

## **STRENGTHENING THE VALUES OF RELIGIOUS MODERATION TO IMPROVE THE RELIGIOUS CHARACTER OF STUDENTS IN THE SOCIETY 5.0 ERA**

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### **Abstract**

Religion is one aspect that is integrated with the life of Indonesian society. To realize the era of society 5.0, religious moderation has an important role to maintain harmony between religious rights and national and religious obligations. One of them is for students in the campus environment, for example getting used to harmonious behavior in interacting with fellow friends in religious life. Religious moderation is the most perfect action in dealing with problems in various local areas that have religious diversity. Meanwhile, Islamic religious learning seeks to provide students with religious knowledge so that they have the willingness to learn and have faith and devotion to Allah SWT. The purpose of this study was to determine the importance of strengthening the value of religious moderation to improve the religious character of students in the era of society 5.0. This research method uses a qualitative approach. Meanwhile, there are 2 ways to collect the data, namely by document and observation, while the document is taken from several published journals and observation which is based on observations made in 4 places in the Tulungagung campus. In the era of society 5.0, with the existence of digitalization in all things, it is increasingly becoming a challenge for the realization of a complete understanding of religious moderation. Seeing this, it is necessary to have strategies and implementations that can be used as references so that religious moderation can be strengthened and developed in society in general and students in particular. The characters applied here are tawasuth, tawazun, i'tidal, tasamuh, musawah and shura. The implications of embedded PAI learning affect the character of students, especially the religious character of students and the absence of radical Islamic organizations in universities, and it is not allowed to cover the face (niqob) for woman.

Keywords: Moderation Religion, Religious Character, Era of society 5.0

### **PRELIMINARY**

#### **Religious Moderation**

Moderation in the Big Indonesian Dictionary V edition, is defined by reducing violence; avoidance of extremes. Thus, a moderate person can be defined as someone who reduces and avoids harsh and extreme attitudes and behaviors. The person always behaves and behaves in an average, fair, standard, and mediocre manner. So, moderation (al-wasatiyyah) is a commendable state of a person who keeps him from being moderate and avoiding two extreme attitudes; ifrāt attitude (excessive) and muqassir attitude (reduce).

Thus, religious moderation can be interpreted as a person's attitude and awareness to be able to accept the diversity and religious freedom of a person or group of people by mutual respect, respect, allow, and allow their religious beliefs and beliefs.

### Society Concept

5.0 is the concept of a future society aspired by the Japanese government. The Japanese government stated that the Industry 4.0 era was more focused on the production process, while Society 5.0 emphasized more on efforts to place humans as the center of innovation (human centered) while technological progress was used to improve the quality of life, social responsibility and develop sustainability (Sumarno 2019). Society5 .0 a concept of a community-centered and technology-based society. According to an article written by Mayumi Fukuyama (Society 5.0: Aiming for New Human-Center Society) the main goal of Society 5.0 is to balance economic growth and settlement in society (Fukuyama. Mayumi, 2018)

### METHOD

This method uses a qualitative research that produces descriptive data in the form of speech or writing and the behavior of the people being observed, and is able to produce specific descriptions. This data collection technique is done in 2 ways, namely documents and observations. Documents are taken from several published journals and observations include observations made in the Tulungagung campus environment.

### RESULTS AND DISCUSSION

Religious moderation needs to be given to every religious person (Anwar, 2021a). Religious moderation needs to be embedded in students as the younger generation and the nation's successors (Christanti and Anwar, 2019). Religious moderation is essentially believing in the absolute doctrine of religion and giving space to religions that are believed by others (Ali, 2020). The value of moderate or wasathiyah is important to be maintained as the collective consciousness of Muslims in Indonesia (Hiqmatunnisa and Zafi, 2020). The Ministry of Religion carries a model of religious moderation today to think inclusively and restore the spirit of cooperation as members of the community (Asrori, 2020). Religious moderation is important to avoid radicalism and extremism in the teachings of Islam (Sadiyah, 2018). Moderation of religion in Indonesia is an effort to prevent radicalism because moderate Islam is the most suitable for Indonesia, which has diversity. Religious moderation is important for students as the next generation to advance the nation in the future, the cultivation of moderate Islamic values needs to be pursued as an effort to prevent exposure to radicalism. A concrete step in providing religious moderation values to the younger generation is through religious education. (Purwanto et al., 2019).

Religious education is education that is directed at the development of religion. While the word "Islam" itself comes from the Arabic language, namely lama which means it is safe to obey and obey. Most of the scholars have different definitions of Islamic religious education: First, Islamic religious education is a form of coaching and mentoring students so that when they finish their studies they will understand and apply what Al-Tadzkiyyah has learned and make Islam their way of life. Second, Islamic religious education is education

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

In implementing religious moderation in diversity, the principles of religious moderation are needed, because moderation is an attitude of taking the middle way and is still considered the most ideal attitude of diversity when in the midst of conflict that starts to heat up in society. These principles include *tawassuth* (taking the middle way), *tawazun* (balance), *i'tidal* (straight and firm), *tasamuh* (tolerance), *musawah* (egalitarian), and *shura* (deliberation). At first glance, there are some principles that are the same as the values of moderation that must be applied, but when these principles are met, the implementation of religious moderation can be carried out properly. These principles must be sought to be internalized in moderating activities. There are various aspects that are influenced, but the most basic aspect to support the strategy of religious moderation is to pay more attention to how the concept of religious moderation can be effectively conveyed in PAI learning. contains messages about moderation, creative content on social media and websites that can be used as material for study and discussion for students at PTU (General Colleges)<sup>1</sup>

#### a. Islamic Religious Education Learning Based on Religious Moderation Towards Society 5.0

Entering the Society 5.0 era, not only in Indonesia but also in many developing countries. Almost all instructor facilities are replaced with digital (Warsah, 2020). Oriented in the face-to-face world of Education, only with the use of online applications. In the teaching of Islamic religious education, many have begun to apply the use of E-Learning with digital applications used in PAI learning activities based on religious moderation. First, Zoom is a face-to-face application in participating in online learning activities (Habibi, 2020). The Kahoot application, an application that is intended after the learning activities of the instructor/educator will create a quiz and provide access codes to students to answer the quiz, all results will be stored in the kahoot, in this case Islamic Religious Education materials can be loaded with material associated with religious moderation (Mujizatullah, 2021). Google Meet is a service in an online application that is usually used for meetings but can be used for learning Islamic religious education (Nurhayati & Suhardin, 2020). to continue to build a sense of tolerance and moderation, because online encounters will have big challenges, namely responsibility, respecting differences, collaborating with each other from a long distance, building good and directed communication and trying to think critically. young people who think globally and behave locally (Warsah et al., 2021)

## CONCLUSION

Religious moderation finds its relevance to be strengthened on the basis of universal philosophy in the construction of scientific development at the State Islamic Religious University (PTKIN). This is very important apart from being an appropriate means to spread the sensitivity of the academic community to the reasoning of differences, but also as a strategy for strengthening moderate intellectualism so that it is not easy to blame different opinions.

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<sup>1</sup> [View of Religious Moderation in Diversity in Public Universities in the Era of Society 5.0: Strategy and Implementation \(kopertiis4.or.id\)](https://www.kopertiis4.or.id)

The mainstreaming of religious moderation cannot move independently, but must go hand in hand to achieve the desired target. Making religious moderation a framing is a common keyword as the basis for managing religious life. Religious Moderation in a moderate and tolerant space in the midst of a multicultural society. Moreover, technological developments require careful voices for content that is appropriate and appropriate for a digital society which incidentally is millennial generation. What has been done by Islamic Religious Colleges in mainstreaming religious moderation in the digital space is a form of awareness that finds its relevance along with religious issues on social media that are widely circulated wildly.

The belief in the value of moderation and togetherness then disappears and is eaten by religious narratives that tend to be tendentious and highlight the fanaticism of the truth. In an era that is completely open, people gain religious knowledge in an instant and pragmatic way. Scientific knowledge is no longer the key to the learning process. Those who are quick to present religious narratives will get congregations easily. <sup>2</sup>The conclusion of this paper is that religious moderation in diversity at public universities requires certain strategies in its implementation in the era of society 5.0 which is full of challenges. Important efforts in implementing religious moderation today are aimed at creating a generation that is moderate and not easily influenced by radical ideas, as well as strengthening tolerance among religious believers.

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<sup>2</sup> [View of Religious Moderation in the Digital Space: Study of Mainstreaming Religious Moderation in Universities State Islamic Religious Affairs \(kemenag.go.id \(Hefni, 2020\) \)](#)

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