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SYSTEM THINKING IN ADVANCING THE MODERATE AND INCLUSIVE ISLAMIC EDUCATION

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Abstract. In Islamic education, religious moderation is not merely to be taught or discussed but must be implemented in everyday life. As a system, the educational process cannot rely solely on one component but must involve all educational components in an integrated and synergistic manner. Therefore, this paper aims to offer insights into the importance of designing a comprehensive and systemic learning process based on the values of religious moderation. The approach used in this study is reconstructive and philosophical history. This study examines historical moments in Islamic civilization where Muslim scholars applied moderate values. Furthermore, the meaning of religious moderation must be fundamentally understood so that the values it contains can be easily implemented. Therefore, implementing religious moderation in Islamic education should begin with a paradigm shift regarding the nature of religious moderation itself. Once this paradigm is understood, the next stage leads to more practical aspects such as policy-making, programs, and the availability of human resources that fully support and serve as examples of religious moderation. The ideal system thinking approach should be carried out both vertically and horizontally. Vertically, the educational process begins from childhood through adulthood, encompassing education at the higher level. Meanwhile, horizontally, the quality of an individual's religious moderation is influenced by various factors, such as curriculum, approaches, educators, family backgrounds, the uniqueness of each learner, educator competencies, and so on.

Keywords: System Thinking; Moderate; Islamic Education

A. INTRODUCTION

Among the essential background factors for promoting the idea and implementation of religious moderation is the emergence of intolerance and radicalism (Fuadi et al., 2021) in education. This is evident from various surveys conducted by several institutions such as PPIM UIN Syarif Hidayatullah (Ropi, 2019), SETARA Institute (Hendardi, 2022), CIsFORM (Wildan & Muttaqin, 2022), and Wahid Institute (2019). Based on these surveys, education practices are one of the aspects that influence an individual's tolerance level. Among the key factors in education that affect tolerance levels are the learning experiences designed by teachers and school policies that do not sufficiently support the growth of tolerance values (Kamaludin et al., 2021). If this continues, schools may become an uncondusive environment for producing a diverse Indonesian human resource, including in the development of knowledge (Burhanuddin & Ilmi, 2022). In Islamic civilization history, a tolerant and inclusive attitude is crucial for success in developing knowledge, particularly in science and technology (Muqowim, 2012).

Historically, the peak of Islamic civilization in science and technology, which served as a reference for other nations' civilizations, was achieved when Muslim scientists maintained a

moderate and inclusive approach. In other words, a moderate and inclusive attitude was the key to progress. This golden era was reached during the time of Caliph Harun al-Rashid and his successor, Caliph al-Mamun, in the Abbasid Dynasty era. Over five hundred years, from the 8th to the 13th century, various scientific and technological discoveries were made by scientists such as Ibn Sina, al-Kindi, Ibn Bajjah, al-Farhah, al-Biruni, al-Khawarizmi, Abu Mahasin, and Ibn Zuhr (Sarton, 1927). The era of progress in science and technology began with the formation of a team to collect the works of other civilizations from various traditions, such as Greek, Roman, Chinese, Persian, and Indian. The team, led by Hunain bin Ishaq (a Nestorian Christian) and Tsabit bin Qurrah as the secretary (from the Magian religion), engaged in the process of amalgamating and translating these works into Arabic to make them accessible to Muslim scholars. Once these works became easily accessible, they inspired critical studies by Muslim scientists, ultimately leading to creative and innovative works.

The advancement of science and technology during the classical Islamic era was essentially achieved due to several factors. First, according to George Sarton (1927), the Quran served as inspiration and a gravitational force in developing science and technology. During that time, the Islamic holy book was utilized as a source of enlightenment, discussed and applied in reality rather than memorized. Second, there was full support from rulers (caliphs), demonstrated through pro-science policies and the promotion of scientists, such as the formation of civilization transfer teams and the establishment of a knowledge development center known as the House of Wisdom (Baitul Hikmah). Third, there was a willingness to build international networks with other civilizations, leading to dialogue and knowledge exchange. Fourth, economic progress in the Mediterranean region was harnessed to develop science (Muqowim, 2012). The rulers and scientists of that era could not have taken various progressive steps without being inclusive, open-minded, tolerant, creative, innovative, cooperative, appreciative, and egalitarian. The question is how these values can be reconstructed for contemporary contexts, especially within educational institutions.

This article attempts to reconstruct religious moderation values in educational institutions (schools and madrasas) using a systems thinking approach. The systems thinking model is chosen because education should be viewed as a system involving multiple components (Arnold, 2015). All these components are interconnected to realize religious moderation values. In the context of systems thinking, the success of an educational process does not solely rely on one component but requires the consideration and involvement of all components (Schlüter et al., 2022). In this regard, all dimensions of education must be considered, ranging from philosophical-paradigmatic aspects to technical-implementation ones.

The systems thinking approach should ideally be conducted both vertically and horizontally. Vertically, the educational process begins from birth when a child is raised in a family environment, continues through their schooling from early childhood to high school, and extends to adulthood when they pursue higher education. In instilling religious moderation, every stage of life that individuals go through should be considered and examined because experiences and knowledge acquired in each environment greatly influence whether a person adopts moderate or non-moderate attitudes toward religion. It is highly possible to encounter a child who grows up in a moderate family environment but becomes less moderate or even non-moderate at later stages due to exposure to a less moderate environment, such as at school or in a community that does not support the growth of religious moderation values. Conversely, it is also possible for someone who grows up in a less moderate family environment to become moderate later on due to influence from an educational environment that supports religious moderation values, both in school and within the community. Therefore, the character of religious moderation is fundamentally dynamic vertically, as many variables influence the level of moderation in an individual's religious beliefs.

Meanwhile, in a horizontal context, an individual's religious moderation quality is influenced by numerous factors, particularly when viewed through the lens of educational practices that involve multiple components. As a system, educational practices encompass various interrelated elements such as curriculum, approaches, educators, family backgrounds, the uniqueness of each learner, educators' competencies, evaluation processes, support facilities,

funding, management, and the environment. This does not exclude other external factors beyond the education sector that significantly affect the quality of educational practices, including economic, social, cultural, political, legal, and security conditions. All of these aspects must be considered comprehensively in instilling religious moderation values, as these values may have been instilled effectively in schools. However, negative influences from society and social media may hinder or even prevent the development of a moderate character.

Based on the above considerations, this paper focuses on implementing religious moderation values through education from a systems thinking framework. However, this study does not examine all educational practices vertically but places greater emphasis on the horizontal systems thinking model. There are two aspects considered here: paradigmatic-philosophical aspects and technical-implementation aspects. The first aspect is the foundation for applying religious moderation values, impacting the implementation stages. Therefore, educational institutions must have a clear paradigm and perspective on religious moderation (Fuadi et al., 2021). Meanwhile, to implement religious moderation, this paper emphasizes policy, programs, and the quality of human resources in educational institutions.

B. METHODS

This study employs a historical and philosophical approach. The first approach is utilized to reconstruct pivotal moments in the history of scientific civilization wherein scientists embraced moderate and inclusive values. The valuable lessons and principles derived from these historical moments are of paramount importance as a source of inspiration for constructing a more inclusive civilization (Rahman, 1982). The philosophical approach is employed to delve into the issues of religious moderation and inclusivity in the contemporary Indonesian context on a more fundamental and universal level, transcending the mere technical examination that often leads to unproductive debates. Through this approach, the issues of religious moderation and inclusivity in education should be comprehensively positioned rather than addressed in an ad hoc and fragmented manner.

C. RESULT AND DISCUSSION

Toward a Moderate Paradigm in Education

The paradigm of religious moderation has become of paramount importance for education practitioners because all educational processes fundamentally represent and embody this paradigm (Mutawali, 2023). The more precise the religious moderation paradigm held by education practitioners in schools, the more evident the stages of implementing these values within the educational context become. Conversely, the less clear the paradigm of religious moderation, the more ambiguous the practice of these values in education. Therefore, every stakeholder in education, especially school principals and teachers, must possess religious moderation literacy. Religious moderation literacy refers to an individual's ability to reflect on their religious knowledge and experiences, transforming them into ideas and values that inspire change to realize the values of "rahmatan lil-'alamin" (Kanafi et al., 2021). In this sense, being literate in religious moderation means not only mastering scholarly knowledge and experiences but also being able to reflect on both (knowledge and experience) to transform them into transformative values and ideas. Thus, religious moderation literacy necessitates three elements for an individual to be considered literate: learning, unlearning, and relearning (GTK, 2020).

Learning involves constructing as many religious moderation values as possible so that an individual possesses as much knowledge and experience as possible about these values. This process is more about understanding religious moderation values cognitively and discursively. Once the first process is mastered, the second process, unlearning, must be undertaken. The second stage emphasizes the ability to reflect on and deconstruct the knowledge and experiences one has regarding religious moderation values. The result of this self-reflection includes lessons, ideas, meanings, and significant insights into the knowledge and experiences related to religious moderation. The second process will yield numerous messages and ideas regarding the urgency of religious moderation values, the importance of promoting religious moderation values, and a

roadmap for the religious moderation values that have and have not been implemented in daily life, individually and institutionally.

Based on the self-mapping of religious moderation values extracted from knowledge and experiences, the relearning process becomes necessary. This third process yields concrete plans and steps for implementing these religious moderation values in real-life situations, both at an individual and social level, especially within educational institutions such as schools, madrasahs, and families. With this brief narrative, someone who is knowledgeable about and has experienced religious moderation values is someone who possesses knowledge and experiences of these values (knowing and having the religious moderation values), feels and appreciates the meaning and worth of religious moderation in their faith (feeling and loving the religious moderation values), and practices the values of moderation in their daily life (doing the religious moderation values).

With the explanation above, individuals can reflect on their current religious position. Someone may still be considered illiterate in religious moderation despite having substantial knowledge about it because their knowledge of religious moderation may only extend to discourse or cognition. Therefore, even if they have profound knowledge and insight into the values of religious moderation if that knowledge and experience are not deeply reflected upon, they are still essentially among those who are illiterate in religious moderation. An individual's knowledge of religious moderation values should inspire them to bring about positive change and transformation, enabling them to become agents of religious moderation. Among the signs that someone is literate in religious moderation is their ability to foster harmony in society and to care for and preserve the environment.

In the context of Islamic educational institutions, especially madrasahs, the educational process should aim to cultivate individuals who are literate in religious moderation, meaning they have knowledge and experience of religious moderation values and live out these values in their daily lives. However, this expectation has not been fully realized in madrasahs. Some indicators of this include an emphasis on cognitive-administrative aspects tending to dominate. Religion is still used as a context of justification (justification of one's opinion about something) rather than a context of discovery (Lakatos, 1974) (values of religion that inspire self-transformation and transformation of the surrounding environment wherever one may be), and religion is often used for short-term, worldly materialistic interests such as economics and politics (Alvia & Ardhani, 2023). The phenomenon of people adhering to religion only for personal gain rather than focusing on how to live out the values of religion has emerged. If this continues consistently, then religion loses its vital essence. Religion remains at the "stamp" level rather than being the spiritual essence for becoming a steward of God on Earth (Sunhaji, 2017).

According to the Ministry of Religious Affairs, several values of religious moderation need to be instilled in education, especially in madrasahs. These values include *tawassuth*, *tawazun*, *tasamuh*, *musawah*, *ishlah*, *syura*, *i'tidal*, and *ta'addub*. *Tawassuth* denotes an attitude akin to that of a referee who can resolve issues based on agreed-upon rules of the game (Nisa et al., 2021). These rules of the game may encompass values, regulations, and existing norms. When confronted with issues, individuals should emphasize adherence to these rules rather than relying on personal preferences. *Tawazun*, on the other hand, signifies the ability to maintain a balanced and impartial stance (Malik & Hindi, 2021). This value is closely related to *tawassuth*. When facing problems, individuals should strive to consider various perspectives, especially when dealing with personal matters.

The value of *tasamuh* is associated with the capacity for tolerance and respect for diversity. This value enables individuals to embrace diversity as a fact granted by Allah, which needs to be positively managed and celebrated. Socially, everyone lives within a diverse community, as society consists of a collection of unique and different individuals (Anwar & Haq, 2019). No one can mold themselves entirely to another person's viewpoint (Pajarianto et al., 2022). Even within the smallest social unit, the family, each member possesses diversity that should be collectively understood. Each person has multiple identities that should be viewed holistically according to their perspective. Many prejudices, conflicts, tensions, and riots arise primarily due to "the clash

of ignorances," a collision of ignorance where we fail to understand and recognize the identities of others.

The value of musawah is connected to the idea of being "equal before God," being equal in the eyes of Allah. According to QS al-Hujurat verse 13, every individual holds an equal position before Allah, with the differentiating factor being the quality of their piety, "the best in conduct." The Prophet Muhammad once reminded in his sayings, "Indeed, Allah does not look at your faces or your physical appearances, but He looks at your hearts and deeds." In another hadith, the Prophet said, "The wealthy person is not the one who has much wealth, but the wealthy person is the one with a rich heart." Therefore, with the value of musawah, individuals can treat others in an egalitarian manner (Qibtiyah, 2018). They would not engage in discriminatory or oppressive behavior. This value is closely related to islah. Through islah, individuals can make improvements, mediate between conflicting parties, and reform various issues, especially in education. Through the value of islah, individuals continuously enhance their quality and become better and more positive (Tolchah et al., 2021).

The concept of "syura" value is related to the ability to adopt a democratic attitude towards differences and diversity of opinions. When faced with issues that concern the well-being of the majority, it is approached through consultation, respecting the opinions and ideas of others. Individuals who hold this value do not exhibit selfish or arrogant behavior. This value encourages individuals to listen to and understand those who are different from them. The "syura" value is linked to the value of "i'tidal," which involves the ability to maintain balance and fairness (Nasir & Rijal, 2021). Being upright is another characteristic of "i'tidal," not deviating from agreed-upon goals and directions. Those who deviate from collective agreements can create social problems. This value is also associated with "ta'addub," having public civility. The "ta'addub" value motivates an individual to be a positive trendsetter, leading by example and being a change agent within society rather than being a part of the problem or a troublemaker. In the context of the Merdeka Curriculum, such individuals would be "Guru Penggerak" or motivating educators, provided they possess the quality of "ta'addub."

The next value, "moderasi beragama" or religious moderation, is "aulawiyah." Individuals who possess this value are characterized by their ability to prioritize their actions. They can create maps and prioritize tasks based on what needs to be addressed first and what can be deferred. This value encourages individuals to have a sense of urgency and a sense of crisis. Stephen R. Covey introduced the concept of "putting first things first," which is related to "aulawiyah" (Covey, 2002). This value can only be realized if someone has a clear life purpose, as it guides them to follow their planned path rather than acting impulsively. It is highly relevant to "ibtikar" and "tathawwur." "Ibtikar" is related to the importance of creativity and innovation. Individuals with transparent dreams and goals are likelier to make creative breakthroughs and not give up in the face of failure. Their lives will be dynamic ("tathawwur"), allowing them to confront various life challenges and problems creatively.

The next value is "muwathanah," which means nationalism. This value is crucial for national identity. In the digital era, nations face contests and clashes between identities (Nisa et al., 2021). Therefore, this value is a distinguishing factor from the identities of other nations, as Indonesia possesses its unique characteristics and distinctiveness. This value encourages individuals to have constitutional awareness, where the nation's interests take precedence over individual or group interests when acting within the context of the nation. The common ground is the constitution agreed upon by all, with Pancasila as a unifying principle for all citizens. Finally, the value of "qudwatiyyah" is related to leadership or "uswatun hasanah." Indonesia needs numerous role models to serve as examples and references for progress. In the context of religious moderation, Indonesia requires many living models who embody the values of religious moderation in their daily lives (Subchi et al., 2022).

Moderate-Based Policy Making in Islamic Education

To operationalize the values of religious moderation in Islamic educational institutions, according to Caleb Rosado, there are at least five stages that need to be undertaken: paradigm, policy, programs and activities, human resources, and implementation (Rosado, 1997). The first

stage is related to the perspective on religious moderation itself, and all stakeholders of the madrasah should have a moderate viewpoint. It is not enough for everyone to understand religious moderation as mere cognitive knowledge; it must be internalized and practiced daily. Narratives about religious moderation with various indicators and dimensions mentioned above are part of the philosophy and paradigm of religious moderation (Fuadi et al., 2021).

Religious moderation should not only be discussed discursively but also felt and implemented in everyday life. According to Thomas Lickona, three domains should be integrated into the context of character education: moral knowing, moral feeling, and moral doing (Lickona, 2012). In this context, to make the values of moderation more tangible and grounded, knowing religious moderation, feeling religious moderation, and doing religious moderation should be integrated. If these three dimensions can be united, then everyone will become a man of action in religious moderation, someone who practices these values, rather than a man of discourse, someone who only engages in discourse about religious moderation.

To implement religious moderation in the context of educational institutions, especially madrasahs, there are at least three aspects that need to be prepared: policy, programs, and human resources. From a policy perspective, all policies created by a madrasah head should be based on promoting religious moderation, especially if these values are considered core values of the institution (Sunhaji, 2017). These core values should form the basis for determining the vision and mission of the madrasah. Therefore, madrasah heads need to implement religious moderation-based policymaking, creating policies based on the values of religious moderation. All policy aspects created by madrasah heads should be oriented towards realizing religious moderation, such as curriculum development, facility provision, library resources, teacher and staff development, student affairs, community relations, parent relations, and budget allocation. A madrasah head should be able to create an educational ecosystem, both in the context of the family, madrasah, and society, including mass media, to collectively promote the values of religious moderation (Tolchah et al., 2021).

Moderate-Based Learning Program

After the policy based on religious moderation values was formulated, the next step was to elaborate on this policy through more specific programs and activities (Kamaludin et al., 2021). These programs and activities are designed to promote religious moderation values, whether teachers, educational personnel, student organization leaders, parent associations, or madrasah committees design them. Activities designed by teachers to promote religious moderation values can take the form of classroom learning processes, extracurricular activities, and even activities outside the madrasah. When teachers create lesson plans (RPP), regardless of their subject, all are designed to instill religious moderation values (Basri et al., 2022). Therefore, when selecting teaching approaches and strategies, it is essential to reflect on whether these approaches and strategies can instill religious moderation values or not.

When designing out-of-class and out-of-school learning experiences, teachers should emphasize activities that can promote religious moderation values rather than merely creating activities. This includes homework assignments, co-curricular activities, and extracurricular activities provided to students (Abubakar & Hedayat, 2020). Religious moderation values do not become the subject matter of instruction, except in some subjects about religious moderation values. Instead, these values are more appropriately integrated through teaching approaches and processes.

In addition to programs designed by teachers, activities planned by student organizations should also be oriented towards promoting religious moderation values. The same applies to parent associations and school committees. Parenting activities should be focused on strengthening religious moderation values within each family. School committee programs should also reinforce religious moderation values. These organizations serve as intermediaries between the school and the community. If this is realized, the educational ecology that integrates families, schools, and communities will mutually support the strengthening and promoting religious moderation values in their respective roles (Huda, 2021).

Human Resources as a Living Moderate Model

Educational personnel such as laboratory assistants, librarians, parking attendants, cafeteria staff, or drivers should be capable of presenting themselves as individuals imbued with religious moderation values so that they can serve as examples to students. These values should be applied according to their respective roles and functions. For instance, every time they welcome students, gatekeepers should greet them enthusiastically because a school is not a prison guarded with stern faces; instead, it is a place of joy. When serving students, educational personnel should appreciate their uniqueness. The expression, "How can I assist you?" should become a common practice. If there are reports from students about educational personnel who are not friendly and caring, then the head of the madrasah can issue warnings or provide guidance. This does not mean there should be no rules or regulations in the madrasah. Rules and regulations are established collectively at the beginning and agreed upon so that their implementation becomes the responsibility of all parties involved. Librarians need to recommend readings such as books and magazines that can instill the values of religious moderation in the madrasah's environment.

As a system, the learning process involves many interconnected components such as curriculum, approaches, teachers, learning resources, and evaluation. Among these components, the role of teachers is crucial. Regardless of the curriculum content, various teaching approaches and strategies, diverse learning resources, and advanced facilities in an educational institution, if teachers with character do not support them, these educational components will not function optimally in implementing the values of religious moderation. Regardless, teachers are the lifeblood or living models within education, especially in the context of religious moderation character. Students tend to follow what is demonstrated by teachers daily. When a teacher presents themselves with a positive character, students will become accustomed to positive characteristics as well. Conversely, when a teacher presents themselves as a negative character, this will also influence the students' character. Therefore, in character education, especially in the context of religious moderation values in madrasahs, teachers who serve as living religious moderation models, models of living religious moderation values, are essential.

Teachers in madrasahs, especially in early childhood education (PAUD), play a crucial role in the final stage of the education process during the golden age before children enter elementary education. Suppose children in PAUD are not accustomed to religious moderation values. In that case, it can be considered a failure in religious moderation value education because more than eighty percent of a person's character is formed during this age. The older a child becomes, the more challenging it is to instill religious moderation values, especially once they reach higher education institutions. Therefore, PAUD teachers are at the forefront of character education. Of course, they should not be constantly blamed or scapegoated if there are instances of extreme or radical behavior, as there are other components in education that also bear responsibility.

In the context of early childhood religious moderation education, it is crucial to emphasize that parents play the most significant role, as outlined above. The family is the primary and fundamental environment before a child enters early childhood education (PAUD). Therefore, parents are the individuals most responsible for instilling religious moderation values in young children, alongside PAUD teachers. However, in a formal sense, PAUD teachers wield the most influence. Teachers at this level should catalyze change in religious moderation education. When a child exhibits negative traits due to their upbringing in a family environment, it is the teacher's responsibility to transform these negative characteristics into positive ones. To be an effective promoter of religious moderation education, PAUD teachers must possess exceptional qualifications, as mere formal competence from higher educational institutions is insufficient.

According to Stephen R. Covey, in his book "7 Habits for Highly Effective People," there are seven habits that one must possess to become an outstanding individual. If these seven habits are ingrained in madrasah teachers, they can become catalysts, especially in promoting religious moderation values. These seven habits of excellence are being proactive, goal-setting, prioritizing, achieving win-win solutions, valuing others, synergy, and continuous self-improvement. The proactive habit is related to the awareness of the importance of becoming more moderate, starting with oneself. Embracing moderation should not be a forced endeavor. According to Daniel Goleman, being proactive stems from self-awareness, a person's awareness of self that allows

them to know who they are precisely. In the context of religious moderation, proactive behavior is evident in teachers who take the initiative to transform themselves into more moderate individuals. If a teacher has not yet achieved moderation, they should proactively seek ways to practice and become a more moderate educator.

The proactive habit is followed by crafting moderate dreams or life goals. The vision of religious moderation that a teacher aims to achieve should be outlined in a clear timeline, including short-term, medium-term, and long-term goals. The dimensions of this vision should be mapped out to distinguish between what is essential and prioritized and what is less important and not urgent. In the madrasah setting, achieving a moderate educational direction is more attainable based on a clear strategic plan. The strategic plan represents dreams and plans that will be realized. Madrasahs with moderate dreams and clear plans have a more focused approach than those without such dreams of moderation.

The third habit is the importance of prioritization. This habit begins with a clear vision or dream. Having a clear personal vision dramatically influences the actions one takes. Teachers who have the habit of prioritizing something do so because a clear dream or goal drives it. In the context of religious moderation values in madrasah education, teachers who understand the urgency of religious moderation values for students will immediately implement these values through concrete steps, such as activities and programs. A teacher committed to educating religious moderation values prioritizes self-improvement by setting an example or being a role model for moderation. They strive to internalize religious moderation values to become a moderate generator, a source of energy for these values. Only through this can a teacher spread positive character traits. The teacher acts as a moderate transmitter, disseminating the energy of religious moderation values.

The next habit for becoming an excellent teacher is the desire to win together. This habit is based on the belief that every individual is created uniquely and specially by God. Therefore, the attitude to be adopted is to respect every person. Additionally, in everyday life, change cannot be achieved alone. Even individual achievements are not solely due to one's efforts but inevitably involve others, either directly or indirectly. Therefore, collaboration and communication, rather than competition, are needed in implementing religious moderation values in madrasahs. This aligns with the 21st-century educational paradigm of collaboration and communication (Nisa et al., 2021). This habit is relevant to the next habit, prioritizing respecting others over seeking respect. This habit can only be realized if we view others based on their strengths rather than weaknesses.

Another excellent habit that madrasah teachers should possess is synergy with various parties to realize religious moderation values. As mentioned earlier, many parties should be involved in instilling religious moderation values in madrasahs, including parents at home, madrasah heads, foundation owners, government, community leaders, and media owners, particularly in social media (Anwar & Haq, 2019). Synergy means a person's ability to build togetherness and see others through their strengths. This is different from compromise because, in synergy, one plus one can result in ten, as the emphasis is on each person's strengths. Even what may be considered weaknesses in synergy can be transformed into strengths. The multitude of strengths and potential that we possess is then harnessed into collective power (Kamaludin et al., 2021). In implementing religious moderation values in madrasahs, the habit of synergy is necessary because grounding these values requires cooperation and collaboration from all parties committed to the cause.

Finally, the excellent habit that madrasah teachers should have in strengthening the education of religious moderation values is the habit of lifelong learning. Lifelong learning can be seen technically as the commitment of teachers to always be a moderate character figure wherever they are, not only in madrasahs but also at home and in society. What they say, write, and do should always reflect religious moderation values. Such teachers are not focused on formal administrative aspects but emphasize quality. This excellent habit aligns with the principle of kaizen, which is continuous quality improvement and continuous self-improvement (Maurer, 2013). Teachers with this habit continue to learn from anyone, and there is no concept of stopping learning.

D. CONCLUSION

Based on the discussion above, to strengthen the values of religious moderation and inclusivity in educational institutions, a systemic thinking model needs to be implemented because many stakeholders are involved in providing education. There are two levels to consider in implementing these values, namely, the superstructural level and the infrastructural level. The first level is related to perspectives, paradigms, and philosophical foundations, while the second level is associated with the implementation and practice of religious moderation in education.

Philosophically, religious moderation should be understood as a perspective, attitude, and behavior prioritizing universal values in religious practice. Meanwhile, at the implementation level, applying religious moderation values involves various variables. It can be understood that the quality of religious moderation in education is greatly influenced by many other variables, such as the level of knowledge, experience, environment, learning resources, teachers, and networking. All these components are related to the policies made by school principals, programs created by teachers, and the availability of qualified human resources. Therefore, in order to maintain high-quality religious moderation in educational institutions, it is necessary to have an awareness that these religious moderation values are essential and must be practiced in madrasahs. Moreover, implementing these values should not be limited to the madrasah environment. However, it should also extend to the family and community environments, creating an educational ecology that synergizes in promoting religious moderation values.

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