

OPTIMIZING FAMILY FUNCTIONS: AN EFFORT TO INSTILL THE CHARACTER OF RELIGIOUS MODERATION

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Abstract

This article aims to explain how religious moderation is in the framework of Islam and how urgent the family is in mainstreaming religious moderation. This article is a qualitative research using a library research approach. The primary data source of this research is the concept of religious moderation in Indonesia and the concept of the Islamic family. The secondary data of this research are various literatures, both books, journals, fiqh, and others that are relevant. Furthermore, this research is analyzed using deductive analysis techniques, the collected data are then presented to be further analyzed based on Islamic family law theory. This article argues that families that have resilience will be able to face various problems, such as the threat of extreme, radical or other threats that can harm the community. The family is the gateway to forming the character of a generation, instilling the values of religious moderation as early as possible by optimizing family functions will produce a generation with a wasathiyah character.

Artikel ini bertujuan untuk menjelaskan bagaimana moderasi beragama dalam bingkai keislaman dan bagaimana urgensi keluarga dalam pengarustamaan moderasi beragama. Artikel ini merupakan penelitian kualitatif menggunakan pendekatan kepustakaan (library research). Sumber data primer penelitian ini adalah konsep moderasi beragama di Indonesia dan konsep keluarga Islam. Adapun data sekunder penelitian ini adalah berbagai literatur, baik buku, jurnal, fikih, maupun lainnya yang relevan. Selanjutnya penelitian ini dianalisis menggunakan teknik analisa deduktif, data-data yang terkumpul kemudian diapaparkan untuk selanjutnya dianalisis berdasarkan teori hukum keluarga Islam. Artikel ini beragumen bahwa keluarga yang memiliki ketahanan akan mampu untuk menghadapi pelbagai permasalahan, seperti ancaman paham ekstrem, radikal ataupun ancaman-ancaman lainnya yang dapat mendatangkan kemudharatan bagi umat. Keluarga merupakan pintu gerbang dalam membentuk karakter suatu generasi, menanamkan nilai-nilai moderasi beragama sedini mungkin dengan mengoptimalkan fungsi keluarga akan menghasilkan generasi dengan karakter wasathiyah.

Keywords: Family, Moderation, Islam.



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A. INTRODUCTION

Seeing the current condition of Indonesian children is very concerning, starting from brawls, physical, psychological, and verbal violence, free sex, drugs and even murder which are mostly caused by small things always appear in the news both in the mass media and in online media and social media. And what is more concerning, these children and teenagers are not only victims but also perpetrators of these incidents. Incidents that occur to children and teenagers must be taken seriously not only because of the important position of children for the life of the nation in the future, but also because children are part of society whose existence is more vulnerable to various conditions and situations that place these children helpless and still dependent on adults.

In practice, the greatest responsibility in protecting children from becoming victims and perpetrators lies with parents and families. However, in reality, many families still fail to carry out this family function. Based on data from the Ministry of Women's Empowerment and Child Protection (PPPA), the number of cases of violence against children from January 1 to July 31, 2020 was 4,116 cases. The violence consisted of 1,111 physical violence, 979 cases of psychological violence, 2,556 cases of sexual violence, 68 cases of exploitation, 73 cases of human trafficking and 346 cases of neglect.¹

If we look at the data from the Indonesian Child Protection Commission (KPAI), it records the forms of violence that occur to children, namely in the field of education as of May 30, 2018, there were 161 cases, cases of children who were victims of brawls were 23 cases, cases of children as perpetrators of brawls were 31 cases, and children who were victims of violence and bullying were 36 cases, while children as perpetrators of cases of violence and bullying were 41 cases.²

The increase in various cases that occur and involve children in sociological aspects, is a way to question the extent to which the family function is running. The family should be the first place to form the character and personality of the child. Because the family is the place where the child is born and grows.³

Ideally, the family should be an important part of the government's efforts to mainstream the values of religious moderation. This is because the family is the smallest social institution where the transmission of values occurs between generations or from parents to their children. The transmission of values in the family is one of the important processes of the family. In this context, all interactions between parents and children can be interpreted as a process of

¹Kompas.com.(2020).<https://nasional.kompas.com/read/2020/08/12/15410871/kementeria-npppa-catat-ada-4116-kasuskekerasan-anak-dalam-7-bulanterakhir?page=all>. Downloaded on November 12, 2020.

²Tempo.co.(2018). <https://nasional.tempo.co/read/1109584/hari-anak-nasional-kpai-catatkasus-bullying-palingbanyak/full&view=ok>. Downloaded on November 23, 2020.

³Raihana, Optimizing Family Functions Towards Instilling Moral and Religious Values in Children, Al-Abyadh Journal Volume 3, No 2, December 2020 (99-109)

transmitting values. Parents' policies in choosing games, teaching children to speak, getting used to good behavior, inviting them to worship, even various prohibitions, these must be seen as efforts by parents to transmit values. The values of truth, goodness, and beauty that parents believe in are passed on to their descendants. Another example is parents passing on their religious beliefs to their children because they contain values of goodness. Furthermore, the transmission of values also occurs in the context of school and social. However, closeness, intimacy, and interdependence between family members make the transmission of values in the family more intensive.

Empowering families as agents of family moderation has a vital role. Together with all institutions or environments and families, it makes them the three main pillars of transmitting moderation values in optimizing character education for children.⁴ According to Lickona, the quality of parental care plays an important role in the behavior of family members who break the law. According to him, the quality of supervision and affection of both parents towards children (especially mothers) plays an important role in the potential for their children to be involved in legal violation problems.⁵ In the context of religious moderation, it can be understood that the family (especially mothers) together with educational institutions and the community, play an important role in developing the values of religious moderation. The quality of religious moderation of family members is also determined by the quality of parental care in transmitting these values to other family members.

The concept of religious moderation will continue to live and develop. Because the attitude of religious moderation is a driver for a balanced religious attitude, neither extreme right nor extreme left. One case that has occurred and does not describe the attitude of religious moderation is the suicide bombing case that occurred in 3 (three) churches in Surabaya in 2018. This incident was carried out by a family who were sympathizers of ISIS (Islamic State of Syria and Iraq), namely a husband and wife and their four children.⁶ Learning from this case, it makes us aware of the urgency of the family in a social order. The goodness of a family determines the goodness of society, and vice versa.

A family that is able to carry out its own family functions will provide family resilience. Families that have resilience will be able to face various problems, such as threats from extreme, radical beliefs or other threats that can bring harm to the people. So that we can achieve the ideal family in Islam, namely a family that is sakinah, mawaddah and rahmah.⁷

⁴HadiyahdanSyamsurijal, "Mainstreaming Religious Moderation Among Adolescents: A Conceptual Study," *Jurnal Ilmiah Wahana Pendidikan* 15, no. 1 (2020), pp. 95–109.

⁵Thomas Lickona, *Educating to Shape Character; How Schools Can Teach Respect and Responsibility*, (Jakarta: Bumi Aksara, 2013), p. 48

⁶Nyoman Kutha Ratna, *Research Methodology for Cultural Studies and Social Sciences of the Humanities in General* (Pustaka Pelajar, 2010), p. 42.

⁷ www.bbc.com/indonesia/indonesia-44098402 accessed on July 21, 2023.

Islam requires Muslims to prioritize improving themselves, then their families and finally the wider community. As Islamic history records, when Muhammad SAW began preaching, he began his call to his family and close relatives, before finally preaching to his people at that time. As explained in Qs. As-Syu'ara [26]: 214.⁸

As an effort to avoid extreme, radical or other ideologies that do not reflect the principle of washatiyah, this article offers an idea to be an "anti-virus" for these ideologies, namely by presenting the family as the vanguard to instill the values of religious moderation. Furthermore, this article aims to explain how religious moderation is in the framework of Islam and how urgent the family is in mainstreaming religious moderation.

Several previous studies that underlie this article include: first, a study conducted by Budi Setiono et al entitled Maintaining Family Resilience and Religious Moderation during the Covid-19 Pandemic in Sidoarum Village, Kapanewon Godean, Sleman, Yogyakarta.⁹ Second, research by Yusuf Baihaqi entitled Moderation of Family Law from the Perspective of Family Law.¹⁰ Third, research by Ismet Sari et al entitled Family Functioning as a Basis for Strengthening Religious Moderation in Londut Village, Afdeling III, Kuala Hulu District, North Labuhan Batu Regency.¹¹ The three studies that the researcher has mentioned discuss how children and families can play a role in instilling the character of religious moderation. As for the novelty of the researcher's research, this article more sharply discusses how to optimize the function of the Islamic family so that the values of religious moderation can become a character in the family.

This article is a qualitative research using a library research approach.¹² The primary data source of this study is the concept of religious moderation in Indonesia and the concept of Islamic family. The secondary data of this study are various literatures, both books, journals, fiqh, and others that are relevant. Furthermore, this study was analyzed using deductive analysis techniques, the collected data were then presented to be further analyzed based on Islamic family law theory.

⁸"And give warning to your (Muhammad's) closest relatives." (Qs. As-Syu'ara [26]: 214)

⁹Budi Setiono Pratama Nugraha, Fadmi Rina, Muhyidin, Puji Winarno and Dewi Lestari, "Maintaining Family Resilience and Religious Moderation during the Covid-19 Pandemic in Sidoarum Village, Godean District, Sleman, Yogyakarta", Journal of Community Service, 1: 9, January 2022, 1908.

¹⁰Yusuf Baihaqi, "Moderation of Family Law in the Perspective of the Qur'an", Istinbath Journal, 16: 2, 365.

¹¹Ismet Sari et al., "Family Functioning as a Basis for Strengthening Religious Moderation in Londut Village, Afdeling III, Kaualuh Hulu District, North Labuhan Batu Regency", Journal of Science and Culture Studies, 4: 2, 2021, 312.

¹²Nyoman Kutha Ratna, .. p. 42.

B. METHODOLOGY

This study uses a qualitative method, the type of research is library research, using a descriptive analysis approach. The analysis uses the Miles and Huberman method, which is divided into three simultaneous activity flows. The three flows are (1) data reduction; (2) data display; and (3) drawing conclusions.¹³ Data sources are obtained from documents or document studies. Document studies are searching for data according to variables in the form of journal articles, books, and other information from the internet.

C. DISCUSSION AND RESULT

1. Religious Moderation Within the Framework of Islam

Nowadays, sometimes there are conflicts in religion. Differences in views, opinions, and interests of each citizen are one of the causes of religious conflict. There are still people who do not respect differences and are intolerant are one of the causes. Radicalism, crime, threats, violence, hate speech, and other actions that can divide the nation are considered unnecessary. Indonesia is a country with diverse tribes, cultures, religions, and languages. In Indonesia there are six officially recognized religions. This proves that Indonesian people have long lived side by side in harmony, even though they have different religions. Quoting the book Religious Moderation of the Ministry of Religion, differences in beliefs in Indonesia can be the biggest threat that can divide a nation. Intolerance and complacency are the most difficult problems to solve. Therefore, the importance of religious moderation is to create peace and harmony in life. This is the best way to restore the role of religion to its mission to uphold human dignity.

Religious moderation is a view and attitude that is not exaggerated, not extreme, and not radical. In all religions, including Islam, moderation is needed to create harmony between people. A reasonable attitude can prevent someone from acting intolerantly and complacently. In fact, the diversity of Indonesian society gives rise to the views, opinions, and interests of citizens from all religions. In a democratic system, differences in views and opinions of citizens from various circles can be channeled appropriately. Likewise in religion, the state guarantees the freedom of religious people to accept and practice the teachings of their religion. Religious conflicts do sometimes occur, but not too often. However, we as citizens must always be vigilant. Conflicts with a religious background are one that can be a major threat that can divide the nation. Violence is also included in this. Because religion is sensitive, it arouses the feelings of its adherents. Conflicts usually arise from attitudes of blaming each other, feeling entitled and not wanting to hear other people's opinions.

¹³Hardani, Qualitative & Quantitative Research Methods (Yogyakarta: CV. Pustaka Ilmu Group, 2020), p.163.

Muslims know the term "religious moderation" also known as "washatiyah al-Islam". Basically, moderation has actually been taught by Islam which is depicted in the Qur'an. In the Qur'an, the term moderation is called Al-Wasathiyyah, but there is also debate about the understanding of moderation in the current context. The word 'al-wasathiyyah' comes from the word al-wasth (with the letter sin which is sukuń-kan) and al-wasath (with the letter sin which is fathah-kan) both of which are isim mashdâr from the verb wasatha. Simply put, the terminological understanding of Wasathiyyah comes from etymological meanings which mean a commendable characteristic that keeps someone from the tendency to behave in an extreme manner.¹⁴

Islam is a universal religion and does not bind its followers in developing. However, Islam still guides its followers in the process of developing. So, moderation is not something that is rejected in Islam. Because basically, Islam's view of modern society must be in accordance with the Qur'an and Hadith. Based on this, Islam regulates all aspects of human life including faith, worship, and relationships with humans. In modern society, Islam gives freedom to humans, but it should not be as free as possible, let alone commit sinful acts. So modernization is fundamentally not contrary to the essence of the basic teachings of Islam. Modernity has positive and negative impacts on Islam. The positive influence of modernity on Islam is that modernity can strengthen national unity, strengthen relations between people, increase religious tolerance, open the minds of narrow-minded people, and so on. Meanwhile, the negative influence of modernity on Islam includes, for example. The general total attitude towards Western civilization can be in the form of violations of religious rules, loss of Islamic identity (for example, imitating Western culture by showing its nudity to women), decline in Islamic morals or ethics, the emergence of new and deviant liberal ideas, and differences in understanding religion. One of the negative impacts of modernity on Islam is the emergence of liberal Western ideas such as pluralism, westernism, secularism and others. Westernism and secularism are not justified in Islam because they are considered deceptive. Thus, modernization is essentially not contrary to the essence of the fundamental teachings of Islam, as long as it does not contradict the Qur'an and Hadith.

The pioneer of this concept is a thinker from Al-Azhar University, Egypt, namely Muhammad Rasyid Ridha and Muhammad Syaltut. Taken from the word wasath found in the Qur'an. Then derived into the word wasathiyyah. Taken from the word watsh/wasats, literally meaning "middle" "middle", "a place that is at the midpoint between two sides that are the same distance". Then in English it is known as "moderation", then absorbed into Indonesian as "moderation". The word wasathiyyah can be found in the Qur'an in several verses, namely: Qs. Al-

¹⁴Wajnah, Religious Moderation in the Aspect of Tolerance, Madani: Multidisciplinary Scientific Journal, Volume 1, Number 10, 2023, p. 708.

Baqarah [2]: 143 (ummatan washatan and al-wustha), Qs. Al-Maidah [5]: 89 (ausath), Qs. Al-Qalam [68]: 28 (ausathuhum), and Qs. Al-'Adiyat [100]: 5 (wasathna).

Moderation in the Big Indonesian Dictionary (KBBI) is defined as reducing violence, or avoiding extremes. In the Big Indonesian Dictionary, it has been explained about the word moderation which comes from the Latin *moderatio*, which means moderation (not excessive and not lacking). So, when the word moderation is juxtaposed with the word religion, it becomes religious moderation, the term means referring to an attitude of reducing violence, or avoiding extremes in religious practices.¹⁵

Religious moderation as a thought, movement and action that functions as a solution in responding to various problems related to religion. Problems such as differences in the practice of religious teachings, differences in religions that are adhered to, to conflicts between one religion and another. In this position, religious moderation is present to bring a mission of peace so as to avoid violence and extremism.¹⁶

The actualization of religious moderation in thought is by synthesizing text and context, understanding texts not solely through text but also through the context behind it. The actualization of religious moderation in a movement can be done by spreading religion for the purpose of encouraging goodness and avoiding evil, this is done not by force, let alone by means of moderation.

violence. Instead, we must use a peaceful path and be full of love. Actualization of religious moderation in actions is by accepting the presence of culture and being open to its development, as long as it does not conflict with Islamic principles.

Choosing the middle path is believed to be the best attitude recommended by Rasullullah Saw to Muslims.¹⁷ The practice of religious moderation has long been exemplified by the Prophet Muhammad, the most historic of which is stated in the Medina Charter (663 AD). In the midst of the diversity of the inhabitants of Medina consisting of Muslims, polytheists and Jews, the Prophet Muhammad built a way of life that all residents of Medina were free to adhere to the religion of their choice and worship freely, and their property was protected. In accordance with the Jakarta Treatise, it was agreed that conservatism is something

¹⁵Muhammad. Abror, Religious Moderation in the Framework of Tolerance (Islamic and Diversity Studies), Rusydiah: Ushuludin Journal, Vol. 1, No. 1, May 2020, p. 139.

¹⁶Ministry of Religion of the Republic of Indonesia, Religious Moderation (Jakarta: Research and Development and Training Agency of the Ministry of Religion of the Republic of Indonesia, 2019), p. 27.

¹⁷In Ibn al-Atsir, *Jami' al-Ushul fi Ahadits al-Rasul*, (Beirut: Dar al-Fikr, 1969), Juz I'I, p. 318.

common in religion because religious adherents are obliged to maintain their religious beliefs and practices.¹⁸

The legitimacy of religious moderation in Indonesia comes from the historical and sociological realities of the Indonesian nation.¹⁹ Historically, the entry of Islam into Indonesia cannot be separated from the influence of Indonesian culture, whether Sundanese, Bugis, Sasa, Javanese, Bugis and many more. The expression of Islam in every community group in Indonesia reflects the value of religious moderation. Islam is present as the most likely form to be able to be met with the culture of Indonesian society. Among the figures who first spread the attitude of religious moderation in Indonesia were the Wali Songo. This attitude gradually became the character of the Indonesian nation until now.

Islam views religious moderation in Indonesia as a fairly good way to deal with problems related to religion. The teachings of Islam are universal and balanced *rahmatan lil'amin*. This means that Muslims are taught to think, act, and behave in a balanced way and not contradict the teachings of Islam. Islam teaches humans to respond to life with a balance between the world and the hereafter. This means that in worship, one should not be excessive to the point of feeling the most correct and blaming other people's beliefs. Islam also teaches humans to be kind, gentle, and tolerant. Islam strictly forbids its followers to solve problems through violence. In religious moderation, Islam teaches to respect the beliefs of different people, appreciate existing differences, be tolerant, and always be fair to fellow human beings. Thus, Islam strongly supports religious moderation, as long as it does not contradict the teachings of Islam, namely the Qur'an and Hadith. Islam understands religion in a balanced way and is in the middle. Therefore, Islam teaches its followers to be gentle, friendly, loving, and affectionate.

Religious moderation is an inseparable part of Islamic teachings. Religious moderation in Islam is the understanding of religion and worship in a balanced way, not excessively, and not extreme. Islam never teaches people to commit violence, fights, and extreme behavior in religion. Radicalism, criminality, threats, violence, hate speech, and other actions are very contrary to Islam. Because, Islam always teaches people to be gentle and avoid violence. Moreover, this behavior can divide the nation. Islam does not justify acts of violence or extreme attitudes,

¹⁸Abdul Manap, Religious Moderation of Indonesian Diversity in the Framework of the Unitary State of the Republic of Indonesia, *Widya Genitri Journal: Scientific Journal of Hindu Education, Religion and Culture*, Volume 13 Number 3 (2022), p. 238

¹⁹Director General of Islamic Education, Ministry of Religion of the Republic of Indonesia, *Religious Moderation Based on Islamic Values*, (Jakarta: Ministry of Religion of the Republic of Indonesia, 2021), p.27.

especially by bringing up the name of religion. On the contrary, Islam teaches to be gentle and tolerant. Religious moderation in Islam aims to create peace for all mankind. Religious moderation is an attitude of behavior as a mediator (washith) in solving problems related to religion. So, the problems faced find solutions through peaceful means without using violence. Muslims are always taught to respect beliefs, differences, respect ways of worship, tolerance, and avoid violence, let alone being extreme. Therefore, Islam prohibits arguing in a rude manner and hurting the feelings of the other person. Islamic teachings also prohibit insulting and badmouthing adherents of other religions that can cause the party to be offended and hurt. Islam also encourages tolerance towards those of different religions. Muslims are taught to behave and act well and fairly to fellow human beings. In this case, including to people of different religions. Muslims must always be fair to anyone, including defending justice for those of different religions if in the truth. Because, Islam implements an attitude of tolerance in religion. Religious moderation implements an open attitude in existing differences and prioritizes a sense of brotherhood based on humanity. Including noble people if they can maintain relationships with Allah SWT and relationships with fellow human beings. However, it should be remembered, in understanding religious moderation we only respect the differences that exist, not believe in its teachings.

Also sociologically, Indonesian society as is known is a nation rich in race, tribe, ethnicity and culture. Realizing this fact, Indonesian Muslims need full awareness of the diversity of this nation to maintain unity, as the motto of the Indonesian nation "Bhinneka Tunggal Ika". This is the starting point for religious moderation to begin in Indonesia.

There are at least nine values of religious moderation that Muslims must understand, first, *at-tawassuth* (middle), which is not excessive in practicing Islamic teachings (*irfath*) and also not reducing what has become Islamic teachings (*tarfith*). Second, *al-i'tidal* (upright and proportional) which is doing something according to what is one's right and obligation. Third, *al-tasāmuḥ* (tolerant) which is recognizing and respecting differences as a blessing, both in religious aspects and other aspects of life. Fourth, *asy-syura* (deliberation) which is prioritizing deliberation efforts to reach consensus when facing a dispute by prioritizing the public interest. Fifth, *al-islāh* (improvement) which is being open to changes in the times, social improvement for the advancement of human civilization based on the public interest. Sixth, *al-qudwah* (pioneering) which is being a good role model or example for the community. Seventh, *al-muwāthanah* (love of the homeland) which is embedded in the attitude of nationalism, accepting the existence of the concept of statehood that applies today and participating in maintaining the integrity of the beloved homeland. Eighth, *al-lā 'unf* (anti-violence) which is loving peace, rejecting extremism in religious aspects and other social life, because it can cause harm. Ninth, *i'tirāf al-'urf* (culturally

friendly) which is recognizing the existence of cultural diversity in society at large, appreciating every uniqueness possessed by each group as long as it is in line with Islamic principles.²⁰

The awareness to practice the values of religious moderation in every line of Muslim life cannot be present without being instilled and applied so that it forms into a character. The earlier the character of religious moderation is formed, of course it will have a more maximum output. When the character of religious moderation has been embedded in a Muslim, then in the Muslim's personality, awareness will be formed, from the awareness it will continue to be realized throughout the life of a Muslim.

Using an educational perspective to understand religious moderation for a Muslim, the awareness to have a moderate character will be complete if there are three aspects in it, namely the knowledge aspect, the attitude aspect and the behavior aspect. When knowledge about religious moderation has been embedded in a Muslim, it will be followed by the formation of awareness, then this awareness is manifested in attitudes and behavior throughout his life, finally religious moderation becomes a character. Strengthening religious moderation until it finally forms into a character requires a process consisting of various levels. The family environment is the first level and the key to forming a character of religious moderation.

2. The Urgency of the Family in Mainstreaming Religious Moderation

Moderation in the projection of the Qur'an does not only concern self-identity and the views of the world community or Muslims, but more broadly, moderation is a virtue that helps create social harmony and balance in personal, family and community life as well as a broader spectrum of human relations.

Religious moderation according to Prof. Dr. Ali Ramdhani is a perspective, attitude and practice of religion in communal life by embodying the essence of religious teachings that protect human dignity and build welfare based on the principles of justice, balance and obeying the constitution as a state agreement.

There are four indicators of religious moderation, namely; tolerance, anti-violence, acceptance of tradition and national commitment. "If these four indicators are met, the welfare of religious and national life that is harmonious, peaceful and tolerant towards an advanced Indonesia is no longer impossible," he said.

Religious moderation is a behavior, attitude or thought that is able to act as a mediator (referee) in efforts to address or resolve various problems related to religion, both the practice of religious teachings embraced by its adherents and

²⁰Director General of Islamic Education, Ministry of Religion of the Republic of Indonesia, p. 71.

the differences or conflicts related to problems between different religions, so that the problems faced find a solution (way out) by avoiding violence or extremism.²¹

Religious moderation is important and a necessity because it is a way to restore religious practices to be in accordance with their essence and so that religion truly functions to maintain human dignity. Real attitudes of religious moderation that can be applied in a multicultural country include respecting the opinions of others, respecting other religions, tribes, races and cultures, recognizing the existence of others and an attitude of tolerance and not forcing desires through violence.

More broadly, Islamic moderation avoids blind fanaticism (ta'shub), denying other people's views, hatred, intolerance, terrorism and committing crimes and does not make or complicate the religion of Allah to be heavy according to the teachings of the Qur'an which always stands on the principle of ease and rejects difficulties which have become characteristics of Islamic law, as a law that minimizes burdens, is gradual in burdens, prioritizes ease because Islam is a just and proportional religion that prioritizes tolerance and is the easiest and most peaceful religion.²²

Religious moderation is an important topic in maintaining social stability in a multicultural country like Indonesia. Amid differences in religious beliefs and views, this concept is present as a middle way to avoid extremism, both in the form of excessive fanaticism and liberalism that ignores religious values.

Religious moderation can also be applied in the family environment, which is the first foundation in the formation of attitudes and values for each individual. The family, as the smallest social unit, plays an important role in teaching the values of religious moderation to children from an early age. In families that prioritize moderation, family members are taught to be religious with an open, balanced attitude and respect for differences, both in beliefs and worship practices.

Prof. Dr. Quraish Shihab, considers moderation as a religious attitude that is not excessive and adheres to the middle path. Families that instill the principle of religious moderation tend to encourage their members not to be fanatical or extreme in their beliefs. With this understanding, family members learn to respect differences and more easily establish harmonious social relationships with people from different religious backgrounds.

Families can play a key role in preventing intolerance by promoting dialogue and teaching children the importance of respecting the beliefs of others. Religious education in the family, which emphasizes the principle of moderation, will help

²¹Saifuddin, LH Religious Moderation, (Research and Development and Training Agency, Ministry of Religion of the Republic of Indonesia, Jakarta, 2019).

²²Shihab, S. & Wasathiyyah, Islamic Insights on Religious Moderation, (Tangerang: PT. Lentera Hati, 2019), p. 34.

children understand that their religion teaches goodness, respect for others, and harmony. As Gus Mus emphasized, moderation is also a form of love for fellow human beings.

The application of religious moderation in the family can also be realized in daily activities. For example, parents can teach children not to criticize the beliefs or worship of others, introduce religious diversity in their environment, and teach the values of justice and universal compassion. Thus, children grow up with the understanding that even though they have different beliefs, they can still live side by side peacefully.²³

Families that practice religious moderation are an important asset in forming a society that values differences. In the long run, this contributes to the realization of social harmony and community resilience in a multicultural country like Indonesia.

The family is the smallest social unit in the order of community life that is expected to be an antivirus of radicalism by presenting a family in which the values of religious moderation are embedded. To realize this, the involvement of every family member, especially both parents, is needed. Because a child is basically born in a state of nature, his parents are the ones who influence the formation of the child's character into a moderate generation.²⁴

In an etymological review, the term family comes from Sanskrit: kula and warga "kulawarga" which means "member" and "group of relatives". There are also those who say it comes from Kawula which means servant or servant while warga means member. In their role as servants, family members must show loyalty to their families. While in their role as citizens, family members must be resources who help manage and succeed in the interests of their families. Then in terms of terminology, Friedman defines that a family is two or more individuals who join because of certain bonds to share experiences and emotional approaches and identify themselves as part of a family.

The definition of family in the Great Dictionary of the Indonesian Language is mother, father and their children, a very basic kinship unit in society. According to the BKKBN, a family is two or more people formed based on a legal marriage bond, able to meet decent spiritual and material needs, devoted to God, and have a harmonious and balanced relationship between family members and society and the environment.²⁵

²³Taufiqurohman, MH (Lecturer of Islamic Family Law - Participant of PKDP 2024, UIN Sunan Kalijaga)

²⁴In M. Nashiruddin Al-Albani, *Ri'ingkasan Sha'hih Muslim*, (Jakarta: Gema Insani Press, 2005), 938. "From Abu Hurairah ra. He said that the Messenger of Allah said: "Every child is born pure, it is the father and mother who make him a Jew, Christian or Magian." (HR. Muslim).

²⁵Fikry Fadhlillah et al., "Family Resilience in Minimizing Divorce During the Covid-19 Pandemic in Cengkareng District", *Mizan Journal*, Vol. 5:2, 2021, p. 305.

The Qur'an uses the word al-ahl (household people; family; kin) to discuss family. Family in the Qur'an can be interpreted as a bond of responsibility that is carried out consciously and voluntarily. A family consists of a father, mother and child. The purpose of having a family is to obtain pleasure, peace and tranquility in human life.¹⁴ The Qur'an mentions the word al-ahl 113 times. The purpose of marriage according to the Qur'an is a peaceful family.²⁶ The term sakinah family is mentioned in Qs. Ar-Ruum [30]: 21.²⁷

A sakinah family means a happy family or a family that is filled with feelings of love (mawaddah) and affection (warohmah).²⁸ As stated in Qs. Ar-Ruum verse 21 above, what is meant by a peaceful family is a sense of peace and comfort for the body and soul and steadfastness of heart in living life, as well as a sense of security and peace. A peaceful family does not just come, but there is an effort for its presence. One of these efforts is by maintaining family resilience.

A harmonious family will be realized if the family members can fulfill their obligations to Allah, to themselves, to their families, to society, and to their environment, according to the teachings of the Qur'an and the Sunnah of the Prophet.

Family resilience according to the Regional Regulation of West Nusa Tenggara Province Number 4 of 2018 concerning the Implementation of Family Resilience and Welfare is a dynamic condition of a family that has tenacity and resilience and contains physical, material and mental, spiritual abilities to live independently and develop themselves and their families to live harmoniously in improving physical well-being and inner happiness.²⁹

Children who grow up in families that do not have family resilience or are also called broken homes, are targets to be recruited into radical movements. Children are a very vulnerable age, they are very easily influenced because they do not yet have the resilience to filter the values that they must instill in themselves.

A family that has resilience will be able to face various problems, such as the threat of extreme ideology, radicalism or other threats, both from within and outside the family, so that they can achieve the goal of marriage, namely

²⁶Abdul Ghani Abud, Muslim Families and Their Various Problems, (Bandung: Pustaka Publisher, 1995), p. 5.

²⁷Forming a sakinah family as the goal of marriage is also contained in Article 1 of Law Number 1 of 1974 concerning Marriage (marriage is an inner and outer bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family based on the belief in the Almighty God) and in Article 3 of the Compilation of Islamic Law, the hadith also explains "And among the signs of His power is that He created for you wives from your own kind, so that you will tend to and feel at ease with him, and He makes among you affectionate. Indeed, in that there are indeed signs for a people who think." Qs. Al-Rum [30]: 21.

²⁸Zahratun Nihayah, "Family Resilience in a Psychological Perspective" in Family Resilience in an Islamic Perspective, (Jakarta: Pustaka Cendekian, 2018), p. 81.

²⁹Article 1 of Regional Regulation of West Nusa Tenggara Province Number 4 of 2018 concerning the Implementation of Family Resilience and Welfare.

becoming a family that is sakinah, mawaddah and rahmah. There are at least three components that must be met to achieve family resilience. First, physical-economic resilience includes physical resources in the family, overcoming physical family problems, physical welfare and physical social welfare. Second, social resilience includes non-physical resources in the family, overcoming non-physical family problems and non-physical family social welfare. Third, psychological resilience includes non-physical problems and psychological welfare of the family.³⁰

The purpose of marriage with the function of the family are both different. The purpose of marriage is the final achievement of having a family. While the function of marriage can be called and become an intermediate goal or a means to achieve the final goal. When this family function runs well, the purpose of marriage should also be achieved well, namely a harmonious family. Therefore, the key to success in achieving the goal depends on whether or not the family function runs.³¹

Sociologically,³² Djuju Sudjana stated that there are seven family functions, namely: Biological Function, Educational Function, Religious Function, Protective Function, Socialization Function, Recreational Function, and Economic Function.³³ From the perspective of maqashid sharia, there are several maqashid sharia values that are manifested in the family functions above.³⁴ The value of hifdz al-nasl is manifested in the biological function of the family. The value of hifdz ad-din and hifdz al-aql is manifested in the religious function of the family. The value of hifdz al-aql and hifdz al-nasl is manifested in the educational function of the family. The value of hifdz al-maal and hifdz al-nafs is manifested in the economic function of the family.

Re-examining the case of a family suicide bombing in Surabaya, it is feared that in the future it will become a new mode in acts of terrorism. The family that should be a place to achieve happiness, love, affection and compassion has

³⁰Euis Sunarti, Analysis of the Formulation of Family Resilience Indicators, (Bogor: tp, 2018), p. 11.

³¹Khoiruddin Nasution, "The Powerful Energy of Zakat, Infak and Sedekah in Building Family Resilience" in the Progress of Islamic Family Law in Indonesia Post-Reformation, (Yogyakarta: CV. Istana Agency, 2010), p. 23.

³²Family functions according to the Family Planning Coordinating Board (BKKBN) which is also in line with Government Regulation Number 21 of 1994, family functions include: a) religious function; b) socio-cultural function; c) function of love; d) protective function; e) reproductive function; f) socialization and education function; g) economic function; h) environmental development function.

³³Djuju Sudjana in Jalaludin Rahmat, Muslim Families in Modern Society, (Bandung: Remaja Rosyda Karya, 1990), p. 71.

³⁴Apik Anitasari Intan Saputri and Athoillah Islamy, "Grounding the Values of Maqashid Syariah in Family Functions Amid the Covid-19 Pandemic", Al-Qisthu, Vol. 19: 1, June 2021, p. 1.

instead become a place where harm grows for the people. This can actually be prevented early on by instilling the values of religious moderation in the family. Instilling these values of religious moderation in the family can be done by optimizing the function of the family.

There are at least four family functions that can be optimized to instill the values of religious moderation in the family, namely educational function, religious function, protective function, and socialization function. Efforts to optimize these functions must involve every family member, especially the father and mother. Both must have a partnership or cooperation relationship, so that efforts to instill the values of religious moderation will be more effective and optimal.³⁵ The output produced is religious moderation embedded in the thoughts, movements and actions of every family member. Facing every problem with wasathiyah, neither extreme left nor extreme right.

First, optimization of educational function. The family is the first teacher in educating humans. In this case, it can be seen from the growth of a child starting from a baby, learning to walk until finally being able to walk, all taught by the family.³⁶ Islamic family education is based on Qs. Al-Tahrim [66]: 6.³⁷ Education to instill the values of religious moderation in children can be done through habituation, advice, or telling stories to children. For example, to instill the value of *at-tawassuth* (middle) in children, parents can teach children to always be honest and fair. To instill the value of *al-lā 'unf* (anti-violence) in children, parents can advise children not to solve problems by fighting, but rather to be as peaceful as possible, as much as possible to forgive. As for instilling the value of *al-muwāthanah* (love of the homeland), parents can tell stories of the struggles of the heroes to fight for Indonesia's independence.

Second, optimizing religious functions. The family is a place to instill religious moral values through understanding, awareness, and practice in daily life so that a religious climate is created within it.³⁸ In Qs. Luqman [31]: 13³⁹ tells the story of the role of parents in the family instilling faith in children as Luqman al-Hakim did to his child. Thus, the family is the beginning of a person knowing who he is and his God. Instilling the values of religious moderation in the family plays a role in forming a personality as a believer with washatiyah characteristics.

³⁵Ahmad Hamdani, "The Role of the Family in Countering Radicalism", *Journal of Gender and Child Studies*, Vol. 8: 2, July 2021, p. 112.

³⁶Mufidah Ch, *Psychology of the Islamic Family*, (Malang: UIN Malang Press, 2014), 42.

³⁷"Protect yourselves and your families from the torment of the Hellfire whose fuel is people and stones..." (Qs. At-Tahrim [66]: 6)

³⁸Ibid.,

³⁹"And (remember) when Luqman said to his son, when he was teaching him; O anada, do not associate partners with Allah, indeed to associate partners with Allah is truly great injustice. (Qs. Luqman [31]: 13.

Third, optimizing protective functions. This function aims to prevent family members from negative things, such as extreme or radical ideologies.⁴⁰ Protecting children is the obligation of both parents, when both parents are involved in protecting children, the family's protective function will be more optimal. However, what if the case is the opposite, when parents who should be the benchmark for children are the ones who invite children to behave radically or extremely. According to Law Number 35 of 2014 on Child Protection, it is stated that children who are victims of terrorism receive special protection from the state.

Fourth, optimizing the socialization function. The socialization function in the family is reflected by parents who socialize their children, forming values that children believe in. In carrying out this function, the family acts as a liaison between the child's life and social life and social norms, so that the life around them can be understood by the child and in turn the child can think and act positively towards their environment.⁴¹ Parents in this case socialize to children about the values of religious moderation so that later the values of religious moderation can be embedded in the child and the child can practice them in everyday life. Introducing children to love the Qur'an, making the Qur'an a guide to life, there is no doubt in it, a guide for those who are pious, as mentioned in Qs. Al-Baqarah [2]: 2.⁴²

Family and religious moderation are the pillars supporting the existence of a nation. If these pillars are porous, the building of the nation will not have a solid foundation so that it will be easily swayed. Families that instill the values of religious moderation as early as possible will produce a generation of characters whose every thought, movement and action is based on the principle of washatiyah.

As contained in the phrase "Bismillâh al-Rahmân al-Rahîm"; with His Rahmân attribute, Allah gives mercy inclusively to all His creatures in this world without regard to religion/belief, ethnicity or other primordial factors. Whoever they are, whatever their religion, they may drink His water, breathe His air, step on His earth and so on. Only with His Rahîm attribute, in the afterlife Allah will exclusively love His people in relation to their deeds and faith.⁴³ From here we can

⁴⁰Husniyat Hasyim, "Family Resilience in a Sociological Perspective" in Family Resilience in an Islamic Perspective, (Jakarta: Pustaka Cendikiawan, 2018), p.16.

⁴¹Husniyat Hasyim, "Family Resilience in a Sociological Perspective" in Family Resilience in an Islamic Perspective, (Jakarta: Pustaka Cendikiawan, 2018), p. 17.

⁴²"This book (the Qur'an) has no doubt about it; guidance for those who are pious." (Qs. Al-Baqarah [2]: 2)

⁴³Masdar Farid Mas'udi, introduction to Inclusive Sharia, Islam's Contribution to Plurality, by Mutawalli (Mataram: LEPPIM IAIN Mataram, 2013), p. xiv.

reflect that Islam came and was preached not only for a group of humans or for certain creatures, but to be a blessing for the entire universe, rahmatan lil 'alamin. Instilling the values of religious moderation in every thought, movement and deed will prevent people from mafsadah, on the contrary it will bring mashlahah.

D.CONCLUSION

Religious moderation is a thought, movement and action that always prioritizes a wasathiyah attitude. The values in it are; at-tawassuth (middle), al-i'tidal (upright and proportional), al-tasāmuh (tolerant), asy-syura (deliberation), al-islāh (improvement), al-qudwah (pioneering), al-muwāthanah (love of the homeland), al-lā 'unf (anti-violence), and i'tirāf al-'urf (culturally friendly). The concept of an ideal family in Islam is a sakinah family, one of the factors that forms it is family resilience. Families that have resilience will be able to face various problems, such as the threat of extreme, radical or other threats that can bring harm to the community. The family is the gateway to forming the character of a generation, instilling the values of religious moderation as early as possible by optimizing the function of the family will produce a generation with a wasathiyah character.

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