

Implementation Of Religious Moderation In Islamic Educational Institutions (Case Study At MTI Pariangan)

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Abstract

Until now, the tendency of intolerance with all forms of action in society has not diminished, on the contrary, it has strengthened. Some of the research conducted shows that radical groups spread their views massively through educational institutions, where students, university students and teachers are the target objects, even social media. Intolerance and radicalism in the name of religion tend to be bigger than ethnic reasons. The general aim of this research is to examine the development of religious moderation in MTI Parianagan. Specifically, the study is directed at: 1) The concept of religious moderation according to the view of MTI Pariangan; 2) The practice of religious moderation at MTI Pariangan; and 3) Factors that influence the understanding of the concept and practice of religious moderation at MTI Pariangan. This qualitative research method will be carried out in 2022 at MTI Pariangan. On the other hand, religious education institutions, especially at MTI Pariangan, have a very important function and role in sowing the principle of religious moderation, and even become a laboratory of religious moderation. Students need to be given a very adequate understanding of the nature of the various differences of human beings in their various dimensions, both in the context of social and national life. So the mainstreaming of the principle of religious moderation through the participation of religious education institutions is very strategic.

Keywords: Religious Moderation, Educational Institutions, MTI Pariangan



INTRODUCTION

Diversity is the wealth and at the same time the uniqueness of the archipelago, Indonesia. This diversity manifests itself in the diversity of religions, hundreds of tribes, ethnicities, cultures and languages where all citizens of the nation have an obligation to protect and maintain it properly, and live side by side and respect one another. Indonesia is also known as a country where people uphold the values and teachings of their religion. The dimension of religious spirit always colors and is reflected in the life of the nation and state (Zamakhsyari, 2015: 27).

Pancasila as the nation's philosophy initiated by the country's founding fathers guarantees the unification of diversity in the auspices of a nation state, and even turns it into positive energy to build a formidable force in realizing unity and oneness. In particular, one of the dimensions of life guaranteed by this nation's philosophy is the recognition and guarantee of the diversity of adherents of religions in practicing the teachings of the religion they adhere to. Mutual respect among adherents of religions is a principle of national life which is the main foundation and basic footing within the framework of pluralism living life together.

The practice of religious values and teachings should ideally be carried out not solely to fulfill the interests of their own adherents, but can have positive implications for adherents of other religions, within the framework of building strong social bonds in the context of national life. Learning from past history, the social community of the Arab lands when the Prophet Muhammad SAW lived was in a diversity of religions, ethnicities, and language dialects. However, the presence of other entities is respected and their rights are respected as a concrete manifestation of the presence of justice from a social perspective (Mahmud, 2008: 22).

Furthermore, as a government institution in the field of religion, the Ministry of Religion has an interest in realizing the principle of moderation in religion, in order to protect and maintain the integrity of the nation and safeguard state sovereignty. A moderate religious attitude is the practice of straight religious teachings, not deviating from religious goals, and not exaggerating or exceeding limits. In this case, the character of understanding and practicing moderate religious teachings is always in the middle, between two situations and circumstances, fair and balanced. In many dimensions of life, taking the middle way is often considered better than being stuck between two bad circumstances.

In the life of the state, maintaining the principle of religious moderation is very important because in essence it keeps the country conducive. This is because the tendency to practice religious teachings is excessive or exceeding limits, often leaving unilateral truth claims. He feels



he is the most righteous party and judges wrong to the other party. His belief becomes the foundation, not only does it not open up a space that is open to human ties, instead of denying the presence of other different entities. Overreaching attitudes also breed anger and hatred, not being friendly and polite to others. These social space barriers in the name of religion do not synergize at all, not only with the glorious history of this nation, they are even diametrically opposed to the noble values of the teachings of the religion itself. At the opening of the Ministry of Religion National Working Meeting in January 2019, the Minister of Religion Lukman Hakim Saifudin ordered his staff to adhere to three mantras in carrying out their duties, namely first, religious moderation, second, togetherness, and third, improving the quality of service to religious people. So the role and function of the Ministry of Religion is very strategic in fostering and nurturing the understanding and practice of religious teachings by each adherent, especially in the mainstreaming of religious moderation.

Research Findings

Nowadays we often hear the term religious moderation, this word has become a kind of campaign in religious life, especially in Indonesia. If we examine further, the true essence of religious moderation in Islam has been explained in detail, namely in QS. Al-Kaafirun: 6, Allah Ta'ala says "To you is your religion and to me is my religion". So how exactly do you interpret religious moderation, which is currently a term often found in Indonesia?

The term "moderation" comes from the English word "moderation", which means moderate attitude and not exaggeration. We are familiar with the term "moderator", which means chairman (*of meeting*), intermediary, mediator (*of dispute*). More broadly, the moderator is understood as a person who acts as an intermediary (judge, referee, and so on), the leader of the session (meetings, discussions) who directs the event of talks or discussion of problems, a tool on a machine that regulates or controls the flow of fuel or energy sources. . The word moderation comes from the Latin "moderatio", which means being (not excess and not lacking). The Big Indonesian Dictionary defines the word "moderation" as avoiding violence or avoiding extremes.

The term for moderate or moderation in Arabic is washattiyah which means middle. Ibn Faris in his work Mu'jam Maqayis al-Lughah, defines it as something that is in the middle, fair, good and balanced. In the language commonly used in our daily lives today, wasathiah is often translated as being moderate or being neutral in all matters. The term wasath -or in the form of



musyabbahah which is read by wasith- was then adopted by the Indonesian language as "referee", namely a person who mediates a match between two teams or groups in a football match, volleyball and so on.

If the term moderation is combined with religion and attitudes in religion, it becomes religious moderation which means "attitude to reduce violence, or avoid extremes in religious practices". This term refers to attitudes and efforts to make religion the basis and principle of always avoiding extreme behavior or expressions (radicalism) and always seeking a middle way that unites and equates all elements in the life of society, state and nation of Indonesia.

Religious moderation or whatever forms and terms are used in the perspective of religions is clearly understood and implemented as a foundation, view of life and at the same time an ethical value in the life of every individual believer of religion in society. Moderation is the message and teachings of religion that are necessary for every adherent of a religion to carry out when they establish communication with other parties. In principle, religious teachings teach that believing in a religion is a human right or basic right for every human being. Everyone has the freedom to adhere to any religion according to his beliefs.

Every religion teaches its adherents to respect each other and instill affection among their adherents. Differences in any case, especially in matters of religious belief, do not need to be a trigger and source of disputes between adherents of religions. Humans are present on earth with all their differences. Something different doesn't need to be forced to be the same. Instead, every adherent of religion is required to look for and find similarities from each of these differences and make it capital to build a harmonious life (Kencana et al, 2007: 22)

Every religion believes that exaggeration in any case from every aspect of life does not bring good, not only for himself, but even for others. Conversely, excess only brings badness. Humans are required to think and act in a balanced, proportional way according to their needs. Excessive attitude or vice versa deficiency should be avoided. The middle way or being in the middle of two diametrically opposite attitudes is the guidance of religious teachings which is very important to choose.

The concept of Religious Moderation has not been recognized equally in all religious education institutions in every religion. However, substantively the values of religious moderation are found in the teachings of each religion in various forms and terms, in accordance with the core and principal teachings of each religion.



There are two categories of religious moderation practices at MTI Pariangan , namely: first, passive religious moderation; namely MTI Pariangan which teaches religious moderation, but more to fulfilling the personal needs of individual adherents of religion, as a basis, outlook on life and at the same time ethical values in everyday life. Second, active religious moderation; namely MTI Pariangan which teaches religious moderation and makes it the basic capital for initiating and building social-religious relations that are much closer and more productive, both for the religious goals themselves, as well as national goals broadly.

In general, the findings of this study indicate that a moderate attitude in religion has not yet become a shared awareness to be used as a basis for initiating and building much closer and more productive social-religious relations, both for the purposes of religion itself, as well as national goals in general. Moderation is carried out only to the extent of the personal needs and beliefs of religious adherents, and has not yet become a joint movement that can color the perspective of society in general to create a harmonious life.

The limitations of narratives of religious teachings to interpret and define the concept of moderation as a whole, and can be agreed upon due to differences in terminology, are other factors that are still an obstacle to sowing a spirit of moderation among religious people. In fact, each religion has a different interpretation of religious moderation. So in the future, it is necessary to formulate a precise definition of the concept of religious moderation that can be well understood by religious leaders and followers. Religious leaders need to have the same perspective and perception about religious moderation, both conceptually and practically, so that they can properly preach it to the wider community.

At the practical level, religious moderation needs to be instilled in a structured manner to students, starting from elementary, secondary and tertiary education. The curriculum and teaching materials used in each educational unit need to properly adopt the content of the concept of religious moderation, so that students have the same understanding of the meaning of religious moderation (Tholhah, 2009: 64)

There are two categories of religious moderation practices in 14 religious educational institutions. The first, said the Minister of Religion, is passive religious moderation, namely religious educational institutions that teach religious moderation. However, it is more about fulfilling the personal needs of individual adherents of religion as the basis for a view of life and at the same time ethical values in everyday life. Second, according to Minister of Religion Yaqut, active religious moderation is a religious education institution that teaches religious moderation



and makes it the basic capital for initiating and building much closer and more productive social-religious relations. Both for the religious purposes themselves and national goals in general. "Generally This shows that a moderate attitude in religion has not yet become a shared awareness to be used as the basic capital for initiating and building much closer and more productive social-religious relations, both for the religious goals themselves and more general national goals," said Gus the Minister.

RECOMMENDATION

1. The concept of religious moderation needs to be formulated precisely, with a number of indicators that are agreed upon and well understood from the perspective of religions, so that religious practitioners of each religion have the same perspective and perception of religious moderation, both conceptually and practically, so that they can conveyed to the public at large.
2. The concept of Religious Moderation needs to be internalized in a structured manner to students in every religious education institution of all religions, from elementary, secondary to tertiary education. The curriculum and teaching materials used in each educational unit need to adopt the content of religious moderation education, so that students have the same understanding of the meaning of religious moderation.
3. Socialization of religious moderation needs to be carried out continuously to the wider community by involving religious teachers, religious counselors, and other religious practitioners, either through workshops, religious studies, social media, and printed media (pocket books).

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