

The Role of Women in The Implementation of Religious Moderation in The Family Environment in the 4.0 Era

Indah Rohmatuz Zahro¹, Umi Musya'adah²

¹Universitas Jember, Indonesia

²Stai Taruna Surabaya, Indonesia

Email: indahrz@unej.ac.id, umimusya1989@gmail.com

ARTICLE INFO	ABSTRACT
<p>Keywords: Woman (mother), religious moderation, Era 4.0</p>	<p>Women who become mothers in the family have a very crucial role in classifying the values of religious moderation in the family environment, especially in the 4.0 era. As Madrasah Al-ula in children's education. Women who become mothers are role models for their children, therefore mothers become role models, so mothers should carry out their children's education duties well, so that in the future it is hoped that a good generation will also be formed. As the main educator for children in the 4.0 era, there are many challenges faced where the flow of information that is fast and easily accessible can spread radicalism. This paper aims to analyze how the role of women in educating children to grow up to be moderate and moral individuals in the midst of digital information flow.</p>

INTRODUCTION

In the family environment a woman, especially who has become a mother, has such a big responsibility in the education of children in the family, in Indonesia, most husbands who have an outside role are to make a living. A wife or a mother in the family becomes someone who accompanies the children at home. The mother became the first and main madrasah for her children. Children's activities are almost completely together with their mothers, mothers become teachers, become educators in any matter to their children (Imarah, 2006). The child's activities from waking up to going back to sleep are almost entirely the mother who has more role in accompanying.

In the 4.0 era where development is accelerating, gadgets have become an inseparable part of modern human life today. Not only the mother is easy to access information from gadget, but children today are also very easy to access any information from *gadget*, therefore when children play *gadget*, mothers must accompany and provide time limits and provide good understanding to their children. Currently, there are a lot of shows from *short videos*, or content that is not educational, even though it has been limited to viewing for children, but there are still spectacles that are not worth watching but there are still those that are included in children's content (Muhtarom et al., 2020). There are a lot of cartoon versions of children's spectacles, or *short videos* on social media, but there are also elements that are not educational, and not moderate.

Parents, especially a mother, must provide a good and moderate understanding of religion in Islam from an early age, so that later when children grow up, children do not have a distorted and extreme understanding of religion that can even disturb many people. Religious moderation in this case is the business and duty of all elements of the nation to maintain the security and peace of the nation and society. Especially in the current era which is full of openness which results in the easy entry of ideas or information and understanding of extremist groups that are widespread in every joint of the life of the nation, religion and homeland by displaying religious pretexts whose interpretation is very far from the values of rahmatan lil alamin. Moderate is an attitude that

connects different elements, or seeks common ground or different elements. Acting in the middle, not taking sides on one side or also called being neutral.

Moderate Islam focuses on honoring all of humanity without discriminating between tribes, nations, languages, positions, social status, and religion. However, human virtue is determined by his piety alone. Allah views man from his worship and good deeds in the world, so that man does not have to be arrogant. Because every human being, both in groups and individuals, has their own shortcomings and advantages (Azra & Thaha, 2020). Indonesia is a pluralistic country, with many different ethnicities, languages, local wisdom and cultures in each region. With differences in Indonesian society, it will have a positive impact as well as a negative impact on every individual, and society (Moeslim, 1997). Judging from the positive impact, it is providing benefits for development and progress. Then seen from the negative side, it is feared that it will cause disharmony and even division in society, nation and state.

Therefore, every individual or element of society, especially women, in this case women who are purely housewives or women who have a dual role, namely being housewives and working mothers, they must always understand, and instill religious moderation in their children from an early age, how to be moderate, and maintain the harmony of the nation, so that there is no division. A mother can set an example for tolerance in the family, providing moderate understanding by slipping through moderate and interesting stories to tell her children. So that lessons and wisdom can be drawn from the story (Sugiyono, 2008). And there are many more methods that can be used in instilling religious moderation in the family environment (Endraswara, 2003).

METHOD

This paper uses field studies, namely a number of information and data related to the role of women in the implementation of religious moderation in the family environment in the 4.0 era, The data needed are primary data and secondary data. As for data collection, researchers through observation, interviews, and documentation. The author has also collected various related literature on the role of mothers in implementing religious moderation in the family, especially the application of moderate understanding to children from an early age carried out by mothers who educate children in the family.

RESULTS AND DISCUSSION

Religious moderation and values that can be applied in the family environment

Religious moderation can be interpreted as a middle way of religion according to the definition of moderation. With religious moderation, a person is not extreme and exaggerates his religion. People who practice it in their daily lives are called moderates. Moderate Islam refers to an Islamic society that prioritizes normal behavior in carrying out religious teachings. In Indonesia, moderate Islam is defined as indigenous Islam, rational Islam, progressive Islam, tolerant Islam, *transformative Islam*, and plural Islam. Moderate means being in the middle and not taking sides with one group, moderate is tolerant and avoids radicalism (Shihab & Wasathiyah, 2019).

The values of religious moderation in the family can be directly exemplified by a mother to her children, for example, in daily life mothers give examples of how to apply tolerance in the family, then politeness and mutual respect, love of peace, responsiveness and not indifference when someone wants help, an attitude of caring for others, avoiding violence, maintaining togetherness in goodness, and not easily hating or *underestimating* to different people in the family (Daheri et al., 2023).

A mother can also apply religious moderation by inviting her children to watch movies related to religious moderation, or reading stories related to religious moderation before bedtime (Suratman et al., 2021). Or also if there are neighbors who are of different ethnicities or religions, then we as women who are mothers, can set a good example such as sharing food with each other, or competing to help when neighbors need help, and visiting when sick. A mother can also set an example in terms of justice, such as teaching the concepts of justice and equality, and also creating a peaceful family environment, away from conflicts and quarrels in the family. These activities also provide very useful provisions later when the children are adults.

Children will find it easier to understand religious moderation with the deeds or behaviors exemplified by their mothers. Religious moderation is the key to building a harmonious family, and a peaceful, peaceful society. By instilling the values of religious moderation from an early age in children, a mother can create a generation that is tolerant, moderate and respectful of diversity (Pajarianto et al., 2022).

The *gadged* era 4.0 and its development

The 4.0 era is an era where currently we can freely access all information in any part of the world, the openness of information from various corners has a great impact on several things, one of which is also on women's religious understanding, especially mothers at this time (Masdul et al., 2024). *Gadged* is a real technological development. Rapidly developing technology can greatly affect human mindsets, both in mindset and in behavior. In children, there are actually several benefits that positively affect their cognitive intelligence. Looking to the future, the development of *gadged* is predicted to continue to present amazing innovations (Pickett et al., n.d.). In the digital era like today, women, especially housewives who are active with their children at home, spend a lot more time accessing *gadged*, therefore it is very important as housewives to have a good and correct understanding of religious moderation. If women, especially housewives, have more ability and advanced knowledge and more than their children, then mothers can filter information from outside, especially *hoax* info circulating among the public, be it on social media or other media that pretend to be in the name of religion.

The development of *gadgets* is growing over time, if not restricted, it will have fatal consequences for children's development (Nababan et al., 2023). However, if the use of this gadget technology is appropriate, for example in the cultivation of religious moderation in children. Instead, it will produce something extraordinary. Children can learn to fulfill their responsibilities as multicultural human beings. Children who do not mind differences as long as they do not violate religious laws and state laws.

Mother's Challenges in the Implementation of Religious Moderation in the Family Environment in the 4.0 Era

Religious moderation is the middle point in the life of a pluralistic society. In this case there is no contradictory attitude, but it is more tolerant. Inclusive attitudes must be avoided to achieve the goal of religious moderation, maintaining the coexistence of differences and expressions of mutual affection and tolerance between different groups. The concept of religious moderation is commensurate with the concept of *wasathiyah* which has the meaning of fair or the best or in the middle. This *wasathiyah* character will move a person to be fair in social and religious life. *Wasathiyah* is a manifestation of the values of honor and morality and the glory of Islam.

In the research conducted by Dewi (Masyitoh et al., 2022), namely a study titled: The Role of Women in Instilling Religious Moderation Values in the Family of the State Village Taklim Council from Pesawaran Regency. The results of her research explain that the role of women in instilling religious moderation values in the family has 4 points, namely: 1) Women as wives. 2) Women as mothers, 3) Women as community leaders, 4) Women as agents of peace. Meanwhile, in a study conducted by with the title: The Potential Role of Women in Realizing Religious Moderation in Indonesia. The results of the research are: Women from various religions have great potential in maintaining harmony and harmony between religious communities, but this potential has not been maximized. As a suggestion, it is necessary to increase the role and involve women in every activity of implementing religious moderation in Indonesia.

As for this article, the author stated that in implementing religious moderation in the family, there are various challenges faced by women, including the following:

- a. Women have a dual role, namely as housewives and there are some who become mothers who work in the public sphere. The double burden makes women have limited time and energy to explore and implement the values of religious moderation in their families, especially instilling moderation from an early age in their children. In this 4.0 era, children easily access information, therefore women should not be careless in controlling children when playing *gadged*.
- b. Women are very vulnerable to exposure to extreme content that can affect their understanding of religious moderation. Nowadays, it is very easy to access news in the name of religion, even on social media there are many issues that discuss issues that discuss religion. *Social media platforms* are often a place for the spread of radical ideas. Therefore, women must be careful and wise and must *tabayyun* when there is news that is not sure of the truth.
- c. Women are also very easily influenced by friends in their community, therefore as women and mothers, they must be smart in choosing their environment and community. Not only the community in the real world, but the community in the virtual world is also very dangerous.

CONCLUSION

Women in the family, in this case, are mothers, have a very important role in educating their children in an era where information requirements are so rapid, becoming a challenge in itself. Understanding religious moderation applied in the family, we can exemplify by respecting the opinions of family members, tolerance and manners in behavior, not being indifferent to others who need help. There are many more methods that can be used to introduce religious moderation to children. The application of religious moderation is very important to be invited to children so that when they grow up, children do not have a distorted and exaggerated understanding of religion. When examined that a mother is the first school for her children. In the 4.0 era, fake news or information also often becomes a mess that makes education that has been formed from the family become messy. However, technology also plays an important role in education which has a great influence on children's development. Therefore, women in today's era must understand how technology develops. What kind of innovations can be utilized. Filter all incoming information, not easily influenced by certain groups or groups.

REFERENCES

- Azra, A., & Thaha, I. (2020). Relevansi Islam Wasathiyah: dari melindungi kampus hingga mengaktualisasi kesalehan. (*No Title*).
- Daheri, M., Warsah, I., Morganna, R., Putri, O. A., & Adelia, P. (2023). Strengthening Religious Moderation: Learning from the Harmony of Multireligious People in Indonesia. *Journal of Population and Social Studies*, 31(3), 571–586. <https://doi.org/10.25133/JPSSv312023.032>
- Endraswara, S. (2003). Metodologi penelitian kebudayaan. (*No Title*).
- Imarah, M. (2006). Islam Moderat Sebagai Penyelamat Peradaban Dunia. *Seminar Masa Depan Islam Indonesia, Mesir: Al-Azhar University*.
- Masdul, M. R., Firmansyah, E., Kuliawati, K., & Suardi Wekke, I. (2024). Transformation of Islamic Religious Education Through The Use of E-Learning and Interactive Technology. *ScienceOpen Preprints*.
- Masyitoh, D., Hidayanti, D. M., & Priatiningsih, S. (2022). Manajemen Pemberdayaan Berbasis Gender dalam Pesantren. *Jurnal Kewarganegaraan*, 6(3), 5104–5110.
- Moeslim, A. (1997). Islam Transformatif. *Jakarta: Pustaka Firdaus*.
- Muhtarom, A., Fuad, S., & Latif, T. (2020). *Moderasi beragama: konsep, nilai, dan strategi pengembangannya di pesantren*. Yayasan Talibuana Nusantara.
- Nababan, S., Sianturi, E., Rantung, D. A., Naibaho, L., & Boiliu, E. R. (2023). Peran Pendidikan Agama Kristen dalam Mengatasi Dampak Penggunaan Teknologi bagi Remaja di era Digital. *Harati: Jurnal Pendidikan Kristen*, 3(2), 205–217.
- Pajarianto, H., Pribadi, I., & Sari, P. (2022). Tolerance between religions through the role of local wisdom and religious moderation. *HTS Teologiese Studies / Theological Studies*, 78(4). <https://doi.org/10.4102/hts.v78i4.7043>
- Pickett, S. T. A., Seto, K. C., & Ma, K. (n.d.). *The earliest roots of urban ecology lie in the study of wild and domestic organisms in cities. Nilon and Aronson show the depth and rigor of this research tradition, illustrate its crucial application to conservation of global biodiversity, and point to the continued need and creative future for urban biodiversity studies*.
- Shihab, M. Q., & Wasathiyah, W. (2019). Wawasan Islam tentang Moderasi Beragama. *Lentera Hati, Jakarta*.
- Sugiyono, M. (2008). Penelitian kuantitatif kualitatif dan R&D. *Bandung: Alfabeta*.
- Suratman, E., Muryati, M., Pakpahan, G. K. R., Setianto, Y., & Setyobekti, A. B. (2021). Moderasi Beragama dalam Perspektif Hukum Kasih. *Prosiding Pelita Bangsa*, 1(2), 81–90.