



THE VALUE OF ISLAMIC SOCIAL RELIGIOUS EDUCATION IN RELIGIOUS MODERATION

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Abstract	Article Info
<i>Religious moderation is an approach that emphasizes balance, tolerance, and fairness in practicing religious teachings in a pluralistic society. Islam as a religion of rahmatan lil 'alamin contains social religious values that support the creation of a moderate, inclusive, and harmonious religious life. This study aims to examine the values of social education in Islamic teachings that are relevant in forming moderate characters and strengthening peaceful religious life amidst diversity. This study uses a qualitative approach with a library research method, reviewing Islamic literature, policy documents, and previous research results. The results of the study show that values such as tolerance (tasamuh), balance (tawazun), justice ('adl), deliberation (shura), and compassion (rahmah) are an integral part of Islamic social religious education that supports the principle of moderation. These values need to be internalized in the educational process, both formal and non-formal, to form individuals who are both religious and inclusive. Thus, Islamic social religious education can be a strategic instrument in strengthening religious moderation and maintaining social cohesion in a pluralistic society.</i>	Filed : 12-2-2024 Accepted : 02-19-2025 Published : 02-25-2025 Keywords: <i>Social Education Values, Islamic Religion, Religious Moderation, Tolerance</i>
How to cite articles : Milla, H., Rifa'i, R., & Duharman, D. (2025). The Value of Islamic Social Religious Education in Religious Moderation. <i>IJSH: Indonesian Journal of Social and Humanities</i> , 3(1), 28–32. https://jurnal.academiacenter.org/index.php/IJSH	

INTRODUCTION

Indonesia is a multicultural country inhabited by people with very diverse religious, cultural and ethnic backgrounds. In the midst of this social complexity, religious moderation becomes a necessity in maintaining harmony and preventing horizontal conflicts in the name of religion. In this context, education plays a vital role as a means of internalizing inclusive and tolerant religious values. Islamic education does not only focus on spiritual and ritual aspects, but also contains social religious values that encourage the creation of a peaceful and harmonious social order. According to Morales et al (2023), Moslimany et al (2023) religious education must be able to form a balanced personality between human relations with God, fellow human beings, and nature. This is in line with the concept of religious moderation defined by the Ministry of Religion of the Republic of Indonesia (2019) as a way of viewing, attitude, and religious practice that reflects a middle path, is fair, and rejects extremism.

Islam as a religion of rahmatan lil 'alamin teaches social values that are very relevant to the principle of moderation, such as tolerance (tasamuh), balance (tawazun),

justice ('adl), and deliberation (shura). These teachings are reflected in the life practices of the Prophet Muhammad SAW, especially in the Medina Charter which is a historical example in building a pluralistic society peacefully and with mutual respect. According to Shobron and Maksum (2024), Zaman (2021), ideal Islamic education is education that instills universal values, such as justice, compassion, and tolerance, in every learning process and social life. Therefore, strengthening the values of Islamic social religious education is an important strategy in building moderate character and preventing the development of radicalism that is contrary to the basic principles of religion.

However, in practice, religious education in a number of educational institutions still tends to be normative-doctrinal and does not emphasize social aspects and universal human values. This is a challenge in itself in developing an inclusive and moderate religious attitude. Based on this background, this paper aims to examine the values of social education in Islamic teachings that support efforts at religious moderation. This study is expected to provide theoretical and practical contributions in designing an Islamic education model that is relevant to pluralistic and dynamic social realities.

RESEARCH METHODS

This study uses a descriptive qualitative approach with a library research method. This approach was chosen because the study aims to explore and analyze theoretical concepts related to the values of social religious education in Islam and their relevance to religious moderation. Data sources in this study come from relevant primary and secondary literature, including: classical Islamic books, the Qur'an, hadith, works of scholars, contemporary Islamic education books, and policy documents related to religious moderation from official institutions such as the Ministry of Religion of the Republic of Indonesia. In addition, scientific journals, research articles, and other academic study results are also used to support the discussion of the theme. Data collection techniques are carried out by reviewing, recording, and organizing information from various valid and relevant sources. The data obtained are then analyzed using content analysis techniques, namely by identifying, classifying, and interpreting the meaning contained in the Islamic texts and academic documents studied. The analysis is carried out thematically to find the values of social religiosity in Islam and their relationship to the principles of religious moderation such as tolerance, justice, balance, and deliberation. With this method, it is hoped that the research can provide a deep and comprehensive understanding of the contribution of Islamic social religious education in strengthening religious moderation in society.

RESULTS AND DISCUSSION

1. Social and Religious Values in Islamic Teachings

Islamic social religious education is not only oriented towards forming individuals who are ritually obedient, but also forming citizens who are able to live side by side peacefully and harmoniously in a pluralistic social reality. According to Hendawi et al (2024) Maidugu and Isah (2024), religious education should form a personality that is balanced between the relationship with God (hablum minallah), with fellow human beings (hablum minannas), and with the natural environment (hablum minal 'alam). In this context, the social religious values that are important to be internalized in Islamic

education include:

- Tasamuh (Tolerance): Tolerance is the main principle in interfaith relations. Yusuf al-Qaradawi (2010) emphasized that Islam is the most tolerant religion towards adherents of other religions, as long as they do not show open hostility. The Qur'an also emphasizes in QS. Al-Kafirun: 6: "For you your religion and for me my religion." This shows a non-discriminatory attitude in differences of belief.
- *'Adl (Justice): The concept of justice in Islam does not only apply in law, but also in social interactions. QS. Al-Maidah: 8 states: "Let not your hatred of a people encourage you to act unfairly. Be fair, because justice is closer to piety."*
- Tawazun (Balance): The value of balance in Islamic teachings includes balance between the world and the hereafter, as well as between spiritual and social aspects. Muhammad Abduh argued that Islam is a religion that unites reason and revelation, between individuals and society.
- Shura (Deliberation): Islamic education teaches the importance of resolving issues collectively and dialogically. This is in accordance with the word of Allah in QS. Asy-Shura: 38: "And their affair (is decided) by consultation among them."
- Rahmah (Compassionate): Islam is a religion that brings universal compassion. The Prophet Muhammad SAW is mentioned in the QS. Al-Anbiya: 107 as "rahmatan lil 'alamin", meaning mercy for all nature. This value of mercy is the main foundation in building harmonious and inclusive social relations

2. Religious Moderation: An Islamic Perspective

Religious moderation (wasathiyah) is a middle attitude in religion, neither extreme right (radical) nor extreme left (liberal). This concept is emphasized in QS. Al-Baqarah: 143: "And thus We have made you (Muslims), a middle nation". According to Afwadzi and Miski (2021), religious moderation does not mean mixing religious teachings, but rather understanding and practicing religion contextually, inclusively, and peacefully. This is very relevant in the context of plural Indonesia. The Indonesian Ministry of Religion (2019) also defines religious moderation as a fair, balanced, and non-extreme religious perspective and attitude. Non-moderate religious education can actually trigger the birth of intolerance and religious-based violence. Therefore, the role of Islamic social religious education is very strategic in instilling values that can overcome radicalism and strengthen social cohesion.

3. Integration of Social and Religious Values in Islamic Education

Currently, the biggest challenge in the world of education is how to balance the transmission of religious teachings normatively with the instillation of social values that are relevant to the context of modern life. Solihin and Anwar (2024), Ashoumi and Hidayatulloh (2022) stated that ideal Islamic education is education that is not only oriented towards the cognitive aspects of religion, but also instills ethical and social values.

In its implementation, Islamic education is often still dogmatic and less reflective of social reality. Therefore, it is necessary to have: 1). Reorientation of the religious education curriculum towards a more contextual and applicable direction, 2). Strengthening the role of teachers as agents of moderation who not only transfer knowledge but also shape character., 3). Involvement of educational institutions in interfaith and social activities as a real form of social religious education. Thus, Islamic

social religious education can be the main pillar in strengthening inclusive and civilized religious moderation.

CONCLUSION AND SUGGESTIONS

Based on the results of the study, it can be concluded that the values of Islamic social religious education have an important contribution in forming moderate character and attitudes in religious life. Values such as tolerance (tasamuh), justice ('adl), balance (tawazun), deliberation (shura), and compassion (rahmah) are an integral part of Islamic teachings that are in line with the principle of religious moderation (wasathiyah). These values are not only theoretical, but must be internalized in the education system in order to be able to form individuals who are religious as well as inclusive, tolerant, and able to live side by side in a pluralistic society. Ideal Islamic education is not enough to just foster religious knowledge in a normative-doctrinal manner, but must be able to develop social, ethical, and humanitarian dimensions. Thus, Islamic social religious education can be a strategic instrument in building a peaceful, just, and civilized society. Suggestions that can be given to Educational Institutions: require the enforcement of religious education curriculum that emphasizes social aspects and diverse moderation values. Learning must be linked to social reality and encourage students to think critically, openly, and tolerantly. For Religious Education Teachers: Teachers should be role models in moderate calm and have a diversity perspective. Continuous training is needed so that teachers are able to integrate moderation values into the learning process. For the Government and Policy Makers: There needs to be a policy that supports strengthening religious moderation in education, including the provision of open books, learning modules, and interfaith activities that are of a nature to build dialogue and cooperation. For Further Researchers: It is recommended to conduct field research to explore the concrete implementation of Islamic social religious education in schools or Islamic boarding schools, so as to provide a more applicable empirical picture and recommendations.

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