

SPIRITUAL LEARNING AS A WAY TO ACHIEVE RELIGIOUS MODERATION

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Abstract

Amid the dynamics of modern life, the challenge of maintaining a balance between spiritual and material life is increasingly urgent because many people are not aware of and understand themselves, so they violate the norms and values that exist in society. This article outlines the concept and benefits of spiritual learning to realize religious moderation by using a qualitative method, the type of literature study. This research reveals that: Religious moderation is an approach that offers a wise middle ground for incorporating spiritual values into daily life in harmony. In this case, spiritual learning that can be applied to realizing religious moderation is through inner exercises, such as meditation and praying before doing activities; physical exercises, both verbal and non-verbal; education and learning in schools, such as the creation of meaning through the integration of value theory, religious theory, and scientific theory based on metaphysical questions in spiritual-based learning and experience. This is beneficial for building higher self-awareness about oneself, society, and God. and can develop a good attitude in Tawazzun, I'tidal, Tasamuh, Tawassuth, Shura, Ishlah, Tahadhdhur, Musawah, Aulawiyah, Tathawwur and Ibtikar. This research shows that to build one's self-awareness, there is a need for a learning process that integrates spiritual values and religious moderation in daily life.

Keywords: *Spiritual Learning, Religious Moderation, Theory Integration, Self-Awareness*

A. INTRODUCTION

Spiritual learning is learning that includes the mind and heart¹, and involves deeply knowing oneself². Spirituality was first taught in the classroom by the Maori people by inviting their ancestors into the learning space through the medium of an intelligent person. The result was very effective in bringing peace of mind and happiness to the space and their work³.

¹ Nugent', *"Transformative Learning": "A Spiritual Perspective",* In "Zepke', et al., (Eds.), *"Reflection To Transformation": "A Self Help Book For Teachers",* ("Palmerston North": "Dunmore Press"), 'p.217.

² Nugent', *"Transformative Learning": "A Spiritual Perspective,*p.217

³ Zepke,N., *Some reflections on critiques of diversity in adult education,* (New Zealand, Journal of Adult Learning, 36; 2008), p.5-19.

Spiritual learning can be categorized into three categories: First: through inner practice such as meditation;⁴ second, through physical exercises both verbal and non-verbal, such as prayer;⁵ and third, through education and learning in formal schools⁶.

Education in Indonesia at least uses the integrative and comprehensive type, which uses diverse materials that are interrelated between themes and several other themes. Education should aim at the mind, attitude, and skills. In other words, it is said that the minimum measure of educational success is seen in cognitive, affective, and psychomotor changes. These three aspects should be achieved in an integrative and comprehensive manner⁷.

If the above educational achievements are implemented optimally, then this is one way of realizing religious moderation, The process involves instilling a moderate mindset and behavior, for example, those who are Muslims have also prepared for Islamic religious moderation. Islamic education that uses moderation techniques is expected to prevent students from behaving intolerantly and radically, both in attitude, behavior and thought alone, so that every student who graduates from Religious Moderation Products can accept all kinds of diversity and can appreciate the beliefs believed by other adherents with great tolerance and harmony in the life of the nation and homeland.⁸

Through some of the mindsets that have been mentioned, this study is important to understand more deeply, for the author seeks to reveal how to realize religious moderation through spiritual learning.

B. METHODOLOGY

This qualitative research uses library research techniques. In this way, the author examines books and journals, both online and offline, to obtain information related to the

⁴ SakuneeKriang, *Peran Meditasi Dalam Pembelajaran Spiritual Kader Pendeta Kristen Di Thailan*, (Disertasi, 2015), P.186.

⁵ Saman in Umar As-Sunaidi, *At-Tanau'Al-Masyu' fi Shifati Ash-Shalah*, Tejemahan oleh Arif Munandar, *varasi Praktek salat Nai SAW*, (Solo, Zamzam, 2011); Ahmad Rofi' Usmani, *Nikmatnya Shalat*, (Bandung, Mirza Pustaka, 2015); Moh. Ali Aziz, *60 Menit Terapi Shalat Bahagia*, (Surabaya, IAIN Sunan Ampel Press, 2016); Sayyed Hosein Nasr, *Islamic Spirituality Foundations*, Tejemahan oleh Rahmani Astuti, *Ensiklopedi Tematis Spiriuaitas Islam*, (Bandung, Mizan, 2002), hlm. 60-62, 175-191; Dodik Merdiawan Jrs, *Qur'ānic Spiriuaital Quotient Decode; Tetes Renungan, Sarat dengan Ajakan*, (Jakarta, Lintas Pustaka, 2007), hlm. 68-75; Muhidin Abdushomad, *Penuntun Qolbu; Kiat Meraih Kecerdasan Spiriuaital*, (Suraaya, Khalista, 2005), hlm.128-135.

⁶ Barbara Wintersgill, "Laporan Penelitian: Persepsi Remaja Tentang Spiriuaitas", ("International Journal of Children's Spiriuaital" "Vol'. "13', "No. 4, "2008", "p. "371-378".

⁷ M. Saekan Muchith, "Radikalisme Dalam Dunia Pendidikan", *Jurnal Addin*, (Vol. 10, No. 1 Tahun 2014), hlm. 165

⁸ Mansur Alam, "Studi Implementasi Pendidikan Islam Moderat Dalam Mencegah Ancaman Radikalisme Di Kota Sungai Penuh Jambi", *Jurnal Islamika*, (Vol. 1, No. 2 Tahun 2017), hlm. 36.

issues discussed, especially to describe the theoretical studies that have been determined. Furthermore, the data analysis technique uses content analysis.

C. RESULTS AND DISCUSSION

Spiritual learning that can be applied to realizing religious moderation includes: *Firstly*, through *inner exercises such as meditation*,⁹ and praying every time we do something;¹⁰ character training with certain behavioral patterns such as reading and memorizing scriptures, praying, listening to the recitation of holy verses and praises,¹¹ maximizing the sense of connection with God and strengthening a new spirit;¹² teaching focus techniques;¹³ and identifying self-exploration¹⁴. *Second*, through both verbal and non-verbal exercises, such as praying,¹⁵ reinforcing the values of the *salafus shaleh*,¹⁶

⁹ SakuneeKriang, *Peran Meditasi Dalam Pembelajaran Spiritual Kader Pendeta Kristen Di Thailan*, (Disertasi, 2015), P.186.

¹⁰ Vonzell Agosto' et al., *Memperkenalkan perlawanan spiritualitas dalam Dunia Akademik: Saya Berdo'a Tentang Hal Itu*, (Department of Educational Leadership and Policy Studies University of South Florida;), p. 184.

¹¹ Ramon Moran, *Formasi Spiritual Sebagai Pengalaman Belajar: Mengeksplor Hubungan Gaya Belajar Dengan Tipe Dan Pengembangan Spiritualitas Pada Perguruan Tinggi Kritis*, (Disertation', 2004; Berger, *The Other Side Of God.....*p. 120-130.

¹² Jennifer B. Groebner, *Menjelajahi Peran Spiritualitas Dan Pembelajaran Spiritual Pada Pemulihan Pasien Female Coronary Bypass*, (A dissertation, tt), p. 210.

¹³ Curtis, et al., *Spirituality And Counseling Class: A Teaching Model*, (Counseling and Values), 47, 2000), p. 10-13.

¹⁴ M. K. Briggs, & A.Dixon Rayle, "In corporating spirituality.....2005, p.63-75.

¹⁵ Saman in Umar As-Sunaidi, *At-Tanau'Al-Masyu' fi Shifati Ash-Shalah*, Tejemahan oleh Arif Munandar, *varasi Praktek shalat Nai SAW*, (Solo, Zamzam, 2011); Ahmad in Salim Badwailin, *At-Tadawi bi ash-Shalah*, Terjemahan oleh Ubaidillah Saiful Akhyar, *DahsyatnyaTterapi shalat*, (Jakarta, Nakhlah Pustaka, cet.8, 2013); Mu'min in Fathi' al-Haddad, *Jadid Shalataka Ashlu al-Daa' al-Waswas*, Terjemahan oleh Akhmad Syakirin, *Jangan Shalat Bersama Setan*, (Solo, Aqwam, 2014); Jawwad Ali, *Taikhi As-Shalah fi Al-Islam*. Terjemahan oleh Irwan Masduqi, *Sejarah Shalat*, (Jakarta, Jausan, 2010); Ahmad Rofi' Usmani, *Nikmatnya Shalat*, (Bandung, Mirza Pustaka, 2015); Moh. Ali Aziz, *60 Menit Terapi Shalat Bahagia*, (Surabaya, IAIN Sunan Ampel Press, 2016); Sayyed Hosein Nasr, *Islamic Spirituality Foundations*, Tejemahan oleh Rahmani Astuti, *Ensiklopedi Tematis Spiriualitas Islam*, (Bandung, Mizan, 2002), hlm. 60-62, 175-191; Dodik Merdiawan Jrs, *Qur'anic Spiriuual Quotient Decode; Tetes Renungan, Sarat dengan Ajakan*, (Jakarta, Lintas Pustaka, 2007), hlm. 68-75; Muhidin Abdushomad, *Penuntun Qolbu; Kiat Meraih Kecerdasan Spiritual*, (Suraaya, Khalista, 2005), hlm.128-135; Zakia Ahmad, *Pedoman Shalat Tahajud dan Hajat Bagi Wanita; Upaya Meraih Terkaulnya Keinginan*, (...Wacana Nusantara, 2015) ; Ihy'ulumuddin, *Ttuntunan Sholat Menuut Hadits*, (Yayasa Al-Haromain, 1422 H).

¹⁶ Barnoto, *Implementasi Kebijakan Program Akselerasi Lembaga Pendidikan Islam: Studi Multikasus MA Unggulan Program Akselerasi PP Amanatul Ummah Pacet dan MAN Program Akselerasi Mojosari Mojokerto*, (Surabaya, Disertasi Pascasarjana UINSA, 2016), hlm.221

taking spiritual courses,¹⁷ cultivating a spiritual environment,¹⁸¹⁹ exploring personal spiritual experiences,²⁰ receiving spiritual counseling,²¹ and maintaining spirituality in the workplace²². Open profession of faith and free expression of spiritual affirmations,²³ spiritual reading²⁴.

*Third: Through Education and Learning in Formal Schools, which includes: education;*²⁵ a holistic approach that includes history, literature, music, and visual arts;²⁶ Creation of meaning through the integration of value theory, religious theory, and scientific theory;²⁷ Through metaphysical questions in learning, such as the question: What makes you happy or unhappy? Do you think that we live in this world for a reason? Do you know your reason? Do you think that it is possible to live in peace? Do you think our lives are affected by fate and destiny?²⁸ Through transformative learning by understanding the value of spirituality in campus life both as a concept and practically,²⁹ Integration of boarding

¹⁷ Joshua Benjamin borkin', "Menjaga Sesuatu Yang Suci: Penyelidikan Tentang Pembelajaran Spiritual Dan Pengembangannya Pada Program Setelah Sekolah Non Sectarian, ("Disertasi', 'Columbia University', "2010.

¹⁸ Masnun & Apipuddin, "Perwajahan Moderasi Beragama Pada Aras Lokal : Potret Moderasi Beragama Masyarakat Sasak". *Jurnal Pemikiran Sosial Dan Keagamaan*, 1(2), 2023, 108–128. <https://doi.org/10.62367/silatulafkar.v1i2.86>

¹⁹ Vonne Philips', "Kontektualisasi Spiritual Dalam Lingkungan Pembelajaran Remaja, ("New Zealand, "Journal of Teachers Work, Volume7, Issue2, 2010), "P.190-194.

²⁰ Naznin Hirji', "Pembelajaran Suci", ("The Journal of Adult Theological Education', '3', '1', "2006'), Makna Sacred disini adalah sebuah pernyataan tegas tentang keyakinan bahwa ada realitas lain yang utama bagi manusia yang melampaui realitas, di mana pengalaman kita sehari-hari terungkap. Berger, sebagai seorang sosiolog, mengatakan bahwa semua jenis pengalaman dapat menunjukkan kemungkinan ada sesuatu di balik pengalaman ini yang merupakan realitas supernatural. "Berger', "A Rumour of Angels': "Modern Society and the Rediscovery of the Super- natural'. ("Harmond sworth', "Penguin Books'), "p.14.

²¹ Pamela Lin Smith', "Hubungan antara spiritualitas dan agama: Mengatasi, tujuan pencapaian, dan perubahan gejala dari remaja krisis tempat tinggal", ("A Dissertation, 2014), "p. 189.

²² Kimberley A. Bell', "Spiritualitas di tempat kerja: perbedaan Kesejahteraan dan kepuasan kerja karyawan di lembaga spiritual dengan lembaga sekuler, ("A Dissertation', "2016'), "p. 198.

²³ Monica C. Jones', "Wanita kehilangan haknya Peserta didik Menghadapi Harga diri dan Pengaruh Spiritualitas: A Studi fenomenologis, ("Dissertation', "2008'), "p. 201.

²⁴ Briggs, & Dixon Rayle, *In corporating spirituality.....*2005, p.63-75.

²⁵ Barbara Wintersgill', "Laporan Penelitian: Persepsi Remaja Tentang Spiritualitas', ("International Journal of Children's Spirituality' "Vol'. "13', "No. 4, "2008', "p. "371-378".

²⁶ Mark Cottingham', "Mengembangkan spiritualitas melalui penggunaan sastra dalam pendidikan sejarah', ("International Journal of Children's Spirituality', "Vol'. "10', "No'. "1', "2005', "p. 45-60.

²⁷ "Jacqueline S. Mattis', "Pemaknaan Agama dan spiritualitas serta pengalaman wanita Negro Amerika: Sebuah analisis kualitatif', ("New York University', "Psychology of Women Quarterly', 26 (2002), 'p'.309-321.

²⁸ "Irvine Gersch', et al., "Mendengarkan pandangan anak-anak tentang konsep spiritual dan metafisik: Sebuah dimensi baru tentang praktek psikologi pendidikan',? ("Educational Psychology in Practice'), "Vol'. '24', 'No.3', "p'. "225'-236'.

²⁹ "Allen M Ba'ez', "Tinjauan Literatur Tentang Spiritualitas Dalam Proses Pembelajaran Transformatif sebagai Implikasi Belajar Online Di Pendidikan Tinggi', ("A Dissertation', "2016'), "p. 189; "By Reba S.

schools and colleges;³⁰ class discussions;³¹ spiritual autobiographies;³² role-playing;³³ spiritual journaling;³⁴ class presentations;³⁵ spiritual journeys;³⁶ panel presentations/guest speakers;³⁷ essay papers;³⁸ reaction cards;³⁹ spirituality-focused pastoral counseling, internet discussion boards, and spiritual growth activities,⁴⁰ in their syllabi, analyzing readings, evaluations, class attendance, class participation, autobiographies, spiritual genograms, and spiritual-based experiences⁴¹.

Spiritual learning that can realize religious moderation is inseparable from the practice of Muslim Amaliyah, which includes aqidah, worship, akhlaq, and the formation of Sharia (*Tasyri*)⁴². Islamic Aqidah is in line with human nature; Islam teaches us to believe in the supernatural and always use rational reason to get evidence of God's power.

To establish a lasting relationship of divine communication, Allah also encourages His servants to work, work, and try to find the gift of sustenance on earth. Moderate behavior in worship is described in the words of Allah Swt in Q.S. Al-Jumu'ah: 9 and 10.

"(62:9) O you who believe! when the call is made for prayer on Friday, then hasten to the remembrance of Allah and leave off trading; that is better for you if you know". "(62:10) *But when the prayer is ended, then disperse abroad in the land and seek of Allah's grace, and remember Allah much, that you may be successful*". (QS. Al-Jumu'ah/62: 9- 10).

Herndon", "Pekerja Negro Amerika yang terlantar di New York": "Studi fenomenologis peran spiritualitas Kristen di Journey pembelajaran transformative", ("A Dissertation", "2015"), "p. 176; "Karen P. Campbell", "Pembelajaran transformatif dan spiritualitas: Sebuah penyelidikan pengalaman pembelajaran spiritual", ("A Dissertation", "2010"). "p. 79; "Albert G. Orbinati", "Spiritualitas dan pembelajaran": "Eksplorasi pemahaman tentang spiritualitas dalam pendidikan orang dewasa", ("A Dissertation", "2015"), "p. 98.

³⁰ "Zaniayati", "Integrasi Pesantren Ke Dalam Sistem Pendidikan Tinggi Agama Islam"; "Studi Di Universitas Islam Negeri Maulana Malik Ibrahim Malang", ("Disertasi", "2012"), "hlm. 70.

³¹ Briggs, & Dixon Rayle, "In corporating spirituality.....2005, p.63-75; Curtis, & Glass, "Spirituality and counseling class:.....2002, p.10-13; R.E.Ingersoll, "Teaching a course on.....1997, p.224-232; "Pate, & "Hall, "One approach to a counseling.....2005, p.155-160.

³² Curtis, & Glass, "Spirituality and counseling class:.....2002, p.10-13; Ingersoll, "Teaching a course on.....1997, p.224-232.

³³ Briggs, & Dixon Rayle, "In corporating spirituality in....., 2005, .63-75; "Curtis, & Glass, "Spirituality and counseling class:.....2002, p.10-13; "Pate, & Hall, "One approach to a counseling.....2005, p.155-160.

³⁴ Briggs, & Dixon Rayle, "In corporating spirituality in....., 2005, .63-75; "Curtis, & Glass, "Spirituality and counseling class:.....2002, p.10-13.

³⁵ "Curtis, & Glass, "Spirituality and counseling class:.....2002, p.10-13.

³⁶ "Briggs, & Dixon Rayle, "In corporating spirituality in.....2005, p.63-75; "Pate, & Hall, "One approach to a counseling.....2005, p.155-160.

³⁷ Briggs, & Dixon Rayle, "In corporating spirituality in.....2005, p.63-75; Ingersoll, *Teaching a course on.....1997, p.224-232.*

³⁸ Ingersoll, *Teaching a course on.....1997, p.224-232;* "Pate, & Hall, "One approach to a counseling.....2005, p.155-160.

³⁹ Ingersoll, *Teaching a course on.....1997, p.224-232.*

⁴⁰ Pate, & Hall, *One approach to acounseling.....2005, p. 155-160.*

⁴¹ Cashwell, & Young, *Spirituality in counselor training:.....2004, p.96-109.*

⁴² Abu Yasid, *Membangun Islam Tengah*, (Yogyakarta: Pustaka Pesantren, 2010), hlm. 37-38.

Humans consist of two elements, namely the physical element, which includes human limbs, which require nutritional intake of food, drink, and even rest, and the spiritual element, which includes the unseen element, namely the holy spirit of Allah swt, which leads humans to become lucky creatures if they always purify their spirit with worship to Allah alone. These two elements require a balanced and proportional portion, so it is appropriate that the Prophet Muhammad Saw criticize his people who were too excessive in worship, berakhlak, so that they forgot their physical needs and ignored the rights of their bodies, families, and communities to their people. In other words, the compatibility between individual worship and social worship. This is the moderation in ethics taught by the Prophet Muhammad. It is stated in the hadith:

"Fasting and breaking the fast, rising at night (for prayer), and going to sleep—surely your body has a right to be fulfilled, your eyes have a right to be closed, and your wife has a right to be fulfilled".(HR. Bukhari dari Abdullah bin Amr bin al-Ash).⁴³

Another verse explains the importance of moderation in behavior, as stated in QS al-Furqan: 67.

"(25:67) And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, (justly) moderate".

Balance in the formation of Sharia, or Tashri's moderation, is a balance in terms of determining Sharia law so that it contains different legal implications. For example, in determining the Halal and Haram laws, it must always be based on the principles of *suci* and harm, *najis*, clean and dirty, and so on. The benchmark based on *Mashalihul Maslahah* and the effects of *Mafsadah* is what takes precedence in terms of ushul fiqh rules, namely *"Dar'ul Mafasid Muqaddamun 'ala jalbil Mashalih"* (Preventing misfortune takes precedence over striving for kemashlahatan).

The importance of moderation or balance in the formation of sharia has been recorded in QS. Ar-Rahman:7-9. .

"(7) And the heaven He raised and imposed the balance. (8) That you not transgress within the balance. (9) And establish weight in justice and do not make deficient the balance." (QS.ar- Rahman/55: 7-9).

⁴³ Lidwa Pustakai-Software, *Kitab g Imam Hadits*, Sumber: Bukhari, Kitab: Nikah, Bab: Hak Suami Atas Dirimu, No. Hadist: 4800.

Al-mizan or *al-wazn* is a tool to determine the balance of goods and measure their weight. It can be translated as balance. This word is used in the sense of justice and balance, which is the keyword for the continuity of the universe. The three verses above are mentioned in the context of Surah ar-Rahman, which describes Allah's bounties and favors on land, sea, and air, as well as His bounties in the hereafter. The context of such a mention confirms that the pleasures of the world and the hereafter can only be obtained by maintaining balance (*tawazun, wasathiyah*) and being fair and proportional⁴⁴.

Wasathiyah (moderate understanding) is one of the characteristics of Islamic teachings that are not owned by the teachings of other religions. Moderate understanding calls for tolerant Islamic preaching, opposing all forms of liberal, fundamentalist, and radical thinking.

According to Afrizal Nur and Mukhlis, the understanding and practice of religious practice by a moderate Muslim has the following characteristics: 1) *Tawazzun*, which is a balanced understanding and practice of religion in all aspects of life, both worldly and ukhrawi, is firm in stating principles that can distinguish between *inhiraf* (deviation) and *ikhtilaf* (difference); 2) *I'tidal*, which is exercising rights and fulfilling obligations proportionally; 3) *Tasamuh*, which is 4) *Tawassuth*, which is an understanding and practice that is not *ifrath* and *tafrith*; and respecting differences, both in religious and other aspects of life; 4) *Tawassuth*, which is an understanding and practice that is not *ifrath* and *tafrith*; 5) *Shura*, which means that every problem is resolved by deliberation to reach coprioritizes the principle of placing benefit above all; 6) *Ishlah*, which prioritises the reformative principle to achieve a better situation that accommodates the changes and progress of the times based on public benefit while adhering to the principle of *al-muhafazhah 'ala al-qadimi al-shalihwa al-akhdzu bial-jadidi al-ashlah*; 7) *Tahadhdhur*, namely upholding noble morals, character civilization, and integrity as *khairu ummah* in the life of humanity and civilization. 8) *Musawah*, which is not discriminating against others due to differences in beliefs, traditions, and origins of a person; 9) *Aulawiyah*, which is the ability to identify matters that are more important to be prioritized for implementation compared to their lower importance; 10) *Tathawwur wal ibtikar*, which is always open to making new changes for the benefit and progress of humanity.⁴⁵

⁴⁴ Muchlis M. Hanafi, *Moderasi Islam...*, hlm. 12-13.

⁴⁵ Afrizal Nur dan Mukhlis, "Konsep *Wasathiyah* Dalam *Al-Qur'an*..", hlm. 212-213

D. CONCLUSION AND RECOMMENDATIONS

Religious moderation is a conception that is noble and highly recommended by God; even God calls this religious moderation Wasathiyah. There are wasathiyah, or moderate, principles that are good for the sustainability of a peaceful and loving life. These principles include Tawazzun (balance), I'tidal (straight and firm), Tasamuh (tolerance), Tawassuth (taking the middle way), Shura (deliberation), Ishlah (reform), Tahadhdhur (civilized), Musawah (egalitarian), Aulawiyah (prioritizing priorities), and Tathawwur wal ibtikar (dynamic and innovative). The value of moderation contained above is applied in the regeneration process through Islamic education so that in the future, more and more generations of plurality will uphold the principle of equality and mutual respect for the principle of difference, and more and more generations will appear who love diversity in diversity so that Indonesia becomes a Baldatun Thoyyibatun Wa Rabbun Ghafur country.

This research suggests that parents, teachers, and every educational institution can play a more optimal role in spiritual learning that can realize religious moderation so that children's potential and self-awareness can increase optimally.

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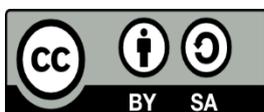
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