

Madrasah Strategy in Facing the Challenges of Globalization and Strengthening Religious Moderation: A Literature Review

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Abstrak

The main findings show that madrasas can face various challenges, including social, political and technological changes brought by globalization. However, through the right approach, Madrasas can take advantage of globalization opportunities to strengthen the values of moderation in Islamic religious education. The strategies identified in this study include strengthening inclusive religious education, developing curricula that are relevant to global issues, intensive teacher training, use of information and communication technology, and collaboration with non-educational institutions. This research provides important insights for the development of Islamic religious education that is responsive to the challenges of globalization and promotes religious moderation in madrasas. The practical implications of these findings include policy and practice recommendations for madrasas and other stakeholders to face these challenges effectively. Madrasas can face many problems, such as social, political and technological changes brought by globalization. Nevertheless, madrasas can take advantage of the opportunities offered by globalization to strengthen the values of moderation in Islamic religious education with appropriate methods. This study found several strategies to improve inclusive religious education; improving teacher training; curriculum development that is relevant to global issues; use of information and communication technology; and collaboration with non-educational institutions. This research provides important insights for the development of Islamic religious education that is responsive to the challenges of globalization and supports religious moderation in madrasas. This finding has practical consequences. It includes policy and practice suggestions that madrasas and other stakeholders can use to address these issues successfully.

Kata kunci: *Madrasah, Globalization, Religious Moderation*

1. Introduction

Indonesia is a multicultural country (religion, ethnicity, culture, customs customs And Language) life harmonious And side by side. Majority The Indonesian population adheres to Islam with the principles of the Islamic faith teaches religious tolerance which is currently the more popular term moderation religious. Moderation religious aim For guard stabilization development religiousness realized early. (Kastar, 2023) Moderation religious Also become solution on understanding religious nature extreme And hard Which impact on intolerance religious. (Anwar, 2022)

Religious tolerance tends to increase mutual trust between people fellow people, this means that the evolution of an attitude of religious tolerance is very important for increasing religious harmony. (Badaoui, 2023) Religious tolerance push somebody For accept person other What exist, develop harmony socio-religious in diversity culture and his religion . (Mohd Khalli et al., 2022) Need understanding together will history period Then with inheritance culture Which rich For intertwine period front

without see difference. (Chtatou, 2023) Life Which compound in the background back by religion And norm Which different, sometimes difference This can give rise to a number of Individuals violate the norms of other groups, thereby creating a risk of conflict social. Conflict violence often happen when hugger One religion apply norm his religion Alone to person other. Teachings fundamentalist often describe person from orientation religion other Wrong, sinful, wicked, And concluded worthy punished. (Dahl et al., 2022)

Moderation religious is method somebody understand, respond, be neutral, his religion is fair and not extreme. (RI, 2019) . This means that religious moderation is the attitude and understanding of religious adherents in society and the state to respect each other value And respect honor. Guard right And obligation fully as good citizens so as to create security And peace.

Teachings Islam very recommend attitude each other respect honor And price value, Islam teach gentleness Good in life make peace, social And preach. Principles moderate (washatiyah) through verses Al-Qur'an can interpreted that moderation Islam can applied in context Indonesia. (AF Jurnal &

Zamimah, 2018) The teachings of Islamic law are in place very clear teach moderation religious, And This explained in letter al-Kaafirun paragraph sixth (Translation, 2017) , so Which emphasized in issue This religious moderation is the perspective of religious believers in understand his religion And operate Syria Islam without put aside right humanity And guard unity nation.

Right Asasi Man classified to right protection law and legislation, namely civil and political rights, social rights and economy, as well as right culture, collective And solidarity. (Kořir & Lakshminarayanan, 2021) Thus the state ideally exists for ensure appropriateness life Which The same for inhabitant his country in society without discrimination. Discrimination is a factor main role in the socio-economic integration of religious minorities, religious competition, No monopoly, moderate participation religion. Effort moderate religion limiting religious competition will boomerang. (Carvalho & Sacks, 2021)

Country need use instruments Which strategic in building the nation's image by improving reputation, promoting political attitudes towards various issues. (Albishri et al., 2019) This is meaningful country must active respond every development issue Which develop in society such as strengthening religious moderation in every institution, including Institution Islamic education.

Islam as people Muslim majority in Indonesia, own educational institutions ranging from Diniyah, Tsanawiyah, Aliyah, and Ma'had. The age of students at madrasas is 7-18 year or called children and adolescents. Desire For look for identity, start thinking critically about the surrounding environment, and start analyze on phenomenon Which he find is period development age teenager. (Hamdanah & Surawan, 2022) For can fulfill flavor want to know, flavor search teak self, thinking critical, ability in analyze, so something institution education should bridge this need, because it is actually present institution education aim For hone And float potency student talent.

In middle the struggle of globalization and development education with current information getting stronger , so need a strategy that appropriate in give education to every education stakeholder in religious moderation. So that Islamic educational institutions have a positive role in help overcome problem nation, that is strengthening moderation religion in educational institutions. Religious moderation strategies What is meant is of course adapted to the conditions and circumstances of each individual. each. Madrasahs have enormous opportunities for strengthening religious moderation. The Education sector reflects that transformation

broader in state bureaucracy, in social policy, the rule of law formal and informal, as well as everyday forms of participation. (Sobhy, 2021)

Some research on madrasah strategies in facing the challenges of globalization and strengthening religious moderation are: first, Realizing Tolerance & Harmony: Effective Strategies for the Introduction of Religious Moderation in Ibtidaiyah Madrasahs. (Ninik Evianah, 2024) Second, Policy Analysis and Strategy for Strengthening the Ministry of Religion of the Republic of Indonesia: Religious Moderation (Rofiqi, Mohammad Firdaus, Mohamad Salik, 2023) Third, Developing Mahasantri Religious Moderation Through Ta'lim Ma'had in Student Islamic Boarding Schools (Maskuri, A. Samsul Ma'arif, 2020) Fourth, the values of religious moderation are internalized in state Islamic schools in East Kalimantan. (Al-anshori et al., nd) Fifth, Implementation of the Religious Moderation Program in Private Madrasah Aliyah in Lebak Regency, Banten Province. (Akbar & Wahyudin, 2022) Sixth, the Role of Social Media in Promoting Religious Moderation among Generation Z. (Aulia Rahmawati, Debita Maulin Astuti, Faiz Helmi Harun, 2023) Seventh, Strengthening Religious Moderation Through Interdisciplinary and Disciplinary Islamic Education Studies in Dealing with Issues -National and Global Issues. (Enoh, Herdian Kertayasa, Fiqh Amrullah, Uus Ruswandi, 2024)

The theory that madrasahs have a great opportunity to instill the values of religious moderation in students and society is based on previous research. The urgency of this research is the need for a findings Which its nature scientific And structure based knowledge, multi scientific, multi-cultural and multi-religious disciplines in bridging efforts overcome understand fundamentalist And liberal Which Can deliver radicalism and terrorism in society. Therefore it is necessary to know form internalisation moderation religious Which done by madrasa.

2. Research Method

3. This research uses a descriptive-qualitative approach and literature study. The author examines literature such as journals, books and scientific articles as the main subject of this research. The author chose a qualitative research method because this type of research is accountable and reliable. Data triangulation is used to evaluate data validity by comparing various data sources. To obtain data, journals, e-books and theses are searched via the internet. To carry out searches using scientific works published on Google Scholar, Elsevier, and Scopus, keywords such as Madrasah Strategy, Era of Globalization, and Religious Moderation are

used. Journals that are relevant to these keywords are selected. The results show that researchers have selected fifty journals to analyze, summarize, and classify. to develop new ideas and thoughts that remain relevant to the topic of conversation .

4. Next, the data was analyzed descriptively and interpreted by considering the development of religious moderation in madrasahs . (Solatun, 2008) Research qualitative can interpreted as method To use explore as well as understand meaning by group person or a number individual from community/social or related humanity . (New & Indonesian, nd) Method look research deductive applied by researcher Which involved active in research This with focused on meaning individual, as well as translate complexity problem Which There is. (Creswell & Creswell, 2018) Data is classified according to existing problems and then analyzed using deductive, inductive and comparative methods. (Zubar, 2002) , which aim to make data easy to read, understand and interpret. The purpose of interpretation is to obtain meaning and meaning from the data . (Patton, 2000) For example, the research questions to be studied are: 1) What are the madrasa strategies in facing the era of globalization and strengthening religious moderation? 2) what is the function of madrasahs in strengthening religious moderation? 3) How is the strengthening religious moderation in madrasahs carried out massively in accordance with the guidelines of the Indonesian Ministry of Religion?

3. Result and Analysis

Madrasahs in Indonesia

According to KBBI Online Madrasahs are Islamic-based higher education institutions. (Online, nd) the implementation of education in madrasahs based on the Koran and Hadith and the salafus sholih (three periods getting glory and priority is the salaf generation), (Hendra, 2022) which centers on the principle that the revealed text must take precedence over reason and that the presentation of the text must be done in a manner that conforms to Arabic grammar, Hadith, and Salafist understanding. (Chozin, 2013)

In 1090, a madrasa was founded in Padang. In 1916, a Salafiah madrasah was founded in the Tebu Ireng Islamic boarding school environment. (Hasbullah, 1995) Madrasahs offer equal and parallel Islamic education, both in terms of institutions and curriculum. The national education system includes madrasa education. To avoid overlapping regulations between the Ministry of Religion and the Ministry of Education and Culture at that time, a Joint Decree (SKB) made by three ministers on March 25 1975 was made with the aim of clarifying the function of madrasahs which were aligned with public schools. MI,

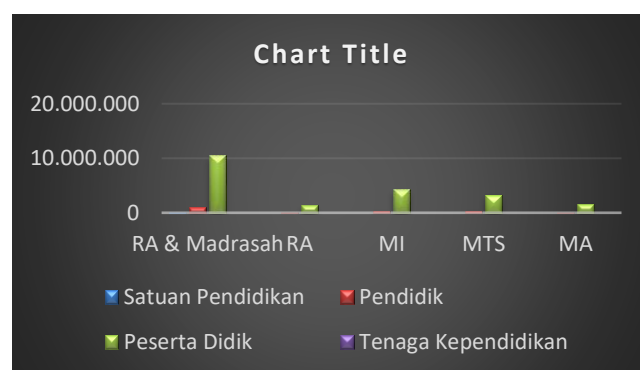
MS, and MA are madrasa education levels. General, vocational, special, official, religious, academic and professional education are all types of education. (Alawiyah, 2014)

The number of madrasahs in Indonesia continues to increase every year, showing quite rapid growth. As of the even semester of the 2022/2023 academic year, there are 87,396 RAs and Madrasahs, helping to achieve educational equality in Indonesia, according to data from the Ministry of Religion. The Ministry of Religion RA & Madrasah Dash Board data that we obtained from the EMIS account is presented in the form of the following graph and table: (EMIS, 2024)

Table 1. RA & Madrasah Data in Indonesia FY 2022-2023 Even Semester

	Education units	Educator	Learners	Education Personnel
RA & Madrasah	87,396	950,637	10,506,013	66,275
RA	31,172	132,559	1,371,211	9,176
MI	26,744	326,880	4,259,418	18,619
MTS	19,386	318,325	3,272,805	23,688
MA	10,094	172,873	1,602,579	14,792

Graph 1. Condition of RA & Madrasahs in Indonesia FY 2022-2023 Even Semester



Source: <http://infopublik-emis.kemenag.go.id/?ta=2023%2F2024+Genap>

accessed 01 April 2024

Model Learning in Madrasah

Procedure learning systematic For manage learning with objective so that education achieved is meaning from model learning . (Suprihatiningrum, 2017) Model Learning in each educational institution

is certainly different, This is adjusted to conditions, environment, facilities and demands each institution education. As Teacher Which wise, then of course you have to understand what learning model is appropriate and needed with characteristic material material teach, condition student And Teacher, as well as facility Which available. (Fathurrohman, 2006)

Necessary variation And diversity in use model learning so that No monotonous And taking place with pleasant. Because fun learning is expected will presenting enhancement performance Study student. In matter implementation habitus moderation religious in a way applicative in practice Islamic boarding school education and culture can be applied, such as planting religious scholarship in inclusive religious moderation and avoiding understanding radical and exclusive. (Muharis, 2023)

Following a number of model learning Which Can which can be adapted to the situation, conditions, And The facilities available at the madrasah are :

1. The Sudent Teams-Achievement Divisions (STAD) cooperative learning model is a cooperative learning model that involves small groups where each group member works together on a task to achieve a common goal . (Ibrahim & Adnan, 2019)
2. The problem-based learning (PBL) model is a learning model that encourages students to learn actively by solving problems and asking questions with the aim that they can build their own knowledge. (Handayani & Muhammadi, 2020)
3. RADEC learning model: Read, Answer, Speak, Explain, Create. (Wahyu Supandi, Atep Sujana, 2021) In model learning This, student directed through activity learning starting from reading, answering questions, discussing, explaining material Which Already studied And create it.
4. The cooperative learning model encourages students to work together, talk, and interact in completing projects or assignments. (Kusmayan, 2023)
5. The Integrated Learning Model combines various scientific disciplines with certain topics to connect scientific disciplines with things that are done every day. (Supiadi et al., 2023)
6. Discovery Learning Model: This model makes learning more interesting through a process of self-discovery and exploration, so that the knowledge learned can be repeated . (Hasanah, 2023)
7. The direct learning model is learning that provides direct information to students. Examples of direct learning models include active teaching (Good & Grows); CBSA

(Active Student Learning Method) or SAL (Student Active Learning); Mastery Teaching (Hunter); and Explicit Instruction Rosenshine & Stevens. (Junaidi, 2018)

Development And creation learning Can carried out in any model by teaching staff as attractive as possible, including in moderation strengthening learning religion in madrasahs.

Madrasah Opportunities and Challenges

Madrasahs as organizations that focus on teaching Islamic knowledge in practice have similarities with other schools, which differ in the use of Islamic education in learning, the environmental atmosphere, teachers and students. (Supani, 1970) Madrasahs play an important role in preparing students to face globalization. (Musri et al., 2023) For this reason, madrasahs must know the opportunities and challenges to face the era of globalization so that they can be competitive and become a choice for the community in obtaining Islamic education. Here the author presents it in the form of a table of opportunities and challenges for madrasahs according to Abdurrahman quoted by Alawiyah (Alawiyah, 2014) :

Table 2. Opportunities and Challenges for Madrasahs

Opportunity	Challenge
1. Religious life which is increasingly alive in personal and social life provides opportunities for collaboration, especially in the field of education, which has a strategic role in improving human resources; 2. Madrasah education is the right choice in the midst of the moral crisis in Indonesia because the education package includes providing insight into religious knowledge; 3. The increasing function of the Ministry of	1. The rapid development of science, technology, social change and globalization is not accompanied by conceptual acceleration, methodological techniques, administration and management in the madrasah environment. 2. Bureaucratic obstacles in regulating institutional, organizational, administrative development procedures, as well as curriculum and methodological techniques. 3. The need for

<p>Religion in the development and management of madrasas, which is then strengthened by the Ministry of Religion's strategic program to improve the quality of madrasa education;</p> <p>4. Public enthusiasm and spirit of worship to participate in making the nation's life more intelligent;</p> <p>5. Developing programs in accordance with the independence and specificity of madrasas in accordance with community needs and national development;</p> <p>6. Wide community support in efforts to play and organize madrasas in terms of management, development and collaborative responsibility in their service to the nation, state and religion.</p>	<p>computerization in educational administration systems, as well as the availability of laboratory equipment and laboratory equipment;</p> <p>4. The partnership and implementation of education between supervisors and the madrasa management community has not been developed optimally and professionally;</p> <p>5. The implementation of education is not in accordance with curriculum demands and social changes, especially in terms of technical methodology and educational management capabilities;</p> <p>6. Even though educational development is carried out by communities with low economic backgrounds, it still has to accept students from disadvantaged communities. Thus, they will continue to face problems financing educational operations, which in turn will result in low quality education;</p> <p>7. Unpreparedness for the implementation of education in terms of knowledge and technology as well as social change, especially in terms of technical methodology and educational management capabilities.</p>
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Because of these various opportunities and challenges, madrasas cannot be inferior to other general education. They must continue to improve their education. The government must pay more attention to the arrangement, guidance and supervision of education so that madrasas can continue to progress and develop together with the national education system. Educational programs should be developed not only in general education but also in madrasas. The progress of madrasas will influence the progress of education in Indonesia, especially with the increasing number and quality of madrasas.

Madrasah Strategy in Facing the Challenges of Globalization and Strengthening Religious Moderation

The strategic capacity of Islamic educational institutions is based on the competency, knowledge, expertise and experience of each leader with the aim of accelerating and controlling the realization of the institution's vision and mission . (Siregar, 2023b) Strategic planning, implementation and evaluation in education management must be carried out so that organizational movements run or even accelerate. (Siregar et al., 2023) The pace of globalization has brought significant changes in society throughout the world, requiring adaptation from various institutions, (Basori et al., 2023) including madrasas as the largest Islamic educational institutions and adherents of the majority religion in Indonesia. The importance of overcoming the challenges and opportunities presented by this era of globalization lies in the ability of madrasahs, especially leaders, to meet the needs of a growing community while still preserving cultural and religious values. Because globalization cannot be avoided, but is faced with knowledge and skills that can compete, be useful and improve the quality of madrasas.

Religious moderation can be implemented in every state institution and private including madrasas. The way someone understands, respond, behave neutrally and fairly, away from extremism is meaning from moderation religious. (RI, 2019) From this explanation, the question arises whether we need to understand and implement religious moderation? Of course it is very necessary in the country Indonesia We Which multicultural. Diversity in religious in the middlepublic Which multicultural No can avoided, matter which underlie moderation religious is For each other tolerance And value difference, not for sharpen difference.

There is 3 reason main Why need moderation religious, that is: 1. Human rights and dignity are important things that must be safeguarded by fellow man, And all religion teach matter That. By Because That difference religion No means differentiate right And dignity man, including the right to live and

choose one's beliefs; 2. Indonesia multicultural (religion, culture, Language, ethnic group, And custom customs) need rule standard so that life man Can walk well without hurting or oppressing each other. 3. As a cultural strategy to maintain Indonesianness, religious moderation is needed. (Religion, 2019)

Presidential Regulation Number 58 of 2023 concerning Religious Moderation establishes rules for religious moderation in the world of education. This regulation covers things such as curriculum development and learning implementation, education of educators and education personnel, and recruitment of educators and education personnel. The Ministry of Education, Culture, Research and Technology is responsible for this agenda, which is supported by other ministries, regional governments and the ministry of home affairs . (Indonesia, 2023) The existence of the Presidential Regulation of the Republic of Indonesia on Religious Moderation indicates that it is increasingly strong and urgent that this is being implemented in every sector of government and society. (Nasaruddin, Deni Suryanto, 2023)

The reality on the ground is that there is an assumption that the madrasah has been entered by radical ideas and extremism, then the role of madrasas is needed in forming a generation of Muslims who understand religious moderation through curriculum And programs activity inside it. Internalisation curriculum in moderation religious in Madrasas are expected to be able to answer this assumption. (Husnul Khotimah, 2022) For That madrasas are expected own role enough to contribute in strengthening moderation religious, Because madrasas are receptacle Which appropriate For prevent happen degradation mark national morality, where education is a fundamental aspect For cadre para generation young Islam as a scholar And *umara*.

In the field of education, religious moderation comes from educational goals, materials and methods. In the field of da'wah, religious moderation comes from the aims, materials and methods of da'wah. Religious moderation also comes from the open attitude of the academic community in madrasas and the general public to accept differences, avoid radicalism, terrorism, and have a wise and pleasant attitude towards social life. (M. Tahir, 2022)

Madrasas have a big role in *tarbawiyah da'wah* , so are in other fields like in national life and patriotic, For preaching *siyasa* (political). Generation Muslim Which moderate, have competence according to their field, strong ethics based on Islam is hope from results built And upbringing from madrasa. Connection character Which born from generation young Muslim is overview from an educational perspective. Madrasas with various educational

models and his teachings produced the output of a generation of moderate Muslims uphold tall values ethical, Which will speed up process nation development in various sectors. Principles of political ethics in Islam consisting of: a) Amar ma'ruf and nahi munkar are political orientations Islam; b) leader Which ethical; c) Management government Which ethical. (Ismail, 2018)

Activity And program daily during in madrasah is description curriculum from the madrasa Alone. Planting character generation Muslim Which sincere, independent, discipline, commendable morals, mutual cooperation, mutual respect between ethnicities, cultures and customs. (JIA Jurnal et al., 2023) There are 3 implementation focuses religious moderation through learning programs in the madrasa environment, namely: cultivating *aqidah*; instilling and exemplifying morals; teaching mark religious tolerance. (Anwar, 2022)

Tradition transformation science religion in a way Specific And centralized in Madrasas use the method of reciting the Koran and Hadith, one of the media being the yellow/bald Arabic book after each congregational prayer. Learning using this media is described in accordance with societal conditions including religious tolerance. Instilling values Islamically Moderation is still needed in madrasah environments activity recitation daily routine, weekly And monthly. (Ali Nurdin, 2019) It exists balance in thinking in a way realistic, Comprehensive and consistent are indicators in cultivating moderate Islamic values. (AF Jurnal & Zamimah, 2018) Cultivating moderation religious in madrassas can through formal And non-formal. (Sumarto, 2019)

Moderation religious can developed in madrasah with embed values multicultural Which Can customized with circumstances and integrating science. (Kusmira, 2018) Sharia Islam strongly recommends religious moderation for its creation peace in Indonesia . (Thohiri, 2018) Islam present with character each other respect and tolerance for the traditions of each individual as long as it is relevant and progressive. (Agis et al., 2018) So, it is hoped madrasas can cadre generation Muslim Which Ready face development era based tolerance religious . (Ismail & Ibrahim, 2018)

Moderate and inclusive Islamic education has the potential to stop radicalism. The attitudes of *tawazun* (balance), *i'tidal* (straight and firm), *tasamuh* (tolerance), *musawah* (egaliter), *Shura* (deliberation), *ishlah* (reform), *aulawiyah* (prioritizing what is important), and *tathawwur wa ibtikar* (dynamic and innovative).) are some examples of religious moderation. (Fahri, Muhammad, 2022)

With thereby madrasas have obligation For preventing radicalism, terrorism and extremism through internalisation curriculum in in process learning daily. Moreover, the learning system and

Islamic boarding school activities are carried out fully 24 O'clock in environment boarding school, so planning and implementation from curriculum Which arranged, teaching from power education (*going home, musyrif, Religious teacher*), programs activity in strengthening moderation religious will very big its influence in environment madrasa.

The concept of religious moderation together with the concept of *wastiah* (moderate concept) is a characteristic of Islam that is not found in other religions. This vision always seeks to spread Islam by respecting and opposing liberal and radical ideologies. One of them, mentioned in Al Baqarah verse 143, is related to the concept of *wasathiyah*. Among the indicators of *wasathiyah* (moderate) attitudes in religion are as follows: First, there needs to be a national commitment to know and see their religious practices that do not experience conflict, so that they resemble the 1945 Law and the values of Pancasila; Second, tolerance is used as an indicator of moderation in religion because the aim is to know and see those who are able to accept differences in other people's beliefs and religions in working together. (Junaedi, 2012) Third, the ability to see and understand the extent to which a person can peacefully express their religious beliefs and understanding without causing physical, mental, or verbal violence is an indicator of moderation. Fourth, friendly behavior and attitudes when they are religiously linked to their local culture. The aim of this indicator is to examine and recognize the adoption of religious practices by local traditions and culture. Someone who has a friendly character, remains religious, and does not have religious conflicts, is called a moderate person. (RI, 2019)

Other effective strategies that can be implemented by madrasas in facing globalization and strengthening religious moderation in Islamic boarding schools are: 1) Increasing the curriculum with material relevant to human rights, pluralism and peace. This increases students' understanding of the complexities of the contemporary world and instills a sense of tolerance. Religious education must follow the times and needs of society in this era of globalization. Therefore, the curriculum must combine science, sharia and technology. (Kardina Engelina Siregar, 2023) ; 2) Teacher training is the main focus in facing the challenges of globalization. Madrasah teachers are trained to adopt inclusive and moderate teaching approaches, as well as to understand complex global issues. This is very important, because 75% of the learning process will be successful when there is a teacher who matches their academic, pedagogical, personality and social competencies. Because one of the goals of teacher development is to increase performance, career development and organizational development. (Siregar, 2023a) ; 3) Madrasas utilize information

and communication technology to spread a moderate understanding of the Islamic religion and overcome negative stereotypes about Islam. The use of social media and online platforms has become an effective means of spreading the message of moderation; 4) Collaboration with non-educational institutions, such as non-governmental organizations and interfaith organizations, has strengthened the moderation approach in Islamic religious education. This allows madrasas to engage in community activities that promote peace and tolerance.

Through the above explanation, Islamic boarding schools can play a more effective role in facing the challenges of globalization and promoting religious moderation in society.

4. CONCLUSION

As stated in surah Al-Kafirun verse six, "To you your religion and to me my religion", religious moderation is not something new in Islam. For matters of faith and monotheism, Islam never interferes with and enforces its teachings, but for life in society and as a state, Islam teaches mutual tolerance, respect and respect for differences in race, ethnicity, religious culture and nation or what is called religious moderation. Because the best people are those who are beneficial to others, a Muslim must be able to socialize and interact with other people so as to produce goodness and make Islam a religion of *rahmatan lil'alamin*. Madrasas as the largest Islamic educational institutions in Indonesia certainly have a responsibility and role in this matter, by realizing strategies to face the challenges of globalization and strengthening religious moderation, it is hoped that madrasas will become a cooling forum that can produce moderate educators and students.

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