



THE CONCEPT OF INSTILLING RELIGIOUS MODERATION VALUES IN CHILDREN IN THE FAMILY

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Abstrak

Moderasi beragama menjadi salah satu spektrum penting yang ingin diteguhkan pada diri anak, agar tercipta output keluarga yang memiliki sikap dan perilaku toleran, mengakui atas keberadaan pihak lain, menghormati atas pendapat dan tidak memaksakan kehendak dengan cara kekerasan. Tujuan penelitian ini adalah untuk mendeskripsikan nilai-nilai moderasi beragama yang perlu ditanamkan pada anak sebagai upaya menangkal radikalisme. Metode yang digunakan adalah kualitatif deskriptif dengan melakukan pengamatan pada situasi dan kondisi Nasional. Hasil penelitian menunjukkan bahwa sikap komitmen kebangsaan yang kuat, keberagaman, toleransi, kedamaian, dan menjaga budaya lokal adalah nilai-nilai yang perlu diajarkan dan ditanamkan pada anak dalam keluarga sebagai upaya menangkal radikalisme. Sikap moderasi beragama sejak dini diharapkan memberikan pengalaman baru yang segar dalam kehidupan beragama saat ini dan di masa depan. Menindaklanjuti temuan ini, agar tercipta kesadaran konseptual, ilmiah dan historis, harus ada sosialisasi secara massif kepada anak khususnya generasi milenial, agar mereka tidak dirasuki nutrisi-nutrisi yang bisa menghancurkan pemahamannya.

Kata kunci: Nilai moderasi beragama, keluarga, radikalisme.

Abstract

Religious moderation is a key spectrum that children want to strengthen in order to produce a family output that has tolerant attitudes and conduct, recognizes the presence of other parties, respects viewpoints, and does not push their will via violence. The goal of this research is to define the religious moderation ideals that must be established in youngsters in order to combat extremism. The descriptive qualitative approach was utilized, which involved examining national situations and conditions. In order to combat radicalism, the study's findings reveal that a strong national commitment, diversity, tolerance, peace, and the preservation of local culture are qualities that need to be taught and established in children in the home. Religious moderation is predicted to bring fresh new experiences in religious life today and in the future if it is instilled in children at a young age. Following up on these discoveries, enormous socialization of youngsters, particularly the millennial generation, is required in order to establish conceptual, scientific, and historical awareness, so that they are not occupied by nutrients that might ruin their knowledge.

Keywords: *Values of religious moderation, family, radicalism.*

BACKGROUND

In terms of race, language, culture, skin color, and religion, Indonesia is diverse (Huda, 2022, p. 71). Indonesia possesses the traits of being adaptable, inclusive, and accepting. When you consider recent events in Indonesia, where violence has increased, this situation is diametrically opposed (Pramita Tristiawati, 2021, p. 2). The development of radical views that seek to erase diversity in Indonesia has caused some concern (Anwar & Muhayati, 2021, p. 2). The radicalism movement is the phenomena of violence in the name of religion. As a radicalism movement, the western press is a hard-line Islamic movement (Musyafak & Nisa, 2021, p. 57).

When numerous terror acts occur in many regions of the world, including the country, the radicalism movement becomes more evident. There are national acts of terrorism, such as the Bali bombings in 2002 (Oktarina et al., 2021, p. 246), Terrorists and police clashed in the MH Thamrin region in 2016, resulting in explosives and shootouts (Suparmono, 2019, p. 3), In 2015, a church in Aceh Singkil was set on fire (Aritonang, 2021, p. 36), In the same year 2016, there was a suicide bombing in the Solo Mapolresta courtyard and a Molotov cocktail in front of the Samarinda City church, as well as a religious dispute in Ambon in 1999 that was accompanied by a slaughter. On a global scale, the politicization of Sunnah-Shia disputes, the killings in a New Zealand mosque that killed 51 people in 2019, the advent of Iraqi Yazidi bombs in 2007, and the suicide bomber assaults on the Catholic movement that killed 20 people in 2019 are just a few examples (Prasetyo et al., 2016, p. 3).

Family members' involvement has recently escalated into a series of terrorist acts. In Surabaya in 2018, a blast involving one family, namely the husband, wife, and children, occurred; in other words, children were exploited in this terrorist attack. In order to keep radicalism from infiltrating children's lives, parents play a critical role in their lives. With the participation of husband and wife in tarbiyatul awlad, the family becomes the primary source of instruction in combating extremism (Zada et al., 2021, p. 164). The family's involvement in determining what children learn and assimilate.

Children are persons who are born to their parents, whether they are male or female, and whether they are huge or tiny. In the meanwhile, UNICEF (United Nations International Children's Emergency Fund) defines children as anyone aged 0 to 18 (Makmudi, 2022, p. 19). Children are sensitive to extraneous influences throughout this period of cognitive development and abstract thinking (Hanum et al., 2022, p. 2446). As a result, at this age, moderate Islamic ideals must be reinforced (Nurhidayah et al., 2022, p. 366). Children that are unable to think abstractly and prefer to think rationally go through cognitive development. Because children receive early education from their families, the family plays a crucial role in ensuring that children grasp Islamic principles. Instilling character and character development

in children is done with warmth and affection, and it includes both children and parents' emotions (Riadi, 2022, p. 92). However, the idea of religion he alludes to is a contextual understanding of religion that has consequences for social activity, not merely a normative-formal understanding (relating to worship) and textual exclusively. As a result, a child's imprint is not only normative-formal (worship), but also social character.

Aside from the aforementioned issue, the Islamic sign of religious moderation or moderate understanding is unique among faiths. In order to combat all types of liberal and extremist ideas, moderate understanding need a tolerant Islamic da'wah. The instillation of a moderate Islamic character in youngsters is an attempt to counteract extremism, which is today a crisis situation for which everyone bears responsibility.

METHOD

A descriptive qualitative research approach is being utilized to examine national events and conditions through media analysis as well as the social conditions of society in connection to radicalism and how it is managed in the home setting. After gathering information, the author studies attempts to instill religious moderation in family members' children, looks into the features of fundamentalism and radicalism in youngsters, and then analyzes and interprets these facts into a work that uses phenomena as its source material. There is a library, primary and text collections, and other secondary resources as well. As a result, this essay doubles as a behavioral research project and a comparative study.

Obtaining information by employing a literature study research technique. Examine a variety of writings, such as books, notes, and reports, that center on the idea of religious moderation in kids and the development of the family's value of kid moderation. Researchers can also identify the concept of religious moderation in the family in order to produce children who are moderate (tawassuth), balanced (tawazun), fair (i'tidal), and accommodating (isti'ab) toward local traditions of the community by consulting national journal articles, government regulations, and other online sources.

Prior to data analysis, the researcher made professional judgments on the research content/material with the specialists. In addition, the researchers looked into how youngsters in the family develop their personalities. In theory, the researcher divides the data into parts and characteristics before analyzing it. After the data has been properly scrutinized. Researchers gather crucial information for the study, such as the notion of religious moderation and instilling the value of child moderation in the family. The researcher conducted a content analysis (Zuchdi & Afifah, 2021, p. 4). The goal is to get a deeper grasp of the investigation's subject. As a consequence, researchers researched and examined literature on the notion of religious moderation, religious moderation in children, and how to implant the value of child moderation in the family in order to combat radicalism.

Following the completion of the investigation, the writers transcribed the findings in a manner that could be used in written language. To ensure the accuracy of the data acquired, researchers employed triangulation (crosscheck) data between data collected through literature research and observational data, as well as a documentation strategy. Researchers used data from the notion of religious moderation, religious moderation in the family, and instilling the value of child moderation in the family to compile their findings. The information discovered is then saved. Researchers will use this documentation during the processes of data collecting and data analysis to make grouping and analyzing data easier. Everything related to the notion of religious moderation, religious moderation in the family, and instilling the virtue of child moderation in the family should be included in the recording. The data was examined using the sorting approach, with religious moderation in the family as the decisive factor.

DESCRIPTION AND DISCUSSION

The Notion of Religious Moderation

Moderate Islam is characterized by a balanced attitude, conduct, belief, morality, and muamalah, as well as the avoidance of religious violence (Agung & Maulana, 2022, p. 528). The Qur'an introduces the notion of religious moderation. Several letters contained as many as four messages of religious moderation, according to some experts. Surah al-Baqarah verse 143, surah al-Infitar verse 7, surah an-Nisa' verse 3, and surah al-Rahman verses 7 to 8 are some of them. These passages provide illumination as well as societal advantages associated with religious moderation (Firdaus et al., 2022, p. 364).

Washatiyah, or those who defend the ideals of diversity such as justice, tolerance, balance, diversity, and exemplary, is the notion of moderation in Islamic education (Umar, 2021, p. 44). One answer to moderation is the notion of *Ummah wasathan*, which states that Muslims are middle-class individuals who can interact with others and are willing to accept differences by valuing the value of benefit (Mudawinun Nisa et al., 2022, p. 5). Moderatism is a praiseworthy and basic feature of Islam, both in terms of aqidah, sharia, moral order, social order, political order, and cultural order. Moderateism is characterized by a sense of balance and a tendency to the extremes of the right and left (Arif, 2020, p. 8).

The government has exercised moderation in the area of national education by enacting a set of laws that allow for greater flexibility in the implementation of education, which no longer needs to be centered on the government, but rather on the community. It may be used from the beginning to create a knowledge of diversity in schools, via schools, and enhanced by families or parents, and it can be used by all pupils (Muhidin et al., 2021, p. 32).

Religious Moderation in the Family

Equality, tolerance, liberty, humanism, pluralism, sensitivity, and non-discrimination are among the moderate Islamic character ideals taught to children. Tolerance (*tasamuh*), justice (*i'tidal*), balance (*tawazzun*), and equality are four essential ideals that must be established and assimilated from the early stages of schooling (Ramdhani et al., 2021, p. 1). To make Indonesia embrace variety, the ideals of diversity or multiculturalism must be instilled in children from an early age (Primayana & Dewi, 2021, p. 49).

It has been established that the notion of Ahlussunnah wal Jamaah (aswaja) includes the values of moderation (*tawassuth*), equilibrium (*tawazun*), fairness (*i'tidal*), and accommodation (*isti'ab*) to regional community customs. In addition, it instills the importance of love for one's motherland (*hubbul wathan*), which serves as the foundation for Indonesia's peaceful variety. There are five key ideas from Aswaja's principles that the community and the government should consider.

The first step is for the government and society to incorporate the archipelago's noble principles into the national education system at all levels in accordance with their particular capacities.

Second, in order to live a reasonable and gracious life, revive and deepen these noble principles. Third, reinforce the *ukhuwah* triad as a tenet of inter-national fraternity. The three *ukhuwahs* are *ukhuwah basyariah* with a human rights perspective, *ukhuwah wathaniyah* with a constitutional and Pancasila viewpoint, and *ukhuwah Islamiyah* based on *maqashidus shari'ah*.

Fourth, the government, especially the National Police, needs to improve the strategy for ensuring citizens' constitutional rights in order to foster social harmony and public order. This will help reduce intolerance and discriminatory attitudes, behaviors, and laws based on a majority or a minority.

Fifth, the government must strengthen the growth of tolerant religion tolerance and take decisive action against state administration that disobeys national commitment (*hubbul wathan minal iman*) (NU Online, 2021b).

Meanwhile, Quraish Shihab emphasized that in order to achieve religious moderation in society, seven steps must be demonstrated: 1). Understanding the Qur'an and hadith texts by paying attention to religious aims (*maqashid al shari'ah*), bringing the noble messages of religion into harmony with the changing times. 2). Cooperation with all segments of the Muslim community, as well as tolerance for differences of opinion both inside and without the Muslim community (non-Muslims). 3) Gathering and combining knowledge and faith, material inventiveness and spiritual dignity, economic might and moral might 4) Human and societal ideals and values such as fairness, deliberation, responsibility, and human rights are enforced. 5) Encouraging professionals in their discipline to do *ijtihad*. 6) Prioritize promoting togetherness and unity over resolving disagreements and problems. 7) Make the greatest possible use of theologians', logic paratheologists', Sufis'

spirituality, predecessors' examples, and specialists' thoroughness (Nugraha et al., 2022, pp. 1910–1911).

According to Rizky Riyadu Topek, Head of Sub-section of the TU Puslitbang BALK of the Ministry of Religion, millennials play a critical role as agents of religious moderation. In order to live a harmonious, calm, and harmonious existence, millennials can socialize the content of religious moderation in the society. A strong national commitment, a tolerant attitude toward others, the idea of rejecting acts of violence both physically and verbally, and honoring the local customs and culture of the Indonesian people who are profoundly devout are all characteristics of religious moderation (NU Online, 2021a).

Instilling The Value Of Child Moderation In The Family

According to these viewpoints, the following moderate principles should be fostered in family children in order to combat radicalism: First, Unwavering national support. Pancasila, the 1945 Constitution, the Unitary State of the Republic of Indonesia (NKRI), and Bhinneka Tunggal Ika are the four pillars that support Indonesia (Farouq et al., 2022, p. 2853). Fostering family devotion to the four pillars through instilling understanding and knowledge of the four pillars in children. National commitment based on love for the country and understanding of the need of teaching children about the nation's early identity, integrity, wealth, and strength must not clash with Islamic beliefs (Farouq et al., 2022, p. 46). The Indonesian state's foundation is not only not anti-Islam, but it has also tasted Islam's core precepts. All of these were created by the nation's founders, who were unwavering in their allegiance to Islam. It was even suggested to Allah's Messenger when he traveled from Mecca to Medina (Haris, 2021).

Giving children domestic items starts the process of instilling a feeling of national devotion in them; if this effort is sustained, it will instill a sense of pride and respect for hubbul wathan. Parents also set an example in their children's attitudes toward nationalism and patriotism since youngsters may observe and mimic what they see.

Second, individuality. The variety that is fostered in children by their families serves as a deterrent to extremism. Parents must teach their children to recognize that Indonesians come from a variety of religious and ethnic backgrounds. This educational pattern may be described as a multicultural education that attempts to promote the value of national identity (Izza et al., 2022, p. 120). Children's appreciation for diversity may be developed by national insight, media tales, frequent listening to lectures on patriotism, singing regional and national songs, and participating in flag ceremonies.

Diversity principles may also be implanted through emphasizing equality and equality of culture and ethnicity, democratic values that acknowledge that everyone has the same rights and duties, and justice, which ensures that persons of equal status have equal rights (Dj, 2021, p. 104). The introduction of the nation's cultural variety

through appreciating the diversity and richness of both the culture and natural resources can inspire youngsters to love their motherland.

Third, tolerance for one another. In both the intra-religious and inter-religious spheres, tolerance has been and must continue to be the most crucial factor. Nobody can get out of the obligation to promote tolerance, much less run away from it. If such dedication fades, Islam will lose its vitality (Misrawari, 2017, p. 159). Tolerance is one strategy for avoiding conflicts that arise from differences. Tolerance is widely emphasized in Islam since it is a religion that encourages peace (Aziiz, 2021, p. 20). Tolerance from the perspective of Muslims can be a game changer in terms of understanding how far the discourse on tolerance has progressed from a religious standpoint (Misrawari, 2017, p. 160).

According to Imam Al-Ghazali, Islam teaches *tasamuh* as an assertion of the Muslim personality in the face of religious pluralism, rather than as a threat to the holy purpose of faith. Purnomo Islam also urges its adherents to cultivate good connections with people of other faiths and encourages them to collaborate in the field of *muamalah* based on the principles of justice and tolerance, according to the author. Thus, on behalf of *al-ukhuwwah al-basyariah*, global brotherhood, kindness, and care for mankind, Suryan claims that Islam is not only for and between fellow Muslims, but also for all people without religious requirements and constraints. There is tolerance across religious groups, according to the Qur'an and Al-Hadith, both of which are guidance for Muslims' daily lives and contain instructions from Allah SWT in the form of prohibitions that must be avoided and responsibilities that Muslims must do (Saidah & Hannah, 2021, pp. 205–206).

Of course, cultivating and strengthening an attitude of tolerance is vital to avoid the creation of friction, conflict, and division, so that adherents of a sect or organization may tolerate one other's diversity, respect local customs, and limit exclusivity and the real feeling. In this instance, a moderate view of Islam is critical (Amir et al., 2020, p. 190). Children's tolerance may be enhanced by practicing tolerance in their smallest habitat, the home. Understanding that Allah SWT created humans with varied differences, respects existing distinctions, constantly acts politely, respects each other, and assists each other, and respects the dignity and honor of others will implant the habit of tolerance in youngsters. Instilling tolerance in family members' children, for example, through parents listening to and respecting their children's viewpoints, and not generating excessive noise when other family members are studying.

Tolerance may be instilled in youngsters by the use of guidance and example, such as respecting one another in worship and maintaining security while doing worship (Warsah, 2018, p. 2). This strategy imparts their knowledge orally, for example, by offering advice on how individuals from all backgrounds might come together to fight for Indonesian independence without any strings attached. Participation of youngsters in linked activities will give them with a one-of-a-kind

experience. As a nation that is one, integrated, and preserves the values of unity, one of the essential concepts is tolerance.

Fourth, values of peace. One of the purposes of constructing a *Rahmatan lil'alam* in Islam, according to Islam, is to achieve peace. As *Rahmatan Lil 'Alamin*, Islam looks to be the world's "savior," hence every Islamic doctrine has undeniable truth value. He strives for world peace so that people and all of God's creatures might live in harmony (Saleh et al., 2022, p. 94). Children must be taught to cultivate a peaceful attitude as proof of their devotion to Allah, which must be tailored to the child's growth and qualities. Creating and propagating a culture of greetings, greetings, politeness, and courtesy among youngsters.

In order to instill the value of peace in youngsters, it is necessary to underline that the connection between Muslims and non-Muslims in one nation or another is founded on human impulses to hold the band of peace. This is nothing more than a reflection of Islamic teachings' universality as a kindness for all of nature's inhabitants. Families teach their children that Islam promotes peace and humanity, and that it does not compel others to follow our wishes. If you have a defense of your rights, on the other hand, the solution is balanced (Andari & Suwanda, 2022, p. 187).

The last one, preserve local culture and customs. Tradition is an everlasting rule of behavior that is passed down as a heritage from generation to generation. In transmitting Islam, the Wali Songo uses local traditions as relevant in society rather than resisting or reshaping them. They combine religious teachings' values via this tradition. It turned out that by doing so, the Islamic religion became widely recognized and accepted in a short period of time. As a consequence, the Shari'a has been mixed with local customs, particularly the traditions that apply in the community, to create the Islamic law that has been implemented in the community (Ibrahim, 2021, p. 26).

The ideals that exist in society are referred to as local culture. Correct values are employed as a guide in community group conduct on a regular basis. The social life of a community will reflect the preservation of local wisdom. Families impart cultural goods that represent local wisdom, which might take the shape of conduct that is consistent with the religious and social standards of the kid. The virtues of decency, togetherness, mutual collaboration, and tolerance must be fostered in children through introducing local culture and sticking to the ideals of decency, togetherness, mutual cooperation, and tolerance. The Islamic idea of *rahmatan lil alamin* emphasizes maintaining good ties with other human beings (*hablum minannas*) as an attempt to maintain harmonic oneness and fraternity. Muamalah is an Islamic discipline that focuses on living in harmony with one's fellow man and the environment.

It is highly suitable to instill a respectable attitude through local culture, because education based on local culture allows students to constantly be connected to concrete problems that they confront every day. Local culture does not arise overnight, but rather takes time to develop and prove. Children born in the Acehnese

tribe with peutren aneuk (down the land of children) are synonymous with living in peace, whereas the Minang tribe is known for bathing, which represents the blessing and plenty of the baby's source of food. This means that the authenticity of local wisdom will be implanted in youngsters, resulting in a traditional, firmly connected culture that promotes religious moderation.

Conclusion

In order to combat radicalism, the family, as the first line of defense for children, should cultivate religious moderation. The radicalism movement, which is manifested in extremist, coercive, and sometimes violent religious attitudes, is an attitude that does not reflect Islam as a *rahmatan lil alamin* religion. The following are examples of religious moderation principles that should be established in children: first, a strong sense of national commitment, expressed in a foundation of love for the homeland and nationalism, such as fostering a passion for domestic products and a sense of patriotism. Second, creating a diverse mindset by emphasizing equality and equality toward culture and ethnicity, democratic ideals that acknowledge that everyone has the same rights and duties, and justice, which ensures that persons of equal status have equal rights. Third, an attitude of tolerance that has been developed and is used in family settings, such as mutual regard and respect for other family members' ideas. Fourth, the ideals of peace through promoting tolerance for other religions, seeing them as partners, and nurturing humanity via smiling, welcoming, greeting, and being polite and courteous. Fifth, by cultivating, introducing, and protecting local cultural expertise, local customs and culture can be preserved. The presence of a moderate religious attitude established by the family from an early age is expected to bring fresh new religious experiences now and in the future.

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