

Islamic Education In Indonesia Based On Religious Moderation

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ABSTRACT

Islamic education offers to shape the personality of a person, family and society as a whole. Religious moderation in Islamic education in Indonesia is very important to strengthen tolerance and harmony between religious communities. Indonesia is a country with a rich culture and diverse religions, maintaining an attitude of mutual respect and appreciation between citizens. This study aims to analyze Islamic education in Indonesia based on religious moderation. The research method used is a literature study using a qualitative approach. The results of this study indicate that religious moderation in Indonesia can be applied in the world of Islamic education through several parts, namely: 1) learning that teaches tolerance, mutual respect; 2) the curriculum used is more towards understanding religion; 3) an environment that supports the application of religious moderation. The application of religious moderation can be done through Islamic education in order to produce a young generation that is intellectual, moderate, tolerant and able to participate in building harmony in the country of Indonesia.

Keywords: Islamic education, Indonesia, Religious moderation

1 Introduction

Islamic education in Indonesia has a very important and strategic role in fostering the values of moderation in religion. Moderation in religion as an approach that emphasizes tolerance, balance, and compassion in religion. This statement is in line with the goals of Islamic education, namely to form people who are faithful and pious and have noble morals. The core values in Islamic education are tolerance and mutual respect. These values can be obtained through learning the history, teachings, and practices of various religions. Islamic education can also shape a person's attitude to respect each other among religious communities [1].

Islamic education is an education that not only discusses vertical relationships with Allah SWT, but also discusses horizontal relationships between humans and other humans. Thus, in the implementation of Islamic education, it should be able to produce communicative people, who can work together and care for each other, both ethnically, racially, and religiously. All of that is obtained and can be successful because the teachings of Islam are rahmatan lil alamin, so as a Muslim it is obligatory to be able to maintain the creation of peace in social life [2].

From the research that has been conducted, it is narrated that Islamic education based on religious moderation has begun to erode its values. These values are seen from the renewal and flexibility and principles of tolerance and the instillation of Islamic teachings and the teaching of religious moderation are not so intense so that things related to humanitarian values and attitudes of social tolerance have not been perfectly successful [3].

This religious moderation is the duty and business of every element of the nation, safeguarding the interests and security of every person. What's more, in today's era, it is very free and easy for extreme groups to spread these understandings in the joint life of the nation, religion and homeland of Indonesia under the pretext of religion, which the understanding is very far from the one whose name is the value of grace and mercy.

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Thus, things that are different in social life must still be appreciated because in the Islamic education system it is one of the keys to producing a generation of Muslims who are tolerant, moderate and can uphold human values. This is in line with the teachings in the Islamic religion, namely focusing on brotherhood and justice. Thus, efforts are made to implement this Islamic education based on religious moderation in Indonesia.

2 Literature Review

In the research conducted [1], the conclusion explained that the implementation of religious moderation in Islamic education is useful for producing a young generation that has a fairly moderate understanding of religion, through a learning process that supports religious moderation activities. So that with this, religious moderation in Indonesia can be implemented well.

From the discussion above, the formulation of the problem that must be solved in this study is how can Islamic education in Indonesia through religious moderation be implemented?

3 Research Methods

This study uses a case study method with a qualitative approach as a methodological method. This case study method is one of the techniques whose data collection focuses on critical reviewers of various reference sources that are in line with the topic to be studied [4]. In this case, the data sources that will be utilized include books, scientific journal articles, and previous research that discuss issues related to religious moderation in the context of Islamic education.

This qualitative approach is a more in-depth research method because the data collection is direct. This is in line with what was said [5], namely that the characteristics of subjective inquire about are information collected specifically, with information utilized to create concepts and speculations.

4 Results and Discussion

1. Islamic Education

Education is an inseparable part of da'wah activities, as explained in the Qur'an, surah al-Maidah verse 67 about teaching knowledge. Islamic education provides an offer to shape the personality of a person, family and society as a whole. The aim of Islamic education is to create human beings who have noble character, have high knowledge, especially religious knowledge and are obedient in worship [6].

Islamic education aims to produce individuals who are not only intelligent intellectually, but also spiritually, emotionally and socially intelligent in a balanced way. Islamic education is the path taken to produce a generation that not only excels in academic achievement but also has moral integrity, a sense of social responsibility and has a fear of God Almighty [7].

The study of Islamic education is very broad, so that it involves many figures, both directly and indirectly in teaching it. There are several main areas in Islamic education, including:

a) The Objectives of Islamic Education

Experts state that the aim of Islamic education is to cultivate morals. This indicates that Islam has offered the solution that character and moral education represents the essence or core of Islamic education, with the aim of Islamic education being to attain exemplary morals [8].

b) Islamic Education Curriculum

The Islamic education curriculum covers several aspects related to the development of intellectual, spiritual, and moral potential. The core of the Islamic education curriculum is to develop and instill faith and piety, as well as noble morals in the individual.

c) Islamic Education Methods

The method of Islamic education must be in harmony with human nature and relevant to the needs of the individual himself. The methods that can be applied are advice, role models, habits, and inspirational stories.

d) Evaluation of Islamic Education

Evaluation of Islamic education must encompass all cognitive, affective and psychomotor aspects. This evaluation is carried out comprehensively, not only in terms of learning achievement, but also to measure the extent of the individual's abilities and development[9].

2. Religious Moderation

In Arabic, moderation is referred to as al-wasathiyah. In relation to language, al-wasathiyah derives from the term wasath which means the middle between two boundaries. In general, religious moderation involves placing importance on equilibrium in viewpoints, character, morals, as a form of expression of the attitudes of individuals or certain groups[10].

The goal of religious moderation is to internalize religious teachings and be able to practice them fairly. In general, religious moderation can be understood as an individual or group expression that focuses on beliefs, morals, speech and behavior. Religious attitudes and behavior can be realized by believing in the teachings of one's own religion and opening up a free space without intervention from other religions[11].

Religious moderation in Islamic education in Indonesia is very important to strengthen tolerance and harmony between religious communities. Indonesia is a country with a rich culture and diverse religions, maintaining an attitude of mutual respect and appreciation between citizens. Through religious moderation, Muslims can more easily accept all differences and live more peacefully side by side with people of other religions. Education that leads to moderation will more easily produce a more transparent generation, ready to build and participate in creating a harmonious society. Religious moderation in the context of Islamic teachings refers to an approach that can emphasize tolerance, balance and moderation in religious education [12].

The principles of religious moderation according to experts include the following:

1. Gentleness (balanced), is an even comprehension and application of faith covering every face of existence, both worldly and ukhrawi, making decisions firmly and being able to differentiate between inhiraf(divergence) and ikhtilaf(disagreement).
2. I'tidal (straight and firm), namely positioning oneself according to one's place and carrying out rights and obligations proportionally.
3. Forgiveness(tolerance), namely respecting and acknowledging differences, both in terms of religious aspects and in terms of other aspects of life.
4. Tawassuh(taking the middle path), namely practice and understanding that is not excessive or excessive in religion and tafrih or also does not reduce what is in the religion.
5. Shura (deliberation), namely that the problems faced can be resolved via discussion to achieve agreement a consensus by placing the priority of public interest above everything else.
6. Ishlah(reform), namely prioritizing reformative principles in order to achieve a better situation by accommodating changes and progress of the times
7. Tahadhdur (civilized), namely strengthening attitudes and behavior that are noble in character, identity, character, and integrity as khairu ummah in human life
8. Musawah(egalitarian), namely not having a discriminatory attitude towards others due to differences in tradition, beliefs, traditions and origins of a person[13].

In the concept of religion or belief, a moderate attitude is usually seen as an effort to balance fanaticism and relativism. A moderate attitude can hold fast to religious beliefs and beliefs, but still respect and accept the beliefs or ideologies of others. Moderate Islam is generally considered a counter-word to radical Islam, namely Islamic groups that are harsh and intolerant of others and this can result in the destruction of the anger of the people, especially in Indonesia. Extremist Islamic groups have previously created a bad image for some parties, so there is the term moderate Muslim or moderate Islam, something like this is then popularized as a form of solution. Hopefully, this concept of moderate Islam, the image of Islam in the eyes of the world does not immediately judge with radicalism, terrorism or others.

This moderate Islam is expected to be a bearer of a positive aura and movement so that it can cool other people towards the Islamic religion [14].

In the context of Islamic education, religious moderation must be strengthened because Islam basically teaches the principles of simplicity and balance, as a religion that prioritizes peace and teaches compassion, Islam does not teach its followers to extreme things and tries to restrain themselves because it will cause harm to the social order in national and religious life. By strengthening the foundation of religious moderation, Islamic education is expected to be able to guide society to practice Islamic teachings according to the Qur'an and Hadith without falling into the scope of religious teachings that are fanaticism, radicalism, and terrorism [15].

The Role of Islamic Education in Religious Moderation

Islamic education has an important role in providing solutions to problems that often occur in the social environment. Islamic education is the center of Islamic studies, but Islamic education also has responsibility for problems that often occur in society, especially in religious schools and understandings. Against the backdrop of various social backgrounds, Islamic education continues to provide solutions and face religious understandings that are sentimental due to the triggering of differences in perspectives that often occur [16].

Combining Islamic education with religious moderation has a prominent important reason. With this Islamic education to provide religious strengthening that aims to overcome religious thinking that is too conservative, often rejecting diversity and differences. This kind of religious understanding can give rise to a new identity that rejects the application of religious moderation to local wise culture in Islamic education. Even often found, our government tends to be reluctant to accept such policies. Islamic education conveys the essence of Islamic teachings including religious moderation. Islamic education provides learning facilities in forming a person's attitude and behavior so that they are moderately religious, with high teachings of tolerance, multiculturalism, and differences in religious beliefs are the most important in Islamic education [17].

5 Conclusion

Through the research that has been conducted, it can be understood that Islamic education in religious moderation in Indonesia has a very important and strategic position. Islamic education is a fairly adequate path that can provide a correct understanding of the Islamic religion and the values contained therein such as tolerance, justice, and compassion between fellow human beings. In addition, Islamic education is also able to provide an understanding of cultural and religious diversity so that individuals can appreciate differences and accept all beliefs among fellow human beings, especially those in Indonesia. The implementation of Islamic education in Indonesia based on religious moderation can be done through curriculum development, learning process, teaching of a good and healthy environment to support the practice of religious moderation. This effort must continue to be carried out intensively so that the expected goal is to produce a young generation who has a moderate understanding of religion, is tolerant and has good morals and is able to maintain harmony in social life in the community, nation and state.

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