

TRANSFORMATION OF THE WASATHIYAH ASWAJA AN-NAHDLIYAH PARADIGM TOWARDS MODERATION OF ISLAMIC RELIGIOUS EDUCATION IN INDONESIA

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Abstrak

Peran pendidikan agama menjadi bagian yang sangat urgen dalam kontribusinya untuk memberikan pemahaman keagamaan yang rahmatan lil alamin dan memberikan solusi bagi persoalan-persoalan kebangsaan. Persoalan-persoalan yang muncul sebagai akibat dari keragaman masyarakatnya hanya dapat diatasi dan diselesaikan melalui proses pendidikan yang memberikan penawaran perubahan paradigmatik dalam proses dan praktek pendidikan, terutama pendidikan agama. Jenis penelitian merupakan penelitian kepustakaan (library research) yang menggunakan bahan pustaka sebagai sumber utama guna mengetahui bagaimana konsepsi pendidikan wasathiyah dan moderasi beragama. Data penelitian dianalisis menggunakan metode analisis isi (content analysis) untuk mengungkap paradigma pendidikan wasathiyah sebagai perwujudan dari nilai-nilai ahlussunnah wal jama'ah an-Nahdliyah diangkat sebagai sebuah solusi terhadap persoalan-persoalan diskriminasi, ketidakadilan, dan konflik sosial lainnya. Jika kita menilik pada buku-buku pelajaran PAI yang diajarkan di sekolah atau madrasah, maka terdapat peluang yang sangat besar bagi upaya pengembangan nilai-nilai pendidikan berwawasan moderasi beragama (wasathiyah) di Indonesia yang masyarakatnya multikultural.

Kata kunci: Paradigma Wasathiyah, Aswaja An-Nahdliyah, Pendidikan Agama Islam

A. INTRODUCTION

Religious discourse has become a very interesting topic trend in various scientific forums, both among university academics, student scientific discussions, studies of Islamic organizations, grassroots Muslim communities and even international Islamic studies. This is because religion is always relevant to human life in various perspectives and always intersects with the problems of the ummah, both socio-cultural, political, economic, cultural, and religious phenomena themselves, both internally among religious people and externally between religious communities.

In this context, sometimes it gives rise to an attitude of truth fanaticism and religious primordialism.¹Not a few people or groups consider their beliefs to be the most correct in understanding religion and are even ready to sacrifice their lives to defend their beliefs. This is where the role of religious education becomes a very

¹Hendrianto Attan, "Kita Butuh Agama Yang Peka Tuntutan Zaman" dalam Nurcholish Madjid, dkk., *Islam Universal*, Yogyakarta; Pustaka Pelajar, 2007, hlm. v

urgent part in its contribution to providing religious understanding that is rahmatan lil alamin and provides solutions to national problems. The problems that arise as a result of the diversity of the community can only be overcome and resolved through an educational process that offers a paradigm shift in educational processes and practices, especially religious education. Why religious education? Because the Indonesian nation is a religious nation with the majority being Muslim.²

In the context of education, recognition and appreciation of diversity is also a necessity that must be developed as part of strengthening tolerance and egalitarian attitudes. Therefore, as part of efforts to unravel socio-cultural problems in Indonesia, education based on the cultural treasures and civilization of the archipelago has become an urgent need and must be realized immediately.

In Indonesia itself, the discourse on the development of the concept of wasathiyah education which is known to be loaded with moderating values of the multicultural reality of Indonesian society has been widely studied in various perspectives, but the author sees that most of these studies tend to be conceptual-theological in nature, not many have studied in particular the paradigmatic, ideological-normative framework, as well as the pragmatic-practical level and its implementation in the development of Islamic education curriculum. Because in fact the content of wasathiyah educational values that prioritize aspects of tolerance and moderation towards diversity can actually be applied to all subjects, including Islamic Religious Education (PAI).

If we look at PAI textbooks taught in schools, we will see a huge opportunity for efforts to develop educational values with an insight into religious moderation. To assess whether a particular subject adopts or provides space for educational values with an insight into religious moderation, we can see it through the curriculum content in these subjects.

In fact, the content of religious moderation values in the Islamic education curriculum has begun to be developed in Indonesia, one of which is through multicultural education which includes subjects such as tolerance, themes about ethno-cultural and religious differences, the dangers of discrimination, conflict

² Zakiyuddin Baidhawi, *Pendidikan Agama Berwawasan Multikultural*, Jakarta: Penerbit Erlangga, 2007, hlm. 10-13

resolution and mediation, human rights, democracy and plurality, multiculturalism, universal humanity and other relevant subjects.³

As an initial study, that the materials presented in Islamic Religious Education textbooks are based on KMA number 183 and number 184 of 2019 that the development of Core Competencies (KI) and Basic Competencies (KD) is actually very diverse. If it is categorized there are at least four areas, namely Aqidah-Akhlak, Fiqh, Understanding the verses of the Qur'an and the Prophet's Hadith, and dates (Islamic history). In certain materials, especially the application of commendable morals, Islamic history, material on verses of the Qur'an or the hadith of the prophet, it is very possible for educators to explore and present learning that leads to awareness of the treasures of religious moderation values that are rahmatan lil natural to students.

The problem is whether this very open space is utilized properly so that the development of the wasathiyah education paradigm based on the values of aswaja annahdliyah can be transformed to students through learning Islamic Religious Education in schools and madrasas, including the development of the curriculum.

Departing from this problem, this paper seeks to explore and analyze how the paradigmatic framework of aswaja annahdliyah values is developed in the concept of wasathiyah education and its implementation in school and madrasa curricula. The integration of wasathiyah values in the PAI curriculum is important because it is an indicator of the inclusiveness of Islamic religious education in the learning process in schools and madrasas. If the Islamic religious education curriculum has shown its inclusiveness, then the hope for the spread of an understanding of moderate Islam in Indonesia is not an illusion.

B. RESEARCH METHODS

The type of research used by researchers is referred to as literary research or library research, namely research carried out in libraries where the object of research is usually explored through various library information (books, encyclopedias, scientific journals, newspapers, magazines and documents).

³ Choirul Mahfud, *Pendidikan Multikultural*, Yogyakarta: Pustaka Pelajar, 2008, hlm. 180

Through a qualitative approach, the information collected through reading activities is then carried out a further study of the problems it is working on. Theories and concepts are analyzed through deductive reasoning, research results are reasoned inductively, all materials are then mixed into a system in the form of theoretical conclusions

Qualitative research is descriptive analytic. The data obtained such as observations, interviews, photo shoots, document analysis, field notes, compiled by researchers at the research site, are not stated in the form and numbers. Researchers immediately conduct data analysis by enriching information, looking for relationships, comparing, finding patterns on the basis of the original data (not in the form of numbers). The results of data analysis are in the form of an explanation of the situation under study which is presented in the form of a narrative description to find out and understand and discuss in depth the intricacies of the establishment of the pesantren, the characteristics, the education system and the dynamics of change that surrounds it.⁴

C. RESULTS AND DISCUSSION

1. Wasathiyah concept in Islam

Etymologically wasathiyah comes from the word wasatha (وسط) which means being in the middle.⁵ Raghib Al-Asfahani in Mufrodat Al-Fazh Al-Qur'an as quoted by Abu Amar interprets the word al-wasath (الوسط) with a midpoint, balanced not too right (ifrāth) and not too left (tafrīth), it contains the meaning of justice, istiqomah, goodness, security, and strength.⁶

In the Qur'an the word wasatha is mentioned in the letter Al Baqarah verse 143 as follows:

لَكُمْ لَنْكُمْ أُمَّةً أَلْتَكُونُوا آءَ لَى النَّاسِ الرَّسُولُ لَيْكُمْ شَهِيدًا

(البقرة 143:2)

"And thus We have made you (Muslims), a just and chosen people so that you may be witnesses to the deeds of mankind and so that the Messenger (Muhammad) may

⁴ Direktorat Tenaga Kependidikan, Dirjen Peningkatan Mutu Tenaga Pendidik dan Kependidikan Departemen Pendidikan Nasional, *Pendekatan, Jenis dan Metode Penelitian Pendidikan*, Jakarta, 2008, hlm 23

⁵ Mahmud Yunus, *Kamus Arab-Indonesia*, Jakarta: Mahmud Yunus wa Dzurriyyah, 2009, hlm 498.

⁶ Abu Amar, *Pendidikan Islam Wasathiyah Ke-Indonesia-an*, Al-Insyiroh Volume 2, Nomor 2, 2018

be witnesses of your (deeds)." (Surat al-Baqarah: 143)

According to Imam Muhammad Nawawi al-Jâwi, wasatha means chosen, fair, and commendable for his knowledge and deeds.⁷ According to Wahbah al-Zuhaili, wasatha is the middle of something or the center of the area (muntashif al-syaii au markaz al-dâirah), then it is used for something commendable, because every commendable attribute is the middle between two sides, such as bravery (syajâ'ah) is the middle between overreach and waste, and is primarily in the middle.⁸ According to Abu Thahir Muhammad ibn Ya'qub al-Fairûzâdi, wasatha means fair.⁹ Fair according to the Prophet Muhammad SAW. is to give each person or subject their rights (i'thâu kulli dzi haqqin haqqahu).¹⁰

In the context of the archipelago, the word wasathiyah is often translated moderate which means the middle way against radicals or extremes. The book entitled "Religious Moderation" published by the Research and Development Agency and Training of the Ministry of Religion of the Republic of Indonesia defines moderate as a choice to have a perspective, attitude, and behavior in the midst of the extreme choices that exist.¹¹ The idea of religious moderation in Indonesia has begun to be implemented in several government policies, especially related to religious concepts and practices in Indonesia, including the seriousness of the Ministry of Religion of the Republic of Indonesia.

One solution as part of efforts to build awareness and understanding of the importance of upholding the values of justice, democracy, humanity and pluralism in a pluralistic society is the application of wasathiyah education. Wasathiyah education is needed because the strategy and concept of education is not only aimed at making students understand and be experts in the disciplines they are studying, but are also able to practice the values of pluralism, democracy,

⁷ Muhammad Nawâwi al-Jâwi, *al-Tafsîr al-Munîr li Ma'âlim al-Tanzîl*, Surabaya : Al-Hidâyah, t.t., Juz 1, hlm. 37

⁸ Wahbah al-Zuhaili, *al-Tafsîr al-Munîr fi al-Aqîdah wa al-Syarîah wa al-Manhaj*, Beirut : Dâr al-Fikri, 1430 H./2009 M., Jilid 1, cet. 10, hlm. 367

⁹ Abu Thâhir Muhammad ibn Ya'qûb al-Fairûzâbâdi, *Tanwîr al-Qulûb min Tafsîr Ibn Abbas*, Surabaya : Al-Hidâyah, t.t., hlm. 16

¹⁰ Masdar Farid Mas'udi, *Pajak itu Zakat, Uang Allah untuk Kemaslahatan Rakyat*, Bandung : Mizan, 2010, cet. 1, hlm. 152-153

¹¹ Tim Penyusun Kemenag RI, *Moderasi Beragam*, Jakarta; Badan Litbang dan Diklat Kementerian Agama RI, 2019, hlm. 17..

humanism and justice related to the cultural differences that surround them.¹²

2. Characteristics of Wasathiyah Aswaja An-Nahdliyah

Ahlussunnah Wal Jama'ah linguistically consists of three words, namely ahlu, as-sunnah, and al-jama'ah. The word ahlu is defined as family, community, or followers. The word as-sunnah is defined as a path or character. While the word al-jama'ah is defined as an association.¹³ The meaning of the term as-sunnah is everything that was taught by the Prophet Muhammad, both in the form of words, actions, and decisions. Al-jama'ah means something that has been agreed upon by the community of the Prophet's companions at the time of the Prophet Muhammad. and the era of the reign of Khulafaur Rashidin (Abu Bakr, Umar, Uthman, and Ali). While the Jama'ah also contains the meaning of the ulama or intellectual group; groups gathered in a government led by an emir; the group in which people who have moral or moral integrity, obedience and strong faith are gathered; the majority of the Muslims; and a group of companions of the Prophet Muhammad.¹⁴ Thus Ahlussunnah Wal Jama'ah is a community of people who are always guided by the sunnah of the Prophet Muhammad SAW. and the way of his companions, whether viewed from the aspect of aqidah, religion, outward deeds, or morals of the heart.¹⁵

According to Imam Ash'ari in his book *al-Ibanah An Usul al-Diyanah*,¹⁶ Ahlussunnah Wal Jama'ah is a group that adheres to the Qur'an, hadith,

and what was narrated by friends, tabi'in, imams of hadith, and what was conveyed by Abu Abdillah Ahmad ibn Muhammad ibn Hanbal. As for KH. Hasyim Asy'ari defines Ahlussunnah Wal Jama'ah as those who adhere to the Sunnah of the Prophet, the companions, and follow the legacy of the saints and

¹² M. Ainul Yaqin, *Pendidikan Multikultural: Cross-Cultural Understanding untuk Demokrasi dan Keadilan*, (Yogyakarta: Pilar Media, 2005), hlm. 292.

¹³ Abdul Karim, dkk, *Aswaja Annahdliyah; Konsepsi, Amaliyah, dan Pengembangan*, PCNU Kab. Pati, 2012. hlm. 35

¹⁴ Badrun Alarna, *NU, Kritisisme dan Pergeseran Makna Aswaja*, Yogyakarta : Tiara Wacana, 2000, cet. 1, hlm. 33

¹⁵ FKI LIM, *Gerbang Pesantren, Pengantar Memahami Ajaran Ahlussunnah wal Jama'ah*, Kediri : Litbang Lembaga Ittihadul Muballigin PP. Lirboyo, 2010, cet. 2, hlm. 3

¹⁶ Abi al-Hasan Ali ibn Ismail al-Asy'ari, *al-Ibanah An Ushul al-Diyanah*, Beirut : Dar al-Kutub al-Ilmiyyah, t.t., hlm. 14

scholars. Specifically, the Ahlussunnah Wal Jama'ah that developed in Java are those who in fiqh follow Imam Shafi'i, in aqidah follow Imam Abu al-Hasan al-Asy'ari, and in Sufism follow Imam al-Ghazali and Imam Abu al-Hasan al-Syadzili.¹⁷

From the above understanding, Ahlussunnah Wal Jama'ah has a very broad scope of meaning in various contexts, both etymologically, terminology, theology, ideology, and religious practice. Ahlussunnah Wal Jama'ah can be interpreted as a construction of thought and at the same time a religious practice based on the traditions (sunnah) of the Prophet, his companions and the scholars of the schools of thought both qauliyah and manhaji. In Mudzakkir Ali's view, there are two classifications of Ahlussunnah wal jama'ah, namely as *tariqah diniyyah* (religious guidance) and as a school, which is a place to draw or take views, thoughts and laws formulated by school scholars.¹⁸

In Indonesia, the teachings of Ahlussunnah Wal Jama'ah have been institutionalized in a forum for the Nahdlatul Ulama organization which later became known as Ahlussunnah Wal Jama'ah An-Nahdliyah, namely Ahlussunnah Wal Jama'ah which became the main belief and basis for Nahdlatul Ulama residents in all fields. , religion, social, education, economy, culture, and politics. History, thought, and dynamics of Nahdlatul Ulama in Indonesia.¹⁹

Nahdlatul 'Ulama is of the opinion that the teachings of Ahlusunnah wal Jama'ah must be applied in real life in society with a series of attitudes that are based on the character of Ahlusunnah wal Jama'ah (*Manhajul Amaly*). There are five main terms taken from the Qur'an and Hadith in describing the characteristics of Ahlusunnah wal jama'ah as the foundation of Nahdlatul 'Ulama in society or often referred to as the *Mabadi' Khaira Ummah*.²⁰ namely a movement

¹⁷ Zuhairi Misrawi, *Hadratussyai kh Hasyim Asy'ari, Moderasi, Keumatan, Dan Kebangsaan*, Jakarta : Kompas, 2010, cet. 1, hlm. 107

¹⁸ Mudzakkir Ali, *Pokok-Pokok Ajaran Ahlussunnah Wal Jama'ah*, Wahid Hasyim University Press, 2014, hlm 12-13.

¹⁹ Tim Penulis, *Islam Ahlussunnah Wal Jama'ah; Sejarah, Pemikiran, dan Dinamika NU di Indonesia*, Jakarta: LP Ma'arif Pusat, 2015.

²⁰ Gagasan tentang gerakan *Mabadi' Khaira Ummah* ini muncul pada saat Muktaar NU ke 13 tahun 1935 sebagai respon para ulama terhadap kelemahan ummat Islam saat itu khususnya dalam melaksanakan *amar ma'ruf nahi munkar* dan menegakkan agama. Setelah dilakukan kajian, maka musyawirin menyimpulkan bahwa perlunya penanaman nilai-nilai dan prinsip ajaran Islam dengan meneladani sikap

to develop the identity and characteristics of Nahdlatul 'Ulama members by setting the noble values of the religious concept of Nahdlatul 'Ulama. Epistemologically Mabadi' Khaira Ummah are the principles used to shape the ideal and best life of society by instilling the values of Al Shidiq, Al wafa bil 'ahdi, Atta'awun, Al Istiqamah, and Al 'is.²¹

In responding to various issues both related to religious and social issues, Nahdlatul 'Ulama has the Ahlusunnah wal Jama'ah manhaj which is used as a basic principle, including:

a. Al-Tawasut and al-Iqtishad

Tawasuth is a pattern of taking the middle ground for two extreme poles of thought (tatharruf): for example, between Qadariyah (free-will and free act destination) on the one hand and Jabariyah (fatalism) on the other; Salaf orthodox scriptualism and Mu'tazilite rationalism; and between Salafi Sufism and Philosophical Sufism. Taking the middle path for these two extremities is also accompanied by an al-iqtishad (moderate) attitude which still provides space for dialogue for different thoughts.

b. Al-Tasamuh

Tasamuh is tolerant of plurality of thoughts. In Islamic law, Aswaja is responsive to the products of fiqh schools of thought. In the socio-cultural context, tolerance with traditions that have developed in society, without involving oneself in the substance, even trying to direct it. This tolerant attitude gives a special nuance in relation to the human dimension in a more universal scope.

c. Al-Tawazun

Tawazun is balance, especially in the socio-political dimension. This principle is within the framework of realizing the integrity and social solidarity of Muslims. Evidence of the development of this al-tawazun style can be seen

Rasulullah agar warga NU bermental kuat sebagai modal perbaikan sosial ekonomi untuk membangun ummat. Lebih jelas lihat ; Tim PWNU Jawa Timur, *Aswaja An-Nahdliyah*, 2007, hlm 37-45, juga KH. Achmad Shidiq, *Khittah Nahdliyah*, Surabaya: Khalista, , 2005. Lihat juga KH. Muhyiddin Abdusshomad, *Hujjah NU, Akidah-Amaliah-Tradisi*, Surabaya; Khalista, , 2014.

²¹Anceng Abdul Aziz, dkk, *Islam Ahlussunnah Wal Jama'ah; Sejarah, Pemikiran, dan Dinamika NU di Indonesia*, Jakarta; LP Ma'arif NU, Cet. II, 2015, hlm 179-184

from the historical dynamics of the thoughts of al-Ash'ari and al-Ghazali. Ash'ari was born in the midst of the dominance of the extreme Mu'tazilite rationalism and Salafiyah scripturalism, while al-Ghazali faced a huge wave of extremism from the Shi'a and Batiniyyah philosophers. In the hands of al-Ghazali emerged the concept of unification between the worldly order and the religious order as well as the ideology of the integration of religion and the state. If in the Mu'tazilah era, only affirming values based on reason, in the hands of al-Ghazali, values were formed by the process of integration between religion, the world, and the state.²²

d. Al-Taqqaddum (progressive)

The three principles above must be supplemented with al-taqaddum (progressivity). This principle encourages NU citizens to think ahead in developing all sectors, especially economic empowerment and improving the quality of education. This world is a medium of competition, whoever is the best will win the competition. So, it is not enough to think moderately, be tolerant, and prioritize balance. Moving forward quickly is the capital to achieve success.

The characteristics of Ahlussunnah Wal Jama'ah Annahdliyah more broadly, among others, were stated by KH. Said Agil Siradj, who gave a broader understanding that Ahlussunnah Waljamaah are people who have a method of religious thinking that covers all aspects of life based on the basics of moderation, maintaining balance, and tolerance. For him Ahlussunnah Waljamaah must be placed proportionally, namely Ahlussunnah Waljamaah not as a school, but a manhaj al-fikr (a certain approach to thinking) outlined by friends and their students, namely the generation of tabi'in who have high intellect and are relatively neutral in responding to political situations. at that time.

In contrast to the concept of Ahlussunnah Wal Jama'ah as manhaj al-fikr, which was later developed as a manhaj al-amal (approach to doing activities), Ahlussunnah Wal Jama'ah is positioned as a method of thinking and acting which means being tools to seek, discover, and solve various social problems. As a tool,

²² Achmad Muhibbin Zuhri, *Pemikiran KH. M. Hasyim Asy'ari Tentang Ahl Al-Sunnah Wa Al-Jama'ah*, Surabaya : Khalista<N PBNU, 2010, cet. 1, hlm. 61-66

a pro-active attitude to seek solutions becomes more enthusiastic in order to produce creative and original thoughts. In this case, the opinion of the previous scholars is still placed in a cross-comparative framework, but it does not have to become a shackles of thought that can kill or limit creativity.

According to Badrun, there are five characteristics that need to be considered in positioning Ahlussunnah Wal Jama'ah as manhaj al-fikr or manhaj al-amal:

- Always strive for reinterpretation in reviewing fiqh texts to find new contexts;
- The meaning of bermadzhab was changed from textual schooling (qauliyah school) to methodological schooling (manhajiyah school of thought);
- Carry out basic verification of which teachings are the main (ushul) and which are the branches (furu');
- Fiqh is presented as social ethics, not as positive law;
- Undertake an understanding of the methodology of philosophical thought, especially in social and cultural issues.²³

The paradigm of Wasathiyah Islamic Education refers to the development of an attawasuthiyah or moderate mindset in the principles of aqidah, shari'ah, and tasawuf. The conceptual description is as follows:

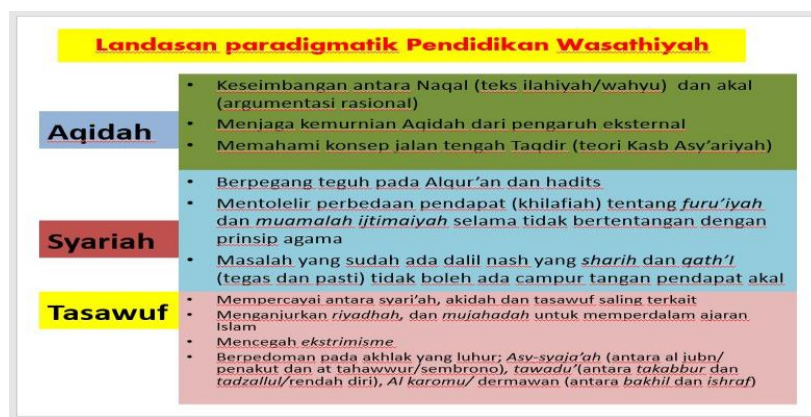


Figure 1: Paradigmatic Foundation of Wasathiyah Education

The ideological-normative foundations above must be interpreted and internalized in daily attitudes and behavior, so that Islamic education is expected to be able to produce students who have wasathiyah characteristics, as illustrated in the following diagram:

23 Badrun Alaina, *NU, Kritisisme dan Pergeseran Makna Aswaja*, Yogyakarta: Tiara Wacana, 2000.



Figure 2: Characteristics of Wasathiyah Islamic Education

3. Transformation Wasathiyah Aswaja Annahdliyah Paradigm in Developing Moderation of Islamic Religious Education

The reality of the face of the world and especially Indonesia, which is full of diversity in terms of ethnicity, religion, language, and culture, raises awareness about the need to respond and manage this situation in order to be productive in all fields. The most basic step for this effort is to provide the widest possible portion and opportunity for the development of the religious moderation movement, especially through education. So at this point the development and strengthening of moderate education is a necessity.

In general, the majority of the Muslim population in Indonesia are adherents of the teachings of Islam in the style of Ahlussunnah Wal Jama'ah with various diversity of customs, social, cultural, and so on. The encounter of the Islamic teachings of Ahlussunnah Wal Jama'ah with the culture of the archipelago then gave birth to a new way of religion as a form of local wisdom in responding to the diversity (multicultural) of the Indonesian nation.

The challenges of modernization and globalization have made the formulation of Ahlussunnah Wal Jama'ah develop very rapidly, as a form of adjustment in responding to the demands of the dynamics of the times. So, it becomes a necessity to refresh and renew the Ahlussunnah Wal Jama'ah doctrine. One of

them is to make Ahlussunnah Wal Jama'ah as manhaj al-fikr (methodology of thinking), manhaj al-amal (methodology of action) and manhaj al-harokah (methodology of movement) in reading reality dynamically, analytically, productively, and solutively. This concept can bridge the paradigm of education in Indonesia as an alternative solution.

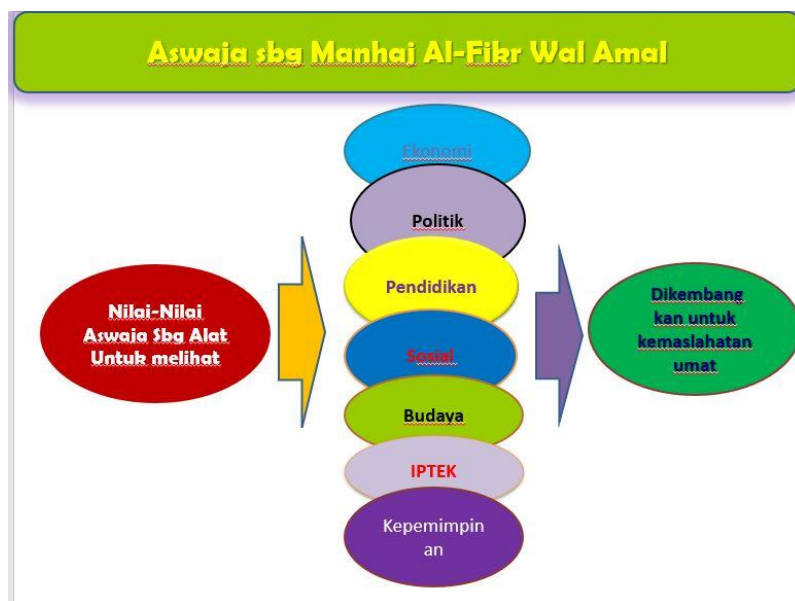


Figure 3: Aswaja as Manhaj Al Fikr Wal Amal

The Ahlussunnah Wal Jama'ah formulation provides an opportunity to make new breakthroughs in responding to various social, economic, political and cultural developments to be wide open. The process of accommodation of various problems (plurality) of problems will run in line with the demands of change. This is an attraction for our young generation to develop creative thinking and expression. There is no reason for them to leave the Ahlussunnah Wal Jama'ah Islamic community on the grounds that they feel that there are restrictions on creativity in many ways.

In relation to the wasathiyah education paradigm, the five dimensions as Banks' concept,²⁴ has a relationship between dimensions which can be described in a diagram as follows:

²⁴ James A. Banks, *Teaching Strategies For Ethnic Studies*, New York: Allyn and Bacon, Inc. 1987, hlm. 29.

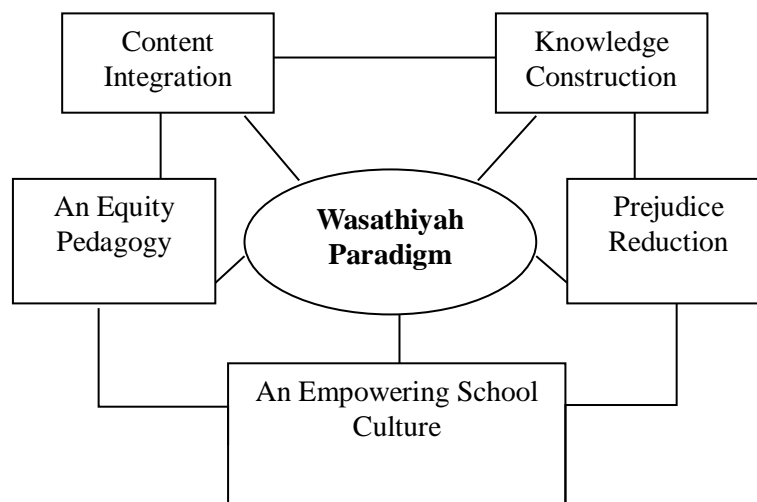


Figure 3: Development of Wasathiyah Education Dimensions in JA Bank's conception

In the concept of wasathiyah curriculum development, a curriculum is said to be good if it is carried out at three levels of students, namely: head, heart and hand. Head includes mastery of facts and information, Heart includes attitudes and feelings, while hand involves activities and actions of students.²⁵

In the context of Islam, wasathiyah education is part of an effort to implement the spirit of respect for differences and pluralism contained in QS al-Hujurat 13, "O humans, indeed We created you from a male and a female and made you into nations and tribes. tribes so that you may know each other. Verily, the most honorable of you in the sight of Allah is the one who is most pious among you. Verily Allah is All-Knowing, All-Knowing."

Furthermore, the implementation of the concept of Wasathiyah Education in Islamic Religious Education at least considers three educational orientations as stated by Zakiyuddin Baidhawi,²⁶ that is :

1. Load Orientation

Wasathiyah education is essentially an effort to translate a pluralistic and wasathiyahistic worldview into educational practice and theory. This effort can be pursued through curriculum development, borrowing a framework from JA Banks, with several approaches, first, a contributive approach, namely incorporating

²⁵ Zamroni, *The Implementation of Multicultural Education*. A reader. Yogyakarta: Graduate Program The State University of Yogyakarta, 2010, hlm. 164

²⁶ Zakiyuddin Baidhawi, *Pendidikan Agama Berwawasan Multikultural*, hlm. 108-116.

materials on the diversity of religious groups in education and educational subjects with the aim of increasing students' knowledge about the diversity of these groups.

Second, an additive approach, which is an approach that takes the form of adding content, concepts, themes, and perspectives to the curriculum without changing its basic structure. The enrichment of this perspective can arouse students' sensitivity in observing religious phenomena that develop in their community.

Third, transformative approach, which actually seeks to change the structure curriculum and encourage students to look at and review old concepts, issues, themes and problems, and update them with a wasathiyah perspective. Fourth, the social action approach, which combines transformative education with activities that seek to bring about social change. Religious education enriches students with social action skills such as conflict resolution and religious reconciliation.

2. Student Orientation

This concept is intended to improve the academic achievement of certain groups, even though they do not feel or involve themselves in changing curriculum content. The orientation is not aimed at transforming the curriculum or the social context of education, but at helping students culturally and religiously to make the transition into mainstream education.

3. Social Orientation

The emphasis on this orientation is the effort to carry out school reforms in a cultural and political context that aims to have a broad influence on increasing cultural, religious and ethnic tolerance, as well as reducing bias, stereotypes, and social prejudices that grow and are rooted in society. This process will also provide support to minority groups in schools, eliminate biases that grow in the community and affect student interaction, and emphasize learning together.

D. CONCLUSION

Ahlussunnah Wal Jama'ah has a very broad scope of meaning in various contexts, both etymologically, terminology, theology, ideology, and religious practice. Ahlussunnah Wal Jama'ah can be interpreted as a construction of thought and at the

same time a religious practice based on the traditions (sunnah) of the Prophet, his companions and the scholars of the schools of thought both qauliyah and manhaji.

One solution as part of efforts to build awareness and understanding of the importance of upholding the values of justice, democracy, humanity and pluralism in a pluralistic society is the application of wasathiyah education. The strengthening of religious moderation is carried out with three main strategies, namely: first, socialization of ideas, knowledge, and understanding of religious moderation to all levels of society; secondly the institutionalization of religious moderation into binding programs and policies; and third, the integration of the formulation of religious moderation in the 2020-2024 National Medium-Term Development Plan (RPJMN).

The implementation of the wasathiyah Ahlussunnah Wal Jama'ah An-Nahdliyah paradigm in the development of Moderation of Islamic Religious Education in Indonesia can be further developed on certain materials, especially the application of commendable morals, Islamic history, the content of the verses of the Qur'an or the hadith of the Prophet, is very important. it is possible for educators to explore and present learning that leads to awareness of the treasures of religious moderation values that are rahmatan lil alamin to students.

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