

MEASURING THE ESSENCE OF SPECIAL EDUCATION PROGRAMS IN THE RELIGIOUS SECTOR IN REALIZING RELIGIOUS MODERATION IN SOCIETY

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Abstract – This paper discusses the Essence of Special Education Programs in the Religious Sector in Realizing Religious Moderation in Society. The purpose of this paper is to measure the essence of Islamic religious education institutions in the community in realizing religious moderation. This paper uses qualitative research methods in collecting, processing, analyzing data related to this paper. In the discussion section, it is stated that the special education program in the field of religion as an effort to realize religious moderation in the community is one option that can be taken. So it requires the involvement of the government in formulating regulations and Islamic religious education institutions as a center for fostering and reviewing studies on religious moderation that will be implemented in the community. Therefore, the involvement of religious educational institutions in realizing religious moderation in society has a very important role. Especially in preparing alumni who will become members of the community, understanding and practicing Islamic religious values in the community. Special education programs in the religious field designed with curriculum, content standards, learning processes and assessments adapted to the concept of religious moderation will be a new breakthrough in realizing religious moderation in society. Because the alumni will provide guidance to the community about religious moderation.

Keywords: Education Program, Religious Affairs, Religious Moderation.

1. Introduction

The current condition of Muslims has experienced a distortion of religious understanding caused by the emergence of various religious understandings as an interpretative and subjective understanding of reality. Distortion of religious understanding occurs because of an understanding of the Qur'an and hadith as the main source of literal and literal Islamic teachings. (Directorate General of Islamic Guidance, Ministry of Religion, Republic of Indonesia, 2014) This creates rigidity in understanding religion. This has an impact on the difficulty of some people in filtering various religious understandings that can manifest in the notions of radicalism and liberalism. (Herdi Sahrasad & Al Chaidar, 2017)

Society's consumption of religious concepts that understand religion literally and literally will give birth to groups that are intolerant, fanatical about their group's understanding and blame all groups who do not agree with their group. (Vedi R. Hadiz, 2016) Because each group has a tendency to feel more right than the other groups. (Muchlis Muhammad Hanafi, 2011) As the word of Allah swt. in QS. ar-Rum [30]:32:

مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا ۚ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

The translation:

From those who divide their religion into several groups. Each group is proud of what they have.

The verse shows that everyone who changes and distorts the natural religion and makes religion and makes differences of opinion and contradicts each other. This includes idolaters, idol worshippers and statues (paganists), Jews and Christians. Likewise with Muslims who follow their passions and make heresy. So that each group feels happy and proud of the opinions that exist in their respective groups because they have not detected and know what is right and it is a must for them to know it. (Wahbah Az-Zuhaili, 2005)

The existence of the verse above illustrates the existence of groups who feel that their understanding of the teachings they have is the most correct. Because they are shackled by the habits and teachings that they have been running. Thus closing the space to accept differences. This makes him like to fight, deviate from love for fellow human beings, mutual suspicion, accusations and disbelief among Muslims.

In the end, their dispute touched the principles of creed and shari'a which resulted in the birth of several groups whose communities supported each other to defeat the other groups and each only followed its figure or leader. Each group feels proud of the teachings they have, while the teachings of the other groups are considered wrong. (M. Quraish Shihab, 2005).

The above-mentioned tendency to feel more correct gives birth to groups that have radical ideas in the name of religion, even though they are trapped in radical ideas that lead to violence against groups who don't think like that. (Directorate General of Islamic Community Guidance, Ministry of Religion, Republic of Indonesia, 2014). So that religion will be shown as a violent sect and threaten the security of the state. Therefore, such an understanding must be prevented from growing mushroom and causing unrest in the community.

Some other people understand that religion is only limited to ritual worship that has no connection with human life, this group will give birth to the notion of liberalism. This understanding necessitates religious affairs as part of regulating personal relationships with God. (Budy Munawar Rachman, 2010). So that religious affairs are only considered as individual matters related to their respective beliefs.

The birth of the above understanding is caused by a group of people's understanding of religion that is not comprehensive (kaffah). This brings anxiety to the community and the government. Therefore, the government is obliged to facilitate the public to understand religion as a whole, so that Islam can be understood as a religion that is tolerant and brings peace (rahmatan lil alamin).

In essence, the presence of Islam is not only to provide a sense of security to its adherents, but also to be able to build a harmonious life in society. Therefore, the concept of religiosity in the community must get attention from the government and religious education institutions. So that every religious behavior in the community can be controlled and directed to give birth to religious moderation.

The government is tasked with making regulations relating to religious moderation which are implemented in religious education as a manifestation of the government's efforts and religious education institutions in actualizing the concept of religious moderation in society. Because educational institutions are the main hope in

fostering and producing outcomes that will convey the concept of religious moderation in society.

Based on this, this paper will discuss measuring the essence of special education programs in the field of religion in realizing religious moderation in society.

2. Research Method

This study tries to reveal phenomena related to religious moderation in society. Therefore, the type of research used in reviewing, tracing, managing and presenting data is qualitative research. (John W. Creswell & J. Dafid Creswell, 2018)

Data collection is done through tracing the facts of the literature related to the essence of special education programs on the concept of religious moderation in the community (Kaelan, 2010)

3. Discussion

Moderation refers to the meaning of behavior or actions that are reasonable and do not deviate, tending to a dimension or middle way, their views are sufficient and willing to consider the views of other parties. (Aceng Abdul Aziz, et al, 2019)

Education is expected to have a direction that not only emphasizes the aspect of intellectual intelligence alone, but also fills the soul, (Muhammad Qorib & Muhammad Zaini, 2020) moral development, obedience in worship and the ability to integrate various fragmented knowledge into the bonds of monotheism. and the belief that humans must devote their knowledge through innovative and useful works for the people as mandated in Law Number 20 of 2003 concerning the National Education System (Government of the Republic of Indonesia, 2003).

Islamic educational institutions are required to play a cultural role and function as an effort to preserve, develop and pass on the ideals of society. Through this ideal function, Islamic educational institutions also have the function of controlling and directing the development of society as the word of Allah swt. in QS. Ali 'Imran [3]: 104:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

The translation:

There should be among you a group of people who call on righteousness, enjoin what is right, and forbid what is evil. They are the lucky ones.

The verse above requires the presence of a caring group to direct the community to do good and prevent evil. The presence of Islamic educational institutions is part of a group that has a responsibility to invite goodness and prohibit evil.

This responsibility can be achieved through evaluation and recommendations on the priority of realizing the quality of graduates who are educated to become pioneers in carrying out good and preventing evil. (Abuddin Nata, 2008). Therefore, Islamic educational institutions in carrying out their duties as responsible for directing the

community to understand religion in totality should pay attention to various aspects that can support the improvement of the quality of graduates.

Every graduate of an Islamic educational institution is expected to have broad insights and ideas. This means being able to examine a problem that arises in the community from various aspects without being limited by differences in religion, ethnicity, culture, nation and so on, then providing the best solution to the problem. So that every graduate can interact with their environment.

The government and educational institutions are very important to work together in providing guidance to the community, so as not to misunderstand the concept of religion and prevent the birth of radicalism and liberalism in society. Because the government and educational institutions, especially Islamic religious universities under the auspices of Islamic boarding schools have the responsibility to foster and guide the public to be able to understand Islam as a moderate, tolerant and peaceful religion in accordance with the basic values and concepts of Islam which is *rahmatan lil alamin*. (Rahmat Hidayat, 2016). Therefore we need an education program, debriefing or training that can instill religious moderation in the community.

The above program as mandated in the Government Regulation of the Republic of Indonesia No. 55 of 2007 concerning Religious Education and Religious Education Article 8 mentions the function of religious education which is oriented towards efforts to prepare outputs to become members of the community who understand and practice the values of religious teachings (Government of the Republic of Indonesia, 2007). Therefore, the role of Religious and Religious Education in realizing religious moderation in the community is very necessary, especially in preparing the generation that will become members of the community and provide enlightenment on religious understanding that contains the value of *rahmatan lil alamin*. As contained in the word of Allah swt. in QS. al-Anbiya [21]:107:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

The translation:

And We have not sent you (Muhammad), but to be a mercy to the worlds.

The verse gives an overview of the presence of the Prophet Muhammad. as an embodiment of the totality of the Islamic religion which is present to provide peace to all creatures in the universe, including humans. (Haji Abdulmalik Abdulkarim Amrullah, 1984).

The debriefing program can be in the form of an educational program that is prepared to produce outputs that can be directly involved in the community to provide enlightenment on the importance of religious moderation. This learning activity should be given to adults who are equal to students. (Erma Fatmawati, 2015). So that the output that is expected to be able to provide guidance to people in rural areas about Islamic moderation can be achieved.

In essence, the role of Islamic education is very important in providing directions for instilling an understanding of Islamic moderation. (Evi Fatimatur

Rusydiyah, 2019). Because education is the main door in creating a generation that is ready to become an agent of control in society. So that educational institutions are needed as a forum in carrying out coaching activities to get outputs that are oriented in providing an understanding of the concept of religious moderation in the community.

Based on this, a special education program in the religious field is needed that has the content of religious moderation. starting from input, implementation process, output and outcome.

The input section relates to the selection process for prospective students, the competence of educators and education staff, the suitability of the curriculum used with regulations and community needs.

The implementation process must pay attention to the standard of learning content, the standard of the learning process and the standard of learning assessment based on the concept of religious moderation.

Output is closely related to competency standards of graduates who have the capacity to implement the concept of religious moderation in society.

In the outcome section, it is hoped that it will become a government agent and a pioneer in realizing religious moderation in the community (*ummatan wasatan*). (Ministry of Religion RI, 2012). Because the concept of religious moderation exists to create a balance in religious life in a society that has diversity. As the word of Allah swt. in Qs. al-Baqarah [2]: 143:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا...

The translation:

And so have We made you (Muslims) a people of the middle...

The verse above explains the position of Muslims as a *wasatan ummah*. The explanation of this verse in Ibn Kathir's commentary states that the meaning of *wasath* is the best choice. (Abdullah Bin Mumammad Alu Shaik, 2012). As the chosen people, we are expected to be able to remind each other, appreciate and accept differences in understanding in the religious field. So that it can create harmony and religious harmony in the community.

Sayyid Qutb stated that the middle *ummah* referred to in the verse above is the embodiment of Islam which does not provide space for humans to let go and transcend boundaries as individuals and requires individuals to live in society and the state. (Sayyid Qutb, 2000). Therefore, Islam provides positive freedom in synergistic progress and growth between individuals and society. So that religious moderation is created in the community.

Wahbah Zuhaili in interpreting the word *al-wasath* in the verse above explains that what is meant by *wasath* are people who have good temperaments who combine knowledge and charity. (Wahbah Az-Zuhaili, 2005). So that they can accept and appreciate differences in religious understanding in the community.

The concept of Islamic moderation can be realized thoroughly in the community through special learning activities based on village religious leaders by presenting

village representatives who will be equipped with an understanding of Islamic moderation.

4. Conclusion

Based on the discussion above, it can be concluded that the essence of special education programs in the field of religion in realizing religious moderation is a necessity to actualize religious moderation in society. This can be realized through inputs, implementation processes, outputs and outcomes that contain the concept of religious moderation. The special education program in the religious field is expected to produce graduates who can actualize an understanding of religious moderation in society. So that the existence of graduates from the program can become religious leaders who will provide guidance and control the religious understanding of the community.

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