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ENGLISH ISLAMIC READING TEXT

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FOREWORD

All thanks and thankfulness go to Allah SWT because the book, "English Islamic Reading Text" was completed on time. This book is meant to be a quick read to help you understand religious moderation from an Islamic perspective. This book also includes various practice questions to help the reader comprehend the material. Religious moderation is the process of comprehending and executing religious teachings in a fair and balanced manner in order to prevent extreme or excessive conduct. Religion does not need to be moderated since religion already embodies the notion of moderation, namely fairness and balance. It is not a religion if it promotes earthly ruin, injustice, and fury. Religion no longer needs to be regulated. However, a person's religious beliefs must always be pushed into the middle, must always be regulated, because they can become severe, unjust, or even excessive.

When studying religious teachings, a human with insufficient information is quite likely to slip into excessive and exaggerated kinds of interpretation. Excessive religious teachings are becoming more prevalent as a result of communication technology, resulting in the disintegration of the social order of living together. As a result, religious moderation is the best antidote to the growth of extremism in the practice of religious beliefs. We really hope that this small book might give an introduction to religious moderation. This book has a more detailed explanation of what religious moderation is, why it is necessary in the context of Islam, and how to enhance and execute it.

The author recognizes that there are still flaws in the book's preparation, therefore reader feedback and recommendations are extremely valuable to future writers. Hopefully, all readers will find this book beneficial.

Bengkulu, January 15th 2024

Authors

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SYNOPSIS

ENGLISH ISLAMIC READING TEXT

The book entitled English Islamic Reading Text is the work of Dr. Nelson, M.Ag, Dr. Eka apriani, M.Pd & Eka Sartika, M.Pd. All three are lecturers at the Institut Agama Islam Negeri (IAIN) Curup and UIN Raden Fatah Palembang. This book is a reading book that contains the notion of religious moderation from an Islamic point of view.

It will be particularly examined how the notion of moderate Islam is realized in everyday life. According to the author, moderate Islam is a discussion of Islamic teachings that results in attitudes and handlers who constantly attempt to choose a midway position between two opposed and excessive attitudes so that one of the opposing attitudes does not dominate in one's ideas and attitudes. As a result, moderate Islamic principles must be established in order to address the circumstances and condition of society, which is becoming increasingly concerned with the expansion of radical understanding on the one hand and liberal understanding on the other.

This book consists of 16 chapters covering Moderation And Pandemic, Three Challenges Of Religious Moderation In Indonesia, 7 Examples Of Tolerance Between Religious People In Society, Inter-Religious Tolerance In Strengthening Nation's Unity, Islam, Pluralism, And Multiculturalism, The Importance Of Consultation In Our Life, Muslims Are A Growing Presence In U.S., But Still Face Negative Views, The Story Of The Prophet's Tolerance In The Hudaibiyah Agreement, Islam Views Differences In Religion And Beliefs, Controversy On The Establishment Of A House Of Worship In Indonesia, Science In Islam, Between Logical And Rational, Moderate Religion Through Da'wah Education And Training, Ready for Disruption, The Concept of Lifelong Learning in Religious Moderation, Not Being Fanatical about Anything.

Besides from being a reading source with numerous themes on moderate Islam, each chapter also includes practice questions that help readers, particularly students and college

students, to assess the depth of their understanding of moderation from an Islamic perspective.

MODERATION AND PANDEMIC



Apart from the discourse debate, this passage would like to briefly describe the implementation of the concept of religious moderation in the Corona Virus (COVID-19) pandemic that is still engulfing the world today. We are certainly very concerned about the impact of this epidemic, especially regarding the economic crisis, employment opportunities, and the hundreds of thousands of lives that have been lost due to the virus. Almost every single country in the world has been attacked by COVID-19. The government has taken strategic decisions to stop the spread of COVID-19, such as applying locking down to red zone areas until mass vaccination programs are conducted.

Indonesia is one of the countries in Asia that has suffered from this dangerous disease (COVID-19). The government paid attention and extra effort to fight it. Luckily, the Indonesian people are enthusiastic about succeeding in the mission. Shihab (2020) as cited in Faizin (2020) stated that there is one thing we should be grateful for in a difficult situation like this. We feel a climate of solidarity that continues to grow in the community. This value makes the Indonesian country stay strong and consistent in being safe and better in many aspects of life, in terms of the economy, health, and prosperity.



Many wealthy people have social concerns (philanthropy) to participate in carrying the burden of dealing with this disaster. One of them is through the distribution of social assistance. We should continue to grow this so that the situation will get better by continuing to help each other and remind each other of goodness and truth.

Wasathiyah is a state of equilibrium in all aspects of life, both here and in the hereafter. This principle must always be accompanied by efforts to adapt to the situation at hand based on religious instructions and the objective conditions being experienced. In this case, it can be understood that the concept of Islamic Wasathiyah is what we know as religious moderation (Shihab, 2020, as cited in Faizin, 2020). Islam moderate is an Islamic religious attitude that takes a middle way (wasath) between two extreme views or thoughts. This attitude is the dialectic understanding result of Islamic thought that existed before.

In the conditions of the COVID-19 pandemic, examples of moderation in religion include: first, being patient in facing the COVID-19 disaster. Patience is a manifestation of theological belief (aqidah) which is implemented in attitudes (morals) to face the praxis of everyday life. Second, following the recommendations of the government, experts, and authorities in handling COVID-19. Third, prioritizing human safety by the fiqh rules of dar'ul dafasid hall min jalbil mashalih, namely, eliminating harm, must take precedence over taking benefits. Fourth, helping to overcome COVID-19 and its effects. This act must be sincere without being limited by ethnicity, religion, and social status. This is an embodiment of strengthening ukhuwah Islamiyah, Basyariyah, and Wathaniyah (Nafi, 2020).

EXERCISE:

A. Before you read the passage, talk about these questions.

1. What do you know about moderation in Indonesia?
2. What is a pandemic? Why does it cause problems?

B. Choose the correct answers.

1. One of the powerful images of Indonesians that helped them survive the pandemic is
 - a. money
 - b. tolerance
 - c. solidarity
 - d. royalty
 - e. Aqidah
2. Prof. Quraish Shihab is a/an ...
 - a. ustadz
 - b. kiyai
 - c. merchant
 - d. public figure
 - e. ulama

C. Here are some examples of moderation in a pandemic. Fill in the blanks with a letter (T for true statement) and (F for false statement).

1. Following the government's recommendation (...)
2. Being patient (...)
3. Going to the party (...)
4. Putting human safety first (...)
5. Assisting in the COVID-19 eradication (...)

D. Match the words (1-5) with the definitions (A-E).

Word	Definition
1. Moderation	A. Unity (as of a group or class) that produces or is founded on a shared set of interests, objectives, and standards.

2. Pandemic	B. Concerning or relating to <u>physicians</u> or the practice of medicine.
3. Regulation	C. Occurring over a wide geographic area (such as multiple countries or continents) and typically affecting a significant proportion of the <u>population</u> .
4. Medical	D. An authoritative rule dealing with details or procedure.
5. Solidarity	E. In a way that is reasonable and not excessive.

E. Fill in the blanks with the correct word from the word bank.

Word Bank:

helping *zone* *enthusiastic*
truth *continue* *extra*

1. _____ must be sincere without being limited by ethnicity, religion, and social status.
2. Government put big attention and _____ effort to fight it.
3. Applying locking down red _____ areas until mass vaccination program.
4. The Indonesian people are _____ to succeed in the mission.
5. We should _____ to grow this so that the situation will get better by continuing to help each other and remind each other of goodness and truth.

F. Answer the following questions to check your understanding of the passage.

1. What should the government do to stop the pandemic?
2. What can people do to help the government?
3. What is the definition of wasathiyah?
4. What does moderate Islam mean?
5. Has Indonesia suffered from the COVID-19 pandemic?

- G. Religious moderation is very crucial for every country in the world, including Indonesia. However, there are some actions that can be taken away from moderation. Please give your opinion based on the picture.**



THREE CHALLENGES OF RELIGIOUS MODERATION IN INDONESIA



The government is mainstreaming the strengthening of religious moderation, which is one of the national priority programs. Religious moderation is a perspective, attitude, and practical religion in common life by embodying the essence of religious teachings that protect human dignity and build the common good, based on the principles of fairness, balance, and obeying the constitution as a national agreement. It can be assumed that religious moderation is very essential for human life. The spread of religious moderation in Indonesia takes a long time because Indonesia is a big country that is rich in cultures, languages, regions, and so on.

Some challenges remain in spreading the religious moderation's understanding in Indonesia. There are at least three challenges that must be faced in the religious moderation strengthening process (Saifuddin, 2021, as cited in Michella, 2021). First, the development of understanding and practice of religion is extreme. Thus, it contradicts the essence of religious teachings. The essence of religious teachings is to humanize humans. Religious understanding is called excessive and extreme if it denies human values in the name of religion. The government has given great

attention to this issue. Many actions can be taken to solve this problem, both prevention and true action.



The second challenge is the emergence of truth claims based on religious interpretations. Some people feel that only their religious interpretation is correct, so they force other people who have different understandings to follow their understanding, even if it is necessary by using coercion and violence. This is what is called “overreaching and excessive religion.” So, one-sided truth claims then impose their will. Conscious toleration among different religions is very crucial to creating a safe and conducive situation and condition in Indonesia. Many Indonesian people have tolerated each other. However, some irresponsible people try to disturb the harmony among Indonesian people. That is why we must work hand in hand to be solid.

The third challenge is an understanding that undermines, threatens, or even destroys national bonds. Saifuddin (2021) as cited in Michella (2021) exemplified the understanding of people who, in the name of religion, blame Pancasila, forbid respect for the flag, disbelieve in people who sing the Indonesia Raya anthem, and even teach that nationalism is not important because religion is not taught. This is a religious side, attitude, and practice that is excessive and goes beyond the limits of our Indonesian context. This perspective must be moderated. So, what is moderated, what is positioned in the middle, rather than on the extreme right and left, is the way of religion, not religion itself.

The moderate religion policy is emphasized in relation to those three challenges. This is an effort to develop Indonesian human resources who adhere to the values and essence of religious teachings, are oriented towards achieving common prosperity, and uphold national commitments. It can be concluded that Indonesian people will easily face those three challenges if they are solid in facing

these problems. We cannot only rely on the government to fix these problems; all Indonesians must contribute.

EXERCISE:

A. Before you read the passage, talk about these questions.

1. What are the challenges of religious moderation?
2. Is there any experience related to the challenges of religious moderation in your community/family/school and so on?

B. Choose the correct answers.

1. Religious moderation includes ... in common life, except
 - a. perspective
 - b. attitude
 - c. practical religion
 - d. perspective and application
 - e. theories
2. The development of understanding and practice of religion is extreme because except
 - a. it supports the terrorism
 - b. it deals with rebuttal
 - c. it deals with sharing and caring
 - d. it contradicts with the essence of religious teachings
 - e. it varies from person to person

C. Here are some examples of the challenges of religious moderation. Fill in the blanks with a letter (T for true statement) and (F for false statement).

1. Forbidding respect for the flag (...)
2. Disbelieving in people who sing the Indonesia Raya anthem (...)
3. Teaching that nationalism is not important because religion is not taught (...)
4. Prioritizing human safety (...)
5. Overreaching and excessive religion (...)

D. Match the words (1-5) with the definitions (A-E)

Word	Definition
1. Challenge	A. The ability to make experience understandable through the use of concepts and categories.
2. Extremism	B. Proclivity to promote or assist.
1. Essence	C. The individual, real, or ultimate nature of a thing especially as opposed to its existence .
2. Conductive	D. The quality or state of being extreme .
3. Understanding	E. To contest, especially as being unjust, invalid, or obsolete.

E. Fill in the blanks with the correct word from the word bank.

Word Bank:

issue

value

humanize

truth

extreme

force

1. The development of understanding and practice of religion is _____.
2. The essence of religious teachings is to _____ humans.
3. The government has given special attention to this _____.
4. Religious understanding is called excessive and extreme if it denies human _____ in the name of religion.
5. There are some people who feel that only understanding their religious interpretation is the most correct thing to do, then they _____ other people who are different.

F. Answer the following questions to check your understanding of the passage.

1. How many challenges exist in religious moderation?
2. What number do you think is very crucial?

3. Why do you think so?
4. What is your opinion about religious moderation in Indonesia?
5. What is your expectation of religious moderation in Indonesia in the future?

G. Read the case below and share your opinion.

1. On April 3rd, 2019, a town in Bantul, Yogyakarta, filed a lawsuit against a person. Why?
2. The man followed a different religion, and the town's chief unexpectedly ejected him and his family.
3. Could you tell us what your thoughts are on this situation?

7 EXAMPLES OF TOLERANCE BETWEEN RELIGIOUS PEOPLE IN SOCIETY



Indonesia is one of the big countries in the world where Indonesian people are respected and given the same rights. People can decide what religion they believe in. In Indonesia, no one can force another to follow a certain religion. One of the crucial points that Indonesia still has is tolerance. Tolerance is one of the Indonesian symbols, that is already familiar among Indonesian people. There are many examples of tolerance in Indonesia that make Indonesian unity in diversity. They are referred to as the seven examples of tolerant behavior among religious people in society.

1. Respecting inter-religious people's rights and duties

The rights and obligations of religious people in Indonesia are the same as those of Indonesian citizens, namely the rights and obligations of Indonesian citizens. Therefore, mutual respect is the first example of religious tolerance. There are many examples that we can take in Indonesia. For instance, the celebration day of each religion in Indonesia is other religions respect when Muslims celebrate Idul Fitri Day, and it

is the same when another religion celebrates their special day based on their belief. Another example is when people have a party and suddenly there is a call to prayer (azan), they stop the music. We are sure that these examples are accepted and understood by the Indonesian people.

2. Constructing and repairing public facilities

Building bridges in a village and repairing village roads together can be done together without distinguishing between religious differences. These beautiful views can still be seen in the village, where people can contribute based on their ability. For example, if the mosque needs reparation, the rich will donate their money, the mother will prepare drinks and food for the volunteers, and those who have time and energy will repair the part of the building. Surprisingly, the work that needs a long time, even days, can be finished faster because it is done together.

3. Assisting accidents and natural disasters

Helping victims of natural disasters and accident victims is also a form of religious tolerance. When helping others, a person is not asked what their religion is before being helped. Or vice versa, people who want to help will not be asked what religion they follow. Many disasters happened in Indonesia some years ago. Many Indonesian people contribute to healing the condition. In religion, people are asked to help others in the event of accidents and disasters. They are ready to share their time, energy, and even money.

4. Cleaning up village

Together, the community can clean up their village. The village is a common property that must be kept clean regardless of the religion and beliefs that one believes in. One Indonesian identity can be seen from their actions to do something together. For instance, cleaning the village is usually done on Sunday morning regularly. The people work together to clean the village, and the mothers prepare the

meals for them. However, keeping this tradition is quite hard nowadays because youth sometimes feel reluctant to contribute.

5. Being respectful of other people's worship

Mutual respect for people who are doing worship is an important factor in religious tolerance. For example, if Nyepi is in Bali, then the entire community will respect it by staying in their respective homes regardless of religion. Likewise, if it is Eid al-Fitr, Muslims will not be disturbed by their Eid prayer activities, which will indeed be more crowded than ordinary prayers.

6. No forcing religion on others

Although each religion has a mission of da'wah, inviting others, it is still necessary to realize that the mission of da'wah is not coercive. Moreover, the person already has a religion that he believes in. Islam is one of the religions that never forces believers to believe in it. People are impressed by the Islamic teaching itself, which is very humanized. For instance, many Walisongo spread Islam through their cultures. Wayang is one interesting way to introduce Islam and many other traditions that make Islam a major religion in Indonesia.

7. Loving each other

Even though they have different religions, neighbors or friends still love each other because we are the Indonesian people. By loving each other, we can also expand our associations and knowledge without being limited by space and time. In Islam, we are taught to love our parents and others. Islam erases the differences among people. Dignity could not be seen from economic status, education, and so on, but this can be seen from a good attitude.

EXERCISE:

A. Before you read the passage, talk about these questions.

1. People have a party, and suddenly there is a call to prayer (azan), then they stop the music. This is an example
2. What will you do if you hear Azan when you have an important duty? Why?

B. Choose the correct answers.

1. Who is using Wayang as a medium to spread Islam?
 - a. An Arabian merchant
 - b. A Chinese merchant
 - c. Netherland's colonials
 - d. Walisongo
 - e. Raden Fatah
2. People are impressed by the Islamic teaching itself, which is very humanized. The underlined word means ...
 - a. Impolite
 - b. Impossible
 - c. Interesting
 - d. unbelievable
 - e. received

C. Here are some examples of tolerance. Fill in the blanks with a letter (T for true statement) and (F for false statement).

1. Respecting other religions (...)
2. Cleaning the village (...)
3. Forcing other people to follow (...)
4. Loving each other (...)
5. Helping victims (...)

D. Match the words (1-5) with the definitions (A-E).

Word	Definition
1. Tolerance	A. To partake of, use, experience, occupy, or enjoy with others.
2. Village	B. To represent (something) as human.

3. Sharing	C. Free from dirt or pollution.
4. Humanize	D. Sympathy or indulgence for beliefs or practices differing from or conflicting with one's own.
5. Cleaning	E. A settlement is usually larger than a hamlet but smaller than a town.

E. Fill in the blanks with the correct word from the word bank.

Word Bank:

tolerance

village

identity

truth

force

important

1. Therefore, mutual respect is the first example of religious _____.
2. Together, the community can clean up their _____.
3. One of the Indonesian _____ can be seen from their action to do something together.
4. Mutual respect for people who are doing worship is an _____ factor of religious tolerance.
5. Islam is one of religions that never _____ its adherents to believe.

F. Answer the following questions to check your understanding of the passage.

1. What do you think about tolerance in Indonesia?
2. Which Sila guarantees the Indonesian people to do any religious activities?
3. What is the example of Sila number five?
4. What do you know about da'wah?
5. Do you still join cleaning such as worship's house, village, etc.? Why?

G. Read the case below and share your opinion.

Attack Action at the Temple of Kediri

On Saturday night, 13/1/2018, a man using a motorbike broke into the Tjoe Hwie Kiong Temple, Jalan Yos Sudarso, Kediri, East Java. Reporting from beritajatim.com, the place of worship for

ethnic Chinese, which is located on the banks of the Brantas River, was stoned at around 21.30 WIB. The perpetrator's throw hit a glass window. As a result, the window glass broke. What is your opinion about that?

INTER-RELIGIOUS TOLERANCE IN STRENGTHENING NATION'S UNITY



The Indonesian nation is known as a pluralistic nation, characterized by many ethnicities, tribes, religions, languages, cultures, and customs. In terms of religion, the Indonesian state is not a theocratic state, but constitutionally, the state requires its citizens to embrace one of the religions whose existence is recognized as stated in Article 29 paragraphs (1) and (2) of the 1945 Constitution. The state allows freedom for the population to choose one of the religions that already exist in Indonesia, namely Islam, Catholicism, Protestantism, Buddhism, Hinduism, and Confucianism. This fact by itself forces the state to be involved in organizing religious life.

The provisions in the article are very important for religions and their adherents because they have provided guarantees and facilities for the involvement of the people in filling and enriching the lives of the nation. Every religious adherent gets the opportunity to practice religion and create a religious life according to the teachings of their respective religions. The development of religion and religious life should not lead to the growth of narrow religious thoughts and understandings because this will lead to conflicts between religions. As stated by Ihsan (2009), the potential

for integration will occur if there is an atmosphere of harmonious relations in social dynamics, especially within internal religious communities and inter-religious communities. Otherwise, the potential for disintegration will become a reality if there is an atmosphere of mutual suspicion and competition in the dynamics of both internal and inter-religious religions.

Conflicts and social violence that often occur tend to be a serious threat to the integration of the Indonesian nation. The plurality of the Indonesian nation must be seen as a tool to strengthen the unity and integrity of the nation by always developing a tolerant attitude and mutual respect for one another. Diversity, or life in a pluralistic environment, is a source of the nation's cultural wealth. Each embodiment contains certain characteristics that distinguish it from other embodiments. It is also impossible if all manifestations are the same, because it shows that there will be no development or progress in a nation.

On the basis of this understanding, the differences that exist in the lives of Indonesian people are actually to fulfill common interests in order to live prosperously. In the life of a pluralistic society, the various differences that exist, such as in ethnicity, religion, race, or between groups, are a reality that must be utilized to advance the Indonesian state and nation towards the desired ideals, namely a just and prosperous society based on Pancasila and the 1945 Constitution within the Unitary State of the Republic of Indonesia.

Religious harmony is an important means of ensuring national integration as well as a necessity in order to create the stability needed for the process of achieving a united and peaceful Indonesian society. Harmonious cooperation can occur if the followers of different religions feel they need each other, respect differences, and help each other. Moreover, they are able to unite opinions or other terms of tolerance.

Tolerance, in and of itself, is liberty toward the opinions of others and patience with others (Merriam-Webster, n.d.). It means giving freedom or allowing the opinions of others and being patient with others. So, tolerance is an open-minded attitude towards other people's principles. It does not mean that someone has to sacrifice the beliefs or principles he adheres to, but must reflect a strong attitude or *istiqamah* to hold on to his own beliefs or opinions.

It will be able to protect the unity and integrity of the country, encourage and succeed in growth, and remove inequality if it demonstrates tolerance. Relations between religious groups are governed by the notion of good brotherhood, with members cooperating to combat the aggressor and protect the oppressed. Ali (1996) identifies four interreligious tolerance principles: (1) There should be no coercion in religion, whether it's subtle or overt; (2) people have the right to choose and embrace the religion they believe in and worship according to that belief; (3) it would be pointless to try to force someone to follow a certain belief; and (4) God Almighty does not forbid social life with people who don't share the same understanding or religion, to avoid mutual hostility.

EXERCISE:

A. Before you read the passage, talk about these questions.

1. What is inter-religious tolerance in your perception?
2. What is religious harmony?

B. Choose the correct answers.

1. What is an important medium of maintaining national integration?
 - a. Article 29 paragraphs (1) and (2) of the 1945 Constitution
 - b. Religious harmony
 - c. Tolerance
 - d. Diversity
 - e. Own principle
2. Which of the following is not a way to develop inter-religious tolerance in our society?
 - a. Opening up a discussion so that people can voice their opinions based on their personal and religious beliefs.
 - b. Permitting singularity and decent variety while promoting harmony and civil society.
 - c. Giving the privilege to rehearse any religion, or none, without obstruction by the state.
 - d. Giving restrictions for all religions to celebrate all of their happiness and also to offer their distresses

- commonly.
- e. Understanding and appreciating differences by being open-minded person.
3. Every religious adherent gets the opportunity to practice religion and create a religious life according to the teachings of their
 - a. religious tolerance
 - b. tolerance principle
 - c. respective religion
 - d. basic understanding
 - e. own perspective

C. Match the words (1-5) with the definitions (A-E).

Word	Definition
1. Adherent	A. Accept or support a belief willingly and enthusiastically.
2. Prohibit	B. Someone who holds a particular belief or supports a particular person or group.
3. Integration	C. The condition of having or being composed of differing elements.
4. Diversity	A. Incorporation as equals into society or an organization of individuals of different groups.
5. Embrace	B. Prevent from doing something.

D. Fill in the blanks with the correct word and phrase from the word bank.

Word Bank:

moderation *Islamic scholars* *Adherents of religions*
science *religious harmony* *a peaceful life*

1. _____ is the choice to have a perspective, attitude, and behavior in the middle of the existing extreme choice.

2. The vast majority of Muslims and _____ believe that nothing in Muhammad's life or in the Qur'an or Islamic law justify terrorism.
3. With _____, humans will be wiser to determine life choices.
4. The teachings of Islam invite people to live _____ based on justice and purity.
5. The state of Indonesia has many _____ that must be maintained in harmony for the sake of unity and integrity.

E. Answer the following questions to check your understanding of the passage.

1. What does the Indonesian state require its citizens to embrace one of the religions whose existence is recognized as stated in?
2. Who gets the opportunity to practice religion and create a religious life according to the teachings of their respective religions?
3. When will we achieve religious harmony?
4. Why is there a need for inter-religious tolerance?
5. How do you promote inter-religious tolerance?

F. Read the case below and share your opinion.



In the Cigugur area, Paseban is a national cultural preservation site. Djawa Sunda's Paseban is a center of worship for Djawa Sunda's religious groups. The Seren Taun ritual is a Djawa Sunda religious community custom. The Sundanese agricultural culture celebrates customs as a gesture of appreciation for God's blessings of good land and plentiful

harvests. A variety of events are conducted annually on the 22nd of Rayagung (the name of the month in Sundanese) and play a role in how and why Cigugur society comes together..

This is an example of a religious tradition in Indonesia. In addition to religions recognized by the state, there are also traditions like the example above. What do you think about the ceremony? Is that against what the state has regulated? Please elaborate on your answer regarding inter-religious tolerance.

ISLAM, PLURALISM, AND MULTICULTURALISM



Indonesia is From Sabang to Merauke, this archipelagic nation comprises more than 17,000 islands. Each island has a variety of traditions, cultures, ethnicities, religions, and philosophies. This diversity culminates in a singularity exemplified by the Unitary State of the Republic of Indonesia. Here is the diversity potential. If well-established, it will become both a tremendous strength and a priceless cultural asset. Nevertheless, this divergence has the potential to spark conflict. The state's richness in ethnicity, religion, race, and inter-group relations may be multicultural. In Indonesia, the various religions have a strong tendency toward their respective religious identities and the potential for conflict. Indonesia is a multicultural society, for example. Religion also contributes to the multiculturalism of Indonesian society, in addition to the variety of tribes, cultures, languages, and ethnicities. Most people in Indonesia follow one of these religions: Islam, Christianity, Catholicism, Hinduism, Buddhism, or Confucianism.

1. Pluralism and Harmony

Pluralism is a value system or perspective that acknowledges a nation's diversity. Diversity or pluralism in a nation must always be viewed positively and optimistically by all members of society as a reality of the nation's and state's existence. The essence of pluralism is interpreted not only as a recognition of the diversity of a nation but also as having political, social, and economic implications.

Islam views pluralism as a natural aspect of human existence (Sunatullah). As a book of muthahhar and as a way of life (hudan linnas), Al-Qur'an recognizes plurality as a requirement for humans as caliphs on earth. This is what Allah SWT says in the Qur'an: "We provide rules and a clear path for each of you." If Allah (SWT) had desired, he would have created you as a single individual. However, Allah desires to test you against His gift to you, so compete in doing good. You will all return to Allah alone, and He will inform you of what you have disputed. " (Q.S. Al-Maa'idah: 48).

On the theological, ideological, and even sociological levels, it is evident from the verse above that Islam, as expressed in its holy book, the Qur'an, views plurality positively as something natural and absolute. Consequently, pluralism in the Islamic conception can be understood as a value system during human life as a caliph, which is present in the theological dimension of religion and also in other social dimensions with all their unique complexities and consequences that must be accepted with full awareness. Religious diversity has become a social fact with which contemporary society must contend. Diversity is the genesis of religious plurality, which will ultimately give rise to diverse perspectives among its adherents.

Pluralism is a system that prevents the dominance of certain groups over other groups by allowing all groups with an interest in the larger community to compete freely for political influence. Because the ideology of pluralism seeks to prevent people from dominating actions, elite groups of inter-religious leaders are required to have expertise in negotiating with state structures so that they are included in every plan to make laws affecting the future lives of all people. particularly in religious life generally. But practically, in the context of the Unitary State of the Republic of Indonesia, pluralism in the context of inter-religious harmony is not only to erode the practice of dominance, but more importantly, it is how to continue to strengthen the solidity and solidarity of each component of the nation, as well as the integrity of every square inch of the

homeland, which is of utmost significance. This region is between Sabang and Merauke.

2. Multiculturalism and Harmony

Multiculturalism derives from the terms "multi" and "cultural". The meanings of the terms are multiple and related to culture. Multiculturalism implies an acknowledgment of the reality of cultural diversity, which means that it includes both traditional diversity, such as ethnic, racial, or religious diversity, as well as the diversity of life forms (sub-cultures) that continue to emerge at every stage of the history of people's lives. The phrase "multiculturalism" is largely embraced favourably by the Indonesian people. This, of course, has everything to do with the realities of pluralistic Indonesian society.

The emergence of the notion of multiculturalism is founded on the necessity for acknowledgement of cultural plurality, which is the everyday reality of many countries, including Indonesia. Therefore, from the beginning, multiculturalism must be recognized as an ideology, as a tool or vehicle to increase appreciation for the equality of all humans and their humanity, which is operationally manifested through social institutions, namely culture, as a guide for the daily life of a group of humans. From this perspective, multiculturalism is a notion that legitimizes cultural variety as well. We witness the power of the concept of equality and the principle of recognition in diverse definitions of multiculturalism.

Traditionally, we acknowledge the necessity to respect diverse cultures as equals for the sake of the unity of the Indonesian country. From the standpoint of state ideology, Pancasila and the 1945 Constitution require that all Indonesian people accept each other's religious groups. Meanwhile, from the Islamic viewpoint, there are several passages of the Qur'an that underline the significance of preserving diversity amongst different groups. Essentially, this may be stated as Islam's wish to live together in a difference in the system of country and state.

EXERCISE:

A. Before you read the passage, talk about these questions.

1. What comes to your mind when you hear about pluralism in Indonesia?
2. Do you trust *Sunnatullah*? Why do you think so?

B. Choose the correct answers.

1. One of the pluralism symbols in Indonesia is *Bhinneka Tunggal* ...
 - a. Eka
 - b. Iki
 - c. Ika
 - d. Isi
 - e. *Eling*
2. Some points make pluralism in Indonesia rich, **except**.
 - a. Ethnicity
 - b. Money
 - c. Religion
 - d. Race
 - e. intergroup

C. Here are some statements from the passage. Fill in the blanks with a letter (T for true statement) and (F for false statement).

1. Pancasila and the 1945 Constitution mandate all Indonesian people to respect each other between religious communities (...)
2. Multiculturalism must be recognized as an ideology, as a tool or vehicle to increase appreciation for the equality of all humans (...)
3. Multiculturalism comes from the words “multi” (singular) and “cultural” (about theories) (...)
4. Pluralism is a system that allows all interests in the wider community to compete (...)
5. According to Islam, pluralism is something natural in vehicle of human life (...)

D. Match the words (1-5) with the definitions (A-E).

Word	Definition
1. Culture	A. An outstandingly clear or typical example or archetype .
2. Language	B. Cultural pluralism or diversity (as

e	within a society, an organization, or an educational institution).
3. Pluralism	C. The holding of two or more offices or positions (such as benefices) at the same time.
4. Multiculturalism	D. The words, their pronunciation, and the methods of combining them used and understood by a community.
5. Paradigm	E. The customary beliefs, social forms, and material traits of a racial, religious, or social group.

E. Fill in the blanks with the correct word from the word bank.
Word Bank:

interpreted
understood

diversification
multicultural

religion
equality

1. Every island has _____ of customs, culture, ethnicity, religion, and belief.
2. Indonesia is one of examples of a _____ society.
3. The essence of the meaning of pluralism is not only _____ as an acknowledgment of the diversity of a nation, but also has political, social and economic implications.
4. Pluralism in the Islamic conception can be _____ as a value system in the midst of human life.
5. We see the strength of the principle of _____ and the principle of recognition in various definitions of multiculturalism.

F. Answer the following questions to check your understanding of the passage.

1. Where can we see the note of *Bhinneka Tunggal Ika*?
2. What is the meaning of *Bhinneka Tunggal Ika*?
3. What do you know about *Bhinneka Tunggal Ika*?
4. Please give some examples of *Bhinneka Tunggal Ika*!
5. What are the challenges of pluralism in Indonesia?

- G. Pluralism is an Indonesian identity, and we must protect it. However, there are some people who sometimes claim that their culture is better than others'. Seeing this phenomenon, what can you say?**

THE IMPORTANCE OF CONSULTATION IN OUR LIFE



Consultation in Arabic is called “Shura”. The Qur’an and Prophet Muhammad encourage Muslims to decide their affairs in consultation with the people who will have an impact on those decisions. Shura, a commendable activity, is often used in organizing the affairs of mosques and Islamic organizations and is a general term involving parliament. The word “shura” is taken from “syaawara”, which means giving each other opinions, suggestions, or views. According to Abu Ali al-Tabarsi, shura is deliberation to get to the truth.

Shura (or what is usually called in Indonesia *musyawarah*) is a process carried out by an assembly or association of an organization or society whose members are elected to make decisions on a matter. Shura itself is not foreign to the people, especially in Indonesia, especially those who are Muslim, so the concept of shura is closer to political and historical traditions of Islam. Shura, or consultation, has become part of the affairs of human life from time to time, from household affairs to government affairs. Therefore, shura has also colored this life from the ancient generation to the present, which is called the modern generation,

regardless of the issue of right or wrong that they talk about and argue about.

The concept built by Islam, which some groups often call similar to democracy, is the concept of shura. In one explanation, shura, or consultation, is explaining and negotiating with each other or asking and exchanging opinions on a case. From some of the definitions above, shura refers to deliberation for consensus in discussing, arguing with each other, debating, issuing ideas because of differences of opinion, and finally reaching an agreement for all parties.

Islam has given instructions to its people to consult both in individual, family, community, and state life. In individual life, the companions often asked the Prophet's opinion on personal matters, for example, Fatimah's action of asking her father, Prophet Muhammad's opinion when Mu'awiyah and Abu Jahm wanted to propose to her [HR. Muslims: 1480]. In the life of society and the state, Allah has ordered the Messenger of Allah to consult with his companions in every matter. It is explained in the word of Allah SWT in QS. Ali Imron Verse 159:

"So, it was because of the mercy of Allah that you were gentle with them." If you were hard-hearted and harsh-hearted, they would have distanced themselves from those around you. Therefore, forgive them, ask forgiveness for them, and consult with them on this matter. Then when you have made up your mind, put your trust in Allah. "Verily, Allah loves those who put their trust in Him."

In another verse, QS. Asy Shura verse 38, Allah SWT has said:

"And (for) those who accept (obey) the call of their Lord and establish prayer while their affairs are (decided) by deliberation between them; and they spend part of the sustenance We have given them."

The meaning of the word of Allah SWT, "While their business is (decided) by deliberation between them" is that they do not carry out a business until they consult each other about it, so that they support each other with their opinions, as in matters of war and the like. [Tafsir al-Quran al-'Azim 7/211].

From the entire Qur'an verse above, it is explained that shura (consultation) is prescribed in Islamic teachings. Some scholars even state that shura is an obligation, especially for leaders, rulers, and officeholders. Ibn Taymiyya has said, "Indeed Allah SWT

ordered His prophet to always consult to unite the hearts of his companions and can be imitated by people after him so that they can explore their ideas in problems in which no revelation was revealed, whether problems related to war, partial problems and beyond." Thus, apart from the Messenger of Allah, it is certainly more appropriate for deliberation" [As Siyasa ash-Syar'iyah p. 126].

In the hadith of the Prophet Muhammad SAW, it shows how much he paid attention to consulting with his friends on various matters, especially matters related to the interests of the people. He once consulted with his companions at the time of the Battle of Badr regarding the departure to confront the forces of the Quraysh infidels. In the battle of Uhud, he asked the opinion of the previous companions whether to stay in Medina until waiting for the enemy's arrival or welcome them outside Medina. So, the majority of the companions suggested leaving Medina to face the enemy, and he also agreed to the proposal. He also consulted to determine the location of the camping, and he accepted the opinion of al-Mundzir bin 'Amr, who suggested camping in front of the opponent.

From the examples exemplified by Rasulullah SAW, we can take extraordinary lessons about consultation. Consultation in Islam has an extraordinary interest in making decisions based on the common good and avoiding mistakes that have the potential to harm the ummah. The collective deliberation decisions must be evidence of the will of all deliberation participants or all of their individuals, provided they have complete freedom in opposing opinions and discussing them in rejection and debate with evidence of truth by the applicable rules. The deliberation system carried out by the Prophet was intended, among other things, to provide an example of the value of consultation in deliberation so that other Muslims could imitate it and to reinforce warnings to Islamic leaders about the importance of consultation. Without ignoring the principles of the Prophet's practice, we can develop consultations contextually, for example through consultations in the House of Representatives, the People's Consultative Assembly, and so on.

Furthermore, it should be emphasized here that the concept of shura/consultation in Islam is not synonymous with democracy. Because in a democracy, there is a basic value, namely freedom. It means individual freedom to express opinions before state power without any pressure. This is intended to create a

balance (balancing power) between the individual rights of citizens and the collective rights of the community.

The principles of consultation in religious moderation are well regulated in Islam. First, one should behave well, such as: not behaving harshly; speaking politely; respecting and appreciating each other, and making efforts so that the results of the consultation are beneficial to many people. Second, everyone has the same opportunity and rights in consultation; the opportunity to ask questions, the opportunity to express his opinion and give his ideas. Third, the resulting decisions must be reached by consensus and no group or individual is harmed. Every decision must be implemented for everyone without exception. Fourth, the results of the consultation that have been mutually agreed upon should be carried out with trust in Allah SWT.

With some of the principles of consultation stated above, we all know the importance of consultation itself. It has the aim of solving a problem, not harming other people, and taking a just path within the framework of religious moderation.

EXERCISE:

A. Before you read the passage, talk about these questions.

1. What is consultation in islam?
2. When do you usually do the consultation?

B. Complete the sentences with the correct answer.

1. The word “shura” is taken from “syaawara”, which means giving each other _____, suggestions, or views.

Answer:

2. Shura, or consultation, has become part of the affairs of _____ from time to time, from household affairs to government affairs.

Answer:

3. The _____ and prophet muhammad encourage muslims to decide their affairs in consultation with the people who will have an impact on those decisions.

Answer:

4. _____ has given instructions to its people to consult both in individual, family, community, and state life.

Answer:

5. In the life of society and the _____, allah has ordered the messenger of allah to consult with his companions in every matter.

Answer:

6. If you were hard-hearted and _____, they would have distanced themselves from those around you.

Answer:

7. Other muslims could imitate it and to reinforce warnings to islamic leaders about the _____.

Answer:

8. Consultation in islam has an _____ in making decisions based on the common good and avoiding mistakes that have the potential to harm the ummah.

Answer:

9. The principles of consultation in religious moderation are _____ in islam.

Answer:

10. It has the aim of solving a problem, not harming other people, and taking a just path within the _____ of religious moderation.

Answer:

C. Mark the following statements as true (t) or false (f).

No	Statement	Your answer
1	Shura is the process of discussing, arguing, debating, issuing ideas due to differences of opinion, and	

	finally reaching an agreement for all parties.	
2	The qur'an and prophet muhammad encourage muslims to decide their affairs in consultation with the people who will not have an impact on those decisions.	
3	Shura is an english word that literally means deliberation.	
4	In islam, consultation has a special interest in making decisions based on the common good and avoiding mistakes that could harm the ummah.	
5	In consultation, everyone has different opportunity and rights. Decisions must be made by consensus, and group or individual should suffer.	

D. Answer the following questions to check your understanding of the passage.

1. What does the qur'an and prophet muhammad encourage muslims to do?
2. What is the importance of consultation in islam?
3. What are benefits of consultation?
4. Why did the prophet practice shura?
5. What are the principles of consultation in religious moderation?

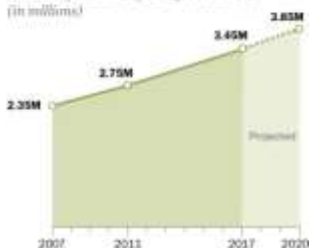
E. You are taking part in a consultation at your place of residence about the theme for the annual celebration of local traditions. You have been appointed as the consultation's chairman. There are many differences of opinion among members during the consultation process, so it does not result in consensus. What will you decide as a chairman?

MUSLIMS ARE A GROWING PRESENCE IN U.S., BUT STILL FACE NEGATIVE VIEWS

After the September 11, 2001 terrorist attacks, there was an unprecedented degree of media attention paid to Muslim Americans. In the two decades since, the Muslim community in the United States has expanded, but many Americans still lack a basic understanding of Islam and Muslims, and their attitudes on Muslims have become more politicized along political lines.

In U.S., Muslim population has been growing steadily

Number of Muslims of all ages in the U.S. (in millions)



Source: 2007, 2013 and 2017 estimates based on statistics of Pew Research Center surveys and U.S. Census data; 2020 estimate based on projections conducted by Pew Research Center in 2015.

PEW RESEARCH CENTER

A graph demonstrating that the Muslim population in the United States has been gradually increasing. Approximately 2.35 million Muslim adults and children lived in the U.S. in 2007, when Pew Research Center began documenting the size, demographic characteristics and viewpoints of this community. This amounted to 0.8 per cent of the population. It's been two things ever since: the continual influx of Muslim immigrants and the tendency of Muslims to have more children than

other Americans.

The Center predicted in 2015 that by 2020, Muslims in the United States would total 3.85 million, or about 1.1 percent of the population. Changes in federal immigration policy, on the other hand, may have slowed recent growth in the Muslim population through immigration.

The number of mosques in the United States has also grown over the past two decades. The Cooperative Congregational Studies Partnership conducted a study in 2000 that identified 1,209 mosques in the United States. There were 2,106 mosques in their subsequent study in 2011, and 2,769 mosques in their 2020 version – more than double the number from two decades earlier.

Muslims have become more visible in the public eye as their population has grown. Rep. Keith Ellison, D-Minn., was the first Muslim member of Congress when the 110th Congress convened in 2007. Rep. Andre Carson, a Democrat from Indiana, was elected to Congress later that session as a second Muslim representative. Reps. Ilhan Omar (D-Minn.) and Rashida Tlaib (D-Mich.), both of whom were first elected to Congress in 2018, have joined Carson as the only other Muslim women in the 117th Congress.

Muslims say that as their numbers have grown, they've also experienced an increase in hostility toward them. When asked about religious discrimination in the year leading up to the Trump administration, nearly half of all American Muslim adults (48 percent) said they had personally experienced it. This ranged from people acting suspiciously toward them to being physically assaulted or threatened with harm. More than half of Muslim adults reported having at least one of these experiences in 2011, and more than half of Muslims reported having at least one in 2007.

In a survey conducted in March 2021, adults in the United States were asked to rate the level of discrimination they believe various religious communities face in our society. Most people in the U.S. believe Muslims face "a lot" more discrimination than other religious minorities like Jews and evangelical Christians, according to a recent poll. Previous polls dating back to 2009 found a similar pattern: more Americans believed that Muslims faced more discrimination than Jews, evangelical Christians, Mormons, or atheists. On a scale of 0 to 100, Americans were asked to rate their religious affiliations in three separate surveys by the Pew Research Center in 2014, 2017, and 2019. The lowest possible score was 0, and the highest was 100. These polls

consistently found Muslims and atheists to be some of the coolest people on the planet.

There has been a significant partisan divide in the United States over the past 20 years over whether Islam is more likely than other religions to incite violence. According to a 2002 telephone survey conducted by the Center for Public Policy Priorities, Republicans and Republican-leaning independents were only marginally more likely than Democrats and Democratic leaners to say that Islam encourages violence more than other religions. Republicans, on the other hand, began to believe that Islam encourages violence within a few years. The Democratic Party, on the other hand, has risen in its propensity to claim that Islam does not incite violence. In the current political climate, Republicans are much more likely than Democrats to believe that Islam promotes violence to a greater extent than other religions.

53 percent of Americans claim they don't know anyone who is Muslim, and 52 percent say they know "not much" or "nothing at all" about Islam, despite many Americans' negative views of Muslims and Islam. Non-Muslim Americans are more likely to regard Muslims positively and less likely to believe that Islam is more violent than other religions than non-Muslim Americans.

EXERCISE:

A. Before you read the passage, talk about these questions.

1. What do you know about islam in other countries?
2. What do you know about the negative public view of muslims?

B. Choose the correct answers.

1. Who are growing presence in u.s., but still face negative views from the public?
 - a. Jews
 - b. Buddhists
 - c. Christians
 - d. Muslims

2. What may have slowed recent muslim population growth due to changes in federal immigration policy?
 - a. Deathrate
 - b. Intermarriage
 - c. Immigration
 - d. Birthrate
3. How many mosques were there in the u.s. In 2000?
 - a. 2.000
 - b. 1
 - c. 1.209
 - d. 5.000
4. Who was the first muslim member in the 110th congress?
 - a. Rep. Nancy Pelosi
 - b. Rep. Harry reid
 - c. Rep. Keith ellison
 - d. Rep. John boehner
5. What congress has two more muslims?
 - a. 115th
 - b. 117th
 - c. 100th
 - d. 112th
6. What were some of the experiences that muslims had?
 - a. People acting suspicious of them to being physically threatened or attacked –
 - b. People helping them
 - c. People being nice to them
 - d. People giving them free stuff
7. What percentage of muslim adults said they had at least one of these experiences in 2011?
 - a. 43 percent
 - b. 63 percent
 - c. 73 percent
 - d. 53 percent

8. When did a similar pattern appear in previous surveys going back to?
 - a. 2006
 - b. 2014
 - c. 2010
 - d. 2009

9. Along with muslims, what religious group was ranked among the coolest?
 - a. Atheists
 - b. Christians
 - c. Jews
 - d. Hindus

10. Which party has become more likely to say islam does not encourage violence?
 - a. Republicans
 - b. Greens
 - c. Democrats
 - d. Libertarians

C. Mark the following statements as true (t) or false (f).

No	Statement	Your answer
1	53 % of americans say they do not personally know anyone is muslim.	
2	Rep. John boehner and rep. Nancy pelosi were not first muslim members in the 110th congress.	
3	Buddhists and jews were included in the march 2021 survey.	
4	10.000 was the number of mosques in the u.s. In 2011	
5	In these surveys, muslims were not consistently ranked among the coolest, along with	

	atheists.	
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D. Match the words (1-5) with the definitions (a-e).

Word	Definition
1. Presence	A. To fill with courage or strength of purpose.
2. Immigration	B. Travel into a country for the purpose of permanent residence there.
3. Republican	C. The fact or condition of being present.
4. Encourage	D. The use of brute strength to cause harm to a person or property.
5. Violence	E. One that favors or supports a republican form of government.

E. Discrimination can happen to anyone. Discrimination can involve religion, race, ethnicity, or a culture. Discrimination occurs because the people cannot understand and accept the differences that exist. Then, how should we avoid discrimination?



THE STORY OF THE PROPHET'S TOLERANCE IN THE *HUDAIBIYAH* AGREEMENT



Islam has managed all aspects of this life so well. This includes tolerance. Since centuries ago, the Prophet has taught us what it means to have tolerance without the need to pawn our faith. There are many stories of tolerance carried out by the Prophet. However, tolerance in the *Hudaibiyah* agreement was one of the doors that opened for the spread of Islam in Saudi Arabia.

It is narrated that at that time, the Prophet intended to perform Umrah in Ramadan with his followers of about a thousand four hundred, but the polytheists prevented them from doing so. The Prophet told them that they had come not to fight but to perform Umrah and Tawaf in the Kaaba. Then, the Prophet sent Utsman Ibn Affan to approach the Quraish. Utsman was considered the most appropriate person to talk to them. When Utsman returned after a long time, the Muslims were waiting for his arrival with various question marks. He came empty-handed to the Messenger of Allah and stated that the Quraish had persisted in rejecting them.

Here then, the very impressive tolerance on the part of the Prophet is seen. They sent several people to agree on a place to forbid

the Prophet from performing Umrah with the Muslims that year. Even though the prophet of time had the strength of an army that could destroy their country, he accepted this condition.

When formulating the text of the agreement, the Prophet accepted the objections raised by the messenger of the Quraish, Suhail bin Amr. On the other hand, Suhail never wanted to move from his position, thus making many of the Prophet's companions irritated and angry, including Umar bin Khattab. At the beginning of the agreement, the Prophet ordered Ali bin Abi Talib to write, "In the name of God, the Most Gracious and Most Merciful." Suhail cut him off by saying that he did not know the qualities of "Most Compassionate and Most Merciful". Suhail asked that it be changed to "In Your name, O Lord."

The Prophet ordered Ali to follow Suhail's wishes. When the Prophet asked Ali to write: "The following is the text of the agreement reached by Muhammad the Messenger of Allah and Suhail bin Amr". Suhail also interrupted him by saying that if he accepted or believed that he was the messenger of Allah, he would not be hostile to him, and he asked that the words "Muhammad was the messenger of Allah" be replaced with simply "Muhammad was the son of Abdullah".

This, of course, angered the friends. But the prophet again asked Ali to write as Suhail wanted. Then, Suhail gave another condition: whoever left Mecca and converted to Islam and joined the Prophet, without the permission of his family, must return to Mecca. They took him back, and they did not need to return him to Medina. This condition was accepted by the Prophet.

The *Hudaibiyah* agreement turned out to have given great wisdom to the Muslims. Evidenced by the number of people who fled to Medina and converted to Islam. The mutually agreed upon agreement was never violated, but it was the Quraish who always violated the agreement.

The political attitude carried out by the Prophet raised various question marks, especially in Umar's heart, who was aggressive and had a strong temper. Because he did not understand the background of the Prophet's line of thought, Umar had time to doubt the apostleship of Muhammad. "O Messenger of Allah, aren't we right? And they are in delusion?"

The Prophet replied, "Yes." Then Umar said, "Is not our death guaranteed Paradise and their death guaranteed Hell?" Again, the Prophet replied, "Yes." "Then why should we submit to them, don't we judge by God's law for us and them?" Umar asked again. The

Messenger of Allah finally said, "O son of Khattab! Verily, I am the Messenger of Allah and Allah will not forsake me forever."

Hearing this statement, he was silent, and he suppressed his doubts because of his love for the Messenger of Allah. Then, he said to Abu Bakr, "O Abu Bakr, is he a messenger?" Abu Bakr replied firmly, "Yes, he is a Messenger of Allah and he is a Prophet, I have no doubts in the slightest." "O Abu Bakr, aren't we right?" And they are in delusion?" Abu Bakr replied, "Yes." Then, Umar said, "Then why should we submit to them, don't we judge by Allah's law for us and them?" Abu Bakr calmed Umar, "O Umar! Verily Allah tested His Messenger and informed him that Allah's victory is very near."

The Prophet's tolerance of the Quraish logically resulted in a major defeat in diplomacy. What has been written in the *Hudaibiyah* agreement sided with the Quraish of Mecca and put aside the rights of the Muslims. But in fact, the *Hudaibiyah* agreement became a widespread discussion throughout Arabia. The Prophet's gentleness and a high tolerance for the Quraish had raised the honor of the Muslims, while the Quraish were increasingly scorned by various tribes.

EXERCISE:

A. Before you read the passage, talk about these questions.

1. What is *hudaibiyah* agreement?
2. When was the *hudaibiyah* agreement made?

B. Answer the following question based on the passage.

1. What religion has managed all aspects of this life so well?
2. Who taught us what it means to have tolerance without pawning our faith?
3. What agreement was one of the doors that opened for the spread of islam in saudi arabia?
4. Who prevented the prophet from performing umrah in ramadan?
5. Who was considered the most appropriate person to talk to the muslims?
6. What were the muslims waiting for when utsman returned?
7. What was umar's political attitude?
8. What was the significance of *hudaibiyah* agreement?

9. What was the prophet's reasoning for tolerating the quraish?
10. The agreement favored which group?

C. Choose the correct answers.

1. Read the following statements carefully. Which of the statement(s) is/are correct?
 - 1) Islam has managed all aspects of this life so well.
 - 2) There are not many stories of tolerance carried out by the prophet.
 - 3) However, tolerance in the *hudaibiyah* agreement was one of the doors that opened for the spread of islam in saudi arabia.
 - a. 1 and 2
 - b. 2 and 3
 - c. 2 only
 - d. All statements are correct
2. Read the following statements carefully. Which of the statement(s) is/are correct?
 - 1) The prophet told them that they had come not to fight but to perform umrah and tawaf in the kaaba.
 - 2) Utsman was not considered the most appropriate person to talk to them.
 - 3) Even though the prophet of time had the strength of an army that could destroy their country, he accepted this condition.
 - a. 1 and 3
 - b. 2 and 3
 - c. 2 only
 - d. All statements are correct
3. Read the following statements carefully. Which of the statement(s) is/are correct?
 - 1) Abu bakr replied firmly, yes, he is not a messenger of allah and he is not a prophet, i have no doubts in the slightest.
 - 2) Verily, i am the messenger of allah and allah will not forsake me forever.

- 3) Verily allah tested his messenger and informed him that allah's victory is very near.
- 1 and 3
 - 2 and 3
 - 2 only
 - All statements are correct

D. Fill in the blanks using the italicized phrases provided.

<i>Vital lessons</i>	<i>No longer</i>	<i>Carried out</i>
<i>Every</i>	<i>Safety and</i>	<i>Peacefully</i>
<i>individual</i>	<i>harmony</i>	<i>perform</i>

- Since followers of islam and the polytheists were ____ in an ongoing struggle, some people started seeing the religion in a new light and became its followers.
- The pilgrimage to the holy kaaba is essential for muslims; hence the agreement played an important role in the life of ____.
- The agreement offers several ____ to muslims on patience and gentleness.
- There are many stories of tolerance ____ by the prophet.
- The agreement was a significant victory for the muslims who wanted to ____ the pilgrimage.

E. Here are some contents of *hudaibiyah* agreement. Fill in the blanks with a letter (t for true statement) and (f for false statement).

- There was a ceasefire between the two sides for 10 years. (...)
- Both parties are given the freedom to enter into agreements and partnerships. (...)
- The quraish who went to the city of medina without the permission of their guardian must be stayed to the city of mecca. (...)
- The peace agreement between the parties was scribed by abu bakr. (...)
- Anyone from mecca who entered madinah will be returned to the quraish people, but the people of madinah wandering inside mecca will not be extended the same courtesy. (...)

F. Choose one of appropriate words to complete the text. Then, rewrite the text by your own words.

The *hudaibiyah* agreement not only occupies a crucial place in the history of islam, but also in the present times, it holds a significant value. The agreement offers several vital lessons 1 **(in/to/of)** muslims. First, patience can resolve every 2 **(question/answer/problem)**: it is a difficult virtue to 3 **(create/attain/analyze)**, but it has the power to resolve every issue. Although at the start, the conditions of the agreement did not favor muslims, but because prophet muhammad (pbuh) 4 **(showed/recorded/told)** patience, peace was ensured. Second, raising 5 **(him/your/my)** sword is not always the answer. Prophet muhammad (pbuh) had the support of 6 **(so/at/in)** many brave muslim brothers. Still, instead 7 **(of/for/in)** raising his sword despite the challenges, 8 **(they/he/she)** chose to settle things through peaceful 9 **(shouts/summaries/talks)**. Thus, the *hudaibiyah* agreement points out 10 **(that/of/to)** walking on the path of peace 11 **(is/are/was)** vital. The last, muslims should honor 12 **(reasons/agreements/problems)**. From the agreement that was made 13 **(in/on/ for)** january 628, the muslims should learn the 14 **(system/mind/value)** of commitments. Because the quraish people did not follow the agreement and violated a vital clause, the prophet invaded and 15 **(attacked/defeated/won)** them by the grace of allah. The *hudaibiyah* agreement aided in maintaining 16 **(quiet/anxious/peace)** between the states of makkah and 17 **(madinah/israel/palestine)**. It ensured muslims a chance to 18 **(credit/go/say)** on a peaceful pilgrimage to the holy kaaba and allowed the formation of 19 **(parties, groups, allies)**. For the true followers of islam, he noted down and offered vital lessons 20 **(on, in, for)** peace, patience, and victory.

ISLAM VIEWS DIFFERENCES IN RELIGION AND BELIEFS



Islam views differences very tolerantly. This is a guide for man towards a straight path (hudal linnas), true and in accordance with the guidance of the holy Qur'an that has been taught by the Prophet Muhammad. If we associate it with the context and changes of today, Islam looks at the differences in religion and plurality that exists in this country, even in the world.

As mentioned, many times by Allah SWT in the Qur'an. Islam strongly upholds diversity/plurality, because diversity and plurality is circumcission, which we must uphold and we respect its existence. As in the Qur'an verse, Allah (SWT) has stated: it shows that Allah himself has created diversity, meaning that diversity in this world is absolute. With this diversity, it does not mean that the group, madzab, or other diversity of its kind considers the group is the most correct.

All scholars have actually agreed that basically Muslim and non-Muslim relations are friendship, peace and coexistence. Ijma is the agreement of scholars in establishing a law in religion based on the Qur'an and hadith. The result of the ijma is the basic relationship of Muslims with non-Muslims is the relationship of friendship, peace and coexistence. Since being officially appointed messenger of Allah SWT, Prophet Muhammad has never been in the sterile environment

of the unbelievers.

Precisely the prophet's life both during Mecca for 13 years and after hijrah to Medina for 10 years, always crowded by non-Muslims around him. Abu Talib was the Prophet's uncle, even the year of his death was inaugurated into a year of mourning. Abu Talib never said the shahada. Then, Abu Sufyan bin Al-Harb before finally converting to Islam, it turned out that throughout the 21 years of prophetic da'wah always in a position as an infidel who fought. Though his own daughter, Mother Ramlah RA married the Prophet. This means that the Prophet had in-laws whose religion was non-Muslim. One of the Prophet's daughters-in-law named Abul Ash was a long time ago an infidel. Until he had faced the Prophet on the battlefield, Abul Ash joined the war on the side of the Quraysh fighting the Prophet and the Muslims.

With the help of Allah SWT, the Muslims won in Badr and Abul Ash became captives. Hamzah and Umar ibn Khattab were initially infidels, but eventually converted to Islam as well. Amar bin Al Ash and Khalid bin Walid were infidels who became enemies of Islam, but eventually converted to Islam as well. Even the class of Abu Sufyan, although it was at the end of time but converted to Islam as well. Even if there is a story of war, the problem point is not because of different faiths and aqidah. The Battle of Badr, Uhud, Khandaq, and other wars can be dissected one by one cause. And no war is based on differences in religion and beliefs. He explained, when the Prophet expelled the Jews from Medina, it was actually not basically because of the difference in aqidah. Basically, what they do. It was like hitting a friend along, cutting in the crease and overtaking in a corner.

EXERCISE:

A. Choose the correct answers.

1. What does "hudal linnas" mean?
 - a. Small river
 - b. Straight path
 - c. Tall hill
 - d. Mountain hill
2. What does islam believe should be the result of tolerances?
 - a. Cooperation
 - b. Differences

- c. Conflicts
 - d. Harmony
3. What is the plural of circumcision?
- a. Diversity
 - b. Circumcisions
 - c. Circumcised
 - d. Pluralism
4. What does ijma mean?
- a. Consensus of muslim thinkers
 - b. The best opinion
 - c. Agreement of scholars
 - d. The act of islamic prayer
5. What is the basic relationship of muslims with non-muslims?
- a. Hostility and violence
 - b. Dominance and subjugation
 - c. Tolerance and understanding
 - d. Friendship, peace and coexistence

B. Mark the following statements as true (t) or false (f).

No	Statement	Your answer
1	With the help of allah swt, the muslims won in badr and abul ash became captives.	
2	Precisely the prophet's life both during mecca for only 2 years and after hijrah to medina for 9 years, always crowded by non-muslims around him.	
3	Abu talib never said the shahada.	
4	Ijma is the agreement of scholars in establishing a law in secular jurisprudence based on the qur'an and hadith.	
5	Abu talib was not the prophet's uncle, even the year of his death was not	

	inaugurated into a year of mourning.	
6	Hamzah and umar ibn khattab were initially infidels, but eventually converted to islam as well.	
7	One of the prophet's daughters-in-law named abul ash was a long time ago an infidel.	
8	Even if there is a story of war, the problem point is not because of different faiths and <i>aqidah</i> .	
9	Though his own daughter, mother ramlah ra married the prophet.	
10	Some scholars agree that the fundamental nature of muslim and non-muslim relations is friendship and peace.	

C. Match the words (1-5) with the definitions (a-e).

Word	Definition
1. Infidel	A. The actions of someone who is being helpful by doing what is wanted or asked for.
2. Uphold	B. It relates to our behavior and mentality means to be firm and tenacious.
3. Cooperation	C. To identify and examine the basic elements or parts of (something) especially for discovering interrelationships
4. <i>Aqidah</i>	D. To continue to declare to be true or proper despite opposition or objections.
5. Dissected	E. An unbeliever with respect to a particular religion.

D. Answer the following questions based on the passage.

1. What does islam view differences?
2. What does the qur'an verse about allah creating diversity mean?
3. Why did abul ash join the war on the side of the quraysh fighting the prophet and the muslims?
4. Why did hamzah and umar ibn khattab convert to islam?

5. What does the author mean when they say “it was like hitting a friend along, cutting in the crease and overtaking in a corner”?

E. Read the story below and answer the question.

The *tahlilan* activity held by muslims is a good activity. Islamic teachings express a peaceful, harmonious, and tolerant life. Religious harmony is a condition in which inter-religious people can accept each other, respect each other's beliefs, help each other, and work together to achieve common goals. Concerning living in peace, harmony, and tolerance of religious communities, in the ponorogo area itself, where the majority of the population is muslim, this attitude is always upheld by the public. As non-muslim community members, when it happened that one of us catholics had a relative who died, of course, as a minority, we felt appreciated. At that time, the muslim community participated in helping with the service of death regardless of religious differences. Until that time, we catholics were offering prayers with praise, which, of course, was in our way. In the end, other religious people also participated in praying, but at different times.

What can you conclude from the story above?

CULTIVATING RELIGIOUS MODERATION IN SCHOOLS



The adage has since been forgotten. National unity is increasingly eroded by conflicts that can be gradually divided. The term “national unity” has been numbered, increasingly defeated by the fulfillment of personal and group ambitions. The Indonesia’s diversity should be an added value to achieve the nation’s progress. Instead, it becomes a source of conflict, a source of division, which, of course, the nation progress becomes the ideals of the founders of this nation to be “far from the fire”. A condition that makes it sad and worried will further threaten the integrity of this nation if it is not immediately addressed with concrete steps.

Diversity is a necessity; it cannot be avoided. Isn’t it in one of the verses of the Qur’an, Surah Al-Hujurat verse 13, that it is stated that Allah created people into nations and tribes so that they may know each other? So, diversity is natural for humans so that they can learn from each other, complement each other, help each other, and provide mutual benefits. Indonesia, as a country that is blessed with diversity, including ethnic diversity, language, religion, culture, and social status, can be the glue of unity that forms a beautiful mosaic called the “Republic of Indonesia”. This diversity often becomes an

insulating wall that prevents humans from helping each other, sharing, and working together. Togetherness, which should be a characteristic of social beings, is hindered by differences in ethnic clothes, religious clothes, social status clothes, and other clothes that highlight their respective differences. Diversity is the cause of clashes and friction that lead to conflict. Religious diversity is one of the most common sources of conflict. Conflicts with religious backgrounds often lead to physical violence that threatens to divide the nation.

As a country based on Pancasila, the government of Indonesia must protect all people regardless of ethnic, linguistic, religious, cultural, and social status differences. All citizens have the same rights and obligations under the law. The state must ensure the safety of all its people. Freedom of human rights is upheld. Acts of violence in the form of persecution based on religion and even the destruction of places of worship that have recently occurred are, of course, contrary to Pancasila, which guarantees the independence of each resident to embrace their religion and carry out the teachings of the religion they adhere to, as stated in Article 29 paragraph 2 of the 1945 Constitution. According to Article 29, every citizen must respect each other, respect each other, and acknowledge the existence of followers of other religions. Freedom of religion is contained in the first principle of Pancasila, the One Godhead.

The essence of the concept of human rights is to respect fellow human beings without discrimination, without exception. It is recognized that every human being has human rights that are non-negotiable and cannot be taken away by anyone. Recognizing the existence of human rights creates an attitude of mutual respect and respect. Of course, feeling the most right, being too selfish, and thinking that other people are wrong—all of these are contrary to the concept of human rights. Violations of human rights, wherever they are, will give birth to conflicts that can trigger acts of violence. One thing that often occurs concerning human rights violations is religion. The attitude of insulting certain religious teachings, and preventing people from carrying out their religious teachings, all of these often trigger conflicts that lead to divisions.

Indeed, religion is a guide that teaches its adherents to do good. Spread the benefits to others. Share, assist, and love one another. There is no single religion that teaches its adherents to hurt and hate each other. Religion is what makes humans noble and protects them from actions that degrade their dignity as intelligent beings. Religion

is needed by humans as a guide in life so that they are on the rails of truth. Religion teaches humans to care about the environment, both with fellow humans and with animals and plants. Living side by side with fellow creatures created by God gives birth to peace and tranquility. Conflicts that occur in the community, regardless of their form, must create discomfort, anxiety, and fear.

Conflicts with religious backgrounds have recently occurred in Indonesia. The intensity of the conflict is increasing day by day and is getting more and more worrying. Usually, conflicts with religious backgrounds are caused by exclusive religious attitudes, blaming each other for interpretations and religious understanding. The attitude of feeling the most right, assuming the fault of all parties who are not in line with the understanding

In other words, they do not want to open themselves to the views and religious beliefs of others, becoming a trigger for conflict. The most worrying thing is that there are attitudes of intolerance, extremism, and radicalism that are followed by terrorism. If it is like this, religion will no longer be a soothing rule for all humans but will turn into a frightening doctrine and threaten national unity. The Indonesian nation, which was born thanks to the struggle of our predecessors with the spirit of unity in diversity, will be destroyed, torn apart, torn apart by repeated conflicts. A real effort is needed to re-knit the spirit of unity. An effort is needed to maintain "Indonesianness". One of these efforts can be made by fostering an inclusive religious attitude from an early age in students at school. Cultivating an inclusive religious attitude, being open to respecting differences, and being moderate are real steps to avoid disharmony in religious life. This moderate attitude towards religion is further known as religious moderation. So, what is meant by religious moderation?

Religious moderation means our perspective on religion in a moderate manner, namely understanding and practicing religious teachings without being extreme. Religious moderation refers to attitudes and efforts to avoid extreme behavior (both extreme right and extreme left) and always looking for a middle way with the spirit of looking for a meeting point between the two poles in religion. This attitude of taking the middle path is not without reason. This attitude has the foundation of the Qur'an, Surah Al-Baqoroh verse 143, which explains the *wasathan ummatan* (middle-people), which is the concept of an ideal society in the view of the Qur'an, namely a society that takes a middle position that leads humans to act fairly, balanced, and

proportionally. This attitude is the basis for the emergence of the term “moderate Islam.”

In instilling religious moderation, schools can be the right place to lay the first stone. Schools are the right place to sow the seeds of sensitivity to diversity; a place where inclusive religious attitudes, which are open to respecting differences, begin to be cultivated. In schools, teachers can be agents of religious moderation by opening up students’ horizons about diversity and its benefits for the progress of the nation. A room for dialogue about diversity can be opened by the teacher in classroom learning or extracurricular groups. Students are taught and accustomed to tolerance towards all differences or diversity in the surrounding environment. From these activities, students are expected to have an attitude of tolerance from an early age because they have been accustomed to being open in dealing with differences. Students are used to dealing with all forms of diversity as a result of the multicultural Indonesian society. Of course, the students are still urged to firmly adhere to the religion they believe in and continue to carry out the teachings of their religion. Instilling religious moderation does not mean only emphasizing respect for religious teachings and beliefs of others; efforts to strengthen students’ understanding of the religion they adhere to must also be made.

Schools can be involved in cultivating religious moderation because schools (especially public schools) are miniature communities in which there is diversity, especially religious diversity. Like a laboratory in a school, religious moderation can be practiced on a small scale, guided, and supervised by teachers. Religion teachers, civic education teachers, or social studies teachers are very likely to introduce religious tolerance to their students, which is related to the subject matter they teach. Cases of intolerance that occur in society can be raised as interesting issues to be discussed or presented with various fun learning methods/approaches. It is hoped that when students are adults and live in society, they can transmit the spirit of religious moderation to those around them. The attitude of intolerance that has recently spread among young people in society is expected to be minimized by the movement to instill religious moderation in schools. Of course, teachers in schools must agree on the importance of instilling religious moderation in students. Teachers must first be provided with tips and tricks that can be applied at school to their students. All of this can be stated in a guidebook for inculcating

religious moderation in schools, which is prepared by the government and then distributed to all schools (must be evenly distributed throughout Indonesia). This is important so that the steps taken are uniform. In addition to the things mentioned above, fostering religious moderation in schools can be done with the school's flagship activities, such as field trips to other places.

EXERCISE:

A. Choose the correct answers.

1. What is undermined by conflicts that can be divided?
 - a. Democracy
 - b. Social order
 - c. National unity
 - d. The rule of law
2. In what verse of the qur'an is it stated that allah created people into nations and tribes so that they may know each other?
 - a. Surah al-anfal verse 17
 - b. Surah al-isra verse 23
 - c. Surah al-baqarah verse 30
 - d. Surah al-hujurat verse 13
3. What is the cause of clashes and friction that lead to conflict?
 - a. Diversity
 - b. Ignorance
 - c. Anger
 - d. Inequality
4. What is the basis of indonesia's government?
 - a. Islam
 - b. Democracy
 - c. Pancasila
 - d. Article 29
5. Without discrimination, what cannot be taken away?
 - a. Money

- b. Property
 - c. Religion
 - d. Human rights
6. What does the Indonesian government provide as a guidebook for inculcating religious moderation in schools?
- a. Tips and tricks
 - b. A set of principles
 - c. A mandatory reading lists
 - d. A curriculum
7. What is diversity natural for humans to do?
- a. To ignore each other
 - b. To fight each other
 - c. To hate each other
 - d. To complement each other
8. What type of wall prevents humans from helping each other, sharing, and working together?
- a. Insulating
 - b. Glass
 - c. Brick
 - d. Wood
9. What is hindering togetherness in Indonesia?
- a. People
 - b. Geography
 - c. Ethnic clothes, religious clothes, social status clothes, and other clothes that highlight their respective differences
 - d. Government
10. What is one of the most common sources of conflict?
- a. Economic inequality
 - b. Religious diversity
 - c. Social media
 - d. Lack of education

B. Mark the following statements as true (t) or false (f).

No	Statement	Your answer
1	Schools can be used as a model to practice religious moderation.	
2	Conflicts with religious backgrounds often lead to spiritual violence that threatens to divide the nation.	
3	Every citizen must respect each other and ignore the existence of followers of other religions.	
4	Religion teaches its adherents to do good and spread the benefits to others.	
5	The principle of pancasila that guarantees the independence of each resident to embrace their religion and carry out the teachings of the religion they adhere to.	
6	Freedom of religion is contained in the last principle of pancasila.	
7	Teachers in schools must agree on the importance of instilling religious moderation in students.	
8	Like a laboratory in a school, religious moderation cannot be practiced on a small scale, unguided, and uncontrolled by teachers.	
9	Schools can be involved in cultivating religious moderation because schools (especially public schools) are miniature communities in which there is diversity, especially religious diversity.	
10	Fostering religious moderation in	

	schools cannot be done with the school's flagship activities, such as field trips to other places.	
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C. Match the words (1-5) with the definitions (a-e).

Word	Definition
1. Cultivating	A. To help the growth or development of.
2. Adage	B. To encourage or promote the development of (something, typically something regarded as good)
3. Persecution	C. An often-stated observation regarding something from common experience
4. Instill	D. Especially because of their color or political or religious beliefs, they are subjected to hostility and ill-treatment.
5. Fostering	E. Establish an idea or attitude in a person's head gradually but firmly.

D. Answer the following questions based on the passage.

1. What can schools do to foster religious moderation?
2. What does religion protect humans from?
3. What is the most worrying thing about intolerance, extremism, and radicalism?
4. What is one way to maintain "indonesianness"?
5. What is one way to avoid disharmony in religious life?

E. Read the story below and answer the question.

The term "multicultural education" refers to a set of educational practices aimed at fostering a greater awareness of the similarities and contrasts among people of different racial, ethnic,

cultural, and religious backgrounds. This learning process can be conducive to conditions that view the uniqueness of students without distinguishing the characteristics of cultural backgrounds.

Pretend that you are a teacher who will teach students about religious moderation and world-recognized religions in your lesson plans. What strategies would you use to teach your students about it?.

CONTROVERSY ON THE ESTABLISHMENT OF A HOUSE OF WORSHIP IN INDONESIA



T Indonesia is a large country in the Asian region that has tens of thousands of islands, hundreds of millions of people, and various ethnic groups, races, and religions. The plurality of Indonesia is packaged in one big motto “Bhinneka Tunggal Ika” that has been mutually agreed upon by our founding fathers.

The existence of Indonesia, which is very diverse, makes the Indonesian government have to spend extra energy and constructive policies on working on the potential of this extraordinary nation. Among them are issuing laws and regulations that can protect and organize properly by Indonesia at the level of Pancasila and the 1945 Constitution.

It is unavoidable that the issue of pluralism in Indonesia, particularly in the field of religion, has recently caused many conflicts in various regions, especially in parts of the East Indonesia region. The conflict greatly consumed the energy and thoughts of all parties because it had touched the political, social, and economic spheres, as happened in Poso.

The government has made various efforts to reduce conflicts between religious communities, such as conducting interreligious dialogue. It is hoped that the community will be able to prepare themselves to have discussions with other religious people who have different views on the reality of life. The dialogue is intended to get to know each other and gain new knowledge about the religion of the dialogue partners. This dialogue will naturally enrich the insights of both parties to draw similarities that can be used as the basis for living in harmony in society.

In accordance with their religious convictions, citizens of the United States are free to practice their faith in any way they want. A person's basic right to practice his or her religion is unassailable by law. Everyone has the right to select their own path in life, including religion, education, employment, and citizenship, as well as the freedom to move around freely within the borders of the state. Meanwhile, in paragraph 2, "Everyone has the right to freedom to believe in beliefs and to express thoughts and attitudes according to their conscience."

In principle, freedom of religion and belief includes the right to worship. Unfortunately, conflicts over the construction of houses of worship still occur today. One of the conflicts that occurred was the rejection and prohibition of the establishment of houses of worship. An example of a case was the rejection and prohibition by the Maluku Elpaputih Protestant Church congregation on the construction of Gereja Bethel Indonesia of the Siloam Elpaputih congregation in Maluku in 2018. These actions resulted in the occurrence of criminal acts in the form of persecution, destruction, and arson.

The issue of building permits is also the most common problem when it comes to the construction of houses of worship. Several cases related to the issue occurred in Gereja Kristen Pasundan in Bandung, West Java; Jabal Nur Mosque in Manado, North Sulawesi; Assafiyah Mosque in Denpasar, Bali; and Gereja Batak Karo Protestan at Pasar Minggu, DKI Jakarta. In reality, the problem of building houses of worship does not only occur in Indonesia but also in various other countries. This is the impact of globalization that causes dynamic community mobility so that various cultures and beliefs interact in one place. According to the government's Joint Regulation Numbers 9 and 8 released in 2006, Deputy Regional Heads/Regional Heads are responsible for maintaining religious harmony, empowering religious harmony forums, and establishing Houses of Worship, which were

designed to address this issue. However, in its implementation, the regulation, which is also known as the Joint Decree of 2 Ministers, is considered to hinder the establishment of houses of worship. One of the administrative requirements for the establishment of a house of worship that is often considered a hindrance is the support from the local community of at least 60 people who are approved by the village head. Moreover, residents can withdraw their support, as happened polemic in Gereja Batak Karo Protestan, Pasar Minggu. Some parties, one of which is the Communion of Churches in Indonesia, requested that this regulation be revised because it has been difficult. And Ministers of Religious Affairs, Fachrul Razi and Yaquut Cholil Qoumas, would like to review this regulation.

EXERCISE:

A. Before you read the passage, talk about these questions.

1. What does controversy mean?
2. What are some of the names of worship houses in indonesia?

B. Make questions based on the following answers.

1. _____

Answer: *bhinneka tunggal ika*

2. _____

Answer: issuing laws and regulations

3. _____

Answer: interreligious dialogue

4. _____

Answer: prepare themselves to have discussions other religious people who have different views on the reality of life

5. _____

Answer: the insights of both parties

6. _____

Answer: right to religion

7. _____

Answer: rejection and prohibition

8. _____

Answer: the joint decree of two ministers

9. _____

Answer: issue of building permits

10. _____

Answer: globalization

C. Mark the following statements as true (t) or false (f).

No	Statement	Your answer
1	The Indonesian government can protect and organize properly the issue of laws and regulations by Pancasila and <i>bhinneka tunggal ika</i> .	
2	One of efforts to reduce conflicts between religious communities by conducting interreligious dialogue.	
3	Conflicts occurred over the construction of houses of worship because of Rejection and prohibition by	

	majority community.	
4	The results of the rejection of the construction of gereja bethel indonesia of the siloam elpaputih congregation were persecution and arson.	
5	The joint regulation of the minister of religion and the minister of home affairs in 2007 was guidelines for the implementation of the government.	

D. Rearrange the following words/phrases to form meaningful sentences.

1. Is / indonesia / of / in the world / country / one / the most pluralistic
2. A / existence / is / the symbol / the house of worship / of / religious
3. Houses of worship / at least / there / involving / three / major conflicts / were
4. The difference / behind / the conflict / what / lies / is
5. Loaded fraud / are / permits / taken / making procedure / not / and / properly
6. Experienced / in / almost / all religions / house of worship / a / difficulty / have
7. Approach / a way of handling / completely / sociological / conflicts / is
8. Provide / good / leaders / practice of religion / and / must / religious / teaching
9. Should / all / diversity / be / by / indonesians / accepted
10. Religious affairs ministry / now / by / presidential regulation / being / is / a / drafted

E. Fill in blanks with an appropriate word in bracket. Then, make 2 questions based on the text.

2022 has been declared as the year of tolerance. Indonesia is used as a barometer 1 (in/of/for) religious harmony in the

world, and it is hoped that religious harmony in indonesia can increase. We must be sure that indonesia will be able to establish 2 **(conflict/friendship/harmony)** among diverse people because, basically, the 3 **(character/habit/policy)** of our society is very tolerant and highly respects differences.

Tolerance is the 4 **(ancestral/style/norm)** cultural heritage of the indonesian nation, which is the key to maintaining diversity in indonesia, so that diversity can become an extraordinary wealth that is not necessarily 5 **(owned/gone/told)** by other nations in the world. Tolerance is also an important thing that 6 **(guides/fixes/forces)** us to religious moderation so that we avoid fanaticism that can lead to 7 **(troubled/fundamentalism/poorly)**, radicalism, or extremism. In order to 8 **(strengthen, screw, forgot)** the practice of the noble values of pancasila and inter-religious tolerance in indonesia, universitas pancasila has just built six houses of worship. The existence of these six 9 **(laid/adjacent/energetic)** houses of worship is not only interpreted as a symbol of tolerance but also facilitates interfaith collaboration and becomes a place to learn to strengthen human relations, 10 **(neglect/maintain/bring)** unity, discuss decisions, and be fair to others.

SCIENCE IN ISLAM, BETWEEN LOGICAL AND RATIONAL



The terms “logical” and “rational” are very familiar in scientific studies. These two words have their own section for scientists, at least for one day. There could be no difference. Lexically, if we look for a logical word, it must be based on the reasons that it fits the sense. In this scenario, though, it is critical to draw a distinct line between the two. At the very least, we may get a sense of Islam's perspective on science and the relative weight it has in global affairs.

Rationality, according to Kant's view, can be defined as the truth of reason as judged by natural laws. If we use natural law as our yardstick, logical thinking is simply referred to as reasonableness. Prophet Ibrahim's narrative of escaping fire provides one possible reason. This is nonsensical, according to natural law, because Ibrahim is scorched when burned. On the other hand, there are facts concerning aircraft that, despite their massive weight, can nonetheless soar to great heights. It is, because it has been constructed in accordance with nature's rules and is logical.

Natural laws are a good yardstick by which to judge rationality, and rational truths are inextricably linked to natural laws. The truth is separated into two parts, according to logic. Both are logical-supra-

rational, as indicated in the preceding paragraph; the first is rational. The argument, rather than natural rules, serves as the beginning point for the second argument. There is nothing wrong with accepting an argument if it makes sense. It's important to note that abstract arguments that defy natural law are nevertheless valid and authentic because they are logical. This is how we define logical-supra-rational truth. There is no rational basis for the actions of Prophet Ibrahim in this situation. As far as I can see, there is no reason to believe that the automatic burning of fire is any less absurd. An insignificant link in the web of things involved in this tragedy. A fire is made up of two components: the physical form of fire and the underlying energy source. God, Allah SWT, is the creator of the fire. Also, the heat's nature was altered by him. If it isn't Him, then a compelling description must exist. This argument demonstrates that God can modify the nature of fire from hot to cold in order to save His messenger.

The logical-supra-rational truth is applicable in this scenario because the reasoning for making the argument is plain, perhaps even unquestionable. Our research has revealed that (1) logic is reasonable, (2) logic contains rational and supra-rational, (3) logic is reasonable in accordance with natural laws, and (4) logic is reasonable regardless of rationality. We might deduce that science and its objects of study are very limited to rationality and natural laws from this vast picture. It's also not within the purview of science. Consequently, it should be noted that it is incorrect to refer to science as logical, as logical objects themselves are more expansive. As a result, science is limited in its ability to grasp logical truths beyond the use of its five senses. According to those who believe that reason and scientific method are the only means of finding the truth, this assertion is a non-starter. They reject the concept of a creator, religion, or God at their most extreme. In their view, it is a logical option that is both objective and factual. However, in terms of the overall picture, it is logical and certainly unhealthy. In order to maintain a more scientific mindset, we must ask ourselves, "Who created this?" more frequently. As a result, it is illogical. Since empirical rationality and supra-rational logic must be balanced, it is essential.

The goal is to discover the findings that science cannot explain, the most original cause, and the Almighty, all at the same time. It's all in the flavor. He referred to it as a practical consideration. It was referred to by Ibn Sina as qalb, dzawq by others. It does not

diminish the importance of science, but rather makes it the most important factor in making a decision. Revelation and science, rationality and transcendence, and mind/heart must be balanced. Even in the tiniest of tasks, the importance of science cannot be overstated. To understand the verses of *kauniyah* in the Qur'an, it is apparent that biology, chemistry, physics, and mathematics are the most important science tools. In addition, because not everything can be explained by science, a knowledge of the Qauliyah verses is also necessary.

EXERCISE:

A. Before you read the passage, talk about these questions.

1. Please give your opinion of science in this era.
2. What do you know about science in Islam?

B. Choose the correct answers.

1. What kind of things are included in *Kauniyah* verses?
 - a. Physics
 - b. Magic
 - c. Hypnotized
 - d. Sorcery
 - e. Instinct
2. In the Qur'an, there are two science tools mentioned as important keys to studying. What are those?
 - a. Qalb and Dzawq
 - b. Revelation and Nature
 - c. Qauliyah dan Kauniyah
 - d. Physics and Chemistry
 - e. Qalb and Methodology

C. Mark the following statements as true (T) or false (F).

1. Important to balance empirical with supra - rational logic. (...)
2. *Kauniyah* is a term of things that cannot be explained by science. (...)
3. Prophet Ibrahim who was not burned by fire. (...)
4. Airplanes can still soar high into the sky even though their

weigh hundreds of tons. (...)

5. If the argument makes sense, then it can be accepted. (...)

D. Match the words (1-5) with the definitions (A-E).

Word	Definition
1. Argument	A. Balanced and nothing is exaggerating.
2. Fire	B. The synonym of contriver.
3. Religion	C. Flammable chemical reaction that produces heat and light.
4. Creator	D. A reason to strengthen or reject an opinion, position, or idea.
5. Proportionally	E. As a system that regulates belief and worship in God as well as rules related to culture, as well as world view that connects humans with the order of life.

E. Fill in the blanks with the correct word from the word bank.

Word Bank:

explained *are* *explanation*
is *pretend* *Story*

1. The terms logical and rational _____ very familiar.
2. The goal _____ to find out the results.
3. Because not everything can be _____ by science.
4. If we _____ more to the assumptions of science.
5. One of the _____ we will find from the story.

F. Answer the following questions to check your understanding of the passage.

1. What is *Kauniyah* verses?
2. What is *Qauliyah* verses?
3. What is included in *Kauniyah* verses?
4. What is rationality?
5. As for the logical, the truth is divided into two. What are those?

- G. Please describe the picture and elaborate on your answer about Science and Islam.**



MODERATE RELIGION THROUGH DAKWAH EDUCATION AND TRAINING



In the modern era, people need religion more in their life. As Muslims, we rely heavily on religion as a moral code by which to live our lives. People's thoughts get more diversified as time goes on, and this is undeniable. Modern religion is a product of both humans and technology. The problems, on the other hand, are becoming increasingly complex. For example, we're seeing an increase in the prevalence of views that are both extreme and intolerable. It could be viewed as a threat to Indonesia's cultural diversity.

Indonesians and Muslims might be divided by extremist views, indifference, and even religious fanaticism. To propagate religious moderation in the communities where we served, we organized a series of activities in the form of the Student Work Lecture from Home (Kuliah Kerja Mahasiswa Dari Rumah). A review of religious moderation is in order before we examine how to teach religious moderation through dakwah educational and training methods. Indonesia, with its wide range of ethnicities and cultures, has demonstrated a sense of equilibrium that merits to be held up as a model. Even though the majority of the population is Muslim, the state has made provisions to accommodate those of other faiths.

National holidays based on religious holidays are the most common in Indonesia, which includes holidays based on all major religions, from Islam to Christianity to the Catholic Church to Hinduism to Buddhism. The preservation of a wide range of cultural rituals based on long-standing customs and indigenous knowledge is also common. Because justice is one of the foundations of moderation, the role of the state in maintaining this balance is critical.

The term "Religious Moderation" has recently become familiar to us, especially in the academic community under the Ministry of Religion's purview. What is religious moderation, and how is it defined? The term "religious moderation" refers to the ability to understand and practice religious teachings without going overboard. The problems that the Indonesian nation is currently facing are those of extremism and radicalism, of hate speech and of shattered interreligious relations. Because our nation's youth are still unsure of their beliefs, this could have a negative impact on the next generation. We will not be divided if we have a moderate level of understanding or mutual understanding and tolerance for one another. As students, we are expected to share the knowledge we have gained in school in order to put it into practice in our daily lives. Indonesians and Muslims aren't solely dependent on the cities for their well-being. People in remote Indonesian villages often lack a sense of moderation because they are so dispersed. Because of this, we can use this as a way to connect with the community so that students can thrive in their academic, spiritual, and social lives. Student Work Lecture from Home allowed us to participate in religious activities with our neighbors. Religious moderation was a major focus of our group's work. That way, when we get involved in society, we will be prepared to deal with a variety of social structures that aren't all of the same class.

An Istighosah with the local population was also part of this program, as well as TPQ teaching, Dakwah training, and Malid Diba'i readings. Istighosah was recited by the community at the mosque on a regular basis. Istighosah's leadership was entrusted to a group of students. The community had faith in our abilities, and in the following action, they gave pupils readings from Istighosah. In spite of our diverse cultural backgrounds, we were able to get to know each other and converse with one another so that we could pray together without needing to feel right about each other's prayers. In order to avoid blaming each other afterwards, we made sure they understood the importance of not being fanatical or influenced by a group. While

returning to their home countries, they are less likely to blame each other and can arbitrate between groups of individuals who are in conflict since they already have the public of the provisions speaking and moderate thinking.

A. Before you read the passage, talk about these questions.

1. Please speak out. What do you know about extreme thoughts, being intolerant and even fanatical about religion?
2. How exactly is religious moderation?

B. Choose the correct answers.

1. One of religious below that is not recognized in indonesia is?
 - a. Islam
 - b. Christian
 - c. Confucianism
 - d. Buddhism
 - e. Shinto
2. What is not a problem facing the indonesian nation this time based on religious modernization?
 - a. Extremism
 - b. Debts
 - c. Radicalism
 - d. Hate speech
 - e. Rifts between relationships

C. Here are the examples of moderate religion. Write letter (t for true statement) and (f for false statement)

1. Open alqur'an educations. (...)
2. Understand differences. (...)
3. Conflict between religions. (...)
4. Read *istighosah*. (...)
5. Establish closeness with communism. (...)

D. Match the words (1-5) with the definitions (a-e).

Word	Definition
1. Moderation	A. The beliefs or actions of people who advocate through or complete political or social reform.
2. Radicalism	B. Holding of extreme political or religious views, fanaticism.
3. Regulation	C. The avoidance of excess or extremes, especially in one's behavior or political options.
4. Extremism	D. A rule of directive made and maintained by an authority planning regulation.
5. Islamic boarding	E. Educational institution with one or more students learning in it and led by the leader (kyai) helped by several teachers.

E. Fill in the in the blanks using the italicized phrases provided.

Student *religion* *regarding* *mosque*
Limitation *program* *related* *equally*
facilitated

1. We regularly carried out the reading of *istighosah* in the ____ with the community.
2. Next activity the community submitted *istighosah* reading to ____.
3. Different ethnic does not become an obstacle and ____ for us and the village community to get to know each other.
4. Our group certainly has a work ____ to religious moderation.

5. We know that islam is majority but the state has ____ the interest of people of other religion.

F. Answer the following questions to check your understanding of the passage.

1. What did student work lecture from home do to solve fanatical religion?
2. What can people do to help the student work lecture from home?
3. What is the definition of moderation?
4. Please define what religious moderation is.
5. What are the obstacles to the activities carried out by student work lecture from home in solving the problem of religious moderation?

G. Religious moderation is very crucial for every country in the world, including indonesia. However, there are some actions that can be taken away from moderation. Please give your opinion based on the picture below.



READY FOR DISRUPTION



Do you realize that something can change itself? This life is not a swan song. During adolescence, children mature. Everyone dies at some point in their lives, including teenagers. Even what we consider to be the best can degenerate into something less than ideal, which can then be shattered until it is completely ruined. That's just the nature of it. It's imperative that we make the necessary changes. Change is inevitable, even if we don't see it at the time. Those who refuse to adapt will be pushed aside in the sands of time. Change necessitates mature emotional maturity and acute intellectual talents, as God makes clear in His writings.

A constant in your life will always be there for you. Every day, regardless of whether you're aware of it or not, the walls of your home seem exactly the same. The walls have, in fact, changed. Just because the difference is so minor, you don't see it. In addition, our physical bodies are aging toward death, which is known as evaporation. The "disruption era" is a phenomenon that must be dealt with appropriately in this technology age. A time when the advancement of modern technology brought about significant shifts.

People used to send Eid cards to loved ones who lived far away to wish them a happy Eid Al-Fitr by offering their best wishes. Because of the proliferation of social media platforms like WhatsApp,

Line, Facebook, Twitter, Instagram, and YouTube, the Eid card is a thing of the past. Wishing you a happy Eid is as simple as sending a text, a picture, or a video using today's modern communication means. Vegetables could only be grown in a broad area using manual methods in the past. As a cutting-edge land-saving agricultural method, hydroponics has just been discovered and the results are impressive, even when measured over shorter time periods. Even though the location is in an urban area, it does not have to be far from shopping malls, supermarkets, and other modern distribution facilities. In a classroom setting, students work closely with the instructor. A kyai is used to study religion while reading the Qur'an. It can be done via live streaming video, YouTube, video calls, and other internet-based methods. Building a house has always been a labor-intensive process requiring a large team of masons, foremen, and other specialists. A 3D printing technology for property has been created. The building or residence will be finished swiftly, efficiently, and on schedule with this technology. It's even better now.

The medical sector, both now and in the past, has become increasingly reliant on internet consultations. A person who has done defecating will be able to determine his disease kind thanks to the advent of sophisticated toilets that use AI (Artificial Intelligence). It was necessary for the doctor and patient to perform the preceding procedure together as well. Because a robot connected through remote has been configured, it is now possible to do body or limb surgery by remote. Numerous such instances of drastic change can be seen throughout our daily lives. So, how do we feel about religion as a whole? Is there a certain mentality that should be adopted while dealing with religiously motivated disruption?

That shift is viewed as essential in Islam. Muslim holy books are known as "shalihun likulla al-zaman and al-makan" because they are the most important source of knowledge for Muslims. To put it another way, Islam can be practiced by people from any time or place. It has timeless principles that will never go out of style. As a result of the Qur'an's "understanding" of the changing times, individuals who believe in it must have the ability to adapt. They can adapt to change and survive in the face of life's hardships by utilizing their intellectual and emotional strengths.

When confronted with radical change, how do we feel about it? Even if we can't control the world around us, at least we have the ability to respond to it. Make sure you can support yourself. People

who have a strong level of self-confidence will not allow themselves to be dictated by others or the environment. Attitude and direction in life are a matter of choice for him. He never succumbed to paralyzing fear, but instead pushed forward with a positive attitude. Faith in God is widespread among individuals of all walks of life. Faith in the God of the end days is the most important basis in life. As a short-term interest, it is easy to be misled by it. The ease and beauty that come with change are real. Believers, on the other hand, remain steadfast in their adherence to heavenly principles.

For those who are open to the idea that change is a necessary part of life. Adapting to change can be difficult, but it also provides an opportunity to learn and develop new skills. As a result of the shift, he now has the confidence that he can face any obstacle that comes his way. Confident people will be honest with themselves. He is well-aware of the assets he possesses, such as his high self-esteem and positive self-image, as well as his ongoing efforts to discover new assets.

Secondly, keep your rationality intact. It is this ability to analyze and reason logically that Habermas sees as the essence of rationality. Analytical thinking is the process of attempting to discover the truth about a situation by investigating it thoroughly. People that use rational thinking as a method of decision-making do so by considering all of their available options. Whatever the motivation for change, his logical reasoning will not be swayed and he will stay skeptical of any changes made, regardless of whether they help humanity. There is a chance that the modifications could harm the crucial power. To avoid losing our physical and spiritual equilibrium, religious people must stay skeptical of the changes that take place.

People like these don't take a new aspect for granted. He'd always do his homework and think about it. That which makes sense is generally accepted by him. If the change leads to a positive outcome, he is likely to accept it. While looking for an alternative, he will reject the change if it is irrational and detrimental. This is in accordance with the notion of fiqh rules: *al-muhafadzatu ala al-qadim al-shalih wa al-akhdu bi al-jadid al-ashlah*, which is to retain a tradition or something old but excellent, and accept a tradition or something new that is better.

Finally, be open to new ideas. We must be flexible and open to new ideas in light of shifting environmental conditions, as well as shifting cultural norms and traditions. In order to meet the needs of

today's society, new methods of thinking must be investigated. Technology is a barometer of existence in this period. When a person innovates, we have a better opportunity of adapting to the inevitable changes in our world. This explanation should give you an understanding of what it's like to be a Muslim in a changing world. You should not cut yourself off from the world. Improve your sanity and virtue by enhancing your belief in Allah and enhancing your logic of thought, as well as your ability to carry out and discover wonderful achievements and innovations.

EXERCISE:

A. Before you read the passage, talk about these questions.

1. Can you tell us shortly about disruption?
2. What is hydroponic technology? Why does it help many people?

B. Choose the correct answers.

1. What is technology has been discovered, a sophisticated, land-saving way of farming, and the results are amazing in a shorter time?
 - a. Information technology
 - b. Hydroponic technology
 - c. Communication
 - d. Streaming video
 - e. Youtube
2. The qur'an, as the holy book of muslims, is called
 - a. *Shalihun likulli al-zaman wa al-makan*
 - b. *Al - zaman wa al - makan*
 - c. *Shalihun likulli wa al - makan*
 - d. *Al- zaman shalihun likulli*
 - e. *Likulli shalihun al- zaman*

C. Mark the following statements as true (t) or false (f).

1. Hydroponic technology has been discovered. (...)
2. Modern toilets that are equipped with ai (artificial intelligence). (...)
3. The characteristics of the qur'an that responsibility. (...)

4. According to habermas, rationality is the ability to think specific and tremendous. (...)
5. In the past, to grow vegetables, you had to have a small area. (...)

D. Match the words (1-5) with the definitions (a-e).

Word	Definition
1. Disruption	A. An advanced, land-saving method of farming that yields impressive results in a shorter period of time.
2. Hydroponic technology	B. In order to maintain a healthy balance between our physical and spiritual selves, religious people must be critical of any changes that take place.
3. 3 d printer technology	C. By employing this method, the construction of the building or house will be completed in a timely manner. The quality has improved.
4. Critical power	D. Modern technology triggered a big shift in a time period.
5. "understand" in a word of quran	E. Those who are committed to this way of life must be flexible enough to cope with the ever-changing environment.

E. Fill in the blanks with the correct words and phrases from the word bank.

Word bank:

Discovered

Robot

Compatible

*Information
technology*

*Internet
technology*

*Sophisticated
communication*

1. Hydroponic technology has been ____, a sophisticated, land-saving way of farming, and the results are amazing in a shorter time.
2. Now has developed surgical operations of the body or limbs via remote because there is a ____ technology that has been programmed that is connected remotely.
3. Islam is ____ for people in every era and place.
4. But now the eid card is no longer used because of the development of ____.
5. Now with ____ it can be done remotely via live streaming video, youtube, video calls, and others.
6. With ____ media, wishing you a happy eid is enough to send text, pictures, and videos quickly and easily.

A. Answer the following questions to check your understanding of the passage.

1. What does the word “understand” mean in the quran?
2. Mention anything about information technology, min. 2?
3. What application can check if our body is sick or not from finishing defecating?
4. What technology can build or house something quickly, efficiently, and on time?
5. Mention of the concept of *fiqh* rules?

B. Internet technology is a modern way to help many people in this world, including indonesia. However, there is a statement or sentence about information technology. Please give your opinion on the paragraph below.

When it comes to information technology, this century is referred to as the Information Age. Through rapid development over the last few decades, it has transformed how people communicate and collaborate. Information technology has led to everything from computers and the internet to e-commerce and smartphones. Technology advancements and improved information systems open up a wide range of communication and connectivity options. The world has changed dramatically since the invention of the computer and the internet. There are

many things you can accomplish with a simple click or swipe. Video conferencing allows you to communicate with people across the world, even if they are thousands of miles away. Even from the comfort of your own home, you can order groceries and food from websites. As technology has advanced, sharing and acquiring knowledge has become much more convenient, faster, cheaper, and fun. Its greatest benefit is that it has made the world a better place to live in (whatistheurl.com, 2022).

THE CONCEPT OF LIFELONG LEARNING IN RELIGIOUS MODERATION



Education and teaching are inextricably linked and cannot be separated. The Arabic verb *rabba* refers to education itself. In Arabic, the word for teacher is *ta'lim*, which is used with the verb *'allama*. Education and instruction are also called *tarbiyyah* and *al-ta'lim*, or *tarbiyah al-Islam*, because they are a part of the Islamic faith. Education is a process of creating core basic talents, both intellectual and emotional, that contribute to the development of human characteristics. Students' growth and transformation are at the heart of our project. As a result, it is also concerned with the transfer of knowledge and other characteristics of behavior to the next generation. To put it another way, education is the process of educating people in accordance with the standards of society.

Lifelong learning, on the other hand, is a notion and the main idea that takes place in the individual. Learning is not limited to formal and informal educational institutions in this approach. Lifelong learning is sometimes referred to as continuous learning because of this. People of all ages, especially the elderly, may keep up with the times by engaging in lifelong learning. Madrasah Tsanawiyah Negeri 10 Jember and all Indonesian Madrasahs/Schools have implemented

the philosophy of lifelong learning, which entails learning to know, learn to do, learn to live together, unity in diversity, and agreement in dispute.

The application of learning that pays attention to the ideals of religious moderation, namely tolerance and respect, has made it feasible for Madrasah Tsanawiyah Negeri 10 Jember to execute lifelong learning in religious moderation. A conducive atmosphere for the execution of lifelong learning programs must be created, and this will require greater cooperation between the community, madrasahs, and individuals' families.

A. Religious Moderation in Learning Activities

The world of education cannot be separated from the world of teaching and learning activities because teaching and learning are interrelated. Of course, when there is a learning process, there is also a teaching process. There are three types of learning: technical, practical, and emancipatory. Technical learning involves learning how to interact correctly with one's natural environment; practical learning involves learning how to effectively interact with one's social environment and the people there; and emancipatory learning involves learning how to effectively interact with one's social environment and the people there.

Teaching is a responsibility that entails directing and motivating students so that they can realize their full potential, rather than dictating or forcing their will. The potential of each and every one of our students is unique. The teacher must take advantage of this uniqueness to help students learn to respect and respect others. The purpose of instruction at Madrasah Tsanawiyah Negeri 10 Jember is to teach students the importance of religious moderation through a variety of pedagogical approaches. It is hoped that by using this teaching strategy, students who are open-minded about their beliefs and values will learn to value and respect the rights of others and not be quick to point the finger at others. Students' minds mature and their perspectives on reality broaden as a result of exposure to diverse cultures, religions, and worldviews.

The next generation of the nation must be taught how to apply Islam, i.e. Rohmatan Lil-Alamin, and how to use Islam as a foundation for interacting with others while respecting their differences in thought and culture. Teachers must be patient as they try to instill a

more moderate outlook on religion in their students. Religious moderation can be applied to a variety of teaching and learning strategies, including those listed below:

1. Discussion method

When it comes to education, students benefit greatly from a discussion method like this one, which teaches students to think critically while allowing them to learn from the perspectives of others. Students, then, have a democratic nature because they are able to voice their opinions in the forum. Students learn to respect one another's viewpoints by debating them with one another. Students can then build on their prior knowledge and experience by debating and arguing about what they've learned. Students' critical, creative, and argumentative thinking can be honed through discussion, as can their mental training for expressing their opinions in public.

2. Working in a group

Islam encourages its adherents to do good deeds for one other. Taking part in a group activity is a way to learn from one another. Students are expected to work together to complete the tasks given to them in small groups with the goal of achieving a common objective. Cooperative learning and problem solving are at the heart of effective groupwork. A teacher's use of the group work method is essential because it helps pupils learn to appreciate the concept of being part of a larger group of people. In addition, group work has numerous advantages. So the teacher uses this group work method to help pupils develop a more moderate religious outlook by teaching them to be open-minded and non-exclusive about their faith.

3. Field trip method

One way to help kids put what they learn in the classroom into practice is to give them hands-on experience with religion. In this field trip strategy, students are taken outside the classroom to learn directly from their intended object by visiting designated locations. It is part of the educator's endeavor to create life experiences with individuals who are different in culture, beliefs, and socioeconomic standing through the utilization of field trips. Students must adopt religious moderation in their daily lives. When

students go on field trips based on what they've learned in class, their teachers have a responsibility to lead, guide, and demonstrate to them the necessity of religious moderation. In order for teachers to teach students about religious moderation, they must be able to select and implement an approach that works best for each individual student.

EXERCISE:

A. Before you read the passage, talk about these questions.

1. Please speak out about what you know about education.
2. What is the concept of lifelong learning?

B. Choose the correct answers.

1. The teaching word in arabic is
 - a. *Rabba*
 - b. *Ta'lim*
 - c. *Allama*
 - d. *Tarbiyah*
 - e. *Al-islamiyah*
2. Who is an educator of lifelong learning in religious moderation?
 - a. Student
 - b. Ustadz
 - c. Teacher
 - d. Public figure
 - e. Kyai

C. Mark the following statements as true (t) or false (f).

1. Education and teaching are a unified whole that cannot be separated. (...)
2. Education is concerned without the development and behavior change of students. (...)
3. Madrasah tsanawiyah negeri 10 jember is living in peace in diversity with the concept of lifelong learning implemented in. (...)
4. Every student has not different potential. (...)

5. Islam works for its followers to help each other in goodness. (...)

D. Match the words (1-5) with the definitions (a-e).

Word	Definition
1. Education	A. A general or abstract concept deduced or derived from particular instances.
2. Society	B. The act or process of transmitting or acquiring broad information, developing the faculties of reasoning and judgment, and intellectually preparing oneself or others for adulthood.
3. Concept	C. The process of moving an idea from concept to reality. In business, engineering and other fields, implementation refers to the building process rather than the design process.
4. Implementation	D. An ability to do an activity or job well, especially because you have practiced it.
5. Skill	E. People in general thought of as living together in organized communities with shared laws, traditions, and values.

E. Fill in the blanks with the correct words from the word bank.

Word bank:

practiced *discussion* *forming*
learning *assigned* *continuous*

1. Education is a process of ____ fundamental basic abilities.
2. Students are required to cooperate with each other in carrying out the tasks ____ to students.
3. Religious moderation needs to be ____ in the lives of students.
4. Then with ____, students have mutual respect for the opinions of others who are different.
5. Based on this idea, the concept of lifelong learning is often referred to as ____ learning.

F. Answer the following questions to check your understanding of the passage.

1. There are three types of learning. What are they?
2. Why is the teacher an educator?
3. What kind of learning method is used in the implementation of religious moderation?
4. What should a teacher do in the field trip method?
5. Why is the group work method important?

G. The emergence of various religious sects and movements that tend to promote extremism and radicalism has colored religious life in Indonesia. These religious movements are also alleged to have infiltrated schools through Islamic Religious Organizations (Rohis) at the high school level. Some results of studies found that several Rohis organizations had been contaminated by radical ideas that opposed state ideology. Please give your opinion based on the picture below.



NOT BEING FANATICAL ABOUT ANYTHING

RELIGIOUS EXTREMISM



Islam is a religion that was revealed by Allah SWT and spread by the Prophet Muhammad SAW to regulate human relations with God, themselves, and others. For that reason, Islam does not only regulate matters of faith, worship, and morals but also regulates economic, governmental, social, educational, judicial, and legal sanctions and foreign policy issues. That is what is meant by kaffah Islam. Therefore, Islam is a complete and perfect religion, so Islam no longer needs other religions or teachings.

As a result, Islam must be distinguished from its adherents as a religion and teaching. Muslim teachings and doctrine have remained unchanged for thousands of years. The religion of Islam is comprehensive and flawless. Rather, it's merely that the devotees of Islam have varied interpretations of the religion. Some people only perceive Islam from a single perspective, ignoring other elements. If tasamuh (tolerance) is the only Islamic teaching that can be applied, then other Islamic teachings that condemn tolerance are ignored. Islamic teachings appear to emphasize tolerance, making the religion appear tolerant from this perspective. There are certain things that can be tested, and there are others that cannot. As a result, the relationship between Islam and its adherents remains a distinct one.

One of the bad habits that Muslims should avoid is becoming too enamored with their religion. The term "fanaticism" refers to a person's extreme devotion to a certain cause or belief system. Shihab, an Indonesian Qur'anic scholar, believes fanaticism is a form of attachment. There are positive and bad aspects to fanatical conduct, and terrible if it is unfair to others.

Fanaticism is bad, but not because of one's religious allegiance. Unfair behavior is the result of holding a false belief. 'We (Muslims) or you (non-Muslims) may be in the truth, or we may also be in error,' the Qur'an states, according to Najwa Shihab, in a video on her YouTube channel. Everyone should do what their religion and mind tell them to do, according to the Quraish Shihab, a Qur'anic interpretation expert. Accepting this as fact requires that each person focus on his or her own beliefs rather than on those held by others. In other words, it is impossible to determine who is right or wrong because God will make the final decision in the afterlife.

Another characteristic of fanatics, he stated was that they blame others until they curse or judge them until their opinion is right. Disobedient individuals are also included in this group. This isn't necessarily contradictory, because people's differences of opinion are normal. Rather, Islamic fundamentalists are now more concerned with political Islamist movements. Oppose Western-style secularism, oppose pro-Western governments, and oppose Western hegemony in the global political arena by highlighting Islamic law in state governance.

EXERCISE:

A. Before you read the passage, talk about these questions.

1. What you know about fanatics?
2. How does Islam view religious fanatics?

B. Choose the correct answers.

1. According Quraish Shihab, one of the characteristics of fanatics is
 - a. feeling that his opinion is always right
 - b. less rational
 - c. narrow view
 - d. always feel guilty
 - e. like to give an opinion

2. How can you overcome a fanatical attitude?
 - a. Being approachable to others
 - b. Being diligent in worship
 - c. Avoiding bringing up unnecessary things
 - d. Keeping the sports spirit alive
 - e. Being persistent

C. The following are examples of fanatics in everyday life. Write letter (T for true statement) and (F for false statement).

1. Insulting other religions. (...)
2. Burning houses/houses of worship. (...)
3. Respecting other people's opinions. (...)
4. Building a community together. (...)
5. Being hostile to someone because they do not have the same religion as us. (...)

D. Match the words (1-5) with the definitions (A-E).

Word	Definition
1. Prophet	A. A group of Arab clans that historically inhabited and controlled the cities of Mecca and Ka'ba.
2. Religious	B. People who follow and practice the beliefs of Islam.
3. Politics	C. Individuals in Islam who are believed to spread God's message on earth serve as models of ideal human behavior.
4. Muslim	D. The activities associated with the governance of a country or other area, especially the debate or conflict among individuals or parties, have or hope to achieve power.
5. Quraish	E. Religion-related or religious belief.

E. Fill the blanks with the correct word or phrase from the word bank

Word Bank:

religion and natural attachment
mind
truth opinions disobey

1. Fanaticism is bad not in one's _____ to religion. If belief makes us act unfairly, that's bad.
2. In the Qur'an it says this, convey Prophet Muhammad to non-Muslim, we or you may be in the _____, may also be in error.
3. According to Quraish Shihab, the verse explains that everyone should do what is _____ commanded him to do.
4. They also include people who like to _____ other people.
5. Differences of _____ are natural but this is not necessarily contradictory.

F. Answer the following questions to check your understanding of the passage.

1. Why is fanaticism one of the behaviors to avoid?
2. What is the fanatic in Najwa's opinion?
3. What did the Prophet say about people who persecute?
4. What are the characteristics of a fanatical person?
5. Where is the place for fanatics?

G. Read the news below and share your opinion.

Jakarta, CNN Indonesia – For the love of idols, anything will be done, even if it means the loss of life. Fanaticism makes a person lose his mind and act irrationally.



Not a bit of fanaticism that culminates in irrational and unnatural actions. This turmoil has even been seen before, long ago. Most recently, Haringga Sirilia, a supporter of Persija Jakarta, The Jakmania, died after being attacked by a mob of supporters of Persib Bandung. The unfortunate incident occurred before the 2018 Liga 1 match between the two teams at the Gelora Bandung Lautan Api (GBLA) Stadium on Sunday (23/9). "The problem is fanaticism", said psychologist Ihsana Sabriani, commenting on the incident when contacted by CNN Indonesia.com on Tuesday (25/9).

Fanaticism is behavior that shows an excessive interest in something. Mark Duffet in *Understanding Fandom: An Introduction to the Study of Media Fan Culture* (2013) states that fanatical fans are those who isolate themselves in extreme ways, are obsessive, and often act irrationally.

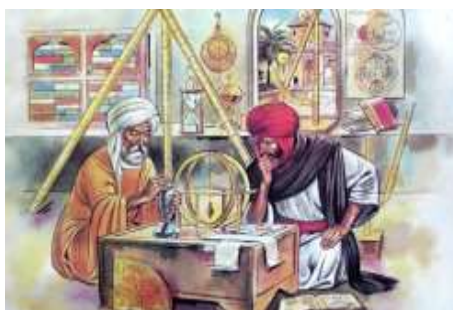
Symptoms of fanaticism like that can be categorized as a psychological disorder. Because what they do is excessive and harms other people. A deep love for an idol is like a seed that grows inside a fanatical fan. The seeds that thrive in the end trigger an increase in one's aggressiveness. Not infrequently, this aggressive attitude goes out of control. Even without considering other elements, such as the humanitarian element. However, this does not mean that this event is solely rooted in fanaticism. Furthermore, a psychologist, Ihsana, said that the failure of education implemented in the immediate environment of each actor, such as their family. Perhaps he is not used to controlling feelings and emotions because of his upbringing. As a result, everything got out of control. No more talking about personal identity. A rabid fan usually does not stand alone. He will be with the same group of people who love or idolize something.

Within the group, there was a process of transferring understanding and inculcating a uniform attitude. "There they usually imitate each other," said Ihsana. This is also one of the reasons for the sensible actions that rabid fans usually take. A rabid fan no longer sees his identity as a person but rather the identity of a group like Bobotoh.

"In a group or crowd, people will be much more emotional. Some people feel anonymous or have no identity; there is only group identity", said social activist, Devie Rahmawati to CNNIndonesia.com. "As a group, they are brave. If asked personally, they do not necessarily dare to take this action", she added. In this latest case, she saw that the members of the supporters had considered their

existence as family, so there was a desire and enthusiasm to protect each other. If anyone suffers, the love for family can make fans irrational. In addition, the fans also see themselves as part of the team, or in other words, as the 12th player. She thinks this reason makes the fans very emotional because they think it is as important as the players who compete.

SCIENCE IN ISLAM, BETWEEN LOGICAL AND RATIONAL



The terms logical and rational are very familiar in the scientific studies. These two words at least in one day have their own portion for scientists. There doesn't really make any differences and that may be exactly the same. Lexically, if we look for a logical word; it must be based on the reasons, While logical, it makes sense. In this scenario, it is essential to create a different plot to describe the differences. At the very least, we can understand the status of science from an Islamic perspective and the proportion of its role in global life.

Roughly speaking, the difference originates with Kant's notion, according to which rationality is the truth of reason as judged by natural laws. In other words, if the standard is natural law, rational thinking is simply referred to as "reasonable thinking." The narrative of Prophet Ibrahim, who was not roasted by fire, will provide one of the answers. According to natural law, this is nonsensical since, when burnt, the Prophet Ibrahim becomes a charred substance. On the other hand, we discover information about aircraft that can still reach great altitudes despite weighing hundreds of tons. Yes, since it was created in accordance with natural rules and is sensible.

Moreover, reason is unquestionably measured by natural

rules, and rational facts are intimately connected to natural laws. In terms of logic, the truth is divided into two parts. As described previously, the first is logical-rational, while the second is supra-logical-logical. For the second, the starting point is the argument, not the natural rules. If the argument is logical, it can be accepted. In other words, the measure of logical-superrational truth is logic in the organization of abstract arguments, which, although being against natural rules, are nonetheless legitimate and genuine to be accepted because they are logical. Clearly, the situation of the Prophet Ibrahim is unreasonable. But is the automatic combustion of fire irrational in a manner that transcends rationality? Disentangle the chain of items involved in this incident. As is common knowledge, fire consists of two elements: the shape of the fire and the nature of heat. The fire was created by Allah SWT. God also created the properties of heat. If not God, then there must be a very powerful explanation for it. This explains why God could change fire from being hot to being cool to save His messenger.

In this instance, the logical-super-rational truth applies since the reasoning used to make the argument is crystal clear, if not indisputable. (1) the logical is reasonable; (2) the logical includes both the rational and the supra-rational; (3) the rational is reasonable according to natural rules; and (4) the supra-rational is reasonable despite not being in accordance with natural laws. In light of the above, we might infer that science and its objects of study are very restricted to reason and natural laws. Science does not extend beyond that. Therefore, it must be emphasized that it is incorrect to refer to science as logical, since logical objects themselves have a broader scope. Or, if it is derived from a collection of midpoints, science cannot comprehend logical truths beyond the five senses. Those who believe that reason and the approach to discovering the truth in science are everything, deny this claim. In the most severe cases, they reject the concepts of creation, religion, and God. It is the most suitable, objective, and factual option for them. But for the sake of equilibrium, logic is clearly unhealthy. Because, according to logic, if we pretend more to the assumptions of science, we must also continually question who is the creator of something else (ad infinitum). Consequently, it is essential to strike a balance between empirical rationality and suprarational logic.

The objective is to discover the results whose processes cannot be explained by science, the most original cause, God. It is

comprehensible through taste; Kant called this a practical reason. Sina calls it qalb, dzawq. Not that it discredits the position of science and makes it the top option, for instance, when making a decision. There must be a balance between revelation and science, rationality and the suprarational, and intellect and emotion. In another sense, the position of science must be proportionally understood, even in the most subtle activities. According to the Qur'an, biology, chemistry, and physics, along with mathematics as a scientific tool, are the essential keys to understanding the non-literal verses of Kauniyah. Also, it's important to understand the qauliyah verses, because science can't explain everything.

EXERCISE:

A. Before you read the passage, talk about these questions.

1. Please give your opinion of science in this Era?
2. What do you know about science in Islam?

B. Choose the correct answers.

1. What kind of things that included in Kauniyah Verses....?
 - a. Physics
 - b. Magic
 - c. Hypnotized
 - d. Sorcery
 - e. Instinct
2. In the Qur'an, there are two Science tool as Important keys to studying. What are those....
 - a. Qalb and Dzawq
 - b. Revelation and Nature
 - c. Qauliyah dan Kauniyah
 - d. Physics and Chemistry
 - e. Qalb and Methodology

C. Here are the examples of Moderation in Pandemic. Write letter (*T* for True Statement) and (*F* for false statement)

1. Important to balance empirical with Supra - rational Logic
(_____)
2. Kauniyah is a term of things that cannot be explained by

- science (_____)
3. Prophet Ibrahim who was not burned by fire (_____)
 4. Airplanes can still soar high into the sky even though their weigh hundreds of tons (_____)
 5. If the argument makes sense, then it can be accepted (_____)
 6. The Logical is reasonable (_____)

D. Match the words (1-5) with the definitions (A-E).

Word	Definition
1. Argument	A. Balanced and nothing is exaggerating
2. Fire	B. The synonym of contriver
3. Religion	C. Flammable chemical reaction that produces heat and light
4. Creator	D. A reason to strengthen or reject an opinion, position, or idea
5. Proportionally	E. As a system that regulates belief and worship in God as well as rules related to culture, as well as world view that connects humans with the order of life

E. Fill in the blanks with the correct words and phrases from the word bank.

Explained	Are	Explanation
Is	Pretend	Story

1. The terms logical and rational_____very familiar.
2. The goal_____to find out the results.
3. Because not everything can be_____by science.
4. If we_____more to the assumptions of science.
5. One of the_____we will find from the story.

F. Answer the following questions to check your understanding related to the passage.

1. What is Kauniyah Verses?
2. What is Qauliyah Verses?
3. What is included in Kauniyah Verses?
4. What is Rationality?
5. As for the logical, the truth is divided into two. What are those?

G. Knowing science in Islam is very important. Moreover, Indonesia is a country with the majority of the population is Muslim. Please give your opinion based on the picture below!



MANAGING MODERATION AND TOGETHERNESS IN THE AGE OF DISRUPTION



Once again, the true mantras of moderation and togetherness are familiar to us. These two terms have been used normatively by a variety of people and in a variety of contexts for quite some time. Then, why do moderation and peaceful coexistence appear to be costly in recent years, particularly when discussing religious life in Indonesia? And especially when religious issues are discussed on social media? Why is a kind of 'faith' in fake news (hoax) drowning belief in the value of moderation and community?

answer could be that we are entering an era of almost borderless openness; the era of openness and unrestrictedness brought about by the rapid development of information technology and the political unrest that has caused chaos in various places. There has been a fundamental shift in how people acquire religious knowledge in this era. Lately, religious knowledge is obtained not always through a lengthy process of studying primary sources or by adhering to the views of a teacher with moral virtues and depth of knowledge but rather through shortcuts that are all-instant, black-and-

white, and frequently only provide a single interpretation of religious truth.

This rapid change, however, has not been matched by the readiness of religious authorities to provide content that corresponds to the needs of the times. Some religious stakeholders and academics in the field of religion appear to stutter and are shocked by the rapid change in religious trends; there is not yet a bridge that can connect their wealth of knowledge with the dynamic needs of the millennial generation. This condition then gave rise to the era of disruption, which is characterized by extremely rapid and radical change as a result of the advent of the digital era. This time had a huge domino effect that almost changed how people behaved in every way, including religion.

The Ministry of Religion, through the Center for Religious Harmony (PKUB), facilitated an interfaith dialogue between religious leaders, humanists, academics, millennials, and media practitioners at the end of December 2018 to find solutions to protect the environment. Thankfully, the dialogue resulted in what is now known as the Jakarta Minutes, to which I have responded in detail, and which I have even asked to serve as the guiding principle for the Ministry of Religion's 2019 programs.

Because the Jakarta Minutes and my response to them are also available as separate appendices, I will not discuss the ideas in the Jakarta Minutes individually here. I'd like to explain the context, the significance of the Jakarta Minutes, and why we used them as a reference at the 2019 Ministry of Religion National Working Meeting. Obviously, these Jakarta Minutes are not a stand-alone publication, as it is the culmination of the Ministry of Religion's commitment to continue promoting religious moderation in order to preserve the unity of the people. In fact, the Ministry of Religion held a religious and cultural meeting in Yogyakarta in early November 2018, which gave rise to the 'Yogyakarta Consensus'.

Now, at the 2019 Ministry of Religion National Working Meeting, it is our responsibility to translate the vision of religious moderation, the raw material for which has been provided by the Jakarta Treatise and, of course, the intelligent ideas of dozens of scholars. Six (six) 2019 Featured Programs will be translated, as determined at the Leadership Meeting (Rapim) in Sentul on December 5-7, 2018. Several cyberspace models of Islamic religiosity can be categorized into two categories. First, the textualist religious model,

which refers to those who understand, interpret, and practice Islam according to the literal sound of the texts of Islamic teachings (the Qur'an and Hadith) without opening the interpretation gap that is closely related to the spirit of the times and history. They use this method to talk about real (worldly) problems without making a difference between matters of religion and muamalat.

The second group consists of those who tend to avoid the texts, practice religion with less zeal, and imitate the behavior and ideas of other cultures and civilizations, particularly the West, which currently dominates the world. Typically, such groups are referred to as "liberal Muslims." Their tendency to interpret religious texts in a loose and distant manner results in an excess of contextualization (adjusting to current conditions). In order to find a strong defense of the rights of lesbian, gay, bisexual, and transgender (LGBT) people on one of this group's online sites, we must depart from the interpretation of the Qur'anic verse about the Sodomites.

According to the author, neither of the aforementioned trends will benefit Muslims. The first tendency makes Muslims extremely exclusive, and it appears that they live in isolation in the digital era, which renders the world non-isolated. While the second trend causes Islam to lose its identity by dissolving into other cultures and civilizations. So, the above Hadith is a good one to read and share again in this digital age, since the two things it talks about have not only happened recently, but have happened over and over again in Islamic history.

EXERCISE:

A. Before you read the passage, talk about these questions.

1. Please speak out what you know about moderation and togetherness in Indonesia?
2. What is moderation and togetherness? Why moderation and togetherness in the age of disruption influential?

B. Choose the correct answers.

1. Those who understand, interpret, and practice Islam in accordance with the literal sound of Islamic teaching texts (Al-Qur'an and Hadith) without opening a gap of interpretation which is closely related to the spirit of the people. is the definition of...

- a. Textualist religious model
 - b. Moderation
 - c. togetherness
 - d. Hoax
 - e. Disruption
2. Translating 6 (six) 2019 Featured Programs that have been determined at the Leadership Meeting (Rapim) in Sentul on...
 - a. 5-7 June 2020
 - b. 5-7 May 2019
 - c. 5- 7 October 2019
 - d. 5-7 April 2020
 - e. 5-7 December 2019

C. Here are the examples of Moderation and togetherness in the age of disruption. Write letter (T for True Statement) and (F for false statement)

1. Eliminate social media tendencies (..)
2. Belive in Hoax (...)
3. Togetherness (...)
4. Studying the Qur'an and Hadith (...)
5. Utilizing social media (...)

D. Match the words (1-5) with the definitions (A-E).

Words	Definitions
1. Moderation	A. information that is actually not true, but is made as if it were true.
2. Domino Effect	B. Beliefs that are believed to be true in the heart, spoken orally, and practiced with actions.
3. Hoax	C. A cumulative effect that results when one event gives rise to a series of similar events.
4. Iman	D. an ability to master science that has been

	tested for certainty of its truth so that it can be measured either in the form of value
5. Academic	E. in a way that is reasonable and not excessive: in a moderate way

F. Fill in the blanks with the correct words and phrases from the word bank.

Word Bank:

Makes Matched Bridge
Rapid Obtained Lately

1. The first tendency of _____ Muslims is very exclusive and seems to live alone in the digital era which makes the world not isolated.
2. The problem is, this fast-paced change has not _____ with the readiness of religious authorities in providing content that is in accordance with the needs of the times.
3. There is not yet a _____ that can connect their wealth of knowledge with the needs of millennial generation.
4. Religious knowledge is no longer always _____ through a long process
5. A condition of very _____ radical change due to the birth of the digital era.

G. Answer the following questions to check your understanding related to the passage.

1. What does the government do for overcome in the age of disruption?
2. Why belief in the value of moderation and togetherness drowned by a kind of faith in a hoax?
3. What is the domino effect in the age of disruption?
4. Please define what is moderation?
5. Is Indonesia experiencing tendency in the age of disruption?

H. Managing Moderation and Togetherness in the Age of Disruption is important in Indonesia. Please give your opinion based on the article below!

Religious Conflict in Poso (1998)

<https://www.kompas.com/stori/read/2021/07/30/100000279/konflik-poso-latar-belakang-kronologi-dan-penyelesaian>

THE HUMILITY OF ABU BAKR AS-SHIDDIQ



A story from the first caliph namely is about Abu Bakr as-Siddiq, which tells about the humility of this friend of the apostle. Before becoming the caliph, Abu Bakr Ra was used to providing services to residents in the halls. Among his neighbors, there are old women who have become widows due to the death of their husbands, or who died as martyr fi sabilillah. There are also orphans who have lost their father.

Abu Bakr used to visit widows' houses and milk their sheep. They also visited the homes of orphans to prepare and cook meals for them. After becoming the Caliph, the complaints from the ladies reached his ears, saying that since then, they had not gotten any particular services from him. However, one day there was a knock on one of the women's homes. A tiny girl came hurriedly to open the door. Just as the door was opened, he exclaimed, "O mother, there is our milkmaid outside." When his mother approached, he was shocked, for in front of his eyes stood a magnificent caliph. The mother replied to her daughter nervously, "Hello, boy! Why don't you mention the Caliph of the Messenger of Allah?"

That's a section of the narrative of the caliph Abu Bakr, even though he was a caliph whose status was greater than everyone else.

But he did not hesitate to conduct labor that is not generally done by a caliph. And with the mentality that he exhibited, all groups, both the leaders of our nation and those of us who are reading this essay, should copy him. Why are we encouraged to be meek or humble? Because by being modest, we will avoid becoming arrogant or arrogant. Great, wiser, higher position, and so forth. Therefore, this mindset must be fostered in all individuals, particularly in today's age.

Morality is a human attribute that cannot be found in organisms other than humans. At the animal level, there is no consciousness about good and evil, about what is and isn't, about what to do and what not to do. Animals do not have responsibilities, but humans have moral obligations as obligations and ethics as ideals in interacting. Obligations are committed to moral imperatives, which include ethical substance, ethical values, and ethics as ideals that are embedded within human morality. Aristotle describes good character as living by performing proper deeds with regard to oneself and others. A virtuous life involves self-oriented goodness (such as self-control and moderation) as well as other-oriented goodness (such as charity and humility), and the two forms of goodness are connected.

Character is a quality of a person or group of people that includes the value of ability, moral capacity, and tenacity in the face of hardships and challenges. While character education is described as value education, character education, moral education, and character education, which seeks to improve the capacity of pupils to make good and bad judgments, keep what is good, and recognize and disseminate goodness in daily life fully in society,

Nowadays, it is highly crucial to emphasize character formation for all individuals. whether from a family, school, campus, or community setting Teenagers' morale is growing worse. Children are unpleasant to parents, students are rude to instructors, and students are rude to lecturers. Those are some instances of the moral problem that exists in the nation in terms of morality. Now the question is, who is to blame for all this? Can we all put all of this on our teenagers? The answer is, of course not. Teenagers are the fresh generation growing up to learn. like a farmer who has just begun growing rice in his rice field. Every day, I must safeguard the rice from bugs that might destroy it. As with the growth of teenagers who are in that phase, advice from all areas of life is essential. Be it parents, teachers, and the community, of course. It could be said that it helps give kids good role models, so that teens do not depart from behaviors

that hurt their morale. It is certain that if there is a father whose profession is a coffee shop, his kid would undoubtedly copy what the father does, which a coffee shop is frequently. Try the father regularly going to the mosque. His children will follow his example. That is the value of a good role model. And the ideal role model is the prophet Muhammad.

Tawadhu 'is modest, not haughty. He has no more worth compared to other folks. And this quality may keep us from becoming haughty (arrogant) and sum'ah (performing things that other people wish to see) (doing deeds that other people want to see). People who are modest always assume that the pleasure they receive is totally from Allah SWT. All the potential that is present in him; amazing accomplishments, vast money, even a lovely face. There is no arrogance in him since, from the start, he has been protected by modesty or humility.

By being modest, individuals will climb in status in this world and the next. So, let us oblige you with this magnificent character. The Prophet SAW said: "When the servant is humble, Allah promotes (his position) to the seventh heaven." Then he said: "Humility only adds to the grandeur of man. Therefore, be modest. May Allah have pity on you." The advantages for us while developing the attitude of tawadhu in daily life are: 1). Many people become empathetic towards us since this feature departs from arrogance or arrogance. 2). Many friends desire to be friends with us. This feature is important for those who create friends since it offers good value in a relationship. 3). It is simple to be regarded by others since people already realize that if we have a modest attitude, other people do not hesitate to respect us. 4). Wherever he goes, his heart is always tranquil and calm, never worrying about his talents since he does not expose his powers to others. 5)). The most significant of the rewards of practicing the confinement of tawadhu' is to avoid becoming haughty.

"The rice becomes fuller as it descends." Perhaps these words are not unfamiliar to us. And we have realized the philosophical significance of these phrases for ourselves. If we believe that the nature of tawadhu derives from these words, then we are correct. Because rice is like a person who is in a phase of learning, gaining information day by day. And the more information a person acquires, the more modest he will become. As rice is full of rice, it will continue to sag.

But there are other sorts of people who are progressively

knowledgeable and arrogant; why are there also such individuals? because the individual believes that the informations he obtains is the result of years of labor. From elementary school through college, he has worked hard to acquire this information. Then, all he has today comes from Allah SWT. as though a nut had forgotten its skin. It has forgotten its created nature. And don't think that his knowledge is just a drop compared to Allah's, which is like an ocean.

In terms of education, it is a location where pupils mature. Become a scholar in the pursuit of knowledge. not merely formal education like we did in high school. In lectures, however, students are expected to respond to an issue with more scrutiny. If this is not the case, we will reconsider the student status. Students who adopt a critical perspective must address an issue. People can also learn more about how to deal with a certain problem by reading books, talking to friends, or even going to lectures.

This critical thinking must exist in every pupil. As described above, If you simply communicate it improperly, it will be harmful. For instance, we often see students conversing in class; this is common since there is a question-and-answer period on every topic after one of the groups presents the content. Following that, the question-and-answer period begins, and often there are students who are quite critical and intelligent and active in speaking but lack the value of civility while expressing viewpoints, rebuttals, and criticism. Sometimes they attempt to pull down their pals by presenting them with arguments that are difficult to comprehend. There are also pupils who believe they are already proficient in a subject and no longer need the session. In the end, they don't like the teachers, don't care about the classes, and sometimes even think the teachers aren't good enough.

It is evident that they are one of the traits of arrogance or student arrogance, and it is once again a negative feature for a student. In addition, the student hails from a campus that is, in reality, Muhammadiyah. Which Islamic principles must they radiate? Therefore, character development is essential. One of them is teaching all kids the value of humility. As for how to instill a sense of humility in students, 1). Acknowledging that we are not the greatest at everything, it is possible that we are talented in class A and that our buddies are excellent in class B. Therefore, we should not be proud of our talents. Always be thankful in life, where we must consider others less fortunate than ourselves. Never fear failure while learning how to be

humble. 4. Admit when we are wrong; doing so will make us appear humble because others will perceive us as individuals who are not obstinate or self-centered and who care about the well-being of others. 5. Do not accept all the praise that is offered to us, since this will make us feel conceited. Develop respect for others.

EXERCISE:

A. Before you read the passage, talk about these questions.

1. Please speak out what you know about Abu Bakr As-Shiddiq?
2. What an example of humility did Abu Bakr As-Shiddiq do?

B. Choose the correct answer

1. Among Abu Bakr As-Shiddiq neighbours, who do Abu Bakr usually helps?
 - a. Widow and orphans
 - b. Man and woman
 - c. Rich man
 - d. Several chalips
 - e. Beautiful girl
2. Abu Bakr As-Shiddiq is a/an...
 - a. Apostle
 - b. Doctor
 - c. God
 - d. Caliph
 - e. Ordinary people

C. There are some sentences below. Write letter (T for True Statement) and (F for false Statement)

1. By being humble, people will rise in rank in this world and the hereafter (...)
2. Then whatever he has not everything isn't coming from Allah SWT, but comes self (...)
3. Are teenagers the cause of the moral crisis in our country? (...)
4. Being arrogant is the best trait to have (...)

D. Match the words (1-5) with the definitions (A-E)

Words	Definitions
1. Humility	a. Is a characteristic of a person or group of people that contains the value of ability, moral capacity, and resilience in the face of difficulties and challenges. While character education is defined as value education, character education, moral education, character education, which aims to develop the ability of students to make good and bad decisions, maintain what is good, realize and spread goodness in everyday life wholeheartedly in society and society.
2. Characteristics	b. Morality is a human characteristic that cannot be found in creatures other than humans. At the animal stage there is no awareness about good and bad, about what is and isn't, about what to do and what not to do.
3. Tawadhu'	c. Tawadhu' is humble, not arrogant. He has no more value

	<p>compared to other people. And this trait can prevent us from being arrogant (arrogant), and sum'ah (doing deeds that other people want to see). People who are humble, he will always think that the pleasure he gets is entirely from Allah SWT.</p>
4. Morality	<p>d. Is an attitude of being aware of the limitations of one's own abilities, and one's own incompetence, so that with it one is not arrogant, nor arrogant?</p>
5. Honest	<p>e. Positive behavior by telling the truth, not cheating, and actions and words that are not contradictory. Honest behavior causes Muslims to gain the trust of the surrounding environment.</p>

E. Fill in the blanks with the correct words and phrases from the word bank.

Word Bank:

Used

generation

humble

Important

learn

study

1. Abu Bakr Ra was_____to providing services to residents in

the halls.

2. Teenagers are new____growing up to learn.
3. The Prophet SAW said: "When the servant is____, Allah raises (his rank) to the seventh heaven."
4. The most____in the benefits of practicing the captivity of tawadhu' is to avoid being arrogant.
5. ____to respect others.

F. Answer the following questions to check your understanding related to the passage.

1. What attitudes should be followed by Abu Bakr as Siddiq?
2. Is critical thinking really necessary?
3. Is the nature of Abu Bakar As Siddiq good to imitate?
4. What are the benefits of humility?
5. Do all beings have a moral character?

G. Not being arrogant is a commendable trait, not many people are not arrogant. There are also some arrogant people who flaunt their wealth of social media, which we don't know from where they got their wealth. Please your opinion based on the picture below!

Image (merdeka.com 25 maret 2022, 15:24)



PROFESSIONALISM AT WORK



In the world of work, every employee is required to possess a professional demeanor. This is not just a catchphrase. Every employee must be able to adapt to various conditions in order to maintain their professionalism. Employees who are professionals are able to understand relationships, understand their duties and responsibilities, and stay on task and consistent while doing their jobs.

Professionalism in our work can be defined as producing the best results in a disciplined, competent, and timely manner. Professionalism is one of the attitudes are indispensable to an institution's success. Generally speaking, professionalism is closely related to a typical job that requires knowledge and skill. Sincerity and determination are characteristics of this professional conduct. Sincerity in one's work can serve as the foundation for the development of professionalism. The performance of institutions will get better when their employees are honest.

As ASNs of the General Directorate for Buddhist Community Guidance, we can imitate the efforts of a novice who trains himself in contemplation until he attains holiness. According to legend, Savathi had a son who became a novice at the age of seven. On the eighth day following his ordination as a novice, he accompanied Thera Sariputta on alms-round. Farmers were watering their fields, a dartmaker was

straightening his arrows, and a carpenter was making the wheels for the chariot.

Then he pondered, "If water without consciousness can be directed, if bamboo without consciousness can be straightened, and if wood without consciousness can be transformed into something useful, then why can't I take my mind and practice meditation on tranquility and insight?" In the end, the novice attained Anagami Fruition by practicing meditation vigorously and diligently. In addition, Buddha taught that professionalism is the foundation of professional success. This statement from Majjhima Nikaya's Gonaka Moggallana Sutta describes the progression of practice, work, and progressive action through the practice of Dhamma and Vinaya. The practice of the Dhamma and Vinaya will result in the attainment of mindfulness, or single-mindedness of mind, through proper meditation.

With concentration and sincerity, it is possible to work professionally. In this instance, strict adherence to the rules is maintained with great discipline. By enforcing the rules, behavior will be regulated, business will be more active, and feelings of fear, worry, and anxiety regarding obstacles and competition will also be effectively managed. Therefore, let us develop professionalism by removing five obstacles that can impede work success: cessation of covetousness so that the mind is free of covetousness; cessation of evil desire and hatred so that the mind is free of evil desire and hatred; cessation of lethargy and drowsiness so that the mind is calm and free of lethargy and drowsiness; cessation of restlessness and worry so that the mind is calm and free from restlessness and worry. Instill in yourself the notion that professionalism is part of one's professional responsibility. Spirituality and morality are just as important as intelligence when it comes to achieving work expertise. Never stop developing yourself and honing your skills. Commit to becoming professionals who can perform work commensurate with their profession. Well done; may all living things find happiness.

EXERCISE:

A. Before you read the passage, talk about these questions.

1. What is professionalism at work?
2. Why is professionalism at work important?

B. Choose the correct answers.

1. One Choose which is not obstacles that can interfere with work success
 - a. Greed
 - b. Desire and hatred
 - c. Lethargy and drowsiness
 - d. Diligent and smart
 - e. Uncertainty
2. Which is not the advantage of being professional at work...
 - a. Great Discipline
 - b. Behavior Will Be Controlled
 - c. Business Will Be More Active
 - d. The Attention Is Fully Focused on The Rules
 - e. Covetousness

C. Here are the obstacles that can interfere with work success. Write letter (T for True Statement) and (F for false statement)

1. Covetousness (..)
2. Great discipline (..)
3. Sincerity in concentration (..)
4. Restlessness and worry (..)
5. Feelings of fear (..)

D. Match the words (1-5) with the definitions (A-E).

Words	Definitions
1. Concentration	A. Ability but must also be supported by spirituality and morality
2. Covetousness	B. In this case the attention is

	fully focused on the rules, and is maintained with great discipline
3. Expertise	C. Able to understand relationships or relationships, understand duties and responsibilities, and focus and be consistent with their duties.
4. Professionalism at work	D. Evil desire and hatred lethargy and drowsiness restlessness and worry
5. Professional employees	E. Can be interpreted as working in a disciplined, competent, and timely manner with the best

	results.
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E. Fill in the blanks with the correct words and phrases from the word bank.

Word Bank:

*Indispensable concentration develop
Knowledge adapt professional*

1. In the world of work, a _____ attitude is a mandatory requirement for every employee.
2. Every employee must be able to _____ to maintain his professionalism in various conditions.
3. Professionalism is one of the attitudes that are _____ in the success of an institution.
4. With sincerity in _____, one can work professionally.
5. Never stop learning to hone your _____ and develop yourself.
6. Professionalism is closely related to a typical job, which requires a person's _____ and expertise.

F. Answer the following questions to check your understanding related to the passage.

1. What should employees do to maintain their Professionalism in the world of work?
2. What can Professional workers do in their field of work?
3. If there is someone with a legal label but decides to become a chef, can that be considered professionalism?
4. What are the benefits of concentration in the world of work?
5. What are the 5 obstacles that can interfere with work success?

G. Professionalism at work is of course very important in the world of work, but sometimes there are things that are not in accordance with the rules of professionalism at work. Give your opinion based on the image below!



<https://finance.detik.com/berita-ekonomi-bisnis/d-3620313/63-orang-indonesia-bekerja-tak-sesuai-jurusan>

RELIGIOUS FREEDOM, HARMONY AND/OR MODERATION?



To become a professional, a person must have the ability and expertise in their field of work, so that they are able to carry out their duties at work, but if we work not in accordance with their profession, it will become an obstacle to the smoothness and purpose of the work. our work will live like a teacher. Professional teachers are people who are educated and trained and have experience in their fields according to what they learn in lectures.

In another sense, if someone is working but not according to their passion, then what happens is that they will feel inferior. not sure when they do some work. then give up easily. there is no motivation due to a person's lack of interest in the job, and also not being themselves. they will lose their identity when they do or walk a path they did not choose. For example, when he was in college, he majored in Indonesian, but when he worked, he taught English. it means that this is far from his passion. then it will be a little difficult to live a professional teacher.

For example, if engineering graduates want to become teachers, they can, but not as professionally as people who graduate teachers. They do not learn the basic techniques of becoming a

teacher so students may not understand what they are saying. Unlike the case with people who graduated from teachers, they already have the basics and students will also easily understand what they are saying so that they look more professional.

Never is Indonesia devoid of religious issues. A few weeks ago, the attack and destruction of the Ahmadiyya congregation mosque in Sintang dominated the news. Previously, and has not been completed until now, the issue of "blasphemy" by Muhammad Kace and Yahya Waloni was rife. The Minister of Religion's statement regarding the Baha'i religion also sparked controversy.

Several issues concerning places of worship also reemerged. Starting from the question of rejection of the construction of houses of worship, the bombing of the church (Makassar), also the relocation of GKI Yasmin which invited pros and cons. In addition, the issue of religious articles in the discussion of amending the Criminal Code is still being debated to this day. There is always a local context behind each of these cases, which are all unique. However, we must consider the larger context in order to comprehend the issues. This context is religious administration.

Concept of Religious Governance

The word "governance" of religion is increasingly being utilized lately. Even in nations that label themselves as secular—such as India, Bangladesh, Turkey, France, and many other European countries, governments routinely create rules that restrict religion and its expressions. The term "religious governance" may relate to secularism, multiculturalism, interculturalism, or any other system viewed as an ideology or ideal type. However, it may also relate to a more practical level, which is closer to or underpins religious norms. This paper employs the second meaning.

In this more precise understanding, nations that declare themselves secular or multicultural might also have considerable distinctions. These distinctions are more a reflection of the historical particularity of each nation than their ideological decisions. So, what about the religious government structure in Indonesia? Rather than describing it with an ideal type, it will be more fruitful if we explain it in terms of the second religious government. Through a historical study, there are at least three key notions that are components of religious administration in Indonesia, including harmony, freedom, and religious moderation. The three are not necessarily clearly stated

but are implicit in religious law and politics.

Religious Harmony

An important incident that gave birth to the notion of harmony was the Muslim-Christian conflict in 1967, which was taken to the parliament. At the conclusion of that year, an inter-religious summit was organized, which was opened by President Soeharto. The next notable development happened in the era following the 1998 Reformation. The Ministry of Religion and the Ministry of Home Affairs released Joint Regulation No. 8 and 9 of 2006, which include definitions of a number of essential terms in the context of religious peace. The keywords include tolerance, mutual understanding, mutual respect, respect for equality in the implementation of religious principles, and collaboration in social life.

Religious Freedom

The notion of freedom of religion or belief (KBB) has really existed since Indonesia's independence. The 1945 Constitution states, "The freedom of each person to adopt his own religion and to worship according to his faith and convictions." Criticism of this idea centres around the semantic "freedom", which is regarded to be drawn from the Western concept and is feared to be "excessive". In reality, freedom of religion may be considered the most Indonesian idea, in the sense that it has the greatest legal and constitutional basis compared to other components of religious administration. It is also the oldest notion and is continually undergoing a renewal of understanding. However, one of the outcomes of post-1998 independence was the availability of space for the creation of many religious organizations with extremely divergent perspectives. Groups that could not exist during the Suharto era—for example, those that harbored the dreams of a caliphate or openly Islamic law—can now exist. In the 10 years of Susilo Bambang Yudhoyono's administration (2004–2014), these groups were very free to maneuver and succeeded in organizing, even if the number of adherents was relatively modest compared to much older Islamic organizations.

Religious Moderation

Extremism is seen as the root of several issues, while moderation has many positive and desirable qualities. Nonetheless, there are at least four obstacles associated with this strategy. First, is it

true that we need moderates to avert violent conflict? When regarded from the standpoint of conflict resolution (an interest-based approach), what is truly required to resolve conflict is the development of cooperative relationships. In the meantime, the terms "moderate" and "unmoderated" have the potential to deepen religious tensions. In the end, moderates are not required to work together, and moderates do not necessarily work together. Second, the primary focus of religious moderation is the individual's mindset. In policies relating to terrorism and extremism in recent years, it has often been assumed that the primary cause of issues is the beliefs of those seen to be not moderate. In reality, the reasons for these issues are many. Therefore, it is evident that a singular focus on moderation would be unsuccessful. Thirdly, the method of religious moderation to alter individual attitudes or perspectives has the potential to overly involve the state in the thoughts of people. If converted into a legal document, it might result in limitations and prohibitions. Ultimately, if the post-reform state is defined as moderate, it will be identical to the New Order, which reconciled its citizens with top-down policies.

Fourth, concentrating on altering individual attitudes might lead to overlooking another aspect of religion-related issues: the role of the state. Religious moderation is seen as proof of the presence of the state in controlling religious plurality. However, the shape and method of its existence become an issue; is it to define what is beneficial for residents ("moderate" or "harmonious") or to preserve the arena and traffic for displays of diversity? In actuality, there is often a deficiency in legal enforcement when vulnerable groups are hurt, and there are even laws that encourage intolerance. Nevertheless, there are other possibilities that must be explored actively, such as strengthening regulations. The blasphemy legislation is the finest example of the latter, since it is often used by intolerant organizations to seek legal justification for their bigotry and hatred activities (as in the case of Meliana from Tanjung Balai). In contrast, moderate Indonesian organizations like Muhammadiyah and NU have never utilized it. As further emphasized in the book, it is true that the legal method is not the sole means of managing religious diversity. However, there will always be problems if a government that promotes moderation still maintains restrictions that are in opposition to its goals. If so, the government and its institutions may need to be "moderated." Religious moderation may be more acceptable if the governmental apparatus is the primary objective.

EXERCISE:

A. Before you read the passage, please talk about these questions

1. Please explain what you know about the 3 components of religious governance in Indonesia?
2. The term religious government is widely used in secular countries. Name 3 countries that you know that use a religious system of government?

B. Chose the correct answer.

1. Important moment for the emergence of the idea of religious harmony that occurred in?
 - a. 1967
 - b. 1968
 - c. 1966
 - d. 1971
2. Who is Yahya Waloni?
 - a. Thug
 - b. Preacher
 - c. Trader
 - d. Businessman

C. Fill in the statement based on the paragraph above (T) for true statement and (F) for false statement:

1. Turkey is a country that uses the term system of religious government (...)
2. An important moment of tension between Muslims and Christians that gave rise to the idea of religious harmony occurred in 1968 (...)
3. Susilo Bambang Yudhoyono 2004-2010 served as Minister of Religion (...)
4. Components of religious governance are harmony, freedom and religious moderation (...)

D. Match the word (1-5) with the definitions (A-E).

Words	Definition
1. Law	A. Is a system that regulates belief and worship of God as well as rules related to culture, and a world view that connects humans with the order of life.
2. Tolerance	B. Is an organization that has the authority to regulate the community in a certain area, which is generally the state
3. The government	C. Is a struggle carried out by various parties to obtain rare things such as values, status, authority, and so on.
4. Religion	D. Is the most important system in the implementation of a series of institutional powers from the abuse of power in the political, economic, and community fields in various ways.
5. Conflict	E. Is a person's ability to treat others differently?

E. Fill in the blanks with the correct words and phrases from the word bank.

World Bank:

Increasingly Presence Controversy

Has Attitude Changing

1. There was also a _____ sparked by the Minister of Religion's statement regarding the Baha'i religion.
2. The term governance (diversity) of religion is _____ being used recently.
3. Religious moderation is considered as evidence of the state's _____ in managing religious diversity.
4. Meanwhile, religious moderation _____ the potential to sharpen divisions because of the labels.

5. The main target of religious moderation is the ____ of the individual.

F. Answer the following question to check your understanding related to the passage.

1. What does the government do to solved religious issues
2. What people can do to help about the problem of differences between race and religion?
3. What is multiculturalism?
4. Please define what is religion moderation?
5. What is Susilo Bambang Yudhoyono do about religion organization in Indonesia at him period.

G. Religious moderation is very crucial for every country in the world including Indonesia. However, there are some actions that can be stated away from other nation. Please give your opinion based on the picture below!



MODERATION IN THE FAMILY



Everyone aspires to build a happy family. A variety of strategies are used to develop a healthy, loving family structure in the afterlife. Understanding these noble ideas is thus important, particularly for parents and future spouses and wives. A family is a unique link between a group of people who strive to build an ordered existence, uphold traditions, and effectively manage the physical, mental, and socio-spiritual dynamics of their family members. As the smallest unit of society, the family is a big part of how a country becomes more civilized.

Besides biological activities that govern rhythm and physical health, the family has economic, social, recreational, protective, educational, and religious roles. A healthy family with normal relationships and lifestyle will influence physical development, which in turn leads to a pleasant and serene existence. Recreational and defensive functions make the family a place to have fun, find inspiration with joy, live in a home that feels like paradise (baiti jannati), and stay safe and protect yourself.

In addition, the purpose of education and religion is to transform the family into a setting for learning and developing people who are in line with educational and religious principles. Figures can be taught to act courteously, tenderly, quietly, and nicely by their families. People think that the family is the key to building a safe and

peaceful society because the peace and comfort of the community mostly depend on the peace and comfort of family members, especially when they are together at home.

Parents are instructors, role models, and life guides for their children in the home; it's a place to learn and memorize good habits and actions. Parents will be able to instill confidence in their children as the nation's most intelligent generation. Thus, it is evident that the family plays a crucial role in inculcating values, particularly religious values that are polite, pleasant, and peaceful with integrity for family members, which will lead to politeness full of integrity among the children of the country.

According to the prophetic discourse of Muhammad SAW, *Innama buisttu li utammima makarim al-akhlaq*, "I was sent (on earth) to perfect (so that my ummah has) noble character." Islam is designed to instill its members with excellent values. Islam's primary goal is to create a society devoid of violence that is composed of courteous and sympathetic individuals. The implementation of the wonderful teachings of Islam must begin with the family, the smallest social unit. Parents, as sowers of good seeds for the next generation of our country, must provide a good example, demonstrating excellent values as taught by religion with a reasonable, tolerant, and strict understanding, while also adapting to modern circumstances without neglecting the normative nature of Islam.

Appreciating differences, appreciating variety, and embracing the goodness of other people's perspectives is one of the virtuous virtues that must be practiced inside the family niche. Children and other family members are greatly inspired by their parents' moderate demeanor, politeness, and humility. Let's instill a sense of religious moderation in the family by demonstrating through our everyday activities that religious orders must be truthful, beneficial, and good, as well as serve as role models for the nation's future leaders. Taking this example into account, it is the responsibility of every parent to ensure that their family is filled with pleasure and motivation to constantly do their best and contribute to society and the country. Wallahu A'lam.

EXERCISE:

A. Before you read the passage, talk about these questions.

1. Please speak out what you know about moderation in the family?

2. Why family has very important in building a civilized nation?

B. Choose the correct answers.

1. One of the powerful to make healthy family is ...
 - a. Money
 - b. Tolarance
 - c. Parents
 - d. Educational & religion
2. Who are as the role model and guide In life for children...
 - a. Teacher
 - b. Parents
 - c. Friends
 - d. Environment

C. Here the examples of Moderation in Pandemic. Write letter (T for True Statement) and (F for false statement)

1. Everyone aspires you to build a happy family. (..)
2. Family is a forum for educating and producing individuals. (...)
3. A healthy family to be enemy with each other. (...)
4. Parents will be able to form the confidence of their children as the nation's brightest generation. (...)
5. Appreciating differences, respecting diversity and accommodating the goodness of other people's opinions is one of the noble morals that must be lived in the family. (...)

D. Match the words (1-5) with the definitions (A-E)

Moderation	A. Family is a special bond of a group of individuals aiming to create an orderly life, maintain traditions and manage the physical, mental, socio-spiritual dynamics of their family members well.
Parents	B. In a way that is reasonable and not excessive: in a moderate way.

Family	C. Children are generally living things that have not yet reached the mature or adult stage.
Islam	D. Parent are teachers as well as role models and guides in life, a place to learn and recite good practices and good deeds.
Children	E. Islam is prescribed to make its adherents have good morals.

E. Fill in the blanks with the correct words and phrases from the word bank.

Word Bank:

Impact Full As role Entertain Members
Train

1. A healthy family has an on physical growth
2. Family members which will lead to politeness of integrity for the nation's children
3. Recreational and protective function make the family a place to ... live in a household
4. Families can figures who have lovingly and peacefully
5. Teachers as well models and guide In life

F. Answer the following questions to check your understanding related to the passage.

1. What does the family do to make peaceful society?
2. What are parents do to create the nation's brightes generation?
3. What is the definition of Innama buisttu Li utammima Makarim al-akhlaq?
4. Please define what is moderate family?
5. Is family a place to entertain seek inspiration with joy and safety?

- G. Religious moderation is very crucial for every country in the world including Indonesia. However, there are some actions that can be stated away from moderation. Please give your opinion based on the picture below!**

Answer Key

CHAPTER I

Part A:

1. [possible answer] a pandemic is such a big or massive disease that attacks an area or country, and this can be a big problem because it affects every aspect of life, such as education, economy, politics, social life, and so on.
2. A pandemic is occurring over a wide geographic area (such as multiple countries or continents) and typically affects a significant proportion of the population. And why does this cause problems? It is usually a contagious disease that is harmful for many people, and the medicine or vaccine is not available yet.

Part B:

1. C
2. E

Part C:

1. T
2. T
3. F
4. T
5. T

Part D:

1. F
2. C
3. E
4. B
5. A

Part E:

1. Helping
2. Extra
3. Zone
4. Enthusiastic

5. Continue

Part F:

1. The government took a strategic decision to stop the spread of covid-19.
2. Many wealthy people have social concerns. They can share some food or money with the poor.
3. *Wasathiyah* is a state of equilibrium in all aspects of life, both here and in the hereafter.
4. Moderate islam is an islamic religious attitude that takes a middle way.
5. Yes, surely. Indonesia is one of the countries in asia that has suffered from this dangerous disease (covid-19).

Part G:

[possible answer] this situation is so sad. Youth is the next generation. The country hopes for their contribution to a better indonesia in the future. Hopefully, young people can realize that this is not a good action and start to fulfil their daily routine with positive activities.

CHAPTER II

Part A:

1. [possible answer] i can say that the challenges of religious moderation in indonesia are not easy because indonesia is rich in cultures, different traditions, many religions, and so on. However, indonesian people still try to strengthen each other in order to achieve unity.
2. [possible answer] i have an experience related to the

moderation at school. For instance, when we had the exam, my friends tried to do cheating. And when we wanted to clean the school environment, some of my friends felt reluctant to join.

Part B:

1. E
2. C

Part C:

1. T
2. T
3. T
4. F
5. T

Part D:

1. F
2. C
3. E
4. B
5. A

Part E:

1. Extreme
2. Humanize
3. Issue
4. Value
5. Force

Part F:

1. There are three challenges.
2. [possible answer] it is my view that number one is very crucial.
3. [possible answer] extreme interpretations of religion can be dangerous to indonesian unity. Indeed, we may not claim that another religion is wrong.
4. [possible answer] religious moderation in indonesia is still on track because we are *pancasila* people and most indonesian people mirror the moral values of it.

5. Possible answer] i expect that indonesian people will become more and more moderate in understanding and implementing religion.

Part G:

[possible answer] indonesia is well-known as a law-country. Every human has the same right. This case teaches us that we must learn how to respect someone's decision, in this case, religion.

CHAPTER III

Part A:

1. Respecting inter-religious people's rights and duties
2. [possible answer] i will stop my activity for a while and pay attention to listen it.

Part B:

1. D
2. C

Part C:

1. T
2. T
3. F
4. T
5. T

Part D:

1. D
2. E
3. A
4. B
5. C

Part E:

1. Tolerance
2. Village
3. Identity
4. Important
5. Force

Part F:

1. [possible answer] i have to say that tolerance in indonesia is still good because people can do their religious activities based on their belief.
2. *Sila* number one.
3. [possible answer] the example is sharing food and drink with those in need.
4. [possible answer] *da'wah* is the way of introducing and inviting the people to a certain religion by action or word.
5. [possible answer] i sometimes join because i sometimes have a lot of things to do. But if i have time, i'd prefer to join.

Part G:

[possible answer] this irresponsible action should not happen anymore. I think the government already pays attention to this issue seriously. However, good citizens, we should help the government's effort to create a harmonious religious environment.

CHAPTER IV

Part A:

1. [possible answer] it is an attitude of mutual respect and appreciation between religious communities, as well as mutual acceptance and openness to the existence of people of diverse religions.
2. [possible answer] it is a concept that indicates that there is love, affection between different religions.

Part A:

1. B
2. D
3. C

Part C:

1. B
2. E

3. D
4. C
5. A

Part D:

1. Moderation
2. Islamic scholars
3. Science
4. A peaceful life
5. Adherents of religions

Part E:

1. Article 29 paragraphs (1) and (2) of the 1945 constitution.
2. Every religious adherent.
3. [possible answer] it will occur if there is an atmosphere of harmonious relations in social dynamics, especially within internal religious communities and inter-religious communities.
4. [possible answer] because we live in diversity and to prevent conflict or war.
5. [possible answer] do not impose their religion on someone who has a different belief. Appreciate and respect the religion of others. Do not interfere with worship and the course of other people's religious activities. Do not destroy places of worship and disturb the peace of other religions.

CHAPTER V

Part A:

1. [possible answer] Pluralism is closely related to the diversity of Indonesian people, from Sabang to Marauke. Indonesian people have different cultures and religions, but they can still live well in harmony.
2. [Possible answer] *Sunnatullah* means something that will

absolutely happen. For instance, if you do good things in your life, then something good will come to you, too.

Part B:

1. C
2. B

Part C:

- a. T
- b. T
- c. F
- d. T
- e. T

Part D:

1. E
2. D
3. C
4. B
5. A

Part E:

1. diversification
2. multiculturalism
3. interpreted
4. understood
5. equality

Part F:

1. At the Indonesian national symbol, Garuda Pancasila.
2. *Bhinneka Tunggal Ika* is the official national motto of Indonesia. The phrase is old Javanese translated as "Unity in Diversity".
3. [possible answer] *Bhinneka Tunggal Ika* makes Indonesian people one to fight the ones who want to separate the unity of Indonesia. Indonesian heroes gave the best for this country even life, property and so on.
4. [possible answer] There are some examples of it, such as respecting people who are

doing their religious activities, avoiding the narrow understanding of religion, and following the government regulation in pandemic.

5. [possible answer] There are some challenges in the future, such as cyber-crime, unfiltered western cultures, and so on.

Part G:

[possible answer] I have to say that we must open our minds. That's why we go to school in order to understand that in this world we are not alone. So, we must learn how to respect each other. Also, we must try to control our ego.

CHAPTER VI

Part A:

1. [possible answer] A process carried out by an assembly or association of an organization or society whose members are elected to make decisions on a matter.
2. [possible answer] Anytime. I usually do consultation when there are problems to be solved or looking for a way out of difficulties.

Part B:

1. opinions
2. human life
3. Qur'an
4. Islam
5. state
6. harsh-hearted
7. importance of consultation
8. extraordinary interest
9. well regulated
10. framework

Part C:

1. T
2. F

3. F
4. T
5. F

Part D:

1. The Qur'an and Prophet Muhammad encourage Muslims to decide their affairs in consultation with the people who will have an impact on those decisions.
2. Islam left it to the people to decide on the best way for them to discuss their affairs. A key advantage of the shura decision-making process is that minority views are incorporated into the outcome instead of being outnumbered or disregarded. Ideally, everyone can come away with their needs met.
3. The benefits of consultation are to unite differences of opinion, to foster a sense of togetherness, to express opinions, and to conclude the truth.
4. Allah SWT has commanded His Messenger to consult with his companions in order to give the ummah the example to follow.
5. First, one should behave well, such as: not behaving harshly; speaking politely; respecting and appreciating each other, and making efforts so that the results of the consultation are beneficial to many people. Second, everyone has the same opportunity and rights in consultation; the opportunity to ask questions, the opportunity to express his opinion and give his ideas. Third, the resulting decisions must be reached by consensus and no group or individual is harmed. Every

decision must be implemented for everyone without exception. Fourth, the results of the consultation that have been mutually agreed upon should be carried out with trust in Allah SWT.

Part E:

[possible answer] I will do a vote. This is the right decision or agreement. The decision with the most votes will be approved.

CHAPTER VII

Part A:

1. [possible answer] In western countries, Islam is a minority religion.
2. [possible answer] There are some issues such as Islamophobia and radicalism-extremism.

Part B:

1. D
2. C
3. C
4. C
5. B
6. A
7. A
8. D
9. A
10. C

Part C:

1. T
2. T
3. F
4. F
5. F

Part D:

1. C
2. B
3. E
4. A
5. D

Part E:

[possible answer] The way to avoid discrimination is to act like: Respecting and appreciating every difference that exists. Realizing that every human being has their own human rights, including being able to live life without discrimination. Learning other local cultures and languages, so that it is easier to understand how beautiful it is to live safely and peacefully without discrimination. Getting used to not easily mock, insult or hate just because of different ethnicity, religion, race, social status or culture. Cultivating the spirit and spirit of nationalism. Establishing communication and build good relationships with friends or family of different ethnicity, religion, race and culture.

CHAPTER VIII**Part A:**

1. Hudaibiyah agreement is peace treaty between the Muslims and the infidels of the Quraish.
2. The conditions of the treaty of Hudaibiyah were drawn in January 628 and the clause was breached in 630. So, the treaty lasted two years.

Part B:

1. Islam
2. The Prophet Muhammad (PBUH)
3. Hudaibiyah Agreement
4. The polytheists
5. Utsman Ibn Affan
6. Various question marks
7. Aggressive and strong temper
8. [possible answer]
 - Owing to the agreement, the hostile Quraish tribe recognized Prophet

Muhammad (PBUH) as the leader of the state of Madinah.

- Since followers of Islam and the polytheists were no longer in an ongoing struggle, some people started seeing the religion in a new light and became its followers.
 - After the agreement, Muslims were allowed to make alliances with other tribes.
 - The 10-year armistice gave Muslims a chance to preach Islam and deal with the enemies on the other side of the peninsula.
9. The Prophet thought that by tolerating the Quraish, he would be raising the honor of Muslims and decreasing the honor of the Quraish.
 10. Quraish

Part C:

1. A
2. A
3. B

Part D:

1. no longer
2. every individual
3. vital lessons
4. carried out
5. peacefully perform

Part E:

1. tolerance
2. village
3. identity
4. important
5. force

Part F:

1. to
2. problem

3. attain
4. showed
5. your
6. so
7. of
8. he
9. talks
10. of
11. is
12. agreements
13. in
14. value
15. defeated
16. peace
17. Madinah
18. Go
19. Allies
20. on

[possible answer] The Hudaibiyah Agreement offers several vital lessons to Muslims. Although at the start, the conditions of the Agreement did not favor Muslims, but because Prophet Muhammad (PBUH) showed patience, peace was ensured.

CHAPTER IX

Part A:

1. B
2. B
3. A
4. C
5. D

Part B:

1. T
2. F
3. T
4. F
5. F
6. T
7. T
8. T
9. T
10. F

Part C:

1. E
2. D
3. A
4. B
5. C

Part D:

1. Tolerantly
2. It means that diversity in this world is absolute, and that the group considers the group is the most correct.
3. Abul Ash was a long time ago an infidel until he had faced the Prophet on the battlefield.
4. There are many reasons why people convert to Islam, but in the case of Hamzah and Umar ibn Khattab, it is likely that they were attracted to the message of Islam and its community.
5. The author is explaining that the reason the Prophet expelled the Jews from Medina was because of their actions, not because of their beliefs.

Part E:

[possible answer] From this story, I can conclude that this is the best example of tolerance between religious communities, especially in matters like this. It is not a question of who has a good religion but how religious people can live together in harmony, tolerance, and peace. Every region and population in Indonesia can uphold this good attitude toward religious harmony.

CHAPTER X

Part A:

1. C
2. D
3. A
4. C
5. D

6. A
7. D
8. A
9. C
10. B

Part B:

1. T
2. F
3. F
4. T
5. T
6. F
7. T
8. F
9. T
10. F

Part C:

1. A
2. C
3. D
4. E
5. B

Part D:

1. Schools can foster religious moderation by fostering religious tolerance, critical thinking about religion, and encouraging students to get involved in religious activities.
2. Actions that degrade their dignity.
3. That is followed by terrorism.
4. Fostering an inclusive religious attitude.
5. Being open to respecting differences.

Part E:

[possible answer] As a teacher, I can include religious moderation as part of my lesson plans.

I will plan field trips to houses of worship. I will ensure students, parents, chaperones and all other teachers know that the goal is to

observe rather than participate in any form of ritual. In a mosque, students can dress modestly out of respect, but avoid taking the next step of requiring girls to cover their hair. I also can train students how to talk about religion in the classroom. Furthermore, I have to be culturally sensitive to the religions practiced in my community. While schools cannot give off days for every religion's holiday, they can at least acknowledge them in a simple way. Indicate when holidays fall on the school- or district-wide calendar as a nod to religious diversity in my community.

CHAPTER XI

Part A:

1. Controversy means discussion marked especially by the expression of opposing views.
2. Mosque, Protestant and Catholic Church, Hindu and Confucianism Temple, and Vihara.

Part B:

1. What is the motto of Indonesia?
2. What does the Indonesian government have to spend extra energy on?
3. What has the government done to reduce conflicts between religious communities?
4. What is the purpose of interreligious dialogue?
5. What will interreligious dialogue enrich?
6. What is a natural, inherent right that cannot be diminished under any circumstances?
7. What was one of the conflicts that occurred over the establishment of houses of worship?

8. What is the regulation that hinders the establishment of houses of worship known as?
9. What is the most common problem when it comes to the construction of houses of worship?
10. What causes dynamic community mobility?

Part C:

1. F
2. T
3. T
4. T
5. F

Part D:

1. Indonesia is one of the most pluralistic country in the world.
2. The house of worship is the symbol of a religious existence.
3. there were at least three major conflicts involving houses of worship.
4. The difference is what lies behind the conflict.
5. Making procedure permits are not taken properly and loaded fraud.
6. Almost all religions have experienced difficulty in building a house of worship.
7. Sociological approach is a way of handling conflict completely.
8. Religious leaders must provide good teaching and practice of religion.
9. Diversity should be accepted by all Indonesians.
10. A presidential regulation is now being drafted by Religious Affairs Ministry.

Part E:

1. of
2. harmony
3. character

4. ancestral
5. owned
6. guides
7. fundamentalism
8. strengthen
9. adjacent
10. maintain

[possible answer]

1. What is the key in maintaining diversity in Indonesia?
2. What is the aim of constructing 6 houses of worship in Universitas Pancasila?

CHAPTER XII

Part A:

1. Science in this era is very modern. There are many advanced technologies resulting from it. And also, there are many kinds of science in this era. Not only like mathematics, physics, biology, but also there is like computer science, electrical science, and there are many new things in chemistry.
2. Science in Islam is seen as a human needed in achieving prosperity of life in the world and providing convenience in knowing God. Therefore, Islam views that science is part of the implementation of human obligations as creatures of Allah SWT.

Part B:

1. A
2. C

Part C:

1. T
2. F
3. T
4. T
5. T

Part D:

1. D
2. C
3. E
4. B
5. A

Part E:

6. are
7. is
8. explained
9. pretend
10. explanations

Part F:

1. One of the keys to studying about something that can be explained by science.
2. One of the keys to studying about something that cannot be explained.
3. Biology, Chemistry, Physics, and Mathematics.
4. Rationality is the truth of reason as measured by natural laws.
5. The first is Logical - Rational, and the second is Supra - Rational.

Part G:

[possible answer] In my opinion, the picture seems the appearance of two Muslim scientists while they are thinking in carry out their research. Knowing Science is very important in Islam.

CHAPTER XIII**Part A:**

1. By teaching religious moderation based on *dakwah* education and training.

2. Religious moderation is understanding and practicing religious teaching without being extreme.

Part B:

1. E
2. B

Part C:

1. T
2. T
3. F
4. T
5. F

Part D:

1. C
2. A
3. D
4. B
5. E

Part E:

1. mosque
2. students
3. limitation
4. program related
5. equally facilitated

Part F:

1. By teaching religious moderation based on *dakwah* education and training.
2. The people can do together with the surrounding community.
3. A rule or directive established and enforced by a planning authority.
4. Religious moderation is our perspective on moderate religion, namely understanding and practicing religious teaching without being extreme.
5. There is a significant language barrier here.

Part G:

[possible answer] Religious moderation is a moderate perspective in religion, namely understanding and practicing religious teachings without being extreme, either the extreme right (a very rigid understanding of religion) or the extreme left (a very liberal understanding of religion). The term “religious moderation” has just been echoed in Indonesia, but the idea and spirit of religious moderation have been growing and embedded for a long time in the lives of Indonesian people until now. Islamic religious literature, which is the focus of discussion in this oration, is limited to three forms, namely manuscripts, yellow books, and scholarly writings in other forms in KTI. The study of Islamic religious literature has attracted the attention of the author since he has been pursuing research activities at the Makassar Religious Research and Development Center. Another reason for choosing this topic is that Islamic religious literature plays an important role as a medium of information and education that can increase the understanding, appreciation, and practice of moderate Islamic teachings for its adherents.

CHAPTER XIV**Part A:**

1. The “disruption era”. A period that underwent major changes due to the development of modern technology.
2. Hydroponic technology is a technology that can help many people plant and grow their plants and other crops related to farming etc. There has been a sophisticated, land-saving way

of farming, and the results are amazing in a shorter time.

Part B:

1. B
2. A

Part C:

1. T
2. T
3. F
4. F
5. F

Part D:

1. E
2. A
3. C
4. B
5. D

Part E:

1. discovered
2. robot
3. compatible
4. information technology
5. internet technology
6. sophisticated technology

Part F:

1. The changing times, those who believe in it must be able to adapt to environmental changes.
2. Such as WA, Line, Facebook, Twitter, Instagram, Youtube, etc.
3. AI (Artificial Intelligence).
4. 3D technology printing.
5. This is in line with the concept of *fiqh* rules *al-muhafadzatu ala al-qadim al-shalih wa al-akhdu bi al-jadid al-ashlah*, which is to keep a tradition or something old but good, and take a tradition or something new that is better.

Part G:

[possible answer] In my opinion, Internet technology is very helpful to many people in this world because now people use smartphones, gadgets, etc to communicate with each other and also use Internet technology for work. In this pandemic era, many people work from home (WFH). Not only that, children, students, and teenagers also use this technology to study or something like that. But there is something wrong if we use this technology for evil.

CHAPTER XV

Part A:

1. Education is a process of forming fundamental basic abilities, both concerning the power of thought (intellectual) and the power of feeling (emotional), leading to human nature.
2. Lifelong learning is a concept; main idea that takes place within the individual, in this concept learning does not only take place in formal and informal educational institutions.

Part B:

1. B
2. C

Part C:

1. T
2. F
3. T
4. F
5. T

Part D:

1. B
2. E
3. A
4. C

5. D

Part E:

1. forming
2. assigned
3. practiced
4. discussion
5. continuous

Part F:

1. There are three types of learning as follows: technical learning, practical learning, and emancipatory learning.
2. The teacher, as an educator, is tasked with channeling, directing, and motivating students so they can develop their potential, not dictating and forcing their will, let alone curbing the freedom of students to be creative.
3. Discussion, group work, and field trips are among the methods available.
4. The teacher must direct, guide, and show students the importance of religious moderation when making visits to places that have been determined in accordance with the learning materials described in class.
5. The group work method is important to apply because it trains students to understand the meaning of togetherness, and besides that, group work has many benefits.

CHAPTER XVI

Part A:

1. [possible answer] Fanaticism is one of the behaviors that must be avoided by Muslims. Sometimes this fanaticism will also affect a person's life. Those

who already have thoughts like this will try to find out about the field they are currently in love with. Fanaticism in a teaching, such as politics or religion, is extreme. Fanatics themselves display the ideas of those who think themselves or their group to be true and disregard all facts and arguments that may conflict with their thoughts and beliefs.

2. [possible answer] Group fanaticism is not justified in Islam because fanaticism is often the cause of conflict, whether inter-ethnic, racial, or religious conflicts or conflicts between groups. Conflicts occur because fanaticism usually ends in tension and vengeance. Islam provides life signs for its people to prevent fanaticism and wanting to win for themselves, including *tasamuh* (tolerance) and caring for fellow human beings with love. One's attitude is tied to the rope of equality, not to the rope of difference. People of a certain ethnicity have to hang out with people of other ethnicities. Different in terms of ethnicity but the same in the eyes of Allah SWT. A true Muslim never differentiates one person from another on the basis of ethnicity or class. Rasulallah SAW never distinguished the Aus group from the Khazraj, which was the majority tribe in Medina. Instead, the Messenger of Allah (SAW) united them with the light of Islam. In conclusion, Islam does not allow fanatics, whether against tribes, schools, groups, parties, and so on. Let us, as Muslims, be open-

minded, prioritizing similarities over differences, with respect and love for each other.

Part B:

1. A
2. C

Part C:

1. T
2. T
3. F
4. F
5. T

Part D:

Word	Definition
Prophet	A group of arab clans that historically inhabited and controlled the city of mecca and ka'ba
Religious	People who follows and practises the beliefs of islam
Politics	Individuals in islam who are believed to spread god's message on eart hand to serve as models of ideal human behavior
Muslim	The activities associated with the governance of a country or other area, especially the debate or conflict among individuals or parties havong or hoping to achieve power.
Quraish	Relating to or believing in a religion

Part E:

1. attachment
2. truth
3. religion and mind
4. disobey

5. opinions

Part F:

1. Fanaticism is one of the behaviors that must be avoided by Muslims. According to the Big Indonesian Dictionary, fanaticism is very strong (about belief or belief) towards a teaching such as politics and religion.
2. Shihab said fanaticism is an attachment. Fanatical behavior can be judged as good or bad, and bad if it has been unfair to others.
3. Then the prophet replied, "Help him by straightening him, do not let him do persecution," he said.
4. Fanatics, for example, believe their opinion is correct and blame others until they curse or judge that person has gone to hell.
5. Gone to hell.

CHAPTER XVII

Part A.

1. Science in this era is very modern. There are many advanced technologies resulting from it. And also, there are many kinds of science in this era. Not only like mathematics, physics, biology, but also there is like computer science, electrical science, and there are many new things in chemistry.
2. Science in Islam is seen as a human needed in achieving prosperity of life in the world and providing convenience in knowing God. Therefore, Islam views that science is part of the implementation of human obligations as creatures of Allah SWT.

Part B

1. (A) Physics
2. (C) Qauliyah and Kauniyah

Part C

1. True
2. False
3. True
4. True
5. True
6. True

Part D

1. (1 - D)
2. (2 - C)
3. (3 - E)
4. (4 - B)
5. (5 - A)

Part E

1. Are
2. Is
3. Explained
4. Pretend
5. Explanations

Part F

1. One of the keys to studying about something that can be explained by science.
2. One of the keys to studying about something that cannot be explained.
3. Biology, Chemistry, Physics, and Mathematics.
4. Rationality is the truth of reason as measured by natural laws.
5. The first is Logical - Rational, and the second is Supra - Rational.

Part G

According to my opinion the picture seems the appearance of two Muslim scientists while they are thinking in carry out their research.

CHAPTER XVIII

Part A

1. Moderation is the framing of religious development in Indonesia which is multi-ethnic, multi-cultural, multi-religious, and in accordance with the Ministry of Religion's vision and mission. That is to realize the people who are religiously harmonious, intelligent, independent and prosperous physically and mentally based on mutual cooperation.
2. The true mantras of 'moderation' and 'togetherness' are familiar in our lives. These two terms have been used normatively for a long time by various people and at various times, in different contexts. because in this era, there has been a fundamental change in the way people acquire religious knowledge. Lately, religious knowledge is no longer always obtained through a long process of studying primary sources, or following the views of teachers who have moral virtue and depth of knowledge, but through shortcuts that are instantaneous, black and white, and often. only provide a single interpretation of the truth in religion.

Part B

1. a) Textualist religious model
2. e) 5-7 December 2019

Part C

1. T
2. F
3. T
4. T
5. T

Part D

1. E. In a way that is reasonable and not excessive: in a moderate way
2. C. A cumulative effect that results when one event gives rise to a series of similar events.
3. A. information that is actually not true, but is made as if it were true.
4. B. Beliefs that are believed to be true in the heart, spoken orally, and practiced with actions.
5. D. An ability to master science that has been tested for certainty of its truth so that it can be measured either in the form of value

Part E

1. Makes
2. Matched
3. Bridge
4. Obtained
5. Rapid

Part F

1. The strategy, is when the public sector and bureaucratic leaders take a position to be part of this global change.
2. Because we are now entering an era of almost limitless openness; the era of openness and unrestrictedness caused by the rapid development of information technology, plus political turmoil that caused chaos here and there.
3. The domino effect in this era is almost changing human behavior in the field of religion.
4. Moderation is the framing of religious development in Indonesia which is multi-ethnic, multi-cultural, multi-religious, and in accordance with the Ministry of Religion's vision and

mission. That is to realize the people who are religiously harmonious, intelligent, independent and prosperous physically and mentally based on mutual cooperation.

5. Yes, it is, because Indonesia has experienced several trends in the era of disruption
6. Possibel answer: Regarding the conflict, according to our group, it happened because of a lack of moderation in religion and togetherness so that inter-religious riots occur. The occurrence of the conflict was caused by differences of opinion and misunderstanding on both sides. So how do you prevent this from happening again now days? Respecting each other, strengthen togetherness, apply religious moderation, have self-awareness. that way we will avoid conflict and live in peace with fellow religious people.

CHAPTER XIX

Part A

1. Abu Bakr As-Shiddiq was a caliph who was kind, humble and not arrogant. He is a friend of the apostle.
2. Abu Bakr As-Shiddiq always helps people who need help, be it widows or orphans.

Part B

1. A. Widows and orphans
2. D. Caliph

Part C

1. T
2. F
3. F
4. F

Part D

1. D
2. A
3. C
4. B
5. E

Part E

1. Used
2. Generation
3. Humble
4. Important
5. Learn

Part F

1. We must be humble to anyone (old or young) and should not be arrogant.
2. Yes, so that students can solve a problem.
3. The nature of the Abu Bakar As Siddiq is very good to imitate because it is a good trait.
4. With humility, humans will be elevated in rank in this world and in the hereafter.
5. No, because the nature of morality only exists in humans which cannot be found in other creatures other than humans.

CHAPTER XX

Part A

1. What is professionalism at work?
Professionalism in our work can be interpreted as working in a disciplined, competent, and timely manner with the best results. Professionalism is one of the attitudes that are indispensable in the success of an institution.
2. Why is professionalism at work important?
Because, Professionalism is one of the attitudes that are indispensable in the success of

an institution. In the world of work, a professional attitude is a mandatory requirement for every employee. Institutions that are supported by the sincerity of their employees will increase their performance.

Part B

1. D. Diligent and smart
2. E. Covetousness

Part C

1. Covetousness (T)
2. Great discipline (F)
3. Sincerity in concentration (F)
4. Restlessness and worry (T)
5. Feelings of fear (T)

Part D

Words	Definitions
1. Concentration	B. In this case the attention is fully focused on the rules, and is maintained with great discipline.
2. Covetousness	D. Evil desire and hatred lethargy and drowsiness restlessness and worry.
3. Expertise	A. Ability but must also be supported by spirituality and morality.
4. Professionalism at work	E. Can be interpreted as working in a disciplined, competent, and timely manner with the best results.

5. Professional employees	C. Able to understand relationships or relationships, understand duties and responsibilities, and focus and be consistent with their duties.
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Part E

1. In the world of work, a **professional** attitude is a mandatory requirement for every employee.
2. Every employee must be able to **adapt** to maintain his professionalism in various conditions.
3. Professionalism is one of the attitudes that are **indispensable** in the success of an institution.
4. With sincerity in **concentration**, one can work professionally.
5. Never stop learning to hone your skills and **develop** yourself.

Professionalism is closely related to a typical job, which requires a person's **knowledge** and expertise.

Part F

1. Adapt to the work environment.
2. Professional workers can understand relational, understand tasks and responsibilities, and focus and be consistent with participants.
3. No, in general professionalism is a typical job that requires knowledge and expertise of a person obtained from school.
4. With sincerity in concentration, one can work professionally. And in this case, attention is fully

focused on the rules, behavior will be controlled, business will be more active, feelings of fear, worry, obstacles and competition will be well controlled if one can concentrate in their world of work.

5. Greed, desire and hatred, lethargy and drowsiness, hatred and hatred, uncertainty and clinging to certainty.

CHAPTER XXI

Part A

1. Harmony, freedom, religious moderation.
2. India, Turkey, Bangladesh.

Part B

1. 1967
2. Preacher

Part C

1. T
2. F
3. F
4. T

Part D

1. D
2. E
3. B
4. A
5. C

Part E

1. Controversy
2. Increasingly
3. Presence
4. Has
5. Attitude

Part F

1. To solve that religious issue the government make a concept namely harmony, freedom, and religious moderation.

2. In responding to a difference, society must respect each other, and tolerate each other's differences because basically we are all the same.
3. Multiculturalism is a term used to describe views about the diversity of life in the world, or cultural policies that emphasize the acceptance of diversity, diversity.
4. Religious Moderation is the process of understanding and practicing religious teaching in a fair and balanced manner, so as to avoid extreme or excessive when implementing them.
5. President Susilo Bambang Yudhoyono gave the same freedom in terms of religious organizations, not only Islamic organizations, other religious organizations began to appear.

Part G

In the picture you can see several groups demonstrating against the construction of the church.

CHAPTER XXII

Part A

1. Family is a special bond of a group of individuals aiming to create an orderly life, maintain traditions and manage the physical, mental, socio-spiritual dynamics of their family members well. One way to have a happy family is to live a simple life. An example of a simple life, for example, is to avoid living extravagantly. In fact, living extravagantly does not always create happiness.
2. Because in inculcating values, especially religious values that are polite, friendly, and peaceful, with integrity for family

members which will lead to politeness full of integrity for the nation's children.

Part B.

1. (D) Educational & religion
2. (B) Parents

Part C

1. Everyone aspires you build a happy family. (T)
2. family is a forum for educating and producing individuals (T)
3. A healthy family to be enemy with each other (T)
4. Parents will be able to form the confidence of their children as the nation's brightest generation. (F)
5. Appreciating differences, respecting diversity and accommodating the goodness of other people's opinions is one of the noble morals that must be lived in the family niche. (T)

Part D

1. (B)
2. (D)
3. (A)
4. (E)
5. (C)

Part E

1. Impact
2. Full
3. Entertain
4. Train
5. As role

Part F

1. Families can train figures who behave politely, politely, lovingly and peacefully.
2. Parents, as planters of good seeds for this nation's generation, must set an example, examples of good

morals as taught by religion with a moderate, tolerant, not rigid understanding while still adopting the times without ignoring the normativity of Islam.

3. "I was sent (on this earth) to perfect (so that my ummah has) noble character".
4. A moderate family is a healthy family with normal relationships and life will have an impact on physical growth which in turn contributes to a comfortable and peaceful life.
5. Yes, it is

Part G

<https://www.dzikrikhasnudin.com/2018/09/konflik-dalam-keluarga-dan-dampaknya-terhadap-anak.html?m=1>



In my opinion, the impact of parental contention on a child's psychology can cause him to feel anxious, depressed, behaviorally disturbed, and helpless. This condition can make children try to find escape to get comfort. For example, seeking comfort by overeating or refusing to eat.

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