

Religious Moderation Education in the Serambi Jombang Learning House Through the Study of The Interpretation of Moderate Verses

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Abstract: Basic tenet that religiously motivated violence results from a narrow and intolerable interpretation of religion that has to be addressed and, as much as possible, restrained from spreading. The Serambi Jombang Learning House's study of the interpretation of moderate verses is intended to give guidance and knowledge of religious consciousness that is moderate, inclusive, and tolerant. A study on the interpretation of mild verses by 60 participants is conducted as part of this activity using the Action Research methodology. Selected verses, especially those pertaining to the ideals and principles of religious moderation, are delivered to the community as part of the activity material relevant to the topic of religious moderation education. The outcome of this activity is that it will be carried out in three stages, each of which will focus on the first subject of the activity, which is the study of non-Muslims in the Qur'an. The second discusses how the Qur'an reflects human ideals. The third discusses moderation in religion from the viewpoint of the Qur'an. Because there is a strong attitude toward moderation in religion, it is anticipated that this research will have positive effects and advantages, including helping people understand the community's religion, which tends to be moderate.

Keywords: Moderation Education, Interpretation Studies, Moderate Verses

Abstrak: Prinsip dasar bahwa kekerasan bermotif agama merupakan hasil dari penafsiran agama yang sempit dan tidak dapat ditoleransi yang harus diatasi dan, sebisa mungkin, dicegah agar tidak menyebar. Kajian tafsir ayat-ayat moderat yang dilakukan oleh Rumah Belajar Serambi Jombang dimaksudkan untuk memberikan bimbingan dan pengetahuan tentang kesadaran beragama yang moderat, inklusif, dan toleran. Kajian tafsir ayat-ayat moderat yang diikuti oleh 60 peserta dilakukan sebagai bagian dari kegiatan ini dengan menggunakan metodologi Action Research. Ayat-ayat terpilih, terutama yang berkaitan dengan cita-cita dan prinsip-prinsip moderasi beragama, disampaikan kepada masyarakat sebagai bagian dari materi kegiatan yang relevan dengan topik pendidikan moderasi beragama. Kegiatan ini

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akan dilaksanakan dalam tiga tahap, yang masing-masing akan berfokus pada topik pertama, yaitu kajian tentang non-Muslim dalam Al-Qur'an. Yang kedua membahas bagaimana Al-Qur'an merefleksikan cita-cita manusia. Yang ketiga membahas tentang moderasi dalam beragama dari sudut pandang Al-Qur'an. Karena adanya sikap moderasi yang kuat dalam beragama, maka diharapkan penelitian ini akan memberikan dampak dan manfaat yang positif, diantaranya membantu masyarakat dalam memahami agama masyarakat yang cenderung moderat.

Kata kunci: Pendidikan Moderasi, Studi Tafsir, Ayat-ayat Moderat

Introduction

Research activity with the theme of religious moderation education is a method that is commonly used in religious education activities in the community. specifically with the lecture method delivered by the ustadz/da'i/speaker who has previously received training and debriefing from the activity executor. This direct learning method is applied to the community with the consideration that this method has been going on for quite a long time and has become a habit for the community to attend a recitation assembly. This Majlis is then, culturally, a means of community learning.

This activity takes place in a village in East Jombang. Precisely in Penanggalan Village, Mojoagung District. Jombang is known as the Santri area because there are many Islamic boarding schools in it. The nahdliyyin culture is so attached to the people because the founding figures of the largest Islamic organizations with moderate characteristics were born in this city. Although in general the people of Jombang are close to the character of Wasathiyah Islam, the digital era, which is marked by a flood of information flow, is a challenge in maintaining a climate of religious moderation. Therefore, in order to protect the community in digital life from the onslaught of narratives of intolerance, radicalism, and public provocation that often come from the religious community, the community in the assistance area needs to obtain adequate understanding from religious sources in accordance with the principles of religious moderation.

There are three dedications and previous studies that have become *the state of the art* in this activity. First, (Amirudin et al., 2021) shows that the heterogeneity that occurred in Jungjang village did not necessarily make relations between religions tenuous or even fractured. The Jungjang people still maintain the value of religious

tolerance as a form of internalizing the values of moderation in religion. On the same occasion, the onslaught of information received by residents about teachings and expressions of exclusivism is currently rife, especially through internet (social) media. Second, (Afwadzi, 2020) Research resulted in the conclusion that moderation values can be instilled through wasathiyah parenting by utilizing social media. Due to the implementation of Research in a pandemic atmosphere, activities are limited. But despite this, the messages of religious moderation persist. In addition, the message of religious moderation is also instilled through the Qur'anic library.

The third is the Research of (Rafa'al et al., 2020) who seek to fortify students from negative currents due to the flood of information on social media, especially the destructive impact of religious radicalism. Efforts to fortify this impact are carried out by providing training to students about the values and ideas of religious moderation. So it is hoped that the students will have deterrent power from social media information with religious radicalism content.

The position of research that the writer will take among the three Research above with the big theme of religious moderation is to strengthen and complement research and other Researches with the same theme, namely religious moderation. However, this Research has a different focus from the three Researches above, namely that it focuses on exploring the main sources of religion around religious moderation.

On this basis, this research program has the goal of trying to provide real education to the public about the values of religious moderation through the study (recitation) of Qur'anic interpretations of moderate verses as well as the reinterpretation of verses that seem exclusive and intolerant. This Research is expected to form a society with a moderate, tolerant religious understanding and to stem religious exclusivity in order to further strengthen moderate Islam as the mainstream in this country.

Research Methods

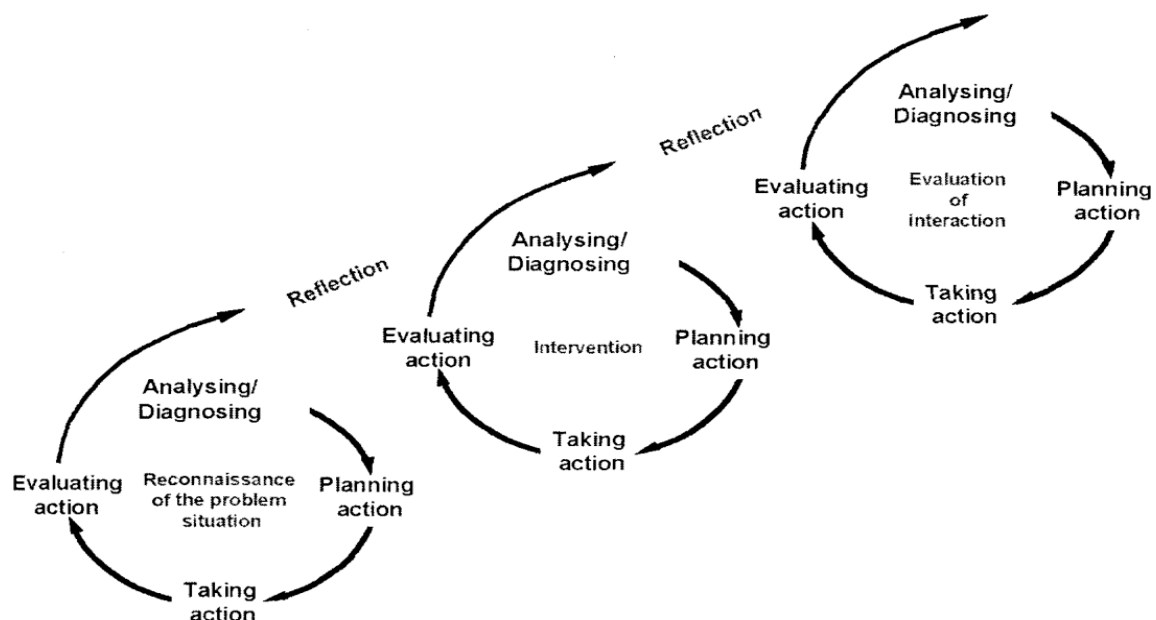
The method in this program is the Action Research method. In this method, the servant mingles with the object of activity in a participatory manner to encourage

transformative actions.(Rahmat & Mirnawati, 2020)(Kemmis et al., 2019)(Malcom-Piqueux, 2015)

According to Blum (1955), Action Research early in its history consisted of only two main iterative activities, namely: 1. The diagnostic stage, where the researcher identifies social problems in the research subject. At this stage theories are formulated according to the research domain. 2. The therapeutic stage is a collaborative experiment in which researchers intervene changes in the system of the research subject and study the effects. Both activities are repeated iteratively until the desired effect is obtained.

This Action Research (AR) stage model recommends Researchers with the AR Method to conduct 3 cycles of activity groups simultaneously, namely: - Cycles of stages orientated towards Problem Solving and Cycle of stages oriented towards Research Interests. The three cycles are carried out in parallel / together and there may be intersections or similarities in their activities.

Figure 1. The step in the action research process



The material given to the subject related to the theme of religious moderation education activity is the delivery of selected verses, especially those related to the values and principles of religious moderation. The materials regarding moderate verses in this

devotion are as follows at tabel 1: This program is carried out by the author himself, namely, the author conveys the material (selected verses) as in the table above, which is packaged in the Al-Qur'an interpretation study program. research, which is framed in the recitation forum "Study of the Interpretation of Moderate Verses," is carried out at the Serambi Nanggalan learning house, which is in Penanggalan Hamlet, Dukuhdimoro Village, Mojoagung District, Jombang Regency. Table 1

No.	Material	Moderate Verses
1	Egalitarianism	QS. Al-Hujurat verse 13
2	Tolerance	QS. Al-Maidah verse 48
3	Pluralism	QS. Ar-Rum verse 22
4	Unity of the People	QS an-Nisa' verse 1
5	Justice	QS. Al-Maidah verse 8 QS. An-Nahl verse 90 QS an-Nisa' verse 135
6	Consultation	QS. Ali Imran verse 159
7	Please help / Ta'awun	QS. Almaidah verse 2
8	Humanity	QS. Ali Imran verse 103
9	Social Solidarity	QS. Al-Hujurat verse 12
10	The verses of jihad	QS. Al-Baqarah verse 191 QS. Ash-Shaf verse 11
11	Relations with Christians and Jews	QS. Al-Baqarah verse 120

Results and Discussion

In general, the program activities are carried out in three stages. The first to third stages contain the delivery of material regarding the principles of religious moderation extracted from the most basic source of Islamic teachings, namely the Holy Qur'an. Paying attention to the mentoring material in this research activity, the implementation is carried out in three stages. Namely, first: non-Muslims in the Qur'an; second, universal human values in the Qur'an; and third: religious moderation from the perspective of the Koran.

In the context of daily activities at the mentoring location (Serambi Learning House), in fact there has been a study of Al-Qur'an interpretation. This activity has been going on since 2012, meaning that the *Quranic* interpretation activities have been carried out at this learning house for ten years. The study method used during this period was the *tahlili method*, in which the interpretation of the Qur'an was traced from the beginning sequentially as in the order in the existing *manuscripts*. Submission of this study, in order to facilitate the approach to ordinary people, is carried out using the book of interpretations of *al-Ibriz*, namely the interpretation of the Qur'an with the meaning of the Javanese script (Pegon).

However, what distinguishes these routine activities from this assistance are the methods and materials used, as well as the concept of the study activity program. In this activity, the servant tries to use the *maudlu'i method* or thematic interpretation of the Qur'an. The *maudlu'i* method in interpreting the Qur'an is to first determine the theme of the study, which then departs from that theme to compile verses that have a correlation with the theme. The theme taken is about religious moderation. Then from the big theme of religious moderation, it will be in more detail with a discussion of Non-Muslims in the Qur'an, Universal Human Values in the Qur'an, and finally discussing religious moderation in the perspective of the Qur'an.

In carrying out this assistance, the servant *cooperates with* experts who are competent in the field of Al-Qur'an interpretation. Of course, the selection of presenters has gone through a preliminary study and special selection, so that the selection of presenters is based on their competence. In addition to the competency aspects of the

presenters, what is no less important is the presenters' commitment to religious moderation and an understanding of inclusive Islam.

After the presenter for the study of the interpretation of the Moderation verses is determined, the next step in preparing for the activity is the equalization of perceptions between the servant and the presenter. Equalization of perceptions between the servant and the speaker includes determining the material for the study of interpretation, the verses to be conveyed, the method for presenting the material, to the concept of the study activities to be carried out. The concept of research activities is important to be designed as thoroughly as possible, because this activity involves the general public, which of course will gather a lot of people. This research activity is carried out within a period of 6 (six) months, which includes:

Table 2
Activity Schedule

No	Name of activity	The month					
		1	2	3	4	5	6
1	Preparation						
	a. Preliminary studies	V					
	Licensing and cooperation with partners	V					
2	Preparation of Tafsir Study Materials		V				
3	Cycle I Activities			V			
4	Cycle II Activities				V		
5	Cycle III Activities					V	

6	Evaluation of the Implementation of Activities	V
7	Preparation of reports	V

As explained in the previous section, this activity is divided into three stages.

The activity which was held at this stage took the theme of Non-Muslims (Jews and Christians) in the Qur'an. The arrangement for the Study of the Interpretation of Moderation Verses at the Porch Learning House is as follows:

Cycle II

Table 3

Structure of the Cycle I Study Program

<i>Schedule</i>	<i>:PIC</i>
<i>Opening/MC</i>	: Ach. Fauzi
<i>Reading of Holy verses</i>	: Nurul Huda
<i>Welcome I (Devotion)</i>	:Dr. Saifuddin, M.A
<i>Foreword II (Representative of RB. Serambi)</i>	: Mr. shobirin
<i>Submission of Phase I Material</i>	:Dr. Zainal Arifin, M.Pd.I
<i>Conclusion/Strengthening of the material</i>	:Dr. Saifuddin, M.A
<i>Prayer</i>	:Dr. Zainal Arifin, M.Pd.I
<i>Place</i>	: RB Serambi, Jombang Calendar
<i>Participant</i>	: 60 people

In order to provide a moderate religious understanding to the community, servants are of the opinion that relations between religions, especially Judaism and Christianity/Christianity, as fellow divine religions (Abrahamic Religion), must be placed in a proportional place. Harmonious relations between existing religions must be

an important project and goal in order to build a community of people who live in harmony and mutual respect among adherents of different religions. This study of the interpretation of the verses of moderation seeks to provide an understanding from a new perspective on how Muslims generally behave towards those with different beliefs. The new perspective in question is of course within the framework of religious moderation, where we all must prioritize tolerance in order to create a harmonious life.(Nanang, 2021).

Relations between Muslims and non-Muslims, especially Jews and Christians, sometimes—we have to admit—don't go well. There are many assumptions and *stereotypes* that color. Often the general public in the Islamic community considers these two older brothers as a threat, which at any time can ignite the fire of hostility. Both of them are always suspected that they are not willing if the existence of Muslims is seen, wherever and whenever. Often Muslims look at them with cynical eyes and full of suspicion, that they will be hostile and disturb the lives of Muslims. (Nur, 2012) This often happens is due to a narrow understanding of the holy verses of the Qur'an, especially in sura al-Baqarah verse 120: "*wa lan tardla 'anka al-yahud wa la an-nashara hatta tattabi'a millatahum*" which meaning "Jews and Christians will not be willing to you (Muhammad) until you follow their religion".

Departing from the phenomenon of inter-religious relations which are sometimes filled with suspicion and the desire to spread the principle of religious moderation in society, the first stage of this activity seeks to equip study participants with a moderate understanding of religion. Moderate understanding, especially in the perspective of relations with other religions, which is often found in the Holy Qur'an.(Shihab, 2002)

In his presentation, the speaker gave a question "*isn't Islam a religion that teaches love and peace? Does Islam order its adherents to be hostile to followers of other religions?*"

If the answer to the first question is that Islam teaches love and peace, then we are all responsible for practicing it in our daily lives. In this case, we have the right to give love to anyone, even if they have different beliefs from the beliefs of Muslims.

If the answer to the second question is that Islam does not order its adherents to be hostile to adherents of other religions, then Muslims must be willing to open themselves up to live together in a harmony agreement without having to hurt and be hurt, without having to offend and offend, but relationships built on the basis of mutual understanding and mutual understanding among all. So that life together can be mutually maintained, especially in the corridors of the Unitary State of the Republic of Indonesia (NKRI), where we must be able to live in harmony together in the differences that exist (Unity in Diversity).(Nanang, 2021)



Figure 1

Activities at the Porch Learning House

The speaker gave a deeper explanation about Non-Muslims. That not all non-Muslims (people of the book/Jews, Christians) receive criticism from the Qur'an. Indeed there was criticism against them, but the criticism was caused by their own actions which continued to spread hostility towards the Muslims in the era of the Prophet. Criticism is directed at the behavior of its adherents, not at religious entities. This is proven that the

Al-Qur'an is very proportional and objective in making judgments, not a few from the people of the book who actually get praise from the Al-Qur'an(Erlangga, 2021). As for example in the letter al-Maidah verse 82 which means: *and actually you find the closest friendship with people who believe are those who say: actually we are Christians "*.

Meanwhile, according to the speaker, the 120th verse of surah al-Baqarah contains a problematic understanding. Because it can make Muslims to continuously put feelings of lack of sympathy. The problematic understanding that emerged later was "*until whenever the Jews and Christians will not be friends with you, O Muslims*". If this understanding is not straightened out, then whenever Muslims are trapped in an ambiguous paradigm; that his religion teaches peace for all, but the behavior of its adherents shows an attitude that is less friendly to non-Muslims(Shihab, 2002).

The speaker continued, the verse must be placed in a context where the Prophet SAW tried to invite all groups including Jews and Christians to support his missionary mission. However, what happened was that the Jews and Christians, along with the polytheists, fought against the Prophet SAW because their interests were disturbed by the presence of a new religion. This verse (al-Baqarah 120) guided the Prophet not to have high hopes for the support and cooperation of Jews and Christians. As a Prophet who tried his best to invite all mankind to the right path of Allah, of course the Prophet was upset at their rejection and even hostility, but this verse emphasizes that guidance belongs only to Allah. So that the verse can also be a consolation for the Prophet so that he is not too disappointed with their treatment.(Shihab, 2002)

From the presentation of the presenters on the study of the interpretation of moderation verses about Non-Muslims, a common thread can be drawn with the concept of religious moderation, namely that:

- ✓ It is not justified to spread enmity among religious people
- ✓ Religious teachings are for peace and mutual benefit, not for hostility and hatred

- ✓ In the context of a pluralistic shared life, hostility is only towards the bad behavior of adherents of religion, not hostility towards their religion.
- ✓ The Qur'an is very observant in its attitude towards non-Muslims (people of the book) can praise and can criticize, depending on the actions and their impact.

Cycle II

Research activity in phase II has the theme of religious moderation based on universal human values in the Qur'an. Schedule of the Study of Tafsir Verses of Moderation Cycle II at the Serambi Learning House:

Table 4

Arrangements for the Study of Interpretation of Moderation Verses phase II

<i>Schedule</i>	<i>pic</i>
<i>Opening/MC</i>	: M. Alfian Ismail
<i>Reading of Holy verses</i>	: Nurul Huda
<i>Welcome I (Devotion)</i>	:Dr. Saifuddin, M.A
<i>Foreword II (Representative of RB. Serambi)</i>	: Mr. Mujihadis
<i>Submission of Phase II Material</i>	:Dr. M. Ali Rohmad, M.Pd.I
<i>Conclusion/Strengthening of the material</i>	:Dr. Saifuddin, M.A
<i>Prayer</i>	:Dr. M. Ali Rohmad, M.Pd.I
<i>Place</i>	:RB Porch, Jombang Calendar
<i>Participant</i>	: 60 people

Religious moderation is a way of interpreting religion by not standing at extreme points. Both the extreme left, which is too left, and the extreme right, which is too right. Religious moderation is the middle way of religion, which is not exaggerating in practicing religion, but does not underestimate matters in religion.

On the occasion of studying the verses of moderation, the presenters attempted to convey the idea of religious moderation, by referring to the verses in the Qur'an relating to universal human values. Universal human values in question, among others, are; justice, tolerance, egalitarianism, mutual help, social solidarity and others. It has been agreed that a virtuous human being, regardless of what religion he adheres to, will agree that this value is a common good that can be carried out and given to anyone regardless of religious background or socio-political preferences. These values, as conveyed by the speaker, are substantially sourced from the Al-Qur'an, so it is hoped that they will become solid legitimacy for Muslims, especially the activity participants at the Serambi Learning House, in developing and campaigning for the idea of Religious Moderation. (Huriani et al., 2022)

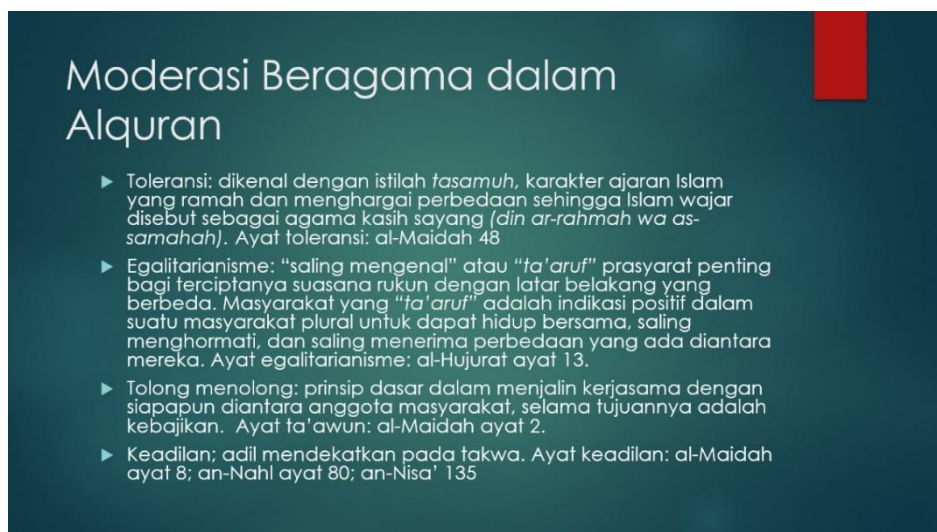


Figure 2

Example of presentation slides on universal human values

In delivering the material, the speaker emphasized that religious moderation aims to build an inclusive religious awareness of society, where there are always opportunities for discussion and dialogue, both with the times and places. In other words, the possibility is always open for interpretation or re-reading of the verses of the

Al-Qur'an, thus the verses of the Al-Qur'an will always offer solutions to all human problems. So that it will be in accordance with the dictum that the Qur'an *shalihun li kulli Zaman wa eat*. (Qomar, 2021).

Likewise with the theme of dedication in this phase II, namely universal human values in the Al-Qur'an, is an effort to dialogue the verses of the Al-Qur'an with global association. Because actually, the noble teachings in the Qur'an have the same spirit and ideals in order to build a more civilized world order. The universal human values extracted from the Al-Qur'an, in this interpretation study activity, are efforts to ground the noble teachings of the Al-Qur'an to anyone who pays attention to its holy book.

In his presentation, the presenter added that religious activities that involve many people, such as recitation and sermon pulpits, should be filled with soothing Islamic teachings. Therefore, this study of interpretation in research focuses on the study of Islamic teachings that can educate people both mentally and spiritually to moderate religious attitudes. This study is needed in order to fortify our citizens from the infiltration of radical Islamic teachings, spreading hatred and enmity. Where the infiltration actually emerged from the religious stage, such as recitation events and other religious pulpits. According to the speakers, the recitation and pulpit should be filled with studies that enlighten and educate the people by presenting material that reflects the spirit of religious moderation.

From the study of the interpretation of the verses of moderation, it is hoped that the study participants will gain enlightenment from the main source of Islamic teachings (the Qur'an) with an understanding that includes:

1. Tolerance must be prioritized in living human relations, especially relations between religious adherents.
2. The various religions that exist are *sunnatullah*, the right decision or not a religion will be decided by Allah later in the day to come.
3. In this world, Muslims only practice their religion, without judging other religions.
4. All humans, regardless of their background (religion, culture, ethnicity) have the same degree.

5. All humans were created to know each other (*lita'arafu*) in the sense of trying to accept other parties even though they are different.
6. Please help is a noble deed and a religious order.
7. Giving help does not have to look at someone's religious background.

Conclusion

Research activities with the theme of the study of the interpretation of verses of religious moderation can be concluded:

In order to foster inclusive and tolerant religious awareness as well as avoid exclusive and intolerant religious understandings, the first study material on Non-Muslims in the Qur'an was chosen. This material aims to provide a comprehensive and balanced discourse on the existence of non-Muslims and how Islam views them. In the material it is explained that there are no religious teachings to antagonize and fight them because of religious differences. The hostility was carried out because of the bad attitude of the perpetrator.

In order to foster inclusive and tolerant religious awareness and avoid exclusive and intolerant religious understandings, the second material on human values in the Qur'an was chosen. This material aims to provide insight that the teachings of the Al-Qur'an are loaded with universal humanist messages; such as mutual help, justice, tolerance, egalitarianism and others. These noble teachings are the teachings of the Qur'an which must be the attitude of Muslims in everyday life, including in treating other religious groups.

In order to foster inclusive and tolerant religious awareness and avoid exclusive and intolerant religious understandings, the third material with religious moderation in the perspective of the Qur'an was chosen. The idea of religious moderation actually has a close link with the teachings of the Qur'an. Religious moderation is not just a momentary euphoria born as a result of a spontaneous reaction from the chaotic social

order of society. However, religious moderation is a religious attitude that chooses the middle way, as a solution and answer to the conflict between the two extreme poles

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