

Implementation Of Diversity Moderation AT Al-Khairat Tsanawiyah Madrasah In Kwandang, North Gorontalo Regency

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ARTICLE INFO

Article history:

Received 31 Oktober 2023

Accepted 15 November 2023

Published 31 Desember 2023

Keywords: Moderation, radicalism, and extremism.

ABSTRACT

Religious moderation plays a crucial role in Indonesia, a society with diverse beliefs and religious backgrounds. Religious leaders, with government support, strive to prevent violence and intolerance in Indonesia. One approach used is interfaith moderation. The concept of moderate Islam becomes a significant religious perspective in addressing diversity in Indonesia. To strengthen the role of Islamic schools (madrasah) in combating radicalism and extremism, religious moderation needs to be incorporated into the madrasah curriculum. The aim of this approach is to mediate between two extreme poles while emphasizing the importance of internalizing religious teachings on one side and understanding the context of religious texts on the other side. To examine this issue, the research was conducted using qualitative methods, particularly a case study. This method aims to find meaning, investigate processes, and gain in-depth understanding of individuals, groups, or situations. In analyzing the data, the researcher applied an interactive model. Data analysis activities include data reduction, data presentation, conclusion drawing, and verification. The research results indicate that religious moderation instilled in students at Madrasah Tsanawiyah Al-Khairat Kwandang, North Gorontalo Regency, not only occurs in formal settings but is also integrated into every learning session. One form of moderation practiced by students is providing advice to fellow students, fostering a sense of care among them.

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BACKGROUND

Indonesia, with its unparalleled diversity of ethnicities, cultures, languages, and religions, faces significant challenges in achieving harmony. Despite the widespread adherence to six major religions, the country is also rich in hundreds or even thousands of ethnicities, languages, local scripts, and beliefs (Syaifudin, 2019). While this diversity brings its own uniqueness, creating harmony often becomes a difficult task, with the potential for division and conflict (Umar, 2019). In the era of open democracy, Indonesia strives to manage differences in opinions and societal interests so that all aspirations can be expressed effectively. In the

realm of religion, the Constitution guarantees the freedom of religious communities to practice their teachings according to their beliefs and convictions (Syaifudin, 2019). However, the threats of extremism and terrorism disguised in Islam, both in Indonesia and globally, pose risks to religious freedom. Distorted interpretations of jihad have made Islam a source of violence, and religious names are often misused to blame Muslims (Darmadji, 2011). Therefore, the concept of religious moderation is crucial, not only as a way to practice our beliefs but also as an effort to avoid extremism. This involves respecting differences in religious teachings and implementing practices that are fair and balanced. Religious moderation is not just about understanding how we practice our beliefs but also a perspective to avoid extremism. In this context, religious promotion can be a tool to help people understand the essence of religion. From moral, ethical, and humanitarian perspectives, religion is expected to lead us towards harmony, peace, and balance.

In his work "Tolerance and Democracy," Reiner Forst identifies two perspectives of tolerance, namely those based on state authority and those stemming from the willingness to build understanding and respect for the cultures and individuals of others. Forst emphasizes the importance of building mutual understanding and respecting the diversity of ethnicity, race, religion, class, and language (Misrawi, 2020). Education, as humanity's effort to acquire knowledge and develop oneself, plays a central role in realizing religious moderation. The goal of national education, as stated in Article 3 of Law Number 20 of 2003 on the National Education System, is to develop individual capacity, shape character, and civilization. In this context, teachers play a key role in fostering religious moderation in the school environment by training and guiding students according to religious and national values. Achieving religious moderation in the teaching-learning process can be realized by incorporating basic principles or values of religious moderation into the curriculum. This will have a positive impact on Muslim individuals, fostering religious attitudes, adherence to religious teachings, democracy, tolerance, justice towards others, mutual respect, and rejection of violence. Moderate attitudes also include the ability to foster good social relationships without seeking profit, as well as having a positive social orientation. The implementation of the teaching-learning process in Islamic education is an important step in fostering moderate attitudes among students. In the world of education, moderation is not only a characteristic of madrasahs but also a trait inherent in the entire educational community, including madrasah leaders, teachers, and students.

The Tsanawiyah Al-Khairat Madrasah in Kwandang has clearly demonstrated the implementation of religious moderation, both through behavior and opinions recognized by the

author. Students are considered a vulnerable group susceptible to the influence of religious radicalism, and this research aims to provide an overview of the implementation of religious moderation in the madrasah. This study covers two main aspects: an explanation of how religious moderation is instilled in students and the factors influencing the spirit of religious moderation among them. The general objective is to contribute to the implementation of religious moderation at the Tsanawiyah Al-Khairat Madrasah in Kwandang, with the hope of making a valuable contribution to the development of religious activities and the cultivation of students' religious character. The significance of this research lies in its ability to contribute to the development of religious activities and the cultivation of religious character among students. The results of this research are expected to serve as valuable references and comparisons for other researchers conducting similar studies. Thus, this research has a positive impact on supporting understanding and implementation of religious moderation in the madrasah environment, particularly at the Tsanawiyah Al-Khairat Madrasah in Kwandang.

THEORETICAL STUDY

Understanding Religious Moderation

In Arabic, the concept of moderation is known as Al-Wasatiya, derived from the word Wasas. Ibnu Ashur explains two aspects of the word Wasas. Firstly, etymologically, Wasas means something that is in the middle or possesses a balanced measure. Secondly, this term encompasses the meaning of Islamic values formed on the basis of clear and moderate thinking, not tending towards excess (Mussaffa, 2018). Al-Asfahani also interprets Wasas as something between two extremes, or as justice. Washatan also implies not compromising or even abandoning the lineage of religious truth (Al-Asfahani, 2009). Moderation is an action or behavior that avoids extreme behaviors. According to him, a moderate person is someone who avoids extreme actions and expressions. Furthermore, Khaled Abu El-Fadl, in *The Great Theft*, expresses a similar view on moderation, an understanding that is neither extreme right nor left (Tholhatul, 2009). The word "moderation" originates from the Latin word "moderation," which means avoiding excesses or deficiencies. In the context of religion, moderation means fully believing in the teachings of our religion while allowing space for the beliefs of others (Ministry of Religious Affairs of the Republic of Indonesia, 2019). Moderation (wasatya) is one of the characteristics of Islam. Sometimes referred to as "Takazun," it represents a posture of mediation and balance that does not deny the existence of opposing poles even if one of the opposing poles influences. Not only one of them influences, neither should be taken beyond its

right or hurt and suppress the opposing pole. Examples of opposing and conflicting poles include Rationality and Madness, Spiritualism and Materialism, Afterlife Orientation and World Orientation, Revelation and Intellect, Past Projection and Future Vision, Individualism and Socialism, Realism and Idealism. There are doctrines, principles, and labile attitudes (Qordawi, 2003).

Religious Moderation in Indonesia

The emergence of the idea of religious moderation in Indonesia has become a focal point for various academic circles. National and even international seminars held by Indonesian educational institutions highlight the theme of religious promotion as their main focus. Preserving Islam is interpreted as strengthening religious moderation, which plays a role as a bulwark against the chasm in harmonious cultural-religious relations (Eugene, 2018). One concrete example of efforts to promote religious moderation is through the publication of a book titled "Religious Moderation: The Scholars' Jihad to Save the People and the Nation from the Danger of Misinformation." The publication of this book was made possible through the activities of the Muzzakara Ulama Karisma Banten Foundation, Banten Nusantara Cendikia Nadratul Ulama. Additionally, the Ministry of Religious Affairs of the Republic of Indonesia is also active in publishing the "Religious Temperament Book" through the Research, Development, and Training Agency of the Ministry of Religious Affairs. This book is the result of collaboration between several researchers from the Research and Development Agency and the Center for the Study of Islamic Society (PPIM) at the National Islamic University of Jakarta (UIN). In this book, many aspects of what, why, and how religious moderation is explored in depth. The three main focuses in this book involve conceptual studies of religious promotion, practical experiences in religious promotion, and strategies for strengthening and implementing religious promotion (Ministry of Religious Affairs of the Republic of Indonesia, 2019).

Religious Moderation Through Online Media

The emergence of social media has had a significant impact on the development of public communication culture and collaborative interaction. Human interactions are no longer confined to physical spaces but are also connected virtually through digital technology. The real world encompasses social lives woven through face-to-face and direct interactions, while the virtual community constitutes the life of a community that cannot be sensed directly but becomes a reality through digital technology (Piliang, 2011). The construction of the virtual world has created interactions within digital communities, which quickly connect in cyberspace (Nasrullah, 2012).

RESEARCH METHODS

This research is a case study, which is a type of qualitative research aimed at discovering meanings, investigating processes, and gaining a deeper understanding of individuals, groups, or situations (Moleong, 2017). A descriptive approach is used to systematically, factually, and accurately describe or present phenomena or relationships between phenomena (Supryogo and Tobroni, 2001). Data sources for this research are categorized into two types. Primary data sources provide data directly to the data collector, such as direct interviews with informants consisting of school principals, teachers, and students. Meanwhile, secondary data sources indirectly provide data to the data collector, such as document studies, manuscripts, and archives related to the practice of religious moderation at Madrasah Ariya, especially Tsanawiyah Al-Khairat Kwandang Seminary in North Gorontalo Regency. Data collection techniques in this research involve observation, interviews, and documentary studies at Tsanawiyah Al-Khairat Kwandang Madrasah in North Gorontalo Regency. In the data analysis process, the researcher uses an interactive model for presentation, which includes data reduction, data presentation, drawing conclusions, and validation.

RESULTS AND DISCUSSION

Madrasah Tsanawiyah Al Khairat Kwandang in North Gorontalo Regency actively implements religious moderation among its students. Indonesian society, in general, is known to be very tolerant, and the spirit of maintaining harmony among religious communities is strongly emphasized by the Unitary State of the Republic of Indonesia. This principle of harmony is also strongly felt at Madrasah Tsanawiyah Al-Khairat Kwandang, not only within the school but also in its surrounding environment. The response to religious moderation at Madrasah Tsanawiyah Al-Khairat Kwandang in North Gorontalo Regency is very responsive and felt by all parties, from the chairman of the jury to teachers and students. The process of religious moderation has many implications, from instilling understanding values to cultivating these values through the learning process. This process teaches the importance of mutual respect among humans, regardless of religion or background. The voice of religious moderation is heard throughout the school community, including students from various backgrounds and levels of Islamic understanding. Differences are seen as opportunities for mutual respect. The impact of religious moderation is also evident in students' behavior, such as discipline in performing the five daily prayers and engaging in voluntary prayers. They are also empowered with knowledge about politics and state affairs, fostering an understanding that can make them

citizens who love their homeland and the nation of Indonesia. Religious moderation education at Madrasah Tsanawiyah Al-Khairat Kwandang in North Gorontalo Regency is not only conducted by specialized teachers but by all teachers collectively. The communication applied by teachers is direct and creates an atmosphere of closeness, even outside formal settings. Students actively gain understanding of religious moderation through the implementation demonstrated by the teachers.

The delivery of material applying peaceful Islam is an integral part of every teaching activity at Madrasah Tsanawiyah Al-Khairat Kwandang in North Gorontalo Regency. Incorporating religious moderation material not only provides factual information to students but also involves a moderate, wise communication style, and neutrality. This approach appreciates the use of common sense, avoids leaning towards one side to prevent errors. Religious obedience at Madrasah Tsanawiyah Al-Khairat Kwandang mainly focuses on internships as a special subject. However, students perceive a lack of development and firmness in providing religious moderation. They compare it with religious moderation taught as a separate subject, where students have responsibilities towards specific teachers and assess their own achievements. The importance of practice in religious understanding is acknowledged, not just limited to values, but also involving efforts to publicize news with the same social impact. Although religious moderation is not specifically taught in particular subjects, it still requires seriousness in its application. Madrasah Tsanawiyah Al-Khairat Kwandang demonstrates this seriousness through student habit formation activities, such as greetings with 5S, studying Islam before and after teaching activities, and practicing actions that support Islamic teachings. All of this is done without diminishing tolerance for other religions. The importance of turning knowledge into practical actions and habits in daily life is expected to train students to have good character according to religious teachings. Genuine mentoring, especially for students experiencing problems, is considered important to maintain harmony within the school context and contribute to greater harmony in society and the nation.

Forms of Moderation Practiced by Students of Madrasah Tsanawiyah Al-Khairaat Kwandang, North Gorontalo Regency

The practice of religious moderation at Madrasah Tsanawiyah Al-Khairat Kwandang encompasses various forms, one of which is giving advice to each other among students. This habit fosters positive concerns among peers. Students learn to be friends with anyone regardless of religion, so they can understand the equality of humans in the eyes of God. Engaging in community activities regardless of religious background, but still adhering to Islamic

teachings, is one form of practice that involves students in social life without abandoning their religious beliefs. The practice of advising each other and respecting differences in worship rituals, even though adhering to the same religion (Islam), is done to eliminate radical ethos. The religious moderation practiced by students aims to avoid conflicts, arguments, and feeling satisfied with each other. The easy-going attitude towards making friends and socializing is key to eliminating feelings of superiority that can trigger conflicts. This practice reflects the students' concern and responsibility towards their surrounding environment. The forms of religious moderation implemented by students also include maintaining social relationships by expressing care, helping each other, not imposing one's will on others, and being aware of each other's differences. This helps prevent hate speech and slander, create a tolerant environment, and build harmonious relationships both within and outside the school. The religious moderation practiced by students is expected to bring positive benefits in shaping good character and attitudes.

CONCLUSIONS AND RECOMMENDATIONS

Religious moderation taught at Madrasah Tsanawiyah Al-Khairat Kwandang in North Gorontalo Regency is not only about the devout atmosphere in every classroom but also involves firm and serious delivery. The firm and serious approach in instilling religious moderation attitudes in students has a positive impact on their self-confidence. Students become increasingly convinced that harmony is more important than chaos. One form of moderation practiced by students at Madrasah Tsanawiyah Al-Khairat Kwandang in North Gorontalo Regency is advising each other among fellow students. This practice fosters a sense of care among fellow students. The practice of making friends with anyone regardless of religion is a step for students to understand human equality in the eyes of God. Participating in community activities regardless of their background but still adhering to Islamic teachings is a form of practice that shapes students' characters. Additionally, students also practice respecting differences in worship rituals, even if an individual adheres to the same religion (Islam). This practice aims to eliminate radical ethos, as radicalism often arises from differences in opinions, even though individuals actually have the same beliefs/religion. The religious moderation implemented by students is expected to have a positive impact in shaping harmonious and tolerant characters.

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