

THE CONCEPT OF RELIGIOUS MODERATION IN MUHAMMADIYAH EDUCATIONAL INSTITUTIONS

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Abstrak: Religious moderation is a discourse that is quite hotly discussed lately in various circles. According to the Indonesian Dictionary (KBBI), the term moderation is rooted in the adjective "moderate" which means always avoiding extreme behavior or disclosure. This word can also be interpreted as a tendency towards dimensions or a middle way.

Muhammadiyah as an Islamic organization in Indonesia which since its inception has been known as a modern organization has made the Qur'an and Hadith as a way of life. Not extreme towards certain notions, always open to the times and being open to differences in the environment. Muhammadiyah as an organization that has the most educational institutions in Indonesia needs to formulate religious moderation in its educational institutions. This is an anticipatory effort in countering radicalization which has been hotly discussed lately in the community.

Muhammadiyah in understanding the concept of moderate includes three dimensions, namely wasatha which means something very good, wasatha which is related to attitude, namely not being extreme and not exaggerating in terms of worship and mu'amalah, and behaving in accordance with science and law so that wasath means a fair attitude that puts something in its place. These three dimensions must be understandable to all Muhammadiyah members and one of the strategic places that can be a medium for understanding the concept of religious moderation is in educational institutions.

Keywords: Religious Moderation, Educational Institutions, Muhammadiyah

1. Introduction

Indonesia is a pluralistic nation, this sentence is not a mere figment issued only as a slogan, but as a sentence of awareness that Indonesia has a lot of diversity that appears. The emergence of diversity is an event that is born naturally due to the meeting of various cultures, and the interaction process of various individuals and community groups.

Every precept in Pancasila which is used as the philosophy of the state guarantees the unity of diversity in Indonesia. Pancasila guarantees the diversity that exists, for example in the diversity of religious aspects. The first precept is the main principle that gives respect and freedom to practice one's religion. Mutual respect and respect among religious adherents is a life principle of a nation that must not fade and must be the main foundation and basic foundation in the plurality frame of living together. Religious intersection is something that is very sensitive and vulnerable in society and can cause conflict and division, for that people need to understand religious moderation.

Someone's knowledge of something is very influential in addressing a problem, someone's misunderstanding of something will certainly have an impact on

misinterpretation which of course has an impact on practice. In responding to a difference, of course, one must be wise and wise, judging something without understanding or knowledge is an act that is not commendable.

Religious moderation is a perspective and a firm attitude in respecting and responding to differences in religious diversity. For Indonesian Muslims, of course, it is much easier to understand the religious moderation movement, especially Muhammadiyah members. Since its inception, Muhammadiyah has been known as a modern organization. In his Professor inauguration speech, Prof. Haedar Nasir, he said that Muhammadiyah was the most consistent in voicing moderation in the face of radicalization and radicalism as well as criticizing deradicalization because if it is consistent as a moderate force, the steps taken must be moderate, not deconstruction. Muhammadiyah has even sealed Indonesia with the "Pancasila State Darul Ahdi Wasyahadah" as evidence of its firm and moderate attitude in determining its ideological stance towards the Unitary State of the Republic of Indonesia which has Bhineka Tunggal Ika, the 1945 Constitution and has Pancasila. (Muhammad's Voice: 2019)

Among the principles of religious moderation, the values of religious moderation are closely related to justice, the balance of goodness, wisdom and tolerance. These values are very relevant to be applied in the world of education. Educational institutions can be used as a medium to teach the values of religious moderation to students before they become and enter the community as a whole.

Muhammadiyah as one of the Islamic organizations that has the most educational institutions in Indonesia spread across the country with various levels ranging from basic education to tertiary education. Muhammadiyah schools need to participate massively in disseminating moderate understanding to all components involved in managing Muhammadiyah educational institutions at every level.

2. Research Method

The type of research used is library research which is descriptive qualitative. The data analysis technique in this study is descriptive analysis, which describes systematically, factually and accurately about the facts obtained in the field. The analysis process begins by examining all available data from various sources. Data Analysis The writing of this scientific paper begins with collecting data, then selecting information that is in accordance with the problem being studied and then analyzed. The presentation of this scientific paper is done descriptively with a clear presentation.

3. Result and Discussion

A. Muhammadiyah and Religious Moderation

Muhammadiyah is the largest Islamic organization in Indonesia which since its inception has emerged as a modern organization based on the Qur'an and Hadith. Muhammadiyah was officially established on November 18, 1912 H, departing from the contemplation of KH Ahmad Dahlan on Qs.Ali Imran 104 and also concern about the social reality that was happening in society at that time, so he took steps to reform by establishing an organization called Muhammadiyah.

Muhammadiyah is an organization that has a firm stance as a progressive organization. Muhammadiyah always tries to realize the goals it wants to achieve in an elegant and principled way. Muhammadiyah is not extreme in culting certain groups or sects nor is it abusive to blaspheme and criticize something that is different

from Muhammadiyah in principle, but rather places and positions itself as an organization that is full of tolerance and tolerance and upholds the values of moderation without neglecting these things. -principles. Muhammadiyah is wasathiyah Islam or what is called middle Islam.

Reflecting on the 1st century of Muhammadiyah in the tanfidz of the 46th Muhammadiyah Congress in Yogyakarta, it was stated that Muhammadiyah in its one-century trajectory has solidified the process of social modernization of Islamic reform. The understanding of religion and the da'wah method developed by Muhammadiyah has become the blueprint for Islamic modernism in Indonesia. The Islam presented by Muhammadiyah has a middle character (wasathiyah) and is historical so that it gives birth to an Islamic Indonesian format. An advanced mind accompanied by a firm attitude in principle is able to produce an institutionalized amaliah tradition for the benefit of the needs of many people.

Mu'ti Ali as the General Secretary of PP Muhammadiyah in the Tarjih recitation in the context of the 109th anniversary reflection said that Islam wasathiyah was taken from the word washata whose derivation was mentioned in the Qur'an 5 times. Muhammadiyah understands the concept of moderate includes three dimensions. First: wasatha means something very good which is often equated with khair. Second, wastha which is related to attitude, not extreme and also exaggerating both in worship and in terms of mu'amalah, the third behaves in accordance with the science of law so that wasath is often a fair attitude that puts things in their place. Abdul Mu'ti emphasizes that Muhammadiyah is moderate which is neither excessive nor extreme, as a middle movement Muhammadiyah appears to be a science movement so it is not surprising that in solving problems, Muhammadiyah always listens to opinions from multiple perspectives so that it is hoped that it will produce a solution that can be accepted by all party. (Muhammadiyah Voice: 2020)

B. Functions and Objectives of Muhammadiyah Educational Institutions

Muhammadiyah is an Islamic organization that has a lot of business charities in the field of education which in quantity and quality is growing very rapidly and competes with educational institutions managed by the government. Muhammadiyah schools spread from cities to remote areas and even to foreign countries. Muhammadiyah participates in educating the nation's life as mandated by the 1945 Constitution. Currently, Muhammadiyah manages its educational institutions from kindergarten to university, Muhammadiyah's charities can be found everywhere. Muhammadiyah Educational Institutions are neatly organized and managed because they are supervised by the Dikdasmen Council and the Diktilitbang Council so that they are well coordinated.

Muhammadiyah establishes schools not without a clear goal, but there are things that are desired so that they establish schools at every level. There are six basic values built in Muhammadiyah Education, namely:

- a. Muhammadiyah education is held referring to the values sourced from the Qur'an and Sunnah
- b. The spirit of al-ikhlas to seek the pleasure of Allah becomes the basis and inspiration in the effort to establish and run a charity business in the field of education.
- c. Applying the principle of Cooperation (musharakah) while maintaining a critical attitude.

- d. Always maintain and revive the principle of innovation (tajdid) in carrying out business charities in the field of education.
- e. Having a culture of not taking sides with people who have adversity (dhuafa and mustad'afin) by carrying out creative processes in accordance with the challenges and developments that occur in Indonesian society.
- f. Sixth, paying attention to and implementing the principle of balance (tawassul or moderation) in managing educational institutions between common sense and purity of heart.

The six basic values must be rooted in the managers of Muhammadiyah Educational Institutions so that the functions of Muhammadiyah Educational Institutions are truly in accordance with the rules that exist in the Muhammadiyah organization. Where the main function of the Muhammadiyah Educational Institution is as a medium of da'wah, a place for regeneration of cadres, a forum for devotion and pious deeds, a form of gratitude for society and the nation as well as contribution and service to the country.

C. Muhammadiyah Education Institutions as A Media for Implementing The Values Of Religious Moderation

Muhammadiyah views that Islam in its struggle with life throughout the ages must be manifested in charity. Islam highly upholds charity parallel to faith and science so that Islam is present in the understanding of balance as well as being grounded in life. One of the charities carried out by Muhammadiyah is the presence of the Muhammadiyah Educational Institution, among which its functions are as a medium of da'wah and media to regenerate cadres. Not without reason, of course, because educational institutions are very representative to instill value transformation for the people who work in them. The Islamic moderation movement through education is a strategic path in the context of realizing a moderate and progressive society (Ma'arif: 2021).

Muhammadiyah's view of religious moderation is ideally implemented through its educational institutions, the basic values in religious moderation are very possible to be practiced in the school environment. Students and teachers in Muhammadiyah schools can mediate the appearance of religious moderation by promoting washatiyah Islamic values. School residents must be educated to be able to accept the differences that exist around them wisely and in principle without ignoring the noble values of the Qur'an and As-Sunnah as a guide for the life of a Muslim. Instilling a moderate attitude must be taught to children from an early age so that repetition of religious moderation is expected to shape the character of wise students so that they are accustomed to accepting differences in their environment, including differences in beliefs.

4. Conclusion

Muhammadiyah in understanding the concept of moderate includes three dimensions, namely wasatha which means something very good, wasatha which is related to attitude, namely not being extreme and not exaggerating in terms of worship and mu'amalah, and behaving in accordance with science and law so that wasath means a fair attitude. That puts something in its place. These three dimensions must be understandable to all Muhammadiyah members and one of the strategic places that can be a medium for understanding the concept of religious moderation is in

educational institutions. The Islamic moderation movement through education is a strategic path in the context of realizing a moderate and progressive society.

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