Religious Moderation in Education According to the Qur'an and Hadith

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Abstract

Moderation is a moderate thing in religion related to understanding and worship, and it is balanced and not too exaggerated. This article aims to find out whether the Qur'an and Al-Hadith as holy books spoken to the Prophet Muhammad (peace be upon him), have a basis or principle that has enormous potential in inviting Muslims to commit violence and terror against religions other than Islam. In this study, researchers use the method of literature review or library research, which is to review a study whose data is sourced from literature related to the object of research. The results showed that the verses of the Qur'an and Al-Hadith do not invite Muslims to commit violence and exaggeration in everything, especially in religious matters. The Qur'an and Al-Hadith teach and offer to understand and practice religion, which should take a middle path. Even balance is a necessity that belongs to the laws of nature.

Keywords: Moderation, Qur'an, Al Hadith

Introduction

Moderation is a word taken from the word moderate. Moderate is an adjective that means not to exaggerate or not to exaggerate [1][2]. In the Big Dictionary, Indonesian or KBBI moderation is interpreted as reducing violence. Indonesia is a country where people adhere to various religions, cultures, tribes, and races that are highly maintained and guarded by their people.

In Indonesia, there are more than 740 ethnic groups and 583 languages and dialects of 67 parent languages [3]. Indonesia is a democratic country, so there are often differences in views. Likewise, in terms of religion, the state also has a very important role in the realm of ensuring the security of the community to embrace and live their religion in accordance with their beliefs and beliefs [1].

Washatiyah Islamic moderation is a very warm discourse. On the issue of interpreting Islamic teachings, some groups are very extreme about their views and can even trigger acts of violence. In Islam, religious references are indeed in the Qur'an and Al-Hadith, but the fact is that the face of Islam is many. Sometimes, various groups have distinctive characteristics in terms of religious practice.

Quraish Shihab noted that the diversity that exists in this life is a necessity that has been predestined by Allah Almighty, including in terms of disparity and diversity of human responses regarding or related to the truth of the holy books, the interpretation of their meaning and the form of experience [4].

The purpose of this research paper is to explore the significance of religious moderation in education and examine the

role of the Quran and Hadith in shaping the concept. When people of various religions practise religious moderation, they help foster an environment where people of all faiths may live together peacefully.

For schools to be places of learning where everyone feels welcome and safe, they must include lessons that encourage religious moderation. The concepts and principles of religious moderation and their successful integration into educational practise may be better understood by studying the teachings of the Quran and Al Hadith.

In addition, the Quran and the Hadith stress the need of communicating with people of various faiths and maintaining cordial relationships with them. Barriers may be broken down and understanding and respect can be fostered in this way. Students may learn to thrive in an increasingly varied environment and take up the mantle of peacemaker and tolerance fighter by putting these principles into practise in the classroom. Incorporating religious moderation into education has the potential to help create a more united and accepting society where people of different religions may live side by side in peace.

Method

This research review makes use of library research as its methodology. Research or literature is research that uses more books, books, journals, and others related to the aspects studied. This study's descriptive style makes it ideal for novels that don't need extensive fieldwork.

Results and Discussion
Moderation

The word moderation is used in Arabic, namely *al-wasathiyah*. From this explanation, it can be seen that *al-wasathiyah* comes from the word wash, which is interpreted as the middle between two boundaries or with justice. *Al-Asfahaniy*

also defines wasath as something standard or mediocre and can be interpreted as keeping from being uncompromising to the point of abandoning the religious line of truth [5].

This explanation is in line with the understanding of moderation, which is often interpreted as a middle, balanced attitude and maintaining a balance between two extremes. Fairness and avoiding excesses or exaggerations are also principles of moderation.A more thorough comprehension of the Arabic meaning of the term "wasath" is provided by Ibn 'Assyria's definition.

With these two definitions, we can understand that the concept of "wasath" is not only physical (something that is in the middle) but also has a broader meaning in the realm of Islamic values. In the context of language, "wasath" can refer to something that is in the middle or has two ends that are comparable in size. It reflects the concept of balance and middle in Arabic comprehension. While in the context of the term, "wasath" is defined as Islamic values that are built on the basis of a straight and middle mindset, without exaggeration in certain respects. It reflects the concepts of moderation and justice in the understanding of Islamic values [6].

The word moderation comes from the Latin *moderation*, meaning simplicity (no exaggeration and no lack). The word moderation contains a very deep meaning, namely restraint and control of oneself from excessive behavior and actions and shortcomings in something. The word moderation in Arabic is *Al Wasathiyah* (middle). Al *Wasathiyah language, the* source of the word is "*Al Wasth*" (Faiqah and Pransiska, 2018; Rozi, 2019). Al Asfihani defines "*Al Wasath*" as middle [7].

From the basic understanding of *Al-Wasathiyah* in Arabic above, it can be concluded that the concept of *Washathiyah* can be etymologically interpreted into two:

First, a noun or *Isim* with a more real *Zhorof* pattern (*Hissi),* namely as a connection between two different things. *Second*, more is abstract, which means fair. Shaykh Raghib Al Asfihani's opinion is defined as a middle point in a problem in which the meaning of glory, justice, and equality [8] is contained.

One of the Muslim scholars and scholars, Yusuf Al-Qardhawi, has popularized the term "*wasathiyah.*" According to him*, "washatiyah"* is a frame of mind or attitude to the life of a Muslim, which is reflected in his attitude to maintaining balance in every dimension of daily life [9].

Another definition of moderation is according to Hilmy, who defines the term "moderation and moderatism" as a number that is complicated to define specifically because, according to him, there is still a lot of debate among experts [10].

Religion

Religion is a teaching that comes from God or the result of human reflection contained in scriptures that have been passed down from generation to generation with the aim of providing guidance and guidance for humans to achieve *haqiqi* happiness in the world and hereafter [11]. It is mentioned in the book *of Al Furuq al Lughawiyah* religion in Arabic has the words *Muradhifah* (the same word meaning), namely دين and ملة. Still, the two words have differences as for if ملة is the name of the total number of shari'ah, while if دين is the name for every one of the experts. In conclusion, the word ملة is in general, while دين is any or for individuals [12].

Religion is interpreted as a principle or one's belief in God with various rules in it. A guideline that functions to regulate the ordinances of faith, the rules of worship, and the ordinances of association with God, fellow beings, and nature.

Moderation in Education

The term *"education"* is an English word meaning education, which also means to enter something [13]. Education can also be interpreted as a process of training oneself, mentally and morally, to make a human being who truly becomes a whole person [14].

Education in the Western world, in addition to the term education*,* is also known as *instruction* and *training*. In Arabic, education has many names or terms, namely At-tarbiyah, At-Ta*'dib, At-Ta'lim, At-Tazkiyah, At-Tadris,* and many others [15].

Literally, it can be interpreted as submission, peace, obedience, safety, and cleanness. As for the term or etymology of Islam, it has the meaning of submission. As Shaykh Qutubh defines Islam, it is submission, obedience, obedience to what is commanded, and abstaining from what is forbidden [16]. As for Islam, the terminology is not only limited to shahada but has a broader meaning, and its habitat is very deep and broad. Islam is also not only limited to vows in the heart but must be accompanied by real and clear actions.

Education in Islam haqiqat to form a noble character in each individual. The character of each person must be balanced both in the world and the hereafter, giving direction to students so that they can have a professional attitude in acting in the sense of not discriminating and not being excessive (moderate). Islamic education is also born from a frame of thought. The frame of mind of Islamic education is a comprehensive or global thinking of the universe and its contents [17].

Islam, as the last religion at once perfect, Islam is present and comes with a distinctive feature that distinguishes it from the previous religion. The most significant typical Cirri are *tawassuth, ta'adul,* and *tawazun.* When the three are put together and understood, then it will be *wasathiyah*.

Wasathiyah is explained in the Qur'an Al-Baqarah verse 143.

Moderation can be understood as an attitude in religion that can put oneself in the middle or balance. Islam teaches education to remain in balance, and justice means not too to the right and not too left in opinion (middle). This is in accordance with what is mentioned in the qaidah usual fiqh, which says that, at best, the matter is intermediate. Others say that coming out of the khilaf is *mustahab* (arranged) [18]. The two qaidah above show that in behaving when there are problems in everything, we must be balanced and fair in responding to them, especially in education.

Moderation in Aqidah

Aqidah Islamic, which is in line with the nature of humanity, being in the middle between obediently submitting to *khurafat* and believing everything without awareness and denying something metaphysical, reflects a moderated approach to understanding Islamic teachings. This understanding seems to incorporate belief in the unseen, as explained in QS. Al-Baqarah: 3, with the rational use of reason to understand and analyze existing reality.

Verse Al-Baqarah:3 implies the importance of believing in the unseen, including the existence of God, who is not physically visible. However, in Islam, it is not overlooked the importance of using reason and reason to understand the truth, analyze reality, and achieve a high degree of faith.

Universal values in Islamic teachings emphasize tolerance, religious freedom, and maintaining the peace of the Ummah. The verse Surah Al-Baqarah (2:256) does affirm the principle that there is no compulsion in religion. This verse indicates that one's beliefs should be based on personal desires and consciousness, not the result of coercion or pressure. The concept of *"Rahmatan Lil'alamin"* you mentioned

illustrates that Islam was sent as a mercy for all nature. It teaches Muslims to make a positive contribution to life and diversity in society, as well as maintain the security and well-being of humanity in general.

In the Hasyiah tafsir, as Showi explains the interpretation of the above verse, the meaning of the verse is that Allah Almighty does not force every individual to embrace and enter and must even be Muslim [19].

Modersi in Worship

The concept of moderation in worship guides Muslims to carry out worship sincerely and wholeheartedly but still maintain a balance between the spiritual and worldly aspects of life. This can create harmony in living daily life. Surah Al-Jumuah (62:9-10) emphasizes the importance of leaving work and immediately attending the Friday call to prayer when the adhan is heard. However, after the prayer is over, Muslims are reminded to spread themselves on earth and seek the bounty of Allah's blessings. This reflects the principle that worship and the life of the world should not contradict each other but rather complement each other.

Moderation in Morality

The Prophet (peace be upon him) did emphasize the importance of maintaining a balance between individual worship and social obligations. Your statement about his condemnation of people who worship too much to the point of forgetting their physical needs and social obligations reflects the principle of moderation that is strongly emphasized in Islamic teachings.

The concept of moderation in morality involves not only the individual's relationship with God but also the relationship with fellow humans and the surrounding environment. Islam encourages its people to be responsible individuals, both in spiritual and social

aspects. Thus, worship practices and daily behavior must be in line and balanced.

Moderation in the formation of Shari'ah

The balance in the formation of Sharia or Tasyri moderation is a balance in terms of determining Sharia law so that it contains different legal implications. For example, determining the law of Halal and haram must always be based on the principles of practicality and madharatan, holy and unclean, clean and dirty, and so on. The benchmark based on *Mashalihul Maslahah* and the effect *of Mafsadah* is what takes precedence in terms of its *ushul fiqh* rules, namely *"Dar'ul Mafasid Muqaddamun 'ala jalbil Mashalih"* (Preventing *madharatan* takes precedence over seeking goodness) [20].

The book 'The Science of the Origin of Fiqh is also called maslahah mursalat, which in the book contains the problem of human benefit (providing benefits and rejecting harm). The law of human welfare problems cannot be limited and will be endless because the law of human benefit will always be updated or changed based on circumstances [21].

Moderation in the Qur'an

The values of moderation in an Islamic perspective, with a focus on honesty, openness, compassion, and flexibility. In Islam, moderation is often translated as wasatiyyah, which means simplicity and balance in life. The details of the above principles are as follows:

1. Honesty (Al-'Adl): It reflects the value of integrity and truth in actions and words. In the context of moderation, honesty becomes the basis for building healthy and trusting relationships between individuals and communities.
2. Openness (Al-Iffah): Openness means an open attitude towards new thoughts and ideas without losing the basic principles of religion. In the context of

moderation, openness helps overcome incomprehension and promotes intercultural dialogue.
3. Compassion (Al-Rahmah): Compassion is a central concept in Islam, and the context of moderation, it reflects an attitude of compassion and concern for others. Having compassion helps communities to become more inclusive and supportive of each other.
4. Flexibility (Al-Tawassul): Flexibility means having a flexible attitude and being adaptable to change. In the context of moderation, flexibility helps avoid extremism and facilitates problem-solving with a balanced approach.

Taking these principles as a basis, the Rabithah Alam Islami organization organizes international conferences to discuss and promote the values of moderation in Islam. The participation of Muslim scholars from various countries shows the importance of global cooperation in understanding and implementing moderation as the foundation of a balanced life and a positive impact on society.

Moderation in Islamic Education

The concept of moderate Islamic education, according to Abudin Nata includes ten basic values that are indicators. Here is a brief explanation of these values [22]:

1. Peace Education: Emphasizes respect for human rights and friendship among nations, races, and religious groups. This education seeks to create an environment of peace and respect for diversity.
2. Entrepreneurship and Partnership with the Industrial World: Views the importance of developing entrepreneurial skills and partnerships

with the industrial world as an integral part of moderate Islamic education.

3. **Islamic Profetic Content (Humanization, Liberation, Transcendence):** Includes Islamic profetic values such as humanization (respect for human dignity), liberation (liberation from injustice), and transcendence (spiritual achievement for social change).

4. **Religious Tolerance and Pluralism:** Include the teachings of religious tolerance and respect for diversity as important aspects in shaping mutual respect and coexistence.

5. **Moderate Indonesian Mainstream Islam:** Emphasizes the teaching of Islam that is mainstream in Indonesia, which is moderate and inclusive.

6. **Balance of Intellectual, Spiritual, and Skill Insights:** Align education with a balance of intellectual, spiritual, and practical skills to prepare a holistic generation.

7. **Intellectual Scholars and Intellectual Scholars:** Produce scholars who are not only intellectually competent but also have a deep understanding of religious teachings.

8. **Solutions to Educational Problems:** Presenting education as a solution to educational problems, including dualism and learning methodologies.

9. **Quality of Comprehensive Education:** Emphasizes improving the quality of education as a whole, covering academic, moral, and skill aspects.

10. **Foreign Language Mastery:** Highlights the importance of mastering foreign languages as part of moderate Islamic education, enabling wider access to global knowledge. By implementing these values, moderate Islamic education is expected to make a positive contribution to forming balanced and competitive individuals while still holding Islamic values.

Integration of character education involves mixing, blending, and combining two or more things. In the context of character education, this reflects efforts to integrate positive values and good behavior into the daily lives of learners. Character education has a broader meaning than moral education. Character education not only focuses on the right-wrong aspect but also emphasizes the importance of instilling good habits and positive values in daily life. This includes the development of awareness, heightened understanding, caring, and commitment to implementing these values. In the context of character education, the goal is to form individuals who not only have academic knowledge but also have good personalities, strong ethics, and the ability to make the right decisions in a variety of situations. Thus, character education contributes to the formation of people with integrity and can have a positive impact on society [23].

Religious moderation is an important concept in Islam, and including it in Islamic education in Indonesia is a positive step towards forming a tolerant, peaceful, and respectful society for differences [21]. Here are some values of religious moderation that may be included in Islamic Education in Indonesia materials:

1. **Tolerance:** Islamic education can emphasize the value of tolerance towards differences in religious beliefs and practices. Teachers or lecturers can discuss the importance of respecting and understanding different religious views.

2. **Justice:** The concept of justice in Islam can be integrated into social and religious contexts. Islamic education can teach the importance of giving fair treatment to all, regardless of religious differences.

3. **Harmony:** Islamic education can emphasize the importance of harmonious coexistence with fellow

religious people. Respecting inter-religious harmony is a crucial value.

4. Respect for Diversity: Islamic educational materials can address the beauty of diversity in religious beliefs and practices. Students are invited to appreciate differences as part of Allah's plan.

5. Interreligious Dialogue: The importance of interreligious dialogue can be emphasized in Islamic educational materials. Understanding the views and beliefs of others through dialogue can strengthen interfaith cooperation.

6. Balance: The concept of balance in Islam, such as wasatiyyah, can be taught as a foundation for avoiding extremism and promoting a balanced understanding of religious teachings.

7. Progress and Education: Islam encourages its people to seek knowledge and develop intellectually. Islamic educational materials can emphasize the importance of education and progress in various aspects of life.

8. Leadership and Community Service: Islamic education can teach the values of fair leadership and community service as a form of service to others.

Conclusion

Moderation has several important pawns, especially in education, namely tolerance, justice, harmony, respect for diversity, harmonious dialogue between religions, balance in everything, progress in education regardless of race, ethnicity, and religion, leadership, and fair community service without discrimination.

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