Implementation of Concept Religious Moderation Through Humanist-Religious Education

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Abstract. Indonesia is a complex country with racial, ethnic, linguistic and religious diversity. So as a good citizen, tolerance is needed which is closely related to the concept of religious moderation. The purpose of this study is to provide refreshment (re-actualization) in the world of education about the values of life, namely as tolerant citizens from the perspective of humanist-religious education. This type of research is qualitative research using library research methods, meaning that the data comes from library sources and uses a descriptive-qualitative and critical-analytical framework/approach. The results of the study show that the importance of re-actualization has implications for the implementation of the concept of moderation of religion in education, especially in Islamic education institutions which always prioritize Islamic values in every regulation and intra-curricular and extra-curricular activity at school. Starting from solutions to problems and hot issues in the world of education such as issues of radicalism, extremism, and terrorism which are packaged in the form of activities that provide positive value to avoid these issues. Such as study group counseling, and basic training on nationality and diversity.

Keywords: implementation · religious moderation · humanist-religious

1 Introduction

Muslims in Indonesia are moderate Muslims so it is necessary to have the same meaning and purpose as a Muslim. Because whilst considered from a geological, historical, and cultural perspective, Indonesia is a completely complicated with a range of races, ethnicities, languages, and religions [1, 2]. So that it has an impact on the problems of the people lately that need special attention. From any side in life, some problems can mark existence as a human being who humanizes humans. Not only limited to that, until the uniqueness of the attitude and character of Indonesian Muslims began to shift which always put forward tolerance and an open attitude towards the diversity and diversity of this nation.

Ummatan Wasathan is a concept that reflects Muslims who are full of tolerance among themselves or known as religious moderation. The concept of *ummatan wasathan*
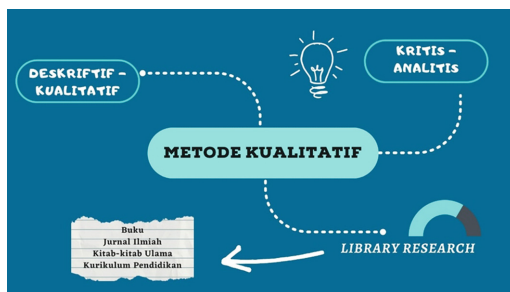
Fig. 1. The flow of research methods

or *wasathiyah* or Islamic moderation has now become the direction or school of Islamic thought which has become an important discourse in the Islamic world today and especially in the social field which leads to the field of education.

Furthermore, a serious problem in actualizing this concept is found in the field of education, especially education in the Unitary State of the Republic of Indonesia. Lately, Indonesian education has received special attention in terms of social relations between one in education, students, educators, and stakeholders who lead and supervise these educational institutions [3]. Many cases do not reflect that they are religious social beings, such as violence in education, extreme understanding of religion, to issues of radicalism in views and opinions. The problem of radicalism has emerge as a international schedule to nook Islam [4]. These acts of radicalism, terrorism, intolerance, and extremism do not reflect the values of *ummatan wasathan* [5–7].

Thus, it is necessary to re-actualize the meaning of *ummatan wasathan* (the middle ummat) as a form of religious moderation that is implemented into the world of education or commonly known as religious moderation in the existence of Indonesian education in particular through a humanist-religious education approach.

2 Method

This type of research is qualitative research. Using a descriptive-qualitative and critical-analytical framework/approach [8] (Fig. 1).

Based on the diagram above, it can be shown that this study uses a descriptive-qualitative framework by describing several theoretical frameworks in this study including describing the meaning or concept of *ummatan wasathan* re-actualization and an explanation of the approach to solving the religious humanist perspective of education. While critical-analytical, namely by disclosing the analyzes obtained from this study and providing a re-actualization regarding the concept of *hablun minannas* which must also be applied in education.

Sources of research data consist of primary and secondary data sources. Primary data is taken from authentic sources, namely texts from the Al-Qur'an and Hadith related to research. While secondary data is from several relevant scientific studies, such as articles, books, journals, and others. The data collection technique used by researchers is the library research method, namely library research. The data analysis technique used

in this research is the descriptive method, with a descriptive-qualitative and critical-analytical approach, namely research that seeks to describe and interpret an entity, a growing opinion, an ongoing process, an outcome or effect occurring, or a growing trend [9].

3 Results and Discussion

3.1 *Ummatan Wasathan* Concept

It begins with an explanation of *ummatan wasathan* which is mentioned in one of the verses in the Qur'an, which is contained in surah Al-Baqarah ayat 143, as follows:

وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا
لِّتَكُونُوا۟ شُهَدَآءَ عَلَى
ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ
عَلَيْكُمْ شَهِيدًا ۗ وَمَا
جَعَلْنَا ٱلْقِبْلَةَ ٱلَّتِى كُنتَ
عَلَيْهَآ إِلَّا لِنَعْلَمَ مَن
يَتَّبِعُ ٱلرَّسُولَ مِمَّن يَنقَلِبُ
عَلَىٰ عَقِبَيْهِ ۚ وَإِن كَانَتْ
لَكَبِيرَةً إِلَّا عَلَى ٱلَّذِينَ
هَدَى ٱللَّهُ ۗ وَمَا كَانَ ٱللَّهُ
لِيُضِيعَ إِيمَٰنَكُمْ ۚ إِنَّ ٱللَّهَ
بِٱلنَّاسِ لَرَءُوفٌ رَّحِيمٌ

Meaning: *And thus (also) We have made you (Muslims), a just and chosen nation so that you may be witnesses of human (actions) and that the Messenger (Muhammad) may be witnesses of your (actions). And We do now no longer decide the qibla this is your qibla (now) however in order that We know (in order that it's miles clear) who's following the Messenger and who's defecting. And indeed (the extrade of Qibla) feels very heavy, besides for the ones who've been given steerage via way of means of Allah; and Allah will now no longer waste your faith. Verily, Allah is Most Gracious, Most Merciful to mankind* **(Q.S. Al-Baqarah:143)** [10].

Ummatan Wasathan is the concept of an ideal society in the view of the Qur'an, namely a society that lives in harmony or a balanced society [11]. *Ummatan* or the word *ummah* is always mentioned in the Qur'an in several verses which discuss or explain the duties of an *ummah*, namely humans. It is found in 24 surah in the Qur'an and is mentioned 64 times. 51 times it is mentioned in the abstract form, and 13 times it is mentioned in the plural form [5, 11]. So that the word *ummah* can be interpreted in several senses, one of which can be referred to as the nation/people, adherents of a religion, the general public, and mankind [5].

Ummatan Wasathan is divided into 2 words, namely *ummatan* and *wasathan.* The word ummah is taken from the word *amma-yaummu* which means to lead, to support, and to imitate. According to Qurais Shihab, the word *ummat* can be interpreted as a group of followers of the Prophet Muhammad [12]. Furthermore, Qurais Shihab also mentioned that why the Qur'an uses the word ummah because it can accommodate differences in groups, no matter how small their number is, as long as they still hold fast to Allah SWT [5, 13].

While the word *wasathan* has a middle meaning, which leads to the meaning of justice. Ar-Raghib said *wasatahan* is something that is in the middle of which both ends are in the same position [14]. The word middle is often equated with the meaning of moderate, and lately, issues related to moderate Islam have often been raised. The moderate word in Arabic is known as *al-wasathiyah.* The Qur'an is a word recorded from the Al-Qur'an surah Al-Baqarah ayat 143 which gives the best and most perfect meaning. It can be interpreted that the understanding of moderate Islam always prioritizes attitudes and principles of tolerance, and mutual respect for one another, whilst nonetheless believing withinside the reality of the ideals of every faith and faculty of thought. So that every one can be given choices with a groovy head, while not having to get worried in anarchic or radical movements on one understanding [2].

According to Quraish Shihab in his commentary, it is explained that the ummatan wasathan are moderate and exemplary middle people so the existence of people in that middle position is by the position of the Ka'bah which is also in the middle [15]. According to him, humans should not sink into materialism nor soar into spiritualism [16]. The same thing was expressed by Sayyid Qutb in his commentary [17], which are classified as understanding ummatan wasathan in several forms, including (Table 1):

3.2 Religious - Humanist Education

Humanism is viewed by most people as positive thinking. Humanism conjures up ideas such as charity, peace and brotherhood. But the philosophical significance of humanism is much more important. Humanism is a way of thinking that has humanity as its center and sole purpose [18]. Meanwhile, from the factor of view of philosophy, humanism is described as an know-how that upholds human values and dignity in one of these manner that human beings occupy a totally high, central, and vital position, each in theoretical-philosophical contemplation and in realistic every day life [19].

In a extensive sense, training is a aware movement to preserve and broaden human nature and capability in the direction of the formation of a entire human being (insan kamil). Starting from the significance of this training, it's far best herbal that the essence of training is a manner of "*humanization*" [20]. According to Malik Fajar, humanization itself affects the educational process with directions for developing the human dimension: the physical-biological and the mental-psychological dimension [21]. This spiritual dimension is tried through the educational process as a potentially positive factor in the development of civilized human life to mature and become a complete human being.

According to Ki Hadjar Dewantara's concept, humanist education is education that could introduce its excessive appreciation to human beings as creatures of God who're noble and loose inside the limits in their important lifestyles as *khalifatullah* [22, 23]. So it may be stated that humanist education objectives to shape people who've awareness,

Table 1. Definition of Ummatan wasathan

The meaning of the word wasath	Which signifies the middle ummah which means fair and balanced
Concept of views, thoughts, and beliefs	Muslims do not only think and struggle solely with spiritual matters, or only material matters but Muslims must be balanced and appropriate in fulfilling their instincts for the body.
Thoughts and feelings	Muslims are not stagnant about what is known, or even blind to taqlid, nor are they closed off from scientific experiments or other knowledge. However, Muslims always adhere to manhaj and principles.
Rules and harmony of life	Muslims put forward and elevate the human conscience with the rules and regulations of Allah SWT. So that they don't wrestle with their feelings and conscience or fixate on human rules.
Bonds and relationships	Islam gives freedom to its people such as freedom towards growth and progress. And Islam does not negate the role of an individual and society and state.
Place and time	Muslims exist wherever there is on the surface of the earth with a position as a witness against other human beings. Meanwhile, Muslims stand tall during any era, to erode and eradicate superstitions and superstitions that were carried over from the age of ignorance. It means starting and welcoming the thinking maturity of the Muslim *Ummah*.

freedom, and duty as man or woman people, however are nonetheless liable for their network environment. Ki Hadjar additionally stated that education is a cultural medium for shaping people. The hyperlink among education and people could be very close, one can not be separated from the other. Education is likewise a technique of humanization, specifically as a medium and technique of guiding younger humans to turn out to be greater mature and to turn out to be greater humane or known as *humanior* [24].

Religious education promotes a positive attitude towards life, understands social realities and social contradictions, and inspires in students faith and piety in all aspects of life. Presented from a point of view [25, 26]. Humanistic-religious education takes into account the idea of developing every human potential and guiding it according to religious values. In Indonesia, the religious values in question are all religions adhered to by Indonesian citizens. Meanwhile, in the Islamic world, humanist-religious education is an education that is based on and imbued with Islamic teachings [27].

Religious humanism is tasked with presenting answers in managing intimidation and despotism [28]. Therefore, education that builds good morals as a human being and builds the ability (ability) to productively realize one's goals in life can be said to be religious humanist education [29]. Religious Humanists focus on emphasizing human values in all evaluations and practices of diverse lives [30, 31].
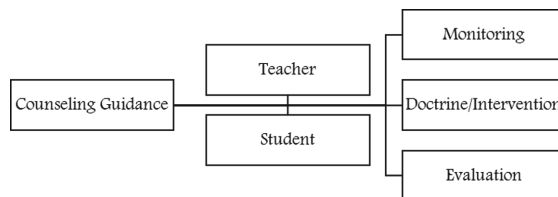
Fig. 2. Implementation process chart

3.3 Implementation of *Ummatan Wasathan* in Religious Humanist Education with Study Group Counseling Guidance

The formation of attitudes and knowledge in education, especially for students, must be complemented by collaborative approaches between teachers and students and between students. With the counseling guidance approach to study groups, it is able to bring out and display again to students the concept of *ummatan wasathan* by providing positive doctrines as well as psychological and cognitive interventions in understanding the term tolerance in the midst of the diversity and pluralism of this nation.

With such counseling, it is the first step to counteract understandings that are felt to be shifting from the straight line in religion and state. In this process, the teacher's role is very important in providing guidance and counseling to students. This can be done by distributing teachers who guide small groups that are applied to intracurricular activities.

From Fig. 2, it can be concluded that counseling can be carried out by collaboration between teachers and students who are formed in study groups or classes taught by the teacher in the class. This process can be passed in 3 stages, including; *first*: Monitoring carried out to pay attention to and observe students' understanding and actions in daily extracurricular activities in the school environment as well as monitoring extracurricular activities even to the stage of observing activities outside of school, such as at home, in the community, and friendship. This monitoring activity can also be carried out by monitoring reading material from students, the literacy they read is necessary for the teacher to know how to understand and conclude from the reading they read [32, 33].

Second: Doctrine or intervention, can be done during the guidance counseling [34]. The teacher will provide positive interventions both psychologically and cognitively [35, 36], in understanding the concept of tolerance in religion and state. Positive advice and messages conveyed by the teacher to students will affect their pattern of thinking and acting in their daily lives. The contents of the material presented are also practical which are easy for students to understand so that they are easy to actualize and implement in their attitudes and actions in responding to current issues of this nation and religion.

Third: Evaluation, this stage is carried out as a form of assessment of the school environment in terms of students' understanding of their role as *ummatan wasathan*. This means that an educational institution needs to pay attention to every little thing from the educational process that takes place in the institution [37]. From whom did they learn, about what was learned, and what actions were taken after they learned [38]. All of these things must not escape the monitoring of educational institutions,

especially Islamic educational institutions which prioritize Islamic values in each of their regulations.

4   Conclusion

A concrete step to implement the concept of religious moderation through humanist-religious education is the existence of study group counseling guidance. Students and teachers experience social interaction that is humane so that it influences their psychosocial and psychoeducation. This counseling consists of 3 processes, including monitoring, intervention, and evaluation. With these efforts and steps, the understanding and actions of students in an educational institution will be directed and avoided deviant notions. The contribution of this research is to the style of Islamic education in Indonesia which requires the concept of religious moderation. The limitations of this research are found in the point of view and approach, where this research is only with a religious humanist approach. Suggestions for further research are the need for different perspectives and approaches in discussing the problem of religious moderation, such as the sociology and psycho-educational approaches.

Authors' Contributions. The author's contribution is as a researcher and observer of recent events in the State of Indonesia which is diverse in ethnicity, culture, language, and religion. Therefore, the writer as a human being who does not escape making mistakes also reminds one another to take care of and respect one another, especially in the world of education.

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