

Mainstreaming of Religius Moderation in Middle School of gorontalo Province

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Abstrak

This article was written as a result of research on mainstreaming religious moderation in Gorontalo Provincial High Schools which focused on how the existence of religious moderation in Secondary Education in Gorontalo Province and the form of policies that support the mainstreaming of religious moderation in secondary education in Gorontalo Province. This research involved several high schools in Gorontalo Province who were used as research informants. The results of the study showed that High Schools in Gorontalo Province as a laboratory for student learning in building religious moderation began to appear because of the content of religious learning and ethics that mandated material about tolerance. In addition, policies that support the mainstreaming of religious moderation in secondary education in Gorontalo Province, still need to be carried out through government policies that can be outlined in Gorontalo provincial regulations, so that mainstreaming religious moderation in secondary education in Gorontalo province can be easily implemented, considering that this is very important because it has been stated in the 2020-2024 RPJMN.

INTRODUCTION

In recent times, the life of religious people in Indonesia has experienced quite harsh dynamics. Especially because of the emergence of cases of radicalism based on religious understanding and ideology⁵. Extremism and the spread of radical ideas are still the biggest threats to the integrity of the nation. This was evidenced by several very surprising events, including the arrest of 7 (seven) suspected terrorists in Pohuwato Regency, Gorontalo Province, where the suspected terrorists arrested in Gorontalo had planned an attack. The suspected Gorontalo terrorist group is affiliated with ISIS whose base is in the Ansor Daulah group⁶.

The results of the Wahid Foundation Report, Yenny Wahid stated that people affected by extremism and radicalism in Indonesia amounted to 7.7% of the total population of

⁵Abdullah Munir, “*Pendidikan Moderasi Beragama Dalam Kurikulum Pesantren*”,
Dikutip dalam, Literasi Moderasi Beragama Di Indonesia, Bengkulu: CV. Zigie Utama, hlm. 1

⁶ Lihat <https://news.detik.com/berita/d-5361332/7-terduga-teroris-yang-ditangkap-di-gorontalo-berencana-serang-markas-polisi/1>, diakses pada tanggal 30 April 2021.

more than 200 million people. A large number of affected people actually understand jihadist doctrine, which is war. They proved that they even supported radical actions and campaigns, including providing funds, materials, and even attacking houses of worship. Although jihad is not just war, as found in some hadiths, jihad sometimes takes the form of pilgrimage, earnestly seeking the pleasure of Allah Almighty, being patient with lust, speaking the truth before the ruler⁷. As a result of such a pattern, the emergence of radicalism as a result of the aridness of comprehensive religious understanding where the Quran is interpreted at will without being based on comprehensive science.

Responding to this is important to understand about religious moderation⁸ which cannot be understood textually but rather not contextually, meaning that to carry out religious moderation in Indonesia which has many cultures, cultures and customs there needs to be a perspective on religion that must be moderate. Religious moderation is able to answer various problems where moderate Muslims all their actions are accompanied by peaceful actions that are clearly different from radicalism groups that act in all cases with violent means.

Religious moderation is an ongoing practice to prevent radicalism that is not in accordance with the ideals of the Indonesian state. Therefore, it can be said that religious moderation is essentially one of the best defense mechanisms against all forms of radicalism, which openly threatens the worldview of modern democracy.

Based on this, one of the most important aspects to prevent radicalism in Indonesia is the education aspect. Education itself contemporaneously is no longer centralized but decentralizes education, where regions are involved in the development of education. In this regard, the field of education is included in concurrent government affairs. This means that, the authority regarding affairs in the field of education is divided between the authority of the central government and regional governments, the existence of these provisions must certainly be held and implemented in accordance with the principles of accountability, efficiency, and national interest. In this case, the field of education is included in one of the government affairs that must be carried out by local governments⁹.

Gorontalo is famous for its area based on traditional wisdom. It turned out to be in the top five regions with the potential for radicalism. The five regions are Bengkulu 58.58%, Gorontalo 58.48%, South Sulawesi 58.42%, Lampung 58.38%, and Kalimantan Utara 58, 30 %.¹⁰ In addition, nationally, according to a survey, Alvara stated that 8.2 percent of students who were respondents rejected the Student Council President from a different religion. In addition, there are also 23 percent of respondents who feel more comfortable being led by someone of the same religion.

⁷U. Farida, “Mengkritisasi Makna Jihad dan Perang dalam alQur’an: Studi Tafsir Analitis QS. Ali Imran: 141-150,” *Jurnal Hermeneutik*, Vol. 8, No. 2, hlm. 440, 2014.

⁸Moderasi beragama berarti cara beragama jalan tengah sesuai pengertian moderasi tadi. Dengan moderasi beragama, seseorang tidak ekstrem dan tidak berlebih-lebihan saat menjalani ajaran agamanya. Orang yang mempraktekkannya disebut moderat. Lihat, Kementerian Agama RI, *Tanya Jawab Moderasi Beragama*, Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019, hlm. 2

⁹ Bandingkan, Pasal 12 ayat (1) Undang-Undang Nomor 23 Tahun 2014 tentang Pemerintahan Daerah.

¹⁰ Survei dilakukan oleh Badan Nasional Pencegahan Terorisme (BNPT) dan Forum Koordinasi Pencegahan Terorisme (FKPT) di 32 provinsi. Dikutip dari Bernadus Wijayaka, “Survei: Tinggi, Potensi Radikalisme di Lima Daerah”, Dalam <https://www.beritasatu.com/nasional/465775/survei-tinggi-potensi-radikalisme-di-lima-daerah> diakses tanggal 5 Mei, Tahun 2021, Pukul 21.00. WITA

The data above shows that the role of educators is very important both as teachers, companions, consultants and places to discuss religion that can prevent acts of radicalism. Therefore, it is very important that educators have minimal competence to be free from radicalism because in addition to parents, educators have a big role in shaping the character and way of thinking of students¹¹. Based on this, it is important for Gorontalo Province to synergize Regional Regulation No. 5 of 2019 concerning the Implementation of Education with religious moderation by carrying out good education management or governance starting from planning, implementation, supervision to evaluation. As one way to conduct early detection of radicalism in the educational.

METHOD

This type of research is qualitative research using the Socio-Islamic Education Approach approach to see and uncover phenomena and facts related to first, social interactions that are built between students educators and education personnel. Second, the cultivation of religious values regarding religious moderation is carried out at State High Schools / Vocational Schools in Gorontalo Province.

DISCUSSION

The Existence of Religious Moderation in Secondary Education in Gorontalo Province

Every religion must have rules related to tolerance in building social relations with followers of other religions. Indonesia as one of the countries rich in diversity both in terms of ethnicity, religion, culture, language. Although not, in reality Indonesia is also a majority Muslim society. This fact is in line with the existence of the people of Gorontalo Province, which are predominantly Muslim, but there are also multicultural communities that occupy certain areas.

Islam as the largest religion adopted by the majority of Indonesian people, more specifically the people of Gorontalo, certainly has rules that refer to the benefit of Muslims. At least, these rules have a correlation with the mission of religious moderation which is the foundation of the Indonesian state. Islam has five principles, namely guarding religion (hifdzal-din), guarding the soul (hifdzal-nafs), guarding reason (hifdzal), guarding offspring (hifdzal-nasl), and guarding property (hifdzal-mal). From the main principles of Islamic law are drawn the values that are upheld related to the right to live together, respect the existence of others, maintain survival and safeguard one's life.

Thus, a comprehensive understanding is needed that can accommodate and rectify understandings that are contrary to the common good, especially for the sustainability of religious life. Special and planned handling must be carried out by various parties in order to resolve violent conflicts in the name of religion. Because if not handled

¹¹Bandingkan, Tim Penelitian program DPP Bakat dan Minat dan Keterampilan Fakultas Tarbiyah dan Keguruan UIN Sunan Kalijaga Yogyakarta, *Pendidikan Karakter*, Yogyakarta: AuraPustaka 2012, hlm. xvii

seriously, tremendous economic, social, political and material losses will be experienced by the Indonesian nation.

Educational institutions have a strategic role to break the chain of violence in the name of religion. An educative approach for all students that can be implemented in peace education integrated with the school curriculum, constructive conflict resolution exercises, mediation and negotiation by peers is a joint effort so that our environment can provide peace. Good and broad and impartial religious knowledge must be taught in educational institutions so that students have a basis for religious understanding that is not narrow. Gorontalo which is one of the youngest provinces was established on December 5, 2000 based on Law Number 38 of 2000. Until now, it has five districts, namely Gorontalo, Boalemo, Bone Bolango, Pohuwato, North Gorontalo and one Gorontalo city.

In the field of education, Gorontalo Province has 3,287 educational institutions under the auspices of the Ministry of National Education, 3,017, and the Ministry of Religious Affairs as many as 255 from early childhood to tertiary level. Educational institutions consist of TK / RA 845, KB 667, TPA 8, SPS 56, PKM 69, SKB 11, SD / MI 1,028. SMP/MTs 411, SMA/MA 112, SMK 58 and there are 15 universities both public and private.

The data on secondary high school and vocational schools under the auspices of the Ministry of National Education as shown in the table below

Tabel 1

Data SMA dan SMK di Provinsi Gorontalo

NO	KABUPATEN KOTA	SMA		JLH	SMK		JLH	JLH TOTAL
		N	S		N	S		
1	Kabupaten Gorontalo	17	3	20	7	7	14	34
2	Kabupaten Bone Bolango	8	1	9	6	1	7	16
3	Kabupaten Boalemo	11	1	12	10	0	10	22
4	Kabupaten Pohuato	7	1	8	8	4	12	20
5	Kabupaten Gorontalo Utara	11	0	11	4	2	6	17
6	Kota Gorontalo	7	3	10	5	4	6	16
	JLH TOTAL	61	9	70	40	18	58	128

Sumber Data : <https://dapo.kemdikbud.go.id/sp/1/300000>

The large number of educational institutions in Gorontalo province provides a great opportunity to sow the seeds of religious moderation at the secondary education level, where they are the easy generation who are very active in building social relations. Therefore, the role of education in shaping one's personality, because one's personality is one reflection of the success of the education system in Indonesia, more specifically in Gorontalo province.

In a specific dimension, religious education at every level of education is the right means to realize a pluralist society. Indonesian society adheres to the principle of "One Godhead", this is also the philosophy of life, so that in building its life system it is

religio-social. Religious colors will never be separated from every joint of the diversity of people's lives, especially those in Gorontalo.

Religious moderation at the secondary education level (SMA/SMK) in Gorontalo province is basically still controlled by educators, where educators have a major role in instilling concepts and understandings that do not lead to radicalism that arises from closed and textual religious understandings. And put forward a nationalist attitude and character, and carry out religious orders that are not excessive. These moral messages are reminded daily in the morning apple implementation. The implementation of religious activities is also carried out in schools, for example, there are schools where the majority of students are Muslim, carry out Islamic activities and for schools that have students of different religions, the implementation of religious learning activities is led by every educator of the same religion.

This is as conveyed by the Principal of Kabila State High School, Bone Bolango Regency, who stated that the concept of religious moderation has not been detailed in the curriculum, but the substance of religious moderation in this school can be seen in the implementation of Islamic Religious Learning materials containing the theme of tolerance. The cultivation of the value of religious moderation is not yet specific, but the efforts made by the school are to provide an understanding that does not lead to radicalism to students and this was conveyed in the morning apple meeting attended by students and teachers¹².

The same thing was also conveyed by the Islamic Education educator of SMA Negeri 1 Gorontalo City, who explained that religious moderation in the school environment of SMAN 1 Gorontalo City, can be seen in social relations in schools where they show mutual respect and respect between fellow religionists and non-religionists. This is because there are students of SMAN 1 Gorontalo City who are Muslim, Christian and Buddhist. The implementation of the new concept of religious moderation is partial and not yet entire, this is evidenced by the absence of special programs implemented, even for educators there have been no activities specifically made such as religious moderation training, but only invitations to attend seminars on religious moderation¹³.

Furthermore, the Head of SMK Wonosari Boalemo Regency also explained that the concept of religious moderation has only begun to be recognized, and there has been no specific activity involving educators, education staff and students. However, the school always upholds the values of nationalism and minimizes radicalism, so that the school conducts a lot of supervision and builds harmony among fellow students who have ethnic and cultural backgrounds.¹⁴

In this secondary education institution, students are always given space in carrying out student council activities and religious activities. The activities carried out are always under the monitoring of educators. To anticipate the understanding of radicalism that is not in line with religious moderation in the school environment, protection and supervision are carried out for students in participating in religious study activities, and do not allow the involvement of others who do not include school residents to join in carrying out activities or training, whose implementation of activities is not a school program.

As for some information obtained through written interviews where informants were randomly selected there were 20 students asked to fill in the questionnaire link that

¹² Yusnan Eki, M.Pd., Kepala Sekolah SMA Negeri 1 Kabila, "Wawancara" 14 Juni 2022

¹³ Daniyanti Pakaya, S.PdI., Guru Pendidikan Agama Islam dan Bdi Pekerti SMA Negeri 1 Kota Gorontalo, "Wawancara" 16 Juni 2022.

¹⁴ Sawal Malambae, S.Pd., (Kepala SMK Wonosari), "Wawancara" 18 Juni 2022

had been provided. The sources of information for the informants came from SMA Negeri 3 Kota Gorontalo, SMA Negeri 1 Kota Gorontalo, SMA Negeri 2 Tilamuta Kabupaten Boalemo, SMA Negeri 1 Paguat Kabupaten Pohuwato, SMK Negeri 1 Kota Gorontalo and SMK Gotong Royong. There are several things that are the focus of the question, namely:

democracy as Indonesia's political ideology

Does Pancasila contradict the teachings of Islam?

The majority of Indonesia's population is Muslim or Muslim, so it is natural to establish a khilafah state, which applies Islam as ideology and sharia as its legal basis.

Standing while paying homage to the red and white flag is an exaggeration and can even fall into shirk, what do you think?

Leaders in Indonesia must not be non-Muslims

Reject organizations and prevent people from following teachings that are oriented to radicalism, terrorism, and contrary to Pancasila.

Vandalizing houses of worship of other religions that are illegal is a natural attitude within the framework of our democracy.

Can a Muslim local leader wish another religion a happy holiday? For example, Merry Christmas.

The tradition of reading meeraji, dikili and polopalo tradition is a tradition carried out by the people of Gorontalo to enliven the religious moment of Islamic sharia and needs to be preserved.

I was willing to commit violence on the basis of my religion.

In associating I discriminate between friends of different religions.

How do you respond, if the school establishes or provides a place for worship rooms of other religions in the school environment.

Based on data produced by researchers in the field, related narratives and religious studies are competitive areas to change the paradigm of students in secondary schools, especially in the digital space or mass media. The existence of the younger generation continues to grow and move through the digital space. They are able to absorb any information that passes through mass media. At this point, digital space is then used by certain groups to bury the dominance of religious values that lead to exclusivity¹⁵.

In the midst of this alarming phenomenon, the Ministry of Religious Affairs sees the need for an inclusive and tolerant religious way to be able to reclaim the media stage by strengthening religious moderation in the midst of society, including in Islamic Education under the auspices of the Ministry of Religious Affairs. The secondary schools within the Education Office are still pending due to the Ministerial Decree 3 which aims to strengthen the values of unity, tolerance, religious moderation, and diversity. However, the Minister of Education, Culture, Research and Technology, Nadiem Makarim reminded the importance of religious moderation in the Indonesian education system. Nadim said there are three "sins" in the education system, namely intolerance, bullying and sexual violence.

In Indonesia, wasthiyah discourse or moderation is often described with three pillars, namely: moderation of thought, moderation of movement, and moderation of deeds.

Regarding the first pillar, moderate religious thought, among others, is characterized by the ability to combine text and context, that is, religious thought that does not solely rely on religious texts and imposes new subjugations of reality and context on the text,

¹⁵ Wildani Hefni, Moderasi Beragama dalam Ruang Digital: Studi Pengarusutamaan Moderasi Beragama di Perguruan Tinggi Keagamaan Islam Negeri, *Jurnal Bimas Islam Vol. 13. No. 1.*, hal. 3-4

but is able to dialogue both dynamically, so that the religious thought of a moderate is not merely textual, but at the same time will not be too free and ignore the text.

The second pillar is moderation in the form of movement. In this regard, the proselytizing movement, which aims to invite goodness and distance itself from evil, must be based on an invitation based on the principle of making improvements, and in a good way, not the other way around, preventing evil by committing new possibilities of violence.

The third pillar is moderation in religious traditions and practices, namely strengthening relations between religion and the traditions and culture of the local community. The presence of religion is not diametrically confronted with culture, both are open to each other to build dialogue to produce a new culture

Forms of Policies That Support the Mainstreaming of Religious Moderation in Secondary Education in Gorontalo Province

Currently, the world of education is one of the birth of new hopes in providing good character values to students in the face of intolerant attitudes and behaviors. The government has launched a big agenda, namely mental revolution and has been stated in the draft RPJMN 2020-2024. The mental revolution programmed by the government is scheduled to provide answers to major things in Indonesia. There are three major problems faced by the current government, namely first, weak state authority, second increasing intolerant behavior and third still weak national economic growth. These three major issues certainly receive special attention for the government.

One of the real efforts made is to ground the values of religious moderation in stemming the current intolerant current. This can be done through policy in the world of education. Educational institutions are one of the spearheads and hopes to strengthen the values of religious moderation. Community participation in building educational institutions needs to be directed in strengthening this idea.

Religious moderation education needs to be developed in tandem with the character building of students. Therefore, at the regional level at the provincial level, it is important to support the mainstreaming of religious moderation, which of course will be one part that is expected to provide answers to achieving the goals of the mental revolution that requires the birth of self-character in students who have integrity, good work ethic, and mutual cooperation in helping others so as to realize a national culture that has high dignity, go forward and since.

In essence, government policy is a policy that is oriented towards the public in the widest possible sense for the benefit of the state, where the community is one of the main elements for the public interest, both directly and indirectly and reflected in various dimensions of public life. Therefore, government policy is often referred to as public policy, more specifically on education issues.

Policy in the sense of the choice to do or not to do contains the meaning of the will to do or not to do the will expressed based on authority is associated with the concept of government which provides an understanding of the policies carried out by the government which is referred to as government policy. Therefore, government policy support in the issue of mainstreaming religious moderation for students in secondary education in Gorontalo province is very urgent.

Government policy support can be understood from the aspect of the means to be achieved or regulated, where the target is the public and public interest, then government policy can be categorized as public policy. Therefore, there is a need for legal politics in fighting for policies related to the mainstreaming of religious moderation, which must pay attention to legal facts and supporting developments.

The form of policy that supports the mainstreaming of religious moderation in secondary education does not exist at all from the aspect of government policy. This is because there is no regulatory support for the implementation of religious moderation, which is one of the programs that has been mandated in the 2020-2024 RPJMN. So there still needs to be strong support from all elements. This is to anticipate things that can trigger the emergence of intolerance in the community in Gorontalo province, especially for school residents in secondary education environments.

This is as illustrated by the answer given by the respondent/informant in providing an answer choice to one of the following statements "The majority of Indonesia's population is Muslim or Muslim, so it is natural to establish a khilafah state, which applies Islam as ideology and sharia as its legal basis". In the third question, there are various answer choices. There are 60% who vote disagree and strongly disagree with the above statement, and there are 35% who strongly agree and agree and there are 5% whose answer choices are undecided. This shows that there are around 40% who tend to and are prone to being infiltrated by radicalism. Therefore, it is very important to support government policies in local regulations, for example to regulate matters related to mainstreaming religious moderation.

The main principles of religious moderation cannot move independently, but must go hand in hand to achieve the desired target. The Religious Moderation House of the Sultan Amai State Islamic Institute Gorontalo indirectly as a facilitator and trainer in campaigning for Religious Moderation in the Islamic Education environment. By making religious moderation a framing as the basis of moderate and tolerant religious life in the midst of a multicultural society.

What Islamic Religious Universities do in mainstreaming religious moderation through the House of Religious Moderation is a form of awareness of the importance of tolerance and a culture of peace in every line of people's lives. Various counseling activities on Religious Moderation have been carried out by the Religious Moderation House at IAIN Sultan Amai Gorontalo in collaboration with the Regional Office of the Provincial, City and Regency Religious Affairs. Such as counseling to Madrasah Teachers and Religious Counselors in each city / district.

Researchers still see that the IAIN Sultan Amai Gorontalo Religious Moderation House has not yet entered the Education Office to provide Religious Moderation training programs in secondary schools in each city or district. In fact, if referring to the Roadmap of Religious Moderation The Roadmap for Strengthening Religious Moderation for 2020-2024 for the national scope is as follows:

Year 2021: Infrastructure development to strengthen the perspective of Religious Moderation. This stage is pursued through the following agenda: 1) Socialization and alignment of the concept and framework of Religious Moderation; 2) Strengthening regulation of the perspective of Religious Moderation; and 3) Strengthening policy and budget support from Ministries/Agencies at the central to local government levels.

Year 2022: Strengthening the perspective and capacity of state organizers and religious institutions in strengthening the perspective of Religious Moderation. This stage is taken through the following agenda: 1) Increasing the perspective and capacity of state administrators; 2) Involvement of key groups in strengthening Religious Moderation; 3) Early implementation of the program to strengthen Religious Moderation in the main target of the RPJMN.

Year 2023: Strengthening the perspective of Religious Moderation in Indonesian religious life on all fronts. This stage is taken through the following agenda: 1) Implementation of strengthening Religious Moderation by state organizers; 2)

Increased involvement of public figures and influential organizations in strengthening Religious Moderation; and 3) Affirmative policy to strengthen Religious Moderation. Year 2024: Strengthening religious harmony and religious life from the perspective of Religious Moderation. The achievement of this stage is characterized by the following parameters: 1) The achievement of the religious harmony index, religious piety index, and religious acceptance index for cultural diversity; 2) Recognition and affirmation to the perpetrators of Religious Moderation; 3) Achieving the target of houses of worship as tolerant religious centers; 4) Religious Moderation is the main perspective in education; and 5) Strengthening the role of mass media in strengthening religious moderation programs

In addition, one element of involving other stakeholders in the road map of religious moderation is through optimizing the role of state and religious institutions and empowering the Religious Harmony Forum or abbreviated as FKUB. Because the key to harmonization of religious people is the achievement of stakeholder involvement in strengthening harmonization and harmony of religious people accompanied by the protection of constitutional rights. Harmonization of religious people can be achieved if the community is protected by civil rights and religious rights. Coupled with strengthening the role of religious institutions, socio-religious organizations, religious leaders, community leaders, civil servants, TNI, and Polri as glues for national unity and unity.

These key figures and institutions are able to play a role in maintaining a conducive situation for the creation of social harmony and solidarity for the benefit of the nation. The FKUB in implementing its role is to build social solidarity, tolerance and mutual assistance.

Thus, the roadmap of religious moderation cannot move on the personal or the self. However, an integrated strategic approach is needed for sustainable change, meaning that the target or achievement of religious moderation as a basic framing of moderate and tolerant religious life management in the midst of a pluralistic society can be achieved.

In the aspect of Resilience Base, namely changes at the human level at the grassroots; Parents, students, teachers, and the community must have socialized religious moderation, because the resilience base aspect is the initial basic foundation for instilling the values of tolerance and nonviolence. Campaign engagement among students, teachers, and the public about religious moderation is a basic aspect.

Second, the aspect of respect base ; Strengthening of networks. Researchers here see this aspect as being in a networking position in mainstreaming religious moderation. Within the scope of PTKIN, IAIN's Religious Moderation House is one of the facilitators who participated in campaigning and training teachers to be able to instill the values of tolerance.

Third, the right base aspect; On this basis, synergy of stakeholder involvement also participates to mainstream religious moderation. The influence of stakeholders is also very important related to public policy. For example, the 2020-2024 RPJMN, regional regulations containing religious moderation values and others.

Based on the three bases adapted from 3R Theory, all three will be integrated strategies, hand in hand. It can't be moved individually. All three basis theories must be based on the faith base; religious values in this case, values contained in religious moderation

CONCLUSION

Based on the results of the research that has been done, two conclusions can be put forward. The first relates to the existence of mainstreaming religious moderation in secondary education in Gorontalo Province, it is inadequate because schools under the auspices of the education and culture office have not accommodated in detail religious moderation programs. However, in the implementation, it can be seen that there are efforts to prevent radicalism and efforts to build tolerance began to appear because of the content of religious learning and ethics that entrusted material about tolerance. Second, regarding the form of policies that support the mainstreaming of religious moderation in secondary education in Gorontalo Province, it still needs to be done because, for example, there are government policies that can be outlined in Gorontalo provincial regulations, so that mainstreaming religious moderation in secondary education in Gorontalo province can be easily implemented, considering that this is very important because it has been stated in the 2020-2024 RPJMN

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