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Religious Moderation in the World

Moderasi Beragama dalam Dunia

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Abstract

Since 2019, religious moderation has been the aim of the Ministry of Religion. Moderation in religion is seen as a shield that can maintain the sovereignty and integrity of the Indonesian state amidst the many diversity of nations. It is hoped that a safe, peaceful, moderate and just society will be formed in all aspects of life by understanding and encouraging religious moderation. Given the rise in radicalism and intolerance in Indonesia, religious moderation must be practiced. An instructive stance is a clear goal for the invasion of radicalism and transnationalism which needs to divide the harmony and solidarity of the Unitary State of the Republic of Indonesia. This is where the government needs to step in and make rules that can stop the spread of radical issues. Because they are in direct contact with students, teachers play an important role as educators. As a result, a teacher must also be reasonable, knowledgeable, and aware of how religious moderation is applied. This study aims to examine how religious moderation is applied in the educational environment. bearing in mind the fact that educational institutions function as a gathering place for people from various socio-economic and cultural backgrounds. Researchers have compiled a summary of sources relevant to the title of this article by using library research methods.

Keywords: Moderation; Education; Religion; World.

Abstrak

Sejak 2019, moderasi beragama menjadi tujuan Kementerian Agama. Moderasi dalam beragama dipandang sebagai tameng yang dapat menjaga kedaulatan dan keutuhan negara Indonesia di tengah keragaman bangsa yang banyak. Diharapkan terbentuk masyarakat yang aman, damai, moderat, dan berkeadilan dalam segala aspek kehidupan dengan memahami dan mendorong moderasi beragama. Mengingat meningkatnya radikalisme dan intoleransi di Indonesia, moderasi beragama harus dipraktikkan. Pendirian yang instruktif merupakan tujuan yang jelas bagi invasi radikalisme dan transnasionalisme yang perlu memecah belah kerukunan dan solidaritas NKRI. Di sinilah pemerintah perlu turun tangan dan membuat aturan yang bisa menghentikan penyebaran isu-isu radikal. Karena mereka bersentuhan langsung dengan siswa, maka guru memegang peranan penting sebagai pendidik. Akibatnya, seorang guru juga harus berakal sehat, berilmu, dan sadar bagaimana moderasi beragama diterapkan. Penelitian ini bertujuan untuk mengkaji bagaimana moderasi beragama diterapkan dalam lingkungan pendidikan. mengingat fakta bahwa lembaga pendidikan berfungsi sebagai tempat berkumpulnya orang-orang dari berbagai latar belakang sosial ekonomi dan budaya. Peneliti telah menyusun rangkuman dari sumber-sumber yang relevan dengan judul artikel ini dengan menggunakan metode penelitian kepustakaan.

Kata kunci: Moderasi; Pendidikan, Agama; Dunia.

INTRODUCTION

Religious moderation has recently emerged as a topic that has received support from many parties. In the midst of the majority of Indonesian culture which consists of thousands of tribes and their respective communities, as well as religions that are not just one, strict control is generally needed to avoid debates that will occur. This disagreement can arise between followers of the same religion or followers of opposite religions. This religious moderation attempts to mediate fundamental or fundamental issues. God bestowed upon the Indonesian nation this diversity as a gift and beauty. (Fauzan, 2020)

However, if this good thing is not taken seriously, it could become a threat. In Indonesia, religious and tribal divisions are getting worse. In the name of religion, radical groups have emerged that are trying to undermine the sovereignty of the Unitary State of the Republic of Indonesia. These ideas aimed at dividing the nation slowly spread and caused social unrest. There are even sects that teach people to hate people who are not from their country.

Detachment today occurs from a distance within religion, but also within. Everyone wants to disturb the peace of the household. However, these differences will definitely cause conflict in everyday life (Subkhi, 2022). Conflicts in the name of religion often occur in various regions of Indonesia due to differences in religion and belief (Muaz, 2022)

Inclusive and moderate Islamic and Islamic education is the most effective strategy for dealing with a pluralistic society. The field of education has been affected by these radical and extreme views. According to a report by the National Counterterrorism Agency (BNPT), it is known that students attending Islamic boarding schools have the potential to become terrorists and these Islamic boarding schools spread radicalism. (Sari, 2012)

In fact, it goes beyond school. but also up to university level. What's even sadder is that lecturers and teachers help the spread of radicalism. (Al-Faruq, 2021) The current reality is that it is not yet in accordance with the educational objectives specified in the 2003 General Schooling System Regulations that through schooling, students must have mental knowledge related to religion and have noble morals.

The law must convey that education must be able to teach peace, tolerance and gentleness, not the other way around. The importance of studying and teaching religious moderation in educational tools so that understanding of religious, social and cultural values can be applied in social, national and state life. In Indonesia's multicultural society, moderate religion is very acceptable.

In the interests of each individual within the group and community as well as for the maintenance of security and tranquility of the state and society, religious moderation is the responsibility of all components of the nation (Habibie, 2021). The many acts of terrorism and violence in Indonesia show that religious moderation is still not widely understood or appreciated. According to Lukman Hakim, former Indonesian minister of religion, moderate religion is a religion that has existed and been practiced for a long time but is still needed today. (Sutrisno, 2019) The purpose of this article is to educate readers about the topic of religious moderation in educational settings. In the context of broadcasting religious moderation, it is important to disseminate this literature review to the wider community to support government programs. One of them is in the field of education. considering that generations of the education industry will continue to develop every year. The idea of religious moderation can spread throughout society as a result of these individual changes.

RESEARCH METHODS

A library research approach was used to prepare this article. The following are the characteristics of library research: Managing the text, not taking it from the field or looking at it directly as a different event, individual or article. The source of the information obtained is optional. Because it is written, data is not limited by space or time.

Therefore, library research is a type of research that is used by researchers for this purpose. The references used by researchers to compile the data presented here are relevant to the subject at hand. Obtained from books, online logic diaries downloaded from classified sites. To answer the right questions, data is sorted, presented, and conclusions are drawn. Descriptive-analytic data analysis is the method used.

RESULTS AND DISCUSSION

Understanding Religious Moderation

Strict balance is an expression formed from two words, specifically "control" and "religion". The Latin word moderation, meaning "moderate" (neither more nor less), comes from moderation. English moderation also means "moderate", not excessive. 2022, Apriani and Aryani Therefore, when "religion" and "moderation" are brought together, the term "religious moderation" appears, which means not committing extremism or violence when practicing religion.

Control in Arabic is called wasath; wasathiyah and tawazun (balanced), tawassuth (middle), and I'tidal (fair) are synonyms for it. Wasath, according to Imam Fahrudin, is a quality that is between taking advantage and underestimating religious issues. In contrast to the Jews who changed their book and forbade the existence of the Prophet Moses, Christians worshiped the Prophet Isa excessively and declared Jesus to be the son of God. as Messenger.

In Indonesian, the person who carries out the action is called the referee, or referee. Official meaning: arbitrator, mediator and match organizer Sheikh Yusuf Al-Qardhawi said that Wasathiyah is also called at-tawazun, which means finding a middle way between two opposing parties so that neither party dominates the other party.

Giving the right amount is what it means to have a balanced attitude. Neither too much nor not enough. Abror Mhd., 2020) The process of interpreting and practicing religion in a fair and balanced manner is included in the government's definition of religious moderation. (Suryadi, 2022) Diversity is the destiny bestowed upon the Indonesian nation by the Almighty Creator.

This diversity was not requested by the Indonesian people and was not provided for bargaining purposes. sadness must be acknowledged and grateful. The Indonesian population adheres to and practices six main religions: namely Islam, Christianity, Catholicism, Hinduism, Buddhism and Confucianism; However, Indonesians are believed to have hundreds of ancestral religions, local beliefs, and tens of thousands of adherents.

It is natural that every citizen has broad views, ideas and opinions, including regarding religion. Luckily, Indonesia has a common language, so even with all its diversity, people can still communicate with each other. Although sometimes, errors in setting variations can occur.

In the era of a majority rule system, diverse perspectives and interests can be transferred appropriately. (Sari, 2012) Diversity is a gift and power of the Creator, according to religion. God could have made His creations resemble each other; identical, made of the same kind. However, goals are set for people from different nations, ethnicities, and cultural backgrounds so that life can progress dynamically, we can get to know each other, and we can entertain each other so that we are not separated from each other. . There are no other words that can express our appreciation for the intelligence that God has given to the Indonesian nation.

(Fauzan, 2020) shows that moderation is a good set of values that helps maintain a healthy balance between personal, family, social and community life. As a result, following moderation is now necessary rather than optional. As one way to maintain diversity, religious moderation is needed.

Principles of Religious Moderation

Muslims were made "ummatan wasathan" by Allah Subhanahu wa a'ala. There are already religious teachings in Islam. So, extraordinary as a chosen people, Muslims must be spreaders of harmony, especially Islam Rahmatallil 'alamin. The characteristics of Rahmatan lil'alaamiin's strict supervision are:

- a) Wasathiyah, also called "taking the middle path" (respecting religious teachings without minimizing them);
- b) I'tidal (Fair) treats everyone equally. Without justice, there will be no prosperous society.
- c) Tasamuh (Resistance). However, tolerance is limited. Resistance is limited to following love of different religions or consistently accepting all religions. It is enough to have social tolerance and humanity;
- d) Syura, meaning deliberate. By restraint, what is meant by consideration is completing or discarding arrangements between people and meetings; Also,
- e) Islah (Transformation). This means adopting the beneficial aspects of new traditions and maintaining the goodness of old traditions for the benefit of everyone.

Religious Moderation in Education

The aims and objectives to be achieved in the future must always be kept in mind in order to implement the value of religious moderation in education. act soft. Religious moderation education has been widely used in both formal and informal educational environments.

Religious moderation has received many transformations in practice. Positive values are shown in a number of research findings discussing the implementation and growth of religious moderation education, showing that this concept is able to raise students' awareness about moderation. Apart from recently, Indonesia's flexibility is being tested with a difficult test. where irresponsible individuals show extreme religious attitudes, which occur not only in cyberspace but also in the real world.

This test is not only able to be carried out by Indonesia, but the whole world is also facing similar problems. The rise of selective, dangerous and prejudiced associations for the sake of religion. The school was like an empty space without an owner, which was obvious. This means that international ideological conflicts occur in schools indirectly. This penetrates into students' minds both inside and outside the classroom, causing a lack of appreciation for understanding and increasing formal understanding of religion. Has a limited understanding of religion and prioritizes external appearance with religious rituals.

Intolerance has continued to increase over the past few years. It is felt inside by the individual closely or from a distance. The reputation of educational institutions has been tarnished by acts of terrorism, including bombings, terrorizing places of worship, and all other forms of violence carried out without warning. For example, the findings of studies conducted by the Wahid Foundation (2016), Setara Institute (2015), and Maarif Institute (2011) all show the fact that radical groups have actively used education to spread their radical ideology. to the younger generation.

Fortified by the consequences of the picture showing two students and college students who show traits of radicalism and prejudice. It is very suspenseful that the instructor as a teacher is also revealed. Prejudice and radicalism in a religious perspective are more prominent when contrasted with narrow thinking on ethnic issues. There are three ways radicalism and intolerance can enter the school environment, according to the Maarif Institute's book *Protecting the Fortress of Diversity in Schools*.

1. One, extracurricular training (extracurricular).
2. Second, teachers contribute to the teaching and learning process.
3. Three, the lack of school strategy in controlling radicalism.

Education that is held formally and has official approval from the government is called formal education. An example is education from elementary school to college. both owned by foundations and government-owned institutions. The Chancellor is responsible for the college. It is anticipated that the chancellor will set out new arrangements for higher education. Private universities are run by foundations that have complete control over the college, including the selection of the chancellor.

The foundation will select the chancellor, who can come from within or outside the organization. This shows that the person in charge of the foundation chooses the chancellor of the private university. Private colleges benefit from this because they can decide for themselves where to take high-level development. incorporate moderate worship of religious values into higher education settings. Moderation in religion is a hotly debated issue.

Religious moderation is the result of declaring a religion that everyone in society wishes to follow. combining universities. Superiors will choose mediocre leaders who can manage conflict. A number of political parties must support the formation of school structures that want to implement religious moderation. The government is one of the parties that must be supported. because religious moderation in educational institutions is strongly influenced by the government.

Teachers will implement the regulations set by the government. Later, teachers will teach students at school the importance of moderation. Data shows that intolerance and the rise of radicalism in schools have reached alarming levels. So that schools can become places for disseminating national concepts, multicultural values, and religious messages that value

humanity and peace, schools need to play a role in this field. The public and private schools that are members of the two mass organizations are at least a place for introductions between NU and Muhammadiyah.

As moderate Islamic organizations in Indonesia, Nahdlatul Ulama and Muhammadiyah should be more active than before because both NU and Muhammadiyah have lost their existence due to transnational ideologies that want to change the political order in Indonesia. In non-formal training, there are no orderly classes. There were just lots of people sitting or hanging out. Religious leaders play an important role in protecting non-formal education.

Nowadays, social media is often used to educate the general public. Non-formal education faces challenges as a result of this disparity in educational methods. The perspective of certain individuals towards all-inclusive Islamic schools has undergone several changes compared to what occurred at the beginning of its development. This change occurred as a result of the entry of formal educational institutions into Islamic boarding schools.

Examples of elementary and middle schools that also follow the formal education curriculum. Therefore, Islamic boarding schools no longer concentrate on studying the Yellow Book, but instead divide their time with formal lectures. Apart from that, the community feels disadvantaged by the influx into Islamic boarding schools and endangering the integrity of society. This is what happens when you change institutions.

The Role of PAI Teachers

PAI teachers must understand various concepts of moderate Islamic religious disciplines, namely: tafsir, da'wah, and creed. As has been understood, the role of PAI educators in schools is very important. because they are the ones who also educate students about religious moderation. People who provide direction and foster broad aspects of harmony in Islam. Rahmatallil 'aalamiin's Islam is an Islam that is able to recognize differences, respects adherents of various religions, and upholds a sense of toughness.

Religious educators must encourage students to take part in religious activities at school and instill religious moderation in them. Regarding schools, when choosing and selecting educators, choose strict teachers who use moderation. Because students will remember the teacher's actions, behavior, attitudes and words, whatever they do. Religious educators play an important role in the transformation and educational process that helps students develop moderate and polite thinking.

In order to foster noble morals in their students, religious educators must play a full role. However, the noble morals of today's students are increasingly deteriorating, weakening, and even starting to be forgotten, especially for students who are far behind. Too many students underestimate morals and manners. This is where the teacher's important role comes into play: leading students back to decency and morality. Once upon a time, the Prophet Muhammad SAW once had an affair: "Indeed, the noblest among you is the best among you" (HR. Bukhari).

Religious moderation is a mindset that can be found in everyday life, both at school and in society. This includes the following: respecting other people's points of view; respect other religions; pay attention to existing differences in ethnicity, race, culture and beliefs; acknowledge the existence of others; accept different points of view; hinders endurance and

does not impose one's will with brutality. Recitations, scientific study activities, national dialogue or seminars, and religious moderation can also be encouraged.

Strengthening Religious Moderation Religious differences have been part of Indonesian society for a long time, even before this country was formed. Indonesian society is unique and diverse. Because "Different but still one" is our nation's motto, it is clear that differences do not make us unique within the Unitary State of the Republic of Indonesia.

As animals and workers of God, there is nothing that humans can do alone without the help of the Almighty. Therefore, as servants of God, we rely on each other according to our respective beliefs. When these guiding principles are ingrained in the mind, there is no longer any need to debate or question the merits of various modes of worship within or between religious communities.

Differences are a gift from God created to bring a sense of conformity and harmony in individual lives. When the general public realizes that being different is acceptable, the difficulty of religious moderation can become an added advantage. There is no need for everyone to be the same in every aspect. As long as the business is good and completed well too. In order for religious moderation to run smoothly, this thought needs to be ingrained in a person's mind.

Without teachers—religious leaders—and teaching materials—holy books and other supporting books—as a complement to gaining religious knowledge, this understanding cannot be fully understood. The government has several specific action options. First, religious moderation is part and central in the narrative of the National Long Term Development Plan (RPJPN) as evidence of the government's seriousness in encouraging religious moderation among all religious communities in Indonesia. Two, including associations of educational foundations: Islamic boarding schools, universities, and other formal and informal institutions to promote religious moderation, humanity, and harmony between religious communities. Third, promote interfaith education and, finally, expand the range of religious experiences offered in schools so that believers can work together.

CONCLUSIONS AND RECOMMENDATIONS

Conclusion

In Indonesia's diverse society, religious moderation is a noble idea that must be implemented. In fact, Indonesia's differences are a gift that must be preserved in harmony with each other. Moderation in religious beliefs protects educational institutions from unconscious intolerance and radicalism. In Indonesia, religious moderation must be supported by the government and teachers to be effective. The main task of teachers as educators is to form dignified individuals, providing the benefits of strict control so that there is harmony between individuals.

Suggestion

I realize that there are still many mistakes in writing my article, therefore I need suggestions and criticism from readers so that my future writing will be even better.

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