



M. QURAIISH SHIHAB'S THOUGHT ON WASATHIYYAH (RELIGIOUS MODERATION) AND THEIR RELEVANCE TO ISLAMIC EDUCATION

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ABSTRACT

Followers of the Islamic religion should obey and follow the rules of the holy book Al-Qur'an. Because by making the Qur'an as a religious reference, happiness in the world and the hereafter will be achieved. But all of that does not necessarily make someone go to extremes (gulluw) because they are reluctant to accept rationality or ijtiḥad. Be it in terms of worship, faith, or in social life. Therefore, religious moderation (wasathiyah) is considered the right choice, because in understanding the teachings of Islam, it is not uncommon for extreme views to appear by some over-textualist groups or otherwise make rationality the main benchmark in carrying out religion from over-rationalists. Therefore, it is deemed necessary to have an in-depth study of wasathiyah (religious moderation) as well as its relevance to Islamic religious education. This study aims to explain the meaning of wasathiyah (religious moderation) from various sides, especially from the perspective of M. Quraish Shihab's thoughts and their relevance to Islamic religious education. This research itself uses a qualitative approach. In the process of collecting data using the documentary study method. The data analysis technique used content analysis (Content Analysis). As for the results of the study, it can be concluded that wasathiyah (religious moderation) is the ability to make religious texts the initial foundation in religion but does not at all close the space for rationality and ijtiḥad to be able to coexist in understanding Islamic teachings. Furthermore, it also revealed that M. Quraish Shihab's thoughts were relevant to Islamic Religious Education, as evidenced by the existence of Islamic religious education materials that were in accordance with M. Quraish Shihab's concept of religious moderation.

Keywords: *Quraish Shihab, Religious Moderation, Islamic Religious Education*

INTRODUCTION

Religious moderation is a hot topic of discussion today. This arises because in understanding the teachings of Islam, sometimes there will also be extreme views (beyond the limit) by some groups, so that they can trigger intolerant and even violent actions. In fact, Islam is a religion of rahmatal lil alamin which emphasizes the value of moderation in every joint of its teachings.

The word moderation comes from the Latin *moderatio* which means moderate (no excess and no shortage). The word also means self-control (from a very excessive or deficient attitude). The Big Indonesian Dictionary (KBBI) provides two meanings of the word moderation. First, the reduction of violence. Second, avoidance of extremes. If it is said that the person is moderate, then the sentence means that the person is being reasonable, mediocre and not extreme (Kemendikbud, 2015:453)

While the word moderation in Arabic is interpreted by the word *wasathiyyah*, which comes from the word *wasath*. namely the middle between two limits, or in other words justice, the middle or the standard or the ordinary. *Wasathiyyah*, also means keeping from being uncompromising and even leaving the line of religious truth (Al-Asfahaniy, 2009: 869).

Yusuf Qardawi mentions that religious moderation (*wasathiyyah*) is a hallmark of Muslims. This means that Islam in accordance with its nature is Islam that maintains a balance between the spiritual and the physical, as well as the world and the hereafter. For example, it can be seen from the perspective of faith, unlike materialism which rejects all things supernatural or metaphysical, Islam can still accept things that smell supernatural. In matters of faith, Islam is also not excessively fanatical like the superstitious understanding. In contrast to this understanding, the Islamic creed stands at the midpoint based on the postulate of revelation, namely faith in monotheism (Shihab, 2020: 54).

The issue of religious moderation (*wasathiyyah*) is not just the business or interests of individuals, but also the affairs and interests of each group and people, even the interests of the state and society. Today, when many new ideas emerge, various extreme groups also show their faces accompanied by religious arguments whose interpretations are very far from the true nature of Islam. From there, various parties must gradually realize the importance of religious moderation ((Shihab, 2020: x-xi).

It should also be noted that moderation in religion is not a vague or indecisive attitude towards something. Nor is it like a neutral attitude that tends to be passive, or as impressed in the words moderate or *wasath* which literally means middle, to raise the assumption that moderation does not encourage humans to try to reach the peak of something good and is passive in terms of worship, knowledge, wealth and other things. -other things (Shihab, 2020: x-xi).

Lately, the term moderate Islam is often popularized by many people who focus on the Islamic renewal movement. Whereas initially, this term was often used by scholars to provide enlightenment to Muslims about actual and not outdated religious teachings. But in the end it seems to be distorted. Because actually the term moderate Islam or religious moderation should be able to clear the big name of Islam today. The image of Islam that was previously polluted by certain individuals can be clarified with a moderate, friendly and friendly Islamic da'wah by practicing appropriate religious moderation.

In Islam, the concept of religious moderation or *wasathiyyah* is a concept that is used as a reference in every Muslim movement. However, it is undeniable that there are many ideologies that try to enter into the teachings of Islam and destroy the foundations of the pure religion of Islam, such as the notion of extremism or known as *gulluw* in Islam. Islam itself is actually very opposed to extremism in any form, because the attitude of extremism (*ghulluw*)

will cause negative impacts and minus values for individuals, society, countries and even the world. Extreme attitudes in religion also have a negative impact on religion itself, because extremism will cause destruction in religion. And it's a shame that Islam, which actually upholds the notion of religious moderation, often accepts accusations of extremism. Due to various misunderstandings about Islam, it is not uncommon for Islam to be the party that is considered the origin of the emergence of extremist behavior (Ismail, 2012:10).

In the current era of world progress, without realizing it, there has been a development and struggle of thought in the Islamic world which is always dynamic and experiencing ups and downs along with the increasingly widespread interaction of Islamic teachings with other civilizations and cultures outside of Islam. In its development, the dynamics of Islamic thought often have a big clash with existing thinking. However, broadly speaking, the clash of Islamic thought is polarized at two extremes of approach (Ismail, 2012:12).

First, an over-textualist approach to thinking that does not give any space at all to the realm of *ijtihad* and actualization of ratios, resulting in stupor that tends to castrate human rationality as a great gift from God. The tendency of this over-textualist approach to thinking has made it difficult for the interactive dynamics of Islam with the outside world which continues to grow and become more modern. This is of course an obstacle for the birth of Islam that is appropriate for the times. ((Ismail, 2012:13). This over-textualist approach to Islamic thought gives birth to an exaggerated attitude in the past without seeing the reality of the present. It will also give a bad image to Islam because of the stigma that Islam is unable to adapt to the dynamism of the current era (Ismail, 2012). , 2012:14).

The second approach to thinking that is no less extreme is the over-rationalist approach. This approach places the ratio as the main judge of the sacred texts. The use of an overdose or excessive ratio will result in the castration of rationality against the texts of the holy book (Al-Qur'an). This approach to thinking actually comes from efforts to harmonize the text with the dynamism of the times and its development. It's just that in the process of approach taken no longer makes the text as the initial backing. On the other hand, rationality is the basis for determining the right and wrong of a law. The determination of this ratio as a judge will make Islam lose the sacredness of its holy book, because Islam will always be dragged to follow the income of the human ratio (Ismail, 2012:14).

From the two symptoms of the thought approach, there is an awareness of the need for a thought that is able to bridge the two extreme approaches of thought, so that everything can be carried out correctly and proportionally while maintaining the originality of Islamic teachings, also not abandoning the adaptation of Islamic teachings to the times. For this reason, a moderate approach to thinking is needed which still uses the text as the initial focus but does not at all close the space for rationality or *ijtihad*. The text of the scriptures is still used as the main guide and initial guide and if it is not found in the text of the scriptures then the ratio has the widest opportunity to determine the next decision (Ismail, 2012:15). With this moderate approach to thinking, the notion of religious moderation or *wasathiyyah* emerged, which is defined as middle or fair to mediate extreme approaches that are growing a lot at this time, because the middle position makes people not take sides to the left and right, or a path that which can lead humans to act fairly (Shihab, 2000: 415).

Departing from this, the researcher feels the need for a deep understanding of *wasathiyyah* which is deemed appropriate to be applied in dealing with extreme (over-textualist and over-rationalist) ideas that grow and develop in society. Moreover, the discussion of *wasathiyyah* (religious moderation) and its application still feels foreign and is rarely present among the general public. Therefore, researchers feel compelled to discuss and

study in depth about religious moderation and its relevance to Islamic Religious Education, especially regarding the thoughts of a contemporary commentator M. Quraish Shihab through his various books which are felt to reveal the truth, even though sometimes they have to be contrary to what is generally believed. . The researcher feels that M. Quraish Shihab is able to present true interpretations of various commentators regarding verses related to religious moderation (wasathiyyah) in the Qur'an, as well as the diversity of his opinions which he puts into various written works. Therefore, it is very necessary to be appreciated and studied to be able to know the meaning of religious moderation and its relevance to Islamic Religious Education comprehensively. The academic impact of this discussion will also be felt, especially at this time if you look at the positive direction caused by the application of religious moderation, especially in the world of education which is expected to give birth to a tolerant, harmonious and peace-loving society.

From the reviews of several experts, also by looking at M. Quraish Shihab's previous books and scientific writings, the researcher feels the need for a discussion that specifically explores M. Quraish Shihab's thoughts on wasathiyyah (religious moderation). And also aspects that should be developed in religious moderation as a form of contextual actualization and its relevance to Islamic Religious Education today.

So that researchers will try to conduct a literature study on the thoughts of M. Quraish Shihab which focuses on religious moderation and its relevance to Islamic Religious Education with the research title "M. Quraish Shihab's Thoughts on Wasathiyyah (Religious Moderation) and Its Relevance on Islamic Religious Education". It is hoped that this research can show something new, which is complementary to several previous studies. And also as proof of whether the theory of religious moderation when viewed from the perspective of M. Quraish Shihab's thought is still relevant to be applied to Islamic Religious Education in the current era to better support religious life in Islam.

RESEARCH METHODS

The approach used in this study is a qualitative approach. A qualitative approach is a research aimed at describing and analyzing phenomena, events, social activities, attitudes, beliefs, perceptions, thoughts of people individually and in groups. This research is said to be qualitative because the data produced is descriptive by further exploring the data in the form of verbal statements narrated in writing (Moleong, 2009:3). And this study will try to examine the thoughts of M. Quraish Shihab towards (wasathiyyah) religious moderation.

This research is a type of library research. Literature research itself is research carried out using literature, both in the form of notebooks and research reports from previous research results (Sukmadinata: 2009, 28). Library research also means research that is used by reading books, magazines and other sources in the library. This research activity is carried out by collecting data from books, materials and other literature.

Sources of data used as materials in this study are sources of data obtained from library materials which are categorized as follows:

1. Primary data sources are: sources of materials or documents that were presented or described by the people or parties who were present at the time the events described were taking place so that they could be used as witnesses. In this case, the primary source of the author's study is the book by M. Quraish Shihab entitled Wasathiyyah (Islamic insight on religious moderation).
2. Secondary sources: are sources of study material described by non-persons who also experienced or were present at the time of the direct incident, including the classification in secondary sources are publication materials written by people or parties which cannot

also be interpreted as all sources related to the source primary sources studied by researchers ((Sukmadinata: 2009, 26). Text books that include various relevant literature in research (books and journals that are ongoing with M. Quraish Shihab) and several books of commentary which are the most appropriate supporters for secondary sources of this research.

This research includes library research. Therefore, the data collection technique used is a documentary study, which is a data collection technique used to collect and analyze documents, both in the form of written documents, pictures and electronically (Moleong, 2009:216). The data in the literature obtained, processed in the following way:

1. Editing, re-examining everything that has been collected, especially in terms of completeness, clarity of meaning, harmony or in other ways. In this study, all data related to the analysis related to religious moderation according to the thoughts of M. Quraish Shihab both from books, journals and various other sources, were selected and then examined first to answer the research theme.
2. Organizing, namely compiling the data obtained with a predetermined framework, namely about religious moderation, then the data is arranged in predetermined sub-themes for easy understanding.
3. Finding data results, namely conducting a continuation analysis of the results of organizing data with rules and theorems, namely by analyzing data according to the theme of religious moderation so that conclusions are obtained as a solution to the discussion theme being studied.

Data analysis in library research that researchers do is the process of systematically searching and compiling data obtained from libraries, both primary and secondary sources, so that they can be easily understood and present explanations of the data and continue with an analysis of the object being studied. found in the data so that the findings can be presented to the reader.

Data analysis is carried out by organizing the data, breaking it down into units, synthesizing it, arranging it into patterns, and making conclusions. In this research, the researcher chose content analysis as the data analysis technique used because of the need for a thorough study of the entire contents of the book that was reviewed in the researcher's literature review. Also in accordance with the study of the meanings stored in the books studied, as Hamzah, explained that the content analysis technique seeks to see the consistency of meaning in a text that is described in structured patterns and leads researchers to understanding the value system system behind the existing text (Hamzah, 2020: 74).

This research uses data triangulation technique. Triangulation of data uses various data sources such as books, archival documents, interviews, observations or also by direct interviews with more than one subject who are considered to have different points of view. This triangulation of data uses various data sources such as books, journals and theses of several people who are considered to have different points of view in order to support the validity of the data from the literature research conducted.

The stages of this research include:

1. Collecting data (written papers) and selecting the works of M. Quraish Shihab and other supporting books related to religious moderation.
2. Formulate the research problem.
3. Analyzing the opinion of M. Quraish Shihab regarding religious moderation.
4. Analyzing images of religious moderation from various aspects.

5. To examine the relevance of religious moderation to Islamic Religious Education.
6. Summarizing comprehensively as an answer to the formulation of the problem that has been made.

DISCUSSION

The research being studied deliberately chose M. Quraish Shihab as the main focus of research related to the understanding of wasathiyyah (religious moderation) which is still considered very minimal among Muslims. M. Quraish Shihab feels that the researcher does have ideas that can be used as a reference for the confusion of most people in understanding religious moderation.

M. Quraish Shihab himself is not a random person, his full name is Muhammad Quraish Shihab. Born in Ramppang, South Sulawesi, on February 16, 1944. His father was Professor K.H. Abdurrahman Shihab, a family of educated Arab descent. Abdurrahman Shihab is a scholar and professor in the field of interpretation and is seen as one of the leading educators who have a good reputation among the people of Sulawesi (Shihab, 2019: 6).

M. Quraish Shihab's thoughts regarding religious moderation can be traced through his phenomenal works in Indonesia. Like the book *Wasathiyyah: Islamic Insights About Religious Moderation* which is the main reference and primary data for this research. The author's desire to realize this book has actually started to appear since he was still studying at Al-Azhar University in Egypt, which is known as a scientific and religious institution that puts forward the principle of religious moderation. However, the intention of writing this book did not materialize until June 14, 2019 when the minister of religion, Lukman Hakim Saefuddin asked the author to convey his thoughts regarding "Wasathiyyah, What and Why?" in front of Ministry officials and all UIN and IAIN rectors in Indonesia. From here came the determination and encouragement to be able to present written works that could treat dissatisfaction with the vague meaning of Wasathiyyah (religious moderation) (Shihab, 2020, x-xii).

The book *Wasathiyyah: Islamic Insights About Religious Moderation* contains M. Quraish Shihab's interpretation of religious moderation or better known as wasathiyyah supported by theories from several Islamic experts, as well as the author's intellectual ability in interpreting verses of the Qur'an and Hadith that allegedly leads to the concept of wasathiyyah (religious moderation) in Islam. In addition, the author also describes important steps related to the application of proper religious moderation. According to his dissatisfaction with the discussion with the ministry of religion "Wasathiyyah, What and Why?" about the meaning and how to apply religious moderation at the right time.

Also other books written by M. Quraish Shihab which more or less support the theory of wasathiyyah (religious moderation) as well as several works of other experts related to wasathiyyah (religious moderation) as a comparison or support for the thoughts of M. Quraish Shihab. Among others as follows:

1. Supporting Book
 - a. Tafsir Al-Misbah Vol 1 (Q. S Al-Baqoroh), which contains the main reference in understanding the concept of wasathiyyah (religious moderation) in Islam, namely in verse 143 right on the word "ummatan wasathon". Indeed, Tafsir al-Misbah is the first complete 30 Juz of Al-Quran interpretation in Indonesia in the last 30 years. In his writings, M. Quraish Shihab gives an interesting and distinctive color and is very relevant to enrich the treasures of understanding and appreciation of Muslims towards the secret meaning of Allah's verses, as well as emphasizing the value of moderation in interpreting each verse.

- b. Tafsir Al-Misbah Vol 14 (Surat Al-Qalam), which explains implicitly the degree of moderate people, where people who are moderate in carrying out life in the world will be among the wise.
 - c. Tafsir Al-Misbah Vol 13, which interprets verses related to tolerance as one of the main indicators in carrying out wasathiyyah (religious moderation).
 - d. The work of M. Quraish Shihab which provides an overview of religious moderation and emphasizes moderate Islamic values:
 - 1) Wasathiyyah (Islamic Insights on Religious Moderation) (2020)
 - 2) Misunderstood Islam: Dispelling Prejudice Eradicate Misconceptions (2019)
 - 3) Islam That I Understand: Diversity is Grace (2019)
 - 4) The Islam I Adher to: The Basics of Islamic Teachings (2018)
 - 5) Grounding the Qur'an volume 1 (2013), and several other works of M. Quraish Shihab.
2. Comparison Book
- a. Tafsir An-Nur, is an interpretation of the Qur'an by Hasbi As-Shiddieqy which defines religious moderation in Al-Baqarah verse 143 as a middle position between the worldly and the hereafter. Tafsir An-Nur himself was completed in 30 volumes in 1961 and is one of the works that Hasbi As-Shiddieqy has completed since living in Yogyakarta since 1951.
 - b. Tafsir Al-Azhar, is Hamka's work which views religious moderation in Surah Al-Baqarah verse 143 as a balance between the physical and the spiritual. Tafsir Al-Azhar is written based on a clear view and framework of manhaj by referring to the rules of the Arabic language, interpretation of the Salaf, Asbab An-Nuzul, Nasikh-Mansukh, science of hadith, science of fiqh and socio-cultural conditions of the Indonesian people. From here, Buya Hamka's interpretation, in addition to using the tahlili method in general, also makes comparisons (muqaran) on social reality.
 - c. Religious Moderation Book. This book is the result of research by the ministry of religion on religious moderation in general. Both in terms of the teachings of Islam, Christianity, Catholicism, Hinduism, Buddhism and Confucianism. As well as books and several journals that are relevant to this research.

1. M. Quraish Shihab's Thoughts Against Wasathiyyah (Religious Moderation)

Interpreting religious moderation as a balance and middle position between reason and scripture, balance in spiritual and physical aspects and balance between the world and the hereafter is considered an important conclusion related to M. Quraish Shihab's thoughts on religious moderation. This can be seen from several of his fatwas as well as some of his writings which do not blame one understanding (spiritual or rationalist) but what is unacceptable is the tendency to be excessive to the point of ignoring opposing understandings (over-textualist and over-rationalist).

M. Quraish Shihab provides an understanding that researchers understand that religious moderation is a concept and effort or attitude in responding to the phenomenon of radicalism among Muslims, religious modernization appears as an attitude that upholds peace that the meaning of life as Muslims or humans is to keep loving each other and loving each other. and respect for all. In moderation, balance must be planted and choose a middle way which is written in the heart that the essence of human being was created on earth as a caliph, which means that humans were created for peace on earth, not to make noise.

The true Wasathiyyah will not be like the Christians who transgressed in worship and in their beliefs about Prophet Isa (AS), nor would they be like the Jews who changed their holy book (Shihab, 2020:7). The Muslim Ummah is the wasathon ummah who is in the middle with an application that is in line with the teachings of Allah. In line with the straight wasathiyyah (religious moderation) concept, the Al-Qur'an letter Al-Maidah verse 8 explains that:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوِّمِينَ لِلّٰهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ءَلَا تَعْدِلُوا ۚ اَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

"O you who believe, let you be people who always uphold (the truth) for Allah. Be a just witness and never hate a people who encourage you to act unjustly. Be fair, because justice is closer to you. taqwa. And fear Allah verily Allah knows best what you do (Kemenag RI, 2018:99).

Referring to the concept of justice and the prohibition of mutual hatred contained in the verse, it can be understood that the most pious act is an attitude that is not imbued with hatred or partiality (not wasathiyyah) which leads humans to put forward the principle of divinity. A person is said to have been able to apply wasathiyyah if he has been fair according to their respective portions, then if the goal of justice can be achieved then it is the most important way to get closer to Allah SWT.

The concept of justice cannot be separated from its attachment to religious moderation because justice is included in the values of religious moderation as a concept in dealing with radicalism. As has been explained that religious moderation is a commendable condition or is said to be the best condition in keeping a person from thinking tendencies towards two extreme attitudes that are not in accordance with the nature of religious moderation or having an excessive attitude and reducing something that is limited by Allah (Zamimah, 2018:77-83.)

In looking at the two extremes in religion, both over-textual and over-rational, Muslims must be able to stay firm on Islamic values and human values. Because both of them are like garek from the two middle axes to one of the most extreme sides. Groups that stop at liberal religious perspectives, attitudes, and behavior will tend to deify their minds in an extreme way in interpreting religious teachings, thus leaving the text. Meanwhile, those who stop on the other side will understand religious texts to the extreme without considering the context. This is where religious moderation comes in to mediate the two extremes.

From the various efforts that have been made to implement the notion of religious moderation, a common thread can be drawn that religious moderation can be realized through:

- a. Extensive knowledge
- b. The ability to control emotions not to exceed the limit
- c. Always be careful (Kemenag RI:2019:20-21).

Efforts to realize the application of moderation as a religious concept in Islam is actually an interfaith peace effort as well as a noble goal in upholding sacred human and religious values. In this discussion of religion, Quraish Shihab illustrates that religious moderation or wasathiyyah is a human duty not to sink into materialism, nor to soar in spiritualism. When the view leads to the sky the feet must remain grounded in the earth, Islam teaches its people to achieve worldly material but with heavenly values.

In the above understanding the researcher concludes that religious moderation is a concept and effort or attitude in responding to the phenomenon of radicalism among Muslims, religious moderation appears as an attitude that upholds peace that the meaning of life as Muslims or humans is to maintain, love, cherish and respect each other. to all people. In moderation, balance must be planted and choose a middle way which is written in the heart that the essence of human being was created on earth as a caliph, which means that humans were created for peace on earth, not to make noise.

The concept of religious moderation is the answer to efforts to fight radical groups that are contrary to the Islamic style which is full of grace. Because religious moderation really upholds the values of tolerance, justice, pluralism and ukhwah (brotherhood). Moderation of religion is actually the key to creating a harmonious life both in society and globally. The step of religious moderation that rejects extremism and liberalism in religion will be the key to balance so that peace is maintained in all aspects of life. It is hoped that with the application of religious moderation, all religious people can treat others with respect, do not discriminate, live in harmony with each other even though in a multicultural country like Indonesia, religious moderation that is carried out properly will be the key to success in running the country.

In the context of social life, of course, there needs to be a wider application of religious moderation, especially for Muslims. Carrying out various policies for non-Muslims is justified as long as it does not have a negative impact on Muslims except for those who are clearly fighting. And the war is caused by worldly interests that have nothing to do with religion. If non-Muslims are peaceful, Islam is not interested in carrying out hostilities and is not trying to do hostility (Shihab, 2000:598-599).

2. The Relevance of Wasathiyyah (Religious Moderation) M. Quraish Shihab to Islamic Education

Judging from the wasathiyyah (religious moderation) material indicators set by the Ministry of Religion in Islamic Religious Education in the form of: national commitment, tolerance, anti-violence, and being accommodating to local culture in accordance with the concept of religious moderation that puts forward the values of justice, balance and tolerance. The thoughts of M. Qurasih Shihab are considered to be relevant to Islamic Religious Education. Supported by the religious moderation program that has been included in the 2020-2024 National Medium-Term Development Plan (RPJMN). Also in the Strategic Plan (Renstra) for development in the religious sector for the next 5 years which has been prepared by the Ministry of Religion, the minister of religion, Fahrurrozi, which prioritizes the values of balance and tolerance in order to strengthen the implementation of religious moderation in every aspect of life, especially the education sector (Ashif, 2020:28-32).

It can be seen more clearly in the learning of Islamic Religious Education in class XII SMA / MA, which contains the material "Tolerance as a Unifying Tool for the Nation" where explicitly in its application students are directed to understand the meaning of religious moderation and apply it in everyday life. In the material on Khilafah, Democracy and several other materials, it is also explained implicitly how important religious moderation is, all of the explanations in the material do not conflict with M. Quraish Shihab's religious moderation.

CONCLUSION

1. Wasathiyyah (religious moderation) is moderate thought that still makes the text of the holy book as the initial foundation in religion but does not at all close the space for rationality and ijtihad to be able to coexist in understanding Islamic teachings. Which in its implementation must be carried out with knowledge of Islamic law and knowing the objective conditions faced (contextual).
2. M. Quraish Shihab's thoughts are relevant to Islamic Religious Education, as evidenced by the existence of indicators and Islamic Religious Education materials that are in accordance with M. Quraish Shihab's concept of religious moderation. Although in the course of the Islamic religious education materials, there are still some improvements.

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