodating to local culture.

The way to assess the effectiveness of the religious moderation methodology model is to use measuring instruments that are in accordance with four indicators of religious moderation, namely national commitment, tolerance, non-violence, and accommodating to local culture. These measuring tools can be questionnaires, observations, interviews, or other methods that can explore the religious attitudes and behaviors of a person or group. In addition, the effectiveness of the religious

moderation methodology model can also be seen from the positive impacts caused by the application of religious moderation in community life, such as the creation of interreligious harmony, improving the quality of religious education, and strengthening national values and diversity.

5. CONCLUSION

Facing the challenges of religious moderation, the strengthening of exclusive religious views, attitudes, and behaviors, the high rate of religiously motivated violence, the birth of intolerance practices, devastating and deadly religious violence, the development of religious spirit that is not in harmony with the love of nation and state. Medan Religious Training Center is committed to creating professional and noble moral apparatus in the working area of Medan Religious Training Center.

The religious moderation model is the answer to implementing moderation in education and training participants at the Medan Religious Training Center. Prior to 2019, it was found that the substance moderation model was very vulnerable to division because it discussed things that should be contradicted, such as the way of looking at other religions, so this kind of education and training model must be tailored to the needs of education and training participants. The methodological model is the answer to the real problem of religious moderation, that is, it is more concerned with finding solutions, mediating, not disagreements. So the author's conclusion in the context of religious moderation in Indonesia is moderation in religion, not state territory because religion is an individual right and moderation in the state is the responsibility of the state because the state is obliged to maintain peace and security of a State.

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