

VALUES OF ISLAMIC EDUCATION AND THEIR RELEVANCE WITH RELIGIOUS MODERATION

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Abstract- This study aims to describe the values of Islamic education and their relevance to religious moderation. Understanding and insight into religious moderation is very important to be known and understood by the Indonesian people because the Indonesian nation is a pluralistic nation characterized by differences in culture, ethnicity, language, belief and religion. The existence of diversity and pluralism often faces problems in realizing unity and unity. Examples of problems that occur in social life such as racial/religious and ethnic conflicts. In this case, Islamic education has a very urgent, significant meaning and as an effective means to interpret and understand religious moderation because Islamic education in it contains the values of monotheism, worship and morals. The values of Islamic education are full of the grace of compassion (rahmatan lil 'alamin) noble and noble values, treating others with respect, respecting differences, being tolerant of adherents of other religions, and living together in peace and harmony in a multicultural society, for the sake of embodied harmony, tranquility, peace and unity and oneness. The focus of the study in this paper is how to understand Islamic education, how to understand religious moderation and what are the values of Islamic education and their relevance to religious moderation. This study found that the values of Islamic education contained teachings about ukhuwah (brotherhood), al musrawah (equality), at tasamuh (tolerance), al musyawarah (negotiation) and al mu'awanah (cooperation and mutual help). These teachings are very relevant. for the realization of religious moderation.

Keywords: Islamic Education Values, Religious Moderation

1. Introduction

Education is the most important thing in human life. Without education, humans will find difficulties and are unable to fulfill the essence of humanity as a complete human being. Humans will be confused in finding solutions and solving problems. Education is like a lamp for students and educators are the ones who turn on the lights so that they are bright. Educated man will find a bright path in his life.

Education is an inseparable part of Islamic teachings. Judging from the historical aspect, the glory of Islam in the classical period has left traces of the greatness and glory of Islam in various fields of life that cannot be separated from the world of education. The milestone in the history of Islamic education began to take place since the appointment of the Prophet Muhammad. Become a prophet and messenger by Allah swt. which is marked by the receipt of the first revelation through the angel Gabriel at the Cave of Hira in 610 AD,¹ namely QS. al-Alaq [96]:1-5:

¹ Zuhairini, dkk., *Sejarah Pendidikan Islam* (Cet. VIII; Jakarta: Bumi Aksara, 2006), h. 7.

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (1). خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (2). اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (3)
الَّذِي عَلَّمَ بِالْقَلَمِ (4). عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (5)

The translation:

(1) Read by (saying) the name of your Lord Who Created, (2) He has created man from a clot of blood. (3) Read, and your Lord is the most gracious, (4) Who teaches (humans) through words (5) He teaches people what they do not know.²

In Islamic education, the Prophet Muhammad. is the first and foremost educator. The description and pattern of Islamic education in the period of the Prophet Muhammad, the phases of Mecca and Medina are past history that need to be re-expressed as a material for consideration and a source of ideas in the implementation of education, especially Islamic education.

Prophet Muhammad saw. brought great changes during his 23 years of apostolate, changing and rotating all human life in the physical and spiritual fields, everything stems from and is based on moral heights. With morals, the Prophet Muhammad saw. leading his people in the struggle to achieve their ideals and a role model for all humans until now.³

He is an ideal teacher, very worthy of being used as an example and a source of inspiration. An example of a successful educator, able to change a civilization that has fallen into the abyss of savagery to a new civilization full of glory..⁴

The Islamic treatise conveyed is a religion of compassion (rahmatan lil 'alamin), in which it contains teachings that are full of noble and noble values, respecting differences, for the creation of tolerance, harmony and peace in society. This is a process of Islamic education which is proven by the Prophet Muhammad SAW during his leadership in Medina by establishing friendships, building strong brotherhood, solidarity with people outside Islam by making a peace agreement known as the Medina charter or the Medina constitution.

With all his tenacious efforts, he has shaped the city of Medina into a noble life and full of core values. In the social field, the Prophet made the basics of social systems such as ukhuwah (brotherhood), al musrawah (equality), at tasamuh (tolerance), al musyawarah (negotiations) and al mu'awanah (cooperation).⁵

Based on this, Indonesian society is full of diversity and pluralism, both democratic and sociological, whose plurality is characterized by differences in culture, ethnicity, language, belief and religion. The existence of diversity and pluralism often faces problems in realizing unity and unity. Examples of problems that occur in social life such as racial, religious and ethnic conflicts.

² Departemen Agama RI, Al-Qur'an dan Terjemahnya (Bandung: Syaamil Cipta Media, 2004), h. 597.

³ Asmaran, As, *Pengantar Studi Akhlak* (Cet. III; Jakarta: LSIK, 2002), h. 122.

⁴ Abdullah Munir, *Spiritual Teaching, Agar Guru Senantiasa Mencintai Pekerjaan dan Anak Didiknya* (Cet. X; Yogyakarta: Pustaka Insan Madani, 2009), h. 123.

⁵ Abdul Syukur Al Azizi, *Sejarah Terlengkap Peradaban Islam* (cet. 1Yogyakarta, Noktah, 2017), hal. 46efektif

Departing from these problems, understanding and insight into moderation of exercise is very important to be known and understood by the public. One effective means to interpret and understand religious moderation is the cultivation of Islamic educational values, both at home, at school and in the community. Islamic education contains the values of Islamic teachings which teach to always invite goodness and prevent evil with grace and compassion, treat others with respect, accept differences, and live together in peace and harmony in a multicultural society. Adherents in order to create harmony, calm and peace in society and away from violence, division and conflict.

Based on the above background, the main problem in this paper is Islamic Education Values and their relevance to Religious Moderation. The subject matter is described into several sub-problems with the following formulation:

1. What is the meaning of Islamic education
2. What is the meaning of religious moderation
3. How is the relevance of Islamic education values to religious moderation

2. Research Method

A. Type of Research

This research is a qualitative research, with the type of research used is library research, namely the study of literature from various references relevant to the subject matter of the discussion of Islamic Educational Values and their relevance to Religious Moderation.

Sources of data in this study are classified into two types, namely primary data sources and secondary data sources.

- a. Primary data is data obtained from library materials that have binding power that underlies the study in this paper. As for what the author uses consists of the Qur'an and its translation as well as the hadith of the Prophet Muhammad.
- b. Secondary data is data collected from library research, research reports, books, literature, and other sources relevant to this paper.

B. Data Processing and Analysis Techniques

Data processing and analysis techniques in this writing, namely by using:

- a. Data reduction.

Reduction is an activity of selecting, simplifying, focusing on the raw data that has been obtained. The data that has been obtained is then recorded carefully and in detail. Reducing data means summarizing, sharpening, classifying, and selecting data that are considered relevant and important related to Islamic Education Values and their relevance to Religious Moderation.

- b. Display or Presentation of Data.

After the data is reduced, the next step is the presentation of the data. The form of presentation is narrative text (written disclosure). The goal is that the data is organized and arranged in a relationship pattern so that it is easily understood, both by the author and by others.

c. Conclusion and Verification

The data that has been patterned, focused and arranged systematically in the form of a narrative, then through the data induction method it is concluded, In essence, the data obtained in this study is treated by reviewing and sorting, in this case only important and relevant data are summarized. Data collection is done by literature study or document study, this technique is a way of collecting data by reading, reviewing, analyzing and reading notes from literature books, documents and other matters related to this paper, using the technique `a). Indirect quotation, namely quoting the material of a book or essay by changing the editor without reducing the meaning contained therein. b). Direct quotation, which is quoting the material of a book or essay without changing the editor or reducing the meaning contained therein.

3. Results and Discussion

A. Definition of Islamic Education

The definition of Islamic education is very diverse and each definition of the definition of education that is raised relies on various backgrounds and perspectives. Although the definitions of Islamic education vary, they basically have the same substance. The definition of education according to experts include:

- a. Omar Mohammad At Toumi Asy Syaibany argues that Islamic education is a process of changing individual behavior in personal life, society, and the natural surroundings by way of teaching as a basic activity and as a profession among basic professions in society.
- b. Ahmad D. Marimba defines Islamic education as an effort to guide physical and spiritual skills based on Islamic religious laws towards the formation of the main personality according to Islamic standards. Islamic measures are aimed at the morals of students, concrete behavior that benefits their lives in society.
- c. According to M. Arifin, Islamic education is an educational system that covers all aspects of life needed by the servants of Allah, as Islam has become a guide for all aspects of human life, both worldly and hereafter.
- d. Fadhil al Jamaliy argues that Islamic education is an effort to develop, encourage and invite people to a more advanced direction based on high values and a noble life, so that a more perfect person is formed, both related to reason, feelings and deeds.
- e. Muhammad Javad al-Sahlani, in *al-Tarbiyah wa al-Ta'lim fi al-Qur'an al-Karim*, defines Islamic education as a process of approaching human beings to the level of perfection and developing their abilities.

From several opinions expressed by experts, the authors conclude that Islamic education is a process of transformation and internalization of knowledge and values in students through guidance on spiritual and physical growth according to Islamic teachings by directing, teaching, training, nurturing, and supervising to achieve harmony in the perfection of life in all its aspects.

B. Understanding Religious Moderation

The word moderation comes from the Latin *moderatio*, which means moderate (no excess and no shortage). The word also means self-control (from an attitude of great advantages and disadvantages). The Big Indonesian Dictionary (KBBI) provides two meanings of the word moderation, namely: a. Reduction of violence. b. Avoidance of extremes. If it is said, "that person is moderate", that sentence means that the person is being reasonable, mediocre, and not extreme.⁶

In English, the word moderation is often used in the sense of average, core, standard, or non-aligned. In general, moderate means promoting balance in terms of beliefs, morals, and character, both when treating others as individuals, as well as when dealing with state institutions. Whereas in Arabic, moderation is known as *wasath* or *wasathiyah*, which has an equivalent meaning with the words *tawassuth* (middle), *i'tidal* (fair), and *tawazun* (balanced). People who apply the principle of *wasathiyah* can be called *wasith*. In Arabic too, the word *wasathiyah* is defined as "the best choice". Whatever words are used, they all imply the same meaning, namely fairness, which in this context means choosing a middle ground between various extreme options. The word referee has even been absorbed into Indonesian into the word 'referee' which has three meanings, namely: a. intermediaries, intermediaries (eg in trade, business); b. mediator (separator, reconciler) between the disputants. c. Leader in the match.⁷

Every religion teaches complete surrender to God Almighty, the Creator. This servitude to God is manifested in the readiness to follow His instructions in life. Humans are servants only to God, not slaves to others, and also not enslaved by others. This is where the essence of the value of justice between humans as fellow creatures of God. Religious moderation is the most appropriate content of values and practices to realize the benefit of the Indonesian earth. A moderate, fair and balanced mental attitude is the key to managing our diversity. Here are some definitions that have a correlation with religious moderation. In Islamic teachings the word moderation is closer to the meaning of *wasathiyah*, which means middle. Allah swt says in QS al-Baqarah/2:143 which means:

And similarly We have made you (Muslims) a middle class so that you may be witnesses of (the deeds of) mankind and that the Messenger (Muhammad) may be witnesses of your deeds.

Az-Zijaz said that the word *wasathan* has two meanings, namely 'adlan wa khiyaaran (fair and middle). The two words are different but have the same meaning, namely, fair is in the middle and in the middle means fair. Among them is the *wustha* prayer, as stated in His word: Keep your prayer and (maintain) the *wustha* prayer.⁸ As stated in His word, QS-Al-Baqarah 2:238.

⁶ Kementrian Agama RI, *Moderasi Beragama* (Bagan Litbang dan Diklat Kementrian Agama RI, Cet.1, Jakarta 2019), hal.

⁷ Op.cit

⁸ Muhammad Qasim, *Membangun Moderasi Beragama umat melalui Integrasi Keilmuan* (Cet. 1, Alauddin Uninesti Press, 2020), hal. 36

It means :

Keep your prayer and (maintain) wustha prayer and stand (in your prayer) solemnly'

From the various opinions above, it can be understood that religious moderation is a perspective, attitude, always taking a middle position, always acting fairly and not being extreme in religion. Religious moderation must be understood as a religious attitude that is balanced between the practice of one's own religion (exclusive) and respect for the religious practices of others with different beliefs (inclusive). This balance or middle ground in religious practice will undoubtedly prevent us from being excessively extreme. As previously hinted, religious moderation is a solution to the presence of excessive attitudes or extreme understandings of sexual relations. Religious moderation is actually the key to creating tolerance and harmony, both at the local, national and global levels. Moderation of religion is to reject extremism and liberalism in religion is the key to balance, for the sake of maintaining civilization and creating peace. The understanding of religious moderation makes one to treat others with respect, accept differences, and live together in peace and harmony.

C. The Values of Islamic Education and Their Relevance to Religious Moderation

Islamic education is a process of guidance, transformation and internalization of knowledge and values in students through guidance on spiritual and physical growth according to Islamic teachings by directing, teaching, training, nurturing, and supervising in order to achieve harmony in the perfection of life in all its aspects. As for the values contained in Islamic education, namely, monotheism / aqidah akhlaq and worship.

a. Tawhid / Aqidah

In everyday life, monotheism becomes the main grip that guides and directs humans to act correctly in their relationship with Allah swt, fellow humans and with the universe. True monotheism will lead people to a good life in this world and true happiness in the hereafter.

Akidah is the foundation for every Muslim. As described by Imam al-Gazali, quoted by Asmaran, said that humans live in the world like people who sail the ocean. When the storm raged, the rolling waves caused the passengers to be blown away, his heart pounding with the fear of drowning. All efforts and efforts are carried out to save themselves. The ups and downs of the ocean water are sunnatullah that must be met. Likewise, humans in life cannot be separated from 1001 kinds of problems. Humans meet with favors and disasters, happiness and misery. In navigating the waves of such life, humans have a footing, have ropes to hold on to. The foundation on which to stand is aqidah, namely a unanimous and complete belief that humans are only planning, their obligation is to try, to fight in accordance with their dignity and position.

A strong and solid aqeedah is like a tree that is strong and stands firm. In the life of a Muslim who has a strong faith has a strong stance, is not easily swayed and is

not easily influenced. His presence is coveted and missed, always spreads peace, serenity, compassion for fellow human beings.

In the teachings of monotheism there are high social values, such as justice, democracy, equality, *ukhuwah*, respect and respect for others, equity, and tolerance for people of different beliefs, social values in the teachings of monotheism were taught by the Prophet Muhammad SAW in during his reign in Medina.

In order to strengthen and create peace, tranquility and order in the people of Medina, the Prophet Muhammad SAW the basics of social life by building *ukhuwah Islamiyah* to strengthen brotherhood between the Muhajirin and Ansar as well as establishing friendly relations with other parties who are not Muslim by making peace treaty called the Medina charter.⁹

b. Worship.

The term worship seen from the meaning of language is obedience, submission accompanied by humbling oneself. The definition of worship according to the term is *taqarrub* (get closer) to Allah swt. by obeying all His commands and staying away from all His prohibitions and practicing all that He permits.¹⁰

Basically Islam is a religion that places humanity as a fundamental value. The relevance of human social values in Islam is reflected in the implementation of worship that has social implications, for example the relevance of social values in Islam is read in a row of *naqliyah* arguments, including in QS. al-Maidah verse 2, QS. al-Hujarat verses 10-13, QS. Lukman verse 10, QS. al-Ankabut verse 45, and many other verses.¹¹

As for the implementation of worship that is socially oriented, for example prayer, fasting, zakat and hajj. Allah swt suggests that people who pray always do *ma'ruf* and stay away from evil deeds. People who pray will get a loss (woe) if they refuse to help others with their wealth, waste prayer and obey their desires. Prayers that are carried out must provide benefits and benefits to others, even not only benefits and benefits to humans, but also benefits and benefits for nature as well as *Rohmatan lil alamin*, so that people feel comfortable, feel safe, at peace with their existence. Even to people of different religions they feel peaceful and protected even though they are a minority

Likewise with fasting, which becomes a "school" of learning for Muslims to control themselves, internalize and ground their social piety. The purpose of fasting is to humanize humans, either personally, communally or in society. People who fast are forming a more human identity to provide them with relationships with other people and in the general public. And furthermore, the worship of zakat and hajj also has a high social dimension. Through zakat, the

⁹ Badri Yatim, *Sejarah Peradaban Islam, Dirasah Islamiyah* (Cet. 22, raja Grapindo Persada, Jakarta 2010), hal.26

¹⁰Mustafa Kamal Pasha dan Ahmad Adaby Darban, *Muhammadiyah Sebagai Gerakan Islam* (Cet. II; Yogyakarta: Pustaka, 2009), h. 249.

¹¹ <https://www.kompasiana.com/abangsuher7763/60e6847306310e778309e082/ibadah-sosial>

social life of the community has an impact on the fraternity between rich and poor individuals. Through this zakat, close and strong friendship and brotherhood are established, and human relations are built between the rich and the poor, the marginalized, and other underprivileged people. While the pilgrimage requires human values, especially unity, brotherhood and equality between humans.

c. Ahlaq.

Morals are living pearls that distinguish humans from other creatures. Humans are creatures of Allah swt. the noblest, but without morals, he loses his humanity and is lower in rank than animals. This shows how important morality is for humans.

The main message of the Prophet Muhammad. sent by Allah swt. is to perfect noble character, as the hadith reads::

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ (رواه أحمد)¹²

It means:

From Abi Hurairah ra. Said, Rasulullah saw. said: I was sent to perfect noble character (H.R. Ahmad).

The above hadith gives an understanding that morality is an apostolic mission. With the morals of the Prophet Muhammad. fulfill obligations and fulfill the mandate, with morals he calls people to monotheism, with morals he invites people to the straight path, with morals he faces enemies on the battlefield, with morals he respects the beliefs and beliefs of others. With his morals he led many people in the struggle to achieve their ideals, on the basis of morals he built a sovereign and independent country which everything became a mirror and role model for us today.

A nation and state will be victorious if its citizens have noble character. On the other hand, the state will be destroyed if its citizens ignore noble character, because noble character is a means of psychological and social control for individuals and society.

The explanation above can be understood that noble character occupies an important position and is considered to have an important function in guiding people's lives. Therefore, moral development becomes a necessity, starting from individual movements, which are then projected to spread to other individuals. After the number of individuals who are enlightened with noble morals in large numbers will automatically color people's lives so as to create a peaceful and prosperous civilization of society.

The scope of morality is very broad, covering all aspects of life, both vertically with Allah swt, and horizontally among His creatures. The details are as follows:

¹²Ahmad bin Muhammad Ibnu Hanbal, *al-Musnad al-Imam Ahmad*, Jilid II; Cairo Dar al- Ma'rif, 1996.

- 1) Morals towards Allah SWT, including: piety, love and pleasure, sincerity, tawakkal, gratitude and repentance.
- 2) Morals towards the Messenger of Allah, including: loving and glorifying the Prophet Muhammad, following and obeying the Messenger of Allah and saying sholawat and greetings
- 3) Personal morality, including: shidiq, amanah, istiqamah, iffah (maintaining self-respect), mujahadah, syaja'ah, tawadhu, shy, patient and forgiving.
- 4) Morals in the family, including: birrul walidain, rights, obligations and affection of husband and wife, love and responsibility of parents towards children and silatturahim with close relatives.
- 5) Community morals, including: visiting and receiving guests, good relations with neighbors, relations with the community, young people and maintaining ukhuwah Islamiyah.
- 6) Morals of the state, including: deliberation, upholding justice, enforcing amar ma'ruf nahi munkar, maintaining the relationship between the leader and the led.¹³

The characteristics of moral teachings cover all aspects of human life, both vertical relationships with the creator and horizontally with all of his creatures. The essence of morality is the goodness and dignity of a person. Therefore, morality is very important to be applied in everyday life. Because with morals social life will be safe, peaceful and peaceful, humans will help each other, help each other, respect each other, respect each other and maintain tolerance in society, kindness and take care of each other.

Based on the values of Islamic education in which the teachings of ukhuwah (brotherhood), al musrawah (equality), at tasamuh (tolerance), al musyawarah (negotiation) and al mu'awanah (cooperation) are very much in harmony with the values that exist in moderation. Religion that is echoed by the Ministry of Religion of the Republic of Indonesia with the assumption that the Indonesian nation is a very pluralistic nation from various sides. Ethnicity, ethnicity, language, culture, religion, belief and other diversity. In this case, the notion of moderate religious moderation is very important to be used as a framing in managing religious life in a plural and multicultural Indonesian society. Moderate attitude will bring benefits in religion, nation and state. By developing a moderate attitude, it will be able to avoid the damage caused by extremism and radicalism based on or motivated by religious ideology. Prevent acts of terrorism in the name of religion. Thus it can protect religion, soul, mind, property and offspring (maqasid al-Shari'ah).

¹³ Yunahar Ilyas, *Kuliah Akhlak* (Cet. II; Yogyakarta: Pustaka Pelajar, 2000), h. 6.

4. Conclusion

1. Islamic education is a process of transformation and internalization of knowledge and values in students through guidance on spiritual and physical growth according to Islamic teachings by directing, teaching, training, nurturing, and supervising in order to achieve harmony in the perfection of life in all its aspects.
2. Religious moderation is a perspective, attitude, always taking a middle position, always acting fairly and not being extreme in religion. Religious moderation must be understood as a religious attitude that is balanced between the practice of one's own religion (exclusive) and respect for the religious practices of others with different beliefs (inclusive). This balance or middle ground in religious practice will undoubtedly prevent us from being excessively extreme. As previously hinted, religious moderation is a solution to the presence of excessive attitudes or extreme understandings of sexual relations. Religious moderation is actually the key to creating tolerance and harmony, both at the local, national and global levels. Moderation of religion is to reject extremism and liberalism in religion is the key to balance, for the sake of maintaining civilization and creating peace. The understanding of religious moderation makes one to treat others with respect, accept differences, and live together in peace and harmony.
3. The values of Islamic education which contain teachings about ukhuwah (brotherhood), al musrawah (equality), at tasamuh (tolerance), al musyawarah (negotiations) and al mu'awanah (cooperation) are very much in harmony with the values contained in religious moderation echoed by the Ministry of Religion of the Republic of Indonesia with the assumption that the Indonesian nation is a very pluralistic nation from various sides. Ethnicity, ethnicity, language, culture, religion, belief and other diversity. In this case, the notion of moderate religious moderation is very important to be used as a framing in managing religious life in a plural and multicultural Indonesian society.

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