

Moderation Values In The Qur'an And Its Implementation In Islamic Religious Education

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ABSTRACT

The current era of globalisation has a tremendous impact on thinking, behaviour and even one's personality, which is very diverse and easily spreads to all corners of the country. In this era, Muslims are required to be moderate. The formulation of this research is: How is the concept of moderation in q.s al-Baqarah: 143? How is the implementation of moderation values in q.s. Al-Baqarah: 143 in Islamic religious education? The purpose of this study is to find out about the concept of moderation in q.s. Al-Baqarah: 143 and the implementation of moderation values in q.s. Al-Baqarah: 143 in Islamic religious education. This research is a type of library research. The technique of collecting data on matters related to the subject matter, such as biographies of figures, classic books, journals, life histories, stories, newspapers, films and so on. In this documentation technique the data analysis technique used in this research is content analysis. The concept of moderation in the Qur'an letter al-Baqarah: 143 is called al-wasathiyah. The word is taken from a root word originally meant: "the middle between two limits, or with justice, the middle or the standard or the usual". Moderation cannot be realised unless four main elements, namely honesty, openness, compassion and flexibility, are brought together. The implementation of Q.S al-Baqarah: 143 includes a teacher's task to be open and provide compassion in the learning process of Islamic religious education. Being open means respecting all students' opinions, not discriminating against students, being responsive and sympathetic, and showing a friendly and understanding nature.

Keywords: Moderation Values; Al-Qur'an; Islamic Religious Education; Analysis.

1. Introduction

The Qur'an, the holy book of Islam, serves as a comprehensive guide for Muslims worldwide, providing guidance on matters of faith, morality, and conduct. One of the fundamental themes emphasized in the Qur'an is the concept of moderation (wasathiyah) (Irawan, 2018). This concept encourages believers to adopt a balanced and moderate approach to life, avoiding extremes and maintaining equilibrium in various aspects of their existence. Islamic religious education plays a pivotal role in shaping the worldview and moral compass of Muslims. Grounded in the teachings of the Qur'an, Islamic education seeks to instill values that guide individuals towards a balanced and moderate life (Abdullah, 2017; Mulkhan, 2008). This introduction sets the stage for an in-depth examination of how the principles of moderation outlined in the Qur'an find expression in the context of Islamic religious education.

In the contemporary global landscape, Islam and Muslims find themselves navigating through a complex web of challenges that shape and redefine their roles, perceptions, and interactions on both local and international stages. The multifaceted nature of these challenges underscores the need for a nuanced understanding of the dynamic relationship between Islam, Muslims, and the world at large. Today, they face at two challenges; First, one of the challenges faced by Islam and Muslims today revolves around the perception and, at times, the reality of an inclination towards extremism and strict interpretation of religious texts. This challenge is rooted in the diverse interpretations of Islamic teachings, where some individuals or groups adopt a more conservative and stringent approach in understanding and applying religious texts.;

Second, Another significant challenge confronting Islam and Muslims in the contemporary landscape pertains to the perception and fear of individuals being perceived as "loose" in their religious adherence, potentially leading to the adoption of behaviors and thoughts that are deemed negative and incompatible with Islamic principles. This challenge arises from concerns about cultural and civilizational influences that may be perceived as contrary to Islamic values (Lewis, 2010). In their efforts, amidst the challenges faced by Islam and Muslims today, a noteworthy approach to understanding and addressing these issues is grounded in the citation and interpretation of religious texts, namely the Qur'an and Hadith, as well as drawing from the works of classical scholars (turats) within the Islamic tradition. This approach forms the basis and framework of thought for many Muslims, shaping their understanding of religious principles and guiding their actions and perspectives (Ramezani et al., 2016; Khoiruddin, 2018). The assertion that "In Islamic law, there is no justification for extreme attitudes" underscores a fundamental principle within Islamic jurisprudence that emphasizes moderation, balance, and avoidance of extremes. This principle is rooted in the teachings of the Qur'an, the Hadith (sayings and actions of Prophet Muhammad), and the scholarly traditions that have evolved within the Islamic legal framework (Nuriman & Fauzan, 2017; Olsen et al., 2009). The moderate nature of Islam underscores the comprehensive and balanced nature of Islamic teachings that extend beyond mere ritualistic aspects to encompass various facets of human life. This inherent moderation is deeply embedded in the foundational sources of Islam and is evident in its guidance for worship, social interactions, governance, and economic practices (Sulastrri et al., 2022).

Islam advocates for a balanced and moderate approach to beliefs. The Qur'an acknowledges diversity in human faith but calls for a central tenet of monotheism and the worship of one God. The concept of Tawhid (oneness of God) embodies the idea of maintaining a middle ground between extremes, rejecting both polytheism and overly speculative theology (Nuriman & Fauzan, 2017). Khan et al., (2021) and Zuhdi, (2018) said that The Qur'an describes the Muslim community as the "middle nation" or "ummatah wasatan" (Surah Al-Baqarah, 2:143). This concept encourages a balanced and moderate approach in all aspects of life, avoiding extremes and fostering a harmonious coexistence within society. This middle way extends to matters of worship, ethics, and societal interactions. Whether this is true is another matter that sometimes leads to political issues (White et al., 2015). Islamic moderation has distinctive characteristics that are not found in other religions. Islamic moderation is a combination of spirituality and physicality, a combination of revelation and reason, a written book and a book spread out in the universe. Moderate Islam speaks that God honours all human children regardless of ethnicity, language, and religion. Man's virtue is determined by his piety, not his social reality.

The rise of radicalism and terrorism in the name of Islam is a complex and multifaceted challenge that has global implications, including within specific regions such as Indonesia (Jati, 2013). The teaching of jihad in Islam has been a subject of considerable debate and, at times, controversy, particularly with regards to how it is interpreted and taught in Islamic educational institutions. Jihad, which linguistically means "striving" or "struggling," has various dimensions in Islamic theology, including personal development, social justice, and, in certain contexts, self-defense. However, the term has been misconstrued and exploited by some individuals and groups to justify violence, leading to accusations that Islamic educational institutions may contribute to the propagation of extremist ideologies (Nuriman & Fauzan, 2017). The observation that certain Islamic educational institutions have been implicated in the teaching of fundamentalism and radicalism underscores a critical and concerning dimension in the study of radicalization and terrorism (Harrington & Manji, 2017).

Article 2 of Law No. 2003 concerning the national education system asserts that the foundation of national education in Indonesia is derived from Pancasila and the 1945 Constitution of the Republic of Indonesia. This foundation is deeply rooted in the religious values of Indonesian national culture and is adaptable to the evolving needs of the times. The article explicitly emphasizes that Pancasila serves as the guiding ideology for the implementation of education in Indonesia, encompassing Islamic education as well.

In this case, they need to pay attention to curriculum factors, and learning strategies used by educators (Dewi & Setiadi, 2018; Murray et al., 2015; Tanang & Abu, 2014; Tomlinson et al., 2001). Education is integrative and comprehensive. It means that it has aspects or materials that are diverse and interrelated (Newell, 2001). At first glance, this verse teaches us to behave fairly, well, in the middle, and balanced in making a decision. Therefore, based on the above background, the author is interested in dissecting the content of Q.S. Al-Baqarah: 143 in relation to the values of Islamic moderation and how it is implemented in Islamic religious education. This is also found in Q.S. Al-Baqarah: 143.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۖ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتُمْ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقِبَيْهِ ۚ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۚ وَمَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ ۚ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ

Meaning: "And likewise, We have made you (Muslims) "the middle people" that you may bear witness to the people and that the Messenger (Muhammad) may bear witness to you. We have not made the Qiblah to which you used to turn but that We may know who follows the Messenger and who turns back. Indeed, (the transfer of the Qiblah) is very hard, except for those whom Allah guides. And Allah will not waste your faith. Indeed, Allah is the Most Compassionate, the Most Merciful to mankind".

Lately, we have all been shocked by the emergence of intolerant radical Islamic groups, where these groups are easy to idolise something, paganize other groups and can even lead to hostility and conflict against groups that do not agree with their groups.

In addition, these groups have spread radicalism to the general public, such as refusing to honour the flag and rejecting the Pancasila state foundation. In addition, we are also faced with the emergence of Islamic communities that tend to be liberal and permissive (Djalante et al., 2020). Both groups belong to the extreme right (tatharruf yamini) and the extreme left (yasāri), which is contrary to the idealistic form of implementing the teachings of Islam in Indonesia and even the world. The movement of radicalism, especially religious radicalism, is a threat not only to multiculturalism but also to the Unitary State of the Republic of Indonesia (NKRI). As stated by President Susilo Bambang Yudhoyono at the National Development Planning Meeting on 28 April 2011, "Terrorism and Radicalism are serious threats".

2. Method

This study falls under the category of library research, also known as library studies, which encompasses a set of tasks involving methods for collecting library data, reading, recording, and processing research materials (Hasanah, 2020; Mason, 2002; Taofik, 2020).

2.1 Data Sources

In preparing this study, researchers took data from the source of books related to the thesis. The data sources in this research are those obtained from:

- a. Primary data sources: research data sources obtained directly from the original source (see Triana et al., 2020). Data in accordance with this research is related to the values of moderation in the Al-Quran and its Implementation in Islamic Religious Education on the Analysis of Al-Quran Surah Al-Baqarah: 143.
- b. Secondary data sources are research data obtained through intermediary media such as books, journals and others (Johnston, 2014). In this case, in accordance with this research, namely: First, the literature related to the Quran and its Implementation in Islamic Religious Education on the Analysis of Al-Quran Surat Al-Baqarah: 143.

2.2 Data Collection Technique

In searching and collecting data in this study, researchers took data from primary sources and other book literature related to the research discussion through documentation techniques (Geller, 1993). This technique is used to find data on matters related to the subject matter, such as biographies of figures, classic books, journals, life histories, stories, newspapers, films and so on.

2.3 Data Analysis Technique

The data analysis used in this research is a flowing data analysis model, as proposed by Miles and Huberman (M. Miles et al., 2014; M. B. Miles & Huberman, 1994). Essentially, the process of analyzing data is integrated into the entirety of the research, occurring concurrently with data collection. The primary activities at the core of this analysis involve simplifying data (data reduction), presenting data (data display), and drawing conclusions (Apriyanto, 2019; Apriyanto & Anum, 2018).

3. Result

All parties recognise the importance of religious moderation (Ma'arif, 2019; Rusli et al., 2019), and even the issue of religious moderation has been widely promoted. But even so, conflicts cannot be avoided. At a practical level, there are still many obstacles and challenges, both external and internal to religious believers. Externally, challenges to the actualization of religious moderation come from groups that do not want peace in Indonesia. While internally, there is a mistake in the interpretation of religious texts by some of its followers. The problem of misinterpretation of religious texts needs to be traced socio-historically into Islamic scientific literature, especially tafsir literature (Bustamam-Ahmad, 2015; Harrington & Manji, 2017). Especially in Indonesia, many scholars and mufasirs of the Qur'an were born.

Implementing the value of moderation in the objectives of Islamic religious education manifests in applying the principle of openness (Sayuti & Rahiem, 2020; Warsono et al., 2022). Implementing this principle in the learning process of Islamic religious education empowers students to construct knowledge based on their individual talents, interests, and potential. The optimal development of human capabilities will ultimately result in the cultivation of human character, which constitutes the primary objective of Islamic religious education (Goldschmidt & Pedro, 2019; Huitt, 2011; Khoreva, 2012).

The most effective approach to instructing Aqidah is a method that resonates with the emotions and intellect of students. This can be achieved by introducing students to observe various elements in nature, serving as indications of the greatness of Allah. In general, the meaning of "grasping" something or "keeping it" in the above verse is used to keep ideas and thoughts in mind. "Carry it out" implies a pure purpose for the pleasure of Allah. "Carry it out" means starting a job and focusing your attention on it.

Given that Indonesia is a heterogeneous country in many ways, if Hasbi's interpretation is applied in religious life, especially in Indonesia, it will certainly neutralise the emergence of conservative, fundamentalist and radical groups. As well as community groups that are exclusive, explosive, and intolerant. This research has limitations, especially in analysing Hasbi Ash-Shiddieqy's interpretation of the verse on moderation in Q.S Al-Baqarah : 143, so further research is needed through a more contextual approach. This study recommends, especially for researchers in the field of interpretation, a deepening of religious moderation through a living Qur'an approach with analyses related to community life.

4. Discussion

4.1 Asbabun Nuzul Q.S Al-Baqarah: 143

Since Q.S Al-Baqarah: 143 is still related to the verse before and after it, there are several stories about the tools of revelation, so the means of disclosure are presented as follows: During the time of the Messenger of Allah (SAW), he often looked up to the sky in the hope that the Qibla direction would change from Baitul-Maqdis to the Ka'bah or Masjidil Haram. Whereas in Q.S Al-Baqarah: 144 was revealed to command praying in the Masjid al-Haram by facing the direction of the Kaaba (Mahali, 2002).

Some Muslims say: "We want to know the destiny of those who preceded us before the Grand Mosque was established as the Qibla of Muslims who had previously been orientated to Bait al-Maqdis. In this regard, Allah has revealed: 143, in which it is affirmed that Allah will not destroy a group of people who worship according to the rules of their time. Muslims who turn away from the Qibla (Baitul-Maqdis) and return to Masjidul-Azam?" In connection with the statement of the Muslims, Allah answered Q.S Al-Baqarah: 142 about the change in the direction of the Qibla of Muslims.

In another statement, it is also explained that many Muslims want to know the fate of those who were martyred before the Qibla direction moved from Baitul-Maqdis to the direction of the Mosque of the Haram. Regarding the statement of the Muslims, Allah answered the 143rd verse of Q.S Al-Baqarah, emphasizing their fate and that Allah will not undermine their faith and good deeds.

The Prophet prayed facing the direction of Bait al-Maqdis for 16 or 17 months. Although, deep down, the Prophet wanted to pray to face the Ka'bah (Masjidil Haram). When the Prophet was ordered to return to face the Grand Mosque, it was the time of the Asr prayer, as mentioned in verse 144. There was a companion who met a group of Muslims in the village who were praying in the mosque. They were reading and facing Bait al-Maqdis, which they were worshipping then. The Companion said: They turned their qibla towards the Grand Mosque.

This incident annihilated speculation among Muslims about the destiny of the earlier Muslims who worshipped facing Bait al-Maqdis. In line with this, Allah confirmed in verse 143 that He would place them in Paradise, as He would not waste their faith.

4.2 The Conception of Religious Moderation

In the material of national insight, a group of people in Indonesia must instill three models of harmony. Harmony towards fellow religious sects (mazhab), harmony between people of different religions, and harmony between religion and the state. The three dimensions of harmony above, in essence, are derived from the value of Pancasila, especially the first Precept, which is based on God Almighty. This confirms that the problem of the basis of the state is not something that must be clashed with religion.

One of the national problems today is the tapering of the concept of state and religion. This dilemma peaks especially when political friction brings religion as the most 'cheap' but very efficient attribute in gaining votes. The turning point is that the people and society as political consumers become the target of stakeholders, which ends in the birth of national disintegration. When the political contestation (election period) ends, people are left alone and hate the elected government with its religious principles.

4.3 Characteristics of Religious Moderation

Religious moderation in its development certainly gets challenges and varied reactions in the field. The turmoil is inseparable from each individual's perspective in responding to differences in religion and mazhab. Moderation can also be understood differently depending on one's ability to capture and interest. For the concept of moderation not to be misdirected, it is necessary to know the characters of the correct moderation discourse. The characters include tawasuth (moderate), i'ktidal (justice), tasamuh (tolerant), shura (deliberation), Islah (reconciling), Qudwah (exemplary), and muwathanah (nationalist).

a. Tawasuth

The word tawasuth or moderate does not sound familiar to us, tawasuth itself means the middle way or positioning itself in the middle in dealing with something (Nikmah, 2018). Based on the above meaning, with this central attitude, Islam can be accepted and praised in all walks of life because, in this life, justice is needed. A moderate attitude that affects the principle of life is required to behave fairly and like a straight path without tilting left or right to create a common life.

b. I'tidal

The word i'tidal means to carry out and uphold what is justice, which reflects honest, fair and just behaviour (Irawan, 2018). Good to anyone, anywhere, even in any situation and condition, with consideration of goodness. In Islam, especially for all leaders and rulers must be fair to their people, especially in leading a country or organisation with great responsibility and will be held accountable on the last day.

c. Tasamuh (tolerance)

Tasamuh or tolerance means generosity, tolerance and respect for others (Department of National Education, 2007). Tasamuh is a word adopted from Arabic which means meek, noble and easy to forgive. So, tasamuh is a good attitude in getting along with respect and respect for fellow creatures of God by not crossing the boundaries of Islamic teachings. Some say tasamuh is maintaining an attitude towards one's principles, which can be in the form of views, habits, and behaviour that are not the same and opposite to one's principles (Biktagirova, 2017; Kokarevich & Sizova, 2015; Ma'arif, 2019).

d. Syura (deliberation)

Syura or consensus is to show and take something or describe something. Shura is a word adopted directly from Arabic, which means to bring out the juice or honey from the house of an animal, namely bees, so that after being adopted into Indonesian, it becomes the word mufakat or deliberation. Musyawarah raises the notion of an accepted opinion that can be expressed with the aim of gaining virtue (Dunne, 2015; Gelfand & Brett, 2004; Thomason, 2001). This definition has the same meaning as bees that bring forth honey as a benefit to humans.

e. Islah (reconcile)

Islah is a word adopted or taken from Arabic which means reconciling, repairing, resolving and breaking a dispute or a quarrel. The definition of islah is a way of reconciling or eliminating disputes between two parties that arise among humans. As Wahbah Zuhaili has stated that islah is to end forms of dispute and quarrel (Austenfeld & Stanton, 2004; Qadam, 2015; Scheinkman, 2008).

f. Qudwah (exemplary)

Qudwah is a word taken from Arabic which means exemplary. Qudwah can mean a condition in which a human being imitates another human being, whether in terms of virtue, evil or evil (Lawrence et al., 2022; Strang, 2008; Tanang & Abu, 2014; Tenzer & Pudenko, 2017). From the above understanding, we can know that exemplary or qudwah is a way or path that should be followed and emulated by someone who certainly brings goodness and benefits those who want to follow it, whether from his words or positive actions.

g. Mutwathanah (nationalist)

Mutwathanah can be interpreted as citizenship, which comes from establishing a nation that shows a person's existence and has a role in trying to build the country. In the existence of the Indonesian state, citizenship in democracy takes the form of a system. In the alignment of citizenship it does not mean the classification of a citizen based on the arrangement or part of religion, such as most of the people and a small part of the people (Guest, 2002; Jorgensen & Philips, 2002; Sriyanto et al., 2018). A democratic state can guarantee democratic citizens.

h. 'Adalah (Fairness)

The Arabic dictionary informs us that this word originally meant "equal". This equality is often associated with immaterial things. In the Big Indonesian Dictionary, the word "fair" is defined as: (1) impartial, (2) in favour of the truth, and (3) proper/not arbitrary. "Equality", which is the original meaning of the word "fair", is what makes the perpetrator "impartial", and also a just person "sides with the right" because both the right and the wrong must equally get their rights (Nuriman & Fauzan, 2017; Ou & Verhoef, 2017).

5. Conclusions

The Qur'an, in Surah al-Baqarah: 143, introduces the concept of moderation known as al-wasathiyah. This term is derived from a root that originally signified 'the middle between two limits or, with justice, the middle, the standard, or the ordinary.' Achieving moderation necessitates the integration of four essential elements: honesty, openness, compassion, and flexibility.

The implementation of Q.S al-Baqarah: 143 includes a teacher's task to be open and provide compassion in the learning process of Islamic religious education. Being open means respecting all students' opinions, not discriminating against students, being responsive, and sympathetic, and showing a friendly and understanding nature. To establish an effective communicative environment, instructors ought to employ multi-directional communication, encompassing interactions from teachers to students or vice versa, as well as fostering communication among students.

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