



DEVELOPMENT OF MODERATION OF MODERATE ISLAMIC EDUCATION VALUES THROUGH THE FIVE AWARENESS OF STUDENTS

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Abstract:

This study aims to analyze and describe moderate Islamic values in the Development of Moderation of Moderate Islamic Education Values through the Five Awareness of Santri Pondok Pesantren Nurul Jadid Paiton Probolinggo. This article describes medium Islamic education through the five awareness of the students. The first Moderate Islamic value that was developed was al-tawazun as an effort so that students have a multicultural mindset and behave in moderation as students and as citizens in general. The Islamic principle of al-tawazun is expected to become a character inherent in students, as well as having complete awareness in the realm of religious understanding, knowledgeable awareness, organizational awareness, community awareness and national and state awareness.

Key Words: *Moderate Islamic Education, Al-Wasathiyah, Students Awareness*

INTRODUCTION

Education is an essential component of human life. Because with education, an individual can actualize himself (Sri Sulandjari, 2021). Along with the times, education has turned into a systematically arranged system regulated in the Law of the Republic of Indonesia no. 20 of 2003 concerning the Law on the National Education System Article 11 paragraph 1, which explains that education is carried out through 3 channels namely formal, non-formal and informal education (Johana Manubey, 2021).

Religious moderation is also discussed in the Qur'an, quoted in surah al-Baqarah verse 143. Several previous studies also examine religious moderation, including Agus Akhmadi's "Religious Moderation in Indonesia's Diversity." With his literature, he argues that in multicultural life, there needs to be awareness of respecting differences and interacting with anyone fairly (Mohamad Fahri and Ahmad Zainuri, in their article entitled "Religious Moderation in Indonesia", discusses that radicalism in the name of religion can be resolved with proper Islamic education. moderate (Wasath) (Nadeau Siti Sa'adah, 2022).

In his book "Wasathiyah Islamic Insights on Religious Moderation," Quraish Shihab suggests that the meaning of moderation itself has a comprehensive definition. This meaning requires an in-depth understanding of Islamic Law and the method and degree of implementation. In addition, Tantizul's article "Religious Moderation" argues that moderate diversity is significant to disseminate. It aims to narrow down every act of violence because of these different perspectives.

In Islamic Sharia, there is no justification for extreme mindsets and attitudes, rejection of violence in religion, understanding and perspective of underestimating rules, principles and Islamic Law. The medieval nature of Islam is apparent in all aspects and fields needed by humans, both in terms of worship, muamalah, government, economy, and other things. Islam is moderate, fair, and the middle way, according to Ibnu Asyur, quoted by Zuhairi Miswari, has reached a consensus that a good attitude, neither

extreme right nor extreme left, is a noble trait and is recommended by Islam.

Another face of Islamic education in Indonesia is Islamic Boarding Schools. The presence of Islamic boarding school educational institutions has become a magnet in creating a generation of quality Muslims and Islamic civilization. Islamic boarding schools, as a place to forge knowledge, also contribute to advancing education in Indonesia. Graduates (alums) are expected to have vital piety, a spirit of independence and personality, noble behaviour and character. In Islamic boarding schools, Aaliyah and strong religious feelings are instilled, such as simplicity, sincerity, liberty, Islamic brotherhood and freedom of creativity within the framework of Islam and even Indonesianness as a religious, national identity. Therefore, planting and strengthening Indonesian Islamic character education in Islamic boarding schools is very important. The Indonesian Islam in question is Wasathiyah Islam. The concept of wasathiyah and pesantren is closely related to multiculturalism because the santri come from various backgrounds, different groups, races and ethnicities. The idea of wasathiyah is closely associated with multicultural Islamic education. Some of the comments above align with the reasoning of thinking of Multicultural Islamic education with a wasathiyah perspective, with the hope that through the process of multicultural Islamic education with a wasathiyah insight, it will become the foundation as well as become the character values of the nation's children. Internalization of wasathiyah-oriented multicultural values (moderation) through education can become a symbiosis for the next generation, feeling the impact of this internalization on the next generation.

Concerning the case above, one of the solutions that can be offered is multicultural Islamic education with a wasathiyah perspective (moderate, medium) which has ten characteristics that can be developed as a basis for strengthening peaceful Islamic character (rahmatatillah). The ten characteristics of wasathiyah Islamic insight or moderation in question are tasamuh (tolerance), tawadhu (straight and firm), Misawa (egalitarian and non-discriminatory), Tawasuth (taking the middle way), tawazun (balanced), aliyah (putting priority), tawakkul (dynamic, creative and innovative), inshallah (reform), shura (deliberation) tadabbur (civilized).

RESEARCH METHODS

This research is action research using a qualitative descriptive method. The location of this research was carried out at the Nurul Jadid Islamic Boarding School. Data collection techniques used by researchers consisted of three techniques: interviews, participant observation and documentation techniques. The data that has been obtained from the informant is then analyzed. At this stage, the researcher examines all the data collected from observations and interviews to be used as primary and secondary data to complement the data in this study.

RESULTS AND DISCUSSION

Moderate Islamic Education

Contextually reasonable Islam is illustrated by Khalid abu al-Fadl as a Muslim who doesn't treat their religion like a frozen monument, but do it more in an active and dynamic framework of faith, so a moderate Muslim appreciates the various kinds of achievements obtained from fellow Muslims in the past, they also live in the present. Meanwhile, textually moderation in Islam can be traced to the concept of wasathiyah which excavated from several verses and hadiths of the Prophet, QS. al-Baqarah [2] :143, QS. al-Furqan, [25]:67, al-Isra, [17]:29, and al-Isra' [17]: 110, as well as the following hadith:

خير الاعمال اوسطها دين الله بين القاسي والغالي

"The best deeds are in the middle, and Allah's religion is in the middle between the frozen and the boiling."(as-Suyuti, 1994)

From the verses and hadiths of the Prophet above, it can be understood that *wasat* means a middle way or balance between two different or opposite things, such as the balance between the spirit and the body, between the world and the hereafter, between individuals and society, between ideals and reality, between the new and the old, between 'aql and na'il, between science and charity, between proposal and *furu'*, between means and goals, between pessimists and optimists, and so on. The middle way between two different things, for example, between A and B, contains two meanings. First, moderate can mean neither A nor B. For example, the Islamic concept of *infaq* is a middle way between miserly (*tartar*) and extravagant (*ISAF*), meaning that Islam teaches that the breadwinner is neither stingy nor wasteful but is in between the two. Another example is that the Islamic concept of understanding is a middle way between liberalism and conservatism; this means that it does not teach liberalism or conservatism. Second, moderate can also mean not only A and not only B, or in other words, yes A and yes B. Islam, for example, is a religion that not only teaches/deals with spiritual matters but also does not only teach/deal with religious issues. - things that are physical, but teach/take care of both, teach/ take care of spiritual things and also teach/ take care of material things. Another example is Islam between *nas* and *ijtihad*. This means that Islamic Law is not only based on texts alone, but in many cases, it also requires the involvement of *ijtihad*. Another example is Islam between this world and the hereafter (Muhajir, A. 2018).

At the practical level, a form of the moderate or middle way in Islam, as described above, colouring the teachings of the creed, the instructions of *tasawwuf*, and the teachings of *Shari'a*, as well methodology (*Minhaj*), respectively. Moderation in the teachings of the Islamic faith can be seen in

monotheism (the understanding of one God). Monotheistic divinity is a middle way between atheism (account of godlessness) and polytheism (understanding many Gods). This means that Islam does not adhere to atheism or Polytheism (Abdul Djalal, 2020).

In Islam, moderate or moderation is often equated with the word *al-washatiyyah*. This *lafadz* is rooted in the phrase *al-wash* (with the syllable *sin*) and *al-wash* with the evil that is *fathakan*), both of which are the *masdar* (infinitive) of the verb (verb) *wasta*. In simple terms, the terminological understanding of *washatiyyah* departs from the etymological meanings above, which means a commendable characteristic that protects a person from extreme tendencies (¹Iffati Zamima, 2018).

Moderation comes from the Latin *moderate*, which means not lacking or not too much too. Meanwhile, according to the Big Indonesian Dictionary (KBBI), *moderation*

has two meanings. First, the reduction of violence. Second, avoidance of extremes.

Whereas in Arabic, the word *moderation* is usually called the word *Wasath* which means the middle, which in this context means choosing a middle ground between various extreme options.

According to Quraish Shihab in *Purnama Sari*, religious moderation is *moderation* (*wasthiyah*), not an attitude that is unclear and unclear. Being assertive about something is like a passive, neutral attitude. Nor is it a mathematical middle ground, in that religious moderation is not just a business or individual matter but a matter for every group, state and society (Anjeli Aliva, 2021).

The word *religious moderation* then became a language that was quite popular among society lately, the existence of *religious moderation* is intended to be able to prevent as well

rectify extreme religious views. According to Yusuf Al-Qaradawi, said *Moderation in the Islamic frame* is a view that tries to take a position the middle between the two attitudes where the two attitudes are opposite each other, each other

excessive, so as not to dominate in one's mood and thoughts (Ahamdi and Nur Afifah, 2022).

Al-Washatiyah

Etymologically, da'wah wasathiyyah consists of two words, namely da'wah and wasathiyyah. According to Andy Dermawan in Fakhri Yusuf et al. (2023), da'wah is an invitation or call to invite a person or group to follow and practice Islamic teachings and values. Meanwhile, wasathiyyah is an Islamic approach that urges Muslims to behave and think in a balanced, fair, correct, tolerant, compromise and comprehensive manner in all aspects of life by emphasizing Islam rahmatan lil'alamin. Suppose the words da'wah and wasathiyyah are combined, then in terminology. In that case, wasathiyyah da'wah is an activity of spreading Islam, carried out orally, in writing and in deeds to uphold amar ma'ruf nahi munkar in a peaceful, comfortable, and without extension (Fakhri Yusuf, Martias, Desy, 2023).

Wasathiyah (moderate attitude) in Islam is not only limited to a particular aspect of life but covers all aspects of life. The elements of moderate attitudes are: First, moderation in the educational process by applying scientific-doctrinal. Second, Moderate in thought and behavior. This is reflected in the three concepts of ukhuwah: Ukhwah Islamiyah, ukhwah insaniyah/basyariyah and ukhwah wathaniyah. Someone feels they are brothers and sisters to each other because they embrace Islam. The intended Muslims could be in any part of the world. In the concept of ukhuwah wathaniyah, a person feels related to one another because they are part of one nation, for example, the Indonesian nation. This Ukhawah model is not limited by primordial barriers such as religion, ethnicity, gender, etc. Meanwhile, In the concept of ukhuwah basyariyah, one feels that one is related to one another because they are part of one human being spread worldwide. In this context, all human beings are equal creatures of God (Masykuri, Khadijatul.,2023).

The wasathiyyah character, in applying the appropriate concept, will lead and direct humans to be fair and just character and behaviour proportional in every respect. In addition, Quraish Shihab also defines the concept of wasathiyyah based on several different paradigms, but all of them substantially complement each other. Among the things that are very important to note are that first, the middle position makes humans not take sides to the left and right, leading humans to act pretty. The central place makes a person visible to anyone, even from different angles. And while that position can be an example to all, it also makes it a witness to anyone in the world. Because Allah made Muslims in the middle class become witnesses of human actions, namely other people. However, this cannot be done unless you make Rasulullah SAW Sayyid (Shihab, MQ ,2019).

Ibn 'Assyria defines the word "wash" with two meanings. First, definition according to etymology, the word wash means something in the middle or has two ends of equal size. Second, definitions according to language terminology, the meaning of wash is Islamic values built on the basis of a righteous and moderate mindset, not exaggerating in certain matters. As for the meaning of "ummatan wasathan" in surah al-Baqarah verse 143 They are just and elected people. These Muslims are people with the perfect religion, the best morals, and the most important charity. Allah swt. has bestowed knowledge, the gentleness of character, justice, and goodness which is not given to other people. Therefore, they become "summat ionwas thewasathan", a perfect and just nation that bears witness to all humanity on doomsday.

Al-Jazâ'iri also stated the same meaning in his commentary, he interpret the word "summation was then" in the Qur'an as the chosen people the just, the best and the people who have a mission to straighten out. According to al- Jazairiy because Muslims are chosen people and are straight and meaningful too just as we guide you by stipulating in the first place the main qibla is the Kaaba, which is the qibla of the Prophet Abraham, therefore we make you the best of people and people who always straighten, then we give you the eligibility as a witness for the actions of humans,

namely other people, on the Day of Resurrection; if the people deny treatizes he delivered, while otherwise, they could not be witnesses for you because it is the Messenger who acts as a witness for you This is a form of glorification and God's gift to you (Siti Rohmah, Zakiyatul.2022).

Panca Awareness students

Islamic boarding schools are miniatures in developing our potential in how we will be in society later. Islamic boarding schools, in continuing the da'wah mission of Rasulullah SAW, must have full awareness that pesantren must be able to give birth to Muslim regeneration and the vision and mission of Islamic da'wah for the sake of realizing an Islamic society and environment and being able to provide benefits to the ummah.

One of the pesantren is the Nurul Jadid Paiton Probolinggo Islamic boarding school. The vision of the Nurul Jadid Islamic boarding school as an Islamic educational institution is based on awareness pancakes (alwa'yu al-khamsah), namely religious awareness, knowledge awareness, social awareness, national and state awareness and awareness organization. This awareness is not just mere slogans; students and alums can have the spirit of the trilogy and the five understandings (Masykuri, Khadijatul.2020).

This is the founder of one of the most prominent Islamic boarding schools in Java, KH. The caregivers continued Zaini Mun'im as a successor until now, namely KH. Zuhri Zaini BA. As a caretaker and carried out by the head of the Islamic boarding school KH. Abdul Hamid Wahid, M.Ag. KH. Zaini Mun'im instilled a vision of struggle in his students, contained in the Trilogy and Pancakesadaran, as the philosophical foundation and values in the development of Islamic boarding schools. This philosophical foundation and values are used as a barometer in developing the vision, mission and objectives of the Islamic boarding school in carrying out activities and coaching its students, with efforts to instil faith and devotion to Allah SWT, fostering moral character, interests and talents, thinking, expertise, independence, concern for the environment as well as a social and national responsibility. All of the above efforts lead to moral values and moral behaviour.

The moral education of the students at the Nurul Jadid boarding school is based on the trilogy of students and the pancakes on the students' awareness contained in the profile book and the moral guidebook for students of Nurul Jadid. This awareness pancake is also the foundation of the morals of the Nurul Jadid Islamic boarding school students. Morals to students, morals of students to Allah, morals of students to themselves, morals of students to their parents, morals of students to themselves, morals of students to parents to children, morals of students to teachers and books, morals of students to fellow Muslims, morals of students to parents-in-law, the morals of the santri to friends, the morals of the santri to the administrators, the morals of the santri towards guests and guardians of the santri, the morals of the santri in the Nurul Jadid Islamic boarding school area, the ethics of the santri when dressing (dressing), the ethics of using time, the ethics of making friends and friends. This trilogy of Santri can be internalized in the soul and attitude and becomes a character embedded in the daily behaviour of the santri without any coercion. From this, pancake awareness of students is formulated as the basis of its operations. The trilogy and five understandings of the students in question are:

1. The Santri Trilogy

a. Watching the Actions of Fardhu A'in العينية بفر وضماً ألهتما

Fardhu ain is an act that is given and becomes an individual obligation for a Muslim who the Shari'a orders to themukallaf and aqil baligh to carry out the Islamic Shari'ah without being able to be replaced by someone else. Such as prayer, fasting, zakat

b. Paying Attention By Leaving Big Sins الكبائر بترك كالهتمام

As for the major sins in question, they are not only those that can be understood in Islamic literacy regarding the types of significant sins such as: adultery, stealing, killing, etc. A sin considered small will become substantial if done continuously so that it becomes mazuma morals.

- c. Be Virtuous to Allah and Others *حسنالعدابمعهللاومعالمخلق*
Horizontally, humans are social beings who must respect each other in living the order of life to establish strong bonds of brotherhood (haul adami). Vertically, humans must be accountable for their actions to the creator (hakkullah).

2. Panca Awareness of Santri

- a. Religious Consciousness
Santri Nurul Jadid makes spiritual awareness a starting point that must be embedded in oneself. Religious understanding is based on broad religious knowledge/insight, high and deep pastoral responsibility and diversity. So, knowledge and charity must and can go hand in hand. This spiritual awareness includes three aspects: *aqidah*, worship and morals, and *tasawuf*.
- b. Knowledgeable Awareness
As creatures endowed with reason as an instrument for thinking, humans must seek knowledge to pursue the path of life and towards their God. Without understanding, humans will experience so many difficulties in their life journey. Therefore, the Prophet Muhammad SAW said, "Seek knowledge from the cradle of parents to the grave."
- c. Community Awareness
In the formulation of this third concept, KH. To be precise, Zaini Mun'im is found in the holy Qur'an in surah Al-Maidah verse 3, which means, "Please help based on kindness and piety, and do not help based on sin and enmity." Through this social awareness, it is hoped that Islamic boarding schools and students should not become ivory towers far from the community. Islamic boarding schools and students must unite with the district because *pesantren* are part of society. Thus the community feels they own the *pesantren* and vice versa. Therefore, there is no gap between the *pesantren*, its students, and the community.
- d. National and State Awareness
KH. Zaini Mun'im formulates the fourth concept of the students' five consciousnesses: national and state awareness. The underlying philosophical foundation is in line with the word of Allah SWT in the letter *al-hujurat* verse 13, which means, "Indeed, we created all of you from male and female. And we also created all of you from nations so you may know one another."
- e. Organizational Awareness
The weak point of a large community and organization, in this case, Islam and Islamic boarding schools, lies in the existing organization of the Islamic boarding school. Vulnerable organizations in the institution will reflect weaknesses in human resources (HR). The reason for organizational awareness was formulated because Muslims have only been proud of their majority numbers while lacking an understanding of religious teachings and practices. Moreover, it improves education, the economy, and its role in politics. Based on several indicators of the students' five awareness, it is hoped that it will become the philosophical, ontological and axiological values of Nurul Jadid's students to form students who are noble, faithful, pious.

CONCLUSION

The several explanations in this article show that one of the efforts to change the

paradigm in the process of Islamic religious education is to apply a contextual scientific approach. Because this approach touches on three domains, namely attitudes (affective), knowledge (cognitive), and skills (psychomotor). The expected result is an increase and balance between the ability to be a good human being and having the skills and knowledge of an educated and civilized human being. Multicultural Islamic education with a wasathiyah perspective is expected from the patriot flag-pioneer students can. First, participants are entirely aware of their religious teachings and respect the reality of other spiritual teachings (religious moderation). Second, students can develop an understanding and respect for the differences in religions that are believed and adhered to by others. Third, encouraging Santi to participate in social activities involving various religious adherents. Fourth, students can develop their potential, one of which is the potential for their diversity so that they can accept their lives and other people's perspectives. In this way, they are more empowered to respond to changing times. Wasathiyah Islamic basis through multicultural Islamic education is a character that is rooted in every santri and human being in general. It has complete awareness in religious awareness, knowledge awareness, social awareness, national and state awareness and organizational awareness.

Furthermore, in implementing religious moderation, strict supervision is given at the Nurul Jadid Paiton Probolinggo Islamic Boarding School through the five awareness of students, which are used as a reference for students to behave.

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