

IMPLEMENTATION OF RELIGIOUS MODERATION ATTITUDE THROUGH ISLAMIC RELIGIOUS EDUCATION FOR CULTURAL COMMUNITIES

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Abstract

Religious moderation is important for the next generation to advance the nation in the future, the cultivation of moderate Islamic values needs to be pursued as an effort to prevent exposure to radicalism. A concrete step in providing the values of religious moderation to the younger generation is through religious education. Islamic Religious Education is in a vortex of diversity, plurality with an educational paradigm that is multicultural, multidimensional and does not exist in a vacuum, so this suggests that individual educational stakeholders, educational actors, objects, and beneficiaries of educational results must be able to learn together with other individuals in an atmosphere mutual respect, mutual tolerance and mutual understanding, as part of self-development or transformation, educational institutions, strategies, models or even learning process techniques. In the life of a multicultural society, there is bound to be plurality which, if not addressed wisely, will create the threat of conflict, whether from religious, cultural or ethnic aspects. With that, there needs to be awareness and understanding of religious moderation in order to create social peace and security that is maintained and understood contextually in various aspects of diversity.

Keywords: Religious Moderation, Islamic Religious Education, Multicultural Society

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INTRODUCTION

A human being who already has a religion will form or follow a particular religious institution that he adheres to. The social expression of religious teachings and beliefs is revived and maintained by the existence of religious institutions. No religion can survive without religious institutions. The Ministry of Religion of the Republic of Indonesia designated 2019 as the "Year of Religious Moderation". Religious moderation is used as jargon and breath in every program and policy made by the Ministry of Religion (Arroisi, J, 2022). In every activity carried out, this institution strives to position itself as a mediating institution (moderation) amidst the diversity and pressure of current disruptions which have an impact on aspects of religious and national life (Kurniawan, A. S, 2013). Religious moderation, which is meant in this context, is to bring society into a moderate understanding, not to be extreme in religion, and also not to deify free-thinking reason without limits. Religious moderation is discussed, pronounced, embodied and echoed as a framing for managing the lives of multicultural Indonesian society.

Religious moderation is important to avoid radicalism and extremism in Islamic religious teachings (Abidin, A. A., & Murtadlo, M. A, 2020). Religious moderation in Indonesia is an effort to prevent radical ideology because moderate Islam is the most suitable for Indonesia which has diversity. Religious moderation is important for students as the next generation to advance the nation in the future. The cultivation of moderate Islamic values needs to be pursued as an effort to prevent exposure to radicalism. A concrete step in providing the values of religious moderation to the younger generation is through religious education (Purwanto, Y., et al, 2019).

Islamic Religious Education is a process of *ikhtiyariyah* containing special characteristics and character, namely a process of instilling, developing and strengthening the values of faith which are the spiritual mental foundations of humans where their attitudes and behavior are manifested according to the rules of their religion. A person's faith values are the whole person who expresses themselves in the form of physical and spiritual behavior, and they are the fundamental driving force for a person's behavior (Pranajaya, S. A., et al, 2023). Religious education has always been something that is always discussed between the pros and cons, but religious education must continue. This is in the interest of students so that they can take lessons from every line of life. Religious education is a science of wisdom, religious education must lead to the target of educating the participants (Pranajaya, S. A., et al, 2023).

Islam emphasizes moderation which makes it adaptable to the context of the times. Islamic moderation is a very relevant attitude in dealing with diversity in various aspects of life, be it ethnicity, customs, race, nation and religion itself. What cannot be avoided is the diversity of religious views because this is a historical fact in Islam. This diversity of views and understanding is caused by differences in the way of understanding a text that is linked to reality and the way of thinking in understanding revelation (Mizani, Z. M, 2022).

RESEARCH METHOD

The study in this research is qualitative with literature. The literature study research method is a research approach that involves the analysis and synthesis of information from various literature sources that are relevant to a particular research topic. Documents taken from literature research are journals, books and references related to the discussion you want to research (Earley, M.A. 2014; Snyder, H. 2019).

RESULT AND DISCUSSION

The Nature of Religious Moderation

A. Understanding Religious Moderation

Religious moderation contains an explanation of the meaning of moderation and moderation in a religious context, so that it can be understood well by all religious communities. An explanation of religious moderation is considered important because in fact religious moderation is the essence of religion and its implementation is a necessity in the context of a plural and multicultural society like Indonesia for the sake of creating intra- and inter-religious harmony (Afwadzi, B., & Miski, M, 2021).

For the Indonesian people, diversity is believed to be destiny. it is not asked for, but is a gift from God who created it, not to be bargained for but to be received (taken for granted). With the reality of the diversity of Indonesian society, you can imagine how diverse the opinions, views, beliefs and interests of each citizen are, including religion (Akhmadi, A, 2019). Luckily we have one unified language, Indonesian, so that various diverse beliefs can still be communicated and therefore citizens can understand each other. Even so, friction due to mistakes in managing diversity sometimes occurs.

Religious moderation requires openness, acceptance and cooperation from each different group. Therefore, every individual who

adheres to their religion, tribe, ethnicity and culture and politics must be willing to listen to each other, and learn to train each other's abilities to manage and overcome differences in religious understanding between them (Manshur, F. M., & Husni, H, 2020).

B. Islamic Moderation Values

Islamic moderation contains the most appropriate values and practices to be practiced in order to achieve benefit. A moderate, fair and balanced mental attitude is the key to managing the diversity of the Indonesian nation. In serving to build the nation and state, every Indonesian citizen has balanced rights and obligations to develop a peaceful and reassuring life together (Arif, K. M, 2021). If this can be realized, every citizen will undoubtedly be able to become a complete human being of the nation and state as well as a human being who fully practices his religion.

In implementing it to create urban communities that build religious moderation, there are several Islamic values that need to be understood and implemented, including *tawasuth*, *l'tidal* and tolerance (*tasamuh*). The first is *tawasuth*. *Tawasuth* is a middle attitude, namely not too far to the right and not too far to the left. Second is *l'tidal*. *l'tidal* linguistically means straight and firm, meaning putting things in their place and carrying out rights and fulfilling obligations proportionally. Islam prioritizes justice for all parties. Without promoting justice, the values of religious moderation feel dry and meaningless, because justice is a religious teaching that directly touches the desires of many people. The role of *kiai* in religious moderation is very necessary to realize a straight and firm understanding of religion and does not take sides with any group. The third is tolerance (*tasamuh*). Tolerance comes from Latin, namely *tolerare*, which means being tolerant in accepting something (Kawangung, Y, 2019). So the broad definition of tolerance is a human attitude or behavior that does not deviate from the rules, where someone appreciates or respects every action that other people take.

C. Indicators of Religious Moderation

Indicators of religious moderation will be visible when accompanied by attitude of accepting cultural and national values. Quoting from a book published by the Indonesian Ministry of Religion regarding the implementation of the concept of religious moderation in Islamic Religious Education, the indicators in question include: (Subchi, I., et al, 2022)

1. National Commitment

This commitment is related to detecting to individuals or groups how they view attitudes towards the Pancasila ideology as the basis of the state. At the same time, it is very important to pay attention to various problems that arise related to national commitment. The problem that exists is the emergence of many religious ideas that are not in accordance with values and culture as a noble national identity.

2. Tolerance

An attitude of tolerance plays a role in facing various challenges that may arise due to differences. In broad terms, tolerance is not only a matter of religious beliefs but also refers to differences in ethnicity, race, tribe, culture, gender, and so on (Jianjun, H., et al, 2019). Islamic teachings require tolerance to be based on the vision of Islam that is rahmatan lil 'alamin. Islamic teachings highly uphold human dignity and are at the same time protectors of civilization. An indicator of religious moderation related to tolerance is the ability to show true religious attitudes while respecting the differences that exist in society.

3. Anti Radicalism and Violence

Anti-Radicalism and Violence Radicalism and violence arise due to narrow religious understanding. This ideology of understanding gives rise to attitudes and expressions that tend to desire changes in the social and political order of society through violent means. The methods of violence that arise are not only physical, but non-physical violence, for example labeling other beliefs as heretical without being based on correct theological arguments. Islamic teachings come with a mission of rahmatan lil 'alamin which essentially upholds human values. It cannot be denied that many phenomena occur that are far from this mission, as a result of a conservative understanding of Islam.

4. Accommodating to Local Culture

The relationship between religion and culture is ambivalent, so that there is often conflict between the understanding of Islamic teachings and local traditions in society. In Islam, this conflict is resolved by fiqh. The rules contained in fiqh and fiqh proposals, for example al-,adah muhakkamah (good traditions can be used as a source of law), have proven effective in mitigating conflicts between local traditions and Islamic teachings. Religion and culture are not two polar opposites. Relations between religion and culture should be built by conducting dialogues to produce culture with a new face. Indonesia is an archipelagic country with various tribes and traditions.

PAI in the Vortex of Indonesian National Diversity

From a geographical perspective, Indonesia consists of thousands of islands, both large and small, which are spread throughout the Unitary State of the Republic of Indonesia. From a sociocultural perspective, Indonesia is also a country that has various tribes, religions, cultures and beliefs so that Indonesia is an ethnic, multi-religious country, and multi-cultural. With these multicultural conditions, on the one hand, it is a great social force and beautiful diversity if one synergizes and combines with each other, working together to build the nation (Suwardani, N. P., et al, 2021).

However, on the other hand, this diversity, if it is not maintained and fostered, both institutionally and socially, will trigger conflict and violence that can tear apart the foundations of national and state life, coupled with the consequences of modernization which brings the order of life to pluralism. and the hedonistic model of life faced by religions in the world today, considering that religion actually emerged from a plural or even multiple social and cultural environment (Arif, K. M, 2021).

Pluralism and multiculturalism are challenges that cannot be taken lightly, because sometimes this can trigger division and disintegration in the midst of diversity, which should be a benchmark in coaching, developing scientific insight and religious practice for its adherents (Momin, A. R, 2001).

Islamic Religious Education (PAI) as a part of education that is taught to the nation's children, from an early age, elementary level (SD, SMP), middle level (SMA/SMK) and even tertiary institutions, must always prioritize humanist learning and its consequences. multicultural and pluralism, multicultural understanding helps students understand, accept, and respect people from different ethnicities, cultures, values, and religions so that they develop an attitude of mutual respect for differences (agree in disagreement), and can live side by side with each other (to live together) (Ulfa, U., et al, 2022). In other words, students are invited to appreciate and even uphold plurality itself.

Islamic Religious Education is in a vortex of diversity, plurality with an educational paradigm that is multicultural, multidimensional and does not exist in a vacuum, so this suggests that individual educational stakeholders, educational actors, objects, and beneficiaries of educational results must be able to learn together with other individuals in an atmosphere mutual respect, mutual tolerance and mutual understanding, as part of self-development or transformation, educational institutions, strategies, models or even learning process techniques (Halim, A., et al, 2023).

Islamic Religious Education (PAI) in a Moderation Frame

Conflicts in various regions often occur due to differences in community groups, or even religion, for example, there are those who in the name of religion and belief burn down places of worship, religious figures become targets of cruelty at the hands of irresponsible people, suicide bombings, radicalism, discrimination in the name of social issues. often happens (Akhmadi, A, 2019). Of course, the description of the violent incident above is the result of negative propaganda from the Indonesian nation which has diverse ethnic, racial and cultural religions. Sparks of hatred, violence and vandalism occur because of offense between groups, between groups, between tribes and cultures, between religious followers, so if this incident is not managed well, it will become a time bomb that can explode and destroy the existing order of Indonesian society. already established.

With the logical consequences described above, Islamic Religious Education (PAI) has an important role as part of the learning task which encourages its followers to be *tawasuth*, meaning in the middle or balanced, not extreme, and not inclusive. The nature of *tawasuth* is part of religious moderation which must be instilled in students so that students have a moderate attitude in national and state life (Husna, U., & Thohir, M, 2020).

In the midst of the plurality of the Indonesian nation, religious moderation is absolutely necessary and taught to students so that they become peaceful, loving and tolerant human beings in the future (Fajri, K, 2022). The involvement of religious teachers in providing students with an understanding of the nature of *tawasuth* needs to be cultivated and echoed. The content of Islamic religious education material emphasizes understanding compassion, loving each other, respecting each other, and helping each other in goodness (Senata, A. P., et al, 2021). Because with this understanding, students can implement it in students' daily lives.

Implementation of Religious Moderation in Multicultural Societies

Implementation is an application or action where the action has been designed or has been carefully prepared, in order to realize a desire and run smoothly. In the Big Indonesian Dictionary, implementation can be interpreted as an implementation of something. Implementation boils down to activities, actions, actions, or the existence of mechanisms in a system. Implementation is not just an activity, but an activity that is planned and to achieve activity goals. Implementation is an expansion of activities that mutually adjust the

process of interaction between goals and actions to achieve them and requires an effective network of bureaucratic implementers (Weiner, B. J., et al, 2011).

Indonesian society has a social culture that is quite deep-rooted and quite strong. We can feel it if we live in society, live tolerantly with each other, respect each other, respect brotherhood, respect religion, then these existing values are what make Indonesia a very strong and sturdy nation. So, we can be tolerant and practice moderation in people's lives. These values exist because every religion in Indonesia teaches human values (Anwar, H, 2023). In Indonesia, in the current era of openness, it is anticipated that differences in views and interests between very diverse citizens can be resolved so that all aspirations and hopes can be channeled properly. Likewise with the concept of religious moderation, where our constitution guarantees the freedom of religious communities to embrace and practice religious teachings in accordance with their respective beliefs and convictions (Dawing, D, 2017).

To manage the various religions in Indonesia as described above, we need a vision or goal to create a life of harmony and peace in carrying out religious life. As a plural and multicultural country, religious conflicts are very potential to occur in Indonesia, which is why we need religious moderation as a solution so that it can be an important key to creating a religious life that is harmonious, harmonious, peaceful, and emphasizes balance, both in personal and family life. , society, and in the lives of fellow humans as a whole.

The implementation of religious moderation can be seen from several people who still believe and adhere to the teachings brought by one of the walisongo who spread Islamic teachings in Java, namely, Sunan Kudus. Where in the distribution at that time it was not permissible to slaughter cattle for sacrifice during the Eid al-Adha celebration. Because Sunan Kudus was respectful and appreciative in seeing the situation and conditions of the Kudus community at that time, the majority of whom were Hindu. Because in the teachings of Hinduism cows are very sacred. This is Sunan Kudus' strategy in spreading Islamic teachings (Nirwana, N., & Darmadali, W. S, 2021).

With this kind of da'wah method, it becomes a path of wisdom by looking at the reality of religious life, so that some people can accept Islam. People who are Hindu feel that they are still respected because they do not offend their beliefs. This proves that Sunan Kudus prioritizes tolerance and balance in bringing about the spread of Islam. Even though there are religious differences, this is not a reason to brag or emphasize each other's teachings.

However, on the contrary, it creates an atmosphere of harmony and peace in multicultural life (Nirwana, N., & Darmadali, W. S, 2021).

In the life of a multicultural society, there is bound to be plurality which, if not addressed wisely, will create the threat of conflict, whether from religious, cultural or ethnic aspects. With that, there needs to be awareness and understanding of religious moderation in order to create social peace and security that is maintained and understood contextually in various aspects of diversity. Religious moderation has been implemented by the Kudus community, where on Eid al-Adha they are not allowed to slaughter cows because they respect and honor Hindu religious beliefs. This was Sunan Kudus's effort to spread Islam at that time. However, until now this belief is still firmly held and maintained (Mukni'ah, B, 2023). Understanding religious moderation for Indonesian society is an important need in creating peace and harmony in the nation and state.

CONCLUSION

Islamic Religious Education is in a vortex of diversity, plurality with an educational paradigm that is multicultural, multidimensional and does not exist in a vacuum, so this suggests that individual educational stakeholders, educational actors, objects, and beneficiaries of educational results must be able to learn together with other individuals in an atmosphere mutual respect, mutual tolerance and mutual understanding, as part of self-development or transformation, educational institutions, strategies, models or even learning process techniques. In multicultural life, multicultural understanding and awareness is needed which respects differences, pluralism and at the same time the willingness to interact with everyone fairly. Facing diversity, an attitude of moderation is needed. This form of moderation can differ from one place to another. An attitude of moderation takes the form of recognizing the existence of other parties, having a tolerant attitude, respecting differences of opinion, and not imposing one's will through violence. The role of the government, community leaders and religious instructors is needed to socialize and develop insight into religious moderation among Indonesian society to achieve harmony and peace.

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