

RELIGIOUS MODERATION

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Abstract This Discussion Aims To Add To The Treasures And Insights And understanding of religious moderation, which is a conception of great value highly recommended by Allah swt; even Allah swt calls this religious moderation as Wasathiyah. The method in this journal is to use a *literature review*. The *Literature Review* is a description of the theory, findings and other research materials obtained from reference materials to be used as a basis for research activities to develop a clear frame of mind from the formulation of the problem to be studied. someone else has done before. There are good wasathiyah/moderate principles for the continuation of a peaceful and loving life. These principles include *Tawazzun* (balance), *I'tidal* (straight and firm), *Tasamuh* (tolerance), *Tawassuth* (taking the middle way), *Shura* (deliberation), *Ishlah* (reform), *Tahadhdhur* (civilized), *Musawah* (egalitarian), *Aulawiyah* (putting priority on priority), *Tathawwur wa Ibtikar* (dynamic and innovative). The values of moderation contained above are applied in the regeneration process through Islamic education so that in the future, there will be more plurality generations who uphold the principle of equality and mutual respect for differences; the more generations will emerge who love the diversity in religion so that Indonesia becomes a *Baladatun Thoyyibatun Wa Rabbun Ghafur*.

Keyword: Moderation, Religious, Education

INTRODUCTION

Al-Quran is the holy book of Muslims which is complete and perfect. There are basic rules in religion, social muamalah and become the primary legal reference for Muslims. Al-Quran is a holy book that contains

instructions, signs of life for humanity who want to believe it, study it and practice it (Anwar, 2009: 13).

Discussions about the Koran are always new and contemporary; there are always exciting and beautiful things from every side. Al-Quran is like a diamond gem that emits the beauty of light and different colours according to the point of view of each subject who sees it (Shihab, 2013: 4).

The presence of various phenomena and various renewable Islamic dynamics has produced many diverse analyses to find solutions to the problem of terrorism, radicalism, and issues of violence and injustice, which always act in the name of Islam (Yunus, 2017: 80).

These kinds of phenomena always become actual discourses that are never boring to talk about in exposing media and in academic discussion spaces. This proves that there is identification with unique characteristics related to these phenomena, and it is not uncommon for this specificity to give birth to new theories from various parties (Maftuh, 2004: 4).

Recently, Islam has faced two significant challenges that come from within Islam; First, the challenges that come from some Muslim circles are being extreme, stern and strict in understanding religious verses and consistently trying to impose their views on other Muslim communities and often even resorting to violence in the doctrine; Second, the challenge that comes from some Muslims by being slack, loose as if not aiming at religion and following negative thoughts that come from other religious cultures and civilizations. In this condition, they often quote the Koran and Hadith and Turats from classical scholars as to the basis of their thoughts but understand it only textually and consistently regardless of the historical context or called *sababun nuzul* in the *ulumul Quran*. So it is not surprising that their understanding is like the understanding of the new generation, even though they live in modern society but with the mindset of the *old generation* (Hanafi, 2013:1-2).

There is no justification for extreme thought patterns and attitudes in Islamic Sharia, rejects violence in religion, and does not understand or underestimate the rules, rules, and Islamic Shari'a. The middle nature of Islam is apparent in all aspects and fields needed by humans, both in terms of worship, muamalah, government, economy, and others (Dzulqarnain, 2011:17).

Islam is moderate, just, and a middle way according to Ibn Asyur, quoted by Zuhairi Miswari, which has reached consensus, that a good attitude, neither extreme right nor extreme left, is a noble trait is recommended by Islam (Misrawi, 2007:59).

Islam highly upholds the values of Moderation in religion, both in the aspect of worship and muamalah, all of which are to be carried out with the principle of washatiyah. The concept of Moderation has become a hot discourse; in embodying Islamic values and teachings, sometimes extreme views appear by some groups. Sometimes, it triggers a mindset of radicalism to intolerant actions and even violence. Not infrequently, many people legitimize these despicable actions are by Islamic teachings, and few people also say that these impatient - radical things are always done by Muslims. These issues are so grey that it is not yet clear whether or not these matters are actual, which often turns into a war of identity politics. And some of the things above are certainly not justified and are not moderate values in Islam.

The emergence of intolerant-violent and radical actions in the name of Islam in parts of the world and not infrequently in Indonesia has more or less made Muslims suspects. Shari'a regarding Jihad is often used as a target for prejudice, accusations of being the culprit for acts of terrorism in the name of religion by some people of other faiths and Muslims (Darmadji, 2011: 236), not infrequently many Islamic educational institutions cannot be separated from prejudice that corners Islam and Muslims. It's no secret that several Islamic educational institutions in Indonesia participate in spreading the seeds of radicalism, and not infrequently, Islamic educational institutions such as Islamic boarding schools based on classical literacy and Al-Quran Hadith serve as an antidote to the existence of issues of Jihadist, Radicalism and Intolerance by raises moderation matters in religion (Muqoyyiddin: 2013:133).

Islamic moderation in Indonesia has unique characteristics not found in other religions and countries. The modernity of Islam in Indonesia comes from merging between the spiritual and physical aspects, combining the sublimity of revelation and the power of the human mind, integrating between the Divine verses and kauniyah verses. Moderate Islam focuses on glorifying all human beings regardless of tribe, race, language, position, social status and religion. But the priority of humanity is determined by its purity alone (Imarah, 2006:438-442).

This religious moderation is the business and duty of all elements of the nation; it is in the interest of everyone within the group and the people to maintain the interests of security and peace of the State and society. Moreover, it is full of openness today. It is effortless for the ideas and understandings of extreme groups to spread in every joint of national, religious and homeland life by displaying religious excuses whose interpretation is very far from the values of rahmatan lil Alamin (Shihab, 2019: x-xi). Moderation is not a passive, neutral attitude, nor is it the middle of mathematics. Nor is it as impressed by the word 'moderate or wasath', i.e. 'middle', which leads to the assumption that moderation does not encourage human beings to reach the peak of something excellent and passive, such as worship, science, wealth and so on. Due to the ambiguity of the meaning of wasathiyyah (moderation), those who are extreme and make it easier to judge themselves have applied moderation, even though the two attitudes are far from the middle, which is one of the indicators of moderation.

Applying Moderate or Religious Moderation is an attitude that connects different elements or finds a meeting point between other parts. Collaboration occurs in various aspects of life, such as politics, economics, education, science, etc. The goal of the cooperation is to answer new problems in new ways and produce new answers. Religious moderation requires the internal and external collaboration of religious believers to answer various world challenges so that new tracks are found and, at the same time, new answers in solving multiple new problems (Abdurrahman, 1997:1448).

On the other hand, the understanding of extremism or ghulluw in Islam is strongly opposed and unacceptable by the Shari'ah. Knowledge and extremist attitudes can destroy every joint of religious pluralism, ethnic diversity, culture and hurt every citizen of Indonesia. Moreover, it can ruin Islam itself to destroy harmony in diversity and religiosity, destroy beauty in difference, tarnish the values and spirit of nationalism (Ismail,dkk, 2012: 10).

Whereas in the teachings of Islam, it is clear that there is one verse that shows the importance of the values of religious moderation in Islamic education, namely Q.S. Al-Baqarah verse 143 *"143. And so (also) We have made you (Muslims), a just and chosen people so that you may be witnesses of (deeds) of humanity and that the Messenger (Muhammad) may be witnesses of*

(deeds) you. And We have not set the Qibla to be your Qibla (now) but that We may know (to make it clear) who followed the Messenger and who turned away. And indeed (the change of Qibla) feels very heavy, except for those who Allah has guided, and Allah will not waste your faith. Verily, Allah is Most Gracious, Most Merciful to humanity”.

Law No. Article 2 of 2003 concerning the national education system states that national education is education based on Pancasila and the 1945 Constitution of the Republic of Indonesia, which is rooted in religious values, Indonesian national culture and is responsive to the demands of changing times. This article explains clearly that Pancasila is the ideology that underlies the implementation of education in Indonesia, including Islamic education (UU No. 20. Tahun 2003). The rise of terrorism and violent acts in Indonesia is concrete evidence of how common the understanding and appreciation of Islamic moderation values are. Therefore, various approaches to terrorism and radicalism must always be pursued. One of them is the deradicalization program through Islamic moderation education. In this case, they need to pay attention to curriculum factors, educators, and learning strategies used by educators to counteract radical ideas in academic units.

Islamic education in Indonesia uses at least two types: Integrative and comprehensive, using diverse materials that are interrelated between themes and several other themes. Education should lead to thoughts, attitudes and skills. In other words, the minimum measure of educational success can be seen from changes in cognitive, affective and psychomotor. Therefore, these three aspects should be achieved in an integrative and comprehensive manner (Muchith, 2014:165).

Indonesia consists of various ethnic groups, nations and languages. Indonesia consists of multiple islands, each with rich culture and local wisdom. Indonesia has a pluralistic society and has numerous variants, so that the most effective way to overcome divisions, egocentricity, primordialism and the emergence of radicalism is to instil Moderation behavior. Islamic education that has used moderation techniques is expected to prevent students from behaving intolerantly and radically, both in attitude, behavior and thought alone, so that every student who graduates from the Product of Religious Moderation can accept all kinds of diversity and diversity and can appreciate the beliefs that are believed

by other adherents very highly. tolerant and full of harmony in the life of the nation and homeland (Alam, 2017: 36).

THE CONCEPT OF RELIGIOUS MODERATION

The word moderation in Arabic means al-wasathiyah. Al-wasathiyah language comes from the word wasath. Al-Asfahaniy defines wasath with sawa'un, namely the middle between two limits, or justice, the middle of the standard or mediocre. Wasathan also means keeping from being uncompromising and even leaving the line of religious truth (Al-Asfahaniy, 2009: 869). Meanwhile, the exact meaning is also found in Mu'jam al-Wasit, namely simple and elected adulan and khiyaran (Dhoif, 1972: 1061).

Ibn 'Assyria defines the word wasath with two definitions. First, according to language, the phrase wasath means everything in the middle of something with two ends that are comparable in size. Second, according to the term, the meaning of wasath is Islamic values built based on a straight and middle mindset, not excessive in certain respects (Asyur, 2004: 17-18).

Religious moderation is always given guidance to follow all the instructions of the Koran consistently; the teachings that have been revealed by Allah swt. to His Prophets and transmitted by the Saleh scholars who succeeded the Prophet are moderate in all fields, starting from worship. This is because, muamalah, to matters of personality and character. Does not apply to the extreme right or extreme left. The behavior of religious moderation has a unique track that has been taught by the salafusshalih scholars, of course, with several principles on which to base it. Every believer based on religious moderation is a commendable understanding and practice that needs to be preserved; at least religious moderation can prevent someone from two types of madzmumah characters, namely (Ismail,dkk, 2012:10) First, Ifrath (excessive) in terms of religion. Assuming that this religion is something sacred, there is no need for contextual understanding in understanding the rules of the Shari'a so that the sacredness of faith does not make its adherents understand the essence, the value of the religion or, in our opinion, called over-textualism. Second, Iqtashir (reducing) in terms of religion, easing the rules of Allah swt. This attitude tends to facilitate all kinds of things under the pretext of religion, underestimating religion in understanding religious texts with a contemporary, renewable contextual understanding. Sometimes, it

obscures the true meaning of the holy verse. In our opinion, this understanding can also be referred to as over-rational or over-contextualist.

In the practice of amaliyah, the concept of religious moderation in Islam is classified into several discussions. That is; 1) Moderation in belief. 2) Moderation in worship. 3) Moderation in morals, behavior. 4) Moderation in the formation of Shari'a (Tasyri') (Yasid, 2010: 37-38)

1. Moderation in faith

The Islamic faith, which is in line with human nature, is in the middle of those obedient to superstition and believe in everything without awareness and disbelieve in something metaphysical. Moderate does not support both but is in the middle of its understanding pattern; that is, Islam teaches us to believe in the supernatural. muttaqin. Therefore, Allah swt says in QS Al-Baqarah: 111. *"And they (Jews and Christians) say: "Never will enter Paradise except for those (who are) Jews or Christians". Such are their vain dreams. Say: "Show me your truth if you are truthful."*

Such is moderation in believing, believing in Islam, believing in Islam but not to the point of worshipping the bearer of His message. Like the incident of Prophet Isa As, who the followers of his teachings deified. Nor did he despise the teachings brought by the Prophets, the bearer of divine instructions, even to the point of killing His Prophet as was done by the Jews. Moderation can be a bridge of the two poles of the Aqeedah that cross to connect all the existing values so that they are integrated with all the elements of the poles. So we understand it in the teachings of Islam called Kaffah Islam. Islam does not classify and select some of its teachings, but Islam is based on the principle of washatiyah (Moderate/middle way) to gather two forts that seem to cross.

2. Moderation in worship

Muslims are obliged to worship in particular rules that have been set, at times that have been determined by the number of rokaat that the Shari'ah has also developed. For example, 5 hours of prayer in a day yesterday, Friday prayer every week, fasting in the month of Ramadan, performing Hajj and Umrah in the month of Dhul Hijjah and so on. To establish an eternal relationship of divine communication, Allah swt also encourages his servants to work, create and strive to seek the bounty of Allah's sustenance on earth. Still, when the call to prayer has been sounded, it is obligatory to stop from worldly activities immediately

facing the divine to perform prayer not by running but by the marathon. So that it is possible for the condition to remain stable and not tired when starting takbiratul ihram; this is called moderation in worship. The principle of prayer in moderation is not only in the form of religious rituals alone but working to support the family is part of Ibadah, seeking knowledge is part of Ibadah, carrying out the trust of Ibadah and so on. Compatibility between vertical worship and horizontal worship. The behavior of moderation in prayer is very clearly described in the words of Allah SWT in QS Al-Jumuah: 9 and 10: *"you who believe, when called to perform Friday prayers, then hasten to the remembrance of God and leave trading. That is better for you if you only knew. When the prayer has been fulfilled, then scatter you on the earth; and seek the bounty of Allah and remember Allah much so that you may prosper."*

3. Moderation in Moral, Behaving

Man consists of two elements, namely the physical element including the limbs of the human body, which requires the nutritional intake of food and drink until rest, and the spiritual element, which includes the Unseen Element, namely the Holy Spirit of Allah swt, which leads man to be a lucky creature if he constantly purifies his soul. with Ibadah to Allah swt alone. These two elements require a balanced and proportionate portion. Therefore, the Prophet saw. He should condemn his people who are too excessive in worship and morals to forget their physical needs and ignore the rights of his body, family, community, and community to his people and people. In other words, the compatibility between individual worship and social worship.

In another verse, it is explained about the importance of moderation in morals and behavior, enshrined in QS al-Furqan: 67 *"And those who when they spend (wealth), they are neither extravagant, nor (nor) miserly, and are (the spending) in the middle of that"*.

Based on the above verse, it is also explained that moderation in morality and behavior, for example in the theory of almsgiving, Islam teaches not to be extravagant and excessive in infaq in the way of Allah swt, if not able to meet the primary needs of personal and family is not recommended to be excessive in almsgiving, and is not allowed either. They prefer alms so that he is unable to meet his basic needs. And there is no miserliness on every rizki that has been bestowed on him; if there is enough and excess wealth, then this miserly behavior is strongly

condemned. And on the Day of Resurrection, the things they used to grind will be hung around their necks. However, the Qur'an teaches us to act in the middle without being extravagant and not stingy. This is the beauty and greatness of the teachings of wasathiyah in Islam.

4. Moderation in the formation of the Shariah

The balance in the formation of the Shari'ah or the moderation of Tasyri 'is the balance in determining the Shari'ah law to contain different legal implications. For example, in the determination of Halal and haram law, it must always be based on the principles of usefulness and harm, pure and unclean, clean and dirty and so on. The benchmark based on Mashalihul Maslahah and the effect of Mafsadah is what comes first or in terms of the rules of ushul fiqh, which is "Dar'ul Mafasid Muqaddamun 'ala jalbil Mashalih" (Preventing harm takes precedence over seeking good).

The process of establishing Islamic law is different from previous religious teachings, for example, Jewish groups that allow everything (including what is haram) for one year and forbid everything (including what is halal) for one year. Halal and haram are based on the duration of time that they have set themselves, according to the pleasure of his heart and the desires of his lust. This is an excessive process in tasyri ', and it is not surprising if Allah swt. gives a painful punishment to the Jewish people. This is the importance of moderation or balance in the formation of the Shari'ah, recorded in QS Ar-Rahman: 7-9. *"And Allah has raised the heavens, and He has set the balance (justice). So that you do not exceed the credit limits, establish the balance with righteousness, and do not reduce the balance"*.

Being balanced does not only happen in religious life but in every line of the universe; the principle of balance is known; there is the day, night, light, and darkness. There are women. There are men. There are hot and cold and so on. All are governed by a conception of balance that is full of mature calculations so that there is no attitude of winning alone, losing alone or arbitrarily against other conditions.

In the above verse, al-Mizan or al-wazn is a tool to know the balance of goods and measure their weight. Therefore, it can be translated into balance/scales. This word is used metaphorically to denote justice and harmony, which is the keyword for the universe's continuity. The three verses above are mentioned in the context of surah ar-Rahman, which explains the blessings and favours of Allah on land, sea, and air, as

well as His gifts in the hereafter. The context of such mentioning confirms that the enjoyment of the world and the future can only be obtained by maintaining balance (tawazun, wasathiyah) and being fair and proportionate (Hanafi:12-13).

Wasathiyah (Moderate Understanding) is one of the hallmarks of Islamic teachings that are not possessed by the teachings of other religions. Moderate understanding calls for tolerant Islamic preaching, opposing all forms of liberal, fundamentalist and radical thinking (Nur dan Mukhlis, 2015:206).

According to Afrizal Nur and Mukhlis, the understanding and practice of religious amaliah of a moderate Muslim have the following characteristics (Nur dan Mukhlis, 2015:212-213):

- (1) Tawazzun (balanced), which is a balanced understanding and practice of religion that covers all aspects of life, both worldly and ukhrawi, firm in stating the principles that can distinguish between inhiraf (deviation) and ikhtilaf (difference);
- (2) I'tidal (straight and firm), which is to put something in its place and exercise rights and fulfil obligations proportionally;
- (3) Tasamuh (tolerance), which is to recognize and respect differences, both in religious aspects and various other aspects of life;
- (4) Tawassuth (taking the middle path), that is, understanding and practice that is not ifrath (excessive in religion) and tafrith (reducing religious teachings);
- (5) Shura (deliberation), that is, every issue is resolved by way of thinking to reach consensus with the principle of placing benefits above everything;
- (6) Ishlah (reform), which prioritizes reformative principles to achieve a better state that accommodates change and progress of the times by based on the common good (mashlahah 'ammah) while adhering to the principles of al-muhafazhah' alaal-qadimi al-shalih was al- akhdzu bi al-jadidi al-ashlah (preserving old traditions that are still relevant, and applying new things that are more relevant);
- (7) Tahadhdhur (civilized), which upholds noble morals, character, identity, and integrity as khairu ummah in the life of humanity and civilization.

- (8) Musawah (egalitarian), which is not discriminatory against others due to differences in beliefs, traditions and origins of a person;
- (9) Aulawiyah (prioritize), that is, the ability to identify more essential matters must be given priority to be implemented compared to those of lower importance;
- (10) Tathawwur was Ibtikar (dynamic and innovative), which is always open to making changes to new things for the benefit and progress of humankind.

RELIGIOUS MODERATION IN ISLAMIC EDUCATION IN INDONESIA

Islamic educational institutions can ideologically install the good concepts and concepts of values in moderate Islam into their academic goals to produce moderate Islamic education. According to Abudin Nata, religious moderation in Islamic education or what he calls Islamic education Rahmah li al-Alamin has ten fundamental values that serve as indicators: (1) Peaceful Education, which respects human rights and friendships between nations, races, or groups. religion; (2) Education that develops entrepreneurship and partnerships with industry; (3) Education that pays attention to the prophetic content of Islam, namely humanization, liberation and transcendence for social change; (4) Education that includes the teachings of religious tolerance and pluralism; (5) Education that teaches Islamic understanding which is the mainstream of moderate Indonesian Islam; (6) Education that balances intellectual insight (head), spiritual insight and morals (heart) and occupational skills (hand); (7) Education that produces scholars who are intelligent and intellectual who are scholars; (8) Education that is a solution to current educational problems such as dualism and learning methodologies; (9) Education that emphasizes the quality of education comprehensively; and (10) Education capable of increasing mastery of foreign languages (Nata, 2016: 10-14).

In the world of education, the values of moderation will be carried out in character education. Moderation values of Islam, in this case, are the values of moderation contained in the teaching and learning process and learning materials that are integrated into character education.

Integration means mixing, blending and combining. Integration is usually carried out in two or more ways, each of which can complement each other. Character education itself has a higher meaning than moral

education because character education is related to the problem of right and wrong, but how to instil habits about good things in life so that students have high awareness and understanding and care. It is said that character is the nature of a person responding to situations morally, which manifests in concrete actions through good behavior, honesty, responsibility, respect for others, and other character values. Islam is a religion that has a high spirit of tolerance, so the correct character values and commitment to implement policies in everyday life (Hamid, 2013:10).

Thus, the character is a person's innate nature in responding to situations morally, which manifests in concrete actions through good behavior, honesty, responsibility, respect for others, and other character values. Islam is a religion with a high spirit of tolerance. The appropriate character values to describe the importance of moderate Islam are religious, tolerant, socially caring, democratic and peace-loving. Religion is an obedient attitude and behavior in carrying out the teachings of the religion they adhere to, implementing worship of other religions and living in harmony with followers of other religions (Zubaedi, 2013:73-76).

If this religious character can be applied correctly in education, especially in the teaching process, then the values of moderation in the world of education are used. Tolerance is attitudes and actions that respect differences in religion, ethnicity, ethnicity, opinions, attitudes and actions of others who are different from themselves. At the same time, social care is an attitude and action that always wants to help other people and people in need.

Democracy is a way of behaving, thinking and acting that evaluates equally the rights and obligations of oneself and others. Meanwhile, love of peace is an attitude, word and action that causes other people to feel happy and safe for their presence. Tolerance, social care and democracy are also elements that cannot be separated from the world of education. Because to shape the character or character of students, the parts above are needed.

Thus, the values of moderation in the world of education will be conveyed. Islamic education should be structured by providing a place and space for every human being who wants to know and improve his Islamic religious abilities and potential soft skills to create human beings according to their outer and inner nature. But, of course, this noble goal will never be realized without the basic Quranic principles that have been

set out at the previous discussion points, namely the principles of honesty, openness, love, compassion, and flexibility in every learning process, which requires these four principles to be integrated and holistic in the content and material. Teaching and learning process.

The implementation of the value of religious moderation in Islamic religious education is manifested in applying the principles of honesty and openness. If this principle is used in the learning process of Islamic religious education, it will make students more flexible in building knowledge according to their talents, interests, and potential. The development of human potential to the maximum will ultimately lead to human nature, which is the goal of Islamic religious education. As an effort to achieve goals in Islamic religious education, learning methods are essential and cannot be ignored. In selecting the plan, the aspects of effectiveness and relevance to the material and the main objectives of Islamic religious education must be considered.

If you look into the Qur'an, the methods commonly used by the Prophet Muhammad in preaching are of three kinds, namely: wisdom, *mauidzah al- hasanah*, and *Jadil hum bi al-lati hiya ahsan*. The first and second methods are in line with one of the principles of moderation, namely honesty, love and compassion. For example, in the *hikamah* and *mauidhah hasanah* methods, a person does not quickly (arbitrarily) convey material or knowledge to others; he must be careful and see who the listener is (audience) or the person he is talking to. This is almost the same as the principle of compassion in Islamic moderation.

The relation of religious moderation in Islamic education is visible in every material taught by teachers or lecturers of Islamic Religion in Indonesia. The values of religious moderation contained in each Islamic Education material are as follows:

1) Al-Quran Hadith material

How to teach Al-Quran Hadith is the same as other subject matter. It's just that a teacher usually starts each lesson by saying a prayer together with the hope that the prayers that are displayed together will be granted by Allah swt. And with worship also has a powerful spiritual impulse so that students get blessings from every verse of prayer sung. Then a teacher begins learning the Qur'anic hadith by providing a basic introduction with knowledge of moderate ideas and attitudes, such as knowledge of being fair and tolerant.

The teacher quickly gives verses and hadiths about the concept of religious moderation. Then students discuss it with others and conclude from the results of the class discussion process. The teacher then also explains the themes of moderation with contemporary issues so that students have an updated understanding of moderation in religion.

This is the uniqueness and distinctiveness of the Al-Quran and Hadith material; the teacher easily explains verses and hadith and then is elaborated in more accessible language and examples that make students comfortable in learning and do not feel that he is essentially receiving doctrine. Religious moderation through al-Quran hadith materials in class.

2) Moral Aqeedah Material

The best way to teach Aqidah Akhlaq material is to use a method that can touch the feelings and thoughts of students. The steps can be done by introducing and inviting students to pay attention to various objects in nature, which are signs of the greatness of Allah. Then, connecting between the Aqidah Akhlaq lessons they have learned with events in society. In presenting the material, Aqidah morals can be associated with everyday life. This can be done by asking questions after the teacher has finished explaining, then asking students to give examples, or explaining other events that have to do with the subject matter. Finally, the teacher asks questions about the students' explanations to their friends.

3) Fiqh of Worship Materials

They are learning Fiqh of worship material that students need to pay attention to; worship is human servitude to God and must get its full attention. Therefore, in terms of the method must be precise. The correct way is a dramatization, which is to carry out with students in the perfect form possible. The steps that can be taken are holding an apperception between past lessons and the lessons to be taught. The teacher describes a new study practically if the study requires practice, such as ablution lessons and khauf prayer. Prayers performed in a war for fear of loss of life. Connecting new studies with the knowledge they already know with the concept of moderation, that with religious moderation, students need to behave moderately, not impartially, and not slack off against Islamic Shari'a laws so that instilling an understanding of moderation can prevent every Muslim and Muslimah from committing crimes. khauf prayer. The

teacher concludes the careful discussion on the knowledge of moderate Fiqh and needs to be known by students.

4) Sharia (Legal) Materials

In learning sharia or legal material, it can be done by asking students to discuss the basics of existing law with the phenomena of violence and radicalism in people's lives – for example, the Bali Bombings, Poso Bombings, Makassar Church Bombings, etc. And at the end of the lesson, an educator provides reinforcement of religious moderation based on Islamic sharia laws to students' answers. In this case, the teacher must be careful in deciding the rule of a problem in everyday life because the conclusions conveyed by a teacher will be used as the basis for students' thinking.

5) Islamic Date Material (Islamic History)

Islamic history material can be connected with events that occurred in history with the realities of contemporary life and other religious education topics or with other fields of study. In addition, teachers can also link history with modern life, to move a strong tendency in students to hold discussions with students about the material that has just been given to find out to what extent they can master the lesson or can also ask them to write down the parts of the study that have been taught. It contains moral values or dramatizes locally or on the available stage. It can also ask them to write down their feelings towards historical figures and the extent to which they are influenced by the personality and behavior of these figures.

In general, from the various learning methods of religious moderation in the Islamic religious education material above, by allowing students to discuss and connect with everyday problems, an educator has implemented the principles of moderation, namely flexibility and openness. In general, education is considered moderate if it upholds the value of transparency in its learning methods, including clarity in thinking, desire, and purpose. The implementation of the importance of moderation in Islamic religious education includes the functions and duties of educators to be open, flexible, compassionate, and promote dialogue or communication in the learning process, as the concept of moderation has been described in the previous point. Teachers as professional educators will have a good image if they can show an open attitude in the learning process.

Regarding this, one of the things that a professional teacher must have is to have a comprehensive understanding of science and be open to the outside world, both thinking and acting. For a teacher, having an open mind and complete experience is very important. With an open mind and comprehensive understanding, the teacher readily accepts differences, likes change, and it is certainly not easy to blame others. Since the first, students have always been discriminated against; intelligent, average, and stupid students.

There is no open mind that recognizes that every child has talents and intelligence that are different. When the teacher is open-minded, he will make the students in his class achieve the future according to their dreams.

With an open mind, teachers also become easy to absorb knowledge from anywhere. In addition to thinking honestly and openly, teachers must also have the spirit of prosperous Muslim community life. Teachers can have the enthusiasm to give love to students in learning. This can be done with a responsive, sympathetic attitude, showing a friendly attitude as a principle in moderation. With the establishment of openness, each party feels free to act, looks after each other and is mutually beneficial to the other party so that they think that there is a meeting place for their needs to be met together.

In addition to being open, a teacher must also promote dialogue in the learning process. The occurrence of exemplary interactions between teachers and students will cause the class atmosphere to come alive. Learners are positioned as objects and as subjects who actively build knowledge together in a learning process. In creating a communicative climate, an educator should use two-way communication, namely from teacher to student or vice versa. However, using multi-way communication, namely communication between students.

CONCLUSION

Religious moderation is a conception of great value that is highly recommended by Allah swt; even Allah swt calls this religious moderation as Wasathiyah. There are good wasathiyah/moderate principles for the continuation of a peaceful and loving life. These principles include Tawazzun (balance), I'tidal (straight and firm), Tasamuh (tolerance), Tawassuth (taking the middle way), Shura (deliberation), Ishlah (reform),

Tahadhdhur (civilized), Musawah (egalitarian), Aulawiyah (putting priority on priority), Tathawwur wa Ibtikar (dynamic and innovative). The values of moderation contained above are applied in the regeneration process through Islamic education so that in the future, there will be more plurality generations who uphold the principle of equality and mutual respect for differences; the more generations will emerge who love the diversity in religion so that Indonesia becomes a *Baladatun Thoyyibatun Wa Rabbun Ghafur*.

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