

Strengthening Religious Moderation Values Based on School Culture

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ABSTRACT

This research is motivated by the rise of intolerance actors that occur in educational institutions. The reason is that today's generation tends to focus on technology, where access to information is not filtered properly and the rapid internalization of instant knowledge, including shallow religious knowledge. For this reason, the research seeks to explore forms of school cultural activities which are allegedly an effort to strengthen students' religious moderation values. This study uses a qualitative research method with a phenomenological approach. In this study, research subjects were selected purposively with the principal as the key informant. Data collected by observation, in-depth interviews and documentation. The data analysis technique used is data reduction, display and verification. The results of the study show that the school culture developed at SMA Y in which activities are carried out to strengthen the values of religious moderation include the value of tolerance through morning briefings and joint prayer with school members and in class activities through the discussion method. value strengthening is not only on tasamuh values but inovatif walibtikar value while in closing activities in the form of motivation and advice by strengthening the values of tasamuh and tawazun as well as tawasuth fellow school members. Furthermore, in the form of spiritual activities and candles. In addition, there are also field trips and social services that seek to strengthen the values of tawasuth, tasamuh and tawazun among school members.

Keywords: Values, Religious Moderation, School Culture

A. INTRODUCTION

Indonesia is known as a pluralistic country, namely a country with a diversity of cultures, languages, traditions and religions. With the existence of six types of religions recognized in Indonesia and the emergence of several social understandings and organizations adopted by Muslims, the values of religious moderation are deemed necessary to be strengthened in each individual so that a moderate attitude in religion is formed so that national integration and peace are maintained in the country. Beloved Indonesia.

The attitude of religious moderation itself is the attitude of a Muslim who views Islam as being in the middle. In the Qur'an this is known as *wasathan*. One of the understandings of the word *wasathan* is facing and responding to all differences with tolerance and understanding everything not in a radical way. (Akhmadi, 2019) (Fahri & Zainuri, 2019) (Junaedi & others, 2019) So with this understanding, the concept of *wasathan* tends to protect individuals from being one-sided or extreme right or extreme left.

The application of the values and attitude of moderation in religion at this time is allegedly very necessary because considering that the life of religious communities is currently receiving sharp attention from various parties. Call it the rampant behavior of people who commit violence in the name of religion, intolerance between religious communities to the existence of cases of religious blasphemy committed by individuals or groups of people. The rise of this case certainly must find a solution so that it does not become more rampant which will threaten security, peace and it is not impossible for the nation to disintegrate. (Beauchamp, 2022) Bullying and violence, which can bring detrimental effects, are situations which young people have to face in their process of development. Though school bullying has been a spreading and explicit problem in Hong Kong schools, most of the programs or guidelines dealing with the problem lack citywide, recognized initiatives and the effectiveness of these programs is unknown due to the lack of evaluation. The present paper discusses preventing school bullying from a developmental guidance perspective, using the positive youth development paradigm and promoting the values of harmony and forgiveness at the whole-school level to cultivate a harmonious school culture as a way of combating school bullying. (Hui, 2011)

Various efforts can be made to preserve and maintain this unity, especially for children who are the next generation of the nation. The closest and most influential institution is an educational institution or school. The school through the school culture it builds is one of the important elements that influence the style of life in society. Schools as official institutions, have a role in carrying out formal engineering of the way of thinking of students and members

of the community, so schools should be able to reflect situations and conditions in life and develop in the community. (AG, 2004) According to Bang Lendo, the foundation of education consists of the method or curriculum, quality books, and quality teachers. Those are the three most important things in education, rather than a magnificent building or complete school facilities. As the old saying states that "Nature becomes a teacher". God has created the universe as a laboratory where we learn anything (Supriyoko1, 2022) (Liu Yan, 2020)

Religious moderation is one way to maintain brotherhood and the benefit of the people which is packaged through programs in educational institutions. It is time for educational institutions to take a role in strengthening the values of religious moderation in students so that they become peaceful, compassionate and tolerant human beings in the future. Religious moderation becomes significant not only for the creation of constructive relations between religions externally, but it is also important internally to create harmony between various streams within one religion. (Arifinsyah, 2020)

In instilling religious moderation, schools can be the right place to instill and instill religious sensitivity, be open to respecting differences and open students' insights into diversity and its benefits in life. Not only that, schools through their culture are considered capable of getting used to always being tolerant of all differences and diversity (Wirba, 2015)

Students in this millennial era often become perpetrators of intolerance. The reason is that today's generation tends to focus on technology, where access to information is not filtered properly and the rapid internalization of instant knowledge, including shallow religious knowledge. (Anmin, 2022) Even though it is known that religious education has become a compulsory subject since elementary school, religious attitudes in Indonesia still show a lack of respect for religious groups.

A number of studies related to religious moderation that seek to find solutions to disharmony conflicts in religion have been carried out by many experts. Among them is Kasinyo Harto's research, in his journal entitled "Development of Islamic Islamic Education Learning with Wasatiah Insights: Efforts to Build Students' Religious Moderation Attitudes." This research seeks to implement a scientific approach in learning PAI to build a moderate attitude in religion. (Harto & Tastin, 2019) Furthermore, Agus Akhmadi's research, in his journal entitled "Religious Moderation in Indonesian Diversity". The results of this study show the importance of understanding and awareness of cultural diversity that respects differences in the lives of these various cultures. The attitude of religious moderation is very important in

dealing with this diversity, and each place has a different form of moderation. (Akhmadi, 2019) Sutrisno in his journal entitled "Actualization of Religious Moderation in Educational Institutions." This research confirms that Islamic moderation prioritizes tolerance of the differences that exist within it and is believed to be a sunnatullah and a blessing for all people. (Sutrisno & others, 2019) According to Duan in his Journal "School Culture and School Effectiveness: The Mediating Effect of Teachers' Job Satisfaction, (Xiaouju, 2018) This study has investigated the relationship among school culture, teachers' job satisfaction, and school effectiveness. It also explored the mediating effect of teachers' job satisfaction on school culture and school effectiveness.

Continuing research related to religious moderation which is a discourse that is still and increasingly warm, researchers take the role of conducting research related to how school culture with its characteristics which are allegedly able to provide reinforcement of students' religious moderation values including tawazun (balanced) tawasuth (mid), tasamuh (tolerance), i'tidal (firm and fair), deliberation, musawah (egalitarian) islah (reform), aulawiyah (prioritizing priority), tatawur wal ibtikar (dynamic and innovative) and tahaddhur (civilized).

Strengthening the values of religious moderation in the education sector requires efforts that are integrated into the education process itself. In this paper, we will look at how the cultural strategy is carried out in strengthening the values of religious moderation in schools so that with the habituation activities created by school members they can co-exist side by side and work together to create harmony and peace among school members.

B. METHODOLOGY

This study uses a qualitative research method with a phenomenological approach. Namely wanting to uncover phenomena or symptoms that occur related to strengthening the values of religious moderation through school culture. In this study, the research subjects were selected purposively, so the informants in this study were the head of SMA Y Palembang, representatives, teachers, students, stakeholders and other relevant informants where data was collected by observing a number of objects related to the problem. research and in-depth interviews with a number of informants and strengthened by data taken with documentation techniques. The data analysis technique used in this study is qualitative data analysis by combining the concepts provided by Creswell (Creswell & Creswell, 2003) and Miles and Huberman (Huberman & Miles, 2002). The activities in the data analysis are data reduction, display and verification. (McGinn, 2018) (Holley, 2009).

C. RESULT AND DISCUSSION

School culture in this case will highlight two aspects, namely formal routine activities and non-formal activities. Formal activities, namely activities carried out from 06.30 to 14.00 which can be divided into three activities, namely opening, main and closing activities. There are two types of opening activities, namely (a) Morning Breafing and (b) group prayer. This morning briefing program is a routine activity that is carried out in the school field in front of the high school gate as an opening activity, where every morning before 07.00 WIB the school principal and teachers who are members of the high school are required to line up in the field with the students, greet while shaking hands with students. This routine activity is carried out according to the Head of this SMA, namely WS and head of curriculum in this SMA, namely WW, as a form of habituation for students to always respect teachers and elders. When the researchers saw the routine morning activities at SMA Y, there was an interesting phenomenon, where students with enthusiastic faces without a burden arrived at the gate and were ready to line up in full dress to do morning briefings where this activity was started with greetings. greetings and routine motivation for all students to study and worship in a balanced way, not only that the briefing coach also does not forget to always convey advice to never make insinuations between religions, continue to create peace and harmony among all school members which is implemented in daily morals -day. (Observation, 2022) (Iris, 2021) Researchers see this phenomenon as a form of process of internalizing and strengthening the values of religious moderation developed in this school. This process seeks to instill the value of mutual respect, respect for one another, tasamuh and later will foster an attitude of tahaddur (civilized) which is very much needed in this era where morals and manners have started to become less of a priority and are no longer upheld by some students in some schools.

Next is prayer together. Activities at this high school began with praying together in accordance with the adherents of each religion. (Interview with WS, 2022). In this activity, researchers see it as a process of internalizing faith and piety in students and there are efforts to strengthen tawazun there, namely to balance the activities of the world and the hereafter. This is of course in line with the school's vision, which is to excel in the intellectual and spiritual fields. Before seeking provisions for the world, the process of seeking provisions for the hereafter is prioritized. This is done according to each religion in order to strengthen inter-religious tolerance in this school. This means that every religious community is given the full opportunity to pray before doing activities.

Part of the next formal activity is the core activity. The activity in question is the process of learning several subjects in accordance with the national curriculum. In this high school, the main activities in the class are carried out by the teacher by teaching a number of subjects using the latest or the latest learning models, such as contextual teaching and learning, cooperative learning, project learning, inquiry, demonstration methods, discussions and so on. (Schipper Tijmen, 2020) (Roman, 2013)

The variety of methods that have been used by teachers at this high school in the learning process in the classroom is in line with the general understanding that is developing, namely that there is no method that is right for the learning situation. All methods will be appropriate under the appropriate conditions and circumstances. As it is known that each method has its own strengths and weaknesses. While there are methods that are appropriate for large numbers of students, there are also methods that are appropriate for small classes. There are times when the teacher will appear stunning and seem to fit the lecture method, but at other times the lecture method is very ineffective. (Stevan, 2021) (Sinulingga Albadi, 2019)

The third activity in routine activities is closing. In closing activities, this school's routine, as observed by researchers, is an effort to provide valuable motivations to students regarding the phenomena that are currently hot. For example how to be smart in using IT, violence that occurs in schools both by teachers and between students including how ideally to protect oneself from the surrounding environment and always maintain harmony and peace among people. Researchers see that all of this is nothing but forms of strengthening the values of religious moderation including *musawa* (mutual deliberation), firm and fair values (*i'tidal*) that have been running in this school and have even become a routine and culture that continues to this day. realized. (Babelan, 2019)

School culture in the form of non-formal activities, namely researchers see from four activities. Namely religious studies called rohis (Islamic spirituality) owned by Muslims and the two candles are religious studies of Christians and Catholics or non-Muslims. For Islamic spiritual activities (rohis) the material is provided in the form of modules that have been prepared where researchers see that there is some material that is strengthening the attitude of religious moderation. This can be seen in the material concepts of hijrah and jihad, different is beautiful, tolerance and limits and intelligent in religion. These materials are conveyed to high school students through halaqoh studies as well as scientific seminars or general studies. In other words, every week students are given insight and reinforcement on the importance of moderate attitudes in religion.

For Chandle's activities, which stands for Christian SMAN People, this is a place for non-Muslim high school students to fellowship, worship and establish love and friendship among non-Muslims. This activity is also allocated once a week at the same time on Friday as Islamic spiritual activities. At other times, sometimes these two activities carry out joint events by performing joint arts by performing tambourines and Islamic nasyid and choirs and non-Muslim students. From followers of the majority religion to followers of minority religions, they have the same right to get opportunities and support activities at school.

The Muslim-Buddhist interaction pattern in Malaysia has occurred (culturally and religiously) from the early establishment of both religious communities. This relation, which has shifted in ethnoreligious orientation at every interaction level, opens more avenues and complexities requiring holistic management. (Awang Jafarry, 2022) (I Gst. Pt. Bagus Suka Arjawa, 2021 vol 8) We aimed to explore how “live tissue training” (LTT) is designed, delivered and evaluated in order to better understand and characterize aspects of educational merit. (C.S. Swain, 2023) (Sj, 2010)

The next form of non-formal activity is that this SMA designs a community service program which is one of the activities that students and teachers are interested in. For the most part, this program has been successful in increasing the bond between students, teachers and communities of the same religion and across religions. The forms of activities are as follows: (a) Field visits, among others, to a number of orphanages and nursing homes. The activities carried out are not limited to donating goods or giving something consumptive in nature but further in the form of sharing experiences in order to increase students' empathy for people who are less fortunate. This activity is carried out by the school in order to commemorate the big days ahead of Eid al-Fitr and Christmas or New Year.

The researcher sees this field visit as a process of internalizing and strengthening the value of tolerance, mutual respect or *tasamuh* and respect among others or within students as a value of religious moderation. With this activity it is hoped that students will remember that there are siblings who are less fortunate out there who need help, both moral and spiritual, so they can live side by side.

Next is activity (b) Social Service. Based on the results of interviews with WS as the Head of SMA, this social service activity is prioritized for the community around the school by allocating student donation funds and most are carried out incidentally and spontaneously when there are disasters both around the school and those outside SUMSEL for example floods and fires. Finally, the researcher concluded that in order to generate empathy for children, this school saw that it was not enough to raise internal funds in class only to then collect them at

school and give them directly. However, they immediately involve them so they want to pray for their brothers and sisters who are at war enduring pain and suffering. Even more than that, children are expected to be grateful for what they have received and experienced so far. It can be seen that the value of *tasamuh* or tolerance has been strengthened there, respect and love for each other, not only with people of the same religion but with interfaith people, the same thing has been done.

School leaders have come into the focus of research on technology integration in schools (T.K.F, 2022) (Dexter, 2020) (Eickelmann, 2011) The study by McLeod and Richardson (2011) showed that the studies on technology leadership have focused on staff development, technology policies, and technology integration. Much has changed since McLeod and Richardson (2011) claimed that there was a lack of studies on technology leadership; many studies have since focused on leadership practices and technology integration. Moreover, educational leadership research has recently changed its focus from leader characteristics to leadership practices, which are activities reflecting the specific situation carried out by a person or group that has shared outcomes in mind (Leithwood, 2017) (Schmitz, 2023) (Hellwig, 2023).

D. CONCLUSION

It turns out that schools which are considered as formal educational institutions with the main task of providing learning and education are able to strengthen the values of religious moderation, namely *tawazun* (balanced) *tawasuth* (mid-life), *tasamuh* (tolerance), deliberation, *tatawur wal ibtikar* (dynamic and innovative) and *tahaddhur* (civilized). This is done through a developed school culture. Both in formal and non-formal activities.

This paper complements the results of previous research that looked at the seeding of religious moderation values through school institutions. However, due to limitations, researchers only explore school culture in two forms of formal and non-formal activities. It is hoped that it can be continued by other researchers looking at school culture from other aspects in order to provide reinforcement of the values of religious moderation.

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