

## Strengthening the Values of Tolerance in the Concept of Religious Moderation Nasarudin Umar Perspective

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### ABSTRACT

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Indonesia stands as the world's most populous Muslim nation, holding a crucial position in the realm of Islamic moderation. The richness of diversity, encompassing religion, culture, language, and customs, serves as a potential catalyst for peace when approached with an attitude of mutual respect and appreciation for differences. However, in the absence of tolerance, the specter of intolerance emerges and paves the way for acts of violence. Recognizing this delicate balance, the pivotal role of religious leaders and scholars becomes evident. They play a crucial part in fostering an understanding of religious moderation. This understanding acts as a proactive safeguard, while thwarting the escalation of intolerance and violence. Employing a qualitative research method with a descriptive approach, this study focuses on Prof. Dr. K. H. Nasaruddin Umar, M.A., and Madrasah Tsanawiyah Istiqlal Jakarta. The data collection involved meticulous observation, thorough documentation, and insightful interviews. The findings underscore the significance of religious leaders in imparting insights on tolerance and the value of harmonious coexistence within religious communities. In the context of MTs Istiqlal Jakarta, the results illuminate the pivotal role of the clergy in nurturing an atmosphere of understanding. This is evident in the MCB program and congregational prayers, where students are actively engaged in learning to appreciate and respect one another, embracing the beauty of diversity. This study underscores the transformative impact of religious education in shaping attitudes and mitigating the seeds of intolerance and violence within society.

**Keywords;** Nasaruddin Umar, tolerance, Relegius Moderation

## Introduction

Indonesia, as the home of the world's largest Muslim population, serves as a crucial nexus for promoting Islamic moderation. Within the nation's vibrant tapestry of diversity lies the potential to act as a potent force for peace. Indonesia fosters an environment where its people can adopt a shared ethos of mutual appreciation and authentic respect for differences. However, in the absence of such tolerance, the looming specter of intolerance poses a threat, which potentially leads to acts that may ignite instances of violence.

Indonesians perceive diversity not as a mere coincidence but as their inherent destiny; a gift from the Creator God that demands acceptance without negotiation. The unparalleled variety of tribes, cultures, languages, and religions that are found in Indonesia sets it apart on the global stage. This archipelago is home to hundreds, if not thousands, of tribes. Each tribe has its distinctive languages, regional nuances, and indigenous beliefs, alongside the six major religions predominantly practiced by its inhabitants.

The depth of Indonesia's cultural mosaic is vividly illustrated by data from the Central Statistical Agency (BPS), which in 2010 identified a staggering 1331 tribes and sub-tribes. However, subsequent evaluations in 2013 by both BPS and the Institute of Southeast Asian Studies (ISEAS) led to the consolidation of these groups into 633 major tribes (Abror, 2020). This dynamic tapestry of diversity underscores Indonesia's unique societal fabric which has become a testament to its rich history and complex heritage.

The dynamics of the Islamic world continually reveal diverse realities, with Islam providing various manhaj, ideologies, and perspectives on life issues. The critical underpinning of intolerance lies in the mindset and attitude, as emphasized by Koko Adya Winata (2020). Failure to embrace differences within the Indonesian nation could lead to the erosion of pluralism and internal discord. Regrettably, conflicts between various groups persist in Indonesia, and the current educational climate inadvertently sows the seeds of discord.

Alarming statistics from the Institute for Islamic Studies and Peace (LaKIP) reveal that in 2010, nearly half (48.9%) of Jabodetabek students in Jakarta were involved in radical activities. Furthermore, data from the Indonesian Survey Institute (LSI) highlights that 31% of students either tolerate or lack understanding of diversity, either in cultural or student differences (Najib, 2022). Recent years have witnessed increased public attention on the attitudes and acts of violence carried out in the name of religion by certain Muslim groups in Indonesia, as noted by Harto (2021). The urgency of addressing these issues becomes paramount to fostering a more harmonious and tolerant society.

Indonesian, as a nation, grapples with the complex reality of navigating diverse perspectives within its religious landscape which present an intricate challenge due to the myriad interpretations held by its people. Achieving a unified consensus on religious views appears to be an elusive goal in this context. The diverse truth claims regarding religious interpretations often lead to contradictions and friction. To some extent, it prompts the critical question of how should one navigate this intricate terrain without compromising religious freedom? A solution involving suppression is untenable, as it goes against the principles of religious freedom. Yet, unbridled and extreme diversity poses a potential threat to national unity and integrity. The delicate nature of discussions around religion underscores the sensitivity of this topic. It urges a careful and thoughtful approach that acknowledges the nuances involved.

Undeniably, the divergence in religious attitudes has contributed to the emergence of a terrorist mindset. A significant factor in this phenomenon lies in the perceived inadequacy of the education system, particularly within the framework of contemporary Islamic religious education. Within the broader context of the Indonesian national education system, the inefficacy of religious education becomes apparent as it primarily emphasizes the impartation of religious knowledge rather than instilling robust religious

values. This focus may inadvertently neglect the cultivation of strong personalities and practitioners. It leaves individuals vulnerable to potential harm which stems from distorted religious patterns and beliefs (Harto, 2021).

In contrast, the optimal approach to Islamic education should not only center on equipping students with religious knowledge but should also strive to instill high religious values. The goal is to guide them towards becoming resilient individuals that can navigate their beliefs without succumbing to extremist ideologies. This more comprehensive approach aligns with the teachings of Islam which encourage inclusivity, rationality, and philosophical understanding. The aim is to foster a mindset that appreciates diversity and builds cooperative relationships, as emphasized by Destriani (2022). This paradigm shift in religious education holds the key to mitigate the risks associated with divergent religious attitudes.

In light of the aforementioned cases, a proposed solution lies in promoting the principles of *tasamuh* as a means to instill the values of religious moderation. Tolerance, at its core, embodies respect, acceptance, and acknowledgment of differences or contrary positions. It is a behavioral approach that places value on understanding and appreciating the diverse perspectives of others. However, it is crucial to clarify that respect does not necessitate agreement or adherence to another's beliefs. It simply acknowledges their right to hold those beliefs. In matters of faith and divinity, religious differences may not be subject to tolerance because rituals and worship are expected to align with specific religious doctrines.

Religious moderation, rooted in the principle of *tasamuh*, asserts that each religion holds truth according to the beliefs of its followers. Therefore, the assumption that all religions are equal may not be universally justified. This nuanced perspective underscores the importance of maintaining unity and cohesion. Tolerance, in this context, finds its appropriate domain in the social and human realms, contributing to the fabric of harmonious coexistence (Zuhairi Misrawi, 2010).

The propagation of moderate religious understanding finds substantial support through Islamic education, which plays a pivotal role in shaping the religious perspectives of the Indonesian people. The depth of religious knowledge acquired through institutions like pesantren and madrasah, coupled with the commendable contributions of scholars and madrasahs, ensures that the public's comprehension of their faith remains at a secure level (Rachman, December 20, 2019). An exemplary figure in this realm is Nasaruddin Umar, the distinguished imam of the Istiqlal Jakarta Mosque and a Muslim scholar who specializes in tasawuf (Sufism) and religious moderation.

In his notable work titled "Khutbah-khutbah of the Great Imam," Nasaruddin Umar conveys profound messages imbued with love, unity, and peace. Focusing on the theme of peace, Nasaruddin Umar's teachings illuminate the path towards harmony. Furthermore, he extends his scholarly pursuits to forge connections between Islam and contemporary issues such as politics, tolerance, religion, jihad, radicalism, terrorism, the environment, unique aspects of life, and tasawuf. The perspectives he presents encapsulate the principles of tawasuth (tolerance), tawazun (proportionality), and tasamuh (tolerance). Ultimately, Nasaruddin Umar's holistic approach casts a luminous light on Islam and portrays it as a source of mercy for all of creation. It embodies love and goodwill towards the entirety of nature (Umar, 2018).

Istiqlal Jakarta stands as one of Southeast Asia's largest mosques, serving as an exemplary beacon of Islamic moderation. Within its precincts, Madrasah Istiql Jakarta encompasses education from the Jinan RA to MA levels. It offers a unique opportunity to observe and appreciate the embodiment of Muslim moderation, particularly in the principle of *tasamuh* (tolerance).

## Method

This study employs a qualitative research method with a descriptive approach to investigate the value of religious moderation, particularly in the perspective of *tasamuh*, as advocated by Prof. Dr. K.H. Nasaruddin Umar, the esteemed Imam of Istiqlal Jakarta Mosque. The focus extends to examine how these values are manifested in Madrasah Tsanawiyah Istiqlal Jakarta. The research utilizes a comprehensive data collection strategy, encompassing observations, documentation, and interviews. Primary data sources include direct interviews with Prof. Dr. K.H. Nasaruddin Umar, M.A., delving into his insights on religious moderation. Additionally, interviews with teachers and students at Madrasah Tsanawiyah Istiqlal Jakarta contribute firsthand perspectives. Secondary data is derived from scholarly works and books addressing the principles of *tasamuh* and religious moderation, enriching the study with broader insights and perspectives.

This study adopts the Miles and Huberman models as the chosen data analysis techniques. The analysis in qualitative research is a dynamic process which commences during data collection and extends beyond its completion within a specified timeframe. During interviews, the researchers were engaged in real-time analysis of the responses obtained, allowing for an iterative and ongoing examination of the data. The qualitative data analysis unfolds interactive and continuous process until the study's conclusion. The analytical activities involve data reduction, the presentation of data, and the drawing and verification of conclusions. This comprehensive approach ensures a thorough and insightful exploration of the research findings.

## Discussion

### A. Religious Perspective of Nasaruddin Umar

Nasaruddin Umar discerned the intrinsic connection between Islam and moderation encapsulated in a widely recognized phrase from the Quran:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

Indeed, the true religion with Allah is Islam. and QS. Ali Imran [3]: 19).

Within the Qur'an, verse 19 encapsulates a profound insight: "Islam is constructed from sin, lam, mim (salima). It is the root of the word giving rise to 'salam' which signifies peace." This linguistic connection is harnessed in the Qur'an. It emphasizes that the Quran itself is the embodiment of the Prophet's words (peace be upon him), as articulated in the Qur'an.

Nasaruddin Umar discerned the essence of moderation within Islam through the insightful interpretation of a Quranic verse. He highlighted the linguistic significance in various Arabic translations of Islam, such as *tsulatsi* (three letters), *rubai* (four letters), and *khumasi* (five letters). Nasaruddin Umar emphasized that Islam, represented by the term '*rubai*,' is not merely an empty classification but inherently encompasses the values of moderation. While the phrase "moderate Islam" may sound redundant, he argued that it serves as an affirmation of Islam's inherent moderation, emphasizing the religion's ability to value differences. Nasaruddin Umar underscored the idea that embracing differences is a manifestation of moderation, acting as a deterrent against unclear, violent acts that may be driven by religious motivations. He firmly asserted that an authentic Islamic struggle cannot coexist with violence that is perpetrated in the name of religion (*tasaddud*). Conversely, a devoid life of religious constraints, commonly referred to "liberalism," stands in stark contrast to this moderate approach.

## B. Biography of Nasaruddin Umar

Born on the 23<sup>rd</sup> of June 23 1953, in Ujung-Bone, South Sulawesi, Prof. Dr. K.H. Nasaruddin Umar, M.A., carries the full name of H. Andi Muhammad Umar. His father, recognized as a teacher at the People's School (SR), instilled early educational values in him. Nasaruddin Umar's mother, Andi Bunga Tungke, was immersed in the confectionery trade. Nasaruddin Umar's foundation in disciplined education began with the profound influence of his well-educated and dedicated parents, who imparted invaluable knowledge to him.

Delving into his genealogy, Nasaruddin Umar traces his roots to his grandfather, H. Muhammad Ali Daeng Panturuh, a significant figure who played a pivotal role in founding the Muhammadiyah movement in South Sulawesi. This familial background places Nasaruddin Umar firmly within a lineage of devout believers. These formative influences, as elucidated by Badri Khaeruman in 2004, underscore the rich educational and spiritual legacy that has shaped Nasaruddin Umar's remarkable journey.

Prof. Dr. K.H. Nasaruddin Umar, M.A., holds a multifaceted role as the Grand Imam of Istiqlal Mosque, Rector of the University of PTIQ Jakarta, and a distinguished Tafsir instructor at the State Islamic University (UIN) Syarif Hidayatullah Jakarta. His extensive career also encompasses significant contributions to the Ministry of Religion of the Republic of Indonesia, where he served as the Director General of Bimas Islam and Deputy Minister of Religious Affairs from 2011 to 2014. Beyond national service, Nasaruddin Umar is a founding member of the cross-religious organization, Dialogue of Religious Communities, and a participant in the Islamic Advisory Group initiated by Tony Blair during his advisory role in the Indonesian-British Membership.

Nasaruddin Umar's educational journey began at a state elementary school in Ujung-Bone, followed by studies at the Madrasah Ibtida'iyah within the As'adiyah Sengkang Pesantren. While continuing his education, he concurrently served as a Religious Educator (PGA) at the same school. This institution, founded by Haji Muhammad As'ad, also known as Anregurutta Pungngaji Sade or Gurutta Aji Sade, emerged after his return from Mecca at the age of 21. Gurutta Aji Sade established this Boarding School, leaving an permanent mark on Nasaruddin Umar's academic and spiritual journey (Fathurahman, 2023).

Nasaruddin Umar emphasizes that Islam radiates a splendid countenance, brimming with love, and is dedicated to disseminating teachings of compassion and affection for all creature and nature. He underscores the importance of avoiding competition between Islam and other religions and discourages presenting Islam with an air of anger. Instead, he advocates for portraying Islam as a religion rooted in love, emphasizing that this approach embodies the essence of religious moderation.

## C. *Tasamuh* (Tolerance) Perspective of Nasaruddin Umar

The term "tolerance" finds its roots in the English language and is equivalently expressed as *al-tasamuh* in Arabic, denoting a "tolerant attitude," "teposelero," and a "leting attitude" in Indonesian. From a terminological standpoint, tolerance is characterized as a predisposition to permit others to undertake significant actions, as elucidated by Surya, S.

Professor Nasaruddin Umar stands out as a contemporary leader, wielding significant influence through his advocacy for tolerance. Serving as a prominent figure near the Istiqlal Mosque, he employs simple yet impactful measures, such as using parking spaces and the newly constructed Silaturahmi tunnel, to impart lessons on tolerance. The Silaturahmi tunnel (spanning 28.3 m<sup>2</sup> in length, 3 m<sup>2</sup> in height, and 4.1 m<sup>2</sup> in width, with a total area of 136 m<sup>2</sup>, along with a shelter area and tunnel totaling 226 m<sup>2</sup>) is strategically located just 16 meters from the Istiqlal Mosque gate and 32 meters from the Cathedral Church gate.

Initiated by the Ministry of Public Works and Public Housing (PUPR) through the Waskita Contractor, the construction of the Silaturahmi Mosque Tunnel commenced on December 15, 2020. The primary objective behind this project is to optimize parking space sharing between the Istiqlal Mosque and the Cathedral Church because the latter has been facing a shortage of parking facilities. With a capacity to accommodate 560 vehicles across three basements—250 in basement 1, another 250 in basement 2, and 60 on the main floor—the Istiqlal Mosque parking structure serves as a shared resource. This innovative approach, embodied by the Silaturahmi Tunnel, exemplifies Nasaruddin Umar's commitment to foster understanding and unity in practical, everyday contexts (Al-Farel, 2021).

The Silaturahmi Tunnel serves as a tangible testament to the significance of fostering tolerance among religious communities. Beyond its practical function of shared parking space, this tunnel embodies a profound symbol of interfaith connectivity. Notably, the Istiqlal Jakarta Mosque stands as one of Southeast Asia's largest mosques, while the Cathedral ranks among Indonesia's largest churches. As these monumental structures share a common parking facility, the Silaturahmi Tunnel becomes more than a utilitarian structure. It transforms into a powerful symbol of harmony and interconnectedness between diverse religious traditions.

He articulated that the mosque's fundamental role as a place of worship extends beyond religious rituals. It serves as a conduit for disseminating peace, fostering unity, and promoting tauhid. In upholding the vision of ukhuwah, the mosque stands as a symbol of national advancement through the propagation of a moderate form of Islam that champions tolerance. Consequently, both Istiqlal and the Cathedral hold a unique responsibility as embodiments of harmony and unity within the tapestry of Indonesian spirituality. Nasaruddin Umar contends that tolerance, in the context of acknowledging the truth, doesn't imply endorsement of opposing views. Instead, it signifies a deep respect and acknowledgment of the inherent human rights that accompany divergent perspectives (Umar, *Islam Nusantara: Jalan panjang moderasi beragama di Indonesia*, 2021).

Nasaruddin Umar, a prominent figure associated with BNPT, has actively contributed to the efforts that are aimed at deminishing religious radicalization. This commitment is evident through his establishment of the Nasarudin Umar Office (NUO) which has been positioned as a non-governmental organization (LSM). Serving as a hub for national and Islamic development studies, NUO was already in existence before its official launch on January 26, 2019, situated on Jalan Gaharu I in Cipete, Cilandak, South Jakarta. During the inaugural event, Nasaruddin Umar underscored the pivotal role of NUO as a proactive measure to counteract radicalism (Fuady, Farkhan, Imanatur Rofiah, and Selvia Ningsih, 2021).

#### **D. History of Madrasah Tsanawiyah Istiqlal Jakarta**

Madrasah Tsanawiyah Istiqlal Jakarta stands as a noteworthy educational institution nestled within the premises of the iconic Istiqlal Mosque, situated at Jl. Taman Kashmir, Pasar Baru, Sawah Besar District, Central Jakarta City, DKI Jakarta, Indonesia. Operating under the auspices of the Ministry of Religion, MTs Istiqlal Jakarta is strategically located in the vicinity of the Istiqlal Mosque complex, utilizing a section of the mosque's building for its educational activities. This esteemed institution holds an accreditation grade of A, distinguished by the Madrasah Statistical Number (NSM) 121231710009.

Madrasah Tsanawiyah represents the crucial bridge for students transitioning from primary education in Madrasa Ibtidaiyah to the realm of higher learning. Beyond introducing more specialized disciplines, the curriculum encompasses a diverse array of subjects, including general science, religion, and languages. The overarching goal is to equip students with the essential knowledge and values, while fostering not only academic growth but also the development of noble morals and a broadened worldview.

Complementing this educational foundation are extracurricular activities, including sports, arts, and religious pursuits such as dakwah and tahfidz Al-Qur'an.

A distinctive feature of Madrasah Tsanawiyah Istiqlal Jakarta lies in its curriculum, which adheres to and refines National Curriculums. This curriculum serves as the bedrock of excellence for MTs Istiqlal. It aims at creating well-rounded individuals that can thrive in the modern world. The outstanding program seamlessly integrates language, science, and the Qur'an, embodying a holistic approach to character development and preparing students for the challenges of the contemporary era.

This is exemplified through the 17 programs facilitated by the NUO agency, which address critical areas such as counter-terrorism, deradicalization, diaspora studies, and interreligious dialogue. The emphasis on the concept of tolerating diverse ideas is particularly noteworthy. It underscores the practical application of tolerance within educational settings. A key strategy in cultivating educational tolerance involves the implementation of programs that promote interreligious interaction, notably through initiatives like interfaith dialogue. This form of discourse fosters a mutual understanding among individuals of varying religious backgrounds, encouraging a respectful coexistence and collaborative efforts, despite their differences.

The imparting of religious moderation values is not confined to a standalone curriculum, but is instead embedded within specific lessons. Additionally, there is a dedicated program for the reinforcement of religious principles, encompassing activities such as MCB (Muslim Character Building) and congregational prayers (Sholat berjama'ah) that are conducted in the central area of the Istiqlal Jakarta Mosque.

#### **E. Muslim Character Building (MCB)**

Character education is a vital process aimed at nurturing a child's personality and moral compass, while preparing them for maturity and their societal role. The incorporation of MCB (Muslim Character Building) activities plays a pivotal role in shaping moral character. The cultivation of a conscientious mindset, that is integral to a purposeful life that avoids wrongdoing and upholds discipline, is intricately linked with faith and a sense of responsibility. Beyond drawing from subjects such as hadiths, akhlak, aqidah, and SKI, MCB serves as a dedicated platform at MTs Istiqlal Jakarta for students to actively engage in character formation endeavors. These activities are designed to facilitate the development of virtues, ethics, and positive behavior. The anticipated active participation in MCB activities is expected to yield perspectives in students that reflect the values instilled by the madrasah.

The objective of this initiative is to instill moral character values, faith, and a sense of reverence in all students. The key goals of this activity encompass: 1) Enhancing the self-confidence and assurance of every student; 2) Sustaining and nurturing the spiritual faith and sense of reverence among all students; 3) Fostering discipline, particularly in the practice of Islamic rituals such as prayer.

The scheduled activities are scheduled as follows: Day: Every day; Time: 10:30 AM – 11:30 AM WIB; Location: Corridor & Class MTs Istiqlal Jakarta. This program is designed for all new students of Madrasah Tsanawiyah Istiqlal Jakarta. The planned activities include: 1) Group Reading of Al-Ma'surat: Students will engage in a collective reading of Al-Ma'surat under the guidance of their teachers. 2) Material Presentation: The session will involve the presentation of materials covering various aspects such as the interpretation of the Qur'an, hadiths, Akidah (creed), Akhlak (morality), and SKI (Islamic Cultural History). Throughout the activity, teachers will assume designated roles. After the group reading of Al-Ma'surat, teachers will proceed to deliver prepared materials that foster an interactive and informative environment for the participating students.



Figure 1. activities of MCB by students in the main space of the Masjid istiqlal



Figure 2. MCB activities by students in the Masjid Istiqlal corridor

## F. Sholat Berjama'ah

In the current era of globalization, daily life has become more diverse and demanding, giving rise to increased competition. However, it is crucial to recognize that the proficiency in mastering technology needs to be harmonized with IMTAQ (or a profound belief and fear of God). Despite the pursuit of knowledge, social status, and wealth, these achievements alone can prove to be destructive, intimidating, and disruptive to the peace and tranquility of individuals who lack a foundation of faith and fear of the Divine.

Prayer, as a spiritual practice, holds numerous benefits for one's life. It serves as a deterrent against undesirable and unethical behavior, instills discipline, opens hearts to the truth, and strengthens the foundation of faith and fear. The advantages extend beyond the material realm, while benefiting the soul in various ways. Despite these profound advantages, a regrettable trend exists where individuals that are identified as Muslims often neglect or underestimate the significance of prayer. In doing so, they inadvertently engage in various transgressions without realizing that the prolonged abandonment of obligatory prayers constitutes a denial of their Islamic commitment.

A congregational prayer, or salat al-jama'ah, involves the joint performance of prayer by at least two or more individuals, consisting of an imam (prayer leader) and makmum (followers). This form of prayer is considered a strongly recommended Sunnah. It emphasizes its significance due to the elevated spiritual value it holds compared to individual prayers. Within Madrasah Tsanawiyah Istiqlal Jakarta, engaging in congregational prayers is a significant religious practice which encompasses communal prayers such as the Dzuhur and Dhuha prayers.



The congregational Dzuhur prayer, collectively performed by all students of Madrasah Tsanawiyah Istiqlal on the main floor of the Istiqlal Jakarta Mosque, serves as a practical application of the principles that have been learned in religious moderation. Through participating in the jama'ah prayer, students not only fulfill their religious duties but also foster a sense of unity and community as they gather with the broader congregation of the Istiqlal Jakarta Mosque. This communal act exemplifies the values of religious harmony and togetherness.

The Dhuha prayer is then conducted in the corridor of the Istiqlal Jakarta Mosque or in their respective classes, scheduled every Saturday to Friday from 07:00 to 07:30 WIB. This practice is designed to instill a sense of belief and reverence among all students, with the following objectives: 1) Boosting the confidence and assurance of all students; 2) Sustaining and nurturing the spiritual faith and fear among all students; 3) Reinforcing discipline in prayer, a fundamental aspect of Islamic teachings. The planned activities during this session include the collective reading of Al-Ma'surat with the teacher council and the performance of the Dhuha prayer, while providing a structured approach to enhance the students' spiritual well-being.



Figure 3. Sholat Dzuhur berjama'ah in the main space of the Istiqlal Mosque



Figure 4. Sholat Dhuha Berjama'ah in the corridor of Istiqlal Mosque

## Conclusion

The study findings underscore the potential to mitigate intolerant attitudes through preventive measures, emphasizing the importance of gaining a profound understanding of religious doctrines and interpreting specific texts judiciously. Notably, initiatives such as those undertaken by the Nasaruddin Umar Office (NUO), a notable example in this context, have emerged as effective solutions in addressing the prevailing intolerant

behaviors. NUO's diverse programs, encompassing deradicalization, diaspora training research, interfaith dialogue, and counter-terrorism, play a crucial role in fostering a climate of tolerance.

Within Madrasah Tsanawiyah Istiqlal, while the explicit delivery of moderation values is not incorporated into the formal curriculum, the subject matter is seamlessly integrated into specific subjects and religious cultivation programs. Initiatives like Muslim Character Building (MCB) and congregational prayers (sholat berjama'ah) serve as platforms where students not only receive theoretical insights into religious moderation but also actively practice these values. Through congregational prayers, students directly engage with the Istiqlal Mosque community, as well as reinforcing the practical application of moderation values.

It is important to note that this study is primarily descriptive in its exploration of tolerance. Future research endeavors should delve deeper into identifying the factors that deter intolerant behaviors, while provide a more comprehensive understanding of the dynamics involved.

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