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Education of Moderation Implementation toward Non-Civil Servants Conselor Religious Understanding in Education and Training

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Keywords: *education of moderation, training, religious counselor.*

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Education of Moderation Implementation toward Non-Civil Servants Conselor Religious Understanding in Education and Training

Hanafi Pelu

Abstract- **Religious counselor is the government spearhead in regional agency, the occurrence of conflict, terrorism, radicalism and blaming each other, thus technological developments make the community contaminated with these developments. This paper aims to describe the role of instructors to attempt these problems. Radical threats nowadays are widespread in Indonesian society, which is carried out by groups of radicalism, fundamentalism, extremists and others. Radicalism act always causing unpleasant, can also cause widespread conflict, even lead to a series of acts of terror, bombing in several areas. This kind of violence must be prevented as early as possible.**

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I. Background

Religious Moderation has recently become the main focus of the Ministry of Religion Affairs, even becoming one of the three core that become the spirit of the Ministry of Religion today. That is caused of religious moderation has a high degree of relevance and urgency in the midst of religious life in Indonesia. Religious moderation are capable to answer the various religious problems and global civilization, and it's the right time for the moderate generation to take more aggressive steps.

Moderation arises because of plurality, thus religious moderation is considered as an appropriate perspective in plural religious life. So, if there are groups of radicals, extremists, or puritans whose speak loudly accompanied by acts of violence, then moderate groups must speak louder with accompanied by acts of peace.

The concept of moderation (wasathiyyah in Islamic language) is considered to be able to ward off people so that they do not slip up on radical and extreme understandings. Historically groups that practiced radical and extreme understanding, mostly accompanied by acts of violence in the name of jihad.

Planting an understanding of the concept of moderation really needs to be done early on to the younger generation. It is intended that young people have an inclusive religious attitude. So that if we are in a multicultural and pluralism in religious society, we can respect and respect the differences and be able to position ourselves wisely in social interactions in the midst of society.

The vision of Islamic moderation that needs to be instilled in Indonesia's young generation includes: (a) tolerance (tasamuh), which is recognizing and respecting differences, both in religious and social aspects, (b) taking the middle ground (tawassuth), for example; not overdoing and not overdoing reduce religious teachings, (c) balance (tawazun), namely the understanding and practice of religion in a balanced way, (d) straight and firm (i'tidal) that is keeping things in place, (e) applying a tolerant attitude, being careful in dropping the verdict infidels and heretics, (f) creating an inclusive (open) dialogue space both with internal groups or internal streams in Islam and with various non-Islamic religious leaders, (g) egalitarian, for example; not discriminating against others due to differences in beliefs or religions and tradition, (h) deliberation, that is, every problem is solved by deliberation to reach consensus with the principle of placing benefit above all.

Based on this momentum, ICRS and the Indonesian Ministry of Religion held an International Symposium on Religious Life (ISRL) in Yogyakarta, 6-9 November 2018. ISRL is a program that is carried out every two years and is organized by the Indonesian Ministry of Religion. This year the ISRL committee invited speakers and presenters of papers from various countries such as Japan, Pakistan, Malaysia, Australia, the United States, Switzerland, Nigeria, Singapore and Macedonia.

The International Symposium on Religious Life (ISRL 2018) was inaugurated by the Indonesian Minister of Religion, Drs. H. Lukman Hakim Saifuddin. In his remarks, he said that we should encourage the formation of the transmission of religious knowledge through cultural media products so that the development of religion and culture could go hand in hand. Negotiating religion with culture does not mean we give up the basic principles of belief in every religion in the name of culture. Likewise, reconciling culture and religion is not always the same as limiting the creativity and cultural expression we have. Both cultural and religious activities must develop and live together in harmony and living together in order to preserve the unity of a highly pluralistic and multicultural Indonesian

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society. He also stressed that a number of speakers at this symposium will present and discuss research findings on the context of the relationship between religion and culture. "I believe that these topics undoubtedly address the realization of religious and cultural relations empirically, both in the context of religious life in Indonesia, Southeast Asia and Asia and even in the context of religious communities throughout the world. Part of the speaker uses many approaches ranging from sociology, anthropology, classical Islam, comparative religion, contemporary Islamic studies to philanthropy and others ".

Many religious moderates have taken the clear major path of pluralism, declaring the same validity of all religions, but in doing so they neglect to pay attention to their irreplaceable sectarian truth claims. As long as a Christian believes that only his baptized brothers will be saved on Judgment Day, he cannot "respect" the beliefs of others, because he knows that the fires of hell have been ignited by these ideas and awaits his adherents now.

Muslims and Jews generally take the same arrogant view of their own efforts and have spent thousands of years eagerly repeating the mistakes of other religions. It should not need to be said that these rival belief systems are all equally uncontaminated by evidence.

II. Problem Statements

Based on the title explanation in the background above, the formulation of the problem in this study are; Are religious instructors able to understand moderation education?

III. Purpose of Research

Based on the above problem formulation, the purpose of the research in this study is to explain whether religious instructors are able to understand moderation education.

IV. Benefits of Research

The benefits of the research in this study are to increase the understanding of religion towards religious people in Indonesia so that they have an awareness that practicing religious teachings is essentially maintaining Indonesian's. Because Indonesia is a religious and religious country, not secular, especially to religious counselors as pioneers of the government's extension in the regions.

V. Theoretical Framework

a) Training

Education and training is the creation of an environment where employees can acquire or learn specific attitudes, abilities, skills, knowledge and behavior related to work. The education and training program is designed to get good quality human resources and be ready to compete in the market.

Wasti Sumarno (1990: 75) said that education is a learning process that produces experiences that provide personal well-being, both outward and inward. While training is the whole process, techniques, and teaching-learning methods in order to transfer knowledge from one person to another according to predetermined standards. Meanwhile R.A. Plant and R.J. Ryan (1994) states that training (training) includes the development of various information to individuals or groups so that they get a variety of new information.

Another definitions of "training" was put forward by John V. Chelsom (1997), namely as a learning process that involves a number of achievements, both skills, concepts, and rules or behaviors to improve employee performance. According to Sikula (in Martoyo, 1998: 60), the purpose of the training is as a form of human resource development which includes: (1) Productivity, (2) Quality, (3) Human Resources Planning, (4) Morale, (5) Indirect Compensation, (6) Health and Safety, (7) Obsolescence Prevent, and (8) Personal Growth. In organizing a training program, there are at least four important components that need to be considered, because it will determine the effectiveness of the training implementation. The four components are referred to, namely: (1) aspects of the method, (2) aspects of the instructor, (3) aspects of the curriculum, and (4) aspects of the facility.

In addition, it is necessary to understand Education Management and Coaching (Training). In analyzing the management of education and training needs to be distinguished between: (1) Management of education and training personnel in the study of education administration; (2) Elements of training management; and (3) Training Needs Analysis.

Regarding the management of Education and Training personnel in the study of education administration, it is said that education management is the study of how to manage existing resources in an effort to achieve a predetermined goal. The education management paradigm can be seen from a macro, and micro review with a specific field of activity, according to the characteristics of the educational organization. In this case, Engkoswara (2002: 9) classifies the three ranges of educational management. Macro examines the intact relationship between the hue of life tendencies with the ability of the quality of Indonesian human independence and the provisions of equipping in an education system.

The education and management reform policy, as the focus of this research, can be positioned in the HR management constellation which is one of the areas of education administration studies (Caiden & Siedentopof, 1982).

According to Religious Ministry Role of Indonesia Number 43 of 2016 concerning Management

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Training Information System at the Ministry of Religion in Chapter I article 1 paragraph 2 that; education and training hereinafter referred to as training is the organization of learning and training in the framework of developing employee competencies in accordance with the requirements of their respective positions at the Ministry of Religion.

Training Education is an institution to implement the apparatus development system that forms employees so that they have integrity, are professional, innovative, are responsible and exemplary about their duties and obligations.

Based on Religious Ministry Role of Indonesia Number 59 of 2015 concerning the Organizational Structure of the Religious Training Center that the Makassar Training and education has functions as follow:

1. Task; Carry out Education and Training of Administrative and Technical Staff of Education and Religion in the Work Areas of the Ministry of Religion of the Provinces of South Sulawesi, West Sulawesi and Southeast Sulawesi.
2. Function;

a. Formulation of Vision, Mission and Policy of the Religious Training Center;
b. Organization of Administrative Staff Training and Religious Technical Training
c. Services in the field of Religious Education and Training;
d. Preparation and Presentation of reports on the results of the implementation of the Makassar Religious Training Center;
e. Coordination and development of partnerships with organizational units / work units within the Ministry of Religion and Local Government and Universities and other relevant institutions.

Based on the explanation of Religious Ministry Role of Indonesia, the Training and Education Agency has a duty and function to carry out the preparation and implementation of programs, Academic Activities, Participation and Means of Structural Training, Leadership Training, Functional Training and Administrative Technical Training.

Based on the explanation above, the training that will be carried out must be in accordance with the standards and quality of training development so that it is prestigious in the world of Education and Training.

In addition, according to Religious Ministry Role of Indonesia RI number 75 of 2015 concerning Implementation of Employee Education and Training at the Ministry of Religion in Chapter I article 1 paragraph 1, the purpose is; Education and Training, hereinafter referred to as training, is the implementation of learning and training in the context of developing employee competencies in accordance with the requirements of their respective positions at the Ministry of Religion, which is carried out at least 40 (forty) hours of study, with the duration of each study hour being 45 (forty-five) minute.

b) Religious Consular

In terms of the word consular comes from the word "torch" which means goods used to illuminate (usually made from dried coconut leaves or resin) "torch".

In general terms counseling is one part of social science that studies the systems and processes of change in individuals and society so that changes can be realized better as expected (Setiana. L. 2005). Counseling can also be seen as a form of education for adults. In his book A.W. Van Den Ban et al (1999) wrote that counseling is the involvement of a person to communicate information consciously with the aim of helping each other give their opinions so that they can make the right decision.

With counseling, it is expected that an increase in knowledge, skills and attitudes. Knowledge is said to increase when there is a change from not knowing to knowing and who already knows to know better. Skills are said to increase when there is a change from being unable to being able to do a useful job. Attitude is said to increase, if there is a change from those who don't want to be willing to take advantage of the opportunities created. (Ibrahim, et.al, 2003: 1-2).

Religious instructors according to the Qur'an Surah Ali-Imran / 3: 104;

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى ٱلْخَيْرِ وَيَأْمُرُونَ بِٱلْمَعْرُوفِ وَيَنْهَوْنَ عَنِ ٱلْمُنكَرِ ۚ وَأُوْلَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ

The meaning: "And let there be among you a group of people who cry out to the good, command the righteous and prevent the evil, they are the lucky ones.

As stated in the Decree of the Minister of Religion of the Republic of Indonesia number 79 of 1985 and Decree of the Minister of Religion of the Republic of Indonesia Number 164 of 1996 The Religious Instructor is a guide of religious communities in the framework of mental, moral and devotion to God Almighty. The instructor of Islam is a guide of Muslims in the framework of mental, moral, and devotion to the Almighty God and provides understanding and elaboration on all aspects of development through religious language.

Religious counselor in Indonesia in its historical development, was first carried out by religious leaders' namely good people, preachers, clerics and clerics who delivered directly religious lectures to the community. Before Indonesia's independence, religious education could be said to be a hidden movement, this statement was based on the fact that religious scholars or religious leaders at this time were considered a major threat by the colonizers, because in addition to preaching about

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their religious teachings they also motivated their congregations to Indonesia Independence Day.

c) Education of Moderation

The term moderation, and the opposite of extremism and radicalism, has become very popular in recent years. Because of his tolerance in almost all speeches of state leaders, including the speech of King Salman at the Indonesian Parliament booth, he also repeated the words many times.

The moderation of Islam in Arabic is called al-Wasathiyyah al-Islamiyyah. Al-Qaradawi mentions a number of vocabularies that are similar in meaning to him including the Katanic Tawazun, I'tidal, Ta'adul and Istiqamah. While in English as Islamic Moderation. Islamic moderation is a view or attitude that always tries to take the middle position of two opposing and excessive attitudes so that one of the two attitudes meant does not dominate in one's mind and attitude. In other words, a moderate Muslim is a Muslim who gives each value or aspect opposite a certain portion not more than the proper portion. Because human-anyone is unable to free himself from the influence and bias of the influence of tradition, mind, family, age and place, then Al-Qaradawi is not possible to represent or offer full moderation in the real world. Only Allah can do that (Yusuf al-Qaradhawi, 2011: 13).

Every believer has correctly understood that radical attitudes are not justified. So far the accusation against religious radicalism is only towards Islam. While in essence religious radicalism is not only in the Islamic world, but also in other religions.

In a fragmented multicultural world, religious values that uphold the spirit of peace and harmony must be promoted and implemented to maintain unity among people to avoid chaos and violent conflict between one another. Debate and discussion related to religiosity must always be done so that there will be many new concepts that can strengthen the concept of religiosity as the glue of social cohesion in society.

Islamic moderation is an awareness to nurture tradition and cultivate friendly Islamic ideas. In other terms, the idea of Islamic moderation is actually one of the options for caring for Indonesian diversity without having to uproot existing traditions and culture. Islamic moderation is certainly not a compartmentalization of Islam, nor is it merely the name of a group but Islam is moderate itself. This is in line with al-Qur'an (al-Baqarah: 143), which refers to Muslims as middle people (ummatan washatan). Moderate Islam adheres to the values of tawasuth, tawazun and tasamuh; between the two extreme poles: Right and Left.

Allah Almighty says in holly Qur'an, surah Al-Baqarah, 143;

كُمۡنَٰهَيۡجَعَ لٗاۡنَكَ اَمَوَ ٗاۡيَدَهَ يِلَّاۡعَ طَعَ لَّاۡ ةَوِبۡقِلَ تۡنَكَ نِاۡوَةَيِّقَعَ طَعَ ٗاۡيِحَرَ فَءُوۡرَلَسُرلِاۡبَ ٗاۡنَاِ

The meaning of that surah;

And so (also) we have made you (Muslims), a just and chosen people so that you can be a witness to man's (deeds) and that the Apostle (Muhammad) will be your witness (deeds). And we did not set the qibla that became your Qibla (now) but so that we knew (so that it was real) who followed the Apostle and who defected. And indeed (the transfer of the Qibla) feels very heavy, except for those who have been instructed by Allah; and Allah will not waste your faith. Truly Allah is Most Gracious, Most Merciful to humans.

In other ayyah in holly qur'an

Allah SWT says in Surah Al-Hujarat verse 13;

نَاِ ٓاَفُرَاعَتِلَ لَئِاَبَوَقَلَخَ ٰىَثنُاَوَ ٍرَكَذَ نِمٰكُنۡقَلَخَ ٗاۡنَاِ سُرلِاۡاَيِّآَيَ ٖرِيَخَ ٌمِيَلَعَ ٗاۡنَاِ ٰىَقۡتَاَ ٗاۡنَعِكُمَرَكَاَ

The meaning of that surah;

All people, indeed we created you from a man and a woman and made you nation and tribe so that you knew each other. Surely the most noble of you in the sight of Allah is the most pious among you. Truly Allah is All-Knowing, All-Knowing everything of you.

According to the thematic commentary book published by the Central Bureau of the Qur'an Affairs Research and Development and Educational Training Agency, the Ministry of Religious Affairs with the title of his book Islamic Moderatism and its Role in Empowering Harmony within the Society, revealed that the meaning of the word moderation comes from referees or referees , besides that it is also mentioned with the word al-wazn and al-adl in the book reveals that these words are repeated in the Qur'an 28 times.

VI. Research Methods

Research method is a way to get data and information. According to Sugiono, 2009: 21, revealed that the research method is the procedure for how a research is carried out. The method that will be used in this research is qualitative research. Where researchers will submit data by describing sentences.

According to Bodgan and Taylor in Sutrisno Hadi, 2009: 21, revealing qualitative research is a research procedure that produces descriptive data in the form of written or oral words from people and behavior observed.

VII. Research Approach

The research approach used by researchers is a descriptive approach. Where the descriptive approach only describes the phenomenon, symptoms, events and events that happened.

According to Widi Novianto, 2016: 10, descriptive approach aims to describe accurately the

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characteristics or an individual characteristics, a particular condition, symptom or group, at a time or to see a certain relationship between a symptom and other symptoms in society.

VIII. Place and Time of Research

1. Place

Researchers will conduct this research at Makassar Religious Education and Training Center. Where the researchers work as trainer so that it is easy to retrieve and obtain data.

2. Time

Researchers will conduct research in accordance with the implementation schedule of Islamic Education Extension Training, namely in July-August 2019.

IX. Technique of Data Collection

Data collection is an important activity for research activities, because data collection will determine the success or failure of a study.

Meanwhile, according to Arikunto, 2002: 136, that data collection techniques consist of observation, interviews and documentation.

1. Observation, data collection techniques by making direct observations on the object of study. According to Hasan (2002: 86) Observation is the selection, alteration, recording, and coding of a series of behaviors and atmosphere regarding the organization, in accordance with empirical goals.
2. Interviews, data collection techniques by asking questions directly by the interviewer to the respondent, and respondents' answers recorded or recorded (Hasan, 2002: 85)
3. Study of Documents, the process of finding data concerning matters or variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, minutes of meetings, agendas, and et cetera.

X. Instruments of Data Collection

The instrument in this study was the researcher itself as a key instrument. According to Asropi, 2016: 8, researchers have the freedom to choose what forms of data are needed.

XI. Data Analysis Technique

In this study, the types and sources of data used are:

1. Primary Data

According to Sumadi Suryabrata (2008: 82) primary data is data obtained or collected directly in the field by the person doing the research or concerned who needs it. Primary data can be obtained from informant sources, namely individuals or individuals such as the results of interviews conducted by researchers, primary data include;

- Note of interview,
- Note of observations, and
- Data of informants.

2. Secondary Data

Secondary data is data obtained or collected by people who conduct research from existing sources (Hasan, 2002: 58). This data is used to support the primary information that has been obtained, namely from library materials, literature, previous research, books, and others.

XII. Results of Research Findings and Discussion

a) Finding

i. *Training*

In organizing the activities or the Training required three elements, namely; inputs, processes and outcomes to measure the success of the Training. In addition, three elements are considered as the main ones in implementing the training; that is; facilities, participants and trainers, educators or lecturers.

In reality in the field in the process of organizing the education and training program, teachers / lecturers are often not involved in the administration; for example in determining teaching staff from outside which is referred to as experts, so that the space of trainers is limited. In the learning process, educators/trainers involved in carrying out the teaching should have a religious education background (trainers and / or have followed the Training of Trainers certificate.

In supporting learning process and the training participants feel comfortable in learning, the organizers need to prepare facilities and infrastructure to support the learning process.

ii. *Religious Counselors*

Religious Instructors are those who carry out the duties and responsibilities of the government in the regions. Thus they were assigned by the local Ministry of Religion to take part in the Training. Religious Instructors who take part in the Education and Training program are participants who have passed the selection process in their respective regions with academic and religious qualifications. In addition, the participants of the Education and Training program who were included in the Education and Training came from Islamic boarding schools and even as leaders of Islamic boarding schools, there were also some participants of Religious Education and Training who had academic backgrounds from general education.

iii. *Moderation Education*

Moderation education is a program of the central government in the current presidential of government era that must be followed up in the regions,

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both vertically and autonomous ministries. The Ministry of Religion is a vertical ministry, specifically at the Religious Training Centers throughout Indonesia to implement the Religious Moderation Training (a modification of the Religious Extension Training). Moderation education directs training participants and more specifically the teaching staff to be moderate in thinking and acting, both in the learning process in the classroom and everyday life in the Makassar Religious Training Center area.

XIII. Discussion

a) Training

The process of organizing Education and Training which is carried out at Makassar Religious Education and Training Center must involve all elements, not only inputs, processes, outcomes and participants, facilities and staff of lecturers or teachers, but the selection process in organizing such training, for example; certificates as supporting elements for the organizing committee, certificates, academic degrees, office experience, ranks owned by trainers. Therefore, as the person in charge of activities, it should carry out a preparatory meeting conducted by the organizers involving trainers, head of the sub-division of Administration, section and inviting external workers who are considered experts two (2) weeks before the education by distributing teaching assignments and attach a schedule so that teaching staff or lecturers make preparations by making teaching materials, broadcast material, syllabi and lesson plans.

Otherwise, organizers and implementers of activities must always involve trainers or lecturers in the opening and closing of the Training, so that the spirit and togetherness between all elements in Religious Education and Training run as well as possible.

According to Kirkpatrick, an expert of training and development evaluation expert, said that; Training is a common way by institutions, institutes and/or companies to improve the competencies, attitudes, and knowledge of participants. The training is conducted with the aim of increasing individual performance and the end is sustainable corporate performance within an organization.

Furthermore, Kirkpatrick distributed the Four Levels of Training Evaluation so that in the implementation of the Training as expected, namely;

1. Reaction

At this level the success of a training can be evaluated from the reaction or response of the trainee. Participants' interest and activeness in the training is an indication that participants can attend the training with enthusiasm and enthusiasm.

2. Learning Evaluation

Kirkpatrick (1998: 20) suggests "learning can be defined as extend to the participant change attitudes, improve knowledge, and/or increase skills as a result of attending the program".

3. Behavior

Evaluation of level 3 training is more focused on evaluating employee training from aspects of behavior change. If at level 2, training evaluation only emphasizes changes in attitude (internal), at level 3, evaluation will assess whether after attending the training participants experience behavioral changes that have an impact on performance.

4. Evaluation of Results

Evaluation of training at level 4 emphasizes the final results after attending the training. The final result in this case can be tangible performance indicators such as increased productivity, increased profits, decreased costs, decreased error rates, increased quality, and decreased customer complaints.

b) Religious Counselors

Religious Instructors, especially Islamic Religious Instructors who are in their fostered areas, are considered capable of scientific knowledge, knowledge and skills in carrying out their duties. Religious Instructors are also given the opportunity to take part in Education and Training in order to improve their quality and experience, so that Religious Instructors are familiar with their duties and tagging responsibilities.

Religious instructors are expected to carry out their duties in accordance with educational background, experience and quality of coaching, so that religious counselors are not seen and as usual.

According to Kgs. H. M. Daud, Islamic instructor plays a role in the development of Islamic society. The indications appear in community development activities, which include foster groups, methods, and materials. Counseling is done by transforming religious knowledge with lecture methods and practices of worship, the public is expected to know and realize the importance of practicing Islamic teachings in everyday life. The pattern of Islamic community development is carried out in stages, among others, exploratory, in order to create conditions so that the community will participate in counseling in the context of forming a pious person, possessing religious spiritual qualities, intellectual intelligence, prosperity and prosperity in social and economic life. Institutional function in the context of the development of Islamic society, an institution that is supported by facilities and management that includes the alignment of the interests of the people.

In addition, the Head of the Bengkulu Ministry of Religious Affairs Regional Office, Drs. H. Bustasar. M S., M. Pd Islamic Extension Worker is one of the partners of the Directorate General of Islamic Community Guidance as well as spearheading the implementation of the task of guiding Muslims to achieve quality and prosperous life both physically and mentally. Its position in the

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middle of society is very important and its role is quite large, both because of its knowledge and example in religious practice.

Religious counselors also need to have four main functions attached to them. That is; First, the instructor as a place to obtain information regarding religious life, Second, as a pillar that educates people in line with their respective scriptures, Third, advocating the counselor's role is to defend the group / people from the target of threats and disturbances, and Fourth, the extension as a a place to ask, complain for the people to solve problems. "Extension officers must have the capacity of knowledge to provide solutions when there are communities or religious communities who complain".

c) Education of Moderation

In the implementation of Education and Training, both the learning process in the classroom, interaction outside the classroom between training participants, participants with the committee and participants with teaching staff or lecturers must always be united in maintaining actions, speech and discipline. Thus, moderation education has been practiced by the participants and all elements in the training. Indeed, some of us, both participant and participant, participant with committee and participant with teaching staff have not fully understood the concept of moderation education, but in reality it has been practiced. Moderation education gives messages and impressions to us to understand, understand and establish cooperative relationships to maintain the unity of the Ummah (Islamic people), the question is why? The answer is; because we all live in a multicultural life in language, action, culture and character that are different but are framed by Unity in Diversity in the Unitary State of the Republic of Indonesia. Government Regulations through Joint Ministerial Decrees and Ministry of Religion, namely; maintain mutual harmony between Interreligious Groups, Intra Religious Groups, and Religious Groups and the Government.

According to Burhani, 2012, education must be directed to the process of independence, not to tame a culture that is completely exclusive. Because of the exclusive and intolerant theological perspective or understanding. In turn, it can damage the harmony of religions and eliminate the attitude to respect the truth of other religions. This is where moderate attitudes reap relevance, so that a person's attitude will be more inclusive, tolerant and humanist as a character possessed by moderates.

Azyumardi Azra's opinion is to build harmonious relations between religious communities and create an inclusive atmosphere of religion. Then it takes the ability of each religious group. To deepen mutual understanding of the doctrines and practices of other denominations as the first priority (Azra, 2007).

Education of Moderation teaches us to respect and understand others according to their abilities, so we don't blame each other in discussing, interacting and socializing. Moderation education leads us to not be extreme, radical and intolerant, but moderation education teaches us to be tolerant and respectful of the ways of others, as our role model Rasulullah Muhammad SAW has taught us. Al-Qur'an Surah Al-Baqarah (2): 143;

ﻚَﻟَﺬَﻛ ﻰَﻠَﻋ ﻻِإ ﺎَﻬْﻴَﻠَﻋ ﺖْﻨُﻛ ﻲِﺘﱠﻟا َﺔَﻠْﺒِﻘْﻟا ﺎَﻨْﻠَﻌَﺟ ﺎَﻣَو ۚ ﺪﻴِﻬَﺷ ﻢُﻜْﻴَﻠَﻋ ُلﻮُﺳﱠﺮﻟا َنﻮُﻜَﻳ ﻰﱠﺘَﺣ ﺎًﻃَﺳَو ًﺔﱠﻣُأ ﻢُﻛﺎَﻨْﻠَﻌَﺟ َﻚِﻟَﺬَﻛ

Meaning of that surah;

And so (also) we have made you (Muslims) a just and chosen people so that you can be a witness of man's (deeds) and that the Apostle (Muhammad) is a witness to your (deeds) ... Al-Baqarah (2): 143.

Therefore, in order not to be trapped in extreme ideology, Islam comes as a mediating religion that instills a moderate attitude in life so that all Muslims do not enter into excessive extremism and feel the most righteous themselves. The moderate concept of Islam if we make correlation it like a referee (fair referee) in a match, does not specialize certain camps and cornering other camps. So, Muslims must be able to do justice and good, especially religious counselors who carry out counseling in their daily lives without looking at certain camps or ethnicities because Islam comes full of tasamuh to others on the basis of moderate (wasathan) in the souls of Muslims.

Thus Islam can become a religion of rahmatan lilalamin that faith for all people amidst the turmoil of extreme thought patterns and radicalism that has become widespread lately. If it is true that moderate people as wasathan people will appear in themselves the sense of justice, honesty, kindness, and tolerance towards others.

XIV. Conclusion

In carrying out the training, it is expected to involve all elements in Makassar Religious Education and Training so that togetherness and cooperation between the organizers, the implementers/committee and trainers/educators cooperate each other, in carrying out the education and training it must also be prepared one month in advance. Our relationship with our fellow human beings must be maintained intact and tightly hold fast to the Islamic foundation that has been instilled by the bearers of Islam into the land of Indonesia. The moderate attitude upheld by our predecessors must continue to exist in its path, by the way we maintain the image of Islam in the face of the world and protect Islam from extreme groups like people who understand liberal, plural, secular and the emergence of radicals whose short understanding of Islam is certainly this is all our way to preserve the permanence of Islamic law and practice the concept of moderate (wasahtiyah) in Islam

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to create love for others and mutual respect and respect for the diversity and diversity that exists among Muslims, especially in Indonesia.

XV. Suggestion

The education and training program needs synergy between the organizers, executors/committees and trainers/instructors to sit together in a preparatory meeting, so that the lecturers prepare a learning program in the classroom. Religious instructors must be involved in community activities in accordance with their main duties and functions, the need for the role of stakeholders to improve the quality of human resources, especially religious counselors in the regions.

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