Building Religious Moderation Based on Al-Qur'an Values in Education in Medan Tembung District

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Abstract
Religious moderation is the moderate understanding and practice of worship in religion, balanced, not extreme and exaggerated. Islam is a religion of rahmatan lil 'alamin, so religion needs to be manifested to become a problem solver in overcoming national problems. One of the nation's problems is the existence of radicalism thoughts and movements, namely thoughts and behaviors that put more emphasis on religious understanding which is harsh and extreme in nature and has an impact on the behavior of religious intolerance. Therefore, there is a need for religious moderation as a solution. Educational institutions are one of the strategic tools and are very appropriate to be "laboratories of religious moderation". Schools as educational institutions can build Qur'an-based religious moderation on the condition that exclusive views and acts of violent extremism in religious cloaks will damage the joints and fabric of a pluralistic nation. There are three main ways in which radical understanding and intolerance can penetrate the school environment; First, extracurricular activities. Second, the role of the teacher in the teaching and learning process. Third, through weak school policies in controlling the entry of radicalism in schools.
Keywords: Methods, Strategy and Development of Religious Moderation

INTRODUCTION

Indonesia is a country where various cultures thrive and are cared for and cared for by its people. In this country there are more than 740 ethnic or ethnic groups and 583 languages and dialects from 67 main languages used by various ethnic groups (Truna 2010:1). In addition, they also adhere to various religions such as Islam, Catholicism, Protestantism, Hinduism, Buddhism, Confucianism and hundreds of local religions and beliefs that are part of the local culture. Cultural diversity (multicultural) is a natural event due to the meeting of various cultures, the interaction of various individuals and groups by bringing cultural behavior, having different and specific ways of life. Diversity such as cultural diversity, family background, religion, and ethnicity interact with each other in the Indonesian community (Akhmadi 2019). Al-Qur'an is the complete and perfect holy book of Muslims, and at the same time the first source of law for Muslims. Al-Qur'an is a book that is a guide for anyone who needs it, an example and teaching for anyone who wants to improve it (Anwar 2009).

Moderation of Islam (Islam Wasatiyah) has become a very hot discourse. In articulating Islamic teachings, sometimes extreme views emerge by some groups, which sometimes trigger acts of intolerance and violence. In Islam, religious references are indeed one, namely the Al-Qur'an and Al-Hadith, but the phenomenon shows that the faces of Islam are many. There are various Islamic groups that sometimes have their own characteristics in religious practice and

practice. It seems that this difference has become common sense, sunatullah, and even a blessing. Quraish Shihab (2007) notes that diversity in life is a necessity that God wills. This includes the differences and diversity of opinions in the scientific field, even the diversity of human responses regarding the truth of holy books, the interpretation of their contents, and the forms of their practice.

The method for developing religious moderation in educational institutions is pursued through 3 channels including formal, non-formal and informal education. In formal education, the government's religious moderation learning method must involve other formal educational institutions in strengthening human values, values of religious harmony, and religious moderation. The practical method of implementing religious moderation learning in early childhood in TPA, PAUD, Madrasah diniyah, Islamic Boarding Schools is focused on three aspects, namely: 1) Strengthening Aqidah; 2) Moral Education; and 3) Development of Tolerance Values. These three focuses are implemented through learning, habituation and modeling programs. In informal education, religious moderation education that parents can do, among other things, parents often invite open dialogue with children to build a moderate attitude in children's religious understanding and on several occasions invite children to socialize or take part in local taklim majlis studies to foster children's empathetic attitude towards various social problems and invited to think about solving social problems based on religious moderation. This article attempts to describe ways and methods in assisting the development of religious moderation based on the values of the Qur'an.

Building religious moderation in Medan Tembung District has been very well established. Even though this village is dominated by Muslims, there are also some non-Muslims. However, religious differences do not differentiate between Muslims and non-Muslims. Because the village head adheres to the principle of religious moderation. By creating religious moderation, harmony and tolerance will be created for one another, so that every religious community can establish relationships with other people, accept the differences that arise between Muslims and non-Muslims and establish brotherhood in a peaceful and peaceful manner. Therefore, religious moderation is very important to be implemented in government, because by practicing the concept of religious moderation in government in essence it can build a harmonious condition between religious communities, so that with conditions

RESEARCH METHODS

Researchers in this study used a type of qualitative research method. Which, according to Lincoln and Denzin, qualitative research is a type of research that uses a natural setting with the intention of interpreting phenomena that occur by involving various existing research methods. 3 This qualitative research method is also often called a naturalistic research method because the research was conducted on natural conditions (natural setting). This study uses field research, namely observation or observation involving researchers in the field. Apart from making observations, in-depth interviews were also conducted to collect the required data. According to Kerlinger, an interview is a face-to-face interpersonal situation in which one person (interviewer), asks one interviewee, several questions made to get answers related to the research problem. Structured interviews are the type of interview used by researchers in this study. , where the data collector has prepared several questions that will be addressed to the subject to be studied.

This research was conducted in several places in the Medan Tembung sub-district with the subject of this research as a resource person who came from a community leader, namely Mr. Frans Bastanta Sembiring as the resource person also assisted by several other communities in the Medan Tembung sub-district who played a role in helping to collect information and data to support this research.

RESEARCH RESULTS AND DISCUSSION
Definition of Religious Moderation
Moderation

The word moderation comes from the Latin word moderation, which means being moderate (no excess and no shortage). The word contains the meaning of self-mastery from a very strong attitude and a lack of attitude. In the Big Indonesian Dictionary, the word moderation contains two meanings, namely 1. Reducing violence, and 2. Avoiding extremes, while the word moderate is always avoiding extreme behavior and tending towards the middle way dimension. According to Lukman Hakim Saifuddin, a moderate person is someone who behaves normally, is mediocre, and is not extreme. He added that in English, the word moderation is often used in the sense of average, core, standard, or non-aligned. In general, moderate means prioritizing balance in terms of beliefs, morals, and character, both when treating other people as individuals, and when dealing with state institutions (Saifuddin 2019). Whereas in Arabic, moderation is known as wasath or wasathiyah, which has the equivalent meaning of the words tawassuth (middle), i'tidal (fair), and tawazun (balanced). People who apply wasathiyah principles can be called wasith. In Arabic too, the word wasathiyah is defined as "the best choice". Whatever word is used, all of them imply the same meaning, namely fairness, which in this context means choosing a middle ground position between various extreme choices. The word wasith has even been absorbed into Indonesian to become the word 'referee' which has three meanings, namely: 1) intermediary, intermediary (for example in trade, business); 2) arbitrator (separator, peacemaker) between the disputants; and 3) the leader in the match (Saifuddin 2019).

Religious

Religion is embracing or adhering to a religion while religion itself contains the meaning, system, principle of belief in God with devotional teachings and obligations related to that belief (KBBI 2020). Religion in this world is not one but many. In Indonesia the religions recognized by the state are Islam, Christianity, Hinduism, Buddhism and Confucianism. In language Religion means adhering to (embracing) religion. Example: I am Muslim and he is Christian. Religion means worship; obedient to religion; good life (according to religion). Example: He comes from a religious family. Being religious means being very religious; fond of; attach importance (conversational word). Example: They are religious in possessions. In terminology, religion spreads peace, spreads love, anytime, anywhere and to anyone. Religion is not to standardize diversity, but to address diversity with wisdom. Religion is present in our midst so that the dignity, degree and dignity of our humanity are always guaranteed and protected. Therefore, do not use religion as a tool to negate and belittle one another and annihilate one another. Therefore, let's always spread peace with anyone, anywhere and anytime. Religion is an analogy, moderation is like a movement from the side which always tends towards the center or axis (centripetal), while extremism is the opposite movement away from the center or axis, towards the outermost and extreme side (centrifugal). Like a pendulum clock, there is a dynamic movement, not stopping at one extreme outside, but moving towards the middle. take care, take care of the heart, take care of one's behavior, take care of the whole country and take care of this universe.

So religious moderation is our perspective on religion in a moderate manner, namely understanding and practicing religious teachings without extremes, both the extreme right and the extreme left. Extremism, radicalism, utterances of hate (hate speech), to the breakdown of relations between religious communities, are the problems faced by the Indonesian nation today. In an analogy, moderation is like a movement from the periphery which always tends

towards the center or axis (centripetal), while extremism is the opposite movement away from the center or axis, towards the outermost and extreme sides (centrifugal). Like a pendulum clock, there is a dynamic movement, not stopping at one extreme outside, but moving towards the middle.

Borrowing this analogy, in the context of religion, a moderate attitude is thus a choice to have a perspective, attitude, and behavior in the middle between the existing extreme choices, while religious extremism as a perspective, attitude and behavior exceeds the limits of moderation in religious understanding and practice. Therefore, religious moderation can then be understood as a perspective, attitude, and behavior that always takes a position in the middle, always acts fairly, and is not extreme in religion. Of course there needs to be measurements, limits, and indicators to determine whether a particular religious perspective, attitude, or behavior is classified as moderate or extreme. Religious moderation is actually the key to creating tolerance and harmony, both at the local, national and global levels. The choice of moderation by rejecting extremism and liberalism in religion is the key to balance, for the maintenance of civilization and the creation of peace. In this way, each religious community can treat others with respect, accept differences, and live together in peace and harmony. In a multicultural society like Indonesia, religious moderation may not be an option, but a necessity (Saifuddin 2019).

Religious Moderation in the Qur'an

The Al-Qur'an and Hadith have been agreed upon by Islamic leaders that both are the main sources and references in referring to all problems faced in all lines of life. This has been done since the generation of the Prophet Muhammad until at any time as long as Muslims still live under the surface of this earth. This is also the case with the issue of religious moderation, which has recently been buzzing and being discussed in various media, both print and electronic media. Words and terms of religious moderation do not originate from Arabic which is the language of the Koran and Hadith, but foreign words that have been absorbed into Indonesian. The question is whether the word religious moderation is found in the Al-Quran and Hadith, both of which are the main sources of guidance for Muslims in the world. The answer is that the Al-Quran and Hadith are not dictionary terms but are guidelines for life for mankind. What is presented by the Al-Quran and Hadith is not the wording, but the substance and meaning that must be sought, and explored by its followers and then developed for the benefit of human life according to place and time, this is where the dynamics of Islamic teachings lie.

The equivalent of a word that means religious moderation in the Al-Quran and Hadith has been aligned by Islamic experts with the word wasathan. This word is then expanded with various meanings, terms and terms, the description below of which is presented as follows: Religious moderation means the chosen people. And thus We have made you a people of wisdom so that you may be witnesses to the deeds of mankind and that the Messenger (Muhammad) may be a witness to your actions. And We did not determine the qibla that was your qibla but so that We would know who followed the Messenger and who defected. and indeed (the change of Qibla) feels very heavy, except for those who have been guided by Allah; and Allah will not waste your faith. Verily Allah is Most Gracious, Most Merciful. (Al Baqarah: 143)

Educational Institutions as a Way to Build Religious Moderation

Educational institutions are one of the strategic tools and are very appropriate for building religious moderation. Schools as educational institutions can foster a mindset of

religious moderation on the condition that exclusive views and acts of violent extremism in religious cloaks will damage the joints and fabric of a pluralistic nation. Religious moderation is very precisely built on the basis of a universal philosophy in human social relations. Educational institutions are the right means to spread the sensitivity of students to various differences. Opening a space for dialogue, the teacher provides an understanding that religion carries the message of love not hate and the system at school is flexible about these differences. For example, at this time the tendency of our intolerance is getting stronger, both internally among religious people and externally.

Cases of persecution, burning of places of worship, and all forms of acts of violence are often put forward, brawls between students are a blurry face for our educational institutions. There are three main ways in which radical understanding and intolerance can penetrate the school environment; First, extracurricular activities. Second, the role of the teacher in the teaching and learning process. Third, through weak school policies in controlling the entry of radicalism in schools. 13 If we look at these data and findings, the tendency of intolerance and the strengthening of radicalism in schools is very concerning. Therefore, this is where the strategic location of mainstreaming religious moderation needs to be done.

The school environment is actually a breeding ground for national ideas, instilling multicultural values, bringing religious messages more peacefully, and spreading love for humanity. This manifests itself in a curriculum that is oriented towards religious moderation. Schools are at least a space for acquaintance between NU and Muhammadiyah, especially public schools and private schools affiliated with the two mass organizations. Nahdlatul Ulama (NU) and Muhammadiyah as moderate Islamic organizations in Indonesia need to take an active role because both of them have lost their prestige to transnational ideologies that want change.

Influence and Change in Developing Qur'an-Based Religious Moderation

Medan Tembung District, Medan City, North Sumatra, which was used as a research location. The majority of people living in the area are Javanese. Communities are vulnerable to the influence of modernization that occurs from their environment so that it influences the religious traditions of the Islamic community in the sub-district. Because modernization is a real form of social change, basically every individual and society will definitely experience a change. Because humans have unlimited interests. The Tembung sub-district is located very close to the city, making this sub-district more responsive to modernization influences and changes compared to other sub-districts.

CONCLUSION

Religious moderation is a religious way that is polite and tolerant, not radical, namely conservative textualism and ignores context and is not liberal, namely deifying reason too much and ignoring text. Religious moderation is the concept of behavior in religious life not to be fanatical, always tolerant and inclusive, upholding the values of balance, justice and egalitarianism. So in general it can be concluded that religious moderation is a religious perspective, attitude and behavior that stays away from extremities, maintains balance and justice and chooses the middle way.

Methods for developing various modes of moderation based on Al-Qur'an values in educational institutions are pursued through 3 paths including formal, non-formal and informal education. In formal education, the government's religious moderation learning method must involve other formal educational institutions in strengthening human values, values of religious harmony, and religious moderation. The practical method of implementing religious moderation learning in early childhood in TPA, PAUD, Madrasah diniyah, Islamic Boarding

Schools is focused on three aspects, namely: 1) Strengthening Aqidah; 2) Moral Education; and 3) Development of Tolerance Values.

Based on the results of the research that has been carried out, it can be concluded that: The development of religious moderation in the Medan Tembung district has been very well established. Although there are also some obstacles in the development of the method. But everything was done and went well, because the people there came along and wanted to help us to complete our task. Differences in education are also clearly visible in this sub-district, so from here we can conclude strategies and methods for building religious moderation based on Al-Qur'an values.

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