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Religious Moderation in the School Environment

Moderasi Beragama di Lembaga Pendidikan

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Abstract

As a result of some people expressing extreme religious sentiments in the name of religion not only on social media but also in public, Indonesia's diversity is currently being tested. The existence of exclusive, volatile and intolerant groups of individuals in the name of religion poses a challenge to Indonesia. Students' brains are being infiltrated both inside and outside the classroom, leading to a loss of awareness of nationality and a deepening of formalist religious concepts. The half-understanding of religion and focus on the external appearance of religious formality, this article is written to find out how religious moderation in educational institutions, especially in schools. This paper uses the method of library research. The results obtained that religious moderation in educational institutions can be applied with the curriculum in schools, both the official curriculum in accordance with government regulations and the hidden curriculum that is applied only in that school. ranging from intracurricular (learning process in the classroom) and extracurricular activities provided by schools to develop student interests, as well as other activities outside of school that can foster a sense of tolerance in students. We can know that religious moderation can be applied at all levels of education, depending on the policies in the school that respond to this. Religious moderation is not only required for society but also in the education area, be it students, teachers, and residents in the school environment. And religious moderation should also be instilled early for children so that when they grow up it is no longer difficult to strengthen it because since childhood it has been given direction or introduction to religious moderation.

Keyword: Moderation; Religion; School

Abstrak

Sebagai akibat dari sejumlah orang yang mengekspresikan sentimen agama yang ekstrem atas nama agama tidak hanya di media sosial tetapi juga di depan umum, keberagaman Indonesia saat ini sedang diuji. Keberadaan kelompok-kelompok individu yang eksklusif, mudah berubah, dan tidak toleran atas nama agama menjadi tantangan bagi Indonesia. Otak siswa disusupi baik di dalam maupun di luar kelas, yang mengarah pada hilangnya kesadaran akan kebangsaan dan pendalaman konsep agama yang formalis. Pemahaman agama yang setengah-setengah dan fokus pada tampilan luar formalitas agama, maka artikel ini ditulis untuk mengetahui bagaimana moderasi beragama di lembaga pendidikan terutama di sekolah. Tulisan ini menggunakan metode library research (studi kepustakaan). Hasil yang diperoleh bahwa moderasi beragama di lembaga pendidikan dapat diterapkan dengan adanya kurikulum di sekolah, baik itu kurikulum resmi yang sesuai dengan aturan pemerintah dan kurikulum tersembunyi yang diberlakukan hanya di sekolah tersebut. mulai dari intrakurikuler (proses pembelajaran di dalam kelas) maupun ekstrakurikuler yang disediakan sekolah untuk mengembangkan minat siswa, serta kegiatan lain di luar sekolah yang dapat menumbuhkan rasa toleransi di dalam diri siswa. Dapat kita ketahui bahwa moderasi beragama dapat diterapkan di semua jenjang pendidikan yang ada, tergantung pada kebijakan yang ada di sekolah tersebut menanggapi hal ini. Dan moderasi beragama



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bukan hanya dituntut untuk masyarakat saja tetapi juga di wilayah pendidikan, baik itu siswa, guru, dan warga yang ada di lingkungan sekolah. Dan moderasi beragama juga hendaknya ditanamkan sejak dini bagi anak agar ketika mereka dewasa tidak lagi sulit untuk memperkuat hal tersebut sebab sejak kecil sudah diberikan arahan atau pengenalan tentang moderasi beragama.

Kata Kunci: Moderasi ;Bergama; Sekolah

INTRODUCTION

Whether we realize it or not, the Indonesian nation is a diverse nation, therefore religious moderation for Indonesian society is very important. The diversity of the Indonesian nation is not the result of human efforts, but a destiny given by God. This can be seen from 18,306 thousand islands and 633 ethnic groups, as well as 652 regional languages. To achieve the unity and unity of a peaceful Indonesian state, the diversity of the Indonesian nation does not need to be debated, but must be accepted and preserved (R&D and Training Agency of the Ministry of Religion of the Republic of Indonesia, 2019).

2019 has been declared the Year of Religious Moderation by Lukman Hakim Saifuddin, Minister of Religion of the Republic of Indonesia. The United Nations (UN) also declared 2019 as the International Year of Moderation at the same time. Lukman Hakim encourages religious moderation to take root in the dominant religious culture of Indonesian society. The reasons why moderate religion is a characteristic of religious communities in Indonesia are very clear and precise, and are more suited to the culture of our multicultural society. Moderate religion is a type of religion that has been practiced for a long time and is still needed in the modern world (R&D and Training Agency of the Ministry of Religion of the Republic of Indonesia, 2019).

As a result of a number of people expressing extreme religious sentiments in the name of religion not only on social media but also in public, Indonesia's diversity is currently being tested. The existence of exclusive, changeable and intolerant groups of individuals in the name of religion is a challenge not only for Indonesia, but also for the whole world. As has been pointed out, schools resemble deserts. This means that schools are used as platforms to combat global ideals that often ignore nationality. Students' brains are infiltrated both inside and outside the classroom, leading to a loss of national consciousness and a deepening of formalist religious concepts. Half-hearted understanding of religion and focus on the outward appearance of religious formalities. (Sutrisno, 2019)

The Qur'an and Hadith have provided guidance on religious moderation several centuries ago, which is defined as giving religion its true meaning by adopting a middle ground viewpoint that is balanced and not extreme or excessive. The problem of how to deal with the world and nature, including art in life, must be in harmony and balance; If this balance is not understood and implemented, then the world and the people who live in it will be chaotic and messy. This problem is deeper and more universal than religious moderation when dealing with a pluralistic society alone. This involves moral issues (Nurdin, 2021).

Community, family, and school/madrasah are institutions that play an important role in fostering adolescent moral understanding and behavior. The variety of problems that plague a person, organization, or religion makes it important to research and find answers. Today's teenagers need to understand, practice, and even implement religious moderation as a learning concept. If all parties involved work together, realizing the dreams of idealistic young people is not a difficult task (Hadiat & Syamsurijal, 2021).

Through this article, the author wants to dig deeper into religious moderation, especially religious moderation in educational institutions. Educational institutions should be able to instill religious moderation in students to prepare them for life in the future, namely a time where there may be differences here and there.

WRITING METHOD

The library research method is the approach used in writing this paper. This method is used by collecting and analyzing material from the library. Either in the form of books, scientific journals published periodically, historical notes, papers, and other library sources that can be used as reference sources for compiling scientific research reports.

The sources used in this research are in the form of research results or scientific articles according to the material discussed. The research results or scientific articles were obtained from document searches through the latest relevant sources.

RESULTS AND DISCUSSION

Religious Moderation

In Indonesian itself, moderation is defined as reducing violence or avoiding extremes, if seen from the Indonesian Dictionary. Moderation in Arabic is called wasahiyah. Wasathiyah itself has the meaning of fair, main, choice or best, and balanced between two opposing positions.

Religious moderation is the ability to share the truth in terms of one's interpretation of a religion while still having confidence in the core (essence) of the teachings adhered to. In this case, religious moderation shows an attitude of acceptance, openness and cooperation between various religious groups. In order to build superior character, a mental revolution was carried out which basically infused the human mind with various noble values, such as cultural tradition values, national philosophy and religious values (Islam, 2020).

Religious moderation should be seen as a balanced approach to religion that strikes a balance between practicing one's own beliefs exclusively and also respecting the religious practices of those who hold different views. We will definitely avoid excessive extremes, extremists, and revolutionary views in religion if we maintain a balance or middle ground in our religious practices. As previously stated, religious moderation is a response to the existence of two poles in religion: the ultraconservative or extreme right pole and the liberal or extreme left pole (Sutrisno, 2019).

In the midst of religious diversity in Indonesia, religious moderation offers a middle way. Religion and local wisdom do not conflict with each other in the Indonesian culture of moderation. Looking for answers that are tolerant rather than contradictory (Lugowi, 2022).

There must be a moderate attitude in religious harmony because only then will there be harmony among many religions and beliefs. We need a vision and strategy that can encourage harmony and peace in religious practice to manage the complex and diverse religious landscape in Indonesia. This strategy must prioritize religious moderation, respect diversity, and avoid extremism, intolerance and acts of violence (Abror, 2020).

Religious Moderation in the School Environment

In national and state life, religious moderation is very important to implement. It is very important to implement religious moderation from an early age in the educational environment. Schools should try to firmly instill the principles of religious moderation so that students can understand and practice them in educational and community environments (Purbajati, 2020).

All aspects of human life are connected to the idea of religious moderation, especially in the socially open field of education, both formal and informal educational institutions practice religious moderation. Because human thinking is increasingly sophisticated, which has changed the way humans live their lives in terms of technology, society and religion (Amrullah et al., 2021).

The official curriculum and the hidden curriculum held by the school are two important paradigms that must be taken into account when discussing the implementation of religious moderation in schools. Of course, the official curriculum must serve as a foundation for internalization. However, this is not enough, because it is also necessary to strengthen it through an unofficial curriculum by creating an atmosphere of diversity that encourages changes that occur in the educational environment in accordance with the principles of Islamic moderation. If this process is successful, extremist Islamic movements will be less likely to develop and will achieve the best results in terms of internalizing the ideals of moderate Islam (Hermawan, 2020).

In connection with this, the government is also expected to improve the curriculum by incorporating the values of religious moderation into the basic competencies or learning outcomes that have been determined. Apart from requiring the implementation of contextual learning, teachers familiarize students with being moderate in religion, and implementing religious moderation in learning (Abidin, 2021).

Starting by discussing the definition of religious moderation first. The principles and values contained in religious moderation are then gradually conveyed to students. And it would be even better if they were then given real evidence in everyday life about religious moderation in the surrounding environment or even in society (Lessy et al., 2022). The introduction in the form of a theory about religious moderation is intended as an initial introduction that the teacher gives to students, that in theory, religious moderation should be like this.

Group work is a learning method among many that can be used to develop students' religious moderation. Students' points of view or opinions will develop through these various methods. Students are taught to respect their friends' points of view on various topics by listening and accepting them without criticizing or rejecting them inappropriately (Rahmatika, 2022).

When the learning process is ongoing, the values contained in religious moderation can be integrated in the form of character education with indirect learning or familiarizing students with noble morals (Umah et al., 2022). The values that can be given are 1) The value of faith, namely by upholding trust and keeping promises, giving alms in the way of Allah, trying to always trust, upholding prayers, and always following His commands; 2) The value of worship, namely all actions and behavior that are correct and good with the intention of Allah alone will get the value of worship, for example telling the truth, having a work ethic in life, mutual respect and respect for others; 3) Moral values, such as helping each other and being happy to work together in a team, obeying and respecting parents and teachers, talking to other people in a good and polite way, and others (Lessy et al., 2022).

Activities outside the classroom can also help students to grow their knowledge of religious moderation. Through extracurricular activities which include providing or explaining material about religious moderation, collaboration with followers of other religions, visits to places of worship of other religions, having spiritual mentors from

moderate religious organizations, and PAI teachers serving as trainers and supervisors (Albana, 2023).

From the explanation above, it is highly hoped that religious moderation will be successfully implemented in the school environment. The success of religious moderation in a school is by embracing various parties, not just the school. So the school should collaborate with forums that are concerned with religious harmony, provide guidance and supervision for PAI teachers, develop religious extracurricular activities in schools in order to implement and maximize the religious moderation policy that has been introduced by the Ministry of Religion (Rofik & Misbah, 2021).

CONCLUSION

Religious moderation in educational institutions can be implemented by having a curriculum in schools, both an official curriculum that complies with government regulations and a hidden curriculum that is enforced only in that school. The introduction in the form of a theory about religious moderation is intended as an initial introduction that the teacher gives to students, that in theory, religious moderation should be like this. When the learning process is ongoing, the values contained in religious moderation can be integrated in the form of character education with indirect learning or familiarizing students with noble morals. Activities outside the classroom can also help students to grow their knowledge of religious moderation.

Therefore, religious moderation is not only required for society but also in the educational area, including students, teachers and residents in the school environment. And religious moderation should also be instilled in children from an early age so that when they grow up it will no longer be difficult to strengthen this because they have been given direction or introduction to religious moderation since childhood.

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