

RELIGIOUS MODERATION AS UNDERSTANDING TOOL FOR ISLAMIC RELIGIOUS EDUCATION STUDENTS IN FOREIGN LAND PONOROGO

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Abstract

This scientific paper has the aim of knowing how religious moderation as a manifestation of a unifying tool for Islamic education students in the Ponorogo overseas land minimizes the occurrence of religious deviations from various kinds of racial differences in the habitual traditions of Islamic students to areas outside Ponorogo City and Java Island and to find out how important religious moderation is as a form of mediating the differences in elements of Islamic cultural diversity that each of them brings regional students. In this research process, researchers used a qualitative approach method by collecting data through literature studies and also collecting data sources through direct observation and also structured interviews with peers of PAI students outside the region. The results obtained by the author from this study include the study of Islamic religious material as a foundation with references to the Qur'an and As-Sunnah, To smoothly run the program of activities, PAI students need to apply the concept of religious moderation even though it remains the same Islamic teachings, but the elements of Islamic regionality brought by each student circle will be very different, and PAI students need to have critical, positive, and mature thinking in making decisions on every problem faced in-class discussion debates by upholding a moderate sense of high tolerance.

Keyword: *religious moderation, a unifying tool, PAI college student*

Introduction

The diversity of the Indonesian state is known to be a pluralism country full of cultural differences with diversity (Salamah, Nugroho, and Nugroho 2020). Likewise, in the era of technological advances that are very rapidly developing, various towards modern society, it affects the development of life that is increasingly materialistic due to a process of globalization which is a postmodern phenomenon. Islamic religious education is also used to prepare modern humans with the foundation of spirituality of islamic religious values so as not to rely solely on intellectuals (Latifah 2017). In today's era, the challenges and opportunities of Islamic religious education are getting heavier and more difficult, the need for a process of revitalization and reproduction in terms of self-preparation of its students in the third millennium era after modern.

The various diversity of various Indonesian races which become a social force in terms of tolerance for others in building the quality of the homeland that synergizes with peace in differences. However, the process of tolerance in terms of social power did not go so smoothly. The need to fortify oneself in the face of various new things that arise including anarchism, extremism, radicalism, terrorism, other religious conflicts. These things happen because the understanding of cultural diversity is still below average as a result of which there is a growing movement of religious conflict deviations (Anwar and Muhayati 2021).

The need for the growth of religious moderation attitudes for every religious person and must be embedded in the next generation of young people of the nation, especially to the students/ i. Religious moderation is based on one's belief in the existence of doctrines that deviate from others. Thus, it is necessary to grow values, especially religious moderation / wasathiyah in maintaining the consciousness of Muslims in the archipelago in a collective manner. The existence of this moderation is intended as a form of avoidance of radicalism and extremism movements (Anwar and Muhayati 2021). Because each university must have various student associations from various regions of Indonesia that have different diversity, thus haris university being used as a center of excellance for students is very important in helping to instill the simple values of Wasathiyah Islam.

This scientific paper will examine more specifically related to religious moderation as a unifying tool for PAI students in ponorogo, which is certain to have various kinds of differences in Islamic elements brought by overseas students. The scientific paper was prepared using a qualitative methodology approach with data collection techniques through literature studies and also collecting data sources through direct observation and also structured interviews with peers of PAI students outside the region using descriptive analysis. This scientific paper written by the author must have a certain purpose, including the existence of this paper, it is hoped that readers or PAI students can provide benefits in providing a new Islamic scientific paradigm in facing community problems through religious moderation in order to minimize gaps in things to understand negative teachings or religious traditions. PAI students need to introduce and take part in the process of religious moderation and play a step further role in developing the study of the value of Islamic teachings as a reference reference. It is hoped that it can continue to produce a generation of PAI students by having an insight into moderate religious teachings in the midst of the many regional Islamic cultural diversity and anticipating and minimizing the spread of radicalism elements.

Method

Researchers in conducting a study with the title, "Religious Moderation as the Embodiment of a Unifying Tool for Islamic Religious Education Students in Tanah Rantau Ponorogo" will explain in more detail regarding the reasons for choosing this qualitative method. With this type of research resting on contemporary critical problems today, it is combined with a collection of several library sources relevant to the research. Where a researcher will examine a recent case, a real event that is faced significantly against pai students in ponorogo, then a major interest will be placed on the original phenomenon, the case refers to various events that are empirical, especially religious moderation that occurs in the present day (Nugrahani 2014).

With this type of research case study of today's problems, where a researcher will examine a recent case, a real event that is faced significantly in the world of education in the moderaso of religion as the embodiment of this unifying tool of PAI students later a major interest will be placed on the original phenomenon, the case refers to various events that empiric occur in the present day (Nugrahani 2014). Sri wahyuningsih in his book put forward the theory by Creswell in the case study that this type of research the way or form in its disclosure describes a descriptive whose orientation is devoted to a certain issue or phenomenon that will later be developed by the researcher based on the theory and collection of his data in the study (Wahyuningsih 2013).

The position of a researcher here must directly go down to the location / place of his research along with the resource person to carry out data collection activities along with documents to help the data analysis process during this research carried out by a researcher, then in a research process always involves humans as the main data presenters, books, article-journals as well as print and digital media are used as references for researchers who are required to be relevant to phenomena that are his research (Sugiyono 2014).

Data sources in research are interpreted as extracting data in the form of subjects and objects from a study which will be obtained by researchers in carrying out their activities. The data of this study is in the form of the results of what records are found by researchers in their research, it can be in the form of facts of events that occur directly in the field along with other supporting documents that will be used as reference material for researchers in compiling their research (Arikunto 2014). Primary data in the form of researchers' results in carrying out activities regarding a series of things documentation, interviews, and observations. Meanwhile, secondary data is obtained through book sources, relevant articles and other documentation in the form of activity records during the research.

Table 1. List of interview questions for fellow PAI student families

No.	Questionnaire
1.	How important is religious moderation to you especially as a student of Islamic Religious Education?
2.	What is your response as a student of the Islamic Religious Education branch to the differences in the diversity of cultural traditions of Islamic teachings in the Ponorogo area and your home region?
3.	How do you address peer diversity between different classes through religious moderation?
4.	What are some of your roles as a student of Islamic Religious Education in facing future challenges regarding the diversity of peers in various regions in religious moderation?

This literature review will usually be presented with various kinds of information collections of actual, current, relevant data derived from literature sources both from books, article journals, important documents, circulars which later in this study (Sari 2020). Because the presence of a researcher in the research of the article is entirely absolutely necessary, because the position of the researcher here is as an instrument that will collect in prioritizing some data, thus the presence of this researcher is necessary in the deciphering of his data. Because the position of the researcher here is as the main actor, a researcher can look at the phenomenon to

be studied directly or abstractly. Occupying a position that can be said to be quite complicated, because a researcher here who will plan, the implementation of collecting data and its analysis, the interpretation ends with a conclusion and also in this research model the materials collected from some data researchers will dig further to produce the results of the idea of achieving the latest ideas which will be deducted from previous knowledge, hopefully this development will be used as a problem solver by the readers.

Result and Discussion

Religious Moderation

Religious moderation or in Arabic known as *wasathiyah diniyah* is interpreted as an attitude of mediating or mediating various pro-con things about religion with other parties (Aziz 2020). Meanwhile, another definition of religious moderation is an attitude of balance between beliefs of one's behavior attitude in the diversity of different cultural traditions in order to be able to mediate between religious conflicts that deviate in a combination of two opposing points because in the teachings of Islam itself contains various problems not only about the nature of God, but also with humanitarian issues that are diverse with cultural traditions in implications real life (Yazid 2014). It is also stated in surah Al- Baqarah: 143 that Allah SWT mentions Muslims are *ummatan wasathan* who do not extremism right or left in the structure of their teachings (Amin 2014).

Islamic moderation provides a view by trying to address the positive side as a mediating path between people between two opposing attitudes of moderate-spirited pros and cons. Because Islam always prioritizes a moderate attitude as a mediating way to respond to all forms of things related to public benefit (Triputra and Pranoto 2020). Islamic moderation adheres to *Rahmatan Lil'alamin* in the form of a form of anti-violence attitude.

Religious Moderation as a Unifying Tool

Moderate Islam *wasathiyah* as a pioneer of theology of inclusivism tolerance Islamic religious education which means the values in it are used and practiced in real life without any meaning of violence (Waseso and Sekarinasih 2021). Moderate Islam is not only treated by Muslims but rather about how the inclusive attitude of religious tolerance is faced with a variety of diverse differences. It should be noted that this moderation of religion is carried out through a series of schematization processes, namely changing the initial system of thought into belief, idealization, that is, as much as possible, we are refraining from various kinds of temptations of religious doctrines, and rhetoric, namely the process of provocation.

A breakthrough of the religious moderation movement is needed as a unifying tool to increase the peace of the people who should have more competence in understanding self-awareness about the diversity of Islamic culture in the form of a multi-cultural religious area (Akhmadi 2019). The relevance of multi-culturalism in the teaching of Islamic teachings includes the existence of justice, peace of people, and tolerance of others. Thus, in order to avoid dis-harmonism regarding the context of religious fundamentalism, fostering moderates in inclusive & open religion is the right way, because the meaning of moderation itself addresses all forms of differences in diversity as opposed to extremism.

Students as Pioneers of Religious Moderation

Ideally, the younger generation of Islam, especially students as the relay for the successor of religious civilization and the state that is the target of the main component, needs to be equipped with various competencies that are not only intellectual but various uses of reasoning and morals that are aligned with Islamic aqidah, norms, and self-image ethics. So, as a pioneer student of religious moderation, you must understand very well the urgency in Islamic methodology, understanding the rules / signs of Islamic teachings, an attitude of openness in accepting various responsiveness from various groups of students who are able to sort and have positive thoughts (Purwanto et al. 2019). Universities are given the mandate in producing student cadres to monitor various developments in the middle direction of the pros and cons faced by the millennial generation in minimizing the understanding of radicalism that can occur anytime anywhere. Students as an academic society that has a great influence in the occurrence of religious deviations that occur (Triputra and Pranoto 2020).

The search for the identity of students in higher education also has an effect in moderation because of the emphasis on the pattern of *pikri* which will be used as a command direction or two-way communication. A critical and courageous mindset that must be instilled in every student in order to overcome intolerant attitudes. Various things of religious deviance that have occurred until now require the role of students so that they can take lessons with the processing of logical reason in making every decision in the problem, a source of reading book literacy that can be used as a reference for views from the perspective of positive legal theory academic general knowledge (Triputra and Pranoto 2020). As a student, it is necessary to have a mind in terms of inciting religious moderation tolerance which is emphasized on mutual respect & respect for others and not falling into discrimination.

Basically, the learning of Islamic education in universities (universities) has been mandatory since 1966. The campus is at the forefront of the problem solving generation that can counter various deviations of Islamic religious understanding focused on in the form of inclusive tolerant religious knowledge. The various schools of theology that have developed are intended to introduce PAI students to add broader knowledge and are expected to be able to separate themselves moderately from the intersection of religious teaching schools with differences in traditions of diversity between regions that have been passed down for generations that may be able to shake the aqidah of Islamiyah. In lecture activities, PAI students are embraced in understanding the concept of preaching and its study in order to be able to embrace and provide provisions when serving later (Triputra and Pranoto 2020). As a PAI student, you must be able to balance the useful life of the world in the afterlife without any additions or subtractions.

The Embodiment of Religious Moderation of PAI Students in Tanah Rantau Ponorogo

The diversity of students in various areas outside Ponorogo City to outside Java Island provides a diversity view of the plurality of regional Islam in offsetting differences in various Islamic regions that it brings in the land of the college area. The process of adapting introductions between colleagues to cultural traditions as a first step in offsetting a moderation of The Islamic religion to the region between students. In fact, there are various sets of applications in fostering the cultivation of Islamic values in religious moderation, including in the discussion process, MABIT PAI, other student Islamic activities to lead to the practice of

character values of each student between regions in a moderate character instilling the principle of exemplary (Purwanto et al. 2019).

In order to anticipate unwanted things, especially in the tension of conflicts between regional students, a culturalism approach is needed which is to strengthen the local wisdom of culture accompanied by accuracy and policies in seeding or taking regional religious culture on the positive side which means not mixing or eliminating the peculiarities of the identity of regional Islamic teachings that have been brought by overseas students (Akhmadi 2019). The embodiment of religious moderation here is focused on an attitude of openness in accepting the regional Islamic culture of each overseas student and respecting it because their rights are the same as ours as local citizens who uphold the sovereignty of the national frame of the state. For example, we must accept the characteristics of our peers that may be attitudes attached to them that cannot be eliminated, including accepting peers without having to look at their background, the application of regional peer attitudes proves that we accept without distinction, an attitude of being ready to accompany adherents of different religious traditions, and accepting all the things that have been attached to regional colleagues such as having an aggressive original attitude, irritable or angry.

This study illustrates how the portrait of PAI students in realizing religious moderation among colleagues in ponorogo overseas land has various regional differences. As a student of PAI tanah rantau where in the class there must be colleagues scattered in various regions throughout the archipelago must have different accents, traditions, Islamic habits. Differences in understanding will be used as culture and habits, if in its embodiment, for example, in material discussion activities every class meeting there must be a debate of opinion between students, which as lecturers or other students need to make full efforts as mediators so that the dispute debate from a series of discussion activities does not widen outside.

Based on the results of interviews with fellow PAI students in Madiun, Magetan, Ngawi, Pacitan, Wonogiri, Makassar, Jakarta, and Lampung, it is given that in terms of how important religious moderation is in PAI students between regions is very important in fertilizing a sense of community in terms of mutual understanding and also respecting differences between each other / tolerance because basically every human being has different characteristics from every element outside the city and outside the city The Java islands are especially in terms of their Islamic culture. As is the case in PTKIN activities through PBAK (Introduction to Campus Academic Culture) where we are taught an introduction to regional and outer culture between the diversity of colleagues who will later be involved in lecture activities for eight semesters in the cluster of courses, we are trained to adapt and recognize the characteristics of internal to external peers.

Each regional family must have different uniformity ranging from the typical culture to the Islamic traditions of the region. Differences are not a problem between religious people if they are based on the foundation of moderation, therefore the importance of moderation to regional colleagues for recognition of their personality property rights, tolerance between others, and also a form of respect for differences. The forms of diversity of Islamic regions brought by overseas land colleagues are certainly different. It needs to be understood in depth regarding the differences in traditions so that there are no things that deviate from the traditions of the region of origin. It needs preparation to adaptation thoroughly starting from the basics. For example, in terms of worship, usually in Ngawi City when the call to prayer only

refers to the special hour of the five-time prayer time and each place of worship only announces once every time it approaches worship, in contrast to the place of worship in Ponorogo City, for example, when the call to prayer is not only one time but can be three times but interlocking between mosques it can be an interval of 20 minutes each mosque intersects with each other in announcing each other adhan. Such a thing if we do not understand deeply about the customary traditions in Ponorogo City, there will be distorted things in terms of the pros and cons of the habit.

Then in terms of responding to the gluttony of regional colleagues, for example, in the form of class discussion activities during lecture hours, it is undeniable that every implementation of discussion activities must occur things of differences of opinion between colleagues. An attitude of moderation is needed in promoting an attitude of openness between differences of opinion but must be based on a sense of moderation between colleagues so that there is no unresolved debate and there needs to be an intermediary in providing alternative solutions in resolving and finding solutions together in seeking a truth between these differences of opinion.

In responding to and facing the challenges of diversity between regional colleagues, basically we as PAI students for future generations are required to respond to all forms of changes that occur in religious communities through the expression of local culture to the region in the context of its geographical location. The need for capital in order to build a harmonious attitude and understanding of local customs of peers' regionality in the form of ethics of his mind in order to guide behavior in real life. It is recommended in conducting educational training to counseling to improve the development of multi-cultural insights of Islamic teachings in the area of fellow PAI students through dialogue activities to exchange thoughts in fostering religious moderation attitudes between regional Islamic colleagues.

Conclusion

Religious moderation is used as a handle because it is considered capable of being a mediator in the condition of hetetogenous students from various parts of the archipelago. The need for monitoring between lecturers, colleagues, and the Ponorogo community in accepting overseas land students who bring various differences in elements of the Islamic region so that there are no things that allow deviations between circles because of the differences in diverse cultural traditions. Adaptation and introduction are the main basis for PAI students to mix and match and take things if they are considered positive that can be applied. The hope is that the differences in the traditions of Regional Islamic culture between students of the overseas land of Ponorogo City will not be a problem in terms of forming an attitude of religious moderation, because religious moderation has a special purpose of creating the formation of a civilizational disposition to be achieved with dignity by minimizing disputes in order to reflect peace in the union between Muslims of various regions.

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