

The Role of Morality in Religious Moderation and National Defense

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ABSTRACT: The importance of character for humans is because it guides humans to good behavior and avoids bad behavior. Apart from that, character can regulate and direct humans towards their nature, namely worshiping and obeying God Almighty. Thus, good character can save people from thoughts and actions that can have a negative impact on themselves and other people. This research uses a quantitative descriptive method, because this research will describe the current situation systematically and factually with the aim of analyzing data by describing or illustrating the data that has been collected as a solution to the research problem. Character can save people from thoughts and actions that can have a negative impact on themselves and other people. Polytechnic students have implemented moral values well. as many as 90.9% of students understand moral concepts in the campus environment. 90% of students have implemented tolerance as an implementation of religious moderation. Students also believe that tolerance is an implementation in defending the country. Then as many as 63% of students agreed that moral values have a big influence on defending the country. So without moral values it will be difficult to implement religious moderation and defend the country.

KEYWORDS: Morality, Moderation, Nasional Defense

INTRODUCTION

The crisis of ethics or character is one of the educational themes that is often a serious topic of discussion in this country. There are quite a few children who are intelligent but their character makes them anxious. What he says to parents is the same as greeting peers. His ethics towards teachers also makes us anxious. Not to mention being polite to God Almighty, the environment around you, each other, and even yourself. He has a tough character, so he wants to win alone. Only he is right, while everyone else is considered wrong.

Characteristics is a method in a structure whose concept guides elements within humans, such as: knowledge ('ilm), charity ('amal), teaching (ta'lim) and good parenting (tarbiyah). According to al-Attas, good character is also called adab, that is, by absorbing etiquette within oneself, civilized humans will be born. Furthermore, he will give birth to fair leadership in placing everything in the right place, and will also always try to improve every aspect of himself, his society and his country.

The importance of character for humans is because it guides humans to good behavior and avoids bad behavior. Apart from that, character can regulate and direct humans towards their nature, namely worshiping and obeying God Almighty. Thus, good character can save people from thoughts and actions that can have a negative impact on themselves and other people.

Character means the awareness displayed by someone in their behavior. In the Big Indonesian Dictionary the term manners is defined as behavior, temperament, morals and character. Then in Arabic, character is called akhlak. Morals, ethics, morals and manners are a series of references in a person's thinking and behavior in every activity. Likewise, in religious moderation and defending the country, one needs ethics. So that every action produced will provide benefits. These morals are the foundation when implementing the values of religious moderation and national defense. Religious moderation and national defense are concepts that originate from the diversity of religions, ethnicities and cultures that exist in Indonesia.

In Indonesia, freedom of religion and belief is fully guaranteed by the constitution and a number of conventions that have been ratified and ratified by the Indonesian government into law. In the 1945 Constitution after the amendment to article 28E paragraph (1) it was emphasized that "Everyone is free to embrace religion and worship according to his religion". Article 28E paragraph (2) also emphasizes "Everyone has the right to freedom of belief, expression of thoughts and attitudes in accordance with his conscience".

Meanwhile, article 28I paragraph (1) in the constitution reads "The right to life, the right not to be tortured, the right to freedom of thought and conscience, the right to religion, the right not to be enslaved, the right to be recognized as a person before the law and the right not to be prosecuted for The basis of retroactive law is human rights which cannot be reduced under any circumstances."

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In the same article, paragraph (2) also emphasizes the same spirit "Everyone has the right to be free from discriminatory treatment on any basis and has the right to receive protection against such discriminatory treatment." The role of adab in religious moderation and defending the state, refers to Article 30 of the 1945 Constitution, "every citizen has the right and obligation to participate in efforts to defend the state".

MATERIALS AND METHODS

This research uses a quantitative descriptive method, because this research will describe the current situation systematically and factually with the aim of analyzing data by describing or illustrating the data that has been collected as a solution to the research problem. Qualitative analytical techniques such as hermeneutics, deconstruction, and theoretical sampling are common companions to action research (Baskerville and Pries-Heje, 1999)

1. Research Objects

The object of this research is the role of morals in religious moderation and national defense. The research subjects were 4th semester students

2. Data Collection Techniques

Data collection techniques are carried out using:

a. Questionnaire, which uses a structured list of questions which are given to respondents to obtain detailed answers including questions regarding understanding of morals, the importance of morals in religious moderation, the role or position of the field of science in religious moderation and defending the country. Conclusions are drawn through analysis of the questionnaire results obtained from respondents.

b. Interviews.

Interviews were conducted to get a more detailed picture of the research object, and to help explain data analysis. Interviews were conducted with 2nd semester students at the Jakarta State Polytechnic.

3.4 Data Source

The data sources used are:

a. Primary data

Primary data was collected directly from respondents by filling in questionnaires distributed to second semester students at the Jakarta State Polytechnic. The respondents consisted of students from the Electrical Engineering Department with 6 study programs. Apart from that, primary data was obtained through accredited national journals.

b. Secondary data

Secondary data collection was obtained from searching literature books, accredited national journals and international journals. In connection with the role of character in religious moderation and national defense for students.

RESULTS AND DISCUSSION

National Education

The implementation of the value of moderation in the objectives of Islamic religious education is manifested in the application of the principle of openness. If this principle is applied in the Islamic religious education learning process, it will give students more freedom to build knowledge according to their talents, interests and potential [11].

Various verses and hadiths show the concept of religious moderation in Islam, with reference to a more specific word in use, namely the word wasatha (وسط). Islam is a wasathan religion. Wasathan which includes the Islamic trilogy, namely in the dimensions of aqidah, divinity between Atheism and Poletheism, the dimension of sharia, including Divinity and Humanity, the dimension of Sufism including sharia and essence. According to Yusuf, this concept shows the nature of moderation itself which is in the middle [12].

It cannot be denied that many millennials still support extreme actions carried out by irresponsible individuals. According to Muchith, he explains that acts of radicalism that occur in education are the result of the weak position of teachers as a professional position in Indonesia [13]. Umro strengthens the opinion above stating that the terrorist movement which is a problem for all countries in the world, including Indonesia, is motivated by acts of violence in the name of religion or is often known as religious radicalism.

Based on the analysis in the discussion, the concept of internalizing the values of religious moderation based on religion is obtained, which is developed through four aspects belonging to the concept of wasathiyah, namely a fair message, being middle-class, being the best community and having a broad scientific insight. This needs to be internalized in religious education for millennials amidst the strong influence of liberalization and extreme actions in the name of religion. Through internalizing the values of moderation contained in the Islamic religion, it is hoped that we can build a generation that is tolerant between religious communities, so that differences become a gift entrusted by God to its adherents. This needs to be followed up by exploring the values of religious moderation contained in social media whose consumers are dominated by the millennial generation.

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Furthermore, the Ministry of National Education has formulated five main values, namely: (1) character values in relation to God, namely religious values, where thoughts, words, actions are in accordance with Godly values and religious teachings; (2) character values in relation to oneself, including: (a) honest values, (b) responsibility, (c) healthy lifestyle, (d) discipline, (e) hard work, (f) self-confidence, (g) have an entrepreneurial spirit, (h) think logically, critically, creatively and innovatively, (i) independent, (j) curious, and (k) love knowledge; (3) character values in relation to others, such as (a) being conscious, (b) being obedient, (c) respecting the work and achievements of others, (d) being polite, and (e) being democratic; (4) character values in relation to the environment, such as the value of social and environmental care; and (5) national values, namely (a) nationalist, and (b) respect for diversity.

In principle, this value is something good and positive. As Frondizi explains: "...they are independent of goods, goods are valuable things. This independence includes every empirical form, values are a priori qualities. Independence refers not only to objects which exist in the world, but also to our reactions towards good and values. Values as independent qualities do not vary with thing." [8] Likewise, what Azyumardi said in Ghoni [9] is that there is a need to reformulate the concept of education, especially in relation to students. The current educational process only focuses on cognitive aspects, but what we must realize is that the formation of personality and morals is also very important. Therefore, reconstruction of education in Islam must be carried out, one aspect of which is reformulating the meaning of education as proposed by al-Attas.

Adab (ادب) in Arabic means manners, etiquette, or good manners. The overall meaning of adab is all forms of attitudes, behavior or ways of life that reflect the values of courtesy, refinement, goodness, character or morals. A civilized person is a person who always lives his life according to rules or procedures. There is no part of one's life activities apart from the procedures (adab) one follows. Because human life activities vary and each requires procedures, various kinds of etiquette have emerged.

Adab is a spiritual and physical discipline that enables a person and society to recognize and place everything in its correct and natural place, thereby creating harmony and justice within oneself, society and the environment. The result of adab and character is knowing God Almighty and doing it as a form of implementation.

The development of the times and revolutions in the industrial world mean that companies do not only need employees who have technical skills. Workers with non-technical skills are increasingly needed. Soft skills or in Indonesian often referred to as non-technical skills are skills possessed by a person when interacting with other people and skills to organize themselves so they can work optimally [10].

National Defense Concept

Ideologically, the attitude of defending the country is also an effort to implement Pancasila values such as mutual cooperation and helping each other, so that students will feel like they have a sense of brotherhood so that it is difficult to be pitted against one another. Apart from that, the attitude of defending the country also directs students to be more careful and thorough in absorbing information, and not to depend on social media which has the potential to spread fake news or hoaxes. The attitude of defending the country teaches students to be more disciplined, wise in thinking and acting, because it will influence work patterns which have an impact on economic development.

Based on Module I of the National Defense Concept issued by the National Defense Council in 2018, it contains the main material for developing national defense including the following matters. Basic Values of National Defense, including:

1. Love your homeland
2. Be aware of your nation and state
3. Loyal to Pancasila as the Nation's Ideology
4. Willing to make sacrifices for the nation and state
5. Have the initial ability to defend the country

Defending the State is the determination, attitude and behavior of citizens who are imbued with love for the Unitary State of the Republic of Indonesia which is based on Pancasila and the 1945 Constitution in ensuring the survival of the nation and state. The manifestation of the State Defense effort is the readiness and willingness of every citizen to make sacrifices in order to defend: the independence and sovereignty of the country, National unity and unity, territorial integrity and national jurisdiction and the values of Pancasila and the 1945 Constitution. State Defense efforts are apart from being a basic human obligation, It is also an honor for every citizen which is carried out with full awareness, responsibility and willingness to sacrifice in service. to the state and nation.

Defending the country is not solely the duty of the TNI, but also of all citizens according to their abilities and professions in social, national and state life. As stated in article 27 paragraph 3 of the 1945 Constitution, the effort to defend the country is the right and obligation of every citizen. This shows the existence of democratic principles in state defense which includes two meanings. First, that every citizen participates in determining policies regarding state defense through representative institutions in accordance with the 1945 Constitution and applicable laws. Second, that every citizen must participate in every effort to defend the country, according to their respective abilities and profession.

The role of the government [14] through one of the conceptual and strategic program policies to instill values / socialization to increase awareness in defending the country is through formal activities, namely Preliminary Education for National Defense

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(PPBN), the realization of Preliminary Education for National Defense (PPBN) which was launched The government before implementing the establishment of the state defense program on October 19 2015 which was opened by President Jokowi. The legal basis that already exists to support the implementation of National Defense is contained in: a. Article 30 Paragraph (1) of the 1945 Constitution states the rights and obligations of every citizen to participate in national defense and security efforts.

Indonesia's threats to the future, whether from within or from outside, in the near or long term, can clearly hamper Government programs, disrupt the aspects of national and state life, so the implementation of National Defense Preliminary Education Cadres among Students needs to be taken quickly and quickly. , simultaneously, more seriously, focused and measurable in all sectors/lines through various real activities that directly touch the community.

National Defense education among students in this case is also gaining momentum as a solution that is considered appropriate to this threat. For this reason, the recent collaboration between the Indonesian National Army (TNI AD) and universities must be addressed as an awareness of the shifting conditions of threats and challenges for Indonesia in the current era.

A person's actions, in this case the attitudes and actions of wanting to defend the country, are formed from three main components, namely behavioral beliefs, normative beliefs and control beliefs:

a. Attitude Toward Behavior (ATB)

Attitude towards behavior; which is influenced by behavioral beliefs, namely positive or negative evaluations of a certain behavior, reflected in words such as right-wrong, agree-disagree, good-bad. Evaluation of the attitude of defending the country will increase the intention (potential) to defend the country

b. Subjective Norm (SN) Subjective norm

Influenced by subjective norms around the individual who expect the individual to behave in a certain way or not. Examples of religious norms (for religious individuals),

social norms, family norms or when people who are important to the individual or tend to be obeyed by the individual consider loving the homeland as a positive thing, it will increase the intention (potential).

CONCLUSIONS

The results of this research are:

Polytechnic students have implemented moral values well. as many as 90.9% of students understand moral concepts in the campus environment. 90% of students have implemented tolerance as an implementation of religious moderation. Students also believe that tolerance is an implementation in defending the country. Then as many as 63% of students agreed that moral values have a big influence on defending the country. So without moral values it will be difficult to implement religious moderation and defend the country.

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