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**Attitude of Religious Moderation in the Family**

**Sikap Moderasi Beragama dalam Keluarga**

**Ira Suryani**

**Universitas Islam Negeri Sumatera Utara**

*Corresponding author\**: [irasuryani@uinsu.ac.id](mailto:irasuryani@uinsu.ac.id)

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**Abstract**

Mutual respect and respect is an attitude that everyone must have for tolerance to be realized. Tolerance is the most important aspect of social life. Where in social life, of course everyone wants a safe, peaceful and peaceful life. In terms of the teachings of religious moderation, it is very important to be implemented in the family environment. Thus, it can be concluded that moderation in the family can be implemented with an attitude of mutual respect and tolerance between individuals in the family.

**Keyword: Family; Religious Moderation; Attitude**

**Abstrak**

*Saling menghargai dan saling menghormati adalah suatu sikap yang harus dimiliki oleh setiap orang untuk terwujudnya suatu toleransi. Toleransi merupakan aspek terpenting dalam hidup bermasyarakat. Dimana dalam hidup bermasyarakat tentu semua orang menginginkan hidup yang aman, tentram, dan damai. Dalam hal ajaran moderasi agama sangat penting untuk diimplementasikan dalam lingkungan keluarga. Dengan demikian, dapat disimpulkan bahwa moderasi dalam keluarga dapat diterapkan dengan sikap saling menghargai dan toleransi antar individu dalam keluarga.*

**Kata Kunci: Keluarga; Moderasi Beragama; Sikap**

## INTRODUCTION

In the current era of digital disruption, many people easily access the internet, spread hoax news with hate speech and become provocateurs who can cause conflict. As someone who has the principle of moderation, of course he will not be influenced by hoax news and will always be careful in his actions, not reckless. Consistency in being in the middle does not mean remaining silent, but dynamically moving to respond to situations carefully and intelligently. Religious moderation is an effort to restore religious understanding and practice so that it is in accordance with its essence, namely to maintain human honor, dignity and civilization, not the other way around. Religion certainly cannot be used for something that can damage civilization, because since it was revealed, religion has essentially been aimed at building civilization itself (Kumalasari, 2022).

Humans as social creatures means that humans need other humans. In carrying out daily life, humans cannot run their own lives. In fact, to fulfill their needs, humans need other people to help them. This applies to all humans. Tolerance and moderation are core values in Islamic teachings. It is very important to develop tolerant and moderate values to overcome people's problems such as religious liberalization, religious radicalization, religious conflict, disbelief in other parties, extreme attitudes, excessive fanaticism, and so on. A moderate attitude is also really needed in responding to various contemporary problems, where the problems that exist today are different from the times and conditions when the Prophet was around and even in later times. Apart from that, being open and tolerant is a necessity amidst differences (Haryani, 2020).

The Indonesian government's efforts to promote the values of religious moderation through the ministry of religion have strategic value, but it is not as easy as turning the palm of your hand, the problem of intolerance will be resolved. On March 28 2021, another attack on a place of worship occurred at the Makasar Cathedral Church using a suicide bombing method. This incident added to the long list of terror cases against followers of religions in Indonesia. From the several case examples above, it is clear that the condition of multicultural society in Indonesia is always under threat at any time and place (Husna, 2022). M. Amin Abdullah, professor at UIN Yogyakarta, said that the entry point for religious intersections can be through ethics and spirituality. In matters of dialogue and relations between religions, therefore, the Qur'an's offer is a friendly inclusive theology, and rejects exclusivism. The Qur'an has a positive attitude towards other religions (Naj'ma & Bakri, 2022).

The culture of harmonizing religions is part of the long history of the Indonesian nation which has been able to show religious harmony that is so beautiful and soothing. This harmony concerns three aspects (internal religious communities, between religious communities and religious communities and the government). Religious differences in society do not become a barrier to coexistence and mutual respect. When Indonesia became an independent nation, the nation's founding figures wisely and tolerantly drafted the foundations of the state and the 1945 Constitution which had a strong commitment to unity amidst existing differences. Efforts to understand differences without disrupting worship may be necessary. In this way, a willingness to respect other groups with different views can emerge, so that the seeds of harmony will grow even more beautifully. This difficult task is a challenge for us together, the government, in this case the Ministry of Religion, in the future to create increasingly strong harmony in society (Gufron, 2019).

## **RESEARCH METHODS**

Research methodology is a way or procedure to obtain a solution to the problem being faced. To make research easier and get the right conclusions. The method used in this research is the literacy study method or what is also known as literature study. Library research is not an activity that is simply a matter of reading and taking notes on literature or books as is often understood by many people (Defiansih, 2020). There are 4 main characteristics of library research, namely 1) Research is carried out directly with text or numerical data and not with direct knowledge from the field or eyewitnesses in the form of events, people or other objects, 2) Research that has a 'ready-to-use' nature, namely research only deals directly with sources that are already available in the library, 3) Library data is generally sourced from secondary data, in the sense that researchers obtain material from second hand rather than original data from first hand in the field, and 4) The condition of library data does not have limitations of space and time. Furthermore, explaining that literature study is a series of activities related to library data collection methods, reading and recording and processing the research data obtained.

## **RESULTS AND DISCUSSION**

The word moderation or moderation is taken from the Latin moderateio which means balanced or moderate (no excess and no deficiency). Moderation in English is defined as average. In Arabic it is called wasathiyah which means the middle or being between two opposite things. All the words from the languages above show the same meaning that moderation is a neutral attitude and choosing the middle path from extreme tendencies. In terms of terminology, religious moderation is an attitude and behavior in religion that always takes a middle position and tries to balance the practice of one's own religious teachings and respect for other different religions. So this balanced attitude will give birth to fair and non-extreme behavior in religion.

The main aim of promoting religious moderation by the Ministry of Religion is to protect every community without sharpening differences and as a strategy in maintaining Indonesia's cultural diversity. In achieving this goal, there are several principles in religious moderation. The principles of religious moderation referred to are: First, Fairness. This is the main principle of religious moderation. Fairness means viewing, responding to and acting on two different things. Fairness can also be interpreted as giving something according to portions and needs. Fairness in moderation is the attitude of not reducing or exaggerating something. Second, Balance. Balance between secular and worldly affairs, material and meaningful, not extreme and not liberal. Balance is an attitude and commitment to always prioritize the values of justice, humanity and equality. Balanced does not have to provide the same levels, but is adjusted to its function. Third, Tolerance. This means being tolerant of the various differences and cultures that exist. Opposing violent attitudes that originate from radical and liberal understandings both in religious matters and social life in national and state life (Department of Religion, 2012). Husband and wife need to be committed to creating a harmonious and happy family.

Commitment for the wife to support her husband in every condition and commitment for the husband to make his wife his life partner, not placing the wife as a subordinate who only carries domestic (home) work. Husbands also take part in housework to reduce the wife's never-ending workload. The husband's contribution in this area will also provide positive value for the wife's mental health, so that the wife is able to maximize her role in providing early education to her children. Behavior of mutual respect and appreciation in the husband-wife relationship will distance a family from problems of intolerance within the family which can destroy family

resilience, such as family violence, infidelity, selfish and selfish attitudes, indifference, distrust and others.

On the other hand, the harmony that exists between husband and wife will be a good example for children. Children use their parents as role models, they will learn from what they see from the people closest to them (their parents). The positive things that children see will stick and shape children into individuals who are fair, loving, caring and respectful of the people around them, regardless of differences in status, position and other social attributes. Second, as a mother. By acting as mothers, women have great potential and opportunities in creating peace amidst the diversity that exists in Indonesia. In the family, the mother is the school (madrasa) for her child. Mothers are the first figures to provide basic education and instill noble values in children from an early age. Comenius in his book *Informatium*, quoted by Jailani, explains that the beginning of education for children is in the family carried out by the mother, Comenius calls it 'mother's school' or in Latin 'Scholatmaterna' (Jailani, 2014). As a mother, women have three main maternal emotions, namely: a mother has a soft heart, has a nature that is not selfish or puts other people's interests before her own interests, and has a high sense of compassion.

Suhartini (1980), as quoted by Surahman, describes in more detail the role of mothers as educators for their children. According to her, there are several roles of mothers as educators, namely: first, providing an example; second, forming behavior; third, provide affection; fourth, train the child's personality; fifth, introduce children to religious teachings and; and sixth, teaching good manners (Surahman, 2019). In line with the opinion above, according to Suharman (Surahman, 2019) one of the roles of the mother is that of the mother as an educator who teaches knowledge and morals to the child. Furthermore, mothers have a strong bond with their children that is embedded from an early age. Mothers play a role in providing character education as early as possible. Especially in the age range 0-6 years when a child's brain develops very rapidly, up to 80%. Maria Montesari, an expert in early childhood education, said that the age of 6 years and under is the golden age of children because at that time children are already sensitive in receiving stimuli from their environment. In this phase the child will respond to the stimulus and manifest it in his daily behavior, the child receives the stimulus as the basis for knowledge and development of his thinking process (Chapnick, 2008). At the golden age, mothers have a golden opportunity to invest in designing the quality of their children. Mothers can instill the values of religious moderation such as justice, tolerance, tolerance, love, peace, avoidance of violence, non-bigotry, mutual respect and responsibility into their children. For example, in instilling the value of justice in children, mothers can teach it through attitudes by providing equal love between children, not differentiating between the first child and the other children.

Mothers have the opportunity to instill values through character education in their children. Instilling character values can be done through habituation and example methods that are continuously practiced in everyday life (Mulyasa, 2012). Character education not only ensures that children can be obedient, but also provides awareness that these values are good for themselves and their environment and to practice them continuously in their later lives. Therefore, character education instills good habits (habituation) until children understand (cognitive) between right and wrong, feel (affective) good and bad values and are able to put them into practice (psychomotor). In other words, the education given to children by mothers places greater emphasis on habits or habits which are not only based on good knowledge, but must also use moral feeling and moral action (Rianawati, 2014). Children who receive character education from parents, especially mothers, will have the values of justice, responsibility and mutual respect instilled in their growth and development. So, it will be easy to interact with their social

environment, children will get used to seeing differences and considering differences (religion, race, ethnicity, ethnicity and language) as uniqueness that exists in humans and society, thus making the universe more colorful. That way, children can play a role and take part in maintaining the integrity of the Unitary Republic of Indonesia.

## CONCLUSION

Families have great potential and opportunities to sow the seeds of religious moderation in this country. Women's role as wives and mothers can make them pioneers who contribute to educating the nation's generation to have a sense of tolerance towards every religion. However, this potential cannot be used optimally by women if they are still victims of gender inequality. For this reason, support from all parties is needed to provide facilities and access for women to maximize their role in realizing religious moderation.

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