

Research Article

Religious Moderation With The Support Of Islamic Religious Education

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Abstract. Indonesia is a country that has many ethnic groups, races and religions. The diversity that Indonesia has can be a benchmark for how harmony occurs and how people's attitudes accept differences and interact directly with the cultures of different communities. So it is necessary to implement and understand religious moderation for multicultural nations. Religious moderation as a middle way to deal with extreme and fundamental group differences. The method applied as the existing material is socio-religious, namely a social approach and infused with religion. Through this moderate-based religious education, it is hoped that the millennial generation can uphold the basics of religion, thereby minimizing conflict and triggering violence in the name of religion. Apart from the

above, the momentum to strengthen correct, tolerant understanding can be realized through moderate-based religious education. This was done to emphasize that the slanted accusations against Islam are not true and are not Islamic teachings. Islam is a religion that is rahmatan lil'alamin which teaches preaching with the principles of peaceful messages. In this way, extreme and harsh preaching messages are not part of moderate Islamic education.

Keywords: Religious Moderation, Education, Religion

INTRODUCTION

The millennial era is an era where the development of science and technology is leading humans towards modern times. It also requires humans to be able to use this technology as wisely as possible. A nation that has a good educational civilization is able to build a good nation and society. Education in this era is very important, with the development of technology, it is difficult for us as media consumers to choose and sort positive information, therefore there is a need for Islamic education with the principles of Adab and Morals, developing the potential of the people with intelligence, skills, talents and good manners. giving birth to a generation of people with noble morals, where the figure of the Prophet Muhammad SAW is their role model. Understand the right path as well as being a future leader who can guide people to the best path.

As educators, it is necessary to prepare students as successors and cadres of the people who have noble character and are multi-talented. Religious education taught must have competent content so that it can form people who are ready to live a national and religious life. People who are able to explain the best religion are also prepared for the differences in race and ethnicity of this nation, thereby creating a tolerant attitude to unite the same vision and mission even though they have different backgrounds. Also as an explanation of the formation of humans on earth, and the role of religion as a guide to human life.

Indonesia is a country that has a lot of diversity in the form of race, culture and religion. This is as written by our ancestors in the form of the motto of the unitary state of Indonesia, namely "Bhinneka Tunggal Ika" which has different meanings but is still one, has many differences and is multicultural but has one goal and one mission by advancing national and religious life in the land of the Republic of Indonesia . Of course, this is a characteristic and superiority of the Indonesian state and nation among other countries. By cultivating tolerance and respect for each other, the nature of not respecting each other should not exist nor will there be conflicts in life. Based on religion, religion alone should be enough to explain what differences are and how we respond to them, but because of selfishness. Also, a human's lust which cannot possibly be stopped creates a conflict which basically creates hatred for every difference.

Budiman, (2020) said that the holy book Al-Qur'an is a book that explains a lot to us about tolerance and in the verses and contents contained in the Al-Qur'an it explains firmly and straightforwardly how important it is for us to have the basic nature of tolerance. able to accept differences. Communities or groups that are intolerant and cannot accept differences should be given education about the

importance of socializing with other groups in order to unite their strengths together. Prioritizing an attitude of tolerance towards religion will create harmony between religious communities so that there will be unity (Rusmayani, 2018).

Religious moderation is one aspect of attention in the development of religious attitudes throughout humanity in the world and especially in the Republic of Indonesia. Religious moderation itself has the meaning of reducing violence and aims to avoid extremism. More succinctly, moderation is defined as a step to unite the differences between existing groups, groups and communities.

Religious moderation provides an opportunity for a group to introduce what they believe in and hope to be accepted by other groups with different beliefs as neighbors who can unite their differences and love, respect and help each other as much as possible. In the future, such an attitude will form a readiness for difference and standing as a neutral group. Try not to take sides with each other but be firm in your beliefs while still being able to be a mediator who reduces hatred and does not bring each other down.

RESEARCH METHODS

This research uses the library research method, namely research that utilizes library materials as a data source to answer the research problem formulation. The data collection method was carried out by collecting various literature in the form of books, scientific articles, historical notes, scientific reports that discussed Islamic moderation

RESULTS AND DISCUSSION

Moderation in Latin has the meaning of being neither heavy nor light, being in the middle, neither left nor right. exaggerated or deficient traits or attitudes. In the KBBI, moderation means reducing or minimizing violence and also avoiding excessive behavior. What we know is that a neutral attitude means that a person who has a neutral attitude means that he has a reasonable, ordinary and not extreme attitude (Saifuddin, 2019). Moderazi in Islamic studies is often also called *wastahiyah Islamiyah* which means middle, balanced and not just to the right or left but in the middle (Suharto, 2019)

Several opinions regarding moderation from various figures are as follows:

1. The moderation according to the MUI is that Islam in taking the existing path is in the middle (*Tawasuth*),
2. According to the neutral Muhammadiyah stated by Kyai Haji Ahmd Dalan, the spirit of work is certainly the basis that established this organization for the past and ancient times (Burhani, 2016)
3. M. Quraish Shihab stated that Moderation is one of the characteristics of being clear and firm regarding so many problems and issues that occur which of course is a basic principle in Islam. Not only that, tolerance must be upheld and implemented because it is not just one group that is involved but everything that happens in state affairs (Umar, 2019).

Religion is a teaching that needs to be adhered to firmly by its followers and adherents because in whatever life humans live there are guidelines which will be clearly written in books which only belong to the religion itself, because in essence every religion has guidelines for its followers. The belief that humans have in embracing their religion is a fitrah that God has given.

In this life, humans need a teaching and a path to live their national and religious life, they need an identity of belief that can be accounted for in the last day. To demand that humans take a better path (Agus, 2006). Religion is also a form of sign of social life which includes everything in which there is worship in the form of rituals (Ishomuddin, 2002)

Religious moderation is something that is very important to be used as a basis for education because the times are developing so rapidly, meeting differences makes it quicker to get information and absorb existing information so that religious moderation is very important to learn to filter out negative things, even though there are negative technological developments. On the other hand, there are positives. The presence of religious moderation in education is to form religious principles and beliefs and not bring down other groups which will have an impact on religious harmony, as well as not to give rise to intolerant and disrespectful attitudes.

The development of religious moderation is an important asset in the nation and religion which will be needed as something that can be useful in the future. Which will always continue to be passed on by our children and grandchildren as well so that they become heirs of good things in passing on good culture to our heirs. As a country that has an extraordinary diversity of differences, we should be role models and reject other people's views of us that the many differences do not make us divided but create a unified strength.

Indonesia is the largest Islamic country in the world according to *The Royal Islamic Strategy Studies Center (RISSC)* in 2022. This is a reference for the Akita nation to be an example for other countries in terms of tolerance and acceptance of all the diversity of the Akita nation. Religious principles are one of the reinforcements for the creation of tolerance because religion should and should have teachings that teach good things. In order to prepare the nation's generation of cadres who have an intellectual and tolerant soul.

One of the tips for strengthening religious moderation is to carry out as much interaction as possible between one religion and another, between one sect and another within the religious community. Indonesia must have its own way of thinking and narrating so as not to be trapped in the boundaries of social spaces. At this point, socio-religious moderation as an integration of core religious teachings and the state of multicultural society in Indonesia can be synergized with social policies taken by the state government. This awareness must be raised so that this nation's generation can understand that Indonesia exists for all.

The leaders' efforts to make religious education a moderate education are quite strong. Starting from efforts to construct an Islamic education curriculum that refers to the principles extracted from Islamic moderation, there is still little supporting literature to strengthen religious education as a type of moderate education for millennials.

Religious moderation has been established by the Government, with Presidential Decree no. 18 of 2020, as a priority program in the 2020-2024 National Medium Term Development Plan (RPJMN). This determination aims to strengthen the values of tolerance, harmony and social harmony so that it becomes the basis for a mental revolution for the implementation of development for the welfare of the people throughout Indonesia. This determination is also seen as a form of state presence in overcoming the problems of religious life and various forms of violence in society.

Through this moderate-based religious education, it is hoped that the millennial generation can uphold the basics of religion, thereby minimizing conflict and triggering violence in the name of religion. Apart from the above, the momentum to strengthen correct, tolerant understanding can be realized through moderate-based religious education. This was done to emphasize that the slanted accusations against Islam are not true and are not Islamic teachings. Islam is a religion that is *rahmatan lil'alamin* which teaches preaching with the principles of peaceful messages. In this way, extreme and harsh preaching messages are not part of moderate Islamic education.

CONCLUSION

Moderazi in Islamic studies is often also called *wastahiyah Islamiyah* which means middle, balanced and not just to the right or left but in the middle. Several opinions regarding moderation from various figures are as follows: 1). The moderation according to the MUI is that Islam in taking the existing path is in the middle (*Tawasuth*), 2). According to the neutral Muhammadiyah stated by Kyai Haji Ahmd Dalan, the spirit of work is certainly the basis that established this organization for the past and ancient times. The leaders' efforts to make religious education a moderate education are quite strong. Starting from efforts to construct an Islamic education curriculum that refers to the principles extracted from Islamic moderation, there is still little supporting literature to strengthen religious education as a type of moderate education for millennials.

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