

# The Implementation of the Tabayyun Concept in Learning Islam to Enhance Attitudes of Religious Moderation

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## ABSTRACT

Religious moderation refers to a moderate approach, an inclusive approach to Islam, or an open-minded approach to religion. Because it is simpler for religious sects and teachings to spread in society through social media and other religious studies that are not always authentic, Tabayyun's attitude toward religious moderation is extremely important. For this reason, people must exercise caution and double-check their assumptions before learning anything. This study aims to analyze how the Tabayyun concept is used in Islamic education to promote religious moderation. This study employed a qualitative descriptive research methodology. Researchers used interviews and observational techniques to gather data. The study results demonstrate various Tabayyun concepts, such as a) Tabayyun based on rationality, b) Tabayyun with an objective attitude, and c) Tabayyun through empirical attitudes, that can be incorporated into Islamic Religious Education learning. Additionally, the concept of Tabayyun in Islamic religious education enhances the attitude of religious moderation by fostering harmony between educators, students, the community, and the environment to produce a tranquil and secure atmosphere free from numerous dangers. Therefore, it may be inferred that the Tabayyun concept can be included in Islamic instruction to enhance students' attitudes toward religious moderation.

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## 1. INTRODUCTION

Today's understanding of public religion is growing, and this is because it is easier to access religious information, both from social media and from religious studies that are usually carried out in the community (Radiansyah, 2020). Furthermore, the Qur'an is a life guide for Muslims in their daily behaviour, a lot of information that gains legitimacy through the text of the Qur'an itself, one of which is *tabayyun* (Purnama, 2020). In order to avoid taking hasty decisions before a situation is understood,

Tabayyun serves as guidance for Muslims when conducting analysis and choosing current events (M. Yoserizal Saragih, 2021).

In fact, the Qur'an covers more than only Islam as a religious doctrine; it also touches on another aspect, namely the values of life, talking about both human connections and the directives and commands that God gives to humanity (Saihu & Islamy, 2019; Syatar et al., 2020). Further investigation reveals that the Qur'anic teachings are applicable to all time periods and are related to the existence of humanity as living things (Bsoul et al., 2022; Helfaya et al., 2018). As a result, Muslims should always follow the Qur'an's instructions, which always prioritize the idea of Tabayyun whenever an event happens. Living in a nation and place with so many diverse religious beliefs is particularly challenging, yet promoting tolerance is still necessary.

In his research, Purnama (2020) notes that discourses of Tabayyun typically focus on the breadth of Islamic law, communication ethics, and Tabayyun from a linguistic standpoint. Even though Indonesia is a country with people of many different religions and beliefs, it is uncommon for studies to explore the extent of Tabayyun connected to social life among fellow religious people. It has become a fact that the Indonesian nation consists of a multicultural society that must respect each other because it is on the basis of this diversity that Indonesia has come to its current stage (Darmalaksana & Qomaruzzaman, 2020; Suwanto et al., 2020). One form of diversity in Indonesia is religion, which in Indonesia itself is recognized by the state for six religions.

According to the 1945 Constitution of the Republic of Indonesia and Law No. 39 of 1999, the state is required to protect both the freedom of religion and the right to practice the faith that each individual embraces. Due to the multicultural society model established in Indonesia, which necessitates intense interpersonal engagement, there have been many recent incidents involving the religious lives of the populace in Indonesia, and inter-religious conflicts frequently arise (Hamdi et al., 2021; Hiqmatunnisa & Zafi, 2020; Jubba et al., 2021). Because religious conflicts in Indonesia are typically based on violence and turn into humanitarian catastrophes that only worsen over time, it typically takes a long time for the disputing parties to understand or otherwise recover. This is because so many economic, social, and other economic losses have occurred.

In the context of contemporary society, actual conflict behaviour regulation is typically separated into two categories: that which is strictly enforced and that which is educational. This may be accomplished via an educational strategy when related to the field of education. For instance, including peace education into the school curriculum, teaching students how to resolve conflicts constructively, and having students mediate and bargain with one another to avoid confrontation (Forsberg, 2018; Rinaldi & Cheong, 2020). In the Unitary States of the Republic of Indonesia, there are at least two forms of Islamic education: comprehensive and integrative, which employ various resources connected to various other subjects and thematic units. Education ought to result in new ideas, attitudes, and abilities. In other words, cognitive, affective, and psychomotor functioning changes indicate only a little learning progress. These three objectives must be fulfilled in a coordinated and thorough way.

Geographically and culturally, Indonesia is made up of a number of islands, each of which has a distinctive culture and local knowledge. Muslims have also been given access to Muslim moderation. In order for every student to graduate from spiritual moderation prepared to accept every kind of diversity and difference, Islamic religious education that has employed moderation techniques is expected to prevent students from behaving liberally and radically in each of their own attitudes, behaviours, and thoughts and be able to appreciate the convictions of followers who are diverse, tolerant, and well-integrated into the life of the state and motherland.

The description of moderation in the Indonesian context is based on three pillars: thinking moderation, movement moderation, and action moderation (Jumala, 2019). The first pillar, namely moderation of thinking, is related to thinking that is able to integrate text and context. Both must be dynamically inserted into the dialogue. On the one hand, he does not always rely on the text, so he is fixated on the mere textual meaning. Meanwhile, he does not ignore the text and thinks freely without having anything to do with the text. This mindset can lead to moderate thinking, creating an

understanding that combines textual and contextual meaning. There have been several discussions regarding the *tabbayun* idea, including Nisak's (2020) study on the *tabbayun* idea to prevent fake news in the digital age. Study more about the *Tabbayun* concept method in Contemporary Astrology Issues from Umar et al. (2018). Roslan et al. describe how the *Tabbayun* idea is applied in the modern day as an option to resolve contemporary problems. Maulana's study (2020) on the *Tabbayun* concept's use to enhance student character and Prastyo et al.'s (2020) on the *Tabbayun* concept's application to combating false news in the COVID-19 pandemic period. Based on the research that has been done, the author has not yet discovered how the *Tabbayun* idea is included in Islamic Religious Education instruction to foster more religious moderation attitudes. Therefore, the research is crucial.

*Tabbayun* comes from the Arabic language, namely *Tabayyana-Yatabayyanuu-Tabayyanan*, which means to seek clarity about something so that it seems clear that a situation is true. Furthermore, *Tabayyun* comes from the letters, which basically mean being far away and visible to something. When viewed in terms of researching something and selecting a news item, it is not too hasty when deciding a problem, whether it's a legal matter, a policy, or something else, until it is clear that the problem is true (Usman et al., 2019). *Tabayyun* is an unhurried approach to delivering an appraisal of anything without giving it priority in an effort to gather the necessary data and confirm the facts at all times. In terms of terms in Islam, namely the attitude of giving a description or assessment of something to a Muslim regarding a comprehensive assessment of how to receive information. So, *Tabayyun* is an attempt to find a truth from a fact of information so that what is contained in its contents can be accounted for (Reza, 2021).

When *Tabayyun* is juxtaposed with the process of moral formation, it can be seen from the implementation of *Tabayyun* in daily life. *Tabayyun* can be used for the process of finding truth from a lot of information circulating and data that are also scattered in the field. Furthermore, the task of a Muslim after carrying out the *Tabayyun* process is to choose the most appropriate information and the one that brings the most benefits (Fathoni et al., 2018).

One of Allah's statements concerning *Tabayyun*'s expressions is found in the following verse of Surah Al Hujurat (49:6):

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ لُدُبِينَ

*Meaning : Do not wreak a tragedy on people by failing to recognize the conditions that will make you regret your actions, O you who believe, when a wicked person brings you news. Instead, check carefully.*

In it, Ath-Thabari explains that the meaning of *Fatabayyanu* in verse is "Checking carefully," so that some Qiraat scholars have differences when reading *Fatabayyanu*'s sentence, and in general, the scholars call the word *Fatasabbatu*. This can be seen through Abdullah's Mushaf. There are also some scholars who read with the letter "Yes," which means wait until you know the truth and don't be in a hurry when you receive information (Munawarah, 2021).

Classical commentators, when interpreting verses related to *tabayyun*, emphasize being more careful when receiving information. This is emphasized in the interpretation of Al Maraghi, which mentions the word *tabayyun* itself, not to believe blindly about information that comes from a group so that misunderstandings do not arise when the information is not yet clear (Rohman, 2020). In line with what is stated in the interpretation of Al Qurtubi regarding *Tabayyun*, it is intended to provide clarity before something is done, both when pounding or acting, so that there is no misunderstanding (Purnama, 2020).

As one of the religions that emphasizes filtering information, Islam has various ways of carrying out the *Tabayyun* process by means of research. Some of the research that a Muslim can do as part of the *Tabayyun* process is as follows; Bayani Research, which is to find information or facts that are related to a natural phenomenon of various patterns and processes. This form will later see how living

things and natural processes can occur with a cause. Istiqra'i research, which looks for facts that are guided by patterns of customs and habits that exist in society, is known as social research. Jadali's research has the aim of being able to find the essence of a truth whose source is from the human mind called rationality. Using Mantiq, Science, and Philosophy is an analytical tool in Jadali's research. Burhani's research is looking for something using the form of an experiment or a certain experiment with an examination in a laboratory. Irfani's research is specific to be able to explore the essence of Islamic scholarship, and the output is to bring up the science of Sufism.

It is important to understand religious moderation in Islam in its historical and cultural context (Husna & Thohir, 2020). When interpreted in a religious context, this means that it is the way that Indonesian religious groups are understood, rather than the Indonesian state, that has to be controlled. This is due to the wide range of cultures, religions, and traditions present in Indonesia as a whole.

Muslims in Indonesia now confront at least two obstacles to practising their religion openly. The first obstacle is the propensity of certain Muslims to interpret their religious scriptures with a rigorous and harsh interpretation and to force their interpretation on others. Other Muslims frequently resort to violence. Regarding the second issue, namely other tendencies that are also extreme but have a little laxer religious attitudes, this group draws its permanent religious foundation for their way of thinking from the Qur'an, hadith, and *Ijma'* ulama; however, the disadvantage is that they only understand it textually, which makes mindset development slower for them than for the current generation.

The diversity of religious practice today is a must and a requirement for *sunnatullah* in life. Because, in reality, Allah created people according to the sunnah of diversity to foster togetherness (Biyanto, 2020). So, even if God made disparities for unity and created different faiths such as *sunnatullah*, this cannot be avoided from the perspective of human existence itself. God created numerous ethnic groups and religions that live in distinct locations on earth. Religious moderation could also be viewed as a mindset that stresses harmony between one's own religious experience (exclusive) and appreciating the religious practices of others who hold diverse beliefs and religious practices (inclusive). It protects someone from becoming either intense or overly fanatic when engaging in religious rituals by striking a balance and taking the middle road (Daido, 2020; Mehfooz, 2021; Tarar et al., 2021).

## 2. METHODS

Qualitative research methods include both field research and library research. Field research and literature analysis were used to carry out this study. A literature review was conducted to learn more about the *tabayyun* concepts that may be included in Islamic Religious Learning (PAI) to promote religious moderation. In the meantime, a field study was carried out to gather information on how the Tabayyun concept is included in Islamic Religious Learning (PAI) in order to enhance students' attitudes toward religious moderation. The study's findings are based on participants' replies in response to the researcher's inquiries. Since this study's research data and data analysis centered on meaning, concepts, characteristics, and data presentation in the form of narratives, qualitative methodologies were ultimately used (Sugiyono, 2012). The instruments used to gather the data included interview sheets, observation sheets, and notes on the examination of curriculum papers for Islamic Religious Education (PAI) and documents on religious moderation from the Ministry of Religion of the Republic of Indonesia. Data for the study was gathered by way of observation, interviews, and document analysis. In this study, researchers also used a variety of earlier papers as comparative sources. Based on established qualities and criteria, teachers and students of Islamic religious education were chosen as the research subjects for this study. The teachers and engaged students were chosen to represent schools in the excellent, medium, and not-outstanding categories from six different schools. The teachers in question are specialists in Islamic Religious Education and hold qualifications in the subject matter they are instructing. The selection of the study's focus was made in order to gather precise, trustworthy, and thorough data. The three parts of the data analysis

method—data reduction, data presentation, and conclusion drawing—were used to analyze the study data.

### 3. FINDINGS AND DISCUSSION

This research was carried out using field research and literature analysis per the research methodology. A literature review was conducted to learn more about the *tabayyun* concepts that may be included in PAI to promote religious moderation. In the meantime, a field study was carried out to gather information on how the Tabayyun concept is included in PAI in order to enhance students' attitudes toward religious moderation. The following is a presentation of the study's findings:

#### 3.1 *The tabbayun concept and its connection to religious moderation*

##### **Tabayyun Based on Rationality**

As an example, A well-thought-out decision and reliable, unbiased information are the foundations of rationality, which is an attitude and conduct. The goal of this mature thinking is to ensure that the person has given careful thought to the objectives he wants to pursue and that all of his decisions have been thoroughly considered (Riza, 2021). When this has been done, and nothing in the information raises a question in his mind, the rational person will then make a decision based on sound reasoning and logic. Tabayyun is built on rationality, which requires constantly reviewing news or information while continuing to consider it logically (Alfida et al., 2019). When using sound reasoning, Tabayyun would identify a point of absolute truth with no room for dispute.

Tabayyun, based on logic, has a number of drawbacks, one of which is that the actor playing the tabayyun will thereafter become a bit unrealistic. This is due to the actor's sole attitude being one of contentment, which he is already aware is the worst-case scenario. Because reason tends to make people a bit more materialistic, the second disadvantage of someone whose foundation is built on logic is that they will pay less attention to numerous attitudes such as empathy, simplicity, feelings, love, and compassion.

Tabayyun based on a rational attitude, becomes one of the important things for the development of Qur'anic scholarship when discussing the concept of Tabayyun because in rational religious thinking, humans have high freedom and reason to understand teaching both in the Qur'an and hadith. So, understanding the Qur'an rationally or with the opinion of reason, and later it will bring up a majazi-style interpretation through the text of religious teachings (Qur'an). Rational thinking is understanding the verse until it is in accordance with the opinion of the mind and does not conflict with the absolute teachings of the Qur'an itself.

##### **Tabayyun with an Objective Attitude**

The purpose of *tabayyun* with an objective attitude is to understand a verse correctly and not be influenced by personal views that are ruled by lust. So, the concept of Tabayyun by being objective is one thing that can be done when getting news or information. The process of reviewing information that is not yet clear is carried out in a way that is in accordance with the actual situation and does not follow personal desires so as to obtain appropriate results and not harm anyone. This objective approach is also an empirical approach that is based on scientific interests, namely later discussing the relationship between a verse in the Qur'an and then relating it to the actual state of a situation, then looking for the extent to which the actual situation provides support for a verse that is in the Qur'an (Alijaya, 2018).

## Tabayyun Through Empirical Attitude

An empirical attitude is, by definition, a state that can be discovered by investigation, observation, or experiment and is based on an actual event that has already occurred. Reviewing data acquired through study and observation requires adopting an empirical mindset. The idea here is that in order to know with confidence what the information actually is, information must rely on an empirical attitude through observation and inquiry. Tabayyun's concept through this empirical attitude also focuses on the senses that exist in humans, both from the senses of sight, hearing, and touch. So, the concept in the Qur'an of Tabayyun can be related to the empirical attitude when receiving information.

### *3.2 The concept of Tabayyun is a vital strategy in Islamic religious education in promoting an attitude of religious moderation.*

Furthermore, in 2019, the Ministry of Religion (Kemenag) produced a book named "Religious Moderation," in which it created four indicators that can be used as criteria for whether Indonesian individuals, including Muslims, are moderate or not. In other words, if they adhere to these four factors, moderates can be found among people of any religion. If one has a deep understanding of Islam and the ability to exercise restraint, then being moderate in one's practise is second nature. Really resisting temptation, they are also open to alternate readings that are consistent with their smart ideals. Hence, the purpose of the Program of PAI is to cultivate and enhance a moderate religious outlook.

The first is a nationwide dedication. The first indicator is highly significant in Indonesian moderate Islamist discourse (Nasir et al., 2021). To be considered moderate, one must demonstrate loyalty to the national consensus, such as Pancasila as the state ideology, and question philosophies that are in opposition to Pancasila. Recognizing the Republic of Indonesia's Constitution, enacted in 1945, and all laws and regulations derived from it is an integral component of the nation's promise. When it comes to the national commitment as a whole, the phrase "NKRI has a set price" has become a popular slogan and article of faith.

Second, tolerance is allowing people to hold and express thoughts and viewpoints that are different from our own while still giving them space to do so (Afwadzi & Miski, 2021). Tolerance in this sense encompasses not just theological (between religion) but also philosophical (within-belief) differences (between the same religion or intra-religious). Hence, for instance, in an Islamic community, one is considered moderate if he or she can show tolerance not only for persons of different faiths but also for those who hold diverse religious beliefs and/or participate in different Islamic organisations. Their level of interfaith tolerance can gauge one's attitude towards people of various faiths. They include, but are not limited to, openness to and cooperation with members of other faiths, construction of interfaith worship facilities, and practise in interacting with members of those faiths. Meanwhile, the practise of interfaith tolerance as it relates to the implementation of minority faiths is seen as a departure from some faith traditions.

Third, nonviolence and opposition to radicalism (Priatmoko, 2019). The radical ideology and belief system that justifies the use of mental, verbal, or physical violence in the name of religion to bring about social and political change is what we mean when we talk about violence. In order to bring about the desired change, radicalism essentially entails the use of violence. A person is considered moderate if he or she seeks to bring about change without resorting to violence and instead employs nonviolent strategies, including intelligent action, sound advice, and peaceful communication.

Fourth, accommodating to local culture (Subchi et al., 2022) This means that a moderate attitude is indicated by a person's willingness to accept religious practices that accommodate local culture and traditions. As long as it doesn't conflict with religious principles and teachings, moderate people tend to be kind enough to accept local traditions and culture in their religious behaviour. Indonesia is a country with various local traditions and cultures that uses religion as its infrastructure. By having a moderate attitude, religion will not be seen as an anti-local culture but as a common advantage.

Religion is not understood as something rigid, which only uses normative parameters as a standard of truth but is also based on virtue.

Allah SWT tells us to *tabayyun* because humans have an attitude that is easy to change which is easy to change. Sometimes there are humans who really have honest nature but one day can lie. There are also humans who often lie but can say honesty at other times. This reality is very natural considering that humans always change their hearts. In this context, the law of *tabayyun* is an obligation for every Muslim. The laws and decisions taken must be in accordance with the facts of the existing news. Existing news. Later it will not feel tyrannical or careless towards others. The *tabayyun* process will explain that the news contains sin to Allah SWT. Because in fact the wicked are very easily doing sin or something that Allah SWT prohibits. The wicked do not feel guilty or sinful when spreading false news or lies. If spreading false news will mislead or blame others. Muslims who make this mistake then repent because Allah SWT will immediately forgive it.

There are two types of mistakes or sinful acts among Muslims. First, people who unintentionally commit sins (outside the commandments of Allah) on the basis of their ignorance of Allah) based on his ignorance. Second, people who intentionally and plan to violate the commands of Allah SWT. The word of Allah SWT explains that people who make mistakes without planning are more get forgiveness and accept their repentance than otherwise. As for repentance or asking for forgiveness, that is not accepted when humans start to come to death or dying death or dying. Likewise, humans who die in a state of disbelief will not be accepted forgiveness. Regret for one's sinful deeds is the first level of repentance.

The benefits that will be obtained from applying *tabayyun* include minimizing misunderstandings, not accusing each other, preventing bloodshed, creating harmony between bloodshed, and creating harmony between differences. Quraish Shihab emphasizes not spreading untrue information because it is included in lies. The law of lies is a sin that will bring the perpetrators of the lies into the world the perpetrator of the lie into hell. Al-Syarawi argues that surah Al-Hujurat Verse 6 is something that will be obtained by Muslims, namely destruction or destruction. Muslims, namely, destruction or destruction if they receive news or information that cannot be trusted.

*Tabayyun* is a contextual and factual solution in the face of a modernizing world which is always coloured by modernization. Through *tabayyun*, we can find out the authenticity and truth of the information that has been spread. In addition, it can prevent divisions in Indonesia through the *tabayyun* process. Plus most Indonesian people are very easy to believe if there is information or news that is not yet known to be true. In this context, *tabayyun* as an important urgency in addition to a method to find the truth. It is also a preventive action to strengthen Indonesia.

Moderation in Islam continues to be voiced in Indonesia as a relevant religious and national discourse concept. Multicultural education and politics fit perfectly into the conditions of modern religious moderation. Therefore, Indonesia brings the discourse of moderation through state religious institutions such as the Ministry of Religion and higher education institutions, including schools. In particular, teachers of schools through Islamic Religious Education are involved in religious moderation. Thus, according to the four standards of religious moderation that the Ministry of Religion has determined, it can be achieved by applying the *Tabayyun* concept in Islamic learning.

#### 4. CONCLUSION

The concept of *Tabayyun* in learning Islam can be applied properly and is very relevant so that it can increase the attitude of religious moderation. *Tabayyun* is one of the most influential concepts in religious moderation. Because *Tabayyun* teaches us to behave and act based on a well-thought-out decision and also based on accurate and objective information, Islamic religious learning can be used as a medium for implementing *tabayyun* steps. Like reading, related to hoax news, it is important to read to find information to be researched so that we can distinguish between true news and false news because without reading, we cannot clarify the problems or news that occurred. Another thing we have to do besides reading is asked. Because asking can help find information validly and correctly. The

more information that is spread on social media, the easier it is for us to obtain it. So it's hard to tell what's right and what's wrong. Therefore, it is advisable to ask people who have more understanding and those who can be trusted. Thus, the *tabayyun* concept that students in Islamic religious learning have carried out can meet the indicators of religious moderation determined by the Ministry of Religion, namely, national commitment, tolerance, anti-violence, and accommodating to local culture.

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