

Management of Islamic Education Based on Interreligious Dialogue in The Learning Process in Schools as An Effort to Moderate Religion in Indonesia

Candra Wijaya¹

UIN Sumatera Utara
candrawijaya@uinsu.ac.id

Abdurrahman³

UIN Sumatera Utara
abdurrahmanuinsu@gmail.com

Edi Saputra²

UIN Sumatera Utara
edisaputra@uinsu.ac.id

Firmansyah⁴

STIT Al-Hikmah Tebing Tinggi Sumatera Utara
firmanyk@gmail.com

Corresponding author: UIN Sumatera Utara Email: rohaidah@fsmt.upsi.edu.my

Abstract

The purpose of this article is to discuss the management of Islamic education based on interreligious dialogue in the learning process in schools as an effort to moderate religion in Indonesia. The study of learning management concept that focuses on how the management process in learning in accordance with plural society like Indonesia. The concept is initiated from the expert opinion, various books, scientific articles that related to the discussion. The concept is Interreligious Dialogue, it is defined as a dialogue or conversation which is in the Qur'an with other language editors also describes the dialogue, or commonly called dialog as a way to seek consensus, goodness, peace for mankind carried out by society with different religions. Realizing it, of course wisdom and maturity are needed among religious communities to maintain the balancing between group interests and national interests. The components being discussed are; curriculum, learning management, teachers and students. The aim of Interreligious Dialogue is to build religious moderation. The moderation referred the middle between two different concepts, namely Extremists and Liberalists or it is often interpreted as the concept of Wasathiyah Islam.

Keywords

Not Given

To cite this article: Wijaya, C.; Saputra, E.; Abdurrahman.; and Firmansyah. (2021) Management of Islamic Education Based on Interreligious Dialogue in The Learning Process in Schools as An Effort to Moderate Religion in Indonesia. *Review of International Geographical Education (RIGEO)*, 11(5), 4306-4314. doi: 10.48047/rigeo.11.05.310

Submitted: 09-10-2020 • **Revised:** 11-12-2020 • **Accepted:** 13-02-2021

Introduction

Religion has often become an object in action and violence recently; it is a phenomenon that we often see. In fact, it is almost always the content of mass media information. That is one of the phenomena; the social crisis is currently the big problem for our nation. Besides that, there are many other problems. The multi-social crisis that happens in this nation, one of the causes - and perhaps this is the most important one - is due to the occurrence of moral crisis due to wrong understanding of religion. The moral crisis occurs because most people no longer want to follow the guidance of religion, which clearly teaches the believers to do good, to abandon immoral and *munkarat* (Sesmiarni, 2019).

In our country the rules about tolerance and freedom to perform religious rituals are clear as the Regulation Minister of Religion and Minister of Home Affairs Number 9, 2006 Chapter IV about the Establishment of House of Worship (Husni, 2016), but in some cases, it seems discrimination or inhibition of faith communities with smaller number of followers in carrying out their worship. To accommodate the various beliefs that exist, in the past, the government has regulated it.

Presidential Decree (Penpres) No. 1 / PNPS / 1965 junto Law No.5 / 1969) about the Prevention of Religious Abuse and Blasphemy, in its explanation, each article explains that religions have followed by the majority Indonesia's population are Islam, Christian, Catholic, Hindu, Buddha, and Konghucu. Even so, it does not mean that other religions and beliefs may not develop in Indonesia. The government is obliged to encourage the development of these religions. In addition, during the New Orde (*orde baru*) government, there was belief in Almighty God, which was aimed at few people who believed in the existence of God, but they were not followers of one majority religions above.

In this case, how are the attitudes of religious communities in carrying out religious rituals in the context of Indonesian plurality? then how relevant actions are in the context of pluralistic society in Indonesia? as well as other issues related to religion that encourage writers to think and study the concept of Religious Moderation in social harmony which is relevant for pluralistic society to get balance and inclusive in practical part concerning pluralistic Indonesian society.

Management of Islamic Education Based on Interreligious Dialogue in Learning at School

Management is a science that cannot be separated in human life, because in human activities it requires planning, whether written or not. The planning is carried out by compiling and determining coordinated steps. Management is the process of planning, organizing, directing, and monitoring members and other resources to achieve predetermined organizational goals.

Management is a social process that deals with the entire human efforts with the other humans help and other sources, using effective and efficient methods to achieve predetermined goal. Management is also defined as knowledge, tips, and a profession. It is said to be science because management tries to understand "why" and "how" people work together. Then, it said as a tip because management achieves goals through managing other people to carry out their duties. The last, it is called a profession because it is based on special skills to achieve manager's achievement (Budiyanti, Aziz, Palah, & Mansyur, 2020).

Management is an important thing that touches, influences and even goes almost all aspects of human life, it is like blood in human body. It has also been understood that by management humans are able to recognize their abilities, and their strengths and weaknesses. Management shows more effective and efficient ways in carrying out job. It has enabled us to reduce obstacles in order to achieve goals. It also provides predictions and imaginations in order to anticipate fast-paced environmental changes.

Education management can simply be interpreted as a field of study and practice related to educational organizations. So, it is hoped that through these Educational Management activities, educational objectives can be implemented effectively and efficiently.

Meanwhile, the Al-Qur'an has provided stimulation about management, as in Allah verse.

وَلَا تَسْمَعُوا أَنْ تُكْسُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ فَلْيُؤْتِكُمْ أَقْسَطَ عِنْدَ اللَّهِ وَأَقْرَبَ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاصِرَةٌ تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا

"..... And don't get tired of writing down those debts, whether little or much, until the deadline for paying them. That is fairer on the part of Allah and more able to strengthen the witness and closer to not (raising) doubts, (write your *muamalah*) unless the *muamalah* is Cash Trade that you did between you, then there is no sin for you (if) you do not write it"(Al Baqoroh: 282).

In this verse, the meaning is stated as below: First, *Idaaroh* is a reciprocal state, trying to obey an existing regulation. Second, *Idarah* or management is something running, (الشَّيْءُ جَعْلُهُ يَنْوَرُ) filling each other (الشَّيْءُ تَعَاظُمًا), problems or opinions (الْأُمُورُ وَالرَّأْيُ). According to Jawahir, who quoted Rooidut Tullab's book that *Idaroh* is an association of *Madrasah Syarikat*, Foundations, Facilities or equipment to solve all matters, to achieve results or increase productivity (Daneshgar, 2017).

Besides the verse of the Qur'an, Hadith of Prophet SAW has also provided an overview of management (Machendrawaty, Agus Ahmad Safei, 137 - 138):

1. Planning or intention, as formulation of future actions, directed at the goals to be achieved by organization. Intention is the equivalent of planning to be intrinsic and humane.
2. Organizing is an effort to consider the organizational atmosphere, division of work, implementation procedures, division of responsibilities and others.

Hadith of Prophet SAW said: "You must be in the *jama'ah*, because in fact, *jama'ah* has mercy, whereas division is *adzab*."

3. Communicating, the Hadith of Prophet SAW explains that in the communication process, it must pay attention to the ability or orientation to audience, so that, the feed-back is in line with expectations: "Speak to you according to human level / human mind."
4. Controlling. In hadith it is stated: "There is no servant who is trusted by Allah to lead, then he does not care well, Allah will not taste him the smell of heaven."
5. Motivating; to provide encouragement to achieve common goals. Hadith of Prophet SAW: "Have mercy on those on earth; surely those in the heavens will love you."
6. Actuating; Integrated work patterns. In Sahih Muslim, it is stated: "Helping peer Muslims is like a solid building because it supports each other".

Planning is the key entire process of determining all activities that will be carried out in the future, in order to achieve goals (Yang & Wong, 2020). So that, we need the ability to visualize and look forward in order to formulate a pattern of action for future.

The existence of planning is a must in every activity, not only in management structure. Allah affirms in Qur'an Q.S. al-Hashr (59): 18.

"O you who believe, fear Allah and let each one pay attention to what he has done for tomorrow (hereafter); and fear Allah, Allah knows what you done (Abdul-Raof, 2013)".

Then, Interreligious Dialogue is interpreted as a dialogue or conversation which in the Qor'an with other language, editors also describe dialogue or it is commonly called deliberation or discussion as a way to seek agreement, goodness, and peace for mankind which is carried out by adherents of different religions. Realizing this situation, of course, wisdom and maturity are needed among religious communities to maintain a balance between group interests and national interests. In order to achieve it, religious communities cannot walk alone (Khan et al., 2020).

This dialogue is carried out to prepare the next generation, that is tolerant and open-minded or to create a generation with an inclusive personality. This dialogue is intended to design character education based on a moderate understanding of religion, able to develop values based on religion, that build the main personality, attitudes and behavior in life, such as in religious character education.

In religious character education, an attitude and behavior is obedient in carrying out the teachings of religion which is he believed, tolerant of other religions activities, and lives in harmony with other religions. As in daylife, we do our obligations, both related to Allah SWT and related to environment around us, such as society, family and others, such as an emphasis on morality or *akhlakul karimah*.

In Islam, character education has similarities with moral education. The term of *akhlak* or morality has been entered into Indonesia language, namely *Akhlak* or morals. According to Ahamad Muhammad Al-Hufy in "Min Akhlak al-Nabiy", *Akhlak* is "azimah (willing) which is strong about something that is done repeatedly, so that it becomes a custom that leads to a good or a bad activity". The teaching of *akhlak* in Islam is very important, as the teaching of *aqidah* (belief), worship and *mu'amalah*. The Prophet Muhammad SAW was sent to the universe for perfecting

human morals. Perfecting human morals means increasing good moral become better and increase bad morals, so that they are lost and replaced by good morals.

Besides morality, discipline is also important. Discipline comes from Latin "diciplina" which means rules, principles, standards, and behavior (Indrawan, Paramarta, & Agustini, 2019), or the mental and character training. It means that all of his actions always obey the rules (Echols, Shadily, Collins, & Wolff, 1989). In short, discipline is an act of obedience to the rules and regulations.

The goal of discipline is to direct children to learn good things that are a preparation for adulthood, when they need self-discipline. Hopefully, someday their self-discipline will make their lives happy, successful, and full of love (Larimore, 2020). There are several things that need to be done by the teachers to build discipline character for students. Among them are as following: consistent, clear, pay attention to self-esteem, reward praise, gives punishment, be flexible, be assertive and don't be emotional (Maskun, Rinaldo, & Sumargono, 2019).

A person who is in harmony, and balance, can be held accountable for all actions. That actions are expected be able to lead individuals to be better direction and progress. In character education aims to get noble character for each students, there are three strategics that must be passed, according to Mustofa, Ahmadi, and Karimullah (2020): Moral Knowing / Learning to know, namely the goal is oriented towards master the knowledge about values. Students must be able to: first; distinguishing the values of noble and despicable and universal values. Second; understand logically and rationally (not dogmatically and doctrinally) the importance of noble morals and the dangers of disgraceful morals in life. Third; get to know the figure of Prophet Muhammad SAW as a role model of noble morals through his hadiths and *Sunnah*.

The next is Moral Loving / Moral Feeling, which is learning to love by serving others. Learn to love with unconditional love. At this stage, it is intended to build a sense of love and need for noble moral values. In this stage, the teacher's target is the student's emotional dimension, heart or soul, mind, reason, and logic. The teacher touches the students' emotions, so that they touch the consciousness, wants and needs, so that the students can say to themselves, "yes, I have to be like that ..." or "I need to do this morality". Through this stage, the students are expected to be able to assess themselves (*muhasabah*), to know more about their shortcomings.

The last stage is Moral Doing / Learning to do. At this stage, students practice noble moral values in their daily activities. Students become more polite, friendly, respectful, affectionate, honest, disciplined, love, affection, fair and generous and so on. As long as good moral have not been seen in children's behavior, even little, during that time, we also have many questions that we must always seek the answers. Role model is the best teacher in instilling values. Who we are and what we give. The next action is habituation and motivating.

The application of education in schools at least can be pursued through four alternative strategies in integrated manner. First is integrating the content of education that has been formulated into all subjects. Second is integrating building character into daily activities at school. Third is integrateing building character into programmed or planned. The fourth is building collaborative communication which are between schools and parents of students (Wiyani, 2020).

The values are expected to be instilled in the routine activities at school are: religious values, disciplinary values, concern for environment, social care, honesty, love for the country. In this process, of course there must be a clear and directed big, broad and integrated strategy and future-oriented, so that it is very influential for progress by taking external and internal factors to achieve the objectives of the dialogue initiated.

The components that need to discuss in the management of Islamic education in schools are:

1. Curriculum

In building character, the curriculum content is not only implemented in classroom, but also need for a holistic application, both in explicit activities such as extra-curricular and co-curricular, and self-development.

The curriculum is the spirit and guide in educational practice at school. The qualifications that are expected to be attached to every graduate school will be reflected in the curriculum designed by the school manager. The curriculum designed must contain the Grand Design of character education, both in the form of formal curriculum and hidden curriculum, the curriculum that is designed must reflect the vision, mission and goals of school that is committed to build students' character.

The steps in developing character education curriculum are:

- a. Identify and analyze character education problems
- b. Formulating the Vision, Mission, and Goals of School
- c. Formulate indicators of student behavior
- d. Develop syllabus and learning plan based on character education
- e. Integrating character education curriculum content into all subjects.
- f. Develop an educational assessment instrument to measure the achievement of character education programs
- g. Build communication and school collaboration with parents of students.

2. Management

The component of management is human resources who take care of school administration, regarding management in leading, coordinating, directing, fostering and managing school administration to create character education based on school culture. Included in school component are the principal, counselor, librarian, staff, and office boy.

3. Teacher

Teachers play very strategic role, especially in forming character and developing student potential. The existence of teachers in community can be used as model and reference for community. Can be figured, teachers are light of truth and the greatness of values. It makes teachers always on the right track, on the right path, not deviating and turning, according to holy religious teachings, good customs and government regulations.

In the teaching and learning process, the teacher has duty to educate, teach, guide, direct, train, assess, evaluate and provide learning facilities for students to achieve character education goals. The teacher has responsibility to see everything that happens in classroom to help student's development process. The teaching of materials is one of learning activities as a dynamic process in all phases and processes of student development.

4. Students

Students are learning subjects who will go through the process of transforming values in the implementation of character education in schools. In planning the character, things that need to be considered are the stages of classifying character education for students, because not all students are same treated, but the cultivation of character education for students is expected to be tiered according to their age.

Initiating Islamic Education Management Based on Interreligious Dialogue in Realizing Religious Moderation in School.

The aim of interreligious dialogue is to form religious moderation. The moderation referred is the middle between two different understandings, namely Extremists and Liberalists or what is often interpreted as the concept of *Islam Wasathiyah*. Ibn Faris explained in book "*Maqayisul-Lughah*" that letters (ط س و) show the meaning of fair and middle. *نَيْشَلَا لِدَعَا* (the fairest case) is *مَوْقَلَا ط س وَهَطْسُوَا* (the middle one). Allah SWT said, "... as a people in the middle." (Al-Baqarah: 143) are the most noble and most dignified people (Al-Hasyr: 6).

The dialogue that is carried out must be based on *Islam Wasathiyah* Education as the basis for determining every learning process in school, but we should know partially the meaning of Islamic Education and *Wasathiyah* itself. Samier and ElKaleh (2019) states that Islamic education is "guidance for someone to develop optimally in accordance with Islamic teachings". Meanwhile, according to Hasan Langgulung, as quoted by Sutrisno, Islamic education is "the process of preparing younger generation to fill the role of transferring Islamic knowledge and values that are in line with human functions to do good activities in the world and get the results in the hereafter (Khaidir & Suud, 2020).

This means that Islamic education cannot be interpreted as transfer of knowledge, but it is also transfer values and oriented to the world and hereafter. Meanwhile, according to Arifin, Islamic education is: "an educational system that includes all aspects of life that are needed by the servants of Allah, as Islam has become a guide for all aspects of human life, both worldly and *ukhrawj*" (Arifin, 2013).

The meaning of *al-wasathiyah* in terms is a praiseworthy condition that keeps person from the tendency to two sides / extreme attitudes, wasteful and neglect. *Al-Wasathiyah* can also be

interpreted as balance condition and equality between two sides; where one side or aspect does not transcend other aspects; so that nothing is wasteful nor negligent, neither transgresses nor reduces. However, the meaning of *Al-Wasathiyah* is an attitude of following is more important, more intermediate, better and more perfect.

The meaning of *Wasathiyah* in terms of language, the word *wasath* means something that is in the middle. In *Mufradât Alfâzh* Al-Qur'an mentions, that this word "wasath" means, "Something that has two sides of equal size."

The term *wasathiyah* is usually used on the basis of argument from Q.S AlBaqarah: 143 as follows:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَبْغِي الرِّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضَيِعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُءُوفٌ رَحِيمٌ (١٤٣)

"143. and likewise (also) We have made you (Muslims), a just and chosen people [95] so that you will be witnesses to (deeds) mankind and for the Prophet (Muhammad) to be witnesses of your (deeds) and We do not determine the Qibla which is your (present) Qibla but so that We will know (so that it is real) who is following the Prophet and who is defecting and really (the transfer of the Qibla) feels very heavy, except for people who have been given instructions by Allah; and Allah will not waste your faith Allah is Most compassionate, Most Merciful to humans."

Yusuf Al-Qardhawi said, "The word *Wasathiyah* is also expressed in terms of *tawazun* (balance). It means half-hearted and balanced attitude between two opposing aspects; where one aspect does not dominate all effects and removes other aspects; where one aspect does not take rights thus narrowing the rights of other aspects.

Examples of opposing aspects are spiritual and *madiyah* (material) aspects, individual aspects and collective interest aspects, reality and idealistic aspects, aspects that are constant (dogmatic) and aspects that may change.

The meaning of balance between the two opposing aspects is to open space of each aspect widely; give their rights in fair and balanced, without deviation, exaggeration, reduction, overreaching or detrimental actions (Al-Qardhawi: 17). The word *Al-wasathiyah* is not familiar in old *fiqh* and old literary books; however, the meaning is contained in it, it is replaced by the terms *al-adlu* (fair attitude), *al-i'tidal* (balanced), *al-qisth* (fair), *alqashdu* (efficient and right on target), and so on. Fakhrudin Al-Râzi said there are several meanings that are close to each other and complete each other.

First, *wasath* means fair. This meaning is based on the verses, the hadith of the prophet, and several explanations of Arabic *syair* regarding this meaning. Based on the history of AlQaffal, from Al-Tsauri, from Abu Sa'id Al-Khudry, from the Prophet, that *ummatan wasathan* is a just people.

Second, *wasath* means choice. Al-Râzi chose this meaning to compare to other meanings, for several reasons, among others: this word is the closest language to the meaning of *wasath* and most accordance with the verse that grows with it, namely (Surah Ali Imrân [3]: 110):

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ (١١٠)

110. You are the best people who were born to humans, ordered the good, and prevented evil, and believe in Allah. If the people of the book had faith, it would have been better for them, some of them were believers, and most of them were wicked people.

Third, *wasath* means the best. Fourth, *wasath* means people who are in religion in the middle between *ifrâth* (exaggeration to create something new in religion) and *tafrîth* (reducing religious teachings) (Tafsîr Al-Râzî, Vol. II, p. 389 -390).

After paying attention to the meaning of *ummah al-wasath* which means people who consistently adhere to the guidance of Allah Subhanahu Wata'ala, we can understand that the meaning of this *wasath* is something that has been embodied in the Al-Quran itself, it is not a new meaning from the Qur'an.

In this case, Al-Quran has determined the teachings of Islam that are sourced from the Qor'an and al-Sunnah are just, best, chosen, and moderate teachings, so that the people who is consistently practice them will automatically become the people who same as the teachingst that it implements.

So, if it is combined with Islamic education, it becomes Islam Wasathiyah education which means education that combines the Al-Qur'an text and the context or reality that exists along by the times.

Wasath in religion is adhering to the *sirah* of the Prophet. *Ghuluw* in religion is passing through it

and *taqshir* (lacking) is not with him. For example: someone says: I wake up all night (worship) and I don't sleep all year long, because prayer is the most important form of worship, so I want to turn everything by praying. We say: this is *ghuluw* in the religion of Allah and is not truth and the cases like this have happened at the time of Prophet. There were several people gathered, one of them said: I always wake up and do not sleep. Another said: I always fast and do not break during the day. The third said: I don't marry a woman. Then, those informations came to Prophet. Then Prophet said: "You say this and this. There is also I, by Allah, I am the most fearful of Allah among you, and also the most pious. I fasted and also broke, I prayed and also slept and married woman. Whoever hates my *Sunnah* is not from my group (Al-Bukhari 5063 and Muslim 1401).

The implementation of Islamic education in Indonesia is a democracy, based on Pancasila which aims to improve the quality of Indonesian people who believe and have faith in Almighty God, have noble character, have personality, discipline, work hard, are tough, responsible, independent, skilled and physically and spiritual healthy. The basics of democracy according to Islam is: a) Islam requires humans to learn; b) must ask question to the expert; c) Elements of etiquette between teachers and students; and, d) Submission of teaching must be based on practice (Tan, 2012).

Wasathiyah Islamic education leads to social harmony of society, but this harmony is not the last value, it is must exist as an essential condition for achieving further goals, namely secure and peace. This situation is suitable for all people in the society to increase the spiritual and material values that necessary to reach higher levels of life. Robert M. Wallace states that the relationship between individuals and society is a fundamental problem in social thinking (Wallace, Books, Press, & Pippin, 2005).

Religious tolerance does not occur by itself, or due to political reasons and factors, but security and stability dominates of religious tolerance. In reality, tensions and conflicts still occur. One of the reasons is about spreading religion (preaching, sending, and mission). In this case, the tensions imply that religion is a disintegrative aspect. To overcome this problem, the government has conducted interfaith dialogue, but these efforts are unsuccessful because mutual agreement on the principles of religious propagation has not been clear (Garfinkel, 2008).

Religious communities around the world are starting to realize that followers of different religions are conscious of creating social harmony and brotherhood rather than hostility. The idea is basically a fundamental understanding of every religion. It is not only ideas but also obligations that must be carried out and realized in reality by every religious community. The existence of this duty is found in every religion and formulated in different sentences, both words and nuances, but fundamentally is the same.

The expression of religion in maintaining harmony between religious communities in Indonesia must help each other as human being; must be able to accept various religions; and their followers to achieve reality multicultural society. In essence, the awareness of understanding one another is possible to achieve harmony of life among religious communities.

It is the responsibility of religion to proof the meaning of religion in social interactions, such as people's right to life, physical integrity, and free development. Then, because the implication is about right to protect against arbitrary detention, legal guarantees, equality before the law, the right not to be tortured or treated cruelly and inhumanely, the prohibition of slavery, the right to freedom of conscience, thought and religion, right to pray, freedom of expression and freedom of the press, freedom of association, private property rights, the right to get a job and the right to marry or not, and the right to run business. In this case, it aims to determine the life of national associations and obtain the right an education for all citizens.

At present, it is realized that technology in modernization provides space for all religious communities in a country to get a wider range of services, "Because after all ideas that refer to social tolerance and togetherness in differences will be in vain when some people are still afraid to express freely (Kirmayer, 2019). Logic construction must be reflected in harmonious social relations and end extremism religious practices in Indonesia.

Religion exists as a manifestation of the Creator's love for society. Humans can live religiously and accordance to their dignity as the embodiment of the Creator. Therefore, religion is a guideline for realizing togetherness in social life based on love and justice. This implies religious moderation which refers to achieving the right to live in harmony with their human dignity. That is why religious people must be at the forefront of struggle for human rights. The human right is all brothers, regardless of ethnicity or religion. Religion is expected not only teach heavenly entities but also to ensure awareness of togetherness of life and to help one another among religious communities to achieve social harmony.

Closing

In the management of Islamic education needs an elaboration of religious values that has been written coherently and continuously based on fundamental and empirical theories, it built without negation with a perspective that ignores social problems. Social dynamics are harmonized by paying attention and maintaining harmony in Indonesia's plurality, and religious moderation as a logical construction that must be contextualized continuously in accordance with the structure and texture of technological sophistication. Interreligious Dialogue is interpreted as a dialogue or conversation which in the Qor'an with other language editors also describes dialogue or what is commonly called deliberation, as a way to seek consensus, goodness, peace for mankind which carried out by followers of different religions. Realizing this, of course wisdom and maturity are needed among religious communities to maintain a balance between group interests and national interests. The components being discussed are; curriculum, learning management, teachers and students. The aim of interreligious dialogue is to form religious moderation. The moderation referred to in this case is the middle between two different understanding, namely extremists and liberalists or what is often interpreted as the concept of *Islam Wasathiyah* which upholds universal values without blaming and even attacking different views.

References

- Abdul-Raof, H. (2013). *Qur'an translation: Discourse, texture and exegesis*: Routledge. Doi:<https://doi.org/10.4324/9780203036990>
- Arifin, A. Z. (2013). *Charisma and rationalisation in a modernising Pesantren: changing values in traditional Islamic education in Java*. Retrieved from <http://handle.uws.edu.au:8081/1959.7/529625>
- Budiyanti, N., Aziz, A. A., Palah, P., & Mansyur, A. S. (2020). The Formulation of The Goal of Insan Kamil as a Basis For The Development of Islamic Education Curriculum. *IJECA (International Journal of Education and Curriculum Application)*, 3(2), 81-90. Doi:<https://doi.org/10.31764/ijeca.v3i2.2252>
- Daneshgar, M. (2017). *Tanṭāwī Jawharī and the Qur'ān: Tafsīr and Social Concerns in the Twentieth Century*: Routledge. Doi:<https://doi.org/10.4324/9781315167763>
- Echols, J. M., Shadily, H., Collins, J. T., & Wolff, J. U. (1989). *An Indonesian-English Dictionary*: Cornell University Press. Retrieved from <https://books.google.com.pk/books?id=hSfia-1mYgMC>
- Garfinkel, R. (2008). *What Works?: Evaluating Interfaith Dialogue Programs*: DIANE Publishing Company. Retrieved from <https://books.google.com.pk/books?id=DRqg5HNvhFEC>
- Husni, H. (2016). The Challenges of Religious Education in Indonesia and the Future Perspectives. *Religious Studies: An International Journal*, 4(2), 93-114. Retrieved from <https://www.fssh-journal.org/index.php/jrs/article/view/12>
- Indrawan, G., Paramarta, I. K., & Agustini, K. (2019). A new method of Latin-to-balinese script transliteration based on noto sans balinese font and dictionary data structure. Paper presented at the Proceedings of the 2nd International Conference on Software Engineering and Information Management. Doi:<https://doi.org/10.1145/3305160.3305167>
- Khaidir, E., & Suud, F. M. (2020). Islamic education in forming students' characters at as-shofa Islamic High School, pekanbaru Riau. *International Journal of Islamic Educational Psychology*, 1(1), 50-63. Doi:<https://doi.org/10.18196/ijiep.1105>
- Khan, I., Elius, M., Mohd Nor, M. R., Yakub zulkifli Bin Mohd yusoff, M., Noordin, K., & Mansor, F. (2020). A Critical Appraisal of Interreligious Dialogue in Islam. *Sage Open*, 10(4), 1-10. Doi:<https://doi.org/10.1177%2F2158244020970560>
- Kirmayer, L. (2019). The Politics of Diversity: Pluralism, Multiculturalism and Mental Health. *Transcultural Psychiatry*, 56(6), 1119-1138. Doi:<https://doi.org/10.1177/1363461519888608>
- Larimore, R. A. (2020). Preschool science education: A vision for the future. *Early Childhood Education Journal*, 48, 703-714. Doi:<https://doi.org/10.1007/s10643-020-01033-9>
- Maskun, M., Rinaldo, A. P., & Sumargono, S. (2019). Implementation of Character Education in Historical Learning in the Industrial Revolution Era 4.0. *International Journal of Multicultural and Multireligious Understanding*, 6(6), 487-496. Retrieved from <http://repository.lppm.unila.ac.id/id/eprint/21269>

- Mustofa, M., Ahmadi, R., & Karimullah, I. W. (2020). Islamic Character Education in E-Learning Model: How Should It be Implemented? *Jurnal Sains Sosio Humaniora*, 4(1), 89-93. Doi:<https://doi.org/10.22437/jssh.v4i1.9771>
- Samier, E. A., & ElKaleh, E. S. (2019). Editors' introduction: An overview of the educational administration and leadership curriculum: Traditions of Islamic educational administration and leadership in higher education. In *Teaching educational leadership in Muslim countries* (pp. 1-20). Doi:https://doi.org/10.1007/978-981-13-6818-9_1
- Sesmiarni, Z. (2019). The Effective Moral Education on Early Childhood As an Effort Against Immoral Culture. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 3(2), 561-569. Doi:<https://doi.org/10.31004/obsesi.v3i2.191>
- Tan, C. (2012). *Islamic education and indoctrination: The case in Indonesia*: Routledge. Doi:<https://doi.org/10.4324/9780203817766>
- Wallace, R. M., Books, C., Press, C. U., & Pippin, R. B. (2005). *Hegel's Philosophy of Reality, Freedom, and God*: Cambridge University Press. Retrieved from <https://books.google.com.pk/books?id=7M0aqPfDiYYC>
- Wiyani, N. A. (2020). Implementation of a character education strategy in the perspective of permendikbud number 23 of 2015 at Raudhatul Athfal. *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*, 6(02), 141-152. Doi:<http://dx.doi.org/10.32678/tarbawi.v6i02.2934>
- Yang, L., & Wong, L. P. (2020). Career and life planning education: Extending the self-concept theory and its multidimensional model to assess career-related self-concept of students with diverse abilities. *ECNU Review of Education*, 3(4), 659-677. Doi:<https://doi.org/10.1177%2F2096531120930956>