

Education And Training Model Strengthening Religious Moderation (Case Study At Medan Religious Training Center)

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ABSTRACT

The challenges of religious moderation are the strengthening of exclusive religious views, attitudes, and behaviors, the high rate of religiously motivated violence, intolerance, the development of religious spirit that is not in harmony with the love of nation and state. The aim is to analyze how the education and training model strengthens religious moderation at the Medan Religious Training Center. This research method is qualitative with a case study approach. The results of the study found an educational model through four pillars of *learning, learning to know, learning to do, learning to be, learning to live together*. The education and training model for strengthening religious moderation in 2014-2019 is a substance model that finds a lot of debate and rejection, so that since 2019 until now the methodological model for combating religious moderation as a solution to solve the problems that occur. It was concluded that strengthening religious moderation in Indonesia is a challenge to the maturity of a multicultural nation. The education and training model must be updated to the times so that the challenges of religious moderation can be solved such as the methodology training model as a solution to solve problems in the aspect of religious moderation.

Keywords: Model, Education, Training, Religious Moderation

A. INTRODUCTION

North Sumatra as a multicultural region, needs religious moderation to maintain peace and a tolerant life in this province (Zuhriah 2023). So that harmonious relations can be established among all communities, especially in maintaining harmony in religious moderation (Fadhara, 2022). Cases of intolerance and violence in the name of religion often occur in people's lives (Syahbudin 2023). Today we face a situation of religious social life that has a destructive power over National Diversity. There are at least three challenges of religious life faced today.

The first challenge involves reinforcing exclusive religious views, attitudes, and behaviors that vigorously reject differences and exclude other groups. What is feared is the case of religious symbols that have been the basis of more than two hundred years of warfare and show the religious dichotomy between modern Christianity and Islam around the world (Ajibola 2023). Religious sentiments arise in society due to a lack of deep understanding of religious teachings, resulting in blind fanaticism, subjectivity of views, and monopolizing the truth of religious teachings. As a result, this will have an impact on cracking inter-religious harmony (Damsuki et al. 2023).

The second challenge relates to the high rate of religiously motivated violence. Exclusionary religious views, attitudes, and ways eventually give rise to devastating and deadly practices of religious intolerance and violence. Increase understanding of extremism, intolerant behavior, and terrorism that can lead to the disintegration of the nation (Muary 2022). The spread and increase in extremism and radicalism has caused huge casualties (Ramadan 2021). The younger generation of students is vulnerable to the infiltration of radicalism (Rohimah 2023). Religion, which is plotted as an institution that calms and unites mankind, is considered to have the potential to divide people with various bloodthirsty doctrines and dogmas (Kurnia Y, 2017). Violations of religious freedom in several regions of Indonesia continue to occur (Muharam, 2020). Some forms of intolerance that often occur in Indonesia include: discrimination, violence, and rejection of minority groups (Budiman, Taufiq, and Nurholis 2022). The practice of intolerance can trigger horizontal and vertical conflicts. Horizontal conflicts occur between groups that are both minorities, while vertical conflicts occur between majority and minority groups (Abdillah and Izzamillati 2021).

The third challenge is the development of religious spirit that is not in harmony with the love of the homeland within the framework of the Republic of Indonesia. In the name of religion, Pancasila began to be challenged and questioned. Indonesia is considered an idol. The red and white flag salute is believed to hurt faith. Here, we find the ideology of the khilafah

peddled as an alternative to the Unitary State of the Republic of Indonesia. The khilafah movement turned out to be very influential in undermining democratic values that are known to be very comprehensive (Rauf 2018). Hizb ut-Tahrir's anti-democratic thinking that moves outside the generally accepted political system (F. Muhammad 2017).

Of the three challenges above, according to the author, education and training must be central in facing these challenges and maintaining multicultural in North Sumatra. Because looking at the indicators in religious moderation by the Ministry of Religious Affairs is first, national commitment where acceptance of the principles of nation and state as stated in the 1945 Constitution and Pancasila, second, tolerance, namely respecting differences and giving space to others to believe, express beliefs and express opinions, third, namely non-violence, rejecting the actions of certain individuals or groups who use certain methods violence, both physically and verbally in bringing about the desired change and lastly the acceptance of tradition in line with religious behavior that does not contradict the main teachings (Muary 2022). Therefore, through religious moderation, training and education full of tolerance can be felt in North Sumatra (Muhaemin, 2023). This is the basis for researchers to conduct a case study at the Medan Religious Training Center, namely how the education and training model for strengthening religious moderation is carried out at the Medan Religious Training Center.

B. LITERATURE REVIEW

Understanding Religious Moderation

The word moderate comes from Latin which means to reduce or control. In *The American Heritage Dictionary of English Language*, the word moderate is defined as "*not excessive or extreme*" i.e., not excessive in certain things (Wells and Morris 1970). The word moderation is often also equated with the word *wasath* or *wasathiyyah* as stated in Q.S. Al-Baqarah (2): 143. Etymologically *wasath* means in the middle, one example given by Ibn Mandzir is that I hold a rope in the middle (Mandzûr 1386 AH). *Wasath* is also defined as the chosen one, the most *afdhal*. Similarly *wasath* is understood in the sense of fair (Mandzûr 1386 AH). All the meanings of *wasath* mentioned above are found a common thread that explains its meaning, namely in the middle, the good, the primary, *afdhal* or the just (Abdaullah Yusuf Ali 1989). According to Abdullah Yusuf Ali, the essence of Islamic teachings is to avoid exaggeration in everything, because religion is natural and practical (Abdaullah Yusuf Ali 1989).

The *wasathiyyah* connotation is also that Muslims become martyrs (witnesses), and thus mediate over anyone in conflict. For this reason, Muslims need *Transvision*, a perspective that crosses party boundaries, as a consequence of its position as God's representative

(*Khalîfatullâh*) in mediating any disputes (Harahap 2016). In this regard Abdullah Yusuf Ali wrote, If two men argue, then make excessive demands, a fair witness comes to intercede with them, and presents a clear view to them by cutting off all untold selfishness. The witness must not be selfish, and must be equipped with knowledge and ready to enter the court, as Allah Almighty Al-An'am 153 says. This middle way attitude is increasingly relevant for the Indonesian nation when the country is attacked by a number of ideas and ideologies, which to some extent can be confusing, especially for the younger generation, namely two diametrically opposed isms: secular radicalism and religious radicalism, secular ideology with religious beliefs (Syahrin Harahap 2018).

In line with the description above, moderation in the content of the meaning of *wasathiyyah* is not gentleness in the passive sense. Although one of the indicators of *wasathiyyah* is gentleness and courtesy, that doesn't mean you shouldn't face all problems firmly. Here, according to him, it is important to understand that moderation in the concept of *wasathiyyah* must also be interpreted in another equivalent, namely "fair", so moderation in this context means putting everything in its place (Shihab 2019).

From the various explanations above, it can be understood that moderation is an attitude or behavior that always tries to take the middle way, always prioritizes justice, and avoids extreme attitudes and behaviors. When the word moderation is connected with the word religion, it forms the word religious moderation as it is understood.

Principles and Characteristics of Religious Moderation

The two most fundamental principles for religious moderation are balance and justice (Kamali 2015). The principle of balance (*tawâzun*) in the *Wasathiyyah* concept It is to maintain a balance between two opposing or opposing sides so as not to allow one to dominate and negate the other, such as between spiritualism and materialism, individualism and socialism, or between idealism and realism. Being balanced can mean giving a fair and proportionate portion to each side without exaggeration, either because there is too much or too little (al-Qaradawi and li-al-Islam 1983).

In addition, religious moderation also requires a spirit of dialogue (*hiwâr*), a willingness to share with each other (*tasâmu*), and applying the principle of togetherness (*ta'âyus*). While at a more operational level, religious moderation has several basic principles. *First*, it accepts the divine form of the State and rejects the secular and theocratic form of the State. *Second*, have an attitude of tolerance by accepting the plurality and diversity of religions and beliefs. *Third*, choose a dialogue approach and peaceful ways to resolve conflicts or disputes and avoid violent ways (Wahab 2019).

Some characteristics of one's religious moderation: *First* tawassuth (taking the middle way) and not ifrâth (exaggeration); *second*, *tawâzun* (balance) i.e. balance in life; *third* *I'tidâl* (straight and firm) in the sense of putting things in their place and proportionate; *fourth*, *tasâmuḥ*, acknowledging and respecting differences; *fifth*, *musâwâḥ* (egalitarian), which means non-discriminatory; *Sixth*, *syûra* (deliberation), i.e. every problem is solved by means of muasyawah; *seventh*, *Ishlâḥ* (reform) accommodates the changes and progress of the times; *eighth*, *aulawiyah* (prioritizing priority); *Ninth*, *tahtawwur wa ibtikâr* (dynamic and innovative), that is, always open to change; *Tenth*, *tahadhdhur* (*civilization*) which is upholding morals and noble morals (Nur and Lubis, 2015).

Model of Religious Moderation

In 2019, precisely when the Chairman of the Nahdlatul Ulama Executive Board (PBNU) Alissa Qotrunnada Munawaroh Wahid. Strengthening religious moderation is now a major concern of various parties. The government showed no less great attention. This can be seen from the birth of two national policies that are directly related to efforts to strengthen religious moderation, namely Presidential Regulation (Perpres) Number 18 of 2020 concerning the National Medium-Term Development Plan (RPJMN) for 2020-2024 and Presidential Regulation Number 7 of 2021 concerning the National Action Plan for Preventing Violent Extremism that leads to Terrorism. These two important policies become the legal umbrella for the implementation of programs to strengthen religious moderation in the country. With these two policies, strengthening religious moderation is no longer optional (must be done), but mandatory (A. Muhammad dan Muryono 2021).

The model of religious moderation in Indonesia emphasizes maintaining the safety of life, upholding civilization, respecting human dignity, realizing peace, respecting pluralism and adhering to the nation's commitments.

Some models of religious moderation in Indonesia that can be exemplified are as follows: **The NU (Nahdlatul Ulama) model** that puts forward the principle of aswaja (Ahluḥ Sunnah wal Jamaah) that respects differences of opinion in matters of furu'iyah (branch) and does not disbelieve others because of such differences. NU also developed the concept of Islam Nusantara which adapts Islamic teachings to local culture (R&D and Training 2022). **The Muhammadiyah model** emphasizes the importance of ijtihad (reasoning) in understanding religious texts by considering the context of the time and place. Muhammadiyah is also active in the fields of education, social, health, and economy to empower the people. Muhammadiyah is one of the largest Islamic organizations in Indonesia that has a vision to realize a progressive Islam that *rahmatan lil alamin*. **Model Gus Dur (Abdurrahman Wahid)** He is known as a

pluralist and humanist figure who defends minority rights, criticizes violence in the name of religion, and rejects claims to monopoly of truth by certain groups. Wahid also promoted interreligious and cultural dialogue to create peace (Mohammad Fahri and Ahmad Zainuri 2019). **Nurcholish Madjid's model (Cak Nur)** invites Muslims to return to the Qur'an and al-Sunnah as the main source of Islamic teachings, and not fixate on traditional understandings that are no longer relevant to the times. Cak Nur also promoted the idea of secularization which was intended to separate religious and state affairs, but not separate religion from life.

Model of Secularism It is a powerful ideology when carried by political movements that captures the imagination and means to mobilize social energy. Secularism is a struggle against misconceptions about natural processes that make illiterate society ignorant and in the grip of feudal lords and clerics (Bhargava 2017). The model of religious secularism, which is the separation between religious and state affairs, so that religion does not become the basis or influence for public policy. This model aims to maintain state neutrality towards the religions contained in it, as well as protect civil rights and religious freedom for citizens. This model is embraced by several Western countries, such as the United States, France, and the United Kingdom (Anica 2021).

C. METHOD

This research is a case study because it used many situations, to contribute to our knowledge of individuals, groups, organizations, social, political, and related phenomena. (Robert K Yin 2014). So in this study the case study at the Medan Religious Training Center is an educational institution that works in carrying out education and training (training) to all civil servants in North Sumatra. And the purpose of this case study is to see the model of education and training for strengthening religious moderation carried out to all training participants at the Medan Religious Training Center.

The research steps of this case study are: *The researcher's planning in this case study is to answer how the education model and training for strengthening religious moderation at the Medan Religious Training Center, which aims to analyze what the model of strengthening religious moderation of educators at the Medan Religious Training Center looks like, so that this case study research will look at the education model and training model carried out at the Medan Religious Training Center* The design, case study research conducted by researchers is a **holistic multi-case**, namely a case study that compares two or more cases or units of analysis, without distinguishing sub-units or aspects in the Medan Religious Training Center.

Prepare and prepare a case study protocol, which is a document that contains guidelines for carrying out case studies, including problem background, data collection

procedures, research instruments, and data analysis plans. *Collect* data from various sources of evidence, such as observations, interviews, documents, archives, artifacts, or electronic media. *Data analysis* consists of examining, categorizing, tabulating, testing, or recombining evidence, to produce findings based on empiricism. The next step is *to compile* a case study report using narrative, tabular, or visual formats about the findings at the Medan Religious Training Center. With a six-step case study compiled by this researcher, it is expected to be able to answer the questions of this study.

D. RESULTS OF DISCUSSION

Education and Training Model for Strengthening Religious Moderation for Medan Religious Training Center

The education and training model for strengthening religious moderation at the Medan Religious Training Center is carried out from the following stages: **Education Design and Training**, The education and training model for strengthening religious moderation for civil servants of the Ministry of Religious Affairs of the Republic of Indonesia is designed with a "U Process" approach. This training departs from the reality of religious life in Indonesia that appears on the surface today. From here, participants are invited to dive to find patterns, trends, structures, and perspectives or mental models that give birth to these realities. Participants are then invited to reconstruct the reality of ideal religious life (moderate religion) through the process of thinking and rearranging perspectives that give birth to religious actions on the surface (rethinking), redesigning structures that give birth to the reality of religious life today (redesigning), packaging it into programs that answer the challenges faced (reframing), and carrying out concrete actions that answer events that arise in the field (reacting).

Competence of Education and Training Participants, As a participant in education and training at the Medan Religious Training Center, they must have competencies on: Basic understanding of Strengthening Religious Moderation. Have an inclusive, egalitarian, humanist, professional, and non-discriminatory attitude. Have religious insight that is moderate, tolerant, nonviolent, and friendly to tradition. Has a high commitment to the Republic of Indonesia, Pancasila, the 1945 Constitution, and the principle of *Bhinneka Tunggal Ika*. Having awareness that the diversity of the Indonesian nation is God's decree and serving citizens professionally, fairly, and non-discriminatory is a manifestation of religious and national awareness. Have the ability to understand and analyze the reality of socio-religious life through qualified social analysis. Have leadership skills, build work teams and networks, build peace and conflict resolution to realize

Religious Moderation. Have skills in designing and running Religious Moderation programs based on social analysis.

Education and Training Goals, This training on strengthening religious moderation is intended for all civil servants within the Ministry of Religious Affairs of the Republic of Indonesia. In general, the objectives of this training are grouped into 5 (five) clusters based on the intertwining of the material that must be provided: Primary, intermediate, chairman, and rector of religious universities. Administrator and supervisory officers. Educators and education staff (teachers, lecturers, supervisors, and heads of madrasahs). Religious personnel (religious counselors, religious counselors, halal supervisors and supervisors, organizers of Hajj, zakat, waqf, and religious affairs). Administrative personnel (planners, policy analysts, personnel analysts, financial analysts, computer administrators, implementers, etc.)

Learning Principles, learning principles are designed with the paradigm of four pillars of learning (4 pillars of learning): learning *to know*, to do, to be, *and* to live together. This paradigm encourages the learning process to facilitate participants to experience all four processes. **Learning Approaches in Education and Training,** this training uses an adult education approach (andragogi). This approach positions participants as individuals who have knowledge, experience, and creativity that can be developed into shared knowledge and understanding. This approach departs from the paradigm that adults can learn well, among others if: Actively involved in the learning process. Learning materials are directly related to their daily lives. The material is useful and can be applied in their lives. Given the opportunity to utilize their knowledge, abilities, and skills in the learning process. The learning process considers experience and thinking.

Education and Training Curriculum

This training curriculum consists of the following six Education and Training Subjects (Mata Diklat): ***The Opening and Introduction***, sessions contain the Opening and Direction sessions and the Introductions and Learning Contracts. After attending the sessions in Mata Diklat, participants can get to know each other, know their expectations, concerns, and agreements during the training. In addition, participants understood the general description of the context of this training in the program and vision of the Ministry of Religious Affairs of the Republic of Indonesia. ***Reasoning Diversity*** contains three main sessions: Air Assumptions, Building Perspectives; Sketch of Religious Life in Indonesia; and Social Analytics with Iceberg Analysis Tools. Eye After undergoing sessions on Mata Diklat, participants realized the error of thinking in understanding differences and religious

social issues, recognizing more deeply the map and dynamics of diversity of society in Indonesia, and having the ability to analyze patterns, structures, and perspectives on the causes of the current religious situation.

Universal Values of Religion and Theological Arguments of Religious Moderation contains a session on Universal Values in Religion. After attending the session on this Training Subject, participants understood universal values and theological foundations in religion related to Religious Moderation. In addition, participants can also formulate and recognize issues and theological arguments that develop and are used contrary to the spirit and values of religious moderation. *The Concept of Religious Moderation of the Ministry of Religious Affairs of the Republic of Indonesia*. After participating in this Training Course, participants understood the concept of Religious Moderation formulated by the Ministry of Religious Affairs of the Republic of Indonesia and its indicators, understood the Roadmap for Mainstreaming Religious Moderation and its position in the National Medium-Term Development Plan (RPJMN), and realized the importance of Religious Moderation, both in the social context, state policies, and Indonesia's future needs.

Moderation of the Ministry of Religious Affairs of the Republic of Indonesia contains sessions on National Insight, Self-Attitude of ASN of the Ministry of Religion of the Republic of Indonesia, Religious Moderation Ecosystem. After participating in the sessions in Mata Diklat, participants realized that the Ministry of Religious Affairs of the Republic of Indonesia as a representative of the state based on Pancasila and the 1945 Constitution and is obliged to protect and serve all religious people fairly without discrimination. Participants were also aware of the self-attitude of civil servants of the Ministry of Religious Affairs of the Republic of Indonesia who strengthened the Religious Moderation movement, and understood the roles and positions they must carry out. *The strategy for strengthening religious moderation*, contains sessions on strategies for strengthening religious moderation: process u and building movements: leadership and pioneering. After attending the sessions in this training course, participants understood the concept of religious moderation as a new perspective in common life, were able to formulate an action plan to realize religious moderation within the Ministry of Religion and Society, and had the appropriate leadership and pioneering capacity to strengthen Religious moderation in the work environment and society.

Analysis of the Religious Moderation Education and Training Model at the Medan Religious Training Center

After conducting in-depth research at the Medan Religious Training Center on the education and training model carried out in strengthening religious moderation, researchers have analyzed based on findings through observation, interviews and documentation, researchers found that the education and training model in an effort to strengthen religious moderation at the Medan Religious Training Center which before 2019 the education and training model in strengthening religious moderation was carried out with the model substance. Lukman Hakim Saifuddin, Minister of Religious Affairs of the Republic of Indonesia for the period 2014-2019 and also the originator of the Religious Moderation Program.

The Substance Model views religious moderation as religious concepts and practices that avoid extreme, intolerant, and discriminatory attitudes, and respect diversity, humanity, and the common good. Religious moderation does not mean reducing or ignoring religious teachings, but rather understanding and practicing religion in a comprehensive, balanced, and contextual manner. Religious moderation also does not mean surrendering or submitting to certain political interests or ideologies, but rather showing a confident, critical, and constructive attitude in interacting with a plural and multicultural society.

In general, the substance model of religious moderation may include the following aspects: *A comprehensive understanding of religion*, not only limited to sacred texts, but also taking into account the historical, cultural, and social context surrounding them. *The balance between the provisions of sharia and changing times*, is not trapped in rigid or liberal thinking, but is able to adapt to the development of science, technology, and the needs of society. *Support for peace and respect for human values*, do not use violence or threats in spreading or defending religion, but use peaceful, courteous, and persuasive means. *Recognition of religious, cultural, and political plurality*, does not impose absolute truth or error on the beliefs or views of others, but respects differences and seeks common ground. Recognition of the *rights of minorities*, does not discriminate or oppress weak or distinct groups in society, but provides protection and empowerment for them.

As time goes by since early 2019, precisely the time of the Chairman of the Nahdlatul Ulama Executive Board (PBNU) Alissa Qotrunnada Munawaroh Wahid. Strengthening religious moderation is now a major concern from various parties. The government showed no less great attention. This can be seen from the birth of two national policies that are directly related to efforts to strengthen religious moderation, namely

Presidential Regulation (Perpres) Number 18 of 2020 concerning the National Medium-Term Development Plan (RPJMN) for 2020-2024 and Presidential Regulation No. 7 of 2021 concerning the National Action Plan for the Prevention of Violent Extremism that leads to Terrorism. These two important policies are the legal umbrella for the implementation of programs to strengthen religious moderation in the country. With these two policies, strengthening religious moderation is no longer optional (should be done), but obligatory (mandatory). (A. Muhammad and Muryono 2021).

The nine values of moderation or *wasathiyah* are middle (*tawassuth*), upright (*i'tidal*), tolerance (*tasamuh*), deliberation (*shura*), reform (*ishlah*), pioneering (*qudwah*), citizenship/love of the homeland (*muwathanah*), nonviolence (*la'unf*) and cultural friendliness (*i'tibar al-'urf*) (Abdul Aziz and Khoirul Anam 2021). The nine moderation values were chosen based on the interests of building the best mental qualities of the Indonesian nation. Islam teaches that the best of all things is its mid (*awsath*). The next interest, armed with a moderate mentality, the Indonesian nation is expected to be able to preserve independence and realize the ideals of the nation stated in the Constitution. For the Muslim, embodying the ideals of the Constitution is proof that he is carrying out obedience to the agreement of the nation (*mitsaq*) (Abdul Aziz and Khoirul Anam 2021).

Based on the two policies above, the methodological model is a solution in education and training to strengthen religious moderation at the Medan Religious Training Center. A **methodological model** is a way or approach used to conduct scientific research. Methodological models are different from research methods, which are techniques or procedures used to collect and analyze data. The methodological model is more philosophical and conceptual, which includes the assumptions, paradigms, and principles underlying the research.

The way to assess the effectiveness of the religious moderation methodology model is to use measuring instruments that are in accordance with four indicators of religious moderation, namely national commitment, tolerance, non-violence, and accommodating to local culture. These measuring tools can be questionnaires, observations, interviews, or other methods that can explore the religious attitudes and behaviors of a person or group. In addition, the effectiveness of the religious moderation methodology model can also be seen from the positive impacts caused by the application of religious moderation in community life, such as the creation of interreligious harmony, improving the quality of religious education, and strengthening national values and diversity.

E. CONCLUSION

Facing the challenges of religious moderation, the Medan Religious Training Center is committed to creating a professional and noble moral apparatus in the working area of the Medan Religious Training Center. Prior to 2019, it was found that the substance moderation model was very vulnerable to division because it discussed things that should be contradicted, such as the way of looking at other religions, so this kind of education and training model must be tailored to the needs of education and training participants. The methodological model is the answer to the real problem of religious moderation, that is, it is more concerned with finding solutions, mediating, not disagreements. So the author's conclusion in the context of religious moderation in Indonesia is moderation in religion, not state territory because religion is an individual right and moderation in the state is the responsibility of the state because the state is obliged to maintain peace and security of a State.

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