

# Realizing Religious Moderation through the Education Political Policy of Science-Quran (SAIQU) Integration

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*Abstract: This study aims to describe opportunities in the context of realizing religious moderation through the education political policy of the Science-Qur'an (SAIQU) integration. This study uses a qualitative approach with a literature review method. The results of the study illustrate that the attitude of religious moderation, namely an attitude that recognizes the existence of others, is tolerant, respects differences of opinion, and does not commit violence in the name of a particular religion, is needed, not only in the real world but also in the digital world. This is to ensure the continuity of the life of the nation and state. The attitude of religious moderation can be fostered through science education through science process skills and scientific attitudes. For this reason, the Government's political policy is needed to control and succeed in developing an attitude of religious moderation through integrated science education SAIQU.*

*Keywords: Religious moderation, education politics, the integration of Science-Qur'an (SAIQU).*

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## INTRODUCTION

Realizing unity and peace in a pluralistic nation, such as the Indonesian nation, requires a real, serious, systematic, and continuous effort. The plurality of a country or state can be seen from various points of view, such as culture, ethnicity, race, religion, and so on. If this diversity is not managed carefully, thoughtfully, systematically, and continuously, it can trigger disaster and destruction (Chaer, 2016). This is also in line with the opinion of Lestari (2015) that the high level of diversity of the Indonesian nation is an axis that is easily ignited by SARA confrontations. Ridwan (2015) also mentions that diversity in society has the potential to cause group segmentation, divided structures, weak consensus, frequent conflicts, forced integration, and group domination, which in turn can weaken the movement of community life itself. Similarly, Agung's (2017) explanation those ethnic and racial differences could be these factors also have the potential to worsen the atmosphere of conflict (religion) and lead to identity politics (Hamid, 2018). Thus, it is clear that diversity in Indonesia, apart from being understood as wealth, can also be seen from the point of view of potential humanitarian disasters.

Diversity that needs to be managed properly can lead to division. Therefore, diversity must be appropriately managed to reduce any potential splits (De Silva, 2018; Aaiman, 2020). One of the efforts to create unity and peace in a pluralistic and pluralistic nation and to avoid humanitarian disasters is through the process of religious moderation (Yanti & Witro, 2020). According to Kawangung (2019), religious moderation is closely related to a wise attitude towards religious plurality whose moderation is through mental revolution. Mahrus (2020) states that religious moderation is an absolute belief in the teachings of the religion we believe in and giving space to the religion believed by others. Religious moderation can also be understood as an attitude that puts forward beliefs, morals, and character in the association of fellow citizens and citizens of their institutions (Thoriquttyas et al., 2020). Thus, the application of the concept of religious moderation for all citizens is the right step to maintain the unity of Indonesia.

In a study, Fahri (2019) stated that radicalism in the name of religion can be eradicated through moderate and inclusive Islamic education. This is also in line with the opinion of Ekawati (2019), who states that educational institutions have an essential role in implementing the process of religious moderation, especially in a pluralistic society, through a socio-religious process approach. In addition, Widodo (2019) also writes that increasing religious moderation through various Islamic educational

institutions, such as Islamic Boarding Schools, Islamic Colleges, and other Islamic schools, is very important. Research by Nurdin et al. (2019) also said that the implementation of the religious moderation program at the Salafiyah Islamic Boarding School (NU) also went well. Thus, educational institutions and their processes have an important role and can even be said to be spearheads in the success of the moderation process.

Given that religious moderation is very important and needed in a pluralistic country like Indonesia, in order to maintain national harmony and unity, the process of religious moderation must be developed more broadly and massively in every educational institution in Indonesia. Religious moderation is essential, considering that violence (radicalism), either in the name of religion or not, can happen anytime and by anyone. Kurniasari (2019) states that the seeds of violence against a person can arise due to errors in the child's upbringing, so parents have an important role in eliminating the seeds of violence in children. In addition, violence can also occur because of previous (Zakiyah, 2017). While in Indonesia in general, the level of violence against children in Indonesia also tends to increase. Thus, it is clear that the seeds of violence and perpetrators of violence can happen to anyone regardless of their particular religion. Nurjannah (2013) also wrote that violence in the name of religion or radicalism in religion is generally caused by three factors at once, namely religious factors, social factors, and psychological factors.

Actually, religion never teaches and guides its adherents to harm themselves, others, or other creatures of God (Isnaini, 2017). In the context of Islam, Islam is the pioneer of tolerance for the sake of harmony and peace in human life on earth, and even Islam is known as the religion of rahmatan lil'alamin (Yati, 2018). In addition, Islam also offers a concept of tolerance for differences called *tasamuh*, which includes theological, sociological and cultural aspects (Ghazali, 2016). Thus, it is clear that violence in the name of Islam will not occur if they understand Islam perfectly and there is no intention to damage the image of Islam itself. Therefore, violence in the name of Islam is actually very inappropriate. Although, in various incidents, Islam is often used as a scapegoat and the target of accusations.

To avoid violence in the name of religion, educational institutions, both religious-based and general, should understand and apply the concept of religious moderation more accurately and systematically so that the triggering factors of religious radicalism can be minimized through an educational process. It means that appropriate management of education is needed, mainly related to the curriculum and the pedagogical ability of teachers. It is also in line with the opinion of Robihan (2018) that proper management of educational institutions and processes can reduce hostility and violence. Likewise, Umar says that educational institutions and processes (religious) should be managed professionally and systematically, starting from the provision of a curriculum based on religious values, educators/teachers who have personalities who serve as role models for religious life, the educational process, interaction, and the educational environment as well as the formation of the Peace-loving Student Group that puts forward the value of peaceful religious life that respects each other and respects differences. Through proper education governance, as described above, the attitude of religious moderation in teachers and students will grow.

According to Fahri & Zainuri (2019), a person's moderation in religion can be seen from several attitude indicators, namely: *tawazun* (balance), *i'tidal* (straight and firm), *tasamuh* (tolerance), *musawah* (egalitarian), *Shura* (deliberation), *ishlah* (reform), *aulawiyah* (priority first), *tathawwur wa ibtikar* (dynamic and innovative). It is also in line with Akhmadi's (2019) opinion that a person's abilities can indicate a moderate religious attitude in terms of recognizing the existence of others, being tolerant, respecting differences of opinion, and not committing violence in the name of a particular religion. Thus, educational institutions and teachers, as the main actors in the educational process, must be able to develop the attitude and spirit of religious moderation in an appropriate, systematic, continuous, and integrated manner through various fields of knowledge.

One of the fields of science that has the potential to develop attitudes and spirit of religious moderation is science education. This fact is because science education contains moral values that apply and are recognized by all circles. The moral values of science education are in the form of a scientific attitude, which is an attitude possessed by scientists to go through various scientific activities. According to Sukaesih (2017), scientific attitude is the tendency of people or individuals to act or behave in solving a problem systematically through scientific steps. Sarwanto (2021) explains that scientific attitudes can support the growth of a mind full of questions and enthusiasm to conduct investigations into a phenomenon. In line with this opinion, Hunaepi (2016) explains that scientific attitude is a thinking disposition that has become a research trend that is integrated into higher-order thinking skills such as critical thinking, creativity, metacognition, problem-solving, and decision-making and greatly determines the quality of individual students.

Referring to the explanation above, it is clear that a scientific attitude is part of thinking and acting skills. Thus, scientific attitude plays a vital role in shaping and determining a person's behavior, both in the form of thinking behavior and acting behavior. This is in line with the opinion of Hendracipta (2016) that this scientific attitude is reflected in an honest and objective attitude in collecting facts and

presenting the results of the analysis of natural phenomena. These scientific attitudes include being objective/honest, not rushing to conclusions, being open, not mixing facts with opinions, being careful, wanting to investigate, or having high curiosity. This scientific attitude is strongly influenced by desire, information, group affiliation, and personality.

If it is associated with the attitude of moderation in religion, the scientific attitude is a solid foundation to form an attitude of moderation. A scientific attitude consisting of an objective/honest attitude, not rushing to conclusions, being open, not mixing facts with opinions, being careful, wanting to investigate, or having a high curiosity in someone will encourage the growth and development of an attitude of acknowledging the existence of others, tolerant, respecting differences of opinion (an indicator of religious moderation). Thus, developing a scientific attitude also means developing an attitude of moderation in religion.

The development of scientific attitudes through science education is a must. This is because scientific attitudes constitute a significant part of science education. So, that scientific attitude is often a reference for a person's success or failure in learning science. However, those who study science and have a scientific attitude do not necessarily have an attitude of religious moderation. Likewise, those who study religion do not necessarily have a moderate attitude and a scientific attitude. For this reason, an integrated education between science and religion education is needed appropriately. It is intended so that the value of scientific attitudes from learning science education can be used as a way to develop an attitude of religious moderation.

Developing an integrated education between science education and religious education (Islam) based on the Qur'an so that it can be called an integrated science-Qur'an (SAIQU) education, requires seriousness. This is because integrated education will only occur or be carried out properly if educational factors that support the educational process are available and implemented (Herlinawati, 2020). Several factors support the success of the educational process, among others: learning and student circumstances, relations and learning methods, student learning system, student psychology, school environment, concentration and environment school, family and teachers, the ideals and physical condition of students, and the future of students (Zhang, & Aasheim, 2011). According to Krumrei et al. (2013), the success of the learning process and the achievement of learning outcomes are determined by four factors, namely (a) cleanliness of the heart, (b) persistence, (c) understanding of the objectives, the relationship between learning materials and the relationship between learning materials and their objectives; and (4) the relationship between educators and students. From another point of view, Volery (2000) states that educational success factors (curriculum) are influenced by the leadership of school principals, teachers, student activities, learning facilities and resources, and school committees.

Referring to the various factors that influence the success of the learning process and outcomes as described above, it can be understood that the success of the educational process is not only determined by teachers and students in schools but also involves various parties. Various parties related to the success of the education process include students, teachers, parents, and the Government (Priatna et al., 2020). Therefore, in order to develop SAIQU-integrated education, as an effort to develop an attitude of religious moderation, all relevant parties should contribute consciously and optimally according to their portion and authority. The party with the highest level of authority and the most decisive for the success of the development of the education model is the Government. It is stated by Bayu (2013) that in the field of education, the main tasks of Government are service, empowerment, and development.

One of the strategic roles of the Government, both central and local, in developing SAIQU-integrated education is through the development of political education policies. As stated by Solichin (2013), political and bureaucratic policies are the two most important things in running the wheels of Government, not least in the world of education. These two elements can affect the implementation of education as a whole. The same thing was conveyed by Fatmawati (2019) that the implementation of policies and the role of the bureaucracy in the field of education requires an educational bureaucracy that is able to adapt to the dynamics of environmental change and understand the needs of the people it serves. Thus, it is clear that in order to develop SAIQU-integrated education, an educational and political policy that binds all elements of education to create a generation that has a moderate attitude toward religion through integrated science education and the values of the Qur'an is needed.

Referring to the explanation above, it can be understood that a political policy is needed to apply the concept of SAIQU integration education. With the application of this concept, the values in science education, directly or indirectly, are believed to foster an attitude of moderation in religion. Thus, the focus of this study is to describe how the concept of integrated education is SAIQU and how to realize religious moderation through the politics of science-qur'an (SAIQU) integration education.

## METHOD

This study uses a qualitative approach with a literature review method, namely that data collection is done by reviewing books, literature, notes, and various reports related to the problem to be solved (Sari & Asmendri, 2018) and (Yaniawati, 2020). Thus, all the data obtained, discussed, and presented in the study is the result of a literature review. Data validation in this study used triangulation techniques with the aim of checking the truth of data or information obtained by researchers from various perspectives in order to reduce the bias that occurred during data collection and analysis as much as possible (H. Mudjia, 2010). Data analysis was carried out qualitatively by involving reduction, triangulation, data presentation, conclusion drawing, and verification in an integrated manner (Rijali, 2019).

## RESULT AND DISCUSS

### **The concept of education in order to develop an attitude of religious moderation**

Education is all efforts and all efforts to make people develop human potential so that they have religious and spiritual strength, self-control, personality, intelligence, noble character, and the skills needed as members of society and citizens. In addition, education is an effort to form a complete human being physically and mentally intelligent, healthy, and virtuous (Rini, 2005). Education is also a significant effort to overcome crises in the life of the nation and state. Thus, education is a process to develop and optimize all human potential, both in the form of physical or skills and non-physical in the form of knowledge, attitudes, feelings, and so on. By developing all their potential through the educational process, it is hoped that in the future, they will be able to participate actively and productively by prioritizing moral and social values in creating an atmosphere of peaceful life.

The attitude of religious moderation is needed to create a peaceful, harmonious, and productive life. This is because the attitude of religious moderation is conceptually aimed at realizing religious practices that respect pluralism and tolerance in line with the established democratic system (Abdullah, 2019). The moderation attitude that needs to be developed for each student is the attitude of *tawazun* (balance), *i'tidal* (straight and firm), *tasamuh* (tolerance), *musawah* (egalitarian), *Shura* (deliberation), *ishlah* (reform), *aulawiyah* (prioritizing the priority), *Hathaway wa ibtikar* (dynamic and innovative) (Fahri, & Zainuri, 2019). Therefore, the attitude of religious moderation becomes an integral part of creating an atmosphere of peaceful, harmonious, and productive life.

To develop an attitude of religious moderation, a complete and systematic education concept is needed (Thoriquttyas et al., 2020). The concept of education is a deep understanding of moderation attitudes, which is related to the basic concepts of moderation attitudes, factors that play a role in developing moderation attitudes, process strategies for developing moderation attitudes, and procedures for assessing moderation attitudes. This is in line with the opinion of Nurul (2020) that the concept of religious moderation and religious plurality must be understood in depth and then realized in a mental revolution movement so that it gives birth to acts of mutual respect and tolerance in life in the midst of diversity. Moderation requires systematic planning, implementation, and assessment.

To create a generation that is moderate in religion (having an attitude of religious moderation) in order to create an atmosphere of peaceful life, namely conditions of harmony, security (no war), harmony, and mutual understanding with a calm atmosphere and the absence of violence (Ali, 2020) personally must have a peaceful behavior or attitude, which is a mental process that comes from the thoughts, feelings, and conscience of individuals to create peace. According to Wulandari (2015), various attitudes that must be developed in order to foster peace are attitudes: self-respect, tolerance, empathy, justice, honesty, not suspecting each other, friendship, cooperation, mutual understanding, and justice/equality. These various attitudes can be referred to as an attitude of peace, which is an attitude that is needed to help or create peace. A peaceful attitude will grow and develop in a person better if it is supported by spiritual intelligence. This spiritual intelligence will guide humans to achieve true happiness in life and guide humans to find peace. This is also reinforced by the opinion of Nurwanto (2020) that both normatively and historically, a religion like Islam tends to peace, not violence, in accordance with the meaning of Islam (*salam*: peace). Thus, it is clear that a positive mental attitude that is rooted in religious values plays a vital role in creating a peaceful atmosphere.

In addition, peace-oriented education must also be able to develop skills, such as being able to communicate, listen, understand different views, be able to work together, solve problems, think critically, make decisions, conflict resolution, and social responsibility. These various skills become essential pillars in the process of realizing social peace. Therefore, these skills can be referred to as social process skills, namely skills needed in social interaction to achieve peace in the social. These social process skills are an essential element in the formation of religious moderation attitudes.

Through these various social process skills, students are trained to have good communication skills so that when they convey ideas, ideas, or opinions both in public and in class, they can do well by reducing the potential for miscommunication or misunderstanding. Likewise, it is related to skills in

understanding different views and encouraging students to have a tolerant attitude toward others with different ideas, ideas, and opinions, and so on. Therefore, it is clear that the various skills in peace-oriented education must be an integral part of every subject in school, including science education.

Through the integration process between peaceful attitudes and skills, the social process into every subject in school can be carried out properly, considering that conceptually, these two variables are part of the results of the educational process, namely in the affective and psychomotor domains. Thus, the content or material in each of the existing subjects must be designed in a systematic integration by involving material concepts, peaceful attitudes, and social process skills. Systematic integration is carried out so that peaceful attitudes, social process skills, and content concepts are jointly constructed in students. The process of constructing these three factors into students directly or indirectly will foster an attitude of moderation. In addition, through this integration process, the opportunity to achieve the goals of national education is to form a person who believes and fears God Almighty, has a noble character, is healthy, knowledgeable, capable, creative, and independent, and becomes a democratic and responsible citizen (Sujana, 2019) will be achieved.

### **The Concept of Integrated Science Learning as an Alternative for Developing Religious Moderation Attitudes**

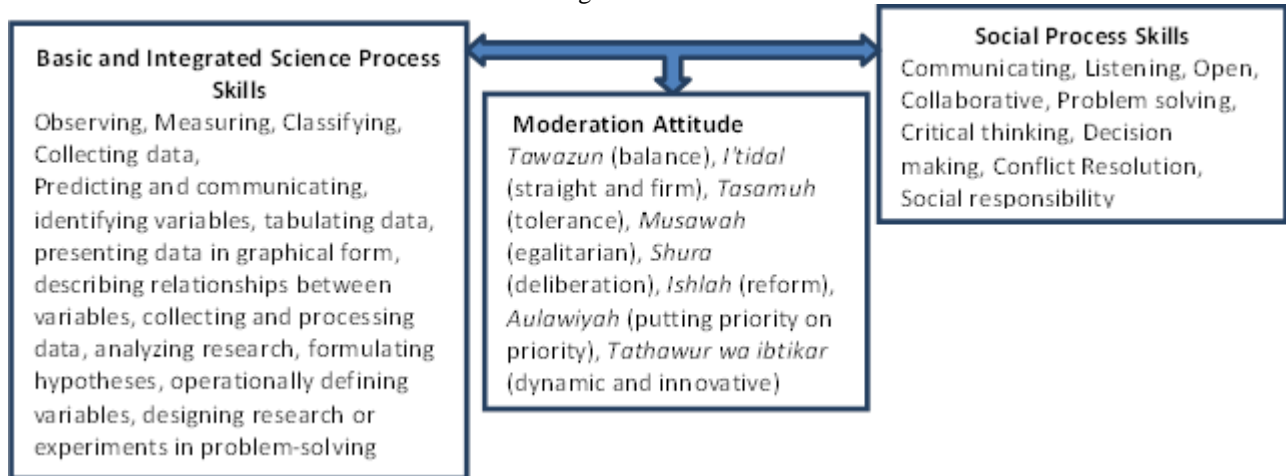
Science is one of the subjects that is introduced and taught to students since elementary school, even in Kindergarten education, through environmental introduction play. Because science has been known by students from the beginning of the educational process to the secondary education level, this is very important considering that science is one of the main subjects as a means of introducing students to technological advances. Carin (2016) mentions that mastery of science is an essential key to facing future challenges. Thus, it can be understood why science education needs to be introduced and taught to students from the beginning of the educational process. Ariyanti (2019) stated that one of the efforts to improve the quality of education at every level is to increase the ability to understand science.

The purpose of learning science, in general, is that every student is literate in science, namely understanding and mastering science concepts, knowing and having science process skills, and science attitudes. Scientific literacy skills are critical to solving various problems related to ethics, morals, and global issues due to rapid changes in the field of science and technology, as well as using scientific knowledge, identifying questions, and drawing conclusions based on facts and data to understand the universe and make decisions from changes that occur due to human activities (Arohman, 2016). In addition, Mirawati (2017) also mentions that science learning for children is essentially used as a medium to stimulate developmental aspects and maximize the potential that exists in children. Supriyati (2015) also mentions that learning aims to foster and prepare students so that students are ready and responsive in dealing with their environment. Thus, it can be understood that the purpose of learning science in schools is in line with the goals of national education, namely individuals who believe and fear God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens, which means that it is also in line with the concept of religious moderation.

The compatibility between education (science learning) and the concept of religious moderation is easy to understand. From the point of view of science, success in learning science, apart from being measured by mastery of science concepts and science process skills, can also be measured by measuring (scientific) attitudes. Therefore, in the context of science learning, these three elements (concepts, process skills, and scientific attitudes) are a unified whole and are closely interrelated. Disconnection or omission of one element in the learning process also means that the objectives of learning science are not ideally achieved. Two of the three elements, namely science process skills and scientific attitudes, are the main contributors to building harmony between education (science learning) and religious moderation attitudes.

According to Sukarno et al. (2019), basic science process skills are a set of skills needed to understand and discover science concepts. Science process skills (essential) include skills in observing, measuring, classifying, collecting data, analyzing data, and communicating. The integrated science process skills include identifying variables, tabulating data, presenting data in graphical form, describing relationships between variables, collecting and processing data, analyzing research, formulating hypotheses, defining variables operationally, and designing research or experiments (Rahma, 2020). These various skills must be taught and trained by teachers in the science learning process. Therefore, one indicator of the quality of science learning is the mastery of science process skills (Sukarno, 2014). If examined in more depth, these science process skills are compatible and in line with social process skills (social skills) as expressed by Wulandari (2020) that peace-oriented education must also be able to develop skills, such as able to communicate, listen, understand different views, able to cooperate, problem-solving, critical thinking, decision making, conflict resolution, and social responsibility. Briefly, the relationship between the two variables can be described in the following diagram:

**Figure 1.** Comparison of Science Process Skills and Social Process Skills in Attitudes on Religious Moderation

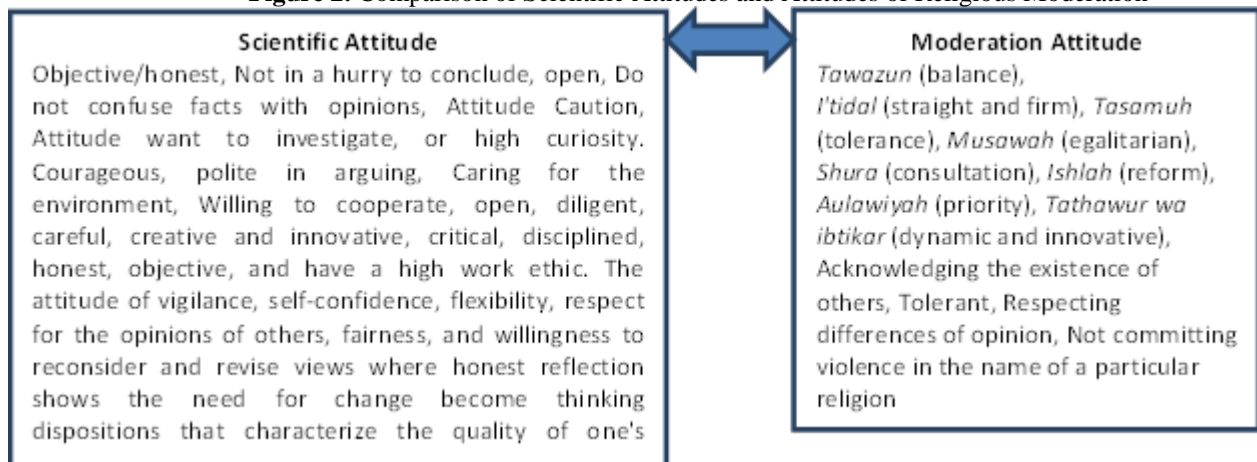


Referring to the diagram above, science process skills (basic and integration) and social process skills have a close relationship with the attitude of religious moderation. This means that the scientific process skills possessed by a person will trigger the growth of an attitude of religious moderation. Likewise, social process skills are interrelated with science process skills and religious moderation attitudes. Therefore, science process skills that are integrated with social process skills are believed to be effective in being able to develop an attitude of religious moderation in a person.

In addition to science process skills, ensuring success in science learning requires a scientific attitude, including being objective/honest, not rushing to conclusions, being open, not mixing facts with opinions, being careful, wanting to investigate, or having high curiosity. Meanwhile, scientific attitudes that need to be developed in science learning include being brave and polite in arguing, curious, caring for the environment, willing to cooperate, open, diligent, careful, creative and innovative, critical, disciplined, honest, objective, and a high work ethic. Meanwhile, the scientific attitudes that need to be developed in science learning include curiosity, caring, vigilance, self-confidence, open thinking, flexibility, and respecting opinions. Others, fair thinking, honesty, prudence, and willingness to reconsider and revise views where honest reflection indicates the need for change, become thinking dispositions that characterize the quality of one's thinking.

Referring to the description above, it can be understood that a scientific attitude is needed not only in the context of learning science but also in everyday life, including, for example, in developing an attitude of religious moderation. If referring to the opinion of Fahri & Zainuri (2019), a person's moderation in religion can be seen from several attitude indicators, namely: *tawazun* (balance), *i'tidal* (straight and firm), *tasamuh* (tolerance), *musawah* (egalitarian), *Shura* (deliberation), *ishlah* (reform), *alawiyah* (priority first), *tathawur wa ibtikar* (dynamic and innovative) and that moderate religious attitudes can be indicated by one's ability to: acknowledge the existence of others, be tolerant, respect differences opinion and not committing violence in the name of a particular religion, it is clear that the scientific attitude and the attitude of religious moderation are interrelated.

**Figure 2.** Comparison of Scientific Attitudes and Attitudes of Religious Moderation



Referring to Figure 2 above, namely the Comparison of Scientific Attitudes and Attitudes of Religious Moderation, there is a close relationship between scientific attitudes and religious moderation attitudes. This proves that, theoretically, scientific attitudes can affect moderation attitudes and vice versa. Thus, science education that is loaded with scientific attitudes is believed to have a positive effect on the development of religious moderation attitudes. Considering that the attitude of religious moderation is based on religious values, science learning that is integrated with religious values actually makes it easier to produce students with a better spirit of moderation. Therefore, the integration of science learning with Islamic values is needed in order to spread and instill an attitude of moderation in students.

Systematic integration between science education and religious values needs to be done so that science process skills, social process skills, scientific attitudes, peaceful attitudes, and content concepts are jointly constructed in students. The process of constructing these four factors into students directly or indirectly will foster an attitude of moderation. The integration means that the values of peace are integrated into every subject and daily direct interactions at school. In other words, the seeding of a moderate and peaceful life needs to start from an integrated learning system within the scope of daily life at school (Nurwanto, 2020). In addition, integrative education should also be comprehensive, namely that the learning process involves the mind, heart, and spirit so that the learner really absorbs and understands what he is learning, not only to enrich his mind and knowledge but also to enrich his heart (Langvardt, 2018). Comprehensive here also means involving all aspects of life from the individual level to the level of the nation or state or the world. Involve all sectors of society. They are implemented at all levels of education, from elementary to the highest level, and in the form of formal, non-formal, and informal education. In addition, it is also comprehensive in terms of the interconnectedness of all fields of science. Thus, through integrated learning, the opportunity for achieving the goals of national education, namely shaping, will be achieved, namely the formation of a person who believes and fears God Almighty, has a noble character, is healthy, knowledgeable, capable, creative, independent, and becomes a citizen who democratic and responsible.

#### **The political urgency of education in the SAIQU Integrated Science Education Pilot Project**

As mentioned by Surahman (2007), there are several factors supporting the success of the educational process, including learning and student circumstances, relationships and learning methods, student learning systems, student psychology, school environment, concentration and school environment, family and teachers, (8) ideals and physical condition of students, and future of students. In addition, Munthe (2020) also states that the success factors of education (curriculum) are influenced by the leadership of school principals, teachers, student activities, learning facilities and resources, and school committees. Therefore, in order for the educational process to be successful and achieve the set targets, serious attention is needed to these factors through government political policies.

In relation to the idea of implementing SAIQU integrated science education, there are at least four critical technical elements that must be considered, namely: curriculum, strong leadership, professional teachers, and the availability of teaching materials. The development of the SAIQU integrated science education curriculum is essential as a guide and standard for the successful implementation of the program. This refers to the opinion of Adang (2012) that the curriculum functions as a guide that provides direction and goals for education, while learning is a process that occurs in the interaction of the teaching and learning process between teachers and students. Thus, it can be said that the development of the SAIQU integrated science education curriculum is the most essential. This is in line with the opinion of Ramdhani (2020) and Soumpri et al. (2016) that curriculum development is an essential part of all educational activities. This is understandable, considering that the core of the curriculum itself consists of components consisting of objectives, learning materials, methods, and evaluations (Huda, 2017). Therefore, the successful implementation of SAIQU integrated science education is necessary for an integrated curriculum or at least an integrated curriculum development guide so that it can be used as a guide for science teachers.

The second important element needed in implementing SAIQU's integrated science education is strong leadership. The principal's strong leadership contributes to the successful implementation of SAIQU's integrated science education. This is because the principal is responsible for the success of education (Mustamin, 2012). Some research also shows that the principal's leadership affects the quality of education in schools (Turan, 2017) and is the primary key to achieving the quality of education at the school level. In addition, school principals also play an essential role in developing the professionalism of teachers (Day & Sammons, 2014) and teacher work motivation (Sampurno & Wibowo, 2017). Even Munthe (2020) mentions that the principal is one of the main factors that affect curriculum achievement. Therefore, the Government should make or develop policies to strengthen the leadership of school principals (Arar et al., 2019). Thus, it is clear that professional principals and strong leadership are indispensable in the successful implementation of SAIQU-integrated science education.

The third factor that determines the success of implementing SAIQU's integrated science

education is the availability of professional teachers. The existence of teachers who are professional and have good skills in implementing the curriculum and developing integrated science learning is very much needed. As stated by Makovec (2018), teachers are one of the main factors for educational success. The ability or competence of the teacher is very influential on the success of the implementation of learning (teacher performance). In addition, Xhemajli (2016) and Kusufa (2019) also mention that teacher competence greatly determines curriculum achievement. Hasan (2020) also stated that professional teachers tend to be more moderate in religion. This means that those who have good competence provide high opportunities for the achievement of educational programs. Therefore, it is clear that it is necessary to implement SAIQU-integrated science education as a way to develop an attitude of religious moderation.

The success of the educational process is also highly influenced and determined by the availability of teaching materials. This is because teaching materials are components of message content in the curriculum that must be conveyed to students (Alenezi, 2020). Therefore, if the required teaching materials are not available, the implementation of education will be disrupted and not optimal or even fail. With the existence of teaching materials, the teacher is no longer the only source of learning in the classroom. In this case, the teacher is more directed to act as a facilitator who helps and directs students in learning. Teaching materials are also integrated with the value of personal, social, academic, and vocational skills, as well as students' physical and mental activities (Susilawati & Khoiri, 2015). Therefore, the availability of teaching materials in an effort to implement SAIQU's integrated science education is essential.

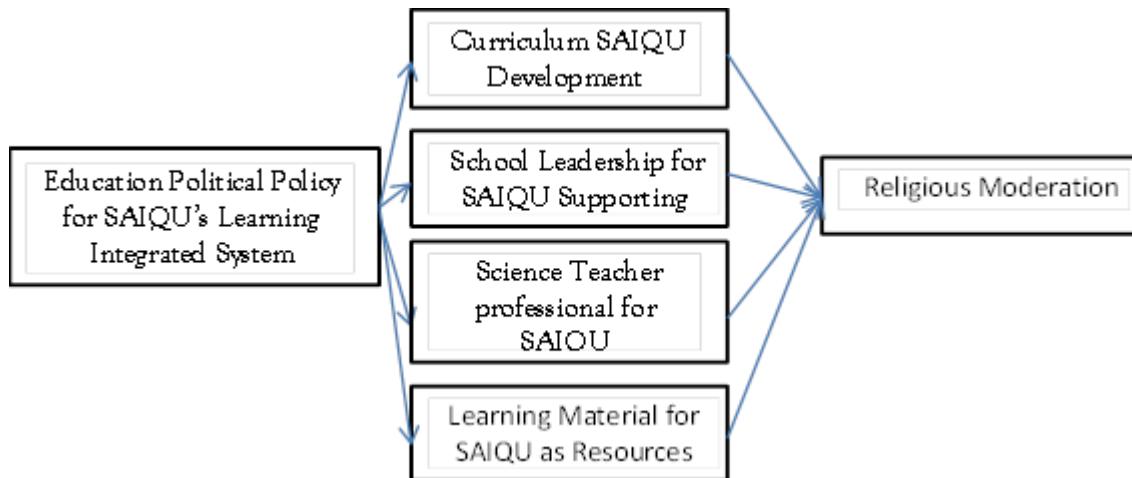
Referring to the description above, there are four main technical components in the effort to implement SAIQU integrated science education as an effort to foster an attitude of religious moderation, namely, an integrated science curriculum, strong leadership, professional teachers, and the availability of teaching materials. Thus, the four technical components must be prepared seriously and systematically to ensure the success of the program. For this reason, political policies from the central and regional governments are related to the four technical elements above. Overall, the four technical elements above can only be realized with political policies from the Government. This is explained by Oktavia (2018): to produce a quality human resource, it is necessary to have policies from the Government, namely expanding and equalizing opportunities for quality education for all Indonesian people and improving academic and professional abilities. , guarantee the welfare and dignity of education personnel, renew the education system, including the curriculum to serve the diversity of students, regional conditions, and the type of education carried out, among others, by reforming education.

Regarding the Government's responsibility in the field of education, Purwanto (2008) states that education is the responsibility and obligation of the state and is supported by all its people. Thus, it can be understood that there is a close relationship between politics and education. This is in line with the opinion of Asrori (2015) that the education system cannot be separated from the Government's political policies. According to Susanto (2016), there are at least five political influences on education, namely: Politics has an effect on educational activities in the creation of values and expectations of citizens as needed by the state, politics affects the education budget, politics affects educational resources such as teacher salaries, infrastructure to support learning activities, and teacher training, politics affects the school system such as school structure, teacher appreciation system, and student admissions system, politics affects the quality of graduates, especially in terms of political behavior, cultural behavior, economic behavior and social behavior. Thus, it can be understood that the Government's political policy is theoretically believed to be able to encourage success in the implementation of SAIQU-integrated science learning in order to develop an attitude of religious moderation through science education.

The urgency of political policy and the development of integrated SAIQU learning in developing an attitude of religious moderation can be seen from the following chart:



**Figure 3:** The urgency of political policy in developing SAIQU-integrated learning



From the perspective of *siyasa fiqh*, the state plays a role in providing goodness to the people or citizens and in various aspects of life. This is as stated by Rizal (2020) that mandatory government affairs related to essential services are education, health, public works, spatial planning, public housing, residential areas, peace, order public, community protection, and social. This means that there is an obligation from the Government to develop a regulation in the form of a policy in order to be successful in the implementation of SAIQU-integrated science learning in order to develop an attitude of religious moderation through science education in order to maintain the integrity of the nation and state. This is also reinforced by Hair's (2018) statement that a political policy is needed in the development of social morals; in this case, it can be in the form of an attitude of religious moderation.

As previously mentioned, religious moderation aims to create a person who recognizes the existence of others, is tolerant, respects differences of opinion, and does not commit violence in the name of a particular religion. Therefore, it can be understood that religious moderation is a necessity for the Indonesian people to create a peaceful atmosphere in the midst of public pluralism (Anam, 2019). Thus, mainstreaming religious moderation from various points of view is a necessity (Arafah, 2020). Political policymaking in supporting educational programs with the nuances of religious moderation should be a priority. It is not only because the Indonesian nation is a pluralistic country but also because of the rapid pace of digitalization and social media that it can become the stage for various acts of violence to emerge. Thus, it is clear that the Government, through political policies, can prepare for the implementation of SAIQU-integrated science education, especially in the four technical elements that are a necessity in the context of implementing the mainstreaming program of religious moderation.

## CONCLUSION

The attitude of religious moderation, namely an attitude that recognizes the existence of others, is tolerant, respects differences of opinion, and does not commit violence in the name of a particular religion, is very necessary, not only in the real world but also in the digital world. This is to ensure the continuity of the life of the nation and state. The attitude of religious moderation can be fostered through science education through science process skills and scientific attitudes. Theoretically, these two elements affect the development of skills and attitudes of social processes as the basis for religious moderation. For this reason, the Government's political policy is needed to control and succeed in developing an attitude of religious moderation through integrated science education SAIQU. Political policy as a form of government role can be focused on the four main elements of successful SAIQU integrated science education, namely the development of the SAIQU curriculum, principal solid leadership, professional science teachers, and the availability of integrated teaching materials.

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