UNDERSTANDING THE URGENCE OF RELIGIOUS MODERATE EDUCATION IN INDONESIA ISLAMIC AND WEST PERSPECTIVE IN RESPONDING TO FUTURE CHALLENGES

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Abstract: *In uncovering the urgency of religious moderation education in Indonesia, Islamic and western perspectives in responding to future challenges, it is important to do this, which is useful in responding to the real challenges today, namely globalization, where globalization has positive and negative effects for Muslims who Then it becomes a problem or challenge for Islamic education to overcome the negative effects and waste a generation of Muslims who are reliable in facing the challenges of globalization and identity politics. The results of the study indicate that as a solution in Responding to Indonesia's Future Challenges in the Flow of Globalization and Identity Politics through Religious Moderation Education, it can be done through the application of superior kaffah (totality) Religious Moderation Education, so that ultimately Rahmatan Lil'alamin is created in Islamic Education.*

Keywords: *Identity Politics, Globalization, Islam and the West, religious moderation*

Abstrak: Dalam menguak urgensi pendidikan moderasi beragama di indonesia perspektif islam dan barat dalam menjawab tantangan masa depan, ini penting dilakukan, yang mana hal ini bermanfaat guna menjawab tantangan yang nyata dewasa ini yakni globalisasi, dimana Globalisasi memberikan efek positif dan negatif bagi umat Islam yang kemudian menjadi problema atau tantangan pendidikan Islam untuk mengatasi efek negatif dan menyiakan generasi muslim yang handal menghadapi tantangan globalisasi dan politik indentitas. Hasil penelitian menunjukkan bahwa sebagai solusi dalam Menjawab Tantangan Masa Depan Indonesia dalam Arus Globalisasi dan Politik Identitas melalui Pendidikan Moderasi Beragama, dapat dilakukan melalui penerapan Pendidikan Moderasi Beragama secara kaffah (totalitas) yang unggul, sehingga endingnya terciptalah Rahmatan Lil'alamin dalam Pendidikan Islam.

Kata Kunci : Politik Identitas, Globalisasi, Islam dan barat, moderasi beragama

INTRODUCTION

Allah SWT created creatures (humans) whose purpose is to worship. Worship in this case is carrying out the rules that have been set by Allah in which these rules are conveyed through the intermediary of the Prophet

and His Messenger which is strengthened through the Koran. The Qur'an explains that the purpose of human creation is as a caliph and as a servant of Allah. Humans are also given the task to become a leader / caliph on this earth, and must provide goodness to all creatures and must be able to prosper the earth. Humans as servants of God means surrender to Allah SWT, so the essence of self-servitude is obedience, submission and obedience to Allah SWT. The purpose of Islamic education is to become a human with noble character who adheres to the Koran and hadith that prioritizes the value of monotheism. In the creation of humans or referred to as kholiqul basyar contains a very deep theological value, because the sentence kholiq is a sentence that contains the meaning of creating or planning which will surely be realized with full perfection. And the kholiq sentence is a sentence which means that God created everything from nothing to exist without going through the help of others quickly (Rindiani & Suhartini, 2021).

The Qur'an states that the process of human creation has two different types, namely: First, from solid objects. The first human, Adam a.s. created from al-tin (soil), al-turob (dust soil), min shal (clay), min hamain masnun (rotten black mud) which Allah swt shaped as beautifully as possible, then Allah swt breathed the spirit from Him into the (human) self. Second, from liquids. The next human creation is through a biological process that can be understood empirically. In this process, humans are created from the essence of soil essence which is used as semen (nuthfah) which is stored in a solid place (womb). Then the nuthfah is made into a clot of blood ('alaqah) that hangs in the womb. Then He made a lump of blood (mudghah) and then wrapped it with bones and breathed into it the spirit (Suri et al., 2021).

The existence of human life in this world is a process that begins with birth and will end in death. Of course, before arriving at death, humans always go through various phases in their lives. The process of initiation or transition from one phase of life to another, gives rise to a number of

religious and social psychological implications in the form of a mental crisis, which is caused by changes in attitudes, behavior and roles that a person performs in going through this period. In an effort to normalize or stabilize these various crises, it is usually done through ritual institutions associated with the transition period (Janu, 2012). Human nature as explained by Hamka in Tafsir Al-Azhar is a pure original feeling in one's soul that has not been mixed with other influences in acknowledging that Allah subhanahu Wa Ta'ala is Rabb. Basically, human nature is to always submit to the Almighty (Allah) through the religion prescribed for him. Fitrah is a gift from God that has been given to humans since in the womb (Nirwana AN et al., 2021).

Islamic education has the values of Islamic teachings sourced from the Al-Quran and Hadith, where Islamic education departs from the Islamic view of humans. So that education for humans is important for every human being, this is as aspired by Islam, this must be reflected in the goals of Islamic education (Baba, 2018). Furthermore, in relation to the aims and objectives of human creation as Kholiqul Basyar, it is as a religious foundation for the purpose of Islamic education itself. For Islamic education experts, the concept has a very large emphasis, even they articulate the concept full of meaning in accordance with the demands of the times (Syafe'i, 2015).

In revealing the urgency of religious moderation education in Indonesia from Islamic and western perspectives in responding to future challenges, this is important to do, which is useful in responding to the real challenges today, namely globalization, where globalization has positive and negative effects for Muslims who later become problems or challenges of Islamic education to overcome the negative effects and waste a reliable generation of Muslims facing the challenges of globalization (Primayanti, 2015).

So that the Western and Islamic Education Model in the current era of globalization is that Islamic education is seen as a physical-spiritual

guidance process based on Islamic religious teachings towards the formation of the main personality according to Islamic standards. While Western education is based on the speculations of philosophers that are used to develop and build knowledge in achieving life goals. Islamic education strategies in facing the challenges of globalization include: Building a true Islamic Education Paradigm, Implementing Affective Education, Improving the quality of educators. Moderation of Islam is an important discourse in this century, given the rampant conflicts that occur within Muslims today. The problems faced by Muslims today are very complex, ranging from social, cultural and religious issues. The social problem faced by Muslims today is the lack of awareness of a tolerant life. Muslims today tend not to care about the existence of others, as if they do not need them. Meanwhile, culture is part of the problems facing Muslims today. Islamic culture is no longer attractive to Muslims, especially young people. They prefer western culture, which incidentally has a liberal or liberal understanding. This understanding will clearly endanger future generations of Muslims (Mubarok & Rustam, 2019).

From the background of the above discussion, nowadays it is very necessary to build a superior religious moderation education, where identity politics and globalization issues that are currently trending make education pedagogues in Indonesia, especially Islamic education activists, need to make renewable breakthroughs to prevent the birth of the two terms that are sufficient The dangers are globalization and identity politics. Therefore, researchers try to uncover and explore how the urgency of religious moderation education in Indonesia is from an Islamic and western perspective in responding to future challenges, especially in responding to the challenges of globalization and identity politics that hit Indonesia.

RESEARCH METHODS

The research method on the urgency of religious moderation education in Indonesia from Islamic and western perspectives in

responding to future challenges, this uses library research, where data sources are obtained from various books, journals, and the internet, as well as other sources relevant to religious moderation education. where the main challenge is globalization. So that with the existence of religious moderation education in Indonesia, Islamic and western perspectives in responding to future challenges, namely globalization and identity politics are expected to be able to answer the challenges that are now increasingly happening in Indonesia, one of which is both identity politics and globalization where globalization is a challenge to national identity. (Syarifah A & Kusuma, 2016). while identity politics is more dangerous than money politics (Rangkuti, 2020). In addition, identity politics is a threat to the unity and integrity of the nation in the Pancasila state (Al-Farisi, 2020). So the purpose of this research is to uncover and explore how the urgency of religious moderation education in Indonesia is from an Islamic and western perspective in responding to future challenges, especially in responding to the challenges of globalization and identity politics that are currently engulfing Indonesia.

RESULTS

Islamic and Western Perspective Religious Moderation Education

Moderation is a core tenet of Islam. Moderate Islam is a religious understanding that is very relevant in the context of diversity in all aspects, both religion, customs, ethnicity and the nation itself (Dawing, 2017 : 231). Islam and Muslims today face at least two challenges; First, the tendency of some Muslim circles to be extreme and strict in understanding religious texts and try to impose this method in the Muslim community, even using violence in some cases; Second, another tendency that is also extreme is to be loose in religion and subject to negative behaviors and thoughts that come from other cultures and civilizations. In this effort they cite religious texts (Al-Qur'an and Hadith) and works of classical scholars (turats) as the basis and framework of thought, but by understanding them textually and

regardless of the historical context. So no doubt they are like the generation that was born late, because they live in the middle of modern society with the way of thinking of the previous generation (Hanafi, 2013).

As for Western Perspective Religious Moderation Education, religious moderation is essentially believing in absolute religious doctrines and giving space to religions that are believed by others. This means that according to the author's opinion, religious moderation is actually related to religious issues. According to Quraish Shihab, religious moderation has important pillars, namely the pillars of justice, balance, and tolerance (Zamimah, 2018). Meanwhile, the attitude of Islamic moderation in the Indonesian context, that Islamic moderation has been known for a long time in the Islamic tradition. This at the same time refutes the notion that Islam is a religious teaching that teaches violence (Zamimah, 2018). Moreover, according to the opinion of the Director General of Islamic Community Guidance at the Ministry of Religion (Kemenag), Kamaruddin Amin, explaining the concept of religious moderation is different from religious moderation. He emphasized that religion does not need to be moderated because religion itself has taught the principles of moderation, justice, and balance (Amin, 2022). Regarding the strengthening of religious moderation, there are four indicators that are strengthened, namely national commitment, tolerance, non-violence, and acceptance of tradition (Qoumas, 2022). Moderation education is interpreted as an effort to realize the understanding and practice of moderate religious values (tawasut, tasammuh and wathaniyah) which avoids excessive and extreme forms of religious understanding and practice, is not radical and not liberal. As a result, religious moderation education aims to strengthen national insight (Naj'ma & Bakri, 2021).

Every religion has two aspects, namely vertical and horizontal aspects. The vertical aspect requires humans to serve and fully worship God Almighty which is manifested in the form of carrying out all orders and staying away from all prohibitions. The horizontal aspect of religion

includes the obligation to do good to fellow humans, even to animals and inanimate objects. The two aspects are different but inseparable. That is, theological awareness (vertical) must be manifested in the plains of behavior towards fellow creatures (horizontal aspect), and conversely horizontal religious behavior must have a vertical theological spirit. Humans were created with the superiority of reason and reason, so that they become servants of God who are mandated to lead and manage the earth. Religion must be grounded in creating goodness on earth, especially in strengthening national insight. Islam is the religion of rahmatan lil 'alamin, so religion needs to be manifested to become a problem solver in overcoming the nation's problems. One of the nation's problems is the existence of radicalism thoughts and movements, namely thoughts and behaviors that place more emphasis on religious understanding that is hard and extreme and does not prioritize doctrines that are moderate and soft (Bakri & Hasan, 2019).

As a result, religious moderation in Islamic and western perspectives is equally problematic about a person's religion, be it individuals or certain groups. So that when there is a religious problem which it prefers to uphold the moral values, character, and identity of Islam, rahmatan lil alamin rather than using violence in solving problems (Ali, 2020).

Responding to Indonesia's Future Challenges in the Flow of Globalization and Identity Politics through Religious Moderation Education

Religious moderation can be demonstrated through the attitude of tawazun (balance), i'tidal (straight and firm), tasamuh (tolerance), musawah (egalitarian), shura (deliberation), ishlah (reform), aulawiyah (puts priority on priority), tathawwur wa ibtikar (dynamic and innovative) (Fahri & Zainuri, 2019). Religious Moderation in the Digital Space, which is important to do, the benefits can be felt on the campus of the State Islamic Religious College, which can be used as a peace laboratory and then

strengthen religious moderation content through the digital space as a counterweight to the rapid flow of information in the social media space. . The counterbalance in question is counter-narrative to give birth to a substantive and essential religious framing, namely moderate and tolerant (Hefni, 2020).

So it can be concluded that as a solution in Responding to Indonesia's Future Challenges in the Flow of Globalization and Identity Politics through Religious Moderation Education, it can be done through the application of superior kaffah (totality) Religious Moderation Education, so that ultimately Rahmatan Lil'alamin is created in Islamic Education. where religious moderation can be shown through the attitude of tawazun (balance), i'tidal (straight and firm), tasamuh (tolerance), musawah (egalitarian), shura (deliberation), ishlah (reform), aulawiyah (puts priority), tathawwur wa ibtikar (dynamic and innovative).

DISCUSSION

Indonesia receives a high index of religious harmony every year; however, religious intolerance and radicalism threaten this harmony. Moderate Islam (Islamic religious moderation) has become a national policy as a solution to prevent intolerance and radicalism (Subchi et al., 2022). Especially strategic policies in the context of higher education in Indonesia, where this is a religious moderation program at universities in Indonesia in the context of contemporary life as it is today (Afwadzi & Miski, 2021).

From the discussion above, regarding the urgency of religious moderation education in Indonesia from an Islamic and western perspective, this is expected to be a solution in responding to future challenges, especially in responding to the challenges of globalization and identity politics that are engulfing Indonesia today. So the results of this study can be concluded that as a solution in Responding to Indonesia's Future Challenges in the Flow of Globalization and Identity Politics through

Religious Moderation Education in a stagnant and continuous manner, where this can be done through the application of Religious Moderation Education in a kaffah (total) manner that excels in all elements. education in Indonesia, especially in the field of education, but this does not rule out the possibility that from a social and economic perspective (Sila, 2020). So that what needs to be underlined is how to realize the concept of moderation that is Rahmatan Lil'alamin (overshadowing all the people) (Ahyani et al., 2021), and especially in the field of Education in Indonesia, and more specifically in the field of Islamic education. As a result, religious moderation is actually related to religious issues when viewed from western thought.

On the other hand, religious moderation is a means of optimizing religious socio-economic institutions in Indonesia, where by going through an in-depth study of Islamic philanthropic thinking, it will provide high benefits in terms of the economy in Indonesia. This is because Indonesia is embraced by various religions (Latifah & Umah, 2022). moreover, religious moderation is an effort to establish harmony in culture and religion in Indonesia (Manan et al., 2022). When viewed from the concept or idea of religious moderation in Indonesia in the New Order era and the reform era, this is the efforts of the majority of religious people who exist in Indonesia in the context of campaigning for religious moderation according to their respective religions, whether this is done intellectually, as well as culturally, as well as politically, so that this will never fade and will never be extinguished by campaigning for various models of religious moderation, modifying religious moderation, as well as different actors or actors according to the context, challenges, and circumstances. the era he is passing through (Irham et al., 2021).

Today, in Indonesia, with the presence of the millennial generation which is issunnatullah, the emergence of this generation is caused by advances in science and technology. Millennials rely heavily on social media, but do not yet have a strong filter to be able to filter the information

they receive. The millennial generation also has challenges in facing a new era in their lives, namely the era of society 5.0 as a complement to the Industrial Revolution 4.0. In this instant era, various religious issues that never end, such as rampant politicization, terrorism, radicalism, extremism, disintegration, abuse of da'wah, exploitation of the people, various hate speeches, hoaxes and slander are now flooding the face of diversity. country. In connection with this impact, the level of understanding of education management, mental health awareness, and organizational activity actually greatly influences human behavior, especially for new students who are vulnerable to invitations from outside influences, so that in facing an era like this, it's time for millennials to do something different. prevention through social media by providing directions and learning materials on the importance of religious moderation education for them (Qatrunnada et al., 2021).

Islam as a religion with the motto of bringing mercy to the universe, but historically not all religious articulations are suitable to be embodied in certain times. One example is the extreme attitude in religion. The most important element in realizing the peace mission in schools is Islamic Religious Education (PAI) learning (Husna & Thohir, 2020). So in order to uncover and explore the urgency of religious moderation education in Indonesia from an Islamic and western perspective, this needs to be done, this is useful in responding to future challenges that are increasingly advanced and sophisticated.

In addition, in responding to Indonesia's future challenges in terms of globalization and identity politics through religious moderation education, it is also important to do this. This is useful in order to make the Indonesian state as a unified whole without any oppression and discrimination caused by different religions. Where religious moderation in Indonesia is considered very necessary to be realized and applied by all groups (ulama, government, academics, education activists) and all other elements, considering this in an era that is all-sophisticated, there are still

a lot of bad effects caused by erroneous understandings of religion. (cuttings) and saklek, especially in terms of understanding hard-line Islamic teachings (Ahdori & Muiz, 2019).

CONCLUSION

From the discussion above, regarding how the urgency of religious moderation education in Indonesia is from Islamic and western perspectives in responding to future challenges, especially in responding to the challenges of globalization and identity politics that hit Indonesia, it can be concluded that as a solution in Responding to Indonesia's Future Challenges in the Flow of Globalization and Identity Politics through Religious Moderation Education, can be done through the application of superior religious moderation education (totality), so that ultimately Rahmatan Lil'alamin is created in Islamic education. As a result, religious moderation is actually related to religious issues when viewed from western thought.

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