

Actualization of Religious Moderation Values In Islamic Religious Education Teachers In Madrasah

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ABSTRACT

Religious Moderation is one of the Strategic Programs of the Ministry of Religion which is reduced from the 2020-2024 National Medium-Term Development Plan (RPJMN). The Religious Moderation Program was released by the Ministry of Religion to be implemented in all areas of life, including education. Moreover, one of the authorities of the Ministry of Religion is related to religious and religious education. This is the basis for grounding the idea of Religious Moderation in religious and religious education in formal and informal educational institutions. The application of the values of religious moderation is the main key to realizing them. This assumption is based on the empirical conditions of educators in Padangsidempuan City. Based on this analytical study of educators, there is a need for a Manual for Strengthening Religious Moderation for educators. In addition, this book is needed especially for Islamic Religious Education teachers who are considered to be a solution in increasing the level of knowledge, understanding, and application of the values of religious moderation both in learning Islamic Religious Education and in the context of life in madrasahs and Islamic boarding schools. While it is known that the area around Padangsidempuan City is a mountainous area which is relatively difficult to access online sources of information, even though this book is provided in electronic or digital form. Therefore, not many educators know and can access this book.

Keywords: *Religious Moderation Values, Religious Education.*

A. INTRODUCTION

Indonesia with its diversity of cultures, religions, tribes, languages shows as one of the nations that has a multicultural society. Diversity becomes a mercy in itself if managed properly, being unique and powerful, but such plurality can be a challenge if not addressed wisely and wisely, it can be a threat of division and feuds that can tear apart social security (Akhmadi, 2019).

Indonesia, with all its plural conditions and many differences, faces the threat of disintegration. The disintegration of the Indonesian nation comes from many liberal and extremist ideologies that are included in the teachings of Islam. A liberal ideology from the west that desires freedom, which threatens the morals and culture of the eastern. Finally, a liberal, free and uncontrolled Islam was proclaimed. On the other hand, extremism is spreading in Indonesian society due to transnational Islamic teachings (cross-national or cross-national). The ideology of this movement no longer rests on the concept of nation-state, but rather the concept of people.

In addition to the rampant two extreme religious understandings above, recently there have been several religious conflicts and tensions in society in Indonesia triggered by differences in religious understanding or views between groups in Islam, such as the destruction of the Ahmadiyya base and others. The conflict does not stand on differences in religious views per se, but the accumulation of several issues and interests, both political, economic, social and others (Munir & Herianto, 2020) and the problem in this study is religion.

Religious moderation is a bridge for the birth of a pattern of harmonious relations among religious people in Indonesia, so a strategy of strengthening religious moderation is needed which is expected to make people more mature to accept and recognize that differences are a problem that must be well maintained in a plural society.

But unfortunately, the socialization of religious moderation has not been fully implemented by the officials of the Ministry of Religious Affairs from the center to the regions. Religious Moderation is one of the Strategic Programs of the Ministry of Religious Affairs which is reduced from the National Medium-Term Development Plan (RPJMN) 2020-2024. This Religious Moderation Program was released by the Ministry of Religious Affairs to be implemented in all areas of life, including education. Moreover, one of the authorities of the Ministry of Religious Affairs is related to religious and religious education. This is the basis for grounding the idea of Religious Moderation in religious and religious education in formal and informal educational institutions.

In strengthening this idea of Religious Moderation, the Ministry of Religious Affairs has made every effort. One of these strengthening programs is the pioneering of the Manual for Strengthening Religious Moderation for Educational Institutions which was released by the Minister of Religious Affairs Yaquut Cholil Qaumas on September 22, 2021. This book is intended for teachers and students in educational institutions in madrasas, schools, and colleges.

Based on 2021 data released from the *website* of the Ministry of Religious Affairs of the Republic of Indonesia, it is known that the number of students of all educational institutions in Indonesia reaches 22.6% of the entire Indonesian population. If described by numbers then this number is equal to 61.3 million people. The accumulation of all students is spread over 51 million as students at the primary and secondary education levels and 7.3 million as students at the higher education level. In addition, this resource also released that the number of educators at the primary and secondary education levels is 2.6 million and educators at the higher education level are only 308 thousand (Kemenag, 2021).

Although educators became central figures of religious moderation in educational institutions. However, the level of knowledge and understanding and application to the values of religious moderation is the main key to realizing them. This assumption is based on the empirical conditions of educators in the city of Padangsidempuan. Based on the analytical study of these educators, the need for a Manual for Strengthening Religious Moderation for educators. In addition, this book is needed, especially for Islamic Religious Education teachers, which is considered to be a solution in increasing the level of knowledge, understanding, and application of the values of religious moderation both in learning Islamic Religious Education and in the context of life in madrasahs and Islamic boarding schools. Meanwhile, it is known that the area around Padangsidempuan City is a mountain range that is relatively difficult to access information sources online, even though this book is provided in electronic or digital form. Therefore, not many educators know and can access this book.

Thus, the dissemination of the 4 books of the Guidelines for Strengthening Religious Moderation is urgent to be carried out. The implementation of this dissemination is expected to actualize the values of religious moderation for educators and students in the context of learning and academic life in madrasahs and Islamic boarding schools.

Furthermore, in the introduction to the book on religious moderation, the former Minister of Religious Affairs emphasized that the entire ranks of the State Civil Apparatus (ASN) of the Ministry of Religion are the leading party to understand, believe in and internalize religious moderation. Lukman Hakim said "*We must be translators as well as*

campaigners for religious moderation through various programs according to their respective work units (satkers)". Thus, religious moderation is important for students in the school environment and students at the campus level as the next generation advances the nation in the future, the cultivation of moderate Islamic values needs to be pursued as an effort to prevent exposure to radicalism. A concrete step in providing the values of religious moderation to the younger generation is through religious education (Rofik 2021).

B. METHOD

The approach used in this service is participatory action research. The participatory action research approach is research that actively involves all relevant parties in reviewing ongoing actions to make changes and improvements in a better direction. The steps taken to solve the problem are:

1. Laying the Foundation (Laying the Foundation of Research)

At this stage, the researchers designed research in this case community service. Researchers discuss the purpose of service and the division of each role. And researchers have equated perceptions and understandings regarding the service to be carried out so that what will be done and the ultimate goal of the service is clear. In other words, laying down the basic principles of this service, namely: (a) Collaboration within research teams; (b) The agreement is made together without unilaterally; and (c) The research results are designed to convey religious moderation to the intended pesantren and madrasah.

2. Research Planning (Research Planning)

At the planning stage the researchers designed the following: (a) Issues raised in the research. The issue raised in this community service is about religious moderation; (b) The purpose of the service and the goals of each research team that performs the service; (c) The division of tasks for each researcher is clear; and (d) How much research funds and who will control or manage the funding?

3. Collecting and Analyzing Data

At the data collection stage, the Islamic Boarding School and Madrasah-Based Community Service method is carried out by: (a) Measuring the level of understanding of the Values of Religious Moderation for Islamic Religious Education teachers in Madrasas and Islamic Boarding Schools in Several Regions through Written Tests; (b) Counseling on the Values of Religious Moderation to Islamic Religious Education teachers at Madrasas and

Islamic Boarding Schools in Several Regions; (c) Dissemination of the Handbook for Strengthening Religious Moderation Values to Islamic Religious Education teachers in Madrasas and Islamic Boarding Schools in Several Regions; and (d) Acting on Findings (Step Action).

C. RESULTS AND DISCUSSION

Empirical Overview of Understanding the Values of Religious Moderation in PAI Teachers

In general, before the questionnaire was distributed to Islamic Religious Education teachers in each region throughout Southern Tapanuli, the picture of understanding Islamic Religious Education teachers did not know and understand the term religious moderation as a government program in 2020. This can be seen from the 350 questionnaires distributed to Islamic Religious Education teachers, the results of the questionnaire show that 65.3% of Islamic Religious Education teachers do not understand religious moderation. While not yet applying and applying the values of religious moderation in school learning, only 34.7% of Islamic Religious Education teachers understand the values of religious moderation. This result shows the low understanding of Islamic Religious Education teachers about the values of religious moderation, judging from the areas given the questionnaire. It shows that the average results of the questionnaire vary by region. There are 7 areas where the dissemination of religious moderation books and the percentage of understanding of the values of religious moderation before the implementation of the dissemination of moderation values include the following:

Region Name	Percentage
<u>Padangsidempuan</u>	50%
<u>South Tapanuli</u>	60%
<u>Sibolga</u>	60%
<u>Central Tapanuli</u>	60%
<u>Padang Lawas</u>	60%
<u>North Padang Lawas</u>	70%
<u>Madina</u>	80%

Implementation of dissemination of the Manual for Strengthening Religious Moderation of PAI teachers

The activities carried out in this dissemination are also based on the planning on the results of the initial questionnaire that has been given to PAI teachers which in general have been described above. Among the activities carried out include the following:

First, Socialization of Religious Moderation Indicators. Socialization activities were carried out at the beginning of the meeting with teachers in each area in southern Tapanuli. The first area that was socialized was the city of Padangsidimpuan, this activity was followed by 5 schools which were started by schools in Padangsidimpuan, followed by the next in South Tapanuli, Central Tapanuli, Sibolga, North Padang Lawas, Padang Lawas and Mandailing Natal. This socialization activity is carried out by introducing the values of religious moderation in the educational environment, especially in the madrasah and pesanteren hut environment.

Second, Division of Religious Moderation Books. After carrying out the next socialization activities, the Islamic religious education teachers were given 6 religious moderation books published by the ministry of religion in each school. After the activity of distributing moderation books to teachers, they are advised to adjust the lesson plan they made for learning activities in accordance with the values of religious moderation as contained in the religious moderation book.

Third, Seminar on Dissemination of Religious Moderation in Schools. This dissemination activity was carried out in each area of Southern Tapanuli which was represented by 5 schools each. This seminar on dissemination of religious moderation books was carried out for two days in each region. At the time of dissemination, researchers conveyed the importance of maintaining and strengthening harmony and peace in the madrasa and pesanteren environment by conducting and supporting government programs on religious moderation by using peaceful means to resolve any conflicts in the madrasa environment and pesanteren both fellow teachers as educators and teachers as well as fellow students as learners. The goal is to create an educational environment that is in accordance with what is expected and does not experience division and destruction. Another thing that was discussed was about the importance of upholding and applying the principles of religious moderation among religious people in everyday life.

Actualization of the values of Religious Moderation in Islamic Religious Education teachers

The actualization of the values of religious moderation after dissemination seems to have increased from before the dissemination of religious moderation. When viewed from the comparison of the results of the questionnaire given before and after the implementation of the dissemination of religious moderation, there was a significant change in the understanding and implementation of the values of religious moderation in the madrasa and

pesanteren environment. Increasing understanding and implementation of religious moderation values in the madrasah and pesanteren environment can be seen in the table below:

Name of Dissemination District	Percentage
<u>Padangsidempuan</u>	84.65%
<u>South Tapanuli</u>	85,58%
<u>Central Tapanuli</u>	82,4%
<u>Sibolga</u>	79, 52%
<u>Padang Lawas</u>	85,65 %
<u>North Padang Lawas</u>	85,65 %
<u>Mandailing Natal</u>	85,65 %

Overall, the understanding and implementation of religious moderation values shows that after the dissemination of religious moderation, the understanding and implementation and understanding of religious moderation values has increased from before, this is shown by the overall questionnaire results with an average of 83.95%, meaning that teachers' understanding and implementation of religious moderation values has increased.

D. CONCLUSION

Based on the results of community service through the dissemination of Islamic Religious Education teachers in madrasahs and Islamic boarding schools can add to the teacher's knowledge and understanding of religious moderation. Judging from the percentage before the dissemination of religious moderation values until and after the dissemination of religious moderation values.

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