Implementation of Religious Moderation Through Interfaith and Cultural Da'wah Courses

Mailin *1, Arianda Tanjung2

1 Universitas Islam Negeri Sumatera Utara, Medan, Indonesia
2 Universitas Islam Negeri Sumatera Utara, Medan, indonesia

Abstract

This research is related to the implementation of religious moderation through interfaith and cultural proselytizing courses in the Islamic communication and broadcasting study program at the Faculty of Da'wah and Communication UIN SU Medan. The purpose of this study was to see the implementation of religious moderation in higher education, and to see the implementation of religious moderation in interfaith and cultural proselytizing courses. The approach used in this lamp is a qualitative approach, with a literature research design. The results showed that the implementation of religious moderation in the interfaith and cultural Da'wah course was contained in discussions related to religious harmony and tolerance between religious people.

Keywords: moderation; religion; da'wah; culture

Authors Correspondence: Mailin: mailin@uinsu.ac.id

Introduction

Indonesia as a naturally pluralistic country has very strong cultural resources with ethnic, ethnic, cultural, linguistic and religious diversity. The plurality of the Indonesian nation is believed to be a gift from the almighty creator. Indonesian society has six official religions, hundreds of tribes, cultural customs, languages, and various local beliefs. The Language Body in 2017 mapped and verified 652 regional languages in Indonesia, in addition to several dialects and their sub-dialects, such as the Batak language in North Sumatra Province which has five dialects: 1. Toba dialect, 2. Mandailing dialect, 3. Simalungun dialect, 4. Pakpak dialect (Dairi), 5. Karo dialect. (Indonesian Language and Maps, 2019)

The cultural diversity of Indonesian society will give birth to various opinions, beliefs, views and interests of each citizen, including in matters of religious understanding. However, this is united by a unified language, namely Indonesian, so that this diversity can be communicated and understood between one another. Even so, friction and misunderstandings are sometimes unavoidable. This happens because in every religion adherents have various interpretations of the teachings of their respective religions. In Islam, for example, there are various schools of thought which give different fatwas regarding a law and the conditions for carrying out a ritual of worship, even though it is included in the main teachings. This diversity appears with the times, as well as the development of people's understanding of Islamic teachings. Even religions other than Islam also have various interpretations of the teachings and traditions of their respective religious rituals.

Knowledge of things that can and cannot be changed in religious teachings is something that is very important. An understanding of this will affect every believer in making a middle (moderate) decision, if there is one option of truth that is not allowed to be carried out. Extreme behavior will arise, if a religious adherent does not know that there are alternative truths that can be pursued. Conflicts based on religion will arise if interpretations in religion often blame each other, and want to win alone, and close their eyes to other people's thoughts. In this situation, views are needed in practicing religion so that harmony and peace can be fulfilled, what can be done is to prioritize an understanding of religious moderation.

Religious moderation is the duty of all elements of society, both within the scope of the group, as well as the people to maintain the security of the state and society. This becomes more attention, where currently society is in the era of an open world of information without boundaries. People are more easily exposed to issues, in their lives it is easier to understand extreme groups through the media. The media can easily and quickly send messages, ideas and information related to anything including religion through the media, and the truth of the information is not necessarily accurate.

It is based on this that the government through the ministry of religion applies the values of religious moderation in national values. The inclusion of religious Moderation

in the 2020-2024 National Medium-Rencana Pembangunan Jangka Menengah Nasional (RPJMN), which was compiled by the Ministry of National Development Planning. However, this understanding of religious moderation will not be able to change anything if it is immediately socialized and used as the basis for our attitudes and views on the reality of religion in society.

This understanding of religious moderation will not be able to change anything if not. One of the solutions in this case is through education. Through our education, the Indonesian nation aims to instill moderate Islamic understanding in the millennial generation and so on. Moderation of religion through moderation of Islamic Education is an effort to systematically transform tolerance behavior in religion, nation and state towards students. Tolerance is the pinnacle of Moderate Islam. (Ahmad, 2014: 158)

Religious Education in this case Islamic Education is a guide in every problem in social life. In addition to its role as a center for Islamic scientific research, Islamic education is responsible for solving social problems that arise in society, especially those related to religious understanding. Islamic Higher Education (PTKI) as providers of Islamic higher education prepares students to become members of society who are loyal, dedicated, have noble character, as well as have academic and professional capacities. The practice of religious moderation in Islamic education has been included in one of the discussions and curricula of the interfaith and cultural Da'wah course under the KPI Study Program.

Based on previous understanding, we are interested in analyzing and presenting arguments regarding the implementation of religious moderation through the curriculum of the Islamic Communication and Broadcasting study program in the course of Da'wah Cross-religious and Culture." Writing this scientific article using the Library Research technique, with this step the author tries to check the literature, directly or indirectly to obtain information related to the problem to be solved, especially to describe the theoretical studies that have been identified.The writing of this scientific article aims to explore the theory and concept of religious moderation in Islam and implement it in the course of Da'wah across Religions and Cultures, in the UIN SU Medan KPI PROGRAM.

Method

The method used in this study is the library research method. Researchers examine the policies for formulating higher education curriculum, both those issued by the Ministry of Research, Technology and Higher Education and by the Ministry of Religion. These supporting documents are guidelines for compiling learning outcomes for graduates of study programs, Presidential Regulation Number 8 of 2012 concerning Kerangka Kualifikasi Nasional Indonesia (KKNI), and Permenristekdikti Number 44 of 2015. Data was collected using documentation techniques and then analyzed using qualitative analysis methods with descriptive techniques analytic. Meanwhile, to interpret the research data,

the analysis uses abductive or reflective reasoning patterns.

Result and Analysis

1. Religious Moderation

Religious moderation in the Big Indonesian Dictionary (2008), is defined as reducing violence and avoiding extremism. The word moderate means: 1) Always avoids extreme behavior or disclosure; 2) Tends towards a middle dimension or path. Ibnu Asyur defines the word wasath with two definitions. First, defined linguistically, the word wasath means something in between, or something with two ends that are the same size. Second, the definition of the term, the meaning of wasath is that Islamic values are built on the basis of the right mental condition, faith, not exaggerating in certain matters. (1984: 1718)

Since the beginning, Islam has provided guidelines regarding religious moderation in the Alquran QS. Al-Baqarah: 143 "And similarly we have made you (Muslims) as a middle person so that you can be witnesses for (actions) of humans and for the Messenger (Muhammad) to be witnesses for (deeds)". The meaning of ummatan washat is a middle person, not leaning towards the extreme left or the extreme right, namely holding fast to the revelation of Allah ta'ala. References to QS. Al-Baqarah: 143, it is understood that Islam has provided a set of revelation rules as wasatan (moderate) or in the middle, which is not exaggerated or underestimated.

Apart from the verses above, there are many other traditional verses and stories that teach us about religion without exaggerating. For example, the Prophet Muhammad Shallallahu Alaihi Wassalam said, "O people, stay away from religious excesses! For verily (things) destroyed the ummah before you. Is because of religious excesses. In other words we have to be religious according to what Allah Ta'ala has established in His book and in the Sunnah of His noble Prophet.

The religious moderation that is currently developing is actually just a slogan for reforming Islamic law which is already perfect. There are those who try to remind Muslims that from the beginning Islam has been tolerant of all religions. Of course, a Muslim's guidance in this matter is his words in QS. Al-Kaafirun: 6, Allah Ta'ala said "To you is your religion and to me is my religion". This verse is very clear, religious tolerance in Islam is allowing other people to worship according to their religion and beliefs.

2. The Concept of Interfaith and Cultural Da'wah

Basically da'wah can be considered as a reality. Da'wah can be studied and interpreted from various perspectives, including media science, sociology, anthropology, history, politics, and philosophy. Etymologically, the word da'wah is a masdar form of the word da'a (fi'il madhi) and yad'u (fi'il mudhari') which means to call. The term da'wah in the Quran, both in the form of fi'il and in the form of mashdar, is mentioned 215 times in connection with the invocation of Islamic teachings. In terms of terminology, the word Da'wah is a concept in the Quran which

implies calling on positive things, namely positive things in accordance with Islamic religious values and norms. (2000: 330)

Religion in Sanskrit āgama (आगम) means tradition. According to KBBI, religion is a system that regulates the belief system (belief) and worship of God Almighty and the law of association between humans and humans and their environment. The word ad-Din in the Quran has four meanings. First, Ad-Din means absolute power. The absolute power of the Creator is obeyed and obeyed by His creatures, both on earth and in the sky. (QS. Ali Imran: 83) Second, Ad-Din means total self-surrender from the weak to the absolute authority, namely that humans worship sincerely and purely to Allah Swt., submit and surrender only to Him. (QS. Azzumar: 11-12)

Culture comes from Sanskrit: buddhayah, which is the plural form of the word Buddha which means mind and reason, so that culture can be understood as things related to mind and reason (1994: 9). Another form of the word culture is culture, which comes from English, and cultura from Latin.

According to experts, culture is a way of life that develops and is shared by a group of people, which is then passed on from generation to generation. Based on some of the above understandings, what is meant by interfaith and cultural da'wah is conveying da'wah messages to Muslims in the community/environment of other religions and other cultures.

3. Implementation of religious moderation in the Constitutional Court of Interfaith and Cultural Da'wah

Educational institutions, both Islamic and general, can apply a concept, in this case the concept of moderation in the religion of their students. These moderation values can be implemented through character education, both in the learning process, as well as elements related to learning materials. Integration means mix, mix and match. Integration is usually done in two or more ways, each of which can complement the other. Personality education itself has a higher meaning than moral education, because character education is not only concerned with right and wrong, but is also a way to instill habits about the good things in life, to learn from them. Understand. As concern and commitment to implementing policies in everyday life (2013: 73-37).

That way, it can be said that personality is human nature to respond to situations ethically, which is expressed in certain actions through good behavior, honesty, responsibility, respect, etc. respect others and personal values. Islam is a very tolerant religion, so good personality values to describe moderate Islamic values are religion, tolerance, social virtue, democracy, and democracy, peace. Religion is the attitude and behavior of obedience in carrying out the teachings of the religion one adheres to, tolerance in carrying out other religious worship and living in harmony with adherents of other religions.

If this religious character can be applied properly in the world of education, especially in the teaching process, then among the values of moderation in the world of education will be applied. Tolerance is an attitude and action that respects differences in religion, ethnicity, ethnicity, opinions, attitudes and actions of other people who are different from oneself. While social assistance is an attitude and action that always wants to help others and those in need.

Democracy is a way of behaving, thinking and acting that respects the rights and obligations of oneself and others equally. Meanwhile, love of peace is an attitude, words and actions that make other people feel happy and safe with their presence. Tolerance, protection of society and democracy are also integral elements of the world of education. Because to shape the character or personality of students, the above factors are needed. Thus, the values of moderation in the world of education will be communicated.

Islamic education must be structured by providing a place and space for every human being who wants to know and improve the competence of the Islamic religion as well as the potential for general skills to create a person who is in accordance with his inner and outer substance. Of course this noble aspiration would never have been achieved without the basic principles of the Qur'an set forth in previous discourses, namely the principles of honesty, openness, love and flexibility in all things. Respected. Integrated and holistic in the process of teaching and learning materials and content.

The embodiment of values in religious moderation according to Islamic teachings is expressed in the application of the principles of honesty and openness. If this principle is applied in the learning process of Islamic religious education, it will help students to be flexible in acquiring knowledge according to their talents, interests and potential. Maximizing human potential is what will ultimately lead to the formation of human nature, which is the goal of Islamic religious education. As an effort to achieve the goals of Islamic religious education, learning methods are very important and cannot be ignored. In choosing a method, the aspects of effectiveness and compatibility with the material and the main objectives of Islamic religious education must be considered.

If we look closely at the Qur'an, there are three types of methods used by the Prophet Muhammad to preach, namely: wisdom, mauidzah alhasanah and Jadil hum bi al-lati hiya ahsan. The first and second ways are in accordance with one of the principles of moderation, namely honesty, love and compassion. In the method of wisdom and hash mauidhah, a person does not easily (arbitrarily) convey material orknowledge to other people, he must be careful and of course pay attention to the listener (audience) or who he is saying. This is almost like the never give up principle in Islam.

Conclusion

Religious moderation is an attitude of moderation in understanding religion which is very necessary in dealing with cultural diversity and religious understanding in society. The attitude of moderation is in the

form of acknowledging the existence of other parties, having a tolerant attitude, respecting differences of opinion and understanding. In this case, the role of the government and the world of education is needed in socializing, developing and applying it in people's lives. This moderation value can be applied in the learning process, so that more and more children will give birth to new generations who love diversity and respect the principle of difference.

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