



**Book Chapter of Proceedings
Journey-Liaison Academia and Society**

Availabel Online: <https://j-las.lemkomindo.org/index.php/BCoPJ-LAS>

**Religious Moderation Among Youth
(Case Study of Understanding of Religious Moderation at MTs N 3 Langkat)**

**Moderasi Beragama di Kalangan Muda
(Studi Kasus Pemahaman Moderasi Beragama di MTs N 3 Langkat)**

Siti Nurhaliza

Universitas Islam Negeri Sumatera Utara

Corresponding author: nurhaliza0331224040@uinsu.ac.id

Abstrak

This article aims to find out the understanding of strict balance in students at MTs N 3 Langkat, to find examples involved in the elements of driving students in carrying out strict control of values in a school climate. As well as to find out the elements of driving students in carrying out the positive side of strict control in the school climate. Simultaneously, the authors use expressive subjective exploration where in this study the expert sees from the point of view of members with an intelligent and adaptive system. In Indonesian-Islamic reasoning, the notion of Islamic control has five attributes. First of all, the philosophy of peace in spreading Islamic teachings, bringing examples of today's life such as science and innovation, freedom together and the system of majority rule. Third, the use of level-headed reasoning in hiding and finding out Islamic lessons. Fourth, logic which is devoted to capturing the sources of Islamic learning. Fifth, the use of ijtihad strategy in legitimate istinbat. The results obtained from this study are that Rahmatan Lil'alam's Islamic world view is the cornerstone of strict control among students of MTs N 3 Langkat. Through these five characteristics of strict supervision and the view of the Islamic world, Islam Rahmatan Lil'alam is expected to form students who think naturally and have high endurance.

Keywords: Religious Moderation; Young People; Understanding..

Abstrak

Artikel ini bertujuan untuk mengetahui pemahaman tentang keseimbangan yang ketat pada siswa di MTs N 3 Langkat, untuk mengetahui contoh-contoh yang terlibat dalam elemen penggerak siswa dalam melaksanakan nilai-nilai kontrol yang ketat dalam iklim sekolah. Serta untuk mengetahui unsur-unsur pemacu siswa dalam menjalankan sisi positif dari kontrol yang ketat dalam iklim sekolah. Secara bersamaan, penulis menggunakan eksplorasi subjektif ekspresif dimana dalam penelitian ini ahli melihat dari sudut pandang anggota dengan sistem yang cerdas dan adaptif. Dalam penalaran Indonesia-Islam, gagasan kontrol Islam memiliki lima atribut. Pertama-tama, filosofi kedamaian dalam menyebarkan ajaran Islam, merangkul contoh-contoh kehidupan saat ini seperti sains dan inovasi, kebebasan bersama dan sistem aturan mayoritas. Ketiga, pemanfaatan penalaran berkepala dingin dalam menyelidiki dan mencari tahu pelajaran Islam. Keempat, metodologi logika difokuskan untuk menangkap sumber-sumber pelajaran Islam. Kelima, pemanfaatan strategi ijtihad dalam istinbat yang sah. Hasil yang diperoleh dari penelitian ini adalah pandangan dunia Islam yang Rahmatan Lil'alam menjadi landasan kontrol yang ketat di kalangan siswa MTs N 3 Langkat. Melalui lima sifat pengawasan yang ketat dan pandangan dunia Islam ini, Islam Rahmatan Lil'alam diharapkan dapat membentuk siswa yang berpikir secara wajar dan memiliki daya tahan yang tinggi.

Kata kunci: Moderasi Beragama; Kalangan Muda; Pemahaman.

INTRODUCTION

Indonesia is a country that uses very different creations of nationality, race, religion, language and customs from Sabang to Merauke. Indonesia is also one of the countries with the most diversity in the world (I. Effendi, 2020). In this way, Indonesia has an extraordinary variety of diversity when compared to Islamic countries which adhere to more dominated governments. Through its diversity, Indonesia also faces the danger of public destruction.

This danger comes from belief systems with fanatical subtleties to liberal philosophies integrated into Islamic studies. Apart from the two dangers above, recently Indonesia has faced the dangers of several struggles with tight principles and tensions triggered by contrasts in tight grip (Zamimah, 2018). In turn, the acceleration of conflict gave birth to contemplation and activities of strict radicalism. Several shifts in strategic power have each overshadowed the strengthening and expansion of excessive fanatical developments in Indonesia, on a public and global (transnational) scale.

This is important for the effects of current advances in data discovery and online media whose working approach is more feasible and widespread. Not a few young Indonesians are called to jihad through TV, the web and other online entertainment. Simply put, they gain access and organization to be able to join transnational extremist groups. This is another unique feature due to the discovery and advancement of media that was not discovered before.

Control comes from the Latin term moderation which means to be at the center of the situation, specifically not to indulge or lack. The control term indicated by the Arabic language test is "alwasathiyyah". (M.M Hanafi, 2009) The expression "alwasathiyyah" originates from the term "wasath". "Al-wasathiyyah" comes from the words "alwasth" (using the letter sin for breadfruit) and "al-wasth" (with the letter sin being fatahah), both of which are mashdar (infinitive) from the action word "wasatha". It is also natural that "wasathan" with "sawa'un" denotes the center between as far as possible, fair, standard, center or average-homogeneous.

The potential for the collapse of the Indonesian state stems from the liberal and fanatical belief system embedded in Islamic teachings. This is due to the presence of liberal philosophy from the west which requires opportunities and increasingly compromises eastern ethics and culture. Therefore, liberal Islam emerged afterwards. Thus, smitism has spread in Indonesian culture because of transnational (transnational or cross-public) Islamic lessons. This development philosophy is generally not based on the idea of the state, but on the idea of the ummah. (O.roy, 2005)

An understanding of strict balance can be the answer to preventing negative radicalism, which is influenced by a person's inner state and external (natural) factors. Demonstrations of psychological oppression and activities that lead to radicalism in Indonesia also occur in the realm of training. This is clear evidence of how low understanding and enthusiasm for Islamic control values is.

In line with this, various ways to overcome illegal intimidation and radicalism must continue to be pursued. One of them is a deradicalization program through balance in Islamic education. For this situation, they need to focus on the variables of the educational plan, instructor and learning system used by the teacher (Akhmaidi, 2019)

Seeing this basis, researchers are interested in studying and examining several things that are thought to be factors that influence the understanding of strict balance in children at MTs N 3 Langkat. Basically, this paper can be used by schools to complete strict considerations about children (contextual investigation of the understanding of strict balance at MTs N 3 Langkat).

WRITING METHOD

The technique used in this exploration is a clear subjective examination where in this research specialists analyze the member's point of view with an intuitive and adaptive system. Subjective exploration is directed at understanding the social characteristics that occur in the research object from the member's point of view. Subjective examination basically refers not only to tracking reality but rather to understanding the analyst who might interpret the general environment. (Sugiyono, 2009)

The general nature of the examination will generally produce a large amount of unstructured information (Moleong, 2017). The research subject method was purposive examination. The research subjects were not determined as a whole by conducting research purposively, especially MTs N 3 Langkat students. Regarding the meeting, a snowball check was used. The information collected is examined using intuitive investigative strategies. Information sorting is completed by meetings and documentation.

Documentation is carried out by scientists to find out the understanding of strict balance in young people through writing, for example books, diaries, research results, articles, and broad communication inclusions related to the object of study. Apart from that, meetings are conducted in a directed manner and adjusted to the situation and conditions in the field and meetings are smarter. The information outlined is as a guide to firm reasoning among teenagers at MTs N 3 Langkat regarding guidelines for firm reasoning among teenagers. And here I use experimental qualitative methods in my research.

RESULTS AND DISCUSSION

In Indonesian-Islamic reasoning, the idea of balance in Islam has five qualities. The first is the philosophy of peace in spreading Islamic teachings. The second is to embrace today's way of life such as science and innovation, basic freedoms and majority rule systems. Third, the use of level-headed reasoning in investigating and finding out Islamic lessons. Fourth, the context-oriented approach is focused on finding Islamic learning sources. Fifth, the use of *ijtihad* strategies in valid *istinbat*.

However, these attributes can however be explored into several different qualities, such as continuity, toughness, harmony, and the desire to help various tight meetings related to public activities (Zainur, 2019). The idea of Islamic balance is in accordance with the Islamic mission of *Rahmatan lil 'Alamin*.

This type of moderate Islamic learning can act as a gatekeeper and custodian of the consistency of Islamic learning that was brought by the Prophet Muhammad. Returning the illustration of Islam which has been said to not require life today because of the actions of some of its adherents. So control is needed in Islamic lessons so that different students can experience the experience of *Rahmatan lil 'Alamin* Islamic lessons. in fact, people cannot stay away from things that are the opposite.

Thus *al-Wasathiyah Islamiyyah* assesses the components in Islamic learning as *rabbaniyyah* (divine) and *Insaniyyah* (human) components, uniting expression and reason (proportion), strengthening realism and mysticism, then between the *maslahah* of the *ammah* and the *maslahah* of the individual. Strict control is a reasonable strict attitude between belief in the religion itself (restrictive) and respect for other people of various beliefs (comprehensive).

To move away from outrageous perspectives and excessive obsession with an association/faction and a progressive attitude is needed as a center point or balance in rigorous practice. Strict balance is the path towards developing a culture of resistance and harmony at the environmental, public and world levels. Control in religion that rejects thoughts such as

radicalism and progressivism is a way to adjust the climate of civilization and create harmony in strict training.

Correspondingly, assertive individuals can view others with respect, recognize differences, and can live together well. Strict balance is an undeniable need for Indonesia which is owned by multicultural layers of society. Students who are generally still young are in the moment of maturity. They were in a character-searching phase and were helpless in the face of revolutionary thoughts that led to prejudice and demonstrations of violence.

This turns out to be completely conceivable when they are connected to meetings or networks that require examples and behavior in one sequence or a one-way rather than two-way correspondence design. One method of accommodating these lessons and mentalities is to cultivate a basic outlook and offer multiple points of view. This means more needs to be done to prevent the spread of narrow-minded values and mentalities.

Several variables make a person exposed to the influence of prejudiced views, especially the presence of a great and tempting attraction even in hidden impressions, because the fatwa guarantees heaven in the afterlife for people who take part in demonstrations of fear which in their understanding are jihad with Allah's way. Students need to build their connections and partners with many people who truly have a point of view or perspective on a particular subject or value and get used to working together with people who have different perspectives.

This is done to compose their decisive reasons. Apart from that, of course they also have to continue to develop book sources and explore their skills in order to gain broad insight. Schools are the hope for the local area to achieve better changes than now. It is the obligation of every school to manage situations and difficulties in conveying and is an absolute requirement for implementing strict balance values.

In its implementation, schools and local communities must work together to identify preventive measures against the spread of radicalism among students. One preventive measure that can be taken is to exercise strict control over students. Students are important coordinators with the ultimate goal of instilling the positive side of strict control in the eyes of the public. Students should be at the forefront of maintaining public solidarity and be able to appear as problem solvers.

Next are the results of the exploration which culminated in determining a strict understanding of balance in MTs N 3 Langkat students. The four main things that will be examined in these findings are public responsibility, resilience, limited insight, and strict data sources.

1. Public Responsibility

Based on the results of the review, it can be seen that as many as 80% of MTs N 3 Langkat students agree that Pancasila is the basis of the state and this is conclusive and does not conflict with Islamic religious teachings. The excess 20 actually clashes. This means that of the 108 students who took part in the research, there were 97 people who agreed and 10 people who did not have a unanimous decision. while 1 person did not answer.

then again only 70% of students agreed that any political development to significantly change the state philosophy of Pancasila with another philosophy was a demonstration of injustice. residue is more than 30% of student problems. namely, 30% agreed that changing the state basis of Pancasila using another philosophy was not treason.

Meanwhile, regarding Pancasila which must be upheld by every Muslim in Indonesia, 98% of respondents answered the unanimous decision. to a similar question, especially that the regulatory system is dominated by not taking Islamic lessons into consideration, 90% of respondents answered that they had a unanimous verdict. Apart from that, 40% of respondents

unanimously decided that the caliphate philosophy was applied in Indonesia. More than 60% of respondents agreed that the caliphate was not suitable for Indonesia.

Moreover, it is hoped that establishing an Islamic state is 38 respondents who agree and more than 70 respondents are conflicted. That is, MTs N Tiga Langkat students are still loyal to Pancasila, although there are also those who actually agree that the Khilafah will be implemented in Indonesia because this nation is generally dominated by Muslims.

2. Resistance

In this section, 56 students stated that they agreed that Islam allows non-Muslims to become pioneers, while 51 students stated that they did not agree. The following question is about grants to submit to love points. The investigation is how their attitude towards Muslims helps and gives points of love to other religions when they have no points of love. The majority of them, especially 85 respondents who answered agree and 22 respondents answered conflict.

Apart from the two things above, the majority of MTs N 3 Langkat students actually have high resistance but still pay attention to a strict network as a commitment of every Muslim. They also agreed that takfiri lessons were not suitable for close relatives in Cirebon. Apart from that, several respondents also agreed that all forms of brutality, even though the essence is to amar ma'ruf and reject evil, are still limited in Islamic lessons.

3. Appreciation of Social and Environmental Insights

Of the 108 student respondents, 101 agreed that strict customs assimilated to local culture should be adhered to. Of the rest, more than 7 people are in conflict. In fact, almost all MTs N 3 Langkat students agree that the idea of strict customs blending with community culture must continue to be maintained. This shows that MTs N 3 Langkat students have high concern for neighborhood social insight.

4. Strict Data Source

Most MTs N 3 Langkat students use YouTube as a source of strict information. 62 respondents used YouTube as a source of strict data. The advantage is that 9 respondents use Facebook, 8 respondents use Twitter, 24 respondents use Instagram, and 5 respondents do not reply.

5. Schools as Homes of Religious Moderation

Observing the study above, MTs N 3 Langkat must be a place that provides the positive side of the tight balance in Indonesia, especially in Langkat. Control House which is a space for educating, guiding, instructing and strengthening the strict balance in the local scholastic area (Further Education). This leap forward, of course, is not uncertain as a simple pattern, but rather as a space and focal point for students' development in understanding the balance side of religion in a basic climate that is moderate, humanist, and strict.

Understanding strict controls is very important for the provinces of the multicultural country of Indonesia. Today's local scholastic field should have the option of teaching educated youth in a moderate perspective, for this situation especially students, who are brought out through rigorous methodology as well as multicultural methodology. Apart from that, through a multicultural methodology that immediately pays attention to sunnatullah differences. Strict control training will produce a group that is tolerant, respects differences, and respects each other.

Strict control should be considered a shared responsibility. Strict control exercises that can be pursued for a multicultural social order include using the foundation of education as a reason to develop a strict balance and adopt socio-religious control strategies for society in a strict and state life. Formed in a peaceful and prosperous society, it will create a country that is strong in solidarity and not easily penetrated by thoughts or philosophies other than the community philosophy, Pancasila.

CONCLUSIONS AND RECOMMENDATIONS

Conclusion

Schools are a place to build a strict balance so that moderate Islam can be recognized in Indonesia. In multicultural life, multicultural understanding and awareness is needed, as well as the desire to communicate firmly (comprehensively) with anyone. Facing the times and innovation that are so fast like now, combined with the presence of diversity. Thus, the requirements for a moderate character in religion are clear. In order for the strict control side to work, develop and grow well, it is hoped that the task of public authorities, regional pioneers, and scholastics from various scientific disciplines is expected to be able to mingle and implement a strict balance both in the school climate and in the private climate.

Suggestion

The author understands that there are still many errors in this writing, therefore the author needs criticism and suggestions from readers to make this writing even better.

REFERENSI

- Akhmaidi, A. (2019). *moderasi beragama dalam keragaman indonesia*. inovasi diklat keagamaan.
- I.Effendi, D. (2020). new normal dalam sudut pandang pemikiran moderasi beragama dan kebangsaan. *Jurnal Kebangsaan*.
- M.M hanafi. (2009). *konsep al-wasthiyah dalam islam*. harmoni jurnal ilmiah multikultural.
- Moleong. (2017). *metodologi penelitian kualitatif*. remaja rosdakarya.
- O.roy. (2005). *genealogi islam radikal*.
- Sugiyono. (2009). *metode penelitian pendidikan*. alfabeta.
- Zainur, fahir dan. (2019). *moderasi beragama di indonesia*. intizar.
- Zamimah. (2018). moderatisme islam dalam konteks keindonesiaan. *Jurnal Al Fanar*.