

Implementation of the Concept of Religious Moderation in Islamic Education: Study the Thought of M. Quraish Shihab

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Abstract: Extremes in religion are a serious problem when looking at the country's heterogeneity and multiculturalism level. The results of extremes tend to give birth to religiously labeled conflicts, which require religious moderation to be embodied, one of which is through educational channels. Education is considered a path with potential because it is an educational forum for producing a moderate generation of the nation, one of which is Islamic Religious Education. Learning that is an aspect of education can be used as a path to implement religious moderation. Moreover, this study aims to reveal the concept of religious moderation according to M. Quraish Shihab and its application to learning Islamic religious education. This research uses a qualitative approach with the type of research library research. Data collection techniques are documentation and content analysis as analytical techniques. From this study, several findings were found that religious moderation is a middle position (balance) in religion, meaning that it stands between two opposing sides of the extreme, while the purpose of religious moderation is to create a just, consistent, firm, and balanced perspective on both worldly and ukhrawi affairs. Moreover, religious moderation can be applied through learning methods such as discussions, group work, and tourist work.

Keywords: Implementation, Religious Moderation, Islamic Education.

Abstrak: Ekstrim dalam beragama akan menjadi permasalahan yang serius jika dilihat dari tingkat heterogenitas dan multibudaya yang ada di Indonesia. Hasil dari ke-ekstreman cenderung melahirkan konflik berlabelkan agama, yang mengharuskan moderasi beragama diejawantahkan, salah satunya melalui jalur pendidikan. Pendidikan dianggap sebagai jalan yang memiliki potensi dikarenakan sebagai wadah edukatif dalam mencetak generasi bangsa yang moderat, salah satunya pendidikan agama islam. Pembelajaran yang menjadi aspek pendidikan dapat dijadikan jalur untuk mendidik seseorang agar memiliki sikap moderasi beragama Penelitian ini bertujuan untuk mengungkapkan konsep moderasi beragama menurut M. Quraish Shihab serta metode implementasinya pada pembelajaran pendidikan agama islam. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian libraryresearch. Teknik pengumpulan data yakni

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dokumentasi dan contentanalysis sebagai teknik analisisnya. Dari penelitian ini ditemukan beberapa temuan bahwa moderasi beragama dalam pandangan M. Quraish Shihab merupakan posisi tengah (balance) dalam beragama, artinya yang berdiri diantara dua sisi ekstrim yang saling berlawanan yakni radikalisme dan liberalisme. Sedangkan tujuan moderasi beragama untuk menciptakan cara pandang yang adil, konsisten, tegas, serta berkeseimbangan sikap baik urusan duniawi maupun ukhrawi. Dan metode penerapan moderasi beragama dapat implementasikan melalui metode pembelajaran seperti diskusi, kerja kelompok dan karya wisata

Kata Kunci: Implementasi, Moderasi Beragama, Pendidikan Agama Islam.

Introduction

Religious moderation is a whip between two opposing extremes: ultra-conservative (fanaticism) and liberal (liberalism). On the right side (ultra-conservative) are religious believers who believe that the truth exists in only one text of religious interpretation, namely the one he believes in. While justifying false and even heretical addition to the interpretations he believed. While the left (liberal) side is synonymous with religious adherents who put forward reason and exclude religious texts, even these liberals are willing to sacrifice beliefs in their religion just for tolerance to adherents outside their religion. (RI, 2019)

The two extreme sides above reflect an attitude of exaggeration and even going beyond the limit. In Islam, this attitude is known as *ghuluw*. This attitude includes a despicable attitude that can cause mudhorotan for the perpetrator. It is based on one of the verses in the Qur'an surah (Al-Maidah: 77) which reads:

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَصْلُوا كَثِيرًا مِنْ سَوَاءِ السَّبِيلِ

The above verse clearly condemns those who go beyond the limits. (Dipura, n.d.)

And a historical hadith of An-Nasa'i says :

عن ابن عباس رضي الله عنهما قال قال رسول الله صلى الله عليه وسلم وَإِيَّاكُمْ وَالْعُلُوَّ فِي الدِّينِ فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ

الْعُلُوَّ فِي الدِّينِ

"Avoid excessive behavior in religion because the destruction of the people before you is caused by excessive behavior in religion." (Said & Rauf, 2015, p. 599)

In the state constitution, Law no. 1 of the PNPS of 1965 article 1 expressly "prohibits everyone from deliberately suggesting, telling, and even attempting to gain support with the aim of interpreting something about religion or in terms of resembling religious activities that deviate from the main teachings of the religion". (Timur, n.d.) From the above legal review, all three prohibit any individual or group from being bigoted and liberal because both reflect excessive or overreaching attitudes. This attitude needs to be moderated.

The importance of religious moderation is seen from the level of heterogeneity, or a plurality of Indonesian society is very high. Moreover, Indonesian society is also said to be very plural and multicultural. (Junaedi, 2019) It is characterized by much diversity, starting from unparalleled tribes, languages, ethnicities, cultures, and religions. Of the six religions that make up the majority of societal beliefs, there are hundreds to thousands of languages, tribes, regional scripts, and traditional beliefs in the country. According to the results of BPS (Central Statistics Agency) data at least in 2010 the total number of tribes and small parts of tribes (sub-tribes) in Indonesia was 1331, and was successfully grouped into 633 large tribes in 2013 by BPS which collaborated with the "Institute of Southeast Asian Studies (ISEAS)". (Abror Mhd., 2020)

The diversity of Indonesian society also often triggers conflicts. Moreover, the religious sector is the primary tool often used to spread conflict. Not a few conflicts that occur lead to acts of violence. (Akhmadi, 2019) If you look at flashbacks that occurred, such as social conflicts in the name of religion in Tolikara Papua on July 17, 2015, the burning of a mosque carried out by a group of people gathered in GIDI (Gospel Church in Indonesia). The same conflict also occurred a few months later, precisely in Singkili Nanggroe Regency, Aceh Darussalam, a Christian worship house (*church*) was burned by a group of Muslims. (Khalil Nurul Islam, 2020) The above conflicts are a small part of the guise of religion, and there are still many conflicts based on ethnicity, race, Etc. The conflict above indicates that there is still a low level of mutual respect between religious people in the country.

To address the diversity of Indonesian society, which is very at risk of conflict, religious moderation is a middle ground in minimizing this. In terms of religious

moderation, in 2019, the Minister of Religious Affairs (Luqman Hakim Saifuddin) determined that the year was the year of the Religious Moderation of the Ministry of Religion (Ministry of Religious Affairs). He also urged that moderation be used as the main avenue in the design of diversity (ethnic, religious, racial, and inter-group) among the people of Indonesia because religious moderation is a surefire tool that is relevant to the situation of Indonesian society and serves as a shield in the face of the efforts of radicalism and liberalism groups that risk dividing the integrity of the Republic of Indonesia. (Sutrisno, 2019)

Not stopping at the inauguration of religious moderation campaigned by the Ministry of Religious Affairs, Muslim scholars in Indonesia also participated in socializing about religious moderation. One of them is M. Quraish Shihab; he is a contemporary *mufasir* who is one of the meccas of Muslims, especially in Indonesia. He is also the former chairman of the MUI (Indonesian Ulema Council) which is synonymous with his moderate thinking. (Izzan, 2022) His education began when he became a Darul Hadith Al-Fighiyyah Malang student and continued at Al-Azhar University Cairo, Egypt. He majored in Tafsir and Hadith, making him a Quranic Tafsir specialist. Meanwhile, his career in education was marked by his tenure as Vice Rector for Student Academic Affairs at IAIN Alauddin, IAIN Jakarta, and IAIN Makassar. It became a lecturer at the Center for Quranic Studies in Jakarta. (Anwar et al., 2015)

In his contribution to the study of religious moderation, M Quraish Shihab had a breakthrough in the Center for Quranic Studies institute, an institution he founded to channel moderate thoughts about Islam. He confirmed the institution to broadcast moderate Islam through digital-based work programs. Another contribution made by M. Quraish Shihab in the study of religious moderation was the writing of the book *Wasathiyah* (Islamic insights on religious moderation), which contained his thoughts on religious moderation. The book contains his thoughts on the Quran and its interpretations, hadith, and figures' opinions, which became the basis for Islamic Religious Education. (Shihab, n.d.)

Seeing the urgency of the value of religious moderation above, there is a need for efforts to implement religious moderation, one of which is through education, mainly

Islamic religious education. Education has a very big role as an initial shield to be able to reduce conflicts in the name of religion through education provided to students. Education broadly consists of several aspects, one of which is the learning method. Moreover, in this study, the researchers wanted to reveal learning methods that can be used as an alternative means to implement religious moderation in Islamic religious learning.

Research on religious moderation that examines the thoughts of M. Quraish Shihab has also been conducted by Sagnofa, et al. With the title "*Wasathiyah (Religious Moderation) in the Perspective of M. Quraish Shihab.*" The study only focused on dissecting M. Quraish Shihab's perspective on religious moderation rather than correlating it with other themes. Furthermore, research was also conducted by Siti Khadijah et al. With the title "*Implementation of Religious Moderation Values in PAI Learning.*" His research uses the meaning of religious moderation in general and does not use the thought of M. Quraish Shihab. His research also focuses on implementing religious moderation in elementary, middle, high school, and tertiary institutions by habituating the attitudes of *tasamuh*, *tawazun*, and *i'tidal*. Similar research was also conducted by Edi Nurhidin, titled "*Strategy for implementing M. Quraish Shihab's Religious Moderation in the Development of Islamic Religious Education Learning.*" The research focuses on implementing M. Quraish Shihab's thinking in the PAI learning process, specifically in integrative curriculum development and learning material development.

From the description above, the relationship between previous research and research conducted by researchers both intends to reveal the concept of religious moderation from the perspective of M. Quraish Shihab, but what distinguishes this research from previous research is that researchers also reveal the implementation of religious moderation in Islamic Religious Education Learning, especially in the Learning Methods section through his work which contains interpretations of religious moderation based on the Qur'an and Hadith. This research also uses the book of M. Quraish Shihab (*Wasathiyah*) as the primary source.

Research Method

In this study, the researcher used a qualitative approach with the type of library research. Qualitative research is chosen to describe and analyze an individual or group's phenomena, events, or perceptions and data that presents verbal-based packaging in written form. The literature review is research carried out by utilizing literature, in the form of books or journals of scientific papers from previous research. Moreover, this study focused on M. Quraish Shihab's thoughts on religious moderation in his book, *Wasathiyah*.

The data source used in this study is the *wasathiyah* book, a primary source. It is supported by other literature by M. Quraish Shihab and other relevant journals as secondary sources. Meanwhile, the data collection technique in the type of library research is documentation, namely by collecting and analyzing documents in print and electronic media. (Putri & Fadlullah, 2022) The analysis technique in this study uses content analysis. This analysis is used to find out and examine the concept of religious moderation from the perspective of M. Quraish Shihab and its' application to Islamic Religious Education Learning in a focused and accurate manner. (W, 2022)

Results and Discussion

Meaning of Wasathiyah (Religious Moderation)

The term moderation or *wasathiyah* has a wide variety of meanings when viewed in terms of language, terms, and opinions of figures. From the many meanings of moderation, M. Quraish Shihab concluded that moderation (*wasath*) should not be separated into two sides. Therefore, every individual practicing a moderate attitude (*wasathiyah*) must understand the experts' opinions above. Namely the existence of mutual attraction activities between the two ends of the side and the middle one. In this case, the *wasathiyah* practitioner is not only required to have a patient and tenacious personality in dealing with it but also must be insightful so as not to be pulled by one end. In this way, the essence of moderation (*wasathiyah*) can be embodied. (Shihab, 2022)

M. Quraish Shihab mentions in the Qur'an the term *wasath* identified 5 times its mention, and all of it boils down to the meaning of "being between two ends". Namely in QS. Al-Baqarah (2): 143, QS. Al-Baqarah (2): 238, QS. Al-Maidah (5): 89, QS. Al-Qalam (68): 28, and QS. Al-'Adiyat (100): 4-5. Whereas in the context of religious

moderation, QS. Al-Baqarah (2) verse 143 is a reference to the roots. In the book *Wasathiyah*, M. Quraish Shihab presents the views of experts in interpreting the above verses. One of them was the famous *mufasir*, Ibn Jarir Ath-Thabari. In his interpretation, the word *wasath* in Arabic has the best meaning: middle and part of two ends. Furthermore, Ath-Thabari argues that the word *wasath* in terms of *takwil ayat* means. Therefore, it is said to be the best because a good man is just. (Shihab, 2022) Another *mufasir* who argued about the verse was Fakhruddin Ar-Razi; he stated that the term *wasath* could be interpreted: (1) Adil, which according to him, was strengthened by several other sources such as hadith and verses, (2) Best of all, the postulate of his understanding QS. Ali Imran verse 110, (3) Best, which is based on the Arabic proverb "the best among them is like something that is in the middle of a necklace", (4) Moderate/middle. (Shihab, 2022)

From the various meanings of *wasathiyah*, which is interpreted as moderation, M. Quraish Shihab argues that *wasathiyah*, which is understood as justice, the best or middle and various other meanings, as well as various terms/words described as commensurate with *wasathiyah*, all of them cannot be made absolute to the essential meaning and essence in *wasathiyah*. It is just a name attached to something very broad and does not stop at the meaning of the word.(Shihab, 2022) From the difficulty of meaning *wasathiyah*, experts provide *wasathiyah* characteristics in aspects of Islamic teachings, namely *akidah*, *shari'a* and morals. Suppose *wasathiyah* is a characteristic part of Islamic teachings. In that case, if the application of the *wasathiyah* attitude does not meet the three characteristics above, it cannot be said to be *wasathiyah*. (Shihab, 2022) Meanwhile, in understanding the nature of *wasathiyah* (moderation), which many experts express their opinions, in this case, M. Quraish Shihab concluded that moderation is a balance (balance) to all forms of life problems both worldly and *ukhrawi*, accompanied by self-adjustment to circumstances based on religious signs. (Shihab, 2022)

Objectives of the Study Religious Moderation

To know the purpose of *wasathiyah* (religious moderation) M. Quraish Shihab urged us to find out and understand how God created the universe as well as man. According to him, the earth on which man rests is only a tiny part of one of His

creations. Moreover, the sun became a source of light and warming for the inhabitants of the earth, a form of His Power that governs in a balanced way. (Shihab, 2022) M. Quraish Shihab reinforces the meaning of balance with the Qur'anic verses in QS. Yasin (36): 40:

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ ۚ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾

"The sun cannot chase the moon, and nor night can precede day. Each one circulates on its circulation line." (Agama, 2002)

According to him, the above verse informs that between the sun and the moon, night and day are in equilibrium, i.e., over His Power. The four were neither ahead nor turned their backs on each other. (Shihab, 2022)

Furthermore, M. Quraish Shihab stated that in addition to the universe, man and Allah created it in a balanced manner. This is evidenced by the purpose of creating man as a Caliph on earth, one of which is to maintain balance. One of the verses that describe balance in humans is QS. Al-Infitar (82): 6-7:

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّبَكَ بِرَبِّكَ الْكَرِيمِ ﴿٦﴾ الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ﴿٧﴾

"O man, what has deceived you into disobedience to your Most Gracious God. Who has created you and then perfected your genesis and made the order of your body balanced." (Agama, 2002)

M. Quraish Shihab interpreted the word *fa'adalaka* as coming from the word *'adl* which means balanced. It means that it makes the limbs balanced; it can also be interpreted as something that makes humans fair. Therefore, if there is a disturbance in his physique or spirit, it will cause an imbalance. (Shihab, 2022) M. Quraish Shihab also pointed out that this balance gives birth to a relationship with one another for the benefit. However, if human actions that violate result in a disturbance in balance, then there will also be disturbances for life, both small and large. As for the question, why moderation? Why should it be balanced? The answer is that when it is not balanced, nature will not benefit us, even nature will become extinct. (Shihab, 2022)

Interpretation of Religious Moderation (QS. Al-Baqarah (2) : 143 and QS. Ali-Imran (3): 110

To strengthen his argument about *wasathiyah*, M. Quraish Shihab interpreted two verses of the Qur'an that became a reference source in religious moderation, namely QS. Al-Baqarah (2): 143 and QS. Ali Imran (3): 110. (Shihab, 2022) Here is the interpretation of the two verses:

1. Interpretation QS. Al-Baqarah (2): 143

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ ۗ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرُءُوفٌ رَحِيمٌ

"And so we have made you the ummatan wasathan (middle) that you may be a witness to the deeds of men and that the Apostle Muhammad may be a witness to your acts. Moreover, We did not establish the qibla that you once led to (Bait Al-Maqdis) to be your qibla (now the Kaaba in Mecca), but rather that we might know who followed the Apostle and who defected. Moreover, Truly (the transfer of the qibla) was heavy, except for the one whom God had instructed. Furthermore, God will not waste thy faith. Indeed Allah is Most Merciful again Most Merciful to man." (Agama, 2002)

In the interpretation of this verse, M. Quraish Shihab put forward some vocabulary from the verse that is considered to be related to *wasathiyah*. From the vocabulary displayed, each of them has a meaning and impression that should be understood to be able to live and apply *wasathiyah*. The first word, *ja'alnakum* (جعلناكم), which is interpreted to have made, the word requires two objects, namely you and *ummatan wasathan*. "having made" means that God has created man's ability to present himself as a *ummatan wasathan*. (Shihab, 2022)

Second, *ummatan* (أمة), which comes from the word *amma-yaummu*, means to lead, focus, and emulate. The word *ummah* also means mother or leader who is an exemplary figure, the fulcrum of views and hopes. (Shihab, 2022) From some of the meanings of the word *ummah*, an impression can be taken to designate a group of

Muslims. Moreover, it should be that the meaning contained can be lived by every heart of Muslims. (Shihab, 2022) It is further said that elasticity, the flexibility of the above variants of meaning, indicates that the Quran can accept the differences of groups of people, regardless of their quantity, while not causing a shift in direction, purpose, or value difference they believe in. (Shihab, 2022)

Third, the word *wasathan* (وسطا) which means middle. This describes the middle position not only requiring humans not to oppose at one end (right/left) but also to be able to look at it from a different perspective. With this, it makes an opportunity as a sign or pilot for all groups and positions itself so that it can see who and where it is around each of them. In surah Al-Baqarah, the word *wasathan* is also related to the term *syuhada'*, which means to be a witness or witness. Therefore, if the word *wasathan* is believed in the context of moderation, it means to be a witness, and to be witnessed is a demand for Muslims to be a model for other people. Indirectly, they position the Prophet Muhammad as an exemplary example in every activity. (Shihab, 2022)

Fourth, *litakunu* (لتكونوا) informs the essence to be gained from the decree of Allah, which created the people of the Prophet Muhammad as *ummatan wasathan* (middle). There are three points to note. First, the essence of the verse is intended for the benefit of man as one of His creatures. Second, God wills for anything. The will associated with creation is *Amr Takwini*, which will happen to whom, where, and at any time. In addition, *Amr Tasyri'i* deals with God's command of man. If a man wants to, God will help him, whereas if he doesn't, God ignores him. So, not all Muslims automatically become middle people because His will here is *Amr Tasyri'i*, not *Amr Takwini*. As for the third, said *litakunu* signals the continuity of the will. Furthermore, M. Quraish Shihab advocated instilling confidence that every Muslim, wherever at any time, has the opportunity to become *ummatan wasathan*, not only limited to past humans but the word *litakunu* also means continuity until the next generation. (Shihab, 2022)

Fifth, *syuhada'* (شهداء) is the plural form of the word *syahid*, which means to convey, know, and be present on the spot. The term *syahid* has two meanings: the object (who is witnessed) and the subject (who witnesses). The interpretation of the verse is not talking about the death of someone who jihads in his way but talking about something to look forward to from those who achieve the *ummatan wasathan* nature.

(Shihab, 2022) Furthermore, M. Quraish Shihab said that those whose responsibilities are the greatest and deserve *syahid* are alim 'Muslim scholars and scholars who are the heirs of the Prophet, who have the breadth of knowledge and practice their knowledge.

Sixth, the word '*alan-nas* (على الناس) '*ala* means something that is on top, while *an-nas* means human. Why use the word '*ala* ? Not the word *linnas*? Using the word '*ala* signals that most and including the most critical testimony relate to their sins. As for good, it is enough to be given the label of witness. Furthermore, M. Quraish Shihab said that kindness does not require witness because it is the good itself that bears witness to him. The perpetrators of good are not objectionable to anyone's witness but are clearly different from evildoers who generally object to the witnessing of their ugliness. (Shihab, 2022)

Seventh, *qiblat*. The verse explaining the position of Muslims as *ummatan wasathan* is associated with the diversion of qibla. Which initially faced *Baitul Maqdis* and then the qibla was moved to the Kaaba of Mecca. The change of qibla eventually caused negative issues among the general public, therefore this verse emphasizes that the change of qibla from *Baitul Maqdis* to the Kaaba is a test from Allah. This means that Muslims will continue to follow the decrees of Allah and His Prophet even if they are contrary to the custom of some that have been previous provisions. (Shihab, 2022)

Eighth, *li na'lama* (لنعلم), which means the science of God. The qibla change is aimed at letting Allah know whether or not those who are suitable to follow the Prophet. Then the question is, "Didn't God know all things before they happened? Is not the science of God qadim? The answer is yes. However, in this case, God does something, not for the knowledge of himself, but to give retribution or sanction. Because sanctions cannot be given if they are only based on a judge's knowledge of the perpetrator's intentions, his actions must be carried out in the real world.(Shihab, 2022)

2. Interpretation QS. Ali-Imran (3) : 110

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ

خَيْرًا لَهُمْ ۚ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾

"You are the best people created for men, to tell to do the makruf, and to prevent from the wicked, and to have faith in God. If the Scribes had faith, it would have been better for them. Among them there are believers, but most of them are ungodly people."(Agama, 2002)

In addition to verse 103 of surah Al-Baqarah, M. Quraish Shihab interpreted the above verse. According to him, the verse speaks of Muslims as *ummatan wasathan*. From the verse, 3 things are mentioned that are the requirements to become the best people: *amar ma'ruf, nahi mungkar*, and having faith in Allah. The above verse is also reinforced by verse 104 of surah Ali Imran, which expressly commands every Muslim or group to move on, call for goodness, and prevent depravity. Both verses contain the meaning of faith as evidenced by the practice of breathing divine values.

It can be concluded that *wasathiyah* is characterized by an invitation for kindness because it is undeniable that a person's ability and knowledge will be eroded when there is nothing to remind them or not be ignored. While on the other hand, knowledge is closely related to practice, which can give birth to a better quality of charity.(Shihab, 2022)

Implementation of Religious Moderation in Learning Islamic Education

The implementation of religious moderation from the perspective of M. Quraish Shihab can be expressed through the context of statehood, which includes several aspects, one of which is education. Implementation of the values of religious moderation is very diverse due to goals or other factors. However, from various diverse aspects, one aspect should be given special attention in implementing religious moderation, so that the goal of implementing religious moderation can be successful. In its implementation to education, one of them is Islamic religious education. The learning process can be used as a weapon, in which there are methods for presenting the material.(Nurhidin, 2021)

Biggs said the learning method is a way to package learning materials to achieve a goal. (Ahyat, 2017) Ramayulis also say the same thing, that method is a way for a teacher to teach learners in the learning process. (Hamid, 2019) Judging from the essence of the method that plays a vital role in the learning process, this allows

especially a teacher to instill the values of religious moderation in his students so that a person's moderate attitude can be formed through learning methods.

From the many learning methods that are very varied, teachers can choose and adapt methods to the context of the material, for example in learning Islamic religious education there is a material component it which includes *Akidah, Fiqih, SKI, Al-Quran Hadith*, and others. This is an opportunity for a teacher to incorporate the values of religious moderation through the chosen method. Lutfi classifies learning methods into several types: discussions, group work, and field trips. (Hamid, 2019) In writing this scientific paper, the author limits the implementation of religious moderation to only the above three methods. The following is an explanation of the implementation of religious moderation through learning methods of discussion, group work, and also field trips:

Discussion Method

The discussion method is a type of method whose application aims to discuss issues or problems carried out by individuals or groups. As revealed by Killen "discussion methods are used to solve problems, deliver questions, seek to make decisions, as well as add to students broader knowledge".(Ahyat, 2017) Meanwhile, communication between individuals and groups in this method is based on science and knowledge which boils down to the exchange of ideas or opinions that make an understanding. (AR, 2020) This method of discussion is suitable for material on the subject of Fiqh, because Fiqh is a subject that discusses laws or rules in religion. In religious moderation, the discussion method allows students to respect each other's opinions because students are not fanatical about their opinions. However, in this method, students also have the right to express their disapproval of the opinions of other students as a form of affirmation of principles. Religious moderation means standing in the middle position, not radical/fanatical nor liberal (disambiguating).

Group Work Method

This method is often used in the learning process by involving 4 - 6 learners in 1 group. (Afandi et al., 2013) Next, the teacher will assign tasks to each group and ask them to discuss and cooperate in their group. Moreover, usually, a group task ends with a representative of the learners of each group conveying the results of their group

work. The essence of this group work method trains students to work together to complete the learning tasks. The application of religious moderation through group work methods in learning is based on one of the verses in the Qur'an, namely QS. Al-Maidah (5): 2:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾

"And help one another in doing virtue and piety, and do not help one another in sinful deeds and transgressions. And be devoted ye unto God, verily God is very heavy in his torment.."(Agama, 2002)

This verse encourages every Muslim to do good regardless of social status and religion. Also through the group work method, students are trained to be fair to their fellow group members, this is relevant to the thought of M. Quraish Shihab who interprets religious moderation with a fair nature. In addition, the group work method is suitable for subjects such as the Qur'an Hadith whose essence usually discusses postulates about something and the rules in reading the Quran.

Study Tour Method

The method of tourism works where learning is carried out by inviting students to enter the field and see firsthand the events that occur in the field, which aims to increase the emotional bond between students and their environment.(Afandi et al., 2013) Through the study tour method, students will gain real experience, explore their abilities, and be able to actualize the results of their understanding of objects.

This method is more focused on learning SKI (History of Islamic Culture) which includes historical places, figures, or relics from historical events in past. With this method of tourist work, students are able to see directly what is the material in the learning. In the context of religious moderation, this tourist work method teaches each student about social life and interacting with different people regarding religion, culture, and even social status. This is a provision of understanding for students to be moderate due to pluralism or pluralism. (AR, 2020)

Discussion

In the meaning of religious moderation, several figures also expressed their opinions. One of them is a phenomenal figure like Gus Dur; he said that religious

moderation is a concept that can realize tolerance and harmony to strengthen national unity.(Nurhidayah et al., 2022) Emha Ainun Nadjib also expressed another opinion on religious moderation, he said that religious moderation means combining religious texts (postulates) with the reality of life, meaning religion contextually with social change and upholding human values and peace as a whole. (Waseso, 2022) However, a different and more complete opinion was expressed by M. Quraish Shihab, he defined *wasathiyah* (religious moderation) as something that should not be separated into two sides. So it can be concluded that the religious moderation of M. Quraish Shihab's perspective is a form of balanced attitude, and justice that positions itself in the middle between the two poles of extremism (radicalism and liberalism).

In determining the purpose of *wasathiyah* M. Quraish Shihab they are rested on QS. Yasin (36): 40: and QS. Al-Infitar (82): 6-7, both verses inform the balance between the universe and the human body. M. Quraish Shihab further concluded that the purpose of *wasathiyah* is balance. If described more broadly, the balance in the human body is not specifically in the anatomy of human physiology itself. However, it concerns the psychic, one of which is in the way of view/thinking. The balance here is a proper, consistent perspective and impartial to the two extremes. This opinion is in line with the Ministry of Religious Moderation's (Ministry of Religious Affairs) version of the principle of religious moderation in its book which states that balance is the implementation of the perspective of a person who is committed to being fair and humane. This means that those who are balanced are not dissenting. They have strong character and are always opposed to justice, but their partiality does not tend to take away the rights of others. Balance here is defined as a way of looking at doing something as it should, namely no more and no less, not radical and not liberal. (RI, 2019)

In interpreting QS. Al-Baqarah (2): 103 and QS. Ali-Imran (3): 110, M. Quraish Shihab concludes that *wasathiyah* is characterized by an invitation to kindness, because it is undeniable that one's ability and knowledge will be eroded when there is nothing to remind or not to be recited for. While on the other hand, knowledge is closely related to practice, which can give birth to a better quality of charity. In this case, those who can control and realize *wasathiyah* (religious moderation) are influenced by factors

of knowledge or ability of a person. This is in line with what was conveyed by Luqmanul Hakim Saifuddin that one of the requirements in religious moderation is knowledge. (RI, 2019) In the context of logic, a person will only be moderate if they are armed with knowledge or understanding regarding religious moderation. The practice of religious moderation is very much influenced by one's level of knowledge/understanding.

Meanwhile, to instill the values of religious moderation, it can pass through educational paths, one of which is Islamic Religious Education and the learning process is one of the bridges in this regard. Biggs said the learning method is a way to package learning materials to achieve a goal. (Ahyat, 2017) Ramayulis also say the same thing, that method is a way for a teacher to teach learners in the learning process. (Hamid, 2019) Judging from the essence of the method that plays a vital role in the learning process, this allows especially a teacher to instill the values of religious moderation in his students so that a person's moderate attitude can be formed through learning methods.

A teacher can vary in leading knowledge transfer to apply methods, considering that the division in Islamic religious education materials is also very varied. Discussions, group work, and study tours can be used to instill the value of religious moderation in learning Islamic Religious Education.

In conclusion, put forward by M. Quraish Shihab that the implementation of *wasathiyah* is influenced by knowledge/understanding. In the discussion method, students are trained to think critically and welcome the thoughts of other learners. This dramatically affects the mindset of students, because in religious moderation they are required to use critical and broad-minded thinking to counteract extremism that risks shaking an embedded ideology. In addition, in the discussion method, students are trained to dare to think critically and to respect each other's opinions. This attitude of mutual respect is included in one of the indicators of religious moderation, namely tolerance. (Rahayu & Lesmana, 2020) This means that they will be trained to prepare matters related to religious moderation through a small-scope discussion method in the form of classes before plunging into a more extensive scope, namely mutual respect

for the many cultures and beliefs, all of which are under the auspices of the Republic of Indonesia).

Meanwhile, the group work method requires each member to work together somewhat in completing the tasks given and can foster a sense of community and unity. The attitude of fairness, according to M. Quraish Shihab is one of the meanings of *wasathiyah* itself; it is evidenced by his presenting one of the opinions of Ibn Jarir Ath-Thabari, who interpreted the verse with one of the meanings contained, namely fairness. (Shihab, 2022) Therefore, for teachers, applying religious moderation through group work methods is very helpful so that students become individuals who like to work together, act reasonably, and are not extreme in the future in religion.

Moreover, the study tour method is a place to apply the knowledge that students have gained. This means that they will match that understanding to the object. Its relevance to applying religious moderation through this method of tourist work is to describe circumstances outside the classroom with a broader scope. If in the classroom, they are familiar with discussion methods that train them to solve problems, convey ideas based on knowledge, and group work methods that form a fair and cooperative identity, through this study tour method, they will see a more diverse and broad scope, just like Indonesia which has multicultural, religious, race, ethnicity and other things all need to be addressed moderately. The three methods above are small parts of the many learning methods that can be a tool for implementing religious moderation through the learning process of Islamic religious education.

Conclusion

Religious moderation is a form of balance and justice that positions itself between the two poles of extremism (radicalism and liberalism). Meanwhile, religious moderation aims to create balance in life and give birth to a just, consistent, and firm perspective on worldly and *ukhrawi* issues. M. Quraish Shihab in interpreting QS. Al-Baqarah (2) : 103 and QS. Ali-Imran (3): 110 concludes that *wasathiyah* is characterized by an invitation to kindness because it is undeniable that one's abilities and knowledge will be eroded when there is nothing to remind or not to be recited for. While on the other hand, knowledge is closely related to practice, which can give birth to a better quality of charity. In its application to education, one of them is Islamic religious

education. The learning process can be used as a weapon, in which there are methods for presenting the material. This method is the path to apply religious moderation to students. The methods that can be used as a path to implement religious moderation are the discussion method, group work, and study tour.

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