

ACTUALIZATION OF RELIGIOUS MODERATION TOWARDS A SOCIETY 5.0 ERA THROUGH UNDERSTANDING EDUCATION MANAGEMENT, MENTAL HEALTH AWARENESS, AND ORGANIZATIONAL ACTIVITY

Almas Uzma Qatrunnada

State Islamic University of Sunan Kalijaga Yogyakarta
20104090061@student.uin-suka.ac.id

Zulkipli Lessy

State Islamic University of Sunan Kalijaga Yogyakarta
zulkipli.lessy@uin-suka.ac.id

Muhammad Naufal Agniansyah

State Islamic University of Sunan Kalijaga Yogyakarta
20104090080@student.uin-suka.ac.id

Rohima Zulfa

State Islamic University of Sunan Kalijaga Yogyakarta
20104090057@student.uin-suka.ac.id

Wafa Samsudin Juhri

State Islamic University of Sunan Kalijaga Yogyakarta
20104090063@student.uin-suka.ac.id

Diah Khoirohnissah

State Islamic University of Sunan Kalijaga Yogyakarta
20104090079@student.uin-suka.ac.id

Abstract: Currently the presence of the millennial generation is sunnatullah, the emergence of this generation is due to advances in science and technology. Millennials rely heavily on social media, however, they do not yet have a strong filter to be able to filter the information they receive. The millennial generation also has challenges in facing a new era in their life, namely the era of society 5.0 as a complement to the 4.0 Industrial Revolution. In this instantaneous era, various religious problems that never end, such as rampant politicization, terrorism, radicalism, extremism, disintegration, misuse of da'wah, exploitation of the people, so many hate speeches, hoaxes and slander are now flooding the faces of the diversity of the nation. In relation to this impact, the level of understanding of education management, mental health awareness, and organizational activeness turned out to be greatly influences human behavior, especially for new students who are vulnerable to invitations from outside influences. Facing an era like this, it is time for the millennial

generation to take part in actualizing the moderation of religion as a solution to religious problems.

Keywords: Millennial generation, Religious moderation, Society 5.0, Education, Health, Organization.

INTRODUCTION

Indonesia is a nation with a very diverse ethnic composition. Likewise, with race, religion, belief, language, customs, regional cultural orientation, and outlook on life. In other words, the Indonesian nation has the potential, character, character, hobbies, education level, skin color, economic status, social class, rank and position, religious variants, ideals, perspectives, life orientation, organizational loyalty, tendencies and ideological affiliations.¹

Indonesia, with all its pluralistic conditions and many differences, faces the threat of disintegration. Much of the disintegration of the Indonesian nation stems from liberal and extremist ideologies that are included in Islamic teachings. The liberal ideology from the west which calls for freedom, which threatens the morals and culture of the East. Finally, a liberal, free and uncontrolled Islamic discourse. On the other hand, extremism spreads in Indonesian society as a result of transnational Islamic teachings (cross-national or cross-national). The ideology of this movement no longer rests on the concept of a nation-state, but on the concept of the people.

In addition to the rampant two extremes of religious understanding above, recently there have been several conflicts with religious nuances and tensions in society in Indonesia which have been triggered by differences in religious understanding or views between groups in Islam, such as the destruction of the Ahmadiyah basis and others. The conflict does not exist solely on differences in religious views, but on the accumulation of several problems and interests, both political, economic, social, and others.²

The same thing has also penetrated educational institutions, especially Islamic universities. There are many records of behavioral incidents that lead to radicalism and terrorism in universities. For example, on May 9 2017, IAIN Surakarta was shocked by the intolerance of a group of people who refused the presence of Haidar Baqir in the "Book Review on Islam God, Islam Man", so that

¹ Robi'atul Adawiyah, Ismanto, and Mohd Yasin, "Conflict of the House of Worship Construction in Jambi Province and Its Solution," *Journal of Law, Policy and Globalization* 44 (2015): 108–114.

² Reza Fahmi, "Moderation of Islam Ala Pesantren," *Researchgate.Net* (n.d.): 1–14.

this academic activity must be escorted by 1,000 personnel from the Police and TNI This incident is an example of the many similar actions that have occurred in universities to date.

The various conflicts that occurred in Indonesia were not solely due to religious differences. However, it must be admitted that religion is often used by conflicting groups as legitimacy for their actions or used as a foothold in building the solidarity of their group in dealing with other groups.

The National Counterterrorism Agency (BNPT) maps the level of radicalism in Indonesia into three levels. First, the level of "vigilance" (66.3%), namely the understanding of radical religion that is owned by society in general. Second, the level of "danger" (15.4%), namely the radical religious understanding of mosque administrators and madrasa school teachers. Third, the level of "caution" (20.3%), namely students' radical religious understanding. According to Mas'ud, one of the targets for the spread and recruitment of radicalism is young people, who are often referred to as the "bride" age, namely the age between 18-31 years. An important note from the BNPT mapping is that the level of radicalism among students is quite alarming. . Students have the potential to become targets of radical religious ideology.

BNPT even asked the academic community to be aware of the radicalism movement on campus, especially new students as entry points. Those who are vulnerable to being influenced and involved in the radicalism movement are young people who have a lot of curiosity, but their condition is not yet stable.

In the perspective of sociology itself, radicalism or crime in general is a natural condition of society (crime is a natural part of society). It is said that, because the reality of sociology shows radicalism, it is found in almost all levels and forms of society, whether society is still simple or has complex social structures.

Thus, radicalism is divided into two types or forms. First, individual radicalism (Individual violence), namely radicalism that is perpetrated by one person against another. Second, group radicalism (group or collective violence), which is a form of radicalism practiced by a group of people against someone or other groups. In other words, the understanding of religious moderation as a solution to prevent negative radicalism is influenced by the individual's own internal conditions and external factors (environment).

There are still many acts of terrorism and actions that lead to radicalism in Indonesia, especially in the world of education, is concrete evidence that the understanding and appreciation of the values of Islamic moderation is still low.

Therefore, various approaches to dealing with terrorism and radicalism must always be pursued. One of them is the deradicalization program through Islamic moderation education. In this case, they need to pay attention to the curriculum, educators and learning strategies used by educators.

Law No. In 2003, Article 2 of the national education system states that national education is education based on Pancasila and the 1945 Constitution of the Republic of Indonesia which is rooted in religious values, Indonesian national culture and responsive to the demands of changing times. This article clearly emphasizes that Pancasila is the ideology that underlies the implementation of education in Indonesia, including Islamic education.

In education, Islam expressly gives complete freedom to humans in matters of religion and diversity. The Qur'an also adheres to the principle of the existence of a reality of religious plurality (al-Qur'an 2:62), peaceful coexistence (al-Quran 109: 1) -6), there is no compulsion in religion (Qur'an 2: 256). It even recommends competing with each other in terms of virtue (Al-Qur'an 5:48).

Therefore, researchers are interested in studying and proving some of the problems that are assumed to be factors that influence students' understanding of religious moderation in tertiary institutions. By knowing the factors that influence religious moderation, all parties can take follow-up steps, either in the form of policies or in the form of development and research.

RESEARCH METHODS

This study uses a qualitative approach, namely through the literature review method. Literature review is a systematic, explicit and reproducible method for identifying, evaluating and synthesizing research works and ideas that have been produced by researchers and practitioners. The functions of this method include deepening knowledge of the field under study, knowing the results of related research and those that have been carried out, knowing the development of science in our chosen field, clarifying research problems, and knowing the latest methods proposed by researchers to solve problems.

After conducting a literature review, the researcher does not stop at just reading the literature, but also summarizes, analyzes and makes a critical and in-depth synthesis of the papers being reviewed or reviewed. The results of this summary, analysis and synthesis are then written in the form of a scientific paper. This research is sourced from journals and other findings that are related to one another. Of course, journals as primary sources are the main sources which cannot be separated from the fact that journals have high validity. Another finding that is used as a second source in this study focuses on the source of

legislation which is a real attitude to maintain the existence of Indonesia as a rule of law.

FIND AND DISCUSSION

Religious Problems

Problems that lead to religious actions are of course very disturbing to the peace of the Indonesian nation, among others

1. Actions that lead to radicalism, especially in the world of education, are concrete evidence that the understanding and appreciation of the values of Islamic moderation is still low.
2. There are indications that new students in tertiary institutions are susceptible to being infiltrated by understanding radicalism.
3. Radicalism or crime in general is a natural condition of society, because sociological reality shows radicalism, found in almost all levels and forms of society, whether society is still simple or has a complex social structure.
4. The understanding of religious moderation as a solution to prevent acts of radicalism is negatively influenced by the individual's own internal conditions and external factors (environment). Internal conditions such as psychological or mental health conditions, economic conditions, and so on. Meanwhile, external or environmental factors can be influenced by community, education, association, upbringing and so on.

Problems of Modernization of Modernization & Social Change In modernization theory, Tips explain theory divided by two. In this type of theory is there is a transformation process of citizens traditional the latest citizen. So, there are divided into two Among citizens traditional & latest. According to Herbert Spencer, citizens are an organism, something biological. With term other, citizens always experiencing growth, development & change. The emergence of modernization often linked use social change, a change crucial based on social structure & relationship social. And try we see social change Becomes something who inherent like something, including on the nature of social life. When talking about physical nature, history human, or intellectual human, we find that non- there are who constant, but everything is always in motion, & change the situation.

Reality- not active, for example, who observed the ancient Greek philosopher, Heraclitus, that whole creature always flow, monotone change, monotone

created & disappeared. Anyway, who revealed the Ibn Khaldun about theory cycle civilization, that on social life, there is always a change of style biological, based on nomadic to sedentary. Or for example said the Toynbee that the displacement (mutation) based on citizens primitive towards citizens civilized, or based on terms who not active to dynamic, is something natural in the history of human civilization. Daniel Lerner, *The Passing of Traditional Society*, The Changes kipped use 3 processes: first, the nomadic period. That is a form of life that experienced the nomads on a desert, barbarians on mountains, or the Tartar on Meadow. Second, the period of organizational formation, which is a period of for create power on a form of ties (organization). Third, the period of civilization (civilization). A time who full use style biological who luxury, full use art, thought who open, even secular, materialistic. All that happened use hurry up because of modernization current. With modernization who raised the Western nations are absorbed in use hurry up the Asian nations.

Benjamin Barber stated that McWorldiscultural colonizer. It will destroy all forms of local culture& change as new shop layout who considered use Mall. if we look more closely globally, on relation use behavior who raised for facing modernization, on Indonesian Muslims still available four orientations of ideological thought who trusted represent group-group who there are: traditionalist-orthodox, radical puritan (fundamentalist), reformist-modernist, & secular-liberal. Traditionalist group-orthodox is they who against similarity westernization who occur in several centuries who then in the name of Islam, for example, who understood & practiced on the place-the place certain. This group anyway wants to maintain some ritual traditions practiced by some salaf scholars. Supporters of this kind of ideological orientation able found in particular among the villagers & lower class.

Radical-puritans is a group who anyway interpret Islam from the origin-origin original who authoritative, sync use contemporary needs, However, they mind use trend modernist for westernizing Islam. This group takes a conservative approach to carry out religious reforms, have a literalist style, & emphasize the purification of doctrine (purification). This group is anyway able considered Becomes group fundamentalist, though some reject the mention, use the reason that group fundamentalists are tougher on refuse westernization & more confrontational than a group above, more group fundamentalists are more inclined to caused Religion Becomes political doctrine on social life. For the group this puritanical radical, flexible sharia & able growing to make ends meet who constantly changing, however interpretation & development Required done through the Islamic way who pure. So they criticize ideas& traditional practices &

consider it Becomes something who heresy. Ibn Taymiyyah, a character who died in the year 1328, is an intellectual figure of fundamentalist thought. A movement of thought with a radical-puritan pattern was once there is in the 18th century, on Najd (now Saudi Arabia), named Wahhabiyyah, on under the leadership of Muhammad bin Abd al-Wahhab (1703-1787), someone theologian, who following the style of Ahmad bin Hanbal, & Ibn Taymiyyah, on Tofu the Qur'an literally.³ Wahhabiyyah movement is a movement who there is when moral degradation citizens Islam, invite for back to pure Islamic teachings, eradicating all forms of practice who trusted deviate based on pure teachings of Islam, invites for reforming traditional religious views who guess that the door of ijihad already closed. They proclaim anti-intellectualism, especially philosophy.⁴ According to research, exit some group radical is because his life who far based on life's latest.

For example, the Khawarij is biological on desert, nomadic.⁵ Wahhabiyyah, there is in the period before the entry of modernization on global Arabic, even he considered Becomes group who there is on something area who non- been touched the global outside, Najd. Muhammad bin 'Abd al-Wahhab the character, there is in the century before the latest (pre-latest), before there were impact industrialization based ones. From that, culturally Wahhabiyyahthere is Becomes movement that represents a primitive form. A reformist-modernist group is a group that views Islam as very relevant for the whole field of life, public, &personal. They even state that the views & traditional practice Required reformed from the origin-origin original who authoritative, namely the Qur'an & Sunnah (purification of Religion), on situation context &contemporary needs. Islamic Thoughtlatest this is thought who have similarity for reach into some western thoughts who latest, rational and even liberal.⁶ Or interpret Islam through a rational approach for adjusting use current development. In a study latest about the history of Muslims, it is found that, although from in Religion

³ Ibid.

⁴ Siti Makhmudah, "Dinamika Dan Tantangan Masyarakat Islam Di Era Modernisasi (Pemikiran Dan Kontribusi Menuju Masyarakat Madani)," *JURNAL LENTERA: Kajian Keagamaan, Keilmuan dan Teknologi* 1, no. September (2015): 93-109.

⁵ W. Montgomery Watt, *Islamic Philosophy and Theology, Islamic Philosophy and Theology*, 2017.

⁶ Claude Gilliot and Daniel Brown, "Rethinking Tradition in Modern Islamic Thought," *Studia Islamica*, no. 90 (2000).

who same, adherents of this religion have understanding who different, & often disparity it triggers competition & conflict, on face the challenges of modernity.⁷

In Indonesia, especially on citizens Java, only known as NU Islam & Muhammadiyah Islam. NU often reviewed Becomes group traditionalist, ad interim Muhammadiyah, Becomes group modernist. But divided by two this then trusted non- worth again, because, on Subsequent developments, NU is more open to modernity.⁸ Even on a study done by the Arbiyah Lubis, it was found that the Muhammadiyah belonged to on group of modernist traditionalists. Where did the Muhammadiyah appear Becomes modernist only on global education, & on Tofu Qur'anic text & Hadith Becomes origin ijihad, Muhammadiyah are on group traditionalist.⁹

Understand traditionalism who embraced the Muhammadiyah organization, based on Arbiyah Lubis, reflected on theology who he adheres to, namely the jabariyyah understanding who confess the will absolute God, not freedom human on determine his deed & put power who mini on logic for understand case-case faith. While on other research, Muhammad Azhar anyway convey that on some things, NU who trusted traditional, turns out to be more latest compared to Muhammadiyah. For example, in the process of accepting the principles of Pancasila, the establishment of BPR Nusumma, it turns out that NU seems to precede Muhammadiyah.¹⁰ Nurcholish Madjid, an Indonesian Muslim intellectual figure, anyway convey that the thought pattern of Islamic Neo-modernism will there is based on NU circles who rich in classical treasures, rather than Muhammadiyah, & now it's proven use exit Liberal Islam Network (JIL) who the character poly dominated the NU youth. Regardless based on a debate of opinion on case that, who clear, group traditionalist, on Indonesia, generally join use organization called NU Muhammadiyah Becomes religious organization.¹¹ Of the, for easier to share group Muslims on Indonesia, often only worn 2 well-known organization on.

Several things who as disparity between NU & Muhammadiyah, ad interim group modernist, reformist, radicalist, puritan, & fundamentalist, more determine is that NU is more rural (signs rural), condition use traditional symbol

⁷ Ibrahim M. Abu-Rabi', "Islam and the Cultural Accommodation of Social Change," *American Journal of Islam and Society* 8, no. 2 (1991).

⁸ Ronald Alan Lukens Bull, "A Peaceful Jihad: Javanese Islamic Education and Religious Identity Construction," *ProQuest Dissertations and Theses* (1997).

⁹ Makhmudah, "Dinamika Dan Tantangan Masyarakat Islam Di Era Modernisasi (Pemikiran Dan Kontribusi Menuju Masyarakat Madani)."

¹⁰ Azyumardi Azra, "Muhammadiyah: A Preliminary Study," *Studia Islamika* 1, no. 2 (2014).

¹¹ Muhammad Azhar, "Fiqh Peradaban," *Yogyakarta: Ittaqa Press* (2001), pp 89

(formerly symbolized use clothing scabbard & turban), hyperbole on practice of worship, trust more term 'cleric & more attached use congregation, weak initiative & more hierarchical structure on social status matters, non- refuse some ritual practices who non- written on hadith right, or non- sync use thought latest, because, based on they, non- means something who non- listed on on hadith right it's contradictory use Islam as long as it is still not related case faith. The traditionalist principle tradisionalis"adam al-wujdan la yadullu 'ala 'adam al-wujdan".¹²

On the other hand, the Muhammadiyah was more urban (signs urban) who very appreciative use symbol of modernity (formerly symbolized use use tie, & etc.), critical, independent, individual so emphasis caring, full of initiative, guess something who not registered on hadith right trusted. Becomes something who deviate based on Islamic teachings & cannot be practiced because will sin & implication ugly to faith.

In the form of internal practice moment Friday prayer congregation example NU wear 2 call to prayer, ad interim Muhammadiyah wear one call to prayer. Pulpit shape who worn anyway different, NU wear pulpit pulpit, ad interim Muhammadiyah wear pulpit shape latest. Other differences who very conspicuous is on early determination of fasting & holiday, application Tarawih prayer & Eid prayer. NU Kelompok group on deciding beginning of fasting month & Hari Raya (Eid) hold on in the concept of "ru'yah" ad interim Muhammadiyah hold on in "hisab". In application Tarawih prayer, group NU holds on in total 20 raka'at ad interim Muhammadiyah holds in 8 raka'at. In application Eid prayer, group NU did it on mosque, ad interim Muhammadiyah people on open field.

In the field of education, NU wear swag style, wear book yellow becomes study material, namely book -book al-Ghazali's work & some other thinkers, who there is in classical Islamic century.¹³ While on education who managed by Muhammadiyah, wear classical system, wear book white Becomes change based on book yellow. And still poly more shapes disparity who other, who able made Becomes basic on sort citizens Islam on Indonesia, as NU & Muhammadiyah.

In short, on Islam, there are poly variety behavior based on Religion-based movements on addressing modernization. First, they who explain behavior skeptical & protest against change fundamentals on social life structure, who

¹² Azra, "Muhammadiyah: A Preliminary Study."

¹³ Lukens Bull, "A Peaceful Jihad: Javanese Islamic Education and Religious Identity Construction."

caused the modernization. Second, who keep up with modernization however against secularization. Third, who make adjustments to the environment latest, even in implied as secularization¹⁴ agent, because on Among characteristic century latest is exit secularization of the traditional religious system.

Group who considered this last have the view that exita modernity forces a change. And Religion always faces change, as a result forced the development of some procedure religious who sync use circumstances explain theory divided by two. This type of the oryis there is a transformation process citizens traditional as latest citizen. So, there are divided by two Among citizens traditional & latest. According to Herbert Spencer, citizens are an organism, something who biological. With term other, citizens always experiencing growth, development & change.

Religious Moderation through Education Management

Management comes from the Latin word "manus" which means "hand" and "agere" which means "to do". These words are combined into "management" which means handling something, managing, making things what they want by utilizing all available resources. Management is the science and art of managing, controlling, communicating, and utilizing all resources in the organization by utilizing management functions (Planning, organizing, Actuating, and Controlling) so that organizations can achieve goals effectively and efficiently.

Etymologically, education comes from the word "pedagogic" from Greek, consisting of the word "pais" which means child and "again" which means to guide. In the National Education System Law Number 20 of 2001 article 1 paragraph 3 "Education is a conscious and planned effort to create an atmosphere of learning and the learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, and noble morals and skills needed by himself, society, nation and state".

From the understanding of management and education above, it can be concluded that Education Management is an activity or a series of activities in the form of a cooperative business management process for a group of people who are members of an educational organization to achieve predetermined educational goals by utilizing existing resources and using the functions. The millennial generation is now the main target for the spread of radicalism and its recruitment. In addition to the conditions that are considered to be still unstable,

¹⁴ William M. Wentworth, James A. Beckford, and Thomas Luckmann, "The Changing Face of Religion," *Sociological Analysis* 52, no. 1 (1991).

psychologically, the beliefs of students, especially high school levels, are at the conventional synthetic stage. At this stage, students obey the opinions and beliefs of others. They tend to want to learn their belief system from those around them and accept this belief system without being followed by a critical attitude in their beliefs.

Students can also be used as a promising regeneration for the continued operation of the radical terrorist group movement. This happens often starting with a superficial understanding of religious teachings. Therefore, the cultivation and development of religious moderation in educational institutions is very important as a perspective of the millennial generation in understanding and deepening Islam. So that teaching religion is not only to form individual piety, but also to be able to make religious understanding as an instrument to respect people of other religions.

1. Synergy of National Components

The upholding of religious moderation in Indonesia needs to be guarded together, both by individuals, institutions, society and the state. Religious moderation is needed because extreme attitudes in religion are not in accordance with the essence of religious teachings. extreme behavior in the name of religion also often results in conflict, hatred and intolerance. Attitudes like these need to be moderated. So among the millennial generation, this moderation should be encouraged so that they can also accept existing differences, including differences of opinion that exist within the religious community itself.

When viewed historically, the term moderation has long been recognized as a living principle in human history. For example, in ancient Greek mythology, the principle of moderation was well known and inscribed on the inscription of the statue of Apollo at Delphi with the inscription of *Meden Agan*, which means "not exaggerating". At that time, the principle of moderation was understood as the value of doing everything proportionately. not excessive. Moderation is also known in various religious traditions. If in Islam there is the concept of *wasathiyah*, in Christian tradition there is the concept of the golden mean. In the Buddhist tradition there is *Majjhima Patipada*. In the Hindu religious tradition there is *Madyhamika*. In Konghucu there is also the concept of *Zhong Yong*. Thus, in the traditions of all religions, there is always a "middle way" teaching. Observing this historical review, every component of the nation must believe that Indonesia has the social capital to strengthen religious moderation. This

social capital is in the form of local cultural values, a rich diversity of customs, traditions of deliberation, and a culture of mutual cooperation which has been inherited by the Indonesian people from generation to generation. We must take care of this social capital, in order to create a life of harmony and peace in a diversity of cultures, ethnicities and religions. Thus, to ground a society that is moderate in religion, the state needs to be present to facilitate the creation of public spaces to create interaction of religious communities.

2. Grounding Religious Moderation in Educational Institutions

In order to build a tolerant and moderate understanding of the diversity of students in educational institutions, schools need to implement several actions, including:

First, developing a local school culture, for example, honesty, courtesy, mutual respect and others, which is a combination of values, beliefs, assumptions, understandings and expectations that are believed by school stakeholders as well as being used as guidelines for behavior in solving problems both internally and externally they face. While the development of religious culture in the school community means how to develop *wasathiyah* (middle) religious teachings at school as a basis for values, enthusiasm, attitudes, and behavior for school actors, namely teachers, educational staff, parents of students, and students. Himself.

The second action from the elements of teachers and management of educational institutions is also an important factor in implementing inclusive and moderate religious values in schools. Here the teacher has an important position, because he is one of the targets of this educational strategy. If a teacher has an inclusive and moderate paradigm of religious understanding, then he will also be able to teach and implement these religious values to students in school. The teacher's role in this case includes; a teacher who has a democratic attitude and does not discriminate against students who adhere to a different religion. In addition, teachers should be concerned about certain events that are related to religion. For example, when there was an attack by the Daha Selatan Police, Hulu Sungai Selatan Regency, South Kalimantan (2020) by a terrorist group, a teacher who has an inclusive and moderate attitude in religion must be able to explain his concern about this incident.

Then a teacher should be able to explain that this incident should not have happened. Because in all religions whether in Islam, Catholicism, Buddhism, Hinduism, Judaism, Confucianism and other beliefs it is clear

that the use of all forms of violence in solving problems is prohibited. Violence will only create new problems. then a teacher who has an inclusive and moderate attitude in religion must be able to explain his concern about this incident. Then a teacher should be able to explain that this incident should not have happened. Because in all religions whether in Islam, Catholicism, Buddhism, Hinduism, Judaism, Confucianism and other beliefs it is clear that the use of all forms of violence in solving problems is prohibited. Violence will only create new problems. then a teacher who has an inclusive and moderate attitude in religion must be able to explain his concern about this incident. Then a teacher should be able to explain that this incident should not have happened. Because in all religions whether in Islam, Catholicism, Buddhism, Hinduism, Judaism, Confucianism and other beliefs it is clear that the use of all forms of violence in solving problems is prohibited. Violence will only create new problems. Confucianism and other beliefs clearly state that the use of all forms of violence in solving problems is prohibited. Violence will only create new problems. Confucianism and other beliefs clearly state that the use of all forms of violence in solving problems is prohibited. Violence will only create new problems.

Apart from teachers, schools also play a very important role in building an educational environment that is tolerant of all religions. Therefore, schools should pay attention to the following steps:

First, schools should make and apply special rules, namely school rules that are specifically applied in a particular school. In these school regulations, of course, one of the important points listed is the prohibition against all forms of religious discrimination in the school. With the implementation of this regulation, it is hoped that all existing elements such as teachers, school principals, education staff, and students can learn to always respect other people of different religions in their environment.

Second, to build a sense of mutual understanding from an early age between students who have different religious beliefs, schools must play an active role in promoting religious dialogue or dialogue between religious communities which of course remains under the guidance of teachers in the school. Dialogue between religious communities of this kind is an effective effort so that students can get used to conducting dialogue with followers of different religions.

Third, another thing that is important in the application of religious moderation is the curriculum and textbooks that are used and applied in

schools, preferably a curriculum that contains the values of pluralism and religious tolerance. Likewise, books, especially religious books used in schools, should be books that can build students' discourse on an inclusive and moderate understanding of diversity.

In the end, by applying the values of religious culture in schools and the strong concern of teachers and management of educational institutions, it is hoped that it can shape the individual and social piety of students, so that in perspective they can build a dignified character, morals and national civilization.

The Effect of Mental Health to Overcome Religious Problems.

The concept of health is based on religion which has a long-term concept and is not only oriented to the present and here, religion can have a significant impact on human life, including on health. The best solution to be able to overcome mental health problems is to practice religious values in everyday life, a person's mental health can be characterized by the person's ability to adapt to their environment, being able to develop their potential to the maximum extent possible to achieve blessing Allah SWT, as well as by developing all aspects of intelligence, both spiritual health, emotion and intellectual intelligence.

1. Definition of Religion and Mental Health

Mental health, the word mental comes from the Latin word, mens or mentis, which means soul, life, spirit, spirit, and spirit. Mental health is a linguist of mental hygiene or Mental Health which comes from the words Hygiene and Mental. Etymologically, the Hygea word Hygea is the name of the ancient Greek goddess of health who has the task of taking care of human health problems in the world.

Mental health (mental hygiene) is a science that includes a system of principles, rules and procedures to enhance spiritual health. A mentally healthy person is a person who is spiritually or at heart always feels calm, safe, serene. According to HC Witherington, mental health problems involve knowledge and principles in the fields of psychology, medicine, psychiatry, biology, sociology, and religion.

Mental is all the elements of the soul including thoughts, emotions, attitudes and feelings, thoughts which as a whole will determine how to practice, how to deal with things that suppress the role of disappointment or joy, fun and so on. According to the Islamic view, a mentally healthy person is a person whose behavior, thoughts, and feelings reflect his personality and that personality is in accordance with Islamic teachings. This condition

means that a mentally healthy person is a person in whom there is an integration of behavior, feelings, thoughts and a soul of diversity.

Thus mental health is a soul that is protected from mental disorders that can lead to things that are not good. Meanwhile, mental health of students is a collection of psychic elements from students such as emotions, thoughts, attitudes and feelings that affect behavior in an atmosphere. in schools, households and communities.

The definition of religion according to JH Leuba, is a way of behaving, as a belief system or as a special type of emotion. Whereas the definition of religion according to Thouless is a practical relationship that is felt with what he believes as a being or as a being higher than humans.

2. Characteristics of People Who Have Mental Health

Mental health characteristics are grouped into six categories, namely: Having a positive attitude towards himself, Self-actualization, Able to integrate with existing psychic functions, Able to be autonomous towards oneself (independent), Having an objective perception of the existing reality, Able to harmonize environmental conditions with oneself.

The best solution to be able to overcome mental health problems is to practice religious values in everyday life, a person's mental health can be characterized by the person's ability to adapt to their environment, being able to develop their potential to the maximum extent possible to achieve blessing Allah SWT, as well as by developing all aspects of intelligence, both spiritual health, emotion and intellectual intelligence. Basically life is a process of adjustment to all aspects of life, people who are unable to adapt to their environment will fail to live their lives. Humans were created to live together, in society, need each other and always interact.

3. The Relationship between Humans and Religion

This mental disorder can be overcome with religious therapy as stated in the Koran, in connection with this approaching oneself to God, increasing dhikr and doing good deeds is the right way to overcome mental disorders. The nature of humans as creatures created by Allah SWT is that humans are created to have religious instincts, namely the religion of tauhid. If there are people who do not have a monotheistic religion, then it is not natural that they do not have a monotheistic religion only because of the influence of the environment. The relationship between psychology and religion in relation to the relationship between faith and mental health lies in the attitude of

one's surrender to a supreme power so that it can bring out positive feelings on one's mental health.

From the description above, regarding Religion and mental health, we can draw conclusions:

- a. Religion is the practical relationship he feels with what he believes as a being or as a being higher than human.
- b. Mental health is the avoidance of a person from mental disorders and illnesses.
- c. The relationship between psychology and religion in relation to the relationship between religion as belief and mental health, lies in the attitude of one's submission to a supreme power. Such an attitude of resignation is thought to give a person an optimistic attitude resulting in positive feelings, such as happiness, grief, satisfaction, success, feeling loved, or a sense of security. In other words, such a condition becomes a human being in the natural condition, according to the nature of the occurrence, physically and spiritually healthy.

Religious Moderation Through Organizational Activeness

The campus student organization is a forum or organization engaged in student affairs, which is equipped with clear and planned technical devices such as structures, mechanisms, functions, procedures, work programs, and other elements that serve to direct all the potential that exists in the organization. the final goal or ideal that he wants to achieve. Basically, student organizations are expected to be able to form students that go far beyond technical skills in carrying out activities. Skills that can be developed in student organizations, for example, improve critical thinking skills, maturity and maturity in attitude, increase creativity, achievement based on the background of the student organization.

Basic Guidelines for Student Organizations Based on these regulations, student organizations at the State Islamic University can be grouped into several forms, namely: Student Council (DEMA) at University and Faculty levels, Student Senate (SEMA) at University and Faculty levels, Department Student Association (HMJ), and the Student Activity Unit (UKM). Especially in the Tarbiyah Faculty, the Student Council (DEMA) houses 3 student organizations, namely the Self-taught Press Institute, the Aesthetic Arts Institute and the Sports Institute. As for extra-campus student organizations, there are various mainstream student organizations that are active in the environment, such as: the Islamic Student Association (HMI), the Indonesian Islamic Student

Movement (PMII), the Muhammadiyah Student Association (IMM), the Indonesian Muslim Student Action Association (KAMMI), and study organizations and other student movements. In addition, there are also various student organizations in the form of youth and community organizations, study groups, non-governmental organizations, labor organizations and other associations. To measure whether someone is active or not in the organization, several measures are needed. The size of active organization is as follows:

1. Responsiveness, namely the ability to set agenda and priority activities.
2. Accountability, which is a measure that shows the level of conformity of performance with external measures, such as values and norms in society.
3. Adaptability, namely being able or not to adapt to the surrounding environment.
4. Empathy, which is sensitivity to issues that are developing in the environment.
5. Openness or transparency, which is whether or not someone is able to be open with their surroundings.

According to Priambodo and Sarwono, there are several characteristics inherent in students who are active in student organizations.

1. Enjoy spending time with various student activities. Students who are active in student organizations almost always want to be involved in the daily management and committee of various activities and events held by their organizations. They are willing to be actively involved in encouraging the implementation of various activities in the organization where they join.
2. Tend to often sit around and chat in the room or office of the student organization that he participates in. Students who are active in student organizations tend to spend more of their time gathering in the organization's room or office while sitting and chatting with other members of the organization. relating to other organizations regarding matters relating to the organizations that are followed and regarding issues circulating in the outside environment or society.
3. Tend to have broad insight into the development of the outside world and about things that are happening around the campus. Besides having broad insight, students who are active in student organizations also tend to view everything critically. They tend to be more sensitive and more critical of

developments in their surroundings, for example developments in political conditions at home and abroad.

Achievement is a result that has been achieved, done and done by someone. The achievements themselves are divided into two, namely academic and non-academic achievements. Academic achievement according to Bloom is the result of changes in behavior which include the cognitive, affective and psychomotor domains, which are a measure of the success of students. Cognitive realm in this case is an ability that is always required of students to be mastered because the ability in this realm is the basis for mastery of science. Academic achievement is expressed as knowledge achieved or skills developed in a particular subject or subject at an educational institution, usually determined by academic value. So it can be concluded that academic achievement is the result of student learning from a series of lessons that are translated into an academic value. For research needs, the intended academic achievement value is the accumulated value of the student learning outcomes of the Tarbiyah Faculty from all the courses that have been programmed. The academic achievement value is stated in the temporary Grade Point Average (GPA).

Moderation of Islam in Arabic is called al-Wasathiyah al-Islamiyyah. Al-Qaradawi mentioned several vocabularies with similar meanings including the words Tawazun, I'tidal, Ta'adul and Istiqamah. Meanwhile in English as Islamic Moderation. Meanwhile, according to the Big Indonesian Dictionary, Moderation means the tendency to be in the middle between the two extreme poles. Islamic moderation is a view or attitude that always tries to take the middle position of two opposing and exaggerated attitudes so that one of the two attitudes referred to does not dominate in a person's thoughts and attitudes. In other words, a moderate Muslim is a Muslim who gives each value or aspect that is opposite a certain part no more than the portion it should be. Since man-no matter who he is- is unable to rid himself of the influence and bias of either tradition, thought, family, age or place, it is impossible for him to represent or offer full moderation in the real world. Only Allah can do that.

According to Hashim Kamali, moderation is an important aspect in Islam, where moderation in Islam contains many ramifications in various fields of concern to Islam. Kamali revealed that moderation concerns moral virtues that are relevant, not only to individual life, but also to the integrity and self-image of the community and nation. Moderation is also a virtue that helps create social harmony and balance in life and individual problems, both in the family and society, as well as the broader spectrum of human relationships. The term

moderation, and its opponents of extremism and radicalism, has become very popular in recent years. Because it is so popular in almost all speeches of state leaders, including King Salman's speech at the MPR RI building, also repeating these words many times.

The indicators developed to assess the level of understanding of students in this study are in accordance with the definitions provided by the Ministry of Religion of the Republic of Indonesia, namely: national commitment; tolerance; Anti-violence; accommodating to local culture. These four indicators can be used to identify how strong religious moderation is practiced by someone in Indonesia, and how much vulnerability they have. These vulnerabilities need to be recognized so that we can identify and take appropriate steps to strengthen religious moderation.

CONCLUSION

Multicultural life in Indonesia requires a balance in understanding and multicultural awareness that respects difference, diversity and at the same time a willingness to interact with anyone fairly. In the era of society 5.0, facing the diversity and challenges of the existing era, it requires more concern such as an attitude of moderation, this form of moderation can differ from one place to another. The attitude of moderation is in the form of acknowledgment of the existence of other parties, the owner of a tolerant attitude, respect for differences of opinion, and not to force his will by means of violence. The role of the government, community leaders, educators, religious educators, and us as the millennial generation is needed to socialize, develop insight into religious moderation towards Indonesian society through educational management, mental health awareness, and active organization to create harmony and peace of the Indonesian nation.

References:

- Abu-Rabi', Ibrahim M. "Islam and the Cultural Accommodation of Social Change." *American Journal of Islam and Society* 8, no. 2 (1991).
- Adawiyah, Robi'atul, Ismanto, and Mohd Yasin. "Conflict of the House of Worship Construction in Jambi Province and Its Solution." *Journal of Law, Policy and Globalization* 44 (2015): 108–114.

- Alexander, R. "Islam with Progress : Muhammadiyah and Moderation in Islam
Islam with Progress : Muhammadiyah and Moderation in Islam," no. 213
(2017).
- Ampel, Iain Sunan, and Surabaya Indonesia. "WHITHER INDONESIA ' S
ISLAMIC MODERATISM? A Reexamination on the Moderate Vision of
Muhammadiyah and NU 1 Masdar Hilmy," no. April 2012 (n.d.): 20–21.
- Analysis, Conceptual. "Moderation in Islam: A Conceptual Analysis Of" 4 (2011):
29–46.
- Azizah, Lailiyatul. "Jurnal Pendidikan Islam" 10 (2020).
- Azra, Azyumardi. "Muhammadiyah: A Preliminary Study." *Studia Islamika* 1, no. 2
(2014).
- Davids, Nuraan. "Islam , Moderation , Radicalism , and Justly Balanced
Communities." *Journal of Muslim Minority Affairs* 0, no. 0 (2017): 1–12.
<https://doi.org/10.1080/13602004.2017.1384672>.
- Fahmi, Reza. "Moderation of Islam Ala Pesantren." *Researchgate.Net* (n.d.): 1–14.
- Fahri, Mohamad, and Ahmad Zainuri. "Moderasi Beragama Di Indonesia" 25, no.
2 (2019): 100. website:<http://jurnal.radenfatah.ac.id/index.php/intizar>.
- Gilliot, Claude, and Daniel Brown. "Rethinking Tradition in Modern Islamic
Thought." *Studia Islamica*, no. 90 (2000).
- Islam, Khalil Nurul. "KURIOSITAS Media Komunikasi Sosial Dan Keagamaan" 13
(2020).
- Islam, Tazul. "Islamic Moderation ' in Perspectives : A Comparison Between
Oriental and Occidental Scholarships" 03, no. 02 (2015).
- Kawangung, Yudhi, and Correspondence Author. "Religious Moderation
Discourse in Plurality of Social Harmony in Indonesia" 3, no. 1 (2019): 160–
170.
- London, Los Angeles, and New Delhi. "The Case of Islamic Political Actors"
(2010): 69–88.
- Lukens Bull, Ronald Alan. "A Peaceful Jihad: Javanese Islamic Education and
Religious Identity Construction." *ProQuest Dissertations and Theses*
(1997).
- Makhmudah, Siti. "Dinamika Dan Tantangan Masyarakat Islam Di Era
Modernisasi (Pemikiran Dan Kontribusi Menuju Masyarakat Madani)."
JURNAL LENTERA: Kajian Keagamaan, Keilmuan dan Teknologi 1, no.
September (2015): 93–109.
- Mataram, Iain. "MODERATE ISLAM IN LOMBOK The Dialectic between Islam
and Local Culture Mutawali" 10, no. 02 (2016): 309–334.
- Publishing, Mcser. "The Wasatiyyah (Moderation) Concept : Its Implementation
In Malaysia Wan Kamal Mujani Ermy Azziaty Rozali Nor Jamaniah
Zakaria" 6, no. 4 (2015): 66–72.

- Putri, Febrina Riska, and Liza Yulia Sari. "Practicality of Islamic Religious Education Module Anti-Radicalism and Terrorism Nuance on Islamic Religious Educational Subject" 262, no. 1ctte (2018): 157-159.
- Somer, Murat. "Moderation of Religious and Secular Politics, a Country's 'Centre,' and Democratization," no. April (2012).
- Strategies, Adaptation. "Adaptation Strategies of Islamist Movements," no. April (2017).
- Studies, Social. "Strengthening Character Education in Indonesia: Implementing Values from Moderate Islam and the Pancasila Subaidi 1" 11, no. 2 (2020): 120-132.
- Sutrisno, Edy. "Aktualisasi Moderasi Beragama Di Lembaga Pendidikan Actualization of Religion Moderation in Education Institutions" 12, no. 1 (2019).
- Taufiq, Ahmad. "Pengembangan Kesadaran Kritis Di Pesantren Dalam Menghadapi Tantangan" 2, no. November (2019): 75-100.
- Watt, W. Montgomery. *Islamic Philosophy and Theology. Islamic Philosophy and Theology*, 2017.
- Wentworth, William M., James A. Beckford, and Thomas Luckmann. "The Changing Face of Religion." *Sociological Analysis* 52, no. 1 (1991).
- Widodo, Priyantoro. "Moderasi Agama Dan Pemahaman Radikalisme Di Indonesia" 15, no. 5 (2019): 9-14.