



CHARACTER EDUCATION IN BUILDING RELIGIOUS MODERATION IN THE MILLENNIAL GENERATION

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ARTICLE INFO	ABSTRACT
<p>Article History Accept : 01 April 2024 Revision : 15 Mei 2024 Accept : 29 Juni 2024</p>	<p>Understanding extremism and radicalism has penetrated the world of education; Public Higher Education students are more vulnerable to radical movements due to a perspective that tends to see religious issues in black and white. Therefore, Islamic Religious Education which teaches students as an introductory course becomes an opportunity to form students' religious moderation attitudes as the next generation. The purpose of the study was to describe and analyze the efforts of Islamic Religious Education courses in instilling the values of religious moderation and building moderation attitudes for students. This study uses a qualitative approach. Data collection techniques using observation, interviews, and documentation. The results of the study show that the efforts of Islamic Religious Education in building students' religious moderation attitudes through understanding the methodology of Islamic teachings, the substance of the Islamic Religious Education curriculum that leads to moderate character, exemplary and lecturer attitudes, the existence of discussion rooms, BBQ programs, mentoring and coaching student activity units, and evaluation. Building a philosophy of religious moderation is an effort for students to respect religious diversity and build student collective awareness..</p>
<p>Keyword</p>	<p>religious moderation, Islamic religious education, public universities.</p>

1. INTRODUCTION

Indonesia's diversity includes religion, language, ethnicity, traditions, cultural customs and skin color. (Azizah and Purjatan, 2015). Diversity, namely being adaptive, inclusive and tolerant, becomes a beautiful social force when we work together and synergize to build the country. (Kamal and Junaidi, 2018). The conditions and situations in which violence has recently escalated are diametrically opposed when looking at recent events in Indonesia. (Kesuma et al., 2019). Diversity is slightly disturbed by the emergence of extremist and radical ideologies that seek to eradicate diversity in Indonesia. (Karim, 2019).

Extremism is the opposite of a moderate religious attitude. (Rouf, 2020). The

term extremism is a social movement that seeks to gain power through political activities and programs that are different from the activities and authority of government programs. Being restrictive of someone's freedom in the name of achieving a common goal, allowing anarchic behavior towards people outside their group who potentially disagree with their program (Asrori, 2019).

Radicalism means an ideology that wants to make changes or reforms through violent and revolutionary means. (Lubis and Siregar, 2020). Radicalism is a belief and does not provide tolerance for groups that oppose them through extreme attitudes. (Pahlevi Hidayat and Hamzah Lubis, 2021).

National-scale terrorism has occurred

such as the 2002 Bali bombing, the Aceh independence movement that tried to separate itself from the Republic of Indonesia, the 2016 shootout and bomb explosion between the police and terrorists that occurred in the MH Thamrin area of Jakarta. In 2015 in Aceh there was a church burning, cases of suicide bombings in the yard of the Solo Police Headquarters and a Molotov bomb explosion in front of a church in 2016 in the city of Samarinda, even the 1999 religious conflict which was also accompanied by a massacre occurred in Ambon. The rise of movements carried out by Islamic mass organizations without compromise if there is something that conflicts with their group and tends to use violence in achieving its goals.

Religious moderation needs to be given to every religious person (Anwar, 2021a). Religious moderation needs to be instilled in students as the young generation and successors to the nation. (Christanti and Anwar, 2019). Religious moderation is essentially believing in the absolute doctrine of religion and giving space to the religions believed in by others. (Ali, 2020). Moderate or wasathiyah values are important to maintain as a collective consciousness of Muslims in Indonesia. (Hiqmatunnisa and Zafi, 2020). The Ministry of Religion is promoting a model of religious moderation today to think inclusively and restore the spirit of cooperation as members of society. (Asrori, 2020).

Religious moderation is important to avoid radicalism and extremism in Islamic teachings. (Sadiyah, 2018). Religious moderation in Indonesia as an effort to prevent radicalism because moderate Islam is the most suitable for Indonesia which has diversity. Moderation religion is important for students as the next generation to advance the nation in the future, instilling moderate Islamic values needs to be attempted as an effort to prevent exposure to radicalism. A concrete step in providing moderate religious values to the younger generation is through religious education. (Purwanto et al., 2019).

Religious education is education that is directed at developing religion. While the word "Islam" itself comes from Arabic, namely *lama*, which means safe to obey and obey. Most scholars in Roslan Nor and Malim have different definitions of Islamic religious education: First, Islamic religious education is a form of guidance and development for students so that when they complete their studies they will understand and apply what they have learned and make Islam their way of life. Second, Islamic religious

education is education that is carried out based on Islamic teachings. Third, Islamic religious education is educating through Islamic teachings that refer to the guidance and development of students so that when they complete their studies they will understand, live and apply the teachings of Islam which are wholeheartedly and firmly believed in and make Islam their worldview to maintain their lives both in this world and in the hereafter (Nor and Malim, 2014).

Islamic education in Indonesia uses at least two types, namely; Integrative and comprehensive, namely using diverse materials that are interrelated between themes with several other themes. Education should direct thoughts, attitudes and skills. In other words, the measure of educational success is minimally seen from changes in cognitive, affective and psychomotor. These three aspects should be achieved in an integrative and comprehensive manner.

Indonesia consists of various tribes, nations and languages. Geographically, Indonesia consists of various islands with their own cultural richness and local wisdom. Indonesia has a diverse and multi-variant society so that the most effective way to overcome division, egocentrism, primordialism to the emergence of radicalism is to instill Moderation behavior, for those who are Muslim, Islamic religious moderation has also been prepared. Islamic education that has used moderation techniques is expected to prevent students from behaving intolerantly and radically, both in attitudes, behavior and thoughts alone so that every student who graduates from the Religious Moderation Product is able to accept all kinds of diversity and religiosity and can appreciate the beliefs believed by other adherents with great tolerance and harmony in living as a nation and homeland.

The formation of attitudes, behaviors and values in the millennial generation refers to the effects of age and period, where the age effect of the millennial generation creates changes in views, attitudes and behaviors that are more appreciative of others around the millennial generation and the period effect on changes in views, attitudes and behaviors due to the influence of a certain period, for example globalization and internet use. (Mumtazatu et al., n.d.).

2. RESEARCH METHODS

This research method uses a descriptive qualitative method that discusses

the religious generation in the millennial era. This research was collected with journal data on Google Scholar with a web side (<https://scholar.google.co.id/>) with the keywords "religious moderation", "Islamic religious education", "general colleges". This study aims to seek input for the development of child-based moderation education. This study concludes that we must respect religious differences, foster a sense of religious moderation in the millennial era and important efforts in implementing religious moderation today in order to produce a modern generation that is not easily influenced by negative things spread in cyberspace.

3. RESULTS AND DISCUSSION

From the description of the process of religion in the millennial era, there is a process that develops the concept of personality in the soul of society seen in the form of:

a. The Concept of Religious Moderation and Its Amaliyah Practices

The word moderation in Arabic is interpreted as al-wasathiyah. Linguistically, al-wasathiyah comes from the word wasath. Al-Asfahani defines wasath with sawa'un, which is the middle between two boundaries, or with justice, which is the middle or the standard or the ordinary. Wasathan also means guarding against being uncompromising or even leaving the line of religious truth. 17 While the same meaning is also found in Mu'jam al-Wasit, which is simple and selected adulan and khiyaran. Islam highly upholds the values of moderation in religion, both in aspects of worship and muamalah, all of which must be carried out with the principle of wasathiyah. (Habibie et al., 2021).

Ibn 'Asyur defines the word wasath with two definitions. First, the definition according to language, the word wasath means everything that is in the middle, or something that has two ends that are comparable in size. Second, the definition according to terms, the meaning of wasath is Islamic values that are built on the basis of a straight and middle mindset, not excessive in certain things. Religious Moderation is anyone who is always given guidance to follow all the instructions of the Qur'an consistently, the teachings that have been revealed by Allah SWT to His Prophets and transmitted by the Righteous scholars who are the successors of the Prophet, acting moderately in all areas, from worship, muamalah, to matters of personality and character. It does not apply to extreme right or extreme left. Moderate religious behavior has a

special rail that has been taught by the salafusshalih scholars of course with several principles as its foundation. Every adherent of religion who is based on religious moderation is a commendable understanding and practice that needs to be preserved, at least religious moderation is able to prevent someone from two types of madzmumah characters, namely; 20 First, Ifrath (excessive) in terms of religion. Considering that this religion is something sacred so that there is no need for contextual understanding in understanding the rules of sharia, so that the sacredness of religion does not make its adherents understand the essence, value of the religion or in our opinion it is called over textualist. Second, Iqtashir (reducing) in terms of religion, reducing the rules of Allah SWT. This attitude tends to make all kinds of things easier under the pretext of religion, trivializing religion, understanding divine texts with the latest contemporary contextual understanding so that sometimes it obscures the true meaning of the holy verses.

The principles and characteristics of Islamic moderation are important to highlight, considering the need to create a clear and implementable view as an understanding and practice of Islamic religious practices in the context of community, national and state life. (Alim & Munib, 2021). In its practical practice, the concept of religious moderation in Islam is classified into several discussions. Namely; 1) Moderation in belief. 2) Moderation in worship. 3) Moderation in morals, behave. 4) Moderation in the formation of Sharia (Tasyri'). Moderasi dalam pembentukan Syariat (Tasyri').

1. Moderation in Belief.

Islamic creed which is in line with human nature, is in the middle between those who obey and submit to superstition and believe everything without awareness, and deny something that is metaphysical. Being moderate does not support both but is in the middle with its own understanding pattern, namely Islam teaches us to believe in the unseen and that is clear in QS. Al Baqarah: 3. However, Islam also invites us to always use reason rationally to obtain evidence of God's power, analyze the unseen to achieve a degree of faith that is muttaqin.

Such is moderation in faith, believing in Islam, believing in Islam but not to the point of deifying the bearer of its message. Like the incident of Prophet Isa As who was deified by the people who believed in his teachings. Nor does it underestimate the teachings brought by the Prophets, the bearers of divine teachings,

even to the point of killing His Prophets as was done by the Jews. Moderation is able to become a bridge between two opposing poles of Aqidah, in order to connect all existing values so that they are integrated in all elements of these poles. We understand it in Islamic teachings called Islam Kaffah. Islam that does not pick and choose some of its teachings, but Islam that is based on the principle of wasathiyah (Moderate/middle way) to unite two camps that seem to be at odds.

2. Moderation in worship.

Muslims are required to worship in certain rules that have been set, at times that have been determined with the number of rakaats that have also been regulated by the Shari'a. For example, praying 5 times a day and night, Friday prayers every week, fasting in the month of Ramadan, performing the Hajj and Umrah in the month of Dzul Hijjah and so on. In order to establish an eternal divine communication relationship, Allah SWT also encourages His servants to work, create and try to seek the gifts of Allah SWT's sustenance on earth, but when the call to prayer has been announced, it is obligatory to stop worldly activities immediately face the divine to perform prayer not by running but by walking a marathon so that it is possible for the condition to remain stable and not tired when starting the takbiratul ihram. This is what is called moderation in worship. The principle of worship in moderation is not only in the form of religious rituals but working to support the family is part of worship, seeking knowledge is part of worship, carrying out mandates is also worship and so on. The compatibility between vertical worship and horizontal worship. Moderation in worship is very clearly described in the word of Allah SWT in QS Al-Jum'ah: 9 and 10.

Humans consist of two elements, namely the physical element including human limbs, which require nutritional intake of food and drink, even rest, and the spiritual element which includes the Unseen Element, namely the holy Spirit from Allah SWT, which leads humans to become fortunate creatures if they always purify their souls with worship to Allah SWT alone. These two elements require a balanced and proportional portion so that it is very appropriate for the Prophet Muhammad SAW to criticize his people who are too excessive in worship, morals so that they forget their physical needs, and ignore the rights of their bodies, their families, their society, their communities, even their people and their people. In other words, the suitability between

individual worship and social worship. This is the moderation in morals taught by the Prophet SAW.

3. Moderation in the formation of Sharia

Balance in the formation of Sharia or Tasyri' moderation is balance in terms of determining Sharia law so that it contains different legal implications. For example, in determining Halal and Haram laws, you must always be based on the principles of usefulness and good, pure and unclean, clean and dirty and so on. The benchmark based on Mashalihul Maslahah and the Mafsadah effect is what takes precedence or in terms of the rules of ushul fiqh, namely "Dar'ul Mafasid Muqaddamun 'ala jalbil Mashalih" (Preventing evil takes precedence over seeking prosperity).

The process of forming Islamic law is different from previous religious teachings, for example the Jewish group, which permitted everything (including the haram) for 1 year, and prohibited everything (including the halal) for 1 year. Halal and haram are based on the duration of time that they have determined for themselves, according to the pleasures of their hearts and the desires of their desires. This is an excessive process in tasyri' and it is not surprising that Allah SWT gave a painful punishment to the Jewish people.

Wasathiyah (Moderate Understanding) is one of the characteristics of Islamic teachings that is not possessed by other religions. Moderate understanding calls for tolerant Islamic preaching, opposing all forms of liberal, fundamentalist and radical thinking.

b. Moderation in the Qur'an

The moderate attitude of Islam is an attitude of rejection of extremism in the form of injustice and falsehood. (Muhammad Arifin Siregar,2020). In the perspective of Islam, moderation is not realized except in one set of principles, namely: honesty, openness, compassion and flexibility. This is reinforced by the organization Rabithah Alam Islami (World Muslim League) which once held an international conference in Mecca which was attended by approximately 500 Muslim scholars from 66 countries making the principles above as the theme of the event. The set of principles of religious moderation in the Qur'an is explained below:

- 1) Honesty. Honesty is an important aspect in moderation, because the human instinct as a creature of God is to be honest. A good person will be seen from whether the person is trustworthy or not, honest or a

traitor and so on. Honesty is a basic principle in various things, especially Honesty is the basic capital for forming a character of religious moderation. Even the Prophet Muhammad SAW's very famous and then famous character is Al-Amin (honest and trustworthy). The word honest is a translation of the Arabic al-sidq which means true. The word al-sidq according to Al-Ashfihany quoted by Nasirudin is the suitability of words with the heart and the suitability of words with what is reported together. Thus, honesty is the existence of words, the state of being reported or the state of the heart. Words can be expressed verbally, in writing, or with body gestures.

- 2) Openness in Thinking. This Openness of Mindset is a necessity, because actions and practices come from the polarization of ideas. And the emergence of radical and intolerant violence stems from a closed, exclusive, and rigid theory of thought. Rejecting the understanding of plurality and openness of insight. An open insight is able to accommodate all different knowledge and manifest in life only on the principles of moderation in socializing, society and religion. Second, about the nature of equality and gender. That the most noble creature in the sight of Allah is only a human being who is pious to Allah SWT. Allah SWT does not know your body shape, how you look, your voice and your lineage, but what Allah sees is the piety in your heart so that it radiates in every moderate behavior towards all of Allah SWT's creatures so that this Muslim community has truly spread the friendly face of Islam, and rahmatan lil alamin.
- 3) Compassion. Compassion is not only always identified with tenderness but affection can also be done in a firm manner according to the corridor of Islamic law. Compassion is the principle of religious moderation, without affection the relationship between humans will feel empty, without love humans will never realize the essence of longing. Without tenderness and firmness are important aspects in the process of this affection. Being moderate does not mean not being able to get angry and only being able to smile. Being moderate means placing affection, tenderness and firmness in portions according to their respective proportions. This is what is called moderation. The establishment of a relationship with the beloved in the use of

the word ra'fah distinguishes this word from rahmah because rahmat is used to describe the outpouring of love, both to those who have a relationship with the lover and those who do not have a relationship with him. On the other hand, ra'fah describes, as well as emphasizes, the abundance of grace because what is emphasized by the characteristics of Ra'uf is the doer who is very loving so that his love is abundant, while what is emphasized in the womb is the recipient from the side of the greatness of his needs. Therefore, ra'fah is always abundant, even exceeding needs, while rahmat is according to needs.

c. Religious Moderation in Islamic Education in Indonesia

Islamic moderation in Indonesia has unique characteristics that cannot be found in other religions and in other countries. (Habibie et al., 2021). Islamic educational institutions can ideologically install good concepts and value concepts in moderate Islamic understanding into their educational goals, thus producing moderate Islamic education. According to Abudin Nata, Religious moderation in Islamic education or what he calls Islamic education Rahmah li al-Alamin, has ten basic values as indicators, namely: (1) Peaceful education, which respects human rights and friendship between nations, races, or religious groups; (2) Education that develops entrepreneurship and partnerships with the industrial world; (3) Education that pays attention to the prophetic content of Islam, namely humanization, liberation and transcendence for social change; (4) Education that contains teachings of religious tolerance and pluralism; (5) Education that teaches Islamic understanding that is the mainstream of moderate Indonesian Islam; (6) Education that balances intellectual insight (head), spiritual insight and morals (heart) and occasional skills (hand); (7) Education that produces intellectual scholars and intellectual scholars; (8) Education that is a solution to current educational problems such as dualism and learning methodology problems; (9) Education that emphasizes comprehensive educational quality; and (10) Education that is able to improve mastery of foreign languages.

In the world of education, the values of moderation will be widely implemented in character education. The values of Islamic moderation in this case are the values of moderation contained in the teaching and

learning process and learning materials that are integrated into character education.

learning that is integrated into character education. Integration means mixing, blending and combining. Integration is usually done in two or more things, each of which can complement each other. Character education itself has a higher meaning than moral education, because character education is not only related to the problem of right and wrong, but how to instill habits about good things in life, so that students have a high awareness and understanding as well as concern and commitment to implementing policies in everyday life.

If this religious character can be applied correctly in the world of education, especially in the teaching process, then among the values of moderation in the world of education are applied. Tolerance is an attitude and action that respects differences in religion, tribe, ethnicity, opinions, attitudes and actions of others who are different from themselves. While social care is an attitude and action that always wants to provide assistance to others and communities in need.

If we look into the Qur'an, the methods commonly used by the Prophet Muhammad SAW in preaching are three types, namely: hikmah, mauidhah al-hasanah, and jadil hum bi al-lati hiya ahsan. The first and second methods are in line with one of the principles of moderation, namely honesty, love and compassion. In the hikamah and mauidhah hasanah methods, a person does not easily (arbitrarily) convey material or knowledge to others, he must be careful and of course must see who the listener (audience) or the person he is talking to. This is almost the same as the principle of compassion in Islamic moderation.

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4. CONCLUSION

Religious moderation is a noble concept highly recommended by Allah SWT, even Allah SWT calls this religious moderation Wasathiyah. There are principles of wasathiyah/moderation that are good for the continuation of a peaceful and loving life. These principles include Tawazzun (balanced), I'tidal (straight and firm), Tasamuh (tolerance), Tawassuth (taking the middle path), Syura (deliberation), Ishlah (reform), Tahadhdhur (civilized), Musawah (egalitarian), Aulawiyah (prioritizing priorities), Tathawwur wa Ibtikar (dynamic and innovative). The moderation values contained above are applied in the cadre formation process through Islamic education, so that in the future there will be more and more generations of plurality who uphold the principle of equality and respect the principle of difference, more and more generations will

emerge who love diversity in religion so that Indonesia becomes a country that is *Baldatun Thoyyibatun Wa Rabbun Ghafur*. Amen, O Allah, Mujibassailin.

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