

STRENGTHENING THE VALUE OF RELIGIOUS MODERATION THROUGH PAI-BP LEARNING

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Abstract

This study is motivated by the many intolerant attitudes of students, the strengthening of the value of religious moderation through learning Islamic religious education and character (PAI-BP) is able to encourage students to be tolerant in education. The purpose of this study was to determine the strengthening of the value of religious moderation through learning Islamic religious education and character (PAI-BP). This research uses a qualitative method with a descriptive Approach. The data collection technique is triangulation. Research based on the philosophy of postpositivism is used to research natural object conditions. The results and conclusions of this study strengthen the value of religious moderation, namely Tawasut, Tawazun, Ta'adul, Tasamuh, Musawah, and Shura. The four stages of pai-bp learning are inserting (insertion) moderation content in each learning material, optimizing learning approaches that can give birth to critical thinking, respecting differences, respecting other people's opinions, being tolerant, democratic, daring to convey ideas, being sportive and responsible, organizing certain training and debriefing education programs with special themes about religious moderation, and reaching evaluation aspects.

Keywords: Religious Moderation Value; Islamic Religious Education; Cultivation Of Character

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INTRODUCTION

The highest constitution in Indonesia guarantees the Indonesian people the freedom to embrace religion and worship according to their beliefs as an implementation of the first principle of Pancasila, Belief in One God. This is enshrined in the Constitution Article 29 Paragraph 2 which reads "The State guarantees the freedom of each citizen to embrace their respective religions and worship according to their religions and beliefs". This shows that religion is a cornerstone in the life of the nation and state in Indonesia. However, it cannot be denied that throughout the history of the diversity of human and religious life and thought in Indonesia, it has become a source of horizontal conflict that can hinder national unity. This has led to the need for tolerance and respect for Indonesia as a multicultural country. This value of religious tolerance is implemented through an attitude known as religious moderation. (Fitriani, 2022)

According to Faturrahman (2020) Religious moderation is a perspective, attitude and practice of religion in a common life, by embodying the essence of religious teachings, which protects human dignity and builds public benefits, based on the principles of fairness, balance, and obeying the constitution as a national agreement. In the context of Indonesia as a multicultural nation, the commitment to maintain the integrity of the nation where religious people articulate religion must always be maintained in security and peace. Religion should not be presented in violent ways. This is in line with the principle of multiculturalism and the spirit of tolerance that the Indonesian nation has tried to build since the establishment of the motto *Bhineka Tunggal Ika*. Therefore, it is necessary to understand the characteristics of the Indonesian nation which has cultural differences as a consequence of geographical location, local cultural values, and people's outlook on life.

Murat Somer (2012) "Moderation theories always treat moderation as some kind of an adaptation, willingness to cooperate or compromise, and focus on discovering which interest or ideological attributes make it happen". Murat Somer's statement confirms an understanding that moderation leads to kindness, adaptation, willingness, cooperation, as well as a focus on ideological (religious) attributes that are "in the middle" Murat seems to emphasize that religious moderation is an important attribute in religion, which is driven by adaptability, openness in cooperation, and being "in the middle". (Islam, 2015). This statement is mutually reinforcing with the statement in the context of religion (Islam).

The term "middle" in the context "of moderation is similar to the term *wasatiyah*. This term means something that is good and is in a position between two extremes, or a moderate way of religion, the opposite and extreme (Quraish Shihab, 2019). Religion in moderation is in accordance with the essence of religion itself. Islam is moderate. Islam as a teaching is definitely moderate.

Multiculturalism is the recognition of cultural plurality, respect for the equality of all human beings which is realized through acceptance of religious, plurality, and multicultural realities found in the life of society and the state (Irhandayaningsih, 2012). Based on the idea that the value of religious moderation and the value of multiculturalism have the same perspective in seeing that differences are not a reason to be a source of conflict triggers, but as a tool to foster a sense of brotherhood and uphold human values. This is what underlies internalization in the realm of education as a transperofvalue.

But it is unfortunate to see the current phenomenon of students who are still intolerant. This is tried to be explained in a study conducted by the Center for the Study of Islam and Society (PPIM) UIN Syarif Hidayatullah Jakarta in 2017 on students, university students, teachers and lecturers in 34 provinces in Indonesia showed that students and university students have a tendency to intolerant religious views with a percentage of radical opinions of 58.5%, internal intolerance opinions of 51.1%, and external intolerance opinions 34,3%(PPIM UIN Jakarta, 2017). This data gives us an understanding that the seeds of radicalism and intolerance have really emerged and infected students in schools. In another part of this research also shows that the value of religious moderation is needed as a potential to shape students, towards understanding and implementing the value of religious moderation of students.

We recommend that the settlement of intolerance cases be instilled early and one of the ways to internalize it is in schools and madrasas in accordance with the minister of religion's policy

Number 494 of 2022 concerning the Year of Tolerance 2022 and strengthened by the Directorate General of Islamic Education in particular has issued a policy through the formulation of the 2015-2019 Strategic Plan which gives priority to strengthening and developing religious moderation. In following up the Strategic Plan, especially in strengthening religious moderation in Islamic education institutions, a small team has been formed which is then named the Working Group for the Implementation of Religious Moderation in the Directorate General of Islamic Education. The orientation of the Working Group - hereinafter simply called Pokja - is more focused on strengthening moderation which specifically leads to religious moderation developed in Islamic educational institutions. This working group is tasked with formulating, compiling and designing the implementation of religious moderation through formal education channels, especially the development of moderation which is structurally located in the five work units of the Directorate General of Islamic Education (Purnama Sari, 2021). In relation to the implementation of religious moderation in schools, apparently SMKN 14 Bandung has made efforts to strengthen the values of religious moderation. This is indicated by the various religions and backgrounds of the mazhab factions.

SMKN 14 Bandung has implemented Tawasut behavior where the school mediates between two problems that occur in students. Tawazun where the school respects the diversity of other religions and diverse religious backgrounds. Ta'adul where in making decisions regarding the progress of students, schools are always proportional. Tasamuh where the school is able to be balanced in accepting the views and beliefs of each population in the school environment. Musawah where the school is able to equalize the treatment to every population in the school. Shura where the school in making decisions always deliberates to achieve a common consensus. (Kementrian Agama, 2019).

Based on the introduction above, the issue of strengthening the value of religious moderation through PAI-BP learning is an important thing to research. Therefore, researchers will conduct qualitative research by applying first, namely inserting (insertion) moderation content in every relevant learning material, second optimizing learning approaches that can give birth to critical thinking, respect for differences, respect for other people's opinions, tolerance, democracy, courage to convey ideas, sportsmanship and responsibility. Third, organizing certain training and debriefing education programs with a special theme on religious moderation. Fourth, reaching the evaluation aspect (Kementrian Agama, 2019), untuk meningkatkan nilai moderasi beragama di SMKN 14 Bandung.

METHODOLOGY

This research uses qualitative research, with a descriptive approach. According to Bogdan and Biklen in (Sugiyono, 2022) The data collected is in the form of words or pictures. The data collected after being analyzed is then described so that it is easily understood by others. The data sources used are primary and secondary data. Primary data were taken from interviews with PAI-BP teachers and students of SMKN 14 Bandung and secondary data were taken from observations and documentation in the field. Research based on the philosophy of postpositivism or enterpretive, used to research on natural object conditions, where researchers as key instruments, data collection techniques are carried out in triangulation (combined observation, interviews, documentation), the data obtained tends to be qualitative data, data analysis is inductive / qualitative, and qualitative research results are to understand meaning, understand uniqueness, construct phenomena, and hypotheses.

RESULTS AND DISCUSSION

Efforts to strengthen the value of religious moderation through PAI-BP learners by forming a concept about prioritizing the religious attitudes of an individual or a particular group at SMKN 14 Bandung. This is done by PAI teachers by inserting moderation content in every relevant learning material, optimizing learning approaches that can generate critical thinking, respect for differences, respect for other people's opinions, tolerance, democracy, courage to convey ideas,

sportsmanship and responsibility, organizing certain training and debriefing education programs with a special theme on religious moderation, reaching aspects of learning evaluation. The indicators of mainstreaming religious moderation are as follows: First, Transformation and internalization of the attitudes and behavior of students are directed at the values of Pancasila and the 1945 Constitution and Islamic norms that are tolerant, inclusive, moderate, respect the dignity of others, worship according to religious provisions and have noble character that is actualized in social life. Second, the integration of learning materials with moderate Islamic values. Such integration is intended as a form of Islam that is *rahmatan lil 'alamin*. The Islamic values in question are outlined in the teaching materials or topics of discussion. Third, learning planning is done dialogically, participatively, and provides room for improvement. Fourth, the learning process takes place in the form of educational interactions carried out in a humanist and gender responsive manner. Fifth, the learning process, both curricular and extra-curricular, includes understanding and implementation of Islamic religious values and norms, by upholding the values of tolerance, inclusivism, moderatism, and Indonesianness. Sixth, the assessment of learning processes and outcomes integrates the principles of honesty (both teachers and students), educative principles (motivating), participatory principles (active role and joint commitment), authentic principles (according to ability), objective principles (mutually agreed standards), accountable principles (clear, measurable and accurate procedures and criteria) and transparent principles (accountable) and easily accessible (Rudi Ahmad Suryadi, 2022). (interview with Lina Sumarlina, PAI teacher of SMKN 14 Bandung, February 21, 2023).

This finding is in accordance with the policy of the Minister of Religious Affairs of the Republic of Indonesia, that educational institutions should be the main force in implementing religious moderation (Kementrian Agama, 2019). The value of religious moderation is applied to subjects, one of which is PAI-BP (Ainina, 2021). This is in accordance with the attachment to the decision of the director general of Islamic education that the provision of material related to religious moderation through PAI-BP learning is in accordance with the rules set by the ministry of religion that the practical muata-load of Religious Moderation is included through PAI teaching in schools (Keputusan Direktorat Jenderal Pendidikan Islam, 2019).

Strengthening religious moderation among students of SMKN 14 Bandung is done through; first, inserting moderation content in every relevant learning material. This is evidenced by classroom learning where the inclusion of moderation values in Islamic Religious Education and Ethics learning is realized in the scope of the material as well as seeing the activities of students by applying and balancing the body, mind, and spirit of students by implementing the concept of balance in each Core Competency (KI) and Basic Competency (KD). This finding is supported by Permendikbud 2016 in KD and the scope of Islamic Religious Education material there are several points that touch on the value of religious moderation such as, showing sincere behavior, patience, forgiveness, honesty, trustworthiness and *istikhamah*, empathy for others, democracy, tolerance, and behavior towards others and the environment (Kementrian Hukum dan Hak Asasi Manusia, 2016). The implementation of religious moderation-based learning will have more to do with the ways taken and used by an educator in implementing and delivering PAI-BP material. One of the media that can be used is learning PAI-BP in 21st Century learning models, for example in the project base learning model, this is in line with the view of the educator (M. Aditya Firdaus, 2022). This method will make it easier for students to accept and understand learning materials about religious moderation. In the end, learning objectives related to religious moderation can be mastered by students at the end of learning activities, and in turn can be practiced in everyday life.

Second, optimizing learning approaches that can generate critical thinking, respect for differences, respect for other people's opinions, tolerance, democracy, courage to convey ideas, sportsmanship and responsibility. This is evidenced in the learning of Islamic religious education and ethics in the classroom using several learning models. The learning models that are often used are contextual and discovery learning models. In the contextual learning model, religious moderation is not only taught as knowledge transferred by the teacher, but students are invited to analyze the material that has been delivered by applying it to real life in their daily environment. Through the efforts made by pai teachers using this contextual model, students have insight into

religious moderation, understanding, awareness and are encouraged to actualize it in the community. This finding is in accordance with Yenti's view that the contextual learning model is a learning concept that helps teachers link the material taught with the real world situation of students and encourages students to make connections between the knowledge they have and its application in their daily lives, by involving seven main components of effective learning, namely: constructivism, asking, finding, learning communities, modeling, reflection and real assessment (Yenti, 2009). Then in the use of the discovery leaning model, Pai teachers involve students in discussion or debate activities (activedebate) to foster critical thinking, sportsmanship, respect for other people's opinions and dare to express opinions rationally, use the everyone is a teacherhere method to foster an attitude of courage and responsibility for the opinions expressed, use the jigsaw learning method to train the attitude of trust responsibility and sportsmanship and other positive values. other. The discovery learning model carried out in groups will train students to have an attitude of shura, which is the attitude of prioritizing deliberation. According to Suriadi, teachers can facilitate students to share opinions, views, and complement each other in an effort to draw conclusions or solve problems. Considering that so big in achieving learning goals are students, every effort to find alternatives to learning approaches must be based on the interests of learning students. In other words, the alternative approach must reflect an effort to find alternatives for the benefit of learners to make it easier to achieve learning goals (Suriadi, 2020)

Third, organizing certain training and debriefing education programs with a special theme on religious moderation. This is evidenced by the Islamic activity program, namely Kaduha Manis (Duha Study of Islamic Faith) which is held by the school every two weeks at the mosque. Seeing that the mosque is a place of worship for Muslims, in the mosque they are close to each other, staring, shaking hands, greeting and touching their hearts to realize the spirit of ukhuwah (Ahmad Taufik · Nurwastuti Setyowati, 2021). Then a workshop on the importance of applying the value of tolerance and Stop bullying. In this Stop Bullying workshop, students signed a stop bullying petition with the hope that this activity would be able to minimize selfish and bullying actions carried out on fellow religious and non-Muslim people. As well as the PAI Performance which aims to increase the understanding and focus of students on Islamic learning that can be applied in their daily lives, encouraging students to be more willing to explore PAI material, comparing the success of the use of PAI in schools seen from knowledge, soulfulness, strengthening the relationship between Muslims and each other among students, stimulating the desire, ability, and imagination in the field of PAI skills and arts, incorporating the nature of courage, independence and honesty to each learner, increasing faith, submission to God Almighty, and good behavior. This finding is in accordance with the opinion of the Ministry of Religious Affairs of Banyumas Regency that PAI activities can maintain and strengthen the bond between fellow students so that they can always be in line and agree in PAI learning (Muhammad Nur Rofik, 2021). Through this activity, Islamic religious education and character education teachers always give appeals related to the process of activities that must be filled with religious moderation. The strengthening of religious moderation is through Irma extracurricular activities. Irma activities that exist at school are: First, Mabit, is an activity aimed at familiarizing fellow members carried out from maghrib to dawn, second, discussion or book review (mujahadah), this activity is carried out to deepen knowledge, expand thinking and also justify knowledge, third, Daurah or training, is an activity to train students in reading the Koran, fourth, mentoring, which is carried out by mentors, which aims to provide spiritual inspiration and also discuss science that leads to religion now. Irma activities are a means to foster ruhiyah, soften the heart, cleanse the soul, and familiarize the physical to worship (especially tahajjud prayer, dhikr, tadabbur and tafakkur. This activity is filled with material about faith, worship, tadarus Al- Qur'an, compulsory prayer, lail prayer, teenage promiscuity and the dangers of drugs. In the implementation of the activity, the value of religious moderation is inserted. This is done to maintain radical contradictions to the organization.

Fourth, reaching the aspect of learning evaluation. According to PAI-BP teachers, forming students' religious moderation is no less important than the evaluation process by referring to four indicators of religious moderation, namely national commitment, tolerance, non-violence and wisdom towards local culture. Selajan with the view according to Edi Junaedi there are four

indicators of moderate attitudes in religion, including anti-violence, commitment to nationality, accommodating to local culture, and tolerance (Edi Junaedi, n.d.). This is important to do as a form of improvement in the implementation of PAI-BP at SMKN 14 Bandung if there are many students who are still extreme and not moderate. Suharsimi in Betwan stated that the purpose of the evaluation is: First, to see the level of change achieved in the behavior of students as material to improve the improvement of the behavior of students. Second, to measure and assess the effectiveness of teaching and teaching methods that have been taught or implemented by educators (Betwan, 2019). Strengthening Indicators of religious moderation is through the Pancasila class, this activity is one of the efforts to form a moderate and tolerant attitude to form a Pancasila class, there are two classes in each generation that are set as Pancasila classes, meaning that in one class there is more than one religion. In this Pancasila class, inter-religious discussion forums are formed or not. This activity is also a measure of the strengthening and implementation of values and indicators of religious moderation in students in the school environment. This becomes habituation if applied will form character but it should be noted that it must be done from an early age to get used to doing it (Andayani, 2012).

CONCLUSION

Based on the results of research in the field and finding discussions about strengthening the value of religious moderation through pai-bp learning at SMKN 14 Bandung, it can be concluded that strengthening the value of moderation through pai-bp is carried out in four stages; First, inserting (insertion) moderation content in every relevant learning material. Second, optimizing learning approaches that can generate critical thinking, respect for differences, respect for other people's opinions, tolerance, democracy, courage to convey ideas, sportsmanship and responsibility. Third, organizing certain training and debriefing education programs with a special theme on religious moderation. Fourth, reaching the evaluation aspect.

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