

Factual Construction of Islamic Religious Education with the Insight of Religious Moderation and Resistance in the Society 5.0 Era in Formal Education Institutions in Indonesia

Zeni Murtafiati Mizani¹

¹Institut Agama Islam Negeri (IAIN) Ponorogo, Indonesia

ARTICLE INFO	ABSTRACT
<p>Keywords: Islamic religious education; religious education; 5.0 society era; formal education institutions; Indonesia</p>	<p>Religious moderation as a project developed by the Ministry of Religion in practice does not just run smoothly. Educational institutions as one of the organizers of education and a long hand in the formation of student values and personality, must be able to adapt to produce graduates who are moderate and tolerant. This study aims to analyze how the real conditions related to Islamic religious education with an insight into religious moderation in educational institutions in Indonesia, and analyze how the resistance is, especially in facing the 5.0 era. This study uses the systematic literature review method using reputable articles and obtained systematically on the Google Scholar database using publish and perish. The results of the manuscript amounted to 9, after being selected with certain inclusion criteria. The results of this study are that the construction of Islamic Religious Education with an insight into religious moderation in formal educational institutions is integrated into the curriculum both in intra-curricular, co-curricular, extra-curricular and habituation activities. Islamic Education Institutions facing digitalization in the 5.0 era have great opportunities as well as challenges, namely requiring creativity, the ability to collaborate with each other remotely, the responsibility of respecting differences, building good and focused communication and critical thinking. Scientific integration includes scientific disciplines, thinking paradigms and positive attitudes in science. Moderation aspects include aspects of divine belief, aspects of shari'a (religious moderation) and aspects of thought.</p>
<p>Corresponding Author: Zeni Murtafiati Mizani Email: zeni@iainponorogo.ac.id</p>	

INTRODUCTION

Muslims are still faced with two challenges. The first challenge is the trend of some parties among Muslims to behave strictly and extreme in interpreting religious texts and justify requiring this method to be used among the Islamic community, especially with violence in some cases. Second, the tendency of extremism and the subsequent laxity in interpreting religion and adhering to negative actions and paradigms rooted in the civilizations and cultures of other nations¹. Religious extremism is caused by several factors: first, the meaning of religion is not perfect; second, religious education from wrong educators (whose understanding of religion is strict/narrow). Third, the misuse of approaches in religious education is referred to in the normative approach to Islamic Studies as a traditionalist, apologetic, and irenic preaching approach. and consistent with absolute truth values.²

Religious moderation is a religious paradigm that is able to bridge the problems of the diversity of Indonesian society³. Religious moderation has become a characteristic of Indonesia's religious community and is more compatible with the culture of a pluralistic society⁴. Religious moderation as a project developed by the Ministry of Religion in practice does not just run smoothly. The emergence of the phenomenon that claims to be the most moderate from various circles, because it is alleged that it has not been detailed, and the actual boundaries, profile, and characteristics of moderate Islam are a challenge in this era⁵. Educational institutions as one of the organizers of education and a long hand in the formation of student values and personality, must be able to adapt to produce moderate and tolerant graduates. Sutrisno explained that educational institutions are one of the right facilities to become laboratories for religious moderation so that students are sensitive to various kinds of differences. Thus, the classroom grows to become a place for regeneration of nationalism, multiculturalism and the internalization of human values, as well as peaceful

¹ Mohamad Fahri and Ahmad Zainuri, "Moderasi Beragama Di Indonesia," *Intizar* 25, no. 2 (2019): 95–100, <https://doi.org/10.19109/intizar.v25i2.5640>.

² Ulfatul Husna and Muhammad Thohir, "Religious Moderation as a New Approach to Learning Islamic Religious Education in Schools," *Nadwa: Jurnal Pendidikan Islam* 14, no. 1 (July 13, 2020): 199–222, <https://doi.org/10.21580/nw.2020.14.1.5766>.

³ Tahtimatur Rizkiyah and Nurul Istiani, "Nilai Pendidikan Sosial Keberagamaan Islam Dalam Moderasi Beragama Di Indonesia," *POROS ONIM: Jurnal Sosial Keagamaan* 2, no. 2 (December 29, 2021): 86–96, <https://doi.org/10.53491/porosonim.v2i2.127>.

⁴ Muh Ariful Ibad, "Moderasi Beragama Berbasis Pesantren Salaf," *Prosiding Nasional* 4 (November 12, 2021): 263–78, <https://prosiding.iainkediri.ac.id/index.php/pascasarjana/article/view/76>.

⁵ Yoga Irama and Mukhammad Zamzami, "Telaah Atas Formula Pengarusutamaan Moderasi Beragama Kementerian Agama Tahun 2019-2020," *KACA (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin* 11, no. 1 (February 9, 2021): 65–89, <https://doi.org/10.36781/kaca.v11i1.3244>.

religious messengers where this can be applied in a curriculum that is directed at religious moderation⁶.

Religious moderation, based on the research of Mohamad Fahri and Ahmad Zainuri, is at least shown through attitudes that are *tasamuh* (tolerance), *tawazun* (balance), *i'tidâl* (straight and firm), *shura* (deliberation), *musawab* (egalitarian), *ishlah* (reform), *tathammur wa ibtikar* (dynamic and innovative), *aulawiyah* (priority)⁷. Meanwhile, at the level of Islamic religious education learning practices, the results of the study of SMAN 1 Husna and Thohir Krembung found that the practice of religious moderation occurs through three main principles (*tawasuth, tawazun and ta'adl*), which are key elements in designing a school environment to educate moderate students⁸. In Edi Nurhidin's research, religious assistance specifically can be applied to all aspects of both components, namely learning and curriculum. The integrated curriculum is the best choice for integrating subject matter content, because the principle of integration can permeate various circumstances, including changes in curriculum policy. Its manifestation can be seen in all parts of the learning process, especially in the development of teaching materials which have four packaging principles, namely novelty, conflict, proximity, and humor.⁹

Religious moderation is also faced with the challenges of Era Society 5.0. An era where the understanding of society focuses on community (human center) and technology. The term Society 5.0 was first raised by the Japanese government in 2016. This term describes the concept of a future super intelligent society that combines technologies such as the Internet of Things (IoT), Big Data, artificial intelligence (AI) and robots in all sectors and all walks of life¹⁰. Sumarno revealed that Society 5.0 places more emphasis on efforts to position humans as centers of innovation (human-centered). Technological developments are used to develop social responsibility, quality of life, and development sustainability¹¹.

⁶ Edy Sutrisno, "Aktualisasi Moderasi Beragama Di Lembaga Pendidikan," *Jurnal Bimas Islam* 12, no. 2 (December 27, 2019): 323–48, <https://doi.org/10.37302/jbi.v12i2.113>.

⁷ Fahri and Zainuri, "Moderasi Beragama Di Indonesia."

⁸ Husna and Thohir, "Religious Moderation as a New Approach to Learning Islamic Religious Education in Schools."

⁹ E. Nurhidin, "Strategi Implementasi Moderasi Beragama M. Quraish Shihab Dalam Pengembangan Pembelajaran Pendidikan Agama Islam," *Kuttab: Jurnal Ilmu Pendidikan Islam*, 2021, <http://journalfai.unisla.ac.id/index.php/kuttab/article/view/686>.

¹⁰ Sulfasyah Sulfasyah, Ernawati Ernawati, and Fatmawati Fatmawati, "PROFIL PENGAJARAN MEMBACA PEMAHAMAN SISWA SEKOLAH DASAR: SIAPKAH MENGANTAR SISWA MENUJU SOCIETY 5.0?," *PROSIDING SEMINAR NASIONAL PENDIDIKAN DASAR*, no. 0 (January 22, 2022), <https://ejournal.pps.ung.ac.id/index.php/PSNPD/article/view/1075>.

¹¹ Sulastri Harun, "PEMBELAJARAN DI ERA 5.0," *PROSIDING SEMINAR NASIONAL PENDIDIKAN DASAR*, no. 0 (January 22, 2022), <https://ejournal.pps.ung.ac.id/index.php/PSNPD/article/view/1074>.

Based on the explanation of the data on religious moderation above, this study aims to find out a factual construction description of the current condition of religious moderation and also resistance in facing the social era 5.0. This research can be used as a comparison, a complement to previous research. The contribution of this research is also to provide insights to scientists, readers and researchers that can be learned or even developed depending on the circumstances and phenomena that develop.

RESEARCH METHOD

The method applied in this study is a literature review. The definition of this method is a method that is systematic, reproducible and explicit in carrying out identification, evaluation, and synthesizing work in the form of work results, ideas and research results from practitioners and researchers. Literature study aims to describe the main content based on the information obtained¹².

The type of literature study used in this study is SLR (Systematic Literature Review). In this method, researchers identify, examine, evaluate, and interpret all existing research. Researchers also identify and review journals.¹³

The articles used in this study are reputable and obtained from the Google Scholar database with the Publish or Perish application systematically. The inclusion and exclusion criteria in selecting articles are: (1) Academic journals; (2) Article publication within the 2019-2023 timeframe; (3) Findings in articles according to the theme; (4) research article data can be reviewed in full (full text); (5) Article data at the school level, as part of an institution that teaches Islamic Religious Education; (6) Research article data that has a DOI.

Article data is presented in a table containing the author's name, year of publication, journal name and research results. 68 articles were obtained which were further eliminated by reading abstracts and conclusions and checking the correct and available DOI links, leaving 19 articles. Then of the remaining 19 articles, 9 articles were omitted because they referred to conformity with PAI in formal education institutions. Based on this, the authors chose 10 articles that were suitable as references for the literature review.

¹² Luh Devi Herliandry et al., "Pembelajaran Pada Masa Pandemi Covid-19," *JTP-Jurnal Teknologi Pendidikan* 22, no. 1 (2020): 65–70, <https://doi.org/10.21009/jtp.v22i1.15286>.

¹³ Evi Triandini et al., "Metode Systematic Literature Review Untuk Identifikasi Platform Dan Metode Pengembangan Sistem Informasi Di Indonesia," *Indonesian Journal of Information Systems* 1, no. 2 (2019): 63–77, <https://doi.org/10.24002/ijis.v1i2.1916>.

RESULT AND DISCUSSION

The articles that have been analyzed produce several findings and theories related to research on the factual construction of Islamic religious education with an insight into religious moderation and resistance in facing the era of society 5.0 in formal educational institutions in Indonesia with a summary of the journal as follows:

Table 1.1 Extraction Results of Articles Related to the Factual Construction of Islamic Religious Education with the Insight of Religious Moderation and Resistance Facing the Era of Society 5.0 in Formal Education Institutions in Indonesia

Title, Researcher and Year	Journal Title	Method	Findings
Hendra Harmi, 2022	"Model of Learning Islamic Religious Education Based on Religious Moderation"	Qualitative	Moderation-based Islamic Religious Education learning consists of three stages, namely planning, implementation, and evaluation.
Yordan Nafa Ursula, Moh. Sutomo dan Mashudi, 2022	"Religious Moderation Insights in Design Development Religious Education Learning Islam"	Literature Review	Successful Islamic religious education is if it is able to create a perfect, inclusive and Islamic generation, both physically and mentally, intellectually, morally and skillfully implemented as a service to Allah SWT and successful in fulfilling one's duties or obligations in a pluralistic society. The development of a learning design with an insight into Islamic religious education with integral moderation of religion refers to the fundamental aspects of learning, namely: (1) curriculum; (2) educators; (3) material; (4) methods and media; and (5) learning assessment
Mochamad Gilang Ardela Mubarak, dan Eneng Muslihah, 2022	"The Role of Islamic Religious Education Teachers Forming Attitudes of Diversity and Moderation of Religion"	Qualitative	Islamic education teachers play a very important role in shaping religious attitudes and moderation. This is demonstrated by the real steps and efforts of teachers to shape these attitudes in students through two external and internal approaches.

Title, Researcher and Year	Journal Title	Method	Findings
Taupik Rahman Hakim, 2022	"Implementation of the Values of Islamic Religious Education in Fostering Moderation of Religious Life"	Qualitative	The application of Islamic Religious Education Values to foster Moderation of Religious Life is divided into three aspects, namely aspects of planning, implementation and evaluation of learning outcomes. There are several problems that are solved with solutions in the form of including religious moderation material in MPLS activities, holding discussion forums, making control sheets and providing an understanding of the dangers of playing gadgets or cell phones excessively and giving warnings to students.
Destriani, 2022	"Islamic Religious Education Learning Based on Religious Moderation Towards Society Era 5.0"	Literature Review	Learning Islamic Religious Education Based on Religious Moderation has characteristics in several aspects. Aspects of curriculum, aspects of educators, aspects of material with <i>Islamic wasathiyah</i> insight, aspects of media and methods, and aspects of evaluation. Moderation-based Islamic religious education has big challenges, namely responsibility, respecting differences, long-distance cooperation, establishing good and focused communication and thinking critically. In this way, a cosmopolitan young generation emerges and behaves locally.
Mochammad Rizal Ramadhan, 2021	The Implications of Era Society 5.0 In Strengthening Religious Moderation Attitudes For Elementary School Students	Literature Review	Aspects of moderate behavior are classified into three namely moderate in thought and behavior, moderate in scientific learning, and moderate in method.

Title, Researcher and Year	Journal Title	Method	Findings
Mukhamat Saini, 2021	Dissemination of Religious Moderation Through Islamic Religious Education In the Islamic Spiritual Sic Extracurricular (ROHIS) di SMAN 1 Kertosono Kabupaten Nganjuk	Qualitative	<p>Extracurricular activities in the context of forming religious character through activities in the form of tahfidz, Islamic boarding schools, congregational prayer activities and routine studies by prioritizing moderate and tolerant Islam.</p> <p>The results of the realization of religious moderation show that ROHIS teacher training has passive tolerance. The indicators that are manifested are acceptance and appreciation of differences which are reflected in various moderate attitudes towards adherents of other religions. The motivation for this attitude comes from within, namely the awareness to avoid conflict with different groups.</p>
Suprpto, 2020	"Integration of Religious Moderation in the Development of Islamic Religious Education Curriculum"	Qualitative	<p>The model for implementing temperance education through the development of the PAI curriculum presents a moderate Islamic movement among students who teach: (1) Building tolerance between diverse groups of students, both outside and within Islam; (2) Spread peace in their social environment; (3) prioritizing interreligious dialogue and (4) realizing an attitude of openness towards outsiders and 4) rejecting hate speech both inside and outside school This study recommends the importance of teaching and practicing religious moderation among participants who are trained to present moderate Islamic movements and are accustomed with noble character.</p>
Ulfatul Husna dan	<i>Religious Moderation as a New Approach</i>	Qualitative	The results of the study revealed that moderation in school religion

Title, Researcher and Year	Journal Title	Method	Findings
Muhammad Thohir	<i>to Learning Islamic Religious Education in Schools</i>		<p>applies three main principles, namely tawassuth, tawazun, and ta'adul. Maintaining religious moderation in schools can make students accustomed to adhering to justice through respect and acknowledgment of the opinions and decisions of others, and balancing humanity and divinity by strengthening moderation strategies. This has an effect: First, recognizing the emergence of a moderate attitude among students</p> <p>In order to create peaceful relations between people with a variety of religions; Second, the emergence of mutual respect for one another, namely tolerance between fellow students and students and teachers; Third, the ability of students to filter information that leads to exclusivity and extremism-fundamentalism at school.</p>
Ahmad Faozan, 2020	"Religious Moderation in Islamic Religious Education for Multicultural Society"	Literature Review	<p>Religious moderation strategies in Islamic religious education in multicultural Indonesian society can be viewed from various aspects including textbooks, teachers, and extracurricular activities. Government c.g. The Directorate of Islamic Education, Directorate General of Islamic Education, Ministry of Religion of the Republic of Indonesia needs to fix a number of things, including: a) Recruitment and selection system for PAI teachers who are qualified experts in Islamic studies and have a strong national perspective; b) increasing the implementation of mandatory state defense for religion teachers, and c) developing teacher books,</p>

Title, Researcher and Year	Journal Title	Method	Findings
			enrichment books and textbooks by strengthening Indonesian and Islamic insights. The book is easy for PAI teachers to get and presented electronically.

Based on existing research, there are two important paradigms that will be discussed, firstly how is the condition of Islamic religious education with an insight into religious moderation in fact and secondly how is the resistance of Islamic religious education with an insight into religious moderation in facing the era of Society 5.0 in Islamic educational institutions in Indonesia.

The factual construction of Islamic religious education with an insight into religious moderation in formal educational institutions in Indonesia

Successful Islamic religious education is if it is able to create a perfect, inclusive and Islamic generation, both physically and mentally, intellectually, morally and skillfully implemented as a service to Allah SWT and successful in fulfilling one's duties or obligations in a pluralistic society. The development of a learning design with an insight into Islamic religious education with integral moderation of religion refers to the fundamental aspects of learning, namely: (1) curriculum; (2) educators; (3) material; (4) methods and media; and (5) learning assessment¹⁴. All of which must be reflected in the practice of using these fundamental aspects in the learning process.

Factually, the fundamental aspects related to the development of Islamic religious education with an insight into religious moderation can be explained in detail into each aspect. The first aspect is the curriculum. The success of strengthening the Islamic Religious Education curriculum with an insight into religious moderation in formal educational institutions is due to integration in the curriculum used, both in intra-curricular, co-curricular, extra-curricular and habituation¹⁵. The implementation of Islamic Religious education values

¹⁴ Y. NAFA, M. Sutomo, and M. Mashudi, "Wawasan Moderasi Beragama Dalam Pengembangan Desain Pembelajaran Pendidikan Agama Islam," *Edupedia: Jurnal Studi ...*, 2022, <https://journal.ibrahimy.ac.id/index.php/edupedia/article/view/1942>.

¹⁵ T. R. Hakim, "Implementasi Nilai-Nilai Pendidikan Agama Islam Dalam Membina Moderasi Kehidupan Beragama," *Edukasiana: Jurnal Inovasi Pendidikan*, 2022, <https://ejournal.papanda.org/index.php/edukasiana/article/view/188>.

in fostering moderation in religious life in learning is carried out by integrating it into the curriculum through four curriculum components namely objectives, materials, methods, and evaluation. Integration of religious moderation in the Islamic Religious Education curriculum as a complement to Islamic religious education learning in order to strengthen the character of students. Moderate religious education encourages students to value harmony and respect for others and to accept and appreciate differences¹⁶. In general, the learning objectives of Islamic religious education are at least the minimum competence students must achieve, namely: (1) having faith and piety to Allah SWT, as well as the five pillars of faith which are understood as wisdom and their function is also reflected in morals, behavior and attitudes, students both horizontally and vertically; (2) Able to read, write and know the laws of reciting the Qur'an, understand its meaning and can implement it in everyday life; (3) Can carry out worship to the maximum with reference to the rules of Islamic law in obligatory and sunnah worship; (4) able to follow the personality, attitudes and characteristics of the Prophet Muhammad, the sahabiyah, and tabi'it tabi'in and can learn lessons from the history of Islamic civilization in daily life in the present and the future; (5) Able to practice the Islamic muamalat system in the administration of social, national and state life¹⁷. One of the studies on how an integrated extracurricular curriculum is able to play a role in the formation of religious character through several activities, is at ROHIS SMAN 1 Kertosono in the form of tahfidz, Islamic boarding schools, congregational prayer activities and routine studies by prioritizing moderate and tolerant Islam. The results of the realization of religious moderation show that ROHIS teacher training has passive tolerance. The indicators that are realized are acceptance and respect for differences which are reflected in various moderate attitudes towards adherents of other religions. This attitude comes from within, namely awareness to avoid conflict with different groups¹⁸.

The second aspect, namely educators. Educators have an important role in order to form religious attitudes and religious moderation for students so that special competence is needed as an educator. The existence of tolerant and multicultural educators is one of the solutions to reduce intolerance and radicalism¹⁹. Factually the success of forming a wasatiyah

¹⁶ Suprpto Suprpto, "Integrasi Moderasi Beragama Dalam Pengembangan Kurikulum Pendidikan Agama Islam," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 18, no. 3 (December 29, 2020): 355–68, <https://doi.org/10.32729/edukasi.v18i3.750>.

¹⁷ Suprpto.

¹⁸ M. Saini, "Diseminasi Moderasi Beragama Melalui Pendidikan Agama Islam Pada Ekstrakurikuler Sie Kerohanian Islam (ROHIS) Di SMAN 1 Kertosono Kabupaten Nganjuk," *TABYIN: JURNAL PENDIDIKAN ISLAM*, 2021, <http://e-journal.stai-iu.ac.id/index.php/tabyin/article/view/124>.

¹⁹ A. Shofyan, "Pembelajaran Pendidikan Agama Islam Berbasis Moderasi Beragama Menuju Society

attitude is because educators always provide role models²⁰ in behavior, in accordance with the basic principles of religious moderation²¹, provide assistance and create habituation programs²².

So that this is reflected in the form of educators being able to internalize their students' awareness of: (1) building tolerance between groups of students who are not the same, both fellow Muslims and non-Muslims; (2) echoing peace in the social environment; (3) prioritizing interfaith dialogue, (4) encouraging openness towards outsiders and 4) daring to say no to hate speech outside and inside schools²³. Optimization of Islamic religious education educators with an Islamic wasathiyah perspective can also be supported by a production system for Islamic religious education teachers in all Tarbiyah Faculties by promoting alignment that supports professional competence in Islamic studies and a strong national outlook.²⁴

The third aspect is material. PAI subjects in schools cover Aqidah, Morals, Al-Qur'an and Hadith, Jurisprudence, Islamic Cultural History and the madrasah curriculum in accordance with core competency criteria and learning outcomes and basic skills. PAI material that embodies harmony, balance and harmony in human relations with Allah SWT, other people, oneself and the environment²⁵. The material aspect of Islamic views on Wasathiyah and related to contemporary religious issues²⁶ such as tolerance, including theology, human rights (HAM), comparative religion, based on Wasathiyah Islam and related to current religious challenges. In this situation, there are many ways to develop PAI materials including character education, anti-corruption training, national values, radicalism in the name of religion, women and international human rights that are friendly to factual

Era 5.0,” *Ar Rusyd: Jurnal Pendidikan Agama Islam*, 2022, <http://ojs.stai-ibnurusyid.ac.id/index.php/arrusyid/article/view/24>.

²⁰ G. A. Mubarak and E. Muslihah, “PERAN GURU PENDIDIKAN AGAMA ISLAM MEMBENTUK SIKAP KEBERAGAMAN DAN MODERASI BERAGAMA,” ... : *Jurnal Pendidikan Agama Islam*, 2022, <http://jurnal.uinbanten.ac.id/index.php/geneologi/article/view/6616>.

²¹ H. Harmi, “Model Pembelajaran Pendidikan Agama Islam Berbasis Moderasi Beragama,” *JRTI (Jurnal Riset Tindakan Indonesia)*, 2022, <https://jurnal.iicet.org/index.php/jrti/article/view/1757>.

²² Shofyan, “Pembelajaran Pendidikan Agama Islam Berbasis Moderasi Beragama Menuju Society Era 5.0.”

²³ Suprpto, “Integrasi Moderasi Beragama Dalam Pengembangan Kurikulum Pendidikan Agama Islam.”

²⁴ A. Faozan, “Moderasi Beragama Dalam Pendidikan Agama Islam Untuk Masyarakat Multikultur,” *Hikmah: Journal of Islamic Studies*, 2020, <http://journal.alhikmahjkt.ac.id/index.php/HIKMAH/article/view/170>.

²⁵ Harmi, “Model Pembelajaran Pendidikan Agama Islam Berbasis Moderasi Beragama.”

²⁶ D. Destriani, “PEMBELAJARAN PENDIDIKAN AGAMA ISLAM BERBASIS MODERASI BERAGAMA MENUJU SOCIETY ERA 5.0,” *INCARE, International Journal of Educational ...*, 2022, <http://ejournal.ijshs.org/index.php/incare/article/view/356>.

information. Based on a survey conducted by Harmi, the material is general in nature, school children are taught to form the character of religious moderation, is a matter of tolerance between religious communities. The material taught in the form of forming student character in relation to religious differences, respecting the beliefs and ways of worshiping people of other religions, being tolerant, and justice for all religious people is one of the lessons the key to implementing an attitude of religious moderation according to the guidance of the Al-Quran and Hadith. Aqidah, Morals, Jurisprudence, Islamic History and Culture Madrasah Curriculum. The purpose of PAI learning materials is based on religious facilitation, namely nurturing healthy cooperative relationships between like-minded people when answering other questions. To prevent students from becoming aggressive in the name of religion and teach them to live in different environments, namely fostering healthy cooperative relations between fellow students²⁷. Of course, this program also needs support from the government, in this case the Director General of Education, Ministry of Religion in developing enrichment books, textbooks, and teacher books that deepen Islamic and Indonesian knowledge and are available electronically and easily accessed by PAI teachers²⁸.

The fourth aspect is method and media. The use of methods with various variations, not monotonous, is important to implement. Several learning methods that can be used to build religious moderation are case studies, group work, or discussions,²⁹ seminars, tutorials, face-to-face learning, and so on³⁰. Application of learning models (Contextual Teaching and Learning/CTL) can also be an alternative choice. Not only conveying theory to students, but students are also actively involved in participating in analyzing the material presented by the teacher. So students' understanding and appreciation of religious moderation is formed naturally³¹. Through various methods, thoughts or perspectives of advanced students. Students are trained to listen and to accept other people's opinions on certain subjects without coercion. While the use of media in accordance with the context of the discussion.

The evaluation aspect that is given must be aimed at producing a generation that has a moderate and tolerant attitude. Evaluation of learning can be seen from three perspectives, namely affective, cognitive, and psychomotor. Viewed from a cognitive perspective,

²⁷ Harmi, "Model Pembelajaran Pendidikan Agama Islam Berbasis Moderasi Beragama."

²⁸ Faozan, "Moderasi Beragama Dalam Pendidikan Agama Islam Untuk Masyarakat Multikultur."

²⁹ NAFA, Sutomo, and Mashudi, "Wawasan Moderasi Beragama Dalam Pengembangan Desain Pembelajaran Pendidikan Agama Islam."

³⁰ Suprpto, "Integrasi Moderasi Beragama Dalam Pengembangan Kurikulum Pendidikan Agama Islam."

³¹ NAFA, Sutomo, and Mashudi, "Wawasan Moderasi Beragama Dalam Pengembangan Desain Pembelajaran Pendidikan Agama Islam."

educators explain that learning Islamic religious education based on religious moderation aims to provide student enrichment, optimize learning techniques, and place students in the right perspective of religious moderation learning based on appropriate levels of competence. From an affective perspective, the evaluation of learning Islamic religious education with an insight into religious moderation aims to respect beliefs, respect religious differences, and the way of worship of adherents of other religions, being fair and tolerant of all adherents of religion are some important aspects in implementing religious moderation. Whereas in the psychomotor perspective, the purpose of evaluating Islamic religious education learning based on religious moderation is to provide improvement and enrichment for children, improve learning techniques, and place children in a learning environment that is more appropriate to their level of ability, then practice what religion dictates³². Evaluations carried out by Islamic religious education educators can be in the form of evaluations of learning outcomes, evaluations during the learning process and continuous evaluations in the form of rubrics or questionnaires³³. Several aspects such as the purpose of the evaluation, the form of the evaluation up to the follow-up stage after the evaluation is carried out³⁴. Follow-up that can be done is by compiling, controlling, processing, and evaluating, and concluding, so that the evaluator can make policy considerations as a result of the evaluation activity³⁵.

Moderation-based Islamic religious education learning stages consist of three stages, namely planning, implementation, and evaluation. Factually based on existing research. The planning aspect, the implementation of PAI values in fostering moderation in religious life which is successful because it is well planned through school meetings with educators and education and related parties³⁶. This can be reflected in several aspects such as the material being taught, the objectives of the learning material to the learning methods which have led to strengthening students' understanding of student religious moderation³⁷. In terms of implementation, the implementation of PAI values in fostering moderation in religious life is carried out in accordance with the plan, namely integrated into the Islamic Religious Education curriculum, intra-curricular programs, co-curricular programs, extracurricular programs and routine, spontaneous and programmed habituation programs in schools. The

³² Harmi, "Model Pembelajaran Pendidikan Agama Islam Berbasis Moderasi Beragama."

³³ Hakim, "Implementasi Nilai-Nilai Pendidikan Agama Islam Dalam Membina Moderasi Kehidupan Beragama."

³⁴ Harmi, "Model Pembelajaran Pendidikan Agama Islam Berbasis Moderasi Beragama."

³⁵ Harmi.

³⁶ Hakim, "Implementasi Nilai-Nilai Pendidikan Agama Islam Dalam Membina Moderasi Kehidupan Beragama."

³⁷ Harmi, "Model Pembelajaran Pendidikan Agama Islam Berbasis Moderasi Beragama."

evaluation aspect is carried out by the principal, deputy head of student affairs and teachers.³⁸

In general, learning Islamic religious education with an insight into religious moderation in several schools and madrasas in Indonesia has been effective so as to increase students' understanding of religious moderation³⁹. However, in the practice of implementing religious moderation, as revealed in Hakim's research, there are also problems related to the implementation of PAI values, including a lack of understanding of religious moderation, a lack of synergy among educators, some of whom still think that instilling a moderate attitude is the responsibility of the teacher. PAI subjects only, lack of cooperation with parents in setting an example and carrying out control functions at home and their environment and misuse of gadgets or cell phones. The solution is in the form of including religious moderation material in MPLS activities, holding discussion forums, making control sheets and providing an understanding of the dangers of playing gadgets or cell phones excessively and giving warnings to students.⁴⁰

The resistance of Islamic religious education with the perspective of religious moderation in facing the era of Society 5.0.

The era of society 5.0 is an era where technology is an inseparable part of the human being himself, not only for exchanging information, but also able to make human daily life easier. Society 5.0's emphasis is on living fast, easy and integrated⁴¹. The concept of learning society 5.0 is closely related to the concept of 21st century life skills which are focused on the use of technology and information, skills or abilities, and innovation. The 21st century skills socialized by the Ministry of Education and Culture include critical thinking skills and problem solving, communication skills, creativity and innovation, collaboration.⁴²

If studied more specifically in Islamic Education institutions. In fact, facing digitalization in the 5.0 era, there are great opportunities as well as challenges. In the context of Islamic religious education with an insight into religious moderation, in facing the era of society 5.0 it is inevitable that there should be creativity, the ability to collaborate with each other from a distance, responsibility to respect differences, build good and focused

³⁸ Hakim, "Implementasi Nilai-Nilai Pendidikan Agama Islam Dalam Membina Moderasi Kehidupan Beragama."

³⁹ Harmi, "Model Pembelajaran Pendidikan Agama Islam Berbasis Moderasi Beragama."

⁴⁰ Hakim, "Implementasi Nilai-Nilai Pendidikan Agama Islam Dalam Membina Moderasi Kehidupan Beragama."

⁴¹ Harun, "PEMBELAJARAN DI ERA 5.0.", 269.

⁴² Harun.

communication and critical thinking. So that in order to survive and develop in the era of society 5.0, the younger generation must have the ability to think globally and behave locally to be able to provide reinforcement through scientific integration and aspects of moderation. Scientific integration includes scientific disciplines, thinking paradigms and positive attitudes in science. Moderation aspects include aspects of divine belief, aspects of shari'a (religious moderation) and aspects of thought.⁴³

In studies on lower educational institutions, namely in elementary schools, there are aspects of moderate attitudes which are divided into three, namely moderate in scientific learning, moderate in thought and behavior, and moderate in method. Aspects of moderation begin with the first stage, namely the implementation of scientific-doctoral moderation, then followed by the second stage of behavior and thought moderation, and closed with the third stage of method moderation. What is needed in the first stage, for example, is learning material that is based on phenomena or facts that can be explained using certain thinking powers, motivates and encourages students to be able to think analytically, critically and precisely in identifying, and based on facts, theories and concepts. which can be accounted for. It is continued in the second stage, what needs to be developed is connecting togetherness and getting rid of differences. Furthermore, in the third stage, it looks at the priority and universal perspective in understanding religious moderation that needs to be cultivated from an early age, especially in elementary schools. With the aim that when students are at the middle level, students' understanding is able to develop, competencies that must be developed and owned by students to face challenges in the era of society 5.0.⁴⁴

CONCLUSION

Islamic religious education as a paradigm of Islamic diversity consisting of the subjects of the *Qur'an Hadith*, *Aqidah Akhlak*, Jurisprudence and Islamic Cultural History in the construct of religious moderation has a strong foundation and development in line with the direction of developing religious moderation in Indonesia. In order to construct Islamic religious education with an insight into solid religious moderation, in addition to being supported by the foundations, principles and design of moderate Islamic religious education,

⁴³ Destriani, "PEMBELAJARAN PENDIDIKAN AGAMA ISLAM BERBASIS MODERASI BERAGAMA MENUJU SOCIETY ERA 5.0."

⁴⁴ "Implikasi Era Society 5.0 Dalam Menguatkan Sikap Moderasi Beragama Bagi Siswa Sekolah Dasar | JIEES: Journal of Islamic Education at Elementary School," accessed February 27, 2023, <https://jieces.alkhoziny.ac.id/index.php/jieces/article/view/36/>.

it must also be supported in fact how it is practically practiced in the field. In constructing Islamic religious education with an insight into optimal religious moderation, continuous planning, implementation and evaluation is needed. And supported by operational design and development facts related to curriculum, content/materials, methods and evaluation.

Islamic Education Institutions in facing digitalization in the 5.0 era have great opportunities as well as challenges. In the context of Islamic religious education with an insight into religious moderation, in facing the era of society 5.0 it is inevitable that there should be creativity, the ability to collaborate with each other from a distance, responsibility to respect differences, build good and focused communication and critical thinking.

REFERENCES

- Destriani, D. "PEMBELAJARAN PENDIDIKAN AGAMA ISLAM BERBASIS MODERASI BERAGAMA MENUJU SOCIETY ERA 5.0." *INCARE, International Journal of Educational ...*, 2022. <http://ejournal.ijshs.org/index.php/incare/article/view/356>.
- Fahri, Mohamad, and Ahmad Zainuri. "Moderasi Beragama Di Indonesia." *Intizar* 25, no. 2 (2019): 95–100. <https://doi.org/10.19109/intizar.v25i2.5640>.
- Faozan, A. "Moderasi Beragama Dalam Pendidikan Agama Islam Untuk Masyarakat Multikultur." *Hikmah: Journal of Islamic Studies*, 2020. <http://journal.alhikmahjkt.ac.id/index.php/HIKMAH/article/view/170>.
- Hakim, T. R. "Implementasi Nilai-Nilai Pendidikan Agama Islam Dalam Membina Moderasi Kehidupan Beragama." *Edukasiana: Jurnal Inovasi Pendidikan*, 2022. <https://ejournal.papanda.org/index.php/edukasiana/article/view/188>.
- Harmi, H. "Model Pembelajaran Pendidikan Agama Islam Berbasis Moderasi Beragama." *JRTI (Jurnal Riset Tindakan Indonesia)*, 2022. <https://jurnal.iicet.org/index.php/jrti/article/view/1757>.
- Harun, Sulastri. "PEMBELAJARAN DI ERA 5.0." *PROSIDING SEMINAR NASIONAL PENDIDIKAN DASAR*, no. 0 (January 22, 2022). <https://ejurnal.pps.ung.ac.id/index.php/PSNPD/article/view/1074>.
- Herliandry, Luh Devi, Nurhasanah Nurhasanah, Maria Enjelina Suban, and Heru Kuswanto. "Pembelajaran Pada Masa Pandemi Covid-19." *JTP-Jurnal Teknologi Pendidikan* 22, no. 1 (2020): 65–70. <https://doi.org/10.21009/jtp.v22i1.15286>.
- Husna, Ulfatul, and Muhammad Thohir. "Religious Moderation as a New Approach to Learning Islamic Religious Education in Schools." *Nadwa: Jurnal Pendidikan Islam* 14, no. 1 (July 13, 2020): 199–222. <https://doi.org/10.21580/nw.2020.14.1.5766>.

- Ibad, Muh Ariful. "Moderasi Beragama Berbasis Pesantren Salaf." *Prosiding Nasional 4* (November 12, 2021): 263–78. <https://prosiding.iainkediri.ac.id/index.php/pascasarjana/article/view/76>.
- "Implikasi Era Society 5.0 Dalam Menguatkan Sikap Moderasi Beragama Bagi Siswa Sekolah Dasar | JIEES: Journal of Islamic Education at Elementary School." Accessed February 27, 2023. <https://jies.alkhoziny.ac.id/index.php/jies/article/view/36/>.
- Irama, Yoga, and Mukhammad Zamzami. "Telaah Atas Formula Pengarusutamaan Moderasi Beragama Kementerian Agama Tahun 2019-2020." *KACA (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin* 11, no. 1 (February 9, 2021): 65–89. <https://doi.org/10.36781/kaca.v11i1.3244>.
- Mubarok, G. A., and E. Muslihah. "PERAN GURU PENDIDIKAN AGAMA ISLAM MEMBENTUK SIKAP KEBERAGAMAN DAN MODERASI BERAGAMA." ...: *Jurnal Pendidikan Agama Islam*, 2022. <http://jurnal.uinbanten.ac.id/index.php/geneologi/article/view/6616>.
- NAFA, Y., M. Sutomo, and M. Mashudi. "Wawasan Moderasi Beragama Dalam Pengembangan Desain Pembelajaran Pendidikan Agama Islam." *Edupedia: Jurnal Studi* ..., 2022. <https://journal.ibrahimy.ac.id/index.php/edupedia/article/view/1942>.
- Nurhidin, E. "Strategi Implementasi Moderasi Beragama M. Quraish Shihab Dalam Pengembangan Pembelajaran Pendidikan Agama Islam." *Kuttab: Jurnal Ilmu Pendidikan Islam*, 2021. <http://journal.fai.unisla.ac.id/index.php/kuttab/article/view/686>.
- Rahayu, Titik, Syafrimen Syafril, Ismail Suardi Wekke, and Rita Erlinda. "Teknik Menulis Review Literatur Dalam Sebuah Artikel Ilmiah." INA-Rxiv, September 15, 2019. <https://doi.org/10.31227/osf.io/z6m2y>.
- Rizkiyah, Tahtimatur, and Nurul Istiani. "Nilai Pendidikan Sosial Keberagamaan Islam Dalam Moderasi Beragama Di Indonesia." *POROS ONIM: Jurnal Sosial Keagamaan* 2, no. 2 (December 29, 2021): 86–96. <https://doi.org/10.53491/porosonim.v2i2.127>.
- Saini, M. "Diseminasi Moderasi Beragama Melalui Pendidikan Agama Islam Pada Ekstrakurikuler Sie Kerohanian Islam (ROHIS) Di SMAN 1 Kertosono Kabupaten Nganjuk." *TABYIN: JURNAL PENDIDIKAN ISLAM*, 2021. <http://e-journal.stai-iu.ac.id/index.php/tabyin/article/view/124>.
- Shofyan, A. "Pembelajaran Pendidikan Agama Islam Berbasis Moderasi Beragama Menuju Society Era 5.0." *Ar Rusyd: Jurnal Pendidikan Agama Islam*, 2022. <http://ojs.stai-ibnurusyd.ac.id/index.php/arrusyd/article/view/24>.
- Sulfasyah, Sulfasyah, Ernawati Ernawati, and Fatmawati Fatmawati. "PROFIL PENGAJARAN MEMBACA PEMAHAMAN SISWA SEKOLAH DASAR: SIAPKAH MENGANTAR SISWA MENUJU SOCIETY 5.0?" *PROSIDING SEMINAR NASIONAL PENDIDIKAN DASAR*, no. 0 (January 22, 2022). <https://ejurnal.pps.ung.ac.id/index.php/PSNPD/article/view/1075>.

- Suprpto, Suprpto. “Integrasi Moderasi Beragama Dalam Pengembangan Kurikulum Pendidikan Agama Islam.” *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 18, no. 3 (December 29, 2020): 355–68. <https://doi.org/10.32729/edukasi.v18i3.750>.
- Sutrisno, Edy. “Aktualisasi Moderasi Beragama Di Lembaga Pendidikan.” *Jurnal Bimas Islam* 12, no. 2 (December 27, 2019): 323–48. <https://doi.org/10.37302/jbi.v12i2.113>.
- Triandini, Evi, Sadu Jayanatha, Arie Indrawan, Ganda Werla Putra, and Bayu Iswara. “Metode Systematic Literature Review Untuk Identifikasi Platform Dan Metode Pengembangan Sistem Informasi Di Indonesia.” *Indonesian Journal of Information Systems* 1, no. 2 (2019): 63–77. <https://doi.org/10.24002/ijis.v1i2.1916>.