Abstract: The fact of the dynamics of the views of different religious communities towards the verses of the Koran shows conflict. Moderation education is very important to ask about in social life, especially in the academic world which can be carried out concretely with certain approaches based on values or exemplary technology based where data is compilation in cyberspace and can be used in all areas of life. The qualitative method that the researcher did observed activities in detail related to moderation education through the verses of interpretation in Penakita and analyzed them qualitatively with interview or documentation observation techniques to then analyze the data obtained, the data collected was presented related. The study of Majlis ta’lim at Pena Kita Indralaya Islamic boarding school provides stories of friends, tabi`in and scholars, by developing the concept of religious moderation education through the study of verses of interpretation to teach the congregation a moderate, inclusive and respectful attitude in understanding and implementing religious teachings such as justice, peace, tolerance, and interfaith harmony.

Keywords: Moderation Education, Moderation Interpretation, Majlis ta’lim

INTRODUCTION

Pew Research Center (2021) found that intolerance in 43 countries, including Indonesia, still has a high level of social hostility or very high, a survey conducted by the Center for Islamic Studies and Society (PPIM) in 2017 showed that pupils and Muslims students in Indonesia are increasingly exposed to radicalism and intolerance (Albana, 2023).

The goal of a pluralistic Indonesian society is to obtain the right to harmony and peace. However, the facts we face together make it very difficult it is possible to unite the views of different religious communities, though diversity argues that the verses of the Koran show conflict (Faturahman, 2020). Religious education usually only focuses on aspects cognitive which teaches knowledge or information and ignore aspects affective and psychomotor. As a result, only religious material is understood, but the teachings as a whole may not understand, cannot apply internal religious teachings everyday life. (Alfaruq, Noviani, 2021).
education, political, legal, social, cultural and economic. The nation's very moral values pathetic has declined. The issue of moderation is a more important issue that needs to be repaired (Purwanto et al., 2019). In the midst of various conflicts religious misunderstandings about diversity in Indonesia emerge. In addition, many social problems are thought to be caused by identity politics rather than religion.

Therefore, religious views must be changed. This can be achieved through a shift from an exclusive perspective to a more inclusive perspective and pluralist (Rofi, Misbah, 2021). Diversity of ethnicity, race, religion, language differences and the values of life in Indonesia often give rise to various conflicts (Jamaluddin, 2022). Nowadays, elements of violence are on the rise. Name religions are growing rapidly in cyberspace, spreading news to each other which is not clear (Khojir, 2022).

Diversity, which includes tolerance, adaptive, and inclusive, becomes a beautiful social force when people work together to develop the country. The emergence of radical ideology and extremism Those who try to erase diversity in Indonesia have disrupted (Anwar, Muhayati, 2021). Character education has become the basic principle religious moderation that will be implemented in schools. For general information, Ministry of National Education, through the Research and Development Agency Culture and National Character Education, Ministry of National Education, has establishes 18 (eighteen) values related to religion, culture and national education goals. These values include religious, honest, tolerant, discipline, hard work, creative, independent, democratic, curiosity, patriotism, love homeland, and service to the country (Chrisantina, 2021).

Moderation education is very important to ask in life society, especially entering the academic world, which can be carried out independently concrete with certain approaches based on values or examples (Ramadhan, 2021). Technology based society 5.0 where data is used compilation in cyberspace and can be used in all areas of life. In this world virtual, humans can not only meet the needs of life can identify, anticipate, and prepare for future needs (Primayana and Dewi, 2021).

Globalization is considered to bring progress in the world of education has apparently shifted many moderate attitudes among student world of education in Indonesia the exclusivity of religious material is caused by the material teaching that is too literalist (Saihu, 2023). Radicalism will emerge as a result of technological growth. Higher education becomes a place for instilling the value of
moderation in various ways to prevent radicals (Syarif et al 2022).

Much religious content is presented independently via websites or social media from a variety of perspectives, even from those without authority in interpreting religion. Social media has various types of religious stories built, from liberal to radical, social media has become a reality which is unavoidable to fight radical or terrorist ideologies with carry out counter narratives against deviant religious ideologies (Albana, 2022).

Considering the fact that today’s religious diversity is influenced by tradition or problems between each religion for their own interests. Media Social media is a mechanism for carrying out unwanted activities because the attitudes shown by this group include physical violence and verbal. There are exclusive, aggressive and intolerant groups causing the world to face challenges that must be overcome to maintain religious harmony. Knowing this, in moderation religious, which means carrying out humanist activities among various religions.

Therefore, not only convey what has been done, but also takes place as a religiously moderated activity directly in the region the. Thus, religious moderation can function in the middle religious diversity, preventing conflict in associations of each religion, and create a humanistic contrast to maintain the integrity of religion (Destriani, 2022).

Islamic moderation education in the current context is becoming a vital strategy related to the thinking pattern of a person who becomes a character It is important to think flexibly to understand internal conditions integrating idealistic religious understanding. As a role model conveying religious insight is a challenge in itself In the era of globalization, it is highly recommended to use the concept and theories that are consistent in substance, contextual and rational (al-Rasyid, 2014).

Based on the results of observations at the Pena Kita Islamic Boarding School which is located in Indralaya Ogan Ilir is the only Islamic boarding school that involves activities with the local community every Saturday after prayer asr, after the prayer there is a dhikr musafahah then a light dialogue between the ustadz and the community then begins the recitation by discussing the tafsir verses thematic. How does tafsir study take place at the Pena Kita Islamic boarding school? held every afternoon led by an Ustadz or religious figure by discussing one or two verses of the Qur’an then the ustadz explains the textual interpretation is that the congregation consists of local people, some of whom are Islamic boarding school students and
students carried out after Ashar prayer in congregation followed by dhikr then the ustaz began a thematic interpretation study conveying the book and presentation via power point then after the ustadz explained the questions and answers and the discussion then closed with a joint prayer, and there was something interesting.

Some people are not yet fluent in reading the Koran with the help of some students to facilitate reading in a relaxed atmosphere, some of them enjoying the dinner that had been prepared was inseparable from seeing the closeness of the ustadz with local people chatting casually and some also learning the Koran.

Based on the background, the researcher formulated how implementation of moderation education through studying the interpretation of moderation verses in Pena Kita Islamic boarding school Indralaya, South Sumatra and how to do it in providing moderation education through the interpretation of moderation verses in Pena Kita Islamic boarding school, Indralaya, South Sumatra. According to the problem phenomena that occur, the aim of this research is to broaden insight about moderation education in Indonesia with the hope of making contribution of scientific thought covering moderation education in South Sumatra region. Apart from education, this research is also moderated aims to implement the values of moderation through interpretive verses in the field to provide a broader understanding of the Verses moderation through interpretation with certain studies in everyday life.

This research is similar to Khairul Asfar's research with the title Analytics Syarawi's moderate interpretation, with Syarawi's content analysis in his interpretation explains about moderation in terms of beliefs, there are those who think in terms of text there are also rational ones and only methods of interpreting Sya`rawi's works (Asfhar, 2020).

In contrast to this research, it is more directly contextual real context in the field. Then Achmad Yusuf's research with the title Moderation in the Dimensions of the Islamic Trilogy (Aqidah, Sharia, and Sufism, research This is library research through the study of divinity, divinity and humanity and the physical nature of spirituality (Yusuf, 2018). Despite talking about Islam cannot be separated from the Qur'an and hadith and in this research based on meaning but in terms of detailed interpretation it has not been explained in detail.

Zaini Abdul Hanan's next research is entitled moderate implementation research Al Qur'an verses in Islam encourage an attitude of tolerance towards teachers and students (Hanan, 2020). This means that this research focuses on schools
so the discussion is more about the moderation concept tools applied in school is different from the research that will be researched with a broader scope, namely people in Indralaya. Research by Nurul Khair, Yopi Yana, Siti Hadaynayah Salsabila, Moderation of Hijab Verses in the Interpretation of Muhammad Husain Thabathabai (Khair et al, 2021) Research using interpretation Muhammad Husain where moderation is more directed towards the role of the hijab towards classical Islamic understanding to elevate the morals of each individual. Muhidin, Muhammad Makky, Mohamad Erihadiana, Moderation in Education Islam and National Education Perspective, terrorism issues (Muhidin et al, 2021). This research discusses the phenomenon of Islamophobia, demonstrations excessive, discrimination against one group and blasphemy by providing solutions to the values of moderate education.

METHOD

The research step is an effort to carry out education from philosophical opinions, current issues faced (Sukmadinata, 2017). Step The next thing researchers use is qualitative by taking objects. Naturally, researchers observe natural conditions with qualitative data does not use mathematical analysis, the analysis is more qualitative (Fitrah dan Lutfiyah, 2017). The qualitative research method that researchers carry out observe activities in detail related to moderation education through verse.

Tafsir verses in Penakita and analyzing them qualitatively using techniques interview observations or documentation to then analyze the data he obtained. From several data the researchers collected it to present it related to moderation education through moderate interpretation verses in Pena Kita to be arranged systematically.

RESULT AND DISCUSSION

Agus Jaya, the caretaker of our Pena Islamic boarding school, stated the truth Starting from the desire to develop writing potential for creativity that's why it was called Pena Kita then in 2018 the cottage was established Pena Kita Islamic boarding school is located in Indralaya, Ogan Ilir district, Sumatra South with santri consisting of orphans and poor families to be trained at the Pena Kita Indralaya Islamic boarding school with boarding and boarding taught the formation of religious knowledge. Pena Kita Islamic boarding school apart from accepts students from orphans and also accepts students from poor families problematic but has the desire to learn like one of the students has the desire to convert to Islam but does not get support
from his family. Finally, the Pena Kita Islamic Boarding School accepted it openly. Islamic boarding school is a place where santri (students) study, usually led by a caregiver called an ustaz or kyai has a friendly environment is typical and has certain rules, the Pena Kita Islamic boarding school Indralaya has the characteristic of being a place for orphaned students and people to live those who are unable to have the characteristics of learning tafsir and murais. As which was conveyed by the caretaker of the Pena Kita Indralaya Islamic boarding school Pena Kita Islamic boarding school is the science of Tafsir and Mawaris.

The term cottage is usually used for temporary residence as a place to spend the night or temporary shelter is usually located at remote areas but with developments nowadays there are many Islamic boarding schools were found in urban areas. Whereas for where students live usually live in bedrooms that can be occupied by some people. In line with the expression of Muhamad Arpah as a character society the number of students in one bedroom can vary depending on dormitory capacity and Islamic boarding school policies. There are also Islamic boarding schools which provides private bedrooms for certain students, especially those it's advanced. students at the Pena Kita Indralaya Islamic boarding school too.

Facilitate students who have talents, including one student have the talent to write national achievements then all those who provide food for recitation activities is also the result of the students' own creativity.

Then Agus Jaya said he was a graduate of the Pena Islamic boarding school students We, Indralaya, don't exist because the santri after completing their education are still there can learn more, in general Islamic boarding school alumni are students who has completed education at an Islamic boarding school. Pondok alumni terms There are Pena Kita Indralaya Islamic boarding schools that continue their education or activities others outside the Islamic boarding school but they returned to the Islamic boarding school again.

Those who graduate from the Pena Kita Islamic boarding school usually remain follow the study. After completing education at an Islamic boarding school, students can continue their education at a higher level, such as university or religious institutes, to deepen their knowledge and broaden their horizons. Some Islamic boarding school alumni can also do it choose to become a teacher or kiai at another Islamic boarding school, or get involved in religious activities, such as teaching at a mosque or madrasa. Alumni Islamic boarding schools often have
experience and understanding in depth about the Islamic religion, as well as its strong moral and ethical values taught there. They also have the ability to act as agents of change in society, bringing knowledge and values they learn there in the community. different from the term Pondok alumni Pena Kita Islamic boarding school does not have the term alumni because it was founded there the basics of helping and the system are different from cottages in general because If it's a boarding school, the number of students can be thousands, if it's Pena Kita cottage Indralaya is less than 20.

Researchers observed that Majlis Ta'lim activities are activities learning is held in the form of regular meetings where His congregation listened and studied various aspects that had been delivered by the ustadz, Majlis ta'lim activities are guided by a person lecturer or ustadz or ustazah who is an expert in the field of religion. Lecturers provide lectures, answer participants' questions, and Facilitate discussion on the topics covered. Majlis ta'lim can also do it takes place in a relaxed and togetherness atmosphere, so that the participants feel comfortable to ask questions and talk about things related to religion. Majlis ta'lim is very important to improve participants' religious understanding and increase their faith. One of the ways to improve social relations between members of the Muslim community is through this activity. It also helps expand knowledge and religious understanding in everyday life. In various places, including in Indonesia and other Muslim-majority countries, the majlis ta'lim tradition has become an important component of Islamic culture.

This activity functions as a means for learning, spreading messages religion, and creates stronger relationships between people Muslims to understand and apply Islamic teachings. Pena Islamic boarding school in 2021, We Indralaya will develop to establish majlis ta'lim recitation with the initial discussion discussed in the Arbain Nawawi hadith book later the book of fathul qorib and is now a tafsir study with thematic analysis meaning interpretations with certain themes are then analyzed through tafsir studies contextually.

Agus Jaya said that the activities of the Penakita Islamic boarding school students were filled with the Al-Qur'an, tafsir, hadith, fiqh, aqidah, and religious lessons others involve group discussions, book studies, or group recitations. Recitations and Lectures Islamic boarding schools often hold recitations and lectures every Saturday afternoon with thematic analysis interpretation studies attended by students and the general public. This activity aims to deepen understanding religion and providing
Spiritual advice to students. Process learning and developing spiritual aspects within a person is an important aspect of human life that includes values and ethics, meaning of life, relationship with Allah SWT, spirituality education more inclusive and allows for a variety of religious traditions or perspectives philosophy that can help people develop more understanding good at putting it into practice. Spirituality education helps people understand who they are, what is good and bad, and their purpose in life. This helps they become closer to themselves and more self-aware they. Spirituality education encourages the application of ethical values such as compassion, honesty, compassion, sincerity, and simplicity, among others, that helps people live in harmony with the environment and each other man. Spirituality education is not limited to formal education; that is, too can occur through life experiences, social interactions, and understanding more deeply about yourself. The aim of spirituality education is to make people wiser, more empathetic, and have inner depth enough to face life's challenges with calm and love Darling.

Tafsir study on majlis ta’lim recitation at Pena Kita Islamic boarding school using the lecture method of an ustaz by explaining material about the interpretation of verses use the screen to display the material presented to you congregation. The activity began by reading the Asmaul Husna together then continue reading the verse whose teamtic interpretation will be studied, imitated by the congregation then the ustaz explains in detail the interpretation of the theme study. Interpretive studies analyze thematically the problems that occur. The congregation imitates the theme verse which has been read by bringing the Koran personally.

Learning and teaching are delivered at the Islamic boarding school ta’lim assembly Pena Kita Indralaya to the congregation, the delivery of material can cover variety topics, ranging from academic knowledge to practical or ordinary skills. This is called learning using the lecture method of course has the weakness of no interaction between the ustaz and the congregation. The congregation will it is difficult to have the opportunity to speak or ask questions during a lecture taking place. This limited interaction can cause jam’ah not to be actively involved active in the learning process. Although lectures usually don't have much interaction, the ustaz also held a short discussion after the lecture was finished. This will help the congregation think further about the material and
overcome difficulties perhaps they are experienced in understanding it.

The lecture method is more effective with the help of media, as is This can be carried out by ustazd using media such as PowerPoint presentations when delivering material. The use of media can create abstract concepts it looks clearer and the lecture becomes more interesting, this is what has been implemented on learning in the study of tafsir recitation of the Majlis Ta’lim Islamic boarding school in Pena We are Indralaya. Ustadz need to understand what is needed, what they know, and how much they understand the congregation before delivering the lecture.

This will help them adjust the content, style, and level of complexity of the material delivered to be more appropriate to the congregation, which is the average study congregation Indralaya Islamic boarding school interpreters are generally elderly. apart from the words and visual body language and voice intonation Use of various tone of voice, body movements, and facial expressions can help convey messages more clearly and interesting. Humor that is relevant and delivered wisely can build connections with the congregation and strengthen memory of the material presented. Besides that, adding a little humor to a lecture can make the atmosphere more relaxed and reduces stiffness.

Apart from conveying facts and information as stated delivered at the ta’lim council of the Pena Kita Indralaya Islamic boarding school about stories friends, can encourage critical thinking by asking questions or Providing different points of view can encourage the congregation to think deeper and more critical about the interpretation material discussed.

Researchers observed the activities of the majlis ta’lim on this occasion, Ustadz explains the theme of the parable in Surah Yusuf verse 58 by telling a story The village that contained the Pharaoh's kingdom was able to stop the flow of the Nile River, also tells that human sophistication can be preserved in pyramids, but everything is only temporary because Allah SWT is easy to do destroy that's why in life what we need is calm as in Surah An Nahl verse 112, people must have faith get peace and when you get peace, sustenance will be easy obtained, the context in today's life is that there are still rich people but they are not having peace in this matter, Allah gave a parable to Qarun someone who is very rich but God easily destroys his faith and when you have faith, then continuing the theme of rewards and sins everything will be to be held accountable, there is Surah Yasin verse 12. Followed by Surah An-Nisa verse 115 following the believers, namely
friends, continued in Surah Al An’am verse 153 among the people. If you follow many ways that your friends don't follow, you will deviate from Allah looking after all our affairs in Surah At Talaq verses 2 and 3 and all that giving a way out is Allah then surah al anfal verse 64 and all Allah which is sufficient.

Following friends, tabi’in and ulama or the term role model is a process or the principle of taking an example or imitating good behavior, attitudes, or values considered an inspiration or role model. This includes observing and imitating behavior goodness shown by someone who is respected and considered to have qualities the good one. Give real examples or stories that are relevant to the material being taught can help the congregation understand and remember the concepts taught. Interesting stories can make the material easier to remember and more familiar to you jam’ah. Role model does not mean imitating every aspect of the person you are considered to be role model. It is very important to have a clear understanding of the principles which you really want to imitate because every individual has characteristics and conditions unique. In addition, one must have the ability to develop an identity themselves while maintaining their values and integrity.

following the example of friends can reduce social conflict when individuals and community groups learn about the principles of peace and mutual respect through good examples from people who are idolized as exemplified friends, social conflict can be reduced and create a more social climate harmony by showing examples of peaceful living and tolerance. If the values moderation is appreciated and encouraged, positive behavior can become part of the norm and broader culture in society. An example to friends, tabi’in or ulama positive ones can encourage other people to actively participate in helping his community.

This is because people who care about social issues can create a person feels more involved and has a responsibility to address the problem and environmental problems. Inspirational figures can encourage support and attention to positive initiatives such as charities or environmental efforts. When they respect doing good things, they are more inclined to get involved and help. Role models can also come from public figures, social media, or the internet in today's digital and global era. Therefore, it is important to remain wise and critical when choosing who or what to serve as an example because this will influence the way we see and behave.
The next Majlis Ta’lim activity discussed the study of interpretations discussing letters al baqarah verse 137 with the theme of following in the footsteps of pious people, this activity delivered by ustaz Agus Jaya development of the pillars of faith with following in the footsteps of pious people as in the verse from among the people of the book believed when they were given a trial in the form of a very long illness If you die then Allah SWT makes you a martyr, this is one example that we can use as role models. In the Islamic religion, "knowledge and charity" are two important concepts, especially in terms of increasing inner faith and devotion seeking Allah's pleasure, "knowledge" refers to true knowledge, about faith to Allah SWT, world knowledge, or anything that can increase understanding someone about the world and life. The search for knowledge is considered as the responsibility of every Muslim, both male and female, Muslim People it is recommended to seek knowledge from the cradle to the grave, even if it means nothing they have to go to a far country, Good deeds and pious deeds are part the importance of faith and a way to show loyalty to God.

Deep charity Islam covers various aspects of life, such as worship, doing good to others others, act fairly, help the poor and needy, protect the environment, and much more, "Science and charity" are related to each other. Moral actions and ethics must be followed by the pursuit of good knowledge. To have a positive impact on society and improve oneself, knowledge must be applied in everyday life. Instead, good deeds must be based on understanding truth and knowledge of religious teachings, so that the deeds are rewarded and accepted by Allah SWT.

Then Allah SWT gives encouragement to pious people, right? Muslihin means pious, improving oneself, while muslihin is improving other people so that they do not burden their servants, that is a form of love Allah SWT to His servants, another example of people who carry out their faith Being an example is how friends apply the same faith However, amaliyah is different because it has extensive knowledge. that's why when Learning science should be discussed together, not with each other blame because each friend has different knowledge, see the length of time to study, some are 10 years, some are 5 years, and there are In just a short time, some people learn completely how to read the Qur'an too different and all of them don't matter because they have the same knowledge different, this is where it is important to learn knowledge correctly without blaming anyone with each other. Then the scholars Imam Malik and Imam Syafi’i also had
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different opinions Regarding sustenance, Imam Malik gave the argument that sustenance comes from Allah SWT while Imam Syafi’i stated that rizki can be obtained by try to have a discussion between the two of them, not blame each other, let alone disbelieve each other, Once upon a time Imam Syafi’i worked in a wine factory and earned wine then offered to Imam Shafi’i to look for wine and Imam Malik in offered wine then they ate together, and Imam Syafi’i said that I got this wine from my efforts, then Imam Malik also said me getting this wine is nothing but a blessing from Allah SWT through the efforts of Imam Syafi’i, then both of them smiled and laughed. both are all correct.

Providing values respecting differences can be used in various ways level of education, starting from formal education at school, informal or majlis ta’lim in recitation among the general public to create a tolerant generation, respect differences, and contribute to peace and social stability without sacrificing one's religion or religious beliefs. Majlis ta’lim study Pena Kita Indralaya Islamic boarding school in providing an example of respect different from each other, this greatly develops the concept of moderation education religion through the study of tafsir verses to teach the congregation a moderate attitude, inclusiveness, and mutual respect in understanding and applying religious teachings emphasizes values such as justice, peace, tolerance and harmony between believers religious. Religious moderation education helps the congregation of the Majlis Ta’lim Pondok Pena Kita Indralaya Islamic boarding school understands religious values thoroughly through study of tafsir verses and prevent extreme or erroneous understanding of teachings, teach universal messages about peace, mutual respect, and fair treatment of all people, no matter their religion, prevents attitudes extremists and radicals who can threaten the security and peace of society, can interact with people from various disciplines or experts in science gain an understanding of differences and similarities, learn by discussion towards scientific differences between each other has the potential to increase understanding of the diversity of religious beliefs and practices in Indonesia.

In the internet era, the use of social media and technology is a must carried out carefully so as not to spread extreme narratives so necessary an active role in pushing the message of moderation and tolerance.

By understanding religion through study of the interpretation of verses at the Pena Kita Indralaya Islamic boarding school which is moderate and respecting differences, the congregation will be better
able to differentiate and avoid radical and extreme teachings, which can threaten stability and harmony society, helps reduce prejudice and fosters trust in one each other, lead wisely, respect differences, and support peace and justice. Mass media and the internet play a major role in shaping views community regarding religious moderation education. Due to the fact that the information is Inaccurate or radical narratives can quickly spread through the media digital, there needs to be a wise strategy to manage the influence of media and the internet in supporting religious moderation education.

Continuing with the study of the interpretation of Surah Luqman verse 15, how do parents feel when ordering an act of shirk, then as a child it is permissible not to follow it and remain respectful towards him, then follow the Prophet's companions and tabiin according to the time, continued with the study of Surah At Taubah verse 100, how about the friends the former (the Muhajirin and Ansar) and the people who followed the Companions and the people who follows friends. Follow them and you will be safe though There are differences, for example in the case of tarawih prayers, there are 8 rak'ahs following which means friends Umar performed 20 rak'ahs following his friend Ali, in his life Friends, there are friends who only fight wars, there are also friends who only study languages all of them were hoisted by Allah SWT friends as stars and stars There are many of them, so follow your friends, there are also friends who only do sadaqah and

Follow your friends well, not just as you please, and Allah SWT promises His blessings heaven, that's why we shouldn't blame each other. Respecting differences of opinion is an important way to interact with other people. This is a way to respect and acknowledge that each people have different views, beliefs and perspectives. Value differences of opinion are essential to building an inclusive society and harmonious. By respecting differences of opinion, we can learn from perspective other people who may be different from us.

This allows us to gain a broader understanding of a topic or problem. With accepting different points of view, we can grow as individuals and broaden our horizons. Learn from others' backgrounds and experiences different things can help us progress attack someone personally. look for points of similarity between perspectives different and Focus on what you agree with rather than what you disagree with. Learning to study tafsir verses is not only delivered through majlis, however also delivered through online groups and this is very helpful for those of us who Sometimes I don't have time to
take notes so when I can open it again and you can repeat it so you understand better and that's perfect for those of us who are sometimes late understand it.

Learning strategies vary depending on the goals learning, material taught. Learning strategies refer to approaches or techniques used by ustadz to deliver lessons to students them in an effective way. A diverse approach can help overcome different learning styles and improve the learning process. Strategy learning varies depending on the learning objectives, the material taught, and educational context. A diverse approach can help address different learning styles and improve the learning process. Moderation education through the study of tafsir verses at the Pena Islamic boarding school ta’lim council We Indralaya use PowerPoint visuals explained by the ustazd in delivering material, to improve understanding of the material presented in learning, they use technology such as learning software online via WA group so you can understand the concept better.

CONCLUSION

Religious moderation and diversity education are important in this era globalization and diversity today to ensure that religious teachings used correctly and help build an inclusive society, harmonious and cultured. This is a relevant and powerful approach to understand and develop Islam in the context of the modern world complex, this method is very important to overcome the challenges that exist in the complex and diverse contemporary world. Study of the interpretation of the Qur'an focusing on Islamic education diverse moderation allows us to gain a deeper and more balanced understanding of the teaching religion. This benefits individuals, groups and society as a whole overall in facing the challenges of modern times in a way that full of respect, understanding and tolerance.

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