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MODERATION OF ISLAMIC EDUCATION IN THE DIGITAL SPACE

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Abstract: *This Narrative of hatred, provocation and fights of sheep built by some digital media users without considering other users can easily broadcast hatred and even cause brutality. Users of digital media must be wiser and more moderate in understanding and not easily provoked. Research on moderation of Islamic education is very important for digital media users. How to understand the moderation of Islamic education within the scope of digital space. How to form a moderate attitude in the scope of digital space. How strategies realize moderation of Islamic education in digital space. The understanding of moderate souls for digital media users will greatly affect the attitude and decision so it is not easy to be provoked in reading the narratives that corner one of the groups*

Keywords: *Moderation, Digital Space, Islamic Education*

INTRODUCTION

Allah has established the principle of balance in all of his creation. Both balance in the sense of pairs, such as male and female, night and day, earth and sky, etc., as well as balance in the sense of comparison, such as big and small, high and low, rich and poor, and so on. other. Verily, diversity is the will of Allah Himself¹. God's destiny that cannot be rejected and changed. It may be that we are trying to empower the poor but that does not mean eliminating poverty. As long as there is life on this earth, as long as there is rich and poor there will be, in order to maintain the balance of life. Therefore, the existence of poor people and differences in social status, in the context of this balance, must be seen as a blessing from Allah. Because, then the wheel of life will be able to run, because each party can take advantage of each other in a positive sense.

The existence of the planets that accompanies the earth to orbit the sun, which seems aimless, is precisely to maintain the balance of the earth's rotation, and more importantly these planets will protect the earth from possible direct collisions with falling meteors, so that the inhabitants of the earth be safe. Surah Arrahman verse 7-9 states "And He has raised the heavens and created balance, so that you do not disturb the balance, and establish the balance with justice and do not reduce the balance."².

¹ M. Quraish Shihab, *Secercah Cahaya Ilahi: Hidup Bersama Al-Qur'an* (Bandung: Mizan, 2007), 52.

² Departemen Agama RI, *Mushaf Al-Qur'an Terjemah* (Jakarta: Al Huda, 2002).



This principle of balance is commonly known as "*moderation*". Moderation means he is natural, mediocre, and not extreme. While in Arabic, the word "*moderation*" is usually termed *wasat* or *wasatiyah*; the person is called the referee. The word *wasat* itself has been absorbed into Indonesian which has three meanings, namely 1) intermediary, intermediary (for example in trade, business, and so on). 2) mediator (separator, reconciler) between the disputants, and 3) the leader in the match. *Wasat* is everything that is good according to its object (the best of everything is that which is in the middle). For example, generous, namely the attitude between stingy and extravagant, brave, the attitude between the coward (*al-jubn*) and reckless / inconsequential (*tabaawur*). The concept of *wasatiyyah* (Islamic moderation) is one of the concepts contained in Islamic epistemology. Based on the definition of *al-wasatiyyah*, which in Arabic means "middle", this concept gives birth to a moderate, fair and best approach. It aims to balance extreme and fanaticism in every aspect of human life.³ According to Mashitoh Ibrahim, the concept of *wasatiyyah* can be implemented in all aspects of life and one aspect of life is the religious aspect.⁴

Al-Qur'an in surah al-Baqarah verse 143 mentions Muslims as *ummah wasatha* (Middle community means the chosen, best, fair, and balanced people, both in belief, thought, attitude, and behavior).⁵ According to al-Qardhawi, *wasathiyah* is something that requires proper rights, namely by giving reasonable rights by taking the middle way so as not to exceed the boundaries of Islamic law.⁶ Masdar Hilmy stated that moderate attitude can be reflected in the following characters; 1) spreading Islamic teachings through non-violent ideology, 2) adopting a modern way of life with all its derivations, including technology, democracy, human rights, and the like, 3) using rational thinking, 4) understanding Islam with a contextual approach, and 5) using *ijtihad* in finding solutions to problems that cannot be justified in the Qur'an and hadith.⁷

To support the concept and attitude of moderation, there are at least four basic values that need to be developed and internalized through the educational process. The four basic values are tolerance (*tasamuh*), justice (*i'tidal*), balance (*tawazzun*), and equality⁸. If explored thoroughly, it can be understood that Islamic education with moderate character (*tawasuth*) is education based on the principle of tolerance (*tasamuh*), taking the middle way and being balanced (*tawazun*) and neutral (*ta'adul*) in solving various existing problems, and aims to create benefit. So that moderate Islam will

³ Mohd Shukri Hanapi, "The Wasatiyyah (Moderation) Concept in Islamic Epistemology : A Case Study of Its Implementation in Malaysia School of Social Sciences," *International Journal of Humanities and Social Science* 4, no. 9 (2014): 51–62.

⁴ Hanapi, 56.

⁵ Departemen Agama RI, *Mushaf Al-Qur'an Terjemah*.

⁶ Yusuf. Al-Qardhawi, *Wasatiyyah Al-Islam. Islam Moderate Legislation for Progressive Nation*. Terj. Ahmad Umar Hisyam & Muhammad Higab. (Cairo: al-Azhar, 1997), 10.

⁷ Masdar Hilmy, "Whither Indonesia's Islamic Moderatism? A Reexamination on the Moderate Vision of Muhammadiyah and NU," *Journal of Indonesian Islam* 7, no. 1 (2013): 25.

⁸ M. A. hermawan, "Nilai Moderasi Dan Internalisasinya Di Sekolah," *Journal of Chemical Information and Modeling* 25, no. 1 (2019): 34, [http://repository.iainbengkulu.ac.id/4827/1/Literasi Moderasi Beragama di Indonesia fix book.pdf](http://repository.iainbengkulu.ac.id/4827/1/Literasi%20Moderasi%20Beragama%20di%20Indonesia%20fix%20book.pdf).

be able to place justice above various acts of injustice in the local and global space⁹. The concept of moderation in Islamic education is one of the characteristics of Islam that other religions do not have. This moderation of Islamic education calls for a tolerant Islamic da'wah, against all liberal and radical thoughts. Liberal in the sense of understanding Islam with the standard of lust and pure logic that tends to seek unscientific justification, radical in the sense of interpreting Islam textually and eliminating the flexibility of its teachings, so that it seems rigid and unable to read the realities of life.

The digital space is greatly controlled by the speed of a set of electronics so that users are able to control in receiving and disseminating information. The digital space becomes an arena of competence among information users. It is in this space that certain groups can fertilize and revive conflicts that lead to religious dimensions. The digital space is now more inclined to be dominated by religious values that lead to exclusivity. Not only that, religious teachings are opposed to state policies. Such conditions are very worrying because they can shift religious authority and foster the rejuvenation of Ulama. Religious narratives and studies are competitive arenas that have great potential to be produced by certain groups to disseminate religious ideas, ideas, and symbols to the public. Religious studies become a wet arena that can be easily manipulated and narrated according to subjective desires.

METHODE

This research is library research, namely research conducted to explore and analyze data sourced from written documents. All data that is used as material for conducting studies comes from texts or manuscripts that have become library collections. The main data sources are books, articles or other documents that are directly related to the main theme of the research. While secondary data sources are data sources that support, complement or strengthen the main data.

RESULT AND DISCUSSION

The hard-line movement, which exhibits an emotional aggressive approach, actually gains sympathy in the hearts of ordinary Muslims like the ISIS movement which is developing in the Middle East. the need to uphold the benefit and attitude of moderation as well as rejecting the methods of violence and destitution.¹⁰ Ahmad Hasyim Muzadi stated that Islamic legal thought that guarantees the realization of a peaceful and harmonious Muslim life order is due to the teachings of Islamic law which are practiced and propagated in a "peaceful way" based on kaffah Islamic law studies. Therefore, the development of a kaffah Islamic law cannot be pursued by means of narrow, shallow and emotional thinking, but must be done with a clear, sincere, and sincere way of thinking in building and practicing the moderation discourse of Islamic law. Differences in legal opinion must be interpreted and treated wisely. Diversity is addressed with the greatness of the soul and mind to be tolerant and open. Similarities and differences are used as

⁹ Masnur Alam, "Studi Implementasi Pendidikan Islam Moderat Dalam Mencegah Ancaman Radikalisme Di Kota Sungai Penuh Jambi.," *Jurnal Islamika* 17, no. 2 (2017): 34.

¹⁰ Moh Dahlan, "Moderasi Hukum Islam Dalam Pemikiran Ahmad Hasyim Muzadi," *Alhikam* 11, no. 2 (2016): 313–34, <https://doi.org/10.19105/al-ihkam.v11i2.1039>.



media to complement and support mutual progress and harmony in the life of religious people in Indonesia.

The Potential of Indonesian Islamic Education to Become a World Moderate Education Reference,” which was organized by the Directorate of Islamic Religious Education, Ministry of Religion of the Republic of Indonesia on Monday 13 June 2016, said that in general the paradigm of Islamic *ijtihad* (law) in Indonesia is 1). the textual *ijtihad* paradigm; 'pure', so that the understanding of religious law is understood literally without any deep, contextual, and complete meaning and understanding of the texts of Islamic teachings. In the language of Kaled Abou Fadl, the *ijtihad* paradigm is known as the authoritarian *ijtihad* paradigm because it is based on personal subjectivity by using texts of Islamic law. 2) The moderate *ijtihad* paradigm or in Khalid Abou Fadl's terms is known as the authoritative *ijtihad* paradigm, namely the *ijtihad* paradigm which is based on correct legal texts, not tendentious personal subjectivity. 3). The liberal *ijtihad* paradigm is an *ijtihad* paradigm that places and implements religious law in a liberal manner so that religion tends to be drawn to accommodate the dynamics of circumstances and only pay less attention to the teachings of Islamic law.

The point of *ijtihad* above can be concluded that all religious teachings basically have the same principle, namely to realize goodness, peace and the benefit of human life. Therefore, if there is a conflict with a religious motive, then it basically does not come from pure religious teachings, but other factors of interest that drag religion into the vortex of conflict or it could be that religious discourse resulting from the *ijtihad* of radicals is what is used as a dogma so that it happens. sacralization of the religious discourse.¹¹ According to Muhammad Ali, moderate Islamic ideology can be sown through a multiculturalist pluralist education model. Pluralist-multicultural insight in religious education is the basis for students to be able to appreciate differences, respect sincerely, be communicative, open, and not suspicious of each other, in addition to increasing faith and piety. Pluralist-multicultural education does not mean teaching students to practice religion according to their own will, without responsibility and sincerity, but instead teaches them to be religious, without losing their respective religious identities. The face of religion displayed by pluralist-multicultural education is a moderate and friendly religion.¹² According to Ismail, in the context of Indonesia as a pluralistic country, it is very important to give children a moderate character. All skills possessed must always be based on good character, such as courtesy, honesty, discipline and concern for others, a person who is peaceful and moderate. So that it will be the foundation that underlies every movement of Indonesian human life. One effort that can be done is to instill character through Islamic religious education.¹³

The installation of strengthening moderate Islamic understanding in Islamic educational institutions is very necessary. Because the role of the world of education can be plotted as one of the institutions that can be optimized to carry out what is called

¹¹ A Mukti Ali, *Ilmu Perbandingan Agama Di Indonesia* (Bandung: Bandung, 1998).

¹² M. A. hermawan, “Nilai Moderasi Dan Internalisasinya Di Sekolah.”

¹³ Mardan Umar, Feiby Ismail, and Nizma Syawie, “Implementation Of Religious Moderation Learning At Early Childhood Education Level,” *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 19, no. 1 (2021): 101–11.

deradicalization. The role of Islamic education, especially that which is managed directly by the majority of Muslims, is expected to be able to carry out this role well, together with other institutions, so that the face of Islam in Indonesia in particular still looks friendly, tolerant, moderate, but still has dignity in the eyes of the world. Therefore, Islamic educational institutions play a strategic role in strengthening this moderate character.¹⁴

This awareness of diversity in turn will also lead to a moderate understanding and attitude in religion. Because every difference will inevitably cause contact and friction, but with a moderate attitude in religion will make difference and diversity a reality that does not need to be contradicted, it must be managed properly so that it becomes a source of wealth for existing social treasures. The reality that occurs in the digital world or cyberspace has led to social concepts such as integration, unity, unity, and solidarity within increasingly worrying boundaries. The current socio-political arena is no longer tied to one particular political ideology, but individuals who compete with each other in an arena of contestation.¹⁵

Cyberspace is a world of computer-based communication to fold space and time and offer a new virtual reality. In a different language, cyberspace can also be interpreted as an imaginary location. There are also no limiting values. As a result, the boundaries, rules, ties and moral codes that have controlled every action in the real world, can no longer be fully enforced, the spread of religious narratives is easily orbited in seconds that spreads from one place to another, and from one place to another. one information channel to another. Personal religious experiences, unfounded fatwas, and unclear knowledge of the chain, continue to be created in such a way as to lead the community. Religious authority experienced a shift due to the colonization of information and the folding of consciousness.

Religious narratives are provided as buffet menus are freely taken in the format provided. The religious narratives that have been created have shifted the authority of Ulama as references in understanding sacred texts which then gave birth to fabrications and distortions of understanding. Certain groups produce religious content that is based on a single understanding, thus triggering the growth of identity politics and tension conflicts. In this context, the digital world is used to breed the proliferation of misinformation and disinformation by a group of people who act in the name of religion in their narrative content. In fact, the digital world is used as a platform to break the unity of the Ummah by certain groups who are dissatisfied in certain contests and then take control over the authority of religious sources through digital channels.¹⁶

There are at least three basic problems related to religious narratives created by

¹⁴ Toto Suharto, "Indonesianisasi Islam: Penguatan Islam Moderat Dalam Lembaga Pendidikan Islam Di Indonesia.," *Al-Tahrir* 17, no. 1 (2017).

¹⁵ Yasraf Amir Piliang, *Dunia Yang Dilipat: Tamasya Melampaui Batas- Batas Kebudayaan* (Bandung: Matahari, 2010).

¹⁶ Zulkifli, "The Ulama in Indonesia: Between Religious Authority and Symbolic Power," *Miqot* 32, no. 1 (2013).



certain groups to provoke sentiments between groups.¹⁷ *First*, the problem of understanding religion. Electronic media is very open and can be accessed by the general public without any restrictions. The digital space provides a variety of content, including uncontrolled lectures and religious narratives. *Second*, the shift in religious authority. Religious authority is an issue that is always debated. However, in the context of the unstoppable development of the world of technology, religious authority often shifts from personal to impersonal. As a result, religious life hardens based on the beliefs that each has without signs. In looking at the side of differences, there is only fanaticism which then breeds intolerance. *Third*, excessive people's mindset and behavior. An addiction to technology has brought people into religious consumerism ecstasy. Knowledge that is freely absorbed through digital information channels becomes the basis for acting according to what is obtained from the media. In fact, new media with their practical and multitasking characteristics reduce the understanding of religion which is moderate, tolerant and full of compassion.

Religious narratives that develop in the development of communication and information technology that we know as digital channel spaces are open, easily distorted and even deconstructed, for example information that is viral via WhatsApp media. The internet with its virtual imagination that contains a free market of values has been successfully led to the spread of shallow, banal, religious narratives that revolve at the surface level. For example, in the digital space, people can carry out a moral struggle for the legalization of identity politics. This is a challenge as well as an obstacle in efforts to mainstream religious moderation in digital spaces.

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¹⁷ Rizqa Ahmadi, “Kontestasi Atas Otoritas Teks Suci Islam Di Era Disrupsi Bagaimana Kelas Menengah Muslim Indonesia Memperlakukan Hadis Melalui Media Baru,” *Jurnal Studi Agama Dan Masyarakat* 15, no. 1 (2019).

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