



Finding Religious Moderation on the Indonesian Endorsed Social Studies Textbooks: Critical Discourse Analysis

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Abstract

Religious moderation manifests an attitude that is not excessive, neutral, and in a middle position. Religious moderation is crucial in a multi-ethnic, multi-cultural, and multi-religious society like Indonesia. This study aims to reveal how indicators of religious moderation are displayed in compulsory social science textbooks in Indonesia—using critical discourse analysis to analyze visual and verbal texts in textbooks. The results show that indicators of religious moderation such as national commitment, tolerance, non-violence, and accommodating to local culture have been included in social science textbooks, although in an unequal proportion. This textual study suggests that other researchers conduct textbook studies using different methods. So, various perspectives will be obtained that can be used as material for future textbook development policies.

Keywords: *textbook analysis, critical discourse analysis, Indonesia, religious moderation, social sciences*

Abstrak

Moderasi beragama merupakan perwujudan sikap yang tidak berlebihan, netral, dan berada pada posisi tengah. Moderasi beragama sangat penting dalam kehidupan masyarakat yang multi etnis, multi budaya, dan multi agama seperti Indonesia. Kajian ini ingin mengungkap bagaimana indikator moderasi beragama ditampilkan dalam buku teks wajib ilmu pengetahuan sosial di Indonesia. Menggunakan *critical discourse analysis* sebagai alat Analisa teks visual dan teks verbal dalam buku teks. Hasilnya menunjukkan bahwa indikator moderasi beragama seperti komitmen kebangsaan, toleransi, anti kekerasan, dan *accommodating to local culture* telah dimasukkan dalam buku teks ilmu pengetahuan sosial walaupun dengan porsi yang tidak seimbang. Kajian tekstual ini juga memberikan saran kepada para peneliti lainnya untuk melakukan kajian buku teks dengan menggunakan metode yang berbeda. Sehingga akan didapatkan berbagai macam perspektif yang bisa dijadikan bahan untuk kebijakan pengembangan buku teks di masa yang akan datang.

Kata kunci: analisa buku teks, *critical discourse analysis*, Ilmu pengetahuan sosial, Indonesia, moderasi beragama

A. Introduction

One of the things that can support the learning and learning process is textbooks. Social science learning also cannot be separated from the use of textbooks. Textbooks can be a tool for teachers and students in the learning process. In line with what was conveyed by Blumberg that textbooks are vital teaching materials (Blumberg, 2008). Textbooks can also be a tool to convey values and ideologies in the learning and learning process (Ariyanto, 2018). Social science textbooks have several characteristics and diverse content. One of them is multicultural content (Faidin et al., 2021), character values (Tohir et al., 2017), or equality policies (Ruiz-Alba & Moreno-Fernández, 2020). Social science textbooks are, of course, also inspired by social, political, economic, and cultural conditions in Indonesia.

Meanwhile, several studies related to social science textbooks have been carried out by researchers in the last few decades. It is not only done by researchers in Indonesia, but researchers from several countries conduct studies on social science (SS) textbooks. Terra and Bromley analyzed 548 social science textbooks related to the globalization of multicultural education (Terra & Bromley, 2012). A study on child abuse in textbooks was conducted by Douglas and Serino. This study is fascinating

because it reflects life and problems in society (Douglas & Serino, 2013). Fernández & Ruiz-Alba revealed that the equality policy aims to achieve goals that are still far from being achieved, at least in the field of education (Ruiz-Alba & Moreno-Fernández, 2020). Hence, it is necessary to continue striving so that equality is reflected in textbooks and school classes.

Meanwhile, several studies on textbooks conducted in Indonesia raised multicultural issues (Faidin et al., 2021), character education (Tohir et al., 2017), and environmental problems (Pratama et al., 2021). Studies on textbooks that many researchers have carried out seek to reveal cultural, social, political, economic, and environmental values. In addition, past studies also represent the conditions of people's lives. This condition is transformed into an ideology hidden in textbooks.

Nevertheless, from several previous studies, there has been no study on how religious values are represented in social science textbooks. This article attempts to reveal the values of religious moderation hidden in social science textbooks. As a multi-ethnic, multi-religious, and multicultural country, Indonesia certainly has values and ideologies to maintain the integrity and unity of the country. This study is significant for teachers and students because it always involves using textbooks during learning so that the values of religious moderation obtained in textbooks can be applied in everyday life.

Social studies education in Indonesia is closely related to character education. Through social studies, learning is expected to be a means of carrying out morals and ethics. The practice of social studies education follows Law No. 20 of 2003 concerning the national education system. National education functions to develop abilities and character, which aims to shape the character and personality of the nation. Then reinforced by Presidential Regulation of the Republic of Indonesia Number 87 of 2017 concerning strengthening character education which explains that education units strengthen the character of students through harmonization of heart, taste, thought, and sports activities with involvement and cooperation between education units, families, and the community as part of the National Movement for Mental Revolution (GNRM).

Social studies branches taught at the MTs/SMP level include Geography, Sociology, History, and Economics. Then as stated by Ramdani and Zamrani (Ramdani & Zamroni, 2015), Social Studies learning in Indonesia is more associated with culture and religion, which emphasizes honesty, hard work, love of peace, and personality

following the law and regulations. Religion. So then, it is hoped that students will be able to correlate theory with practice in the surrounding environment. Social Studies also teaches us to respect each other, with others and with different races, religions, ethnicities, and cultures.

In contrast to Indonesia, social studies learning in several countries have different characteristics. In America, social studies learning is called social studies, which refers to the standards set by the NCSS (National Council for Social Studies). Irrubai report that the social studies curriculum is developed according to the needs of each state. Some of the themes used include the first on history, starting from the history of America's success in creating a new nation, the history of ancient, medieval, and early modern civilizations, democratic principles, the American economy, 20th-century change, continuity, and even discussing the progress of science and technology, innovation. And its relation to the global world (Irrubai, 2021). The themes studied better prepare students to be ready to face all the changing times and democracy.

According to Novidya Yulanda, in her writing entitled Comparison of the Social Studies Curriculum in South Korea and Brunei Darussalam, social studies learning in South Korea is more focused on making democratic citizens who have knowledge, attitudes, and skills in society (Yulanda, 2019). In addition, the social studies curriculum is revised periodically according to the needs to meet the demands of education, the limits of academic discipline, and societal changes. Social studies learning is expected to assist students in overcoming social problems and decision-making.

Nevertheless, students only focus on college entrance exams with various tests. This test standard is in the form of memorizing theory and does not evaluate the child's thinking ability. The teacher only focuses on improving skills and remembering information related to the test. To get a high score on the test, students take various courses, including one of the college entrance exams and compete to get good results. There is an assumption that learning in higher education guarantees good job opportunities and can determine the future. So, it makes the goals of social studies challenging to achieve.

Then social studies learning in Indonesia is more classical and emphasizes rote material. Teachers only focus on the material in electronic schoolbooks (*Buku Sekolah Elektronik* or BSE) (Nurmanuel, 2013). Especially during the pandemic, the majority of learning is carried out online. Fajriyah and Vici's study explains that the teacher only

provides material in the form of text or video links then students are asked to do assignments. The explanation of the material online through google meet or other applications is only carried out a few times, and this is because there are still limitations for teachers or students related to internet access. Students' understanding is only measured by the number of scores on the tests given without any deeper monitoring from the teacher. Students with high learning motivation can follow the lesson well, but this is different from those with low learning motivation. In addition, the enthusiasm of students to participate in online learning is low, which makes learning motivation low which can affect the understanding of the material (Fajriyah & Itaqullah, 2021).

The government has tried to make ebooks on basic subjects, one of which is Social Studies. Social studies textbooks can be downloaded for free on the www.buku.kemdikbud.go.id page. The books have been copyrighted by the Ministry of National Education and tested for eligibility by the National Standards Agency so that they can be downloaded, copied and distributed widely (Ministry of National Education, www.ditsmp.kemdikbud.go.id). On the website page there are electronic books in the form of pdfs, interactive electronic books, and audio books. Even though textbooks are available for free, the use of electronic books is still not optimal (Nurmanuel, 2013).

One of the conflicts between communities and the state is religion. There is a social conflict with a religious background in the community. Edy Sutrisno, in his research entitled *Actualization of Religious Moderation in Educational Institutions*, explained that conflicts over religion occur because the world is facing challenges from exclusive, explosive, and intolerant community groups who act in the name of religion (Sutrisno, 2019). Several conflicts in the name of religion occurred, some even in Indonesia.

One of the conflicts between religious communities recorded by history is the conflict between Muslims and Christians in Europe, known as the Crusades that occurred in 1095-1291 AD According to Phillip Khuri Hitti in his book *History of Arabs From The Earliest Time to The Present*. It occurred when Byzantine power began to decline when the Abbasid army conquered it at the end of the 12th century (1963: 636). Then the inter-religious conflicts that have occurred in recent years are the inter-religious conflict in Aceh, the Poso conflict, the Tanjung conflict, the inter-religious conflict in Moro Philippines between Muslims and Christians, the massacre of Rohingya Muslims in Myanmar, the birth of ISIS (Islamic State of Iraq and Syria) and

others (Yunus, 2014). Yunus (2014) stated the importance of religious moderation in aspects of life.

Moderation in Arabic is called Wasath or Wasathiyyah, while in English, it is called moderation. In the book on religious moderation published by the Ministry of Religion of the Republic of Indonesia, it explains that religious moderation can be understood as a perspective, behaviour, and attitude that always takes a middle position, always acts pretty and not extreme in religion (Kementerian Agama Republik Indonesia, 2019). The basic idea of moderation is to seek equality, but that does not mean being weak in religion. Diversity in religion is something that cannot be eliminated. Every religion teaches us to maintain human dignity as God's creatures and teaches about balance in various aspects of life (Yulianto, 2020).

Indicators of moderate religious attitudes include national commitment, tolerance, anti-violence, and accommodativeness to local culture (Kementerian Agama Republik Indonesia, 2019). The first indicator is the national commitment to finding out how a person's attitude, perspective, and religious practice are related to accepting Pancasila as the state ideology. What is his attitude towards ideological challenges that are against Pancasila, as well as nationalism? In the perspective of religious moderation, carrying out obligations as citizens is also carrying out religious obligations.

The second indicator is tolerance. Tolerance is an attitude of giving space and not interfering with the rights of others to have beliefs, express beliefs, and express opinions, even though these things are different from their beliefs (43-44). Tolerance is reflected in a gentle, open, voluntary and generous attitude in dealing with differences. Regarding religious moderation, tolerance is more emphasized on tolerance between religions and religious communities, both socially and politically.

The third indicator is anti-violence. Violence in terms of religion is commonly referred to as radicalism. According to the Big Indonesian Dictionary, radicalism is the act of a person or group who wants social and political change by using violence and taking extreme actions (Budijanto & Rahmanto, 2021). Radicalism is often associated with theorists. Because radical groups want changes that take place quickly and instantly, radicalism is not only attached to one religion but can be attached to all religions.

The fourth indicator is accommodative to local culture. The worship practice and accommodative behaviour towards local culture show the integration between

worship practices and local culture (page 46). In this indicator, it can be seen the extent of the willingness to accept worship practices adapted to the culture of the surrounding community. As well as the extent to which behaviour is following religious teachings, it is also adapted to the cultural values of the surrounding community. Accommodating the local culture will come true if local cultural values do not contradict or conflict with the central values taught by religion.

This study examines how social studies textbooks for junior high schools in Indonesia teach about religious moderation, either directly or indirectly. This study focuses on studying social studies textbooks for grades 7, 8, and 9 published by the Ministry of Education and Culture of the Republic of Indonesia. This study aimed to determine the extent of the government's readiness to implement religious moderation as contained in the Social Studies textbook for Junior High Schools. Revealing religious moderation in textbooks is essential to study academically. To prevent and reduce conflicts based on religion. So that is why The government recommends implementing and teaching the values of religious moderation, especially in schools.

This study uses qualitative research methods with data collection techniques using library research. Research with library research is data collection by understanding and reviewing theories from various kinds of literature related to research (Fadli, 2021). The data analysis technique uses critical discourse analysis. According to Teun A. Van Dijk, discourse consists of text and context that must be described empirically (Lestari, 2018). Critical discourse analysis is an effort or activity to understand more deeply all the phenomena that exist in discourse, not only seeing discourse as a text alone (Ratnaningsih, 2019). Critical discourse analysis does not only provide comments on discourse but involves a systematic analysis of the text (not only descriptive but narrative). According to Van Dijk, the principle of the field of study from critical discourse analysis is centred on ideology, history, power, context, and action. The principles of critical discourse analysis are as follows: studying social problems, revealing power relations are discursive, revealing culture and society, ideological in nature, historical in nature, suggesting the relationship between text and society, and interpretive and explanatory (Ratnaningsih, 2019).


B. Discussion

The results of a search conducted on junior high school textbooks show that there are values of religious moderation implied in them. The teacher must capture

these values to be appropriately translated and conveyed to students during the learning and learning process. They were referring to the indicators of religious moderation voiced by the Ministry of Religion (2019), which consist of national commitment, tolerance, anti-violence, and accommodating local culture. This indicator is used as a guide to categorize the contents of religious moderation in the context of social studies textbooks. Some of the findings about the value of religious moderation hidden in our textbooks are presented in the following sub-chapters:

1. National Commitment in Social Studies Textbook

Table 1. Visual text of indicators of national commitment

No	Class	Chapter	Image	Description	Page	Moderation Value
1	8 th	Spatial Interaction in Life In Asean Countries	 <p>Sumber: https://psababy.com/id/bendera-indonesia-negara-155928/, http://sanna-cerai.blogspot.co.id/ Gambar 1.3 Bendera dan lambang negara Indonesia</p> <ul style="list-style-type: none"> Nama resmi : Indonesia Ibu kota : Jakarta Pemerintahan : Republik Kepala Negara : Presiden Kepala pemerintahan : Presiden Bahasa utama : Bahasa Indonesia Agama utama : Islam, Kristen, Hindu, Buddha, Katolik, dan Konghuchu Suku bangsa : Dari hasil sensus 2010, jumlah suku bangsa ± 1.128 jiwa. Beberapa contoh suku bangsa: Jawa, Sunda, Batak, Bugis, Sasak, Ambon, Asmat, Madura, dan lain-lain. Penduduk : 253,7 juta jiwa tahun 2015 Mata uang : Rupiah Hari Kemerdekaan : 17 Agustus 1945 Lagu Kebangsaan : Indonesia Raya Madkapai penerbangan : Garuda Indonesia Airlines (GIA) Bandar udara : Soekarno-Hatta di Tangerang, Kualanamu di Medan, Adi Sumarmo di Solo, Bandara Internasional Ngurah Rai di Bali, Bandar Udara Sultan Hassanudin di Makassar, dan lain-lain. 	Indonesian National Identity	7	National Commitment

In the 8th-grade junior high school social studies textbook, a chapter on spatial interactions in life in ASEAN countries on page 7, there is material that explains the State of Indonesia (Kementerian Pendidikan dan Kebudayaan, 2017). In the sub-chapter, this material explains the symbol of the State of Indonesia, namely the Garuda bird with the inscription *Bhinneka Tunggal Ika*, and material on recognized religions in Indonesia. The findings are closely related to one of the indicators of religious moderation, namely national commitment. Through this material, it is hoped that students can add a sense of love for the homeland to increase the spirit of nationalism. In table 1, the author of the social studies textbook displays a picture of the red and white flag and the symbol of the Indonesian State, namely Garuda

Pancasila. The image of the red and white flag and the symbol of Garuda Pancasila are symbols that are very attached to the Indonesian nation. By displaying a visual text like this, the textbook's author wants to convey that we must be proud and have a solid commitment to the Indonesian State. The visual text in table 1 certainly wants to raise awareness for every student to love their country regardless of ethnic background, customs, and religion.

In Indonesia, religion also plays an essential role in the campaign to love the nation and State. One of the religions that voice the attitude of national commitment is Islam. In Islam, love for the homeland is an obligation. A Muslim must submit to and obey the rules made by the State. It is a reflection of a Muslim's love for his country.

In the IPS textbook for junior high school grade 9, chapter Indonesia from the Independence Period to the Reformation Period, the sub-chapter on the proclamation of independence page 210 (Kementerian Pendidikan dan Kebudayaan, 2018). The material explains that the news of the proclamation of Indonesia's independence which spread to various regions and was followed by gratitude, was carried out in various ways. Prayers of thanksgiving are echoed in places of worship according to their religion and beliefs. The finding is closely related to one of the indicators of religious moderation, namely national commitment. The proclamation event is the most historic event for Indonesians. Gratitude and a sense of nationalism grow when the proclamation is echoed. The material briefly explains the struggle to spark the proclamation so that after understanding the material, it is hoped that students can increase their sense of nationalism by remembering the struggles and efforts of the heroes to be able to pronounce the proclamation.

Text 1. Verbal text in social studies textbooks

Gratitude for independence is done in various ways. Prayers of thanksgiving resound in places of worship according to their religion and beliefs. Gratitude for independence is not only expressed verbally, but also proven by actions. The spirit of independence has fueled the courage of the Indonesian people in various regions....

Rasa syukur atas kemerdekaan dilakukan dengan berbagai cara. Doa syukur berkumandang di tempat-tempat ibadah sesuai dengan agama dan kepercayaannya. Rasa syukur terhadap kemerdekaan bukan hanya diucapkan dengan lisan, tetapi juga dibuktikan dengan perbuatan. Semangat kemerdekaan telah membakar keberanian rakyat Indonesia di berbagai daerah....

2. Tolerance in Social Studies Textbook

In the seventh-grade social science textbook for junior high school, on page 15 of the group activity, there is a picture showing three students, including two boys and one girl, with a picture of a woman wearing a white headscarf and a black man with curly hair and the other a white man with straight hair (Kementerian Pendidikan dan Kebudayaan, 2016). In the context of the material, it is integrated with one of the indicators of religious moderation, tolerance. The tolerance above explains that we must respect and appreciate fellow human beings regardless of gender, skin colour, religion, or race. In addition to visual displays, social studies textbooks also contain verbal texts describing religious moderation's value. Verbal text is a form of spoken text and written text contained in textbooks. The first verbal text is in the 8th-grade textbook, chapter 100, on the influence of social interaction on social life and nationality. In the following, we present the text taken from the textbook. Due to space limitations, paragraphs unrelated to our discussion are omitted.

In the 8th-grade social science textbook, the chapter on the influence of social interaction on social life and nationality, page 80, there is a picture of a group of people in their respective traditional clothes with a red and white flag background at the top there is the inscription one homeland, one nation, one language, Indonesia. Then at the bottom, there is an inscription united we stand, divided we fall. This material relates to one indicator of religious moderation, namely tolerance.

In the 8th-grade social studies textbook, a chapter on the influence of social interaction on social life and nationality, on page 99, six pictures of places of worship are recognized in Indonesia. In the middle, there is *Bhinneka Tunggal Ika*. In this material, two indicators of religious moderation are national commitment and tolerance. In Indonesia, there are 6 recognized religions: Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. Social studies learning materials must understand that religious practices are based on their respective beliefs. As part of the community, members must be able to promote attitudes and a sense of tolerance towards inter-religious communities. The attitude and sense of tolerance maintain the unity of the State of Indonesia as a state of God but free its inhabitants to worship according to their respective beliefs. It is in line with *Bhinneka Tunggal Ika*, which means different but still one.

In the 8th-grade social studies textbook (Kementerian Pendidikan dan Kebudayaan, 2017), the chapter on the influence of social interaction on social life and

nationality, the sub-chapter on religious differences on page 100 is explained as follows:

Text 2. Verbal text in social studies textbooks

You may feel unfamiliar with religious worship ceremonies that are different from the religion you embrace. This is natural because every religion has guidelines for carrying out prayers or religious ceremonies. Every religion has a different way of praying. You need to know how every religious person has a place of worship and carries out religious ceremonies or prayers. Why do we need to understand various religious worship activities other than the ones you profess? This is very important so that in us grow an attitude of mutual understanding and respect or tolerance....

Kalian mungkin merasa asing dengan upacara persembahyangan agama yang berbeda dengan agama yang kalian peluk. Hal ini wajar karena setiap agama memiliki tuntunan dalam melaksanakan persembahyangan atau upacara keagamaan. Setiap agama memiliki tuntunan cara persembahyangan yang berbeda. Kalian perlu mengetahui bagaimana setiap umat beragama memiliki tempat ibadah dan melaksanakan kegiatan upacara keagamaan atau persembahyangan. Mengapa kita perlu memahami berbagai kegiatan ibadah agama selain yang kalian anut? Hal ini sangat penting agar dalam diri kita tumbuh sikap saling memahami dan menghargai atau bertoleransi.....

The material above is closely related to one of the indicators of religious moderation, tolerance. The material explains that religions have different worship practices under their respective beliefs.

In the 8th-grade social studies textbook, a chapter on the influence of social interaction on social and national life, sub-chapter on cultural differences, page 109. The material explains that cultural heritage during the Hindu-Buddhist kingdom was in the form of artefacts, statues, and others. Then during the Islamic empire, it shifted to calligraphy carving and building mosques. There are side-by-side relief images of the Borobudur temple and calligraphy carvings. In the material, one indicator of religious moderation is tolerance. The entry of Islam into Indonesia after Hinduism but did not erase or destroy the relics of Hinduism indicates that there is tolerance taught between the two religions.

In the grade 9 textbook for junior high school, on page 76, the data on the various religions of the Australian population is described. However, the religion and beliefs of the indigenous people are also respected and given the freedom to practice their respective religions and beliefs. The material above is closely related to one of

the indicators of religious moderation, tolerance. The material above discusses the situation of religious people in Australia. The material represents or proves that tolerance does not only exist in Indonesia but also in other countries. The attitude and behaviour of tolerance are carried out to create social harmony and peacefully carry out social life.

Text 3. Verbal text in social studies textbooks

Most of Australia's population is Christian Protestant (61.2%), Buddhist (2.5%), Islam (2.2%), Hindu (1.3%), and a number of other religions. The large population of Christians cannot be separated from the large number of Australians who come from Britain and other countries in Europe. However, the religion and beliefs of the indigenous people are also respected and given the freedom to practice them.

Sebagian besar penduduk Australia beragama Kristen Protestan (61,2%), Budha (2,5%), Islam (2,2%), Hindu (1,3%), dan sejumlah agama lainnya. Besarnya penduduk yang beragama Kristen tidak lepas dari banyaknya penduduk Australia yang berasal dari Inggris dan negara lainnya di Eropa. Walaupun demikian agama dan kepercayaan penduduk asli juga dihargai dan diberi kebebasan untuk menjalankannya.

The chapter on socio-cultural change and globalization is in the 9th-grade book, page 112. The material explained that some people still carry out their daily lives in the traditional way, which is a choice for the community itself. The material represents the indicator of religious moderation, namely tolerance. Every individual in social life has the right to live life according to their separate ways and beliefs, including using traditional methods. Although it can hinder socio-cultural change, it should not be blamed or prohibited, as long as it does not violate the values and morals that apply to the local community. The material above is closely related to one of the indicators of religious moderation, tolerance. The material explains that religions have different worship practices under their respective beliefs.

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Text 4. Verbal text in social studies textbooks

... People's lives that are still traditional like this can hinder socio-cultural changes in their society. But this is a life choice for the community so it should not be blamed....

... Kehidupan masyarakat yang masih tradisional semacam ini dapat menghambat perubahan sosial budaya dalam masyarakat mereka. Namun ini adalah pilihan hidup bagi masyarakat sehingga tidak boleh dipersalahkan

In the 9th grade book Indonesia from the Independence Period to the Reformation Period, the sub-chapter on the life of the Indonesian Society in the Guided Democracy Period page 260. The material explains that in the 1950s, the State Islamic Institute (IAIN) was established for Muslims. For Protestantism and Catholicism, a Theological College and seminaries were established. Furthermore, Islamic, Christian, and Catholic universities were established, such as the Indonesian Islamic University, Indonesian Christian University, and Atmajaya Catholic University. The findings show the indicator of religious moderation, namely tolerance.

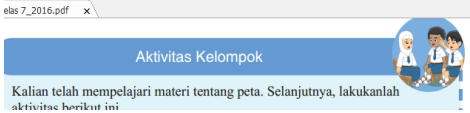


Text 5. Verbal text in social studies textbooks


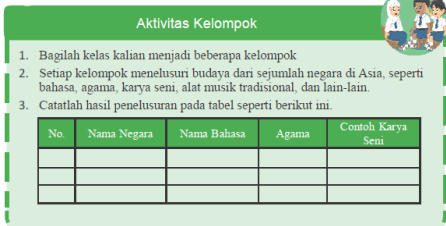
... To fulfill the wishes of Muslims, the State Islamic Institute (IAIN) was established. As for students who are Protestant and Catholic Christians, a Theological College and seminaries were established. Furthermore, Islamic, Christian and Catholic universities were also established, such as the Indonesian Islamic University, Indonesian Christian University and Atmajaya Catholic University...

... Untuk memenuhi keinginan umat Islam didirikan Institut Agama Islam Negeri (IAIN), Adapun untuk murid-murid yang beragama Kristen Protestan

dan Katholik didirikan Sekolah Tinggi Theologia dan seminari-seminari. Selanjutnya, didirikan pula perguruan tinggi-perguruan tinggi Islam, Kristen dan Katholik, seperti Universitas Islam Indonesia, Universitas Kristen Indonesia serta Universitas Katholik Atmajaya

Table 2. Tolerance in Social Studies Textbook

No	Class	Chapter	Image	Description	Page	Moderation Value
1	7	People, places and environment		The task of students	15	Tolerance
2	8	The Effect of Social Interaction on Life Social and National	 <p>Sumber: http://www.ketiketik.com/insidental/lomba-opini-hut-ri-ke-69/2014/08/11/bersatu-kita-teguh-bercerai-kita-runtuh.html Gambar 2.1 Kegaraman masyarakat Indonesia</p>	Portrait of the traditional clothes of each province in Indonesia	80	Tolerance
3	8	The Effect of Social Interaction on Life Social and National	 <p>Sumber: https://www.plenglat.com/keberagaman-agama-dan-ras-di-indonesia/24/ Gambar 2.13 Keragaman agama di Indonesia membuktikan Indonesia bangsa yang religius.</p>	Various places of religious worship in Indonesia	99	Tolerance

4	8	The Effect of Social Interaction on Life Social and National	 <p>Sumber: https://id.wikipedia.org/wiki/Borobudur, http://www.jeparagallery.com/ Gambar 2.21 Relief Candi Borobudur dan ukiran kaligrafi.</p>	Borobudur Temple and the art of Calligraphy	109	Tolerance																				
5	9	Interactions between Asian countries and other countries	 <p>Aktivitas Kelompok</p> <ol style="list-style-type: none"> 1. Bagilah kelas kalian menjadi beberapa kelompok 2. Setiap kelompok menelusuri budaya dari sejumlah negara di Asia, seperti bahasa, agama, karya seni, alat musik tradisional, dan lain-lain. 3. Catatlah hasil penelusuran pada tabel seperti berikut ini. <table border="1" data-bbox="590 1019 973 1108"> <thead> <tr> <th>No.</th> <th>Nama Negara</th> <th>Nama Bahasa</th> <th>Agama</th> <th>Contoh Karya Seni</th> </tr> </thead> <tbody> <tr> <td> </td> <td> </td> <td> </td> <td> </td> <td> </td> </tr> <tr> <td> </td> <td> </td> <td> </td> <td> </td> <td> </td> </tr> <tr> <td> </td> <td> </td> <td> </td> <td> </td> <td> </td> </tr> </tbody> </table>	No.	Nama Negara	Nama Bahasa	Agama	Contoh Karya Seni																The task of students is asked to find out about cultures from other countries	59	Tolerance
No.	Nama Negara	Nama Bahasa	Agama	Contoh Karya Seni																						

3. Anti-Violence in Social Studies Textbooks

In the 8th-grade social studies textbook for junior high school, chapter on the influence of social interaction on social life and nationality, page 105. In the evaluation sub-chapter, there are individual assignments. The first task is that students are asked to find friends of different religions. The second task is to interview his friend about the crucial days commemorating his religion. The last task is to ask about what can be done so that religious worship can run safely and comfortably. The tasks above are part of the indicators of religious moderation, namely tolerance and anti-violence. After carrying out the interview task, it will foster a sense of tolerance in students so that mutual respect grows despite their different religions and beliefs. When having a dialogue with different religions teaches us to avoid violence.

Text 6. Verbal text in social studies textbooks

Individual Activities

1. Find a friend whose religion is different from yours!
2. Ask about the various important days that are celebrated in his religion!
3. Ask what you can do to help his religious worship run safely and comfortably.

Aktivitas Individu

1. Carilah temanmu yang agamanya berbeda denganmu!
2. Tanyakan berbagai hari penting yang diperingati dalam agamanya!
3. Tanyakan apa yang dapat kalian bantu agar ibadah agamanya dapat berjalan dengan aman dan nyaman.





In the 9th grade book, chapter Indonesia, from the independence period to the reformation period, the sub-chapter on the appreciation and practice of Pancasila, page 266, explains that to avoid conflict, people should not make problems with SARA-related matters. The result represents the indicator of religious moderation, namely, anti-violence. In this decade, there have been several conflicts that occurred for reasons of religious interests. Therefore, building tolerance requires the efforts of all elements of society, including students. Through this material, students are expected to be able to understand and implement that in every life, there are differences in their respective religious practices, and there is no need to dispute them.

Text 7. Verbal text in social studies textbooks

Through the P4 training, the government emphasized that ethnic, religious, racial, and inter-group (Sara) issues are sensitive issues in Indonesia that often cause conflicts or social unrest. Therefore, the public should not be concerned with matters related to SARA. Thus, it is hoped that national unity and integrity can be maintained

...Melalui penataran P4 itu, pemerintah menekankan bahwa masalah suku, agama, ras, dan antargolongan (Sara) merupakan masalah yang sensitif di Indonesia yang sering menjadi penyebab timbulnya konflik atau kerusuhan sosial. Oleh karena itu, masyarakat tidak boleh mempermasalahkan hal-hal yang berkaitan dengan SARA. Dengan demikian diharapkan persatuan dan kesatuan nasional dapat terpelihara

Table 3. Accommodative Attitude to Local Culture in Social Studies Textbook

No	Class	Chapter	Image	Description	Page	Moderation Value
1	8	Spatial Interaction in Life in Asean Countries	 <p>Sumber: jalan2.com Gambar 1.17 Reog Ponorogo pada Festival Budaya ASEAN tahun 2013.</p>	reog ponorogo	51	Accommodative Attitude
2	8	The Effect of Social Interaction on Life Social and National	<p>a. Perbedaan Lokasi</p>  <p>Kalian bandingkan bentuk rumah asli masyarakat Jawa dan Kalimantan. Perbedaan kondisi alam di Jawa dan Kalimantan menyebabkan perbedaan hasil kebudayaan berupa rumah. Kalian juga dapat mengamati berbagai kerajinan yang dibuat masyarakat pegunungan dengan kerajinan yang dibuat masyarakat pesisir.</p> <p>Sumber: http://travel.denik.com/readfoto/2012/12/14/113500/2106934/10262/, http://kikisaagatta.com/ Gambar 2.20 Perbedaan kerajinan masyarakat pegunungan dan pesisir pantai.</p>	Mountain and coastal community crafts	108	Accommodative Attitude
3	8	The Effect of Social Interaction on Life Social and National	 <p>Sumber: http://www.negeri-indonesia.com/2015/09/tari-kecak-tradisional-dari-bali.html, http://www.indonesia-harijaya.net/2013/01/melihat-dari-emas-yang-mendua Gambar 2.22 Tari Kecak dan Saman merupakan bukti keragaman budaya masyarakat Indonesia.</p>	Kecak dance and saman dance	113	Accommodative Attitude
4	8	The Effect of Social Interaction on Life Social and National	 <p>Sumber: http://www.sarjana.com/mks-dan-emas-indonesia/ Gambar 2.24 Keragaman budaya perlu disyukuri bangsa Indonesia.</p>	Traditional clothing of each region	117	Accommodative Attitude

5	8	The Effect of Social Interaction on Life Social and National	 <p data-bbox="564 600 995 636">Sumber: http://abunmni.com/, http://www.haliltourclub.net/pura-taman-ayun/ Gambar 2.26 Menara Masjid Kudus dan Bale Kul Kul Taman Ayun Bali.</p>	Menara Kudus Mosque and Ayu Bale Kul-Kul . Park	119	Accommodative Attitude
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In the 8th-grade social science textbook, a chapter on spatial interactions in life in Asean Countries, page 51, there is a picture of the art of Reog Ponorogo. Reog Ponorogo is one of the traditional arts in Indonesia that still survives today. According to Imam Kristianto's report, the birth of Reog Ponorogo was initiated by Suryongalam's (Buddhist) disappointment with the leadership of King Brawijaya V, who was considered controlled by his Muslim wife. Then Suryongalam created Barongan art as a form of satire against the king. The head of the tiger in Barongan is depicted as a king. Furthermore, the peacock above his head symbolizes the power held by his wife (Kristianto, 2019). The picture means that the social studies textbook for junior high school still accommodates local culture.

In the 8th-grade social studies textbook, a chapter on spatial interactions in life in Asean Countries, page 108, there are pictures of mountain and coastal community crafts. From the picture, it can be seen that mountain communities tend to make crafts using wood and natural materials in the mountains. In contrast, coastal communities make art using sea shells, coral reefs, and other materials that can only be found on the coast.

In the 8th-grade social studies textbook, the chapter on spatial interactions in life in Asean Countries, page 113, there are pictures of the Kecak and Saman dances. At first, the Kecak dance originating from Bali was a dance of repelling reinforcements to ward off disease, but in its development, this dance has become a culture with commercialization (Erawati, 2019). At the same time, the Saman dance comes from the Gayo tribe in Central Aceh, the Alas tribe in Southeast Aceh (Blangkejeren), and East Aceh. According to Imam Akhmad's report, the poems used as the music for the Saman dance are heard reading Islamic dhikr and prayers as well as advice (Imam, 2021).

In the 8th-grade social studies textbook, chapter on the influence of social interaction on social and national life, sub-chapter conflict and integration in social life page 119. Two places of worship of Islam and Hinduism are seen side by side, namely the Kudus Tower Mosque and Bale Kul Kul Taman Ayun Bali. Then explained that the two places of worship are acculturation and assimilation. The picture depicts the category of religious moderation with accommodative indicators of local culture. Menara Kudus Mosque is acculturation and assimilation between Islam and local culture. The Menara Kudus mosque building looks different from other mosques in Indonesia. Menara Kudus Mosque building was integrated with the Hindu religious place of worship, which was closely related to the community at that time.

In the 9th-grade social studies textbook, a chapter on socio-cultural change and globalization, in the conflict sub-material, it is explained that Indonesia has a diversity of cultures, religions, ethnicities, and races. This diversity adds to the nation's multiculturalism. The material above explains that differences are not to be avoided but to be faced and lived. To live the differences, respecting each other's attitudes and behavior regardless of social status regarding religion, culture, ethnicity, and race is necessary.

Text 8. Verbal text in social studies textbooks

...The country of Indonesia is blessed with various kinds of diversity in terms of religion, ethnicity, and race. This diversity enriches the nation's multiculturalism...

...Negara Indonesia dikaruniai berbagai keanekaragaman baik agama, suku bangsa, dan ras. Keanekaragaman tersebut memperkaya multikulturalisme bangsa...

In the 9th-grade junior high school social studies textbook, chapter on socio-cultural change and globalization, sub-chapter on the influence of other people's cultures, page 107. The material is as follows.

Text 9. Verbal text in social studies textbooks

...Islamic culture with the culture of the local community finally experienced a mix of cultures. This can be seen from several buildings that reflect the combined form, for example you can observe the Great Mosque of Banten or the Demak mosque which reflects the fusion of the two religions.....

...Kebudayaan Islam dengan kebudayaan masyarakat setempat akhirnya mengalami percampuran budaya. Hal ini terlihat dari beberapa bangunan yang mencerminkan bentuk perpaduan, sebagai contoh kalian bisa amati

Masjid Agung Banten ataupun masjid Demak yang mencerminkan adanya perpaduan kedua agama.....

The material relates to one of the indicators of religious moderation, namely being accommodating to local culture. The representation can be seen in the structure of the Great Mosque of Banten. It shows the integration of Hinduism and Islam. According to research reports from Hanifa Rizky Indriastuty, Aulia Rachman Efendi, and Alwi Ibnu Saipudin, the roof of the Great Mosque of Banten is an acculturation of 3 cultures. The mosque's minaret is like a lighthouse, the top of the mosque is like a Chinese pagoda, while on the right and left are the tomb complexes of the Sultan of Banten and his family (Indriastuty et al., 2020).

C. Conclusion

This study has explained how the value of religious moderation represents in social science textbooks in Indonesia. Religious moderation indicators, such as national commitment, tolerance, non-violence, and accommodating local culture, are represented in visual and verbal texts. However, the representation of the value of religious moderation shown in textbooks is still not balanced. Some dominant indicators shown in textbooks are tolerance and accommodating local culture. Meanwhile, indicators of national commitment and anti-violence are still few shown in textbooks. This critical study contributes to how to promote the values of religious moderation through social science textbooks. The results of the critically analyzed study have voiced how the value of religious moderation can be a capital for realizing harmony and an attitude towards a religion that is not excessive. Since textbooks have become agents of value learning, the findings in this article provide recommendations for the development of studies related to textbooks in the future. Subsequent textbook studies should use various methods, such as multimodal or systemic functional linguistics (SFL), so that the findings can be varied and multi-perspective.

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