

Internalization of Qur'an-Based Religious Moderation Values for Students of STAI Muhammadiyah Blora

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Abstract: *This research aims to deepen the concept of internalization of religious moderation values for students based on the Qur'an as a source. The data collection technique uses library research, namely collecting various previous studies or journals. The concept of internalization of Qur'an-based religious moderation values is developed through four aspects classified under the concept of wasathiyah, namely the message of justice, adopting a middle position, becoming the best community, and having broad scholarly knowledge. This needs to be internalized in religious education for millennials amid the strong influence of liberalization and extremist actions carried out in the name of religion. Through the internalization of moderation values contained in the Qur'an, it is hoped that a generation with tolerant attitudes toward religious communities can be built, so that differences become a blessing entrusted by God to His followers.*

Keywords: *Religious Moderation, Qur'anic Studies*

INTRODUCTION

The study of pluralism has become a hot topic in religious education in Indonesia. This is based on the fact that Indonesia, from geological, historical, and cultural aspects, is a country extremely rich in diversity of races, ethnic groups, cultures, languages, religions, and beliefs. This diversity must always be maintained to build a moderate national civilization, so that Indonesia's peace is not disturbed by national disintegration. Therefore, the internalization of moderate values in religious education for the next generation is very important, as life provisions for them to achieve happiness and peace in present and future life [1], [2].

Islam in Indonesia is known for its friendly, tolerant, and peaceful attitude. This can be seen from the long-standing harmonious coexistence among religious communities in Indonesia. Thus, the view of radical Islam and terrorist actions associated with Islam is a misconception. The friendly and harmonious attitude created among Muslims is the guidance of the Qur'an as an extraordinary source of knowledge. Since it was first revealed, the Qur'an has corrected human errors. Through strong religious understanding with Qur'anic values, peaceful Islamic behavior is well embedded in the hearts of Muslims [3].

The efforts of scholars to make religious education moderate education are quite strong. This starts with efforts to construct an Islamic education curriculum that refers to principles derived from Islamic moderation. However, there is still little supporting

literature found to strengthen these efforts. [4]. It cannot be denied that there are still many millennials found supporting extremist actions carried out by irresponsible individuals. Research conducted by Muchith explains that radicalism actions occurring in education are the result of the weak position of teachers as a professional position in Indonesia. This causes the emergence of intimidation actions from teachers to students, from school management to teachers, and from society to teachers or schools [5].

Umro strengthens the above opinion stating that the terrorism movement that has become a problem for all countries in the world including Indonesia is motivated by violent actions in the name of religion or often known as religious radicalism. Risma Savhira provides a solution in countering extremist ideology for youth by applying values contained in the *wasathiyah* character. Through this *wasathiyah* attitude, it is hoped that young generation will be wiser in facing new emerging ideologies. Ikhsan adds that efforts that can be made to prevent the flourishing growth of radical ideology among youth in higher education is by instilling an attitude of Islamic moderation [6].

Looking at the analysis from previous research, there is an urgent need to strengthen fundamental education related to the orientation of religious moderation for the millennial generation [7]. This article aims to explore the concept of religious moderation education contained in the Qur'an for university students. Through this study, it is hoped that an integrative approach will be created in maintaining harmony among religious communities in Indonesia, by instilling deep moderate Islamic values in millennials, who are the nation's greatest asset. [8]. This approach gives teachers the opportunity to create a more interactive learning environment while improving students understanding of Islamic religious education content [9].

LITERATURE REVIEW

Religious moderation has become an important discourse in Islamic education in Indonesia given the diversity of religions, cultures, and ethnicities that exist. The concept of *wasathiyah* or Islamic moderation is a fundamental principle in forming tolerant attitudes and preventing extremism among the millennial generation. Research by Faiqah and Pransiska (2018) emphasizes the importance of building a peaceful face of Indonesian Islam through moderate approaches as a counter to radical Islamic views. [10].

Muchith (2016) identified that radicalism in education occurs due to the weak position of teachers as professionals, which triggers intimidation actions in educational environments. This is reinforced by Umro who states that terrorism movements that have become a global problem are motivated by violent actions in the name of religion or religious radicalism. To counter extremist ideology, Risma Savhira recommends applying *wasathiyah* character values so that young people can be wiser in facing new ideologies [11].

Recent studies show that religious moderation values in the Qur'an can be internalized through four aspects: the message of justice, taking a middle position, becoming the best community, and having broad knowledge. The implementation of *wasathiyah* values in Islamic education curriculum includes subjects such as Faith, Ethics, Islamic Jurisprudence, History, and Qur'an-Hadith with emphasis on tolerance, dialogue, justice, and public benefit [13].

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Contemporary scholarship has further defined religious moderation through four key indicators: national commitment, tolerance, non-violence, and

accommodation to local culture. This conceptualization aligns with Indonesia's national objectives of maintaining unity and diversity, encapsulated in the national motto "*Bhinneka Tunggal Ika*" (Unity in Diversity). The integration of these values into educational frameworks represents a strategic approach to countering radical ideologies while promoting social cohesion [15].

Challenges in Religious Education

Multiple scholars have identified significant challenges in religious education that contribute to the emergence of radical tendencies among youth. Muchith (2016) identified that radicalism in educational contexts occurs due to the weak position of teachers as professionals, which triggers various forms of intimidation within educational environments. This structural weakness creates vulnerability within educational institutions, potentially allowing extremist ideologies to infiltrate student populations [16].

Furthermore, research indicates that the terrorism movements that have become global concerns are fundamentally motivated by violent actions perpetrated in the name of religion, commonly referred to as religious radicalism. The internal factors of Islamic education that do not function optimally also contribute to radical actions, particularly when educational components such as curriculum, educators, and infrastructure fail to work harmoniously. Afwadzi (2021) reinforces this observation, noting that incompleteness in various studies regarding religious moderation highlights the need for more comprehensive approaches to this critical issue [17].

Educational Strategies and Implementation

Recent systematic literature reviews have revealed that education plays a crucial role in strengthening religious moderation in Indonesia. The implementation of *wasathiyah* values in Islamic education curricula encompasses various subjects including Faith (Akidah), Ethics (Akhlak), Islamic Jurisprudence (Fiqh), Islamic History (Tarikh), and Qur'an-Hadith studies, with emphasis on tolerance, dialogue, justice, and public benefit. Educational institutions have successfully integrated religious moderation values into their curricula through both formal and informal approaches, adapting to specific institutional contexts [18].

The body of literature demonstrates that Qur'an-based religious moderation values offer a robust framework for addressing contemporary challenges of radicalism and intolerance in educational settings. The internalization of *wasathiyah* principles through systematic educational interventions shows promise in developing tolerant, critically-minded citizens capable of maintaining social harmony in diverse societies. Future research should address underexplored dimensions including student perspectives, digital landscape impacts, and longitudinal assessments of religious moderation programs' effectiveness. The collaborative efforts of educational institutions, government agencies, religious organizations, and communities remain essential for the successful implementation and sustainability of religious moderation initiatives in Indonesia [19].

METHODOLOGY

This research employs a library research method (literature review) that systematically analyzes library materials as data sources to address the research problem formulation regarding Qur'an-based religious moderation values for students. The literature search was conducted through multiple academic databases including Google Scholar, DOAJ (Directory of Open Access Journals), Crossref, and national Indonesian journal repositories to ensure comprehensive coverage of relevant sources. The search utilized specific keywords in both English and Indonesian: "religious moderation" OR "wasathiyah" AND "Qur'an" OR "Islamic education" AND "students" OR "millennial generation". The publication period covered spans from

2010 to 2024, focusing on contemporary discourse regarding religious moderation in educational contexts.

Inclusion criteria for this study encompassed: (1) peer-reviewed journal articles published in reputable national and international journals, particularly those indexed in Sinta 3 or higher for Indonesian journals and Scopus/Web of Science for international publications; (2) authoritative textbooks and classical tafsir works that discuss wasathiyah concepts; (3) academic theses and dissertations from accredited universities addressing religious moderation; and (4) publications specifically discussing Qur'anic verses related to moderation, tolerance, and balance in religious practice.

Exclusion criteria included: (1) opinion articles without academic rigor or peer review; (2) publications that discuss religious moderation without grounding in Qur'anic sources; (3) materials focusing solely on political aspects of moderation without educational implications; and (4) sources that promote extremist or radical interpretations contradicting the wasathiyah concept. A total of 45 literature sources were analyzed in this study, consisting of: 25 peer-reviewed journal articles (55.6%) from national and international publications, 8 classical and contemporary tafsir books (17.8%) including Tafsir Ibn Kathir, Tafsir Al-Qurtubi, and Tafsir Al-Misbah by Quraish Shihab, 7 academic theses and dissertations (15.6%) from Indonesian universities, and 5 authoritative books (11.1%) on Islamic education and religious moderation published by established academic presses.

Data Analysis Technique

This research employs thematic content analysis using the *tafsir maudhu'i* (thematic Qur'anic exegesis) method, which involves selecting a specific topic and then identifying and analyzing relevant Qur'anic verses and their authoritative interpretations. The analysis process followed systematic stages: (1) Initial reading of all collected literature to gain familiarization with content and identify preliminary themes; (2) Open coding of Qur'anic verses, tafsir interpretations, and scholarly arguments related to religious moderation concepts; (3) Axial coding to establish relationships between codes and group them into categories such as "justice messages," "middle position," "best community," and "scholarly knowledge"; (4) Selective coding to integrate categories into the overarching wasathiyah framework; and (5) Synthesis of findings through deductive reasoning, moving from general theoretical frameworks to specific conclusions about religious moderation values. The analysis specifically focused on four key aspects of wasathiyah: (1) the message of justice (*adl*) in religious practice, (2) adopting a middle position between extremes, (3) characteristics of the best community (*ummatan wasathan*), and (4) the importance of comprehensive scholarly knowledge.

Research Quality Assurance

To ensure research validity and reliability, several validation techniques were implemented: (1) Source triangulation by cross-referencing interpretations from multiple classical and contemporary tafsir scholars to verify consistency in understanding Qur'anic verses related to moderation; (2) Methodological triangulation by combining textual analysis of primary Qur'anic sources with secondary scholarly interpretations and empirical studies on religious education; (3) Theoretical triangulation by employing multiple theoretical lenses including Islamic theology, educational theory, and social harmony frameworks to examine the wasathiyah concept comprehensively; and (4) Peer debriefing through consultation with experts in Qur'anic studies and Islamic education to validate interpretations and analytical conclusions drawn from the literature

RESULTS

The Qur'an was revealed as a guide for human life, on the other hand it also functions as medicine and salvation from various dangers, the Qur'an was also revealed as a solution to human life problems and as a source of inspiration for humanity until the end of time. Therefore, it is necessary to position the Qur'an as the basic concept for religious moderation education in Indonesia. Education is meant as a serious effort in directing, guiding and shaping the character of the millennial generation, which includes students, to love peace.

The Qur'an also contains many verses that explain creating peace and avoiding violent actions. Thus, it is very impossible for Muslims who understand their religious teachings well to commit riots and support sweeping actions in unlawful ways. Muslims are a wasathiyah community that walks the middle path, placing things according to their proper portion, not extreme right (tafrith) or extreme left (ifrath).

The concept of washatyyatul Islam has become the dream of every Muslim in all parts of the world, after the Islamic world was troubled by the emergence of two conflicting streams of thought in the name of Islam. First, the tendency of Muslims who adopt an extreme and strict attitude in understanding religion and force society to apply it. Sometimes anarchic actions are taken to realize these desires. Second, groups that adopt an extremely loose understanding of religion, even accepting negative thoughts from foreign cultures without filtering first. Both of these groups are wrong in understanding Islamic teachings, resulting in fatal consequences for actions that always contradict Islamic teaching.

The Call to Be Moderate in the Qur'an

A moderate attitude in religion is more precisely a command of Islam that is clearly stated in the Qur'an. By consensus (ijma'), scholars have agreed to make the Qur'an the main source in Islam that is relevant for use from time to time, both in terms of creed, sharia, and its truth has been scientifically tested since the time of the Prophet Muhammad until now and until the end of time. In the Qur'an, the essence and direction of wasathiyah thought has been explained completely, in detail and accurately. According to Muhammad Ali As-Shalaby, the word wasathiyah in the Qur'an has been mentioned in various forms, as explained below:

1. Wasathiyah meaning just and chosen

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

"And thus We have made you a moderate (just) community that you will be witnesses over the people and the Messenger will be a witness over you." (Q.S. Al-Baqarah: 143)

Quraish Shihab explains that the word وسطا contained in the above verse indicates that Muslims are chosen as a community that has a just attitude who will be witnesses to the deviant actions committed by others during their life in the world. Meanwhile, in the interpretation of Ibn Kathir, the word وسطا is addressed to Muslims as a middle community that is not harsh in understanding religious teachings but is also selective towards new movements in the name of Islam.

The millennial generation including students nowadays are starting to deviate from the washathiyah concept. This misunderstanding of the washathiyah concept then creates terror among millennials. Fuadi Isnawan mentions that the causal factors

for the occurrence of misunderstanding of the washathiyah concept are the narrow understanding of religious education for the millennial generation. Internal factors of Islamic education that do not function properly are also causes of radical actions. Educational institutions are centers where the learning process occurs, by running all learning components harmoniously, starting from learning objectives, curriculum, educators, facilities and infrastructure. If the learning components do not function well with each other, then the stability of learning will be disrupted.

Digital development now can be utilized to educate millennials about the washathiyah concept. Engkos Kosasi reveals that social media literacy can be used to help people in selecting information received, so as not to fall into warehouses of misleading information. Facebook media has great potential to campaign messages of religious moderation, both informative and persuasive messages, whether in the form of written messages, illustrative images or short educational videos

2. Wasathiyah meaning best and middle

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ

"Maintain with care the prayers and the middle prayer and stand before Allah, devoutly obedient." (Q.S. Al-Baqarah: 238).

Tafsir scholars such as At-Tabari say that the meaning of "sholat wustha" in the above verse is the afternoon prayer, because its position is in the middle between the dawn prayer and noon prayer as well as between the evening prayer and night prayer. Ibn Qayyim Al-Jauziy interprets the above verse with three meanings: first, the time of its implementation is in the middle of other prayers. Second, its prayer size is the most middle. Third, its position is most superior, because at the same time, the companions rest and feel it heavy to perform prayer, so this verse was revealed which affirms to continue performing prayer even though it is heavy and tiring due to trading. It can be concluded that the meaning of the word "wustha" in this verse is just, middle and superior.

3. Wasathiyah meaning most knowledgeable, just, and good

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ

"The most moderate of them said, 'Did I not say to you, "Why do you not exalt [Allah]?"'" (Q.S. Al-Qalam; 28)

The meaning of the word "aushatuhum" contained in the above verse is the most just person, so it is as explained by Ibn Abbas and At-Tabari in Tafsir At-Tabari. Meanwhile, Al-Qurtubi interprets it as the most ideal person and the most knowledgeable among them. So it can be concluded that the word "aushatuhum" contains the meaning of the most just, the best and the broadest scholarly knowledge. Someone who has broad scholarly knowledge will have more potential to distinguish information received. Information that is appropriate to share as public consumption and information that is sufficient to read individually. If the ultimate goal of education is the occurrence of attitude change in children, then the learning process must be done maximally, not just filling students' cognitive abilities, learning must also touch students' hearts, so that students can determine their own decisions.

4. Wasathiyah meaning middle

"Then penetrating into the midst of the enemy forces." (Q.S. Al-'Adiyat: 5)

Tafsir scholars such as At-Thabari, Al-Qurtubi and Al-Qasimi interpret the word "wasatha" as "middle or in the midst". Thus the Qur'an explains the terminology of wasathiyah according to accurate interpretation from expert tafsir scholars. The explanation of the four concepts of wasathiyah above provides a very accurate common thread that wasathiyah in the Qur'an gives meaning to the most just, the best, middle, moderate and having deep knowledge. From the above explanation, it can be affirmed that Muslims are the chosen community that is most moderate compared to other communities. If the wasathiyah concept is embedded in the personality of the millennial generation of this era, then peace and tolerance will be intertwined in life among religious communities in Indonesia

CONCLUSION

Based on the analysis in the discussion, the concept of internalization of Qur'an-based religious moderation values is developed through four aspects classified under the wasathiyah concept, namely the message of justice, adopting a middle position, becoming the best community, and having broad scholarly knowledge. This needs to be internalized in religious education for millennials amid the strong influence of liberalization and extremist actions carried out in the name of religion. Through the internalization of moderation values contained in the Qur'an, it is hoped that a generation with tolerant attitudes toward religious communities can be built, so that differences become a blessing entrusted by God to His followers. This study needs to be followed up by exploring religious moderation values contained in social media whose consumers are dominated by the millennial generation.

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Author Contribution

All authors made equal contributions to this publication, have reviewed and approved the final version, and declare that there are no conflicts of interest.

Conflicts of Interest

All authors declare that they have no conflicts of interest.

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