Implementation of Religion Moderation Through Education

Nursikah Intan¹,

¹ Univrsitas Islam Negeri Sumatera Utara1; intannursikah135@gmail.com

 ABSTRACT

A more in-depth examination of religious moderation in terms of tolerance is the goal of this conversation. The goal is to have a better understanding of the nature and extent of religious tolerance and moderation. This study falls under the category of library research, namely that which draws its data from relevant literature and then analyzes its contents. According to the results of this research, religious concord necessitates moderation, as this is the only method to bring about harmony among different faiths and ideologies. To navigate Indonesia's religiously varied landscape, we need strategies that promote religious moderation, value variety, and avoid extremes of ideology like radicalism, intolerance, and extremism. Only then can we hope to see religious life practiced in peace and harmony. Tolerance of other faiths does not mean adopting one other's worldviews. Not even for discussing religious ideas with those of other faiths. A notion of mu'amalah (social interaction) tolerance is at work here, with the goal of establishing mutually acceptable limits on behavior. In a tolerant framework, this is the core of moderation: everyone should be able to keep their emotions in check and make room for others to do the same, so that people may celebrate diversity without repressing their own identities or opinions.

Keywords: Moderation, Religion, Harmony

1. INTRODUCTION

The Latin word control, meaning "neither too much nor too little," is the root of the English word reasonable. Another definition of moderation is the ability to refrain from extreme and inadequate behavior. Reducing violence and avoiding extremes are the two definitions of moderation found in the Big Indonesian Dictionary (KBBI). Saying, "that person is being moderate," implies that the speaker is behaving in a sensible and moderate manner, rather than an excessive one (Kementerian Agama RI, 2019).

Since Indonesia is a democratic nation, people there often have divergent opinions and pursue different goals. It is the responsibility of the state to protect the freedom of religion and the right of its citizens to freely practice their faith in line with their own personal values and principles. From the many global faiths, ideologies, and philosophies that have arisen, only Islam, according to Muslims, can endure the

test of time. Some of them have even begun to believe this. The indisputable truth that Islam is the only religion with truly global and all-encompassing features provides the basis for this viewpoint. As a result of this trait, Islam has some advantages that other faiths do not (R. Amin, 2014).

The ministry of religion's push for religious moderation is gaining traction, both now and going forward. In order to manage religious life in Indonesia's diverse and varied culture, it is vital to frame religion with moderation (Sutrisno, 2019).

People of many different linguistic, religious, cultural, and socioeconomic backgrounds make up Indonesian society in the Republic of Indonesia, a Unitary State in Southeast Asia. While diversity has the potential to bring people together as a "integrating force" in society, it also has the potential to drive wedges between different racial and ethnic groups, as well as between different faiths and ways of life.

When different people and groups contact, they bring their own cultural behaviors and unique ways of living with them. This interaction causes cultural variety, also known as multiculturalism. The Indonesian community is characterized by the interaction of several forms of variety, including cultural diversity, familial background, religious diversity, and ethnic diversity (Agus Akhmadi, 2019).

Conflicts arise often in Indonesia due to the country's diverse population in terms of ethnicity, race, religion, language, and life values. The flimsiness of the unity established within the Indonesian Nation-State, the intensity of prejudice between groups, and the lack of mutual understanding are all highlighted by social conflicts that stem from violent clashes between different ethnic groups and occur intermittently across the country (Agus Akhmadi, 2019).

Realistically, however, the Indonesian public does not necessarily appreciate the government's proclamations of religious moderation as part of the country's official policy. Some Indonesian Muslims see the government's attempts to mainstream Islamic moderation as secularizing or liberalizing religious teachings, which leads to negative stigmatization and, in turn, these remarks (Nurkhoiron, 2020).

As far as the Indonesian people are concerned, variety is a matter of fate. It is a gift from the one who made it; it is not something to be begged for, but rather something to be embraced without negotiation. When compared to other countries in the globe, Indonesia's variety in terms of race, culture, language, and religion is almost unparalleled. In addition to the six major faiths practiced by the majority of Indonesians, the country is home to hundreds, if not thousands, of distinct indigenous groups with their own languages, scripts, and beliefs. Based on data from the Central

Statistics Agency (BPS) in 2010, there were 1,331 tribes and sub-tribes in Indonesia. However, in 2013, the BPS and the Institute of Southeast Asian Studies (ISEAS) merged this number, creating 633 major ethnic groups (Kementerian Agama RI, 2019)

Tolerance of people's beliefs in matters pertaining to their religion or divinity is what we mean when we talk about religious tolerance. It is only fair that everyone be able to follow the teachings of their chosen religion (have a creed) without interference from the government (J. Casanova, 2008)

When people in a society spend a lot of time interacting with one another, tolerance grows (Graham C. Kinloch, 2005). It is impossible to escape the presence of connections in religious social life, whether such interactions be with members of one's own group or with members of other groups, some of whom may have differing religious or philosophical views. To avoid social instability and intellectual conflict amongst individuals of various faiths, religious organizations should work toward promoting peace and calm within a framework of tolerance.

In addition, the key issue may be deduced from the preceding thoughts: how to use religious moderation to achieve religious peace. Disputes in Indonesia typically stem from people's differing religious views. This is why research on the efficacy of religious moderation in fostering religious peace in Indonesia is so important.

2. METHODS

Library research is the methodology used in this investigation. Library research refers to studies that rely on primary sources such as books, journals, and periodicals for their information (Mestika Zed, 2008)

This study does not include any fieldwork since it is descriptive in nature and focuses on studies of books and literature (Mestika Zed, 2008). In order to glean information, notes, and descriptive data directly from the text under examination, this study employs qualitative research methods. To provide a transparent, organized, impartial, and critical description and image of religious moderation within the context of tolerance, descriptive analysis is essential in qualitative research. Next, we have a two-part breakdown of the sources used to compile this research's data: first, primary sources, like the Indonesian Ministry of Religion's religious moderation book, and second, secondary sources, like supplementary books and journals.

3. FINDINGS AND DISCUSSION

Moderation in Islam

A moderate religious stance would be one that permits both the exclusive practice of one's own faith and the inclusive tolerance of the faiths and practices of others. We may certainly avoid extremes like fanaticism and revolutionary thinking in religion if we practice religion in a balanced or moderate manner. In light of the fact that religion already has two poles the ultraconservative, or far right, and the liberal, or far left religion moderates provides a middle ground (Kementerian Agama RI, 2019).

In reality, religious moderation is the path to peace and tolerance on all scales, from the neighborhood to the world stage. To maintain civilization and bring about peace, one must choose moderation by rejecting religious liberalism and radicalism. There will be mutual respect, tolerance, and harmony among all faith groups if this is the case. Respect for other faiths and practices is not a luxury but a need in Indonesia's multiethnic culture (Kementerian Agama RI, 2019)

When practicing religious moderation, it is essential to keep in mind the need of maintaining a balance between various aspects of life. This includes, but is not limited to, the following: the relationship between reason and revelation, the body and the spirit, personal interests and the greater good, practical considerations and altruism, religious texts and ijtihad, historical perspectives and the present, and ideals and realities (Jamaluddin, 2022)

According to the teachings of the Koran, Islam has truly preached moderation. There is some disagreement on the modern interpretation of the Qur'anic phrase for moderation, Al-Wasathiyyah. The root of the term "al-wasathiyyah" is the verb "wasatha," which has two mashdâr meanings: "with the sin letter being sukûn-kan" and "with the fathah-kan" (the sin letter). Etymological roots of the word "wasathiyyah" (a praiseworthy quality that prevents one from being too violent) provide a straightforward explanation of the concept (Mhd. Abror, 2020).

Just as We have made you Muslims an intermediary people, so too are you witnesses to the actions of others and the Messenger of Allah, Muhammad, may be witnesses to your own deeds. Unless We really know who turns back from following the Messenger, We do not direct you back to the Qiblah (Jerusalem) that you previously turned to. Actually, unless you have been directed by Allah, it is quite impossible to change the Qibla. God will not let your trust go to waste. The Almighty is very loving and forgiving toward human beings. People in the Middle Ages exemplify virtue in all its forms: their ideas, thoughts, attitudes, and actions are well-balanced, fair, and selected (Departemen Agama RI, 2019)

Looking at the definition of wasathiyyah in these Arabic dictionaries, we can see that it originally meant two things. The first is as a noun with a specific zharf pattern, meaning that it served as a link or intermediary between two entities, situations, or sides. The second reason is because it denotes the greatest, fairest, principal, and most abstract concept theory of supremacy. Defining it as the midpoint between ifrâth and tafrîth, Sheikh Raghib al-Ashfahani (d. 502 H) said that it encompasses nobility, equality, and justice (al-„ adl) (Raghib al-Ashfahani, 1992).

Humans are fundamentally diverse from one another in terms of culture, race, and belief systems; this diversity is a result of fitrah and sunnatullah, or God's decree; and Islam teaches that this diversity is necessary for people to understand and engage with one another. As a society, variety is unavoidable and inescapable; this is particularly true in Pancasila-based Indonesia, where the slogan Bhinneka Tunggal Ika "Even though we are different, we are still one" states that diversity must exist. In order to preserve Indonesian identity and variety, religious moderation must be practiced as a cultural policy. Even though Indonesia is home to a wide variety of peoples and cultures, its forefathers were able to establish a national consensus Pancasila in the Unitary State of the Republic of Indonesia that has served to bring the country's many diverse communities together. Indonesia is neither a religious state nor does it keep its residents' religious practices apart from their everyday lives, according to official declarations. As a result of the state's establishment of many religious laws and the preservation, integration, and unification of religious and cultural values with those of local traditions and knowledge, religious and cultural rites are practiced in an atmosphere of peace and harmony.

Religious Tolerance

Latin "tolerantia" implies "looseness," "gentleness," "lightness," and "patience." These virtues are exemplified by tolerance. Simply said, tolerance is the willingness to allow other people have their say without judgment, regardless matter how valid or disagreeable their views may be (Moh. Yamin, 2011).

In order to build a life together and better social relations, M. NurGhufron argues that religious tolerance is an individual's awareness of appreciating, respecting, allowing, and permitting other people's religious habits, behavior, and practices that differ from or contradict one's own beliefs (M. Nur Ghufron, 2016)

Tolerance of human beliefs as they pertain to a person's religion or deity is what Crasam means when he talks about religious tolerance. Everyone deserves the chance

to follow their own personal religious path, without interference, and to live in accordance with their own set of core beliefs (Casram, 2016)

Tolerance of other faiths does not imply that one's own beliefs should be merged with those of another (a practice known as syncretism) or that all faiths should be accepted at face value. Rather, it means that one should hold fast to one's own truth while also respecting the validity of other people's beliefs. This way, one can avoid being led astray by external pressures or using other people's gifts to bolster one's own false beliefs.

According to religious teachings, there are two main types of connections that followers must follow: vertical and horizontal. The first is the universally emphasized need for worship as a means of developing a one-on-one relationship with God. Relationships that are 7 Ibid., 197. 8 Ibid., 191. 14 Practiced alone, albeit ideally in a group or during prayer in Islam.

Tolerance of religion in this context is limited to the internal workings of a faith. Interpersonal relationships are the second kind of relationship. In the context of working together on social concerns or for the greater good, this bond is not exclusive to religious communities but extends to all individuals, regardless of their religious affiliation. Interactions between religious groups should be characterized by tolerance in such instances (Said Agil Al Munawar, 2003)

Being tolerant means respecting the freedom of others to think what they choose and to express their thoughts freely, regardless of how strongly we disagree. So, toleration is defined as a willingness to tolerate and even embrace differences in a nonjudgmental and kind manner. Positivity, an attitude of respect, and an embrace of diversity are the bedrocks of a tolerant mindset (Jamaluddin, 2022)

Tolerance, as a way of thinking about and responding to diversity, is the bedrock of a democratic society, as the very essence of democracy is the ability of its citizens to refrain from imposing their own views on one another. Thus, a nation's tolerance level is one indicator of its democratic maturity. Democracy is more common in countries with a high level of tolerance for diversity, yet the inverse is also true. One facet of tolerance is accepting and valuing diversity, which includes not just religious views but also gender, race, sexual orientation, ethnicity, culture, and so on. Both interfaith and intrafaith tolerance, which are aspects of social and political tolerance, are religious tolerances that are facing challenges. This book only addresses religious moderation, with religious tolerance at its foundation; yet, it does not imply that tolerance outside of religious topics is unimportant. We may learn about people's views toward people of other faiths, their readiness to talk, collaborate, and build

houses of worship, and our own experiences connecting with people of different faiths via interfaith interactions. At the same time, minority sects that are seen as different from the majority within a religion may be addressed via intra-religious tolerance. Within the framework of religious moderation, radicalism or violence is defined as an ideology that seeks to alter the social and political system through the use of extreme and violent means, whether verbal, physical, or psychological, all in the name of religion. The core of radicalism is the mindset and behavior of an individual or organization that resorts to violence in order to achieve their goals. Typically, radical parties want these changes quickly and in an extreme fashion, and they are in direct opposition to the existing social structure. Terrorism is frequently linked with radicalism because radical groups will resort to whatever means necessary to attain their goals, including the terrorization of those who oppose them. Radicalism is fundamentally associated with all religions, not just specific ones, despite the fact that many people link it with specific faiths (Jamaluddin, 2022).

The 2019 translation by the Ministry of Religion

You practice your faith, and I practice mine.

"For you the reward for your deeds and for me the reward for my deeds." This is Allah's way of threatening the unbelievers in this verse. Our actions are ours, and yours are yours, declares Allah in another chapter. For what you have done, and what we have done (al-Baqarah/2: 139) (Department of Religion of the Republic of Indonesia, 2019).

Religious Moderation in Efforts to Create Harmony between Religious People

In order to build a society that is rich, secure, peaceful, united, and tranquil, it is crucial to establish and uphold an environment of religious freedom and religious harmony in Indonesia, a nation that is diverse in ethnicity, culture, and religion. In order to achieve unity, safety, and peace, a suitable plan is required. A moderate religious stance would be this tactic (Mhd. Abror, 2020).

In order to foster peace between faiths, it is necessary to practice moderation in religious concord. In order to navigate the extremely diverse religious landscape in Indonesia, as shown above, we require a plan and an approach that can bring about peace and harmony in the practice of religion. This plan and approach should center on religious moderation, which means respecting each other's diverse interpretations of religion and avoiding intolerance, radicalism, and extremism (Mhd. Abror, 2020).

Finding a middle ground and a peaceful way between the two extremes in religion is the goal of religious moderation. There are some very devout believers who

hold that only one reading of a sacred book can be correct and that all others are mistaken. This group is often referred to as an ultra-conservative one. Also, there are religious persons who put too much stock in reason and not enough in religion, or who compromise the core principles of their faith in order to be too tolerant of others who practice different faiths. People generally refer to them as radical liberals. Moderation is required for both (Ministry of Religion RI, 2019).

Religious diversity in Indonesia is something that cannot be eradicated. Reason enough to practice religious moderation: to strengthen bonds rather than drive a wedge between people. Religious moderation is desperately required for many reasons, but notably in Indonesia:

1. The cultural approach of moderation is crucial in Indonesia for preserving Indonesianness. Pancasila in the Unitary State of the Republic of Indonesia has succeeded in uniting all religious, ethnic, linguistic, and cultural groups in Indonesia, lending credence to the idea that Indonesia is a multicultural nation whose founders were able to pass down a consensus on nation, state, and religion. Religion is an integral part of daily life in Indonesia, even though the nation is not very religious. In the Constitution and Government Regulations, religious principles are interwoven with those of local knowledge, and the state even creates religious legislation.

2. Religion is a part of human existence because it helps people remember their inherent worth as noble beings and keeps them from perish. That is why the pursuit of redemption and harmony is central to all faiths. Because killing one person is the same as killing all humans, safeguarding human life is a top concern in religious teachings about maintaining a balanced existence. Therefore, religious moderation should serve as a means of bringing religious practice back to its core, making religion the living spirit, and preserving human dignity.

3. Tribes, skin color, nationality, and development are only a few examples of the ways in which humanity is diversifying thousands of years after religion first emerged. Additionally, scientific knowledge evolves in response to pressing societal issues. Truth becomes relative since religious writings are open to numerous interpretations; as a result, some religious followers become extremists in their belief in a particular interpretation of the truth rather than the core teachings of their faith. Conflict is therefore unavoidable. There isn't just one place or location where these intricate issues with religion and human existence arise. The greatest way to deal with this issue is to practice religious

moderation; doing so will ensure that no more religiously motivated wars arise and that mankind continues to exist (Mhd. Abror, 2020).

This is the real Indonesia a religious nation that is kind, accepting, and open to all perspectives. As a whole, we should strive for religious moderation in this life. Only then will we be able to prevent the rise of radical ideologies that threaten Indonesia's rich diversity and unity, and we will have achieved the common moral good of religious moderation, which applies to both individuals and groups.

4. CONCLUSION

All Indonesians, from Sabang to Meroke, have committed to the unity of the Indonesian people. The Republic of Indonesia, Pancasila, the 1945 Constitution, and Bhinneka Tunggal Ika are the four cornerstones upon which these communal ideals rest. Successful implementation of these four pillars depends on society upholding the principle of religious moderation and reacting fairly to each issue by allocating reasonable and proportionate amounts without going beyond. In order to foster peace between faiths, it is necessary to practice moderation in religious concord. An approach that prioritizes religious moderation, respects diversity, and avoids extremism, intolerance, and violent acts is necessary for managing Indonesia's extremely diverse religious situation and bringing about peace and harmony in religious life. Tolerance in this context is more about mu'amalah interactions, or social interactions between communities that have boundaries that must be maintained together, rather than about merging with each other's beliefs or exchanging religions or beliefs with other groups who have different beliefs. The core of religious moderation within the context of tolerance is for each side to be able to regulate themselves, provide room for respect, and keep each other's strengths and distinctiveness without fear or stress in practicing their beliefs.

REFERENCES

Akdon, dkk. (2017). *Manajemen Pembiayaan Pendidikan*. PT Remaja Rosdakarya.

Casram. (2016). "Membangun Sikap Toleransi Beragama dalam Masyarakat Plural." *Wawasan*, 188.

Departemen Agama RI. (2019). *Al Qur'an dan Terjemahannya*. Syamil Cipta Media.

Fattah, N. (2005). *Ekonomi dan Pembiayaan Pendidikan*. PT Remaja Rosdakarya.

Ivor K Davies. (1996). *Pengelolaan Belajar, Terjemah*. Gramedia.

Jamaluddin. (2022). IMPLEMENTASI MODERASI BERAGAMA DI TENGAH

MULTIKULTURALITAS INDONESIA. *AS-SALAM Jurnal Ilmiah Ilmu-Ilmu Keislaman*, *7*(1), 1–13.

Jones T.. (2007). *School Finance: Technique and Social Policy*. Collier Macmillan Pub.

Kementerian Agama RI. (2019). *Moderasi Beragama*. Badan Litbang dan Diklat Kementerian Agama RI.

M. Nur Ghufron. (2016). Peran Kecerdasan Emosi Dalam Meningkatkan Toleransi Beragama. *Fikrah*, *4*(1), 144.

Mestika Zed. (2008). *Metode Penelitian Kepustakaan*. Yayasan Obor Indonesia.

Mhd. Abror. (2020). MODERASI BERAGAMA DALAM BINGKAI TOLERANSI: Kajian Islam dan Keberagaman. *Rusydiah : Jurnal Pemikiran Islam*, *1*(2), 143–155.

Moh. Yamin, V. A. (2011). *Meretas Pendidikan Toleransi Pluralisme dan Multikulturalisme Keniscayaan Peradaban*. Madani Media.

Mulyasa. (2003). *Manajemen Berbasis Sekolah (Konsep, Strategi dan Implementasi)*. PT. Remaja Rosda Karya, cet. 3 & 4.

Mulyono. (2010). *Konsep Pembiayaan pendidikan*. Ar Ruzz Media.

Muwahid Shulhah dan Soim. (2013). *Manajemen Pendidikan Islam: Strategi Dasar Menuju Peningkatan Mutu Pendidikan Islam*. Teras.

Raghib al-Ashfahani. (1992). *Mufradat Alfazh Al-Quran*. Daar Al Qolam.

Ratna Dewi. (2008). *Efektivitas Bantuan Operasional Sekolah*. PT Remaja Rosdakarya.

Said Agil Al Munawar. (2003). *Fiqih Hubungan Antar Agama*. Ciputat Press.

Suharsimi Arikunto dan Lia Yuliana. (2013). *Manajemen Pendidikan,*. Aditya Media.