

## ACTUALIZATION OF THE TEACHER'S ROLE IN BUILDING RELIGIOUS MODERATION IN MIN 1 LAMONGAN

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### ABSTRACT

The actualization of the teacher's role in the implementation of religious moderation is very important. Given the role of teachers as learning designers, making teachers have an essential role in shaping students' attitudes. The attitude of religious moderation that grows and develops in students cannot be separated from the teacher's efforts in designing learning. This paper attempts to describe the actualization of the teacher's role in building an attitude of religious moderation at MIN 1 Lamongan. By using a qualitative approach, and data collection using interviews. This study seeks to multiply the actualization of the teacher's role with the subject of MIN Lamongan. This study's results indicate that the teacher's role is fulfilled in three stages: input, Process, and Output. Teachers in their capacity design the three stages as educators to build students' religious moderation attitudes. The values of religious moderation that developed at MIN 1 Lamongan include, Tasamuh (tolerance), Musawah (equality), Shuro (deliberation), Tawassuth (taking the middle way), and Tawazun (balanced).

**KEYWORDS:** *Teacher's Role, Religious Moderation*

### 1 INTRODUCTION

Indonesia is a multicultural country that has a variety of races, ethnicities, cultures and religions, the majority of which are Muslims. Indonesia consists of thousands of tribes, languages and local religions (Lukman Hakim Saifuddin, 2019). This diversity acts as a complete social force if they work together to build the homeland. With this diversity, it is certainly a challenge for the country to build harmony, because it is not easy to unite various kinds of differences that can lead to a conflict or division (Nasaruddin Umar, 2019). Conflicts or social problems sometimes still occur, but all of these problems can still be resolved and return to awareness of the importance of unity and integrity as a great nation (Ministry of Religion of the Republic of Indonesia, 2019).

One of the efforts made by the government in maintaining harmony and maintaining differences in Indonesia is to maintain religious etiquette or religious moderation as a form of strengthening strategy (Khoirul Madawinun Nisa', 2018). Currently, religious moderation is used as an effort to maintain inter-religious harmony.

One of the efforts to strengthen religious moderation is to make it a national program that is included in the National Medium-Term Development Plan (RPJMN) for 2020-2024) (Ministry of Religion of the Republic of Indonesia, 2019). Religious moderation is a perspective, attitude and behavior that always takes a middle position, always acts fairly, and is not extreme in religion. The characteristics of religious moderation require openness, acceptance and cooperation from each diverse group. Thus, it is hoped that tolerance will be created to maintain inter-religious harmony.

Tolerance as an indicator of religious moderation wants to show how far someone who is religious can accept differences in the understanding and beliefs of others in religion, while not disturbing others who have opinions or beliefs that differ from them (Edi Junaedi, 2018). The implementation of religious moderation gets special attention from the government, especially from the Ministry of Religion. A person's religious moderation attitude is formed and influenced by three things, namely having extensive knowledge, being able to control emotions not to exceed limits, and always being careful. While the main indicators of the success of religious moderation can be seen from four attitudes, namely: national commitment, tolerance, anti-violence and acceptance of local traditions or culture.

This research was conducted based on the current reality, the dangers that threaten the unity of the Indonesian nation and the character of the Indonesian nation's children, the widespread spread of extreme, liberal and intolerant ideas that occur among the general public and even among students, thus it is important to introduce and build moderation values in students so they don't get lost later. This study aims to determine the actualization of the teacher's role in building religious moderation in MIN 1 Lamongan. MIN 1 Lamongan is an elementary school educational institution located in Blawirejo Village, Kedungpring District, Lamongan Regency.

Madrasas function and play an important role in instilling the values of religious moderation and even become a laboratory for religious moderation. Teachers need to provide a broad understanding of the nature of the diversity of human beings in their various dimensions, both in the context of social life and national life. MIN 1 Lamongan has the authority to innovate in building religious moderation. In building the attitude of religious moderation, the principal carried out several strategies including: integrating the values of religious moderation in subjects, these values were included in the syllabus, lesson plans and actualized in the learning process.

Internalization of the content of religious moderation in extra-curricular activities such as extra scouts which trains cooperation between students. Instilling the values of religious moderation in various activities at the madrasa, such as the ta'aruf period of madrasa students (matsama), seminar activities and also religious tourism. Then the strategy carried out by the PAI teacher at MIN 1 Lamongan is as follows: every teacher is obliged to instill the values of religious moderation in students, the cultivation of this value is a hidden curriculum which is manifested in the form of habituation, and empowerment in students' daily activities.

Developing exemplary in the madrasa environment, such as habituation in daily actions at the madrasa, imitating the stories of the Prophet, companions, religious leaders

and national heroes. Thus, students at MIN 1 Lamongan can see and observe and then imitate the personality that is reflected in the educators at the madrasa and the characters in various exemplary stories.

## 2 MATERIALS AND METHODS

Religious Moderation Moderation is a position or situation in the middle, which is neither on the right nor on the left. Allah SWT has said in the Qur'an surah Al-Baqarah verse 143 which explains about moderation or wasathiyah which reads:

وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

*“Dan demikian (pula) kami telah menjadikan kamu (umat Islam) umat yang adil dan pilihan agar kamu menjadi saksi atas (perbuatan) manusia dan agar Rasul (Muhammad) menjadi saksi atas (perbuatan) kamu”.*

Moderation comes from an absorption word adopted from Latin, namely Moderatio which means neither excess nor deficiency. The word can also be interpreted as self-mastery (from the attitude of very advantages and disadvantages). Moderate means promoting balance in terms of beliefs, morals and character, both when treating others as individuals and when dealing with state institutions.

Moderate attitude is intended to create a harmonious social life, and balance in individual life and problems, both in family life and in social life (Habibur Rohman NS, 2021). In determining whether a person's perspective, attitude and behavior in religion is moderate or extreme, certain measures, limitations and indicators are needed in determining it. This measure is made based on reliable sources such as religious texts, state constitutions, local wisdom, as well as consensus and mutual agreement.

Ibn 'Asyur defines the word moderation into 2 meanings, namely etymologically it means everything that has the same size, while in terminology it is defined as a basis for the process of straight Islamic values and not exaggeration (Ibn Assyria, 1984).

Religious moderation is important to avoid radicalism and extremism in the teachings of Islam. The real step in instilling the values of religious moderation in the next generation is through religious education (Rosyida Nurulmanwar, Siti Muhayati, 2021). As for the attitude of religious moderation in this study is a behavior or behavior that shows mutual respect and respect for differences in beliefs among others in order to avoid conflict or division.

### a) Principles of Religious Moderation

Tawassuth (Mengambil Jalan Tengah)

Tawassuth is an intermediate stance, or being in between two stances, upright, and too free. With this attitude, Islam can be accepted in all circles of society (Abdul Mannan, 2012). In his book, Moderates in Islam, Muhammad Az-Zuhaili explains: Indeed Allah has sent His Messengers and sent down several books and the Shari'a as a lamp for mankind in their lives, as a light in their deeds, as a straight path and their mu'amalah (association) and as a true faith. true and pure in their faith.

So that they can come out of the conditions of darkness to the conditions of light and be guided to a more righteous way. Also invites them to something that can keep them alive in this world and the hereafter with something that is in accordance with the healthy nature of the human soul (Muhammad Az-Zuhaili, 2005). The tawasuth attitude is applied not because it has a permissive nature by mixing all elements, nor does it isolate oneself and refuses to meet other elements. Things that need to be considered in implementing the tawasuth attitude include the following:

- 1) Not being extreme in spreading the teachings of Ahlussunnah Wal Jama'ah.
- 2) It is not easy to disbelieve in fellow Muslims because of religious differences.
- 3) Positioning oneself in social life by upholding the principles of ukhuwah (brotherhood) and tolerance, living side by side both with fellow Muslims and with members of other religions (As'ad Thoha, 2012).

### **Tawazun (Berkeseimbangan)**

The word tawazun comes from the word mizan which means scales. Tawazun means having a balance view that does not go out of line (Mustaqim Hasan, 2021). In the context of moderation, the word mizan is not defined as a tool or object used to weigh, but is interpreted as a justice in all aspects of life, both related to the world and related to the eternal hereafter.

Islam is a balanced religion. Islam can balance the role of Allah's revelation by using rational reason and giving separate parts for revelation and reason. In its implementation in daily life, Islam teaches to always be in balance between spirit and reason, reason and heart, conscience and lust and so on.

### **I'tidal (Lurus dan Tegas)**

According to etymology, i'tidal means straight and firm, meaning that it can put something in its place and carry out rights and fulfill obligations proportionally. I'tidal is part of the implementation of justice and ethics for every Muslim.

Allah SWT has ordered his people to always do justice. Fair means aligning equality and balance between rights and obligations. Without justice, religious values feel dry and have no meaning, because justice touches the lives of many people.

### **Tasamuh (Toleransi)**

Tasamuh comes from the word sama, samahah which means generosity, forgiveness, ease and peace. According to tasamuh, it means accepting different views and positions, even though they have different opinions. Meanwhile, according to the term tasamuh means tolerating or accepting differences lightly.

W.J.S Poerwadarminto defines tasamuh or tolerance as an attitude or character of tolerance in the form of appreciating and allowing an opinion, opinion, view, belief or others who have different views with himself. Tasamuh or tolerance is closely related to the issue of freedom or the independence of human rights (HAM) in the way of social life, so that it allows tolerance for the opinions and beliefs of each individual.

An understanding of tolerance is meaningless if it cannot understand the other reality, namely pluralism. Tolerance occurs and applies because of differences in

principles, and respects the differences or principles of others without sacrificing one's own principles.

### **Musawah (Persamaan)**

Musawah comes from the Arabic sawa-yaswi-musawatan which means the same. Etymologically, musawah can be interpreted as equality, nothing less and nothing more. While the terminology (term) musawah can be interpreted as equality and respect for fellow humans as creatures created by Allah SWT.

Musawah is a concept of equality between human beings in terms of dignity, degree and position. In Islam, humans never discriminate based on social strata, gender, race, but it is the attitude of piety towards Allah that distinguishes a person's glory.

### **Syura (Musyawarah)**

Shura comes from the Arabic word sya-wa-ra which means removing honey from the beehive. In Indonesian the word shura is defined as deliberation which is interpreted as something that can be taken or removed from others (including opinions) to obtain goodness. Thus decisions taken by way of deliberation or by shura are something that is good and beneficial for the interests of human life.

Shura is a principle that asserts that all problems of power can be discussed. In deliberation, a deliberative institution must be formed in which there are ways of making decisions, how to carry out deliberation and other aspects of management, so the principle in deliberation is sharia.

## **Religious Indicator Moderation**

### **a) Nationality Commitment**

One important indicator of religious moderation is national commitment. because in the view of religious moderation, carrying out obligations as citizens is a form of practice from religious teachings. As the practice of religious teachings is the same as carrying out their obligations as citizens. Therefore, religious and national understanding must be placed in balance.

### **b) Tolerance**

Tolerance is an attitude of mutual respect, not interfering with other people's beliefs, expressing their beliefs, and expressing their opinions even if they differ from ours or our beliefs.

Tolerance means allowing each other, facilitating each other. Chaider quotes Cohen's opinion in his article "what tolerance is?", stating that "Tolerating a different or even contradictory thought or belief does not necessarily mean agreeing or supporting it".

A tolerant person does not mean giving up his commitment and loyalty to what he believes to be the truth. However, he can accept or allow other people's different thoughts and beliefs to exist.

### **c) Anti Radicalism and Violence**

The anti-radicalism and violence attitude aims to see and know a person's attitude in expressing his beliefs and understanding of a peaceful religion so that it

does not cause physical violence, mental violence or verbal violence. This anti-radicalism attitude can be seen if social changes are carried out based on the appropriate religious ideology, not only Islam, which can be seen from this indicator but for all religions. Radicals are usually impatient with slow changes, because they think on the basis of imaginary "proper conditions", not real situations.

d) **Akomodating to Local Culture**

Religious practices and behaviors that are accommodative to local traditions and culture can be used as indicators to understand the extent to which a person's understanding is to accept religious practices that accommodate local culture and traditions. People who have a moderate attitude tend to be more friendly in accepting local cultural traditions in their religious behavior as long as they do not conflict with the basic principles of religion.

### **3 DISCUSSION**

#### **Actualizing the Role of Teachers in Building Religious Moderation Attitudes at MIN 1 Lamongan**

PAI teachers' efforts in building students' religious moderation are an effort made by teachers in instilling moderate values such as tolerance, tasamuh, tawazun, ta'adul and so on so that later they become students who have good character and are not easily influenced by radical understanding.

Based on the data that has been obtained from interviews with teachers, students and principals of the MIN 1 Lamongan school, it can be categorized as follows:

a) **Input**

1) **Planning Learning with RPP**

In learning the teacher uses it as a means to instill the values of tolerance, anti-violence and also accept differences between others so as to create a conducive learning atmosphere. These values can be obtained by forming a moderate attitude in students through pre-planned learning activities in the form of lesson plans and syllabus.

Teachers can form an attitude of religious moderation in students by inserting a moral message every hour of learning so that students can respect the beliefs or differences of others. One of the students at MIN 1 Lamongan named Nisa' explained that teachers at school always teach how to respect others, teach mutual tolerance, do not always impose one's will, and teach fairness, all of which are taught solely to avoid quarrels. between students.

Before starting the learning activities the teacher has prepared the material or materials that will be taught to their students in the form of lesson plans with the aim of making it easier for the teacher to deliver the material.

2) **Determine the Learning Strategy**

In planning effective and efficient learning activities, the teacher must first determine what strategies will be used in the learning process. The selection of

learning strategies is expected to help teachers understand their students and run as much as possible. Teachers at MIN 1 Lamongan choose to use learning strategies such as expository, where this strategy focuses more on the process of delivering material verbally from teacher to student. The second is the inquiry strategy, this strategy contains several concepts that need to be done in order to facilitate the learning process. The third is the social inquiry strategy, this strategy is a learning from social groups and surrounding community groups. Fourth, contextual strategy (Contextual Teaching and Learning) is a learning concept that helps teachers to relate the material being taught to the situation or situation that is happening in the surrounding environment to encourage students to connect the knowledge they have with their application or implementation in everyday life.

### 3) Preparation Tools Control dan Monitoring

Teachers at MIN 1 Lamongan always prepare control or monitoring tools for their students in the form of attendance, where with the presence of these absences students are limited not to take part in learning activities. This monitoring activity is used to train students to be diligent and not truant. If there are students who violate the rules that have been set by the teacher or principal, the student has the right to get sanctions. Teachers at the school always monitor their students to properly participate in extra-curricular activities organized by the school. such as the example of the commemoration of the Islamic Great Day (PHBI) activities that must be followed by all students, and if there are students who do not participate in these activities, they will be punished, so that these students do not repeat it again.

### 4) Teachers Discipline Students with Certain Rules

In the school environment, especially in learning activities, teachers must apply some rules that can make students more disciplined. The purpose of making these rules is for students to follow the lesson well and so that they are trained to become disciplined students later. These rules are also accompanied by several sanctions for those who violate them, all of which is solely so that they do not make the same mistakes in the future. In addition to making rules, teachers must also set a good example for their students.

## b) Process

### 1) The Learning Process In Accordance With The Syllabus That Has Been Made

The syllabus is a learning plan that includes competency standards, basic competencies, basic materials, learning activities, indicators of competency achievement for assessment, assessment, time allocation, and learning resources. Learning at MIN 1 Lamongan can run well because at the time of learning the teacher is ready with the material to be taught.

### 2) Learning and Strategy *Inquiry, Inquiry Social Contextual Teaching and Learning* (CTL)

In the learning process the teacher applies several strategies including the inquiry strategy, this strategy was chosen by the MIN 1 Lamongan teacher to be implemented in learning because with this strategy the teacher can provoke

students to think critically in finding answers to a question. The social inquiry strategy is carried out in the counseling process, where a student is invited by the teacher to go directly to the community. This Contextual Teaching and Learning strategy is applied by the teacher to link the material being taught with real situations in the surrounding environment so that students can connect the knowledge they have with their application in everyday life.

3) Controlling/monitoring students so they are not absent more than 5 times

When learning takes place, all students are absent by the teacher, this activity is carried out to find out, control which students are diligent and which students often do not come during learning. When there are students who do not follow the lesson more than 5 times, the teacher gives sanctions so that the student does not make mistakes again.

4) Local Culture Developing

The local culture found in this school includes the cultivation of students' honesty through habituation activities, mutual respect between each other so that no students make fun of each other, train students to always be polite and courteous to fellow friends and teachers.

5) Include Pluralism Values in the Curriculum

In the learning curriculum the teacher includes the values of pluralism with the aim that students more easily understand the meaning of mutual respect when he interacts with friends who have different beliefs with him. At MIN 1 Lamongan, students do not only study theory, but students also implement the theory in real life when interacting with their friends. The experience gained by these students will be able to lead to a deeper understanding of the value of pluralism. The teacher forms the students' religious moderation attitude by teaching the historical values of the struggle of the ulama who are figures of nationalism, routinely holding a flag ceremony every Monday, and teaching the values of unity and unity.

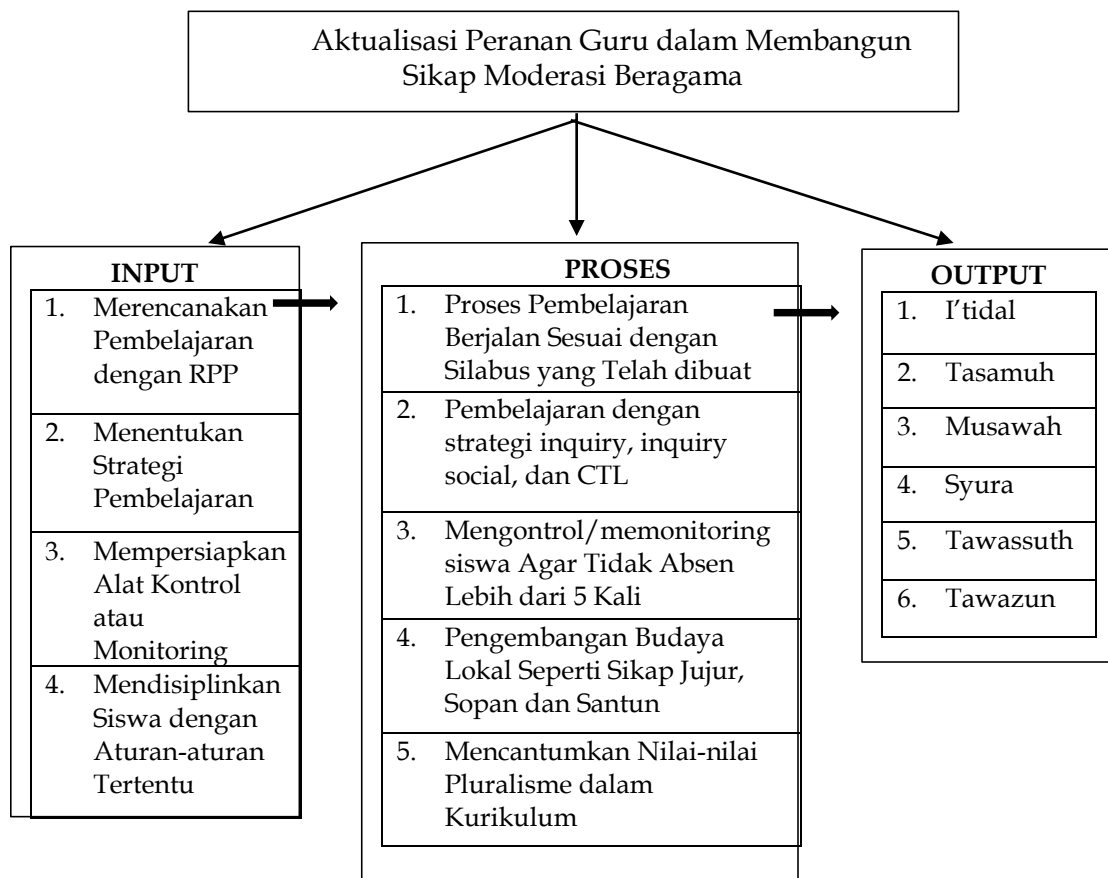
**c) Output**

In the school environment, teachers at MIN 1 Lamongan teach the values of religious moderation such as teaching an attitude of justice, a fair attitude (I'tidal) so that no students feel left out. Tasamuh attitude (tolerance), this attitude is done so that there are no disputes between students with one another and so that students can respect their friends and respect their teachers. Musawah (equation), this attitude needs to be taught to students so that no students discriminate between one friend and another. Syuro (deliberation), this attitude is taught when students face a problem in order to solve it with a cool head by conducting deliberation to reach an agreement. Tawassuth's attitude (taking the middle way), this attitude can always position himself in social life so that he is able to behave well when in the school environment and outside the school environment. and the last is the attitude of tawazun, this attitude means a balance between this world and the hereafter.

From the results of research that has been done that in this effort a teacher must be able to be a good role model for his students, must be able to guide, advise, remind



students when they make mistakes so as not to repeat them again. Teachers must try their best to build the character of their students by holding certain activities, making good habits so that later their students have a moderate attitude, are not wrong in making decisions and can take the middle way in completing all their affairs.



### Actualization of Religious Moderation

The attitude of religious moderation is an attitude that teaches harmony, mutual tolerance and respect for one another that can avoid conflict or division but build harmony and unity. An example of the attitude of religious moderation instilled in MIN 1 Lamongan. is as follows:

a) I'tidal

I'tidal is defined as an attitude that can put something in its place proportionally. Students are taught to be able to put things in their place and carry out their rights and obligations proportionally.

b) Tasamuh

Tasamuh or tolerance is defined as an attitude of accepting differences, respecting differences, or can be interpreted as a freedom of human rights in society. Students are taught to respect fellow friends who have different beliefs with them.

c) Musawarah

Musawarah is defined as an equation where a person never discriminates against his friends and considers all of them the same. Students are taught not to discriminate against friends who have different beliefs with them.

d) Syura

Shura or deliberation is defined as a method taken in making decisions through joint discussion activities. Students are invited to discuss in solving a problem.

e. Tawassuth

This attitude can be interpreted as an attitude that can position itself in the midst of society by holding the principles of ukhuwah and tolerance. Students are taught to be impartial between 2 different groups and always have a principle of justice.

e) Tawazun

A balanced attitude in khidmah for the sake of creating harmonious relations between human beings and between humans and God. Students are taught to worship and are also taught to be friendly, generous and kind to others.

**Tabel 1 Value of Religious Moderation at MIN 1 Lamongan**

<b>Attitude of Religion Moderation</b>	<b>Implementation</b>
I'tidal	Students are taught to be able to put things in their place and carry out their rights and obligations proportionally.
Tasamuh	Students are taught to respect fellow friends who have different beliefs with them.
Musawah	Students are taught not to discriminate against other friends who have different beliefs.
Syura	Students are invited to discuss in solving a problem.
Tawassuth	Students are taught to be impartial between 2 different groups and always have a principle of justice.
Tawazun	Students are taught to worship and are also taught to be friendly, generous and kind to others.

#### 4 CONCLUSION

From the explanation above, the actualization of the teacher's role is reflected in three stages. First, Input. In this stage the teacher actualizes the role starting from planning learning, determining learning strategies, preparing control tools, and ensuring that at this stage it goes well, a learning contract is made that contains a mutual consensus between the teacher and students. Second, process. At this stage of the process, the teacher ensures that the learning process is in accordance with the plans that have been made, where in planning the teacher has designed learning with religious moderation content. In addition, the teacher chooses a learning strategy. The learning strategy chosen is based on the principle of student-centered learning, so that the appropriate learning strategies are inquiry, social inquiry and contextual teaching and learning (CTL) strategies. The next step is for teachers to prepare control tools to monitor student activities, develop local culture in learning materials, and include multicultural values in the learning curriculum. After the input and process stages are carried out, it will produce output. This output is the building of the expected value of moderation at MIN 1 Lamongan. The moderating value that grows and develops is the attitude of *tasamuh* (tolerance), this attitude is done so that there are no disputes between students with one another and so that students can respect their friends and respect their teachers . *Musawah* (equation), this attitude needs to be taught to students so that no students discriminate between one friend and another. *Syuro* (deliberation), this attitude is taught when students face a problem in order to solve it with a cool head by conducting deliberation to reach an agreement. The attitude of *tawassuth* (taking the middle way), this attitude can always position oneself in social life so that he is able to behave well both in the school environment and outside the school environment. and the last is the attitude of *tawazun*, this attitude means balance in decision making, neither extreme right nor extreme left.

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