



IMPLEMENTING RELIGIOUS MODERATION THROUGH A CONTEXTUAL CURRICULUM AT RIYADLUS SHOLIHIN ISLAMIC ELEMENTARY SCHOOL, WONOASIH, PROBOLINGGO

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Abstract

Religious moderation is an important thing that must be present in every element of human life, including in every educational process. Because along with the ongoing process of human life, it will always be colored by social problems if it is not prevented with a character of loration through strengthening moderation, and until now, violence is still often found in the name of religion to discriminate against minority groups. This article aims to discuss the formulation of the concept of religious moderation in the context of Islamic perspective education. The hope is that it can be a reference in realizing the principle of moderation in education and as a study that supports the creation of moderation in Indonesia. The research method used is a literature study and its references are obtained from sources in the library or other media related to the discussion. The results of this study are the discovery of 4 aspects of moderation in amaliyah, namely Moderation in aqidah (Belief). Ubudiyah (Worship). Morals (Ethics). And Sharia (Tasyri'). In education, 4 discussions of religious moderation were found, namely first, in the subject matter, second, in the learning process, third, in learning assessment, fourth, in learning evaluation.

Keywords: *Moderation, Religion, Education, Islam.*

INTRODUCTION

It greatly influences individual behavior and spreads into group behavior. As a country with a majority Muslim population, Indonesia is full of Islamic values and principles. In addition, it is also inseparable from the values and principles of other religions that complement each other. Until now, Indonesia is known as a model country, especially in the field of Religious Moderation. Indonesia is known to be composed of various citizens of different religions, but all of that has not eroded the harmony, especially among Indonesian citizens.

As a nation with a majority Muslim and full of educational nuances, Indonesia should be used as a reference in various aspects, especially in the world of education. With good education, harmony and prosperity will be created in the Indonesian nation. The harmony that is very strategic to discuss is regarding

religious moderation in the world of education, therefore this study focuses on "Religious Moderation in the Context of Islamic Perspective Education".

The research method used in this paper is Qualitative Descriptive Literature research and has the main source in the form of library materials. In this study, it was found that there are several basic components that must be present to support the formation of religious moderation in the context of education based on Islamic views. These components are first, religious moderation in learning materials, second, in the learning process, third, in learning assessment, and fourth in learning evaluation. In the four findings, there are several bases that strengthen them from both Indonesian and Islamic aspects.

METHOD

The type of research method used in this study is a literature study (library research) because this study was conducted by reviewing various sources in the library and using references that are in accordance with the topic of discussion. The problems in this study can be answered through a literature review and vice versa cannot get data from field research. The data source is the subject of the origin of the data obtained from library materials or a person (respondent). Overall, the determination of data sources must still be based on the type of data that has been determined. The data we obtained came from various books and classic books related to the discussion study being discussed.

RESULTS AND DISCUSSION

The Principle of Religious Moderation in Islam and the Indonesian Context

Religious moderation is a concept that has long been established by Islam and even by Indonesian society. However, this concept continues to develop according to circumstances and needs in responding to new problems that arise in today's era. Religious moderation is a very important concept to be owned by various elements of life in responding to the different beliefs of each individual or certain ethnicity. With this concept, harmony will always be created because every difference is always responded to well, not with violence. Regarding the importance of moderation or balance in the formation of sharia in Islam, Allah SWT says in QS Ar-rahman: 7-9.

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ () أَلَّا تَطْغَوْا فِي الْمِيزَانِ () وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

"And He has raised the heavens and created balance. So that you do not destroy that balance. And uphold that balance fairly and do not reduce that balance." (QS: Al-Rahman Verses 7-9)

The word al-mizan or al-wazn means a tool used to determine the balance of an object and to determine its weight. The word can be interpreted as a balance/scale. The word can be used metaphorically which means balance and justice which are the cause of the continuity of the universe. The three verses that have been listed above are mentioned in the ar-Rahman surah which explains the gifts of Allah that are in the sea, land, air, and His gifts later in the afterlife. Implicitly, it can be learned that such a mention strengthens that all the pleasures of the world and the afterlife can only be achieved with balance and being fair and proportional. The balance that is expected is not only in religious life but also

applies to every aspect that exists in the universe such as the existence of day and night, the existence of light and dark, the existence of men and women, the existence of cold and heat and others. Everything in this universe has been arranged by Allah SWT. Allah regulates the balance so that nothing is more dominant than the others which causes destruction. If the religious character in the form of a moderate character in various matters, especially in religion, can be applied well in education, especially in the learning process, then all aspects of moderation in education will be applied well.

There are several elements that are very important and cannot be separated from the world of education, namely Tolerance, Caring for Society, Democracy and Peace. Tolerance as one of the moderate principles is an attitude and action to respect differences in various things such as religion, ethnicity, tribe, opinion, and all things that are different from oneself. Caring for society is an attitude and action to always provide assistance to people in need. Democracy itself has the meaning of a way of behaving, thinking and also acting by assessing the equal rights that can be received and the obligations that must be carried out by oneself with others. While love of peace is an attitude, speech and also behavior that makes other people happy and feel safe with their presence. All of these elements are elements that cannot be separated from the world of education. Because with these elements can form the character of students well and optimally. Therefore, the values of moderation in the world of education will be applied well. Strategic steps that can be applied to develop religious moderation are to involve various elements, namely the government, formal and non-formal educational institutions, religious literacy, and religious field practices.

In a school system that has a target to realize religious moderation, it must have support from various elements. Especially in this case is the government. The government has a very large role in determining the development of religious moderation in the school environment. The provisions of the government's regulations will be applied to teachers, so that from the teachers then the values of moderation will always be instilled in students at school. Something that is newly known will definitely get its own challenges in facing the environment. For example, a fish that is caught in a river, then released into an artificial pond and has a different structure from river water. So it is certain that the fish must undergo a process of adaptation and adjust to its new living environment. The same thing is also the case with new products that are only just known to the public. In this case, an example is religious moderation. Although this is a product that has been discussed for a long time, the meaning is that the concept of religious moderation has actually occurred in Indonesian culture itself before independence, and this is reflected in the cultural values that the Indonesian people have in the form of a blend of culture and religion, so that culture and religion can go hand in hand in the lives of Indonesian society.

In the practice of *amaliyah*, the concept of religious moderation in Islamic teachings can be classified into four discussions. That is; 1) Moderation in *aqidah* (belief). 2) Moderation in *Ubudiyah* (Worship). 3) Moderation in Morals (Ethics). 4) Moderation in *Sharia* (*Tasyri'*).

Moderation in Faith (Belief)

Aqidah or belief in Islam does not immediately kill reason from its function to think. In fact, this belief must be the basis that then controls the function of reason so as not to think wildly without rules.

Islamic *Aqidah* is always with human nature, namely in the middle between being obedient and denying everything that is metaphysical. A moderate

attitude is in the middle of the two with its own understanding, namely Islam teaches us to believe in the unseen based on QS. Al Baqarah: 3.

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

Meaning: (namely) those who believe in the unseen, who offer prayers, and spend part of the sustenance that We have bestowed upon them.

On the other hand, Islam also teaches us to use reason according to its function, which is to think. Thinking in the sense of thinking about the creatures that Allah has created, not thinking about Allah with human logic that cannot reach it. Allah SWT said in QS. Al-Baqarah: 242

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾

Meaning: Thus does Allah explain to you His verses that you may understand.

Moderation in Ubudiyah (worship)

According to language, worship is to humble oneself and submit. Meanwhile, according to the term, worship is defined as a form of obedience and worship to Allah SWT. by practicing carrying out all His commands, whether in the form of words, deeds, and those that are physical (dhohir) and spiritual (bathin).

Moderation in worship means that every Muslim is strongly encouraged to maintain a balance of pure Hereafter worship with worship related to the worldly world. What is meant by pure afterlife worship is worship that does not have direct contact with social society, while worship that is related to the worldly world means that there are aspects of worship and social nuances such as earning a living to meet the needs of the family so that they can be calm in worship.

In this regard, Allah SWT says in QS. Al-Qashas: 77

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُسْرِفِينَ

Meaning: "And seek what Allah has bestowed upon you (namely) the land of the afterlife, and do not forget your share of (the pleasures of) this world and do good, as Allah has done good to you, and do not cause mischief on earth. Indeed, Allah does not like the creators of mischief.

Ashshabuni explained that the verse is intended so that every human being is allowed to seek rewards in the afterlife in many ways including with the wealth that Allah has given. This can be done in many ways, namely doing good, giving alms, infaq, but they must not forget the needs that are the needs of themselves and their families, just enjoying what is halal. In another verse, Allah SWT says

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

Meaning: "O you who have believed, when you are called to perform the Friday prayer, then hasten to remember Allah and abandon buying and selling. This is better for you if you know."

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

Meaning: "When the prayer has been performed, then spread out on the face of the earth; and seek the grace of Allah and remember Allah a lot so that you will be successful."

On the other hand, as a good Muslim you must always use your time to worship for happiness in the afterlife. Prophet Muhammad saw said

مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَغْنِيهِ

Meaning: "One of the signs that a person's Islam is good is that he does not do things that have no benefit."

It can be understood from the explanation above that a moderate attitude in worship means that one must always balance worship that is purely related to the afterlife and worship that is related to social matters.

Moderation in Morals (Ethics)

Moderation in ethics is what is meant here is that every Muslim must always maintain ethics or good relations between himself and his creator and also towards fellow creatures of Allah SWT. Allah SWT says in QS. Ali Imron: 112

ضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ أَيْنَ مَا تُثْقَوْنَ إِلَّا بِحَبْلٍ مِنَ اللَّهِ وَحَبْلٍ مِنَ النَّاسِ وَبَاءُؤُا بِغَضَبٍ مِنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ۚ

Meaning: They are filled with humiliation wherever they are, unless they hold on to the rope (religion) of Allah and the rope (covenant) with humans, and they again receive wrath from Allah and they are filled with humility.

In this verse, Allah SWT wants his servants to have a good relationship with their Creator by adhering firmly to the religion of Allah Almighty, but also to maintain good relationships with fellow human beings by strictly obeying the agreements that have been made between each other.

Included in good behavior between people is giving infaq appropriately as Allah SWT says in the QS. Al-Furqon:67

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

Meaning: And those who when they spend (wealth), they are not excessive, and are not (also) stingy, and are (spending) in the middle between such things.

In this context, social justice in education is also included. This is also included in ethics towards others. There are several aspects that are obstacles to the occurrence of social justice, namely, aspects of disability, prisoners, economy and gender. These four things are usually obstacles in the formation of justice which is a principle in moderation. These four aspects are discussed in the Qur'an.

Moderation in the Formation of Sharia (Tasyri')

Moderation in the formation of Sharia or tasyri' is a balance with the intention of determining moderate sharia law so that there are always differences of opinion between scholars. One example is the existence of laws that are divided such as halal with haram, valid with void and others.

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا فِيهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ

This is a Book which We have revealed to you, full of blessings, that they

may ponder over its verses, and that men of understanding may receive admonition.

The benchmark for the formation of sharia is based on benefit and avoiding evil. According to AsySyatibi, Islamic Sharia was revealed by Allah SWT with the aim of bringing benefits to humans in this world and also in the afterlife. In another editorial it was explained that sharia rules were made for benefit purposes in accordance with the opinion of Muhammad Abu Zahrah who said that the essence of Islamic law is benefit. There is not a single rule in Islamic law except that there must be benefit. One form of benefit is the creation of peace through moderation in religion.

The process of forming sharia can be studied in depth in Ushul Fiqh Science. The science of Ushul Fiqh is the science of various methods and discussions that lead mujtahids to obtain sharia law or fiqh. Moderation in the formation of sharia is discussed in depth in various Islamic boarding schools and there are even several aspects of Islamic jurisprudence education taught by Islamic boarding schools that support the formation of equality and peace. These aspects are aspects of worship education, aspects of Muamalah education and aspects of Munakahan education. Katikanga are some aspects that must be mastered in learning in Islamic boarding schools.

Religious Moderation in the Context of Education

Religious Moderation in Subject Matter

In the World of Education, Material is an important element that determines the success of learning. Without well-prepared material, learning will not run according to the target to be achieved.

Related to moderation related to material is every learning that should always be accompanied by moderate values. This means that any material that is applied should not have radical elements or liberal elements, all elements must be accompanied by moderate values so that it is hoped that later scholars will emerge who have a moderate attitude in their character in various situations.

For example, economic material in Islam that is accompanied by moderate values is contained in QS. Al-Furqon: 67

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

Meaning: And those who, when they spend (their wealth), are neither extravagant nor stingy, and are in the middle between these.

The verse above concerns economic material that is integrated with moderate values so that students are expected to be wise in their attitudes regarding economics. Also included in religious moderation, learning materials are always respecting existing religious differences. Both in terms of material and practice. In this regard, the most important role is played by subject teachers as well as the teaching materials taught. With the presence of subject teachers who are qualified in their fields and understand the principles of religious moderation while being supported by teaching materials that come from moderate sources, religious moderation in the context of Learning Materials will be achieved as desired. Several radical and liberal groups often use the media to spread the understanding they believe in. One of them is learning media, especially regarding material. The problem at this time is that the spread of this understanding is very massive on the internet which is easily accessible to anyone. Moreover, most students or even educators prefer sources from internet

sites that are less trusted than reading books that have guaranteed moderate values.

Religious Moderation in the Learning Process

Religious moderation in the learning process greatly affects the output of students because resilient students are those who are born from a mature process. Without a good process, the material cannot be absorbed optimally by students. Teachers must always provide good examples to their students because this is one of the learning processes. With the moderate attitude that teachers exemplify, it will be imitated by students and will become a good character in them. In this case, Allah SWT said in QS. Al-Ahzab: 21

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Meaning: Indeed in the Messenger of Allah you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day and remembers Allah much.

قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ

Meaning: Say: "If you (really) love Allah, follow me, Allah will love and forgive your sins." Allah is Most Forgiving, Most Merciful.

Religious Moderation in Learning Assessment

Religious Moderation in the aspect of learning assessment is also an important thing that must be implemented. Because learning assessment is closely related to objectivity in education. As a professional teacher, you should assess students with fair and objective principles. Given that there are 10 principles in religious moderation, namely: Civilized (Al-Ta'addub), Exemplary (Al-Qudwah), Citizenship and Nationality (Al-Muwathanah), Middle Way (Al-Tawassuth), Balanced (Al-Tawazun), Fair and Consistent (Al-I'tidal), Equality (Al-Musawah), Deliberation (Al-Shura), Tolerance (Al-Tasamuh), Dynamic and Innovative (Al-Tathawwur and AL-Ibtikar)

In the sixth point, the principle of religious moderation is fair and consistent so that teachers must always be fair and consistent towards their students. A teacher should not differentiate students in assessment, especially on the grounds of different religions between students or even differences in religion between teachers and students.

In QS. Al-An'am: 108 it is stated

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ ۗ كَذَٰلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا يَعْمَلُونَ

Meaning: And do not curse the deities they worship other than Allah, because they will then curse Allah by going beyond the limits without knowledge. Thus We make every people think well of their work. Then they returned to their Lord, and He told them what they had done before.

إِذْ يَتَلَكَّى الْمُتَلَفِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ

Meaning: (namely) when two angels record his deeds, one sitting on the right and the other sitting on the left.

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

Meaning: There is not a single word that he utters but there is a guardian angel nearby who is always present.

Regarding the assessment in the hadith, it is explained that the Prophet Muhammad said:

مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ، وَالحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، لاَ أَقُولُ: أَلَمْ حَرْفٌ، وَلَكِنْ: أَلِفٌ حَرْفٌ، وَلَامٌ حَرْفٌ، وَمِيمٌ حَرْفٌ

Meaning: "Whoever reads one letter in the Quran will get the reward of one good deed, and that one good deed is multiplied by ten like it, I do not say Alif Lam Mim is one letter but rather Alif is one letter Lam is one letter and Mim is one letter."

Religious Moderation in Learning Evaluation

Evaluation is an important component in learning as a means to make learning in education better than before or as a means to maintain and improve learning achievements that have been obtained previously. Evaluation in Islam is an important component in creating noble people. Allah says in QS. Al-Hasyr: 18

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مِمَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

Meaning: O you who believe, fear Allah and let everyone pay attention to what he has done for tomorrow (the afterlife); and fear Allah, verily Allah is All-Knowing of what you do.

In the verse, the meaning of evaluation in education is implied, namely in the wording and each person should pay attention to what he has done for tomorrow, paying attention to something that has been done is the core of the main evaluation in education which determines human character.

Allah explains in QS. Al-Baqarah: 31

وَعَلَّمَ ءَادَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

Meaning: And He taught Adam all the names (things), then presented them to the Angels and said: "Tell Me the names of these things if you are truly righteous!

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا ۚ إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

Meaning: They answered: "Glory be to You, we know nothing apart from what You have taught us; indeed You are the All-Knowing, the Most Wise."

قَالَ يٰٓأَدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ ۖ فَلَمَّ أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمُوتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ

Meaning: Allah said: "O Adam, tell them the names of these things." So after he told them the names of these things, Allah said: "Did I not tell you that I truly know the secrets of the heavens and the earth and know what you reveal and what you hide?"

In some of the verses above there is a point that is very much related to educational evaluation, namely the word of Allah, O Adam, tell them the names of these things. In the wording, it is very clear the aspect of educational evaluation that Allah applied to the Prophet Adam to test the material that had been absorbed and teach it to the angels.

CONCLUSION

As a religion that adheres to the principle of moderation that supports the formation of Islam Rahmatn Lil-Alamin, Islam always appears in various discussions, especially religious moderation in the context of education. Several principles were found that must be upheld in implementing moderation. There are 4 aspects of amaliyah, namely Moderation in aqidah (Belief). Moderation in Ubudiyah (Worship). Moderation in Morals (Ethics). Moderation in Sharia (Tasyri'). In education, 4 discussions of religious moderation were found in education, namely first, in subject matter, second, in the learning process, third, in learning assessment, fourth, in learning evaluation. From several findings, it can be concluded that there is a moderate principle in every element of education based on Islamic references.

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Attibyan Fi adabi Hamalatil Quran