

## MEASURING THE ESSENCE OF THE SPECIAL EDUCATION PROGRAM IN THE FIELD OF RELIGION: REALIZING RELIGIOUS MODERATION IN THE COMMUNITY

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### ABSTRACT

This article discusses Measuring the Essence of Special Education Programs in the Field of Religion in Realizing Religious Moderation in Society. The purpose of this paper is to measure the essence of Islamic religious education institutions in the midst of society in realizing religious moderation. This paper uses qualitative research methods in collecting, processing, and analyzing data related to this paper. In the discussion section, it is stated that special education programs in the field of religion as an effort to realize religious moderation in society are one option that can be taken. So that it requires government involvement in drafting regulations and Islamic religious education institutions as centers for fostering and studying studies on religious moderation that will be implemented in society. Therefore, the involvement of religious education institutions in realizing religious moderation in society has a very important role. Especially in preparing alumni who will become members of society to understand and practice Islamic religious values in society, Special education programs in the field of religion that are designed with curriculum, content standards, learning processes, and assessments adapted to the concept of religious moderation will be a breakthrough in realizing religious moderation in society. Because the alumni will provide guidance to the community about religious moderation.

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## 1. INTRODUCTION

The current condition of Muslims has experienced a distortion of religious understanding caused by the emergence of various religious understandings as an interpretive and subjective understanding of reality (Panchuk, 2020; Lundie & O'Siochru, 2021). Distortion of religious understanding occurs because of an understanding of the Koran and hadith as the main sources of Islamic teachings, literally and figuratively. So that it creates rigidity in understanding religion. This has an impact on the difficulties some people have filtering various religious understandings that can manifest in radicalism and liberalism.

Society's consumption of the concept of religion which understands religion literally will give birth to groups that are intolerant, fanatical towards their group's

understanding, and blame all groups that do not agree with their group (Wijaya Mulya et al., 2022; Parhan et al., 2022). Because each group has a tendency to feel more righteous than other groups. As the word of Allah SWT. In Qs. ar-Rum/30: 32 which reads:

﴿مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ﴾

Translated:

“From people who divide their religion into several factions. Each faction feels proud of what they have”

The verse shows that everyone who changes and distorts the religion of nature makes religion and makes differences of opinion and contradicts each other This includes polytheists, idol worshipers, idols (paganists), Jews, and Christians. Likewise, Muslims follow their passions and invent bid'ah. So that each group feels happy and proud of the opinions that exist in their respective groups because they have not detected and know what is right, and it is a must for them to know it.

The existence of verse above illustrates the existence of a group that feels that their understanding of the teachings is the most correct (Prasetyo & Aliyyah, 2021; Rahman & Setia, 2021; Wakhidah & Erman, 2022). Because they are shackled by the habits and teachings that they have been following. So it closes the space to accept differences. This made him like to fight, deviate from a sense of love for fellow human beings, harbor mutual suspicion, accuse, and disbelieve among Muslims (Wakhidah & Erman, 2022).

In the end, their dispute touched on the principles of faith and sharia, which resulted in the birth of several groups that had communities that supported each other to defeat other groups and each only followed its own figure or leader (Rahman & Setia, 2021). Each group feels proud of the teachings they have, while the teachings of the other groups are considered wrong (Prasetyo & Aliyyah, 2021).

The tendency to feel more righteous mentioned above gave birth to groups that have radical understandings in the name of religion, even though they are trapped in radical understandings which lead to violence against groups that don't share the same thought (De Graaf & Van den Bos, 2021). So religion will be shown as a violent stream and threaten the security of the state. Therefore, this understanding must be prevented from growing mushrooming and causing unrest in society.

Some other people understand religion is only limited to ritual worship that has no connection with human life, this group will give birth to liberalism (Parhan et al., 2022). This understanding necessitates religious affairs as part of regulating personal relationships with God. So religious affairs are only considered individual affairs related to their respective beliefs.

The emergence of this understanding was caused by a group of people's understanding of religion that was not comprehensive (Feldt, 2023). This brought anxiety to the people and the government. Therefore, the government is obliged to facilitate the public to able to understand religion as a whole, so that Islam can be understood as a religion that is tolerant and brings peace.

In essence, the presence of Islam is not only to provide a sense of security for its adherents but also to be able to build a harmonious life in society (Subchi et al., 2022). Therefore the concept of diversity in society must get attention from the government and religious education institutions. So that every religious behavior in society can be controlled and directed to give birth to religious moderation.

The government is tasked with making regulations related to religious moderation which are implemented in religious education as a manifestation of the efforts of the government and religious education institutions in actualizing the concept of religious moderation in society (Arif, 2021; Ardiansyah & Erihadiana, 2022). Because educational institutions are the main hope in fostering and producing outputs that will convey the concept of religious moderation in society.

Based on this, this paper will discuss measuring the essence of special education programs in the field of religion in realizing religious moderation in society.

## 2. METHOD AND DISCUSSION

This research tries to reveal phenomena related to religious moderation in society. Therefore the type of research used in studying, tracing, managing and presenting data is qualitative research (Creswell & Creswell, 2017)

Data collection was carried out by tracing literature facts related to the essence of the special education program on the concept of religious moderation in society.

## 3. RESULTS AND DISCUSSION

Moderation refers to the meaning of behavior or actions that are reasonable and do not deviate, tend towards the middle dimension or way, have sufficient views and are willing to consider the views of other parties. (Aceng Abdul Aziz, et al, 2019)

Education is expected to have a direction that does not only emphasize aspects of intellectual intelligence alone, but also filling the soul, (Muhammad Qorib & Muhammad Zaini, 2020) moral development, obedience in carrying out worship and the ability to integrate various compartmentalized knowledge into the bond of monotheism and the belief that humans must devote their knowledge through innovative and efficient work for many people as mandated in Law Number 20 of 2003 concerning the National Education System. (Government of the Republic of Indonesia, 2003).

Islamic educational institutions are required to play cultural roles and functions as an effort to preserve, develop and pass on the ideals of society. Through this ideal function, Islamic educational institutions also have the function of controlling and directing the development of society according to the word of Allah SWT. in Qs. Ali 'Imran/ 3: 104 which reads:

نَهْوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Translated:

Let there be a group of people among you who call upon virtue, order (do) what is good, and prevent what is wrong. They are the lucky ones.

The verse above requires the presence of groups who care to direct people to do good and prevent evil. The presence of Islamic educational institutions is part of a group that has the responsibility to invite goodness and prohibit evil.

This responsibility can be achieved through evaluating and recommending the priorities for realizing the quality of graduates who are educated to be pioneers in carrying out good and preventing evil. Therefore Islamic educational institutions in carrying out their duties as the person in charge of directing the public to understand religion in totality should pay attention to various aspects that can support the improvement of the quality of graduates.

Every graduate of an Islamic educational institution is expected to have broad insights and ideas. This means being able to examine a basic problem that arises in society from various aspects without being limited by differences in religion, ethnicity, culture, nation and so on, then providing the best solution to the problem. So that each graduate can interact with his environment.

It is very important for the government and educational institutions to work together in providing guidance to the community, so that they do not misunderstand the concept of religion and prevent the emergence of radicalism and liberalism in society. Because the government and educational institutions, especially Islamic religious tertiary institutions which are under the auspices of Islamic boarding schools, have a responsibility in fostering and guiding the public to be able to understand Islam as a religion that is moderate, tolerant and brings peace in accordance with the basic values and concepts of Islam which is *rahmatan lil alamin*. (Rahmat Hidayat, 2016). Therefore, an educational, training or training program is needed that can instill religious moderation in society.

The program mentioned above as mandated in RI Government Regulation No. 55 of 2007 concerning Religious Education and Religious Education article 8 mentions the function of religious education which is oriented towards efforts to prepare outputs to become members of society who understand and practice the values of religious teachings. Therefore, the role of Religious and Religious Education in realizing religious moderation in society is very much needed, especially in preparing generations who will become members of society and providing enlightenment on religious understanding that contains the value of *rahmatan lil alamin*. As contained in the word of Allah swt. in Qs. *al-Anbiya/ 21: 107* which reads:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ

Translated:

And We did not send you (Muhammad), but to (become) a mercy to the worlds.

The verse gives an overview of the presence of the Prophet Muhammad. as an embodiment of the totality of the Islamic religion which is here to provide peace to all creatures in the universe including humans.

The debriefing program can be in the form of an educational program that is prepared to give birth to outputs that can be directly involved in the community to provide enlightenment about the importance of religious moderation. This learning activity should be given to adults who are equivalent to students. So that the output that is

expected to be able to provide guidance to people in rural areas about Islamic moderation can be achieved.

In essence, the role of Islamic education is very important in providing direction to instill an understanding of Islamic moderation. Because education is the main door in creating a generation that is ready to become an agent of control in society. So that educational institutions are needed as a forum for carrying out coaching activities to get output that is oriented in providing an understanding of the concept of religious moderation in society.

Based on this, special education programs in the field of religion are needed which contain religious moderation. starting from the input, implementation process, output and outcome. The input section is related to the selection process for prospective students, the competence of educators and educational staff, the suitability of the curriculum used with regulations and community needs.

In the implementation process, attention must be paid to learning content standards, learning process standards and learning assessment standards based on the concept of religious moderation.

The output is closely related to the competency standards of graduates who have the capacity to implement the concept of religious moderation in society.

In the outcome section, it is hoped that they will become government agents and pioneers in realizing religious moderation in society (ummatan wasatan). (Ministry of Religion RI, 2012). Because the concept of religious moderation exists to create a balance in religious life in a society that has diversity. As the word of Allah swt. in Qs. al-Baqarah/ 2: 143 which reads:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

Translated:

And likewise We have made you (Muslims) a middle nation....

The verse above explains the position of Muslims as a wasat community. The explanation regarding this verse in the interpretation of Ibn Kathir stated that the meaning of wasath is the best choice. As chosen people, it is hoped that they can remind each other, respect and accept differences in understanding in the religious field. So as to create harmony and religious harmony in society.

Sayyid Qutb stated that the middle ummah referred to in the verse above is an embodiment of Islam which does not give space for humans to let go of and transcend their boundaries as individuals and necessitate their individuality towards social and state life. Therefore Islam provides positive freedom in progress and synergistic growth between individuals and society. So as to create religious moderation in society.

Wahbah Zuhaili in interpreting the word al-wasath in the verse above explains that what is meant by wasath are people who have good temperament who combine knowledge and charity. So that they can accept and appreciate differences in religious understanding in society.

The concept of Islamic moderation can be realized as a whole in the community through special learning activities based on village religious leaders by presenting village delegates who will be equipped with an understanding of Islamic moderation.

#### 4. CONCLUSION

Based on the discussion above, it can be concluded that the essence of the special education program in the field of religion in realizing religious moderation is a necessity to actualize religious moderation in society. This can be realized through input, implementation processes, outputs and outcomes that contain the concept of religious moderation. Special education programs in the field of religion are expected to produce graduates who can actualize an understanding of religious moderation in society. So that the existence of graduates from the program can become religious leaders who will provide guidance and control the religious understanding of society.

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