

VALUES OF RELIGIOUS MODERATION IN THE PERSPECTIVE OF EDUCATIONAL PHILOSOPHY

Dinar Saharani *¹

Pakuan University

dinar_saharani@yahoo.com

Henny Suharyati

Pakuan University

henny.suharyati@unpak.ac

ABSTRACT

The role of education in shaping students' characters goes beyond the mastery of subject matter; it also involves the formation of moral and spiritual values. One crucial aspect in this regard is religious moderation, a concept that depicts a balanced and wise approach to the understanding and practice of religion. Thus, the purpose of this study is to examine the virtues of religious moderation from the standpoint of educational philosophy. The study includes a review of the literature and uses a descriptive qualitative methodology. According to the research's findings, tolerance, patriotism, resistance to radicalism and violence, and respect for local customs are among the virtues of religious moderation from the standpoint of philosophy of education. At-tawassuth, al-i'tidal, at-tasamuh, ash-shura, al-ishlah, al-qudwah, al-muwathanah, al-la'unf, and i'tiraf al-'urf are among the Islamic ideals of religious moderation.

Keywords: Religious Moderation, Philosophy, Education.

INTRODUCTION

According to Muhajarah and Nuqlir, religion is one of the most important aspects of human existence, very valuable for understanding the essence of human nature. Apart from that, religion plays a role in the spiritual life that people live. Religion in this case functions as a guide to help society preserve its human characteristics (Saumantri, 2022). Religion offers a comprehensive perspective and guidance that considers the world and the afterlife, emotions and reason, convention and reason, ideals and reality, as well as humans and society. This is in accordance with the purpose of religion as a guide to life. Religion is sent to overcome various global problems, both family and government problems, as well as macro and micro problems (Akhmadi, 2019). Religious moderation is an important idea because it encourages a balanced attitude in practicing one's religion while showing respect for the traditions of adherents of various religions. People who practice religion in a balanced and moderate way will be protected from extremism, revolutionism and overly radical views (Setiawan, 2021).

¹ Correspondence author

Religious moderation is generally considered to be a moderate view of religious doctrine. Islam often combines the idea of moderation with the word *wasathiyah*. Understanding the idea of moderation in religion, especially from an Islamic perspective, is also based on the general understanding of *wasathiyah* Islam. If viewed broadly, religious moderation refers to upholding morality, morals and beliefs in order to represent the religious views of a particular person or group. A religion based on moral principles is a religion that is consistent in its recognition and understanding of many people and social groups. Therefore, understanding religious teachings in a balanced way might be considered as religious moderation, which is continuously demonstrated in maintaining religious teachings while recognizing differences in views. Religious moderation behavior shows a tolerant mindset, respecting diversity, tolerance for all points of view, and refusing to use violence to impose one's will in the name of religious understanding (A. A Aziz et al., 2019).

In religious life in Indonesia, those who are classified as moderate often face those who are conservative and follow the teachings of their religion. This stems from a widespread misunderstanding in society that tolerance and moderate religious principles are the same as liberalism and a rejection of core principles as explicitly articulated in religious teachings (Ministry of Religion, 2019). This is a wrong assumption that is often considered commonplace in society. On the other hand, moderation in religion does not mean eliminating one's individuality and combining different facts. Regarding religious moderation, we are more likely to recognize that there are individuals who are not like us but have the same rights as us. Despite this, moderate religious groups have strong opinions about diversity, issues, and the law. After all, we are a sovereign society operating within a country (Syarnubi et al., 2023). From this, balanced attitudes and actions in implementing religious teachings are called religious moderation. This involves emphasizing tolerance, respect for differences, and avoidance of extremism in the interpretation of religious teachings.

Philosophy is a science that studies everything that appears in life and can be explained philosophically, critically and logically (Abidin, 2006). According to Imam Bernadib, educational science that is based on philosophy, or philosophy that is applied to examining and solving educational problems, is known as educational philosophy.(Jenilan, 2018). Educational philosophy is a branch of philosophy discussing the basic aspects, goals, values and principles of education. Educational philosophy plays an important role in shaping the rationale behind educational policy, curriculum, and teaching practices. A deep understanding of the concepts of educational philosophy can help in directing education towards achieving desired moral, intellectual and social goals.

A key idea in educational philosophy is the concept of religious moderation. Philosophically, this concept means that education must be able to form people who have a moderate attitude towards religion. This means that education must be able to teach the values of tolerance, respect for differences, and avoid fanaticism in religion

(Nuraisyah & Rahmat, 2022). In education, the values of religious moderation are important to create an inclusive and harmonious learning environment. Moderation helps prevent conflict and tension between religious believers by promoting mutual understanding and cooperation. In the context of education, the concept of religious moderation also means that education must be able to form people who have a correct and balanced understanding of religion. This means that education must be able to teach religious teachings objectively and critically, and be able to avoid narrow and extreme understandings of religion.

In educational philosophy, religious moderation can be linked to principles such as humanism, pluralism, and pragmatism. Humanism emphasizes universal human values, while pluralism supports recognition and respect for diversity of beliefs. Education as a social and religious entity that is permitted by God to fulfill its potential is known as humanism in education (Farida, 2015). A more comprehensive typology of educational philosophy is produced by the cognitive, emotional and psychomotor components of humanism in education (Hidayat, 2021). Meanwhile, pluralism in education is a principle that supports recognition and respect for diversity of beliefs. The concept of pluralism in education is important to create educational ideals that educate, such as establishing cooperation and reducing conflict and conflict in life.(Mutakallim, 2018). Meanwhile, the concept of pragmatism in education includes approaches related to human needs and interests, as well as approaches related to function rather than symbols (Hidayat, 2021).

In the context of an increasingly complex and diverse world, the role of education in shaping students' character is not only limited to mastering subject matter, but also involves the formation of moral and spiritual values. Religious moderation, defined as a wise and balanced approach to religious knowledge and practice, is an important consideration in this context. A tolerant and inclusive society can only be realized through religious moderation. Wasathiyah Islam comes from Arabic which means religious moderation. Wasathiyah linguistic interpretations include "fair", "main", "choice" or "best", and "balance" between two opposing points of view. The word wusuth is equivalent to the sentences al-mutawassith and almu'tadil. Another meaning of the sentence al-wasath is a mediator between two parties in conflict, or almutawassith baina al-mutakhashimain. Deviating from the previous etymological meaning, the meaning of wasathiyah is a commendable quality that protects against excessive impulses. According to Hanafi, another method for thinking, behaving and reacting to two comparable and understandable behavioral scenarios is to use moderation. This strategy seeks a mindset that is appropriate to the situation and does not conflict with basic social norms and religious beliefs. Knowing this will protect one from the tendency to take extremist views through one's wasathiyah thinking (Aziz et al., 2019).

The Latin word moderatio means "moderate", meaning not excessive or inadequate, according to the KBBI it comes from the word moderation. Thus, the term religious moderation refers to a mindset that minimizes violence or avoids extreme

actions in religious activities when used together with the word moderation. To foster harmony within and between religions, religious moderation is a fundamental thing in religion that is needed in the plural and multicultural context of Indonesian culture. Yusuf al-Qaradawi is a thinker who has written extensively about moderation. Yusuf al-Qardhawi, according to Abdillah, is a moderate Brotherhood figure who is very critical of Sayyid Qutb's theories which are said to have influenced the rise of radicalism and extremism as well as assumptions that label other organizations as infidels. In addition, he revealed thirty indications of moderation, which include: (1) understanding Islam as a whole; (2) achieving a balance between sharia rules and modern society; (3) advocating for peace and upholding human values; (4) recognizing the diversity of religions, cultures and political ideologies; and (5) recognize the rights of minority groups (Ministry of Religion, 2019).

RESEARCH METHODS

This research uses qualitative descriptive techniques as its research methodology. The research approach known as descriptive qualitative produces written or verbal descriptive data with an emphasis on providing a thorough description and understanding of an event. Rather than looking at problems to generalize, qualitative research techniques focus on the components of understanding a problem or problem in depth. This is demonstrated by a number of study approaches used in qualitative research. The data presented in this kind of qualitative descriptive research is not changed and is not processed further. This research attempts to present a complete picture of an event or identify and explain a phenomenon that occurs (Rusandi & Muhammad Rusli, 2021).

The data collection technique used in this research is literature study. The process of gathering information from the library, reading, taking notes, and organizing research materials are all part of literature study. Analyzing written sources, including books, journals, and other papers, is usually part of data collection for literary studies. These sources are used to assist research. With this approach, researchers can find theoretical foundations, research ideas and appropriate methodologies from previous studies, as well as thoughts and information related to research problems. In literary studies, data collection methods include selecting sources, conducting keyword searches, collecting and examining library sources, as well as analyzing and recording data. By conducting a literature review, researchers can learn more about the issue they are researching, find references for further reading, and list the strengths and weaknesses of the sources they have researched. Using a four-step literature study approach, this research was carried out by selecting the topic to be reviewed, searching for and selecting sources related to the problem, analyzing and synthesizing the literature, and organizing the writing structure. These four stages will become the basis for conclusions focused on the selected problem (Nuraisyah & Rahmat, 2022).

RESULTS AND DISCUSSION

A. The Value of Religious Moderation in the Perspective of Educational Philosophy

The topic of religious moderation relates to exercising moderation in the thinking and application of religious doctrine, as well as in the attitudes and behavior adopted by religious groups. A person's religious beliefs must be constantly regulated or pushed to the center because they have the potential to be radical, unjust, or even excessive. Therefore, not exaggerating is an important component of moderation. The aim of religious moderation is to mediate and encourage two extremes, namely religious excesses and extremes, to move towards a middle path. Balancing these various things returns to the core of religious teachings, namely humanization of other people. Extremists are often caught up in religious acts carried out in the name of God. They do not consider human elements and only pursue religion to uphold the honor of God (Aziz & Anam, 2021).

Religious moderation is important to avoid isolation, adaptation, being exclusive (closed) rather than inclusive (open), and interacting with other religious and non-religious groups in society. In this way, religious moderation can be implemented effectively, fairly and consistently, thus enabling the creation of a beautiful and peaceful life based on mutual agreement (Setiawan, 2021). This is why it is so important to practice religious moderation. First, the main goal of religion is to uphold the dignity of humans as noble creatures given by God, including ensuring that no lives are lost. Therefore, the goal of all religions is to bring about safety and peace. For this reason, religion consistently provides lessons about finding balance in all aspects of life. It also emphasizes the need to preserve human life, stressing that eliminating one life also means eliminating the lives of all members of the human race. Moderation in religion maintains human quality (Ministry of Religion of the Republic of Indonesia, 2019).

Second, human population and diversity increased over the millennia following the creation of religion. Ethnicities, nations and skin colors are spread across various continents and regions. Religion evolved and spread as humanity grew and spread. Arabic writings from previous academics are now insufficient to capture the complexity of contemporary humanitarian problems. Conflict will inevitably arise. This kind of religious and humanitarian complexity occurs throughout the world. This background is what makes religious moderation important to prevent religious disputes so that they do not damage human civilization. Third, to preserve our cultural identity, we need to practice religious moderation, especially in the Indonesian environment. As a very diverse country, our ancestors were able to preserve a form of national and state agreement called Pancasila in Indonesia which of course succeeded in bringing together all tribes, races, religions, tribes and cultures (Ministry of Religion of the Republic of Indonesia, 2019).

From this explanation, the meaning can be drawn: the concept of religious moderation refers to a balanced and wise attitude towards the understanding and practice of religion. The idea of religious moderation emphasizes the harmony of moral beliefs and personal qualities as a manifestation of religious views. The concept of religious moderation teaches values that support living together, mutual understanding and cooperation between religious communities. This concept helps in building pluralist education and teaches tolerance and respect for diversity of beliefs. Thus, the value of religious moderation in the perspective of educational philosophy emphasizes the importance of moderation, tolerance and respect for diversity of beliefs as a basis for the formation of humans who think critically, rationally and respect differences.

Thus, the aim of this research is to examine the values of religious moderation from the perspective of educational philosophy. It is hoped that this research will help clarify the meaning of religious moderation in the educational context and offer a comprehensive view of its application in educational practice. It is also hoped that the findings of this research can serve as guidance for educational policy makers, educators and other related parties in order to increase the effectiveness of character education based on the values of religious moderation. This research will mainly analyze the literature on religious moderation and educational philosophy.

The value of religious moderation from an educational philosophy perspective includes a balanced and wise approach to the understanding and practice of religion. The following are some of the values of religious moderation in the context of educational philosophy:

1. Tolerance

Tolerance is a key value in religious moderation. In educational philosophy, this value emphasizes the importance of respecting and accepting differences in beliefs without prejudice or discrimination. Give others the freedom to think what they choose and not obstruct their views and opinions. Even if it differs from our opinion, it is an attitude of tolerance. This kind of open-mindedness is an important component of tolerance. Tolerance does not only include an attitude of accepting diversity, but also having an accepting attitude, respecting the uniqueness of others, and showing good understanding. Tolerance has an important role in a democratic society in overcoming various problems caused by diversity. When individuals are very sensitive to all kinds of differences that develop in the course of their lives, democracy will be visible and implemented successfully. Tolerance is broadly defined to include not only variations in sexual orientation, ethnicity, gender, and religion, but also disparities in other areas such as culture and other personal characteristics. Therefore, tolerance is related to religious moderation, which is demonstrated by the ability to sincerely display religious attitudes and manifestations that accept the diversity of society (Aziz et al., 2019).

2. National Commitment

The principles of patriotism and national commitment can be linked to the values of educational philosophy which emphasizes the formation of the character of citizens who love their homeland. Educational philosophy emphasizes the importance of understanding history, values and national identity as part of citizenship education. National commitment is the acceptance of the national values contained in the 1945 Constitution and its implementing regulations. This is an important measure of how much a person's religious beliefs, practices and attitudes influence his or her adherence to the basic national consensus, especially those related to nationalism, acceptance of Pancasila as the state ideology, and attitudes towards ideological challenges that conflict with Pancasila. (Ministry of Religion of the Republic of Indonesia, 2019). Nevertheless, the issue of national commitment currently requires consideration when a new transnational religious ideology emerges that focuses on realizing the goal of creating a state system that no longer relies on the idea of a nation-state or state. It aims to create a global leadership structure that hesitates to recognize national sovereignty, and makes it state-based. In this case, a person's dedication to a religious worldview that is also framed in a national context can be used to identify signs of religious moderation. Any religious interpretation that attempts to alienate people and community groups from their country of birth in order to create a state outside the borders of the Unitary State of the Republic of Indonesia is considered contrary to the characteristics of religious moderation (Aziz et al., 2019).

3. Anti Radicalism and Violence

The values of religious moderation and rejection of radicalism can be linked to an educational philosophy approach that emphasizes the formation of a balanced and wise character. Educational philosophy teaches the importance of dialogue, tolerance and non-violent conflict resolution as values that must be internalized by the younger generation. Within the framework of religious moderation, extremism and violence stem from a limited view of religion. Attitudes and feelings that often aim to change the social and political order through violent means are the result of this ideology and expertise. Extreme religious beliefs and practices can lead to acts of non-physical and physical violence, such as false accusations of deviance against individuals or groups of people of different beliefs without strong theological arguments (Aziz et al., 2019).

4. Accommodating to Local Culture

Understanding and respect for local culture can be linked to the values of pluralism and cosmopolitanism in educational philosophy. The educational philosophy encourages an inclusive approach that recognizes the richness of local culture as an

integral part of the student's educational experience. The degree of acceptance of religious activities that take into account local customs and culture can be determined by looking at culturally sensitive religious behavior and practices. When it comes to incorporating local customs and culture into their religious activities, moderate people will usually be more accepting as long as it does not conflict with the basic principles of the religion. Non-rigid religious traditions are distinguished, among other things, by their openness to religious behavior and rituals that emphasize more than just normative truths. Of course, religious acts based on virtue also fall into this category, as long as they do not conflict with the teachings of any religious doctrine. However, some people also have a tendency to be intolerant of other people's practices and cultures because they consider this to endanger religious integrity (Ministry of Religion of the Republic of Indonesia, 2019).

By integrating these values into the education system, this approach reflects the aspirations of educational philosophy to create a society that is inclusive, just and characterized. Meanwhile, Religious moderation in Islam has values consisting of *tawassuth*, *i'tidal*, *tasamuh*, *shura*, *ishlah*, *qudwah*, *muwathanah*, *la'unf*, *i'tiraf al-'urf* (Aziz & Anam, 2021).

1. *At-Tawassuth* (middle), especially knowledge and behavior that avoids *tafrith* (lowering religious teachings) and *ifrath* (exaggerating religion)(Fahri & Zainuri, 2019). Middle values emphasize balance and harmony. In educational philosophy, this concept leads to the formation of a balanced student character, combining spiritual and rational aspects.
2. *Al-I'tidal* (perpendicularly and proportionally), that is, place things in the right place, assert your rights, and comply with your commitments proportionally(Fahri & Zainuri, 2019). Perpendicular and proportional values reflect a fair approach to education, ensuring that education is provided in a balanced and proportional manner according to individual needs and potential.
3. *At-Tasamuh* (tolerant), namely the ability to recognize and respect the variations in other people's religious beliefs and their diverse lifestyles(Fahri & Zainuri, 2019). The value of tolerance supports the formation of students' character who is open to differences, encourages dialogue, and respects diversity in education.
4. *Ash-Shura* (deliberation), namely the process of resolving all problems through consensus and the adage that profit is above all (Fahri & Zainuri, 2019). The value of deliberation reflects student participation in decision making, supporting an inclusive and consultative approach to education.
5. *Al-Ishlah* (improvement), namely working for the welfare of society by carrying out reforms and improvements in all things. The value of improvement reflects the concept of education as a means for continuous renewal and improvement, supporting the principle of continuous improvement in the education system.

6. *Al-Qudwah* (pioneering), which is meant by providing an example, model and model of life (Aziz & Anam, 2021). Pioneering values reflect the concept of education as a source of inspiration and leadership. Educational philosophy can support the formation of students as leaders who contribute positively to society.
7. *Al-Muwathanah* (love of the homeland), namely an understanding and mindset that recognizes the reality of a nation state, thus giving birth to nationalism (love of the homeland) wherever one is (Aziz & Anam, 2021). The value of patriotism supports the formation of students' identity and loyalty to their homeland. In educational philosophy, this reflects the importance of rooting education in cultural and national contexts.
8. *Al-La'unf* (non-violence), namely rejecting extremism, which encourages violence and destruction of oneself and the social order (Aziz & Anam, 2021). The value of non-violence reflects an educational approach that prioritizes security, tolerance and conflict resolution through dialogue and understanding.
9. *l'tiraf al-'Ur f* (culturally friendly), namely accepting cultural aspects that do not conflict with Islamic religious law, is another value of culturally tolerant attitudes (Aziz & Anam, 2021). Culture-friendly values reflect an educational approach that respects and understands local cultural values. This is in accordance with an educational philosophy that encourages inclusivity and respect for cultural diversity.

Combining the values of religious moderation in Islam with the perspective of educational philosophy can provide a solid foundation for creating an educational environment that is inclusive, fair, and contributes to the formation of a balanced and ethical student character.

B. Efforts to Strengthen Religious Moderation

To encourage inclusive, tolerant and balanced religious practices and attitudes, a number of initiatives are needed to strengthen religious moderation. A number of initiatives can be taken to support religious moderation, such as:

1. Appreciate Differences

Respecting differences means recognizing and accepting diversity of beliefs, religious practices and cultures. This involves establishing an attitude of tolerance and respect for plurality in society. Respecting differences is at the heart of religious moderation, because it creates an environment that respects diversity and avoids extremism or intolerant attitudes.

2. Improve Understanding

A better understanding of religions and cultural diversity can be achieved through formal and informal education, discussion and cultural exchange. A deeper understanding can help fight stereotypes and prejudice, reduce dissent, and promote attitudes of moderation and inclusivity.

3. Practicing Religious Values

Practicing religious values in everyday life means applying religious teachings consistently and constructively in daily actions and behavior. Carrying out positive and balanced religious practices creates individuals who are able to carry out their beliefs without extremism or intolerance.

4. Utilizing Technology for Education

Utilizing technology to disseminate educational materials and information related to religious moderation. Podcasts, webinars and social media platforms can be effective tools for reaching a wider audience.

By combining all these efforts, communities can work together to create an environment that supports religious moderation. It is important to involve all stakeholders, including civil society, religious leaders, and government, in these efforts to achieve significant impact.

CONCLUSION

The values of religious moderation are studied in depth in this research from the perspective of educational philosophy. The results show that, from the perspective of educational philosophy, the virtues of religious moderation include tolerance, patriotism, rejection of extremism and violence, and cultural sensitivity. While at-tawassuth, al-i'tidal, at-tasamuh, ash-syura, al-ishlah, al-qudwah, al-muwathanah, al-la'unf, and i' tiraf al-'urf are the most important regarding values of religious moderation in Islam. In addition, a number of initiatives can be undertaken to support religious moderation, such as: respecting differences, increasing understanding, practicing religious values, and utilizing technology for education. Therefore, it is recommended that educators, policy makers and education stakeholders collectively work together to integrate the values of religious moderation in every aspect of education, forming a generation that is not only academically intelligent but also wise in seeing differences and respecting diversity.

BIBLIOGRAPHY

- Abidin, Z. (2006). *Filsafat Manusia: Memahami Manusia Melalui Filsafat*. Bandung: PT Remaja Rosdakarya.
- Akhmadi, A. (2019). Moderasi Beragama Dalam Keragaman Indonesia. *Jurnal Diklat Keagamaan*, 13(2).
- Aziz, A. A., Masykhur, A., Anam, A. K., Muhtarom, A., Masudi, I., & Duryat, M. (2019). *Implementasi Moderasi Beragama Dalam Pendidikan*. Jakarta Pusat: Kelompok Kerja Implementasi Moderasi Beragama Direktorat Jenderal Pendidikan Islam Kementerian Agama Republik Indonesia.
- Aziz, A., & Anam, K. (2021). *Moderasi Beragama Berlandaskan Nilai-Nilai Islam*. Jakarta: Direktorat Jenderal Pendidikan Islam Kementerian Agama RI.
- Fahri, M., & Zainuri, A. (2019). Moderasi Beragama di Indonesia. *Intizar*, 25(2), 95–100.
- Farida, Y. E. (2015). Humanisme Dalam Pendidikan Islam. *Tarbawi: Jurnal Pendidikan*

- Islam*, 12(1), 105–120.
- Hidayat, N. (2021). Komparasi Filsafat Pendidikan Barat dan Pendidikan Islam. *Jurnal An-Nur: Kajian Pendidikan Dan Ilmu Keislaman*, 7(1), 202–215.
- Jenilan. (2018). Filsafat Pendidikan. *El-Afkar*, 13(1), 51–124.
- Kementerian Agama. (2019). Buku Moderasi Beragama. In *Badan Litbang dan Diklat Kementerian Agama RI*. Retrieved from <http://www.balitbangdiklat.kemenag.go.id/berita/buku-moderasi-beragama%0Ahttp://files/1039/buku-moderasi-beragama.html>
- Kementerian Agama RI. (2019). *Moderasi Beragama*. Jakarta: Badan Litbang dan Diklat Kementerian Agama RI Gedung Kementerian Agama RI.
- Mutakallim. (2018). Pendidikan Pluralisme Melalui Kurikulum Pendidikan Agama Islam Berbasis Kemajemukan. *Inspiratif Pendidikan*, 7(2), 307–319. <https://doi.org/10.24252/ip.v7i2.7914>
- Nuraisyah, & Rahmat, A. (2022). Internalisasi Moderasi Beragama dalam Pendidikan Agama Islam. *Jurnal Pendidikan Agama Islam*, 1(2), 2–12. Retrieved from <https://journal.uniga.ac.id/index.php/JPAI>
- Rusandi, & Muhammad Rusli. (2021). Merancang Penelitian Kualitatif Dasar/Deskriptif dan Studi Kasus. *Al-Ubudiyah: Jurnal Pendidikan Dan Studi Islam*, 2(1), 48–60. <https://doi.org/10.55623/au.v2i1.18>
- Saumantri, T. (2022). Konstruksi Nilai-Nilai Moderasi Beragama Dalam. *Jurnal Ilmu-Ilmu Ushuluddin*, 24(2), 164–180. Retrieved from <https://jurnal.ar-raniry.ac.id/index.php/substantia>
- Setiawan, M. A. (2021). *Nilai-Nilai Moderasi Beragama Dalam Perspektif Filsafat Perennial*. Universitas Islam Negeri Raden Intan Lampung.
- Syarnubi, Fauzi, M., Anggara, B., Fahiroh, S., Mulya, A. N., Ramelia, D., ... Ulvya, I. (2023). Peran Guru Pendidikan Agama Islam Dalam Menanamkan Nilai-Nilai Moderasi Beragama. *Internasional Education Conference*, 112–117.