The Concept of Religious Moderation in Islamic Education According to Nurcholish Madjid's Thoughts

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ABSTRACT

Recently, Islam has faced two major challenges from within itself: first, the challenge stemming from some Muslims who are extreme, harsh, and strict in their understanding of religious verses and who constantly try to impose their views on other Muslims, often even resorting to violence in their indoctrination. Second, the challenge stemming from some Muslims who are lax, seemingly directionless in their religious practices and who follow negative ideas originating from other religious cultures and civilizations. Strengthening religious moderation is an effort to ensure that, no matter how diverse, interpretations and understandings of religion remain within the framework of the code, preventing the emergence of extreme religious practices. It also serves as a basis for understanding the substance of religious teachings that accommodate the values of humanity, culture, nationality, diversity, and adherence to the constitution in force in the Unitary State of the Republic of Indonesia. Therefore, one effort to strengthen religious moderation is through education. Nurcholish Madjid, an intellectual figure who championed a reformist concept for multicultural Islamic education, emphasizing an open attitude to new ideas that could be implemented in education, is an intellectual figure. Therefore, this study examines strengthening religious moderation through Islamic education, according to Nurcholish Madjid's thinking. The research questions addressed in this study are Nurcholish Madjid's conceptualization of religious moderation, his conceptualization of religious moderation in Islamic education, and his implementation of religious moderation in Islamic education. The research method used is library research with a content analysis approach. Nurcholish Madjid's concept of religious moderation has given rise to three concepts: first, inclusive theology, second, tolerance, and third, religious pluralism. These concepts have implications for Islamic education: first, non-dichotomous Islamic education, second, democratic Islamic education, third, pluralist Islamic education, and fourth, humanist Islamic education. Nurcholish Madjid's concept of religious moderation in Islamic education has been implemented in the universities and schools he founded: Paramadina University, Madania Islamic Boarding School, and Global Sevilla International School (GSIS).

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INTRODUCTION

Recently, Islam has faced two major challenges originating from within itself: first, the challenge comes from some Muslims who are extreme, harsh, and strict in their understanding of religious verses and who constantly try to impose their views on other Muslims, often resorting to violence in their indoctrination. Second, the challenge comes from some Muslims who are lax, seemingly directionless in their religious practices and follow negative ideas originating from other religious cultures and civilizations. In this situation, they often cite the Quran, Hadith, and the traditions of classical scholars as the basis for their thinking, but understand them only textually and always detached from the historical context, or what is

called "sababun nuzul" (the revelations of the Quran). Therefore, it is not surprising that modern society still understands life with the mindset of the older generation.

Furthermore, various schools of Islamic jurisprudence (fiqh) issue fatwas (religious edicts) on the legality and orderliness of performing certain religious rituals, even those considered fundamental teachings, such as prayer, fasting, zakat, hajj, and others. This diversity has emerged along with the development of Islamic teachings across different time periods, eras, and contexts.

The presence of diverse phenomena and dynamics in contemporary Islam has drawn considerable analysis from observers, especially intellectuals, seeking to unravel the mysteries of terrorism, fundamentalism, and radicalism within Islam. These phenomena consistently generate topical discourse, never tiring of discussion, both in media exposure and in academic discussion forums. This demonstrates the unique characteristics associated with these phenomena, and often even gives rise to theorizing from various parties.

Factors giving rise to these diverse attitudes include the loss of national identity caused by the acceptance and widening flow of information through cultural acculturation without regard for local cultural conformity, erroneous or narrow understandings of religious teachings, social injustice, poverty, political resentment that uses religious teachings as a motivation to justify one's actions, and social inequality. Therefore, conceptual and conceptual efforts are underway to address conflict more seriously to create peace in society. Therefore, a moderate understanding of religion is needed to foster religious harmony in Indonesia's multicultural society. In line with Nurcholish Madjid's statement, in the current political situation where the diversity of Indonesian society is very vulnerable to being exploited by parties who want to divide the nation's unity, for that reason moderation in religion is important.

Strengthening religious moderation is also an effort to ensure that, regardless of the diversity of interpretations and understandings of religion, they remain consistent and coordinated, preventing the emergence of extreme religious practices. According to Quraish Shihab, religious moderation is a balance between the worldly and the afterlife, constantly accompanied by efforts to adapt to every possible situation, based on religious guidance and objective conditions. Religious moderation can also be understood as a middle ground in understanding religious teachings. In Islam, the concept of moderation is defined by the term "Islam Wasathiyah." This concept of Islam Wasathiyah serves as the foundation for understanding moderation in religion. It is linked to national commitment, prioritizing tolerance of differences, anti-radicalism and violence, accommodating local cultures and wisdom, and openness to diversity of thought, understanding, and perception of Islam (inclusivism).

As a national teacher, Nurcholis Madjid is one of the founders of the idea of moderate Islam, or Islam Wasathiyah, in Indonesia. His ideas on pluralism, tolerance, and modernization have become references in Indonesia and even internationally. Nurcholis Madjid, in his various books, explains that the ultimate goal of religion is not Islamic politics or an Islamic state. Rather, it is social justice for all humanity, a principle already enshrined in the Pancasila. This justice requires religious people to be open, modern, moderate, independent, and tolerant. Nurcholis Madjid states that fanaticism is the result of narrow and narrow-minded views. He also explains that Islam encourages its followers to avoid narrow-mindedness and instead teaches them to have a broad perspective.

According to him, Islam, as a religion that upholds the values of openness, should be the overall design of Islam in Indonesia. Muslims must return to the principles of humanity, which have implications for the future of Islam as a monotheistic religion that upholds human dignity and worth. Believers in God in its truest sense will also respect and refrain from killing each other. They will no longer consider those living outside of Islam to be a nuisance or infidels. As has been the case in several cases, such as the following: In the Cianjur earthquake, victims refused aid from non-Muslims, leading to religious intolerance. This led to religious tensions, which in turn led to religious divisions in Indonesia.

METHOD

This study employs a qualitative research approach using the library research method to explore the concept of religious moderation in Islamic education according to Nurcholish Madjid's thoughts. Primary data are derived from Nurcholish Madjid's original works, including *Islam, Doktrin, dan Peradaban* and *Kontekstualisasi Doktrin Islam dalam Sejarah*, while secondary data consist of scholarly books, journal articles, and research papers that analyze his ideas. Data are collected through documentation by systematically identifying, reading, and recording relevant materials, then analyzed using content analysis with an interpretative-philosophical approach to identify key concepts, arguments, and their implications for Islamic education. The validity of the findings is ensured through source triangulation and cross-referencing between primary texts and secondary interpretations.

RESULTS AND DISCUSSION
Religious Moderation in Islamic Education

The term "moderation" is often associated with mediating a problem. In the Great Indonesian Dictionary, the word "moderation" is defined as "reducing violence" or "avoiding extremism." Generally, the term "moderation" is often understood as the activity of guiding, directing, and mediating interactive communication between multiple parties, whether verbally or in writing. In other words, moderation is an action or attitude capable of acting as a mediator (wasathiyyah) in efforts to resolve a problem and find a solution and peace by reducing the potential for violence or extremism.

Islam, as a religion of rahmatan lil 'alamin (blessing for all the universe), through the revelation of the Qur'an, has positioned its followers (Muslims) as a people of wasathan, capable of acting as mediators (wasathiyyah) in addressing issues that arise in human life.

M. Quraish Shihab stated that moderation, or wasathiyyah, is not an unclear or indecisive attitude toward something, like a passive neutrality, nor is it a mathematical middle ground as some people understand it to be, derived from the ideas of Greek philosophers. Not, as the name "wasath" suggests, meaning "middle," a choice that suggests that wasatiyyah discourages people from striving to achieve the pinnacle of good and positive things, such as worship, knowledge, wealth, and so on. Moderation is not gentleness either. While gentleness and politeness are certainly indicators, this does not mean that one is no longer permitted to face all problems firmly.

This is where the active attitude of wasatiyyah, as its synonym, "just," comes into play, meaning putting everything in its proper place. Therefore, the verses that encourage firmness toward hypocrites and infidels should not be understood as harsh treatment that must be applied to all hypocrites and infidels, whenever, wherever, and whatever their circumstances. The Prophet Muhammad (peace be upon him) was reluctant to punish Abdullah ibn Ubayy Salul, whose hypocrisy and disruption to Islam and Muslims were clearly evident. He refused to sentence him to death at the suggestion of Sayyidina Umar r.a., not because it was unjust for him to receive the punishment, but based on the consideration conveyed by the Prophet Muhammad (peace be upon him): "Later, people will say that Muhammad killed his 'companion'." (Narrated by Bukhari).

Religious moderation is commonly understood as a middle-ground approach to understanding religious teachings. In Islam, this concept of moderation is often equated with the term "Islam Wasathiyah." The concept of Islam Wasathiyah is generally used as a basis for understanding the principles of moderation in religion, particularly from an Islamic perspective. Indicators of moderation in religious understanding are inextricably linked to strategic direction and planning. In this context, indicators of religious moderation are inextricably linked to national commitment, tolerance, anti-radicalism and violence, and an accommodating attitude toward local culture and wisdom. At the same time, religious moderation's position as a balanced understanding of religion remains consistently in the middle, neither siding with right-wing religious ideologies that lead to radicalism nor siding with left-wing ideologies that lead to liberalism.

Conceptually, religious moderation is derived from the word "moderation," adopted from the English word "moderation," meaning a moderate attitude, not excessive, and impartial. Meanwhile, in the Great Dictionary of the Indonesian Language, the word "moderation" is derived from the word "moderate," which refers to behavior or actions that are reasonable and non-deviant, tending toward a middle ground, having a sufficient perspective, and willing to consider the views of others.

In general, religious moderation means prioritizing balance in beliefs, morals, and character as an expression of the religious attitude of an individual or group. Religious behavior based on these balanced values consistently acknowledges and understands individuals and groups who differ. Thus, religious moderation is understood as a balanced understanding of religious teachings, where this balanced attitude is expressed consistently in upholding the principles of one's religion while acknowledging the existence of others. Moderate religious behavior demonstrates tolerance, respect for differences of opinion, respect for diversity, and refrains from imposing one's will in the name of religious beliefs through violence.

Religious moderation is known in Arabic as Islam wasathiyyah. Linguistically, the term wasathiyyah refers to justice, primary, preferred, or best, and a balance between two opposing positions. The word "wusuth" has the meanings of "al-mutawassith" and "al-mu'tadil." The word "al-wasath" also has the meaning of "al-mutawassith baina al-mutakhashimain" (mediator between two people in dispute).

In academic Islamic studies, "wasatiyyah Islam" is also called "justly balanced Islam," "the middle path," or "the middle way," and Islam as a mediating and balancing power, playing a mediating and balancing role. This interpretation demonstrates that wasatiyyah Islam prioritizes the importance of justice, balance, and a middle path to avoid falling into extreme religious attitudes. The concept of wasatiyyah Islam has been understood to reflect the principles of "tawaassuth" (moderation), "tasāmuh" (tolerance), "tawāzun" (balance), "i'tidāl" (justice), and "iqtishād" (moderation).

Nurcholish Madjid's Thinking Concept

Nurcholish Madjid, also known as Madjid, or more familiarly as "Cak Nur," was born in Mojoanyar, Jombang, East Java, on March 17, 1993, the son of Abdurahman Madjid, a community leader and cleric in Mojoanyar, Jombang. This is evident in the nickname "Kiai Haji" for Abdurahman Madjid, a tribute to his profound Islamic knowledge and his significant role in establishing and overseeing the Madrasah Wathaniyah in his hometown. He was a student of Hasyim Asy'ary, a prominent Nahdlatul Ulama (NU) figure, and graduated from the Elementary School. Nurcholish Madjid's mother was Fathanah, daughter of Kiai Abdullah Sajjad. Fathanah was once the head of the Muslimat Masyumi sub-district.

Nurcholish Madjid, commonly known as "Cak Nur," passed away on Monday, August 29, 2005, at 2:05 p.m. WIB at Pondok Indah Hospital, Jakarta. The name Nurcholish comes from the Arabic words nur and khalish. Nur means "light," and khalish means "pure." According to his own explanation, nurchlish means pure light or laser light capable of penetrating everything behind an object.

From a young age, between the ages of 9 and 14, Nurcholish Madjid began to display a personality that fostered reconciliation between his father, Kiai Madjid, and his uncle, Ahmad Zaini. There was a slight dispute between the two brothers, who became Nurcholish Madjid's father and uncle. It is said that Ahmad Zaini's uncle wanted to occupy the house inherited from his father, Ali Syukur. However, Ali Syukur's father only allowed Abdul Madjid to occupy the house, arguing that "Abdul Madjid was the only one who could occupy it." As a result of this dispute, Ahmad Zaini's uncle often clashed with Nurcholish Madjid's father. This is where Nurcholish Madjid played a very effective role between these two highly respected "parents." If his uncle had unpleasant remarks, Nurcholish Madjid wouldn't say them bluntly, but would politely address them so his father wouldn't be offended. Likewise, if his father had unpleasant remarks about his uncle, Nurcholish Madjid would also politely address them so his uncle wouldn't be offended. So, from an early age, Nurcholish Madjid played the role of balancer in his family. It seems that, as the eldest child, Nurcholish Madjid was expected to play this balancing role.

Nurcholish Madjid started school at the age of 9, so he was somewhat late due to the revolution. Nurcholish Madjid's intelligence was extraordinary, always topping his class. There were many interesting things about the SR school founded by his grandfather. His uncle, Ahmad Zaini, often scolded Nurcholish Madjid for attending SR, as the teachers were practically all Christian. Yet, his own son, Chairul Anam, attended SR in the same class as Nurcholish Madjid. Nucholish Madjid studied there in the mornings. In the afternoon, he studied religious studies at the al-Wathaniyah Madrasah, which means "school of patriotism" in Arabic. Because the atmosphere at that time was indeed revolutionary, the teacher at the madrasah, in addition to Nurcholish Madjid's own father and mother, was Ahmad Zaini's uncle. The main subjects at the madrasah were ilm al-Nahw-u and Sharf. Thanks to this school, Nurcholish Madjid memorized several religious books, including Aqidatul-u al-Awwam, Imrithi, and so on. Nurcholish Madjid's abilities in these religious books would later make him superior to his peers at the high school he would enter.

Nurcholish Madjid studied SR for five years until he graduated. He graduated in 1953 at the age of 14. In accordance with the common thinking at that time, Nurcholish Madjid was sent to the Dar al-Ulum Islamic boarding school, Rejoso. Nurcholish Madjid was immediately accepted into the sixth grade of the elementary level. Because Nurcholish Madjid had studied religious studies at the al-Wathaniyah madrasah, he had mastered some of the subjects at the Rojoso Islamic Boarding School. After graduating from the elementary level, Nurcholish Madjid continued to the junior high school level. The interesting thing about the Rejoso Islamic Boarding School was its courage to call itself the First Islamic Middle School (SMPI) even though it was still called tsanawiyah in brackets, even though at that time people could not imagine that an Islamic high school in an Islamic boarding school was called SMPI. Nurcholish Madjid entered SMPI in Rejoso in 1954. It was the lead-up to the 1955 elections, when the conflict between Masyumi and Nahdlatul Ulama (NU) was extremely intense in the Jombang region. This conflict affected Nurcholish Madjid. At the time, a kiai (Islamic cleric) there often made sarcastic remarks about Nurcholish Madjid, saying, "Wow, it turns out there's a Masyumi kid who's lost in this class." This sarcastic remark gradually caused Nurcholish Madjid significant psychological distress. In fact, Nurcholish Madjid was always at the top of his class and had even won a speech contest.

Nurcholish Madjid finally told his father about this "Masyumi kid who's lost" sarcasm when he returned home. "Dad, I was at the top of my class and a speech contestant. But I couldn't stand school there because I was often teased. They said I was a Masyumi kid who'd lost." Eventually, Nurcholish Madjid was transferred by his father to the Gontor Islamic boarding school in Ponorogo, East Java. At that time, Gontor was portrayed as a Masyumi Islamic boarding school. Kiai Madjid's choice was quite natural, as he assumed it was a Masyumi Islamic boarding school. In fact, it was not. Its founders were not Masyumi members, and its students (santri) came from various groups, a very heterogeneous and diverse group.

Gontor Islamic boarding school was indeed a modern Islamic boarding school, even very modern by the standards of its time. This was evident in its various activities, systems, orientations, and educational and teaching methodologies. Its modernity was also evident in the material taught. English and Arabic were the languages of instruction at the boarding school. Dutch was also taught at one time, but was eventually

banned. Students were required to speak or communicate with each other and with their teachers in Arabic or English. They were also trained to make speeches in three languages: Arabic, English, and Indonesian. Speech practice was held once a week: Monday evening for English, Thursday afternoon for Arabic, and Thursday evening for Indonesian. School holidays at the Gontor Islamic boarding school were Fridays, not Sundays.

Nurcholish Madjid's reading tradition began to develop while at Gontor. The Gontor Islamic boarding school library was not yet open to the public, and even students did not have free access to it. The only access they could get was Kiai Zarkasyi's library, which was limited to fifth- and sixth-grade students (equivalent to grades 11 and 12 of high school). The students studied at Kiai Zarkasyi's home, in his private library, for one lesson. They were then given assignments to read specific books. Most of these books were in Arabic. At the next meeting, the students were asked to describe the contents of the books they had read.

In 1960, Nurcholish Madjid graduated from the Gontor Islamic boarding school. The six-year study period at the Islamic boarding school was supposed to be completed a year earlier, at five years. After graduating from Gontor, Nurcholish Madjid had originally intended to continue his studies at the Muhammadiya Solo Faculty of Teacher Training and Education (FKIP). His dream was to become a teacher. Coincidentally, Nurcholish Madjid had been impressed by the appearance of alumni from FKIP Negeri Malang when they visited Gontor; they looked so cool. However, Nurcholish Madjid was not accepted into the FKIP because the institution required a high school diploma.

Nurcholish Madjid officially enrolled at IAIN Jakarta in 1961, located in Ciputat. Geographically, IAIN Ciputat is located in the Taggerang area. Nurcholish Madjid chose the Faculty of Adab (Adab). At the time, there were seven students in the faculty. Nurcholish Madjid chose the Faculty of Adab because it was the most suitable faculty for Gontor alumni who were relatively proficient in Arabic.

From here it becomes increasingly clear that the educational career is to show that he is heading towards the position of a scholar in the traditional sense, Nurcholish Madjid, what is substantially the basic character of studying fiqh or theology.

The Conception Of Religious Moderation In Islamic Education According To Nurcholish Madjid

Universal religious values can serve as a unifying force for various social communities, despite differences in ethnicity, geography, ethnicity, and social class. Finding common ground among religions is the foundation for building an inclusive theology. This common ground can be built on the foundation of true faith, namely monotheism. This common ground is then developed in various areas of life.

The core issue in fostering interfaith harmony lies in the paradigm and method of understanding theological doctrine in accordance with the development of the theology of religions. The inclusive theological paradigm can be used as a standard for religious understanding in fostering harmony. The idea of understanding each religion's theology from an inclusivist perspective is a viable alternative, as it is through this paradigm that the foundation of interfaith harmony can be firmly established. If theological formulations are able to foster a spirit of inclusivism, then interfaith harmony is built on a strong foundation. Thus, the strength or fragility of interfaith harmony depends heavily on the theological characteristics of each religion.

According to Franz Magnis Suseno, in terms of openness (inclusiveness), Nurcholish Madjid's most important statement is that Islam is a religion of open humanity. This statement serves as the basic assumption for what is then explained. In this regard, Nurcholish Madjid programmatically demands that "Islam is a religion of open humanity," so Muslims must fully believe in humanity. Awareness of the absoluteness of God and the relativity of humankind is the basis for not being narrow-minded and closed-minded, but rather open and humble. While believing in our religion as the true religion, we must still be willing to learn from other people and cultures, and be willing to live and work together with others.

M. Syafi'i Anwar, in the Ulumul Qur'an Journal, states that the characteristic of Nurcholish Madjid's inclusive theology is that it formulates Islam as an open religion. The principle of Islam as an open religion is that it rejects exclusivism and absolutism and places a high appreciation for pluralism.

The principle of inclusive theology can foster awareness and recognition of the existence of truth in every different sharia and all forms of diversity that are His provisions. This theology is Nurcholish Madjid's greatest contribution to his thinking on creating a prosperous society. This theology was not developed without foundation; rather, it was based on the realities of Muslims in Indonesia. Furthermore, the apocalypticism that infects groups of Christians, Muslims, Jews, and others around the world is a phenomenon of religious "piety" that justifies acts of violence in the name of religion.

The above events become more comprehensive when considering events since the fall of the New Order regime. Every day, the public is confronted with shocking news, such as the brutality and aggressiveness of religiously motivated mobs in several regions, both on a massive scale, such as in Maluku and Ambon, and incidentally, such as in Mataram and Doulas Cipayung. In addition to religiously motivated mob violence, there are also mass acts of aggression triggered by economic and social conflicts, such as between workers and employers, followed by acts of vandalism and self-justification, which still frequently occur within society.

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The intensity of conflict in our society recently, as described above, has involved adherents of various religions, with a level of cruelty that is beyond common sense. One major problem is the fact that we witness with a sense of tension the atmosphere of interfaith relations in our country is beginning to be disturbed, even claiming many lives, honor, and property. According to Nucholish Madjid, this article was written at a time when the Indonesian nation was facing major, unresolved problems. It might be reasonable to ask the question, "Is there something valuable that can unite the religions in this country so that they (the religious communities) do not have to destroy each other?"

Examining and responding to Nurcholish Madjid's opinion, it can be analyzed as follows:

God created this world based on the sunnah of plurality within a framework of unity. Within the framework of human unity, we see how God created various groups (parties), ethnicities, cultures, and religions. Within the framework of a nation, God created diverse ethnicities and socio-cultural systems. Within the framework of linguistic unity, God created various dialects. Within the framework of religious unity, God created various religions. Within the framework of group unity, God created political parties. Islam, as the youngest religion in the Abrahamic tradition, has been a critical element of pluralism since its inception in the 7th century, its self-understanding, specifically Islam's relationship with other religions. Tracing the roots of pluralism in Islam means demonstrating that this youngest Abrahamic religion can actually express itself within a pluralistic religious world. Islam acknowledges and critically evaluates it, but never rejects or considers it wrong.

Since its inception, Islam has existed amidst other cultures and religions. When the Prophet Muhammad (peace be upon him) preached Islam, he was already familiar with many religions, such as Judaism and Christianity. The Quran also records numerous contacts between Islam and Muslims with religious communities there. Arab trade at that time in Syria, Iraq, Yemen, and Ethiopia, and the city of Mecca's position as a transit hub connecting regions around the Arabian Peninsula, made the cultures of Byzantium, Persia, Egypt, and Ethiopia familiar to the Prophet Muhammad (peace be upon him).

With this pluralism, the religious tolerance advocated by Nurcholish Madjid became crucial. This doctoral graduate of the University of Chicago (1984) is known as a figure deeply concerned and committed to various national issues, particularly those concerning Islamic values in the context of religious tolerance towards other faiths.

In our educational context, there is indeed a separation between public schools and religious institutions. Or, one could say, an educational dichotomy exists. Religious institutions teach entirely religious subjects, and even general subjects are studied as a supplement. Meanwhile, public institutions offer only a limited amount of religious instruction.

This difference in educational background between these two groups in Indonesian society has resulted in differing outlooks on life. The former, educated in schools with secular principles, tends to prioritize material life over spirituality. They compete to accumulate as much wealth as possible by any means. It is therefore not surprising that corruption has spread like mushrooms in Indonesia in the rainy season.

Religious groups educated in traditional Islamic boarding schools (pesantren) choose to live in isolation from the hustle and bustle of the material world. They prioritize their safety in the afterlife, ignoring modern advancements. They ultimately focus solely on their villages, leading people towards spiritual enlightenment in preparation for the afterlife. This behavioral gap creates a chasm between the first group, preoccupied with worldly affairs, and the second, focused solely on the afterlife. All modern advances in technology, science, and prosperity are completely controlled by the first group, while the second group grapples with conservative beliefs, poverty, and backwardness. Nevertheless, the second group still upholds noble values such as togetherness, mutual assistance, solidarity, and politeness. These noble values are not shared by the second group, as their primary value is material things.

The indifference of religious groups to modern progress, which they believe will only lead to evil and misguidance, is not a solution for society. Progress is inevitable, just as the hands of a clock always move forward. Muslims should understand progress, often referred to as globalization, as a challenge to demonstrate that our religion is rahmatan lil 'alamin, meaning a blessing for all humanity in all ages.

According to Nurcholish Majdid, what Muslims need is an open mental attitude, a willingness to accept and adopt (worldly) values from anywhere, as long as they contain truth. He believes it is difficult to understand if Muslims today are so closed-minded, even though the holy book emphasizes that Muslims must listen to ideas and follow what is best. Within this context, Islam justifies learning from and emulating anyone, including non-Muslims, as long as the essential elements do not conflict with fundamental Islamic values.

Therefore, Nurcholish Majdid emphasized the importance of secularization. Secularization, in his view, is a process, namely, a process of worldliness. In this process, there is a greater dedication than before to worldly life. Knowledge is essential to achieve the highest level of certainty in solving worldly problems. And herein lies the role of science. In short, the essence of secularization, according to Nurcholish Madjid, is the recognition of the authority of science and its application in fostering worldly life. Science itself

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continues to develop and progress towards perfection.

This is the basis of Nurcholish Madjid's thinking and ideals regarding the founding of Paramadina University, as conveyed during his Founding and Opening Speech in Jakarta on 30 Shawwal 1418, corresponding to February 27, 1998. Based on this, Nurcholish Madjid designed Paramadina University to provide a liberal and general education that prepares students to broadly face a future that is constantly evolving, leading to a world of life that differs from the current one, within cultural, intellectual, scientific, political, and social boundaries inspired by Indonesian insight and faith-based humanity. Accordingly, Paramadina University offers study programs that emphasize breadth of insight, intellectual depth, and freedom of thought. All of this is aimed at enhancing students' abilities to lead more productive lives in a rapidly changing world.

Paramadina University, as a whole, does not merely prepare individuals for a specific career in the limited sense. The goal is to develop the personal capacities necessary for a more meaningful life, regardless of their future choices and specific work environments. These capacities include an open mind, the ability to find appropriate solutions to complex problems, and the readiness to think analytically in making important decisions.

Based on the consideration of providing general and free study programs, Paramadina University does not limit student admission to those with specific educational backgrounds and formal disciplines. All educational backgrounds and disciplines that meet the requisite resiliency requirements will be considered academically and intellectually ready to participate actively in all study programs. Each field and formal discipline of a prospective student is transferable, meaning it is recognized and valued as a measure of a student's readiness and ability to carry out academic and intellectual tasks within the university environment. Paramadina University emphasizes student admission based on high personal academic potential, without prior experience in any specific field of study.

At Paramadina University, faculty members and students are colleagues in a shared endeavor to develop a robust knowledge and intellectual tradition. Faculty members provide guidance to students for approximately half of their academic assignments. The other half is the responsibility of students to fulfill, developing personal initiative to conduct research, scientific exploration, and actively and creatively pursue their own ideas. The university provides facilities in the form of laboratories and workshops.

Nurcholish Madjid formulated these fundamental insights as the distinctive characteristics of Paramadina University, distinguishing it from other universities. Faculty members will be encouraged to develop intelligent scientific interests and a bold, innovative spirit in the field of knowledge. These fundamental insights will inform all aspects of the university, encompassing three main divisions: first, the division of philosophy and civilization (al-hikmah wa ulum al-umran), which is equivalent to the humanities and social sciences; second, the division of entrepreneurial economics; and third, the division of engineering and technology.

In the concept developed by Nucholish Madjid, lecturers, directors, and study advisors at Paramadina University not only design and teach courses but also encourage students to play an active role in every stage of their education. While students will undoubtedly receive a quality education, this largely depends on their own personal efforts to realize and achieve it.

The Paramadina University curriculum, designed by Nurcholish Madjid, encourages students to enter the world of knowledge as a whole and guides them toward appreciating the potential of human performance throughout history. The greatness and excellence of human civilization lie in the continuity and accumulation of knowledge and experience throughout history, consolidated in written records as a medium for God's teachings to humanity.

Furthermore, Nurcholish Madjid envisions Paramadina University education as directed by him, aimed at developing individuals' abilities to evaluate and express their thoughts competently, and equipping them with the courage to ask questions and the ability to identify possible answers based on their own scientific initiative and interests.

CONCLUSION

Nurcholish Madjid's concept of religious moderation has given rise to three concepts: first, inclusive theology. Second, tolerance. Third, religious pluralism. Inclusive theology can be called "theology of peace/theology of religious harmony," both within a particular religion and between religions. Religious inclusiveness is an attitude of openness to positive thinking and mutual respect for all differences. This tolerance requires that differences in religion, beliefs, convictions and opinions, differences in understanding and judgment should not create a dividing line affecting relationships in all areas of life. Religious pluralism, the diversity of different religions, has or shares a common point of contact. Nurcholish has outlined what is called "kalimat-un sawa" (meeting point, a common word).

Nurcholish Madjid's concept of religious moderation has implications for Islamic education. These include: first, non-dichotomous Islamic education; second, democratic Islamic education; third, pluralist Islamic education; and fourth, humanist Islamic education. This concept has proven to be relevant and

significant when developed in the world of Islamic education, considering the weaknesses of Islamic education, including its inability to coexist with modern trends due to the dichotomy of knowledge (requiring a non-dichotomous Islamic education); the lack of respect for students in the learning process as human beings with potential (requiring a humanistic Islamic education); the lack of respect for ethnic and religious differences (requiring a pluralistic Islamic education); and the lack of respect for differences of opinion, resulting in a one-way learning environment and a lack of student participation (requiring a democratic Islamic education).

First, Paramadina University was established as an effort to realize Nurcholish Madjid's idea of building a leading university in Indonesia. Based on the basic idea, which adopts QS. An-Nisa (4): 113 and a Hadith of the Prophet Muhammad (PBUH) on wisdom, Nurcholish Madjid formulated three main tasks for Paramadina University: to continue developing and institutionalizing it in the form of an educational institution, research, and studies of religious sources and knowledge. The three main tasks are: first, conveying the divine teachings contained in the holy book. Second, developing the wisdom of wisdom, namely the truth of knowledge beyond prophecy. And third, encouraging the study of natural and historical phenomena as signs of God's greatness, to reveal things previously unknown to humans.

Second, SMU Madania Islamic Boarding School was founded with the vision of "A True Indonesian School for the Next Generation of Leaders." To realize this vision, Nurcholish Madjid formulated the mission: "Educating towards reviving consciousness of God, actualizing world-class standards, living with noble character and respecting Indonesian values."

Third, the Global Sevilla International School (GSIS), an internationally recognized preschool through high school, is defined by Nurcholish Madjid as an educational institution founded on a fundamental understanding of universal wisdom embodied in diverse cultural and civilized life. Seville was a city of culture and civilization during the heyday of Islam in Andalusia, Spain. The name Sevilla was chosen for its symbolic value in a pluralistic and mutually respectful cultural and civilizational pattern.

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