

Moderation of Religion and Quality of Islamic Education

Mukhamad Saekan¹, Usman Jayadi², Rico Nur Ilham³, Irada Sintia⁴, Maulana Majied Sumatrani Saragih⁵
{muhsaekan@gmail.com¹, usmanjayadi2021@gmail.com², riconurilham@unimal.ac.id³,
maulanamajied494@gmail.com⁴, irada@unimal.ac.id⁵}

Faculty of Tarbiyah and Educational Science, Universitas Malikussaleh, Aceh, Indonesia¹
SDN 22 Mataram, Indonesia²
Faculty of Economics and Business, Universitas Malikussaleh, Aceh, Indonesia³
Faculty of Agriculture, Universitas Malikussaleh, Aceh, Indonesia⁴
CV. Radja Publika, Indonesia⁵

Abstract. Islam strictly forbids its people to think and act radically. Fanaticism is an attitude that justifies oneself and blames others. Religious moderation is characterized by 4 things that are also part of the product of Islam education. In terms of religion, one must have and be able to implement tolerance in religion, which means believing that the religion adopted is the most correct but also respecting and respecting the differences of other religions. Islam has rules, "maintaining old traditions, and taking good lessons from new traditions". Education is the process of protecting or protecting himself and his family from various threats that cause destruction. Islam education can also be interpreted as a process of inviting, guiding and directing to the right path with the right method or method, namely wisdom in accordance with the dynamics of the development of science, technology and culture, with good and correct speech/words or writing, and if you have to insist it must also be done in a good and peaceful way. Islam education implies the process of directing others according to applicable rules so that personality qualities are formed according to Islam norms. Education means education in accordance with Islamic norms. Islam education gives birth to perfect humans, one of the indicators that perfect humans have a way of thinking, attitude and behavior that always tries to provide benefits for themselves, their families and society. Religious moderation is the final product of Islam education, this means that the quality of Islam education can be seen whether the graduates have a polite, peaceful, tolerant and democratic way of thinking, attitude and religious behavior or on the contrary have a religious way that is radical, intolerant and full of violence. The quality of Islam education is marked by the success of religious moderation in all nations and religious communities. This means that if in the midst of national and state life there is still a lot of violence and conflicts related to religious beliefs, it can be said that the quality of Islam education is still low or has failed. Islam da'wah must be done wisely, namely in accordance with the dynamics of science, technology and culture, with good words and if you have to discuss it must also be in a good manner, polite and peaceful. The quality of Islam education is marked by the success of religious moderation in all nations and religious communities. This means that if in the midst of national and state life there is still a lot of violence and conflicts related to religious beliefs, it can be said that the quality of Islam education is still low or has failed. Islam da'wah must be done wisely, namely in accordance with the dynamics of science, technology and culture, with good words and if you have to discuss it must also be in a good manner, polite and peaceful. The quality of Islam education is marked by the success of religious moderation in all nations and religious communities. This means that if in the midst of national and state life there is still a lot of violence and conflicts related to religious beliefs, it can be said that the

quality of Islam education is still low or has failed. Islam da'wah must be done wisely, namely in accordance with the dynamics of science, technology and culture, with good words and if you have to discuss it must also be in a good manner, polite and peaceful.

Keywords: Islam Moderation; Quality of Islam Education and the Relationship of Religious Moderation to Islam Education.

1 Introduction

Religious moderation and Islamic education are like two sides of a coin that cannot be separated. Religious moderation is the end result of Islamic education and quality Islamic education must be able to produce graduates who have polite, peaceful, democratic and tolerant ways of thinking and religious procedures.

Religious moderation seen from the sociological perspective of the Indonesian nation is a very urgent concept or ideology and is a necessity, because the Indonesian nation is a very plural nation in terms of religion, culture, ethnicity, language, ethnicity and class. This pluralism can be considered a weakness as well as an advantage. It becomes a drawback if pluralism is understood as a threat and the process of guidance or reinforcement is not carried out optimally, it becomes an advantage if diversity is understood as beauty (*rahmah*) and is continuously strengthened by various elements so that pluralism truly becomes an understanding that is not only known and understood but is capable of implemented in the life of the nation and state.

One element that has a very dominant and effective role in carrying out the process of strengthening the understanding of pluralism is Islamic education both informally, formally and non-formally because Islamic education is understood and implemented by all Muslims both directly and indirectly. Islamic education has at least two missions that must run in parallel. The two missions are first, the academic (scientific) mission, namely Islamic education must be able to educate and shape the personality of students. Second, the mission of Islamic da'wah, namely Islamic education, must be able to provide guidance, direction, guidance on how to understand and practice Islam properly and correctly in accordance with the mission of the Islamic religion to be sent down to earth as *rahmatan lil'alamiin*.

Law number 20 of 2003 concerning the National Education System explains that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills. Needed by himself, society, nation and state (Article 1 paragraph 1).

One of the potentials and for the first time the potential to be developed through education is the spiritual power of religion. This means that the quality of life of the Indonesian people is determined by how they think and practice their religion. The higher the quality of religious spiritual strength, the better the social life of the Indonesian nation, on the contrary, the lower the quality of religious spiritual strength, the worse the social reality of the life of the nation and state.

Religious moderation must be a religious spiritual strength that can eventually give birth to a way of thinking and practicing religion in a polite, peaceful, tolerant, democratic manner so that harmony, tranquility, peace and happiness are realized for the Indonesian people. Therefore, the quality of Islamic education is capable of producing students who have knowledge and understanding of religious moderation optimally both individually and socially.

2 Literature Review

2.1 Definition of Religious Moderation and Islamic Education

The word religious moderation comes from the Latin moderation which means moderate (not excessive and not lacking). According to the Big Indonesian Language Dictionary (KBBI), moderation has two meanings, namely reducing acts of violence and secondarily, avoiding extremist attitudes or ways of thinking. According to English, moderation is often used in the sense of average, core, standard or non-aligned. Meanwhile, according to Arabic moderation is known to be matched with the word *wasath* or *wasathiyah* which is equivalent to *tawassuth* (middle), 'itidal (fair), *tawazun* (balanced) (Ministry of Religion, 2019). Religious moderation is ascribed to the concept/theory of *wasathiyah* (Ummatan *wasathan*) which means fair, such as the Word of God "And similarly we have made you (Muslims), a just and chosen people so that you become witnesses of human actions so that the Apostles become witnesses of your deeds. (Surah al-Baqarah: 143). Religious moderation is also ascribed to the concept of *Khoiru ummah* which means the best people, such as the Word of Allah swt "You are the best people who were born for humans, enjoining *ma'ruf*, and forbidding what is evil, and believing in Allah. If the People of the Book had believed, it would have been better for them, among them there are believers, and most of them are ungodly. (Surah Ali Imran 110).

Religious moderation can also be interpreted as thoughts or views that place religion not only as a dogma of belief and truth but as a system of social life. If religion is only understood as a dogma of belief, then it always wants to maintain the sanctity of the values of religious teachings, if there are other parties who are considered demeaning, eventually it is easy to get emotional on the grounds of maintaining the sanctity or purity of religion. Religious moderation must understand religion as a social reality. There are at least five dimensions in understanding religion, namely doctrinal (aqidah), intellectual (religious thoughts), devotional (worship), religious experience (religious experience) and morals. In another theory, it is known as the 4 C theory (Creed/faith, Cult/worship, Code of Conduct/ahlaq, and Community Structure/structure of social life). (Ilyas Ismail, 2013). Religious moderation views religion as a whole and comprehensively. Religion apart from being a code (symbol), *credo* (worship) is also a community (life system) that always colors or inspires humans in living people's lives. In terms of language, religion comes from the words *A = no*, *Gama = broken*. So religion means not corrupted, not chaotic. Therefore, every religious person should not be damaged or confused. Islam is the driving force and glue of unity, because religion always teaches unity, unity, peace (Surah Ali Imran: 103, 105) and says good and polite and democracy. (Surah Ali Imran: 159) and also always be fair and trustworthy (Surah An Nisa: 58 and 135).

Religious moderation is views, thoughts and attitudes that are not excessive, not extreme and not radical in seeing the reality of social life. Islam never teaches anything superfluous. Say: "O People of the Book, do not be exaggerating (beyond the limit) in a way that is not true in your religion. And do not follow the desires of those who have gone astray before (before the arrival of Muhammad) and they have led astray most (people), and they have strayed from the straight path." (Al-Ma'idah: 77). The prohibition of excessive behavior is also explained in another verse "O children of Adam, wear your beautiful clothes every time you enter the mosque, eat and drink and don't overdo it. Indeed, Allah does not like people who are excessive (Surah Al A'raf: 31). The Messenger of Allah also forbade extreme behavior (*Tanaththu'*), Allah swt also strictly forbade his creatures to be excessive (Ghuluw) and Islam also strictly forbade

his followers to think and act radically. Radical characteristics can be seen from four things; First, the attitude of intolerance and does not want to respect the opinions or beliefs of others. Second, fanaticism, namely an attitude that justifies oneself and blames others. Third, an exclusive attitude, namely a closed attitude and trying to be different from the habits of many people. Fourth, revolutionary attitude, namely the tendency to use violence in achieving goals. (Dedi Rodin, 2016)

Religious moderation is characterized by 4 things that are also part of the product of Islamic education. These four things include: First, in terms of nationality, one must have a high spirit of nationalism, love the homeland, maintain the integrity of the Indonesian nation based on Pancasila, the 1945 Constitution, Bhineka Tunggal Ika and the Unitary State of the Republic of Indonesia. Second, in terms of religion, one must have and be able to implement religious tolerance, which means believing that the religion adopted is the most correct but also respecting and respecting the differences of other religions.

Third, in terms of thinking and behaving, one must be anti-violence or radicalism in order to realize peace, comfort and tolerance. Fourth, in terms of culture, it must always preserve local culture and not be anti-new culture such as information technology. Islam has a rule, "maintaining old traditions, and taking good lessons from new traditions". Education is the process of maintaining or protecting himself and his family from various threats that cause destruction (mungkar). According to the word of Allah swt, "O you who believe, protect yourselves and your families from a hell fire whose fuel is people and stones; guardians of the angels who are rude, harsh, and do not disobey Allah in what He commands them and always do what is commanded. (Surah At Tahrim: 6).

Islamic education can also be interpreted as the process of inviting, guiding and directing to the right path with the right method or method, namely wisdom (wisdom) in accordance with the dynamics of the development of science, technology and culture, with good and correct speech/words or writing, and if must be insistent must also be done in a good and peaceful way. According to the word of Allah, "Call people to the way of your Lord with wisdom and good teachings and refute them in a good way. Verily, it is your Lord who knows best who has gone astray and His way, and it is He who knows best those who are guided" (Surah An Nahl: 125).

Based on these two verses, it can be interpreted that Islamic education is a process of physical and spiritual guidance based on Islamic laws towards the formation of the main personality according to Islam. Islamic education implies the process of directing others according to applicable rules so that personality qualities are formed according to Islamic norms. Islamic education is more directed in accordance with the provisions of Islamic norms in the Qur'an and hadith. Education means education in accordance with Islamic norms. There are several differences between Islamic education and western education, including; First, in terms of direction or purpose, Islamic education emphasizes human perfection in this world and the hereafter. Second, in terms of the process of guiding physically and spiritually, Third, in terms of material, education has three terms, namely *tarbiyah* (intellectual), *ta'lim* (personality) and *ta'dib* (balance of the world and the hereafter). Western education does not know all that. (M. Saekan Muchith, 2019). Islamic education gives birth to perfect humans (insan kamil), one indicator of perfect humans having a way of thinking, attitudes and behavior that always tries to benefit themselves, their families and society.

2.2 Understanding the Quality of Islamic Education

Quality is a word that has many meanings depending on what point of view it is used. Ordinary quality is considered something expensive (high cost), something extraordinary or something new. Quality management experts also have different views. Edward Salis quality is

something that customers consider good. Meanwhile, Philip B Crosby believes that quality is in accordance with standard (SOP). Tony Bush thinks that quality is fast and excellent service.

The quality of something subjective and absolute because the achievement of quality is determined by many factors or sources. The quality of education comes from several aspects, among others; good and representative building facilities, reliable teachers, satisfactory exam results, good and effective leadership, material (curriculum) and the integration of these various factors (Edwar Salis, 2007). Based on this, it can be stated that the notion of quality is something that begins with careful planning, supported by fast, excellent service and can produce satisfying products for customers while still paying attention to the specified standards. So there are four elements of quality that should not be left out, namely:

First, planning is good and right. Quality will be realized if everything is carried out in advance, a careful plan is drawn up. When will it be implemented, what targets will be achieved and who will be involved in these activities.

Second, fast, precise and quality service. Service is always related and felt by many people. The good or bad of an institution or organization is more determined by the extent to which the service is carried out. Service is essentially providing something that suits the customer's wishes, either directly or indirectly. Education is a service sector institution that has a very large service aspect than other elements. The quality of products or results of educational institutions is seen from the intellectual performance and personality of the graduates. Third, the results are interesting or satisfying. The product of an organization or institution can be a particular feature. This means that the resulting product must be perceived and felt in accordance with customer expectations. The customer of education is the public directly.

Fourth, supported by sufficient regulations or standards. Quality indicators must be measurable and observable, therefore there must be proper regulations for each activity. Regulations are commonly referred to as Standard Operating Procedures (SOP). The quality of Islamic education is a necessity, because studies in Islamic education not only guide and direct students to be intelligent and moral, but must also guide, direct and train in understanding a religion that is polite, peaceful and tolerant. From the material aspect, the quality of Islamic education is seen to the extent to which the material (curriculum) is able to influence and change the way of thinking from textual to contextual, from the quality of individual piety to social piety, and from the tradition of memorizing theory (collection) to implementing theory.

The material on religious moderation is the right alternative to guide, foster, train people in knowing, understanding and implementing religious values in a peaceful, polite and democratic manner and ready to face differences in any form with their environment. Readiness is different in any aspect and with anyone will strengthen the spirit of unity and oneness between humans.

2.3 The Role of Religious Moderation in Realizing the Quality of Islamic Education

Religious moderation is the final product of Islamic education, meaning that the quality of Islamic education can be seen whether the graduates have a polite, peaceful, tolerant and democratic way of thinking, attitude and religious behavior or on the contrary have a religious way that is radical, intolerant and full of violence. Religious moderation and the quality of Islamic education are like two sides of a coin that cannot be separated. The quality of Islamic education is marked by the success of religious moderation in all nations and religious communities. This means that if in the midst of national and state life there is still a lot of violence and conflicts related to religious beliefs, it can be said that the quality of Islamic education is still low or has failed.

Religious moderation as an instrument of the state, namely the State must be present in a real way to succeed in religious moderation through the birth of legislation or other regulations.

Second, Religious Moderation as a strategy for Islamic da'wah, namely religious social organizations must also be present in a real way by making religious moderation a method of Islamic da'wah. Third, religious moderation as the foundation of the educational curriculum philosophy. A curriculum based on the philosophy of religious moderation will accelerate understanding and awareness of diverse moderation in the life of the nation and state. Religious Moderation as an Approach to Thinking and Behaving. Religious moderation teaches, trains and gets used to seeing Islam or a particular religion with a variety of approaches. Hopefully with this religious moderation movement, it will accelerate the improvement of the quality of Islamic education.

3 Conclusion

Based on the result of research and discussion that has been done in this study, religious moderation is an approach or strategy in understanding religious teachings with various approaches, so that peace and comfort and democracy are realized in people's lives. While Islamic education is the process of optimizing all human potential which is carried out based on the norms (Nash) that exist in Islam. The quality of Islamic education is Islamic education that is managed based on careful planning, supported by excellent service so that the results are in accordance with community expectations while still based on established procedures. The relationship between religious moderation and Islamic education is very close, like two sides of a coin that are interrelated and decisive.

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