



Book Chapter of Proceedings
Journey-Liaison Academia and Society

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Religious Moderation Education in Strengthening Insights

Pendidikan Moderasi Beragama Dalam Penguatan Wawasan

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Abstrak

Tulisan ini bermaksud untuk memaknai pentingnya penguatan kontrol ketat dan patriotisme bagi daerah melalui landasan-landasan instruktif, baik organisasi instruktif formal, nonformal maupun informal. Tujuan asal penelitian kualitatif ini merupakan untuk mengetahui signifikansi asal suatu kenyataan. Teknik triangulasi, atau pemeriksaan silang sumber dokumen menggunakan sumber lain atau fakta sejarah, digunakan dalam analisis data. Temuan tersebut ialah menjadi berikut: (1) moderasi pembelajaran agama di lembaga pendidikan nonformal sangat efektif pada membuat wawasan kebangsaan mengingat lembaga pendidikan nonformal dibangun atas kesadaran masyarakat serta bersifat doktrinal; (dua) moderasi pembelajaran kepercayaan pada lembaga pendidikan formal merupakan wahana yang tepat pada melaksanakan kegiatan moderasi beragama; dan (3) penerapan moderasi pada pendidikan agama di forum pendidikan informal tidak lain artinya seni manajemen mengingat lembaga pendidikan informal yg menyatu dalam masyarakat dapat secara efektif membendung pandangan keagamaan radikal yg simpel diakses.

Kata kunci: Moderasi dalam beragama; Perspektif Nasional; Organisasi instruktif

Abstract

Through educational foundations, including formal, informal, and non-formal educational organizations, the purpose of this paper is to interpret the significance of strengthening tight control and patriotism for the regions. The primary objective of this qualitative study was to determine the significance of a fact's origin. Data analysis made use of triangulation techniques, or cross-checking document sources with other sources or historical facts. The following are the outcomes: 1) balance of strict learning in non-formal instructive foundations is exceptionally successful in creating public bits of knowledge, taking into account that non-formal schooling organizations are based on open mindfulness and are doctrinal in nature; (two) control in learning faith in formal instructive organizations is a proper vehicle for doing strict balance exercises; (3) Keeping in mind that informal educational establishments that integrate into society are able to effectively stem easily accessible radical religious views, moderation in religious education is nothing more than an art of management.

Keywords: Moderation in religion; National Perspective; Instructive organization.

INTRODUCTION

One of the concerns of the state is the contemplation and development of radicalism, which is a special consideration and behavior that emphasizes strict understanding of harsh and outrageous nature, and requires the assimilation of teachings with moderate and subtle nuances (Amrullah, 2021).

Outrageous people many times fall into the trap of practicing religion for the sake of God just to protect His majesty while ignoring the human perspective. People who are strict in this way will kill certain people "for God's sake" even though preserving humanity itself is important to the center of strict learning (Bakri, 2004). A challenge for every religious community because extremism not only harms religious teachings internally but also externally and creates a negative image of faith - the definition of extremism. In the 21st century, fanaticism is in many cases considered one of the greatest dangers to humanity

Understanding religion is increasingly important in this setting. Moderate does not mean extreme. According to Q.S. 2, the Arabic equivalents of the words "moderate" and "religious moderation" are the source of the terms "moderate" and "religious moderation". 143. The word *al-Wasath* has the best or central interests (not outrageous) (Zainur, 2019). A famous hadith states that the best problems are those in the middle, supporting moderate religions.

Control can also be interpreted as flexibility and not rigidity. Moderate Islamic ideology aspires to provide concessions to real-world circumstances and conditions in society without deviating from religious fundamentals. Therefore, as a sign of religious moderation it always boils down to respect for other religions and cultures, tolerance - not extreme, not anarchic, and a willingness to accept differences while still believing in the truth of the religion itself.

Moderation in religion can be found in mainstream religions as well as in Islam. In Islam, strict control appears in various expressions as traced in the Islamic idea of *washatiah*, for example *tawassuth* (relentlessly centered), *i'tidal* (fair), *tawazun* (adjusting), and *tasamuh* (resistance) (Zainur, 2019)

Since 2019, the term "religious moderation" has become increasingly popular. Lukman Hakim Saifuddin, Minister of Religion, declared 2019 as the Year of Religious Moderation. Strict discussion of balance is at the center of scholasticism and rigorous training, especially in the Religious Service and at PTKIN. As a Pastor, Lukman Hakim deliberately emphasizes strict balance as a special element and character of Indonesia's cultural diversity.

Likewise, global foundations, for example, United States have also made 2019 the Year of World Balance. Muslims are given the role of *caliph fil ardl*, namely God's representatives on earth, because Islam is a religion of *rahmatan lil'alamin*. Humans are obliged to manage this planet for the benefit of all creatures as representatives of God. This task includes taking care of the nation and state. Therefore, Muslims must defend the interests of the nation and state.

Thus, understanding of the country becomes significant. Religious moderation education is important to strengthen nationalism, especially in recent years when extreme religious attitudes have been expressed by groups of people who call them religions, thereby endangering diversity in Indonesia. This happens in real-world actions and virtual statements.

The religious climate in Indonesia is threatened by this exclusive and intolerant group. National issues and local wisdom are often ignored by this transnational ideology. Muslims who have little knowledge about their own country's religion and history are influenced by these exclusive religious ideas (Faizah, n.d.)

It is in this setting that a strict balance is desired to foster human development and fortitude. Religion and the state are different sides of a coin that cannot be separated, so the implementation of religion from a public perspective is important in the multicultural Indonesian nation. A firm and social balance is the greatest capital for this country. Religion and nationality have been shown to play a role in independence throughout history.

The fact that Indonesian society is very diverse and multicultural underscores the importance of religious moderation education. There are many tribes, religions, cultures and religions in Indonesia. Differences are necessary for diversity or heterogeneity, and every difference has the potential to cause conflict or abrasion, which can result in social inequality. To achieve harmony between religious and national life, religious moderation education must be present in this setting.

The aim of religious moderation education is to prevent the exclusive application of religious teachings, which negates nationalism. The majority of the population is Muslim, but the government supports the interests of all religions. This is demonstrated, among other things, by the fact that Indonesia is one of the countries that chooses the most national holidays based on religious holidays.

In line with this, the government also preserves rituals based on local wisdom, traditions and customs to maintain community harmony. The establishment of religious moderation is largely determined by the role of the government. Strict balance training in strengthening patriotism is also important in facing the ongoing period of disruption known as the modern upheaval 4.0, where the web is essential for the organization of life.

All religious understandings, moderate and extreme, quickly spread to society in this setting. It is difficult to accept common sense in Western media propaganda that discredits certain religions and religious communities as a whole because radicalism carried out by a group of religious people cannot be directed at religion. Even though no religion expressly prohibits radicalism, the violent behavior of a group often deviates from the spirit of its religion due to misinterpretation of religious teachings and ignorance of social realities (Bakri, 2004)

This raises the problem of moderating the use of information technology by religious communities in social and state life. Modern transformation 4.0 brings changes to all individual lives, including strict life. The result was a separation of the social and the scientific, and favored the production of a selective character of encounter.

Information and communication technology that changes lifestyles and daily routines is at the heart of the industrial revolution 4.0. Age Z young people never again concentrate on religion from researchers who are experts in their respective main fields of study, but rather learn via the web, for a specific purpose whose managers do not have clear logical powers. Traditional religious authority could be put at risk if this is permitted.

Therefore, it is necessary to take steps to translate basic material or content from scholars, cultural figures and religious figures into presentation and content that is more easily understood by the young millennial generation without losing its essence. Making it

still in the air to lead the development of rigorous education among age Z so that they are highly proficient, all of which is expected to strengthen moderate variations.

Religion must be returned to him as a worldly and ethical guide, not only from a traditional and formal perspective, which is effectively open to all gatherings. This disturbance will have a domino effect destroying the order of religious life if it is responded to too late. It is a link between strict balance and modern transformation. This public knowledge was born when Indonesian people struggled to free themselves from all forms of expansionism, such as imperialism.

The heroes have shown their patriotism in the national anthem. This attention must be shown in strict education with the aim that religion plays a real role in making the country superior. The rise of nationalism and religion both require understanding. A firm commitment to making state excellence the most appropriate religious attribute in Indonesia (Faizah, n.d.) The main question in this research is how to use formal, non-formal and informal education to implement religious moderation education in order to strengthen nationalism.

RESEARCH METHODS

This article is based on an exploratory survey of diary and book sources by looking at the current reality of the tight balance in government funded education in the educational foundations in the system making the main areas of strength for the point of view. So this article uses qualitative research methods (library research). Naturally, a qualitative approach is taken to decipher the meaning of a phenomenon (Moleong, 2017). Investigating information uses triangulation techniques, namely cross-checking source reports with different sources, or from source recordings with verifiable truth.

RESEARCH RESULTS AND DISCUSSION

1. Religious Moderation Education Through Formal Education

Every religious teaching encourages everyone to try to get an education because that is a basic thing that every person must have. Schooling can be obtained through formal, non-formal and casual channels. UU no. According to Law no. 20 of 2003 concerning the National Education System, education is carried out through three channels: formal, informal and non-formal.

Formal training is often called school, as a progression from normalized educational levels, for example elementary, middle school, secondary school and PT (Further Education). Formal training is aimed more at developing skills or abilities to enter society. To prepare each individual to face relationships in society, they will receive broader education about human guidelines and moral ethics in this formal setting.

For formal teaching, if integrated with a subject work approach, strict balance education can educate integrative, enhancing, unity, extracurricular or environmental content. The foundation of formal education is the most appropriate research facility in creating a strict balance because in conventional organizations the development of a country's character framework depends on organized and appropriate education. Formal educational institutions have the potential to instill a mindset of religious moderation in all students, preparing the next generation of leaders with exclusive, tolerant, moderate and multicultural views.

Therefore, it is believed that comprehensive, partisan, and even tight-robed cruelty and actions and perspectives that can sabotage public diversity can be reduced or even limited by the framework of a trained younger generation. The best way to teach students to be sensitive to differences is through formal schooling. This is where it is important to lay the foundation for strict control based on a broad way of thinking in human social relations.

Likewise, schools run by large groups such as NU and Muhammadiyah. These two mass organizations are the largest Islamic organizations in Indonesia which have many schools of thought so they have extraordinary abilities to ground moderate Islam in order to safeguard the Unitary State of the Republic of Indonesia more seriously (Priatmoko, 2021). Apart from that, mass organizations such as Al-Irsyad, Al Islam, MTA, and others. Plus, moderate and nationalist religious education must be mainstreamed. Likewise, schools are supervised by Trustees.

Public authorities must include other formal educational institutions in strengthening human qualities, behind strict agreements, and strict controls. Public authorities also need to complete rigorous proficiency advancement in school and tertiary organization education programs and interfaith training. Stakeholders in formal educational institutions are undoubtedly involved in this.

Schools and universities also need to develop firm practices that are moderate and public-minded and describe cooperation between religious communities in the light of an educational stance (Sutrisno, 2019).

2. Religious Moderation Education Through Non-formal Education

Non-formal training is in accordance with Article 1 number 12 of Law Number 20 of 2003 concerning the Public School System, which is strengthened by the issuance of informal law Number 17 of 2010 concerning the Implementation and Implementation of Schools, Article 1 paragraph 31 expressly states that non-formal training is a pathway instructive outside of teaching that can be implemented in an organized and layered manner.

The third climate that determines an individual's teaching progress is the local (informal) climate. This climate requires the use of teaching that individuals have obtained both from the family climate and from the conventional climate. Non-formal education, especially those managed by mass organizations, is also strategic in implementing religious moderation education with a national perspective. The foundation is considered closer to community culture to ensure the success of mainstreaming moderate Islamic education.

Strict learning controls in non-formal foundations such as TPA, Madin (Madrasah Diniyah), PAUD, Islamic life experience schools, and strict course institutions need to standardize strict balance training and strengthen patriotism. Because childhood is the ideal age to form a foundation for moderate character according to Islamic values, the implementation of character education based on religious moderation for children must start from an early age.

This is where PAUD, TPA, Madrasah Diniyah and Madrasah Aliyah are important as specialists in strict balance. The implementation of strict balance learning for teenagers at TPA, PAU, Madrasah Diniyah, Madrasah Diniyah is centered on three angles, namely: 1) Building Aqidah; 2) Moral Education; and 3) formation of tolerance values. Through learning, habituation and example programs, these three focuses are implemented. The

development of children with character is influenced by the following factors: ecological variables, educational factors, support from guardians and school panels and institutions (Priatmoko, 2021).

3. Religious Moderation Education Through Informal Education

Religious education with a religious perspective must be taught from an early age and in society as a whole. This is the strategic point where the need for religious moderation in informal educational institutions is most clearly visible. Education that starts from the family and takes place within the family or community is known as informal education or family education. Examples of informal education include faith education, moral education, psychosocial education and social education (Sutrisno, 2019)

The role of informal education is very determining. This is due to the fact that everyone receives their first education from their family. In the family, individuals are educated to become polite young people, who know customs and morals and have commendable morals. The balance of training should be an instructive instrument in presentation, outreach, guidance, and attention to rigorous, public and global issues. Islam rahmatan lil'alam is built and strengthened through moderation education. The problem is that educational moderation today is impractical; Therefore, it is necessary to increase educational moderation at every level of education.

The rapid advances in technology that make it easier for children to understand religious concepts or understand them personally (without teachers) in Generation Z are the ones that are mostly to blame. Apart from that, radical religious understanding also appears alongside the media, making it easy for perpetrators to access and consume it. As a result, a number of religious leaders, community leaders and security forces realized the need to develop family and community-based religious moderation education.

As a result, religious moderation education must be developed in informal education. Especially in a family atmosphere. Parents can use various educational strategies for religious moderation, such as inviting children to socialize or attending local taklim assemblies to foster their children's empathy and having open dialogue with them to foster a moderate attitude towards religious understanding. regarding various social problems and invited to consider how to overcome them through religious moderation.

Strict balance lessons are also important to carry out in majlis taklim, the Islamic life experience school. Therefore, to develop moderate religious insight, it is necessary to develop human resources and improve the academic and scientific quality of ustaz and kyai who have good academic quality. A religious leader will be moderate and not radical if he has a good thinking paradigm (Syaoki, 2017). Ustaz, kiai, and dai with academic abilities broaden their horizons to moderate the religious perspectives of students and congregations.

CONCLUSIONS AND RECOMMENDATIONS

Conclusion

Given the examination and conversation, there are several endings. First, religious moderation activities must be carried out through formal educational institutions. To explain the role of religious moderation in strengthening nationalism, formal educational institutions provide a learning environment that is organized, systematic, and easy to

evaluate. Second, considering that non-formal education institutions are built on public awareness, moderation in religious learning is very effective in developing national insight. Apart from that, the idea of studying at a non-formal education institution is doctrinal in nature, so it will definitely lead students towards considerations announced by the institution or foundation that oversees it.

Suggestion

In accordance with the results of the research that the author has completed in this article, the author accepts input in the form of suggestions and criticism from readers regarding the article, in order to make better and more advanced improvements regarding the article that the author has completed.

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