

## Developing Religious Moderation in Indonesian Islamic Schools Through the Implementation of the Values of *Islām Wasaṭiyyah*

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### ABSTRACT

**Purpose** – This study aims at identifying the importance of religious moderation through understanding and practicing the values of *Islām wasaṭiyyah* in the learning process in Indonesian *madrasah*.

**Design/methods/approach** – Using a historical approach, this qualitative study investigates the practices of the values of *Islām wasaṭiyyah* by medieval Muslim figures and explores indicators of success in learning based on those values in *madrasah*. Data were collected through document analysis. Document data sources were obtained from various literature, including books, ulama fatwas, scientific journals, seminar papers, and other publications. Data analysis techniques use content analysis based on themes found

**Findings** – The authors found that of the seven values selected—tolerance, egalitarian, dynamic and innovative, reform, taking the path middle, balance, and prioritizing the priority—the figures practiced them simultaneously. The indicators of success in learning are students, teachers, and parents have an awareness of the importance of the values of *wasaṭiyyah*; students become the center of pedagogy reflecting those values; students and teachers act independently in implementing those values; students and teachers are involved in collaboration in developing those values; and there is transformation to the better one due to the inculcation of those values.

**Research implications/limitations** – Because the study applies a historical approach, it uses only documents as its data source. Future studies can use interviews and observations so that the results are more trustworthy.

**Originality/value** – The findings of the study provide an overview of the extent to which the values of *Islām wasaṭiyyah* have been practiced in Islamic schools in Indonesia.

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## Introduction

*Islām wasaṭiyyah* is an Islamic concept that emphasizes moderation in understanding and practicing religious teachings (Kamali, 2015; Bakir & Othman, 2017). Recently, this term was popularized by some Muslim scholars as a reaction to various acts of extremism in the name of Islam (Tambunan, 2019; Hashem, 1999). In Indonesia, the emergence of the term “*Islām wasaṭiyyah*” was initiated at least by the Ministry of Religious Affairs through a

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project to strengthen religious moderation in Islamic education institutions (Kementerian Agama, 2019/7/23); The Indonesian Ulama Council (*Majelis Ulama Indonesia/MUI*) through its 9<sup>th</sup> National Conference on August 24-27, 2015 (Rahmawaty, 2019); and Muslim leaders from around the world through Summit Conference in Bogor on May 1-3, 2018 (Prihatin, 2018).

The term “*Islām wasaṭiyyah*” is identical to a moderate, balanced, just, and intermediate approach in the context of a plural society without surpassing constraints, not extreme in the matter of religion, and furthermore not ignoring obligations as a vicegerent of Allah on earth (Bakir & Othman, 2017; Kamali, 2015). This term has been used in various fields “such as linguistic, socio-psychologies, social development and human capital development in Islam, either within the scope of religious contexts or sociopolitical strategies.” (Bakir & Othman, 2017, pp. 21-22). Among the principles contained therein are the ability to live up to the balance between various human potentials; willingness to accept diversity in various ways, including physical diversity, skin color, ethnicity, beliefs, thoughts, views, and so forth; and the ability to be medium, not extreme, not feeling self-righteous, but being moderate and fair (Buseri, 2015).

For Muslims, *Islām wasaṭiyyah* is not something new because it has been in the Quran (Bakir & Othman, 2017) as in the Sūrah al-Baqarah (2): 143, “Thus have We made of you an Ummat justly balanced (*wasatā*)...” (‘Ali, 1996, p. 41). The values contained in *Islām wasaṭiyyah* support the spread of love for the universe (*rahmah li al-‘ālamīn*), and therefore it can become a reference not only for Muslims but also for mankind as a whole (Asad, 1980; Buseri, 2015). Therefore, it is natural that these values were practiced by Muslim figures and communities in the past. In fact, Islam in its history was not a monolithic reality that recognized only one form of tradition or thought, but it adapted, appreciated, and accommodated diversity (Nasr, 2003).

However, in reading Islamic history, the values of *Islām wasaṭiyyah* that are supposed to be studied and developed to foster mutual respect among differences seem to have escaped the emphasis in learning in *madrassahs* (Islamic schools) (Sibawaihi, Altamimi, Muqowim, and Yap, 2021). Reading history in Islamic history lessons tends to be directed at the urge to appreciate well-known figures in their epic nuances of heroism and patriotism (Rofik, 2015). In addition, in other lessons, the emphasis on the cognitive aspects of religion tends to dominate (Nuqul et al, 2013; Surawardi, 2015) while the appreciation of inclusive religious practices is not emphasized (Azizy, 2002). So, the fact that there are many lessons that can be adopted from *Islām wasaṭiyyah* in history has not been accompanied by efforts to explore and develop them optimally in the lessons at the *madrassah* (Wulandari, 2022). In fact, in the midst of a nation that is vulnerable to being exposed to extremism and social disintegration (Sairin, 2000; Furnivall, 1944; ABC Australia, 2019), the values of *wasatīyyah* or moderation in religion are urgently needed. These values of *Islām wasaṭiyyah* are in accordance with and in line with character education which has become one of the government’s priorities programs (Maemonah, 2015). So, to

accommodate the interest to explore the values of *Islām wasaṭiyyah* in the country with the largest Muslim population in the world, this study specifically analyzes how the values of *Islām wasaṭiyyah* were practiced in the past and what are the indicators of success for learning Islamic history based on the values of *Islām wasaṭiyyah*.

## Methods

This is a qualitative study. Since using documents as the only data source, it is based on library research. In the library research that “needs only ingenuity” (Glaser & Strauss, 1999, p. 167), the authors apply descriptive analysis, which was meant to seek detailed information about the implementation of the values of *Islām wasaṭiyyah* in the Muslim world in the past, especially in the Middle Ages as well as to analyze the successful indicators of learning of Islamic history based on those values at *madrasahs* in Indonesia.

Since it relates to efforts to explore past historical records, it can be ascertained that the approach used in this study is a historical approach. This is important because “history is a continuous process of interaction between a historian and his facts, an unending dialogue between the present and the past” (Carr, 1990, p. 55). This approach is used to interpret past events in Islamic history in relation to the values of *Islām wasaṭiyyah* and is then used as an alternative for the content of Islamic history learning in *madrasahs*. The assumption underlying this study was that the values of *Islām wasaṭiyyah* could be a solution for Islamic thought and movements that tend to be extreme which are incompatible with the main mission of Islamic teachings itself, “a mercy for all creatures” (‘Ali, 1996, p. 330) (*rahmah li al-‘ālamīn*—the Quran Sūrah al-Anbiyā’ [21]: 107) (Fitri, 2015). In this regard, the authors were uneasy about a series of violent incidents often associated with Islam. This anxiety was essentially the anxiety of ‘historians’ who tried to offer an alternative solution to these social problems by exploring the history and then drawing relevant lessons in the contemporary context of *madrasahs* in Indonesia.

This research is a document study requiring literature as the primary study material. Literature studies were obtained from various sources such as ulama fatwas, books, scientific journals, seminar papers, and related publications. The collection of data-based study materials is summarized in a documentation instrument as a checklist. The function of this instrument is to separate data that can be analyzed from data that is not needed.

The values of *Islām wasaṭiyyah* in this study refer to the concepts offered by MUI (2018). In this concept, there are ten values contained in *Islām wasaṭiyyah*, namely *tawassuṭ* (taking the middle path), *tawāzun* (balance), *tasāmuḥ* (tolerance), *musāwah* (egalitarian/non-discrimination), *shūrā* (deliberations), *i’tidāl* (straight and firm), *iṣlāḥ* (reform), *aulawīyyah* (prioritizing priorities), *taṭāwur wa ibtikār* (dynamic and innovative), and *tahaddur* (civilized) (see MUI, 2018; Tahmid, 2018). Of these ten values, this study adopts seven of them to become a conceptual framework: *tawassuṭ*, *tawāzun*, *tasāmuḥ*, *musāwah*, *iṣlāḥ*, *aulawīyyah*, and *taṭāwur*. The selection of these seven, by not adopting the other three, was based on the similarity of the messages of each value so this effort was

also intended to avoid repetition and overlapping. The elaboration of the seven values is as follows.

Broadly speaking, *tawassuṭ* means taking the middle path (MUI, 2018), namely overcoming problems by standing in the middle without taking sides that harm any certain parties. By this value, a problem will be seen from various points of view. *Tawāzun* can also be meant as being balanced (Tahmid, 2008), namely the ability to control oneself to always be balanced. The *tawāzun* value has a relationship with the *tawassuṭ* value. With the *tawāzun* value, one looks at problems by considering many things in the past, present, and the impact they have on in the future. *Tasāmuḥ* means tolerant in dealing with diversity (Tahmid, 2008). In *tasāmuḥ*, one is able to understand, manage, and appreciate the diversity that exists without losing his/her identity. *Musāwah* means egalitarian or non-discriminatory (MUI, 2018). People who are able to apply the *musāwah* value are able to act fairly without discriminating against people according to gender, ethnicity, language, or religious affiliation.

Meanwhile, *iṣlāḥ* means reform (MUI, 2018). *Iṣlāḥ* is a value that “prioritizes reformative principles to achieve a better state by accommodating the changes and progress of the times based on the general benefit (*maṣlahah ‘āmmah*) and adhering to the principles of *al-muḥāfaẓah ‘alā al-qadīm al-ṣāliḥ wa al-akhdhu bī al-jadīd al-aṣlah* (maintaining tradition and responding to modernization)” (Tahmid, 2008). *Aulawiyah* which means prioritizing the priorities (MUI, 2018) is a value that emphasizes the ability to take the initiative in acting based on predetermined goals and plans. People who implement the *aulawiyah* value are able to choose priorities by putting public interests over personal and group interests. *Taṭāwur wa ibtikār* consists of two words: *taṭāwur* and *ibtikār*. *Taṭāwur* means dynamic; and *ibtikār* means innovative (MUI, 2018). The two are combined because the dynamic and innovative characters, in principle, have a similar connotation, namely that both lead to development, movement, or change for the better. Under *taṭāwur* value, a person’s life always experiences development or changes. As for *ibtikār*, this value creates innovative and creative attitudes in solving existing challenges and problems. The last one is *tahaḍḍur* which means civilized (MUI, 2018). The civility referred to here is obtained not solely by relying on intellectual intelligence, but also by relying on emotional intelligence.

To analyze the success indicators of learning based on the values of *Islām wasaṭiyyah*, this study uses the parameters of success in value education through content analysis with a thematic approach. In the context of value education or character education, values do not need to be taught but are modeled through examples. In other words, values are caught, not taught (see Yeo, 2016). According to Thomas Lickona (1992), character education involves three interrelated domains: the cognitive domain, the affective domain, and the psychomotor domain. These three domains need to be combined by implementing them successively: knowing the good, feeling the good, and doing the good. Based on the project of Values Education Good Practice Schools, the Department of Education, Employment and Workplace Relations, Australia, which researched value education in 86

schools in Australia from December 2008 to November 2009, the indicators of the success of value education in educational institutions are values consciousness, wellbeing, agency, connectedness, and transformation (Commonwealth of Australia, 2011). This study uses these success indicators.

Values consciousness is obtained when “students, teachers and parents have an increased awareness of values” (Marsh, Clarke, & Pittaway, 2014, p. 279). Wellbeing in this study framework is “improved student wellbeing through deep reflection on values” (Marsh, Clarke, & Pittaway, 2014, p. 279). In this instance, wellbeing “was enhanced through the application of values-focused and student-centered pedagogies, which gave time for them to reflect deeply on the nature of values and what these mean to them and others” (Hawkes, 2013, p. 38). Agency emphasizes “improved capacity to act independently and to make responsible choices” (Marsh, Clarke, & Pittaway, 2014, p. 279). As for connectedness, it “enables teachers, students and parents to engage and develop positive relationships” (Marsh, Clarke, & Pittaway, 2014, p. 279). The last one, regarding transformation, “reflection on their practices leads teachers and students to be willing to try changes in aspects of classroom-based practice” (Marsh, Clarke, & Pittaway, 2014, p. 279).

## Result and Discussion

This research obtained exciting results based on data analysis. The classification of findings has two major themes: Wasaṭiyyah Islamic values in historical practice and indicators of success in learning based on Wasaṭiyyah Islamic Values.

### 1. The Values of Islām Wasaṭiyyah Practiced in Islamic History

Islamic history is filled with diversity as seen from the traditions practiced and the thoughts adopted (Nasr, 2003). In the Muslim world, respect for differences in traditions and thoughts is not something new or strange but is a teaching of Islam itself (Fadl, 2002). Because of this respect for diversity, the Muslim world reached its golden age, when various traditions and thoughts were allowed to grow and develop until several inventions in various disciplines emerged (Fakhry, 1983; Nasr & Leaman, 1996)

Nevertheless, the golden age of Islam is said to have lasted only three centuries, starting from al-Kindī (l. 801-873) to Ibn Rushd (l. 1126-1198), while after that, until the Mongols invaded, the Muslim world only produced commentators without creative and original ideas (Izutsu, 1969). In several recent analyzes, this assumption actually has been refuted by showing other characteristics of the glory of Islam up to two centuries after that (see Rahman, 1979, especially pp. 123-127; Leaman, 1999, especially p. 7). Despite this debate, it should not be an exaggeration to say that the glory of Islam was to some extent inseparable from the fact of the implementation of the values of *Islām wasaṭiyyah*. In fact, the rejection of the philosophy driven by al-Ghazālī (l. 1058-1111), which undermines the values of *wasatiyyah*, has ushered in a new chapter for the decline of the Islamic world



(Sibawaihi, 2004; Sibawaihi, 2021). As a result, it is not surprising that Rahman (1979) then mentioned al-Ghazālī as the main figure of orthodoxy who caused this decline even though his contribution was also recognized in suppressing the non-Islamic elements of Islamic teachings that developed at that time.

The golden ages of Islam which were widely recognized lasted for about five and a half centuries, namely from the 8th century until the 14th century (see Saliba, 1994; Hassan, 1996). In that time of glory, the values of *wasāṭiyyah* were well practiced by figures, philosophers, and scientists, at that time. To see further, some of the values practiced by those figures who contributed to the triumph of Islam in the Middle Ages will be identified as follows. These values are *tasāmuḥ*, *musāwah*, *taṭāwur wa ibtikār*, *iṣlāḥ*, *tawassuṭ*, *tawāzun*, and *aulawiyah*.

For the value of *tasāmuḥ* (tolerance), identification of its implementation during the golden ages of Islam can be seen, among others, from the intellectual network built by figures from various groups by giving high appreciation to other groups without differentiating their group backgrounds or schools of thought and even their beliefs and religions. This can be seen for example how the Sufi Ibn ‘Arabī (l. 1165-1240) through his *waḥdah al-wujūd* (unity of being) concept was very tolerant of anyone adhering to different teaching or school of thought and tradition (see his conception in his book *Fuṣūṣ al-ḥikam*, 1980). In fact, it is said that Ashariyyah theology as the dominant theological stream adopted by Sunnis is the theological stream adhered to by Sufis, and there has been a notion that sharia scholars are Sufi scholars too (Fateh, 2018). This tolerance for differences did not necessarily make them lose their identity as Sufis.

Apart from Ibn ‘Arabī, and other Sufis, who are known to have an egalitarian view of human beings as God’s creatures, famous scientists such as Ibn Ḥazm (see Laylah, 1990) and Ibn Ṭufail (see Āmin, 1972) also emphasized the concept of equality and humanity. This means that these figures have basically shown the implementation of the values of *Islām wasāṭiyyah* in the concept of *musāwah* (egalitarian). Another example of the application of the value of *musāwah* (egalitarian) is seen in the book of *Ṭabaqāt* in science by Ibn Abī ‘Uṣāibi’ah with the title *‘Uyūn al-anba’ fi ṭabaqāt al-aṭibbā’* (1385 AH) and the work of Ibn Juljul which entitled *Ṭabaqāt al-aṭibbā’ wa al-ḥukamā’* (1995). The two *Ṭabaqāt* books describe the scientific knowledge development by Muslim scientists from both the teacher and student sides. This diversity of sources and methods of knowledge actually makes Islamic civilization in science develop massively and creatively.

At the government level, Caliph Hārūn al-Ma’mūn (l. 786-833) (see history, among others, in Rekaya, 1991; Bosworth, 1987; and Nawas, 2015) formed a science and technology development team by transferring knowledge from various scientific traditions before the Islamic civilization such as Persia, Greece, India, China, and Rome. The team was chaired by Ḥunain ibn Iṣḥāq (Johannitius, l. 809-873) with a Nestorian Christian background, and a secretary by the Thābit ibn Qurrah who was a Zoroastrianist. The task of this team was to

collect (amalgamate) various scientific legacies from pre-Islamic civilizations to be brought to the center of Islamic power in Baghdad. After all these works were collected then they were translated into Arabic so that they could be easily accessed and read by Muslim scholars. After these works were translated into Arabic, these various works were then studied, analyzed, and even criticized. As a result, a series of creative, dynamic, and innovative new studies emerged. The values of *taṭāwur* (dynamic) and *ibtikār* (innovative) can be seen clearly in this case, especially from the various findings produced.

In addition to *taṭāwur wa ibtikār*, the value of *iṣlāḥ* (reform) is also seen when the caliph carried out a movement to develop knowledge. There were reforms made with regard to efforts to advance and promote knowledge in communities that were still relatively new or unfamiliar with the types of knowledge being developed, such as medicine, mathematics, historical science, to philosophy. As a result of *iṣlāḥ* or reforms in science, there was a “euphoria” that made scientists really get involved in the development of various scientific disciplines. Almost all Muslim scientists at that time had an encyclopedic character, meaning that they mastered many scientific disciplines. Ibn Sīnā, for example, not only mastered medical science, but also other disciplines such as psychology, philosophy, theology, exegesis, and fiqh. Among Ibn Sīnā’s works are *Kitāb al-ishārāt*, *Kitāb al-shifā’*, *Kitāb al-najāt*, dan *Manṭiq al-mashriqīn* (regarding Ibn Sīnā, see further Biesterfeldt, 2000; Gohlman, 1974; and Gutas, 2014). Apart from Ibn Sīnā, Ibn Rushd’s thoughts were also encyclopedic because he mastered many scientific disciplines such as philosophy, theology, fiqh, and medicine. Among the famous works of Ibn Rushd are *Bidāyah al-mujtahid*, *Al-kulliyah fī al-ṭibb*, *Tahāfut al-tahāfut*, *Faṣl al-maqāl fī mā baina al-ḥikmah wa al-sharī’ah mina al-ittiṣāl*, and *Kashf ‘an manāhij al-adillah* (regarding Ibn Rushd, see further Bakker [ed.], 2015; Glasner. 2009; and Arnaldez, 1986).

These dynamics (*taṭāwur*) and innovation (*ibtikār*) took place not only in the Sunni world, but also in the Shiite one. In parts of Persia, a group of scholars such as al-Suhrawardī (d. 1191), Bahā’ al-Dīn al-Amīlī (d. 1622), and Mullā Ṣadrā (d. 1640) built a new intellectual tradition. Rahman (1979) called it “philosophic religion” (pp. 123-127). This intellectual tradition synthesized various streams of tradition linking the intellectual chain from the peripatetic philosophical tradition of Ibn Sīnā (d. 1037), the concept of *waḥdah al-wujūd* of Ibn ‘Arabī, to mixed Sunni-Shiite theology (see Nasr, 1995; Khan & Saleem, 1994; Browne, 1953). If it is looked closely, the character of this tradition shows the implementation of *tawassuṭ* (taking the middle path) and *tawāzun* (taking a balance). It is considered to apply *tawassuṭ* because in producing their conception, they integrated various sources of knowledge in a just, balanced, and proportional manner so that the conception formulated from epistemologically different sources of knowledge was able to produce a harmonization between reason, revelation, and mysticism (see Khan & Saleem, 1994). In understanding and practicing religious concepts, they were not trapped in excessive practices (*ifrāt*) and practices that seek to reduce religious teachings (*tafrīt*), two characteristics inherent in the value of *tawassuṭ* (Tahmid, 2018). This balanced, fair, and

proportional integration also brought the Isfahan theosophers to the application of the value of *tawāzun*, namely understanding and practicing religious concepts in a balanced and proportional manner. In this context, they were able to clearly distinguish between deviations (*inhirāf*) that must be shunned and differences (*ikhtilāf*) that should be appreciated and accommodated. In this connection, it should be also be kept in mind that there were some scientists, especially from the peripapetic tradition, who did not consistently apply *tawāzun*, which, according to Rahman (1984), due to the inclusion of Hellenistic influence and other religious doctrines, they understood the verses of the Quran partially, so that sometimes the conceptions they produced were even foreign to the Quran; in other words, they accepted deviations (*inhirāf*).

However, these scientists, both from the peripatetic tradition (*mashshā'iyyah*) and the illuminationist tradition (*ishrāqiyyah*), generally did not make the Quran a context of justification, but rather a context of discovery. Muslim scientists got inspiration from the verses of the Quran which command a lot to contemplate Allah's creation in the universe such as humans, plants, animals, earth, sky, and mountains. The attitude taken by Muslim scientists when encountering a lot of science discovered by previous people before Islam emerged was not to judge them as not originating from Islamic teachings, but they were able to take lessons from the various advances that had been achieved by pre-Islamic civilizations such as Greek civilization without questioning the background and theological beliefs of the figures behind that civilization (see Ess, 1970).

On the other hand, they also implemented the value of *aulawiyah* (prioritizing the priorities) where they put the development of knowledge over worldly interests such as wealth and power. As a guide, the Quran was the basis for their knowledge and behaviors. Al-Quran affirms the nobility of humans compared to other creatures (e.g., Sūrah al-Tīn [95]: 4 and al-Isrā [17]: 70); humans are given reason to think (e.g., Sūrah al-Baqarah [2]: 266 and Āli Imrān [3]: 118); and humans were chosen by Allah to be His caliphs on earth (Sūrah al-Baqarah [2]: 30 and al-An'ām [6]: 165). At least, these three teachings alone encouraged them to optimize their use of reason in a way that was pleasing to Allah. There is a responsibility that is carried out as a caliph who is wise and noble to worship by managing the universe and preserving it. In this connection, they carried out the development of science and technology. The rise of exploring science through these ideas and discoveries shows that their focus was more on science than anything else. That is, they gave priority to things that were pleasing to Allah based on His commands in the Quran rather than other things that could make them fall for low worldly interests. In this case, they actually applied the value of *aulawiyah*, namely giving priority to more important things (Tahmid, 2018); in this context, the exploration of science and technology was beneficial not only for Muslims but also for humans in general.

In such a way, what is interesting to note in the practice of the values of *Islām wasa'iyyah* is that those Muslim figures, including philosophers, scientists, and theosophers, implemented not only one single value but some or many. In practice, these



values were related to one another. This certainly could strengthen the values themselves because they were related and confirmed with other values. What has been elaborated above is basically a small part of what those figures had done in the past. Much more than that, other researchers can go further to explore these practices. Because this study is a historical study, the most important thing to learn is how the practice of those values can be exemplified and applied as well, especially through educational institutions, in this case, *madrasahs*. In the following, whether a *madrasah* will succeed in implementing lessons that instill the values of *Islām wasaṭiyyah* or not will be elaborated using a theory in value education.

## 2. The Success of Learning Based on the Values of *Islām Wasaṭiyyah* in Indicators

Referring to the five indicators of the success of value education in educational institutions, the success of learning based on the values of *Islām wasaṭiyyah* in *madrasah* can be illustrated as follows: First, the indicator of value awareness refers to whether there is awareness of the importance of the values of *wasatīyyah* to be instilled in the learning process (Marsh, Clarke, & Pittaway, 2014). To ascertain whether the values of *wasatīyyah* has been inculcated through values consciousness in *madrasah*, all those who are involved in education—principal, teachers, and parents—must be able to present themselves as the ones who reflect the value of goodness in which all actions and words are always based on the values of *Islām wasaṭiyyah* which originate from religion, not just stepping or acting without any reason. For the principal, all policies made must be based on the values of *wasatīyyah*. Likewise, teachers must design classrooms and lessons from the syllabus to learning assessments based on moderate values. These values can be expressed in the *Kriteria Ketuntasan Minimal/KKM* (Minimum Completeness Criteria) in the learning process and the *Kelompok Kerja Guru/KKG* (Teacher Working Group) as a model used to improve the learning competence of teachers (Kementerian Agama, 2019). Parents and students should do the same to speak and act with full awareness of those values. To find out whether there is an action and speech based on the values of *wasatīyyah*, the principal needs to familiarize each education actor in the school to reflect on what happened. Through this reflection process, it will be known whether the policies and programs made in the *madrasah* are based on the values of *Islām wasaṭiyyah* or not. The cultivation of these values must be continuously carried out and even increased when possible.

Second, the wellbeing indicator can be seen from whether all students at *madrasah* are able to reflect the values (Marsh, Clarke, & Pittaway, 2014), in this case the values of *Islām wasaṭiyyah* or not. The achievement strategy is that students become centers of learning by continuously motivating them to reflect on the values of *Islām wasaṭiyyah* as practiced by Muslim figures in history. In reflecting the values of *wasatīyyah*, students are brought into the past world full of Islamic treasures in practicing praiseworthy behaviors such as *tasāmuḥ*, *musāwah*, *iṣlāḥ*, and *aulawiyyah* through examples practiced by figures and society in the past. The success of this reflection will have implications for the greatness of spirit and character of the students in responding to everything related to the

interests of learning at school (*madrasah*) and activities carried out outside of school. Therefore, the further impact of this indicator is not only in schools but also outside schools in which as Muslims they must be able to be fair and just in all their actions (Bakir & Othman, 2017).

Third, the agency indicator that focuses on how someone can act independently and can make responsible choices (Marsh, Clarke, & Pittaway, 2014) is taken through daily life experiences of both students and teachers without being tied to a curriculum that is applied in *madrasah*. This life experience involves social activities that are very useful to hone and improve the ability to express opinions, initiate, and lead. In the context of the successful inculcation of the values of *wasatīyyah* in learning, both teachers and students should work hand in hand to campaign for a caring attitude. This agency character is seen more clearly when someone is involved in social activities. In promoting a caring attitude and helping others, students or teachers without feeling awkward take an important role in helping various activities that are needed by the community or society at large (Nasr, 2003). So, in this connection, the success of value education can be realized if a person is able to present him/herself as a model of value education that can be transmitted around him (Lickona, 1992). He/she became a positive energy transmitter, a spreader of positive energy. In the learning process, teachers are supposed to be agents of positive change that affect students. When a teacher meets students, in essence, he/she transmits values and spirituality, not just a physical meeting and a formal teaching profession. Because of that, in essence he/she carries out a process of inner and outer transformation to students. When he/she is able to present him/herself as a holistic figure, physically and mentally, then what is displayed will be transmitted to students. Students will also present themselves as positive person in the environment in which they are. Of course, it takes time to become a positive person, because it requires long habituation and requires a strong commitment.

Fourth, the connectedness indicator is more directed at efforts to create a strong and positive relationship between parents, students, and teachers (Marsh, Clarke, & Pittaway, 2014). Connectedness is certainly not only within the scope of schools but also broader in the scope of the nation and state. Educational actors in *madrasah* relate to many people and parties, and in this relationship, the implementation of values is created regardless of their background and orientation (Buseri, 2015). Everyone in Indonesia is connected to values. The emergence of discrimination, division, violence, and conflict is more caused by the ego of each person because they feel that they are better or superior. This happens more because of the attitudes that arise from egoism such as arrogance and selfishness. This fourth indicator contrasts with these things because the emphasis in this instance is relatedness. The sectoral ego which is reflected in selfishness merges into togetherness as a citizen of the nation who must care for and celebrate diversity because this nation was born with the agreement of the various interests of the nation's founders with diverse backgrounds. The founders of the nation were able to suppress their egos for the sake of a nation that was shared and cared for. *Madrasah* by the values of *wasatīyyah* approach

emphasizes the dimension of togetherness as a form of connection with all components of the nation. Therefore, *madrasah* principals and teachers need to familiarize everyone in their *madrasah*, especially students, to care for these things through *madrasah* policies and programs.

Finally, the next indicator of success is related to changes in which teachers and students consciously and responsibly carry out transformations in an effort to perfection (Marsh, Clarke, & Pittaway, 2014). The measure of the success of the implementation of the values of *Islām wasaṭiyyah* approach is whether there is a transformation in a more positive direction between before and after the implementation of the values of *wasatīyyah*. Related to the research carried out in Australia, this transformation is “at the heart of the values projects” (Hawkes, 2013, p. 39). What does it mean? This stage is the most important one to achieve among the other stages. The success of this transformation can be seen from various levels. In educational institutions, for example, the values of *Islām wasaṭiyyah* can become a new paradigm that covers all programs and activities. The values of *Islām wasaṭiyyah* are not sufficiently discussed as an idea or discourse, but what is more important is how to bring these values to life in the reality in *madrasah*. This new awareness is a form of changing the mindset of education actors in *madrasah* that values of *wasatīyyah* must be lived up to by everyone, not just as material in certain subjects. Whatever subject is taught by a teacher, the values of *wasatīyyah* must be implemented. This change in mindset is important not only for teachers but also for all people in *madrasah* such as the head of *madrasah* and foundation administrators—if *madrasah* is managed by a foundation—educational staff, and students.

## Conclusion

The practice of moderation in religion or the practice of the values of *wasatīyyah* historically stuck out, especially during the golden age of Islam in medieval times. If the golden age of Islam lasted for five and a half centuries, then during that time, the values of *wasatīyyah* were implemented both by philosophers and scientists who lived the peripatetic tradition (*mashshā’iyyah*) in the western Islamic world, such as Ibn ‘Arabī, Ibn Ḥazm, and Ibn Ṭufail as well as the theosophers who fertilized the illuminationism tradition (*ishrāqīyyah*) in the eastern part of Islam such as al-Suhrawardī, al-Amīlī, and Mullā Ṣadrā. The values of *Islām wasaṭiyyah* shown by these Muslim figures in this study are *tasāmuḥ* (tolerance), *musāwah* (egalitarian), *taṭāwur wa ibtikār* (dynamic and innovative), *islāḥ* (reform), *tawassuṭ* (taking the path middle), *tawāzun* (balance), and *aulawīyyah* (prioritizing the priority). Interestingly, the implementation of the values of *Islām wasaṭiyyah* was practiced in an interconnected way, in the sense that those figures practiced not only one value but tended to be integrated into other values. The practice of implementation of the values of *wasatīyyah* like this is very important to be explored, developed, and taught in the contemporary context of learning in *madrasahs* which are Islamic schools themselves.

To practice moderation in religion or the values of *wasatiyyah* in the present, it is not enough just to read past history because values are caught, not taught. Therefore, whether learning about the values of *Islām wasatiyyah* is successful or not in *madrasahs*, it can be measured based on benchmarks in value education. These benchmarks include values of consciousness, wellbeing, agency, connectedness, and transformation. Cconsciousness value refers to whether there is a growing awareness of the values of *Islām wasatiyyah* from students, teachers, and parents. Wellbeing makes students the center of pedagogy which is continuously encouraged to reflect more deeply on the values of *Islām wasatiyyah* as practiced by historical figures. At agency status, students or teachers have been able to act independently in displaying the implementation of the values of *Islām wasatiyyah*. In terms of connectedness, students and teachers are involved in intense collaboration in developing the values of *Islām wasatiyyah*. As for transformation, it is the goal to be achieved, namely changes in teachers and students due to the inculcation of the values of *Islām wasatiyyah*.

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